

Abstract

Eleanor Rose Standley

Trinkets and Charms: the use, meaning and significance of later medieval and early post-medieval dress accessories

This is a thematic study of dress accessories of late medieval to early post-medieval date from two regions of mainland Britain. It is an investigation of everyday objects which aims to re-engage the material world with past individuals. An interdisciplinary approach is used to understand how dress accessories were often more than ornaments, and how they intersected with and were integral to social, political and religious life. Accessories recovered from a range of excavated archaeological sites, chance finds and data recorded by the Portable Antiquities Scheme (PAS), have been catalogued and investigated. Documentary evidence, paintings and tomb effigies are sources of evidence drawn upon throughout to supplement the archaeological evidence, to enhance the interpretations and to place the accessories into a wider social context. The accessories have been analysed using object biographies in thematic discussions based on aspects of daily life.

The results demonstrate the overall homogenous nature of dress accessories used in the two border regions and there is little evidence to suggest that they were consciously used by later medieval and early-post medieval people to display a border identity. Chance finds and PAS results have extended our knowledge of the types of adornments worn and revealed types not frequently found in excavations. Some variation between and within regions is identified, such as an unusual distribution of dress hooks, the possible presence of 'Hanseatic' material in the north-east of England, and purposeful deposits of accessories of monetary value in the north-east of England. Long-term biographies are also identified where a number of accessory types had different meanings depending on their context of use. The themes of memory, heirlooms, and gift giving feature throughout the thematic discussions of the accessories. By viewing archaeological artefacts as *things*, this thesis endeavours to expand our knowledge of medieval dress accessories and past lives.

Trinkets and Charms:
The use, meaning and significance of
later medieval and early post-
medieval dress accessories

Two Volumes

Volume I

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2010

Table of Contents

Abstract.....	i
Title Page	ii
Table of Contents.....	iii
List of Figures	vi
Statement of Copyright.....	xii
List of Abbreviations	xiii
Acknowledgements	xiv
Chapter 1.....	1
Introduction.....	1
1.1 Introduction	1
1.2 Objectives.....	1
1.3 Regions	2
1.4 Chronological and historical context.....	4
1.5 Fashion through time.....	8
1.6 Sample and sources.....	10
1.7 Theoretical orientation	14
1.8 Organisation of thesis	23
Chapter 2.....	25
Dress Accessories Across the Regions	25
2.1 The regional sample	25
2.2 Discussion	27
2.3 Character of sites	28
2.5 Conclusions	51

Chapter 3.....	54
Relationships and Romance	54
3.1 Conclusions	74
Chapter 4.....	76
Sexuality	76
4.1 Conclusions	96
Chapter 5.....	99
Devotion and Pilgrimage.....	99
5.1 Conclusions	123
Chapter 6.1	126
Illness, Healing and Protection	126
6.1.1 Conclusions	148
Chapter 6.2	151
Antiques and Heirlooms	151
6.2.1 Conclusions	160
Chapter 7	162
Death and Burial.....	162
7.1 Conclusions	182
Chapter 8.....	184
Conclusions	184
8.1 Aims and objectives	184
8.2 Regionality	187
8.3 Themes	192
8.4 Further work	196
Illustrations.....	200

Appendix A: The Catalogue	297
Bibliography	502

List of Figures

Fig 1.1	Map showing the study regions.	200
Fig 1.2	Map showing the study regions and the location of the sites referred to in Volume I.	201
Fig 1.3a,b,c	Maps showing the locations of the sites referred to in Chapter 1.	202
Fig 2.1a,b,c	Maps showing the location of the sites referred to in Chapter 2.	203
Fig 2.2	Table of excavated sites and number of finds from each.	204
Fig 2.3	Table of stray find locations and number of finds from each.	206
Fig 2.4	Number of accessories from site types within the northern region and the southern regions (table).	210
Fig 2.5a,b	Maps showing the location of religious sites referred to in Section 2.4.1.	211
Fig 2.6	Breakdown of the accessory types from religious sites (chart).	212
Fig 2.7	The accessories from Bearpark, Durham. (chart)	213
Fig 2.8	The dress accessories from St James's Priory, Bristol. (chart)	213
Fig 2.9	The dress accessories from Wells Cathedral. (chart)	213
Fig 2.10	The dress accessories from Jedburgh Abbey. (chart)	214
Fig 2.11	The dress accessories from St Mary's, Cirencester. (chart)	214
Fig 2.12	The dress accessories from St Oswald's Gloucester. (chart)	214
Fig 2.13	The dress accessories from St Bartholomew's, Bristol. (chart)	215
Fig 2.14	The dress accessories from Linlithgow Carmelite Friary. (chart)	215
Fig 2.15	The dress accessories from Tintern Abbey. (chart)	215
Fig 2.16a,b	Maps showing the location of rural sites referred to in Section 2.4.2.	216
Fig 2.17	Breakdown of the accessory types from rural village sites. (chart)	217
Fig 2.18	Total numbers of accessories from rural settlements. (chart)	218
Fig 2.19	The dress accessories from Thirslington, Co. Durham. (chart)	219
Fig 2.20	Breakdown of the accessory types from rural high status sites. (chart)	220
Fig 2.21	Breakdown of the accessory types from Scottish towerhouses. (chart)	221
Fig 2.22a,b	Maps showing the location of urban sites referred to in Section 2.4.3.	222
Fig 2.23	Breakdown of the accessory types from urban sites. (chart)	223
Fig 2.24	Accessories from urban sites in Section 2.4.3. (chart)	224
Fig 2.25	Accessories from different phases of dumping at Castle Ditch, Newcastle. (chart)	225
Fig 2.26	Accessory types from religious, rural, rural high status and urban sites. (chart)	226
Fig 2.27	Total number of accessories from religious, rural, rural high status and urban sites. (chart)	227
Fig 2.28	Table showing the presence of dress accessory types at the different site types.	228
Fig 3.1a,b,c	Maps showing the locations of the sites referred to in Chapter 3.	229
Fig 3.2	Ring from Middleham, Yorkshire.	230
Fig 3.3a	Signet ring with from Northleach, Gloucestershire.	230
Fig 3.3b	Signet ring from Sherrington, Buckinghamshire.	230
Fig 3.4	Signet ring from Floating Harbour, Bristol.	230
Fig 3.5	Signet ring from St Donats, Glamorgan.	230
Fig 3.6	Signet ring from Brancepeth, Co. Durham.	231
Fig 3.7	The rampant lions used on the heraldry of the Percys, Bruces, and Nevilles.	231
Fig 3.8	Map showing the location of Brancepeth Castle and Holywell Hall, Co. Durham.	231
Fig 3.9	Signet ring from Alnwick, Northumberland.	231
Fig 3.10	Badge from Narrow Quay, Bristol.	232

Fig 3.11	Effigy of Ralph Neville, Staindrop, Co. Durham.	232
Fig 3.12a,b	Effigy of William ap Thomas, Abergavenny, Monmouthshire.	232
Fig 3.13	Silver SS collar found in London.	232
Fig 3.14	Effigy of Richard Herbert, Abergavenny, Monmouthshire.	233
Fig 3.15a,b	Signet ring from Raglan, Monmouthshire.	233
Fig 3.16a,b	Pendant of Mary Queen of Scots.	233
Fig 3.16c	Salamander pendant.	233
Fig 3.17	Posy ring from Edinburgh, Mid Lothian.	234
Fig 3.18	Table of the recorded posy rings.	235
Fig 3.19	Posy ring from Ewenni, Glamorgan.	236
Fig 3.20	<i>Fede</i> ring from Twyn Square, Usk, Monmouthshire.	236
Fig 3.21	Modern gimmel ring.	236
Fig 3.22	Ford Castle, Northumberland.	236
Fig 3.23	Love scene from the <i>Codex Manesse</i> .	236
Fig 3.24a,b	Rape of Dinah scene from the <i>Egerton Genesis</i> .	236
Fig 3.25	Romantic hawking scene on an ivory mirror case.	237
Fig 3.26	Mirror case fragment from Shapwick, Somerset.	237
Fig 3.27	Hawking scene from <i>Queen Mary's Psalter</i> .	237
Fig 3.28	Romantic hawking scene from the <i>Codex Manesse</i> .	237
Fig 3.29	<i>Portrait of Elizabeth of Vernon</i> , Countess of Southampton.	238
Fig 3.30	X ray and photograph of the pin cushion from Usk, Monmouthshire.	238
Fig 3.31	'Amore' girdle.	238
Fig 3.32	Buckle from Newminster Abbey, Northumberland.	238
Fig 3.33a,b	Brooches from Newminster Abbey, Northumberland.	239
Fig 3.33c	Brooch from Norham, Northumberland.	239
Fig 3.33d	Brooch from the Tyne near Benwell, Northumberland.	239
Fig 3.33e	Brooch from Bristol, Gloucestershire.	239
Fig 3.33f	Brooch from Langhope, Roxburghshire.	239
Fig 3.34	Courtly scene from <i>Gratian's Decretum Causa XXXVI</i> .	240
Fig 3.35	Romantic scenes on an ivory mirror case.	240
Fig 3.36	Milkmaid badge.	240
Fig 3.37	Carved wooden busk.	240
Fig 3.38	Panel painting entitled <i>Liebszauber</i> , 15th century.	241
Fig 4.1a,b,c	Maps showing the locations of the sites referred to in Chapter 4.	242
Fig 4.2a	<i>The Virgin and Child</i> , by J. Fouquet, c1450-2.	243
Fig 4.2b	Detail from Jean, Duc de Berry's Book of Hours, <i>Très Riches des Heures</i> , c1410.	243
Fig 4.2c	Detail of Rogier van der Weyden's Annunciation Triptych, c1440.	243
Fig 4.2d	Detail from <i>Tabletop of the seven deadly sins</i> by Bosch, 1500.	243
Fig 4.2e	Portrait of Thomas Percy 7th Earl of Northumberland, 1566.	244
Fig 4.3	Effigy of Gwladys ap Herbert, Abergavenny, Monmouthshire.	244
Fig 4.4a,b	Effigy of Sir William de Hastings, Abergavenny, Monmouthshire.	244
Fig 4.5a,b	Effigy of Lord Berkeley, Berkeley, Gloucestershire.	245
Fig 4.6	Detail from <i>The Ordinances of Chivalry</i> , late 15th century.	245
Fig 4.7	Illustration of mid 15th century doublets.	245
Fig 4.8	16th century codpiece with doublet and hose of Garzia de Medici.	245
Fig 4.9	Detail from <i>Jean Miélot's Miracles de Nostre Dame</i> , c1456.	246
Fig 4.10a	Effigy of Elizabeth Percy, Brancepeth, Co. Durham.	246
Fig 4.10b	Brass of Elizabeth Seyntmaur Beckington, Somerset.	246
Fig 4.11	Panel painting entitled <i>Liebszauber</i> , 15th century.	246

Fig 4.12	A lace with lace ends.	247
Fig 4.13	Two lace ends from Jedburgh Abbey, Scottish Borders.	247
Fig 4.14	Table of lace end finds from rural sites.	247
Fig 4.15	<i>Milkmaids</i> by Lucas van Leydon, 1510	247
Fig 4.16	<i>Peasants Hunting Rabbits</i> tapestry.	248
Fig 4.17	Silver lace end from West Whelpington, Northumberland.	248
Fig 4.18	Survey of West Whelpington, Northumberland.	248
Fig 4.19	Table of lace end finds from urban sites.	249
Fig 4.20	Table of lace end finds from religious sites.	249
Fig 4.21	Table of lace end finds from high status sites.	249
Fig 4.22	<i>Caricature of a Cavalier</i> , 1646.	250
Fig 4.23	The story of the Levite's wife from the <i>Morgan Picture Bible</i> , 13th century.	250
Fig 4.24	Twisted wire accessories from London.	251
Fig 4.25	Hooked accessory from Barnard Castle, Co. Durham.	251
Fig 4.26a, b	Hooked accessory from Bridewell Lane, Bristol.	251
Fig 4.27	Twisted wire accessory from Castle Ditch, Newcastle.	251
Fig 4.28a,b	Twisted wire accessories from Temple Street, Bristol.	251
Fig 4.29	Twisted wire accessory from Bristol.	251
Fig 4.30	Glass droplet bead from Acton Court, Gloucestershire.	251
Fig 4.31a,b,c	Fragments of twisted wire from Acton Court, Gloucestershire.	252
Fig 4.32	Twisted wire from Barnard Castle, Co. Durham.	252
Fig 4.33	Twisted wire from Tantallon Castle, East Lothian.	252
Fig 4.34	Decorated twisted wire and bead headdress, London.	252
Fig 4.35	Braided edging from Acton Court, Gloucestershire.	252
Fig 4.36	<i>Profile Portrait of a Young Lady</i> by Sandro Botticelli, c1476.	252
Fig 4.37	Effigy of Gwladys ap Herbert, Abergavenny, Monmouthshire.	253
Fig 4.38	Effigy of Margaret Stafford, Staindrop, Co. Durham.	253
Fig 4.39	Stylised drawing of a c1540 French hood.	253
Fig 4.40	Portrait of Jane Seymour.	253
Fig 4.41	Effigy of Joan Neville, Countess of Arundel, Arundel, Sussex.	253
Fig 4.42	Bone set of cosmetic implements from Castle Ditch, Newcastle.	253
Fig 4.43	<i>The Ditchley Portrait</i> of Elizabeth I by Marcus Gheeraerts the Younger, c1592.	254
Fig 4.44	A late 16th century fan.	254
Fig 4.45	The component parts of a folding fan.	254
Fig 4.46	Portrait of a Portuguese nobleman by Jan Gossaert, 1520s.	254
Fig 5.1a,b,c	Maps showing the locations of the sites referred to in Chapter 5.	255
Fig 5.2a,b	Purse frame fragments from Gloucestershire.	256
Fig 5.2 c	Purse suspended from a belt.	256
Fig 5.3	Purse frame from Yarm, Co. Durham.	256
Fig 5.4	Purse frame from Somerset.	256
Fig 5.5	Purse frame from Bilsington, Kent.	256
Fig 5.6	Purse frame from Barham, Norfolk.	256
Fig 5.7	14th century manuscript illustration of a paternoster.	257
Fig 5.8	Brass showing a pair of beads, St John the Baptist, Cirencester.	257
Fig 5.9	Table of bead finds from the study regions at each site type.	257
Fig 5.10	Two amber beads from Close Gate, Newcastle.	258
Fig 5.11	German illustration of a paternoster workshop.	258
Fig 5.12	Map showing the location of Close Gate site and Carmelite Friary, Newcastle.	258
Fig 5.13	Beads from Temple Street, Bristol.	259

Fig 5.14	Excavation plan of Building B4 at Temple Street, Bristol.	259
Fig 5.15	Carved jet bead from Acton Court, Gloucestershire.	260
Fig 5.16	Cathedral of Santiago de Compostela, Spain.	260
Fig 5.17	Bone decade ring from Inveresk Churchyard.	260
Fig 5.18	Decade ring from Piercebridge, Co. Durham.	261
Fig 5.19	The symbol adopted by the Jesuits.	261
Fig 5.20	The Middleham Pendant from Middleham, Yorkshire.	261
Fig 5.21	Map showing pilgrimage centres in later medieval Europe.	261
Fig 5.22	Stone mould from the North Berwick.	262
Fig 5.23	Map showing the location of North Berwick and St Andrews.	262
Fig 5.24	Detail from a panel painting of a Flemish altar piece, c1490.	262
Fig 5.25	Pilgrim badge of St Barbara from Minchinhampton, Gloucestershire.	262
Fig 5.26	Pilgrim badge of St Anne from Sampford Brett, Somerset.	262
Fig 5.27a	Ampulla from Floating Harbour, Bristol.	263
Fig 5.27b	Pilgrim badge of St Thomas of Becket, from Floating Harbour, Bristol.	263
Fig 5.27c,d	Pilgrim badge of Christ, from Floating Harbour, Bristol	263
Fig 5.27e	Pilgrim badge of Henry IV, from Floating Harbour, Bristol.	263
Fig 5.27f	Pilgrim badge of St Catherine, from Floating Harbour, Bristol.	263
Fig 5.27g	Badge with the letters IHC, from Floating Harbour, Bristol.	264
Fig 5.27h	Badge with the letters IHC, from Floating Harbour, Bristol.	264
Fig 5.27i	Pilgrim badge of St Veronica, from Floating Harbour, Bristol.	264
Fig 5.28	Detail of a Psalter-Hours of Rome use, c1480, depicting St Veronica.	264
Fig 5.29	Pilgrim badge from Castle Ditch, Newcastle.	265
Fig 5.30	Section of the Castle Ditch, Newcastle.	265
Fig 5.31	Two pilgrim badges from Walsingham recovered from the Thames.	265
Fig 5.32	Pendant pilgrim badge from Pottergate, Norwich.	265
Fig 5.33	Pilgrim badge from St Mary's Abbey Cirencester, Gloucestershire.	266
Fig 5.34	Section of the crossing of St Mary's Abbey, Cirencester, Gloucestershire.	266
Fig 5.35a-f	Iconographic ring from Tantallon Castle, East Lothian.	267
Fig 5.36a-f	Iconographic ring from Hume Castle, Berwickshire.	268
Fig 5.37	Iconographic ring from Pencaemawr, Monmouthshire.	268
Fig 6.1.1a,b,c	Maps showing the locations of the sites referred to in Chapter 6.1.	269
Fig 6.1.1	The Coventry ring.	270
Fig 6.1.2	Ring from Stoke Trister, Somerset.	270
Fig 6.1.3	Ring from Castle Hill, Edinburgh.	270
Fig 6.1.4	Silver brooch from, Athelstaneford, East Lothian.	271
Fig 6.1.5	Base of a ceramic bowl.	271
Fig 6.1.6	Portrait of Jane Seymour.	271
Fig 6.1.7	Concavity of a maiolica childbirth <i>scodella</i> , Italy.	271
Fig 6.1.8	Buckle from Barnard Castle, Co. Durham.	272
Fig 6.1.9	Two 15th century Agnus Dei pendants.	272
Fig 6.1.10	Agnus Dei badges from London.	272
Fig 6.1.11	Detail of the Middleham pendant.	272
Fig 6.1.12	Nativity Scene by Jacques Daret, 1433-5.	273
Fig 6.1.13	Portrait of Ursula Greckin, by the Ulm Master, 1500.	273
Fig 6.1.14	Portrait of Barbara Wespach-Ungelter, by the Ulm Master, 1500.	273
Fig 6.1.15	Fragments of leather belts decorated with mounts from London.	273
Fig 6.1.16	The shrine of the Black Virgin Mary in Notre dame de la Daurade, Toulouse, France.	274

Fig 6.1.17	Plans of Barnard Castle, Town Ward and section of the Wet Moat, Co. Durham.	275
Fig 6.1.18	Map showing the location of Alnwick Abbey, Northumberland.	276
Fig 6.1.19	Map showing the survey of Alnwick Abbey and the River Aln, Northumberland.	276
Fig 6.1.20	Silver brooch from West Hartburn, Co. Durham.	277
Fig 6.1.21	Plan of West Hartburn village, Co. Durham.	277
Fig 6.1.22	Excavation plan of House C, West Hartburn, Co. Durham.	278
Fig 6.1.23a	Spindlewhorl from House A, West Hartburn, Co. Durham.	278
Fig 6.1.23b	Spindlewhorl from Syston, Lincolnshire.	278
Fig 6.1.24	Carved sandstone block from West Hartburn, Co. Durham.	278
Fig 6.1.25	Jet pendant from Edinburgh, Mid Lothian.	279
Fig 6.1.26	A decorated Italian birthing tray, c1460.	279
Fig 6.1.27	Stirrup ring from Barnsley, Gloucestershire.	279
Fig 6.1.28	Stirrup ring from Mynnydd Maen, Monmouthshire.	279
Fig 6.1.29	The pilgrim route between Llantarnam Abbey and Penrhys, South Wales.	280
Fig 6.1.30	Stirrup ring from Holyrood Palace, Edinburgh, Mid Lothian.	280
Fig 6.1.31	Stirrup ring from West Chinnock, Somerset.	280
Fig 6.1.32	Miniature portrait of an Unknown Woman of the City of London, 1602, by Nicholas Hilliard.	281
Fig 6.1.33a,b	Effigy of Gwladys ap Herbert, Abergavenny, Monmouthshire.	281
Fig 6.1.34	Effigy of the wife of Richard Herbert, Abergavenny, Monmouthshire.	281
Fig 6.2.1a,b,c	Maps showing the locations of the sites referred to in Chapter 6.2.	282
Fig 6.2.2	Fragment of shale bracelet from St Oswald's Priory, Gloucester.	283
Fig 6.2.3	Flint arrowhead and bead from Smailholm Tower.	283
Fig 6.2.4	Plan of Smailholm Tower.	283
Fig 6.2.5	Ring from Roughmoor, Somerset.	283
Fig 6.2.6	Roman intaglio from Fishergate, York.	283
Fig 6.2.7	Pierced coin minted in Tournai from Herefordshire.	284
Fig 6.2.8	Example of a gold ryal or noble.	284
Fig 6.2.9	Example of a gold angel.	284
Fig 7.1a,b,c	Maps showing the locations of the sites referred to in Chapter 7.	285
Fig 7.2	Book of Hours illustration of the Last Rites.	286
Fig 7.3	Folded coin in grave from St James's Priory, Bristol.	286
Fig 7.5	Buckles from Burial B129 from St Oswald's Priory, Gloucester.	287
Fig 7.6	Buckles from Burial B136 from St Oswald's Priory, Gloucester.	287
Fig 7.7	Illustrations of a physician and his patients in their underclothes.	288
Fig 7.8	Two wrestlers in their undergarments.	288
Fig 7.9	Hose of Archbishop de Rodrigo Ximénez de Rada, Spain.	288
Fig 7.10	Illustrations from the <i>Maciejowski Bible</i> .	288
Fig 7.11	Table of buckles in burials.	289
Fig 7.12	Priests' graves outside the parish church of Deerhurst, Gloucestershire.	289
Fig 7.13	Two iron buckles from burials at Jedburgh Abbey.	290
Fig 7.14	Brasses showing skeleton couples wrapped in shrouds, Sedgfield, Co. Durham.	290
Fig 7.15	Brass showing John Hampton and his wife, Minchinhampton, Gloucestershire.	290
Fig 7.16	Brass showing Thomasine Tendryng and her seven children, Yoxford, Suffolk.	290
Fig 7.17	Plan of the cemetery at Edinburgh Castle, Mid Lothian.	291
Fig 7.18	Ring from Wells Cathedral, Somerset.	292
Fig 7.19	Ring from Inveresk Churchyard.	292
Fig 7.20	Brooch from Burial B146 at St Oswald's Priory, Gloucester.	292
Fig 7.21	Table of burial goods and materials.	293

Fig 7.22	Burial Sk 64 from St James's Priory, Bristol.	293
Fig 7.23	Jet pendant from Burial Sk 64 at St James's Priory, Bristol.	293
Fig 7.24	Jet chess piece from Great Linford, Buckinghamshire.	293
Fig 7.25	Illustration from Alphonso X's <i>Book of Games</i> .	294
Fig 7.26	Man playing chess with Death, Täby Church, Sweden.	294
Fig 7.27	Map of Bristol showing the location of Temple and St James's Priory, Bristol.	294
Fig 7.28	Excavation plan of the west end of St Mary's Deerhurst, Gloucestershire.	295
Fig 8.1	Tables showing PAS recording data for 2005/06.	296

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List of Abbreviations

PAS	Portable Antiquities Scheme
BCM	Bristol City Museum
NMS	National Museum of Scotland
SMR	Sites and Monuments Record
ASUD	Archaeological Services Durham University

Acknowledgements

I would like to thank my supervisors Christopher Gerrard and Pam Graves for their comments, guidance, and support. I wish to acknowledge the following for their help: Helen Armstrong, The Fulling Mill Museum Durham; David Caldwell and Jackie Moran, National Museum of Scotland; Kate Iles and Jon Brett, Bristol City Museum; Lorraine Mepham, Wessex Archaeology; Peter Carne and Jenny Jones, Archaeological Services Durham University; Jane Stewart, Cosmeston Project Officer; and Rob Collins and Daniel Pett, PAS. I would like to thank the many people who took the time to discuss aspects of this research with me, including Geoff Egan, Richard Kelleher, Alejandra Gutiérrez, Sarah Semple, and Martin Ecclestone. Thank you to Alejandra Gutiérrez and Jeff Veitch for help with some of the illustrations. Special thanks go to Nick Watson and my friends in Durham, especially my office-mates who suffered my avalanching piles of books and papers. Finally, I want to thank my parents for their constant support and encouragement.

Chapter 1

Introduction

1.1 Introduction

This thesis is a thematic study of dress accessories of late medieval to early post-medieval date from two regions of mainland Britain. It is an investigation of everyday objects which aims to re-engage the material world with past individuals; the objects are themselves the subject of the analysis, not just a prop for wider research. They are investigated here in an interdisciplinary manner which is grounded in the assumption that material culture has many meanings and a heuristic nature, the unveiling of which can develop our understanding of personal possessions and human experience in the past. This is especially true for the later medieval and early post-medieval periods when dress accessories intersected with and were integral to social, political and religious life. During these periods accessories were sometimes more than ornaments and should be viewed less as a branch of the decorative arts or catalogued archaeological finds, and more as articulators and actors of experiences in daily life. The overarching aim of this thesis is therefore to extract the study of medieval and later personal possessions from its narrow context which tends towards dating, typologies and description and align it more closely with the ambitions of social archaeology.

1.2 Objectives

This research has four objectives. The first is to identify and catalogue a selection of chance finds and accessories recovered from excavated archaeological sites. A broad range of rural, urban and religious sites has been chosen from two regions of Britain; chance finds and data recorded by the Portable Antiquities Scheme (PAS) are also included. The second objective is to identify general differences and similarities within and between regions. The third is to develop a theoretical approach for the study of later medieval artefacts. Medieval archaeologists have been slow to

adopt theory regularly used in other areas of archaeological research; here methodologies from prehistory and anthropology will be applied. Themes include memory and heirlooms, gift-giving, and most significantly, object biographies. This is a significant fourth objective: to create object biographies based on individual accessories or types of accessories, and then place them into a wider social context. Sources of evidence such as documentary evidence, paintings and tomb effigies are also drawn upon throughout so as to enhance the interpretation.

1.3 Regions

The study regions chosen for this thesis consist of two areas of mainland Britain which cover two borders: the eastern Anglo-Scottish and the southern Anglo-Welsh (Fig 1.1). The northern region includes the north-east of England and south-east of Scotland, that is, the modern counties of Northumberland, Tyne and Wear, Durham, Scottish Borders, Roxburghshire, and the Lothians. The southern region covers the historic counties of Somerset and Gloucestershire as well as south-east Wales, incorporating the historic counties of Glamorgan and Monmouthshire. Historic counties are referred to throughout, thus Bristol is included within Gloucestershire while the county of Tyne and Wear is incorporated into Northumberland.

These regions have been chosen partly to expand the geographical coverage of 'English' research, which is somewhat dominated by material from the south-east, into the south-west and over the borders into Wales and Scotland. At the same time, these locations provide the opportunity to investigate the use of dress accessories in medieval border regions. Both borderlands were areas of conflict during the period under study and a transitional zone between countries. Although south-east Wales was part of the March of Wales and under the control of English lordships from c1100 to 1536, it acted as a border between England and the Principality of Wales after 1283. In the north, the border between Scotland and England was an area of instability due to conflict between the English Crown and the Scottish Kingdom, the north of England being known as the 'English March' from the beginning of the Scottish Wars of Independence in 1296 until the Union of Crowns in 1603. Both areas were routinely affected by conflict but, in spite of this, daily life continued and there was an assimilation of people from both sides. An important question therefore is to what extent was a border identity manifested in the accessories of daily life and what might this reveal about a definable regional character. Although it was Bloch's (1966) study of French agricultural tradition and variation in regional agrarian techniques and production which

led to a regional perspective of *pays* in landscape studies and economics, the investigation of regional culture through material culture has an even longer history (Jope 1963) which is worthy of revisiting.

This study addresses a number of themes which have been highlighted for future research in the English Heritage-sponsored regional archaeology frameworks recently devised for the north-east and south-west of England and for south-east of Wales. The North-East framework (or NERFF) identifies a lack of regional synthesis which is said to restrict comparison between medieval sites in the region and beyond, not to mention with post-medieval assemblages (Petts with Gerrard 2006:107). Specific mention is made of medieval dress accessories, potential links with other disciplines (ibid:107; 173) and the need to compare material culture across the border in order to explore a possible shared cultural identity. Internationally, the North-East had important historical trading links with Scandinavia and the Baltic and was part of the Hanseatic League; Graves (2002) notes that 'Hanseatic' material culture, identified elsewhere in England, should be explored in the North-East (Petts with Gerrard 2006: 221).

The *South West Archaeological Research Framework* (SWARF; Webster 2008) highlights research into the post-Conquest medieval period as one of the weaker areas of archaeological activity in the region, at least when compared against prehistoric and Roman archaeology. Interdisciplinary work is emphasised (ibid: 279), as too is a need for synthesis to pick out regional differences. Reflecting the core aims of this thesis, the framework states specifically that research should examine how identities within the south-west are manifested in material culture, how material compares with that in the Anglo-Welsh border region, and whether or not cross-regional identities exist (ibid: 274; 292). The authors also acknowledge a lack of well-stratified material which can be used to understand the medieval/post-medieval transition (ibid: 280). Perhaps as a result, the south-west framework shows greater awareness of the potential which lies in those artefacts not found in secure contexts at excavations (ibid: 271; 292), especially metal-detected finds and PAS data (ibid: 279). However, although the framework laments what it sees as a general decline in artefact studies (ibid: 272; 281), it does not list later medieval material among its research aims.

The research framework for south-east Wales was developed from papers presented at the regional seminar in 2003 (Kissock 2003) and complements the *Research Framework for the Archaeology of Wales: Medieval* in which gaps in knowledge and themes of future work are

highlighted (Austin 2004). Synthetic studies are a key aim within the framework and more research in Monmouthshire is required to fill the ‘Gwent-shaped gap’. In general modern excavations are needed in south-east Wales to develop a better understanding of the socio-economic context of medieval life. While surveys and knowledge of sites is praised, excavation is lacking, especially of deserted medieval villages (DMVs), urban settlements, moated sites, tower houses, monastic houses and cemeteries. This has led to a limited amount of material culture available for synthesis. Unfortunately, the framework does not cover wider research questions about social identity, or interaction with societies across the Bristol Channel or the border, for example; nor does it discuss the transition between medieval and post-medieval periods. Indeed, artefacts and other material culture are given only a cursory mention, although the framework does draw attention to the potential of online databases and the PAS. It is evident that pottery studies have dominated Welsh material culture studies, and that while ‘medieval rings, brooches and pendants have all been examined’ (Kissock 2003) by Cherry and Redknap (1991) and Redknap (1994), there is still a wider range of material to be investigated. Even recent studies of rings, brooches and pendants have not delved far into the significance of the objects themselves and their use in daily life, or attempted to place them within a national context.

In summary, the lack of current knowledge about medieval material culture and the consequent lack of synthesis are emphasised in all three existing regional frameworks. In response, this thesis is a study of medieval material culture which links material from a variety of sites within each of the regions and beyond. It not only uses excavated material but also incorporates chance finds and PAS data. Significantly, this thesis is overtly interdisciplinary and crosses geographical and political boundaries.

1.4 Chronological and historical context

The period under study for this thesis is consistent with that set out in the English Heritage research agenda for the ‘transition’ between the medieval and post-medieval periods (*English Heritage Archaeology Division Research Agenda* (EHADRA) 1997). The dress accessories here are roughly dated to the period *cAD1300-c1700*. A primary aim of this thesis is to break the traditional and imposed time boundary of *c1540* used in medieval studies, and to look past this date, as argued by Johnson (1996) and others (papers in Gaimster and Stamper 1997; Gaimster and Gilchrist 2003). Nevertheless, the dates 1300 and 1700 are in some senses arbitrary as many

dress accessories cannot be dated so accurately. Initially the chosen end date for the study was cAD1600, however, this was extended as many of the later medieval sites continue into the early post-medieval period (and some up to the modern era). This meant that many artefacts of an earlier date were found in post-1600 contexts and would have remained uncatalogued. As this study was primarily concerned with the later medieval and early post-medieval periods, those sites whose activity began in the post-medieval were excluded.

During the period under consideration there were key events which affected daily life. From the late 13th century until the early 17th century there was a period of hostility and intermittent warfare between the independent Scottish and English kingdoms. The Wars of Independence are traditionally taken as ending in 1328 (Macdonald 2000: 9) but conflict continued spasmodically from the later 14th century until the accession of James VI of Scotland to the English throne in 1603. The Battle of Neville's Cross (1346) was an important defeat of the Scots, but fighting continued in bouts punctuated by truces (Lomas 1992: 54). Northumberland and the Scottish Borders suffered and their settlements bore the brunt of the border raids (King and Penman 2007). There were persistent cross-border attacks and a reiver society developed into a distinct lifestyle and economy based on cattle raiding. The Union of Crowns in 1603 led to a decline in cattle raiding, but the region was still relatively lawless (Petts with Gerrard 2006:182).

In 1282-3 Edward I's conquest of Wales meant that the previously independent state was now seen by the English as a land: it was not a kingdom, a principality, or even a country. It had no regnal solidarity, no unitary political or administrative existence (Davies 2004: 62). The lordships of Wales known as the Marches or the March of Wales were areas under English control, however, and remained a distinct category after Edward I's conquest. This was a region in which there was a series of rebellions and riots, and the constant threat of them. Griffiths has described the region as a 'sensitive interface' (Ralph A Griffiths cited by Beverley Smith 2004: 73) with an ancient anxiety about the legacy of conflict. In the early 15th century the Marches were terrorised by the attacks of Glyndwr which caused large-scale destruction. The Marches were also an area where cattle stealing, raiding, feuds and inter-lordship rivalries became a traditional part of life (Williams 1987: 59). In 1532 and 1536 Parliamentary Acts created a single dominion of England and Wales and abolished the Marcher lordships (Lieberman 2010: 4).

In the mid-14th century the whole country was affected by the Black Death. The main catastrophe occurred in 1348 and subsequent pandemics in 1361, 1369, 1374-9 and 1390-3 led to a dramatic

decline in the population. The 1348 epidemic is thought to have killed almost half of the number of people living in the North-East (Lomas 1992: 54). A paucity of evidence from Wales and Scotland restricts the discussion of the effect the Black Death had in these areas but they were affected to some degree, and proxies such as fiscal records from south Wales show a decrease in rent collections because of mortality rates (Lees 1920; Ziegler 2003: 205-8; Benedictow 2004:145). Environmental factors also caused a decline in health and population numbers. Climate cooling in the 14th century led to a reduction in arable productivity, and crop failures and famine in the first half of the century took their toll. This decrease in population affected the economy and by the end of the 14th century wages were rising more than prices, which increased the relative spending power of the less well-off (Hinton 1993:175; Dyer 2002: 266).

Throughout the second half of the 15th century the country was affected by political tension and bouts of fighting during Wars of the Roses. The dynastic conflict between the Houses of Lancaster and York led to civil wars being fought mainly in England between 1455 and 1485. Little conflict occurred in the north-east, except for three years in the 1460s when Lancastrian and Yorkist forces clashed in Northumberland (Lomas 1996:171-3). The north of England did, however, provide a considerable number of troops during the Wars (Pollard 2001: 82). Rival magnate families of the Nevilles and Percies were prominent in the northern counties, and were relied upon for support and rallying manpower. The wars in the Welsh Marches developed into little more than English factions struggling to maintain and extend their control (Pollard 2001: 83). A prominent family, who were Yorkist retainers, was the family of Ap Thomas who had become Anglicized during the 15th century and changed their name to Herbert. It is believed that the breakdown of normal political life during the Wars caused little suffering to most people and very little physical destruction in England and Wales (Goodman 1981: 218-20), but economically they were costly, not least because soldiers had to be paid and farming suffered as men went off to war (Pollard 2001: 85).

The Acts of the Reformation Parliament (1529-36), including the Act of Supremacy of 1534 and the Act for the Dissolution of Monasteries (1536), created an independent Church of England with the monarch at its head. Religious liturgy and ritual were dramatically altered in theory; ideas and everyday religious practice for ordinary people apparently changed very little however (Duffy 1992: 5; Gaimster and Gilchrist 2003: 2). The surrender of monasteries and friaries in the regions studied here led to the secularisation and destruction of buildings.

Despite conflict, fluctuating population levels and economic instability, normal life continued in the regions and people co-existed. Trade, travel, marriage, and the battles in the regions led to the mixing of people from England, Wales and Scotland. A 'permeable' cross-border market existed in the northern Marches, and was centred in Roxburgh, Newcastle, Durham and the smaller market towns in the east (King and Penman 2007: 9). After 1357 a general passport was granted by Edward III which increased the number of Scottish merchants entering England and in turn increased the Anglo-Scottish trade (King and Penman 2007: 9). In 1467, for example, there is documentary evidence of Scots being present at the market in Norham (Northumberland) (Goodman 1987: 27). Goods including agricultural produce, hides, wool, pelts and freshwater pearls were traded not only with England to the south, but also to the east with the Baltic countries and the Low Countries (Stevenson 2000; Driscoll 2001: 309). In south-east Wales similarly cattle, sheep, skins, hides, leather, wool, and cloth were the traded goods. Larger towns in south-east Wales were linked by trade routes with Bristol and locations across the River Severn and the Bristol Channel. Notably Welsh woollen cloth found its way to principal markets in the Marches and Bristol where some of it was dispatched abroad to Ireland and mainland European countries, such as France, Portugal and Spain (Williams 1987: 77). Bristol was the main urban settlement in the west and had further links to the north and east. A main artery of communication was the road from Bristol through Gloucester, Tewkesbury, Worcester, and Bridgnorth to Shrewsbury; this is one of the best documented land-routes of medieval England and one of the roads shown on the 1360 Gough map of Britain (Lieberman 2008: 26).

Marriages were another way people mixed and moved around the border areas, and it was not only those of nobility who intermarried. In the southern border region Humphrey Llwyd, the 16th century cartographer and antiquarian, made the observation that several parishes within Shropshire and Herefordshire, and even Gloucestershire, 'commonly used the Welsh tongue' (Beverley Smith 2004: 72). There is also evidence from documentary records that migrants were a common phenomenon in the Welsh Marches and the bordering English counties, at least from the 14th century onwards. The Hereford act books of the consistory courts of the Bishop of Hereford dating from the late 14th century onwards became a consistent series after 1442 and reveal the influx of migrants, although it cannot be known whether these were only a small number of those moving about the region (Beverley Smith 2004). People moving about would have included adolescents in service, single adults, couples, those involved in the cloth trade, seasonal workers from Welsh upland communities, and itinerant artisans or craftsmen. Beverley

Smith (2004:73) notes that the turmoil of the early 15th century in the Marches briefly created 'a less open and receptive climate' for Welsh migrants. In the Scottish borders and Northumberland too there were intermarriages and cross-border landholding (Goodman 1987; King 2007). Movement of people again was not limited to merchants and tradesmen, there was also traffic of pilgrims, academics, students, diplomats, mercenaries, crusaders and tournament contenders crossing the border. Nevertheless, as in Wales, the degree of this traffic has yet to be fully explored (King and Penman 2007: 9). The period of study was a time of many changes and both the border regions were in a state of flux. Despite this the nominal 'borders' were never an impenetrable barrier in daily life and this is important to bear in mind when considering the findspots of all archaeological artefacts.

1.5 Fashion through time

There were considerable developments in fashion over this period. During the 14th century a tailoring revolution resulted in a new shape to clothing (Staniland 1997:239). Female and male dress began to reveal the shape of the body and simple fasteners, such as buttons, laces and pins, helped define form. The main garment of clothing worn by a woman was the kirtle, which was long and covered her body and was often secured by a belt or girdle. Over this was worn a long over-tunic which developed in the later part of the century to become sideless allowing more of the shaped kirtle to be seen. Covering this ensemble were mantles which were fastened at the shoulders by clasps or brooches; these are common on effigies from the 14th century and the following century (Lightbown 1992:298-305).

Male civilian costume in the 14th century generally consisted of an under-dress with tight buttoned sleeves under a close-fitting tunic reaching below or to the knees, again with tight sleeves to the elbows which then fell down in liripipes. In the later part of the century sleeves became more voluminous with tight wrists (Druitt 1970:197-200). The tunic was girded by a buckled belt and hose were worn on the legs. The whole outfit is often depicted worn under a mantle fastened by a brooch or clasp at the shoulder with central buttons, as with the female dress (Crossley 1921:231-2). However, not all garments followed the new fashion, and the older form of tunic in civilian dress continued to be in widespread use throughout Europe right up until the 16th century (Staniland 1997:241).

The 15th century was an age of transition between ‘medieval’ and Tudor clothing (Staniland 1997:244). Men’s close fitting tunics continued to be worn, and the warmer, more practical long loose overgarments were reintroduced, for example the houppelande (Staniland 1997:244; Druitt 1970:206). This was a high necked gown, tight fitting on the chest, which descended in heavy folds to varying lengths with huge hanging sleeves, and was secured by a girdle (Cunnington 1948: 56, n. 1). Male workers tended to wear shorter and looser garments for ease, but these were still fastened with buttons and belts. In the late 15th century the short cut jacket, doublet or pourpoint with a belt had become fashionable for men, imitating the fashion from Italy and France (Planché 1874:218). These were worn with tight fitting hose.

Female costume in the 15th century almost remained unchanged from the later 14th. The houppelande was also worn by women but tended to be long (Druitt 1970; 255; Cunnington 1948:56). The girding of the kirtle and houppelande is depicted as higher on the waist but the 14th century shape was maintained (Planché 1874:215). Kirtle necklines became lower and more revealing resulting in a wide square neckline by the end of the century (Hinton 2005:246; Staniland 1997:427). When bodices were introduced in the 15th century (originally referred to as a ‘pair of bodies’ fastened by laces) they were worn with kirtles.

In the 16th century there was a move away from the flowing fashions of the later 15th century and trends turned to stiffer clothing with a great deal of elaboration (Staniland 1997:247). The main articles of men’s clothing were doublets worn over shirts, hose, and short cloaks. Ordinary male workers continued to wear a tunic/cote (with a buckled belt) with or without a short overgarment, but some wore the fashionable buttoned doublets (Cunnington and Lucas 1967:17-20). The new 16th century styles were characterised by the breadth of the shoulders of doublets and gowns, which were exaggerated by the cloaks’ collars (Vincent 2003:13; Nevinson 1981:29). Doublets were buttoned at the front and padded and stiffened, and breeches were cut with vertical slashes (panes) which allowed the contrasting undergarment to show through, creating decorative features. From the middle of the century the doublet narrowed and developed into the peascod and the ‘skirt’ part became longer covering the buttocks (Vincent 2003:13). Men’s cod pieces were given increased prominence during the century despite the lengthening of the doublets’ skirts (Nevinson 1981:29). In the second half of the 16th century men’s and women’s ruffs began to develop from a pleated collar to a gigantic outlandish cart-wheel of starched linen

sometimes supported by wires and pins. By 1570 these were often detachable (Nevinson 1981:28; Vincent 2003:19).

Early 17th century vogues followed those of the later 16th century. Elaboration was still a key element of dress for men and women, and high collars and ruff remained popular. Females still wore short bodices with full sleeves and long skirts and men wore padded and elaborate doublets and hose (Breward 1995:78). By the 1630s the relaxed looser style of clothing with falling lace collars, not ruffs, puffed sleeves of silk, cuffs of lace, and high waists were common fashions for men and women, however, the provincial and merchant classes retained the stiffer costume until the middle of the century (Breward 1995:80-1; Vincent 2003:20-1).

Fashionable clothing designs did not change during the Civil War despite social changes, but in the 1660s the doublet's skirt became short to non-existent and lace and ribbons were used in quantity to elaborate clothing (Vincent 2003:21). Female costume changed little in the 17th century; however, the farthingale's popularity declined, as did elongated sleeves, and bodices were shortened. In the 1660s the bodice is lengthened again and worn with a very pointed stomacher, leading to the narrowing and lowering of the waist. Men and women's clothing did change in the late 17th century. Men's clothing then became a three piece suit with no structure, while the women's was a one piece gown known as a mantua worn over a corset (Vincent 2003:28-9).

1.6 Sample and sources

Dress accessories included in this study are those which were worn on the body, worn on clothing, or suspended from clothing, such as rings, pendants, brooches, pins, lace ends, buckles, mounts, purse frames and cosmetic implements. The data has been collated and catalogued from both published and unpublished sources. Some reassessment of published material is also needed to allow synthesis and then analysis of material and because finds reports do not always provide adequately detailed investigations of the accessories. There are often limited investigations into their relationships with other material culture and the site as a whole in these reports, and most significantly their role in daily life can be severely underplayed. Most of the unpublished data are from the PAS, a resource which provides a wealth of information about material culture made of metal from the medieval and post-medieval periods which has simply not received sufficient attention from scholars. Despite having no information about the archaeological contexts, the

objects found by metal detectors or chance finds by members of the public can be investigated to discover more about the everyday items used in the past. They provide a balance to the excavated archaeological material and have revealed types of objects not known from excavation, among them 16th century silver gilt dress hooks for example (Gaimster *et al* 2002).

From these sources, namely published reports, notes in local journals, museum collections, the PAS, and grey literature, more than 1440 dress accessories (excluding individual pins and lace ends¹) from the two regions have been catalogued and analysed. These are taken from 93 excavated sites and 179 separate locations of individual or multiple chance finds; the data have been manipulated in Microsoft Excel. Sites within the regions were selected by a number of criteria. They were to include a range of site types covering a wide geographic area, and those which period of activity encompassed the later medieval period. Sites with well published reports were preferred, but grey literature and unpublished stray finds from the PAS were also included. The recorded sites referred to in the following Chapters 2-8, are plotted on a map in Fig 1.2 and the locations of those specifically referred to in this Chapter are shown in Figs 1.3a-c.

The data set makes no claim to be exhaustive, but it does represent an estimated 40-50% of the material available for study from the two regions. Statistical analysis, of the kind frequently undertaken for medieval pottery studies for example, was not carried out here because of the low numbers of accessories and problems with the archaeological context, such as dating and existence of mixed contexts. These issues are further discussed in Chapter 2. Also, such an approach was not seen as essential as this thesis does not investigate consumption and wider social transformations in any detail (Section 1.7 below). Data collection was ended due to constraints of time, and to ensure that the data set was of a manageable size and that sufficient time was available to investigate other sources of evidence.

There are 'structural weaknesses' within the regional datasets which must be recognised. In all areas the archaeology of the main urban towns is patchy, for example. In the North-East there have been numerous excavations on the Quayside in the city of Newcastle (for example Harbottle and Ellison 1981; Ellison *et al* 1993), but little work has been done in the city of Durham,

¹ More than 5000 pins and lace ends were recorded from the sites under study; they were given one entry in the catalogue if there were more than 5 pins or 5 lace ends present at each site.

exceptions being excavations at Leazes Bowl and Claypath (Carne 2001; ASUD 1999). In southern Scotland limited excavation has taken place in Edinburgh, although the castle has been examined, as have the royal burghs of Peebles and Kelso (Dixon *et al* 2002). By contrast, far more significant excavation has been carried out in Bristol in the south-west region but there are still large gaps in knowledge about the medieval city, including information about the port, urban housing and churches. Very little is known about the medieval settlements of Gloucestershire, where excavation has been very limited in towns. With notable exceptions, most excavations in Gloucester and Cirencester have focused on the Roman period; in Tewkesbury the most significant excavation revealed nothing of post-Conquest date (Hannan 1993). Small scale work in Ilchester (Somerset) has revealed little of the later medieval town, apparently in decline by the 14th century (Leach 1994). Excavations in south-east Wales have again been dominated by Roman research, but in Usk (Monmouthshire) medieval and later periods have been uncovered (Metcalf-Dickinson 1981; Courtney 1994).

Rural settlements in all regions have received little work. In the North-East however the deserted medieval village (DMV) of West Whelpington (Northumberland) is of national importance because of its extensive and long-running campaign (Jarrett 1962; 1970; Evans and Jarrett 1987; Evans *et al* 1988). Other smaller excavations have been undertaken on other DMVs in the region, such as Thrislington in County Durham (Austin 1989). In south-east Scotland even less work has been carried out on rural settlements, an exception being Springwood Park near Kelso (Dixon 1998). Nevertheless tower houses have received attention in the Scottish border area, such as Smailholm Tower (Good and Tabraham 1988). This cannot be said for south-east Wales where there has been no excavation of tower houses and only limited excavation on moated sites, for example at Hen Gwrt (Monmouthshire) (Craster and Lewis 1963). Rural sites in Wales have not been extensively examined, partial DMV excavations being carried out at Barry and Cosmeston (Thomas and Dowdell 1987; Sell 1982; Newman and Parkhouse 1983; 1985; 1989). In Somerset and Gloucestershire few deserted medieval farmsteads have been examined though Shapwick (Gerrard with Aston 2007) is an exceptional study of a surviving rural settlement. A key moated site with an excellent assemblage is Acton Court (Gloucestershire) (Rodwell and Bell 2004).

Religious houses are understudied and no significant modern excavations have taken place in the north-east of England. Small excavations have taken place at Durham Cathedral, often uncovering pre 1300 contexts (site archive in Fulling Mill Museum, Durham; Emery 1998), partial

excavations at Newminster Abbey (Harbottle and Salway 1964), and the Prior's House at Bearpark (Co. Durham) (unpublished archive report). In the south-west of England St Oswald's in Gloucester (Heighway and Bryant 1990), St Mary's in Cirencester (Wilkinson and McWhirr 1998), St Bartholomew's Hospital (Price with Ponsford 1998) and St James' Priory (Jackson 2007) both in Bristol, and Wells Cathedral (Rodwell 2001) are key sites and exceptions to the lack of excavations on urban sites. In south-east Scotland Linlithgow Friary (Stones *et al* 1989) and Jedburgh Abbey (Lewis and Ewart 1995) are key sites, and partial excavations have also been carried out at St Giles Cathedral (Collard *et al* 2006) and Holyrood Abbey (Bain 1998). Archaeological excavations at religious houses in south-east Wales are more limited, for example, with only partial investigations at Tintern Abbey (Courtney 1989).

This check-list of some of the major excavated sites mentioned in the text reveals the regional sample to be uneven. This is a reflection of the history of institutions (museums, universities and commercial units), funding patterns and the interests of individual researchers. This is to be expected though it does inevitably affect the size of the sample studied and its balance across site types, not to mention the level of contextual information available in some cases.

The archaeological finds from these sites are also compared in this thesis with contemporary artistic images, including tomb effigies and brasses. These images indicate how dress accessories might have been used and allow some assessment of whether the archaeological finds correspond with the types and amounts of accessories depicted artistically. Information about designs and any possible symbolic associations can also be gained. Of great importance too is that a painting or sculpture depicts the dress of the period under study, that is to say, in the primary context in which the accessories were worn. Contemporary documentary and literary evidence are investigated in which there are references to personal possessions, accessories and clothing. These include wills, poems and plays, for example, Chaucer's *Canterbury Tales* and Shakespearean and Stuart plays. The wills are not analysed statistically since this would add little to the thesis. Evidence from within the study regions is preferred but some evidence from areas outside these regions has been used to support arguments, including sources from mainland Europe; the study, however, is not set fully into a wider European context, which would, in itself, require a separate thesis.

Contemporary artistic media is also a resource which can be utilised, carefully, to understand how the objects were used. Art history, an under-used related discipline, needs to be integrated more

widely into archaeological studies; since the late 19th and early 20th century little study has been carried out on the clothing fashions depicted in art and funereal monuments and they can be used successfully to help understand fashions and the use of accessories (Planché 1874; Iris Brooke 1934; 1935; 1938; Norris 1999; Wincott Heckett 2004). Of course, care has to be taken as contemporary artistic media can be biased and potentially misleading: depictions tend to focus on the wealthier members of the population, artists can exaggerate or minimise reality, and antique fashions may be portrayed as contemporary (Egan and Forsyth 1997: 216; Wincott Heckett 2004: 63; Saul 2009).

1.7 Theoretical orientation

The later 19th century and first half of the 20th saw the analysis of artefact types and the promotion of studying medieval objects like those from any other period. There was an endorsement of the importance of ordinary, common objects identified as ‘rubbish’ by Pitt Rivers (1898: 336 cited in Gerrard 2003: 5). Artefacts were mainly from higher status sites but typologies and sequences of pottery, for example, were developed (Orton *et al* 1993: 9-11). Research into the craftsmanship and manufacture of objects developed using a material-based approach. Finds, however, were often given only the briefest of mentions in published excavations. In the 1930s attention began to shift and lists of moveable material culture (especially ceramics) appeared as specialist reports. The relative sequencing of pottery and its potential for dating was recognized in the inter-wars years, notably by the work of Dunning (Gerrard 2003: 70-2; Evison *et al* 1974). The *London Museum Medieval Catalogue* first published in 1940 (Ward Perkins 1940) synthesised material from excavations and covered a range of material, not only pottery. It presented typologies of the small finds of daily life, including weapons, gaming pieces and jewellery. Gradually through the work of Ward Perkins, Dunning and Jope, material culture studies developed to evaluate material from many different sites, allowing regional developments to be surveyed and geographical patterns to be determined (Ward Perkins 1937; Jope 1947).

After the Second World War there was greater interest in industrial and manufacturing sites, namely pottery production sites and iron-working locations. New methods of interpretation arose in the 1950s and 1960s which moved beyond the basic characterisation and dating of ceramics, but studies of other small finds were not treated to the same advances. When applications of scientific techniques on medieval artefacts were carried out in the 1960s and 1970s, they were mainly

carried out on ceramics or environmental finds (e.g. Aitken and Harold 1959; Pike and Biddle 1966; Ryder 1969; Chaplin 1971). Medieval material culture was seen as a passive reflection of wider social and economic happenings. In the 1970s and 1980s specialist artefact reports grew in importance mainly because of the large numbers of finds being excavated from urban archaeology and other medieval sites. Pottery still dominated but other categories of finds were now studied in detail, such as glass (Charleston 1975). Compositional analyses of metal objects were also carried out during this period in order to characterise production techniques, but further theoretical questions about what this material might have meant to the people who used it had yet to be taken. Few medieval archaeologists were engaging with theoretical issues unlike their colleagues in prehistory; it was only in the later 1980s that articles which mentioned new theoretical approaches first appeared in the journal *Medieval Archaeology* (Gerrard 2003:175; 180).

Over the last 20 years the study of material culture has developed further within post-processual archaeology, and other social sciences. Investigations of artefacts have shifted their focus from technology, function and dating to the role of objects as social and cultural symbols (Gilchrist 1994; 2007; Hill 1995; Blinkhorn and Cumberpatch 1997; Cumberpatch and Blinkhorn 1997a and b; Chapman 2000; Gutiérrez 2000; Tyson 2000; Díaz-Andreu *et al* 2005; Cumberpatch 2006; Tilley *et al* 2006). Material culture studies have transcended the Marxist approach of concentrating on material resources, labour, production, consumption and exchange, and moved towards a semiotic methodology which focuses on the significance of objects and their symbolisation of social action (Layton 2006). Following post-structuralist approaches, artefacts are considered as 'text' which needs to be 'read' to reveal their social meanings (*ibid.*: 7). Objects are also seen to have agency or the capacity to act, in other words they had 'social lives' of the kind discussed in the 1986 edited volume *The Social Life of Things* (Appadurai 1986), and pass through many transformations which 'illuminate their human and social context' (*ibid.*: 5). Phenomenological analyses of material culture developed from philosophical theories are concerned primarily with the human 'encounter, experience and understanding of worldly things, and with how these happenings come to be possible' (Thomas 2006: 43). Phenomenology has allowed reassessments of landscapes and material culture, but has come under criticism for its subjective perspective on the past (Brück 2005). Such studies have also been predominantly confined to prehistoric landscape studies (Tilley 1994; Hamilton and Whitehouse 2006), though an exception is Cumberpatch's (1997) phenomenological approach to pottery. An important feature of this general approach is the significance of the individual and an interest in the everyday,

domestic things of the past. Likewise, this thesis also returns to the 'material', the things, and investigates dress accessories to discover their significance and meaning, rather than their production, exchange or general trends in their consumption.

In prehistory and anthropology object-focused approaches are used to study material culture, and consider objects which were, and are, personal possessions. These studies perceive objects to be integral to human action and not simply stage settings for human action. In *World Archaeology* (Gosden and Marshall 1999) the metaphor 'biography' was used to understand how human and object histories enlightened and affected each other. The approach of using object biographies arose from Kopytoff's (1986) belief that things could only be fully understood if the processes they went through were studied as a whole, for example, production, exchange and consumption. 'Stories' generated from objects however were not a new idea in the 1980s. In the 18th century writers were already creating object autobiographies or 'it-narratives'. These were stories of the private experiences of people told through the eyes of the objects they owned, which were then circulated in print for public consumption. The objects which 'spoke' ranged from coins to furniture, and especially articles of clothing or jewellery. These were the most effective because of their physical proximity to humans. As the objects become detached from the body, they were circulated, exchanged and depersonalised. The stories were a connection between economy, language and possessions and a satirical approach to the market place of the time (Flint 1998). During its lifetime, each object became entwined with the lives of people and the use and associated meanings of the objects changed. As with the 18th century 'it-narratives', the object biographies of jewellery and other dress accessories here have been composed to investigate the people who used them.

Anthropological studies have also influenced the adoption of object biographies in archaeology. One of the first studies to take this approach focused on the lifecycle of a single object in Central New Guinea to 'uncover the relations and meanings which surround it' (MacKenzie 1991: 27). The author first studied bag makers, and then how bags were used and by whom, and how they manifested social relationships. The anthropologist Thomas (1994), on the other hand, stressed re-contextualisation, positing that objects can only be properly understood through the cultural contexts which produced them and those which they move into, and through, during their lives. Hoskins' *Biographical Objects* (1998) moved a step further to consider how objects can be involved in the production of selves and identities, in particular through heirlooms which can act as a kind

of archive of the past. Importantly this study did not examine material culture as symbolic of identity, but as something used in the creation and manipulation of identities with emphasis placed by the author on the 'rhetorical value of objects and how they can be 'read' to reveal more about the subjects of our investigations' (Hoskins 1998:11).

Archaeological studies which have used the object biography approach have tended to focus on prehistoric material. Several examples might be cited (Tringham 1995; Rainbird 1999; Fontijn 2002; Joy 2009), among them Skeates' 1995 paper which considers the later life-histories of prehistoric stone axes in the south-central Mediterranean region. He applied two approaches to the archaeological data, the first was biographical and examined cumulative life-histories; the second was contextual and regarded the changing associations and roles of the artefacts within a variety of social contexts. The production, circulation and consumption of stone axes, and their cumulative transformation were studied to understand their biographies. Small stone adze and axe blades were modified to produce small axe-pendants and Skeates focuses on the value, meanings, and uses of these. These interpretations are then placed within a dynamic historical and political context of changing social practices and strategies in the region.

Among historical archaeologists in America, writing stories from individual artefacts or about single houses or settlements is common enough (Deetz 1997; Peers 1999; Leone with Hurry 1998; Leone and Fry 1999; Wilkie 2000; 2005: 354-6; Fennell 2000), but in Britain medieval and historic archaeologists have been rather slower to appreciate the approach. One example of an object biography study which did include medieval objects, as well as older artefacts re-used in a medieval context, was published by Gerrard (2007a) using a selection of three objects from excavation and field survey at Shapwick (Somerset). Here the author aims to reconstruct the individual biographies of artefacts using archaeological associations and historical links with the aim of showing how the meaning of the objects depended on their context in space and time, disputing whether or not the objects were in fact 'rubbish' when deposited.

An early example of an early post-medieval life biography, by Saunders, appeared in Gosden and Marshall's (1999) *World Archaeology* edition. Here the author adopted a biographical approach to explore the ways in which South American pearls embodied, bridged and transformed the material, social and imagined worlds of Amerindians and Europeans from AD 1492 onwards. Unlike Gerrard, Saunders did not study a single object, or even a collection of pearls, but he does stress how it is that objects 'make' and 're-make' people just as people make and re-cycle objects

(Saunders 1999: 254). This approach differs slightly from that taken by maritime archaeologist Dellino-Musgrave (2005) who focuses on a selection of artefacts from a single context (in this case the ceramics from a sloop of war) and uses the concept of *praxis*, or practical action, to examine 18th century British action in the South Atlantic. The pottery is used to interpret the construction of social relations and the different ways in which identities were expressed and projected.

Consumption studies of the historical period have also been developing since the 1980s and this is now a multi-disciplinary theme which is considered by archaeologists, anthropologists, economists, historians, psychologists and sociologists. For example, personal possessions have dominated consumption research of both 18th century Britain and 17th and 18th century North America (McKendrick *et al* 1983; Weatherill 1988; Blondé *et al* 2006; Styles and Vickery 2006). These studies are concerned with the desire for and purchase of goods, and subsequently what they might tell us about identity. One issue which is paramount here is socio-cultural behaviour and larger-scale social transformations, such as the ‘consumer revolution’ in 18th century Britain (McKendrick *et al* 1983). Wills, inventories and diaries, among other documents, are the principal sources used to assess the socio-economic status of consumers and evaluate how people deployed their goods to create, manipulate and negotiate social relations and identities. The majority of such studies are clearly limited by the confines of the documentary evidence and often ignore how objects were actually used and what they symbolised.

Among several studies of consumption for the medieval period is that undertaken by Tyson (2000) for late medieval vessel glass. A secondary aim of that study, after discussing dating and production, was to examine the use and significance of the vessel glass to its consumers in an attempt to generate questions about consumption, rather than production. Another important study, this time for imported medieval pottery in the Wessex region, was undertaken by Gutiérrez (2000:178-185). She provides a critique of the ‘trickle-down’ approach, finding emulation theory ineffective in explaining the consumption patterns she observes, instead she emphasises the acquisition of artefacts as a means of reinforcing group identity. Finally, Heley (2009:133), who studied Durham probate records pertaining to middling tradesmen of Newcastle, revealed that significant changes to the material culture in the town took place earlier in the 17th century than previously thought. She also noted that there was little evidence that tradesmen selectively sought social status through selective consumption.

There are further ways to expand material culture studies, especially those of medieval artefacts, to generate more knowledge about the material and how it was used in life. The historian Trentmann (2009: 298) has argued that the study of material culture should no longer be primarily concerned with whether people in different periods had more or fewer goods, or whether they were voluntary or involuntary consumers, but the question instead should be how people used their goods in practice. Olsen (2003) believes that artefact studies should return their focus to the objects themselves and materiality, and see them as equal agents of past lives, rather than symbolic of human actors. A recent archaeological study of material culture from a 17th century town in Finland has also argued for materiality to take centre stage, and to move beyond consumption studies (Herva and Nurmi 2009). The results are biographies of the post-acquisition lives of artefacts, which are used to investigate human-artefact relations in the town.

To summarise, while in prehistory and anthropology the use of the object biography may have grown in popularity, in the post-medieval and early modern periods personal possessions are more usually the focus of consumption studies and narratives. Medieval archaeology, meanwhile, has largely declined to fully exploit either of these approaches. One reason for this is that published reports tend to separate specialist artefact chapters into their constituent materials (copper alloy, bone, etc) and this does not easily allow appreciation of the assemblage as a whole (see Allison 1997; Blinkhorn and Cumberpatch 1997; Chadwick 2003: 99; Gerrard 2007a:179). Nevertheless, there does appear to be a genuine reluctance to discuss the wider significance of everyday objects. Certainly, some of the most cited and highest quality museum catalogues fail to do so, for example the medieval material published from Salisbury (Saunders 2001; Spencer 1990) or Margeson's (1993) report on the small finds from the Norwich excavations. Instead, research energy has been spent on other topics such as production, predictably for medieval pottery and occasionally for other artefacts such as pins (Caple 1986), and high-status objects such as jewellery (Cherry 1983; 1987; 1992; 1994; Lightbown 1992). Researchers are now starting to shift their focus to everyday, domestic material as we see in Hinton's (2005) book, *Gold Gilt and Pots and Pins* and Gilchrist's (2008) study of magic objects. However, for a period where there are not only the archaeological finds, but also a wealth of contemporary artistic depictions and documentary evidence, far more research needs to be carried out which uses the full range of evidence coupled with theoretical approaches to extend our knowledge of the material and its meanings and uses in daily life.

Other themes touched upon in this study include memory, gift-giving and identity. Memory may be analysed as a shifting construct that is highly dependent on context. As we have already seen the subject of memory and objects are interlinked, for example, in Hoskins' work on biographical objects and heirlooms (1998). Objects, along with art and texts, may be employed to recall particular people, relationships and events which are no longer immediately present. These *aide-mémoires* are the tangible, accessible things which connect the present with those who have died or are absent, or in some cases to past events. They are mnemonics in so much as they aid the memory, in this case the accessories take the place of words or letters, although, as we shall see, in some cases the objects may also be inscribed.

Memories are, and were, metaphorically placed in receptacles. Carruthers (1990: 35-42) has argued that in the medieval period memory was visualised in secure spaces and objects such as strong rooms, book-boxes for ecclesiastical records and relics, caves, shrines and books. Reliquary boxes and accessories were also containers for the physical and metaphorical memory of saints. Remembering was central to Christianity, and the use of objects and images to conjure memories of Christ, the Passion, the Holy Family and saints, was paramount in religious devotion and to the teaching of Christian values in pre-Reformation Britain. Many objects could have been used as a metaphor to 'contain' these memories, especially dress accessories which were worn close to the body. Generally speaking, only those objects with a religious element to their design can be suggested to have acted as a mnemonic aid in private devotion (Chapter 5); identifying mnemonics used in a secular context is more problematic.

Contemporary objects are often used to manifest memories of the past or absentees, but it is also the case in the medieval period that older objects of Roman or earlier date were recovered and used to this end. Monuments and landscapes are known to have been re-used because the monuments or locations were believed to have significance (Bradley 1987; 1993; Semple 1998; Williams 1997; 1998; Eaton 2000). Likewise material culture might be reused to construct cultural, religious and ideological links with the past, as well as for more functional reasons. The reuse of small Roman objects in early medieval graves has been considered by Eckardt and Williams (2003) who suggest that the objects had a role in the construction of social memories. They defined a relationship between the past and present and the authors propose that their antiquity and character were central to their re-use. The use of an object in the creation of memories is an alternative to their use for practical or magical reasons. Meaney (1981) argued

that many Roman objects would have been regarded as amulets and imbued with magical properties in the Anglo-Saxon period, and White (1988) has also followed this line of reasoning, but argued that while some objects were used as amulets, others were merely cheap substitutes for contemporary items.

Objects found out of context in the later medieval period are not so readily discussed and understood, although research is beginning to investigate their significance and role in later medieval life and memory; for example, Gerrard's 2007 paper and Gilchrist's 2008 article, both mentioned above. The manner in which old artefacts were discovered may also have added to their importance, as argued by Eckardt and Williams (2003:158-60). The term *objet trouvé*, translated as 'found object', can be applied to these older items recovered in the medieval period. In the 20th century, the term was associated with Surrealist art theory where an object 'found' by an artist was seen as having an aesthetic quality and suitable to be incorporated into a work of art (Murray and Murray 1976:164). In the later medieval period however these 'found' objects were retained because of their function, attractive qualities, magical attributes, oddity, or because of the context from which they came. The antiquity and origins of some objects, such as prehistoric stone tools, were not understood by people in the medieval period and the reasons for their reuse, therefore, must be other than their links with the past. Finding and keeping objects, whether they were used or curated, affected the biography of the objects, especially if they were passed on to family members over time. 'Found' objects would then be interpreted as having a new phase in their life biography and could become a metaphor of memories.

Heirlooms are one aspect of memory. The idea that the Roman objects in Anglo-Saxon graves were handed down through familiar persons has been discredited (White 1988), however, other objects in the early and later medieval periods may well have been heirlooms. These personal possessions handed down from generation to generation are difficult to identify in the archaeological record but in prehistory research has been carried out on possible heirlooms. Lillios (1999) discusses ethnographical examples and identifies examples of possible prehistoric heirlooms. Early Bronze Age British Beaker pottery and amber spacer plate beads have been studied by Woodward (2002) who identified that they were carefully curated and may have been circulated within, and between, social groups over long distances and through many generations as heirlooms and relics. Chapman's (2000) work on fragmentation also has links with objects used as tools of memory to tie people and groups together within an enchainment relationship. This is

comparable to the memories and relationships which are embedded in heirlooms passed through familial chains. Studies on heirlooms in the later medieval period are limited and early objects in later contexts are generally seen as residual with no significance.

Heirlooms are gifted through generations and gift-giving is another theme which has not yet been fully developed in medieval archaeology in comparison to the debate that it has generated in prehistory and anthropology. Mauss's *The Gift* (1990), and subsequent anthropological developments of the theory of gift giving have been used to investigate models of exchange and the function of gifts in a more social rather than economic sense (Gregory 1982; Sahlins 1972; Thomas 1991; Appadurai 1986; Morin 1969 as cited by Hoskins 1998:8; MacCormack 1976; 1982; Bourdieu 1977; Strathern 1988; Hyde 1983; Weiner 1992; Bercovitch 1994). Historians too have delved into the use of gifts, especially for the later medieval period in mainland Europe and for early modern England (Kettering 1988; Howell 1996; Klapisch-Zuber 1985; Klein 1997; Bestor 1999; Davis 2000; Sweetinburgh 2004; Heal 2008), while a few have focused on medieval England (Geary 1986; McCracken 1983; Crawford 2004). These studies have shown that in the early modern period there was a shared language of giving in society which surrounded gift-giving strategies; this allowed the 'giver and recipient to understand a gift relationship had been established' (Davis 2000: 23). In the later medieval and early modern period there were political and ideological reasons for giving. Allegiances could be formed, maintained and displayed through gifted items (Lachaud 1996; Heal 2008), and charitable giving was essential to Christian ideology (Burgess 1987a; 1987b; Howell 1996; Davis 2000:18-20; 23-7). In Chapter 3 the ideology of gift-giving is considered in the context of dress accessories. As we shall see, gifts could articulate shared identity, friendship, love, esteem and support; they also acted as mnemonic devices reminding the recipient of these qualities. Close attention therefore needs to be paid to the context of giving in order to understand what relationship is being negotiated between the giver and recipient, and how the gifted items helped construct bonds between people.

Although not expressed explicitly as a separate theme, the exploration of 'identity' is inescapable in this thesis because it is integral to the life biographies of the objects, and the identification of a possible characteristic of a border identity (Section 1.3 above). Insoll (2007:14) has described the archaeology of identities as 'the complex process of attempting to recover an insight into the generation of self at a variety of levels: as an individual, within a community, and in public and private contexts'. Material culture can help here but the recovery process is complex, not least

because identities are acknowledged to be actively constructed and subject to change. Many studies of archaeological identities address gender, ethnicity, status, religion, age, and sexuality (for example, Gilchrist 1994; 1999; 2000; Treherne 1995; Jones 1997; 2007; Gutiérrez 2000; Sofaer Derevenski 2000; Sørensen 2000; Chakrabarti 2001; Díaz Andreu *et al* 2005; Hinton 2005; Voss 2007). Especially relevant in the context of medieval accessories, however, is the notion that people experience identities within a broad social level, sometimes defined by formal associations, as well as at an individual level where many aspects of identity are experienced simultaneously and temporally. In this thesis, age, sex, ethnicity, and class, are not treated as individual, unrelated strands. No single identity is the focus of study and dress accessories, like any other form of material culture, are associated with a range of identities at a broad and more individual level.

In short, in this thesis the methodological approach of using object biographies is paramount and, as with Meskell's (2004) and Gerrard's (2007a) case studies, documentary evidence is used, among other sources, alongside the archaeological evidence with the aim of understanding the 'lives' of objects and the social contexts in which they were used. There is no intention to focus either on how fashions developed or the 'consumption' of dress accessories, or indeed their role as large-scale social indicators, though these themes do surface from time to time in the text. Instead, and as advocated by Trentmann (2009), Olsen (2003), and Herva and Nurmi (2009), the focus is directly *on the artefacts*, in particular, ordinary, everyday objects.

1.8 Organisation of thesis

A traditional structure for a thesis of this kind would perhaps discuss the objects either chronologically or by type. Here a different approach is taken. Chapter 2 introduces the recorded material and presents the problems of analysis and discusses the accessories from religious, urban and rural sites, drawing out conclusions about differences and similarities from the different site types and regions. Later chapters are themed and focus on a particular aspect of past daily life, following a broad 'life cycle' which begins with courtship in Chapter 3 and ends with death in Chapter 7. Thus Chapter 3 investigates those accessories which are associated with political patronage and courtship, both of which involve accessories given as gifts. Related to courtship, sexuality and the dress adornments which were paramount to the creation of sexual clothes and physically attractive features are discussed in Chapter 4. Chapter 5 investigates those accessories actively used in personal devotion and pilgrimage. This theme is closely linked to the following

chapter (6.1) which considers accessories prescribed to heal and protect their wearers from illness and death. Often these were old objects which had been re-used and Section 6.2 discusses their significance as possible antiques and heirlooms. The final theme which is explored is death and burial in Chapter 7. Here those dress accessories which were placed with the dead or bequeathed are discussed. The conclusions of the study are presented in Chapter 8, with recommendations for further work. Illustrations referred to in the text are presented in a separate volume (Volume II), while the catalogue of dress accessories forms Appendix A, also in Volume II. Location maps of sites referred to in the themed chapters are provided at the beginning of the relevant chapter's illustrations in Volume II.

Chapter 2

Dress Accessories Across the Regions

This chapter provides a broad overview of the sample of dress accessories researched for this thesis. After a brief discussion of the sample as a whole, the remainder of the chapter is arranged according to site type (i.e. religious, urban, etc). This provides an opportunity to discuss the characteristics of archaeological sites of different character and introduce any issues associated with them as well as to summarise the types of accessories present and make initial comparisons between sites. All sites referred to in this chapter are shown on Fig 2.1a, with details showing those in the northern and southern regions on Figs 2.1b and c.

2.1 The regional sample

A total of 1436 accessories were recorded from the two study regions with an additional number of pins and lace ends numbering more than 5000 (individual counts of pins and lace are not included hereafter unless otherwise stated). From the northern region 677 dress accessories were recorded from 54 excavated sites and 104 chance find spots, and from the southern region 758 dress accessories from 38 excavated sites and 191 find spots (Figs 2.2 and 2.3). The average number of accessories from the northern excavated sites was 10.6, and the average from the south was 14.9. There is therefore a higher average number of dress accessories from excavated sites in the south, and more recorded chance finds.

There were also differences within the regions, primarily due to inevitable bias in the numbers and scale of archaeological investigations between areas. A total of 512 accessories were excavated from 30 sites on the English side of the border in the south, while only 56 came from 8 sites on the Welsh side. The average number of accessories from the south-west English sites was 17, while in south-east Wales the average was 7 (Fig 2.4). The range of site represented in south-west England is wider, including monastic sites and high status as well as urban and rural settlements,

while the character of the excavated sites in Wales is largely urban and rural. Archaeology of the medieval period in south Wales has many lacunae; monastic sites are notable for their paucity, and there are no excavated cemeteries of later medieval date. Monmouthshire, in particular, suffers from a lack of investigation into its medieval sites; while Trellech is an exception, that centre was in rapid decline in the early 14th century (Howell 1995; 2000) and the finds generally pre-date the period under study here. There has also been little or no excavation on Welsh moated sites and tower houses.

As a counterweight to the excavated evidence, the PAS results from Wales are significant and 55 individual chance finds from Monmouthshire and Glamorgan (Fig 2.3) reveal that many more dress accessories were worn in the later medieval period than the few recorded hitherto by archaeologists might suggest; especially those of a decorative design. In fact, the PAS finds are comparable to those from the south-west of England. Rings predominate, and mounts, pins, brooches, pendants and purse frames are found in both areas, although larger numbers are recorded from the English side of the border. This is explained by differing intensities in metal-detecting and reporting of finds; more being carried out in Gloucestershire and Somerset than in Glamorgan and Monmouthshire.

In the northern region 227 finds were recorded from 17 excavated sites from southern Scotland and 346 from 37 sites on the English side of the border (Fig 2.4). The average number of accessories from the south-east Scottish sites was 13.3, while in north-east England the average was 9.3. The character of sites from both sides of the border are rural, urban and religious; although in Scotland there are fewer excavated rural village settlements in my sample and generally, while in north-east England the number is lower than in the south of the country. Chance finds were also notably low in number from the northern region when compared to the south (Fig 2.3). Again, this is partly to do with the less detecting and recording of finds in Co. Durham and Northumberland, and in southern Scotland. Material recorded through the Treasure Trove in Scotland is not as easily accessible as that on the PAS and records are not detailed. The range represented in 104 chance finds from both regions are, however, comparable to those found in the south; rings, brooches and buckles dominate while purse frames and pendants were also present. Dress hooks, which were recorded in the southern region, were also found in the north-east of England, but did not appear on the Scottish side of the border. This may not be merely a function of the size of the sample, as dress hooks were not recovered from excavations in

Scotland either. They have also not been found in post-medieval urban excavations elsewhere in Scotland (Cox 1996c), and Read (2008:XII) has noted a gap in their recovery from Scotland as a whole.

2.2 Discussion

This initial discussion immediately raises issues of quantification. To answer the seemingly simple question of ‘how much is there?’ at a site and then to compare the quantities of accessories between sites is actually extremely challenging. While excavations can cover a comparatively large area, for example, three crofts and the manor house of a DMV, the entirety of an archaeological ‘site’ is rarely excavated. In any case any rubbish dumped beyond the confines of what is defined as the ‘site’ will be missed. The range of excavation standards and techniques can also vary and a lack of sieving and metal detection of spoil does severely restrict the recovery of very small accessories, such as pins, lace ends and beads. Archaeological assemblages are already biased due to the extent and manner of their excavation, they provide a sample but not a firm idea of the original accessory population. The quantities recovered will depend on their survival in the soil and, unlike pottery, reuse and repair was common.

Stylistic dating of some accessories is further complicated by the fact that their designs were in use for long periods of time and this becomes especially problematic when the finds are not from securely dated contexts. Assemblages recovered are not only heterogeneous, they also have differing post-depositional histories, even within a single site. Activity can continue for centuries: demolition, rebuilding, and movement of soil will all affect the deposition of dress accessories and this is particularly the case for certain types of site, for example those in urban areas (e.g. Newcastle Quayside) though, even at rural religious sites, post-Dissolution activity can profoundly disturb medieval contexts (e.g. Jedburgh Abbey, Roxburghshire) and create imbrolios of the material finds. All this makes it especially hard to investigate who the objects were once associated with and to compare with similar material from other sites. Inevitably, the occupation and character of sites differs in terms of the period and type of activity which takes place there. An assemblage of accessories from a later medieval site which went into decline in the 14th century and was deserted by the 15th, compared with that from a site which was continually occupied from the 13th- 18th century, will inevitably show differences in the amounts and types of finds.

There are also problems with the dissemination of dress accessories within site reports. Dividing material culture into its main material components divorces accessories from other related material and their archaeological context. Reports often fail to give details of the exact numbers or the contexts of some of the accessories excavated, as is often the case with pins and lace ends. Occasionally the finds report fails even to mention an accessory, but they are found listed in the burial report or in the discussion of the site, for example.

Although other methodologies were considered, for purposes of this thesis the number of accessories at a site is simply totalled, discussed in relation to the broad use and date of the site, and then compared. Percentages of types of dress accessory within the total assemblage at any one site are included as a measure of frequency where appropriate and meaningful. An exception is made for pins and lace ends, which at one site alone number over 4000 and at others are not quantified at all. Pins and lace ends were used in multiples on clothing and although they were a vital part of costume, as individual accessories they have limited significance and cannot be compared to rings or brooches, for example. To take this into account, where more than 5 examples were recovered from a site, only one entry was made in the catalogue. The result is a simple method of counting the accessories which is valid for this type of study but would not be appropriate for a detailed consideration of patterns of consumption, for example, where a more rigorous statistical approach would be needed with appropriate comparisons against other kinds of material culture.

2.3 Character of sites

The types of the sites discussed here are: religious establishments; rural sites which include villages, towerhouses, castles, and moated sites; and urban areas. These are admittedly subjective categories whose parameters might be argued. In Scotland towerhouses are defensive lordly residences, for example, and archaeologically a distinct site type, but they are included here as 'rural' because of their rural location. Professional judgment is therefore needed before extracting any hard and fast conclusions. It is also true that the character of some sites did change over time, for example, some monasteries were transformed from religious to secular urban sites, and rural settlements grew into urban centres. Contemporary activity within a site also differed; different zones reflect status or vary in character according to industrial or commercial use. For example a DMV (deserted medieval village) is classified here as a rural site, but a range of features and zones

of high status and low status activity may be present including crofts and tofts, a manor house, and perhaps a chapel or church. This is the case at Shapwick (Somerset), Thrislington (Co. Durham) and at Cosmeston (Glamorgan) where the documented manor is known but has not been excavated.

For urban sites, there are again differences in the status of those living in certain areas or using a specific rubbish dump. Once more, the type of feature excavated at the sites affects the recovery of dress accessories. From rubbish pits at small urban excavations, for example, quite large numbers of accessories have been recovered. At only three urban dumps 69 accessories were recorded, conversely, burials at religious sites contain very few dress accessories, unlike their early medieval counterparts. Of the 1510 burials of later medieval and early post-medieval date investigated for this study, only c58 (3.8%) contained dress accessories (111 accessories in total, see Chapter 7). Another difficulty here is that domestic rubbish may have been transported some distance to be used in land reclamation, as at the quayside in Newcastle-upon-Tyne, and therefore the assemblage will not reflect the accessories used and thrown away by people in the immediate vicinity. Likewise, accessories recovered from religious establishments cannot automatically be attributed to their occupants; at some monastic houses there may have been at least two lay servants to every monk (Harvey 1993:164).

2.4.1 Religious sites

From 24 monastic sites 336 accessories were excavated (the average per site being 14) (Fig 2.5), pins and lace ends being the most common, followed by belt fittings (Fig 2.6). Monastic rules rarely define what items of clothing were to be worn, rather they admonished the wearing of clothes which were deemed offensive to the ideals of the Order. Clothing, which had to be practical, was not to attract attention and usually consisted of a tunic, hood and cloak, together with other items referred to in contemporary documents such as leg ware (Chapter 7), shoes, scapulas, and capes (Harvey 1988; Fizzard 2002; Heale 2009; Hodges 1991). From written sources our knowledge of the accessories which were worn with these clothes is very limited. Some references can be found to girdles being worn to secure habits and cloaks (Carroll-Clark 2005; Clark 1897) and to buttons worn on tunic and sleeves (Harvey 1988), and these are augmented by depictions on memorial brasses but, on the whole, monastic dress remains surprisingly understudied. The archaeological material studied for this thesis adds to our knowledge, though there remain problems with contexts, dating, and the accurate identification

of those who wore the material, be they members of the religious houses, corrodians, lay visitors, or servants.

The Benedictines held to an ideal of moderation but there was no single style of dress, although they were known as the 'Black Monks' because of the colour of their habit. Statutes in the 14th century tried to stipulate the dress code: a habit of pure black without separate sleeves and a black, and an unlined hood to be woven onto it (Jotischky 2002:68). A document of 1516 from the Benedictine Abbey of St Peter in Gloucester states that brethren were to have material for their gowns, hoods, and the scapular; the hood and a pair of beads (a rosary, see chapter 5) were to be worn at all times (Heale 2009:198). At St Albans (Hertfordshire), Abbot Thomas de la Mare (died 1396) recorded that his habit consisted of a tunic, cowl, belt, shoes and stockings which were all made from cheap materials and purchased locally (Hodges 1991:134). Glimpses into the variations from this standard which the statutes attempted to enforce can be found in records of disputes and chapters within the Benedictine Order, and in other Orders too (Fizzard 2002; Harvey 1998; Hodges 1991).

Excavations at the Benedictine site of Bearpark (Co. Durham) remain unpublished, but 26 accessories are recorded, including items of precious metal, and 8 lace ends. There are simple fasteners such as copper alloy lace ends, annular brooches, buckles and buttons, as well as a gilt ring and two silver accessories (Fig 2.7). The excavation archive is incomplete, and unfortunately little information was recorded about the archaeological contexts during excavation (Anon. 1992). It is likely that many of the finds are not from primary contexts because the site was damaged during Scottish raids, rebuilt and finally destroyed in the Civil War. Nevertheless, the number of accessories and the proportion of gold and silver finds does suggest an unusual degree of wealth which is not seen at other religious establishments. During the period of study, the Priory was rebuilt by Prior Fosser as a retreat for the Benedictine monks of Durham Cathedral and as a country residence for the Prior after numerous raids and following the battle of Neville's Cross in c1346 (unpublished archive report). The gilt ring crudely inscribed with FEAR + GOD may have been owned by a monk or even the Prior. It was excavated from what was thought to be the southern range of the manor house and dates from the 15th/16th century (Area 1 Courtyard A). The inscription could have been merely a personal reminder, but it does have a deeper resonance with St Benedict's concept of the 'ladder of humility' up which a monk may ascend from the fear of God through the subordinate virtues (Scott Davies 2003:45). Wearing this ring

would have been a constant reminder of humility, and a reminder not to succumb to sin and temptation.

The finds from Bearpark suggest that the standards generally acceptable to the Benedictine rule were occasionally being contravened. In a letter written by Abbot de la Mare at St Albans in 1363 the statutes of the provincial chapter list forbidden clothing, such as belts of silk or with silver ornaments, and tunics buttoned on the sleeves or front (Hodges 1991:134). Ornamenting pendants, rings worn in public, costly girdles of 'marvellous magnitude', enamelled and gilt purses with various images carved on them are also forbidden in the 1342, *Concilia Magnae Britanniae* (Hodges 1991:135). On this basis the two silver belt fasteners at Bearpark were forbidden accoutrements and the ring should only have been worn in private. The use of the ring in private meditation is likely to have been acceptable.

Compared with other Benedictine houses the number of accessories from Bearpark is high. From the Benedictine Priory of St James, Bristol (Jackson 2007), 19 accessories are recorded - plus 6 lace ends and numerous pins - but 13 of these were bone button cores, fan sticks (see Chapter 4) and an iron purse all of which post-date the Dissolution (Fig 2.8). None of the surviving finds were made of precious metals, and only one accessory was found with a burial (see Chapter 7). This priory had a net income of £57 in c1535 and only 3 or 4 monks remained at the Suppression in 1539 (Knowles and Hadcock 1971:52; 60) so its rather meagre status is perhaps reflected in the scant accessories list. Wells Cathedral, also Benedictine (although a secular college), was equally impoverished by c1535 with an income of only £27, but housed far more people: 10-24 prebends, 53-50 priests and deacons, 12 or more clerks and choristers (Knowles and Hadcock 1971: 413; 442). Only twenty dress accessories (not including numerous pins) were recovered here including buckles, mounts, pins, lace ends, brooches, and pierced coins (Fig 2.9), the explanation being that the finds were from burials or chance losses; no middens or dumps were excavated. The small number of finds is probably not fully representative of the daily accessories which were worn in the precinct, but they do comply with the premise of the Rule, and some of the documentary evidence in as much as belt fittings were common and nothing ornately decorated or eye-catching was recovered.

More accessories have been recorded from Augustinian houses. The Rule of St Augustine states that clothing should not be conspicuous, 'Do not attract attention by the way you dress. Endeavour to impress by your manner of life, not by the clothes you wear' (Fizzard 2002:note 16;

Clark 1897:9; Ramsey 2004:73). Although a uniform habit did not exist (Flizzard 2002:250), the Rule simply prescribed generally against dress which was notable or offensive. This implies that dress was to be plain and that any accessories found at these houses would be purely functional, plain and cheaply made. In the *Canon's Yeoman's Tale* by Chaucer (Burrell 1944) there is a description of an Augustinian Canon which describes his clothes as black, but does not mention any accessories except for a lace which may have been furnished with a pair of lace ends:

'Ere we had ridden fully five mile,
At Brighton under Blee us gan atake
A man that clothed was in clothes blacke,
And underneath he wered a surplice.

And in my hearte wondren I began
What that he was, till that I understood
How that his cloak was sewed to his hood,
For which when I had lond avised me,
I deemed him some chanon for to be.
His hat hung at his back down by a lace.'

Clothing was also deemed to be communal and shared, and not owned by an individual (Canning 1984:19). From St Giles and St Andrew's in Barnwell (Cambridgeshire) the observances from the 1290s list that a canon would receive the following items of dress per year: a surplice, three pairs of linen breeches, leather summer hose, a pair of leather shoes, serge or canvas leggings, a cape of cloth, a tunic, felted boots, a pair of leggings and two pairs of shoes of cloth (Clark 1897:197). After rendering their obedience, novices were led to the Dorter and 'if it be needful, let him receive his tunic and girdle' (Clark 1897:125). It was also ordered that canons outside the priory grounds were to ensure that the belt which tied their rochet (an over tunic, reaching to the knees with tight sleeves) and anything hung from the belts were to be hidden (Clark 1897:46-7). From this we see that the belt was the only accessory listed, at least in Barnwell, although other items were hung from them. Warnings were also given to the canons of Kirby Bellars Prior (Leicestershire) who were cautioned against wearing silver bars or orphreys on their belts or purses (Hodges 1991: note 15). Despite the generality of the Rule we may surmise that belt fittings of cheaper, less conspicuous copper alloy and not of silver, should predominate the

archaeological record at Augustinian establishments, although other accessories, such as the purses used by the canons of Kirby Bellars, may certainly be present and could have belonged to the canons, or even lay visitors.

From the Augustinian Abbey in Jedburgh in the Scottish Borders (Lewis and Ewart 1995), 42 dress accessories, plus 62 lace ends and 64 pins were excavated from periods of occupation dating to before and after the Reformation. From pre-Reformation contexts, these included buckles, mounts, strap ends, buckle plates, buckles pins, a buckle loop, a ring (or possible mounting), lace ends and pins (Fig 2.10). Twenty-one of these accessories (50% of the total) were from post-Dissolution contexts, although some can be stylistically dated to earlier periods which suggests disturbance during the early 16th century when the Chapter House was rebuilt, and from post-medieval activity which included damage by English troops and occupation by French troops. Only one buckle is stylistically dated to the post-medieval period together with two pierced coins minted post-1559 (see Chapter 6.2). A midden in a cellar, dating to the mid 14th- late 15th century, contained the remains of cooking and food vessels, sheet metalwork, window glass, and gaming pieces but only a very few accessories, including 13 lace ends (Lewis and Ewart 1995:59). This may be explained, however, by the fact that most of the midden was removed by machine and only a fraction of its contents could be recovered (*ibid.*). The majority of the dress accessories excavated from this site were purposeful burial goods (see Chapter 7), chance losses, and those from disturbed contexts, rather than objects deliberately thrown away and representing the accessories in daily use. Pins, lace ends, buckles and other belt fittings were the most common type, especially from pre-1540 phase contexts. Again, the belt fittings dominate the assemblage and correspond with the limited references in the literature to Augustinian accessories.

From the Augustinian Abbey of St Mary in Cirencester, Gloucestershire (Wilkinson and McWhirr 1998), 40 accessories are recorded, plus 145 pins and 137 lace ends from contexts dating from the 13th- mid 18th centuries. Eleven accessories were from secure contexts (28% of the total) dated from 13th/14th century to late 15th/early 16th century. The collection from later contexts also included accessories which probably date to the pre-Reformation period. Buckles and other belt fittings were the most common (24) after lace ends and pins; though some of the buckles post-date the Dissolution of the Abbey. Other finds were finger rings, fasteners, a brooch, a button, and the only pilgrim's badge found at a religious site in the sample (see Chapter 5) (Fig 2.11). The net income for St Mary's in 1535 was £1051 (Knowles and Hadcock 1971:134), but the wealth of the Abbey is certainly not reflected in the material from which the accessories were

made; a small silver ring in a 14th century context was the only precious metal accessory and even this is more likely to be of Roman date. In 1428 there were 24 canons, by 1534 there were 20 and the abbot, and at the Abbey's surrender pensions were paid to the abbot, prior, cellarer, and 12 canons, and wages were paid to 110 officers and servants of the household. This implies that there were large numbers of people involved in the life of the Priory who would have been wearing dress accessories. The large number of belt fittings suggests that at St Mary's the general Rule was adhered to.

One interesting feature of the St Mary's assemblage is the large number of lace ends recovered from the choir crossing and although some of the lace ends can be dated from their post-Dissolution contexts others probably secured the garments of Augustinian monks. In the visitation records of the Lincoln diocese, dating to sometime between 1436 and 1449, an Austin brother, Ralph Carnelle, was accused of encouraging other brothers in the wearing of 'tunics fastened with laces' rather than their buttoned cassocks (Hodges 1991:note 15). No doubt the use of laces, which were associated with the provocative clothing of the laity (see Chapter 4), was hardly desirable in a religious institution. Although this documentary evidence comes from outside of the study region, the archaeological results presented here show that laces were commonly used by Austin canons, and indeed other religious orders. The visitation records also suggest that buttons were in use from at least the 15th century, though the number of buttons known archaeologically is low. The large concentration of lace ends at the St Mary's crossing may be the result of items lost from clothing being swept under floorboards with other debris as also seems to have occurred at the Austin Friary, Leicester (Mellor and Pearce 1981). Alternatively, they could have been lost through floorboards during the collection and clearing of the Abbey's property at the Dissolution as happened at Hulton Abbey in Staffordshire (Boothroyd 2004).

The Augustinian priory of St Oswald's in Gloucester (Heighway and Bryant 1999) produced 26 accessories, plus 18 beads from contexts roughly dated from the 14th to the 19th centuries (Fig 2.12). Those in early modern contexts were primarily from robbed foundation trenches or disturbed soil from gardening. St Oswald's had a net income of only £90 in c1535, and was dissolved in 1536. The priory was never prosperous; there were only 7 canons (all priests) and 8 servants and at the Dissolution the priory was found to be in debt (Knowles and Hadcock 1971:157). A small fragment of gold, possibly from an unidentifiable type of accessory and a silver annular brooch from a burial were the only precious items recovered during excavations;

both date to before 1540. Again there were many buckles recovered (35% of the total), some directly associated with burials (see Chapter 7), as well as others which may have been disturbed from graves during the blocking of the nave arcade in the 16th century and subsequent robbing in the post-Reformation period. From the archaeological assemblage it seems that the canons were wearing cheaply made accessories - mainly belt fittings - and others used to secure hose and leggings (see Chapter 7); again this is dress which would not contravene the Augustinian Rule. Some accessories do show signs of repair, among them an annular copper alloy buckle with a replacement iron pin, a persistent pattern which points to the need to recycle accessories rather than to purchase anew; a necessity in such a deprived priory.

Hospitals tended to follow monastic rule, generally Augustinian or some form of it (Thomas *et al* 1997:3). This was the case at the Hospital of St Bartholomew's in Bristol (Price with Ponsford 1998:87). One may therefore expect the types of accessories to be similar to other Augustinian establishments such as those discussed above, although the lay inmates would have also included other individuals who would have worn accessories on their clothes. Twenty-eight accessories plus pins were recorded from the Hospital, 13 (46% of the total) of which were from pre-closure contexts (pre-1532) (Fig 2.13). Of those which were associated with the hospital, buckles were the most common, 8 in total (28% of the assemblage) together with a stray iron buckle pin. A simple wire twist, a jet bead, a ring, and 9 buttons were also excavated. Notably, the jet bead was the only 'spiritual' accessory.

At St Bartholomew's, relief would have been given to the sick, poor, elderly and homeless who were housed there while accommodation would also be offered to passing travellers. Sisters or female servants would administer to the physical needs of the inmates while male brethren would care for the soul and the spiritual requirements of the inmates, founders and benefactors. This mix of people active at St Bartholomew's makes assigning the lost accessories to a particular person or group difficult. Only a single buckle was found with a late 14th or 15th century burial of a male aged 45+ years at death (Price with Ponsford 1998:176, table 10, no 42), though there were no traces of a leather belt. Perhaps this man was one of the brethren who was buried in his belted habit (see Chapter 7 for discussion of burials and buckles). The ring was found in a post-medieval context but is likely to be of a late medieval date, and may well have belonged to a sick inmate. It is a cheaply produced accessory set with a blue glass gem. Quite possibly the wearer believed that the glass was a type of sapphire or turquoise, or that, at least, it held the same

healing properties as a real stone. This type of accessory is not an unusual find from a hospital because of its potential healing properties; similarly, a jet rosary would have brought comfort to the sick when used in prayer and through its prophylactic nature (see Chapter 6.1 for further discussion of stones and their healing properties).

The mendicant order of the Carmelites wore clothes based on the monastic habit, but the colour of their cloaks identified them as Carmelites. They originally wore striped cloaks but these were replaced with white cloaks in the late 13th century (Jotischky 2002:46) when they became known as Whitefriars. As mendicants their habits were supposed to be purely functional; anything expensive or sophisticated would give the impression that their need for alms was not genuine. The excavations at the Carmelite Friary at Linlithgow, near Edinburgh (Stones *et al* 1989; Lindsay 1989) recovered 23 accessories, plus 135 lace ends and 46 pins (Fig 2.14). The accessories included buckles, belt fittings, wire twists, mounts, a ring and a purse frame from contexts dated to the period between the late 13th/early 14th century and 1624. These are therefore associated with the occupation of the Friary, with burials, with graveyard soils (see Chapter 7), and with post-medieval robber trenches.

Four of the accessories were from contexts of late 13th-early 14th century in Building 1 which was thought to be the accommodation for an ecclesiastic in the 13th century, possibly a priest, before it went out of use; possibly only being used for storage thereafter (Lindsay 1989:69-71). The accessories there were exclusively belt fittings: a buckle, buckle or brooch pin, and two mounts. They may have been lost or even stored in this building, rather than being worn by a 13th century priest, but they cannot be stylistically dated to either century. The buckle and mounts were made of cheap copper alloy, but the pin was of silver. This suggests decorative appeal and prosperity but there is also evidence of its repair and reuse. Carmelite friars were not to 'lay claim to anything as his own, but your property is to be held in common, according to the Rule of St Albert' (Obbard 1999:41), and one may assume that any accessory was reused and repaired until it was no longer viable to do so and no value or ownership was placed on it. Reuse, once again, is a feature of several items from the Friary other than the silver pin, just as it is at some other religious houses.

The purse frame from Linlithgow, incorrectly identified as a coffin handle in the site report (Lindsay 1989b: no 211), is believed to be of 14th or early 15th century in date and therefore contemporary with the occupation of the Friary. This object is comparable with another 14th century example from London (Egan and Pritchard 2002: no 1196), though it was found re-

deposited in a later context dated c1550-1600. If the Friars did not own property then it is unlikely that they would need a purse at all to keep small items or money in but evidence from Benedictine and Augustinian sources shows that purses were in fact commonly used by monks and canons. They may have been used to collect and carry alms and it cannot simply be assumed that this one was lost by a visiting lay person. Another purse frame from the Franciscan Friary at Hartlepool (Co. Durham) (Jackson 1986:277:no 5) suggests the practice was more common.

Monastic finds from Cistercian houses generally conform with what might be expected from communities aligned with the ideals of austerity. Thus, a small excavation at Tintern Abbey, Monmouthshire, produced only simple accessories of copper alloy mounts, pins and a wire twist (Courtney 1989) (Fig 2.15). All the more unexpected then that there should be silver accessories from the partial excavation of the Cistercian Abbey of Newminster in Northumberland (Harbottle and Salway 1964). In fact, it is unlikely that these were worn by the monks and it is argued in Chapter 3 that they were part of female attire, possibly gifted to the Abbey (see Chapter 3, 5 and 6.1) where they became part of the Abbey's portable wealth. Newminster was a daughter house of Fountains Abbey in Yorkshire and was one of the wealthiest Cistercian establishments with a net income of over £265 in 1536 (Knowles and Hadcock 1971:123). In the late 14th century, the period to which the buckle is ascribed, there were 17 monks, the same number as in 1537 (*ibid.*). The two brooches were hoarded with silver coins in the early part of the 14th century and the buckle was found with post-Dissolution debris in a robber trench (Brewis 1927:104-5; Harbottle and Salway 1964:168-70, no.85). During its existence, the Abbey regularly suffered from Scottish border raids and it is postulated here that the brooches and money were part of the Abbey's capital and hoarded to protect them from the raiding parties. The buckle may also have been hidden for the same reason but later disturbed during post-Dissolution activity. The same hypothesis can be applied to two silver brooches from Alnwick Abbey, Northumberland (Anon. 1910) found near the foundation of a bridge which crossed the River Alne. These would not have been part of a Premonstratensian canon's wardrobe, but more likely part of the bullion of the Abbey's treasury (see Chapter 6.1 for discussion of these brooches and their context).

From the archaeological evidence it is clear that simple fasteners of lace ends and pins dominate the accessories assemblages from religious houses. Many derive from post-Dissolution contexts which is possibly due to clearance at the Dissolution and subsequent occupation; nevertheless, others, such as those from the mid 14th-late 15th century midden at Jedburgh Abbey, together

with contemporary documents show that lace ends were used to secure monastic garb. It is also surmised from the ubiquitous finds of belt fittings, including buckles and mounts, that belts were a staple part of dress; this inference is supported by the buckles found with burials that are identified as religious men, and the fittings found in the priest's accommodation or store at the Carmelite friary in Linlithgow. The results here are also paralleled by numerous lace ends, pins and belt fittings from excavations at religious houses outside of the two regions under study here. Belt fittings, lace ends and pins were found at the Dominican friaries at Chester (Ward 1990:166-70) and Guildford (Poulton and Woods 1984); they made up most of the accessories excavated from the Cistercian house at Hulton in Staffordshire (Kemperer and Boothroyd 2004:158-62); they were the accessories (plus a single finger ring) relating to the institutional use of the Priory and Hospital of St Mary Spital (London) (Egan 1997:206-7); 29 of the 46 non-ferrous metallic small finds (63% of the total) were pins, lace ends or buckles from the cemetery of the Hospital of St James and St Mary Magdalene in Chichester (Kenny 2008:Table 8.4); while from the Augustinian friary in Leicester pins and possible evidence for pin-making was observed, and buckles being a common find from those burials identified as friars (Mellor and Pearce 1982).

Although silver adornments on belts were generally chastised in regulatory texts their presence has been noted in this study, for example from Bearpark. It is also evident that silver items were part of the religious houses wealth and that some have by chance survived. Evidence from contemporary accounts reveals that money was spent on rich furs and cloth, as at the Benedictine Abbey at Eynsham, Oxfordshire (Heale 2009:101-6), and it is highly likely that equally expensive accessories of gold and silver were bought and worn in the wealthier houses but then did not survive the Dissolution. Many of the cheaper copper alloy accessories which are recorded would have been more appropriate physical manifestations of the spiritual ideals of purity, humility and self denial in line with the Rules of monastic and mendicant life.

A central inference made from these results is that there are actually very few accessories with a religious identity found in the religious houses. One pilgrim badge, a pax which may have been worn as an accessory, beads, two rings and two brooches are the only such finds. This is comparable with other finds at monastic sites. Beads, probably from rosaries, have been found in small numbers at St Augustine's Abbey (Canterbury), Hulton Abbey (Staffordshire), Guildford Friary, Oxford Priory, Sandwell Priory (West Midlands), Whitefriars (Coventry), Austin Friary (Leicester), and St Mary Spital (London) (Sherlock and Woods 1988; Boothroyd 2004; Poulton

and Woods 1984; Lambrick and Woods 1976; Hodder 1991; Woodfield 1981; Mellor and Pearce 1981; Thomas *et al* 1997). Only a very few pilgrim badges have been recovered, for example, two from Whitefriars while a single example came from Hulton (see Chapter 5) (Woodfield 2005; Boothroyd 2004). Lloyd-Morgan (1990:170) correctly states that, 'Few specifically religious items turn up on monastic sites, as these would have been cherished as much for their spiritual value as for their intrinsic financial and artistic worth; hence they would not have been disposed of lightly'. As at other monastic sites removal of religious paraphernalia would have taken place at sites at the Dissolution by sale or by iconoclasts (Sommerville 1992). The types of finds which have survived therefore tend to be small and easily missed during clearances, or they were purposefully placed or lost in contexts which post-medieval disturbance later avoided, such as under the choir stalls, buried in graves or hoards.

These results show that it is not possible to predict the types of accessories which may be present at the site of one Order or another, nor can any prediction be made based on the wealth of the establishment. What can be said is that belt fittings, lace ends, and pins are common and that these accessories are often accompanied by a few which have a recognised religious identity, such as beads and pilgrim badges. High-status accessories made of gold or silver are also sometimes recovered but, as we have seen, these may not have been worn by the religious occupants and it is hard to ascertain whether this was the case, or they were lost by lay visitors, gifted to establishments, accumulated as part of their economic assets, or even deposited as burial goods.

2.4.2 Rural sites

Rural sites within this study include villages, high-status moated sites, towerhouses and castles (Fig 2.16). The number of accessories from rural village sites was, on the whole, lower than for urban or religious sites with little variation across the regions. Although a presumption that accessories from a DMV are not high status in character is over simplistic and not fully supported by the evidence in this study; the 158 accessories recorded from the 15 rural village settlements (the average per site being 10.5), tended to be functional and practical, so that buckles dominate along with other belt fittings; much the same result as for religious sites (Fig 2.17). Unlike the religious sites, however, pins and lace ends are uncommon here: there are only 20 individual pins from 6 sites, and 11 lace ends from 5 sites (see Chapter 4).

Differences in total number of accessories from the DMVs were noted (Fig 2.18), though much of this variation may be due to the extent of excavations, an issue mentioned above. At Upton DMV (Gloucestershire), for example, only two building complexes (or crofts) and a cross section through the site during the laying of pipelines were excavated (Hilton and Rahtz 1966:107; Rahtz 1969; Watts and Rahtz 1984), whereas at Shapwick there was an extensive archaeological investigation of fieldwalking, excavations and test pitting throughout the village and surrounding area (Gerrard with Aston 2007) which inevitably resulted in more accessories being recorded. At Barry (Glamorgan), Cosmeston (Glamorgan), Barrow Mead (Somerset), Embleton (Northumberland), Catgore (Somerset), and Springwood Park (Roxburghshire), the excavations were on a small scale and limited to the crofts, not the manor sites (Thomas and Dowdell 1987; Sell 1982; Newman and Parkhouse 1983; 1985; 1989; Jane Stewart pers.comm. 2007; Woodhouse 1976; ASUD 2005; 2006a; Leech 1982; Dixon 1998). The finds from these sites were comparable.

Rather than seeing differences between regions, there is some variation of accessory numbers and types within individual villages. At Thrislington, Co. Durham (Austin 1989) a discrepancy was noted between the types and numbers of accessories excavated from the higher-status manor house site and those from lower-status crofts. The total number of accessories from the DMV was 40 consisting of 15 types of accessory. Half of the total number was recovered from contexts within the perimeter of the manor house (Fig 2.19). These finds, which date from the 13th or early 14th century onwards, include decorative buckles, one which was designed with two birds facing each other and is comparable to a find from Germany (Fingerlin 1971:461-62), buckle plates, decorative mounts, a button, a possible necklace fitting, and a blue glass bead. A seal matrix of John Daudre was also found, the Daudry's being a prominent family in Co. Durham in the medieval period (Offler 1989:138). The mounts are of interest because they were decorated, a feature not found from the crofts at Thrislington or lower-status areas at other DMVs where they were undecorated or simple bar types. Two were designed with religious motifs: a scallop shell and a cruciform. The latter is similar to a find from Caldecote (Hertfordshire) (Standley 2009:233; Beresford 2009:F130) and a number of lead and copper alloy simple crucifixes from the well-known collection from Meols (Cheshire). The rivet holes of the cruciform mount may have been for other links or decorative features rather than for mounting onto material or leather. These cruciform decorations may have been used on necklaces as a religious symbol, such as those depicted on a necklace worn by Margaret, the wife of Richard Herbert, on her effigy in

Abergavenny. Another possible necklace fitting was excavated from the Thrislington manor house, suggesting that the residents of the manor were wearing decorative items of clothing, and not only functional items such as those found in other parts of the village.

However, this pattern of distribution was not seen at Shapwick (Gerrard with Aston 2007), quite possibly because this was not a secular *curia* but one associated with the nearby wealthy Benedictine house at Glastonbury. At this site 56 accessories are recorded, but only 7 were excavated from the deposits associated with the post-1300 manor house site. These consisted of 3 pins, 3 wire twists and a single buckle. In fact, most accessories from Shapwick came from pits associated with the collection and dumping of surface refuse during emparkment (14 accessories), probably villagers' houses, and the mixed assemblage from a trench located North of Bridewell Lane in the village (11). The latter contained: belt fittings, among which were five buckles, a strap end and a mount; a pierced Roman coin, which is referred to in Chapter 6.2; a lace end; a single pin; and a mirror case, one of only two excavated examples in this study and the only one to come from a rural context (see Chapter 3 for further discussion of this find; Standley 2008).

From Shapwick, a purse frame also came from one of the deposits associated with emparkment within the area of the medieval village. This type of accessory is traditionally associated with urban centres of wealth, but they have also been found at the rural sites such as Catsgore (Somerset; Leech 1982:117) and Thrislington (Co Durham). Geoff Egan describes the large numbers of purse frames from the coastal site of Meols (Cheshire) as 'striking' when compared to the low numbers from London, and he states that 'such a clear discrepancy in a category of object that might be taken as an indication of wealth carried about on the person between finds from the capital (and other major towns) compared with Meols is an unresolved conundrum.' (2007:163). However, the dataset collated from this thesis suggests that purses were in fact a commonly-owned dress accessory in major towns and the countryside. Once more, the examples discussed here did not come from the vicinity of manor houses, they seem to have been owned and used by those living in the ordinary crofts. To the three excavated from rural sites can be added a further 18 recorded from the PAS in the two study regions. Other DMV excavations, such as that from Caldecote, Hertfordshire (Standley 2009), and PAS records from outside the regions also show that purse frames were a more common dress accessory than was once thought; there are now no less than 878 fragments of medieval and post-medieval purse frames recorded on the PAS database from England and Wales (data as of 07/2009).

Other accessories from rural sites were low in number, but their presence is still significant, for example a silver lace end from West Whelpington (Northumberland) and a silver brooch from West Hartburn, which are further discussed below in section 2.4.4 and Chapters 4 and 6.1; a mirror case from Shapwick (Somerset) (see Chapter 3); a necklace fitting from Thrislington (Co. Durham); and a pair of tweezers from Barry (Glamorgan) (see Chapter 4). All these are not common finds at rural sites though further excavations may well reveal that they are not as rare as has been suggested. No dress hooks are recorded from rural excavations although they are found at other site types and in the PAS records, and one example has been excavated from the village at Great Linford in Buckinghamshire (Mynard and Zeepvat 1992: fig 55, no 63). The 45 PAS finds of dress hooks suggest that, like purse frames, they were worn and lost in locations outside of urban areas in relative high numbers though the lack of excavated examples from DMVs may at first suggest that they were not part of the clothing usually worn by villagers. It is argued here however that this is not the case as dress hooks were a 16th and 17th century phenomenon and most of the villages catalogued here would already have been deserted by this date, the fashion for dress hooks spreading after their demise.

Comparing the results for DMVs with other excavations outside the region, it is interesting to see that the stark difference between the finds found in the manor house site and crofts at Thrislington was not evident at Great Linford where the manor was also excavated. This could be because the excavations there were more extensive than at many of the DMVs in this catalogue and so more finds were recovered; in all 12,150 sq m were cleared (Mynard and Zeepvat 1991:47). However, this same difference can also be observed in the patterning of finds from the excavations at the village of Goltho (later re-identified as Bullington (Lincolnshire) (Beresford 1975; 1987; Everson 1991 cited by Christopher Gerrard pers.comm.2010; Everson 1988). Overall therefore, we should conclude that where accessories are decorative and relatively plentiful they tend to be associated with the manorial court and more complete excavations of rural medieval settlements might be expected to confirm this.

Rural sites, other than those classified here as villages, included Acton Court (Gloucestershire), the high-status Tudor courtier's house (Rodwell and Bell 2004), Barnard Castle (Co. Durham) (Austin 2007), and Tantallon Castle (East Lothian) (Caldwell 1991). Two hundred and eight accessories are recorded from four sites among which beads, buckles and belt fittings were the most common accessory apart from the pins and lace ends (Fig 2.20). Significantly, decorative

items are prominent, and include sequins, rings, dress hooks, beads and other decorative fittings which are not comparable with the composition of assemblages from rural villages. To generalise, the number of accessories from the higher status sites was both higher and they were more decorative when compared to the village finds.

Acton Court is a site which cannot be easily compared with others in this study because of its high status nature, large-scale excavation, longevity of occupation, and the degree of preservation of material. Finds from Acton are discussed in detail elsewhere in this thesis as follows: lace ends (Chapter 4), pins (Chapter 3), possible headdress components (Chapter 4), cosmetic implements (Chapter 4), decorative beads (Chapter 4), and a single rosary bead (Chapter 5). Similarly, the high number of accessories from Barnard Castle (63 plus 35 lace ends) reflects the status of the occupants. This castle was erected in the 12th century and occupied by the Balliol family until the 16th century (Austin 2007); individual finds are discussed in greater detail in subsequent chapters. The 28 accessories plus 15 lace ends from Tantallon Castle are not from excavations but were found in the early 20th century during works carried out on the Castle (Caldwell 1991). Little is therefore known about their contexts, but they are thought to date from the mid-14th century until the late 17th. Mounts, buckles, lace ends, pins, a pierced jetton and two rings were found at this site, some of which date to the period of occupation of the Douglas Earls of Angus before it was bought by Sir Hew Dalrymple in 1699 (Caldwell 1991). The types of finds are comparable to other site types, although one of the rings is made of gold and decorated with religious icons indicating the status of the occupants of the Castle and their religious devotion (see Chapter 5).

Excavations at defensive towerhouses in Scotland, such as Niddry Castle (West Lothian) (Proudfoot and Aliaga-Kelly 1997), Uttershill Castle (Midlothian) (Alexander *et al* 1998) and Smailholm Tower (Roxburghshire) (Good and Tabraham 1988) have registered a pitifully small number of finds, only 16 in total. Though these were the lordly residences north of the border, the types of accessories recorded are more comparable with rural villages further south (Fig 2.21). Belt fittings are common and post-medieval bone button inners, rather than the metal buttons more common in England, were also recovered. These bone button cores are also found at other sites in the Scottish region, but in England and Wales they were only found in post-medieval contexts at St James' Priory (Bristol). Other than these finds, finds from towerhouses are of early post-medieval date and do not point to any particular affluence of their occupants. Considering that many of these sites were involved in military activity, this is not surprising. At

Niddry Castle other material culture and architecture suggests affluence in the post-medieval period (Proudfoot and Aliaga-Kelly 1997), but this is certainly not reflected in the dress accessories which have survived.

Overall, accessories from rural village sites are dominated by buckles and belt fittings, with very few pins and lace ends. These results hint at differences between the accessories used by the residents of the manor houses and those of the crofts; the former wearing more decorative items. The presence of purse frames at villages, however, challenges the belief that they were limited to the wealthy residents of urban centres of commerce. One surprising result is the presence of silver accessories at villages which seem to be evidence of wealth being spent on decorative and precious accessories, perhaps even frivolously in the case of the lace end, as copper alloy ends could have readily been used instead. Another feature of the archaeological record is that accessories were not only practical but also used in daily devotion, such as a jet rosary bead from a croft in Thrislington and the silver brooch from West Hartburn which will be discussed in detail in Chapter 6.1. Evidence of a concern for personal hygiene is also occasionally found, such as the tweezers from Barry, another accessory which was not restricted to urban contexts. From the higher-status rural sites the same general pattern of accessories can be identified, but decorative items were more prominent, as at Acton Court. Towerhouses of the nobility in the Scottish borders seem to have been a distinctive type of site where few accessories are present and status was expressed through other means.

The reason why low numbers of accessories are found at the villages, leaving aside the fact that they are only partially excavated, is probably because they were deserted during the period under study. Clearances are likely to have taken place before final desertion and any copper alloy or precious metal accessories which could have been reused or recycled were probably taken away. Those accessories which were left behind survived only by chance or else were the remains of purposeful rubbish deposits during occupation. On the other hand, at Acton Court the longevity of occupation, the lack of clearance from under floorboards in rooms, the dumping of material into the moat, large-scale archaeological investigations, as well as the wealthier residents, all led to greater numbers of accessories being recovered.

2.4.3 Urban sites

From 46 urban excavations 422 accessories were recorded (the average per site being 9.2) (Fig 2.22). The features excavated were generally rubbish dumps, residential properties, areas of industrial activity and land reclamation. Accessories found in buildings and the plots of houses and tenements reveal everyday accessories which were chance losses during occupation, rebuilding or demolition, as well as those disturbed from earlier contexts. These accessories were a mix of functional and decorative types, though some had a religious or political identity. Buckles were the most common find, not pins or lace ends; rings and buttons were also found in higher numbers especially when compared to the low frequency recorded for rural and religious sites (Figs 2.23 and 2.24). On the whole the accessories were comparable with others from urban excavations outside of the study regions, such as Chelmsford, London, Norwich, Perth, Southampton, and Winchester, (Cunningham and Drury 1985; Egan and Pritchard 2002; Egan 2005a; Margeson 1993; Holdsworth 1987; Platt and Coleman-Smith 1975; Biddle 1990).

Many accessories from urban rubbish dumps must reflect the items worn everyday by the town residents which were lost or not worth repairing or recycling once they had broken. Excavations at the Castle Ditch in Newcastle, for example, revealed domestic and craft waste and dumped rubble. The filling of the ditch began in the first half of the 13th century by castle residents and townspeople, and from the late 15th century until the late 16th century rubbish dumping continued (Harbottle and Ellison 1981:79-92). Thirty-two accessories plus pins were recovered here in phases dating from the mid 14th century to the late 16th century (Fig 2.25), together with high-quality imported pottery and glass suggesting that the refuse was from well-to-do residents (*ibid.*:93). They include a mix of buckles and other belt fittings, cosmetic implements (see Chapter 4), a brooch, a pilgrim badge (see Chapter 5), a single bead, a wound wire object and a purse frame. A similar range of artefacts has been recovered from urban excavations in Norwich (Margeson 1993) and Southampton (Platt and Coleman-Smith 1975). The pilgrim badge provides evidence of contact with mainland Europe, as do the ceramics (see Chapter 5) and it is curious that not more accessories were recorded from the Newcastle ditch; it was in use for a long period of time and clothing would have required a large number of functional accessories, and decorative pieces, especially in the 16th century. Although, it is probable that accessories were removed from clothing which could be no longer translated or reused and thrown away, and were themselves reused on new clothing; clothes and dress fashion may be new, but the accessories were old.

The 'well-to-do' residents would have been merchants involved in trade in the later 15th and 16th centuries. Accessories worn by wealthy merchants are also recorded from other sites in Newcastle and from Durham City. At the Black Friars site (Newcastle), which was occupied by nine craft company meetinghouses and almshouses in the post-Dissolution period (Harbottle and Fraser 1987), a small selection of accessories were lost by chance during daily activities. The site was taken over in 1552 and leased to the companies of Bakers and Brewers, Fullers and Dyers, Smiths, Tanners, Butchers, Cordwainers, Saddlers, Tailors, Skinners and Glovers. Dress accessories were recovered from the Cordwainers' area and the meetinghouse of the Skinners and Glovers and the Saddlers. They were all made of copper alloy and none could be considered indicative of high status or particularly decorative in their design. Two dress hooks excavated from the Skinners and Glovers meetinghouse and that from the Saddlers are of interest as these items are understood to have been worn by women (Gaimster *et al* 2002), indicating the presence of women on the properties of the craft companies properties: perhaps evidence of 'sisters' of the craft (Power 1997:51-2), who were known to be glovers, skinners and saddlers.

Another prosperous area of merchant housing in Newcastle, the Mansion House, produced only a few finds. These represent chance losses but they do give an impression of the type of accessories likely to have been worn by Newcastle merchants. The House was built on reclaimed land known as The Close, which was owned or leased by important merchants and aldermen of the city between the 13th and 17th centuries (Fraser *et al* 1995:147). A mayor of Newcastle, Alderman Bertrum Anderson left in his will dated 1570/1, 'my great howse and messuage, with the appurtenances in the street called the Close in the said towne of Newcastell upon Tyne, sometime in the tenure and occupacon of George Davell, alderman of Newcastle aforesaid, deceased, which howse with the appurtenances I bowght and purchased of Anthonye Bird' (Hodgson 1906:59). Unfortunately, the finds from the excavations cannot be directly associated with either Bertrum or George. They were not extraordinary and most were functional copper alloy belt fittings, along with four pins and two rings all dating to the 14th or 15th centuries. None from this small collection suggests either status or wealth. One of the mounts recorded may have been used to suspend a purse but, as we have already seen, these can no longer be viewed as high status accessories. One of the copper alloy rings retained traces of gilding and was set with a blue glass gem (see Chapter 6.1), but this too is not a sign of a wealthy owner, and is a type of accessory often found in urban excavations (Margeson 1993:5, no 2 and 3; Egan and Pritchard 2002:326-30, no 1608-21).

In the Scottish royal burgh of Peebles an excavation of three properties occupied between the 13th or 14th centuries and the late 20th century revealed 22 dress accessories some of which are likely to have been worn by prosperous merchants. The properties consisted of a medieval merchant's stone house which became an almshouse by the mid 16th century, a second medieval stone house which in the 15th century became a tollbooth, while the third was a 15th century stone house recorded as owned by John Kirkwood and his wife Helen Forthit in 1545 (Perry 2002:52). The prosperity of the royal burgh began to decline in the late 17th century. During its life it was affected by invading armies from south of the border. Of the 22 finds recorded 12 were pins (55%), a meagre haul of finds thought to be the result of continual use and demolition activity at the site. The types of finds were similar to those found at the merchant's house in Newcastle, and included buckles, pins, and a hook for suspension, which could have suspended a purse or a knife. Although there were no decorative finds there were 3 lace ends which are significant here because of their context.

Two lace ends from Peebles were from contexts dating to the 13th or 14th century from the stone house originally located on Plot C, which was later the site of the tollbooth. The 14th century was the period when laced clothing became fashionable (see Chapter 4) and these ends, along with two from late 13th-14th century contexts at The Swirle on Newcastle quayside, and a single example from another late 13th- early 14th century context at Acton Court, are the earliest contextualised examples recorded in this study. Notably five of these early lace ends are from the northern region, providing evidence that this clothing phenomenon was a fashion worn in the north of England and Scotland, that is to say it was not restricted to the south of England, though it may be significant that both Newcastle and Peebles were key locations for international trade with mainland Europe. The two examples from The Swirle are particularly interesting given their association with limeburning kilns constructed and used in the late 13th-late 14th centuries on the reclaimed embankment (Ellison *et al* 1993: 205), and they are interpreted as being from the clothing of the limeburners. Lace ends were a practical fastener and worn by all members of society from industrial workers to monks.

Excavations at The Swirle produced 12 other accessories, all from the construction and use of the limekilns. One was a jet bead and may be from a rosary worn by one of the workers. The bead is one of only four jet beads excavated from urban sites, the others being from medieval tenements on Temple Street in Bristol. These tenements were located at the southern edge of the suburb of

Temple in Bristol, on the south side of the River Avon. The excavations uncovered two 14th century buildings, one of which was replaced in the 15th century, before both were demolished in the 17th century. The 14th century buildings were thought to be John Spicer's almshouse and a private chapel (Williams 1988:107; 124). Finds from the buildings included beads (see Chapter 5), decorative wire accessories (see Chapter 4), buckles, mounts, pins, lace ends, and wire twists. A number were broken suggesting that they were chance losses or had been thrown away. This collection is notably similar in type and date to finds from contemporary tenements at Claypath in Durham city.

The excavated area at Claypath uncovered medieval tenements and 'vennels' or alleyways. The finds here are thought to be random losses and rubbish, and some were included in the debris from domestic fires (ASUD 1999). Copper alloy finds dated stylistically to the 14th or 15th centuries include a bar mount, a hemispherical button, two buckles and a ring set with glass. Five accessories were unstratified: a loop connector, button, dress hook and two mounts. The buckle was described as a silvered shoe buckle and it is possible that it was produced and used in the late 16th or 17th century. The loop connector is comparable to examples from London, Belgium, Denmark, and the Netherlands, and was used to link looped or hooked clasps. These connectors date to the 15th - 17th centuries and some still retain the loops or survive as parts of belts; the lower kidney shaped hole would have been used to suspend a chain, a knife or some other sort of accessory (Egan 2005a: 47). Another find from Claypath is the dress hook which is directly paralleled by two examples from Norwich, both from 17th century contexts (Margeson 1993: no 72 and 73), a hook from London from a late 16th century context (Egan 2005a: 44, no. 153), and a fragment of a hook from St Augustine's Abbey, Canterbury, which is misidentified in the published report as a belt fitting (Henig and Woods 1988: 215, no 48, illus 68). These are all similar to examples found in the Netherlands (Egan 2005a: 44). These two accessories from Claypath provide further evidence of links between the north-east of England and mainland Europe, especially the Baltic region. They suggest that accessories and styles may have been brought independently and directly from overseas to the north of England, via the port in Newcastle, rather than progressing northwards overland from the south-east of the country.

The dress hook from Claypath was only one of five from urban excavations (the others are from Black Friars, see above, and two possible hooks from Redcliffe in Bristol, and a fifth from Acton Court). Their scarcity is rather surprising as they were cheaply cast and once broken would not have been kept for recycling. Other examples have been found at urban excavations, such as in

Chelmsford, Norwich and London as already mentioned, but none were recovered from either Perth, Southampton or Winchester. This may seem to hint that they were limited to the north and east of England, but records from the PAS reveal this not to be the case. No fewer than 41 dress hooks or loops are recorded from the PAS: 28 from Somerset, seven from Gloucestershire, one from Glamorgan, two from Northumberland and three from Co. Durham (data as at 02/2007).

As this type of accessory has been found in post-medieval urban properties and the PAS provides evidence that they were worn in south Wales and in south-west England then we should expect that they were worn in the prosperous and well-connected medieval town of Usk in Monmouthshire. Usk suffered during the attack of Glyndwr in 1402 and 1405 and most of the town was destroyed by fire (Metcalf-Dickinson 1981-2:6). It recovered and prospered and in the post-medieval period maintained close links with Bristol. The accessories from the urban excavations at Usk are comparable with the other urban sites discussed in this chapter. They included 21 later medieval and early post-medieval accessories: buckles and other belt fittings, a purse frame, pins, lace ends, a decorative fitting (see Chapter 4), two rings (see Chapter 3), and a pendant seal. A pin cushion was also found, and although not an accessory as such, it contained a number of pins *in situ* and is a unique find in this catalogue (see Chapter 4). The excavations at 10 Old Market Street identified a flood defence ditch that was open between the 13th and 15th centuries. The top fills consisted of dumps of building rubble, slag, and domestic refuse which had been tipped into it in the early 16th century. The only identifiable accessories from this fill were a strap end, pins and lace ends; the others were associated with the early post-medieval occupation of two houses built either side of the ditch (Metcalf-Dickinson 1981-2:10). Finds from a nearby excavation on Maryport Street included accessories associated with the clearing of a house which were dumped into a cesspit (Courtney 1994:24-6). Other artefacts like imported pottery, glassware and silk tabby weave textile², all found at these urban Usk properties, suggest that the occupants had a comfortable or high standard of living, yet the accessories do not mirror this wealth, and this apparent contradiction has already been noted at the Mansion House (Newcastle) and Peebles. Finds which may indicate high status, for example gold and silver objects, would never have been casually lost or thrown away, instead they were retained for recycling or possibly as heirlooms.

² A fragment of similar textile was found at Black Friars, Newcastle (Walton 1987).

Overall, the types of accessories from the urban excavations recorded here are similar to those found outside the two border regions, for example, buckles and belt fittings are recorded at all sites. Pins and lace ends were found infrequently in this study, whereas at other sites numbers do vary more significantly; at Meal Vennel and Scott Street in Perth, for example, only 18 were excavated (37% of the total number of accessories including pins, 40% of total excluding pins), whereas at urban post-medieval Chelmsford there were 128 (75% of the total number accessories excluding pins, 14% of total including pins) (see Chapter 4) (Cox 1996a; Goodall 1985). Purse frames, as we have seen, were not restricted to urban centres, but, like the examples from London, they were few in number: two from Castle Ditch (Newcastle) and two from Old Market Street, Usk. This paucity of purse frames is a feature of other urban sites too: in Chelmsford only two were found, one of which is very similar to that from Usk; there are two from Winchester (Biddle and Hinton 1990:538-9, no 1346-7); and one from Southampton (Harvey 1975:no 1811). Norwich is an exception with seven fragments excavated; as are Bristol and Perth where no examples have been found. Nevertheless, they were recorded as stray finds *ex urbis* from Gloucestershire, Somerset and Glamorgan (16 in total) and two come from both Co. Durham and the Scottish Borders.

Taken as a whole the urban finds from the regions seem typical of the types of accessories found at urban excavations elsewhere in Britain. They are also broadly similar in type to those from the other site types including accessories that are decorative in nature, those which formed part of religious devotion and of course the ubiquitous belt fittings. It may appear surprising that not more accessories were found in these metropolises, however, small-scale interventions and the types of features uncovered do all affect the amount of material recovered. Middens, which provide greater quantities of broken ceramic, food waste, bone and sometimes glass sherds, do not contain large numbers of accessories, as for example at Castle Ditch, Newcastle, precisely because these were the objects which could be repaired and recycled. This was regardless of whether replacements could easily be found and afforded. The finds which do survive in areas of housing are stray losses or possibly a few disturbed from earlier occupation as at Temple Street, Bristol, and Peebles. Nevertheless, the results do show some of the accessories used by well-to-do merchant residents in the two regions and links they had with mainland Europe.

2.5 Conclusions

In this chapter we began recognising the variable nature of the site types under discussion, and the impact of post-depositional effects and difficulties of dating, among other factors, on any interpretation of the archaeological dataset. Overtly statistical approaches have been avoided. Nevertheless, it can be safely concluded that the ubiquitous types of accessories at all site types across the two regions are belt fittings, pins and lace ends. Other insights are that accessories recovered from religious houses do not reveal a religious identity, instead it is functional items which fastened clothing which dominate the results. While some accessories seem to contravene the regulation of religious life; many artefacts show evidence of reuse and repair, namely on buckles with replaced pins. This suggests a frugal lifestyle consistent with the rules of the various Orders. Purse frames, however, are found at religious sites and this type of accessory was not limited to urban centres and was in use throughout the regions. Overall, the types of accessories recorded from the religious sites do not vary tremendously from those recovered at urban or rural sites (Figs 2.26- 2.28).

Comparing assemblages from rural village sites demonstrates that similar types of accessories were again found throughout the regions, though in some cases decorative objects were recovered predominantly from the higher status areas of occupation. This confirms the expected variation between, for example, the accessories worn by residents of the manor house in Thrislington (Co. Durham) and those worn by the residents of the crofts. Further excavation should reveal this pattern at other sites. The recovery of a very few silver accessories from village sites is similar to the meagre numbers excavated from other DMVs from outside of the regions, though surprisingly few lace ends were found when compared to other site types and this may be due to the limited nature of the excavations and lack of sieving and detecting. However, at Shapwick (Somerset) where sieving and detecting were carried out, but only 3 lace ends were recovered, an anomaly which cannot easily be explained. From this study it is obvious that larger scale excavations which cover a variety of areas and structures recover more accessories; in the future more excavation is needed at DMVs to increase our knowledge about material culture from this site type.

From the higher status rural sites a difference can be identified in the numbers of accessories, ranging from the low numbers from towerhouses to the highest number of accessories from Acton Court (Gloucestershire). From towerhouses very few accessories were found, they were similar in frequency to the low numbers from small excavations at DMVs. The types of

accessories are, however, common to all site types and are not extraordinary. This is very different to the high status Tudor Courtier house at Acton Court, a site which is not easily compared to others in this study. The finds from the house reveal a more varied collection of accessories, such as bone strips used in stomachers and decorative sequins, which are not found elsewhere; this is partly explained by the good preservation of the site, the extent of the excavation, and the status of the occupants. The thousands of pins and lace ends here reveal just how many were necessary for the daily clothing of the residents during the later medieval and early post-medieval periods. The status of the occupants does, however, suggest that the types of accessories and sheer numbers found cannot reflect the types of clothing worn by all members of society. Despite this, some of the accessory types are also found at urban sites, such as decorative headdress fragments, revealing that these were not restricted to people of courtly status.

The urban sites from the centres of Bristol, Usk, Durham, Newcastle, Peebles and Kelso are consistent in terms of the accessories present. Once more, the types of accessories are similar to other urban sites and other site types within this study, including items of decorative nature and religious items, such as a pilgrim badge and beads. One type of post-medieval accessory, the dress hook, was found in low numbers, but this is not uncommon and a pattern seen at excavations from outside the regions. Individual hooks, along with the connector loop, pilgrim badge and amber beads, show evidence of Hanse trade in the north-east of England. Surprisingly, no evidence from Scotland showed a similar link with the Baltic or northern mainland Europe with whom they had important trading links until the mid 16th century.

Overall the regions are quite homogeneous in terms of dress accessory types, though dress hooks are an exception to this pattern, being absent from south-east Scotland. There is therefore little to suggest regional variation in dress. The results also reveal that despite mass production of the cheaper alloyed accessories a throwaway culture had still not developed by the late 16th century. The numbers and types of accessories from middens are low for the number of accessories which would have been in use on clothing. From the reconstruction of the doublet and hose of don Garzia de Medici at least 17 buttons or hooks would have fastened the front and sleeves of the doublet, while c16 pairs of lace ends were used to secure the doublet to the hose. These are only the accessories which were visible and those which would have been invisible to an observer, such as those used to secure the codpiece, the underclothes, or those worn on an outer garment, and jewellery would have increased the number. Evidence of repair is also recorded and the lack of

gold and silver accessories from excavations suggests a great deal of recycling did take place. The chance losses and high numbers of PAS material reveal more about the accessories used, and lost, on a daily basis, and examples of this will be discussed in the following chapters.

Differences between site types are far more apparent when the range of accessories is compared, for example, from religious sites there are 32 types recorded, 32 from urban sites, 32 from rural high status sites, but only 25 from rural village sites. The suggestion that the range is narrower at DMVs may be a function of small-scale excavations and recovery techniques (though large scale campaigns at West Whelpington and Shapwick rather belie this view), and in some cases the decline and desertion of villages may have occurred before the fashion for clothing which promoted a larger number and types of accessories came into being. Further investigations into the range of accessories, rather than total numbers, should be carried out in the future to allow further similarities or differences to be seen, especially in terms of consumption. With respect to understanding the assemblages more completely the quantitative approach used in pottery would be appropriate to the study of accessories from a site to understand what types make up the assemblages, though the total numbers involved would prohibit detailed analysis. The interest is not so much in the overall size of each assemblage, but in the composition. In future for those studies which are focused on consumption this method would prove beneficial to allow a larger-scale investigation of the material. If the assemblages were from securely dated contexts this then would allow changes in the use and type of accessories through time to be identified. Unfortunately the nature of the archaeological record rarely permits this.

Chapter 3

Relationships and Romance

Gifts in later medieval and post-medieval society were given and received in different circumstances for a variety of reasons. Political patronage and courtship were two strategies in which gifts played a significant role. Dress accessories were often used as gifts to negotiate and forge relationships between supporters of sovereigns or particular families, lords and masters and their household servants, courting couples, and husbands and wives. Rings, collars, pendants and badges were often used as livery and patronised gifts, among other material such as clothing. Rings, pendants, girdles, brooches, and other trinkets such as mirrors, were common courtship gifts.

Livery was a contractual relationship between a lord and his men and was used to identify retainers in the 14th and 15th centuries. Livery robes were used to reflect the eminence and largesse of the giver, the status of the recipient, and had a role in maintaining household hierarchy. As with clothing the value, quality and amount of the livery item would reflect the status of the recipient, for example, furs and robes were of better quality for the highest ranks of the household, rather than the lowest servants (Lachaud 1996:288-9). As well as clothing, dress accessories were also given; badges being a common type. These were decorated with signs or devices representing a royal sovereign or house. An extremely fine example is the gold with white and black enamelled swan jewel excavated from the site of the Dominican Friary at Dunstable (c1400), a symbol worn by Richard II, as seen on the Wilton Diptych, and by other 14th century families including the Tonys, Bohuns, Beauchamps, and Courtenays (Alexander and Binski 1987:cat no 659; Payne 1987:59).

The livery badges were full of symbolic potency, and were used across Europe by nobility and princely families from the 14th century (Lightbown 1992:199; Hutchison 2007). Their power and widespread occurrence led to Parliament limiting their use in the latter years of the 14th century during Richard II's reign (Saul 1990). During the Wars of the Roses in the 15th century, livery was important in engaging retainers and public displays of allegiance. It was not only badges which were used, livery collars, pendants, and rings, were also decorated with devices to foster

allegiances and affirm hierarchical relationships; some of which have survived in the archaeological record and others in artistic depictions.

Finger rings were suitable for the display of support or membership of a family. The bezels and hoops, both on the inside and outside, would have provided a canvas for significant images, initials or words to be engraved. The Middleham ring from Yorkshire (Fig 3.2) (Yorkshire Museum Acc no YORM 1992.21) is a perfect example of an early 15th century livery ring, which would have been worn by a supporter of Henry IV and the House of Lancaster. It was made of gold and decorated with twelve S letters on the outer hoop and the word 'sovereynly' on the inner hoop (Cherry 1994:10). The ring shows outwardly the support of Henry, but the inner inscription that would have been worn against the skin would have been a private reminder of the wearer's allegiance. Signet rings were another form of ring would have also been used to display a personal device or allegiance.

Signet rings depict an initial or heraldic emblem on a prominent bezel and were popular from the 13th century onwards (Hinton 2005:213; Steingraber 1957:89; Rigold 1977:328-9; Cherry 1994:10). In some cases the signet ring was not only a display of status or political patronage which was to be 'read', they also had a function: to be used as a seal. The difference between the two is that the seal rings were cut retrograde; that is the bezel was cut in relief and reversed to create a readable impression in wax. Towards the end of the 14th century seal rings replaced seals on chains or other matrices and were more common in the 15th century. During the 14th century the shoulders of the signet rings increased in size and in the 15th they tended to be designed without gemstones, and were worn on the thumb and less often on the first finger (Tonnochy 1952:xxi; Rigold 1977:324-5; Steingraber 1957:89; Hinton 2005:241; Dalton 1912:xxi). Communication increased in the 15th century and private letters, such as those of the high status Paston family, would have been sealed with impressions from a ring bezel.

From this study 20 signet rings were recorded (two of which may have been love tokens as well). Sixteen were metal detected or chance finds, 3 were from the dredging of Floating Harbour in Bristol and one was found in a grave in the 19th century; they are dated to the 15th or 16th centuries. Similar designs were seen on two copper alloy seal rings metal detected near Northleach and Ashchurch both in Gloucestershire (LANCUM-BBFD27 and GLO-B38CE5). Both bezels had a linear border with a crowned Lombardic T in the centre, the latter had an ear of

corn, or a palm leaf to the right (Fig 3.3a). Another copper alloy ring with a crowned I or possibly a T, with a leaf or palm branch on either side was detected in Newent, Gloucestershire, (GLO-97A1F6). These are similar to finds from outside the study regions, such as that from Sherington in Buckinghamshire (Fig 3.3b) (*Portable Antiquities Annual Treasure Report 2005/06:92*). The Lombardic T, often crowned, was often used to frame images of St Thomas Becket and is found on late 14th or 15th century pilgrim badges (Spencer 1990:22; 1998:121-2). It may be possible that these rings date from the early 15th century and have a religious association rather than a secular one. Perhaps a trinket bought while on a pilgrimage to Canterbury (see Chapter 5 for discussion of pilgrimage and devotional accessories).

Further monograms on signet rings were found; one from the Floating Harbour with possibly the letters SD (Fig 3.4) (BCM Acc no G2099), a seal ring from Somerset with DE (SOM-004751), and a crowned R in a heart shaped bezel also from Somerset (one of the possible love tokens) (SOMDOR-0BC434). But monograms were not the only engravings, animals and objects were also depicted, such as a ship (SOMDOR-80C996), a leaping stag (SOMDOR-91AAB1) and a quadruped with a raised front leg (NMGW-69F4E4). The ring with the quadruped was a seal ring and of an unusual design. It was metal-detected from Welsh St Donats (Glamorgan) and was cast from copper alloy with a terminal on the underside of the hoop. It was found in poor condition and was incomplete and in two fragments. The terminal measured 17.0 x 12.8 x 2.7mm and its purpose was to act as a handle when the seal was being used (Fig 3.5). Its presence on the underside of the ring made it wholly unsuitable for wearing on the fingers or thumb and maintaining the use of the hand. We must surmise therefore, that this ring was either worn as a pendant or carried in a purse.

The remaining signet rings were made of gold and more can be said about their life biographies. The first was a ring decorated with an engraving of a rampant lion which was found by chance in Brancepeth, Co. Durham, and has been dated to the 14th or early 15th centuries (Fig 3.6). The lion was a device used by many families through the centuries and is found on many other signet and seal rings such as the seal ring from Raglan (see above). Rings were often given as livery to the *familia* of high status families (Jones and Stallybrass 2000:5). Three families have been identified as possible patrons of the ring from Brancepeth, all of which used a rampant lion as their device and have connections with the village: the Percy's, the Brues' and the Nevilles' (Fig 3.7) (Hunter Blair 1930:19; 99). Firstly, the ring may have been a piece of livery of Henry Percy, Duke of

Northumberland, from the mid 14th century. During the Battle of Neville's Cross in 1346 Henry Percy commanded the English and one of his men may have lost the ring during a skirmish which took place in Brancepeth before the Battle. A second possibility is that it was a livery item of King David Brues of Scotland, who was defeated at the Battle of Neville's Cross. The third option, however, is more valid because the findspot of the ring provides more information about the possible wearer of the ring. It was found adjacent to a trackway which leads from the Brancepeth Castle to Holywell Hall (Fig 3.8). The Neville family, the Earls of Westmoreland, substantially rebuilt Brancepeth Castle in 1398 and Holywell Hall was used as the residence for the Castle's constable from 1402³ (SMR, record no.4943). It is suggested here that the signet ring may have belonged to the constable or another member of the Neville *familia* in the early 15th century and would have acted as a symbol and public display of their allegiance. Thomas Caxton was constable of Brancepeth Castle at the turn of the century, in 1402 he died and his memorial brass was in St Brandon's, Brancepeth⁴ (Lack *et al* 2002:23). It is possible that this ring was worn by Thomas or his successor who were residents in Holywell Hall and was lost accidentally while travelling along the trackway to or from the Castle. The Constable was of high enough status in the Nevilles' retinue to be rewarded with a gold ring.

Another 15th century signet ring from Alnwick, Northumberland, (also a chance find) was cut retrograde with the bezel (diameter of 14mm) depicting a ladder supported by two rampant monsters within a cable border and the words 'e Paine en dure' underneath (Fig 3.9). The shoulders of the ring are decorated and inside the hoop under the bezel are the words 'de bon cor'. The inscription is translated as 'enduring the pain of that [referring to the device]' and 'in good heart/willingly' (C. Locock pers. comm. 2006). The text 'de bon cor' is commonly found on rings and jewels (Evans 1931:7), and Hinton (2005:241) states that it was to authenticate a ring which carried a hint of good faith from the sender. It would suggest that the ring was given as a piece of livery to someone who would endure the 'pain' of supporting or working willingly and with a good heart for the person or family. Or perhaps more likely, the documents the seal secured were enduring the 'pain' and authority of the owner of the device as 'e Paine en dure' would have been read on the seal. It was the wearer of the ring who was to remember privately

³ Brancepeth Castle was confiscated from the Neville's in 1569 due to their involvement in the Rising of the North (SMR Record no. D6750).

⁴ St Brandon's was gutted by a fire in 1998.

their willingness to serve the family represented on the bezel, as with the Middleham ring's inner hoop engraving. The device is thought to be that of Sir Ralph Grey of Heton and Chillingham (d.1443) or the 2nd Sir Ralph (d.1464) (Hunter Blair, 1935:277). It is suggested that the ring belonged to the 2nd Sir Ralph Grey who was constable of Alnwick Castle. He was in office when the castle was captured by Queen Margaret during the Wars of the Roses in 1462; he was disposed, then retook the castle before fleeing to Bamburgh (Northumberland) in 1464 (Hunter Blair 1935:279). This ring may have been his personal seal which was lost.

Surprisingly there are very few livery badges recorded. From the excavations in Shapwick village (Somerset), Viner (2007:747, A83) identified a fragment of a tin-lead alloy object as a badge depicting a star with eight wavy rays emblematic of Henry IV. However, it is argued here that the object is probably a badge, but does not depict a star: more likely it is a wheel, similar to that dredged from Floating Harbour in Bristol (see Chapter 5). It may well be representative of St Catherine or a guild member of the Weavers from Bristol whose patron was St Catherine, the moulded edging possibly representing flames. A badge from Bristol depicts a device commonly used on livery badges; it was a circular cast badge of copper alloy found at Narrow Quay (Fig 3.10) (BCM Acc no 121/1978). In the centre is an eagle, which is depicted standing upright with its wings open and its head looking over its right wing. This was a secular badge similar to those recovered from the Thames foreshore (Spencer 1998) and may be a device of the House of Lancaster. The letter S was not the only device used by the House and swans and eagles would have been used as pendant badges, often suspended from collars (Cherry 1994:13).

In the north-east of England and south-east of Wales supporters of the Lancastrians can be identified by the collars depicted on their tomb effigies. On the effigies of Ralph Neville, the first Earl of Westmorland, (Fig 3.11) and his two wives in St Mary's in Staindrop (Co. Durham), and William ap Thomas (d.1445) (Fig3.12a and b) in St Mary's Priory, Abergavenny (Monmouthshire), the collars they wear can clearly be seen decorated with the SS, and the ends linked by trefoils. The trefoil on William's collar is large and suspends a lozenge-shaped pendant, unfortunately those on the effigies in Staindrop have not survived but may have suspended something similar or a pendant badge of a swan or an eagle, for example. These collars are comparable to a 15th century example of silver SS which was found on the Thames foreshore and is made up of 41 cast linked letters (Fig 3.13). The ends of the collar are linked by a trefoil but

again the pendant device is missing (Cherry 1994:13). On another effigy in St Mary's Priory, the collar worn by Sir Richard Herbert (son of William ap Thomas) is decorated with suns and roses and the suspended pendant device has survived and depicts a lion (Fig 3.14). This collar is symbolic of his support for the House of York and Edward IV, and is similar to that worn by Sir John Donne and his wife in their portrait (National Portrait Gallery; London). Richard was executed in 1469 after the Lancastrian victory at Edgecote. A large, gold signet ring thought to belong to Richard's brother, William Herbert, was found near Raglan (Fig 3.15a and b). The bezel of this mid 15th century seal ring depicts a lion passant on a bed of flowers surrounded by the inscription 'to yow feythfoull' with the letters W and A on either side (Hobbs 2003). Hobbs (2003) has suggested that this ring was owned by William Herbert, the first Earl of Pembroke, who married Anne Devereux, and owned Raglan Castle. The initials on the ring represent their names. The lion could also show their support for the House of York like the pendant of Richard's collar; William was executed along with his brother in 1469.

Other pendants recorded in the study were two gold pendants patronised by Mary Queen of Scots which are very elaborate and would have been given to her supporters. They are made of gold and decorated with diamonds, enamel and on one, a ruby (Fig 3.16) (NMS 1959.864, H.NF 33). A cameo of Mary's profile and her coat of arms identify these beautiful pendants as hers. The locket with the cameo is attributed to a Scottish goldsmith, but was commissioned by Mary when she was in France or Italy (NMS Online record 000-100-001-460-C); however, it is similar to highly decorative pendants thought to have been made in mainland Europe in the later 16th century (a fish and two hippocamps in the British Museum (Reg. nos. WB.158, WB.156 and WB.157), and a salamander from the V and A Museum (Fig 3.16c) (M.537-1910)). If Mary's pendant was made by a Scottish goldsmith, it is likely that the design of her pendant was directly influenced by those she saw abroad. These dress accessories were of high quality and value suggesting that they would have been given to those of very high standing rather than servants or apprentices.

The materials recorded may be attributed to those of differing household rank, as noted in accounts for livery robes by Lachaud (1996:288-9), for example, gold for the higher ranks such as constables, compared to base metal for lower ranks. They marked the identity of the wearer, and the power and authority to give the rings, and affirmed the social hierarchy (Jones and Stallybrass 2000:5). Klein (1997) has argued that the opposite was also the case, and that gifts being received

by those of higher status from members of lower status in the late Tudor and Elizabethan period were also used to affirm hierarchical relationships. The anthropologist Weiner (1992) has argued that inalienable possessions were objects that possessed identities of their owners and were used to gain authority. This authority was obtained by those who kept their inalienable possessions out of circulation and sought to control the identity bearing possessions of others. However, in the case of livery accessories although they were similarly used as gifts and as objects of authority, the way the objects were used differed. The badges, rings and collars were inalienable, in so much as they were imbued with personal identities metaphorically and physically in their design; but they were given as gifts by those in authority and placed into circulation to emphasise and cement the power and authority of the benefactor.

Romantic allegiances and relationships between lovers, as well as the political allegiances, were embodied in accessories. In a similar way they were to affirm a relationship and were filled with reminders and messages of support, protection, faith and love, and in many cases in a private and secret manner. Prior to 1753, when major reforms to medieval marriage law were undertaken, the public exchange of words and gifts were crucial in the creation and ritual of courtship and marriage (Carlson 1994:111; McSheffrey 2006:58; O'Hara 2000; Rushton 1985-6:25; Camille 1998:53). Gifts were used as courtship tokens and the objects became the physical embodiment of a person's intentions or feelings. Not only the giving, but also how they were received was important in the courtship; it had to be clear whether the token was given and received as an act of something much more than friendship. Sixteenth to early 17th century tokens could take the form of coins, items of clothing, livestock, foodstuffs, household goods, and dress accessories. The latter included rings, brooches, bracelets, laces, hooks, pins, crucifixes, girdles, buttons and other metal trinkets, such as whistles and watches. Even in the 14th century there are references to girdles sent as 'lover's gifts' (Lightbown 1992:67). The objects did not have to be of great monetary worth, greater emphasis was placed on the symbolic nature of the gift.

The gifts were part of what could be a long courting process. In a case from the late 15th century, a London mercer, George Bulstode, spent three years courting Elizabeth Kirkeby a wealthy widow, with many gifts including rings, fine cloth, furs, ribbons and laces, and food. Unfortunately their marriage never took place because of the influence of Elizabeth's brother (McSheffrey 2006:59-61). Other courtships grew from friendships, another form of relationship

in which gifts were given, for example, that between Alice Scrace and Richard Cressy in the late 15th century. Richard sent Alice a pair of tresses, thought to be ornaments for the hair, and pin cases for the servants after visiting her family home. Years later they fell in love and Richard secretly sent Alice more tokens, but out of love not friendship. These presents were a smock, two kerchiefs, a pomander, a mirror encased in ivory, two gold rings, a silver earpick, a St James's shell and a small silver staff, and a silver crucifix. Alice reciprocated and gave Richard a small wooden crucifix (McSheffrey 2006:63-4). The initiation of token giving was almost always by the man, if a woman gave a gift first it was less significant and the woman in question may have seemed too forward, suggesting there may have been an unwanted reason for why she was starting the gift process (O'Hara 2000:64-5; McSheffrey 2006:61-3). Often there was a reason and the two examples given by Carlson (1994:111) illustrating that women could take the initiative in courtship, both fail to end in happy marriages; one because the man refused to marry the woman after he recovered from an illness, presumably he was just using her while he was ill; and in the second the woman had an illegitimate child and had tried to bribe the man to marry her.

Already we have seen a variety of tokens used in courtship and O'Hara (2000:Table 4 and 5) has suggested that the type of token given may have depended on the stage of betrothal or the strategy adopted by the benefactor. From 16th century court records of matrimonial cases in Canterbury, it appears that clothing and metal trinkets were very popular gifts in the early and pre-betrothal occasions of a courtship, as opposed to betrothal and post-betrothal stages (O'Hara 2000:Table 4). Rings were one of the most popular metal trinkets used in the early and pre-betrothal occasions, and 23 rings which could have been tokens were recorded in this study; 10 of gold, 9 of silver and silver gilt, 3 of copper alloy and 1 of pewter. Records support the high number of gifted rings; of 55 named gifts recorded in marriage disputes in the Durham diocese during the late 15th century, 25 were rings (Rushton 1985-6:25-31).

Rings of a romantic nature were often inscribed with short inscriptions or posies on the band (Fig 3.17). Undoubtedly some of the inscribed rings were used by couples, but some of the inscriptions may have been a reminder of the wearer's relationship with God or other allegiances. In Chaucer's tale of *Troilus and Cressida* he describes their 'playing enterchangen of rings.... Of whom I cannot tellen no scripture' as if an inscription had been there (Evans 1931:xiii). Not only

would inscriptions deliver a message, but symbols such as a flower, a bird, or a letter on an object would have signalled a private liaison between companions. These messages of love were developed alongside the conception of courtly love and chivalry. In the 15th century it became customary for a knight to bear a device in honour of his lady, but also a motto declaring his passion for her. These began to be added to the shields and pavilions of the lists, but were soon inscribed on plate and jewellery (Evans 1931:xiv). The posy ring was still being used in the 16th and 17th century, and Evans (1931:xvi) has established that Roman capitals are indicative of rings from the 16th century and Latin posies were common in the following century. The posy ring would have been a common dress accessory known to all levels of society, not just the higher statuses. They are referred to in Shakespeare's *Hamlet*, 'Is this a prologue, or the posy of a ring?' (III.ii.162) and the *Merchant of Venice*, 'About a hoop of gold, a paltry ring That she did give me, whose posy was For all the world like cutler's poetry Upon a knife, 'Love me, and leave me not.' (V. i.). In the *Art of English Poesie* by Puttenham, published in 1589, describes the epigrams 'that were called Nenia or Apophoreta, and never contained above one verse or two at ye moost, but the shorter the better. We call them posies, and do paint them now-a-dayes upon the black sides of our trenchers of wood, or use them as devices in armes or in rings.' (Evans 1931:xvi).

While the text would have expressed the giver's sentiment, the circular design of the ring would also perpetuate and enforce it. Written on the inner band the posy would have been a private reminder and would retain the precious message of love or hope next to the skin. As with the signet rings, it was important to have these personal reminders concealed and close to the body. Out of the 16 posy rings recorded in this study, 12 had the posies inscribed on the inner hoop. Posies tended to have a moral point rather than to tell a tale (Evans 1931:xvi). Those inscribed on the rings in this catalogue can be seen in Fig 3.18.

Quite why so many posy rings were chance losses is unknown. Perhaps they were worn on necklaces and were lost without the wearer knowing. In a number of French 15th century poems references are made to romantic objects being worn beneath shirts next to the skin, 'a little heart decorated with tears [a gift from his mistress] that he had always worn and still wore for the love of her between his shirt and his flesh' (Lightbown 1992:73; 213). Rings would also have been carried in purses, and it is possible that some were lost from these. In the *Squire's Tale* Chaucer refers to a woman's ring which is either worn on her thumb or kept in her purse, '...to were [the

ring] Upon hir thomb, or in hir purs' (Burrell 1944:370). In 1322 Robert de Béthune, Count of Flanders, wore a purse on his girdle which contained small trinkets including a number of rings set with jewels and cameos (Lightbown 1992:306). Other scenarios can be proposed; conceivably if a woman had been courted and the courtship failed because of a man's change of heart, instead of returning the posy, the heartbroken women may have thrown the ring away in anger, disregarding the value of a gold band.

Where gifts were bought may provide us with another reason for their seemingly haphazard find locations. Tokens were also referred to as 'fairings', that is gifts bought at fairs or money to buy them there (O'Hara 2000:67-8; Smart Martin 2006:180). Fairs and market places were not only locations where economic transactions took place they were also social venues. They had a social function and acted as a 'cultural intersection' which encouraged interaction between people of different regions, social groups, and sexes in the high Middle Ages (Stallybrass and White 1986:27; 36-8; Carlson 1994:110; Lord 1998: 43-53; Moore 1985; O'Hara 2000:68-8; 138-43). It is likely that small trinkets were lost in the hustle and bustle of busy fairs and markets, never to be found by the seller or buyer. Fairs were frequently held on religious spaces often attached to church property or in the church, such as St James' Fair held on land owned by St James Priory, Bristol (Jackson 2006:10). The ring found in Ewenni (Fig 3.19) was probably lost at a fair. It was found in a field next to Ewenni Priory which was thought to have been the location of the local fair, recorded in the later 15th century (Cherry and Redknap 1991:120).

It is likely that another love token was also lost in a medieval market place: the gold ring from Twyn Square in Usk (Monmouthshire) (Fig 3.20) (Newport Museum and Art Gallery Acc no NPTMG:90.119). Twyn Square was the former medieval market place in Usk and the site of the town hall (www.coflein.gov.uk NPRN 32012). The ring is formed by a narrow band, the bezel formed by two clasped hands and the shoulders of the bezel are the 'cuffs' of the hands. This is a type of fede ring, the hands being clasped in faith. Examples of fede rings (and brooches) range from the high cost end, such as that owned by King Jean le Bon of France (mid 14th century) in which the hands clasped a diamond, to cheaper versions such as the gilded copper alloy example from a late 15th century context in Norwich (Margeson 1993:5,no4). A second 15th century silver gilt fede ring was recorded from near Prudhoe, Northumberland (NCL-8F3226) where it had been a chance find.

A further type of ring used between a betrothed couple was a gimmel ring⁵ (Fig 3.21). These were two rings linked together and the gold ring from Ford, Northumberland, which was found in the mid 19th century, may have been designed to look like one. The outer hoop is described as looking like ‘two intertwined bands’, while on the inner band is the amatory motto ‘sans departir’ (without leaving) (Durham SMR Ref no.N1821; Carpenter 1842-9, 2:342; Thomas 1891-2:64.). The ring’s description was published in the 19th century and unfortunately no illustration was provided to show the ring’s design but is it likely it was a form of gimmel ring. These are thought to have been used as betrothal rings in the 15th and 16th centuries and a reference is made to them in Shakespeare’s romantic comedy *Midsummer Night’s Dream* (Act iv, Scene 1). The ring from Ford was a chance find found in a field near Ford Castle (Fig 3.22) which during the period that the ring is ascribed to was the residence of the Heron family. The ring may have been a courtship token belonging to one of the Herons. A perhaps fanciful premise is that the ring may have been given to Lady Heron by her husband, unfortunately though her husband was to leave her, and was held prisoner in Scotland in the early 16th century.

The only ring from an excavated context is the pewter ring from Old Market Street, Usk. The pewter is silvered and the inner inscription CONTINV FAITHFVL would have been a suitable message to a loved one. It would have been a private reminder to be faithful to the donor of the ring, no doubt a man. The context from which it was excavated was associated with the demolition of a post-medieval house (Metcalf-Dickinson 1981-2:29). The Roman capitals suggest a date of manufacture in the 16th century. The residents of this property were thought to have had a comfortable standard of living and it is likely that one of them wore this ring as a reminder of their betrothed.

The gimmel, fede and posy rings would have been most likely given during courtships, but could have been wedding gifts as well. In one dispute in the Canterbury court records a wedding ring is described as having a posy inscribed on it and another is described as a ‘weddinge ring with this poysy in yt voz yow have my harte till deathe departe’ (O’Hara 2000:82-3). Other accessories and even utilitarian items translated into an amatory role were often given in courtships and on

⁵ A gimmel ring was made up of two intertwined halves, from the Latin *gemma* (gem) and *gemma* (twin).

wedding days. By inscribing initials, posies or love poems onto objects they became possessions which would have been a reminder of the giver and their love when they were worn or used.

Knives were one of these objects and were often referred to in literature as being gifts along with dress accessories. For example, in the *Prologue to The Canterbury Tales*, Chaucer refers to the 'Frere' with pins and knives for gifts in his tippet, 'His tippet was ay stuffed ful of knyfes And pynnes, for to give to faire wyfes.' (Burrell 1944:6). In the ballad *The Cruel Sister* or *The Twa Sisters*⁶, a tale of courtship of two sisters mentions the tokens the man gave to the sisters, 'He courted the eldest with glove and ring, But he lo'ed the youngest abune a' thing; He courted the eldest wi broach and knife, But he lo'ed the youngest abune his life;' (Scott 1849:289; Hume 1863:84). We can see in the 13th century poem by Robert de Blois, *Le Chastiment des dames*, the advice given to ladies on the acceptance of gifts from men, listing what must have been common tokens at the time, 'If any relation desires to give you a jewel, you ought not to refuse him, whether it be a fair girdle or a fair knife, a purse, brooch or ring.' (Lightbown 1992:73). In the early 14th century *Codex Manesse* the noble Dietmar von Ast disguises himself as a merchant to court his lady with his wares which include girdles, brooches, purses and mirrors (Fig 3.23) (Cod. Pal. Germ Zürich, c1305 - 1340, fol. 64r). Again we see symbols of courtship in an illustration from the story *Rape of Dinah* in the Egerton Genesis (c1350-75) (London, Brit. Lib., MS Egerton 1894, fol. 17). Dinah is raped by Shechem in front of a merchant's stall where a customer is pointing at the objects for sale (Fig 3.24a). It is proposed here that although this is an explicit depiction of rape, the objects for sale on the stall do suggest that the merchant is specialising in lovers' gifts like those of Dietmar: girdles, purses, mirrors and knives. Their inclusion in this scene symbolises the lack of courtship between Shechem and Dinah that the customer at the stall is calling attention to. The objects for sale themselves, purses, girdles (see below) and knives, are all sexually suggestive (Fig 3.24b). On the counter of the stall is an open mirror case and an unsheathed knife, both of these objects are explicit sexual metaphors.

Mirrors were part of ladies' cosmetic sets and were often associated with love and sexuality. Pieces of cosmetic sets are depicted with mermaids⁷ (sexual, mythical creatures who used their beauty to ensnare men and were associated with temptation, flattery and pride) and females

⁶ First written version dated to 1656.

⁷ For example seen on misericords in St Lawrence's Church (Ludlow), Lincoln Cathedral, Ripon Minster, Holy-Trinity Church (Stratford-upon-Avon), and Norwich Cathedral.

luxuriously braiding their hair (see Chapter 4) (Camille 1998:fig 56; Egan and Pritchard 2002: frontispiece; figs 191 and 244; Burnell 1949:203-4; Woodcock 2007:157). A set is listed in a French royal account, dated 1316, with items bought from Jean le Scelleur for 74 shillings for the royal family, '1 mirror, 1 comb, 1 gravoir⁸, and 1 leather case [to the hold the items]' (Camille 1998:56-7). Similar sets may have been owned by most women, although those of lower status would have owned much less elaborate, cheaper examples, perhaps without one of the items or the case. Surviving examples of ivory mirror cases are depicted with romantic images (Fig 3.25) and copper alloy cases with punched decoration are recorded on the PAS but on few excavations (Camille 1998:figs 39, 41-2, 44, 45; Randall 1997: figs 4,6-7; Randall 1989; Standley 2008).

A 14th century mirror case from Shapwick, Somerset, may have been a courtship token. Only a fragment of the copper alloy disc has survived, but the remains of a repousse image depicting a woman riding a horse, side-saddle can be seen (Fig 3.26). She is thought to have been holding something aloft and from comparative material, namely ivory mirror cases mentioned above, the image has been identified as a female equestrian scene, most likely a lady on horseback, hawking (Standley 2008). Such a scene would have been familiar to the contemporary elite eye from medieval illustration and literature (Fig 3.27). This hawking imagery was associated with courtly love and may have symbolized the search or hunt for love (Cummins 2001:224; 229-30). Such a hunt is depicted in the *Codex Manesse* where we see the poet and knight, thought to be Herr Werner von Teufen, out hawking with his loved one (Fig 3.28) (Cod. Pal. Germ Zürich, c1305 - 1340, fol. 69r). Falconry was often used as a sexual metaphor. The process of training a hawk played on the idea of 'training' a woman in a relationship; for example in Fletcher's comedy, *The Maid in the Mill* (licensed 1623; published in the first folio, 1647), a man is criticized for not pressing his amorous case: 'If you had play'd your part Sir, And handled her as men do unman'd hawks, Cast her, and mail'd her up in good clean linen, And there have coy'd her, you had caught her heart-strings' (Johnson *et al* 1811:572). The term 'unmanned' plays on the idea of the girl being virginal and untrained; to 'cast' was to let the hawk loose to fly and to wrap the bird in cloth as part of its training insinuates catching the girl between the sheets (Williams 1994c:650). The image of the hawk may also have served as sign of protection, or as a messenger between two lovers (Dalby1965:xxxii; Bec 1978:164, no.141; Cummins 2001:227). The hawk was repeatedly

⁸ A long thin hair pin or parter for the hair.

used in medieval literature as a romantic symbol for, or even a physiological extension of, a knightly hero (Dalby 1965:xxxii; Menéndez Pidal 1980:181-239; Cummins 2001:223-5). The mirror may have been a romantic token bestowed during the early stages of a courting couple's relationship. The image would then have expressed a message of love and protection from a male lover, while the female rider depicted the courted woman.

As we have seen, mirrors made suitable courtship gifts and Richard Cressy gave Alice Scrace one among her other gifts in 1489, and another looking glass token was recorded in the Ely and York diocesan court papers (McSheffrey 2006:63-4; Carlson 1996:111). These mirrors would have been small objects easily carried about the person in a purse or leather case. On the one hand the mirror case (and all useful tokens) would have conjured memories of a loved one and delivered a reassuring sense of protection and, on the other hand, overtly signalled to admirers and others the romantic intentions of its user. Using the mirror in company would have drawn attention to the face – and more specifically the mouth or eyes – which may have been a suggestive and engaging act. Thus its use might have given off ambiguous signals, being a symbolic message of love, protection and boundaries that should not be crossed as well as a flirtatious communication.

From documentary evidence relating to Shapwick, two recorded residents may hint at a possible owner for the mirror case. A terrier drawn up by the Benedictine house at Glastonbury Abbey in 1515 lists John Walle, a free tenant, as the occupant of a dwelling (Church Cottage) on one side of Bridewell Lane while the property directly to the north was in possession of the monastery's almoner. Both are specifically mentioned in relation to rights on Shapwick's lowland peat moor, which included the digging of turves 'and right of hunting in the aforesaid moor as far as the Pinfold in Strete without allowance for the catch' (Costen 2007: Appendix 6, 1062). Many monastic houses claimed rights of free warren, which permitted them to hunt small game (especially hare and wildfowl) and vermin on their estates; dogs being used in the hunting of hares and foxes, while hawks were used to pursue wildfowl and small mammals (Bond 2004:179-80). Shapwick Moor was the perfect habitat for waterfowl such as mallard, crane, heron and waders, and the almoner would have been responsible for arranging local hunts for the abbey's guests, both lay and ecclesiastical (Martin Ecclestone pers. comm. 2006), but whether Walle held some responsibility for hunting on behalf of the almoner cannot now be demonstrated. Perhaps the proximity of his dwelling to that of the almoner is suggestive. It is proposed here that if ownership

and occupation of land in the village remained stable between the thirteenth and sixteenth centuries, as seems likely, then previous inhabitants may also have hunted here.⁹ Either the almoner or his local manager, or possibly a free tenant like John Walle, might have included in their retinue a young woman who lost this courting gift.

With this mirror pins may have been gifted, such as a *gravoir*, or simpler pins used in headdresses (see Chapter 4) that may have been the type sold by Chaucer's friar and mercers. Small pins could have been relatively cheap gifts bought in large numbers for courted women and brides. Pins were commonly found in brides' trousseaus, along with other dress making items, such as needles and thimbles in Renaissance Italy (Matthews-Grieco 2006:117-8). Similarly in Britain dress making would have been a common activity; virtually every household would have manufactured and/or mended clothing, which would have required a massive number of pins as seen in the high numbers from Acton Court. Four thousand nine hundred and forty nine pins were excavated from the Tudor Courtier's house; 284 were from the moat deposits (Period 4.2) and 3946 were from the dress making room (context (136) of Period 4.5-4.6) dated to the late 16th and early 17th centuries. These pins would have been kept in pin cases or cushions, some of which may have been given as gifts such as those given to the servants of the Scarce family in the late 15th century by Richard Cressy (see above). Highly elaborate pin cases are known from documents, such as that recorded in Henry VIII's wardrobe accounts, 'a Pynnecase of golde with ij tassels fullie garnysshed with redde stones', and a pin tray with a large number of pins with decorated heads in it appears on the dressing table of Elizabeth of Vernon, Countess of Southampton (1600) (Fig 3.29) (Hayward 2007:353; Nunn-Weinberg 2006:152, fig 8).

From within the two regions in this study two pin holders were found, one in the will of a merchant and a rare find of a pin cushion still containing pins. The pin chest was left by a Newcastle merchant, Thomas Reade, in 1537, 'to my suster..... a gowne unshapyn, and her best pyn chest' (Clay 1908:142). The fact it is the 'best' may suggest that there was more than one in the household and the other(s) were of inferior quality. This chest was probably a pin cushion box or pin poppet, inside of which would have had a padded tray, the box itself made of ivory or

⁹ Throughout the later Middle Ages the almoner's property remained separate from the main manor, with its capital messuage and demesne land presumably farmed from there by a manager.

another type of material (Beaudry 2006:31). In *The Elizabethan Home discovered in two dialogues by Claudius Hollyband and Peter Erondell* (St. Clare Byrne 1930:59-65), the imagined dialogue between a mistress and Joly her 'Wayting Genlte-woman'. The mistress is instructing Joly while being dressed, and she mentions a number of objects which she wants, and things for Joly to check, including the pins, 'Is there no small pinnes for my Cuffes? Look in the pinne-cushion.' (St. Clare Byrne 1930:64). In the 17th century decorative pin cushions were popular in women's dressing rooms and could hold a variety of pins (Beaudry 2006:31-32). One pin cushion, with at least 23 pins still in it was excavated from a cesspit associated with a building in Maryport Street, Usk (Fig 3.30). The pins were of Caple Type B or C, a number of which were silvered or tinned on their heads. The cushion itself was made of textile, thought to be silk. The stuffing was reused or of poor quality fibres which were not suitable for making into yarn (Watkinson 1994:95). Other domestic rubbish was deposited in the pit and suggests a date of mid-late 17th century. The finds, including dietary evidence of animal bones and botanical remains¹⁰, indicate the residence of well off occupants, probably of gentry status (Courtney 1994:24-5).

Seventeenth century surveys cannot provide specific details of the occupant, however, Courtney (1994:25) suggests the Rumsey or Powell families are likely candidates. The finds are thought to be associated with a period of occupation of the house, or immediately after as there is demolition material in the form of ceramic ridge tiles, plaster and window glass. It is possible that more than the occupants of the house used the cesspit¹¹, nevertheless, the occupant of the house may have been an elderly relative of the Rumsy's or Powell's rather than a nuclear family. Seventeenth century surveys have revealed that widows were widespread during this time in Usk (Courtney 1994:25), perhaps this was thrown out of a widow's house along with a number of other household objects, such as lace ends, Cristallo glass and Chinese porcelain, when the occupation ended. Pins were an everyday tool for the Usk resident, whether for dress making or fastening, the former possibly a skill used to provide an income for the widow. The pin case and some pins may have been a wedding day gift which was kept by her and used in daily life.

¹⁰ American thorn apple seeds were recovered. Usk's elite had strong links with Bristol, a city which was heavily involved in the Atlantic trade (Courtney 1994b:43).

¹¹ The rest of the pit contained a minimum of 76 individual animals (23) and birds (53). The animal remains were from butchery waste or leather hide working, or foetal remains; whereas of the domestic fowl 97% of the total number of sexable bones (out of 988 bones) were male or castrates, and the completeness of skeletons suggest their use as cock fighting birds, disposed of after battle. Other bird species were domestic goose (4), wood pigeon (2), crow (1), and bantam (one bone) (Hutton 1994:37-43).

As we have seen it was not only rings and mirrors given as gifts, girdles were another dress accessory used in courtships and given as bridal gifts. Jewelled girdles would have been a suitable gift between a royal couple, such as a girdle containing diamonds and pearls that was recorded in the royal Tudor wardrobe accounts (Hayward 2007:354). In lower statuses plainer girdles would have been given, such as the wedding day gifts left by a Newcastle alderman and merchant, Bertram Anderson¹², for his daughter in 1571¹³ (Hodgson 1906:58), 'I bequithe to my dowghter, Barbary Anderson one halfe of hir [her mother's] beltes and bedes, and theis to be geven hir at the day of hir maryage'. In the southern region there is also evidence for silver girdles given or used on a wedding day. From the will of Alice Derell of Merkesbury, dated 1551, 'wedding girdles' are specifically mentioned, 'To Johafl Saunders, my daughter's child, one dosen of silver spoons and two weddyng gyrdells plated with silver' (Weaver 1905:136). Women could also give their husbands girdles as a gift; on Jeanne of France's betrothal day in 1352, she gave a girdle to her husband Charles, King of Navarre (Lightbown 1992:306).

The girdle was not just a practical dress accessory it was also symbolic. When fastened a girdle would create a circle, and like a ring would symbolise the never ending love between the couple. Giving them as gifts to be worn may have been symbolic of binding the giver to the receiver, whether a man or a woman. The girdle given by a mysterious lady to Sir Gawain in *Sir Gawain and the Green Knight* (14th century) (Waldron 1970) is charged with female control and encircles him. The girdles' location on the body was important too. There was a medieval ideology that the body was divided between the rational human above the waist and the animal lust that drives below the waist; a girdle physically showed this division (Camille 1998:61). Camille (1998:62) suggests that human-animal hybrids depicted on Gothic and later belts play upon this division of the body, such as the hybrids on an Italian, late 14th century belt (Fig 3.31) (Camille 1998:62; fig 49). A buckle which would have been worn on a narrow belt and is evidence of this human-animal division was excavated from Newminster Abbey, Northumberland (Fig 3.32) (Harbottle and Salway 1964:168-70, no.85).

The buckle plate was made of silver gilt, brightly polished, and decorated with an engraved dog-like animal with a mantle about its shoulders against a hatched background. It is c2.5cm (c1 inch)

¹² One time mayor of the city.

¹³ His will was proved in 1571.

long and would have been attached to a narrow girdle. It was excavated from a robber trench outside the south wall of the presbytery, which was filled with post-Dissolution debris, including medieval pottery, window glass fragments and a jetton dated to the 16th century (Harbottle & Salway 1964:168-70). However, the buckle is dated to the 14th century, probably from the first half. Following Camille's (1998:61-3) argument it is conceivable that this anthropomorphic beast evoked the belief that taking too much pleasure below the waist turned rational humans into animals, as discussed in Andreas Capellanus' *De Amore* (12th century). The girdle would have been narrow and likely to have been worn by a woman. From its design it is suggested here that it was given from a man to a woman as a wedding gift to remind her of his love, but also his binding control and that she should not succumb to her carnal desires.

This was not the only accessory excavated from Newminster Abbey which may have originally been used as a romantic gift. Two silver brooches with a hoard of silver coins were found under the floor of the cellarium (the buttery or spence) of the Abbey (Fig 3.33a and b). The hoard is thought to have been buried sometime in the early 14th century (Brewis 1926:104-5). The two brooches are of the same design but differ in size, they measure 5.7cm (2 ¼ inches) and 4.4cm (1 ¾ inches). They are annular in shape with a circular cross-sectioned frame, on which are four gilded rosettes equally spaced, alternating with four gilded round collars which are decorated with small ring punch marks on their circumference. The pins on both brooches have survived and are circular in section and collared near their hinges. These are similar to another 7 brooches recorded in this study. Single examples were found in the River Tyne near Benwell and near Norham Castle (Northumberland), Durham City and Chester-le-Street (Co. Durham), Bristol, and two from Langhope (Roxburghshire) (Fig 3.33c-f) (Brewis, 1926:105-6; Durham SMR Ref no. D5417; BCM Acc. no. Q3058; NMS 1882, NG 28, H.KO 13; NMS 1882, NG 25, H.KO 10). These are similarly decorated with alternating rosettes or decorated lozenges (four or six on each), and collars or acorns. These were all chance finds and are thought to date to the first half of the 14th century like the two from Newminster Abbey. Brewis (1926) believed that this style of brooch was limited to the north of the British Isles; however, the example from Bristol and another excavated in Hereford shows that their use was not restricted to the north (Alexander and Binski 1987: 486, no.652; Shoesmith 1985: 21-4).

This design of brooch is depicted in a courtly scene in Gratian's *Decretum* of c1300, which is accompanied by a legal text that tells the story of a young man who, through the use of gifts, courts a girl without the knowledge of her father (Fig 3.34) (Causa XXXVI Paris BNF, Ms. cat. 3898, f. 361r in Descatoire 2009:fig 26; Camille 1998:56; fig 43). The scene shows a man giving a girl a silver brooch decorated with rosettes, and her accepting it, the horizontal pin clearly visible on the brooch. The brooches in the image have been misidentified by Camille (1998:56) as chaplets or garlands which would have been worn in the hair and were often given as courtship tokens (Fig 3.35). A badge of 14th century date from London shows a dancing Mayday milkmaid holding a flowered chaplet of comparable design (Fig 3.36) (Spencer 1990:111; fig 277). The hawthorn¹⁴ garland was a feature of medieval Mayday rituals and love allegory (Eberly 1989), for example, references in contemporary literature to hawthorn or May garlands are found in the poem *Court of Love* and the *Knight's Tale* by Chaucer. It is suggested here that the brooches of this design were made to look like flowered garlands and were a longer lasting token to be worn by a courted lady. Consequently, it is posited in this study that rosette brooches were originally given as courtship gifts, representative of floral (possibly hawthorn) chaplets, and were perhaps associated with Mayday celebrations. We cannot now know how these brooches were lost, or how the pair from Newminster Abbey (nor the girdle buckle) became part of the Abbey's capital. However, we may suggest that the girdle with the buckle, and possibly the brooches, were offered as gifts to a shrine or image of the Virgin Mary, to whom the Abbey was dedicated (see Chapter 5 and 6.1 for gifts, including girdles donated to shrines).

These brooches may have been worn over the breast and heart, as the brooch with the inscription from Writtle (Essex) would have been. This is translated as 'I am a brooch to guard the breast, so that no churl may put his hand there' (Jones 2002:222; Alexander and Binski 1987:cat no 644) - a protective gift from a man signalling to others the woman's betrothal or a reminder to her. Other gifts, for example knives and busks, would have been inscribed with private messages such as this brooch and posy rings as we have already seen. Busks were made of wood, bone, whalebone, ivory, horn or metal and inscribed with love poems and images and given as lovers' gifts (Fig 3.37). They were worn along the breastbone in a corset, under the laces (see Chapter 4) and

¹⁴ The hawthorn flowers in early May bearing white to pink apple-blossom like flowers and is also known as May or Mayblossom (Eberly 1989:42).

European examples from the 17th and 18th centuries have survived (Pinto Collection, Birmingham Museums and Art Gallery; The Metropolitan Museum of Art, New York (MMA)). Unfortunately none were recorded in this catalogue. A French example of pressed horn commemorating the marriage of Louis XIV and Maria Theresa of Austria in 1660 is inscribed with romantic emblems and the following, 'I am this fine and curious busk Of which each one is desirous. They kiss me, they caress me. I serve for amusement, And my usual place Is over the heart of my mistress' (Little and Phillips 1931:70; MMA Acc. no. 30.135.38). Wearing these and other love tokens near the heart would have been important, as the heart was associated with memory, love and the soul.

From the study regions 6 dress accessories included a heart in their design. The heart was an important part of the body as it was thought to hold the vital spirit, the most subtle part of the blood, which accompanied the individual's soul (Camille 1998:112). In later medieval art and literature male hearts are often shown in torment - in the misogynistic society women were fickle and caused their suffering. On a wooden casket from Basel, c1430, a lady grates her lover's heart showing the pains inflicted upon him (Historisches Museum, Basel), and on a German woodcut of 1479 entitled 'Frau Minne's Power over Men's Hearts' (Staaliche Museen Preussischer Kulturbesitz, Berlin) the brutal tortures of the lover's heart by Frau Minne are depicted each with an inscription referring to the power of women over men's hearts (Camille 1998:figs 101-2; 104). A red heart is also seen in the small chest which is part of the woman's love spell in the 15th century panel painting *Liebeszucher* (Fig 3.38). Ballads from the 16th century also depict women as being fickle and unreliable; 'Dust is lighter than a feather, And the wind more light than either But a woman's fickle mind More light than feather dust or wind' (Carlson 1994:112). A heart on a gifted dress accessory would have effectively shown the man giving his heart, and soul, to the women he loved. On a late 15th or early 16th century ring from Montacute (Somerset) (SOMDOR-D9E932) an angel is depicted holding a heart. The angel may symbolise the God of Love as depicted in the illuminated manuscript *Livre du cuer d'amours espirs* written by King René of Anjou in 1457 (Österreichische Nationalbibliothek, Cod.Vind. 2597, fol.2r) and in the c1380 illustration in *Roman de la Rose* (British Library, Add.MS 42133, fol.15). This God or angel is physically handing over the man's heart to his lover in the form of the ring: the wearer of the ring now owns, and possibly controls his heart, body and soul. In a dispute recorded in Canterbury in 1567 a William Ottringham was due to marry Katherine Grigge but after meeting an old beau

named Anne and giving her an orange, was reported to have said to Katherine, 'I had loved you well but Anne hathe myn hart' to which a humiliated Katherine replied 'yf she have yor hart I wold she had body and all' (O'Hara 2000:66), showing that the heart, body 'and all' were not to be divided and Katherine no longer wanted any of them.

3.1 Conclusions

The archaeological material studied in this chapter reveals that people in both regions used dress accessories as gifts in two strategies to forge and affirm relationships. One strategy was used to mark the identity of the receiver and affirm his status by giving liveried gifts, some of which were charged with political significance. The second involved the gifting of love tokens and amorous gifts to court a woman. The rings, mirror cases, pendants, brooches, earrings, girdles and locket were representative of never ending love, desire, protection, chastity, and devotion, even if the feelings of the couple dwindled, the objects were less fickle.

A variety of accessories were used, but rings were the most popular. Direct physical contact with rings was vital in bringing the private messages and reminders of support or love as close as possible to the body. Not only seeing them but feeling them was essential to their effectiveness. These accessories utilised symbols and mottos to communicate and achieve their aims. Similar motifs were used throughout the regions on the gifted rings and other accessories: heraldic emblems including lions, crowned monograms, and animals; and clasped hands, posies, animals and flora. The materials they were made from were also similar. Precious metals were popularly used to display and translate these important marks of identity or memos of love. Their being lost by chance may explain why they have survived in relatively high numbers as it is likely that had they little or no sentimental value then they would have been melted down and recycled.

The power and control which the donor of livery items had has already been identified by Jones and Stallybrass (2000:5), but the study of the courtship gifts here shows a degree of power and control that the donor held over the recipient. Rings or girdles, for example, were used to mark the recipient's identity as already being betrothed: the courted recipient was physically bound by the acceptance and wearing of the gift. However, unlike in the giving of livery, the control was

not limited to the donor as the recipient of the courtship gift was able to reject the token if they wished to.

Whether a man or a woman wore and used these accessories can be identified to a certain degree. Signet and seal rings were often large, suggesting they were worn on a man's finger or thumb. The courtship rings however, tended to be smaller and, as we have seen, were often given to women; unless they were gifted to a man and intended to be worn as a pendant. Narrow girdles were commonly worn by women in the later medieval period and the image on the buckle from Newminster Abbey suggests that at least one was a woman's. The 'garland' brooches also have a female association and were likely to have been gifted to women. Items from cosmetic sets, mirror cases and pins, would have predominantly been used by women in dress making, hair styling, headdresses and clothing, although pins and some decorative attachments would have been part of men's costume, especially in the 16th and early 17th centuries (see Chapter 4 for further discussion of cosmetic items, headdresses and decorative accessories).

The archaeological material studied here has shown that the personal, romantic feelings (even if fleeting) can be identified through the archaeological remains of dress accessories. To be analysed fully we must understand the images, inscriptions and symbols to unravel their socio-cultural significance; not only did the girdle which was fastened by the buckle from Newminster Abbey have a function, it also symbolised binding control and sexual lust. The identification of the 'garland' brooches as courtship gifts has been achieved by investigating later medieval courtship rituals and artistic depictions. Through closer examination of findspots or archaeological contexts it has been possible to associate the tokens with individuals or events, for example, the ring and collar of the Herbert brothers, the mirror case from Shapwick, and the pin case from Usk.

Chapter 4

Sexuality

The 14th century saw a radical change in the shape of clothing. The new fashions, for both men and women, were seen as provocative and immoral by some, and positive and attractive by others. Lace ends and buttons were dress accessories which were used in these new fashions to help tighten and create new shapes. Other accessories attracted the attention of the opposite sex to specific parts of the body, such as men's codpieces and women's hair decorations, headdresses, and fans in the following centuries. The 'ideal beauty' was a misogynistic ideal recorded by poets writing for a courtly audience, although the desire and methods to achieve it were often criticised by religious commentaries. Cosmetic implements would have been used to attain perfection along with tight lacing to enhance the body shape. It is proposed in this chapter that through the archaeology of dress accessories, sexuality can be investigated in later medieval and early post-medieval Britain, specifically by the physical shaping and grooming of women to achieve a desirable ideal, as demonstrated by Joyce in late prehispanic Aztec society (Joyce 2002a; 2002b).

From the 14th to the 17th century laces were used in female dress at the front of the body garments (corsets and bodices), on the sleeves, at the sides or at the back (Figs 4.2a-c). In men's dress laces would have secured sleeves, breeches, hose and codpieces onto the body garment (Figs 4.2d). In the 16th century the simple lace end was developed and began to become more decorative and used in pairs to decorate doublets and gowns (Fig 4.2e) but the simple types were still used to fasten clothing. Examples of laced clothing can be seen on many illustrations and effigies from the later medieval period. On the effigy of Gwladys (d.1454), the second wife of William ap Thomas (d.1445), in St Mary's Priory, Abergavenny (Monmouthshire), we see her wearing a sideless over gown and a low waisted girdle (Fig 4.3). Laces cannot be seen, but the shape of the body suggests tight lacing. The wife of Richard Herbert (also in St Mary's) is similarly dressed in a fitted gown, as are Margaret Stafford and Joan Beaufort (15th century) in St Mary's Church, Staindrop (Co. Durham), and Lady Berkeley in St Mary's Berkeley (Gloucestershire). Jupons and legware worn

with armour were also secured with laces, such as the jupon on the effigy of the 14th century Sir William de Hastings in St Mary's Priory (Fig 4.4a and b), the legware of Lord Berkeley in St Mary's Berkeley (Fig 4.5a and b), and a servant who is depicted lacing his master into his under clothes before dressing him in his armour in the late 15th century *The Ordinances of Chivalry* (Fig 4.6) (M775, fol.122va, Pierpont Morgan Library). Those which were used to secure the hose and doublets that are referred to by the moralist John of Reading (c1360s) can be seen in an undone state in the 15th century paintings by Bosch, such as *The Seven Deadly Sins and the Four Last Things* (Ribeiro 2003:45; Museo del Prado, Madrid) (Fig 4.2d).

In the 14th century there was a 'tailoring revolution' (Staniland 1997:239). New designs, fabric cuts and the small fasteners allowed clothing to become more fitted and revealed the shape of the body underneath. During the 14th and 15th centuries men's tunics were shortened and became known as doublets (Fig 4.7). They were criticised for being immoral and a cause of lecherous desires. In France a chronicler believed that the defeat of the French at the battle of Crécy (1346) was God's punishment for their pride in the latest fashions of short tunics. He stated that tunics were so short that they revealed the wearer's genitals especially when they bent down before their lords (Pâris 1837:462-3 as cited by Ribeiro 2003:45). Between 1445 and 1450 Peter Idley (a minor household official to Henry VI) criticised men's short gowns and doublets 'cutted on the buttock even about the rumpe' which were 'conducive to immorality because, by revealing the shape of the male body, they inflame women with lecherous desires' (Scattergood 1987:266).

Men's fashion not only became more revealing it also accentuated features of the body, especially in the 16th century. Doublets worn over shirts became padded and stiffened, and from the middle of the century the doublet narrowed and progressed into the peascod and its 'skirt' part became longer, covering the buttocks (Vincent 2003:13). Codpieces were given more prominence during this century. These were small bags worn over the front opening of breeches attached by laces or pins (Fig 4.8). In Dekker's *The Shoemakers' Holiday* (1599 V.ii.166) a reference is made to the codpiece laces, 'my codpeece point [lace] is readie to flie in peeces euery time I thinke vpon Mistris Rose' (Williams 1994a:269). The codpiece not only had sexual connotations, it also had a function and was used to carry small objects. The larger codpieces may have held more substantial objects, such as that worn by the spy in Nashe's *Vnfortvnate Traveller* (1593 II.223) - a pistol is

found in his codpiece when he is searched (Williams 1994a:268); possibly a further sexual reference rather than a reality.

Female clothing and women's desire for clothes and worldly goods was disapproved of by moralists during the 14th and 15th centuries. Women were accused of using their bodies and clothes to ensnare men. The tunic which was worn over the kirtle by women was designed to become sleeveless and eventually sideless in the mid 14th century allowing the tight kirtle to be seen underneath (Fig 4.3). This was a moral problem for religious men and was credited with causing 'lascivious and carnal provocation' by the Dominican John Bromyard who scathingly compared the sideless tunic to the wound in Christ's side (Sekules 1987:42; Denny-Brown 2004: 235; Owst 1966:397). The over gowns became very long. Robert Brunne, a canon of the Gilbertine order in England, wrote in c1303 his moralistic text *Handlyng synne* that skirts of dresses were long enough for devils to sit on (Fig 4.9), the primary issue being the excessive use of material (Luijten 1996:147). Necklines were lowered exposing more of the neck and chest (Fig 4.10a and b); the neck according to the ideal beauty should be white and slender (Brewer 1955). In *Sir Gawain and the Green Knight* (c1370) the enchantress tries to tempt the hero with 'hir brest bare before, and behind eke', although the French poet Eustache Deschamps writing in the following decade believed that the low necklines drove many men to think of rape (Waldron 1970:104; Scott 1980:44). In France in the mid 15th century some women's necklines were so low that they were reported to reveal the women's nipples and even whole breasts (Scott 1980:141).

Women's clothes were revealing and aesthetically deceptive. The tightening of the clothing could change the shape of the body which was necessary in some cases to achieve the ideal of feminine beauty. A woman who was perceived to be attractive in the Middle Ages was commonly described as having small breasts in literature; breasts which were 'small and roundish, a little bigger than apples' were preferred (Jones 2002:271). In Chaucer's 14th century romance, *Troilus and Criseyde*, the heroine's 'brestes [were] rounde and lite' (Book III, 1250) and in the 15th century panel painting *Liebeszauber*, they are depicted as such on the desirable woman casting her love spell (Fig 4.11). In the French 12th or 13th century play, *De Tribus Puellis* (The Three Girls), there is a perfect example of a woman hiding the real size and shape of her breasts by binding them to ensure that they were 'small and perfect for love' and did not displease men, 'I could not discern

the shape of her breasts, either because they were too small or because they were bound up - girls frequently bind their breasts with bands, for too buxom a bosom men do not find enticing - but this girl, my girl, does not have to resort to such measures, for her bosom by nature is quite nicely small' (Goddard Elliot 1984: lines 45-50 and 257-8). The late 13th century ironic poem *Roman de la Rose* instructs a woman to emphasise her sexual attractions to capture a husband, 'If her breasts are too heavy she should take a scarf or towel to bind them against her chest and wrap it tight around her ribs, securing it with a needle and thread or by a knot; thus she can be active at her play' (Guillaume de Lorris and Jean de Meun II, line 13329-34). The development of fashion in the following three centuries meant that bands and scarves were no longer needed to bind breasts: laced clothing allowed clothes to be tightened and the body to be constricted. However, it was seen as scandalous and sexually provocative by clerics and moralists, such as John Waldeby the 14th century Augustinian preacher, who mocked the desire for women to 'set about adorning their own persons by constricting themselves in tight clothing' (Sekules, 1987:43, Owst, 1961:392). This physical alteration of the body was central to sexual desire and corsets and bodices were used to create the perfect female torso shape.

Corsets were a staple part of the fitted clothing fashion and in Queen Phillipa's wardrobe account from the 1330s, a lined corset is listed with her summer livery, and at Christmas her ladies and maids received garments which included corsets (Woolgar 2006:233). English moralists, such as John of Reading, blamed those in Phillipa's entourage from Hainault for bringing this, among other immoral fashions, with them when they came to England for her wedding to Edward III in 1326. However, it was a fashion which occurred widely and suddenly across much of Europe (Woolgar 2006:232). Other members of society saw it as positive, especially poets as we have seen. In the poem *Sir Launfal* (late 14th century) the poet Thomas Chestre enthuses about slender figures and small waists created by the use of lacing such as the description of Lady Triamore and her attendants (Bliss 1960:line 233). It was not only men who praised and liked the female fashions. Although fewer female writers recorded their appreciation of the fashions and the hostile views of men, some did, and they challenged the misogynist sentiments of the period, for example Christine de Pizan. In her allegory of 1405 entitled *The Book of the City of Ladies*, she argues that women enjoy being beautiful and well dressed, and that they enjoy it for themselves and not as a means to entrap men (Richards 1998:II.62.1). She wrote that women were unfairly attacked and that it was natural for women (and men) to 'delight in coquettishness or in beautiful

and rich clothes' and given the fashion of the time 'it would be difficult for them to avoid it, no matter how great their virtues' (Richards 1998:II.62.1).

The laces which were used to tighten and secure these clothes were made from leather, silk or other material and were secured at the ends by a pair of lace ends (Fig 4.12). The ends were small pieces of sheet metal rolled around the lace which stopped the ends from fraying and allowed them to be threaded to secure the articles of clothing (Fig 4.13). Lace ends are found at a range of archaeological sites and are, in most cases, the only evidence of laces that survives in the archaeological record; however, some retain pieces of the leather or fabric inside them. Individually they are simple objects, nevertheless their role in clothing was vital to create the tight shapes and to secure pieces of clothing together. The procedure for dressing and tightening laces repeated on a daily basis would have been a ritualised part of dressing in the later and post-medieval periods. The everyday action would have converted the everyday object into a ritual object. The lace ends on their own had no meaning but the clothing they adorned and the shape they formed was loaded with social significance creating provocative and desirable bodies: desire being central to sexuality.

Documentary evidence dating to the 14th century, lists laces, aglets and *agletmakers* and provides evidence that lace ends were made in this country and also imported in large numbers into London (Egan and Pritchard 2002:285-6). In this thesis lace ends were excavated from only 31 sites (out of 90) in frequencies ranging from 1 to 239. It is proposed that the lack of sieving of excavated soil at sites has reduced the number of lace ends (and pins) recovered and that the numbers recorded may only be a percentage of the total originally present.

The lowest numbers of lace end finds were from the rural sites, 11 lace ends from 5 out of 16 excavations (Fig 4.14). The low numbers may hint that the residents of rural sites were not as fashionable as those of urban centres or sites with larger frequencies of lace ends. However, it has to be remembered that there are many factors which may affect their recovery: rural excavations tend to be partial and lace ends are small and may have been missed by an excavator. It is suggested that the lace ends recovered are only a percentage of those which were used at these sites and that more would have been in use, especially as they would have been used as pairs. Depictions of 15th and 16th century peasants from mainland Europe show laces used on their

clothing, such as that on the bodice of the Dutch milkmaid in Lucas van Leyden's engraving *The Milkmaid*, c1510, (Fig 4.15) (Städel Museum, Frankfurt am Main) and those of the rabbit hunter in the 15th century French tapestry 'Peasants hunting Rabbits with Ferrets' (Fig 4.16 (The Burrell Collection, Pollock Country Park, Glasgow), and the few finds in this study suggest that they were used by the lower statuses in rural settlements.

It was not only poor labourers living and dressing at these sites. Laced clothing was no doubt worn by the residents of the manor houses, such as those in Thrislington and Shapwick. Nevertheless, none of the four lace ends from Thrislington were from the Manor House site. The single lace end from West Whelpington also shows that these fashionable accessories were being worn in villages (Fig 4.17). Even though only one was recovered, it was made of silver and was one of only two silver accessories from a rural village site (see Chapter 6 for the other). It is both a unique find in the catalogue and similar to those made of precious metal used by Henry VIII and his immediate family, although cheaper metal lace ends sufficed for other members of his household (Hayward 2007:353). The unstratified context this lace end came from lay in the southern area of site 13 which revealed evidence of destruction in the early 14th century during a Scottish raid (Evans and Jarrett 1987:228). West Whelpington was flourishing by the 12th century (Jarrett 1970:183), but it suffered during the Scottish Wars in the 14th and 15th centuries and decreased in wealth and size. Nevertheless, by the 16th and 17th centuries some residents had prospered and imported German and Dutch wares were in use in the village and one house (site 20) had glazed windows and coal fires (Fig 4.18) (Jarrett 1962:224-5; 1987:279). The lace end may have been used on clothing in the early 14th century and was lost. However, its size suggests that it post-dates the mid 14th century¹⁵ and, because it is made of silver, it is suggested that it dates to the 15th or 16th centuries and was possibly lost by one of the wealthier residents of site 20. It would have been intended to be seen because of its decorative nature, not simply a fastener hidden from view. We can see then that tight clothing fashion utilising lace ends was being worn in these rural settlements. Nevertheless, it can be assumed that the number of articles of clothing and the elaboration of them would not have been to a standard of those in the court. By the time that lace ends were a common fastening method on most items of clothing and used as

¹⁵ Copper alloy examples in London reveal a gradual standardisation in size and finishing of the ends, the longer, larger diameter examples being more common before the mid 14th century (Egan and Prichard 2002:290).

decorative features in the 16th and 17th centuries a number of medieval villages would have been deserted, West Hartburn among them.

Interestingly few lace ends were excavated from urban sites (Fig 4.17). In the north-east of England, none were excavated from Castle Ditch rubbish dumps in Newcastle. This is surprising as the rubbish dump contained many other types of dress accessory from the mid 14th to the late 16th centuries which were thrown out with other domestic refuse by the well-off residents. Although lace ends were recovered from other urban sites in Newcastle, such as The Swirle, Quayside (3) and Orchard Street, Town Wall (1) their numbers are low, this pattern being repeated in other urban sites in the regions. They were even low in Bristol which was known as a mass production centre for lace ends, 'Bristow had a great trade by the making of points' (Stratford 1581 cited in Egan and Forsyth 1997:235, note 80). The low number of lace ends is a common feature of urban excavations throughout the country, Egan and Forsyth (1997) have noted a paucity in the numbers of 15th and 16th century lace ends. There were only forty seven lace ends of 13th-17th century date recovered from Exeter, 27 of 15th -17th century date from Northampton, and only two of 1400-1600 date in Beverley (Yorkshire) (Allan 1984:339; Oakley 1979:263-4; Armstrong *et al* 1991:152). From the excavations of Moulsham Street, Chelmsford (Essex) 128 lace ends were recorded, but all were from contexts post-dating 1560 (Bayley *et al* 1985: 47). London has also revealed relatively low numbers of lace ends (31) from contexts of c1250-c1450, but greater amounts from later contexts (Egan 2005a:52).

Urban centres would have been key places to buy laces and the low numbers do not suggest that laced clothing was not worn by the inhabitants. The low numbers are probably a result of archaeological biases and excavating methods. The small lace ends may have been missed by excavators, and a lack of sieving and metal-detecting the spoil would have also reduced the probability of the small accessories being found. Excavations were also limited in scale and may have missed other domestic refuse deposits. It is suggested here that the numbers of laces used would have been higher in urban sites than the recorded numbers suggest.

Lace end frequencies from religious houses were varied, but comparatively high when considered against the rural and urban numbers (Fig 4.20). The high numbers from religious sites have been discussed in Chapter 2 and their use by religious occupants would have been because of their

function, although their association with fashionable clothing was still a cause for concern. Their possible use in securing burial shrouds is also discussed further in Chapter 7. Lace ends from post-Dissolution activity would have been from the clothing worn by secular people involved in later activity at the sites, such as the English troops who caused a large amount of damage to Jedburgh Abbey buildings in 1544-5 or the French troops stationed there in the mid 16th century.

From high status sites, apart from Acton Court, relatively low numbers of lace ends were excavated (Fig 4.21). One would expect greater quantities of laced clothing to be worn here, especially considering the number of people living and running the houses or castles. The same problems with excavations as mentioned above may apply to these sites. The earliest stratified lace end from Acton Court was from a late 13th – early 14th century context (Period 3.2-3.3 (1802)) revealing that the high status residents (the Actons) were dressing in the new style of dress very early in the 14th century. The largest concentration of lace ends (106) was excavated from Context 136, under the floor of the dressing room. These late 16th-mid 17th century lace ends show the high numbers which were employed in clothing at this time, although they are a fraction of the total ‘life’ assemblage. In male costume the numbers of lace ends in the 15th to mid 17th centuries would have been large as they were employed in fastening sleeves and attaching the body garments to hose. A description of Sir Thomas Wyatt at his execution states: ‘he put off his gown, untrussed his points [laces], and plucked off his doublet and waistcoat’ (Hayward 2007:353).

In women’s clothing they would have also been used to secure sleeves, but the laces used in corsets and bodices may have only required two lace ends, as one long lace would have been sufficient to fasten them. However, other pieces of female clothing were also tied with laces, such as busks (see Chapter 3); in Thomas Dekker’s *The Shoemakers’ Holiday*, a reference is specifically made to the points used to secure a ladies’ busk, ‘He shall not have so much as a busk point from thee.’ (Scene XVIII, first performed in 1599). In two of the Paston letters in the late 15th century there are orders of 40 laces, and 4 dozen points (shorter in length than laces), creating a total of 130 lace ends (Gairdner 1904:121, no 789). These must have been a fraction of the total used in her and her family’s clothes during her lifetime. In Henry VIII’s accounts we also see that laces and points were ordered in large numbers for members of his family (Hayward 2007:354). In the mid 17th century puritans took offence at a number of fashionable features including excessive use

of decorative ribbons with lace ends. These were exaggerated in the *Caricature of a Cavalier* (Fig 4.22) (Cunnington 1948:Plate 14) and mocked in the comedy *The Gentleman Dancing-Master* by the late 17th century English dramatist, William Wycherley (1673), ‘while you wear pantaloons.... auh- they make thee look and waddle (with all those gewgaw ribbons) like a great, old, fat, slovenly water-dog’ (Act 3, Scene 1). The numbers from the other high status sites are not representative of the numbers which would have been in use during their occupation.

It would have taken time and often more than one person to lace people into their costume; and the ritual of lacing and de-lacing costume was symbolically associated with binding, erotic tension and release, and the outcome enhanced the youthful characteristics and procreative power of women. The clothes and the laces would have accentuated male and female figures, but would also conceal and provoke curiosity; untying the laces and exposure of the body would have added to the experience of undressing. The sexually enhancing significance of the laced clothing would not have gone unnoticed by those who wore it. Although some would have probably seen the laces (and tight clothes) as useful and practical, and a standard part of clothing by the 15th and 16th centuries, rather than the provocative associations attributed to them in the 14th century when the new tight fashions were becoming popular. The action of lacing and the physical alteration of the body to approximate the ideal and was itself a form of embodiment and creation of sexual desire.

The significance of the head is demonstrated by the social and religious rituals with which it was associated in the later medieval and early modern period (Graves 2008). The hair which framed the face was another symbol of women’s sexuality and, as with clothes, it was easily manipulated and changed. It could be cut, dyed, decorated, hidden, tied up, left loose, or plucked. It was expressive, symbolised identities, such as age, status, sex, religion, or profession in medieval Europe, and was a focus of ritual attention (Hallpike 1969; Leach 1958, Welch 2008). For example, in early medieval Ireland, cropped hair was the sign of a servant; cutting of boys’ hair in early medieval Europe was a rite of passage when they reached a certain age; in 12th and 13th century Ireland, English settlers were required to keep their ‘English’ hairstyles and not copy the Irish, again in the Tudor period a difference between the English and Irish hair was evident. After the *Reconquista* in Spain, Castilian legislation of the 1250s and the following century required Moors to cut their hair in a circle without a fringe and wear their beards long to distinguish them

from Christians (Bartlett 1994). Hair was an equally important part of one's appearance and embodiment just as clothes were (Joyce 2000).

Long flowing hair was a sign of maidenhood in the Middle Ages and when married women let their hair down it was a symbol of the suspension of the normal social code (Bartlett 1994:54). Widows and mourners left their hair loose as an expression of their mourning, but even this was restricted in 13th century Italy where only widows were allowed out of the house without their headbands or head coverings after a period of mourning (Fumi 1884:804 cited in Bartlett 1994:55). The physical act of loosening the hair was symbolic of the socially restrictive bonds being loosened, such as that of the woman casting her love spell in *Liebeszaucher* (Fig 4.10). Loose and unkempt hair could also signify the victim of a sexual attack, another suspension of the normal social code. Rape victims were required to show torn clothes and dishevelled hair as evidence in court and in artistic depictions women's hair could symbolise their victim status (Wolfthal 1993). For example, in the Parisian Morgan Old Testament and Picture Bible (M638, fol.16) (mid 13th century) the story of Levite's wife is depicted and the gradual revealing, loosening and dishevelment of her hair identifies her as the victim and mirrors her ordeal of being apprehended, gang raped, killed and finally dismembered (Fig 4.23).

Hair was vitally important to the identity of a woman and the head coverings and ornaments which adorned it were equally significant to the display of this part of the body. From the 12th to the 15th centuries changes in hairstyles and headdresses are noticeable in artistic depictions, but little has been recovered from the archaeological record with the exception of finds from London. The finds from 14th-15th century contexts here include silk mesh hairnets, a hair piece stitched to a silk filet (hairband), wire frames to which veils would have been attached, fragments of silk covered wire, and coiled wires, known as purls (Egan and Pritchard 2002:291-6). Headdress components and hair ornaments made of thick copper wire, with hooks which are of uncertain attribution, have also been excavated from London contexts dated from c1550 to the early 17th century (Fig 4.24) (Egan and Forsyth 1997:226-9; Egan 2005a:52; 55-6; Weinstein 1989).

In this study 18 accessories with unknown functions have been tentatively identified as being used to decorate the hair or components of headdresses following Egan and Forsyth's (1997) suggestion that accessories with hooked ends with wound wire features were hair ornaments. The

examples from this study were excavated finds from urban or high status sites. None were recovered from religious or rural sites. The Puritan Philip Stubbes wrote that women's hair was continually being sculpted and treated, their hair 'must be curled, frised and crisped, laid out (a world to see) on wreaths and borders from one ear to another. And least it should fall down, it is under-propped with forks, wires, and I cannot tell what, rather like grim stern monsters than chaste Christian matrons....' (1583); the following accessories may well have been these 'forks' and 'wires' and the other unidentified props that Stubbes criticised.

Two accessories of very similar design were excavated from Barnard Castle (Co. Durham) and the Bridewell Lane site in Bristol (Figs 4.25 and 4.26). They are both made of copper alloy and are composed of two circular sectioned rods arranged in a cross and encased in two central square plates, the rods projecting from the four corners of the squares with bent ends to form hooks. The squares are decorated with incised decoration which consists of an inner square and a border of incised lines. The item from Bridewell Lane (G2345, Acc. no. 6948 in Bristol City Museum) is of an unknown context, however, other material from the site dates to the later or post-medieval periods. The Barnard Castle find was from a 12th century context (572 III 66), although Goodall (2007:521) states that hooks of similar type are usually dated to the early post-medieval period and no explanation of this supposedly later find in this early context is given. Could this be an early form of hair decoration, or rather a later intrusion? Very similar examples have been found as stray finds in Norfolk and North-East Kent (Read 2008:139; no 552-3).

Other hook ended ornaments were recorded. These were made of wire rods bound by wound wire to secure them together, the ends of which are also curved into further hooks or decorative features. They are similar to those found in London and Norwich excavations and PAS records from London and Nottinghamshire. The hooked ornaments were excavated from Castle Ditch (1) (Fig 4.27) (Harbottle and Ellison, 1981:179-80, no.482), Temple Street (Bristol) (2) (Fig 4.28a and b) (101/1975 Cat no 108 in archive; Williams 1988:156, no.53), Fellow's Garden (Durham) (1) (Acc. no. 1997.1.35 in Fulling Mill Durham), and an unknown location in Bristol (1) (Fig 4.29) (BCM no G2356 Acc no 6948).

One of the wound wire accessories from Temple Street has been identified as a piece of brooch (Williams 1988b:156, no. 53). From the comparable post-medieval material in London, and this

catalogue, it may be re-identified as a fragment of a hair ornament. Its context group is associated with a 13th century building with apparently no occupation evidence, however, pottery from the same group dates to the late medieval period, with an earliest date of 14th century (Williams 1988a:110; Ponsford 1988:125). Robbing, demolition and rebuilding took place on the Temple Street site until the late 16th or early 17th century, so it is possible that this hair ornament was lost at some point during the site's later occupation. Nevertheless, a date of 15th century is provisionally given here and that the hair ornament would have been worn by one of the occupants of building B4. This was constructed and served as a dwelling house in the 15th century and other accessories were recovered from it (Williams 1988a:124). A second hair ornament from Temple Street is not published in the site report; however, it and other accessories were found in the excavation archive in Bristol City Museum (Fig 4.28b). This ornament is of the same design as finds from London and Nottingham and similar to the other Bristol find and that from Fellow's Garden (Egan and Forsyth 1997:fig 15.10, bottom left; PAS finds: LON OEO241, LON B4B714 and NLM 4468).

Two small glass beads had survived on the examples from Bristol and Fellow's Garden. It is likely that they were originally decorated with more beads, and some of the small glass or pearl beads recorded in the catalogue may have been used in this way, such as the green glass droplet from Acton Court (Fig 4.30). Perhaps these dress accessories are similar to the 'bugles [beads] ...gewgaws and trinkets' of hair fashions which Stubbes condemns in his 1583 *Anatomie of Abuses*, and similar decorations restricted in the 1597 sumptuary legislation. This stated that no woman shall wear 'Headdresses trimmed with pearl', except wives of barons' eldest sons and all above that rank, barons' daughters, wives of Knights of Garter or of privy councillors, maids of honour, ladies etc. of Privy Chamber, and those with an income of 500 marks a year (Kinney 1999:5).

Acton Court also produced other ornaments which were identified as hair net or headdress components (Fig 4.31). Six fragments of copper alloy wire were excavated from the late 16th to mid 17th century context of the sewing or dressing room (Period 4.5-4.6 (136)). These accessories were made from coiled wire and were in a variety of lengths and shapes, one in a wavy pattern. Other coiled wire fragments in spiral shapes were excavated from Barnard Castle from a late 13th century context and from an unstratified layer from Tantallon Castle (Figs 4.32 and 4.33). These finds are all comparable to components of wound wire accessories from London (late 15th-

16th century in date) and may have been part of a hair net or complex decorative headdress such as that from the Thames foreshore dated to the early 17th century (Egan 2005a:55, nos 240-2, fig 41; Weinstein 1989). The latter was made up of coiled wire and flattened spiral elements in a tree of life motif decorated with bone and glass beads (Fig 4.34).

A silvered copper wire decoration excavated in Usk's Old Market Square is a similar date. Formed from three strands of two ply wire plaited into a ring, it was excavated with other copper alloy wire fragments from a 16th-17th century context. A similar piece of twisted wire was recovered from an undated post-medieval pit deposit as well. It is proposed that both these pieces of wire were from headdresses worn by the residents of House A (constructed c1620) which was identified during excavations (Metcalf-Dickinson 1981-2:12). Since evidence for metalworking was also identified in House A it is possible that these decorative features were being made on the premises. Although not a high status occupation site, the residents appeared to have a 'fairly comfortable standard of living' in this market town (Metcalf-Dickinson 1981-2:12).

Weinstein (1989:323) has argued that the origin or influences of these hooks and clasps of spirals, and wound wire decorations lay in the Low Countries as similar examples have been found in London, Norwich, other east coast locations, as well as the Low Countries. The influence for the design of these decorative hair pieces may have come from this area, but because we have finds in this study from Wales and the West Country it suggests that hair decorations were commonplace. Bristol's mercantile trade networks could have taken part in introducing the fashions directly from mainland Europe rather than being brought to the west from the courtly fashions in London. The Usk elite had strong links with Bristol (Courtney 1994b:43) and it is possible that the fashions from Europe's mainland filtered their way into south Wales via Bristol's port.

Textile remains may have been part of hair decorations. Braids excavated from Acton Court (Fig 4.35) could have been decorative borders of headdresses, such as a French hood, or from clothing as is suggested in the report (Crowfoot 2004:400, no.5 and 6, fig. 9.63.5 and .6). They may however, have been worn in the hair of wealthy women residing in Acton Court in a similar manner to the gold strings worn in the hair of Mary Queen of Scots described in the ballad *Mary*

Hamilton. Even in the 13th century ribbons of silk cloth and threads of gold were manufactured for rich women in Paris to wear in their hair¹⁶ (Lightbown 1992:307). Another high status site, Nonsuch Palace (Surrey; occupied from 1538/46-1667), has produced a fragment of metal braid, possibly of silver, from a context dated to 1667¹⁷ (Biddle 2005:433, no.11). These strings or braids may have been plaited into the hair, such as that depicted in the portrait of a young lady by Botticelli (Fig 4.36), or a blond-plaited hairpiece such as that excavated from London (Egan and Pritchard 2002:no.1450). Alternatively they may have been decorative borders on headdresses. From tomb effigies and brasses dating from the 15th-16th centuries from both regions, decorative borders can be seen on the headdresses of Gwladys (d.1454) (Fig 4.37) in St Mary's Priory, Abergavenny, and the hoods of Anne Manners and Jane Cholmsley (16th century) in St Mary's Church in Staindrop (Co. Durham).

Headdresses fastened or decorated with pins may have been more commonly worn at the high status sites as depicted on the tomb effigies of Joan Beaufort and Margaret Stafford in Staindrop (Fig 4.38). They both wear cauls (nets) secured by a filet and what appear to be pins, the pin heads forming trefoil patterns. Pins with decorative heads have been recorded in this catalogue from the PAS, but these would have been too large to be used in multiples in the hair. Smaller pins are a plausible option, but none with decorative heads were found, perhaps simple round-headed silvered pins were worn with nets to create these decorative features. Other small pins could have been used to secure or decorate simpler types of headdress, such as the coif (a type of cap). In the Dutch *Le Livre des Mestiers*, a schoolbook written in Bruges during the second half of the 14th century, it states that '...to prepare herself well, a woman needs a mirror, a comb, and a pin to do her headdressing, a silk cap and a head cloth' (translated by Dahl and Sturtewagen 2008:110). Dahl and Sturtewagen's (2008:106) discussion of coifs traditionally thought to be worn by men, suggest that later medieval *coiffes* may have been part of a type of widow's headwear, and that a veil and wimple may have been attached with pins to the coif or undercap of lightweight or open weaved material, as worn in rural 19th century Scandinavian communities and shown in late 14th century artistic depictions (Dahl and Sturtewagen 2008:109). It is suggested

¹⁶ Jean de Garlande describes Parisien women weaving silk cloth and casting the threads of gold, and 'Of their silk-cloth girdles are made and ribands for the hair of rich women and stoles of priests' in his c1220 *Dictionarius* (Lightbown 1992:307).

¹⁷ A fragment measuring c120mm by 6mm from a Phase 4 context (dated 1667).

here however, that the coif was not restricted to men and widows on the basis of literary evidence. In the late 13th or early 14th century French poem, *Dit Du mercier*, the mercer specifically advertises objects for the attention of different members of society; veils for nuns, silver and brass pins for noble ladies (possibly to use in their headdresses as well as clothing), laced *coiffes* for maidens, hats with birds and flowers for young noble men, hats of hemp for peasants, headdresses for gentlewomen, and saffron for young ladies' veils (Heller 2007:154). In the *Livre de Mestiers*, only a single pin is mentioned and headwear may have been simply knotted or secured with a strip of material thereby reducing the need for large numbers of small pins. Some examples of headwear was known to be knotted as in East Denmark, where prostitutes were prohibited from wearing flowing veils and instructed to wear only a knotted head cloth and a cap (Dahl and Sturtewagen 2008:109). Where the numbers of recorded pins are low in this study, such as rural and urban sites, it may be because headwear was secured in this manner. However, it is more likely that small pins were not found by excavators for the same reasons that lace ends were not.

One accessory, a bone rod drilled to accommodate a wire which has not survived, (135mm long by 5mm in diameter, holes diameter of c2mm) may have been used to structure a headdress and was excavated from Acton Court. Headdresses in England were often stiffened with wires such as the French hood of the later 16th and early 17th centuries (Cherry 2003:327; Schuessler 2009). The components and structure of later medieval and early post-medieval headdresses are not fully understood and no intact examples have survived. It is suggested here that this bone rod was not used in a French hood despite the find's date of use being contemporary with when the hood was fashionable with high status women. French hood frames were crescent or heart shaped and were made from pasteboard and strengthened by brass wires (Fig 4.39) (see Schuessler 2009 for the components of the French hood). It is a possibility that the bone rod was used in a plain hood whose front edges were squared rather than rounded, such as that worn by Anne Cresacre in her portrait by Hans Holbein (c1527) (Fig 4.40) (Royal Collection Windsor). From London one of the headdress frames matches this shaped hood although it has no bone rods (MoL Acc no NN55.28). Angular headdresses were fashionable at the end of the 15th century and during the first quarter of the 16th (Egan and Forsyth 1997:228), therefore the Acton Court context may be a little late. Perhaps bone and wire supports would have made the frame too heavy, compared to the brass wire and pasteboard. However, the context from which it was found in the dressing room does suggest it was used in clothing or headdresses in some way.

Hair ornaments and headdress components were more common in urban and high status sites when compared with rural or religious sites. Those found in Newcastle and Bristol, and nearby urban areas Durham and Usk, were locations where fashionable head decorations were worn, probably because of the mercantile nature of the ports bringing in new fashions and influences to the area. Those living in Acton Court may have been copying fashions directly from the court in London, or from Bristol merchants and craftsmen directly, as some fashions in Italy were propagated (Welch 2008). Headdresses or hair decoration may have been simpler for the lower statuses in the rural villages, perhaps like the coifs or basic hemp hats as advertised in the French poem *Dit d'un Mercier* (Heller 2007:154). These may have been secured or decorated with pins. No comparable hair ornaments have been identified on tomb effigies in the regions.

The hair decorations would have attracted attention to another socially provocative part of the body. The bright, shiny copper alloy objects, decorated with glass, pearl or bone beads would have been highly attractive and eye catching in interior rooms lit by fires and candle light. The objects became part of the body and the hair which was an erotic feature, whether it was hidden, bound and restricted, or enticingly visible under expensive head coverings, nets, twisted wire decorations or coifs.

The hair and head coverings framed the face whose ideal beauty was also defined by contemporary writers (Brewer 1955). To have an ugly face reflected the inner 'ugliness' or sin of a woman, for example, a whore's mark inflicted on the face would communicate to the world the sins committed through her body (Hallam 2004:251). In the same way more virtuous and positive messages of honesty, inner beauty and a lack of sin could be shown through a beautiful and 'honest face' (Smith 1612:21 cited in Hallam 2004:251). The deformation of God's natural work to achieve this perfect face (and body) was also a sin, worse than being a whore, and was attacked by the Puritan Philip Stubbes in his *Anatomy of Abuses* (1583). However, many women sinned and used many methods to achieve the perfect face, one of which was to tweezer their eyebrows.

Dark, thin, curved eyebrows which did not meet in the middle were perceived to be beautiful in the Middle Ages (Brewer 1955). Tweezers would have been a common implement for women to shape their eyebrows just as they are today. From contemporary literature it is known that women plucked their eyebrows, for example Alison of the *Miller's Tale* did not naturally have

beautiful, dark eyebrows and they were thin because they were ‘y-pulled [plucked]’ (Burrell 1944: line 59). Plucking the hair at the brows and temples was also carried out to accentuate the forehead, another ‘beautiful’ feature which is seen in many illustrations of the later medieval period, for example the effigy of Joan Neville in Arundel Castle (Fig 4.41). The preoccupation with depilation continued into the 16th and 17th centuries and recipes for hair removal, to stop the growth of hair, or for it to re-grow were published in books such as *Cosmeticks or, The Beautifying Part of Physick* by Johann Jacob Wecker (b.1528 d.1586) (first published in English in 1660) and *The Accomplisht Ladys Delight In Preserving Physick, Beautifying and Cookery* by Hannah Woolley (1696). Woolley’s book included sections on ‘Beutifying Waters, to Adorn and add Loveliness to the Face and Body: And also some New and Excellent receipts relating to the Female Sex’.

The finds from this study are evidence that tweezers were regularly used during the later medieval and early post-medieval periods to shape eyebrows and remove unwanted hairs. Women aimed to imitate the universally accepted ideal, and men would have used the same implements to improve their appearance as well. The tweezers were all made of copper alloy and date to the later to post-medieval periods and are comparable with examples from later medieval contexts in London, Winchester, Norwich and the DMV of Great Linford (Egan and Pritchard 202:380-3, no1772-8; Biddle 1990:no 2189; Margeson 1993: fig 32, no 406; Mynard and Zeepvat 1992: fig 59, no 81). They are not restricted to high status sites, and are in fact found at all types of sites, including religious sites.

Some or all tweezers would have been worn on a girdle or carried in a purse as part of a cosmetic set along with a tooth/nail pick and an ear pick/scoop. These cosmetic articles would have been used in personal grooming regimes, ensuring that teeth, nails and ears were clean. The implements recorded were made from copper alloy or bone. Other materials would have been used in the later medieval period to make these accessories such as silver or gold, or even cockspurs for toothpicks (Egan and Pritchard 2002:377; Lightbown 1992:236; 306). Some were even worn as pendants if they were highly decorative, one example is that depicted in the late 15th century Venetian portrait of an unknown man by Alessandro Oliviero (National Gallery of Ireland, Dublin).

The collection of bone implements from Castle Ditch, Newcastle, (Fig 4.42) are likely to have been from a single set thrown out as rubbish in the second quarter of the 16th century. From the same dumping phase a nail scraper, an ear scoop and a fragment of what was possibly a tooth pick were excavated (Harbottle and Ellison 1981:183-4, no.500). All three would have been fastened together with the decorated ear scoop on top forming the upper surface, and then either suspended from a chain or ribbon on a girdle, or carried in a purse. Egan and Pritchard (2002:377) suggest that bone was used to a much lesser extent than metal alloys after the 12th century in London, perhaps this set lengthens the life of bone cosmetic implements into at least the early 16th century, at least in Newcastle. The other ear scoop in the Castle Ditch was from a 14th century context and was made of copper alloy (Harbottle and Ellison 1981:176-7, no 444). These cosmetic implements were likely to have belonged to wealthy residents of Newcastle living in the upper part of town who dumped their domestic rubbish in the Castle Ditch. Perhaps the bone was favoured by one 16th century resident over the metal alloy sets which would have been available at this date as it may have looked more decorative and fetching when hung from the girdle.

Lightbown's (1992) work gives the impression that cosmetic implements were restricted to the high statuses and were made from precious materials, however, this study has shown that they were found at all site types and were not restricted to high status, or even urban centres. Personal grooming was important all all levels of society. In Renaissance Italy professionals were employed as personal barbers or in barbershops (Welch 2008:243-4) as they were in England (Pelling 1998). However, the easily carried cosmetic sets or individual articles would have allowed all people, men, women and the young, to groom themselves, or each other, with less expense. The grooming could also take place in the privacy of their own homes so not to reveal their lack of natural beauty, for example, women plucking their eyebrows. Perhaps suspending the sets from a girdle was a symbol of the individual's clean and tidy appearance which was important to the later medieval and early-post medieval populations. Personal hygiene was an important aspect within these border regions, for those living in urban centres and in rural villages such as Newcastle and Barry, respectively.

As we have seen dress accessories such as the lace ends, hair ornaments and the cosmetic implements, were used to alter the appearance of the body, hair and face. Other accessories were

external to the body in so much as they were not integral to clothes or worn directly on the body, but carried and used near the body. Fans were one of these accessories and they were actively used to express mood and communicate messages, and act as indicators of women's status.

Imported from the Far East by the Middle Ages, fans were first used by European royalty and their first appearance in a written document is in the wardrobe accounts of Charles V of France, dated 1380, when they are listed as *esmouchoirs* (Alexander 2002:8). The early fan types in Europe were flag-like or feathers fixed to handles made of fine material, such as silver (Dennis forthcoming; Alexander 2002:8-10). It is thought that the earliest folding fan was introduced into Italy around 1500, although their rise in popularity did not begin until the last quarter of the century. Sixteenth century portraits of royalty and women of high status depict fans of folding types, for example the Ditchley Portrait of Elizabeth I (Fig 4.43) and the miniature of Penelope, Lady Rich? by Nicholas Hilliard, c1590 (National Portrait Gallery and the Royal Collection, London). Even a few have survived intact from the late 16th century, two examples are in the Musée de Cluny, Paris (Fig 4.44) (Alexander 2002:9).

The folding fans were decorated with paper or fabric leaves or panels attached to sticks and guards (the *monture*¹⁸) (Fig 4.45). The sticks and guards were made of a range of materials carved with extremely intricate patterns, but the cheaper styles were simply of polished bone or ivory, possibly decorated with painted patterns (Percival 2008). It was the sticks of a fan which were excavated from St James's Priory in Bristol. The fan's remains came from a pit (pit 259) with other rubbish dating to the late 17th or very early 18th centuries (Jackson 2006:160). The 11 strips of bone had been carved with bulbous ends which had been pierced to hold a rivet which would secure the sticks together. No other information about their condition is provided in the published report, however, the presence of this type of accessory is unique and of interest. Whether the whole fan was thrown away and the panel and rivet have not survived cannot be known. It may be that the panel had been torn and was no longer functional and was thrown out with the other objects, or the sticks were never made into a fan and were discarded from a nearby workshop of a *tabletier*. *Tabletiers* were the craftsmen who made the sticks and guards for fans;

¹⁸ The *monture* is the skeleton of the fan which comprises the sticks, guards and rivet to which the leaf is mounted (Alexander 2002:36).

fanmakers were responsible for painting and decorating the leaves, assembling, distributing, and selling the fans (Alexander 2002:14-5).

Fans developed not only as a functional accessory, but to signify status and act as a means of communication. The design and decoration of fan panels were a canvas for social, political and amorous messages to be displayed (Welch 2008:266). Any accessory which drew attention to the face could have been seen as flirtatious; by the 19th century a list of gestures to be made with the fan was published by Duvelleroy¹⁹, these silent messages each with its own meaning, such as 'I love you' or 'I want to talk to you', could be sent across a crowded room (The Fan Museum, London; The Royal Collection e-Gallery Textiles and Fans, www.royalcollection.org.uk/egallery). Their use in the later 16th century was limited to women in the court, but by the time the fan from St James's Priory was in use a century later, the fan was a requirement for ladies in high society and others in polite society (Worshipful Company of Fanmakers www.fanmakers.com). Who then may have used this fan in late 17th century Bristol?

The conventual buildings of St James's Priory were converted into a large mansion house soon after 1544 when the Crown granted the priory, its lands and income to Henry Brayne. The house remained in his family until 1639 when the precinct was divided into several tenancies which included small scale housing and some industrial premises (Jackson 2006:13-4). A sugar house, a public house and domestic properties, some of which were hovels, were developed on the site during the late 17th century (Jackson 2006:14). Could a female resident of the wealthier housing in the precinct have owned this fan; perhaps a female family member of Thomas Ellis who purchased much of the complex to the north of the church (the area known as Whitson Court) and with four associates set up the sugar house there in 1666?

If, however, we look at the other material thrown away in the rubbish pits we can see that the debris was predominantly domestic, although some, including pit 259, contained industrial waste (Jackson 2006:153; Barber 2006:182). Worked bone was predominant and Barber (2006:189-90) has suggested that the bone's likely use was to create handles for domestic items, such as

¹⁹ Maison Duvelleroy started trading in Paris in 1827 and became world famous for its elegant fans (Alexander 2002:24).

hairbrushes, toothbrushes and cutlery. She also states that the lack of more advanced pieces suggest that the workshop was not very close to the site and the pit was just one rubbish dump for local industries and used for only a short time: it was not an on-site rubbish pit (Barber 2006:190). It is suggested here that one of these local workshops was a *tabletier*, making a number of bone items, such as handles and the *montures* for local fanmakers.

The increased use of fans in the 17th century was partly because of their popular use at court, but also because of religious persecutions in mainland Europe. Huguenot fanmakers fleeing from France (which had become the main centre for production of fans) settled in post-Commonwealth England bringing their skills and new fashions with them (Alexander 2002:13; Worshipful Company of Fanmakers www.fanmakers.com). The Huguenots escaped persecution by travelling on merchant vessels sailing for English and Irish ports such as Bristol, Dublin and London; indeed in the 1680s an a fanmaker settled in Dublin (Bosher 1995:85; Sundstrom 1976:223, 227; Hylton 2005:39; Gwynn 1987: n22; Mayo 1985). Bristol was a key location for Huguenots settlers, and it is possible that French fanmakers (*éventailistes*) and *tabletiers* escaped France on Bristol merchant ships, settled in the city and worked near St James's Priory precinct in the late 17th century; a *tabletier* briefly using the site as a rubbish dump.

The fan was not only an indication of status and standing in society, its use would have drawn attention to the body in a more private and intimate manner. While in use the fan would be near the face sometimes partially hiding it; as with a woman's hair this could have been erotic. Fans would have been available to fashionable urban women throughout Europe and Bristol's merchant links with France and Iberia would have made it a centre for the importation of innovative fashions and a centre for their manufacture, as London was. Fashions not only spread out from the court in London but came directly to Bristol from mainland Europe through the emigration of skilled workers from France.

4.1 Conclusions

From the recorded material in this study it can be seen that that physical shaping by laced clothing, adornment with decorative hair ornaments, and personal grooming were widely carried out. Lace ends were found at all types of sites and in both regions, although numbers varied

between the sites, but it is evident that they were a universal accessory used from the late 13th to the 17th centuries. They were paramount in creating tight and provocative clothing, but also functioned as fasteners. It is interesting that the only silver lace end was from a rural settlement, West Whelpington, and none were found at the high status Acton Court. Whether the lace ends were worn on a man's or woman's costume cannot be known, nor exactly on what type of clothing.

Hair decorations, whose study is hampered by their misidentification and lack of understanding about how they were used, had a standard design and were more common than expected within both regions. However, they were restricted to urban and high status sites. The use of these accessories was restricted to women, although some other forms may have been worn on men's hats especially in the 16th century, such as those depicted on the hat of a goldsmith in *Saint Eligius in his workshop* (1515) by Niklaus Manuel and those on a portrait by Jan Gossaert (Fig 4.46). On the other hand cosmetic implements were not restricted to men or women, nor high status or urban populations.

These accessories can provide evidence of later- and post-medieval desire and sexuality. They confirm that women of all statuses attempted in some manner to conform to the ideal beauty in the patriarchal society. They altered their bodies by shaping and constricting them, hiding and decorating their hair, and styling their eyebrows to become beautiful and attractive. By using these dress accessories women could empower themselves by looking and feeling beautiful whether it was for their own benefit, as Christine de Pizan believed, or to attract men. From the negative views of religious men and the sumptuary laws, it is apparent that women's excessive vanity, desire to improve their appearance, pride, decline in morality and cause of bodily lusts were aspects of clothing and cosmetics that were perceived to be disruptive to the social order.²⁰ This physical beautification by women was not to deceive men, but to enhance natural features to approximate an ideal, whether it was by tightening their corsets to decrease the size of their breasts and waists, plucking their eyebrows, dying their hair, or wearing blond hairpieces. While creating this perfect, desirable, sexual body the women were controlling their physical

²⁰ Sumptuary legislation was created for many reasons, including economics and trade, but had little effect (Lachaud 2002; Phillips 2007).

characteristics, and this can be seen in the archaeological record in these two regions. The material culture of sexuality investigated in this chapter has shown that archaeological material, such as simple, seemingly insignificant objects like lace ends, can be used to develop the subjective topic of sexuality, which has previously been seen as ‘ungrounded speculation’ (Joyce 2004:83).

Chapter 5

Devotion and Pilgrimage

Religion in the later medieval period was the medium through which men and women structured, experienced and explained their daily lives. Liturgy was influential in the religious practices and beliefs of the laity but the later medieval population was not passive in their religious activity; they were actively submerged in Catholic imagery and Christian teaching. In parish churches carvings and paintings on walls, bench ends, screens and windows depicting the Holy family, lives of saints, moral reminders and parables were highly visible. These images were also found in other buildings, re-enacted in plays and processions and seen on everyday objects. Also religious texts proliferated in the later medieval period helping lay people to pray. From this enveloping religious ideology rituals and behaviour were manifested and developed to become part of everyday life.

During the 16th century the liturgy was transformed by Henry VIII's break with Rome and the major religious transformations in the reigns of the subsequent Tudor monarchs. The Reformation involved attack on the central aspects of traditional religion, such as the veneration, adornment and lighting of images, the invocation of saints, pilgrimages, the doctrine of Purgatory and the power of the Pope. Iconoclastic acts began in the 1520s and were responsible for the mutilation and destruction of images of the human form which were venerated as having spiritual powers; this led to the loss of the 'visual apparatus of worship' (Aston 2003:11). By Henry VIII's death the monasteries had been dissolved, chantries abolished, the shrines of saints smashed and pilgrim statuary dissolved (Gaimster and Gilchrist 2003:2).

However, the Reformation was a lengthy process (Haigh 1987; Duffy 2006:721-2). As described by Duffy (2006:721-2) it was 'a labor, difficult, drawn out, and whose outcome had been by no means a foregone conclusion....[the Reformation] had to be worked for, by force, persuasion, and slow institutional transformation'. Studies of the archaeology of the Reformation have indicated

that Protestantism was not comprehensively adopted or rejected by the population and elements of the traditional religion were incorporated into the Protestant world (Gaimster and Gilchrist 2003). There was variation in Protestant zeal, for example greater acceptance in the south-east of England when compared to areas in the north and in Wales (Hutton 1987; Tarlow 2003:117).

Dress accessory evidence is presented here as a valued and understudied part of the archaeology of the everyday religious practices from the later medieval and early post-medieval period. Rings, beads, badges and purse frames have been identified in this thesis as being actively used in private devotion by the people living in the border areas in the later and early-post medieval period. Most accessories have been recorded as chance finds and those from the southern region dominate the results. Fifteen (83%) of the 18 pilgrim badges were from the south-west of England, 44% of the total recorded were metal-detected. Thirteen rings with a religious identity were almost equally divided between the regions, 6 coming from the north and 7 from the south. One hundred and two beads were recorded, but many were probably from necklaces and decoration on other accessories and clothing, rather than part of devotional trinkets. Evidence from Wales was severely under-represented in this sample, partly because of the dearth of excavation and metal-detector finds from this region.

In the Christian faith prayer was central. Reciting prayers would aid the salvation of the soul and help in individuals' daily lives. Books of Hours or primers which contained selections of prayers and psalms were written and printed in the later Middle Ages, thousands were produced and supplied the wide demand of lay men and women (Duffy 2005:210-7). The prayers were in Latin but the words themselves, even if not fully comprehended, were understood to be virtuous and to hold the power of God. These books were not restricted to the nobility or the literate and Duffy (2005:219) has argued that prescribed numbers of Paters (the Lord's Prayer) and Aves (the Ave Maria, Hail Mary) after the Latin devotions were made to supplement the recitation for those who did not fully understand the Latin holy words. The Pater and Ave had been part of the church's programme for the laity since the 13th century and would have been well known to the lay worshippers (Duffy 2005:54). In their own right these prayers were a valued part of private religion, but were also associated with psalms and other prayers.

The Paters, Aves, and the other prayers in the Hours did not have to be recited aloud to be beneficial, they could also be carried about the person in written form. Objects including dress accessories were inscribed with forms of them. Purses are not immediately classified as objects of devotion, but results from this study have shown that some were decorated with religious motifs. In the archaeological record, the material part of purses does not generally survive and the metal frames which suspended the material are usually all that remains (Fig 5.2a-c). No examples of excavated purse frames with devotional inscriptions were recorded in this study, but two are recorded as chance finds; one from Yarm (Co. Durham) and the other from Somerset.

From Yarm (Co.Durham) a complete copper alloy frame (Fig 5.3) was discovered in the 19th century, accompanying human bones and a large number of small wooden beads (Hylton Longstaffe 1847:361), although the exact details are not provided in the publication. The frame is made up of a loop with a swivelling central boss and horizontal arms extending from it, with the curved frame extending from the arms. The arms are crudely inscribed with AVE MARIA GRACIA PLE, with the monogram AV on the central boss, and on the reverse A DOMINVS TECVM. The curved frame is engraved with SOLI.DEO.HONOR.ET.GLORIA and on the other side is CREATOR EN CELI ET TERRE ET IN PRFVN²¹. The inscription translates as ‘Hail Mary, full of grace; the Lord is with you Honour and glory to God alone Creator in heaven and earth and in the ?deep [the seal]’.

The second frame was found by a metal-detectorist in Somerset (Fig 5.4) (SOMDOR-224536). On this frame the inscription on the arms is inlaid with niello and the central boss is decorated with a rose on one face and a *fleur-de-lis* on the other. The arms have a recessed panel with the words AVE MARIA [GRACIA] on the same side as the rose, while on the other is [DOMINVS] TECVM. The hinged curved part of the frame is missing, and presumably the Latin inscription would have continued as on the example from Yarm. The suspension loop is also missing and may have broken when the purse was lost.

Both of these purse frames compare well with two examples from Norfolk and London, and no doubt investigations outside the study regions would provide further examples. A copper alloy

²¹ Originally recorded as ‘CREATOREN CELI ET TERRE ET IN PRFVN’ by Hylton Longstaffe (1847:361).

frame from Kent in the Museum of London (Fig 5.5) is decorated with a similar inscription. The central swivel boss is inscribed with an elaborate trigram 'Ihs', an abbreviation of the Holy name of Jesus (see Chapter 6.1), and the arms are inscribed on the obverse with AVE MARIA GACIE PLE, and continues on the reverse A DOMINV TECVM. The hinged frames are marked DEO HONOR ET [GLO]RIA and LAVS TIBI SOLI, 'Honour and glory to God Praise to you alone'. This example is dated to 1460-1560AD (Museum of London Acc. no. 2003.50). The Norfolk frame was found in the 19th century, in a pond in Barham (Fig 5.6) (Hume 1863:275). It is made of brass and the ornaments and letters are also inlaid with niello. The central swivel is decorated with three *fleurs-de-lis*. The inscription reads, O DOMINE CRISSTE ST MARIA S. BARBAR[A] AVE MARIA DOMINVS TECTVM BENEDICTA TV IN MVLIERIBVS ET Q[V]I NON HABIT PECCVNIVM NON DAT BIT²², translated as 'O Lord Christ St Mary St Barbara Hail Mary Full of Grace the Lord is with you, Blessed are you, the women who do not live among you and do not depart with money that is not theirs' (Evans 1922:130; Richard Hartis pers.comm. 2009). The reference here is to the money carried in the purse and the sinless female saints; that from Somerset could have continued with a similar prayer.

These purse frames, like the other objects to be discussed in this chapter, were used by lay people in their day-to-day lives in a manner that supplemented the orthodox liturgical piety. The prayers to the Virgin, and Christ, helped develop the intense 'relationship of affectionate penitential intimacy with Christ and his Mother which was the devotional *lingua franca* of the late Middle Ages' (Duffy 2005:234). The *fleurs-de-lis* seen on the Somerset and Norfolk examples were a pictorial attribute of Mary as the Queen of Heaven (Apostolos-Cappadona 1994:214). The inscribed prayers would have been believed to invoke the protection of the Virgin and other saints.

Written forms of prayers on the purse made these objects sacred and associated with powers similar to those attributed to the primers. As none have been recovered from securely dated contexts they have been dated stylistically to the 15th or 16th centuries. However, as we have seen, Benedictines were forbidden in the 1342 *Concilia Magnae Britanniae* (Hodges 1991:135) from wearing enamelled and gilt purses with various images carved on them, therefore purses of this

²² Recorded as DABIT in Hume 1863:275.

type may date to as early as the first half of the 14th century. This early reference to enamelled purses also suggests that decorative, metal framed purses in general were commonly in use in the early-mid 14th century, and possibly earlier, and that they were not used solely as game bags as suggested by Pritchard (Egan and Pritchard 2002:356). Along with the frame from Somerset discussed above, other frames with traces of enamel or niello, or recesses where it may have been originally, have been recorded; for example, PAS finds from Minsterworth (GLO-44C9B6, Gloucestershire), Dymock (NMGW-6C1336, Gloucestershire), Alverston (GLO-93EC03, Gloucestershire), and Kingsdon (SOMDOR1435, Somerset). The other purse frames or loops recorded in this study (total number 26) may have been decorated with religious inscriptions too. In future studies it should be remembered that such objects could have been inscribed with religious devotions and had more socio-cultural significance than just purely functional objects in which to carry money or small objects.

The terms paternoster and rosary are used interchangeably in this thesis for unreliably dated beads. If they post-date the late 15th century they will be considered as rosary beads. Unfortunately, due to the long lived use of the simple designs and materials, dating of the beads is difficult without securely dated contexts.

Because the primers prescribed that Pater and Ave prayers to be said a number of times, beads were used as a counting aid in prayer. Sets of beads, usually in tens, were strung together to make paternosters or rosaries. The sets of ten beads were known as the 'ave beads' and were divided by a single large bead known as a 'gourd' or paternoster bead (Fig 5.7); at the end of the string a crucifix or tablet may hang. In contemporary documents, often in wills, paternosters are referred to as 'pairs of beads'. The number of beads which made up a paternoster could differ depending on the number of prayers of the devotion (Lightbown 1992:344). Remembering the Paternoster prayer was difficult for some, as shown in the play *Piers Plowman* (B Text, Passus V, 400-1) and the poem printed by Wynkyn de Worde *How the ploughman learned his pater noster* (Hussey 1958:11-2). The paternosters were a useful *aide memoire* for the laity to remember their devotions. Rosaries were common among all levels of society, from those communities of small parishes to large urban centres. In a late 15th century churchwardens' account it states that a rosary was kept in the parish church of Acle (Norfolk) for those who had forgotten their own, suggesting that all the parishioners usually brought their own to church (Duffy 2005:71-2). Depictions show

paternosters attached to belts and girdles (Fig 5.8). They were also worn in other ways, such as the pair made of coral owned by the Prioress in Chaucer's *Canterbury Tales*, which were worn wrapped around her wrist (Burrell 1944:4). They could also be worn around the neck like the rosary of Our Lady described by Andre Donella in 1625 (Jones and Stallybrass 2000:9).

During Henry VIII's reign the rosary was officially disapproved of (Egan 2005:55; Scarisbrick 1995:42). In the 1549 Articles of Edward VI there was a direct attack on the private devotion of the laity. Clergy were ordered to 'admonish' those who prayed upon beads 'and such as will not be admonished, to be put forth from the Holy Communion' (Duffy 2005:467). They returned to favour under Mary I; but in 1559, the first year of Elizabeth's reign, preachers were to remind their congregations that prayer beads (and pilgrimages) were 'maledictions of God' (Picard 2003:307). Rosaries were finally outlawed under 1571 legislation. In the Injunctions of Archbishop Grindal for the Laity in the Province of York in 1571,²³ it was decreed that 'no person or persons whatsoever shall wear beads, or pray, either in Latin or in English, upon beads, or knots, or any other like superstitious thing...' (Cressy and Ferrell 2002:93).

In this study just over 100 beads were recorded, coming from all types of site: rural, religious and urban (Fig 5.9). Of course some of these may have been from necklaces but in most cases it is impossible to differentiate, although Egan and Pritchard (2002:305) suggest that the larger beads found at medieval sites are from rosaries. In the London excavations 217 beads and bead working evidence were recovered from later and post-medieval contexts (Egan and Pritchard 2002:305; Egan 2005a:55). Hinton (2005:209) argues that as necklaces were not very fashionable in the 14th century, then all the beads from London contexts of this date would have been from rosaries. This is a larger number than those from any one city or site recorded in this thesis.

The numbers from urban sites in this study are seemingly low, for example, 5 from Newcastle and 42 from Bristol; but the numbers are comparable with other urban excavations (excluding London). Forty three beads dating from the Anglo-Saxon to the modern period were excavated from Winchester, but only 12 (made of jet, bone, amber and emerald) were from contexts dating

²³ Grindal sought to impose Protestant discipline in the Northern province, apart from the requirement of Parish officials to remove and destroy material apparatus of the Roman Catholic Mass, he also promoted the reformation of manners and the suppression of superstition (Cressy and Ferrell 2002:90).

from the later medieval to early post-medieval period. Many in the later post-medieval or modern contexts were interpreted as 'early modern' in date and not residual (Biddle and Creasey 1990). At Southampton the number of beads excavated was 7, only 5 of these (4 glass and 1 amber) were from late medieval or early modern contexts (Harvey 1975:277). From later medieval and early post-medieval contexts in Norwich only 5 beads of different materials were recovered, plus two from later post-medieval contexts (Margeson 1993:5).

Few were recorded from rural sites, with the exception of Acton Court (see below). Again excavation bias (see Chapter 2) may explain these low numbers. Surprisingly, the number of beads from religious sites in the study region is comparatively low too (total of 23) given that rosaries were such a common religious object and beads have been found at other religious houses (Chapter 2; Egan 2005b: 432; Woodfield 1981:102-3; Poulton and Woods 1984:79; Dunning 1965:61; Henig and Woods 1988:228).

Although the numbers of beads are quite low their presence is significant at the various sites and they provide evidence of personal religious practice by a range of people in the regions. Personal beliefs and life biographies of beads and rosaries can be suggested from the material they were fashioned from. Amber, jet, bone and glass beads were recorded, some of which were likely to have been used on paternosters and rosaries.

A small collection of amber beads from Close Gate, Newcastle, shows evidence of paternoster manufacture (Fig 5.10). These three pieces were recovered from infill used to consolidate ground levels (Maxwell 1994c:131). Two had been worked into globular beads and one piece was unworked. Amber is not naturally occurring in this region and must have been imported to the city. Amber was (and still is) collected on the shores of the Eastern Baltic, and in the 14th century it was also collected in large amounts from the coasts of the Indian Ocean. Inferior quality amber could also have come from the Atlantic coasts of Spain and Portugal (Lightbown 1992:32). Since Newcastle was a trading centre on the North Sea coast it is likely that this amber was collected from the Baltic and was probably imported in its unworked form. It is postulated here that these three pieces were refuse of a local workshop, which was turning the amber into beads (Fig 5.11). The unworked piece was to be abraded to form a bead like the other two finished pieces. They are

similar to those found at Whitefriars, Coventry, and in London (Woodfield 1981:103; Egan 2005b:432; Egan and Pritchard 2002:pl.8).

The beads found at Close Gate were discarded in the late 14th and 15th centuries with other refuse before they could be finished and strung to form a paternoster or necklace. Maxwell (1994c:131) suggests that these beads were not paternoster beads because of their size and shape; however, due to their date of working, and comparable material, it can be argued that they were intended to be used on a paternoster. Moreover, the Close Gate site is near the Carmelite Friary which was dedicated to the Virgin Mary (Fig 5.12). In 1307 the Friary moved to a site to the west of the Castle and in 1335 there were 30 friars there (Knowles and Hadcock 1972:233). Accessories, especially of amber, were associated with Carmelite friaries due to their use in prayer and as offerings to images of the Virgin Mary (Woodfield 1981:102-3; Egan 2005b:342). In the late 13th century England, Edward I and Queen Eleanor gave two or more offerings of gold brooches to images of the Virgin venerated in Canterbury Cathedral, Chichester Cathedral and to the image of Our Lady in Walsingham (Lightbown 1992:75). In the Cathedral of Lausanne inventories of offerings to the miraculous image of the Virgin and Child include amber paternosters; by 1441 the image was adorned with jewels and accessories and was continually added to throughout the 15th and 16th centuries (Lightbown 1992: 78). Medieval statues of the Virgin are still found wearing dress accessories offered to them (Marks 2004:fig 150). The proximity of the Close Gate refuse to the Friary in Newcastle may indicate that the workshop was nearby and was specifically making amber paternosters (and probably those of other materials) to sell to those visiting the Friary. Beads and other devotional trinkets, such as badges (see below), were often sold near shrines, for example, at the shrine of Our Lady at Le Puy (France) where beads of coral, jade or amber could be bought in the late 15th century (Rychner 1963:69-70; Webb 2001).

Another small collection of beads from an urban site was excavated from Temple Street in Bristol (Fig 5.13). Three jet, one bone and one amber bead were recovered from late 15th- early 17th century urban properties built on the site. Some of these beads may have been used in rosaries and necklaces by the residents. Two of the jet beads were the same elliptical shape and probably came from the same accessory; one is broken down the perforation and less than half of it remains. These two and the amber bead were found in the same demolition phase (late 16th- early 17th century) of Building 4 (B4) (Fig 5.14), which was an urban house (Williams 1988). These beads

may have come from broken paternosters or necklaces owned by occupants living in the building after its construction (in the late 15th century) until its demolition. The third jet bead was globular in shape and also spilt down its perforation, and came from an occupation context of the same building.

The house was in use during the early 14th - late 15th centuries and was built over the remains of earlier structures which have been identified as an almshouse and an associated chapel, (Williams 1988). The bone bead at the site was found in a late 15th century demolition context of the almshouse. It is a possibility that all of these beads are residual and were originally associated with the inmates of the almshouse who used the adjacent chapel. A bone rosary would have been relatively cheap and easily manufactured for, or by, the inmates of the almshouse. The amber and jet rosaries may have been bequeathed to the poor or bought as donations to aid their salvation. At least seven wills refer to donations to an almshouse within Temple Gate, the earliest of which dates to 1385 (Wadley 1886:15 cited in Williams 1988:123).

Wood was another available and cheap material used to make rosary beads. The wooden beads found with the purse frame at Yarm may be from a rosary (Hylton Longstaffe 1847:361). Wooden beads would have been easily and cheaply manufactured and are recorded as having been made for children (Riley 1868:455; Lightbown 1992: 343). Due to the 19th century date of the recovery there is now no way to know who was buried with the purse and wooden beads; however, Hylton Longstaffe (1874:361) suggests that the burial was that of a perambulating friar with his wooden paternoster and purse which served as his alms bag. This is certainly a possibility; the wooden beads could readily have been manufactured by or given to a friar. It is likely that the beads were from a rosary but they could alternatively have been a decorative feature of the purse. Beads were attached to the edge of the material of the purse as decoration (Hume 1863:272). Chaucer also describes the purse of the carpenter's wife in the *Miller's Tale*, which is decorated with beads 'And by hir gurdil hyng a purs of lethir, Tassid [tasselled] with silk, and perled with latoun [latten]' (Chaucer 1944:77). Conversely, on the basis of the devotional inscription on the frame, these beads are more likely from a rosary and used to recite prayers and not only for decoration.

Friars could cheaply and easily have fashioned their own paternosters from wood or bone as they did at Whitefriars, Coventry. A set of seventeen bone beads was identified out of 46 beads from under the choir stalls (Woodfield 1981:102). Bone-working evidence (two bone waste panels) was also found at the same site, which suggests that the friars were fashioning some of their own beads inexpensively from animal remains. Monastic houses from the two study regions were equally capable of producing their own beads from bone or wood; however, only one bone bead was recorded from a burial in St Giles' Cathedral, Edinburgh. The paucity of bone and wooden beads in this study is probably due to their poor survival in the archaeological record or the partial excavation of sites. Another possibility is that any bone working and finished beads were removed with other refuse or religious objects at the Dissolution.

The largest collection of beads from a single context was a group of 18 amber beads from the Augustinian priory of St Oswald's in Gloucester. The beads were excavated from a 16th century context and have been identified as a complete rosary, or part of one. As they were found together it is suggested that the deposition was purposeful and not an accidental loss. This may be evidence of a friar 'saving' this devotional object before he was expelled from the Priory after its Dissolution in 1536. The beads may have been used by a friar during his meditations, possibly as he sat in the choir during services. It was a location where prayers are thought to have been more potent and where beads from other sites have been found. Possibly they were lost after the string broke during agitation, such as the beads found at Whitefriars and the Dominican Friary in Guildford (Woodfield 2005c:68; Poulton and Woods 1984:79). Another possibility is that the beads in the form of a rosary or necklace were offered as a gift to an altar or image of the Virgin, as at the Carmelite Friary in Newcastle and Lausanne, and were lost during post-Dissolution clearance.

As we have seen, after the Reformation rosaries were disapproved of, and eventually outlawed in 1571; however, a decorative jet bead, which was almost certainly from a rosary manufactured on the European mainland and is thought to have been in use after Henry VIII's break with Rome, was excavated from Acton Court (Gloucestershire) (Fig 5.15). It came from a mixed context of post-medieval rubble. The bead has three scallop shells carved into it, a general symbol of pilgrimage and specifically the symbol of St James of Santiago de Compostela (Spain). The bead is comparable to those which make up a rosary in the museum of Schwäbisch Gmünd in Germany

which is also thought to be medieval (Muller 1987: fig 6.10)²⁴. The bead from Acton Court and those in Germany are likely to have been made for pilgrims to purchase by the jet workers in Santiago de Compostela (Fig 5.16). A member of the Acton Court family (the Actons or the Poyntzs) could well have made the pilgrimage to Santiago, bought the rosary and returned with it to Acton where it was used in private devotion. When, and if, this pilgrimage was made we cannot know, but it is conjectured that if this rosary dates to the late 15th or early 16th century or earlier it may have been retained in the family as an heirloom and continued to be used in prayer during the Protestant reforms, even into Elizabeth I's reign as Sir Nicholas Poyntz (d.1585) (Courtney 2004:366), the owner and resident of Acton Court, was a recusant²⁵.

In the West Country there was significant resistance to the Protestant reforms. In 1549 after Cranmer's Common Book of Prayer came into force the only armed rebellion against the reforms was in Devon and Cornwall (Duffy 2005:466). In Gloucestershire, Catholic practices were continued as we have seen at Acton Court, and in Somerset (and Newcastle) the use of rosaries is revealed in wills despite Cranmer's and the clergy's warnings against using them. A 'pair of beades of silver and the gawdes gilt' were left by John Cuff of Tyntenhull (now Tintinhull near Yeovil in Somerset) to his daughter in 1552 (Weaver 1905:137). Even as late as March 1558/9 (year is not clear) a pair of coral beads was bequeathed by Isabella Wilkinson in Newcastle (Hodgson 1906:18-9). If the will was made in March 1558 Mary I was still on the throne and Catholic practices were allowed; however, if it dates to the following year Elizabeth was on the throne (crowned November 1558) and the use of rosaries and other Catholic practices were soon to be denounced as 'maledictions of God'. We may surmise that these were rosary beads not necklaces, as John and Isabella both left other beads, which are not referred to as 'pairs'. John left over 150 'bedstones' (which may have been unstrung) and Isabella left her 'best beids' (possibly her best necklace of beads) to her daughter. These wills show that rosaries were still a very popular accessory in the two regions even after the Reformation.

²⁴ A jet bead of similar shape from Winchester was recovered in an early-mid 19th century context. Biddle and Creasey (1990: 660) have suggested that it is probably machine-cut and not residual. The Winchester example may have been hand-cut and is of later medieval or early post-medieval date; however, it is decorated with bosses, not shells and is not directly comparable with that of Acton Court.

²⁵ A recusant was a Catholic who refused to attend the Church of England.

A smaller more discreet form of paternoster was developed in the late 14th century and was worn as finger rings; evidence from this study shows that these were also used after the Reformation, but perhaps in a more private way. Decade rings were made with knops projecting from the band, which would act like ave beads and often the bezel would act as the paternoster bead. Prayers could be inconspicuously said at any time over the ring instead of a rosary. Examples have been found in Netley Abbey (Hampshire) from a context of a possible pre-Dissolution date (Hare 1993:216-20), one of silver from Whitby Abbey (Yorkshire), and another from the city of Cork city in Ireland (Hoare 1848:63-4; 1852:297). Today they are still available to buy as devotional aids in Catholic countries (Bernadette Connolly pers. comm. 2009).

Three rings with knops were recorded in this study, one of bone and two of copper alloy. The bone example was found by chance from a churchyard in Inveresk (East Lothian) (Fig 5.17) (NMS Acc no NJ 38). It has only 9 carved knops that are irregularly spaced around its outer hoop. The maker may have intended to carve 10 but ran out of space. This ring is likely to have been used as a rosary and could have been made cheaply from easily obtained material. It is suggested that it dates from the 15th century and its owner (and probable carver) may have been buried wearing it. The second, cautiously identified here as a form of decade ring, was a metal-detector find near Cowbridge (Glamorgan). It has only three knops on the outer hoop while the rest of the hoop is carved with a series of notches. This may be a variation on the decade ring but with the same function, perhaps representing the Holy Trinity. The final ring is another metal-detector find from Piercebridge (Co. Durham) (Fig 5.18) (NCL A291B8). This is a cast copper alloy ring and is firmly identified as a decade ring. It has ten knops projecting from the outer hoop and has a prominent bezel projecting from the top of the hoop. The bezel is engraved with the abbreviation of the Holy Name, IHS, a cross over the H and what the PAS Find's Liaison Officer described as an anchor below the trigram. The picture below the trigram is misidentified and actually depicts the three nails, one of the Symbols of the Passion. The trigram suggests that the owner was a devotee to the cult of the Holy Name (see Chapter 6.1) which was popular in the 15th and 16th centuries. The symbols on the bezel of the ring from Piercebridge indicate that its manufacture dates to the post-Reformation period. IHS with a cross and the three nails was an emblem adopted by the Jesuits in the 1540s (Fig 5.19) (Blake *et al* 2003:190).

The Jesuits, a clerical group, established by Ignatius Loyola in 1534 were an influential element of

the Counter-Reformation. They used baroque architecture and art to visualise the glory of the Church of Rome (Apostolos-Cappadona 1994:177). Belief in the Roman Catholic Church and contempt for the Reforms and the Church of England would have been publically displayed by adding their emblem to prominent locations, such as on the private lodge of the Catholic Sir Thomas Tresham (Blake *et al* 2003:190; fig 11). This ring would have also been a public display of the owner's devotion to the Catholic Church. The rosaries of beads and this ring, which remained in use in the north-east of England, show the continuation of a private, devotional tradition of praying with beads in the mid-late 16th century; but the ring's decoration of the Jesuit symbol gave this paternoster a more active and subversive role.

References to further devotional trinkets which were Catholic in character were found in post-Reformation wills, although not in the archaeological record. These were tablets which were small pendants decorated with figures of scenes, predominantly religious in nature, often attached to the ends of rosaries instead of crosses or other pendants. Confusingly they are described as *tablulae*, *tableaux* or tablets in the 14th and 15th century documents and it is hard to distinguish between those hung as pendants and those which were freestanding (Lightbown 1992:214). Lightbown (1992:216) has recorded them in inventories and wills from the 14th century onwards; of the royal family, the nobility, the well-to-do and the gentry throughout the 15th century. They were made of metals including gold and were highly decorated. Dame Maude Parr²⁶ left a large number of decorative dress accessories in her will dated 1532, two of which were tablets; one a reliquary and the other decorated with the images of the King and Queen (probably Henry VIII and Catherine of Aragon) (Clay 1908:93-4). In Somerset in 1533 Anne Whiting, the late wife of John Whiting esquire, left a number of her clothes to the church at Compton and members of her family, her best cross to her brother, and her 'tabulment of golde with thre peryll' to her daughter, Elizabeth (Weaver 1905:20); the 'tabulment' possibly being a tablet. In three other wills tablets can be more certainly identified. Knight William Portman, who died in 1556 in Somerset, bequeathed a 'tabelet' to his daughter (Weaver 1905:188); James Dunn from the parish of St Nicholas in Durham left a 'tablet of sylver gilt sett aboute with white pearle' to his son

²⁶ Maude was the widow of Thomas Parr (son of Sir William Parr, Lord of Kendal, by Elizabeth, daughter of the fifth Lord Fitzhugh). He was Master of the Wards and Comptroller to Henry VIII. He married Maude, daughter and heiress of Sir Thomas Green, of Boughton, Northants. He died 12 November, 1518, and was buried in the Black Friars Church, leaving a son William, created Lord Parr and Marquis of Northampton, and two daughters, Katherine Parr, wife of Henry VIII, and Anne, who married William Herbert, Earl of Pembroke (Clay 1908: 93).

in 1586/7; and one-time mayor of Newcastle, Bertram Anderson, whose will is dated to 1571, bequeathed his 'best tablett of goulde' to his mother-in-law (Hodgson 1906:60; 120). These examples are evidence that the precious tablets used in private devotion were valued and used in the 16th century, even during Elizabeth's reign. As rosaries were becoming more disapproved of owners may have discarded them, while retaining the tablets. These could then be hung on other, less provocative, accessories such as a necklace chain, the images hidden in the closed tablet.

The devotional images in tablets could easily have been of saints, or aspects of their lives. The pendants could even have held one of their relics, such as Dame Maude Parr's or the Middleham pendant (Fig 5.20). Devotion to the saints, and consequently their images, was one of the central features of Catholicism in the later Middle Ages. Venerated saints were believed to be healers and helpers and the cult of saints developed during this time. In the *Golden Legend* (13th century, translated by Caxton in the 15th century) six reasons are given for the veneration of saints: 1) to honour God, 2) to 'provide aid in our infirmary', 3) in celebrating their glory 'our hope and surety may be augmented and increased', 4) 'for the example of us following', 5) 'for the debt of interchanging neighbourhood, 6) to procure our own honour 'for when we worship our brethren we worship ourselves, for charity maketh all to be common' (Duffy 2005:169-70).

Images of the saints were to remind, guide and help Christian laity in their daily lives and devotion. Devotional images flourished in parish churches and lights and other objects were often left in wills to the images of saints, the Virgin Mary and Christ (Marks 2004:11; Duffy 2005:156). Religious power of the primers was placed on the images within them, not only the text. The images provided a tangible connection with the holy and allowed the saints to be loved through their representations and by physical gestures of devotion (Marks 2004:18). The sense of sight was highly valued and an important feature of religious devotion. The theologian, Walter Hilton, writing in the late 14th century, drew upon the words of St John of Damascus who stressed the power of seeing, 'the world appeals to sight; it conveys understanding....the image was devised to guide us to knowledge and to make manifest and open what is hidden, certainly for our profit and well-doing salvation' (Marks 2004:17). Again in the 15th century tract, *Dives and Pauper*, the justification of images is given as 'they been ordeynyd to steryn manys mende [man's mind] to thinkyn of Cristys incarnacioun and of his passioun and of holye seyntes lyvys. Also they have been ordeynyd to steryn mannys affecciou and his herte to devocioun, for often man is more steryd be

[stirred by] syghte than be herying or redyngge' (Marks 2004:16-7). Not only seeing, but touching and kissing were both acted out by the devout at the site of images in churches and at shrines, and also on smaller, portable depictions, such as pilgrim badges or iconographic rings.

Badges and tokens were purchased at pilgrimage sites across Europe as souvenirs and mementoes of pilgrimages and as devotional aids (Spencer 1998). Pilgrimages were embarked upon to seek holiness at shrines where relics or venerated images were found throughout Europe and in the Holy Land. A vow to go on a pilgrimage was often carried out in response to the illness or death of someone (a neighbour or family member for example), a favour, during a period of crisis or as an act of piety. The device bought at the shrine would not only be proof of the wearer as a pilgrim and proof of pilgrimage, but would also have been a portable representation of that saint and deployed as a private, devotional aid. In 1199 Pope Innocent III wrote to the archpriest and canon of St Peter's and described the lead or tin emblems that were worn by 'those who visit their shrines [of the apostles Peter and Paul to] distinguish themselves, as evidence of their devotion and proof of their completed journey' (Webb 2001:129). In later medieval England the most popular shrine was St Thomas of Becket's at Canterbury (martyred in 1170); one of the four most visited in Europe until the mid 15th century. Other popular sites included Walsingham (England), Santiago de Compostela (Spain), Rocamadour (France) and Rome (Fig 5.21) (Spencer 1990; 1998). These increased in popularity after access to the Holy Land became more difficult following the failure of the last Crusades and expulsion of the Christians in 1291 (Riley-Smith 1987:207). In general pilgrim badges were manufactured from the second half of the 12th century; the popularity of the badges varied as their cults did and peaked in the 14th and 15th centuries. They fell out of use in the early 16th century in England as their cults were abolished (Lightbown 1992:188; Spencer 1998; Duffy 2005).

From this study a total of 18 pilgrim badges or tokens which could have been worn, and one badge mould are recorded. These badges were cast from base metals, commonly of tin lead alloys. Stone and bronze moulds for casting badges found in England can be closely matched to surviving badges (Spencer 1998:8-10). From within the study area, a stone mould from St Andrew's old church kirkyard in North Berwick was found by chance in the 19th century (Fig 5.22). It is a portion of a double-sided mould for casting pilgrim badges and ring brooches (Hall and Bowler 1997:664; 674). The design is that of a rectangular badge with a circle in each corner

and a small cross protruding from the top edge. St Andrew is shown with arms and legs wide apart tied to the saltire cross on which he was crucified. A carving next to it may have been a second St Andrew badge design; though it may depict Christ being crucified on a Latin cross. A portion of a third badge has survived on the broken mould of which only the top part with a face and two circular holes has survived. The holes at the corners of the badges allowed them to be sewn onto fabric.

North Berwick was on one of the pilgrim routes to St Andrew's²⁷ (Fig 5.23), and was the quickest route from the south as a ferry departed from here, across the Firth of Forth, to Earlsferry (Hall and Bowler 1997:663). The site of a pilgrim's hostel is known in North Berwick, but no archaeological deposits associated with it have survived due to modern disturbance (Hall and Bowler 1997:673). This burgh was important in the later Middle Ages because a large number of pilgrims travelled through it to reach St Andrews. Badges were made for pilgrims in North Berwick especially for those who were granted passage across the Firth on the 'Earl's ferry' (McRoberts 1976a:98). The mould from North Berwick was no doubt used to make these badges.

From the badges excavated in this country and Europe it is apparent that the badges were sewn on via rings or holes perforating the thin sheet metal, or fitted with a pin or clasp for attachment. Pins, lozenge in section and tapering from the shoulder to the point, and often aligned vertically, are distinctive of badges manufactured in England. Spencer (1998:4) suggests that any other form of attachment is deemed to have come from Scotland or abroad; examples from mainland Europe tend to be stitched onto clothing. The badges were commonly worn on headgear or clothes as depicted on a painted panel on a Flemish altar piece, c1490 (Fig 5.24) (Spencer 1991:fig 1). They could have been hung from chains and attached to rosaries to allow for constant contact with the spiritual object (Spencer 1998:18). Once a pilgrimage was over the badges could be sewn into Books of Hours, such as the painted imitations in the Flemish *Bray Hours* of Lady Bray, c1490 (Spencer 1998:20; fig 10 and 11; Marks 2004:fig 129). A number show wear, for example, the

²⁷ Andrew was called away from his fishing by Christ and became an Apostle. He was a missionary and martyred in Greece having made a number of converts in Patras. The governor had him crucified by tying him to a saltire cross. He was the patron saint of fishermen, sailors, Greece, Russia and Scotland, and was invoked against gout and a stiff neck. He is commonly depicted as an old man with a beard holding a book and leaning on his X-shaped cross. His shrine is in St Andrews, Scotland (Apostolos-Cappadona 1994:23; Spencer 1998; McRoberts 1976b).

badge of St Barbara found near Minchinhampton (Gloucestershire) (Fig 5.25), suggesting that they were handled a great deal during their lives possibly being rubbed while the owner was praying. Constant touching may have also loosened their attachments leading to their loss and eventual recovery as metal-detected finds: more badges are found as PAS finds, rather than being excavated, in this sample. These metal-detected badges were those which had been in use as accessories at the moment of loss, rather than deposited as offerings or thrown away because they were no longer required in daily religious practices.

There is evidence in the catalogue for this thesis of pilgrimages to the cult centres of St Anne, St Roche, St Christopher, St Barbara, St Thomas of Becket, St Catherine, Henry VI, the Virgin Mary, Christ and St James. These are only a few of the holy cults which could have been visited in England and mainland Europe (Fig 5.22 and see Spencer 1998 for more cult centres). These holy men and women were imbued with healing and miraculous powers. Pilgrimages to their shrines may have been for specific reasons, which we cannot now know, though suggestions can be made based on the virtues associated with each holy person. This is particularly pertinent when investigating the large numbers of badges from the PAS and allows their biography to be proposed, thus ensuring their significance is not lost in statistical analysis.

For example, one badge of St Anne teaching Mary to read was found by metal-detectors in the area of Sampford Brett in Somerset (Fig 5.26) (PAS SOMDOR148). It is made of cast lead and shows the two figures standing side-by-side holding a book; it is broken but the pin has remained attached to the reverse. A similar badge was excavated in London (Spencer 1998: no 196c). St Anne was the mother of Mary, the Blessed Virgin²⁸. The cult of St Anne was popular in the late Middle Ages in England, and she and her family gave the medieval populace a symbolic affirmation of Christ being embedded in a human family. She also provided an image of females who were maternal rather than virginal, like St Barbara or St Catherine and held a popular appeal (Duffy 2005:181). In Christian art Anne is depicted at the Annunciation of the Birth of Mary, or teaching Mary to read, or sometimes embroider, often with Mary on her lap (Apostolos-Cappadona 1994:27-8). Apostolos-Cappadona (1994:28) states that in artistic depictions, Anne is often painted in a red dress with a green mantle signifying divine love and immortality; it is

²⁸ She remarried after the death of her husband (St Joachim) and became mother to Mary Salome, the mother of the Apostles James and John, and Mary Cleophas who bore James, Joses, Simon and Jude (Duffy (2005:181).

possible that the Somerset badges, like the others, may have once been painted although evidence of this has not survived. In Salisbury a badge of Our Lady was found with some red paint still surviving and openwork badges could have had backings of coloured cloth or foils, making them as colourful as coloured cloth souvenirs (Spencer 1990:12, 25, no.36; Webb 2001:128). Remembering that some, or most, of these badges would have been coloured may change the perception that these badges were a dull part of a pilgrim's clothing, since they could have been bright, colourful and eye-catching. St Anne became the patron of pregnant women and was often invoked during childbirth (Apostolos-Cappadona 1994:28). One can suppose that the people who bought this badge, and similar examples, were probably pregnant women hoping for protection, or someone bought them on their behalf. The badge would have provided comfort and reassurance that St Anne was protecting the mother and child during pregnancy and childbirth, a dangerous time for both (see Chapter 6.1 for other accessories used for protection by pregnant women).

There was a shrine dedicated to St Anne in Bristol, and a number of other places claimed to have some of her relics, among them Canterbury, Durham and Reading. The Bristol shrine was located in the wood at Brislington. A description of the shrine from 1480 is given by William of Worcester, some of which may be exaggerated as he lists two candles which are eighty feet tall. Despite this he does mention small ships, some of which were silver, hung as offerings to the image of St Anne (Barker 1977:48), no doubt offered by Bristol sailors and merchants for safe journeys. The badges found in Somerset may well have come from a local shrine such as the one. This particular site must have been well known to the locals and to others further afield, as even Henry VII made a pilgrimage to the shrine in 1486 on his first visit to Bristol (Barker 1977:48).

Not only through metal-detecting are large numbers of pilgrim badges recovered, dredging and excavation of river foreshores also uncover those which were deposited in rivers. Many examples have come from the rivers Thames, Avon and Mill stream (Salisbury), and the Seine (Spencer 1998; 1990; Alexander and Binksi 1987). Merrifield (1987:108-9) has suggested that pilgrims would buy an extra badge at the shrine to take home, specifically to make an offering at a watery location in gratitude for a safe return journey. A collection of badges and religious tokens came from one such location in the study regions: the Floating Harbour in Bristol (Gloucestershire) (Fig 5.27a-i). Eight tokens and one ampulla were dredged up in 1892 (Barker 1977:47). The cult

tokens are associated with Christ, St Thomas of Becket (two tokens), King Henry VI, St Catherine, St Veronica and the cult of the Holy Name (two possible mounts) (BCM Acc no 560) (see Chapter 6.1 for detailed discussion of accessories depicting the Holy Name). Bristol was a key port of departure for pilgrims travelling abroad. The city was the main port for those sailing to Santiago de Compostela and merchants transported pilgrims on their ships in large numbers. In 1436 Margery Kempe was one of these pilgrims as she left Bristol for Spain, 'she took her ship in the name of Jesus and sailed forth with her fellowship, to whom God sent fair wind and weather, so that they came to St James on the seventh day' (Barker 1977). The badges deposited in Floating Harbour were evidence of pilgrims returning from pilgrimage centres including Windsor, Rome and Canterbury, some time in the 15th century.

One of the badges was associated with Henry VI's shrine at Windsor where pilgrimage numbers were 'booming in the 15th century' despite the fact it was only in use for c50 years before being destroyed by Henry VIII (Duffy 2004:195). Henry VI was known as a miracle worker, especially for healing people or reviving the dead (Finucane 1995). Another badge, the vernicle²⁹ of St Veronica, is paralleled by finds from London and Winchester (Spencer 1990:no 2483) and is evidence of a pilgrimage to Rome, probably some time in the late 15^h or early 16th centuries. The ampulla and badge of St Thomas of Becket were from his shrine in Canterbury which was being visited by high numbers of pilgrims during the three centuries before its destruction in 1538 (Keates and Hornak 1994:42-4). The two fragments of the lead badge which originally made up a crucifix is paralleled by a complete badge from Hulton Abbey (Staffordshire), two from London and another from Lichfield (Staffordshire) (Boothroyd 2004:152, no.1; Ward Perkins 1977:Pl.LXX, no 25). The place of origin for these badges is not known, nor whether these badges were devoted to a particular rood. The badge identified as a Catherine wheel (Fig 5.27f) could have been bought at a shrine of St Catherine's³⁰, by a member of the Bristol guild of Weavers. Their chapel in Temple Church was dedicated to St Catherine (Barker 1977:50). It is

²⁹ Vernicle or vera icon is a copy of the True Vernicle in Rome. St Veronica gave a handkerchief to Christ as he carried his cross. He wiped his face with it and his image was preserved on the cloth, or vernicle (Fig 5.28).

³⁰ St Catherine was a virgin martyr and model for the bride of Christ. She converted to Christianity and pleaded with her suitor Emperor Maxentius to stop persecuting Christians. She refused to marry him and was imprisoned and tortured by a spiked wheel. St Catherine is the patron of young girls, spinsters, scholars, schools, universities, preachers, millers and wheelwrights (Apostolos-Cappadona 1994:73-4). She was the most frequently represented subject in late medieval churches, but also appears in secular contexts such as on Clarendon Palace wall paintings (Duffy 2005:173; Beaumont-James and Gerrard 2007:192).

highly likely that when pilgrims returned to Bristol they offered these tokens and badges to the water in the Floating Harbour in thanks for a safe journey.

Very few pilgrim badges have been excavated from archaeological contexts which is surprising due to the very large numbers which were produced and purchased in Britain and mainland Europe in the later medieval period. Only two examples from known contexts have been recorded, one from Newcastle (Northumberland) and another from Cirencester (Gloucestershire). An incomplete copper alloy badge from Castle Ditch in Newcastle was excavated from an early 16th century phase of deposition (Fig 5.29 and 5.30; Harbottle and Ellison 1981:fig 455). It is incomplete and made from a thin sheet of metal which may have been sewn onto a pilgrim's hat or clothing as there is no evidence for a pin. All that remains of the badge is the oval-shaped, die cast background with an inscription around the edge. Originally a central image would have been attached to the background but this has been lost. The invocation around the rim of the badge has been translated as 'O Mother of God [and] Saviour of the world have pity [on me]' suggesting that the image in the centre may have been of the Virgin Mary and the Holy Child (Spencer quoted in Ellison and Harbottle 1981:178).

The design and method of its manufacture is typically from mainland Europe and is from the Low Countries and the Rhineland between c1480 and c1520 (Spencer 1981:176). However, badges of Our Lady from London have revealed that this kind of badge was being produced and sold at Canterbury and Walsingham where there were shrines to Our Lady (Spencer 1991:12; 137 and 143-5). A number of pilgrim badges from Canterbury depict the cult figure of the Virgin and the Holy Child commemorating Our Lady Undercroft which stood in the crypt of Canterbury Cathedral (Spencer 1998:130-3). The Virgin was believed to be a universal protector and her cult following transformed another town, Walsingham, into an international centre for pilgrimage until the shrine's destruction in 1538 (Spencer 1998:135). A bracteate badge excavated from the Thames, at Greenwich, is believed to have been produced in Walsingham (Fig 5. 31). It comprises an image of the Virgin with a skull at her feet soldered onto a decorative backing plate which is comparable to that found at Castle Ditch. Many other shrines dedicated to the Virgin are also found on mainland Europe, one of which was in Aachen (in the Rhineland, Germany) and other pilgrim tokens from there have been found in England, such as that from Norwich (Norfolk) (Fig 5.32) (Koldeweij 1992:45; Spencer 1993:8).

The context in the Castle Ditch may support the inference that the Newcastle badge was from a pilgrimage site on mainland Europe. Imported Redware and Rhenish ware pottery (mainly from the Low Countries and Rhineland, respectively) was being used and deposited in Newcastle's Castle Ditch as early as the 14th century (Ellison 1981:130). Ten per cent of all the pottery fragments recovered from the late 15th and early 16th century phases were Redware and Rhenish ware (Ellison 1981: fig 6), which suggests a large quantity of the pottery imports from the Low Countries and the Rhineland were being sold and used in Newcastle, especially by the better-off occupants of the upper part of town. Therefore it is conceivable that a merchant involved in the importing of this pottery or a pilgrim travelling on trading ships, bought this pilgrim badge from the Low Countries in the late 15th or early 16th century and brought it back to Newcastle, where it broke and was thrown away. This badge provides evidence of the links those in the city had with northern mainland Europe in the later Middle Ages.

The deposition of the badge in the Castle Ditch rubbish dump in the early 16th century shows no evidence of a ritual 'killing' or deposition as seen in other pilgrim badge finds (Merrifield 1987:109-116). However, the missing image may have been removed intentionally in the 1530s as an iconoclastic action to sequester the badge's pre-Reformation holiness as is seen in other iconoclastic actions (Aston 2003:24). The pre-Reformation pilgrim badge may therefore reveal a Newcastle resident's response to changes in religious doctrine as Tarlow (2003) suggests for other material culture. Its deposition in a domestic rubbish dump may indicate the contempt in which the badge was held during the early 16th century; it was not worth retaining or reusing in a Protestant context. This relatively unritualised, 'ordinary' depositional context may, however, indicate that the badge simply broke and was thrown away with other domestic rubbish.

A second excavated badge came from the Augustinian Abbey of St Mary, Cirencester (Wilkinson 1998:77). This accessory is a thin, circular cast badge with repoussé decoration (Fig 5.33). There is some damage to its edges; these areas may have been where the object was pierced to attach it to clothing as no other method of attachment is apparent. This may suggest that it was manufactured on mainland Europe. It is highly decorated with the central image of the crucifixion surrounded by instruments of the Passion. Christ has a nimbus and wears a loin cloth; above him on the cross is a scroll with the letters INRI. This superscription is the first four letters of 'Ihesus Nazarenus Rex Iudaeorum' (Jesus King of the Jews) from the *titulus*, or title, of the cross (John

19:19) and appears throughout Christian art. There are 11 instruments of the Passion (the story of the last events of Christ's earthly life) distributed between each of the arms of the cross and they are the sun, a pair of pincers, three nails, the moon, ?scourge, ?column with cord, a cock, a spear, a sponge on a stick, ?coins, and an unidentified object³¹.

The badge may have been bought at one of a number of cult centres especially those which developed around a rood, such as the rood Grace in Kent, or at the shrine of the Holy Blood at Hailes (Gloucestershire), near to Cirencester (Fig 5.22). In the 14th and 15th centuries the Passion was paramount in private devotion; 'the Passion became the chief concern of the Christian soul' (Mâle 1986:83 cited in Duffy 2005:234). The images on this badge would have been a meditative aid for illiterate individuals to recall and imagine the events of the Passion. It was a mnemonic to remember the suffering of Christ who redeemed humanity from sin. Scenes of the life of Christ from the Crucifixion until his Entombment commonly found on altarpieces relate to the sacrificial rite of the Eucharist and it is generally agreed that these images 'have the potential to be understood by the viewers in relation to the performance of the Mass on the altar' (Williamson 2004:348-51). So even though this pilgrim badge could have been worn and used in private devotion, for example, in the home rather than the liturgical setting of a church or chapel, it would have been associated with the liturgical event of the Mass. This object supports the suggestion by Williamson (2004) that there was no definite division between private devotion and the more formal liturgical settings, and that the same images and objects were used in both.

The context from which the badge was excavated was a fine silt layer under the floorboards of the choir stalls in St Mary's Abbey (Fig 5.34). There was a succession of 'floors' made up of silts under the boards which have been dated by three coins found in the same context as the badge (BL X 5, phase 3e). These were two silver pennies of Henry VI (1425-1452) and Edward III/IV (of mid 14th century date if Edward III, otherwise second half of 15th century), and a silver farthing of Henry VII with an initial mark for 1490-1504. Unfortunately these coins are now missing and their identification has not been confirmed (Reece *et al* 1998:71); neither does the record mention whether they were bent or pierced. The context was therefore dated from 1490-early

³¹ The other instruments of the Passion are; a hammer, a crown of thorns, a chalice, a wash basin, a lantern, a rope, a club, a sword, a seamless robe, dice, a ladder, the Veil of Veronica, ointment jars, a heart with five wounds, and Malchus' ear (Apostolos-Cappadona 1994:169).

16th century (Wilkinson 1998:57-60). The badge and the three coins may have been accidentally lost through the floorboards like the badges from Hulton Abbey and Whitefriars, Coventry (Boothroyd 2004:152, no.1; Woodfield 2005), possibly during clearances after the Dissolution. However, if they were not lost it may suggest the purposeful deposition of a devotional badge and coins (which may have been used as Mass pennies, see Chapter 7). They could have been posted through the floorboards as a devotional offering for the soul of the giver (possibly a religious) in Purgatory. Similarly, in the monastery at Weinhausen (Germany) devotional objects have been found in the nun's choir (Webb 2001:128). This cache included eight unseparated woodcuts of the Veronica³². Finds which come from choirs may have more significance than simply being rubbish that was lost under the floorboards during clearances.

Another form of accessory used in personal devotion and decorated with Holy images was the iconographic ring. Like the pilgrim badges these rings could be associated with liturgy and used in private devotion. Only three were recorded in this sample, all as chance finds of 15th century date; one from Monmouthshire and two from south-east Scotland. Little biographical information can be gleaned from them, but a new interpretation of the depicted icons is provided here along with a consideration of their significance in devotion.

The first was found in Tantallon Castle (East Lothian) in 1852 (James 1854:168; Caldwell 1992:337). This ring has two images either side of its ridged bezel, flowers on the shoulders and two sets of the initials 'IR' on the outer hoop (Fig 5.35a-f). James (1854:168) supposes the icons are female and male, the latter possibly holding a sword. These he thought represented the Virgin Mary and Our Saviour, the flowers were identified as forget-me-nots, and the IR stood for James Rex and the decoration referred to a form of prayer: 'Mary, forget not JR Jesus, forget not JR'; he goes on to suggest that it was owned by James IV or V. Caldwell (1991:168) believes that the images are of the Virgin and probably the Angel of Annunciation, the flowers are lilies (associated with the Annunciation) and hints that IR is a religious inscription as found on other iconographic rings. He goes no further in assessing the ring with respect to its meaning or how it was used.

Neither of these interpretations is likely to be fully correct. The image is re-identified here as that of the Virgin Mary holding the Christ Child while the male is Joseph holding a staff (possibly flowering) in his left hand. On the shoulders of the ring there are in fact at least two types of

³² Woodcuts were also sold as pilgrim tokens and used as devotional aids.

flower, neither of which are lilies. The two nearest the bezel are forget-me-nots, under one of these is a marigold and under the other may be a different variety, as its leaves are a different shape. The IR is likely to be a religious inscription as it is commonly found in medieval art representing the first letters of the Latin for 'Jesus the Redeemer' (Apostolos-Cappadona 1994:169). The Holy family is depicted on this ring and the flowers symbolise the fidelity³³ between Mary and Joseph, but would also symbolise the fidelity between the wearer and Christ. It is possible that this ring was also used as a love token, given from a man to a woman as suggested by James (1854:168) (see Chapter 4).

The second iconographic ring, also from Scotland, is less crude and made of silver gilt. It was found at Hume Castle (Caldwell 1982:92). Like the Tantallon example it has two subjects on its ridged bezel and the hoop is decorated with a check pattern on lozenges (Fig 5.36a-f). On the ends of the bezel are the crudely inscribed letters I and M. The figures are identified as the Virgin Mary with the Christ Child and the Angel of Annunciation (Caldwell 1982:92); however it is posited here that it is unlikely to be the Angel as Christ has already been born and is depicted with Mary. It is more likely that this figure represents a saint, although it cannot be determined which one. The inscribed letters could refer to Jesus and Mary.

Finally, the last iconographic gold ring was found near Pencaemawr (Monmouthshire) (Redknapp 2000:50-1). This is of a different design from the two Scottish examples as it has a flat bezel with only one figure: that of Mary holding the Christ Child (Fig 5.37). It is carved in some detail as are the foliate designs and inscription which decorate the outer hoop. The text reads 'en boen an' (a good year) and the hoop has been designed to give it a twisted appearance. 'En boen an' could suggest that this was a New Year's gift (Redknapp 2000:50), or that it was invoking the Virgin's blessing to ensure a good year for the wearer.

Apart from suggesting that residents of the two Castles were owners of the Scottish rings, little can be said of their biographies. If, however, an art historical approach is followed an interpretation of the consistent image of the Virgin and Child can be provided which relates to the function of the rings. In the paper 'Altarpieces, Liturgy, and Devotion' by the art historian Williamson (2004), the author discusses the association of the 15th century image of the Virgin and Child with the Eucharist and its function as a cue to devotional thought and activity. In the

³³ Forget-me-nots symbolise fidelity in love, and marigolds symbolise fidelity and the Virgin Mary (Apostolos-Cappadona 1994:135; 228).

same way the image of the Virgin and Child on the rings would have been a reminder of the Eucharist and acted as a cue for its contemplation. The newborn Christ also inspires the viewer to contemplate events, sufferings, sacrifices that will inevitably befall Christ. Williamson (2004:404) believes that the 'openness [of the altarpiece] was built into the image in its production and that the viewer was expected to make leaps of imagination during private meditation on the image and its implications'. The rings, and the pilgrim badge from Newcastle discussed above, would have been viewed in exactly the same way. More importantly though these were portable images and could be worn constantly: they were always in physical contact with the owner, reminding them of the liturgy when at home in private, or at church when in a more formal liturgical setting.

5.1 Conclusions

From the collection of dress accessories associated with private devotion and pilgrimage recorded here only a small percentage has survived in the excavated archaeological record. Most survive by chance, often as stray finds. In both regions the late medieval laity used accessories to aid their prayers and ideological rituals; those inscribed with religious texts and images were used as mnemonics to remember Christian teachings and the central Catholic liturgy - the Eucharist. Christianity and devotion, whether in formal liturgical settings or in the private home, encompassed all members of society, whether they were wealthy and could afford gold iconographic rings, or less fortunate with simpler, cheaper bone rosaries.

Geographically, devotional trinkets from the southern region dominated the results due to the greater number of metal-detected pilgrim badges. However, these were accessories which were found throughout the regions revealing how accessories imbued with religious associations, and those with superstitious-Christian hybrid properties (discussed in the following chapter), were used by all members of society in later medieval Britain. The results have shown that port towns were of great importance in ferrying pilgrims to mainland Europe in the later medieval period where they journeyed to pilgrim centres and returned home with badges. Trade was also important for the import of raw materials to be made into devotional accessories (or the import of ready-made items), in particular amber, which although it would have been easily imported into eastern England from the Baltic, was also found in the south west. Jet was found in the north-east and south-west of England; jet in the north it may have come from Whitby, while that in the south could have been imported into Bristol which had links with Iberia. Analytical testing should

be carried out to identify whether the jet in the south is from Spain and that in the north from Whitby. However, in the years after the Reformation the Hanseatic links would have been instrumental in spreading the Reformation ideology, as it was in the south east (Gaimster 2003). Further investigations of the material culture from the north-east may reveal more evidence of the continuities and changes in the symbolism of objects in the domestic sphere.

It cannot be known exactly how the owners used their devotional accessories or the leaps in imagination which took place when looking at these objects. The wear visible on a number of the badges and rings is consistent with touching, rubbing and probably kissing during their daily use.

Few archaeological beads can be identified as rosary beads in the archaeological record, as it is rarely possible to differentiate between those worn on necklaces or as decorative additions. Nevertheless, the documentary and pictorial evidence reveal that rosaries were common, and that greater numbers than suggested by the archaeological evidence would have been in use in the later medieval period, and even in the early-post medieval period. Geoff Egan has suggested that the limited number of beads recovered from the late 15th-16th century contexts in London corresponds with the end of the popular use of rosaries and 'does not permit much meaningful discussion' (2005:55). The results from this study have shown that although numbers of beads from late 15th-16th century contexts in urban and rural locations in the two regions are low, they are of significance, and combined with documentary evidence do permit meaningful discussion. Those from mid-late 16th century contexts may indicate the continued use of rosaries in a country where Protestant reforms were becoming more enforced, or may even show their reappearance during the reign of Mary I. The 1571 legislation of Elizabeth I proves that the wearing and praying on beads was still being carried out by the population almost 40 years after they were first disapproved of. Private devotion using traditional accoutrements such as rosaries was not easily quashed and the archaeological evidence from this investigation and other studies support this (Hinton 2005:258).

Having said this, the archaeological evidence for iconographic accessories, such as the badges, rings and tablets recorded here, could not be dated later than the early 16th century because of the nature of their recovery as chance finds. This does not mean that they were definitely not used in the study regions in the later 16th century as recusant activity is known to have occurred in the West Country. The iconographic devotional aids, such as the badge from St Mary's Abbey, may

have been concealed and then recovered for reuse in the Marian years. The evidence in wills discussed here indicates that this was the case for some rosaries, and for relics found walled up in St Magnus Cathedral (Kirkwall) (Tarlow 2003). Tablets which may have survived with their iconographic pictures were also referred to in wills dating to Mary's and Elizabeth's reign. However, these accessories which do not survive in the archaeological record could have been translated into a secular context with images of royalty replacing the religious imagery this would have made them acceptable in the Protestant world as happened with other Catholic material (Tarlow 2003).

The archaeological evidence and references to personal, devotional objects in wills has revealed that the use of these accessories was not restricted to the years before the Reformation. There was a long period of transition which supports the generally accepted belief that the Reformation was a drawn out process. Dress accessories remained a part of the visual and tangible apparatus of worship.

Chapter 6.1

Illness, Healing and Protection

Religion and healing were inseparable aspects of life during the later Middle Ages. This chapter will focus on the dress accessories from the study areas which were used as amulets, and believed to be associated with healing and magic. These amulets were employed and retained because of their presumed apotropaic, medicinal or magical properties (Hildburgh 1906; 1908a and b; 1913; 1914; 1951:231; Gilchrist 2008). The people of the later medieval period would have employed many things to protect themselves and their belongings. During the later Middle Ages and post-medieval period illnesses, injuries and their prevention were treated with a combination of methods which included some with more of a base in medicine and others whose origin lay in tradition and superstition. Doctors were consulted not only about illness, but possessions and bewitchment too, and common prescribed treatments included phlebotomy, cauterisation, applications of plasters, fomentations and setons³⁴, prescribed diuretics, controlled diets, administered traction, roots and herbs, and manufactured pills and potions (Finucane 1995:60-1). Local healers, charmers and herbalists advised the more traditional treatments, and families too would have collected their own traditional remedies through the generations. Cunning-folk were practitioners of magic and used their knowledge to heal the sick and bewitched, tell fortunes, identify thieves, and induce love. The Church authorities perceived their magic as pernicious (Davies 2003). They were present both in urban and rural areas, but Davies (2003:68) suggests that they were concentrated in the towns.

Apart from disease or bewitchment there was another prevalent threat to the lives of women, regardless of their status and that was pregnancy and childbirth. This was a dangerous time for a mother and child. Rawcliffe (1991:97) suggests that a combination of prayer to God and the saints, and 'folk medicine and semi pagan (or superficially Christianized) practices' were employed by those lower down the social hierarchy to give protection during childbirth; but it is

³⁴ These were threads sewn into the skin to irritate it with similar benefits and intended outcomes as cauterisation.

probable that women throughout the social scale used a variety of techniques to protect themselves.

Amuletic accessories have been identified by the inscriptions they bear or by the material they were made from and they come in the form of rings, brooches, and mounts. Other adornments discussed in this chapter, and Chapters 5 and 6.2 which had healing or magical virtues were beads, pendants, crosses, pierced coins, or decorative attachments made from amber, bone, jet, silver and gold. Fifty-five dress accessories from the two regions were recorded which had a devotional, prophylactic inscription, incorporated gem or glass settings, or were pierced coins (see Chapter 6.2). There is a difference between the two regions; 19 were from the north (8 from south-east Scotland and 11 from north-east England) and 36 from the south (11 from south-east Wales and 25 from south-west England). Of the 25 from south-west England, most were accessories with gem or glass settings. Only 14 were excavated while the rest were chance finds. More than half of those were excavated from the north (57%), whereas in the south the PAS finds dominate the record. The greater intensity of metal-detecting in the south has biased the data, but the more detailed investigations of the accessories below suggest possible regional similarities and differences.

Two charm rings with similar inscriptions were found in Somerset and Mid Lothian. They were both inscribed with the names of the three Magi - Caspar, Melchior and Balthazar. The final resting place of the relics of the Magi was Cologne Cathedral in 1162 which later became a popular pilgrim site. The best known ring of this type is the gold Coventry ring which is decorated on the inner and outer band with a combination of inscriptions and images of the Christ of Pity and the Five Wounds of Christ (Fig 6.1.1) (Cherry 2001:168-70; fig 11; Evans 1922:127). Cherry (2001:169) has described the charm of the Magi as being 'among the most famous charms in the Middle Ages'. The two rings in this catalogue are smaller and less ornate than the Coventry example and are plainly engraved with the names of the Magi on the outer bands. They are dated to the 15th century and were both chance finds from Stoke Trister (Somerset) (PAS-0FE696) and Castle Hill, Edinburgh (NMS Acc. no. NJ 8) (Figs 6.1.2 and 6.1.3). Both bands have a rectangular cross section, the former being made of silver and engraved with CI SPAR + MELCHIOR+ BALTHAZAR; the latter of gold being engraved with + JASPER MeLChIOr baltAZAR, and before each name are curved 'v' shapes.

We do not know who wore these rings, but we do know that they were worn because the engraved names were invested with protective and curative powers. The Magi were protective patrons against the dangers of travelling, headaches, fever, epilepsy (the falling sickness), the snares of enemies and the prevention of sudden death; having Caspar, Melchior and Balthazar inscribed on a ring of precious metal protected the wearer from these ills. In Peter Levans' *Pathway to Health*, dated 1664, it states that a charm bearing the names of the Magi written in Latin with the patient's blood from the little finger should be worn around the neck to cure epilepsy, 'He who bears with him the names of the Three Kings is freed, through the Lord, from the falling sickness' (Hildburgh 1908a:85). It may well be that this was based on an earlier practice of wearing Magi charms around the neck and perhaps these rings were worn as pendants rather than on the finger. It is a possibility that these 15th century rings were bought during a pilgrimage to Cologne or made by English goldsmiths who made other gold rings decorated with Christian motifs, such as the Coventry ring (Cherry 2002:169-70; Evans 1922:127).

Domestic objects such as drinking cups and brooches are also known to be decorated with the names of the Magi (Hildburgh 1908a:85; Evans 1922:125-7). Although no annular brooches were recorded in this sample, there are a comparatively large number of accessories inscribed with the name of Jesus, one way of protecting against sudden death and other ills. From the study regions 6 brooches, 3 rings, 3 mounts, a pendant and a single buckle (and the vernicle, see Chapter 5) were inscribed with some form or abbreviation, of the *titulus, Iesus Nazarenus Rex Iudaeorum* (Jesus of Nazareth King of the Jews) (Fig 6.1.4). By the end of the 12th century the Holy Name was being used as a protection against sudden death on objects in domestic contexts (Hinton 2005:190; Bury 1984:45; Evans 1922:128). On mainland Europe it was in use for at least the next three centuries (Gerrard *et al* 1995:307, no.14). Devotion to the Holy Name was an idea which developed and expanded in the 14th century into a popular cult by the early 16th century (Blake *et al* 2003:176-88). The abbreviated 'sacred trigram' 'Ihs' of *Ihsous* (the first three letters of the Greek for Jesus) is commonly found on other items, such as pottery and jettons where there was not enough space for the whole name (Fig 6.1.5) (Blake *et al* 2003; Gerrard *et al* 1995:307, fig 22.4&3, no.14 ; Merrick and Algar 2001:no.217). Small dress accessories were suitable objects for the trigram to be inscribed upon (and the more complete versions of the Holy Name on larger accessories). The invocation is seen on depictions of costume, for example the brooch or pendant worn by Jane Seymour is formed by the letters ihs in Holbein's portrait (1536) (Fig 6.1.6), and on memorial brasses plates suspended by girdles are inscribed with ihs (Ganz

1950:pl.138). From a range of material culture with invocations of the Holy Name³⁵ about two thirds of the datable examples fall in the period 1450 to 1550 (Blake *et al* 2003:177). The buckle and the annular brooches with the fuller inscriptions are thought to date rather earlier, from the 13th to early 15th century (Goodall 2007:521; Lightbown 1992:497-9; Egan and Pritchard 2002:255-6; Glenn 2003:55-81).

The single buckle with an inscription of the Holy Name is identified as that which would have been used by a woman to protect her and her child during pregnancy and birth (Fig 6.1.7). Women wore a variety of protective accessories and amulets made from precious and semi-precious stones, such as diamonds to encourage conception, jasper to encourage birth, and agate to help lactation (Evans and Serjeantson 1933:30-1;37;50-1;66-7;83-4;93; Hildburgh 1951; Alarcon Roman 1987). Families invoked the help of saints, for example, St Margaret the patron saint of women in labour, St Dorothy a protector from miscarriage and sudden death, and the Virgin Mary (Barr 2008:81-2; Ward 2002:51). In the 15th century, the pregnant Cecily Neville, Duchess of York, made a pilgrimage to the shrine of the Virgin Mary in Walsingham, Norfolk. Particular dress accessories would have been worn to protect the mother and child; Margaret Paston, for example, requested that during the birth of her child her husband wear a ring which depicted St Margaret, and girdles too were commonly worn by pregnant women to secure their health during pregnancy and delivery (Rawcliffe 1991:101-3; Hildburgh 1908b:207; Gairdner 1887: letter 465; Wilson 2000:150-195).

The ornate buckle decorated with the Holy Name was excavated from a 14th-15th century context at Barnard Castle (Co. Durham) and has been dated to the late 14th century (Goodall 2007:521). It is made of a lead-tin alloy consisting of a thinly cast roundel, c6cm in diameter, with a central hole; from the edge of the roundel projects a small buckle with an iron pin (c1.5cm wide) (Fig 6.1.8). Goodall (2007:521), who wrote the finds' report, thought it was unclear whether the buckle was intended to be functional, presumably due to its dimensions. The roundel itself acts as a buckle plate and is decorated with a stamped decoration depicting a lamb bearing a cross and flag, surrounded by an inscription reading IESVS NAZARENVS REX IVDEOR (Jesus of Nazareth King of the Jews). The image depicted is that of the Agnus Dei, and the inscription it accompanies were believed to help deliver people from danger and death, a real fear in the minds of all

³⁵ 800 objects of devotion to the Holy Name have been analysed by Blake *et al* (2003:177).

pregnant women at childbirth. The owner of the buckle would have believed that the image and inscription together would have provided her with a great deal of protection.

The Agnus Dei is a symbol of salvation which is closely associated with the Eucharist. Wax Agnus Dei were traditionally made by impressing the image of the Lamb of God into wax from the Paschal candle of the previous year. These were physical reminders of the Paschal Lamb and Christ. During their consecration blessing prayers mention tricks of the Devil, storms, falling sickness, shipwreck, fire, flood, and the dangers women face during childbirth (Catholic Encyclopaedia <http://www.newadvent.org/cathen/01220a.htm>; Jones and Olsan 2000:279). Combined, the symbols and the blessings would have protected those who wore or carried them from malign influences (Evans 1922:168). The Agnus Dei image would have been readily identifiable to a later medieval audience as it was commonly found not only on the wax medallions but also on glass and wall paintings, and it was the most common motif on Christocentric seals (New 2002:49). It is known that the Agnus Dei were used in the north of England from the early 13th century to the mid 16th century. Seals from this period have been studied by McGuinness (1986); those depicting the Agnus Dei were one of the most popular found in a sample of anonymous non-armigerous, late 13th century personal seals from the north of England. These were used by priests, laymen and women (McGuinness 1986:174; New 2002:49). Other accessory trinkets such as rings, badges and pendants (such as the Middleham Jewel) dating to the medieval period, and more specifically the late 14th and 15th centuries, also depict the Agnus Dei (Figs 6.1.9-11) (Spencer 1998:171-2, nos 191-191c; Lightbown 1992: 507-8, cat. nos. 45-7; Cherry 1994; Jones and Olsan 2000).

Who wore and used this protective buckle? It is proposed here that, despite its size, it was used as a functioning buckle as it is probable that the pin would have originally been made from the same alloy as the rest of the object. At some point during its lifetime it was broken and replaced by the present iron pin looped around the pin bar. On the other side of the roundel there is some damage, possibly where the attachment to the strap has broken or been removed. What exactly this object fastened we do not know, but it is suggested that it may have been used on a narrow girdle of cloth, silk or leather. Girdles were staple parts of male and female dress during the medieval period and from the 13th to the 15th century girdles decorated with Angelic Salutations or other prophylactic inscriptions are known to have been worn. In 1430 the royal Aragonese councillor Pere Basset left a 'girdle of silk with head and buckle of silver-gilt with letters that read

Ave Maria gracia plena dominus tecum benedicta tu [Hail Mary full of grace the Lord is with you blessed are you] and with four mounts all of silver-gilt' when he died in Barcelona (Lightbown 1992:321). In the early Middle Ages a chape would have held the belt to the buckle, but in the 14th century the style developed to incorporate a medallion to which a hook was attached and caught under or into the belt or a chain. The medallion was often decorated with pictorial motifs which were repeated on the girdle's pendant (Lightbown 1992:325); the decorated roundel of the Barnard Castle buckle reflects this 14th century fashion.

The sex of the wearer can be determined by the size of the buckle. In the 13th century poem, *Dit d'un Mercier*, the mercer who is peddling his wares in the street offers ladies 'dainty little girdles' (Lightbown 1992:308). The ladies' girdles decorated with hybrid beasts discussed above tended to be narrow and long as well. These girdles may have been worn on the inner dress rather than to secure the outer clothes, such as that depicted in the 1433-5 Nativity scene by Jacques Daret, and the narrow decorative girdles depicted in the 1500 German portraits of Ursula Greckin and Barbara Wespach-Ungelter (Figs 6.1.12-14) (Villa Favorita, Thyssen-Bornemisza Foundation, Lugano, Switzerland; Sammlung Gustav Hobraeck, Neuweid am Rhein, Germany; Staatsgalerie, Stuttgart). Other archaeological and illustrative examples from the later medieval period show that girdles were adorned with decorative attachments, mounts, pendants, buckles, buckle plates, and other objects suspended from them (Fig 6.1.15). In 1323 Jaime II of Aragon gave his daughter Yolande 'a narrow girdle of silk with end and buckle of silver-gilt....on which girdle was hung a purse and an Agnus Dei mounted in silver' (Lightbown 1992:307). The Agnus Dei, was no doubt worn by Yolande as a protective amulet.

The imagery on the roundel also supports the theory that this object was worn by a woman, because the Agnus Dei lent protection in childbirth when a woman might die without the last sacrament. In 1393, Hémon Raguier's accounts list the purchase of five little tablets of silver called Agnus Dei that 'women wear when they are large with child' (Cherry forthcoming in Cherry 2001:157). Pregnant women were also known to touch a saint's statue with ribbons or girdles which then became amulets; relic girdles were also used in protective acts or worn by pregnant women in the later medieval period and well into the 17th century on mainland Europe. From the Norfolk priories of Bromholm and Thetford female patrons could borrow girdles associated with images of the Virgin Mary and Mary Magdalene, patrons in Bruton could also be loaned two similar treasures. One of the Virgin's very own girdles was claimed by the

Benedictines at Westminster and was made available for royal and aristocratic births; it was also depicted on pilgrim badges from Westminster (Rawcliffe 1991:107). Lady Lisle gave her pregnant friend a girdle that had been 'about the body of St Rose' in 1537 (Gairdner 1887), and a ribbon of Saint Margaret of Cortona, green in colour, was worn by pregnant women in the Netherlands in order to secure health during pregnancy and a good delivery (Hildburgh 1908b:207). Even in the late 19th century ribbons provided by Ursuline nuns were worn, and in Toulouse a girdle of Notre-Dame-de-la-Daurade is still placed on women when miscarriage is a danger (Fig 6.1.16) (Wilson 2000:153-5). Not only were these girdles worn by pregnant women but they would also offer girdles and other accessories to Marian images and other saints in thanks for a safe birth. Offerings were made at St John's Church in Cirencester (Gloucestershire) in 1460, and a silver and enamel girdle on a green fabric, and a red girdle with a cross attached were offered to the statue of the Virgin at Long Melford (Suffolk) by Madams Broke and Tye (Rawcliffe 1991:107).

The context from which the amulet was excavated at Barnard Castle was Phase VII, group 75, which took the form of layers of sediment within the Wet Moat on the East side of the Town Ward (Fig 6.1.17) (Goodall 2007:521, no.1). Developments in the Town Ward were begun by the Beauchamp family in the second quarter of the 14th century to redefine the social purpose and meaning of the area and to improve defences of the Inner and Middle Wards. The new Wet Moat fronted the northern cross-curtain wall which separated the Town and Middle Ward (Austin 2007:290). Shortly after the Wet Moat's construction it began to silt rapidly forming the archaeological contexts, one of which contained the buckle. The dating of the individual contexts was problematic due to the downward movement of objects, the rate of silting, and the possibility that it was scoured periodically during the 14th and 15th centuries (Austin 2007:311-2). It was finally abandoned in the later 15th century and allowed to silt up. Despite this, the context is dated to the late 14th or 15th century, which is consistent with the ascribed date of the buckle.

It is conjectured that this buckle was thrown into the moat either as a piece of rubbish because the belt attachment had broken, or as a votive offering on account of its protective nature. The latter echoes the deposition of objects at watery locations which was a practice from the prehistoric times through until the later medieval period (Bradley 1998; Merrifield 1987). Two buckles of this design may have been owned by the woman, the first kept to be worn, and the second offered in the same way as second pilgrim badges were (see discussion of badges in Chapter 5). In this

case the buckle may have been offered for the same reasons as the girdles at St John's in Cirencester and Long Melford in Suffolk.

This buckle was a powerful prophylactic accessory, possibly worn by a pregnant woman to protect her and her child during pregnancy and childbirth. It was one of the 'superstitious things' which the Bishop of Salisbury, Nicholas Shaxton, criticised in his instructions to the midwives of his diocese in which he told them to stop urging women 'in travail [pregnancy] to make any foolish vow to go on pilgrimage to this image or that image...nor to use any girdles, purses, measures of our Lady or such superstitious things' (Rawcliffe 1991:102-3).

Three silver annular brooches with similar inscriptions to the buckle and from the Northern region are also of interest due to their specific archaeological contexts: two from Alnwick Abbey (Northumberland) and one from the deserted medieval village of West Hartburn (Co. Durham). Two brooches were discovered from the Premonstratensian Abbey at Alnwick in c1820. They were found together near the foundations of a bridge which crossed the River Aln. Both are made from silver, one is decorated with the words IHESUS NA and the other with IESVS NAZAR (Anonymous 1910:195). The Abbey was founded in 1147 and dissolved in 1539 and it is believed to have been the second largest Premonstratensian Abbey in England and Wales in terms of the number of inmates during the late 15th century (Gribbin 2001:Table 1).³⁶ No suggestions have been made as to why these brooches were deposited in this particular location, but here a new interpretation can be provided. It is not unlikely that these brooches were owned by this large house which had a net income of over £189 in 1535 (Knowles and Hadcock 1971:183). During the English Wars with Scotland the Abbey suffered numerous raids because of its location near the Scottish border. Is it possible, therefore, that one of the canons buried the pair of brooches as an offering for protection? If this interpretation is correct then not only would the Holy Name have invoked the protection of Jesus, but also the location chosen may have strengthened the offering made. The River Aln forms the southern boundary of the Abbey's precinct (Figs 6.1.18 and 6.1.19) (St. John Hope 1887:338) and it is suggested that the brooches were purposefully associated with the bridge there. This context resembles closely other votive deposits at river crossings and jetties, such as the offering of pilgrim badges (Merrifield 1987:107-8). The ritual

³⁶ Between the years 1475 and 1500 Gribbin (2001:Table 2) has estimated that the total number of Premonstratensians was 42, with 21 being recorded at the Dissolution.

deposition of the brooches may have provided the Abbey with protection and their proximity to water magnifying their power to bring good fortune (Merrifield 1987:108). Combine this with the invocation of Jesus' name and the two brooches would have constituted a powerful offering during the 14th or 15th centuries.

The third silver brooch with the Holy Name comes from the deserted medieval village of West Hartburn, near Darlington. It is small with an external diameter of only c3cm, but it has a longer inscription than the two from Alnwick Abbey. It reads IESUS NAZARET on the obverse and follows on the reverse with HUS REX IUDEO, a form of 'Jesus of Nazareth King of the Jews' (Fig 6.1.20). There is a constriction for the pin which has not survived and the brooch is generally quite worn (Still and Pallister 1967: pl 15, fig 1; Pallister 1990:fig 2) which suggests that that it was in use for a long time after its manufacture (late 13th or 14th century) and before its deposition. In fact, it is likely to have been worn and handled often by someone to protect themselves from sudden death and illness.

During the later medieval period the village of West Hartburn was a subsidiary part of the manor at Nether Middleton (c2miles away) and was abandoned some time in the late 16th century (Still and Pallister 1967); Pallister and Wrathmell 1990: 59-61). This brooch and an iron buckle were the only dress accessories recorded from the three buildings (Houses A, C and D) in the excavations of the 1960s (Fig 6.1.21). Compared to other villages from the region, and indeed the whole study area, this is a low number of accessories, but it may be explained by the limited archaeological investigations. The context of the brooch was not fully explored by Still and Pallister (1967) nor later by Pallister and Wrathmell (1990). It was excavated from the clay floor of a 'room' in a single outbuilding, 'House C'. The room contained a circular hearth which was later covered by a clay floor (Fig 6.1.22). The brooch was found next to the hearth under the clay in a context dated to the 13th or 14th centuries, where it was protected from the fire which finally destroyed the building in the later 16th century (Still and Pallister 1967; Pallister and Wrathmell 1990:71). It appears that it was purposefully placed near the hearth possibly as an offering for protection or good luck after the hearth went out of use. Pallister and Wrathmell (1990:71) have suggested that the hearth was an oven or vat base, not an open fire, and that it was used in baking or brewing. If we accept this, two new life biographies for the brooch may be argued in relation to the tumultuous effects of the Great Famine (1315-22) and the Black Death (1348-50).

Brewing and the selling of ale was one of the most widespread commercial occupations in the Middle Ages, often carried out by women in late 13th century villages (Dyer 2002:170; 230). However, its production declined due to the Famine, and in the North harvests generally suffered more than those in the South (Dyer 2002:230-299). Shortages of malt, consumers saving their money for bread, and a high mortality rate could have been the reasons why the hearth went out of use. Because of this downturn in the brewer's fortunes, the female brewer may have resorted to offering her well-worn protective brooch to help counter the effects of the Famine, disruption to social and economic life, and to improve her fortune.

If, however, the brooch was deposited later in the mid 14th century it may have been in response to both the Great Famine and the Black Death. No village, town or region (where records exist) escaped the Black Death and it is possible that the brewer's family was affected by the plague³⁷. Perhaps this brooch was offered in an attempt to protect the family. Whatever the case, there can be little doubt that the small silver brooch was a valued jewel intrinsically filled with life-preserving and mystical properties. It could easily have been melted down and reused especially during the period of economic instability of the first half of the 14th century when silver was in short supply (Dyer 202:254). However, this brooch was believed to have more beneficial and protective attributes than its monetary value could provide, leading to its placement and survival under the clay floor.

Interestingly two other artefacts from the village support the residents' beliefs in traditional and religious charms. A charm spindlewhorl was excavated from 'House A', the domestic structure 'House C' was associated with. It is made of lead with a reversed 'Rho' cast on it (Fig 6.1.23a). In Pallister's publication (1990:fig 2) the letters are incorrectly identified as 'Rno'. Rho is the Greek letter P and is usually found with Chi (X), forming the Christian symbol Chi-rho which is the monogram for XP(IΣTOΣ) 'Christos' (Graham 2002:note 3; Apostolos-Cappadona 1994:79). Cast lead whorls with inscriptions from the Middle Ages are not uncommon and more than thirty spindle whorls with lettering are recorded on the PAS (as of March 2010) (Fig 6.1.23b). The inscriptions tend to be either illegible due to wear, or their meaning is unknown, but they may be forms of protective words and charms. It is suggested that spindlewhorls were another type of

³⁷ Almost half of the population died during the 1348-50 epidemic (Dyer 2002:233;272).

domestic object used daily which were modified or designed as charms, and imbued with protective magic against ills and possibly spells.

Spinning was often associated with witches, spells and magic and it was also a feature of Christian ideology (Warner 1994; Tatar 1987 in Scott 1996-7:152; Scott 1996-7; Jones and Stallybrass 2000:105; Meaney 1981:185; Gilchrist 2008:132-3). Eve and the Virgin Mary were spinners and 'sacred gestational power [was] attributed to spinning' (Jones and Stallybrass 2000:117; Fig 12 and 13). Perhaps these spindlewhorl charms were to protect the spinners (usually women) from witchcraft and misfortune, especially during pregnancy and childbirth. In the early medieval period spindle whorls are often found in female burials and Gilchrist has also argued for their protective qualities, symbolism of the home and the magic associated with them (2008:133). Merrifield (1987:150) suggests that lead charms are unusual because lead was usually connected with curses and retribution, not protective amulets. Nevertheless, this whorl and the others from the PAS may suggest that in this female, domestic context lead was a suitable material to make these amulets from as it could have had a repellent force on any negative curses.

Pallister and Wrathmell (1990:66) have identified another form of witchcraft protection in West Hartburn. From 'House D', the third and final structure excavated, a fractured sandstone block with a carved saltire cross in a square frame was found (Fig 6.1.24). It was part of the doorjamb and dates from the 12th to 15th century. The authors have suggested that a deteriorated letter can be identified under the cross; it is thought to be an A (alpha) and they propose that if this is correct, then on the worn area to its right would have been an Ω (omega). These, like the Chi-rho, form a religious symbol made up of the first and last letters of the Greek alphabet which signify the immortality of Christ (Apostolos-Cappadona 1994:22). The purpose of this cross stone was similar to Yorkshire witches' posts: to protect a home against witches (Pallister and Wrathmell 1990:66-7). Since this stone would have been in the doorjamb it would have been perfectly placed to protect the property and residents just as other anti-witch methods were in the post-medieval period. In the 16th-17th century witch bottles, shoes, and knives engraved with magical symbols such as AGLA³⁸ (another domestic daily object like the whorls), were placed in or near entry points of a house, such as windows and chimneys (Merrifield :128-36; 162-75), and

³⁸ From the initial letters of the Hebrew for 'Thou art mighty for everlasting, O Lord'.

witches' posts were used in inglenook fireplaces in the 17th century in the North York Moors (Nattrass 1956). Although this stone is of an earlier date it may be an early method of protecting the house from bad luck and witchcraft. The Alpha and Omega were used in charms as early as the Anglo-Saxon period (Grey 1974:59). Fear of witchcraft was widely felt during the later Middle Ages and early modern period, and it is feasible that this cross stone was believed to be a physical deterrent, especially because of its religious symbolism. Bad luck and illnesses were commonly blamed on witchcraft in the later medieval period³⁹ and records from the priest and astrological physician of the village of Great Linford (Buckinghamshire) reveal that 264 of his patients thought themselves bewitched during the period between 1597 and 1634 (Tucker 1980; Sawyer 1989:464).

West Hartburn was a village whose inhabitants seemingly relied upon a variety of charms and prophylactic objects in their daily lives, for protection and to prevent bad fortune especially during or after the events of the 14th century.

The final accessory with the invocation of the Holy Name discussed is a pendant from Edinburgh. The exact findspot is unknown but even so, the adornment is of interest. It consists of a carved piece of jet set in a silver mount which has a deep setting and scalloped edge. The jet is carved into a scallop shell with what is possibly the head of St James above it, on the reverse the silver back is skilfully inscribed with the trigram *ihs* (Fig 6.1.25) (NMS Acc.no. 1890, H.KH 5; Carfrae 1890:411; Glenn 2003:87, no.F6). As already discussed in Chapter 5, the scallop shell was used as the symbol for St James, and pilgrimages to Santiago de Compostela were extremely popular in the later medieval period. In 1434, 2310 pilgrims set sail from English ports to visit his shrine. St James was also venerated by the Scottish royal family and was a patron saint of five successive Scottish kings between 1394 and 1542 (Glenn 2003:87).

It is likely that this pendant was manufactured at an *azabachería* (Spanish jet works) and bought in Santiago de Compostela by a Scottish pilgrim in the 15th century. Other amulets manufactured in a similar manner and thought to be of Spanish origin have been found elsewhere in Europe (Hildburgh 1906; 1913; 1914; 1915; *Catalogo de Amuletos* 1987). In the 15th century jet statues of

³⁹ In 1486 *Malleus Maleficarum* was written by two Dominicans, Jacob Sprenger and Heinrich Kramer; it was a study of witchcraft and a manual for those who believed witches should be sought out and severely punished (Tucker 1989:76).

St James were being produced in *azabacherías* and two types were sold in Santiago de Compostela. The first were larger figures with written phrases on them, and the second were small figures carried, sewn onto clothing, or suspended as pendants, such as the example from Edinburgh. These were known as *santiaguíños* by the end of 15th century (Jet Museum Santiago de Compostela). The jet pendant from Edinburgh and other *santiaguíños* could have been attached to rosaries or worn directly against the skin hung from a necklace or cord. The fashion for necklaces is thought to coincide with the changes in neckline fashion in the later 14th and 15th centuries; bodice necklines became lower resulting in a wide square neckline by the end of the 15th century. This created a perfect setting for necklaces and pendants, a fashion which continued in the 16th century. A pendant worn on a necklace would allow the wearer to be in contact with the devotional and protective object, and at the same time to display their devotion.

Having close contact with the jet, or other precious and semi-precious stone amulets, was important for people of the Middle Ages. Different types of stone, and a great variety of other material, had specific virtues which were thought to heal, or prevent illnesses or misfortune (Gilchrist 2008:137-9; Evans 1922; 1933; Allason Jones 1996:15-7; 1989:129; Fowler 2004:116; Lightbown 1992:96; Hildburgh 1906; 1908a and b; 1913; 1914). These stones were used in amulets and worn for protection. The belief in stones and their virtues is thought to have its origin in the Classical world. Following the Greek ideology of the first century AD softer stones could to be taken in potions and the harder stones worn as pendants (Evans 1922:16). The c13th century book written by Ibnu 'l Baitar's lists properties of precious stones and states that jet will drive away venomous beasts. In an early 13th century French lapidary jet is recorded to have anaesthetic properties (Evans 1922:38-40; 55). The physical and attributed properties of jet gave the stone powerful virtues and it was used in amulets and other devotional dress accessories. The physical virtues of jet which increased its appeal were its rich black colour, durability, smoothness, warmth to the touch, and static quality, alongside its magical values of protection. The dress accessories made from jet, such as rosary beads, pendants and rings, would have been touched and kept close to the body to feel the smoothness and warmth of the material, and to draw on its magical powers.

These powers and other attributes were recorded in contemporary lapidaries, those surviving from the 15th and 16th centuries were influenced by the early lapidary of Marbode, the Bishop of Rennes, of the late 11th century (Evans 1922:33-7; Evans and Serjeantson 1933). Jet was not only

thought to protect from venomous creatures and act as an anaesthetic, but it was also thought to cure cataracts, improve vision if stared at, and cure toothache. If used in a smoke bath it could reveal whether someone was an epileptic or a virgin, it could also be used in divination when worn and melted, and as an aid to those with swellings in the skin and flesh or afflicted by gout; and should a man need protection from witchcraft then jet, too, would serve this purpose (Jet Museum Santiago de Compostela; Evans and Serjeantson 1933:32)

The lapidaries illustrate how important different minerals and stones were to the lives of the medieval population and reveal more about the significance of the recorded accessories that were set with gemstones. The paternoster and rosary beads discussed in Chapter 5 were made from a range of materials that had specific meanings and significance, none of which are mentioned in the finds' reports. The amber beads, from St Oswald's Priory, Gloucester for example (see Chapter 5), would have enhanced the spiritual experience during prayer because of their physical properties. As the owner was reciting their prayers and touching and counting the amber beads, the amber would have been warm and smooth to the touch and would have given off a sweet smell. Amber would have also provided its owner with preserving virtues. In the late 13th century lapidary of Alphonso X of Castille, amber is recorded as having drying and absorbent properties (as also seen in the Greek records), and in the 15th century a lapidary lists virtues which included avoiding vices, pleasing a man who was wrathful, staunching blood, and healing eyes (Evans 1922:46; 24-5;44-5).

Coral accessories and amulets were worn because of their protective properties, especially to protect a baby from malign forces and death (Haas 1998:81; Musacchio 1999:132; Williams 1994a:306-7; Wilson 2000:191-2; 274). On many birthing trays⁴⁰ and other illustrations coral necklaces, pendants and bracelets can be seen on babies, young children, angels and the Christ Child (Musacchio 1999). Ninety pieces of coral were bought by the Italian Nicolo Strozzi in 1472 to make a necklace for his six month old son, and a fine example of a necklace and bracelets is depicted on the back of a wooden childbirth tray, c1460, now in the Museum of Fine Arts, Boston (Fig 6.1.26) (Musacchio 1999:132). Coral pendants were also used as teething aids and in Thomas Phaire's *The Regiment of Life, wherein is added a Treatise of Pestilence, with the Book of Children* (1560)

⁴⁰ Wooden trays and ceramic bowls often decorated with birth-related scenes were used in the childbirth ritual, from the late 14th –early 17th century in Italy (Musacchio 1999:1-4).

he suggests that the first cast tooth of a colt, a piece of horn or fragment of coral set in silver should be given to a teething baby as a pacifier (also see Wilson 2000:280-1). Many portraits of young children from Renaissance Europe depict teething and protective amulets, for example, in *Mother and Child*, a portrait possibly by Nicolaes Eliasz (Pickenoy) or Cornelis de Vos, c1630-35 and the portrait of *The Infante Felipe Próspero*, 1659 by Velázquez (The Shakespeare Birthplace Trust, Stratford upon Avon, Acc no SBT 1993-31/231; Kunthistorisches Museum, Vienna).

An Elizabethan monologue of a mother visiting her baby and wet nurse, specifically mentions a piece of coral on a gold chain. The mother instructs her wet nurse to ‘unswaddle hime, undo his swaddling bands,...wash him before me..... now swaddle him again,You need not yet give him his coral with the small golden chain, for I believe it better to let him sleep until the afternoon..... (St Clare Byrne 1930:78). No coral pendants were recorded in this study but we know that they were in use in Durham in the later 16th century, and probably before, as they were bequeathed in wills. In the will of James Dunn, written in 1586/7 ‘James Don of Clappotte, within the parrishe of St. Nycholas in Durham. To Thomas Hethe, one correll stalke tipt with sylver, and to Thomazin Heth, my younge maister's daughter, one plaine gould ringe. To Maistres Agnes Heth, my olde maister's syster, one correll stalke tipt with sylver’ (Hodgson 1906:120). Thomas Heth has no title and may have been the son of his ‘younge maister’, Mr. John Heth the younger, and brother to Thomazin. The coral stalks may well have been worn by his own son and daughter Christofer and Elizabeth Don when they were young infants. The only coral recorded in the study was a bead from Acton Court. This may have been from a necklace or bracelet, perhaps worn for protection by one of the Poyntz’s children. Coral beads and rosaries were bequeathed in a number of wills from the two regions (see Chapter 5) but they have failed to enter the archaeological record or have not survived.

There was a difference between stones being used for magical and medicinal purposes. The former was not tolerated by the Church. For example, in 1263 the statutes of the Hôtel-Dieu of Troyes forbade nuns from wearing precious stones unless they were ill (Lightbown 1992:91). A distinction was made between wearing precious stones for vanity and wearing them to help with illnesses: they were purely medicinal treatments in the latter. The catalogued stones set in rings and brooches were just as likely to have been worn for their attractive qualities as for their healing powers.

Eight stirrup rings which were designed to hold a stone in the bezel were recorded (Fig 6.1.27). The stirrup design had a long life and was used from the mid 12th to the mid 15th centuries (Egan and Pritchard 2002:326). In this catalogue five were of gold, two of copper alloy, and one of silver. Three sapphires and a diamond have survived in four of the gold rings, and green glass in the silver one, the remaining rings are empty. The stirrup rings with sapphires were all made of gold and were chance finds from Prudhoe Castle (Northumberland), Grosmont and Mynydd Maen (Monmouthshire). As none had an archaeological context it is difficult to date them accurately. They are closely paralleled by a find from West Lindsey (Lincolnshire) and Hinton (2005:pl.F5) suggests that this type of ring was increasingly common after the mid 12th century. The sapphires were uncut displaying their natural patina; stones were not commonly cut in England until the 16th century (Lightbown 1992:17). During the medieval period sapphires were found in alluvial deposits in Sri Lanka and some of inferior quality from Le Puy en Velay were recorded as 'sapphires de Puy' in contemporary inventories (Hinton 2005:212; Lightbown 1992:17; Jobbins 1980:18; Holmes 1934:197). The Sri Lankan sapphires were light to mid blue in colour, and since the Mynydd Maen stone is light blue in colour it perhaps came from Sri Lanka.

Sapphires were an important gem and one of the most valued in the later medieval period (Lightbown 1992:11). In English lapidaries their different shades and many virtues were meticulously recorded. They were thought to be the colour of Heaven and a sapphire was the stone seen by St John in the Apocalypse in his vision of the new City of Jerusalem; it was the second stone on the wall, therefore the symbol of the second virtue- hope (Evans and Serjeantson 1933:43; Book of Revelation 21:19-20). They had medicinal virtues and other protective properties. In the 15th to later 16th century lapidaries these properties included curing headaches, staunching the flow of blood, saving the sight, healing swellings, curing toothache, preventing envy, keeping men from prison, protecting wearers from being bewitched, and destroying witchcraft and its effects (Evans and Serjeantson 1933:22-3,42-3,100-3,120). These were all common daily ailments which the populace would have been keen to protect themselves from. The Sloane Lapidary dated to the late 16th century, states that sapphires were to be set in gold and 'bore on the right side of a man' (Evans and Serjeantson 1933:120). Earlier lapidaries refer to the sapphire's place on the breastplate of Aaron (Evans and Serjeantson 1933:23;43) and in the Book of Exodus (28:17-20) the twelve stones, of which the sapphire is one, were to be 'set in gold in their enclosings'. It is suggested here that it is no coincidence that the sapphires recorded from the

border regions were set in gold and that this pairing meant that the sapphires had an even closer association with God and Heaven. We may even posit that the rings were traditionally worn on the right hand by the owners as advised in the lapidary. But by whom?

In the past these types of rings have been associated with the clergy and Hinton (1982:11) suggests that they were worn by clergymen, especially bishops. A gold ring from the 12th-century grave of William de St Barbe, Bishop of Durham, contained a single sapphire and rings in the 13th-century burials of two Archbishops of York and the 14th-century grave of Henry Woodcock, Bishop of Winchester, also contained sapphires (Hinton 1982:26-8). Another was found in a bishop's tomb at Chichester and they are paralleled by rings in the collections in the British Museum (Dalton 1912). Seven others from burials of bishops are known of (Gilchrist 2008:138). In 1530 the canon of the Cathedral and Church of Wells, John Hakehad, bequeathed a gold and sapphire ring, and in 1540 John Clerke, Bishop of Bath, left a sapphire ring in his will too (Weaver 1905:60).

Be that as it may, the gold and sapphire rings in this catalogue may have had secular owners, such as the ring with a sapphire in its bezel found in the medieval burgh of Perth (Scotland) and that owned by Eleanor of Aquitaine (Cox 1996a:742; Cox 1996b: 760-1, Illus.16; Egan and Pritchard 2002:327). In the 13th century Bartholomew the Englishman wrote that 'The sapphire is the finest of gems, and the most precious and the most suitable for the fingers of the kings' (Lightbown 1992:11). Certainly the ring found in the grounds of Prudhoe Castle (Dowager Duchess of Cleveland 1850:191) in the 19th century may have been owned by a family member of the Castle. During the 13th and 14th centuries- a probable date for the uncut stone- the family would have been the Umfravilles (Lomas 1999:232). The ring from Grosmont was also found in the 19th century but unfortunately no further details are provided in the publication (Jones 1876:349).

The final sapphire ring may have had a more religious association (Fig 6.1.28). Mynydd Maen (Mountain of Stone), near Cwmbran, is the highest point in the parish of Trefddyn (Monmouthshire). An archaeological survey has shown that it was an upland summit area with sparse indications of human activity (RCAHMW 2009:22). There is, however, what has been termed a 'grange landscape' identified there. It consisted of farms on the lower slopes linked with sheep pasture on the summits and was owned by the Cistercian Abbey at Llantarnam (RCAHMW2009:25). The ring was found in the topsoil by the side of a track in the 1980s (Cherry and Redknapp 1991:127). We know that Mynydd Maen was on the pilgrimage route from

the Llantarnam Abbey to the Virgin's shrine in Penrhys, and there are ruins of a medieval chapel, Llanderfel, on its eastern slope overlooking Cwmbran (Fig 6.1.29). This chapel held relics of Saint Derfel Gardarn ('Derfel the mighty') and his shrine was also a place of pilgrimage (Rees and John 2002:84-5). Attached to the chapel was an annexe thought to be for a priest and pilgrims (Gray 1996:21). At the Dissolution the chapel was worth £3 6s 8d to Llantarnam Abbey (a third of that of the value of the Penrhys grange) (Gray 1996:21; Rees and John 2002:85). Could it have been that the gold and sapphire ring was offered at Saint Derfel's shrine? The value of the chapel certainly suggests that it contained offerings so a gold and sapphire ring need not be out of place. This accessory was possibly lost, perhaps during the sacking of the chapel in the early 1540s. On the other hand, as it is not known near which track it was found, and there may be no direct link with the shrine at all; it is possible that it was lost by a careless pilgrim making a pious journey from Llantarnam to Penrhys via Mynydd Maen.

The final gold stirrup ring worth mentioning was set with a diamond and was also a chance find, in the garden of Holyrood Palace, Edinburgh (Mid Lothian) and was acquired by the NMS in 1917; it is dated to c1300 (Fig 6.1.30) (NMS Acc no H.NJ 68; Anonymous 1917:128-9; Glenn 2003:50, D6). The gem is a natural octahedral diamond crystal set in a square bezel. Glenn (2003:50) does not mention anything about its significance or protective attributes. Diamonds were held in high esteem but only in the 14th century did their importance such as seen in modern times begin. During this period a diamond was also known as an *adamas* or an *adamant*, and its virtues recorded in the 15th and 16th century lapidaries include the following: it would provide a man with strength and virtue; a witless man could overcome his enemies; it would make a man richer; it prevented a man from falling from a horse and if he did it kept his limbs whole; it did away with hatred, wrath and lechery; it protected men from venom; it allowed a man to avoid the dread that comes in the night; it kept a man's 'seed' in his wife's womb, it prevented miscarriage and ensured the child had whole limbs (Evans and Serjeantson 1933:30-1,37,50-1,66-7,83-4). Those who bore a diamond should not sin and it should always be worn on the left side, and in the late 15th century it was to be worn specifically on the left hand and set in gold (Evans and Serjeantson 1933:67). This ring from Holyrood Palace follows the lapidary's advice and was set in gold, and we can postulate this type of ring was commonly worn on the left hand, by men and women. It was likely to have been worn as a form of protection but also as a constant reminder that the wearer should not sin. It was an important object, but also something which would have

been a very attractive and special accessory, but because of its lack of context little more can be suggested.

The only other semi-precious stone set in a ring was a garnet in a rectangular bezel and gold hoop from Llanrumney (Monmouthshire) which combined the devotional inscription, + AVE MARIA GRACIA (PLEN)A.DN(te)CVM, with the virtues of the garnet (Cherry and Redknapp 1991:123). This ring invokes the Virgin Mary and the style of lettering on the outer band is 13th century (*ibid.*). During this time cabochon garnets were relatively cheap and popular in London (Egan and Pritchard 2002:329). This ring was found in the 1960s near St Mellon's Church which dates back to at least the 13th century. Excavations in the 1990s in the same area as the findspot suggest that it was once part of the church's cemetery and part of the medieval town's core (Blockley 1997:81-5). Activity in the area dates from the 13 or 14th century to the 19th century so it is possible, therefore, that the ring belonged to a resident of St Mellons, which was either lost or buried with him or her.

In the 13th century it is recorded that imitations of the gemstones we have discussed above were being produced from glass. Raimund Lull records how to make glass imitations of pearls, carbuncles, diamonds, balas rubies, sapphires, almandine garnets, turquoise, emeralds, bloodstone, topaz, chalcedony, and beryl (Holmes 1934:196). The coloured glass settings which have survived in rings and brooches may have been imitations of real gems. It cannot be assumed that rings of precious metal were fitted with precious or semi-precious gems, despite restrictions by European authorities (Lightbown 1992:18-9). A silver ring from West Chinnock (SOMDOR-6AE873) (Somerset) was set with a glass setting, not a gem. Among the brooches recorded with collets for gems the only precious stones (which have survived) were in a 14th century gold brooch from Oxwich (Glamorgan). The glass settings recorded are all of a blue or green hue. The ring from Shapwick (PAS find SOMDOR-3CD1A2) was made of gilt copper alloy and retained traces of blue glass. It would have made a good imitation of the gold and sapphire stirrup rings discussed above. This and the other glass gems may have been hard to distinguish from the 'real' thing especially from a distance because the gilded copper alloy would have looked as if it were solid gold. As sapphires vary in colour naturally, the blue glass would not have to match an exact colour. Other rings with glass settings which could have been intended to imitate sapphires were: a copper alloy hoop from Gateshead (Northumberland) (PAS find NCL-26EA93), which is rectangular in section and decorated with diagonal ribs and incised decoration, in the small,

circular bezel is a circular turquoise glass gem; and a copper alloy hoop with very thin traces of gold plate and an opaque blue glass setting from Mansion House, Newcastle.

The ring from Mansion House was the only glass-set ring excavated from a stratified later medieval context. The Mansion House was the site of The Close, a collection of properties built on reclaimed land which, between the 13th and 17th centuries, were owned or leased by important merchants and aldermen (Fraser *et al* 1995:147). The ring came from an early 14th century context of Property 2 which would be consistent with its date of use. This find was probably an accidental loss and would have been worn by one of the occupants. If this is so then it reveals that even those with money and property would still wear accessories which were made of base metal and glass. Again, the appearance would have been of gold set with a gem. Perhaps the owner did not know that the ring was an imitation or more likely, wearing a real, virtuous stone was less important to him or her than the conspicuous display of a *trompe de l'oeil* gem.

The records of contemporary kings and queens show that imitations were as common as those worn by people of lesser social standing recorded here. Charles V (mid-late 14th century) had a crown of thirteen 'florons ...en chascun florin une esmeraude contrefeicte' (Holmes 1934:199). A *doublait* (a fake gem formed by cementing together two hemispheres of glass with a thin layer of coloured foil between them) was recorded in another of Charles V's accessories (*ibid.*). In Edward II's crown a *doublait* was set (Holmes 1934:199); his reign being contemporaneous with the use of the Mansion House ring. Edward II's daughter, Princess Eleanor, had doublet stones set in stars on the purple velvet of her carriage at the time of her marriage in 1332 (Egan and Prtichard 2002:317). Even in the early 17th century glass imitations were difficult to distinguish from real jewels. For example, a clerk checking jewellery entries worn by Elizabeth I in the Wardrobe of Robes inventory of 1600 was unsure if the 'garnet cut table wise set in open golde worke without foile' was in fact 'glasse' (Arnold 1980:35). Bishop John Clerke in the early 16th century, distinguished his sapphire ring which was to be left to his lord of Dunellme from another by stating 'my best sapher in a ring for that other is but conterfet', no doubt made of blue glass (Weaver 1905:60).

Another ring with a possible imitation gemstone was the silver stirrup ring from West Chinnock, near Crewkerne (Somerset) (Fig 6.1.31). This decorated silver hoop contained a green glass setting possibly imitating an emerald like that in Charles V's crown. The ring has engraved flowers with long petals on the shoulders of the hoop and may date to the 14th century. Emeralds

were known as *smaragdus* or a derivation of *emeraude*, they too had specific virtues in the medieval period and were also highly valued (Lightbown 1992:11). They were thought to help with sight, increase wealth, fight gout, work against lechery, heal a man of a sickness that was called *ennentesce*, staunch blood, it was much worth against tempest and lightning, and cause a man who wore one to be loved by all men and women and ever increase in love (Evans and Serjeantson 1933:20-1;40-1;85-6;103-4). In the late 15th century Peterborough Lapidary it specifically mentions an emerald being worn about the neck (Evans and Serjeantson 1933:104). Perhaps the silver ring with a glass imitation emerald from West Chinnock near Crewkerne (Somerset) was worn on a ribbon or chain around the neck rather than as a finger ring.

In fact, all of the rings discussed could have been worn at the neck like Magi charm rings and the jet pendant from Edinburgh. Suspending these rings from ribbons or similar material may have increased the chances of losing them; if the ribbon became undone the loss may not have been noticed as quickly as would the loss of a ring from the finger. If they were worn as pendants under clothing then they would be nearer the body they were protecting. On the other hand, wearing them outside the clothing was a conscious act of public display, such as we see in the miniature portrait of an unknown woman by Hilliard; the wife of a Freeman of the City of London wears a ring from a ribbon hanging down over her bodice (Fig 6.1.32). The wearers of the glass set jewellery may have hoped that their imitations had some of the same beneficial effects bestowed by the official stones, or perhaps they were content simply to wear a popular style of ring.

From the effigies in the region more information can be gained about how these rings were worn. Those effigies which still have the hands intact show that women of high status owned many rings worn on the fingers. On the right hand of the effigy of Gwladys (d.1454), 2nd wife of William ap Thomas (d.1445), in St Mary's Priory, Abergavenny, there are at least two rings, worn near the middle knuckles on her first and fourth fingers. On her left hand she wears at least two more rings, on the index and fourth fingers, the ring on the latter is worn on the tip segment (Fig 6.1.33). The effigy of the wife of Richard Herbert shows her wearing three rings on her right hand: again all worn on the upper phalanges (Fig 6.1.34). As Egan and Pritchard (2002:325) suggest, all of these rings were probably not worn all at once during daily life. Unfortunately, the hands have been lost from other effigies which date to a similar period as the rings discussed here.

We have seen that glass was often used in jewellery in the Border regions to imitate gemstones. We can assume that it was a common practice to wear imitations, even if the wearer had been duped and believed them to be real and contain powerful virtues.

From the catalogue of recorded rings it is apparent that there are none set with precious or semi-precious stones date to after the 15th century. This is also reflected in some of the wills. In the Durham records dating from 1540 to the end of the 16th century, there are no rings with precious stones mentioned; rings are simply described as 'gold rings' (Hodgson 1906). However, the wearing of stones was still continuing in the southern region. The Sloane lapidary (late 16th century) reveals the continued belief in the virtues of different stones alongside other charms, medicinal recipes and astrological notes; and wills recorded in Somerset from 1410-1557 which mention accessories do include rings with stone settings. For example, three wills bequeathed rings described as being set with 'a little diamond pointed', 'a satire [sapphire?] made in Fraunce', 'Turkes [turquoise] and the ring with an emerode [emerald]', 'a ring with a diamond called a Ribben', a 'rynge of golde with a stone', a 'fayre dyamounde' and rings with rubies in them (Weaver 1905:5; 105; 116). Two clergymen, Bishop John Clerke and Canon John Hakehad owned rings with real and fake gems; the Canon specifically identified the 'ring of gold with a gem called a safor' (Weaver 1905:7; 61), possibly because sapphires were not as common and well known in Somerset in the 1530s. Again, in the 1560 *A Treatise of the Pestilence* by Thomas Thayre (or Phaire), readers were advised to wear stones if they owned them, suggesting that they were not as commonly owned as they once were, 'bear about you precious stones (if you have them) specially a jacinth [a kind of red zircon], a ruby, a garnet, an emerald or a sapphire, which has a special virtue against the pestilence, and they be the stronger if they be borne upon your naked skin, chiefly upon the fourth finger of the left hand, for that hath great affinity with the heart'. Clearly stones were still perceived to have some protective powers, nevertheless, the potions which make up most of the *Treatise* were probably a more popular prevention and cure for the pestilence in the later 16th century.

6.1.1 Conclusions

In conclusion, the types of objects used by the two populations in the northern and southern regions were comparable. In both border regions objects with the trigram IHS and the title of *Jesus Nazareus* were used in devotion and protection. However, there were four annular brooches from the Anglo-Scottish border area and only two from Glamorgan. This may hint at their greater popularity in the north-east as none were recovered from Somerset, Gloucestershire and Monmouthshire despite more PAS records from these counties in general. Those from the north had interesting, votive contexts which have revealed the importance the northerners placed upon these amuletic brooches. They were employed to protect their owners from sudden death caused by natural disasters such as the Great Famine and the Black Death, and the ever threatening raids either side of the Scottish border.

There appears to be a pattern in the survival of *Jesus* brooches; in this study five out of the six examples are made of silver. In the Victoria and Albert Museum the number of silver examples is also high; from the London excavations one of the two found was silver, and other examples from Scotland and England are also made from silver (Lightbown 1992:cat. nos.10, 12, 16, 23; Egan and Pritchard 2002:255, no 1337; Glenn 2003:55-81). Perhaps their significance and protective attributes outweighed their monetary value, as at West Hartburn, which discouraged people from melting them down, even in times of desperation. This is quite unlike other non-charm dress accessories. There is also a difference between the two regions in that four (all silver) out of the six brooches were from the Anglo-Scottish border region, whereas the remaining two were from South Wales.

As childbirth was a female arena there are limited documentary references as to what occurred. We have seen that fear of death and complications were at the forefront of women's minds. Invocation of the saints and the Holy Family, and superstitions were two of the few methods of protection that were employed during and after birth. The single buckle (and girdle) related to childbirth which has been investigated in this study has shed light on the material culture of childbirth and the belief held by at least one resident of Barnard Castle. Understanding what and which dress accessories were worn by children is extremely difficult because of the biases and unreliability of contemporary illustrations and lack of evidence from the archaeological record in this sample. Despite their not surviving in the archaeological record, evidence from documents

and artistic depictions has revealed that coral stalk amulets were commonly worn by babies and children for their protection in the North-East.

The gem-set rings with protective virtues were also an accessory type common to both regions. The stirrup ring was a popular design, and even the coloured stones (and glass) were similar between the rings and brooches of the north and south. Unfortunately no precious stones or metal rings were from archaeological contexts. Nevertheless, the life biographies proposed in this chapter have shown that the rings can be placed into their context of use and we can attempt to identify their socio-cultural significance as, for example, can be proposed for the ring from Mynydd Maen. The recorded sapphire stirrup rings have also shown that we cannot assume that this type of ring was worn only by bishops, particularly in death; they were also worn by other members of society and lost in a variety of ways and places.

The dating of the finger rings is complicated by their lack of archaeological contexts and the long life of their designs. Do the rings set with cabochons and polished gems and glass date from as late as the 15th or 16th centuries? This may only be answered when comparable finger rings are excavated from datable contexts. It is surprising that no adornments set with cut stones from the 16th century were recorded from the PAS or excavated material; only the stones on the pendants and locketts belonging to Mary Queen of Scots were cut (see Chapter 3).

Few amuletic accessories were recorded from Somerset and Gloucestershire. This is surprising because a relatively high number of religious trinkets such as pilgrim badges, which had similar properties, came from the two counties. It is unlikely that the PAS is not recording these amulets as the metal-detector activity in these counties is high for all other types of metal finds. Perhaps beliefs and hopes of the south-western population were placed more in purely religious objects than in those imbued with a superstitious and ancient tradition. However, in the 18th-20th centuries written charms were popular in the West Country and Wales (Davies 1996); if this was a trend which had continued from the later medieval period in these areas it may suggest that organic amulets and written charms, which do not readily survive in the archaeological record, were used more than amuletic dress accessories in healing and protection. We may therefore be seeing a regional difference in the types of objects employed in protection between the northern and southern regions, or that the accessories were more readily recycled in the south, regardless of their protective qualities.

A final observation is that the only silver *Iesus* brooch which was excavated came from a small, subsidiary village at West Hartburn. Silver is an unexpected material to recover from a DMV, especially one with no manor house or any other evidence of wealth. It would suggest that it was not unusual for a resident of a small, rural village to own at least one object of silver in the later medieval period. Its survival, and the survival of other silver *Iesus* brooches, show that these amulets were considered too precious and powerful to melt down and reuse as currency or refashion into other dress accessories.

Chapter 6.2

Antiques and Heirlooms

In this chapter those accessories which were made from reused or modified ‘antique’ material will be discussed and show that in the medieval and post-medieval periods older objects were reused just as they were in earlier periods. In prehistoric studies attempts have been made to identify possible heirlooms often using life history or object biography approaches. Lillios (1999) has identified what types of objects were chosen for ‘heirloom’ status through ethnographic studies and suggests how they might be identified in the archaeological record. She concludes that typically they were valued objects which were not available or equally accessible to all members of a community, they usually date earlier than other objects in the same context, they are often made from different raw materials from those locally available, and are commonly items of ornamentation (ibid.: 252). One example of a type of ornamentation which was curated and reused in the Early Bronze Age are beads (Woodward 2002).

Gazin-Schwartz (2001) has argued that archaeologists often do not consider utilitarian objects as significant or evidence of rituals, unless they are found in an unusual position or location. Unfortunately material dated earlier than other finds in later medieval and post-medieval excavated contexts is usually seen as residual and not given further consideration. For the early medieval period, however, studies have acknowledged the significance of the reuse of Roman material, especially in Anglo-Saxon graves (Meaney 1981; White 1988; Williams 1997; Semple 1998; Eckardt and Williams 2003). Following this, earlier dated material found in high to late medieval burials has been the subject of consideration by Gilchrist (2008). The author focuses on the protective and magical characteristics of the objects, and notes the hybrid nature of traditional folk magic and Christian practices.

The contexts of some of the finds recorded here may not appear to be unusual (at least when compared to those which contained protective accessories discussed in Chapter 6.1) but further investigations are of merit, especially after considering the findings of others who acknowledge the possibility of reuse and curation of objects. There could have been various reasons for their reuse: the associated memory of the past or absent people; the protection they provided as

amulets; their aesthetic qualities and roles as *objet trouvé*, in the sense that they were found by chance and reused. 'Antique' objects and heirlooms are cautiously identified from the recorded material in this thesis by their material and stylistic date, any secondary modifications they have, and those which have been found 'out of context'. Wills also provide evidence of heirlooms in the early-post medieval period and supplement the archaeological record.

From Linlithgow Friary a fragment of a jet bracelet stylistically dated to the Bronze Age was excavated from a late 16th- early 17th century context in a robbing trench, and a bead of the same date was found in an unstratified context. In the excavation report these accessories have been identified as residual from prehistoric activity at the site (Shepherd 1989:12:E11). While this is possible, they may have been chanced upon and reused in the later medieval period. From St Oswald's in Gloucester and James' Priory in Bristol two shale bracelet fragments (one of which is thought to be Roman) were recovered from burials dated to the 10th-13th century, and to 13th century, respectively (Figs 6.2.2) (Heighway and Bryant 1999:142-3, Fig 3.19, no.92; 194; Jackson 2007:81, table 1, sk 162; Gilchrist 2008: table 5). Could it be that the shale bracelet from Linlithgow was reused in the later medieval period and placed in a grave as occurred in Gloucestershire? It may well have been disturbed from this context by further grave digging and subsequent post-medieval disturbance.

These reused jet bracelets were probably found accidentally in the local areas and kept because of their associated significance: in this case the protective qualities of the jet. Whether they were used as heirlooms and passed on to descendants as 'special' objects after they were found or they were found and worn by the individual they were buried with cannot be conjectured. Nor can it be known whether the owner knew of the great age of the bracelets. In the later medieval and post-medieval periods there was a lack of understanding of the past, and with no other explanation available this meant that the production of certain objects was attributed to fairies and other magical spirits. For example, flint arrowheads were found and reused - not because of their age - but because of their perceived ability to protect if worn as an amulet. Possible examples are identified in the catalogue.

In post-medieval Scotland (and Ireland), prehistoric flint arrowheads were ascribed to elves and fairies and were thought to have magical properties. The belief in 'elf shots' or 'fairy darts' was recorded in a letter dated 1699 by Mr Edward Llwyd, the Keeper of the Ashmolean Museum, after his travels in Scotland (Britten 1881:168-9). He recorded that an elf shot would protect the owner from witchcraft and other misfortune such as fairies who could carry men away and shoot

them and their livestock. Not only were they protective against witchcraft, but these amulets could also avert the evil eye and illness (Gazin-Schwartz 2001: Table 2; 273). Llwyd wrote that the elf shots were set in silver and worn about the neck but they had not been used as amulets since the c1660s, however, in the late 19th century men still carried the flints for their protective powers. An 'old man' from Kincardineshire (Aberdeenshire) in the 1880s was known to carry an elf shot which was not allowed to touch the ground otherwise its powers would be lost (Rorie 1909:231-2). It is conceivable that these beliefs were present in society in the Middle Ages as oral folk traditions before they were written down in the 17th century.

In the archaeological literature such objects are usually discussed as residual, and their possible significance missed. Three pieces of worked flint were found in medieval contexts in this study and could have been worn as pendants. Two worked pieces of flint were found associated with two coffined burials in St James' Priory (Bristol) (Jackson 2006:79;81). Perhaps these were placed with the burials as protective amulets, and had the same function as elf shots in Scotland. This may be evidence of such magical belief in the south-west of England. A third flint was excavated from Smailholm Tower in Roxburghshire (Fig 6.2.3) (Good and Tabraham 1988:255, no 30). Although this arrowhead was not set in silver as were the other Scottish examples referred to by Llwyd, it may still have been carried or worn as a pendant for good fortune before it was deposited in the late 17th century context (Fig 6.2.4) (81/96: ADA from external north trench Period 2). What is possibly a Roman melon bead was also found in the same trench (Fig 6.2.3) (Good and Tabraham 1988:255, no 31); again this could also have been found and retained as protection against the evil eye as beads often were because of their resemblance to the human eye (Hildburgh 1951). Good and Tabraham (1988:252) have suggested that the material from the trench represents clearance from the Towerhouse after its last resident died in the early 18th century. Some may argue that the projectile and the bead are residual from prehistoric activity as hinted at in the report, but during excavations nothing was found to indicate human presence on the craggy outcrop before the 15th century (Good and Tabraham 1988:234; 252). It is proposed here that the flint 'elf shot' was a magic, every day amulet, carried by a resident of the Towerhouse for protection from the evil eye and malevolent spirits. In the past these small finds may have been overlooked because they appear to be residual and were not discovered in remarkable contexts. Further investigation should be given to projectiles found in 'unremarkable' medieval contexts to explore the extent of the belief in elf shots.

Flints, bracelets, and other objects found by chance may have been recovered when people were digging rubbish pits, cesspits, working in fields, or while searching for building stone on old Roman sites. One such find which may have been recovered during these types of activities was a Roman intaglio set in a 16th century gold ring, found as a stray find near Roughmoor (Somerset) (PAS P&EE 80; *Portable Antiquities Annual Report* 2001:85). The ring consisted of a narrow gold hoop with a raised bezel decorated with a line of beading between grooves; in the bezel was the intaglio (Fig 6.2.5).

The stone is a carnelian, commonly used in Roman jewellery (Pavesi *et al* 2001; Henig 1974; Henig and MacGregor 2004). It was finely carved sometime during the 1st century BC- 1st century AD with four oxen in two rows, all facing the left. Intaglios were reused in medieval jewellery; a carnelian intaglio carved around the same time as the example in this catalogue was found in a late 7th-mid 9th century context in Fishergate (York) (Fig 6.2.6), and Spall has suggested that the intention was to reset it (Spall 2005: Find no.4236). Roman material culture was often reused and a number of objects have been found in burials due to their apotropaic powers including a copper alloy bracelet recovered from a burial dated c1230-1540 from St Oswald's Priory (Gloucester) (Gilchrist 2008:141; table 5; Heighway and Bryant 1999:137, no.54). In the 15th and 16th century lapidaries stated that carnelian was not to be forgotten, it was recommended to be worn by women, and was associated with love (Evans and Serjeantson 1933:53; 80; 129). Perhaps a 16th century resident of Somerset found this stone and reset it in a gold band, wearing it to benefit from its virtues, possibly even giving it as a love token because of its association with memory, love, and its attractive colour (see Chapter 3). This intaglio was an *objet trouvé*: it was found, perceived to be aesthetically pleasing, and reused in a ring. Associations with the past may have been part of the reasons for its reuse, along with its uniqueness.

Reuse of other Roman material is recorded in this thesis, namely a coin of Constantinopolis (minted AD330-5) from Shapwick (Somerset) which had been pierced. The coin was excavated from a context north of Bridewell Lane which contained evidence of medieval and post-medieval activity (Gerrard with Aston 2007: appendix 38, 1159; Gerrard 2007b:466-76). Documentary evidence reveals that building stone was robbed from a Roman site near Shapwick village in 14th century, and there is also archaeological evidence of medieval stone robbing at nearby sites (Gerrard 2007c; 364;386). Other Roman objects have been recovered and reused by residents of

Shapwick (Gerrard 2007a), and it is likely that this coin was also found during robbing, kept and reused as a pendant.

Old coins were perceived to have magic powers; there are references to 'old' Roman coins being worn in Tuscan Romagna to protect against witchcraft (Leland 1892: 299 in Hildburgh 1908b:86-7). The pierced Roman coin excavated in Shapwick may have had a similar purpose in the later medieval period, or at least general protective properties if not specifically against witchcraft. Coins of Constantine the Great were believed to be effective against all evils, even in the 12th century (Maguire 1997:1044-5), and it is conceivable that this belief continued into the later medieval period leading to the reuse of this chance find.

In Britain and elsewhere in mainland Europe, it was believed that old coins had special healing properties (Gazin-Schwartz 2001:272; Maguire 1997). The removal of coins from their monetary context and their transformation into a domestic one was of great consequence and occurred from the Classical to the modern period. Roman coins were often used as contemporary pendants and other jewellery, and in the early medieval period coins were commonly incorporated into accessories, such as pendants and brooches (Bruhn 1993; Gaimster 2002:6; White 1988; Curnow 1969:15-7; Maguire 1997). Gaimster (1992:5) has argued that in Britain from AD400 to 700, Scandinavian bracteates were special purpose coins used in a number of ways as an 'active medium rather than a passive ornament'. The 'active mediums' which the reused coins (and jettons) recorded in this study were transformed into were protective and healing adornments, and mnemonics in a domestic context.

Coins were important in daily life in non-monetary circumstances; vows to undertake pilgrimages were said as a coin was bent, pennies were paid for Masses to be sung for the dead, and later in the early modern period coins were given as love tokens and kept to protect against witchcraft (see Chapters 3, 5 and 7). A crooked sixpence was kept against witchcraft in early modern England, and a dime in Kentucky (USA) and a five cent piece in Nova Scotia (Canada) were similarly used (Merrifield 1987:162). In colonial and antebellum period America, excavated pierced coins have been identified as protective charms of African American and European American ethnic groups (Russell 1997; Leone and Fry 1999; Fennell 2000). Gold and silver coins, especially old coins, are mentioned in Scottish records from the 17th to 20th centuries which discuss their use as amulets for cures against the evil eye, against madness in cattle, and curing

other diseases in cattle (Gazin-Schwartz 2001:272). The age of the coins no doubt added to their powers.

Coins and jettons of less antiquity but still modified to be suspended are also recorded in this study. In the north of England and Scotland they were excavated from Barnard Castle, the Franciscan Friary in Hartlepool (Co. Durham), Smailhom Tower (Roxburghshire), Tantallon Castle (East Lothian), Edinburgh Castle, and Jedburgh Abbey (Scottish Borders). In the south two were excavated from Wells Cathedral (Somerset) and another from St Mary's parish church in Deerhurst (Gloucestershire) (the latter is discussed further in Chapter 7). Only in the finds catalogue for Smailhom Tower and Jedburgh Abbey does Caldwell (1988b:fiche 3:E6) and McQ Holmes (1995:94) mention that the coins may have been suspended; otherwise there is no discussion of why these coins and jettons are pierced. They could have been pierced to allow them to be strung together to keep them safe, or to be used as pendants. Central piercings of English jettons may suggest that they were not strung as pendants because they were often pierced to ensure that they could not be silvered and used as coins of the realm (Merrick and Algar 2001:218).

As well as their age, the legends and images of the coins and jettons would have been of significance and added to their superstitious appeal. A form of the Ave Maria would have been a suitable legend on a coin to encourage someone to easily transform it into a protective accessory; one such jetton was excavated from Tantallon Castle and was pierced with three holes. On its obverse is a shield with French arms and the legend + AVE M RIR AC, on its reverse is an arcuate cross with *fleur-de-lis* in the quarters. It is dated to the 15th century and was probably minted in Tournai (Caldwell 1991:356, no197). Another coin of a similar type from the same mint was metal-detected in Herefordshire (HESH-AF0DC5) (Fig 6.2.7). It is very worn but the legend can still be made out to read [] MARI[A ..] AVE [...] NA [...]. This example is also pierced and the hole is worn suggesting that the coin was suspended. It is posited here that these jettons were specifically chosen to be suspended and worn as amulets because of their devotional legends. As we have seen in Chapter 5, the Hail Mary was a prayer which was applied to other dress accessories. Not only would the prayer further the wearer's salvation it would also provide a degree of protection in daily life. These types of jetton were suitable to be taken out of their commercial context and worn as active ornaments.

Tantallon Castle and some of the other sites in the northern region were involved in the fighting between England and Scotland (Smailholm Tower, Edinburgh Castle, and Jedburgh Abbey). It is conceivable that soldiers and others affected by the fighting carried these coins for protection. From the 14th until the 18th century it was common for soldiers to carry a lucky coin, such as a rose noble (Farquhar 1918:49-50). Even during the First World War coins were worn as amulets by soldiers (Ettlinger 1939:162). It is a possibility that the late medieval and post-medieval coin amulets were carried in the Anglo-Scottish border region in the hope that they would protect the wearers. For example, the pierced jetton from Edinburgh Castle that was found in a 17th century context, but was manufactured in Nuremberg in c1550 (Merrick and Algar 2001:245; no.230-9). It depicts a French galley and may have been carried by a soldier stationed at the Castle in the 17th century.

Other members of society who simply wanted protection from malevolent forces could have worn these, and other coins and jettons, as charms. They may not have had significant legends or images, but were simply associated with an event, place or someone special that was important to the wearer. In 1579 a school boy in Altdorf, Friederich Behaim, sent a *groschen* to his mother requesting that it be made into a charm and returned to him (Wilson 2000:417). Wilson (2000:427) has suggested that the coin was to be drilled so he could wear it as a pendant like the other pierced examples recorded in this study. This is similar to the modification of other coins into accessories, for example a brooch made from a jetton of Edward I excavated from Norwich (Margeson 1993:16; no 66). However, the schoolboy's mother may have had the coin melted and reformed into a charm. Translating special coins into accessories, particularly those with healing properties and which acted as mnemonics, was common in later medieval and post-medieval England. During the Middle Ages coins blessed by monarchs were reformed to make rings and pendants which were believed to be good for the health. Cramp rings were narrow bands of gold and silver made from recycled blessed coins and were thought to cure epilepsy; the coins being blessed and given out during ceremonies on Good Friday. Lady Lisle sent two cramp rings to Thomas Rainolde in 1535 and Ysabeau du Bies a year later (St Clare Byrne 1981:191; 107). Perhaps some of the archaeological gold and silver bands in this study were made from recycled gold and silver coins like the cramp rings, although we can never know for sure.

There is evidence, however, from wills revealing that coins were curated and transformed into rings in the 16th century. These were then bequeathed to family members as heirlooms or to

friends. In wills dating to the mid 16th century from Newcastle and one proved in Somerset (although written by a vicar of Much Baddow in Essex) gold angel nobles and ryals were left to family members and friends to make rings. It could be argued that these coins were simply to pay for the manufacture costs, but the hypothesis that they were melted down and reformed into rings is supported by known information about the physical properties of the two types of coins and their symbolic importance.

In Newcastle the merchant James Lawson left two gold ryals to make rings for his two sisters in his will written in 1542 (Clay 1908:180-8). These coins had been minted since Edward III's reign, but were known as nobles; after Edward IV's reign they became known as rose nobles, ryals or royals (Fig 6.2.8) (Baker 1961:284). From Henry VII's reign onwards, the large gold coins were valued at 10 shillings, and made of 22 carat gold with a weight of 120 grains (although they became more and more debased, but increased in value during the period of inflation in the 16th and 17th centuries) (Baker 1959:90). One hundred and twenty grains is equivalent to 7.8g of gold. Gold's density is measured at 19.3g/cc, therefore one ryal was 0.4cc of gold that was enough to make a band that measured 1.5mm thick by 4mm wide and 6.6mm in circumference. Therefore, James Lawson left enough gold in the form of ryals to make two gold rings for his sisters Elizabeth and Barbara.

Alexander Barqueley 'doctor of divinitie, vicar of Myche Badowe co. Essex' left twenty-four angel nobles to make six remembrance rings in his will proved in 1552: 'To Sir John Gate, knight, Sir Henry Gate, knight, and to Mr. Cheke four angell nobles each to make every of them aringe of golde to be wornein remembrance of me..... To Mr. Thomas Clerk of Owkey, Thomas Eden, gentleman, and to the said Thomas Atkynson 4 angell nobles each to make therof for every of them a Ringe to were [sic] in remembrance of our oulde acqayntaunce and famyliarity' (Weaver 1905:128-9). The angel was a common gold coin in medieval and Renaissance England; it was a smaller, more practical substitute to the noble, first issued in Edward IV's reign (Fig 6.2.9) (Baker 1959; 1961). The quality of gold was high; it retained its 80 grain weight throughout its use as currency and was made from 23 plus carat gold (Baker 1959:90-1). As Barqueley left 24 of these coins there was enough gold to make at least 12 rings of simple gold bands measuring 2mm

thick by 4mm in width, or 6 rings of larger dimensions.⁴¹ In 1551, during Edward VI's reign, the angels were valued at 10 shillings, but were virtually discontinued (Baker 1959:88; 90). Due to their symbolism and scarcity it is suggested here that these coins were being collected and kept by the vicar during his lifetime, who must have believed them to be of enough import to retain and have made into rings for his acquaintances to remember him by.

It is proposed that the ryals and angels were specifically chosen, not only for their gold content and size, but because of their symbolism. By 1542 the noble depicted the King in a ship with a sword and shield, and a rose on sun with the reverse legend, IHC AUTEM TRANSIENS PER MEDIUM ILLORUM IBAT ('But Jesus, passing through the midst of them, went His way' Luke 4.30). This inscription was widely believed to have had amuletic powers in the Middle Ages, especially as a protection against thieves (Evans 1900:245-7). The angel coins depicted a stylised ship at sea and St Michael spearing a dragon and the legend PER CRUCEM TUAM SALVA NOS CHRISTE REDEMPTOR (By Thy cross, save us, O Christ, our Redeemer). This coin was also given sanctity by the later medieval and post-medieval populations because of its strong religious connotations and healing properties. St Michael was the patron of the sick, of soldiers and all Christian souls; he was invoked in battle and in danger at sea (Apostolos-Cappadona 1994:240).

The popularity of angels was heightened by their use in the king's touch ceremonies which were carried out to cure the king's evil also known as scrofula; a ceremony which continued from the time of Edward the Confessor until the 17th century (Bloch 1973). In Mary I's reign a description of the Good Friday ceremony of the king's touch was recorded by the Venetian Ambassador in 1556, 'She [Mary] then made the sick people come up to her again, and taking a gold coin [an angel] she touched the place where the evil showed itself, signed it with the Cross and passed a ribbon through the hole which had been pierced in it, placing one of them round the neck of each of the patients, and making them promise never to part with that coin, save in case of extreme need' (Levin 1989:197).

Forming rings from these special gold coins as desired by James Lawson and Alexander Barqueley, would have imbued the rings with the active magic properties which were associated with the coins. They would have become amulets for those they were bequeathed to, and they would have

⁴¹ Four angels at 80 grains each equals a total of 320 grains, this is equal to 20.7g of gold. Therefore four angels were equal to 1.1cc of gold which could be formed into 2mm x 4mm x 137mm strip.

been a physical reminder of the dead (see Chapter 7). In a way, the coins had been transformed into heirlooms: they were collected by James and Alexander and their symbolic value increased over time, then they were translated into rings and bequeathed to family and friends. Consequently these rings were charged with protective and healing properties for their new owners as well as being a bond with the deceased.

6.2.1 Conclusions

In summary, the evidence discussed in this chapter has shown that further questions should be asked of these older, perhaps utilitarian objects found in later medieval and post-medieval contexts as they may be more meaningful than first thought. Their interpretation as being 'residual' should, in some cases, be revised. These daily objects were transformed into forces to protect their wearers from the intervention of wicked supernatural powers which were daily occurrences.

The reused objects were significant to their owners as *objets trouvés*. However, Meaney (1989:10) and Gilchrist (2008:141) have used the term to describe unusual objects which were collected and attributed with powers that could bring luck or avert evil. The Roman and older reused objects in this thesis are likely to have been found at random but it is not inconceivable that they and those which may be younger, such as the coins, may have been retained as heirlooms and gifted by friends and families over generations. Whichever way they were procured, the old objects were seen to be important enough and in some cases sufficiently visually attractive and 'exotic' enough to be reused. Not only were the beliefs in the power of the objects a hybrid of traditional folk magic and Christian practices, as argued by Gilchrist (2008:153), but also some of the objects used in these rites were of considerable antiquity. Especially in the case where they were physically changed and hybrid accessories were formed, such as the 16th century ring with the Roman intaglio. The 16th century gold coins had significant powers which were continued when they were transformed into rings which were a tool in the enchainment of relationships, tangible mnemonics, a continuation of identities, and acted as a *momento mori*.

Not only were these objects worn as phylacteries, but their roles as mnemonics and archives of the past were important. Meanings were collected and imbued within these objects and valued by their owners, like the personal possessions and heirlooms of modern Sumba studied by the

anthropologist Hoskins (1998). Other dress accessories with heirloom status may have been recorded in this thesis, but it cannot be shown through the archaeological record. Although, from wills we do know that accessories considered special and valued were bequeathed as heirlooms (see Chapter 3, 5 and 7). Studying other wills from families may reveal specific objects, including accessories, which were passed down through generations.

In both regions therefore a belief in the protective and magical powers of antique objects was current in the later medieval and early post-medieval periods and sat alongside objects associated with religious devotion. Generally, they were attractive, exotic and symbolic objects which were purposefully collected and most probably worn to create a sense of security and self assurance against bad luck though they were also physical emblems of the past and of the dead.

Chapter7

Death and Burial

This chapter investigates those accessories which were associated with burials in the study regions. It will discuss what these accessories were, whether they were worn on the body or placed in the grave (if possible to differentiate), identify the people buried with accessories, why these accessories were used, and what they possibly meant to the dead or their mourners. A discussion of dress accessories and clothing left in wills, and their importance with respect to death in the early modern period, is provided.

In later medieval Britain it was believed that after death and God's judgement there were three states in which the soul would be delivered: Heaven, Hell, or Purgatory. Belief in Purgatory was widespread by the mid 13th century, and it was here the soul was purged of venial sins and purified for entry into Heaven. The dead were still perceived to be part of the social community and the living took an intercessory role in their fate; prayers said by living family, descendants, friends and the clergy could reduce the time the souls of the dead spent in Purgatory.

After the mid 14th century the Black Death created an anxiety around the corpse and death leading to a change in attitude and perception of death. Advance preparation for the moment of death and judgement was deemed necessary and guides such as the *Ars Moriendi* (the art of dying) were developed as instructions for the lay based on the preliminal rituals developed by the medieval church (Duclow 2000; Binski 1996:39). In the 14th and 15th centuries the *Ars Moriendi* developed into the *Tractatus artis bene moriendi* and the *Ars moriendi*, the latter being printed and distributed as a vernacular book with illustrations (Binski 1996:40). Books of Hours were also produced which included prayers for protection from sudden death and plague, and prayers for the souls of the dead and living. These were often illustrated with images which depict the components of a virtuous Christian death (Fig 7.2). Death preferably occurred at home in bed and surrounded by family; though in a monastic setting death would take place in the infirmary or dormitory with the monastic community around the dying individual. A priest would have been required to administer the Last Rites, but if none were present the family could place a burning taper in the

hand of the dying. This is depicted in a number of deathbed scenes in the Hours. Physicians were another figure usually included in death scenes and their role was to announce the imminent death which provided time for appropriate spiritual and material affairs to be carried out by the patient or his family and friends. Time was needed to provide for spiritual salvation and to ensure wills were written (Binski 1996:50). The physician would also confirm death; there was popular concern over being buried alive and certainty of death could not always be guaranteed (Ferroul 1999:36-7; Finucane 1995:73-4). Once dead, the soul was judged and departed to Heaven, Hell or Purgatory.

The movement and treatment of the corpses are also depicted in the Hours. Bodies were moved to the floor, undressed, washed and often sewn into shrouds. In a number of the illustrations the shroud is sewn tightly from one end (usually the feet) to the other by women (Fig 7.2). The body was then placed in a coffin or bier and paraded to the church. Offices for the Dead (including the three liturgical hours: Vespers, Matins and Lauds) were the main funeral service, carried out in the chancel or choir before the Requiem Mass (Binski 1996:53). The Mass was directly related to the benefit of souls in Purgatory and to the living. If the body was not to be buried in the church, it was then processed to the graveyard and removed from the bier or coffin before being placed in the grave (Wieck 1999:434-7). The Hours and their illustrations provide a step-by-step account of a desirable Christian death and burial, however, they and the *Ars moriendi* were typically courtly in nature, and it cannot be assumed by any means that these rites were followed by all members of society.

Other activities often took place after death. Before burials, wakes were commonly held and corpses were watched over until their interment (Gittings 1984:105). Death was an event which affected the whole community and the local society also took part in the mortuary customs. For example, the erection of monuments for the deceased was to encourage intercessory prayers to be said by family, friends, supporters and clerics to aid the salvation of the soul (Saul 2009:120-2). In wills money was allocated for masses to be sung after death by clerics. Coins, often folded, are found in graves in Britain dated from the 12th- 16th centuries (Fig 7.3) (Gilchrist and Sloane 2005:100-2). During the Mass Requiem a Mass-penny (usually a silver penny) was offered to the priest to show the individual's intention to receive Holy Communion from the 11th century

onwards⁴² (McGarry 1936:126-9). Perhaps the coins in the graves are the physical evidence of the Mass, an offering for future Masses to be said for the soul, or the physical manifestation of a vow of pilgrimage by a mourner on behalf of the dead (see Chapter 5).

Reformers of the 16th century rejected the notion of Purgatory and the preparations, rites and requests surrounding death changed after the Reformation, although some continued or were modified (Harding 2003:395). Prayers for the dead were no longer a necessity and the new doctrine of predestination was accepted, at least in the official liturgy. The intercessory role of the priest performing the last rites was also rejected, as was other Catholic paraphernalia such as candles and crucifixes at the deathbed and in funerals (Roberts 2000:134; Harding 2003:391). There was a general move from the community to the individual in the early modern period, and there was a gradual decline in wakes and watching over the body and funerals became more modest family events (Gittings 1984:105-8;109; Thomas 1971:724). In the post-Reformation prayer books however, there was no sudden change in doctrine and the dead were not immediately removed from the community. For a time prayers for the dead were still permitted. In the 1549 Prayer Book the funeral service retained the prayers; however, they were removed in the 1552 Prayer Book and new material was then included to encourage the notion that the service was to benefit the living only (Duffy 2005:475). The dead had now moved beyond the influence of the living in the Reformed doctrine; masses could no longer save their souls.

Social and cultural characteristics are embedded in mortuary culture; nevertheless, as argued by the anthropologists Metcalf and Huntington (1991:71) there is no single mortuary rite or explanation for them. Each person reacts (and reacted) to the death of a loved one or member of their community in a different manner. An interdisciplinary method is needed to approach medieval death fully by using historical, art historical and archaeological sources as proposed by Gilchrist and Sloane (2005:18; 20). It is posited here that even though doctrinal rites may have been universal in Britain before the Reformation, it is not possible to explain the different and individual agency of all mourners in the later medieval period.

A number of problems with the archaeology of graveyards also affects the quality of information that can be gathered from these burials. A major problem is that graveyard burials may be

⁴² Previously a gift of bread or small flask of wine was offered (McGarry 1936:126, note 99).

disturbed, cut and intersected by later graves, and bones and objects may become disturbed leading to confusion about their original context. The dating of graves is complicated further because of the numerous phases of burials which take place in the yard. Many burials in this sample are given a wide date range by the excavators and report authors. Objects with burials can provide a TPQ, but the artefacts may have been in use or retained for a long period of time before their deposition. Post-medieval and modern activity also affects the burial record such as the movement of soil, gardening, insertion of foundations or utilities.

Burial tended to stop or diminish at monastic sites after the Reformation as the monasteries were dissolved; however, some churches and graveyards remained to serve the local parish. There is limited data for graves dating to the post-Reformation period which has affected the analysis of mortuary rites of this time. Often later and post-medieval burials are not considered important within an investigation and given scant attention. Within archaeological reports some authors perceive finds in graveyard soils as chance losses during grave backfilling and later grave digging, rather than being purposefully associated with a Christian burial. Another problem with the reports is that unlike those reports for early medieval graves, finds associated with burials are sometimes not included at all in the finds reports, but do appear instead in the burial or human bone reports.

With these concerns in mind, from the location of dress accessories in some of the burials it is possible to propose that they were worn on items of clothing on the corpse. Primarily these were individual or pairs of buckles found on or near the hips or pelvic region and are thought to have been used to secure leather belts (Fig 7.5 and 7.6). Due to the location of these burials and, in some cases, other remains with the body it is suggested that these were the burials of priests or members of monastic orders. Twenty-two buckles were found directly associated with burials at Augustinian (13), Benedictine (3) and Franciscan (3) houses, St Bartholomew's hospital (1) and the Horsefair cemetery, Bristol (2). None of the burials with buckles are later than the early 16th century in date.

Russell-Smith (1956) and Ward Perkins (1977:275) identified these buckles as those used on leather straps on breeches used to suspend hose, citing primarily evidence from the mass grave of soldiers at Visby (Sweden). Russell-Smith (1956) argued that the buckles were at the end of the leather straps which hung down the thighs, into which material from the breech and hose was pulled through and secured. It is equally possible, however, that the buckles found on the soldiers

are specific to jupons or other undergarments worn with armour. Gilchrist and Sloane (2005:85-6) argue that paired annular buckles found in graves in English cemeteries were to secure cloth hose, citing the work by Russell-Smith (1956). They also suggest that the burials can be dated to the 14th century because of the supposed change in the design of hose at this time (Gilchrist and Sloane 2005:86). Having re-examined some of the images which Russell-Smith (1956:Pl XVI b, c) used to justify her conclusions and other examples of underwear from the high Middle Ages, it is not clear that buckles were used at the ends of suspended straps to secure hose to breeches. In illustrations of contemporary undergarments no clearly defined buckles are visible (Figs 7.7 and 7.8); only in one image in the Luttrell Psalter (British Library, Add. MS 42130, f.60) does a round silver accessory appear at the top of green hose, securing them to red breeches. It is possible that artists did not feel that the buckles were vital to their depictions, but other minor details are depicted.

From illustrations it is apparent that hose were in fact tied to strips of material suspended from a belt which in turn secured the breeches. An extant pair of Spanish woollen hose found on the body of the archbishop de Rodrigo Ximénez de Rada in Spain (pre-1247) has no buckles. They are tied to the belt which would have sat on or below the waist with cords (Fig 7.9) (*Vestiduras Ricas* 2005:197; Cat. no. 32). Another pair (13th century) found in a royal burial in the Monasterio de las Huelgas include two small buckles in their design, but these are used on the belt, they are not attached to any straps (Monasterio de Santa María la Real de Huelgas, Burgos, Spain). An archaeological example still attached to a leather strip from London is much smaller than the large, cumbersome buckles found in the graves in this sample. Russell-Smith (1956:Pl XVIa, note 6) has argued that this would have been for a child, although surely tying the ends of a child's hose would have been easier and if smaller versions were suitable it is puzzling that they were not used for adults. Using the large blunt buckles such as those from the graves to secure linen hose would not have been appropriate, and these types of buckles would have been used rather on leather straps as suggested by Egan and Pritchard (2002:65). Again, in illustrations from the mid-13th century Maciejowski Bible (Pierpont Morgan Library, M.638, f.12, 35, 48) the hose are tied to strips of material hanging from belts which are hidden by breeches (Fig 7.10). It is proposed here that the buckles in the graves in this study were from leather belts. These were worn around or below the waist to secure the hose to the breeches, they were not at the ends of leather straps suspended by the belts; either that or they secured another part of clothing, such as a monk's habit.

Goodall (in prep. cited by Gilchrist and Sloane 2005:84) tentatively suggested that asymmetrical double looped buckles such as those found at the Augustinian friary in Hull and priory of St Mary Merton may be associated with the monastic habit. Out of the 82 buckles recorded from monastic sites in the sample for this thesis, none were asymmetric double looped buckles and annular buckles were the most common. It should be remembered that it was not always necessary to secure a leather belt with a buckle. In modern Spain, a leather belt worn by the Cistercian monks at the Monasterio de la Oliva (Navarre) had no buckle and was secured by posting one end through a slit in the other, it was prevented from being drawn out by a raised plait of leather sewn on at right angles to the strap. If a similar design was worn by members of the monasteries studied here then they are unlikely to be seen in the archaeological record.

The burials with buckles suggest some form of clothing and the bodies may have been monks or clerics due to the burials' locations or other finds in the graves. For example, three were found with remains of pewter chalices. A priest was traditionally given a chalice at his ordination, which was consecrated solely for the sacramental use by his bishop or his abbot if he were a monk (Webb 1987:354). These would have been silver or pewter for use outside of a church and Webb (1987:353) believes that these unconsecrated pewter chalices were buried with their priest owners in their graves until the 15th century. The burials in this sample which contained buckles and were definitely priests were H49 from St Mary's Cirencester (Augustinian), and B30 and B35 from Wells Cathedral (Benedictine) (Heighway *et al* 1998:166; Rodwell 2001:184; 528;535; Appendix Catalogue to burials:563-4). Another priest (H59) in St Mary's was buried with a copper alloy dress fastener (similar to the hook from a modern hook and eye set) dated to the 14th century (Heighway *et al* 1998:166; Fig 69, no.24). The two priests from St Mary's were buried in the chapter house and the south presbytery aisle and date to the 14th or 15th centuries, those from Wells Cathedral were located in the Lady Chapel-by-the-cloister and buried sometime in the 15th century. Areas such as these would have been reserved for wealthy benefactors or clerics (Graves 2000).

Other males found with buckles and buried within prominent locations may have been clerics (Fig 7.11). It is possible that other burials at sites were clerics buried in their clothes but no dress accessories were used to secure them, such as at the parish church of Deerhurst (Gloucestershire). Priests' burials were identified due to the presence of chalices and their location in the graveyard, but none contained accessories (Fig 7.12) (Rahtz and Watts 1997). For the most important

members of a monastic institution more embellished preparations were carried out at death, including clothing, embalming and placement in a coffin (Gilchrist and Sloane 2005:25). The group of males from the Chapter House at Jedburgh Abbey are all likely to have been important Augustinian canons. They appear to have been given special treatment, buried in their clothes in elaborate graves with some wearing leather shoes (Fig 7.13) (Lewis and Ewart 1995:121, 124). Another coffined male from Holyrood Abbey, dated no later than c1500, was found with a buckle in his abdominal region and may be identified as an Augustinian canon. It was practice at other Augustinian houses to bury canons in their everyday clothes. At the Priory of St Giles and St Andrew at Barnwell (Cambridgeshire) it was recorded that after the death of a canon he was to be washed, then sewn up in his habit (not a shroud) and laid on a bier. The body was to be taken into the church and after the Psalter the body was buried. A dead lay-brother was to be washed and then 'clad in shirt, drawers [breeches], tunic, scapular, gaiter and sandals, and so laid on the bier' (Wallis Clark 1897:229).

The types of monastic dress at Benedictine houses have been studied by Harvey (1988) who focused on records from Westminster Abbey from the 12th- 16th centuries. The chamberlain was responsible for the availability of the garments and the cloth required for each item of clothing was recorded in his accounts (Harvey 1988:16-18; note 6). A monk's outer garments, known as the habit, consisted of a frock for outdoors and formal occasions, and a cowl to be worn within the precinct. A hood or cap was worn on the head and two types of footwear were provided: shoes for daywear and slippers for night time. Under the habit a tunic, shirt, drawers (breeches) and hose were worn (Harvey 1988:14-5). Fizzard (2007) has also studied the documentary evidence for the dress of Augustinian canons, and has shown that in the late 14th and 15th centuries the issue of what was being worn on the legs was pressing for the Augustinian general chapters. Shoes and hose were banned but in practice the ban was flouted, and dispensations were applied for by a number of priories of varying degrees of wealth in England (Fizzard 2007:259-60).

Returning to the archaeological evidence recorded in this sample, it appears that the only dress accessories which fastened or adorned these monastic items of dress were buckles and mounts on leather belts and a single dress fastener. The latter could have been used to fasten a piece of clothing with either a corresponding hook or lace; whereas leather belts would have secured the outer habit as depicted in contemporary illustrations or the inner breeches and hose as discussed above. Further support for the argument that the buckles were not used on straps to secure hose

is that in the chamberlain's accounts for Westminster Abbey, linen was ordered specifically for strips to bind hose to the drawers, as well as kersey⁴³ for hose and linen for the drawers (Harvey 1988:18).

From the burials with single or double buckles, it is concluded that most were probably monks or lay brothers, buried in their daily clothes. Daniell (1998:155) has noted that in some cases dress played an important part in the afterlife, especially for the religious. The archaeological evidence suggests that the clothes of these monks or lay brothers included habits and hose, either or both secured by leather belts with buckles. The buckles are not 'hose' or 'breech' buckles and so should not be used to date burials to before the late 14th century: they could be from external leather belts securing the habit, or if used on breech belts they could still have been in use in the 15th and early 16th centuries, as was the case at St Oswald's Priory. Fizzard (2007:257) has suggested that canons wore hose and there was either indifference or a lack of enforcement to stop them doing so from their internal superiors at some priories, and the archaeological evidence from these sites may confirm this. If some of the burials in this study were in fact lay benefactors buried in clothes, one would expect more dress accessories to have been recovered from the graves. This would be because a greater number of accessories would have been in use with the fashions of the day. Wealthy men desirous of a pious and 'good' death would be expected to follow the instructions of the Books of Hours and be buried naked in a white shroud symbolising their innocence and salvation. The desire to be buried in their clothes would have been seen as sinful and avaricious because they were not willing to part with their worldly goods. In St Bernardino of Siena's 15th century sermon he contrasts a sinful Christian man attached to his worldly goods and the intelligent Saladin, a great man among the Saracens. Saladin chose his burial shroud and paraded it throughout the city proclaiming 'Only this, only this will the great prince Saladin take away with him of all his worldly goods!' (Mormando 1999:112-3).

Bodies which were buried in shrouds have been identified in this study by the presence of pins or lace ends in graves, or the remains of the shrouds themselves. Unfortunately, due to the nature of the finds reports, there is often little detail provided about the location of the pins or lace ends in graves, or the exact numbers, or the burials they came from at a site. As we have seen, shrouds were the desired burial dress for the all levels of lay society. Even those of high status were buried

⁴³ Kersey was an East Anglian cloth (Harvey 1988:18).

in shrouds, such as the body of Isabella Countess of Warwick (died 1435). Isabella was buried in Tewkesbury Abbey and in 1875 her body was found embalmed and well preserved wrapped in a linen shroud (Symonds 1878:205). From the study region memorial brasses depict corpses in their shrouds, such as the brass of an unknown man and woman dated c1500 in Sedgefield (Co. Durham) and a brass in Holy Trinity, Minchinhampton (Gloucestershire) (Figs 7.14 and 7.15). Although depicted as being sewn into shrouds in the Books of Hours and tied at both ends in many memorial brasses, pins could have been used to secure the sheets as well. A brass depicting Thomasine Tendryng (died 1485) and her seven children in Yoxford Church (Suffolk) shows a pin holding a shroud together over her body and the ends tied (Fig 7.16) (Orme 2001:Fig 19). From the study c49 copper alloy pins and one bone pin were recovered associated with burials or graveyard soils; most were probably used to secure shrouds.

It might be expected that bodies which were shrouded would not then be buried in coffins, as suggested by the Hours, this however was not the case for some of the burials in the sample. Skeleton 101 from St James' Priory (Bristol) (c1129-1450) and burial 53 from Linlithgow Priory (c1250-1400) each had a shroud pin and remains of coffins associated with them. Coffin remains were also found with a group of post-Reformation shrouded burials at Edinburgh Castle. Fifteen burials of young adult males were excavated, which represented only a portion of the cemetery at the site. Within most of these burials were 3 or 4 pins (Driscoll and Yeoman 1997:187). No further information is provided in the report, but some of the pin locations and shroud remains were depicted on a plan of the burials (Fig 7.17) (Driscoll and Yeoman 1997:Illus.105). Within Burial 1186 the pin locations do not seem consistent with the pinning of a shroud. The burial was truncated by machine cutting but the four pins which have survived were located around the pelvic region. No clothing was identified in the report, but textile remains are identified on the plan. Perhaps these were from a piece of clothing, or simply a loin cloth. This would mean that this male was unshrouded in the coffin. The burials are dated to the late 17th century, more specifically 1689 when the Castle, held by followers of James VII and II was under siege from supporters of William and Mary (Driscoll and Yeoman 1997:111). Again there is confusion about the burials, no exact numbers of pins are given and the report states that no coffin fittings were discovered, but in the Illus. 105 coffin handles are labelled. This illustrates the problems with site reports and burial and finds recording.

It is a possibility that the 30 lace ends found in graves from this sample were used to secure shrouds, rather than clothing. Cords or laces may have been used to tie the ends of shroud sheets or else were threaded through the textile to lace it together. The lace ends associated with burials were from cemeteries excavated at Linlithgow Carmelite Friary (14 from graves and the graveyard) and St Giles' Cathedral (20 directly associated with graves) in Scotland, and St James' Priory, Bristol (1) and St Mary's Deerhurst (1), both in historic Gloucestershire. As mentioned above, if the bodies were buried in clothing from which these lace ends came from, one would expect more than a single example to be found, and other accessories to be present. Jackson (2005:74) suggests a late 12th or early 13th century date for burial sk 31 from St James' Priory which is from a phase dated c1175-1450; however, the presence of the lace end suggests this date is too early and a late 13th- 14th century date is more appropriate. The single example from post-medieval graveyard soil at St Mary's Deerhurst must pre-date c1530, as this was when burial stopped in the graveyard (Rahtz and Watts 1997:21). Unfortunately little interest was paid to the burials at Deerhurst during the archaeological investigations at the excavator's admission (Rahtz and Watts 1997:13). Again, at St Giles' there is no record of how many lace ends came from which burials and so little can be said about their association and significance. Daniell (1997:156) suggests that there may have been a difference between male and female shrouds and that linen was more common for females, whereas men were sometimes buried in hair shirts woven from coarse two-ply yarn. If Daniell (1997:156) is correct, then can any correlation between the use of pins with female burials using thinner linen, and lace ends with males wrapped in coarser textiles be identified? Certainly, it has not been possible to see any pattern in this sample, but it should be considered by those excavating burials in the future and more care should be taken when recording lace ends and pins in burials, especially where textile has survived.

From Linlithgow Friary cemetery there does appear to be a trend of lace ends, and other accessories, found with burials of the young. Out of the 207 burials excavated, ten contained accessories. Out of these ten which dated from the late 13th century to 1625, only one individual was aged as an adult, no.53 (older than 26 years at death). This adult of unknown sex was buried in a wooden coffin in the east of the chapel in the Friary sometime between c1250 and 1400. The dress accessory found with the burial was a pin, interpreted as a shroud pin, and the burial may have been of a wealthy benefactor.

The other nine graves were of children and young adults (3-25 years old) and contained nine lace ends (6 more in graveyard soils), two wire twists (25 more in graveyard soils), a ring, and a strap end. The latter had been misidentified in the report as part of a horse harness (Lindsay 1989:12:G4; ILL 108mf) but is re-identified here as the spacer from a composite strap end. Again it is suggested that most of the lace ends and wire twists were used to secure the shrouds. One young adult (16-25 years old) buried sometime between c1560 and 1625 was found with five lace ends, perhaps from an article of clothing (burial 39). The remains were identified as female in the site report, but Gilchrist and Sloane (2005) have recorded the skeleton as male. During this period lace ends would have been numerous on articles of clothing for men and women (see Chapter 4). The infant burial (3-5 years old) found with a lace end and Gilchrist (2009 paper presented at the New Research on Medieval Childhood: An interdisciplinary Workshop, Sheffield) has suggested a lace was purposefully placed in the grave by the mother as a token of remembrance as the lace could have been from her bodice and associated with breastfeeding, and therefore the child. However, it is more probable that this lace was used to secure a shroud. The burial is dated c1250-1325 which would have been very early in the fashion for laced clothing (see Chapter 4), and may hint at their use as ties before their incorporation into clothing fashions.

This group of young people may provide some evidence of the differential burial treatment of the young, at least in this area of southern Scotland; although the fact that a large percentage of young were found in the sample areas excavated may explain the anomaly. Perhaps more care was taken to ensure the young were secure in their shrouds to protect them and in the hope that their youthful sinlessness would hasten their entry into Heaven.

As it is clear from this sample that lace ends and pins were utilised in the fastening of shrouds in some cases, their use in the mortuary rite may partly explain their relatively large numbers in pre-Dissolution monastic contexts. They may have been disturbed from burial contexts and thus appear to have no association, but they may also have been kept on site in readiness to secure shrouds. In the Netherlands, Beguines and Cellsisters were known for their spinning and weaving and Guidera (1999:52; 60-1) has suggested that they may have made burial shrouds for the local populations which they cared for, and the corpses they prepared for burial. Could this have been a practice for religious houses in urban centres in Britain? Winding sheets were provided by the church as seen in accounts for burial costs and disputes over payments, especially for the sheets (Cressy 1997:456), so it is possible that the methods to secure them were also provided. As we

have seen cloth was ordered by the Augustinians for the tailory at Westminster, and it is not improbable that shrouds would be fashioned and possibly the pins and lace ends. The shrouds and fasteners could have been sent to the deceased's house with the biers. Worked bone implements used for the drawing of pins have been found at monastic sites in post-Reformation contexts (Egan 2005a:138), perhaps these were in use during the pre-Reformation period and may explain the large number of pins, and possibly lace ends, at religious sites. This hypothesis is supported by excavations at the Augustinian Friary in Leicester where there is possible evidence of pin making (Mellor and Pearce 1982:21).

Within the shrouds flowers and herbs were often placed with the body. Rosemary was often used to not only mask the smell of putrefaction but also to remember the individual. In modern studies the essential oil of rosemary has been seen to have a subjective effect on mood, making people more content and improving their memory (Moss *et al* 2003). Rosemary is specifically referred to in *Hamlet* (IV.v) for remembrance, 'There's rosemary, that's for remembrance'. In the Welsh borders rosemary was commonly carried by mourners and thrown in the grave up until the 19th century (Simpson 1976:127). Like flowers, other objects were purposefully placed with the body. In the *Merchant of Venice* Nerissa gives Gratiano a posy ring (see Chapter 3) which she speaks of, 'You swore to me, when I did give it you, That you would wear it till your hour of death And that it should lie with you in your grave' (V.i.). Again in John Donne's poems 'The Funeral' and 'The Relique', the poet foresees the bracelet of hair in his own grave (Ramsey Roberts 1947:974). A small selection of accessories purposefully placed with the body were found in the burials in this sample.

Out of the 61 grave accessories only 3 were of precious metal. Small simple objects were generally buried, such as bone or copper alloy, if at all. It is suggested here that valuable objects were not worn or placed with the dead as they would have been reused, kept as heirlooms, given away as part of their estate (retaining the object's heirloom status) or recycled. It is not possible in most cases to state whether these objects were worn by the corpse or placed in the grave; it may be significant if one can identify those worn. Those worn may have had more importance to the deceased during their life and this was known by those preparing the corpse for burial, as opposed to those placed in the grave by the mourners. The latter may have had more significance to the mourners and show more about their belief of death. The objects placed with the bodies in the

graves would have provided links and memories between the living community and the dead and may have provided support for those in Purgatory.

Some of these objects were probably owned and worn during life by the dead individual. Others may have been added to the grave during burial or while the body was shrouded. These were forms of gifts and like the bequeathed gifts in wills may have been donated to retain a link with the community they were from: a commemoration of the relationship between the giver and the dead. The small trinkets would allow the dead to retain a form of identity in death. The ring from Llantwit Major (see Chapter 3) would have continued the identity of the deceased, presuming it was he who was buried with the ring. Unfortunately no other contextual information is available about this 19th century find. Some of the accessories may have had great significance between the giver and the dead, for example, the old juvenile (15-18 years old) from Linlithgow (sk 124), who was buried with a copper alloy ring on his finger in the late 13th-early 14th century, may have been betrothed and the ring was an emblem of that betrothal like Gratiano's ring. Similarly the burial of the adult male in Wells Cathedral (burial 19) was accompanied by a decorated copper alloy ring (Fig 7.18). Burial 19 was buried in the nave of Stillington's Chapel in the late 15th- early 16th century, which may indicate that the deceased was of high status and probably a patron of the cathedral. A simple copper alloy ring does not seem to fit with this status, but as it was not found on a finger bone, it may instead have been placed with the body as a token by someone else who either did not wish to give a more valuable trinket, or simply did not have one. As with betrothal gifts, it was not the monetary value that was important, it was the symbolic value.

Of course these objects may have been thought to possess more protective and amuletic properties for the dead, rather than simply providing connections between the living and deceased. Gilchrist (2008) found a correlation between the burials of the young and infirm from the 11th-15th centuries and the deposition of magic amulets. The young from Linlithgow support this conclusion, and the ring and belt which the strap end was part of, could have been placed with the burials as protective objects. In some cases, buckles in lay burials may have had some significance. These include the buckle on a leather belt with the body of an old male from St Bartholomew's Hospital in Bristol, the staining from a probable buckle on a young woman's skeleton (16-25years), and a small buckle found near the head of an adult man both buried in the Franciscan Friary in Hartlepool. The bone ring with knops, thought to be a form of decade ring (Fig 7.19), no doubt from a burial in Inversek Churchyard could have provided support in

Purgatory, but also a form of defence. The same can be said of accessories from burials in St Giles' Edinburgh: the pendant (possibly from a necklace) from a juvenile's grave, the bone bead with a female adult, and a bone pin with an old man; and the silver brooch placed on the shoulder of an adult from St Oswald's Priory (Gloucester) (Fig 7.20). From the objects with lay burials (i.e. excluding those which have been related to the use with clothing on clerics) a disproportionate number are made of natural or precious materials rather than cheap mass produced metal alloys (Fig 7.21), highlighting their link with more traditional, natural forms of amuletic protection as discussed by Gilchrist (2008) and other accessories used in daily life (see Chapter 6).

A significant protective pendant found within a pre-Reformation burial was excavated from the Benedictine Priory of St James, Bristol. This was a jet pendant which would have been worn during life and in death. It is suggested in this study that the jet had two life phases of use; it was originally carved as a chess piece and was then recarved and used as an amuletic pendant. Despite its change in function it retained some of the symbolism of the original gaming piece; this and the physical properties of the magical jet made it a powerful amulet. The reuse of this piece of jet is reminiscent of the Mediterranean prehistoric axe amulets studied by Skeates (1995). The physical form and symbolic associations of the original objects were changed during the course of their life history. In the case of Mediterranean objects they were reformed from axe blades to small pendants, and the jet object from St James' was a chess piece transformed into an amulet. As Skeates (1995:288) suggests with the axe pendants, the meaning of the jet pendant derived, at least partially, from the meanings and function of the original artefact. A further parallel with the prehistoric artefacts is that the jet was ascribed an intrinsic value and magical powers to cure, protect and give strength (see Chapter 6.1 and 6.2). The jet's colour, durability, smoothness, warmth to the touch, and static quality, alongside the magical values of protection, made it a valued natural material.

This pendant was directly associated with a male skeleton (Fig 7.22). It was excavated from under the lower jaw suggesting it was worn as a pendant around the neck. The man was aged between 26 and 45 years at death and was also buried with two folded silver coins placed near each shoulder in a coffin (Jackson 2006:table 1; sk 64). One coin has been identified as Richard I (late 12th century), the other is possibly a Short Cross coin first introduced in the later 12th century with continued use until the mid 13th. Short Cross coins would have been out of circulation after 1247 with the introduction of new currency by Henry III (Richard Kelleher pers. comm. 2009).

The burial has been dated to Period 2 of the site (c1129-1450) (Jackson 2006:98). There are clues from the object, its symbolism, and its context that hint that the man may have been a member of a religious military order.

The jet pendant is small (max. c30mm x c33mm x c11mm) and the original decoration is made up of ring and dot motifs and incised lines (Fig 7.23). The object was then recarved to a rough heptagon with a terminal where a cord would have been wrapped around to allow suspension. One of the original rings was used as the centre of a crudely inscribed cross, similar to that used by the Knights of the Temple of Solomon of Jerusalem, perhaps the owner was in fact a member of the Templar Order. Surrounding this cross are three pi-like symbols or upper case K's. The pendant would have been a small jewel and touching it would have been a reminder of its protective properties.

The ring-and-dot motif is a design commonly found on chessmen made of antler, bone, and ivory, but less commonly of jet (MacGregor 2001:15-19; Leveson Gower 1991:167). Other comparable jet gaming pieces have been found at Thelton (Norfolk), Rievaulx Abbey (Yorkshire), Nessgate (York), Grimes Graves (Norfolk), Mote Hill, Warrington (Cheshire), Perth (Perthshire), and Great Linford (Buckinghamshire) (Dunning 1965: 61, fig 8; Waterman 1959:94, fig 21, no 1; Cox 1996a:742;782, no.524; Leveson Gower 1991:167, fig 76, no.191). The example from the medieval village of Great Linford has similar decoration to that on the pendant from St James' (Fig 7.24). Chess became a fashionable game in the later Middle Ages in Europe having been popularised in Spain as part of the cultural exchanges between Muslims and Christians in the Peninsula sometime in the 10th century. Early western chess pieces are difficult to identify as knight, queen, rook etc. as they are non-representational like their Muslim models (Eales 1985:48; 1986:18-9). To begin with chess was a feature of noble and courtly life then from the 13th century onwards there is more evidence of chess being played in towns, but Eales (1986:27; 1985:56-8) suggests that it 'seems to be restricted to the familiar process of wealthy urban groups imitating the life-style of their social superiors'. Throughout the medieval period chess continued to be a popular game among affluent social groups (Eales 1986:24). There was appeal with the clergy, despite ecclesiastical and royal denunciations (Golombeck 1976:51-5; Eales 1986:28-9). Decrees against chess by ecclesiastics appear to have been ineffective and chess was a popular pastime; chess problem manuscripts have been found in monasteries, such as those written in the 13th century at Cerne Abbey and Abbotsbury in Dorset (Eales 1986:28), and two

chess pieces from Hulton Abbey (Staffordshire) and Rievaulx Abbey (Yorkshire) (Wise 1985:fig 33, no 4; Dunning 1965:61, fig 8).

Chess was part of the chivalric and knightly culture and was a vital part of a knight's training. In the moralising story book *Disciplina Clericalis* (early 12th century) by Petrus Alfonsi (a converted Spanish Jew), chess is one of the seven skills of a good knight (Golombek 1976:59; Eales 1986:15;23). In the late 13th century illustration from Alphonso X's Book of Games two knights of a military order can be seen playing chess (Fig 7.25) (MS. T.I.6 of the library of El Escorial, Madrid, f.25r). There was undoubtedly an appeal for the military elite, but the Crusaders took chess to the Holy Land, rather than bringing it back as is sometimes mistakenly thought (Eales 1986:21).

Not only was it a game of skill and intellect for those of courtly culture, chess was also symbolic and its appeal with the military elite was apt. It was common in medieval chess allegory to compare a person's life with a game of chess played against Death or the Devil (Yachnin 1982:322-4; Melin 2005). John Skelton (c1460-1529) wrote *Uppona deedmans hed* in which he refers to man's life being over when checkmate is achieved, 'Oure days be datyd To be chekmatyd With drawttys of deth' (Kinsman 1969:9). Again this ideology is repeated in the 15th century morality *Destructorium vitiorum* where each man must play an allegorical game of chess against the Devil (Yachnin 1982:324). The chess bag was also synonymous with a grave into which all players would end their game. Contemporary illustrations depict the game played against death, such as the mural painting of 'Death playing Chess with Man' (late 1480s) attributed to Albertus Pictor in Täby church in Uppland (Sweden) (Fig 7.26). The image is accompanied by the forewarning 'Jak spelar dik matt' (I'll checkmate you) (Melin 2005:12). This allegory was a *momento mori*: a reminder that death was only a matter of time and that one was to prepare for death appropriately as set out in the *Ars Moriendi*.

It is difficult to date this particular object because of its re-use, however, one may suggest a date of manufacture from the late 12th - 13th century for the chess piece, then the recarving sometime in the 13th century. It is not inconceivable that the coins were kept after their period of currency ended. Ex-currency could have been retained specifically for the use in burials as mass pennies or as vow pennies. Dating burials from coin deposits may lead to inaccurate dating and it should be remembered that the coins could have been kept for a number of years before their deposition. In this case, the coins do correspond with the proposed date of the chess piece, however, it cannot

be known whether the amulet was in use for a long period of time as an heirloom before its burial. As the chess piece was not thrown away but re-used, it is possible that the amulet was also worn by more than one person during its lifetime because of its protective qualities (see Chapter 6.2 for reuse).

Throughout the investigation of this pendant there have been hints that it may have been owned or associated with a member of a military religious order, specifically the Templars. The following points support this conjecture. Chess was a pastime of the elite, and held preeminent appeal with the military elite and the clergy. In the early rule of the Knights Templar, St Bernard specifically forbade the game in a decree in the 1130s (Eales 1986:28). As with other decrees, it was the gambling associated with the game that was the real problem, suggesting chess without gambling was more acceptable and that it was played by the Knights. The coins in the grave have associations with the Crusades; at least one of the coins in the grave depicts Richard I, the 'finest crusade commander since Bohemond of Taranto, and possibly the best of all' (Riley-Smith 1987:113). They may represent crusade vows; just as pennies were bent when a vow to make a pilgrimage was undertaken it is likely that they were also used when a crusade was vowed upon in the Middle Ages. They may have also acted as mass pennies; masses for the dead were equally as important for the crusaders. In the will of a crusader Barzella Merxadrus, in a camp at Damietta in 1219, money for 'the repose of his soul' and 'for having masses sung' was bequeathed (Riley-Smith and Riley-Smith 1981:174).

A further question is the source of this piece. Templar Knights held preceptories in Spain and as the jet may have originally been sourced and carved in Spain (see Chapter 6.1), it is not implausible that a crusader, a Knight, or someone else procured the piece there. Here, or in Bristol, it may have been recarved into the pendant depicting the Templar cross. The jet was probably brought to England, and more specifically Bristol, by ship. As we have seen Bristol was a central port for trade, and the Templars were successful and active here in the Middle Ages. From 1147 land eventually known as Temple Fee was given to the Order and they administered an inland estate which extended as far as Cornwall from there, and improved access on the Avon for shipping (Brown 2008). This shipping was required to transport men, horses, money, goods, pilgrims to and from the Holy and the West of mainland Europe, and for use in battle (Lord 2004:154).

If the man was from the Templar Order, then it is unknown why he was buried in the cemetery of St James' Priory. A possible reason is that his death post-dates the suppression of the Order in England in 1308, and he was taken in by the local Benedictine house. It is known that Benedictine houses took in Templar Knights and St James' precinct was very close to Temple Fee in Bristol (Fig 7.27) (Christopher Gerrard pers. comm. 2008). This scenario would however, lengthen the life use of the chess piece and amulet, and how long the coins were retained before burial. Nevertheless, it could also indicate that if this man was a Templar Knight involved in the Crusades and died in c1310s, he would have been born in the c1270s; therefore the only crusade in the Holy Land⁴⁴ in which he could have been involved was the Last Crusade and the Fall of Acre (1291) when the Knights Templar withdrew. After this he spent his final days in Bristol where he lost his final game of chess with Death.

To improve our understanding of this artefact and the person who wore it analytical testing could be undertaken. Analysing the jet to identify its provenance as Spain (or Whitby) would be beneficial in understanding its life history more fully. Isotope analysis on the human remains could also indicate the geographical origin of the man, and the diet of his last few years which may show a signature specific to the Iberian Peninsula, South-West England or the Holy Land. Providing evidence of his life history which would in turn support or revise the proposed hypothesis.

The only post-Reformation burial with a purposefully added dress accessory (apart from the 5 lace ends from burial 39 in Linlithgow) was the pierced coin from a grave in St Mary's Deerhurst (Gloucestershire). Sixty-one graves from the late Anglo-Saxon period to c1530 were excavated, but only 6 shroud pins and 1 lace end were recovered from the graveyard soils. Little attention was given to the burials during excavations but Rahtz and Watts (1997:13, 21) have stated that burial ceased in St Mary's after c1530 for a period of 300 years. The coin found in the grave (W II. 21a) dates to 1561 and extends the life of the graveyard (Fig 7.28). The very worn coin is silver and its legend may reveal why it was selected as an accessory and to accompany the deceased. It is an Irish shilling, minted in 1561, and coins of this type have the legend POSVI: DEVM: ADIVTOREM: MEVM (I have made God my helper) (Grueber 1899:257). This coin had a suitable inscription for an amulet in life and death.

⁴⁴ Nonetheless, crusading continued in Spain in the 13th and 14th centuries, and English troops were involved in fighting in 1342 (Riley-Smith 1987:139; 222).

One type of accessory associated with death was not recorded in the burials in this sample and has not been found in any other cemetery context from outside the region. These were *momento mori* which were small amulets worn as pendants or as parts of rosaries to provide a forewarning of death and the preparation needed before the fateful day. Gilchrist and Sloane (2005:20) have argued that they were 'firmly connected with preparations for death and not with funerary rituals' due to their lack of presence at funerary sites. Although they did not appear in the archaeological record a gold ring with a death's head was bequeathed by John Dunn of Claypath (Durham) to his young master's wife in 1586/7, no doubt as a *momento mori*. Other rings gifted in wills made by the dying may well have acted as reminders of death to those who received them. Not only would the gifted tokens remind the living of their imminent death, but also of the dead donor. Before the Reformation this reminder would have prompted the living to say prayers for the dead.

Gifts bequeathed in wills were left to those that the dying person wished to remember and for the receivers to remember the deceased. Wills were a secular and religious document which settled an estate legally and settled the soul (Binski 1996:33). Late medieval wills often began with pious clauses and bequeathed gifts to the poor, a church, a saint's shrine, and payment for Masses (Binski 1996:33-4; Burgess 1987a; 1987b; 2000; Attreed 1982). Within the cult of the dead in the late Middle Ages it was paramount that the dead were remembered to remain part of the community and in their prayers (Duffy 2000:327-37). Selected gifts were left to recipients which 'celebrated the emotional ties that bound them [the dead] to their communities in life and beyond the moment of death' (Helt 2000:198). In the sociological study of death of the Merina of Madagascar, Bloch (1971) identified that funeral rites influenced the society of the living: the society of the dead structured the society of the living. Following this it is possible to propose that the donation of personal items in wills in the later medieval and early modern period affected and added to aspects of the living communities' structure. By leaving personal items they were retaining their position in the society and physically adding to the structure of the lives of the living. Bequeathed clothing and accessories worn in daily life were physically enveloping the living with the memory of the dead. Gifted household objects would also have been used during daily activities, and along with the other gifts were integrated into the daily routines of the recipients.

The types of accessories gifted in wills proved in Durham and Somerset included buttons, rings, rosary beads, girdles, tablets, coral stalks, purses, crosses, and chains of gold. Rings, girdles and rosary beads appeared to be the most common gifts. Clothing bequeathed often included 'best'

items, kirtles, gowns, frontlets, petticoats, kerchers, bonnets, caps, doublets, shirts, breeches, hose, coats, jackets, hoods, shoes, and cloth to make items of clothing, such as wedding apparel. In one instance Elizabeth Speke, widow of Sir George Speke, bequeathed a satin gown to be made into a cope for the church of East Doulish in her will proved in Somerset in 1537 (Weaver 1905:38-9). This was to ensure that Elizabeth's memory was permanently linked with the worship of the community of East Doulish.

The clothes and dress accessories bequeathed were very personal objects, even when translated into new pieces. The memory of the dead was embedded in the clothes and objects worn on the body: they aided memory and allowed the post-mortem identity to continue in the living community. In an Essex will, Agnes Beston left her belongings to her son, and was prompted to 'give her daughter somewhat for a remembrance, if it were but one of her gowns', she refused (Helt 2000:198). This indicates that the gown would have been something that Agnes' daughter would have specifically remembered her mother by and would have been worn by her, adding to her memory and continuing her mother's place within the living. In the study regions clothing and accessories were bequeathed to friends, family, physicians and local churches to continue identities and fill the spaces which death had left in societies. The bequeathed gifts (and monumental effigies⁴⁵) provided a different form of symbolic and physical continuation to reduce the feeling of separation for the mourner. This was especially the case in the post-Reformation period when masses were not said for the dead and they were no longer seen as part of the community. The gifting of possessions perpetuated the memory of the dead, a theme also identified by Gilchrist (2003:408) in her study of Reformation burial practice.

It is posited here that the bequeathed accessories and clothes took on a more vital role after the Reformation and the exclusion of the dead from the living. For many, especially those who could not afford memorial effigies or brasses, these personal belongings were now the links with the dead. The network of people who received gifts were those with whom the will makers had identified with in life (Helt 2000:199). Through the donation of clothing the identity and memory of the donor would also have been transferred. Unfortunately, the clothes and accessories would probably have been translated to fit or repaired for the new owners, and as this happened the

⁴⁵ Bartram (2007) has suggested that the post-Reformation memorials were the cementation and display of spiritual biographies through which to incite virtuous or godly behaviour, and Harding (2003:295) has noted their function to 'ensure a metaphorical immortality in human memory'.

identity and memory associated with the item would change. Eventually the memory would be lost as the clothes deteriorated and were thrown out; or if they were still functioning, their continual transfer as bequeathed gifts may have caused the original donor and their memory to be forgotten.

7.1 Conclusions

From the dress accessories associated with death and burial recorded here it can be seen that only a small percentage of people were buried with adornments. In both regions the laity were buried in shrouds secured by pins and laces; the clergy were often buried in their daily dress which was fastened by few and simple accessories; and the bequeathing of clothes and accessories was important to the dying and the living. The personal objects buried with the dead for protection and support in Purgatory were associated with magic or were simple trinkets often made of natural or precious materials. Despite problems with the burial record it is shown that the occurrence of accessories in burials was universal and not restricted to the pre-Reformation period. It is interesting that a silver coin amulet was found in a parish burial dating to after 1561, indicating a continued belief in charms and perhaps Purgatory.

Gilchrist and Sloane's (2005) study of excavated monastic cemeteries, shows that during the 13th century the laity began to adopt mortuary practices which had been used by the clergy. There was an increase in the personal items placed with the deceased at this time and some were buried with accessories. These authors suggest that from the mid 14th century onward the frequency of dress accessories in burials increases due to the increase of lay burials in monastic precincts (2005:216). From the regions in this study there is evidence of dress accessories being placed and worn by the laity and clergy buried in monastic precincts. Numerically more accessories were found with the laity, but many of these were lace ends or pins which suggests that they were wearing shrouds. Because textiles have not survived we must consider that they were in fact buried in clothes, however, the clothes were not fastened, shaped or adorned with accessories. Perhaps though, the accessories were purposefully removed from clothing for reuse by the living.

Re-analysis of buckles from the burials has led to the conclusion that it was common for clergy to be buried in their daily clothes of office. These clothes did not use numbers of accessories which would have been in use in lay fashions. Evidence is only supportive of their wearing leather belts

with a single or double buckle, whether worn to secure the outer habit or underneath supporting the breeches and hose. This shows that lay fashions of hose and shoes did infiltrate the monastic communities to a certain extent, something which was feared by ecclesiastical superiors. It has also provided a greater understanding of how hose were suspended in the high and later Middle Ages. The early method of tying them to two strips of linen was a basic form of suspension, eventually superseded in the 15th century by multiple pairs of laces (see Chapter 4).

The accessories buried with the dead provide evidence that people believed that objects would provide some form of protection in death, such as the jet and coin pendants from St James' Priory and St Mary's Deerhurst, respectively. Extra care may have been taken with the enshrouding and burial of the young, at least in Linlithgow, and protective accessories were placed with them. These practices would have stemmed from the ideological belief in Purgatory and fear of death in the later Middle Ages. The 1561 coin, which post dates the Reformation could still have been buried with the resident of Deerhurst to provide protection and help from God in death, even if predestination was believed by the individual. 'Popish' traditions were still being followed. Other Catholic traditions, such as sin eating, may still have been occurring at this time in all regions but they have left no archaeological record. The lack of details from post-Reformation burials also restricts the investigation into how mortuary rites were affected by religious changes in the study regions.

Before and after the Reformation the donation of accessories and clothing in wills and their reuse provided friends and family with mementos of the dead and kept their memory alive in the living community. The items worn on the body transferred the post-mortem identity into the structure of the living. Further research into the garments and accessories bequeathed in wills during the transition from the later- to the post-medieval period should be carried out to improve our understanding of these personal objects and their cultural significance.

Chapter 8

Conclusions

8.1 Aims and objectives

This thesis has examined dress accessories from the period between *c*AD1300 and *c*1700. These largely modest items have proved to be an invaluable source of evidence for the lives of later medieval and early post-medieval populations. To extract this evidence, the methodological approach adopted and used to structure this research has centred on the use of object biographies with the aim of placing accessories into their past context of daily use. Sources less typical of an archaeological thesis such as contemporary artistic depictions, wills, and literature also feature strongly.

The recovery of dress accessories from so many archaeological sites and as stray finds across the whole of Britain provides extensive opportunities for further analysis, as does complementary evidence from surviving effigies, brasses and collections of wills throughout the country. The southern Anglo-Welsh and eastern Anglo-Scottish borderlands are regions which have been relatively neglected in terms of small find studies; research has more often focused on castles, civil war, social unrest and economy. Townspeople, residents of rural villages and the religious have been overlooked and studies centre on the social elite, especially in the study of jewellery. To counter this trend, this thesis has endeavoured to consider a range of social groups, while the period of study, *c*AD1300-*c*1700, was chosen to break down the traditionally imposed period boundary and to facilitate a synthesis of dress accessories during this transition period.

The dress accessories that form the foundation of this study are varied in type and include those worn on the body, on clothes, or suspended. They were recorded from a wide geographical area and from the published and unpublished reports of a variety of excavated sites and chance finds. The extensive study area limited the amount of data which could be recorded in the time available; consequently, not all material could be recorded from each county; the results represent a sample. There were also found to be inherent weaknesses in the archaeological record

in the regional datasets that led to an uneven sample of site types. However, it was not the aim of the thesis to be a comprehensive consumption study. The material sampled was intended to provide evidence for trends in the use of dress accessories and was sufficient to demonstrate the homogenous nature of the dress accessories used in the two border regions. The sample was therefore more than adequate to address the principal objective of the research which was to create detailed studies of those medieval artefacts which were personal possessions rather than simply dating and cataloguing them.

The theoretical approach employed was fundamental to achieving these aims. It was influenced by anthropological lines of enquiry and studies of prehistoric material and was concerned with the meaning and significance of personal possessions, and the everyday things of life: the premise of phenomenology. However, this does mean that the results might be considered highly subjective, which is a criticism of phenomenological studies (Brück 2005). To add greater objectivity, every effort has been made here to incorporate evidence from contemporary sources in order to determine the possible meanings of the dress accessories and lives of their past owners. Artistic images and wills, although biased in some cases and in their own ways, have provided further evidence so that conclusions were never based purely on the archaeological material. The use of wills (and inventories) and art in this way has been criticised and there are limitations and omissions in the sources (Spufford 1990; Orlin 2002 as cited by Heley 2009), but they remain invaluable in the study of material culture.

There is some reluctance on the part of medieval archaeologists to use theoretical approaches borrowed from neighbouring disciplines to study small finds. I have exploited the object biography approach commonly applied to studies of prehistoric and anthropological objects, and the early 'it-narratives' of the 18th century. The method used by North American historical archaeologists to investigate material culture, which concentrates on individual objects or types of objects to understand their meaning and significance to people, has also been pursued.

Object biographies require detailed investigations into archaeological material, something not possible in a broader consumption study that would have a wider focus on large-scale social changes. The focus here has been narrowed to single objects with inferences about how a particular accessory was used, why, and what it meant to its owner(s). In so doing, this study has moved beyond simply analysing the characteristics of the objects, to engage the dialogue between people and things. One important finding is that, while the archaeological context of objects is

important to understand more about their life history, stray finds too can reveal much about daily life when compared with similar material and placed in their socio-cultural context. Much would be missed if too many individual objects became amalgamated and lost in statistical analyses of accessory types from a region or city. By investigating individual objects, rather than their frequencies, deeper conclusions may be drawn; for example, comparing accessories with examples from the rest of Britain and mainland Europe suggests how designs or objects circulated (Chapters 2, 4 and 5).

Of course, there are limitations to the biographical approach. As with all material culture studies this thesis cannot be comprehensive and all aspects of the dress accessories have not been explored such as production, trade networks, consumption, distribution patterns, wear patterns, and the development of fashions. Nor have detailed analyses of references to dress accessories in wills, literature and art, been carried out. These topics are valid and important in the investigation of dress accessories, but would have diverged from the chosen aims and objectives of this study. Each one would require a separate thesis in its own right.

Taking a thematic, rather than a chronological viewpoint allowed the artefacts to be investigated in a novel manner. Following selected themes of daily life allowed the dress accessories to be studied in terms of how they were used by people and what they meant. Some accessories had highly active and significant roles in activities which were part of the everyday life of women and men of the later medieval and early-post medieval periods. The chapter themes followed a life cycle: formation of relationships; sexuality and attraction; private devotion and protection from illness; and the final and inevitable phase of life - death and burial. Thematic analyses, however, have restricted what conclusions that could be made about how dress accessories changed over time. Again, this would be more appropriate for a consumption study, whereas this thesis has attempted to move beyond that. Many accessories could also have been analysed under the headings of more than one chapter. This is unsurprising as they were part of an everyday life which encompassed many aspects, including several not touched upon at all here. It must also be admitted that there are objects mentioned here which would benefit from further investigation. Having so many recorded accessories meant that many types could not be studied to a degree of detail others were subjected to. For instance, further investigations into dress hooks is needed to understand more about how they were used, their socio-cultural significance, and reasons for their apparent dearth in the archaeological record in south-east Scotland.

In this research the study of dress accessories has been advanced from the simple cataloguing of objects from individual sites to a synthesis that places them within their past context of use. The object biographies or micro-histories of individual accessories or groups of accessories develop our understanding of the relationship between people and dress accessories and the post-acquisition lives of *things*. Using evidence from paintings, tomb effigies and wills has supplemented the archaeological evidence to reveal more about the adornments, their meaning and the people who wore them. The study has not been restricted to the finds from high status sites and encompasses finds worn across the social spectrum. It has delved into previously understudied areas of Britain and highlighted the importance of these regions. Overall, the thesis looks beyond the functional features of the objects and towards past engagement with everyday material culture.

8.2 Regionality

Despite biases in the archaeological record and difficulties in comparing accessories from one site to another, the recorded finds suggest homogeneity in the types of accessories used in both regions and either side of the borders. There is very little evidence to suggest that they were consciously used by later medieval and early-post medieval people to display a border identity. Heley (2009) also suggests that a regional identity is not evident from the objects found in the inventories of mid 16th – mid 17th century tradesmen in Newcastle; similarly in the later 17th and early 18th century differences in domestic aspirations of those in the north-east did not differ from elsewhere in Britain (Scammell 2004:20; 23).

Nor did the evidence in this study suggest that there were great differences between the types of accessories used in the northern region compared with the southern. Here chance finds and PAS data are invaluable in assessing regional difference. The results add to our knowledge of the types of adornments worn and have revealed accessory types not frequently found in excavations. The data show that purse frames, posy rings, decorative brooches and gold and silver accessories, were in fact common in the later medieval and early post-medieval periods. Metal-detecting and recording practices may account for differences in frequency of finds from the north and the south. From recording data published in the PAS *Annual Report* for the years 2005/06 differences in the frequency of finds and percentage of medieval and post-medieval material can be seen (Fig 8.1). In the south-west recorded finds of all dates and materials totalled 2844, while in the north-

east there was a mere 972; in the whole of Wales there were 8492, but only 425 were of medieval or post-medieval date.

Four key observations were made, however, which do hint at some variation between and within the regions; the unusual distribution of dress hooks, the possible presence of 'Hanseatic' material in the north-east of England, the clustering of finds around market locations and, finally, purposeful deposits of accessories of some monetary value were seen only in the north-east of England. These are examined in turn below.

8.2.1 Dress hooks

Dress hooks are one accessory type that was found to be missing from the archaeological record in south-east Scotland (Chapter 2). It is possible that as trade links with the Low Countries, where dress hooks are a common find, had ended by the middle of the 16th century (Stevenson 2000:107), the fashion for 16th and 17th century hooks was not adopted in south-east Scotland from mainland Europe as seen elsewhere in eastern England. But why then was the fashion not diffused into Scotland through trade with England? A possible explanation for this is that dress hooks were not used on Scottish clothing, or that the styles of clothing required different fasteners, such as buttons with a bone core. However, it has to be remembered that in England and Wales many dress hooks of varying styles have been found by metal-detectorists but are not commonly found in excavations, so the pattern seen here may be due to less intensive metal-detecting and recording in Scotland. It may be that in the future more dress hooks will be recovered as stray finds, if not then it must be surmised that they were indeed not used in Scottish dress. This is a question to which future researchers will wish to return.

8.2.2 'Hanseatic' style and international links

Accessories from the two northern urban centres at Durham and Newcastle suggest 'Hanseatic' styles of dress accessories worn in the north-east of England in the later medieval and early-post medieval periods (Chapters 2, 4 and 5). These are comparable to dress hooks, loops, pilgrim badges, hair accessories and amber beads found in other locations in eastern England and in northern mainland European countries. Material culture relating to Hanseatic links has been previously identified by Graves (2002) as a topic for consideration and these small accessories do seem to be one type of material which reflects historic trading links with Scandinavia, the Baltic

and the Low Countries. Heley (2009:77-8) also noted 16th and 17th century household objects recorded in Newcastle probate records which have specific Hanseatic names, such as Danish pots and Danish chests, as well as a 'Flanders chyste'. The dress accessory finds from the north-east, although at present few in number, may represent something of a 'Hanseatic' identity although further work is needed to explore this possibility, particularly the study of a range of material culture, including accessories, pottery and other imports.

Trading port towns played a major part in the introduction and distribution of accessories into the northern and western areas of Britain. London and the south-east of the country were not the only locations in Britain from which fashions were imported and exported. Lace ends, a simple and generally overlooked accessory type, were found in early contexts in both study regions suggesting that the fashion for tight clothing in the late 13th and 14th centuries may not have spread exclusively from the court in London to the north and west (Chapter 4). It is likely that the fashion was adopted simultaneously in the urban centres in the study areas, such as Bristol and Newcastle, through trade with mainland Europe, if indeed this is where the fashion originated. The proliferation of the fashion for tight clothing was not exclusive to London in the late 13th and 14th centuries.

Other decorative accessories hint at this same process in the early post-medieval period. Headdress accessories found in Durham and Bristol are similar to those from London and it is possible that trade from the Low Countries and mainland Europe was instrumental in bringing the objects or the designs directly and contemporaneously to the north and west of Britain. The immigration of specialist accessory makers made Bristol a centre for fashions and the production of accessories. This was especially the case in the 17th century when Huguenot fan makers and *tabletiers* set up shop there and were manufacturing desirable accessories using their knowledge of styles from France; London was not the only centre from which these accessories spread. Due to social interaction in the urban centres of Bristol and Newcastle it is possible that the dress accessories filtered to the wider population by spreading to other urban centres such as Usk and Durham, but also to those in smaller rural locations and market towns. Buyers and sellers would have discovered new accessories in public locations, such as barber-surgeon shops. In the late 16th century these shops were seen as a public 'place of resort' where tradesmen concerned with dress and adornment associated directly with customers and other traders (Pelling 1998:223). All

meeting places, including shops, markets and fairs were hubs of exchange and sites for the transmission of accessories and fashions, as well as social interaction.

8.2.3 Local networks

One pattern which deserves more attention is the apparent correlation between the locations of PAS finds in the south-west of England and the known locations of later medieval fairs and markets as recorded in the *Gazetteer of Markets and Fairs in England and Wales to 1516* (Letters 2003; 2007). Unfortunately, exact field locations of finds are not available on the database; only the nearest settlement or parish is listed as the findspot. The correlation may also be caused by the fact that metal-detecting is focused on areas near modern settlements which have continued in use from the later medieval period. However, concentrations of finds in specific places may indicate transient fair sites in fields and urban areas, as suggested for Ewenni and the market square in Usk (Chapter 3). Hosting of fairs at religious sites may partly explain the unexpected presence of accessories.

8.2.4 Objects of value

Dress accessories excavated from sites where a variety of people of different statuses were active, together with chance finds, have allowed conclusions to be drawn about the presence and absence of accessories of high monetary value. Secular sites occupied by high status individuals, including those in urban centres, do not provide evidence of their status or wealth – at least through the materials from which dress accessories were made; cheaper alloys predominate rather than gold or silver. This does not mean to say that gold and silver accessories were not used, but it does show that residents did not throw precious objects into rubbish dumps when they no longer wanted them or when they had broken; nor were they casually lost without being retrieved. Gold and silver would have been recycled and re-formed either as new objects or currency. The lack of these finds at high status sites is unusual from an archaeologist's perspective as it is the presence rather than the absence of specific material culture which tends to indicate high status, for example, vessel glass appears to be restricted to high status sites as does imported pottery types (Tyson 2000; Orton *et al* 1993). All this appears to make for a consistent argument, that accessories made of precious metals were present but more rarely thrown away and were constantly recycled. It is therefore all the more surprising to register two silver accessories from excavations from two different villages in the north-east of England; one a single silver lace end

from West Whelpington (Northumberland; Chapter 4), the other a small silver brooch from West Hartburn (Co. Durham; Chapter 6.1). The lace end was probably a chance loss, but the brooch was of more protective value than monetary value to the owners.

No silver amuletic accessories were recorded from Somerset and Gloucestershire in contrast to the northern region. It is unlikely that biases in metal-detecting are the cause, as metal-detector activity in these counties recovers large numbers of other metal finds. Perhaps beliefs and hopes of the south-western population were placed more in purely religious objects than those imbued with more traditional folk beliefs. If the trend for written charms seen in the 18th -20th centuries in the West Country and Wales continued from the later medieval period, organic amulets and written charms could have been preferred for healing and protection rather than amuletic dress accessories. Unfortunately these organic amulets do not survive in the archaeological record. The results, therefore, may be revealing a regional difference in the types of objects employed in conjuring protection, or that people in the south were more ready to recycle accessories, regardless of their protective qualities.

Elsewhere, PAS finds develop our understanding of the gold and silver accessories in use during the period and supplement the few examples from excavated sites. Notably, they reveal that the use of gold and silver rings and brooches was as common in South Wales as in Somerset across the Bristol Channel. Surprisingly only 8% chance finds from Gloucestershire were made of silver, compared to 36% from Somerset; it is unlikely that silver and gold objects are being missed during detecting, therefore it is more likely that they are absent from the archaeological record in the Gloucestershire area.

In summary, it is inferred here that there was no definable regional character associated with a border lifestyle which finds any recognisable archaeological signature in the use of dress accessories. The results show an assimilation of people living their lives around nominal borders which were permeated by people, trade and objects. These were areas where people co-existed and mixed through intermarriage, travel, pilgrimage, trade, migration and skirmishes, leading to the movement of objects and styles. Some discrepancies have been noted that with further work may reveal wider patterns that can be analysed and explained. These are likely to show characteristics that can define a region or *pays* as the outcomes of trade contacts and social interaction of people, not because of a border location.

8.3 Themes

Accessories used as livery in the maintenance of political relationships and support, and those given in romantic affairs were discussed in Chapter 3, 'Relationships and Romance'. Fifteenth century livery badges were a rare find in the border regions while signet rings, especially those of gold, are more common, albeit through chance finds. Perhaps it was the symbolic potency of the badges or the fleetingness of their function which led to their recycling and removal from circulation. Rings with political or familial associations dominated the finds given as livery gifts: they contained private messages and reminders just as those used in courtship did in the early post-medieval period. It was not only rings that were given as courtship tokens. Any accessory or object could have been imbued with romantic feelings and gifted during courtship, but only those that have inscriptions or images that denote their romantic role can be identified in the archaeological record.

Accessories associated with 'Sexuality' were discussed in Chapter 4. Clothes and bodies were shaped with laces; cosmetic implements were used to create attractive faces; and attention was drawn to the face, head and hair by the use of fans, headdresses and hair accessories. Lace ends were ubiquitous at most sites and were used by everyone regardless of their standing in society; we assume of course that lace ends used by the religious had only a strictly practical function. Later medieval cosmetic implements have received little attention compared with those from late prehistory and the Roman period; however, they reveal social attitudes to hygiene, hair and female beauty in urban and rural communities. Hair accessories were found at both high status and urban sites, with similar designs seen in the north-east and the south-west of England. Further investigation is needed to reveal more about the significance of hair and the head of women and how they were adorned in the medieval period.

The theme of 'Devotion and Pilgrimage' in Chapter 5 concentrated on those accessories actively used in private devotion. A variety of accessories were found to have religious associations and, most surprisingly, purses were one of them. Rings, badges, beads, brooches, purses, and evidence from wills showed the continued use of Catholic paraphernalia and customs in the post-Reformation period. As elsewhere in Britain, pilgrim badges were not a common find on excavations; most are found in rivers. Metal-detector finds with a devotional characteristic from the south-west of England were more numerous than elsewhere in the regions; a difference which is probably to be attributed to metal-detecting activity. The evidence from this thesis contradicts

Thomas' (2003) conclusion that folk magic was washed away by the 'tides of the Reformation'. Accessories were fundamental to the practice of private devotion and protection and continued to be used after the Reformation.

Those accessories which were used in healing and protection from illness, dangers in childbirth, and death, were discussed in Chapter 6.1. Many of the accessories in this chapter were stray finds and consequently lacked archaeological contexts, which limited their investigation. However, they were placed in a wider context which helped provide them with possible meanings and biographies. The collection of *Ihesus* accessories gave clear evidence of the belief in the cult of the Holy Name and the power of the inscribed objects to protect and bring good fortune. This is especially apparent in the northern region. An interesting example came from the small village of West Hartburn (Co. Durham) where belief in magic and witchcraft was evident. This would undoubtedly have been the case in other villages and towns during the period. Magical and protective accessories were also evident in Scotland with the reuse of 'elf shots'. Other evidence of reuse and heirlooms was difficult to identify in the archaeological record but is possible and will provide further evidence of it. Heirlooms and accessories made from reused or modified objects were discussed in Chapter 6.2, evidence being found in both the southern and northern regions.

In Chapter 7 dress accessories used in death and burial were examined. Very few accessories were found in later medieval and early post-medieval graves compared with those of the early medieval period. Amongst those recorded in graves, pins and lace ends were probably used as shroud fastening rather than coming from clothing. The only bodies which have been identified as buried in their everyday clothes were religious men who were buried in their habits secured by a belt, or else a belt was used to hold up their hose. Protective objects and personal accessories were also recorded in secular burials as tokens from the living to aid the soul and objects which held significance for the dead individual. Bequeathing cherished accessories and clothes as a form of enchainment and continuation of identity of the dead in the living community and was identified as an important feature of death and burial.

Memory is a re-occurring theme throughout this study and facilitated the accessories to be active agents in the daily lives of people. Accessories were used as receptacles into which memories of people, places and saints, for example, were placed. Permeating accessories with memories allowed them to be used as mnemonics in various activities. Remembering a master, a king, a

betrothed, Jesus, the Holy Family, a saint, the power of a witch, a dead family member or friend, were all central to daily life. In everyday life personal accessories were constant, tangible links to the intangible and were secure objects for memories to be held in. This compares with the medieval visual representations of memories being placed in strong rooms as identified by Carruthers (1990), but these were small objects which could be owned by anyone and worn daily. A vital aspect of their use as mnemonics was that they were worn on or next to the body. This physical contact kept the memory close, constant and extra secure.

Dress accessories which acted as *aide-mémoires* were often given as gifts and this study has brought to light some of the archaeological evidence of medieval gift giving. Courtship was a key time for the giving of tokens and a great variety of objects were gifted. The social context affected the gift and its meaning; the performance of giving and an acceptance of the love token were paramount rather than giving a gift in return. Rings or other betrothal objects were the physical embodiment of feelings and intentions and often inscribed with private messages which were worn close to the skin. Close contact was important, as was the shape of some of the accessories which sometimes added extra meaning to their message and function, not only in romantic situations. Circular accessories or those which created a complete circle when worn, such as belts, necklaces, rings, annular brooches, and beads, were symbolically important. Circles were symbolic of feelings and memories that would never end, and of control and bonding, whether they were used in betrothal, livery, devotion, or protection.

As identified by Tringham (1995), during the lives of objects, their meanings and values might be re-negotiated. A number of accessory types had different meanings which were dependent on their context of use and could change over time. For example, some belts and girdles were associated with sexuality and control, but many were simply practical items used to secure clothing; although even practical belts and buckles that were used to secure legware caused controversy in monastic houses. The buckle from Newminster Abbey and the girdle it once secured have been interpreted as being a sexually charged and romantic gift, but in the coffers of the Abbey it was merely an object of monetary worth. Brooches and rings inscribed with the Holy Name, and pilgrim badges would have been worn and prayed over in private devotion, but once purposefully buried they became part of a hybrid, superstitious-Christian ritual (a theme noted by Gilchrist 2008). Similarly, the accessories which were gifted to shrines were functional and

secular, but once set in a religious context they gained a new meaning: a gift in return for saintly protection and good fortune.

Finger rings in the later medieval period were associated with patronised relationships in the form of livery, personal religious devotion, and protection by words or stones. In the later medieval period their significance changed. The devotion to a patron or to God, and belief in magic protection was modified into devotion and protection of a loved one. A change perhaps brought about by interest in more secular aspects of life, as a result of the confusion of liturgical changes and turmoil in the years of the Reformation. A similar change is noted in the associated meaning of coins which were bent as a vow to go on pilgrimage in the later medieval period, while in the post-medieval period a bent coin was a love token (or protection against witchcraft). The vow or promise was still made, but to a living person and not to a saint.

Some accessories, however, retained their original meaning when physically reformed and used in a different context and time, in a similar way as Skeates (1995) has shown for prehistoric stone axe pendants from the Mediterranean. When the jet chess piece was reused as a pendant the significance of the jet and chess allegory was not lost. The association of the gaming piece with the game against death and the protective properties of jet were important features and part of the reason for its reuse. The reused chess piece contained a meaning which remained constant while the object itself physically changed.

Other long-term biographies entailed meanings that were maintained, but were projected and contained within different objects and mnemonics as seen in Rainbird's (1999) study of megalithic tombs and ceramics. Coins, specifically rials and nobles, were curated, gifted and reformed into finger rings. The significance of the coins was retained and developed when they changed forms. The gold rings not only gave protection but also acted as mnemonics: a physical reminder of the dead, the enchainment of their identity after death, and a *momento mori*. These were accessories which linked the living community to the dead, and to a certain extent were a replacement for the role of singing masses for the soul. Importantly, these accessories and their meanings could not have been identified from the archaeological record, and it has been through an investigation of documentary sources and numismatics which has brought them to light.

Object biographies were not only researched for individual accessories. As Saunders' (1999) case study of South American pearls demonstrated, investigations into types of objects can reveal how

they have embodied and transformed the material and social world. One example discussed here is the lace end which along with other accessories such as those worn in the hair, form part of the archaeology of sexuality. A single lace end is, on the whole, an uninteresting accessory and in reports they are treated as purely functional ubiquitous accessories. But when viewed as a larger entity and in the context in which these simple fasteners were used, they can reveal a great deal about social attitudes. They facilitated the development of a style of clothing which was at once innovative, provocative, and had a social influence that was long lived.

Following Meskell's (2007) recommendation, there has been no investigation of a single identity in this thesis. Instead the focus has been upon the social lives and experiences of people, thus addressing multiple identities. Identities of individuals have been viewed through the detailed investigations of particular accessories, for example, the religious identity of the wearer of the Jesuit decade ring. More broadly, it has been suggested that religious identity is not identifiable from the archaeologically-recovered accessories from religious sites, while gender identities seem especially difficult to identify because many types of accessories were worn by both men and women. Having said this, the investigation of the accessories associated with female beauty and the body, and the courtship gifts received by women have illuminated a female identity. In some cases accessories were worn by women because wished to be attractive and desired, and in other cases the adornments were chosen by men to reveal a woman's betrothal publically. Throughout the themed study identities of religion, gender, status, sexuality, have been revealed at an individual and at a broad social level. It is posited here that studies should not set out to investigate single identities of the past, but should focus on social lives and allow the material culture to narrate the multiple identities in which they were active agents.

8.4 Further work

There is enormous potential for further work. This study has focused on only two regions of mainland Britain but the same method could now be applied to a wider geographical area, one covering other regions of Britain and even mainland Europe. Single types of accessories could perhaps be investigated in these wider studies, unlike the large range included here. Research on eastern counties and the Low Countries and the Baltic region in particular may highlight patterns in the use of certain types of accessories and so reveal information about the transmission of fashions. These have been indicated in a preliminary way in this study but further work now needs

to be carried out to analyse, for example, the evidence of 'Hanseatic' material in Britain, specifically in the north-east. Further afield, material from across the Atlantic in North America would also be of interest, especially in terms of post-medieval trade, movement of people and objects, and links with Bristol and the West Country.

A systematic study is required of documentary evidence which makes reference to dress accessories. The results described here, and in other work such as Heley's (2009), demonstrate that historical evidence can be of enormous value in pursuing archaeological goals because documents can show what types of accessories and other material culture were used and thereby illuminate social attitudes. Research in the past has concentrated on religious aspects and charitable giving documented in wills (Howell 1997; Burgess 1987a and b; 2000), but everyday objects and people's relationships with them might also be revealed. Accessories and clothes make up a significant part of the goods and chattels bequeathed and passed through generations. For example, it has been suggested in this study that rings and girdles dominate the types of accessories bequeathed, the symbolism of a continual circle being important; is this a pattern seen elsewhere and does it differ over time? Can the inheritance of accessories and other material be traced through more than one generation of a family? Who were bequeathing these objects, and to whom? The answers to these questions can point towards further meanings and uses of accessories and allow personal stories and further biographies to be created for people and objects.

A more detailed review of wills and probates would also contribute to a comprehensive study of consumption (as seen in historical studies for the 18th century) which would supplement the excavated archaeological evidence. A consumption study of dress accessories from the later medieval to the post-medieval period in particular would develop our knowledge of wider social changes during this time of transition. Specifically, such a study could address questions about how fashions in dress accessories and clothes were developed and adopted; does emulation theory, for example, also fail to explain patterns of accessory consumption as it seems to for imported ceramics in Wessex (Gutiérrez 2000)? The potential for a study which would centre on the quantification of the dress accessories from archaeological sites is clear from this research. Knowledge of amounts of pottery or volume of soil excavated at each site would allow direct comparisons of accessory assemblages from different sites. Quantification of the types of accessories which make up each assemblage, of the kind which has been carried out in pottery

studies, would also be essential. However, it is of utmost importance that a detailed understanding of the sites is gained in the first instance and taken into account when comparing between archaeologically excavated sites, for example, dates of occupation(s), who occupied them, what activities were carried out, what are the archaeological contexts of the accessories, knowledge of other types of material culture present, and what were the excavation methods were used.

The study of dress accessories and other small finds needs to continue the methodological approach taken here, and move beyond simple cataloguing. Synthetic studies are required to understand the material from wider geographical areas and multiple sites. Studies also need to be analytical and investigate more than the mere physical characteristics of the finds. Excavated small finds need to be studied within their archaeological context at a site and in their wider social context. Comprehensive studies of all material culture from a site may prove beneficial. Instead of focusing on only dress accessories or ceramics for example, bringing together the material culture under a single heading would reveal more about the site and past daily life. This is particularly pertinent in the study of 'Hanseatic' material but could also be taken further to develop a better understanding of how dress accessories (and other personal possessions) were used, how they were seen and interacted with, in the home and on the body. For example, how does colour and lighting affect the appearance of dress accessories on colourful clothing? Art historical evidence could play a significant role here.

Finally, it is not only different sources of evidence which need to be incorporated from neighbouring disciplines, but also new avenues of investigation. Object biographies are a prime example of this and could be applied to many types of individual or groups of medieval finds. From this study alone it is clear that the archaeology of medieval memory and heirlooms can be taken further. How were memories of the past manifested in material culture and how were they affected by social, economic and religious changes? Gift-giving, a topic so widely discussed in anthropology, has been highlighted here as another theme which should now be united with medieval archaeological evidence. These are but three examples of themes which should be central to future work.

Hoskins (1998:11) believes that objects can reveal information about people which are the 'subjects of our investigations' but, as Olsen (2003) has argued, objects should be studied in their own right as they too were active agents in everyday life. By viewing archaeological artefacts as

things, this thesis has endeavoured to add to our knowledge of medieval dress accessories and past lives.

Trinkets and Charms:
The use, meaning and significance of
later medieval and early post-
medieval dress accessories

Two Volumes

Volume II

Eleanor Rose Standley

Ph.D.

Department of Archaeology

Durham University

2010

Table of Contents

Illustrations.....	200
Appendix A: The Catalogue.....	297
Bibliography	502

All photographs of objects and effigies have been taken by Eleanor Standley unless otherwise stated.

Images of PAS finds from the database at www.finds.org are attributed to the PAS followed by the relevant find number.

All digital maps have been made from OS and Digimap data © Crown Copyright / Database right 2010, an Ordnance Survey/ Edina Supplied Service.

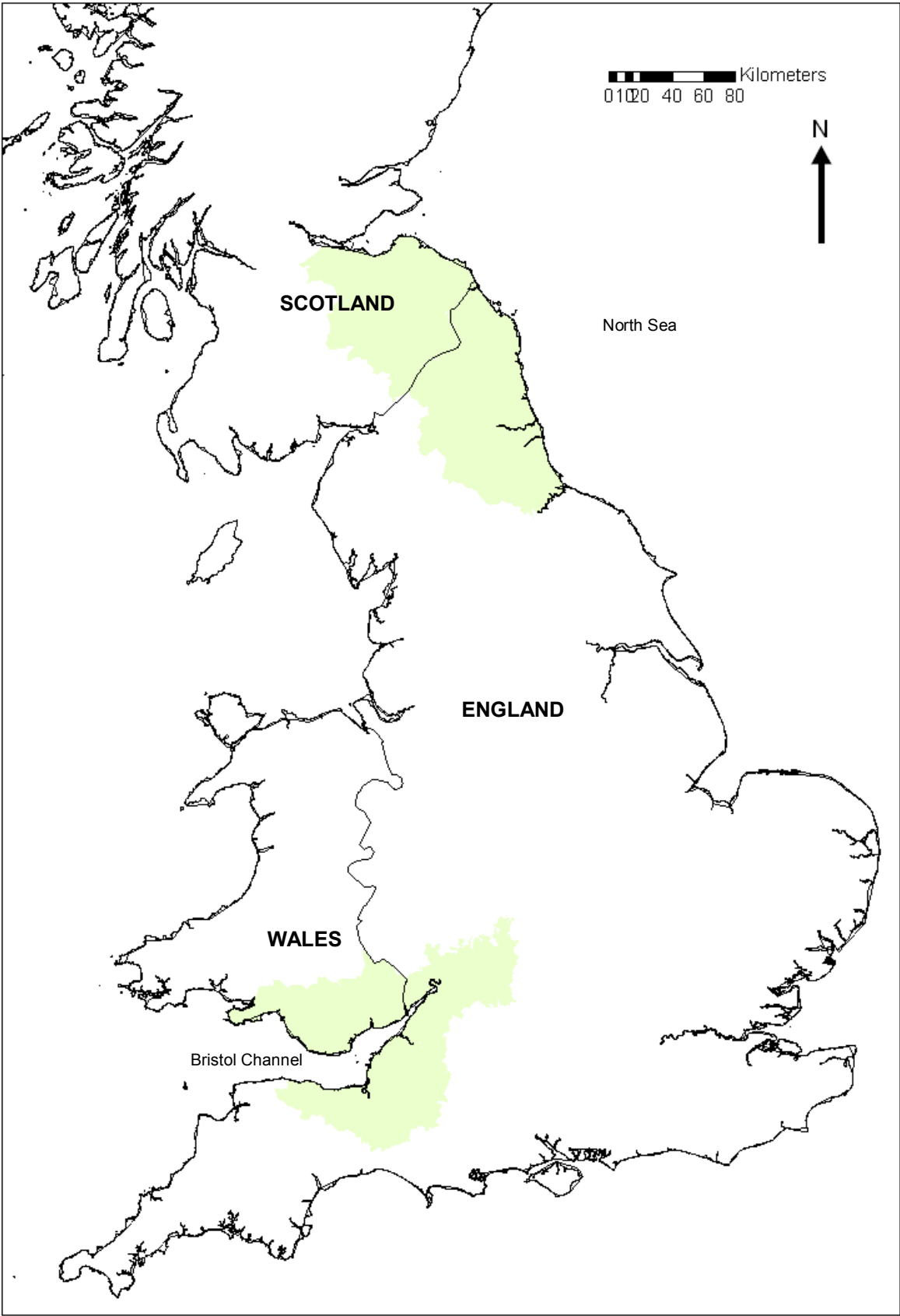


Fig 1.1 Map showing the study regions highlighted in green and the Anglo-Welsh and Anglo-Scottish borders.

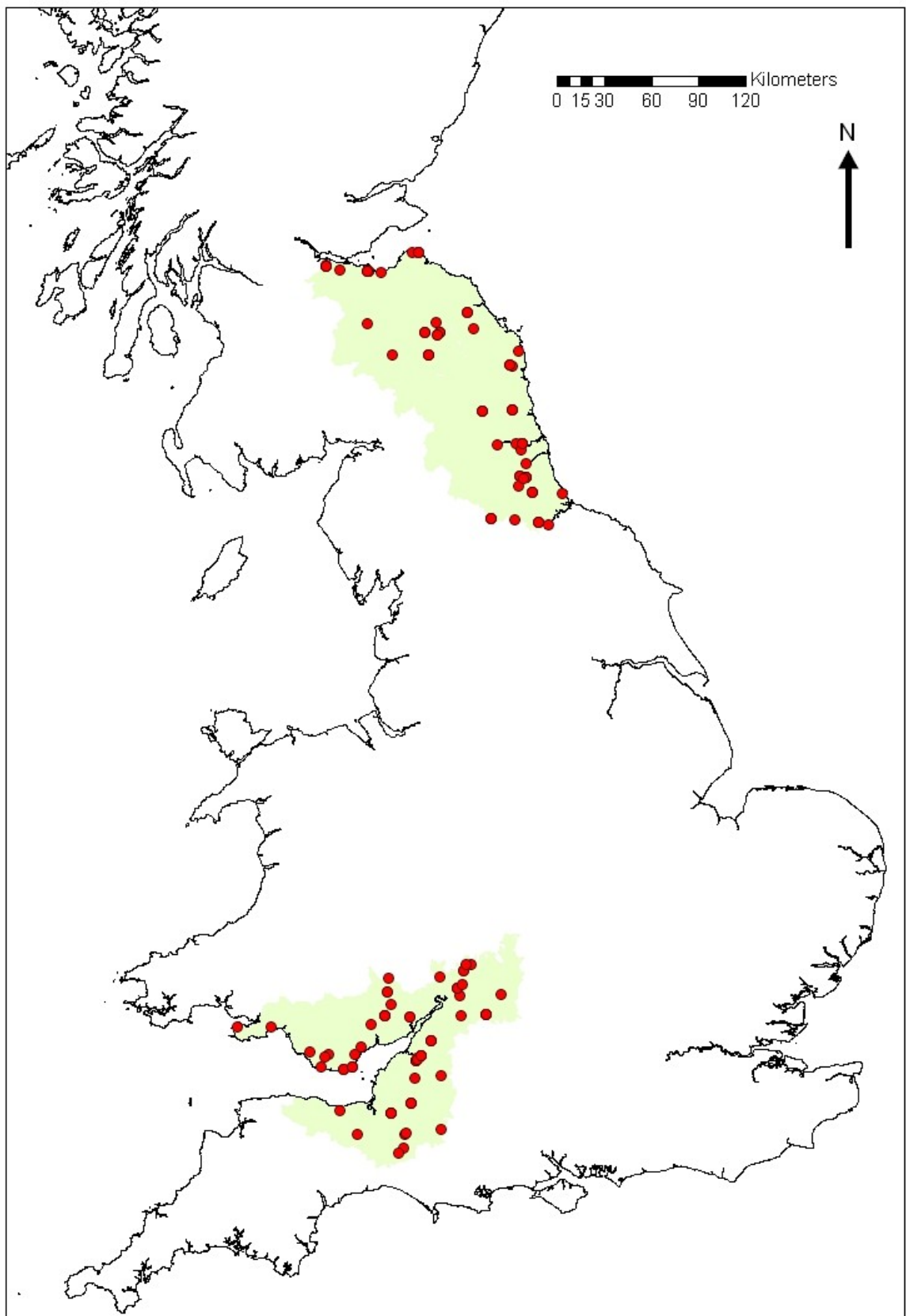


Fig 1.2 Map showing the study regions and the location of the sites referred to in Volume I.

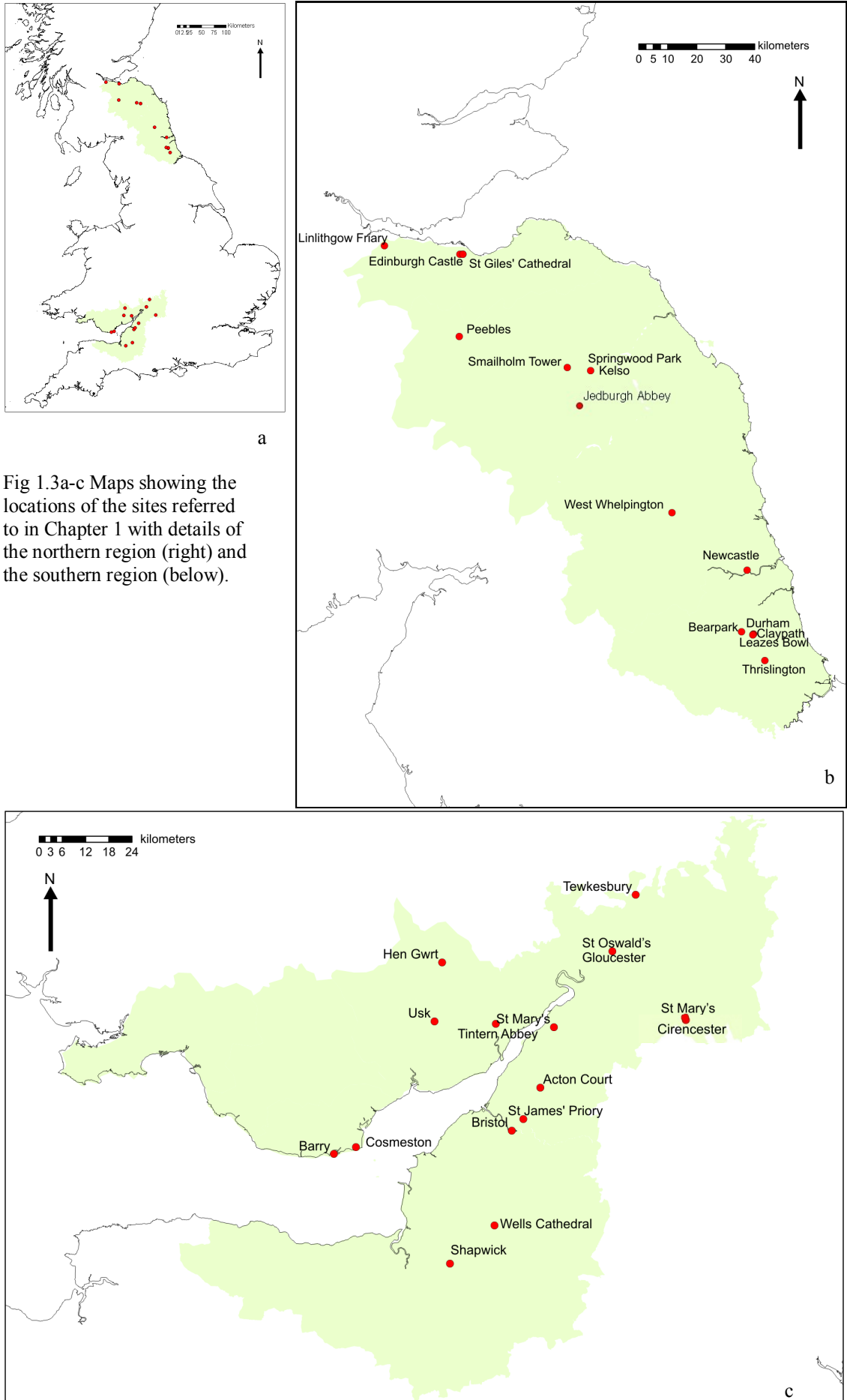


Fig 1.3a-c Maps showing the locations of the sites referred to in Chapter 1 with details of the northern region (right) and the southern region (below).

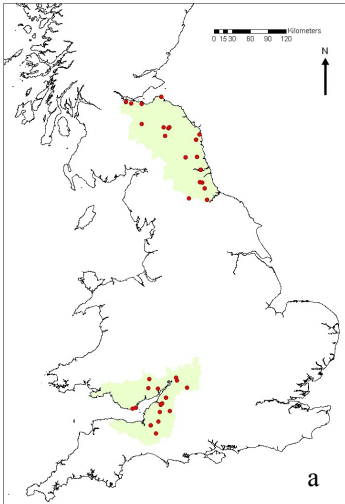


Fig 2.1a Map showing the location of the sites referred to in Chapter 2.

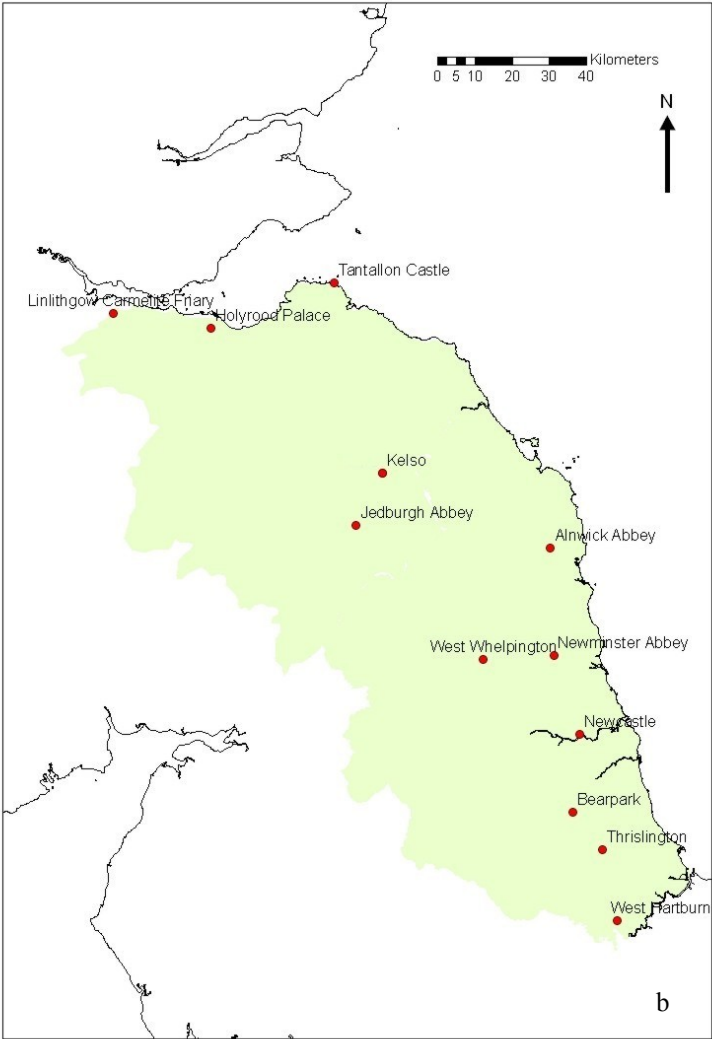
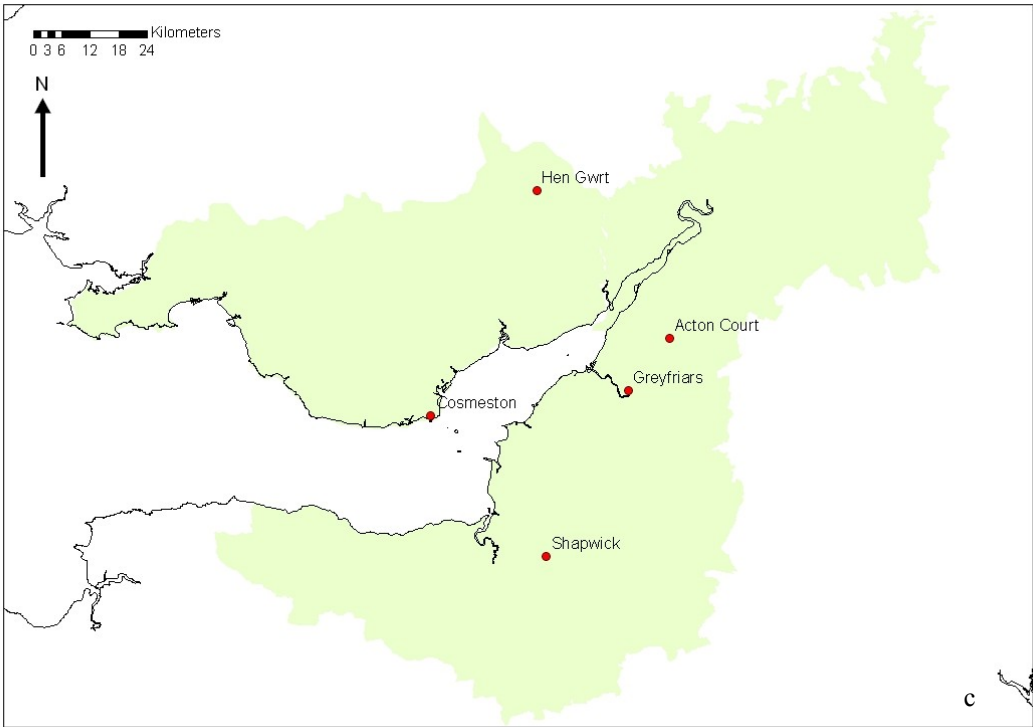


Fig 2.1b and c Maps of the northern region (right) and the southern region (below) showing the location of sites referred to in Chapter 2.



County and sites	No of accessories
Northumberland	126
Alnwick Abbey	2
Black Friars, Newcastle upon Tyne	6
Carmelite Friary, Newcastle upon Tyne	2
Castle Ditch, Newcastle upon Tyne	32
Castle Terrace	2
Church Bank, Jarrow	3
Close Gate (west end), Newcastle upon Tyne	19
Embleton, Station Road	3
Mansion House, Newcastle upon Tyne	15
Newminster Abbey	3
Orchard Street, Town Wall, Newcastle upon Tyne	6
Sandgate, Newcastle upon Tyne	2
Stockbridge, Newcastle upon Tyne	5
The Swirle, Quayside, Newcastle upon Tyne	14
West Whelpington	9
Westgate Road, Newcastle upon Tyne	3
Co Durham	220
3 North Bailey, Durham City	1
Back Silver Street, Durham City	4
Barnard Castle	63
Bearpark, Durham	27
Butterwick Farm	2
Claypath, Durham City	17
Durham Cathedral (Deanery Garden)	1
Embleton's Garage, Durham City	3
Fellow's Garden, Durham	21
Fleshergate, Durham City	5
Franciscan Friary, Hartlepool	7
Hallgarth Street, Durham City	1
Leazes Bowl, Durham City	5
Millburngate, Durham City	6
New Elvet, Durham City	3
Queen's Court, Durham City	5
South Street Car Park, Durham City	5
St Mary's Parish Hall, Barnard Castle	1
Thrislington	40
Ulnaby	1
West Hartburn	2
Gloucestershire	416
Acton Court	117
Bridewell Site, Bristol	11
Bristol	2
Burton's Almshouses, Low Row, Bristol	4
Dundas Wharf, Bristol	1
Floating Harbour, Bristol	32
Greyfriars, Bristol	14
Horsefair Cemetery	2
Narrow Quay, Bristol	5
Narrow Weir, Bristol	1
Redcliff Street, Bristol	34
St Bartholomew's Hospital, Bristol	26

Fig 2.2 Table of excavated sites and number of finds from each (continued on the next page).

County and sites	No of accessories
St James Priory, Bristol	20
St Mary, Cirencester	41
St Mary's Church Deerhurst	8
St Oswald's Priory, Gloucester	26
Stoke Road, Bishop's Cleeve	4
Temple Street, Bristol	34
Thomas Street, Bristol	1
Tozers' Yard, Bristol	1
Upton	19
Victoria Street, Bristol	2
Victoria Street/Cart Lane, Bristol	1
Water Lane, Bristol	10
Somerset	94
Barrow Mead	3
Catsgore	3
Chew Valley Lake	10
Pykesash	2
Shapwick	56
Wells Cathedral	20
Monmouthshire	51
Caerwent	1
Chepstow	15
Monmouth	2
Old Market St, Usk	16
Tintern Abbey	9
Usk	8
Glamorgan	6
Barry	4
Cosmeston	2
Midlothian	68
Edinburgh Castle	30
Holyrood Abbey, Edinburgh	7
South of Bernard St, Leith	10
St Giles' Cathedral, Edinburgh	20
Uttershill Castle	1
East Lothian	24
Tantallon Castle	24
West Lothian	34
Linlithgow Carmelite Friary	30
Niddry Castle	4
Roxburghshire	11
Smalholm Tower	11
Scottish Borders	90
Cockpen Church	3
Jedburgh Abbey	50
Kelso	8
Kelso Abbey	4
Linlithgow Palace	2
Marygate	1
Peebles (Bridgegate)	11
Springwood Park, Kelso	11
Total	1140

Fig 2.2 contd.

County and site of stray finds	No of accessories
Co Durham	27
Barforth Hall, Barforth	1
Barnard Castle, Harmire	1
Bishop Middleham	1
Brancepeth	1
Castle Eden	2
Castle Hill, Iveston	1
Chester-le-Street	1
Cornforth	2
Crookhall	1
Durham City	1
Ferryhill	1
Heighington	1
Piercebridge	5
Sildon	1
Spennymoor	5
Thorsgill Farm, Stratforth	1
Yarm	1
Northumberland	48
Alnwick (Clayport)	1
Bamburgh	1
Berwick upon Tweed	1
Blinkbonny Road	1
Boldon	1
Corbridge	13
Etal Castle, Ford	2
Ewart Park	1
Ford	6
Gateshead	1
Great Chesters	1
Haydon	1
Hexham	1
Holy Island	4
Lesbury	1
Newton	1
Norham	1
Norham Castle	1
NZ0788	1
NZ1398	1
Ponteland	1
Prudhoe	1
Prudhoe Castle	1
Tyne and Wear	1
Tyne, nr Benwell	1
Tynemouth	1
Warkworth	1
Gloucestershire	52
Alderton	1
Alveston	1

Fig 2.3 Table of stray find locations and number of finds from each (continued on the next three pages).

County and site of stray finds	No of accessories
Alveton	1
Ashchurch	1
Ashley	1
Barnsley	1
Bristol	8
Churcham	1
Coberley	2
Deerhurst	1
Dymock	1
Ham and Stone	1
Highnam	1
Lechlade	3
Leigh	1
Minchinhampton	1
Minsterworth	2
Newent	3
Northleach with Easington	1
Northleach with Eastington	4
Pithay	2
Pucklechurch	2
River Frome	1
Sandhurst	2
Sandurst	1
Stonehouse	1
Taynton	1
Thornbury	3
Weston Subedge	1
Winchcombe	1
Woolaston	1
Somerset	85
Aller	1
Bawdrip	1
Bishops Hull	4
Bruton	1
Capton, Sampford Brett	1
Capton, Stogumber	1
Charlton Mackrell	1
Chedzoy	3
Chewton Mendip	2
Chilton Trinity	2
Crewkerne	4
Curry Rivel	1
East Lyng, Taunton	1
Edington	1
Glastonbury Abbey	1
Hinton St George	2
Ilcheser	1
Ilchester	1
Ilminster	1

Fig 2.3 contd.

County and site of stray finds	No of accessories
Kingsdon	5
Lydford on Fosse	1
Milborne Port	3
Misterton	3
Montacute	2
North Curry	1
North Perrott	1
Nynehead	1
Pawlett	1
Poulton	1
Queen Camel	3
Roughmoor	1
Seavington St Michael	1
Seavington St Micheael	1
Shapwick	1
Shepton Mallet	1
Shepton Montague	1
Somerset	1
South Petherton	3
Spennymoor	1
Stogumber	2
Stoke Trister	1
Taunton	2
Unknown	1
Wellington	2
Wembdon	2
West Bagborough	1
West Chinnock	2
West Crekerne	1
West Crewkerne	2
Western Super Mare	1
Westonzoyland	1
Williton	2
Wiveliscombe	1
(blank)	1
Midlothian	14
Bank St, Edinburgh	1
Catle Hill, Edinburgh	1
Craigmillar Castle, Edinburgh	1
Edinburgh	9
Holyrood Palace, Edinburgh	1
Liberton	1
Monmouthshire	18
Abergavenny	1
Caerleon	3
Grosmont	1
Itton Court	1
Llangattock Vibon Avel	1
Llanrumney	1

Fig 2.3 contd.

County and site of stray finds	No of accessories
Llantarnam Park Ind Estate	1
Llantilio Crossenny	1
Llantilio Crossenny	1
Mynydd Maen	1
Pencaemawr (near Usk)	1
Penhow	1
Priory Gardens, Caerleon	1
Raglan	1
Rogiet	1
Tywn Square, Usk	1
Glamorgan	37
Barry	1
Barry Island, Barry	1
Cardiff	1
Corbridge	1
Cowbridge with Llanblethian	1
Darren Farm, near Cowbridge	1
Ewenni	2
Greyfriars Cardiff	1
Llancarfan	4
Llandough	1
Llanfair	1
Llanmadog	1
Llantwit Major	4
Oxwich Castle	1
Oystermouth Castle	1
Penllyn	2
Pentyrch	1
Sr Theodoric's Hermitage, Margam	1
St Donats	1
St Georges Super Ely	1
St Nicholas	1
St Nicholas and Bonvilston	4
Swansea	1
Welsh St Donats	1
Wenvoe	2
East Lothian	2
Athelstaneford	1
Inveresk Churchyard	1
Berwickshire	2
Earnsleuch Water, Lauder	1
Hume Castle	1
Roxburghshire	3
Branxholm	1
Langhope	2
Scottish Borders	8
Crookston	1
Scotland	5
Upsettington, Ladykirk Estate	2

Fig 2.3 contd.

Regions and site types	Number of accessories
NE England	
Religious	46
Rural	57
Rural High status	63
Urban	180
SE Scotland	
Religious	114
Rural	23
Rural High status	28
Urban	62
SE Wales	
Religious	9
Rural	7
Urban	41
SW England	
Religious	167
Rural	87
Rural High status	117
Urban	139
Total	1140

Fig 2.4 Number of accessories from site types within the northern regions (NE England and SE Scotland) and the southern regions (SE Wales and SW England).

Fig 2.5 Maps showing the location of religious sites referred to in Section 2.4.1.

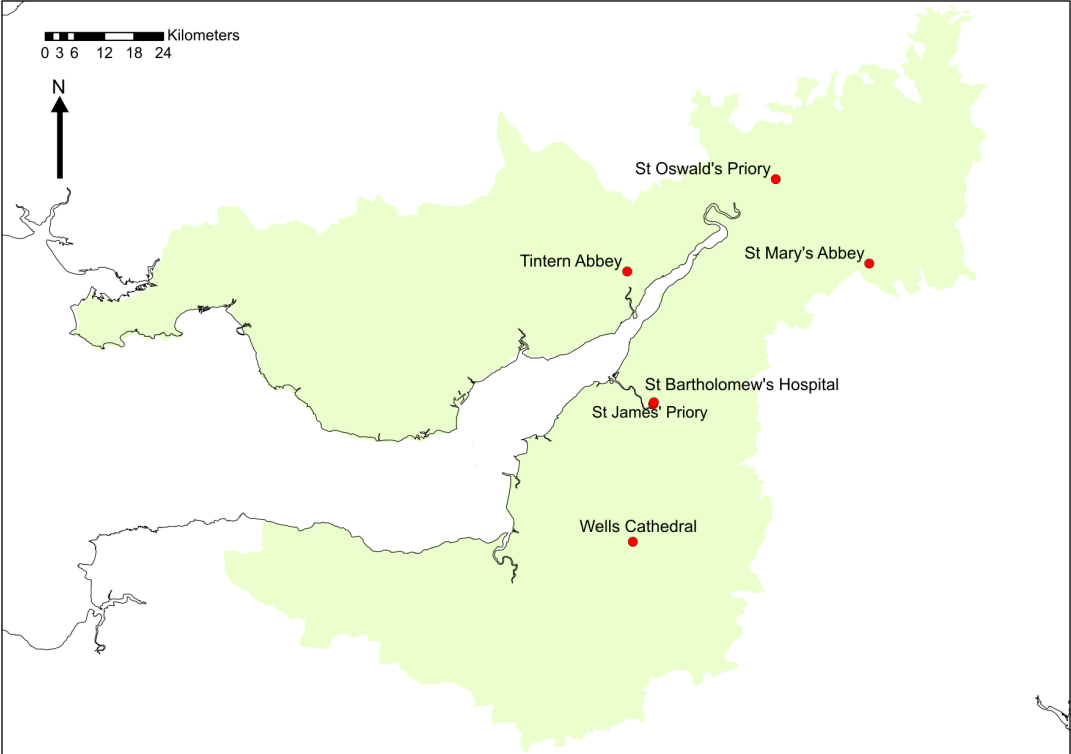
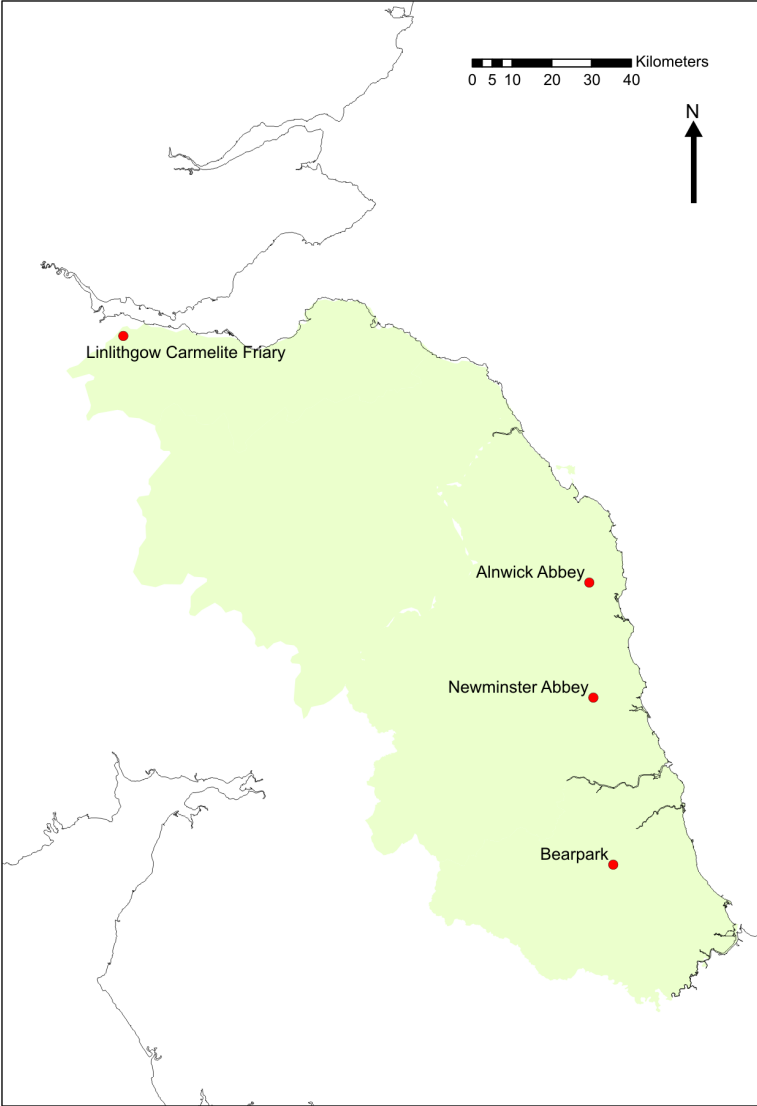
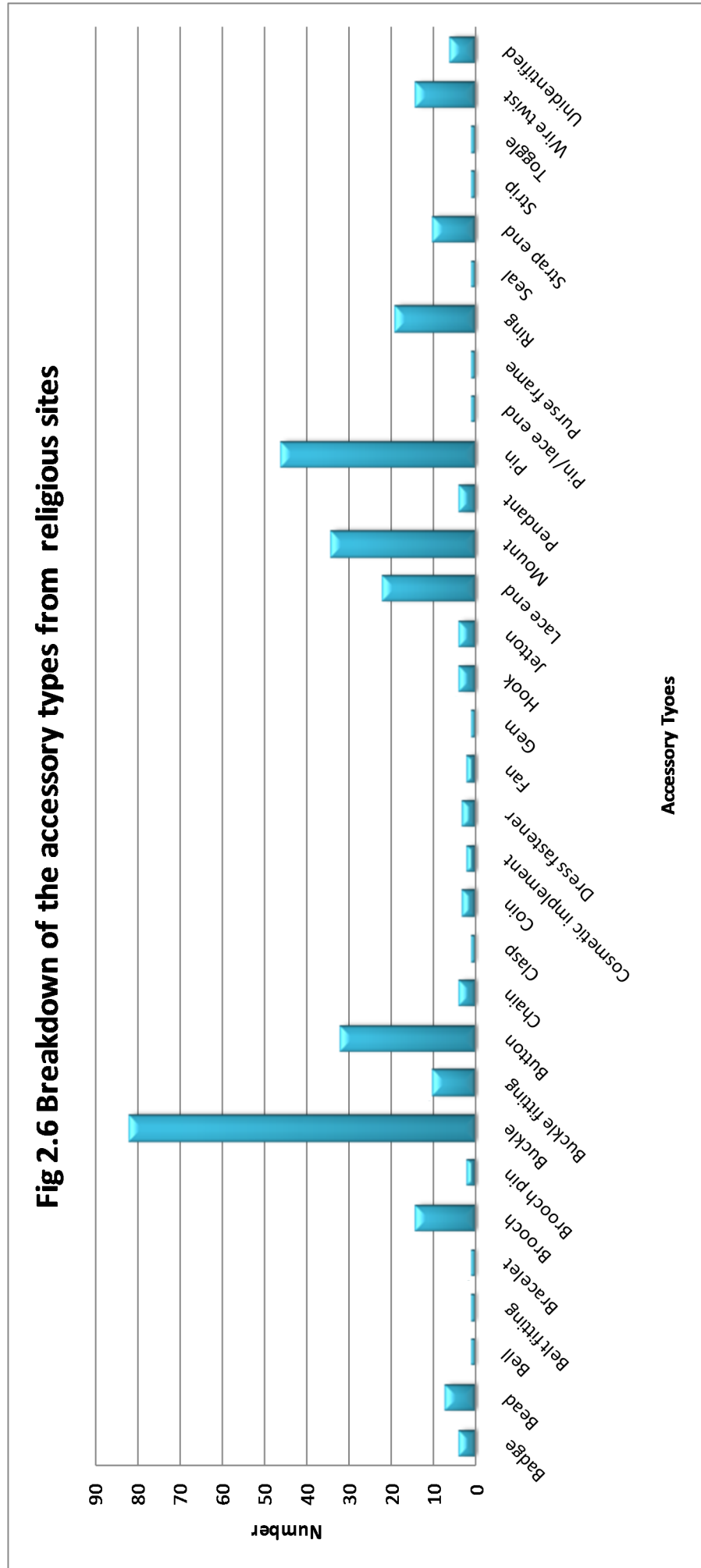
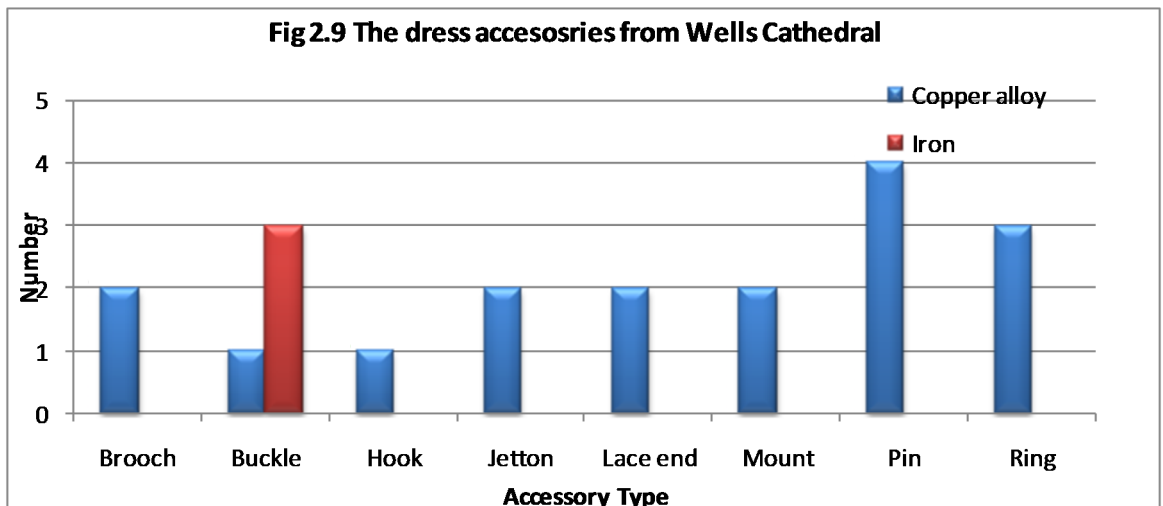
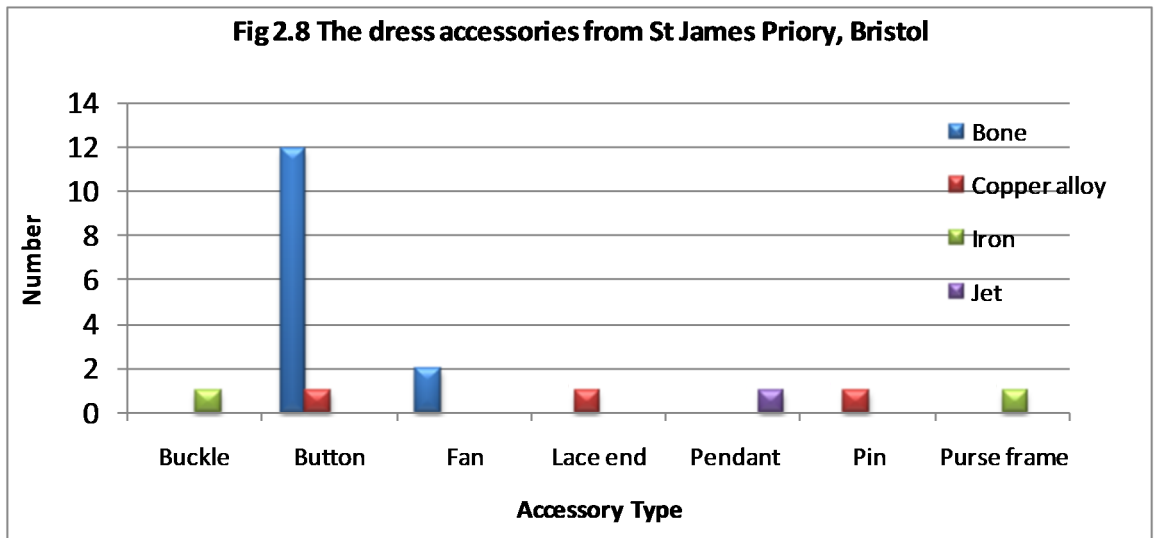
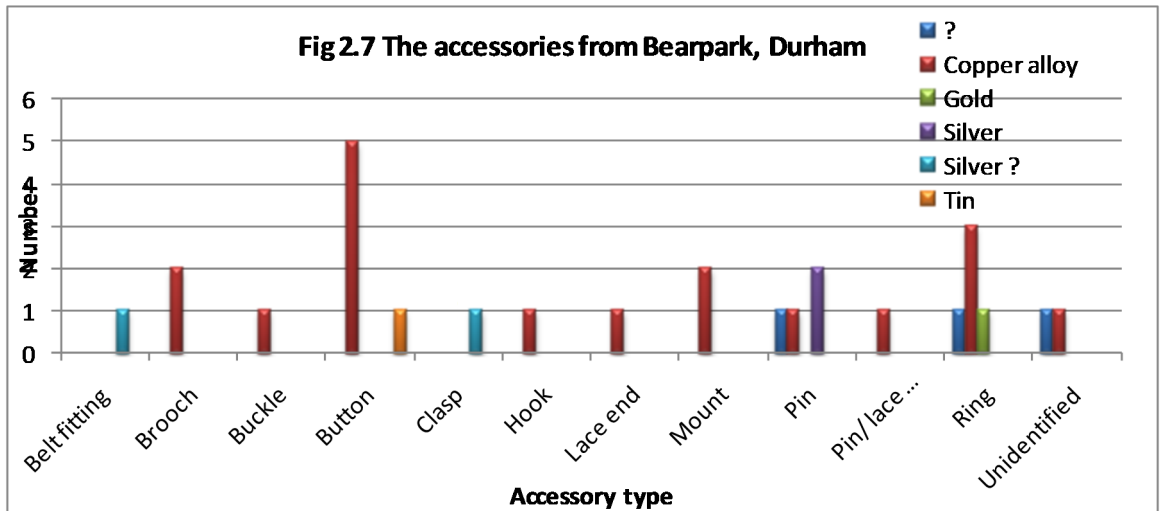
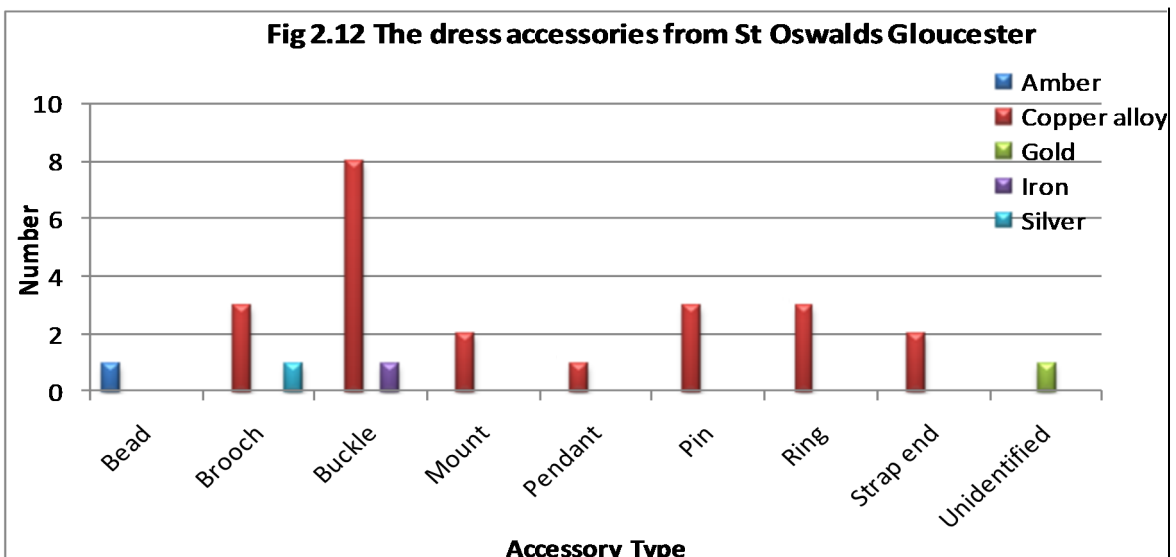
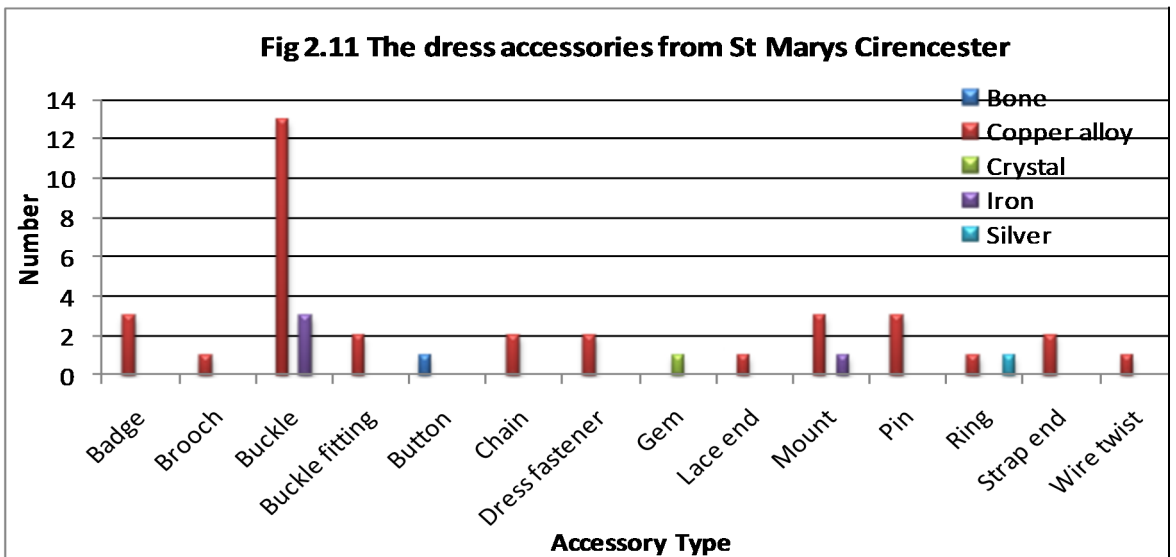
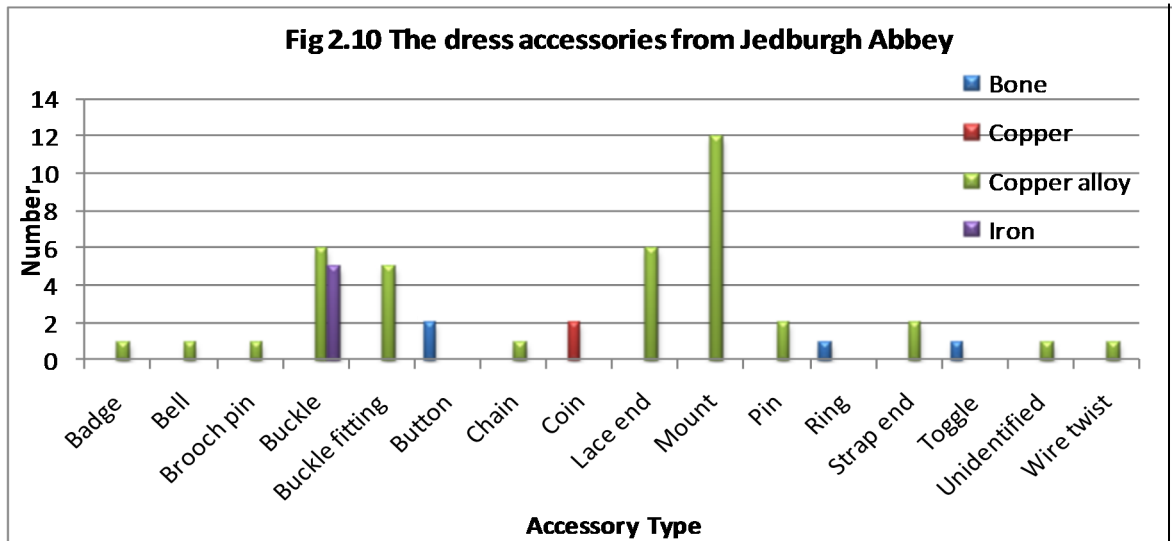


Fig 2.6 Breakdown of the accessory types from religious sites







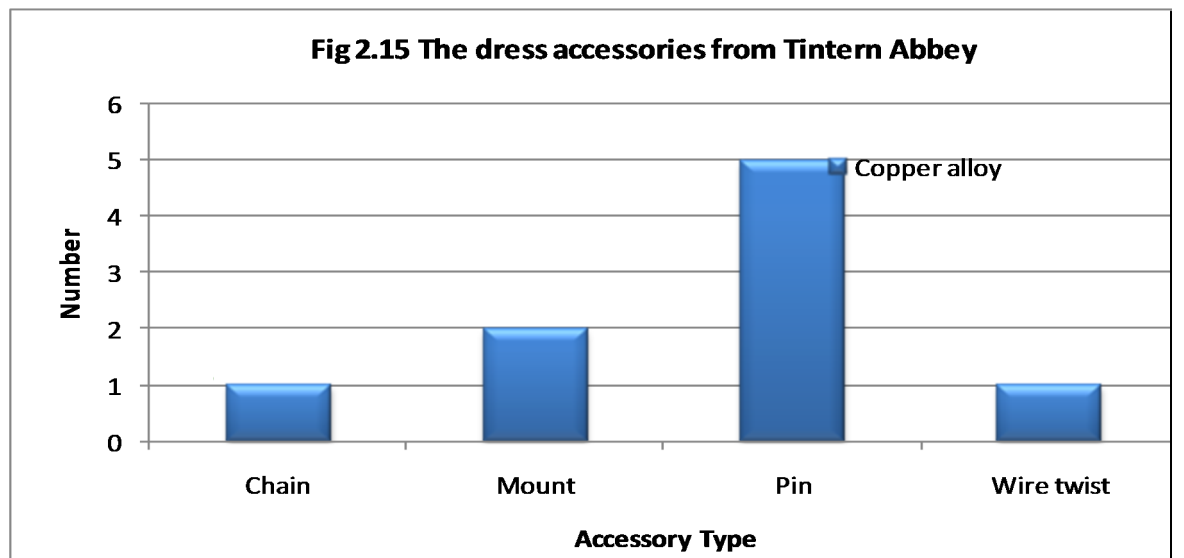
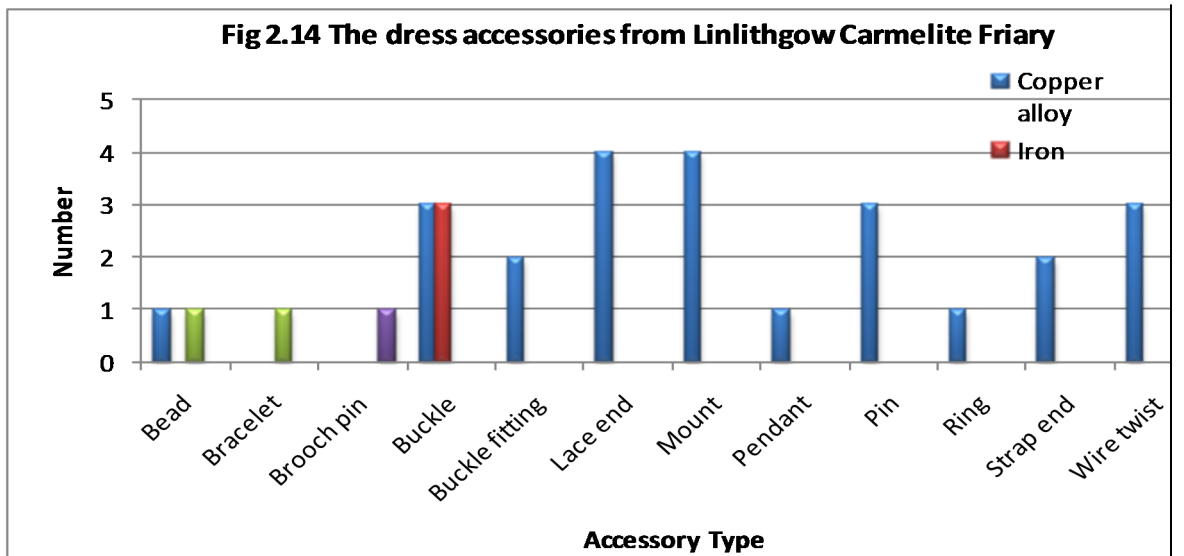
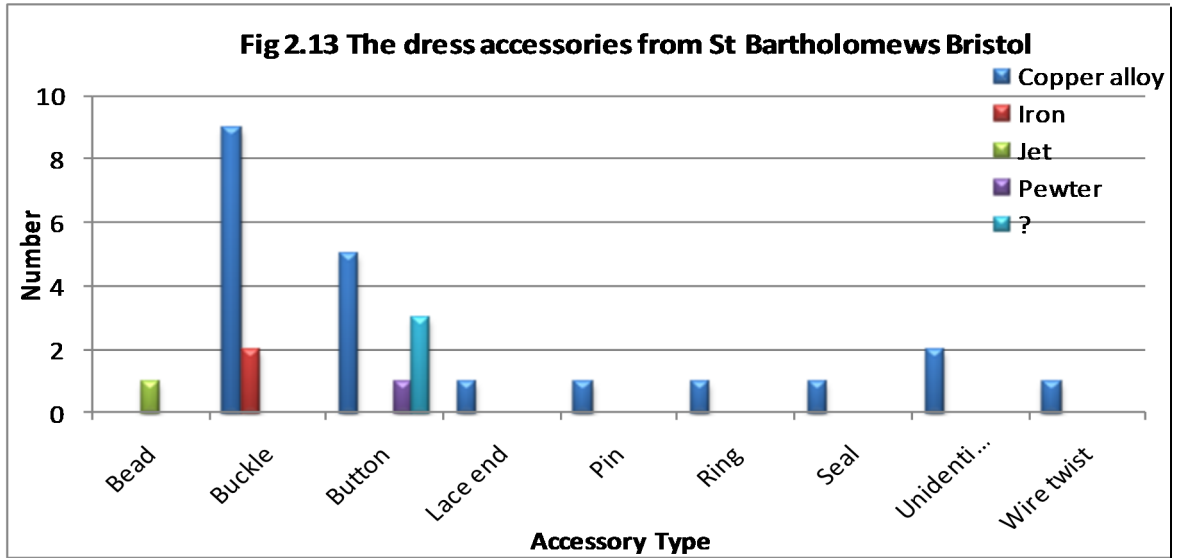


Fig 2.16 Maps showing the location of rural sites referred to in Section 2.4.2

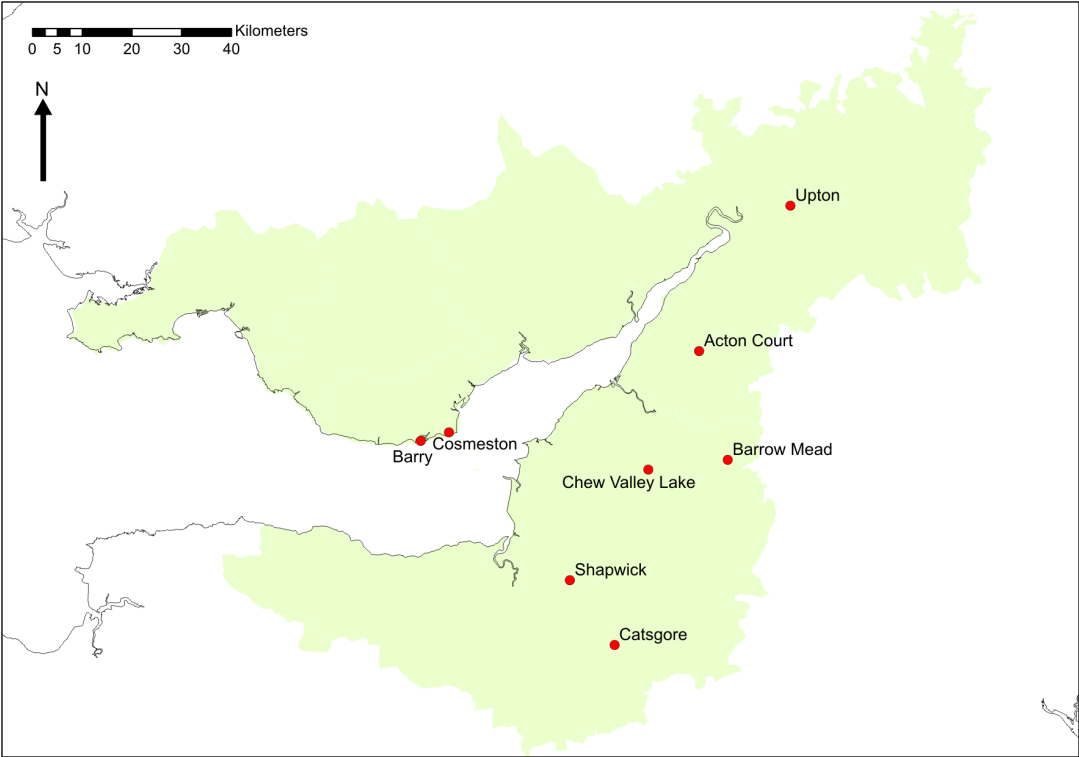
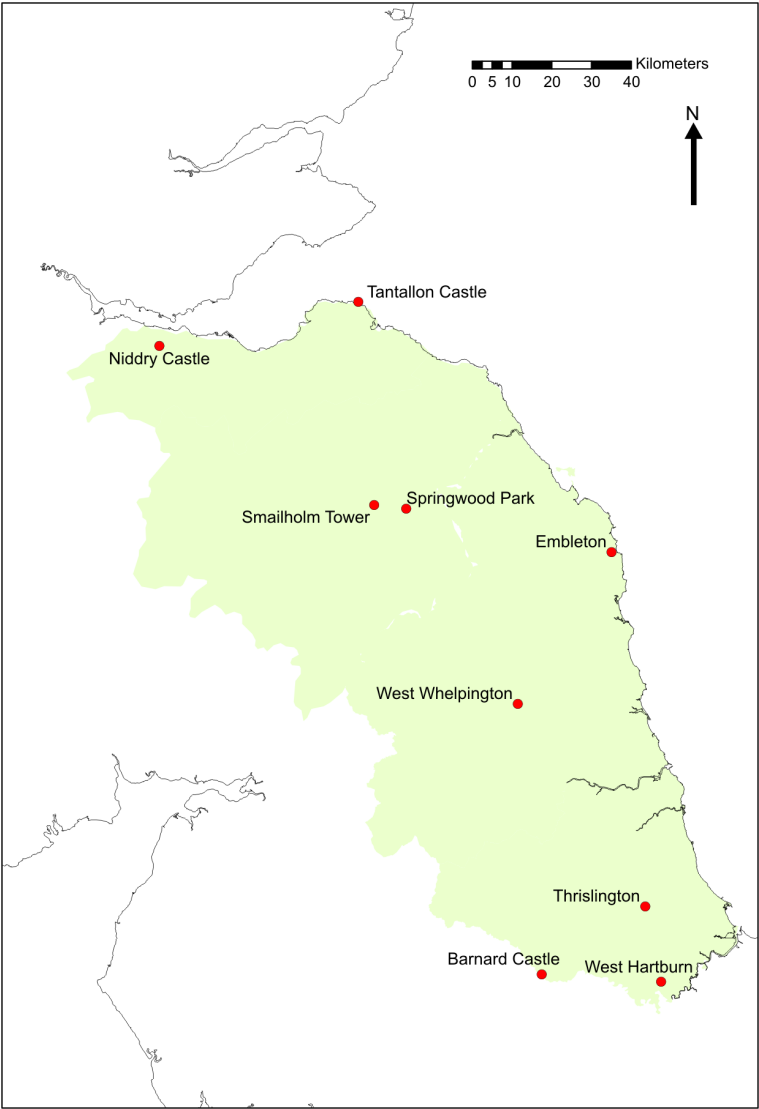
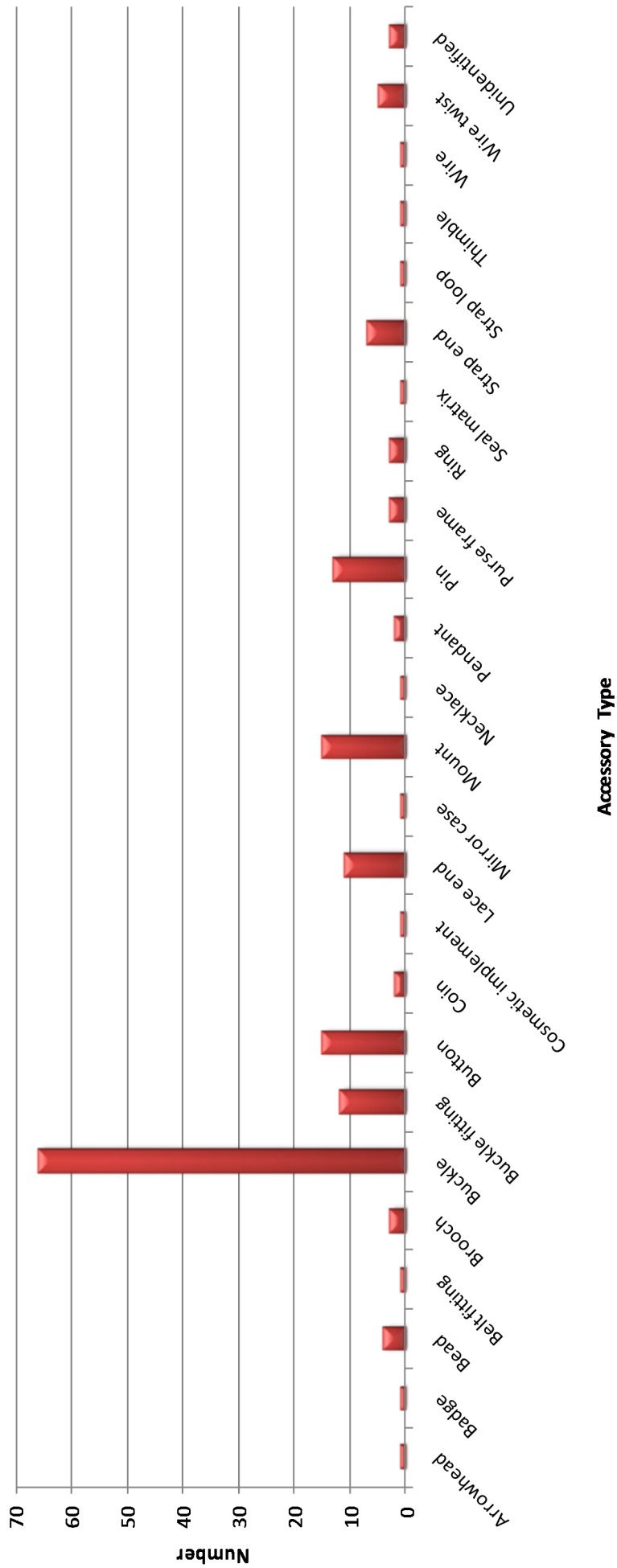


Fig 2.17 Breakdown of the accessory types from rural village sites



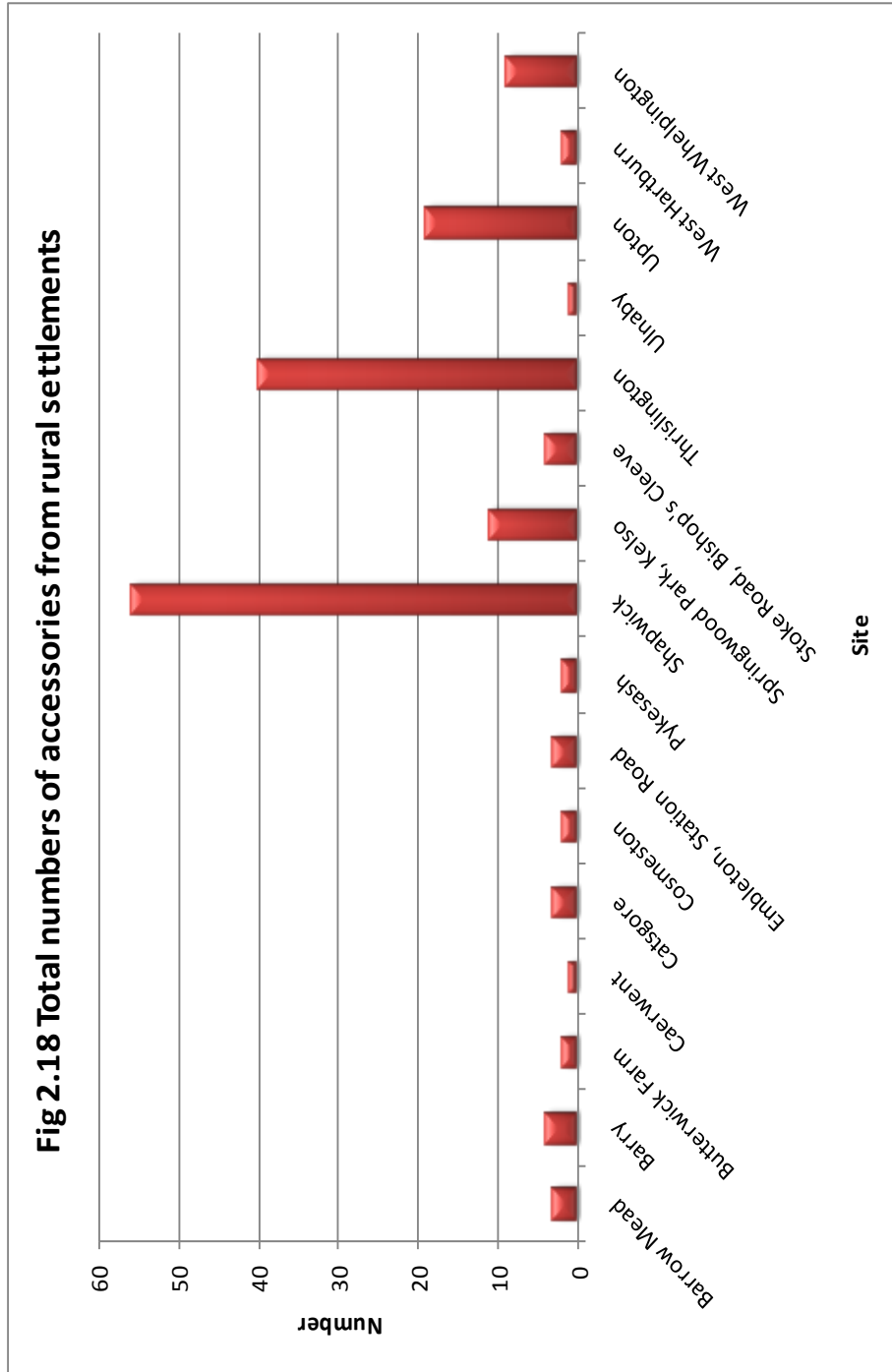
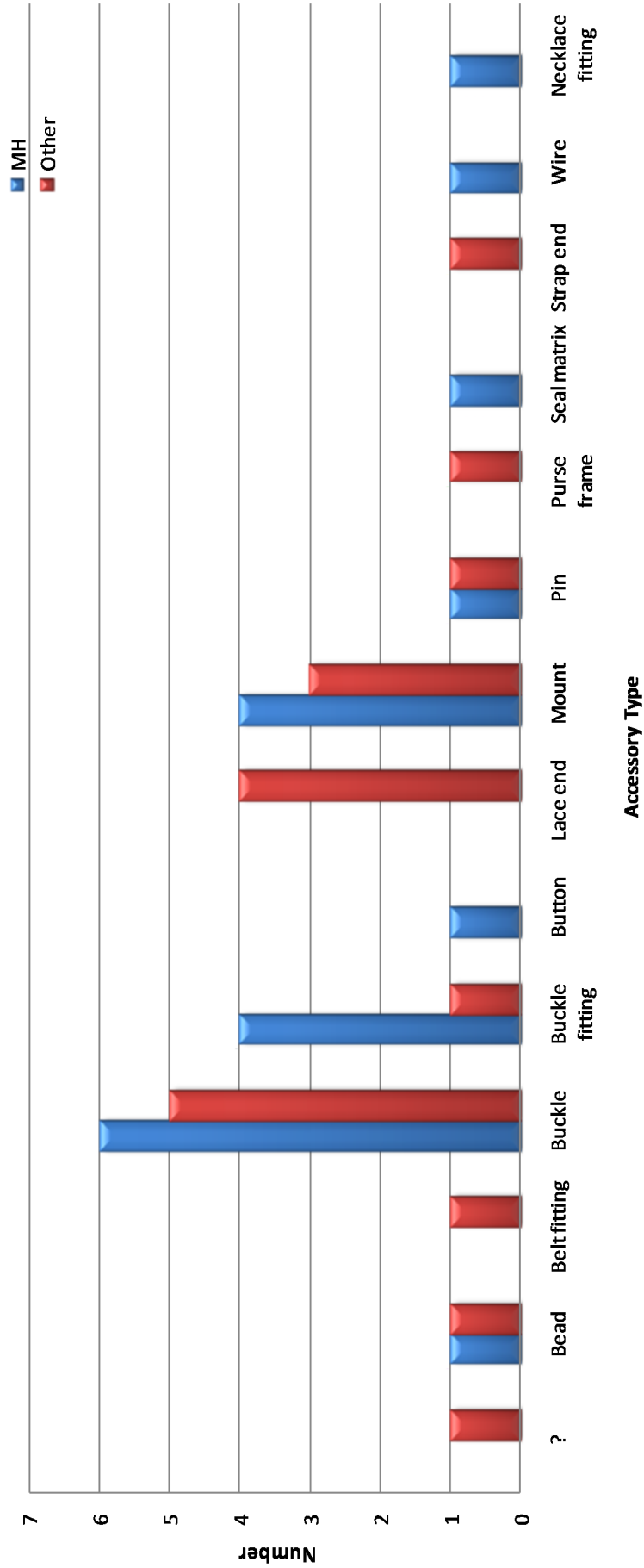
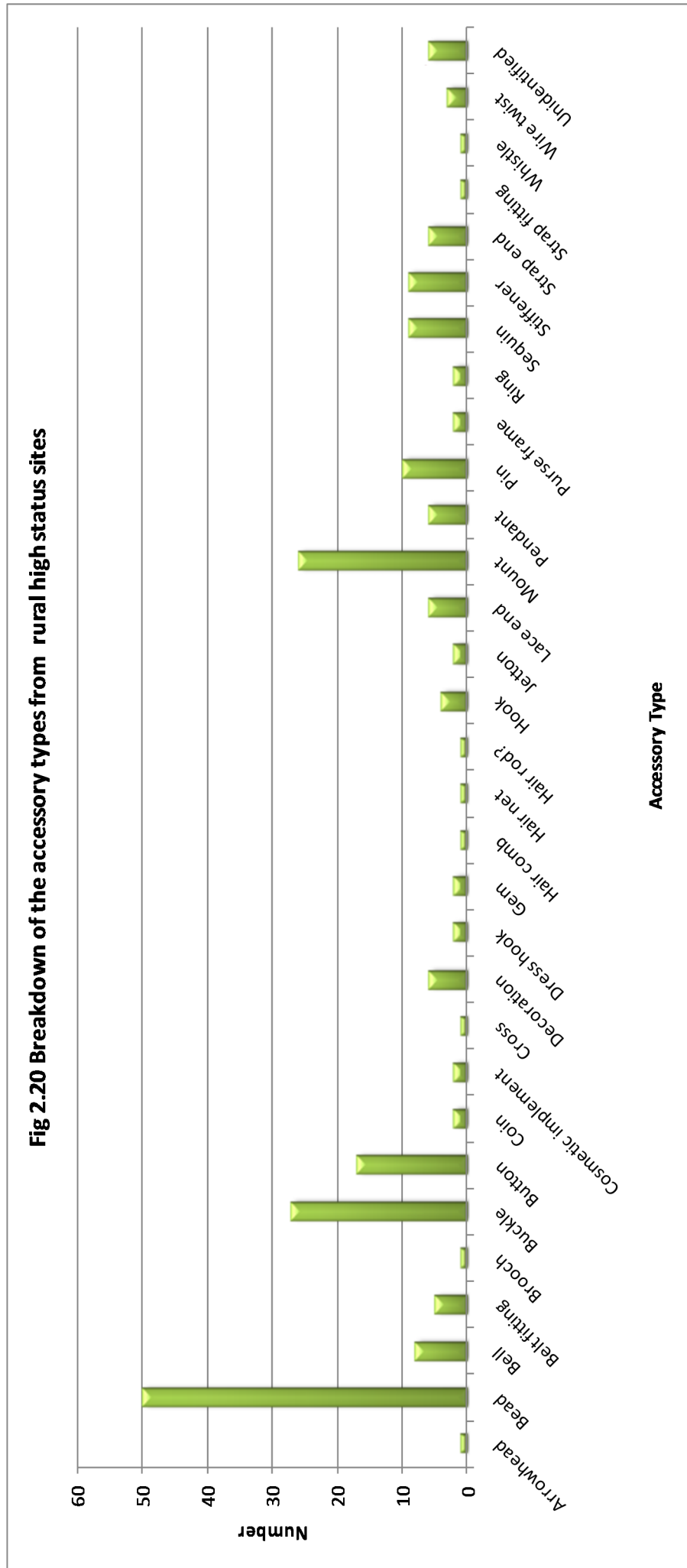


Fig 2.19 The dress accessories from Thrislington, showing those from contexts in the Manor House site (MH) and those from elsewhere at the site.





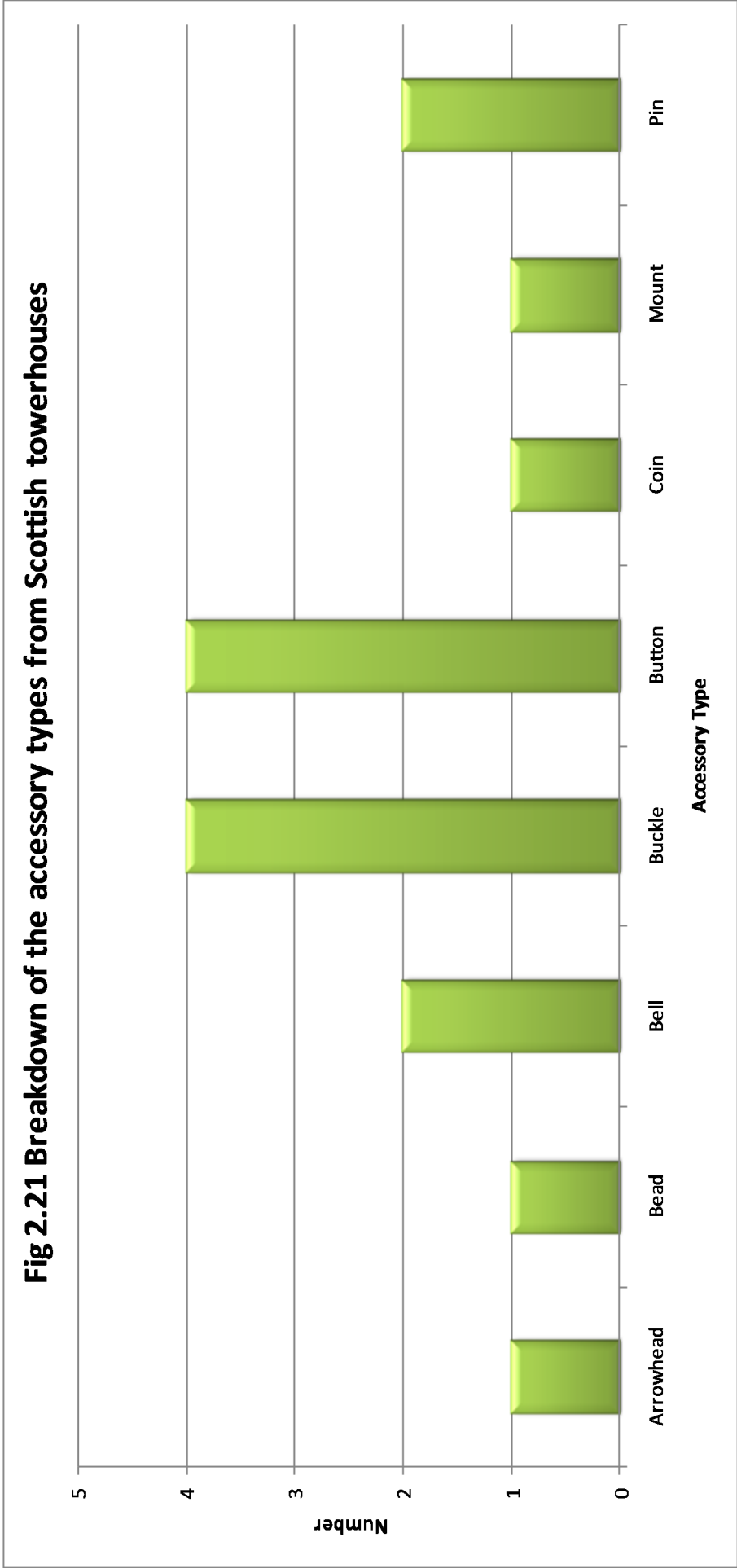
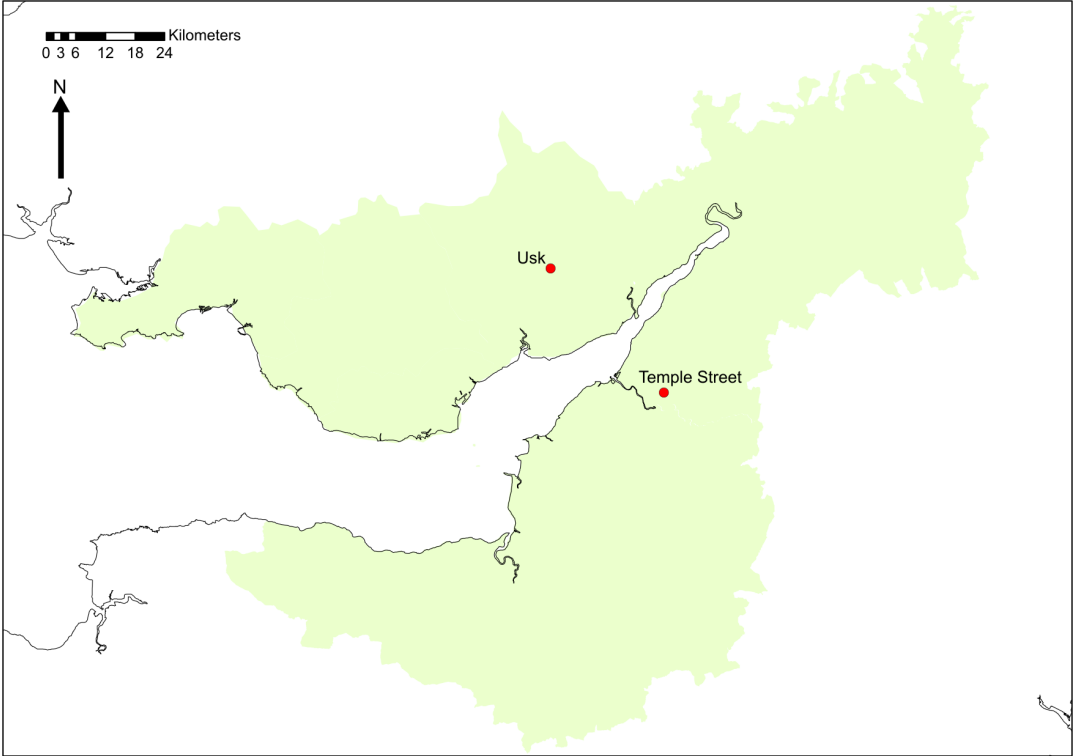
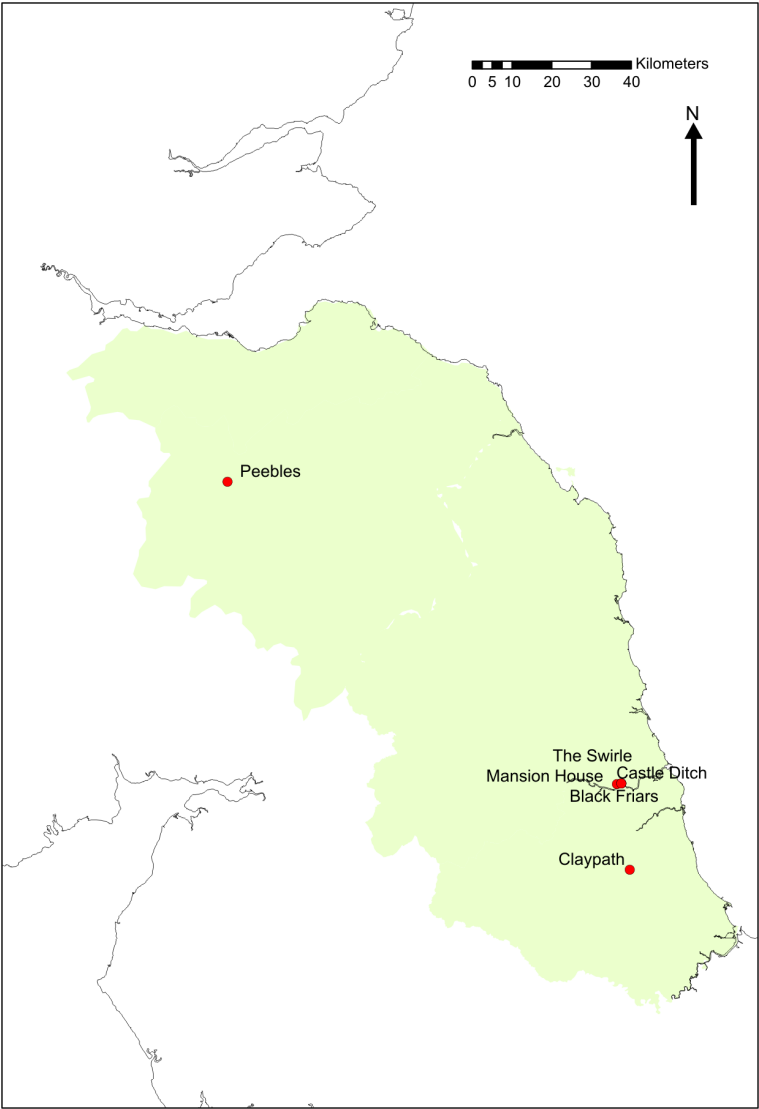


Fig. 2.22 Maps showing the location of urban sites referred to in Section 2.4.3



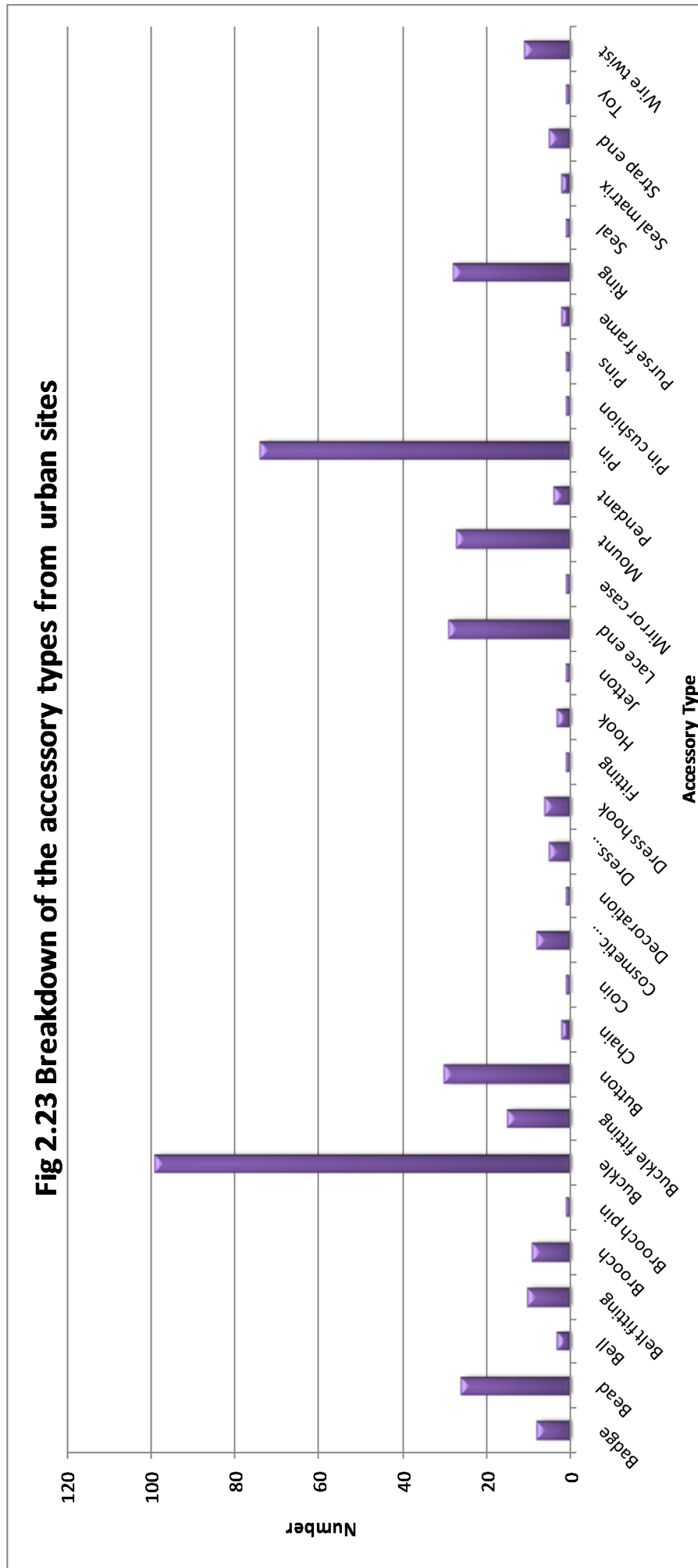
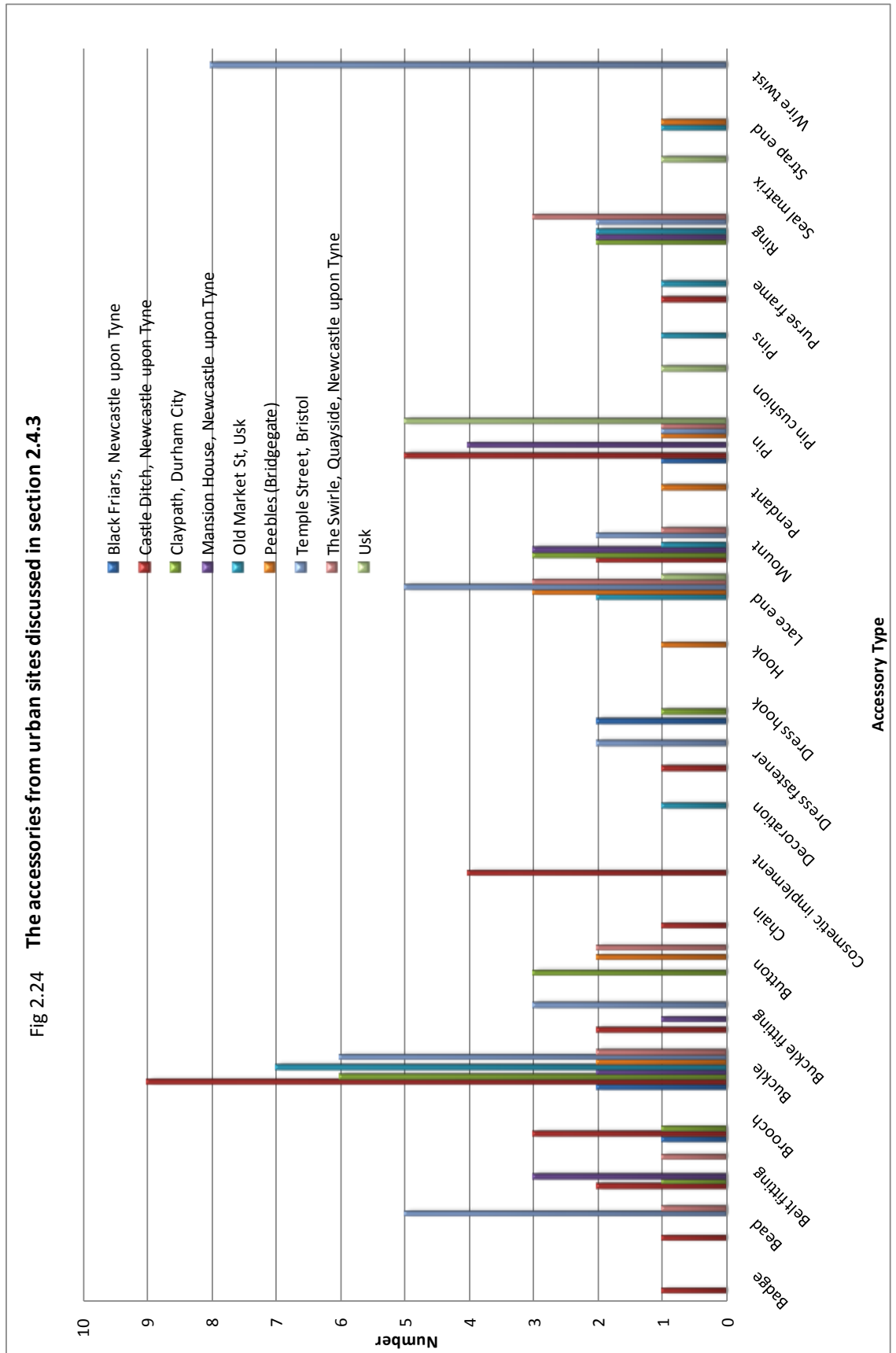
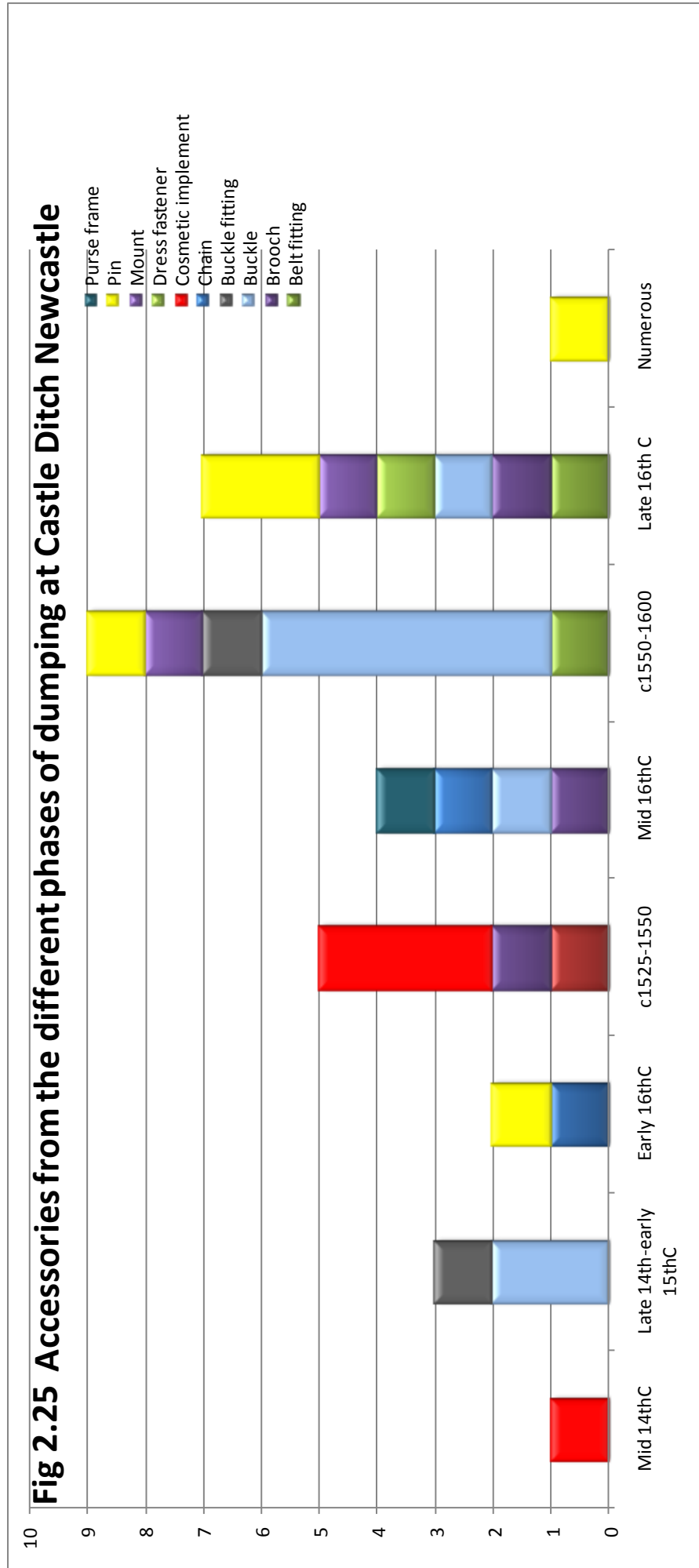


Fig 2.24 The accessories from urban sites discussed in section 2.4.3





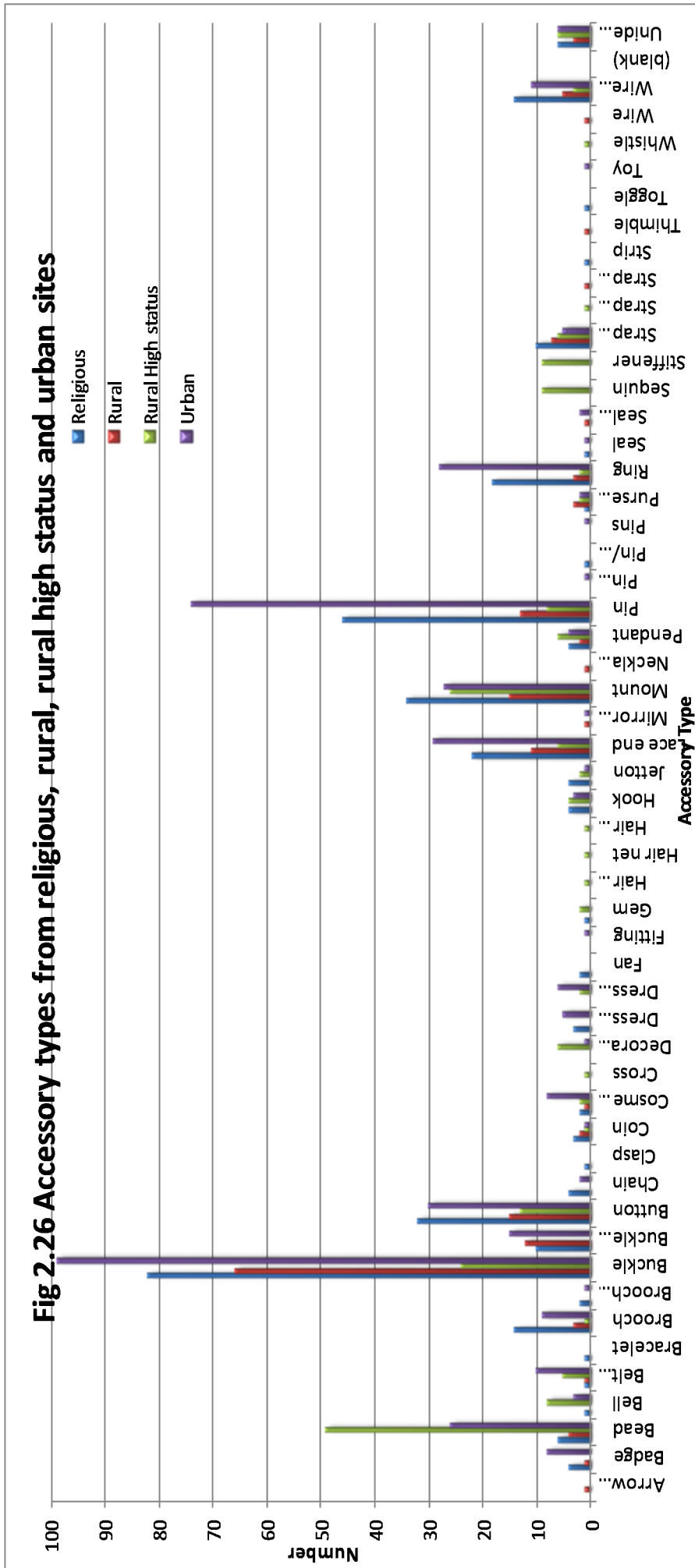
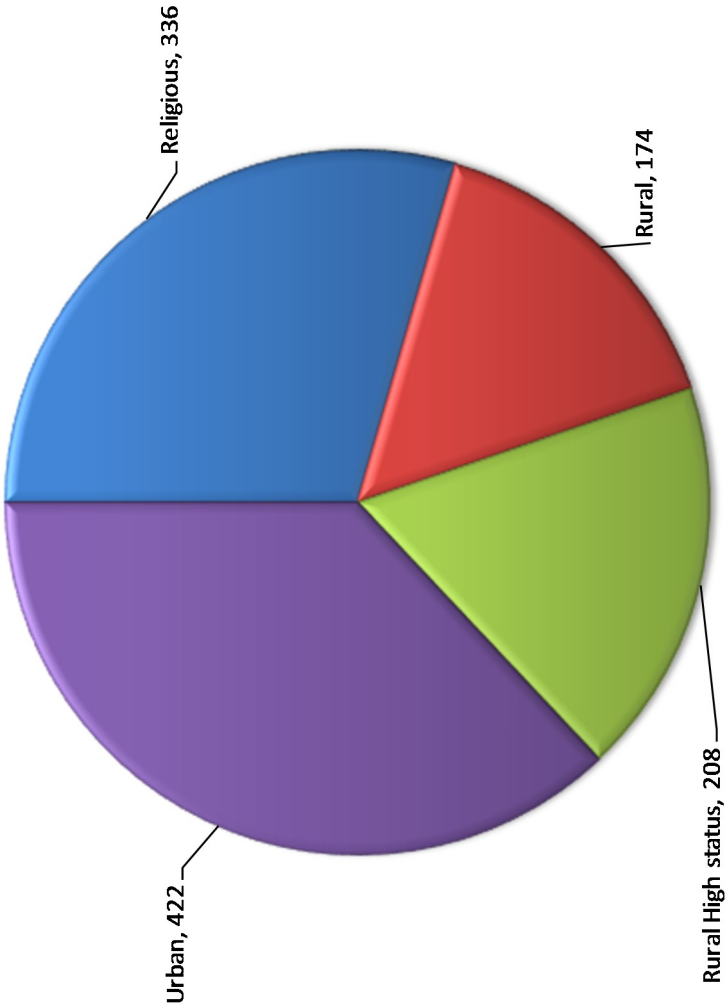


Fig 2.27 Total number of accessories from religious, rural, rural high status and urban sites.



<u>Accessory Type</u>	<u>Religious</u>	<u>Rural</u>	<u>Rural High status</u>	<u>Urban</u>
Arrowhead	•		•	
Badge	•	•		•
Bead	•	•	•	•
Bell	•		•	•
Belt fitting	•	•	•	•
Bracelet	•			
Brooch	•	•	•	•
Brooch pin	•			•
Buckle	•	•	•	•
Buckle fitting	•	•		•
Button	•	•	•	•
Chain	•			•
Clasp	•			
Coin	•	•	•	•
Cosmetic implement	•	•	•	•
Cross			•	
Decoration			•	•
Dress fastener	•			•
Dress hook			•	•
Fan	•			
Fitting				•
Gem	•		•	
Hair comb			•	
Hair net			•	
Hair rod?			•	
Hook	•		•	•
Jetton	•		•	•
Lace end	•	•	•	•
Loop				•
Mirror case		•		•
Mount	•	•	•	•
Pendant	•	•	•	•
Pin	•	•	•	•
Pin cushion				•
Pins	•	•	•	•
Purse frame	•	•	•	•
Ring	•	•	•	•
Seal	•	•		•
Sequin			•	
Stiffener			•	
Strap end	•	•	•	•
Strap fitting			•	
Strap loop		•		
Toggle	•			
Whistle			•	
Wire		•		
Wire twist	•	•	•	•
Unidentified	•	•	•	•
Total number of accessories types represented	32	23	32	32

Fig 2.28 Table showing the presence of dress accessory types at the different site types.

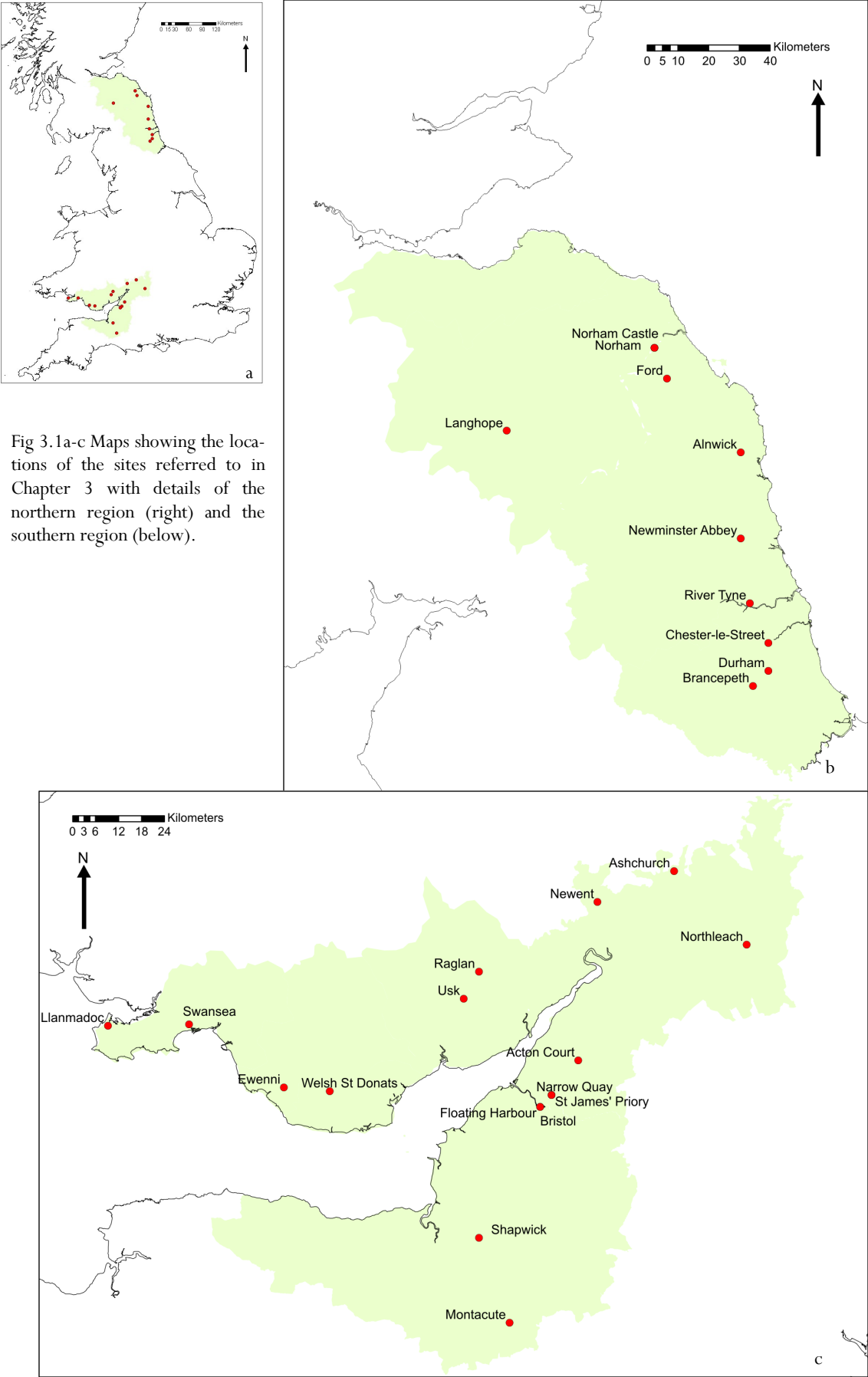


Fig 3.1a-c Maps showing the locations of the sites referred to in Chapter 3 with details of the northern region (right) and the southern region (below).



Fig 3.2 Ring from Middleham, Yorkshire, decorated with SS on the outer hoop and 'sovereynly' on the inner hoop (Cherry 1994:10).



Fig 3.3a Signet ring with a crowned T from Northleach (Gloucestershire) (PAS LAN-CUM BBFD27).



Fig 3.3.b Signet ring from Sherington, Buckinghamshire, showing the impression, bezel and hoop. The design is comparable to that from Northleach and others in this study (PAS BUC-3821D1; ATR 2005/06:92).



Fig 3.4 Signet ring from Floating Harbour (BCM Acc. no G2099).



Fig 3.5 Signet ring with handle from St Donats (Glamorgan) (PAS NMGW 69F4E4).



Fig 3.6 Signet ring from Brancepeth (SMR4943, © Durham County Council, www.durham.gov.uk).



Fig 3.7 Depiction of the rampant lions used on the heraldry of the Percys, Bruces, and Nevilles (after Hunter Blair 1930:23;19;99).

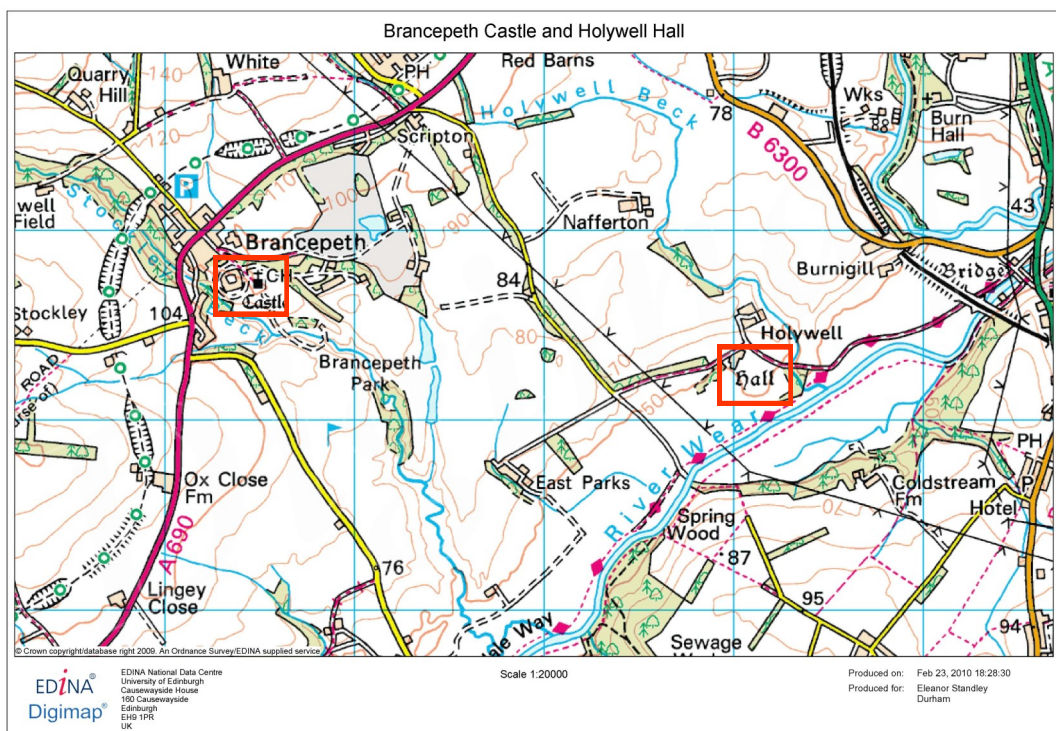


Fig 3.8 Map showing the location of Brancepeth Castle and Holywell Hall, Co. Durham.



Fig 3.9 Signet ring from Alnwick, Northumberland. 1. showing the hoop and decorative shoulders, 2. the retrograde cut bezel, and 3. the seal impression (after Hunter Blair 1935:fig 1-4).

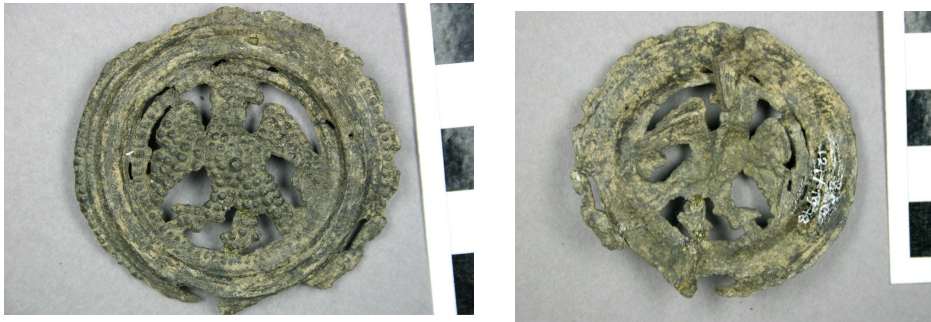


Fig 3.10 Badge from Narrow Quay depicting an eagle, obverse and reverse (BCM Acc no 121/1978).



Fig 3.11 Photograph of the effigy of Ralph Neville (Staindrop) showing the SS collar (after Kirk 1998: plate 20).



Fig 3.12a (above) Photograph of the effigy of William ap Thomas (Abergavenny).

Fig 3.12b (below) Detail of ap Thomas' SS collar.



Fig 3.13 The silver SS collar found in London with insert showing detail (after Lightbown 1991: plate 91 and 91a).



Fig 3.14 Photograph of the effigy of Richard Herbert (Abergavenny) showing his collar of suns and roses with the pendant of a lion just visible under his finger tips.



Fig 3.15a (above left) The large signet ring found at Raglan, the retrograde cut, circular bezel depicting the lion as on the collar of Richard Herbert (www.britishmuseum.co.uk).

Fig 3.15b (above right) The impression of the signet ring from Raglan (www.britishmuseum.co.uk).



Fig 3.16 The elaborate pendant of Mary Queen of Scots (obverse and reverse) (NMS Acc no H.NF33).



Fig 3.16c Salamander pendant, late 16th century (V&A Museum no M 537.1910 www.vam.ac.uk/images/gallery/main_images/62602_image).



Fig 3.17 Series of photographs of the gold 17th century, posy ring found in Edinburgh in the 19th century. The inscription reads *where this i give i wish to live* (NMS Acc no NJ 11).

Find Site (County)	Inscription on hoop		Other decoration /marks
	Outer	Inner	
Narrow Weir, Bristol (Gloucestershire).		Vertue is my honer	
Edington (Somerset)		thyncke on me +	
Bishops Hull (Somerset)		I licke my chois	
Queen Camel (Somerset)		I LIKE MY CHOYEC	
Bishops Hull (Somerset)		Let vertue bee a guide to thee	Makers mark of PR in a double oval.
Cardiff (Glamorgan)	par grant amour (for great love)		Two roses engraved with inscription and plain bezel set with a cabochon amethyst.
Edinburgh (Mid Lothian)		gu-hair.this.I.glue.I.uif.to.liue (where this I give I wish to live)	Incised lines round circumference and small transverse lines on outer hoop.
Ewenni (Glamorgan)	ieme la belle + (I ove the beautiful)		Each word is separated by a 6 petalled flower and is bordered by sprigs of foliage.
Ford (Northumberland)		sans departir (without leaving)	
Glastonbury Abbey (Somerset)		DEVX.CORPS.VNG.CVER (Two bodies one heart)	Initials C.M. United by a true-love knot.
Linlithgow Carmelite Friary (West Lothian)	Possible inscription, not distinguishable.		
Llantilio Crossenny (Monmouthshire)		love me only	
Old Market St, Usk (Monmouthshire)		CONTINV FAITHFVL	
Priory Gardens, Caerleon (Monmouthshire)		.Not.tHis.but.I.	
St Nicholas and Bonvilston (Glamorgan)		Fear God love me	Mark AP conjoined at the base.
Wembdon (Somerset)	?		Inscription divided by alternating flowers and five-pointed stars (2 of each). Some of the letters terminate in foliate sprigs.
Bearpark (Co. Durham)		FEAR + GOD	The D is reversed

Fig 3.18 Table showing the location of the recorded posy ring finds, their inscriptions and other decoration.



Fig 3.19 The posy ring from Ewenni, Glamorgan, showing the decorated outer band (Cherry and Red-knap 1991:fig 1).



Fig 3.20 *Fede* ring from Twyn Square, Usk (NPTMG:90.119, Gathering the Jewels The Website for Welsh heritage and culture).



Fig 3.21 Example of a modern gimmel ring showing the two intertwined bands.



Fig 3.22 Ford Castle once residence of Sir William Henry in the 14th century (Keys to the Past website).



Fig 3.23 The disguised von Ast selling his wares to his lady (Ruprecht-Karls- Universität Heidelberg, Große Heidelberger Liederhandschrift (Codex Manesse), Cod. Pal. Germ Zürich, c1305 - 1340, fol. 64r).



Fig 3.24a (above) The scene of Shechem raping Dinah from the Egerton Genesis (London, Brit. Lib., MS Egerton 1894, fol. 17).



Fig 3.24b (left) Detail showing the merchant's stall and customer. (a and b British Library Images Online).



Fig 3.25 Ivory mirror case depicting a romantic couple out hawking (© British Library).

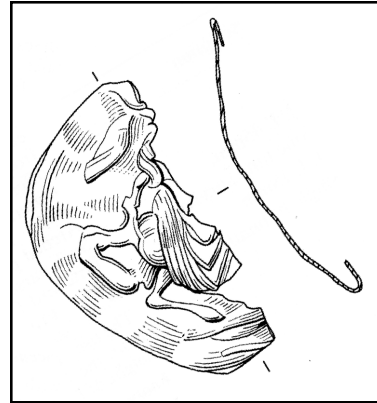


Fig 3.26 The mirror case fragment from Shapwick, Somerset (after Viner 2007:fig 16.15, no A94).



Fig 3.27 Line drawing of a hawking party, detail from *Queen Mary's Psalter*, English (Royal MS 2 B, vii, fol. 151, after Oggins 2004: fig 8).

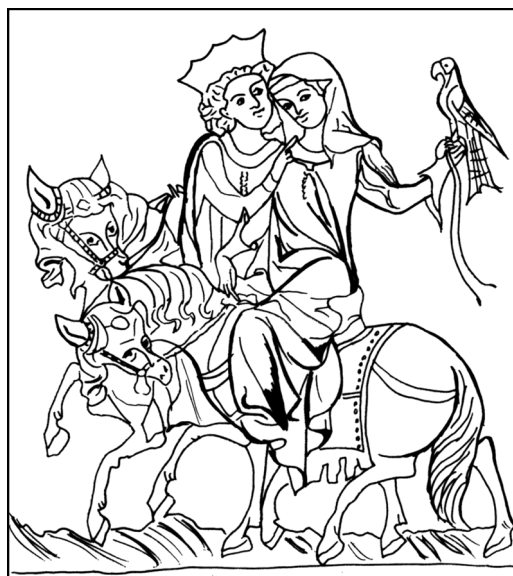


Fig 3.28 von Teufen out hawking with his courted lady from the *Codex Manesse*, (after Ruprecht-Karls- Universität Heidelberg, Große Heidelberger Liederhandschrift (Codex Manesse), Cod. Pal. Germ Zürich, c1305 - 1340, fol. 69r).



Fig 3.29 *Elizabeth of Vernon, Countess of Southampton*, unknown artist, 1600. The pin tray is visible on Elizabeth's right hand side, on the dresser top next to her jewellery box (after Nunn-Weinberg 2006:fig 8.1).

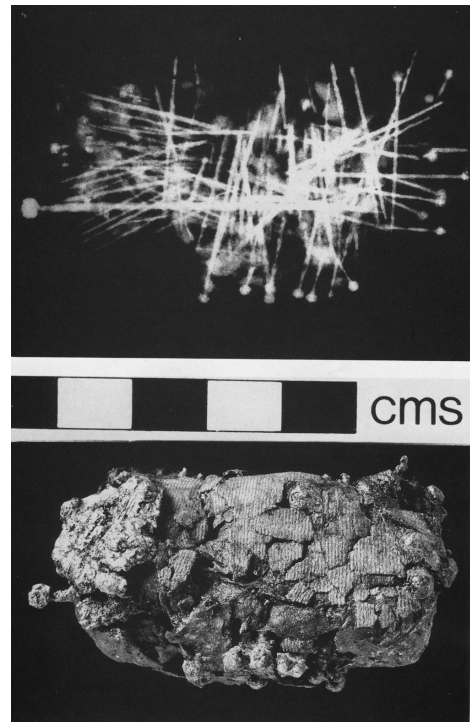


Fig 3.30 (above) X ray and photograph of the pin cushion from cesspit in Usk (after Courtney 1994:plate XIX and XX).



Fig 3.31 'Amore' girdle of silk and silver gilt enamel decoration, with human animal hybrids, length 128cm, width 1.5cm, and detail of the buckle plate (after Lightbown 1992:plate 178).



Fig 3.32 The buckle depicting a cloaked beast from Newminster Abbey (Harbottle and Salway 1964:).



Fig 3.33 a and b) Brooches from Newminster Abbey
 c) Brooch from Norham
 d) Brooch from the Tyne near Benwell
 e) Brooch from Bristol (obverse and reverse) (BCM Acc no Q3058)
 f) One of the brooches from Langhope (NMS Acc no H.KO 13)

(a, b and d after Brewis 1927: fig 1-4; c Tyne and Wear Archives and Museums www.museums.ncl.ac.uk/archive, e photographs by the author, f courtesy of NMS).



Fig 3.34 Courtly scene from *Gratian's Decretum Causa XXXVI*, Paris, c1300, with detail depicting the brooches being given (right) and received (left) (Descatoire 2009:fig 26).



Fig 3.35 Ivory mirror case carved with four romantic scenes. The top right and bottom two all involve the gift of a garland. In the bottom right the man holds a hawk (after Ribeiro 2003:fig 16).

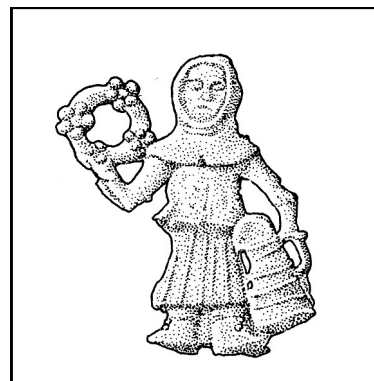


Fig 3.36 Badge depicting a milkmaid and her floral chaplet (Spencer 1990: no 277).



Fig 3.37 A carved wooden busk used as a love token, dating to 1783, from the Pinto Collection, Birmingham Museums and Art Gallery (Acc no 1965T600; www.bmagic.org.uk/objects/1965T600).



Fig 3.38 The late 15th century panel painting entitled *Liebeszauber*, Cologne. A red heart can just be made out in the chest to the woman's right (Jones 2002:plate 19).

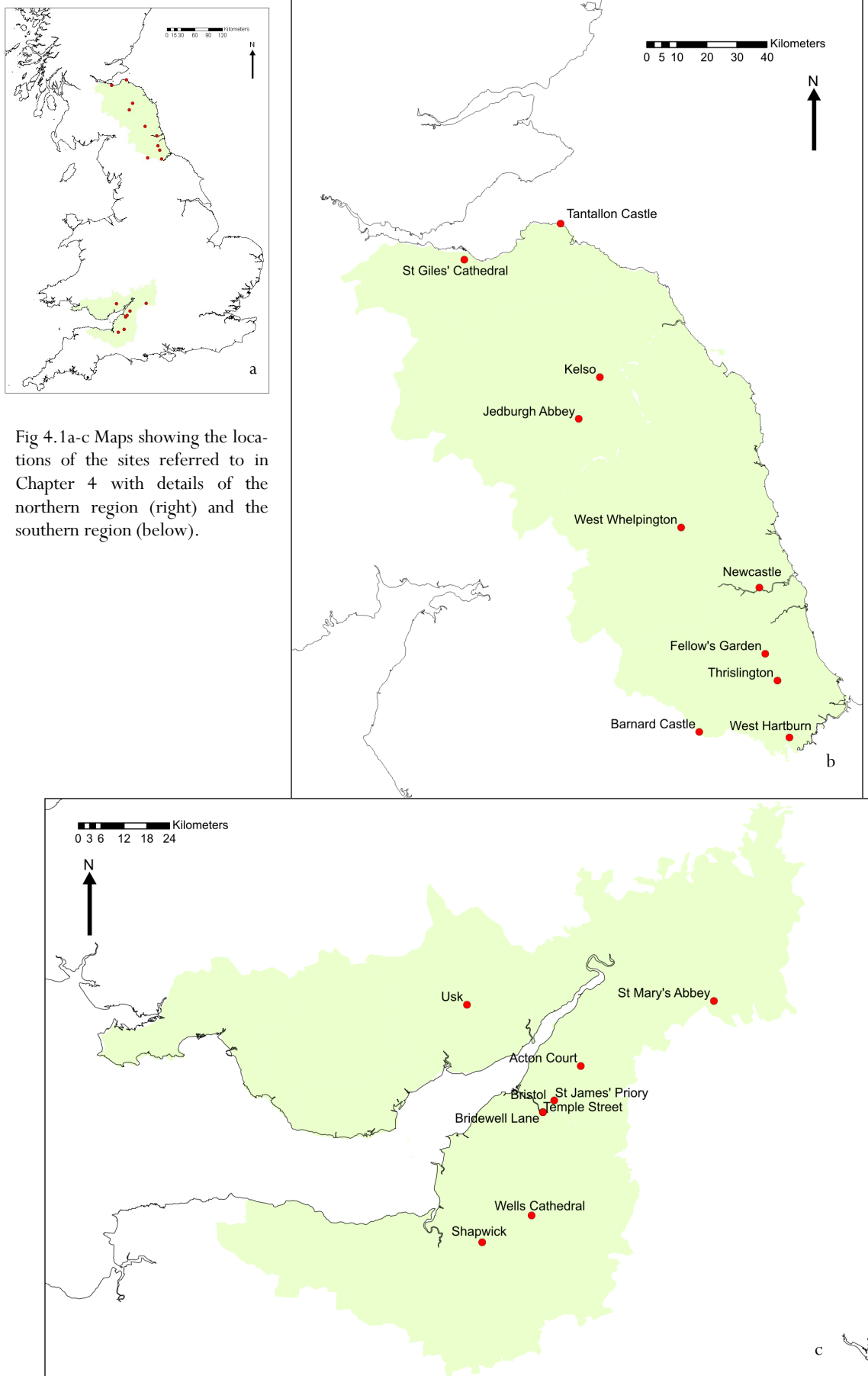


Fig 4.1a-c Maps showing the locations of the sites referred to in Chapter 4 with details of the northern region (right) and the southern region (below).

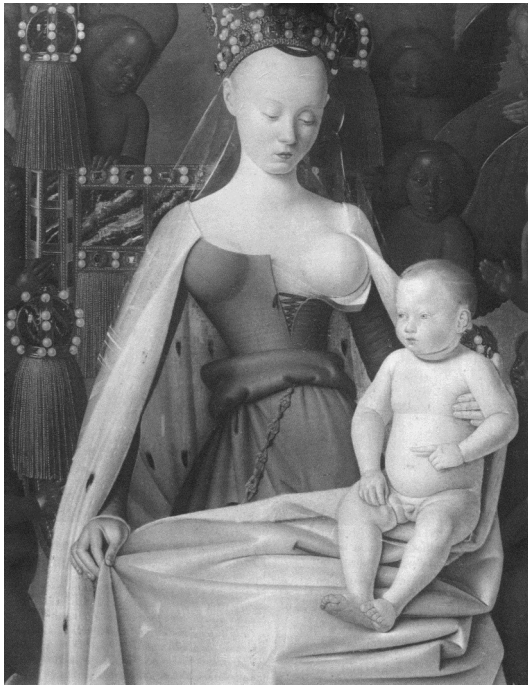


Fig 4.2a *The Virgin and Child*, by J. Fouquet, c1450-2, the lace of her loosened bodice is clearly visible. Also note the very round breasts, thin arched eyebrows and high forehead (after Ribeiro 2003: fig 25).



Fig 4.2b Detail from Jean, Duc de Berry's Book of Hours, *Très Riches des Heures*, c1410, from the month of June. The female harvester's dress is laced at the front (after Meiss 1969:plate 7).



Fig 4.2c Detail of Rogier van der Weyden's Annunciation Triptych, c1440, showing the use of laces to secure the side seam of a gown (Galleria Sabauda, Turin) (Web Gallery of Art).



Fig 4.2d Detail from *Tabletop of the seven deadly sins*, by Bosch, 1500, showing untied pairs of laces, which if tied would secure the man's hose (Museo del Prado, Madrid) (Web Gallery of Art).



Fig 4.2e Portrait of Thomas Percy 7th Earl of Northumberland, by an artist of the English School, 1566. Pairs of gold aglets are seen to decorating the sleeves of his doublet (Lomas 1999:plate 11).



Fig 4.3 Photograph of the effigy of Gwladys ap Herbert (Abergavenny) showing her gown, sideless tunic and body fitting under dress, suggesting the latter is laced.



Fig 4.4a The effigy of Sir William de Hastings (14th century) (Abergavenny) in his military dress, including his jupon.



Fig 4.4b Detail of the side seam of William de Hastings' jupon secured with a lace.



Fig 4.5a and b The effigy of Lord Berkeley in St Mary's Church, Berkeley, with detail of his legware that is tightened and secured with a lace.

Fig 4.6 Illustration from *The Ordinances of Chivalry*, late 15th century, showing a manservant lacing his master's jupon before dressing him in his armour (M775, fol.122va, CORSAIR The Morgan Library, New York).

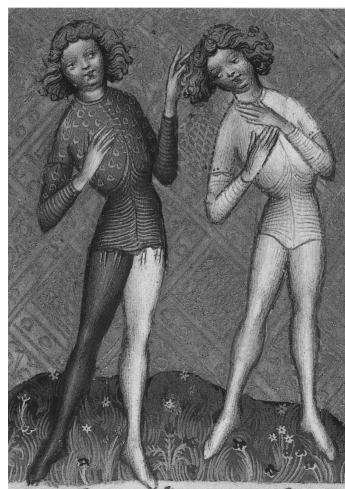


Fig 4.7 A depiction of mid 15th century short doublets, laces can also be seen on the bottom of the skirt on the left hand figure (Scott 2007:fig62).



Fig 4.8 Example of a 16th century codpiece worn with doublet and hose that were found on the body of don Garzia de Medici. Note the pairs of laces suspended from the doublet (Orsi Landini 1993).



Fig 4.9 Detail from *Jean Miélot's Miracles de Notre Dame*, illustrated by Jean le Tavernier, c1456, St Jerome points out a fashionable woman of Bethlehem to his companion, who has a devil sitting on her long, fur trimmed gown (after Ribeiro 2003: fig 26).



Fig 4.10b The brass of Elizabeth Seyntmaur Beckington, died 1475 (Somerset), depicting a very low décolletage and the outline of her breasts (Monumental Brass Society website).



Fig 4.10a (above) Wooden effigy of Elizabeth Percy (Brancepeth) showing the low neckline of her kirtle (after Kirk 1998: plate 62).

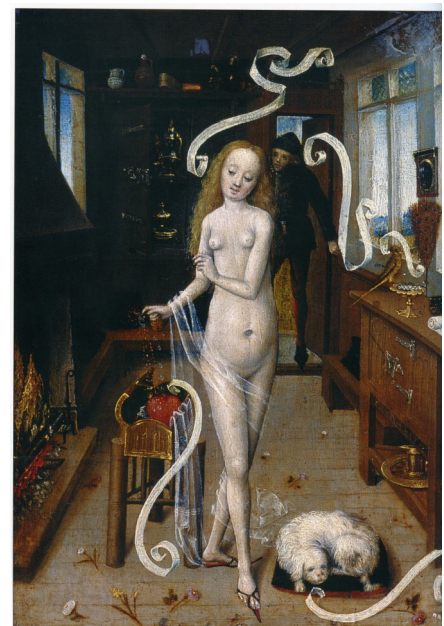


Fig 4.11 (right) The late 15th century panel painting entitled *Liebeszauber*, Cologne. The woman's breasts are small and round, and her S shape stance projecting her rounded stomach were all aesthetically attractive in the later medieval period (Jones 2002:plate 19).

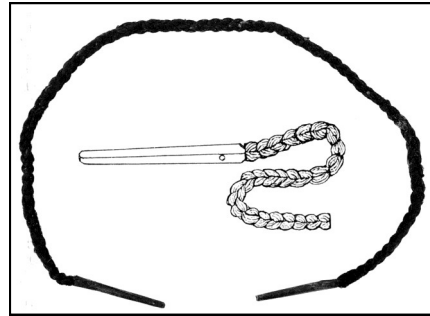


Fig 4.12 Drawing of a lace with lace ends (Egan and Pritchard 2002:fig 181).



Fig 4.13 Two examples of lace ends from Jedburgh Abbey (Scottish Borders).

Site (County)	Number of lace ends
Shapwick (Somerset)	3
Springwood Park, Kelso (Roxburghshire)	2
Stoke Road, Bishop's Cleeve (Somerset)	1
Thrislington (Co. Durham)	4
West Whelpington (Northumberland)	1
Total	11

Fig 4.14 Table of recorded lace end finds from rural village sites.

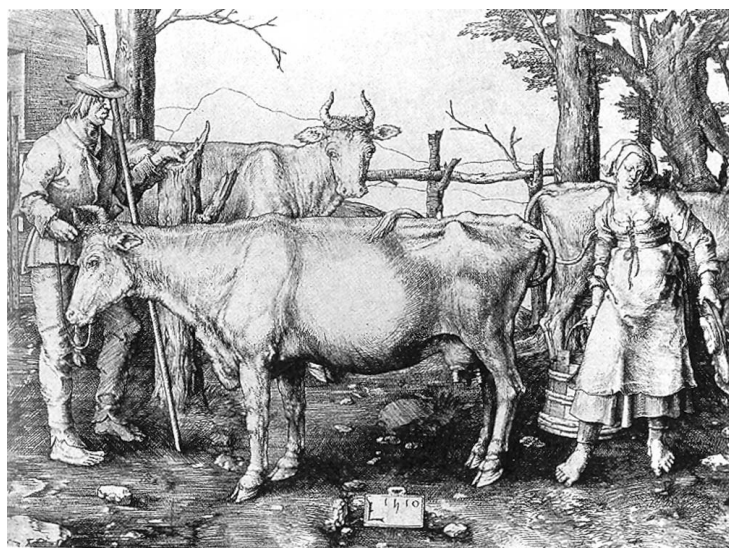


Fig 4.15 *Milkmaids* by Lucas van Leydon, 1510. The milkmaid's bodice is secured at the front by a lace, tied with a bow (Chippis Smith 2004:fig 163).



Fig 4.16 *Peasants Hunting Rabbits* tapestry, the men wear doublets and hose secured by laces as seen on the far right male. The women wear kirtles, over gowns and headdresses. They have tucked their over gowns into their girdles to keep them out of the way; on the far right woman in red wear a drawstring purse under her gown (The Burrell Collection, Pollock Country Park, Glasgow, www.glasgowmuseums.com).

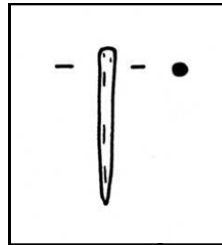


Fig 4.17 Silver lace end from West Whelpington (after Evans and Jarrett 1987:fig 110, no.9).



Fig 4.18 Survey of West Whelpington with Site 20 in the east highlighted (after Evans and Jarrett 1987:fig 4).

Site (County)	Number of Lace ends
Fellow's Garden, Durham (Co. Durham)	10
Marygate (Scottish Borders)	1
Orchard Street, Town Wall, Newcastle upon Tyne (Northumberland)	1
Peebles (Bridgewater) (Scottish Borders)	3
Redcliff Street, Bristol (Gloucestershire)	7
South of Bernard St, Leith (Mid Lothian)	1+ (total not published)
Temple Street, Bristol (Gloucestershire)	5
The Swirle, Quayside, Newcastle upon Tyne (Northumberland)	3
Usk (Monmouthshire)	7
Total	38+

Fig 4.19 Table of lace end finds from urban sites.

Site (County)	Number of Lace ends
Bearpark, Durham (Co. Durham)	8
Greyfriars, Bristol (Gloucestershire)	1
Holyrood Abbey, Edinburgh (Mid Lothian)	1
Jedburgh Abbey (Roxburghshire)	62
Linlithgow Carmelite Friary (West Lothian)	135
St Bartholomew's Hospital, Bristol (Gloucestershire)	1
St Giles' Cathedral, Edinburgh (Mid Lothian)	53
St James's Priory, Bristol (Gloucestershire)	6
St Mary, Cirencester (Gloucestershire)	137
Wells Cathedral (Somerset)	2
Total	406

Fig 4.20 Table of lace end finds from religious sites.

Site (County)	Number of Lace ends
Acton Court (Gloucestershire)	239
Barnard Castle (Co. Durham)	35
Edinburgh Castle (Mid Lothian)	20
Tantallon Castle (East Lothian)	16
Total	310

Fig 4.21 Table of lace end finds from rural high status sites, and Edinburgh Castle.



Fig 4.22 *Caricature of a Cavalier*, 1646, exaggerated costume, including many ribbons where the lace ends are carefully depicted (after Cunnington 1948: plate 14).



Fig 4.23 Illumination of the Old Testament story of the Levite's wife from the Morgan Picture Bible (M638, fol.16). The images show the *Levite and His Wife Dining with the Old Man* where the Wife wears a head covering, and none of her hair can be seen; *Surrender of the Wife to the Benjamites* in which she no longer wears her head covering but her hair is still tied up; *Molestation*, her hair has now become loose; and *Levite Finding His Wife's Corpse* where her hair is loose and dishevelled. (The Morgan Library Online Exhibition).



Fig 4.24 Twisted wire accessories from London excavations (Egan and Forsyth 1997:fig 15.10).

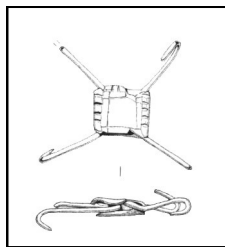


Fig 4.25 Hooked accessory from Barnard Castle, 1:1 (Goodall 207:fig cat no.20)



Fig 4.26 Hooked accessory from Bridewell Lane, Bristol, obverse and reverse (BCM Acc no.G2345, 6948).

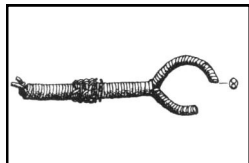


Fig 4.27 Twisted wire accessory from Castle Ditch Newcastle (Ellison and Harbottle 1981:no 482).

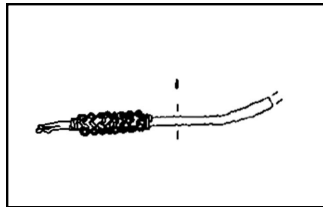


Fig 4.28a and b Twisted wire accessories from Temple Street, Bristol (Williams 1988:156, no 53; BCM Acc no 101/1975 Cat no 108).



Fig 4.29 Two views of the twisted wire accessory with glass bead, from Bristol (BCM no G2345, Acc no 6948).

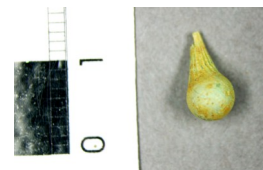


Fig 4.230 Glass droplet bead from Acton Court (BCM).

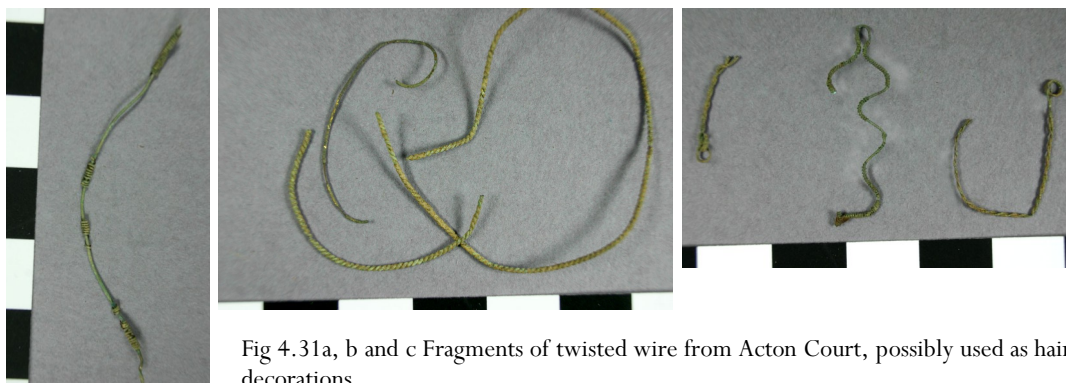


Fig 4.31a, b and c Fragments of twisted wire from Acton Court, possibly used as hair decorations.



Fig 4.32 Twisted wire from Barnard Castle (Goodall 2007:fig 11.2.8, no 117).

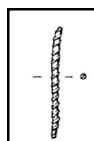


Fig 4.33 Twisted wire from Tantallon Castle (Caldwell 1991:NMS:331 HX 66).

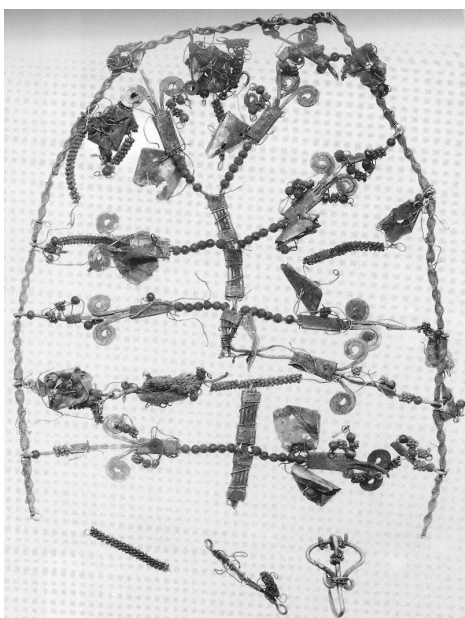


Fig 4.34 The decorated twisted wire and bead headdress from London (Weinstein 1989:pl LVb).



Fig 4.35 Braided edging from Acton Court.



Fig 4.36 *Profile Portrait of a Young Lady* (possibly Simonetta Vespucci) by Sandro Botticelli, with pearls and braids decorating her elaborate hair-style, c1476 (Gesichter der renaissance, Gemäldegalerie, Berlin, www.smb.museum/smb/gesichter).



Fig 4.37 Photograph of the effigy of Gwladys ap Herbert (Abergavenny) showing her headdress.



Fig 4.38 Photograph of the effigy Margaret Stafford (Staindrop) showing her decorated headdress.

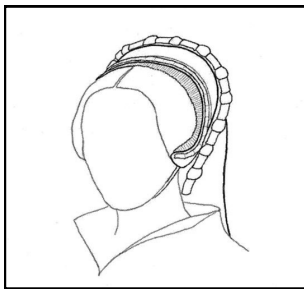


Fig 4.39 Stylised drawing of a c1540 French hood (after Schuessler 2009:fig 6.2e).



Fig 4.40 Portrait of Jane Seymour wearing a plain hood (Hayward 2007: plate Via).



Fig 4.41 Effigy of Joan Neville, Countess of Arundel (Arundel), c1462, showing her with a very high forehead and thin arched eyebrows (similar to the Virgin in Fig 4.2a) (Lightbown 1992:plate 90).

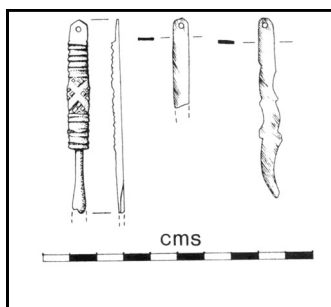


Fig 4.42 Bone set of cosmetic implements from Castle Ditch, Newcastle (Ellison and Harbottle 1981:no 500).



Fig 4.43 'The Ditchley portrait' of Queen Elizabeth I by Marcus Gheeraerts the Younger, c1592, showing her holding a folding fan (NPG 2561, © National Portrait Gallery, <http://www.npg.org.uk>).

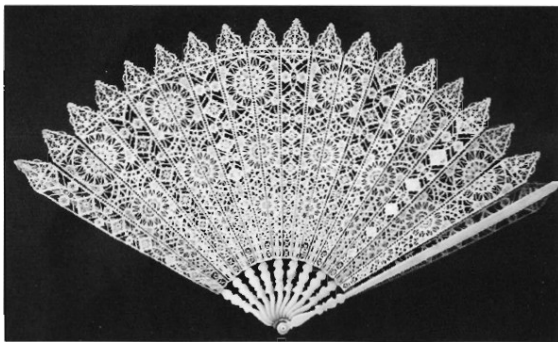


Fig 4.44 A late 16th century folding fan made of finely cut-out vellum held by ivory sticks and guards from the Musée de Cluny, Paris (Alexander 2002:9).

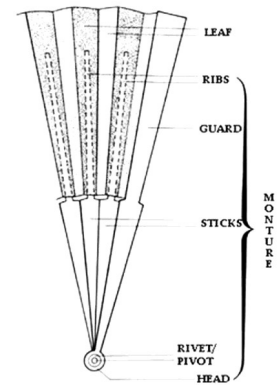


Fig 4.45 Drawing showing the component parts of a folding fan (The Fan Museum, Greenwich, www.fan-museum.org).



Fig 4.46 Portrait of a Portuguese nobleman by Jan Gossaert, 1520s, wearing a hat adorned with a badge and other decorative accessories (Jones 2992:fig 10.12).

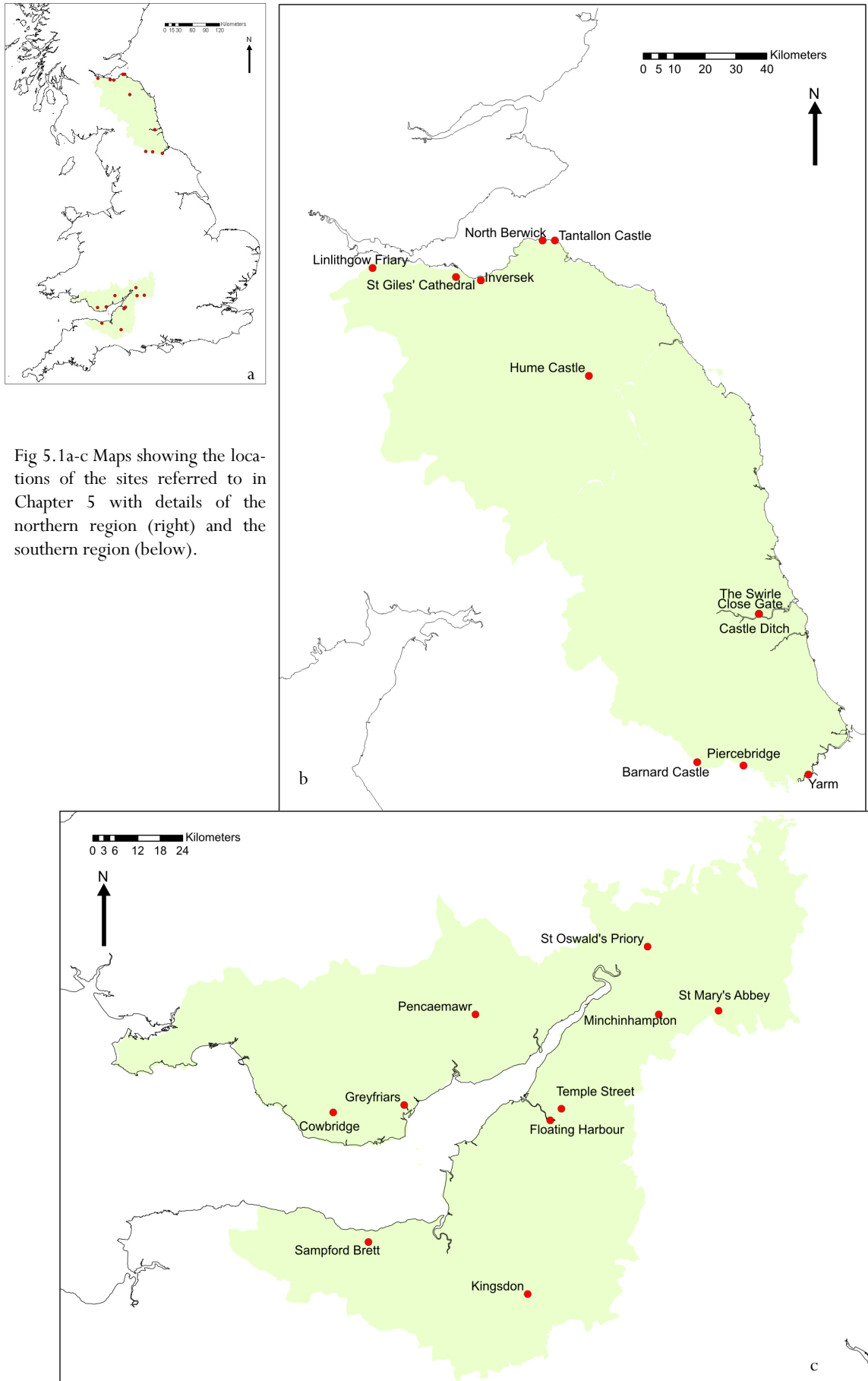


Fig 5.1a-c Maps showing the locations of the sites referred to in Chapter 5 with details of the northern region (right) and the southern region (below).

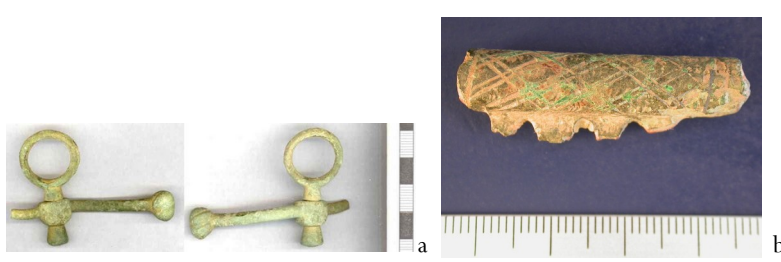


Fig 5.2a and b Example of purse frame fragments found during metal-detecting in Gloucestershire (a PAS WILT-497B53 and b PAS NMGW-6C1336).

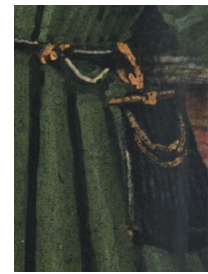


Fig 5.2c Purse worn by a man, the frame suspended from his belt (detail of Scott 2007:fig 118).



Fig 5.3 Complete purse frame from Yarm (Co. Durham) with a devotional inscription (Hylton Longstaffe 1847:361).



Fig 5.4 The PAS purse frame from Somerset decorated with a devotional inscription. Only the straight arms were found, but it is extremely similar in design to that from Yarm (PAS SOMDOR-224536).



Fig 5.5 The purse frame in the Museum of London found in Bilsington, Kent (MoL Acc no 2003.50).

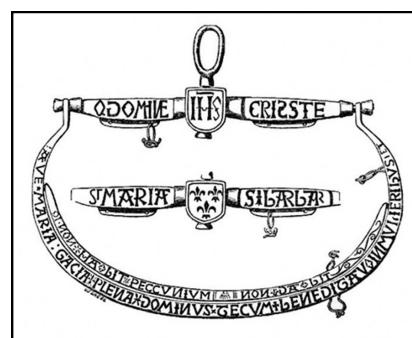


Fig 5.6 The purse frame which was found in a pound in Barham (Norfolk) (Hume 1863:).



Fig 5.7 A 14th century manuscript illustration showing a paternoster suspended from a crown of thorns held in the nailed hand of Christ. On the beads are the words *Pater* (on the first large gaud), *Ave* (on the 10 smaller beads) and *Credo* (on the last gaud), the prayers to be said while remembering the crucifixion and the Passion of Christ (MS E.24 f.35v, St John’s College, Cambridge) ([http://www.joh.cam.ac.uk/library/special_collections/manuscripts/](http://www.joh.cam.ac.uk/library/special_collections/manuscripts)).



Fig 5.8 Photograph of a memorial brass in the church of St John the Baptist, Cirencester, with a pair of beads suspended from his belt.

Site	Religious	Rural	Rural High status	Urban	Total
Acton Court			43		43
Barnard Castle			6		6
Burton’s Almshouses, Bristol				1	1
Castle Ditch, Newcastle upon Tyne				1	1
Close Gate (west end), Newcastle				3	3
Fleshergate, Durham City				1	1
Kelso		1			1
Linlithgow Carmelite Friary	2				2
Redcliff Street, Bristol				12	12
Smailholm Tower		1			1
South of Bernard St, Leith				1	1
St Giles’ Cathedral, Edinburgh	3				3
St Oswald’s Priory, Gloucester	18				18
Temple Street, Bristol				5	5
The Swirle, Quayside, Newcastle upon Tyne				1	1
Thrislington		2			2
Total	23	4	49	25	102

Fig 5.9 Table of bead finds from the study regions at each site type.

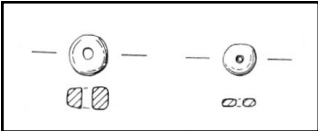


Fig 5.10 Two amber beads from Close Gate, Newcastle, scale 2/3 (Maxwell 1994c: fig26, no 199 and 200).



Fig 5.11 German illustration of a man making paternosters in a workshop (Egan and Pritchard 2002: plate 10).

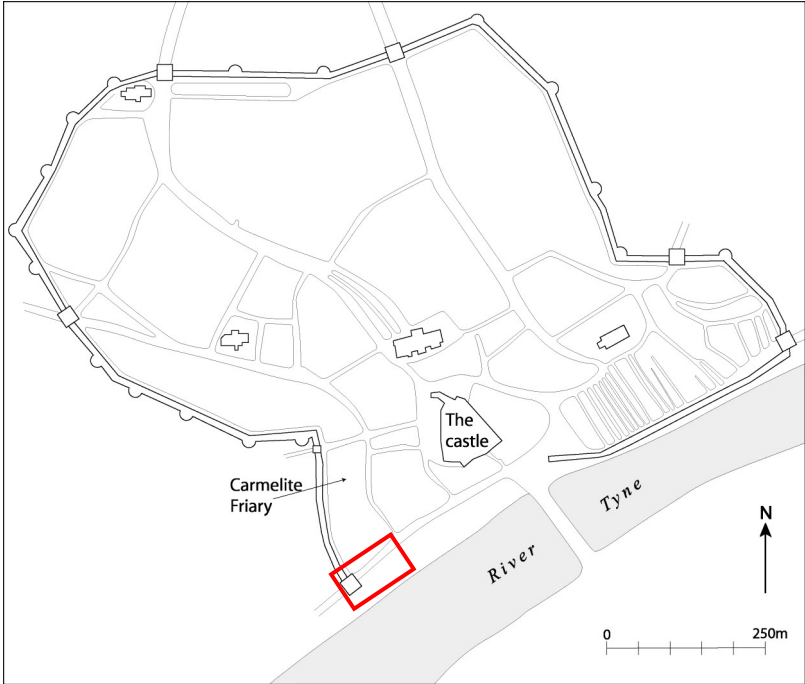


Fig 5.12 Map showing the location of Close Gate site (highlighted in red) in relation to the Carmelite Friary in Newcastle (drawn by Alejandra Gutiérrez).

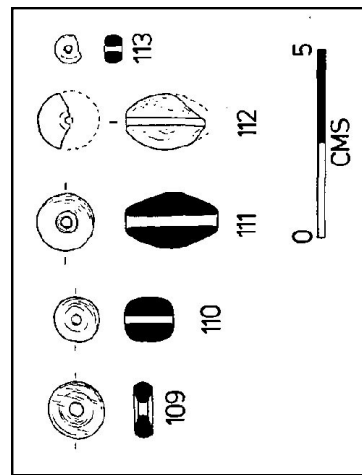


Fig 5.13 Beads from Temple Street excavation; no 109 is bone, nos 110-2 are jet, and no 113 is amber (after Williams 1988:fig 31).

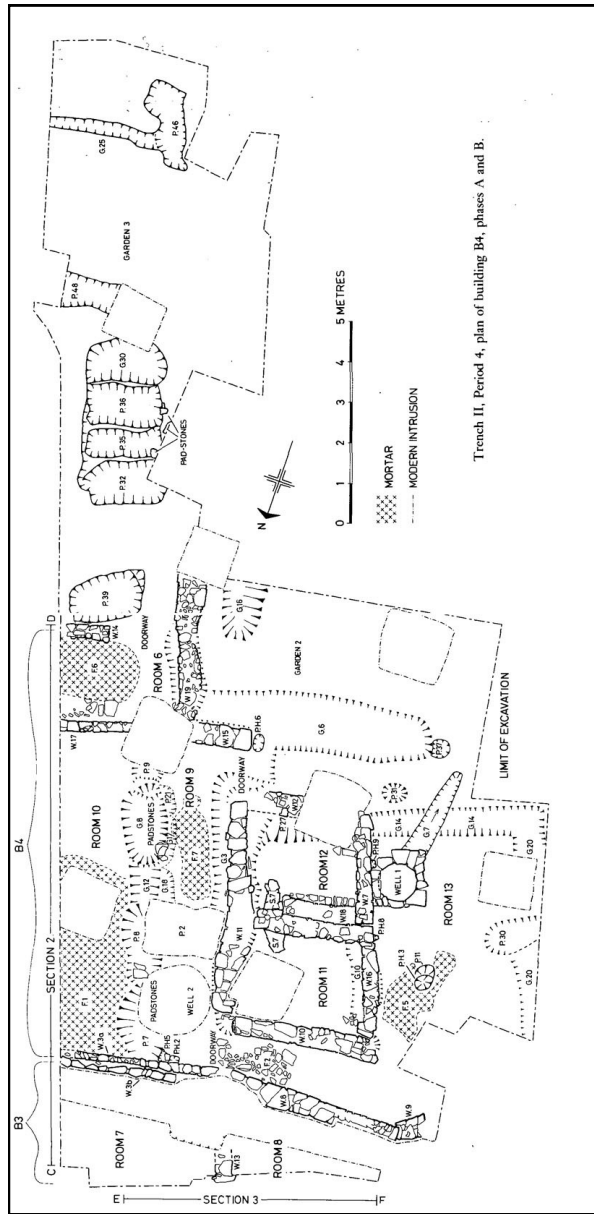


Fig 5.14 Excavation plan of Building B4 at Temple Street excavations, Bristol (Williams 1988:fig 8).



Fig 5.15 Photographs of the carved scallop shells jet bead from Acton Court (Gloucestershire).



Fig 5.16 The Cathedral of Santiago de Compostela (Spain), the major pilgrimage centre.



Fig 5.17 Bone decade ring from Inveresk Churchyard with detail showing the carved knops (NMS Acc no NJ 38).



Fig 5.18 The decade ring from Pierce-bridge (Co. Durham) showing the knobs and bezel engraved with IHS, a cross and the three nails (after PAS image for find NCL A291B8).

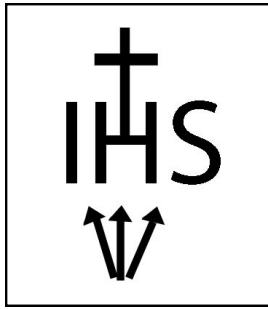


Fig 5.19 The symbol adopted by the Jesuits.



Fig 5.20 (above) The Middleham Pendant, c1425-50. The gold reliquary pendant found at Middleham (Yorkshire), set with a sapphire and carved with a number of devotional scenes (Lightbown 1992:plate 69).



Fig 3.21 Map showing some of the pilgrimage centres in later medieval Europe (after Spencer 1990:6).



Fig 5.22 The stone mould found in the North Berwick (NMS Acc no X BG237, photograph courtesy of NMS).

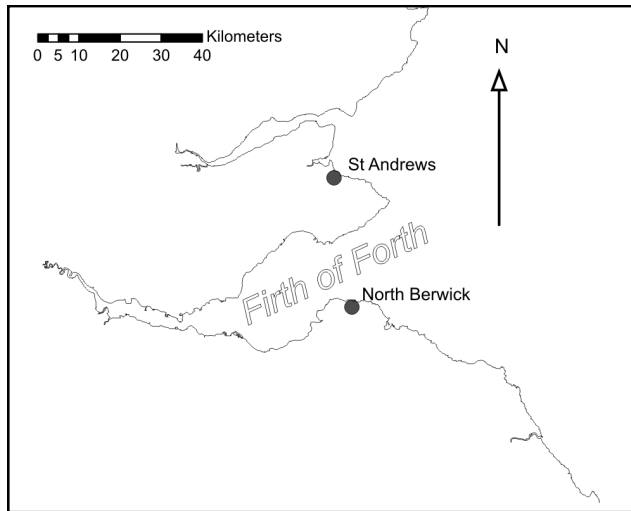


Fig 5.23 Map showing the location of North Berwick and St Andrew's to the north over the Firth of Forth.



Fig 5.24 Detail from a panel painting of a Flemish altar piece, c1490, showing pilgrims' hats adorned with pilgrim badges (Spencer 1991:fig1).



Fig 5.25 Obverse and reverse images of a pilgrim badge of St Barbara found in the Minchinhampton area (Gloucestershire) which shows signs of wear (PAS GLO-D4DB11).



Fig 5.26 Photograph and drawing of the pilgrim badge fragment found in the area of Sampford Brett, Somerset. It depicts St Anne teaching Mary to read (PAS SOMDOR 148).

Fig 5.27a-i Pilgrim badges and ampulla from Floating Harbour (Bristol)



Fig 5.27a An ampulla decorated with the moment of St Thomas of Becket's murder, he is depicted between two soldiers with raised swords; on the other side is the head of St Thomas above a scallop shell design (BCM no G 2772 Acc no 560).



Fig 5.27b A pilgrim badge in the form of St Thomas of Becket's head (BCM no G2775 Acc no 560).



Fig 5.27c and d Two pieces of a pilgrim badge of haloed and robed Christ on a crucifix. The left side and central pieces are missing (BC M no G 2775 and G2774 Acc no 560).



Fig 5.27e Pilgrim badge of Henry IV (BCM no G 2778 Acc no 560).



Fig 5.27f Pilgrim badge of St Catherine in the form of a wheel (BCM no G 2779 Acc no 560).



Fig 5.27g Badge with the letters IHC, an abbreviation of the Holy Name (BCM no G2777 Acc no 560).



Fig 5.27h A second badge with the letters ihc (no G 2776 Acc no 560).



Fig 5.27i A vera icon badge of St Veronica, depicting Christ's face on a cloth known as a vernicle, inscribed with IESVS NAZARENVS REX (BCM no Q1557 Acc no 560).



Fig 5.28 Detail of an illustration from a Psalter-Hours of Rome use, c1480, showing St Veronica holding the cloth with the impression of Christ's face on it (MS M 1001, 76r, Pierpont Morgan Library, New York) (Block Friedman 2008:fig 8.3).

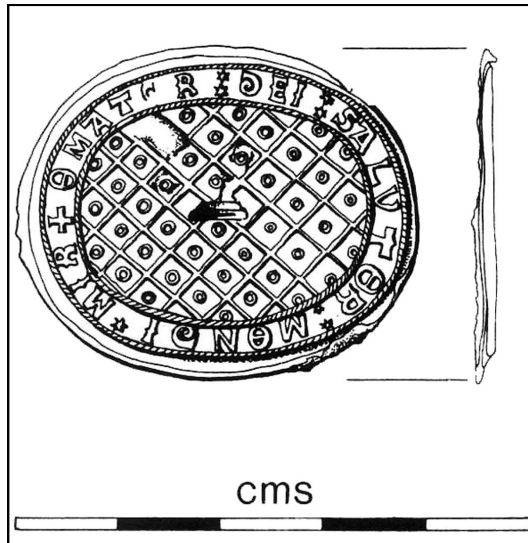


Fig 5.29 Back plate of a pilgrim badge excavated from Castle Ditch, Newcastle. The inscription around the edge reads O MAT?R DEI SALVTER MENOI MIR + (Ellison and Harbottle 1981: fig no 455).

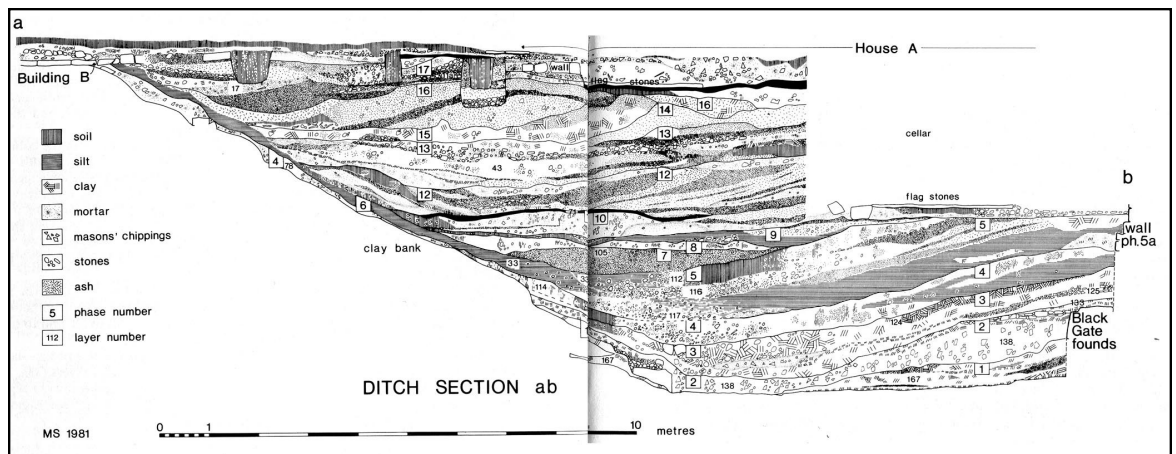


Fig 5.30 Section of the Castle Ditch, Newcastle, from which the pilgrim badge came from (Ellison and Harbottle 1981).



Fig 5.31 Two pilgrim badges from Walsingham recovered from the Thames (Spencer 1998: no 153c and d).



Fig 5.32 Copper alloy pendant pilgrim badge from Pottergate, Norwich, possibly commemorating a pilgrimage to Aachen. The bracteate plates depict St. George and the Virgin and Child sitting beneath a canopy with a robe hung on a rod. The decorative setting in which the plate is set is very similar to the twisted wire decorations discussed in Chapter 4. (Spencer 1993:fig 2, no.17).

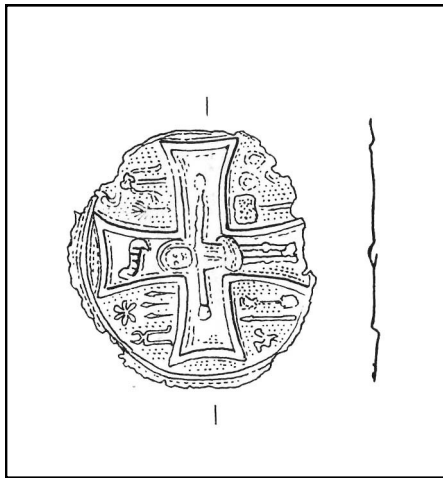


Fig 5.33 Pilgrim badge excavated from St Mary's Abbey Cirencester (Gloucestershire) which is decorated with the crucifixion and symbols of the Passion, 1:1 (Wilkinson 1998:fig 70, no 44).

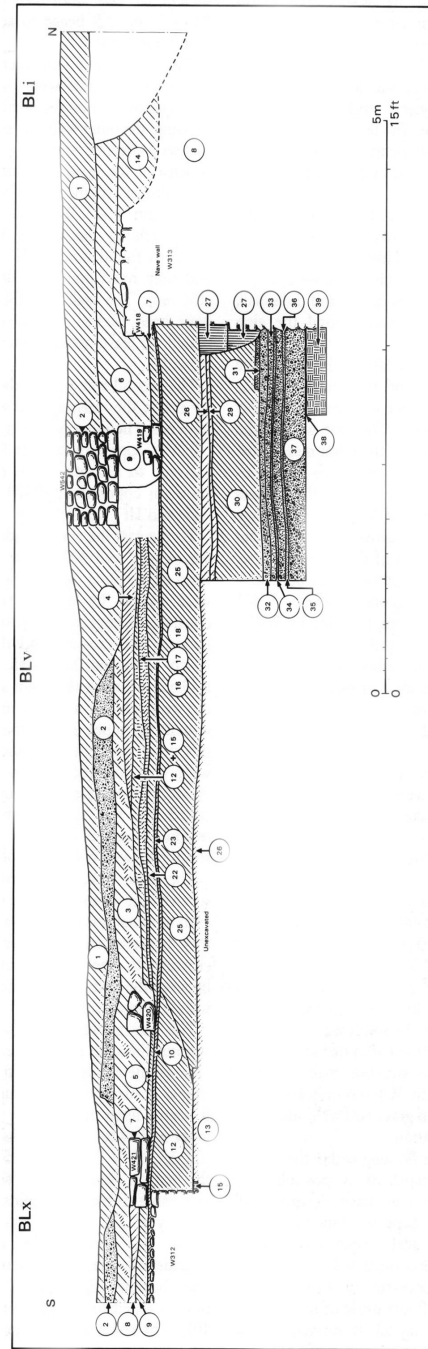


Fig 5.34 Section of the crossing of St Mary's, Cirencester (Wilkinson and McWhirr 1998:fig 52).

Fig 5.35a-f Series of photographs of the gold iconographic ring found in Tantallon Castle (East Lothian) (NMS Acc no NJ 7).



Fig 5.35a Top view of the ring showing its thin hoop and small size.



Fig 5.35b The bezel of the ring showing the two engraved figures of the Virgin Mary and Child, and who is thought to be Joseph.



Fig 5.35c The decorated shoulder of the ring showing the forget-me-nots. A small dot of green enamel is visible on the leaf between the flower heads.



Fig 5.35d and e Detail of the two figures. On the left is the Virgin and Child, and on the right is a male, probably Joseph



Fig 5.35f Another image of the Virgin. In this picture, the baby wrapped in swaddling cloth and being held in Mary's left arm can be seen more clearly.

Fig 5.36a-f Series of photographs of the iconographic ring found in Hume Castle (Berwickshire) (NMS Acc no NJ 90).



Fig 5.36a Top view of the ring showing its pronounced bezel.



Fig 5.36b The bezel of the ring showing the two engraved panels divided by a ridge.



Fig 5.36c and d The decorated shoulder of the ring showing the crudely inscribed M and I, and the cross hatch and star design on the outer hoop.



Fig 5.36e and f Detail of the two figures. On the left is the Virgin and Child who is wrapped in swaddling cloth held in Mary's right arm, and on the right is an unidentified saint.



Fig 5.37 The iconographic ring found in Pencoed, Monmouthshire, showing the Virgin and Child engraved on the bezel (Treasure Annual Report 2000:fig 109).

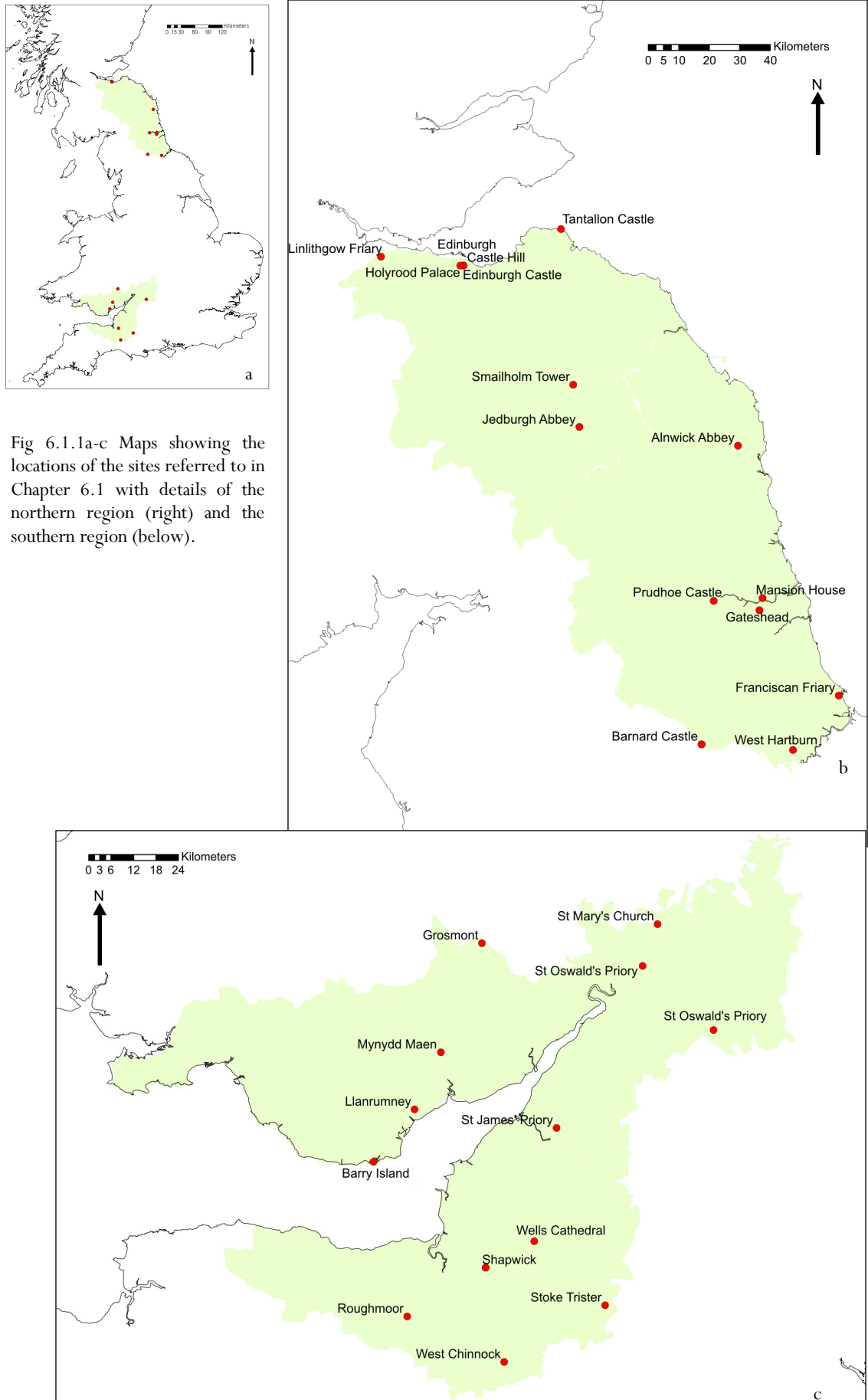


Fig 6.1.1a-c Maps showing the locations of the sites referred to in Chapter 6.1 with details of the northern region (right) and the southern region (below).



Fig 6. 1.1 The Coventry ring (Cherry 2001:fig 11).

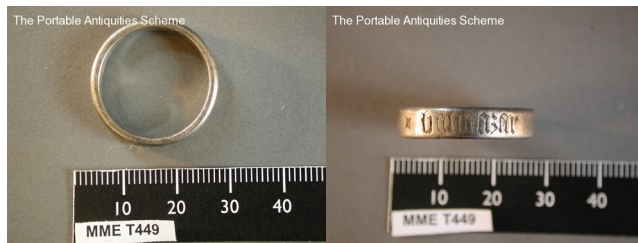


Fig 6.1.2 The silver ring found at Stoke Trister, Somerset, inscribed with CISPASAR + MELCHIOR + BALTHAZAR (PAS PAS-0FE696).



Fig 6.1.3 The gold ring from Castle Hill, Edinburgh, inscribed with + Jaspar, Melchior and baltizar (NMS Acc no NJ8).



6.1.4 An example of a silver brooch inscribed with a form of the Holy Name. This brooch was found by chance at Athelstaneford, East Lothian (NMS Acc no NGA23).

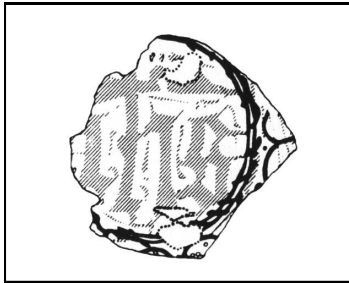


Fig 6.1.5 Base of a ceramic bowl. The concavity decorated with *ihs* (Gerrard et al 1995: fig 22.3, no14).



Fig 6.1.6 Portrait of Jane Seymour showing her elaborately decorated pendant or brooch of the letters *ihs* (Hayward 2007: plate Via).



Fig 6.1.7 The concavity of a maiolica childbirth *scodella* (bowl), Italian, c1580, depicting a birth scene (Musacchio 1999:fig 3).



Fig 6.1.8 Buckle excavated from Barnard Castle (after Goodall 2007:fig 11.2.1, no 1).



Fig 6.1.9 Two 15th century agnus dei pendants, possibly German or Flemish (Lightbown 1992:Cat no 46 and 47).

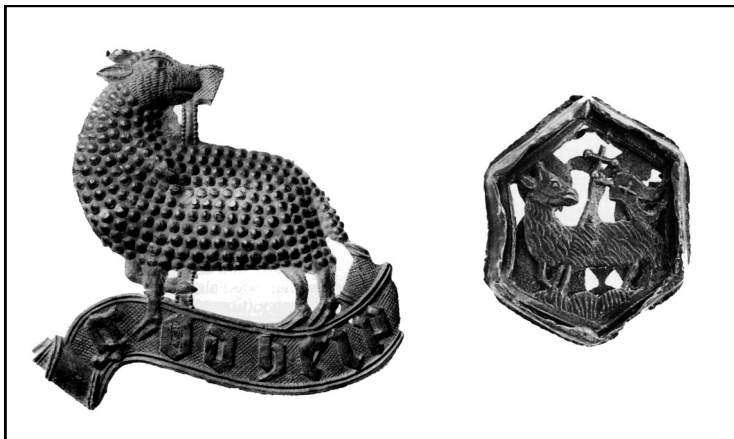


Fig 6.1.10 Badges from London excavations depicting the agnus dei (Spencer 1998:191b, c)

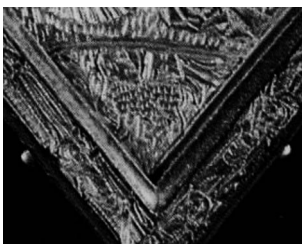


Fig 6. 11 Detail of the Middleham pendant showing the agnus dei (after Lightbown 1992: pl 69a).



Fig 6.1.12 1433-5 Nativity Scene by Jacques Daret, with detail of girdles securing undergarments (Lightbown 1992:pl 105).



Fig 6.1.13 and 6.1. 14 Portraits of Ursula Greckin (left) and Barbara Wespach-Ungelter (right), both 1500, by the Ulm Master. Both wear narrow girdles with decorative features (Lightbown 1992:pls 118 and 119).



Fig 6.1.15 Four fragments of leather belts decorated with mounts from London (Egan and Pritchard 2002:pl 5).



Fig 6.1.16 The shrine of the Black Virgin Mary in Notre dame de la Daurade, Toulouse (France) (<http://www.toulousevisites.com/visites-de-quartiers.php>).

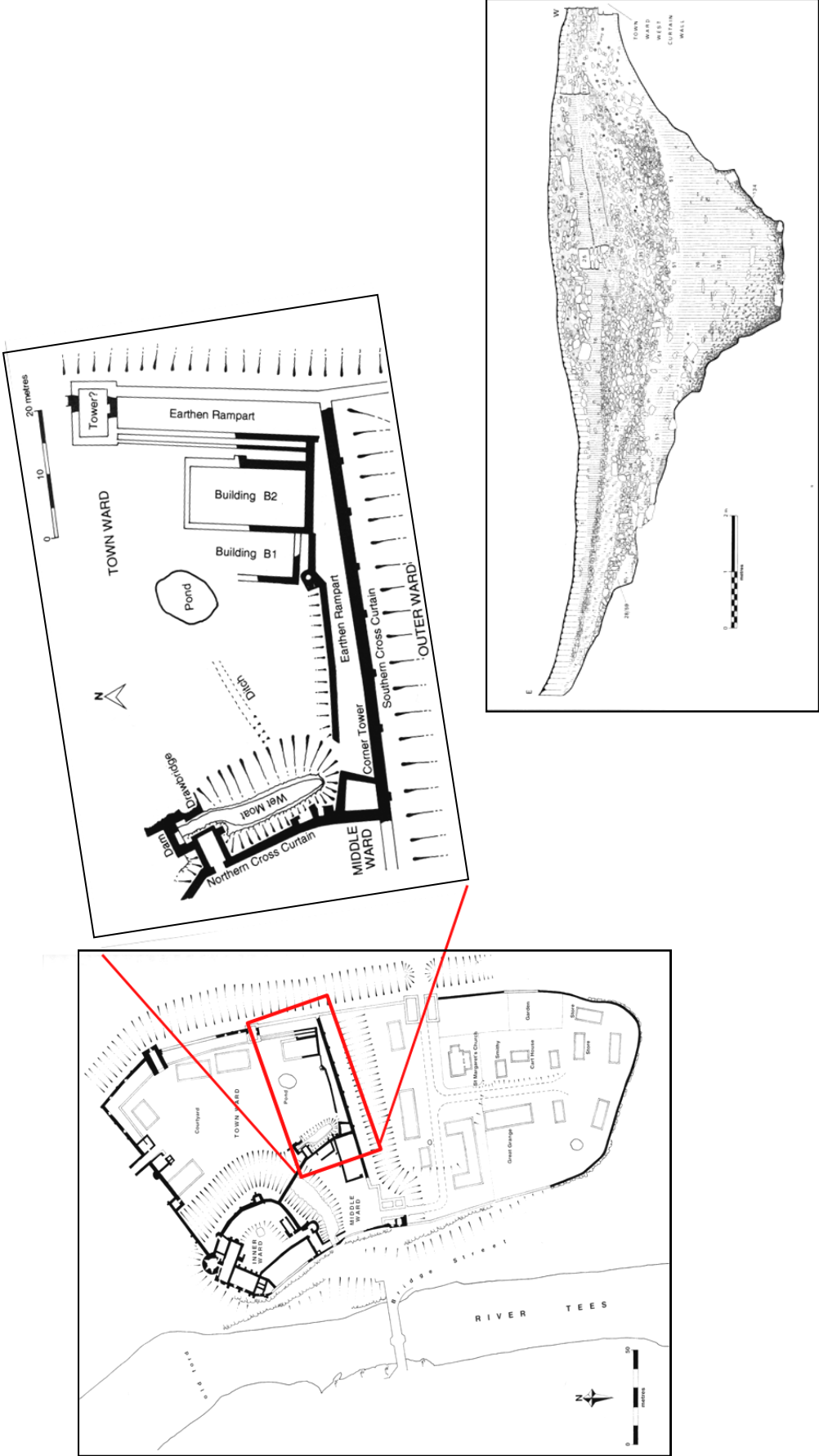


Fig 6.1.17 Illustrations showing the plan of Barnard Castle and detail of the Town Ward in Phase 7, and the cross section of the Wet Moat from which the buckle was excavated (Austin 2007:figs 8.1; 8.3; 8.26).

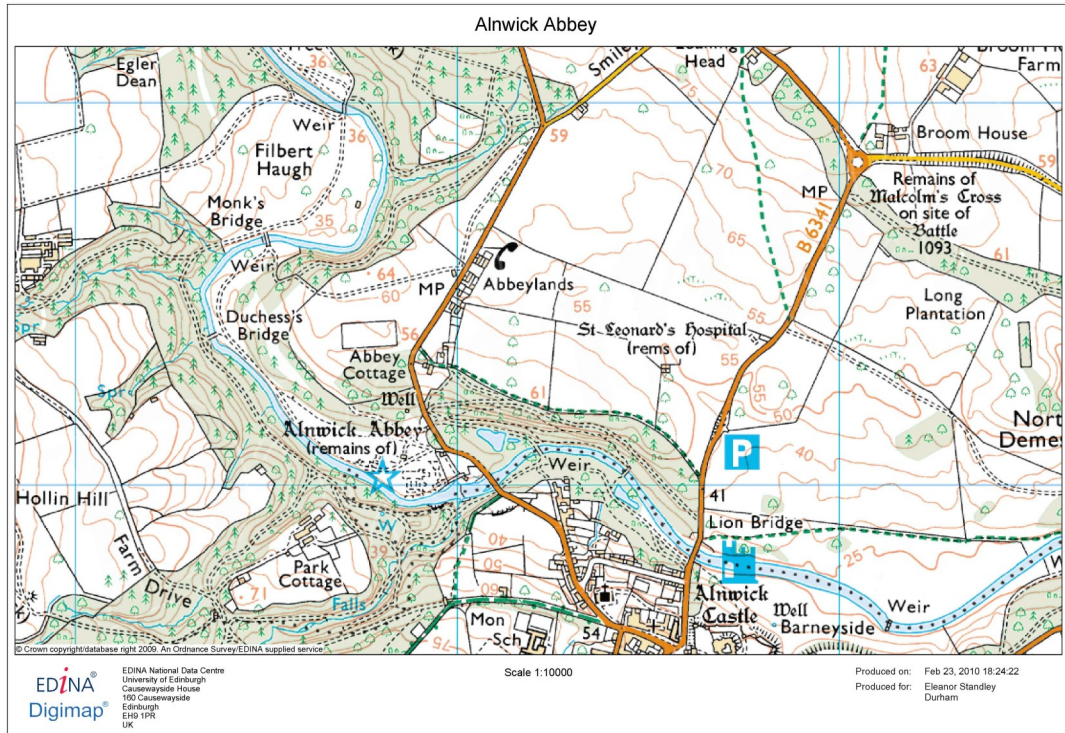


Fig 6.1.18 Map showing the location of Alnwick Abbey and surrounding area, including the route of the River Aln.

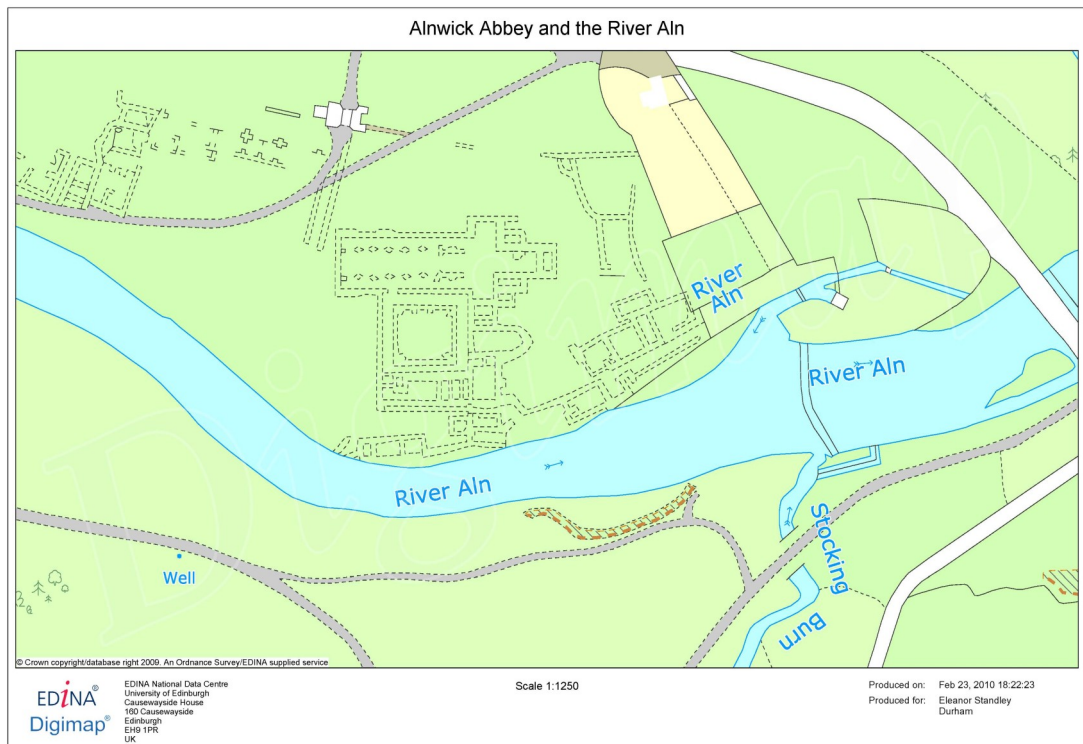


Fig 6.1.19 Map showing the survey of Alnwick Abbey with the River Aln forming the boundary to the south of the precinct.

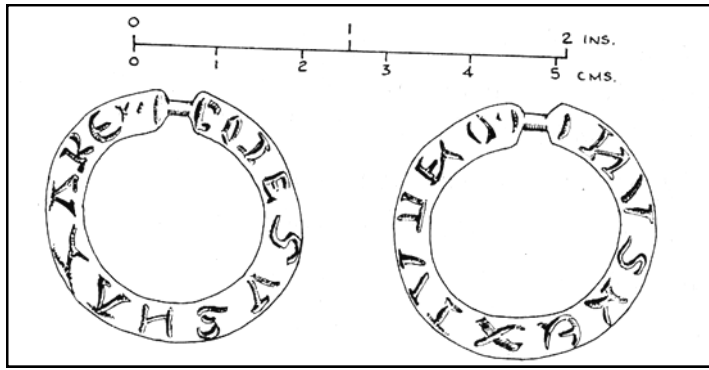


Fig 6.1.20 Small silver brooch excavated from House C in West Hartburn, Co. Durham (after Pallister 1990:fig 2).

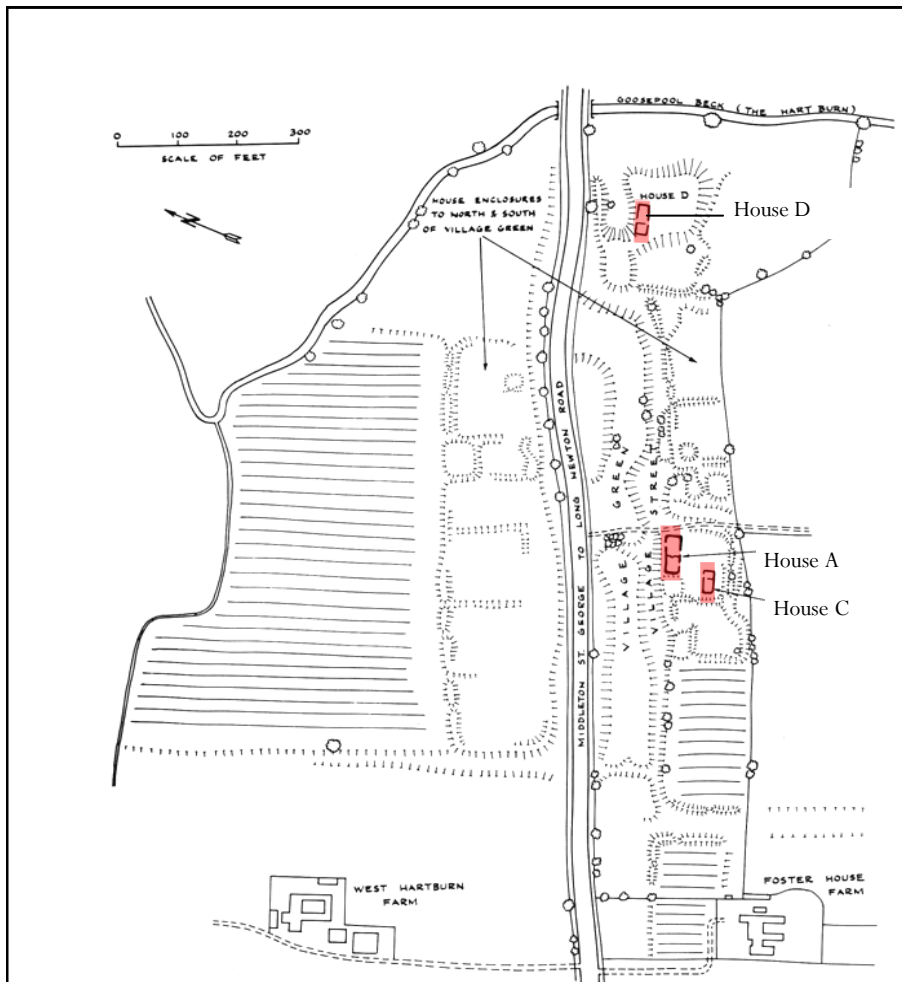


Fig 6.1.21 Plan of West Hartburn village, with Houses A, C and D highlighted (Pallister and Wrathmell 1990: fig).

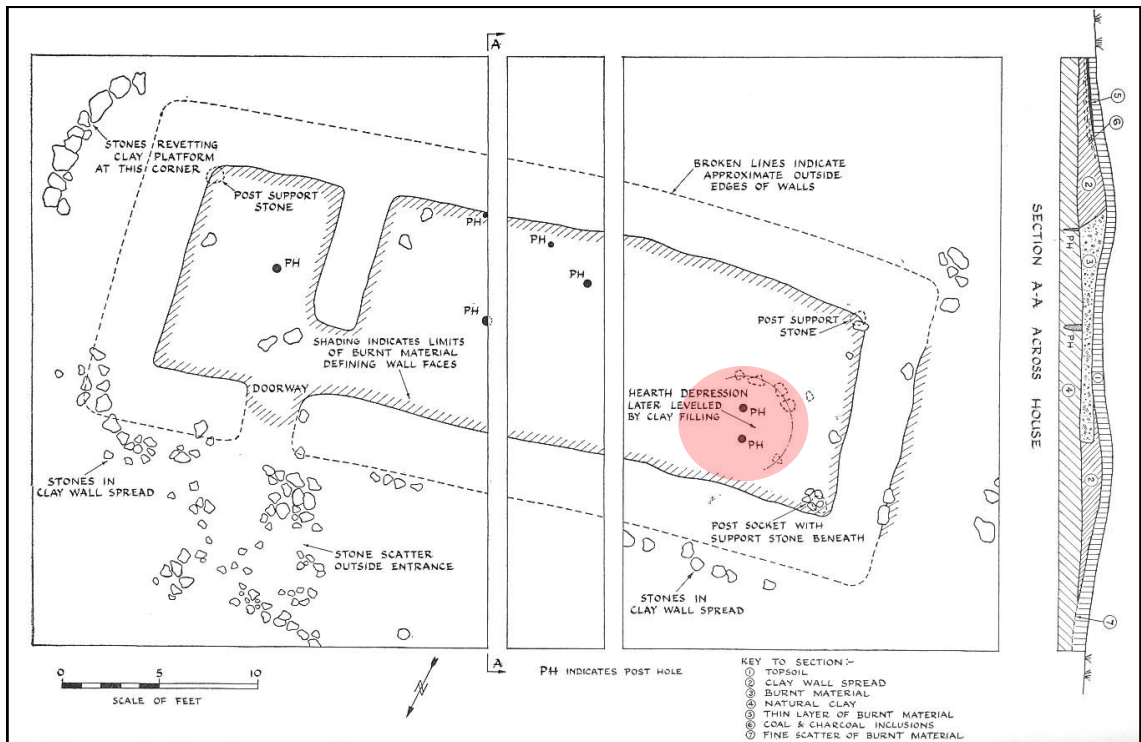


Fig 6.1.22 Excavation plan of House C, hearth depression highlighted (1967: fig 2).

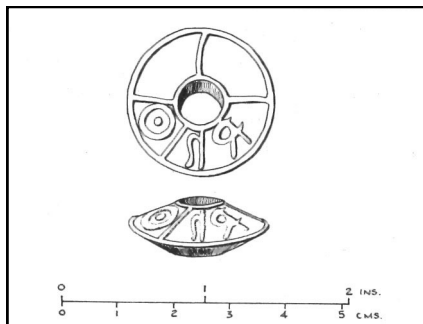


Fig 6.1.23a The lead spindlewhorl with the cast letters Rho from House A (after Pallister 1990:fig 2).



6.1.23b Comparable spindlewhorl of cast lead with the inverted letters AHMET, found near Syston, Lincolnshire, and dated to the later medieval period (PAS NLM-D295F4).

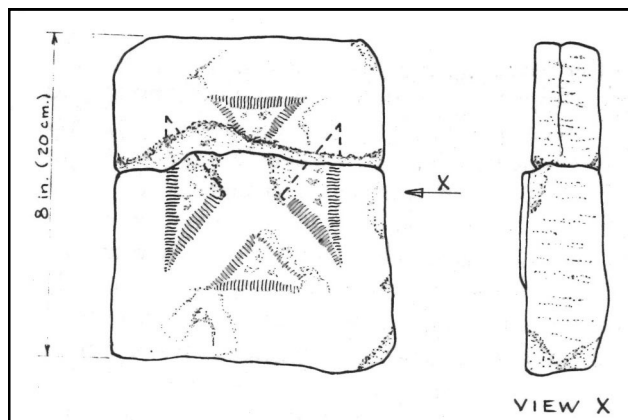


Fig 6.1.24 The carved sandstone block which was possibly a form of witches' post from House D (Pallister and Wrathmell



Fig 6.1.25 The jet scallop shell in a silver setting with the elaborate trigram *ih̄s* (NMS Acc no 1890, H.KH 5, photograph courtesy of NMS).



Fig 6.1.26 The back of a decorated birthing tray from Ferrara, Italy, c1460, showing a *putto* wearing red coral jewellery, the necklace suspending a coral stalk (Musacchio 1999: fig 1.29).



Fig 6.1.27 Example of a copper alloy stirrup ring with a now empty setting, found near Barnsley (near Cirencester), Gloucestershire (PAS GLO C01967).

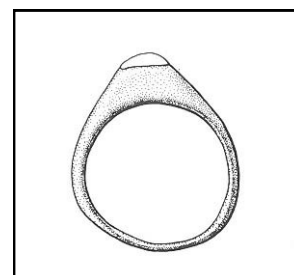


Fig 6.1.28 The gold stirrup ring with a sapphire setting from Mynydd Maen (near Cwmbraen), Monmouthshire (Cherry and Redknap 1991:fig 16).

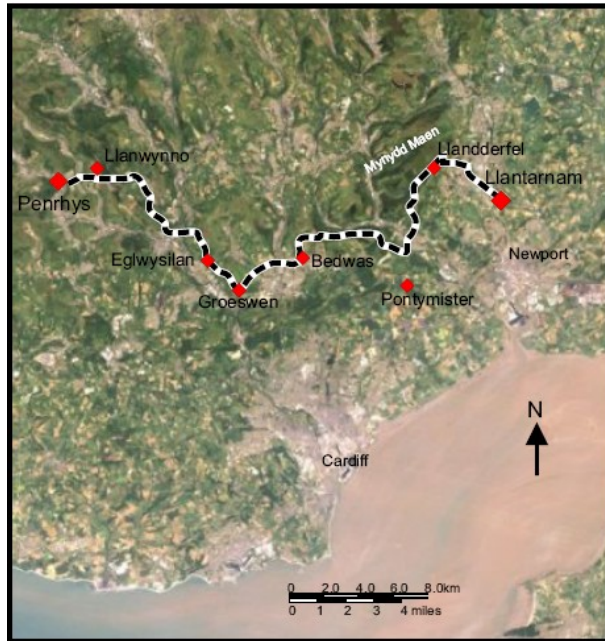


Fig 6.1.29 Map showing the location of Llandderfel on Mynydd Maen on the pilgrim route between Llantarnam Abbey and Penrhys.



Fig 6.1.30 Gold stirrup ring found at Holyrood Palace, Edinburgh, set with a naturally faceted diamond (NMS Acc no H.NJ68).



Fig 6.1.31 Silver stirrup ring with decorated shoulders and a small green glass setting, found near West Chinnock, Somerset (PAS SOMDOR-6AE873).



Fig 6.1.32 Miniature portrait of an Unknown Woman of the City, 1602, by Nicholas Hilliard. She wears a ring suspended on a ribbon, hanging down her bodice. She was not from the court, but her distinctive tall black hat suggests she was probably the wife of a Freeman of the City of London. (V& A, <http://www.vam.ac.uk/collections/paintings/miniatures/artists/hilliard/index.html>).



Fig 6.1.33a and b The hands of the effigy of Gwladys ap Herbert in St Mary's Priory, Abergavenny. Rings can be made out on both hands; on her right hand (a) there is a ring on her first finger and ring finger, while on her left hand (b) she wears a ring on her middle finger, and possibly one on the ring finger. None of the rings are worn at the base of the fingers. The ring on her first finger on her right hand looks as if a stone is set into it.



Fig 6.1.34 The right hand of the effigy of the wife of Richard Herbert showing three rings, on the index, middle and ring fingers (St Mary's Priory, Abergavenny).



Fig 6.2.1a-c Maps showing the locations of the sites referred to in Chapter 6.2 with details of the northern region (right) and the southern region (below).

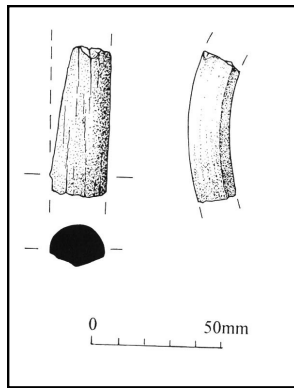


Fig 6.2.2 Fragment of shale bracelet from St Oswald's Priory, Gloucester, (Heighway and Bryant 1999: fig 3.19, no 92).

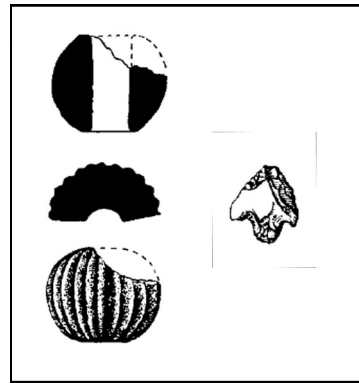


Fig 6.2.3 The bead fragment and flint arrowhead excavated from Smailholm Tower (after Good and Tabraham 1988: Illus 15, nos 30 and 31).

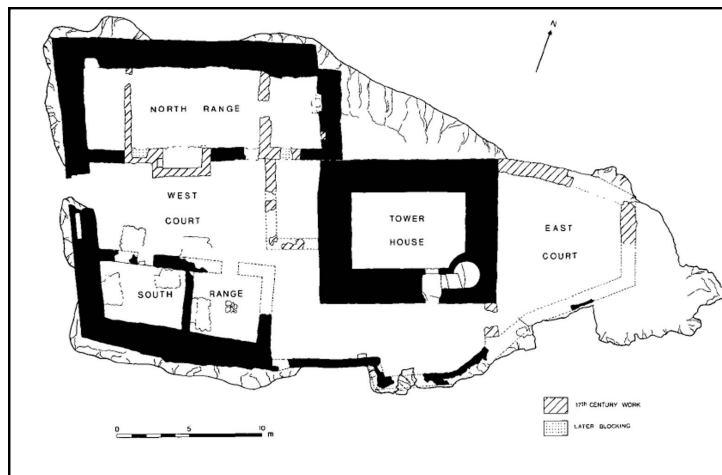


Fig 6.2.4 Plan of Smailholm Tower. The trench the flint and bead came from was located outside the barmkin, to the north of the Tower House (after Good and Tabraham 1988: Illus 19).



Fig 6.2.5 The ring found near Roughmoor, Somerset. The Roman intaglio carved with two pairs of oxen reset in a 16th century gold hoop (Johns 2000: fig 29).



Fig 6.2.6 The Roman intaglio excavated from Fishergate, York, dating from the 1st century BC or 1st century AD (Spall 2005: find no 4236).



Fig 6.2.7 A pierced coin minted in Tournai with a worn legend which is a form of the Ave, found in Herefordshire (PAS HESH-AF0DC5).



Fig 6.2.8 Example of a gold ryal or noble (Kelleher 2006).



Fig 6.2.9 Example of a gold angel (Kelleher 2006).

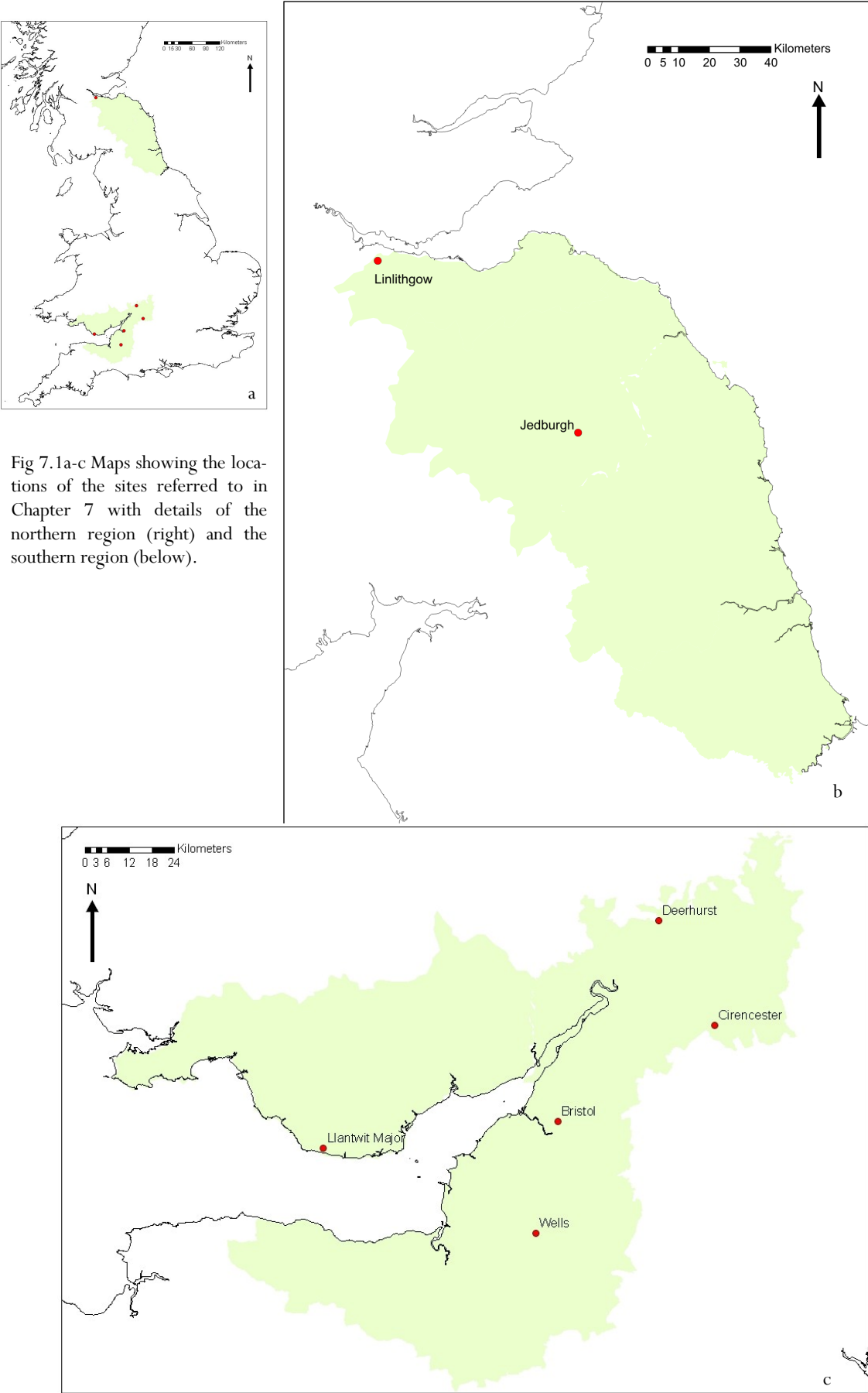


Fig 7.1a-c Maps showing the locations of the sites referred to in Chapter 7 with details of the northern region (right) and the southern region (below).

Fig 7.2 A page from a Book of Hours showing a deathbed scene and events after death by the Chief Associate of Maitre François, from an Hours for Paris use, c1485-90. In the main picture a man is in bed at home, dying, on the far side of bed is the priest carrying out the Last Rite, and behind him an acolyte. In the window above is a half-figure of God, right hand raised in blessing. In the border scenes are a woman sewing the body into a shroud, a family member confessing to a priest, the funeral procession, and finally the burial. In the foreground a man stands in the grave holding the corpse sewn into the cross-inscribed shroud. (Pierpont Morgan Library, New York, online collection CORSAIR, MS M. 231, fol. 137r).



Fig 7.3 Folded coin in grave at St James' Priory Bristol, Sk 64 (Jackson 2004:fig 59).

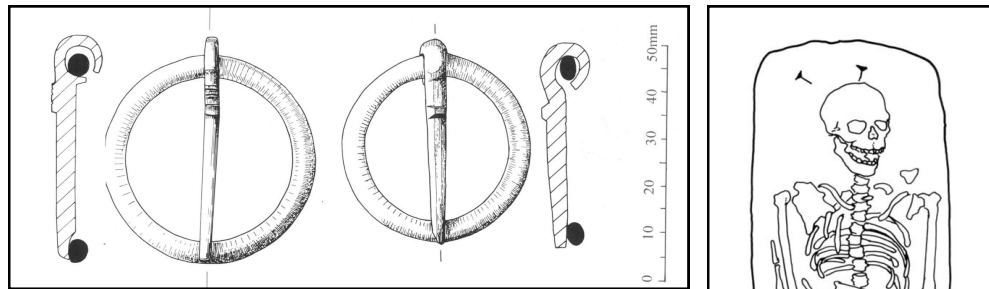


Fig 7.5 Buckles from Burial B329, and their location in the burial from St Oswald's Priory, Gloucester (Heighway and Bryant 1999:fig 3.13, no 20 and 21).

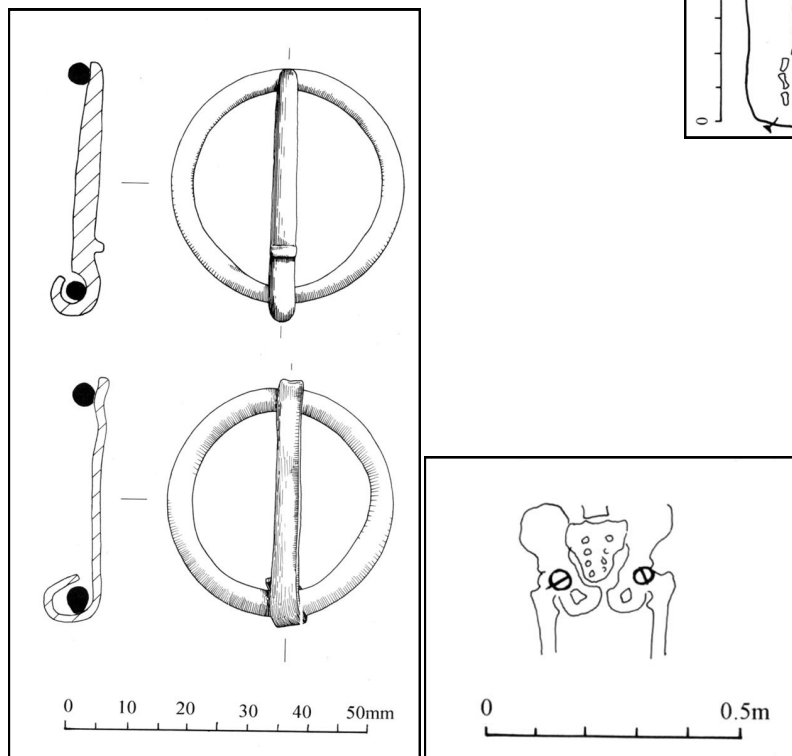
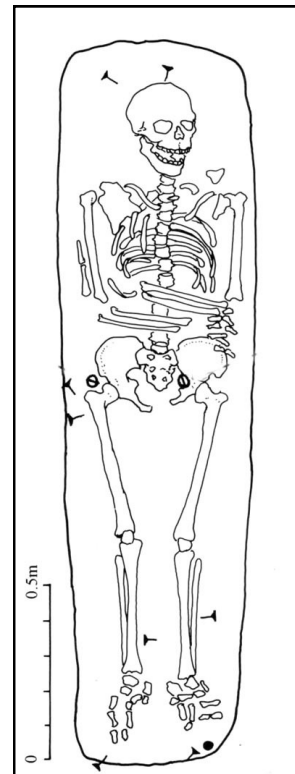


Fig 7.6 Buckles from Burial B136, and their location in the burial from St Oswald's Priory Gloucester (Heighway and Bryant 1999:fig 3.13, no 22 and 23).

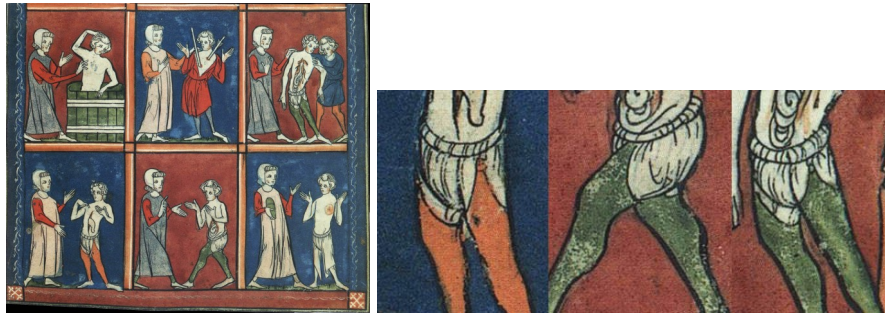


Fig 7.7 A series of illustrations depicting a physician and his patients in their underclothes, with detail of the hose and breeches (right). It can be seen the breeches are rolled over at the hips and the hose are drawn up and secured under the rolled top. It is unclear exactly how, but no buckles are depicted. (Scott 2007:fig 47).



Fig 7.8 Two wrestlers in their undergarments. The man on the right showing his breeches tied onto the strips of material hanging from the belt hidden under their rolled top, while the pair on his opponent are untied and hanging loose (Orme 2001:fig 120).



Fig 7.9 The hose found on the body of the archbishop de Rodrigo Ximénez de Rada in Spain. The belt and laces which would have suspended can be seen at the top (pre-1247) (*Vestiduras Ricas* 2005: 197; Cat. no. 32).

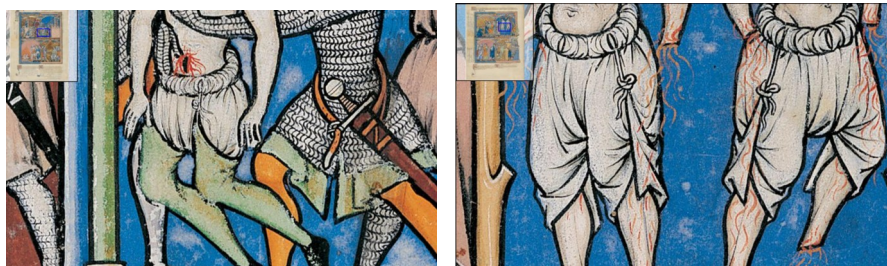


Fig 7.10 Detail of illustrations from the Maciejowski Bible, showing the undergarments secured by strips of material which are tied, not fastened by buckles. (Morgan Library Online Collection, M.638, f.12, 35, 48).

Site	Burial no.	Burial location	Object and burial details	Date
St Oswald's Priory	B329	North aisle	2 annular buckles located on the pelvis.	c1400-1540
St Oswald's Priory	B156	Church nave	2 annular buckles located on the pelvis.	c1400-1540
Jedburgh Abbey	Grave 15	Chapter House	2 annular buckles, one slightly larger than the other. Fragments of textile, including silk embroidered with gold and silver thread adhering to bones.	Late 15 th or early 16 th century
Jedburgh Abbey	Grave 16	Chapter House	D shaped buckle, almost completely covered by replaced, unidentified textile. Bar mount also in burial.	Late 15 th or early 16 th century
Jedburgh Abbey	Grave 17	Chapter House	Annular buckle, some threads of replaced textile (wool?) in the corrosion adhering to it.	Late 15 th or early 16 th century
Jedburgh Abbey	Grave 13	Chapter House	D shaped buckle with replaced textile, sometimes double thickness on both sides.	Late 15 th or early 16 th century
Jedburgh Abbey	Grave 14	Chapter House	D shaped buckle, was replaced textile, bone and insect remains in the corrosion deposits.	Late 15 th or early 16 th century
Jedburgh Abbey	Grave 6	Chapter House	Buckle or brooch pin.	c1300-1559
Horsefair Cemetery, Bristol	n/a	n/a	2 annular buckles	?

Fig 7.11 Table of buckles in burials recorded.



Fig 7.12 Priests' graves outside west entrance of the St Mary's, Deerhurst, Gloucestershire (Rahtz and Watts 1997:fig 71).



Fig 7.13a (left) Iron buckle from Grave 14 at Jedburgh Abbey. Replaced textile, bone and insect remains in the corrosion deposits visible.

Fig 7.13b (right) Iron buckle from Grave 13 at Jedburgh Abbey. Replaced textile, with areas of double thickness visible.

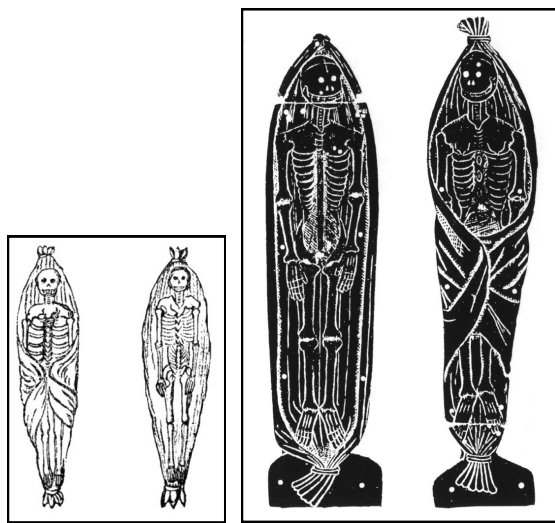


Fig 7.14 Memorials from Sedgefield showing skeleton couples wrapped in shrouds tied at the ends with cord (Lack et al 2002).



Fig 7.15 Brass from Holy Trinity church in Minchinhampton, Gloucestershire. Brass depicts John Hampton (died c1461) and his wife Ellen wrapped in shrouds tied at the ends.

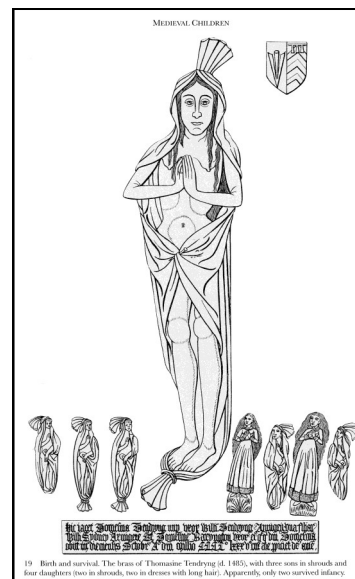


Fig 7.16 Drawing of brass depicting Thomasine Tendryng (died 1485) and her seven children in Yoxford Church, Suffolk (Orme 2001: fig 19).

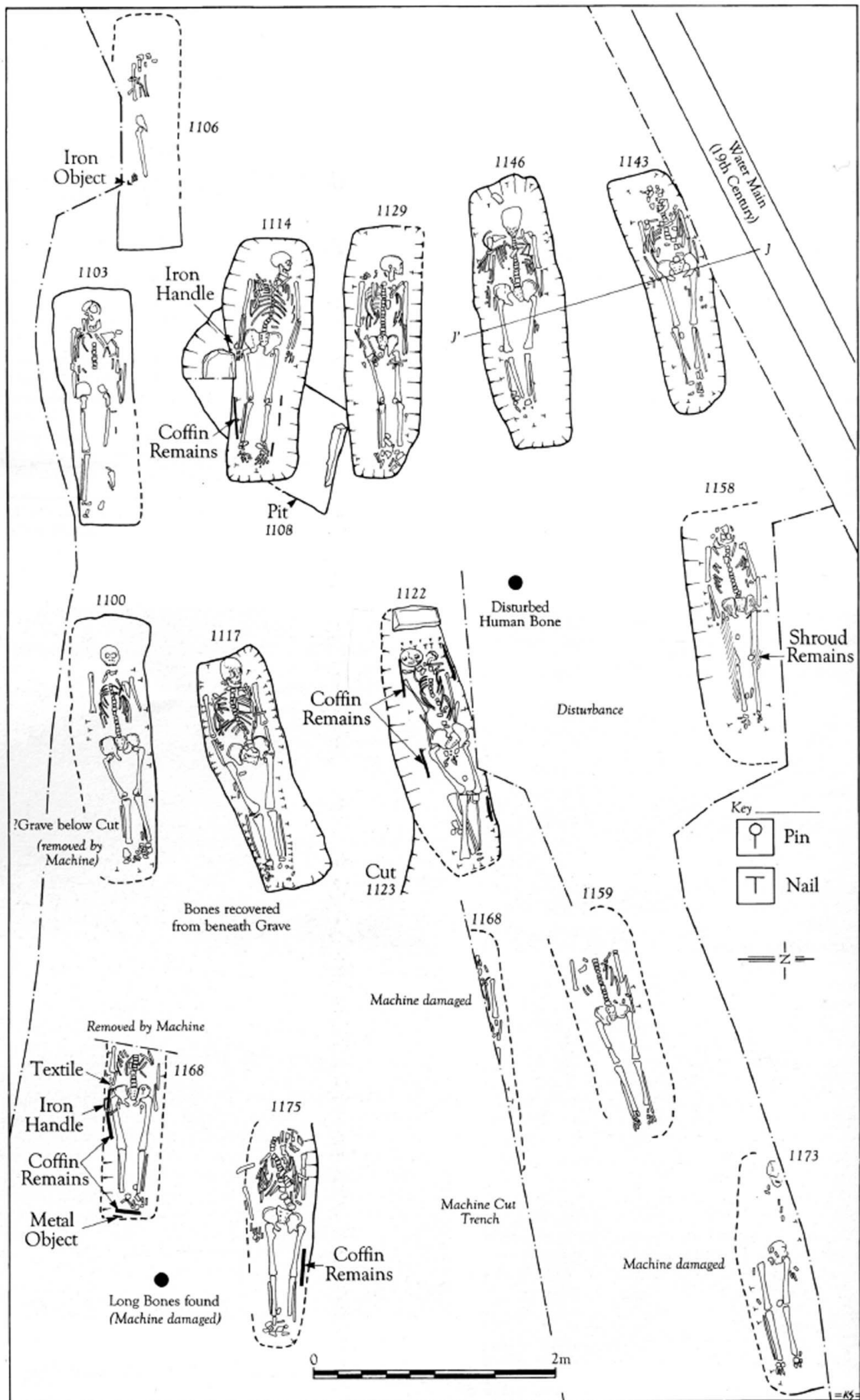


Fig 7.17 Plan of the cemetery excavated at Edinburgh Castle, Area M (Driscoll and Yeoman 1997:Illus 105).

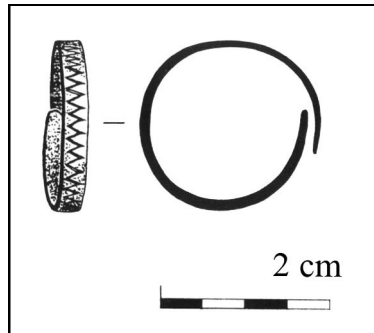


Fig 7.18 Copper alloy ring from burial 19 at Wells Cathedral (Rodwell 2001:520; 563).

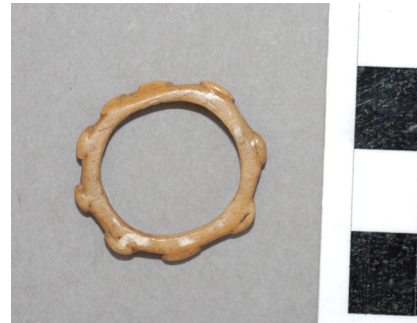


Fig 7.19 Bone decade ring from Inveresk Churchyard (NMS Acc no NJ 38).

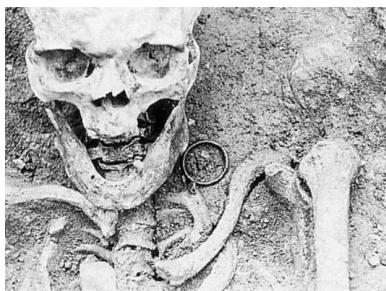
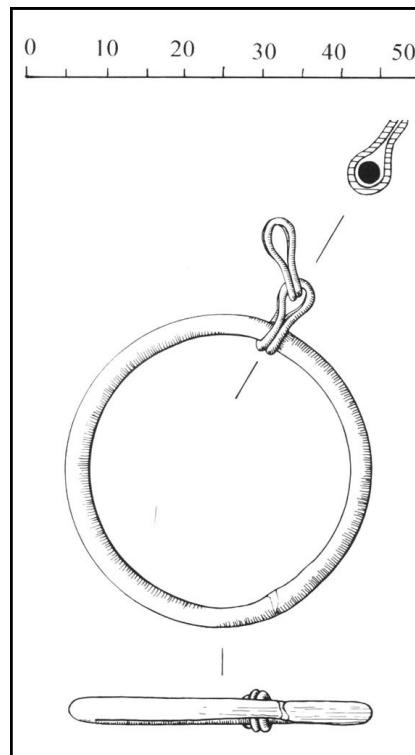


Fig 7.20 Silver brooch and its location in the grave of Burial 146 at St Oswald's Priory, Gloucester (Heighway and Bryant 1999:fig 3.13, no 16).



	Bead	Brace-let	Brooch	Coin	Pen-dant	Purse frame	Ring	Strap end	Total
Bone	1						1		2
Copper alloy					1	1	2	1	5
Gold							1		1
Jet					1				1
Shale		2							2
Silver			2	1					3
Total	1	2	2	1	2	1	4	1	14

Fig 7.21 Table of burial goods and material.



Fig 7.22 Skeleton 64 from St James' Priory Bristol. Man buried with two folded coins and jet pendant, one coin visible at shoulder. (Gilchrist and Sloane 2005:fig 61).

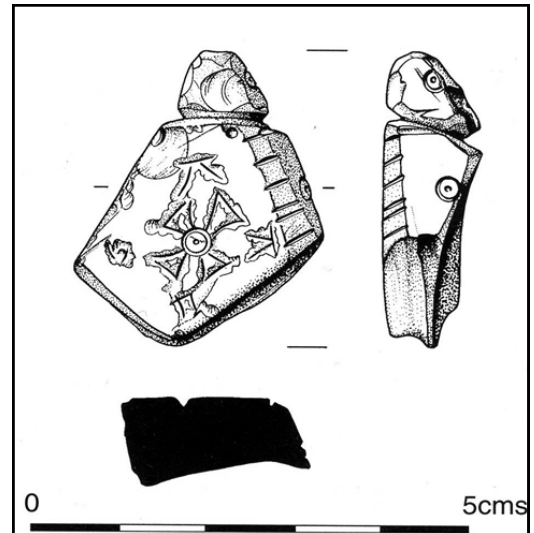


Fig 7.23 The Jet pendant buried with Sk 64 from St James' Priory Bristol (Jackson 2006:fig 85).

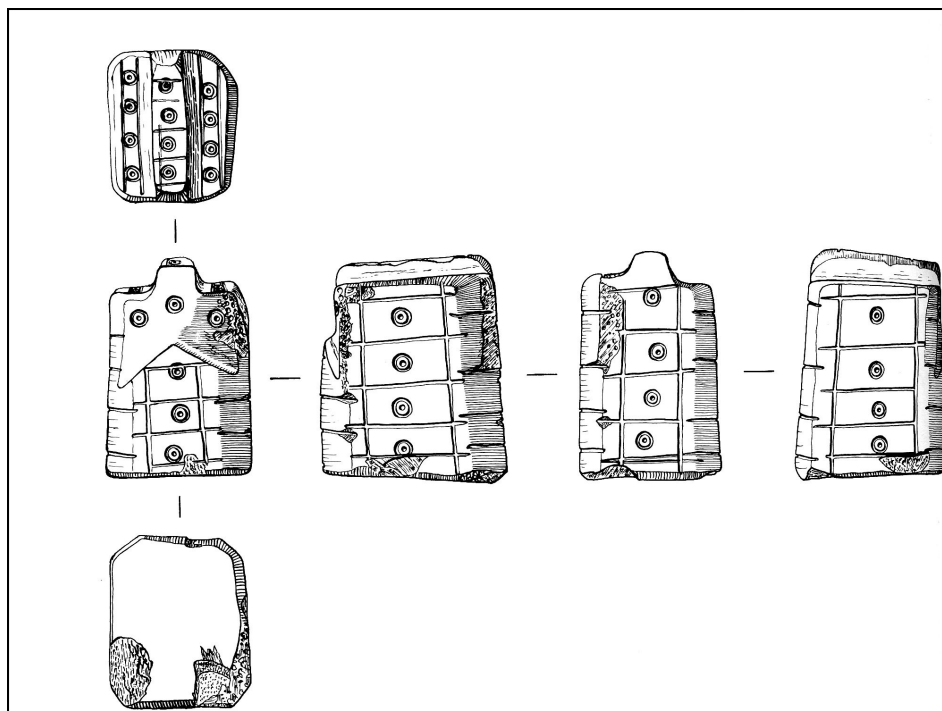


Fig 7.24 Example of jet chess piece from Great Linford, Buckinghamshire (Leveson Gower 1991:fig 76, no191).

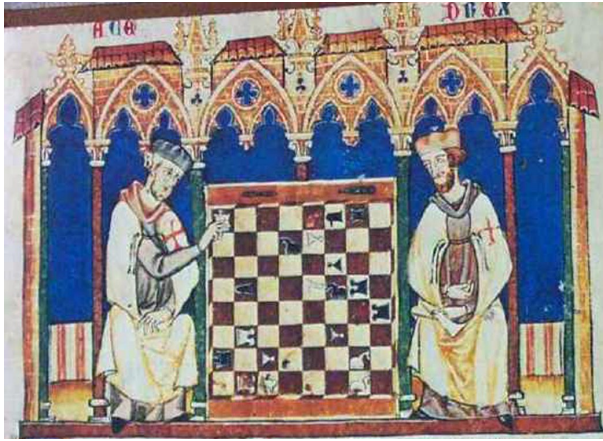


Fig 7.25 Illustration from Alphonso X's late 13th century *Book of Games* showing two military knights playing chess (MS. T.I.6 of the library of El Escorial, Madrid, f.25r; www.games.rengeekcentral.com).



Fig 7.26 Man playing chess with Death, Täby Church, Sweden. The scroll above the pair reads 'Jak spelar dik matt' (Melin 2005: fig 1).

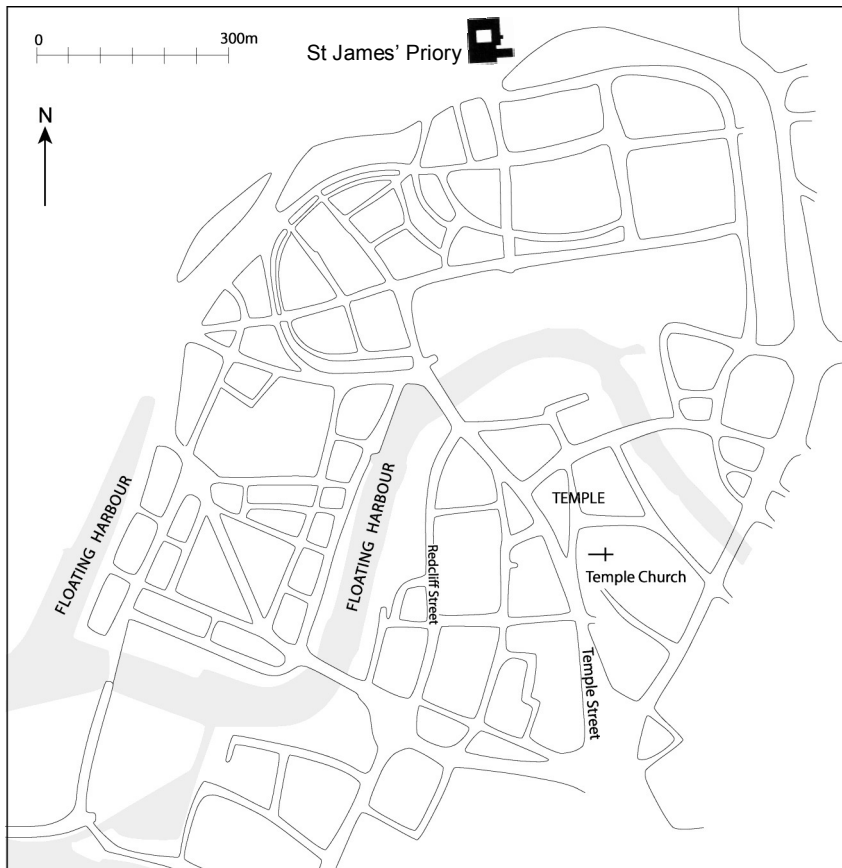


Fig 7.27 Map of Bristol showing the location of Temple and St James's Priory (drawn by Alejandra Gutiérrez).

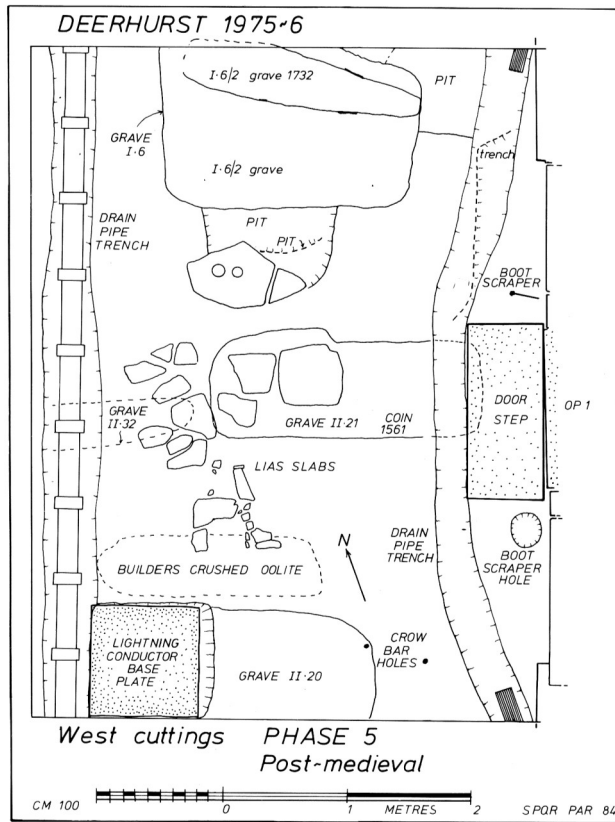


Fig 7.28 Plan of the post-medieval west cuttings at St Mary's Deerhurst, Gloucestershire, showing the location of Grave II.21 and the coin found associated with it (Rahtz and Watts 1997:fig 76).

Fig 8.1 Tables showing PAS recording data for 2005/06 (after *Portable Antiquities Scheme Annual Report 2005/06:111-25*).

Total numbers of finds recorded

Country	Total number
Durham	792
Gloucestershire	2218
Northumberland	49
Somerset	626
Tyne and Wear	131
Wales	8492

Object class of recorded finds, when known

Region	Metal	Coin	Other	Total
North East	293	592	89	974
South West	1520	1202	3019	5741
Wales	316	240	7910	8466

Period of recorded finds, when known

Region	Medieval		Post-medieval	
	Total number	% of total	Total number	% of total
North East	52	5.32	14	1.43
South West	917	17.5	517	9.67
Wales	157	1.86	268	3.17

Appendix A: The Catalogue

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
3 North Bailey, Durham City	Co Durham	n/a	Buckle		Iron	Large, rectangular buckle. It has a baluster bar and the buckle tongue appears to be complete. X radiograph revealed traces of a non-ferrous coating and surface decoration. 73mmx56mm.	Context [22], backfill of robbed out drain trench.	Post-medieval	16th C or later		ASUD 2006d
Acton Court	Gloucs.	2	Strap end		Copper alloy	Possibly part of strap end. Fitting with embossed and inscribed decoration.	Pre-Period 4 ground surface, Area 2	Medieval - early 16th C.			Rodwell and Bell 2004:368, no.2; fig.9.29.
Acton Court	Gloucs.	10	Whistle		Silver	Whistle made of cast stem with 2 part bulb and wire attachment loop. Possible worn sewn onto clothing.	Period 4.3 (1992), bottom of south arm of moat, within porch, Area 1.	16th century		Comparable with a gold whistle said to have belonged to H VIII (Starkey 1991:VII.18).	Rodwell and Bell 2004:369, no.10; fig.9.32.
Acton Court	Gloucs.	30	Bell		Copper alloy	Rumbler bell with iron ball inside.	Period 4.2-4.3 (2027), bottom of east arm of moat, Area 6.	16th century			Rodwell and Bell 2004:372, no.30; fig.9.37.
Acton Court	Gloucs.	31	Bell		Copper alloy	Rumbler bell in 2 halves.	Period 4.2 (276), infill of Room H, Area 1.	16th century			Rodwell and Bell 2004:372, no.31; fig.9.37.
Acton Court	Gloucs.	32	Bell		Copper alloy	Lower half of number bell.	Period 4.1-4.3 (539), dump layer, Area 2.	16th century			Rodwell and Bell 2004:372, no.32; fig.9.37.
Acton Court	Gloucs.	35	Purse frame		Copper alloy	Curved rod with perforations, probably purse frame.	Period 4.4-4.6 (518), clay above dump layers, Area 2.	16th century		Compare with Ward Perkins 1940:162-74.	Rodwell and Bell 2004:372, no.35; fig.9.38.
Acton Court	Gloucs.	36	Cosmetic implement	Ear scoop	Copper alloy	Flattened rod widens at one end and hooked at other end- for suspension incomplete.	Period 4.2 (884), north porch wall construction trench fill, Room 34, Area 6.	16th century		Compare with ear scoop from Norwich in Atkin et al 1985:fig.39.22.	Rodwell and Bell 2004:372, no.36; fig.9.38.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Acton Court	Gloucs.	37	Mount		Copper alloy	Decorative mount with stamped foliage decoration. Remains of attachment prong on rear.	Period 4.1-4.3 (540), dump layer, Area 2.	16th century		XRF analysis showed object was made of brass.	Rodwell and Bell 2004:372, no.37; fig.9.38.
Acton Court	Gloucs.	38	Mount		Copper alloy	Lozenge shaped decorative fitting, decorated with double line of punched dots. One attachment prong remains- probably one of a pair, on back.	Period 4.2-4.3 (1993), bottom of south arm of moat within porch, Area 1.	16th century			Rodwell and Bell 2004:372, no.38; fig.9.38.
Acton Court	Gloucs.	39	Strap end		Copper alloy	Embossed strap end with one iron rivet. Decoration of foliage?	Period 4.2 (128), mortar floor bedding in Room 32, Area 1.	16th century			Rodwell and Bell 2004:372, no.39; fig.9.38.
Acton Court	Gloucs.	40	Buckle		Copper alloy	Incomplete. Hinge plate only, probably from a buckle.	Period 4.2-4.3 (1993), bottom of south arm of moat within porch, Area 1.	16th century			Rodwell and Bell 2004:375, no.40; fig.9.38.
Acton Court	Gloucs.	41	Strap end		Copper alloy	Strap end with rivet hole and traces of what is probably decayed leather on the back.	Period 4.2-4.5 (2802), fill of ?posthole, Area 11.	16th century			Rodwell and Bell 2004:375, no.41;fig.9.38.
Acton Court	Gloucs.	42	Strap fitting		Copper alloy	Strap fitting with two inscribed decorative lines and two rivet holes.	Period 4.2 (1630), north wall construction trench fill, Room 31, Area 1.	16th century			Rodwell and Bell 2004:375, no.42;fig.9.38.
Acton Court	Gloucs.	43	Belt fitting	Belt hook	Copper alloy	Belt hook with two copper alloy attachment pins.	Period 4.2 (1571), make-up beneath Room 30, Area 1.	16th century			Rodwell and Bell 2004:375, no.43;fig.9.38.
Acton Court	Gloucs.	44	Dress hook		Copper alloy	Cast dress hook.	Period4.1-4.3 (540), dump layer, Area 2.	16th century			Rodwell and Bell 2004:375, no.44;fig.9.38.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Acton Court	Gloucs.	45	Hook		Copper alloy	Fastener with hook. Smaller than normal dress hooks. Loop for attachment pin broken off	Period 4.2 (276), infill of Room H, Area 1.	16th century			Rodwell and Bell 2004:375, no.45;fig.9.38.
Acton Court	Gloucs.	46	Hook		Copper alloy	Small hook eye.	Period 4.2 (127), infill at west end of Room G./32, Area 1.	16th century			Rodwell and Bell 2004:375, no.46;fig.9.38.
Acton Court	Gloucs.	48	Mount		Copper alloy	Stud like mount. Crude finish.	Period 4.2-4.3 (2027), bottom of east arm of moat, Area 6.	16th century			Rodwell and Bell 2004:375, no.48;fig.9.38.
Acton Court	Gloucs.	52	Button	Button?	Copper alloy	Flat button-like object with soldered loop and wire link. Heavily corroded.	Period 4.3 (935), bottom of north arm of moat, Area 8.	16th century			Rodwell and Bell 2004:375, no.52;fig.9.39..
Acton Court	Gloucs.	53	Mount		Copper alloy	Simply decorated mount, pierced centrally. Damaged, Probably from a belt.	Period 4.1-4.3 (546), dump layer, Area 2.	16th century			Rodwell and Bell 2004:375, no.53;fig.9.39.
Acton Court	Gloucs.	54	Mount		Copper alloy	Made from a pressed sheet of copper alloy with back plated rivet and traces of leather.	Period 4.1-4.3 (533), dump layer, Area 2.	16th century			Rodwell and Bell 2004:375, no.54;fig.9.39.
Acton Court	Gloucs.	55	Mount		Copper alloy	Dome shaped with pierced centre.	Period 4.1-4.3 (527), dump layer, Area 2.	16th century			Rodwell and Bell 2004:375, no.55;fig.9.39.
Acton Court	Gloucs.	57	Wire twist		Copper alloy	Twisted wire loop. c7mm internal diameter.	Period 4.2 (1265), infill of Room H, Area 1.	16th century			Rodwell and Bell 2004:375, no.57;fig.9.39.
Acton Court	Gloucs.	58	Wire twist		Copper alloy	Twisted wire loop. c5mm internal diameter.	Period 4.2 (278), infill of Room H, Area 1.	16th century			Rodwell and Bell 2004:375, no.58;fig.9.39.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Acton Court	Gloucs.	81	Buckle		Iron	Rectangular buckle with pin.	Period 4.2 (205), make-up beneath Room 30, Area 1.	16th century			Rodwell and Bell 2004:375, no.80;fig.9.41.
Acton Court	Gloucs.	82	Strap end		Iron	Strap end with hooked terminal and rivet. X-ray suggests tinning.	Period 4.2 (283), infill of Room H, Area 1.	16th century			Rodwell and Bell 2004:375, no.81;fig.9.41.
Acton Court	Gloucs.	94	Gem		Glass	Flat, oval shaped setting of heavily weathered opaque dark blue glass. Presumably from jewellery.	Period 4.2-4.3 (1993), bottom of south arm of moat within porch, Area 1.	16th century			Rodwell and Bell 2004:375, no.94;fig.9.43.
Acton Court	Gloucs.	95	Bead		Jet	Globular jet bead.	Period 4.4-4.6 (511), clay above dump layers, Area 2.	16th century			Rodwell and Bell 2004:375, no.95;fig.9.43.
Acton Court	Gloucs.	98	Bead		Jet	Small lobular black jet bead with flat ends. Similar to no.97.	Period 4.2 (121), infill at west end of Room G/32, Area 1.	16th century			Rodwell and Bell 2004:375, no.98;fig.9.43.
Acton Court	Gloucs.	96	Bead		Jet	Elongated, globular jet bead.	Period 4.3 (1992), fill of south arm of moat within porch, Area 1.	16th century			Rodwell and Bell 2004:381, no.96;fig.9.43.
Acton Court	Gloucs.	97	Bead		Jet	Small lobular black jet bead with flat ends.	Period 4.2-4.3 (1993), bottom of south arm of moat within porch, Area 1.	16th century			Rodwell and Bell 2004:381, no.97;fig.9.43.
Acton Court	Gloucs.	100b	Bead		Glass	Emerald-green faceted glass bead. Poss Roman?	Period 4.3 (284), infill of Room H, Area 1.	16th century			Rodwell and Bell 2004:382, no.100.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Acton Court	Gloucs.	100a	Bead		Glass	Emerald-green faceted glass bead. Poss Roman?	Period 4.4-4.5 (1044), fill of south arm of moat west porch, Area 1.	16th century			Rodwell and Bell 2004:382, no.100;fig.9.43.
Acton Court	Gloucs.	102	Pin		Silver	Pin with angled point. Angle may be an original feature. If not, may have been a hat pin.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.		If was originally bent, may be a toothpick or unpicker (of stitches). Silver toothpick is documented in a Fulford will of 1579 (Clay 1912, no.LXXII,93).	Rodwell and Bell 2004:382, no.102; fig.9.45.
Acton Court	Gloucs.	107	Bell		Copper alloy	Rumbler bell with iron ball inside. Decorated with 4 inscribed lines, 2 on each side of the join.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:382, no.107; fig.9.45.
Acton Court	Gloucs.	99	Bead		Jet	Small globular bead with grooves in surface, carved close together, from one perforated end to the other.	Period4.3 (1455). fill of south arm of moat within porch, Area 1.	16th century			Rodwell and Bell 2004:382, no.99;fig.9.43.
Acton Court	Gloucs.	109	Hair net		Copper alloy	Six fragments of coiled wire made of brace- with a trace of lead. Possibly from a hair net.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.	XRF analysis		Rodwell and Bell 2004:383, no.109; fig.9.45.
Acton Court	Gloucs.	110	Cosmetic implement	Ear scoop/ tooth pick	Copper alloy	Possible ear scoop/ toothpick. Twisted wire with loop at one end- other end broken off.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.		Would have had one end of the wire longer to act as toothpick. Cf. Egan and Pritchard 1991:378-90)	Rodwell and Bell 2004:383, no.110; fig.9.45.
Acton Court	Gloucs.	114	Mount		Lead	Fleur-de-lis fitting with traces of gold leaf on the front, containing some copper. Possibly sewn onto clothing. No attachments remain.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.		XRF analysis	Rodwell and Bell 2004:383, no.114; fig.9.45.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Acton Court	Gloucs.	117	Hair comb		Bone/ Ivory	Polished comb with curved profile. Curvature suggests that it was designed to be worn in the hair.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:384, no.117; fig.9.45.
Acton Court	Gloucs.	118	Hair rod?		Bone/ Ivory	Possibly a stiffener from a headdress. Comprises 2 halves of polished rod with hollows at both ends. Function is uncertain. If stiffener, possible that wires were slotted into the two hollows.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:384, no.119; fig.9.45.
Acton Court	Gloucs.	120	Stiffener		Bone/ Ivory	Stiffener in 5 fragments, notched at broad end with shallow diagonal grooving on surfaces, presumably a by-product of manufacture.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:384, no.120; fig.9.49.
Acton Court	Gloucs.	121	Stiffener		Bone/ Ivory	Fragment of notched stiffener.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:384, no.121; fig.9.49.
Acton Court	Gloucs.	167	Mount		Copper alloy	Domed mount or large button? With cast floral decoration, containing minor levels of lead and traces of silver (XRF).	Period 4.6-5.2 (871), rubble spread, Area 6.			Comparable with examples from Exeter (Goodall and Goodall 1984, fig. 191.134-5) and therefore prob late 17th or early 18th C in date.	Rodwell and Bell 2004
Acton Court	Gloucs.	168	Mount		Copper alloy	Domed mount or large button? Cast cable and pellet relief decoration- star and floral motif. c1% trace of copper, zinc and lead (XRF).	Period 5.1a (233), fill of garderobe in west wall of Rm 29, Area 1.				Rodwell and Bell 2004
Acton Court	Gloucs.	169	Button		Copper alloy	Half hollow button, cast in one piece with drilled eye.	Period 5.1a (2128), demolition layer south of Rooms 27/28, Area 1.		early 18th C	Type 1 in South's Florida-based typology and dated by him to 1726-76 (Noel Hume 1970, 90-2).	Rodwell and Bell 2004

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Acton Court	Gloucs.	170	Brooch		Copper alloy	Ring brooch with cast pin. Constriction for pin is off centre.	Period 4.6-5.2 (856), rubble spread, Area 6.			Compare with AR Goodall 1981, 68-9.	Rodwell and Bell 2004
Acton Court	Gloucs.	171	Buckle		Copper alloy	Tin coated copper, containing some zinc (XRF). Double buckle with notched lips on both loops for missing pin. Frame angled for the plate- now missing.	Period 5.1a (2128), demolition layer south of Rms 27/8, Area 1.			Cf IH Goodall 1983, fig.1.11-14.	Rodwell and Bell 2004
Acton Court	Gloucs.	172a	Buckle		Copper alloy	Cast distorted? frag of buckle- originally D shaped?. Crude notched dec. V similar to 172b	Period 4.6 (1014), levelling layer above south arm of moat west of porch, Area 1.				Rodwell and Bell 2004
Acton Court	Gloucs.	172b	Buckle		Copper alloy	Cast frag of buckle. V similar to 172a	Period 5.2 (1318), cobbled surface, Area 1.				Rodwell and Bell 2004
Acton Court	Gloucs.	173	Hook		Copper alloy	Belt fitting? With two cast attachment prongs and secondary hole. Roughly diamond shape.	Period 5.1a (1742), demolition layer, east end of Rm 32, Area 1.				Rodwell and Bell 2004
Acton Court	Gloucs.	174	Belt fitting	Belt hook	Copper alloy	Brass felt hook with traces of silver coating (XRF). Traces of leather surviving on reverse. Two finials joined at hook.	Period 5.2-5.3 (2085), ash and clinker layer, Area 7.				Rodwell and Bell 2004
Acton Court	Gloucs.	177	Pendant		Copper alloy	Cast decorative pendant. Loop at top now broken.	Period 5.2 (486), farmyard surface, Area 1.				Rodwell and Bell 2004
Acton Court	Gloucs.	178	Mount		Copper alloy	Mercury gilded (XRF), no trace on reverse.	Period 5.2 (652), bedding for floor slabs, Area 4.				Rodwell and Bell 2004
Acton Court	Gloucs.	179	Mount		Copper alloy	Mercury gilded (XRF),	Period 5.2 (2640), make up for floor of OB 15, Area 10.				Rodwell and Bell 2004

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Acton Court	Gloucs.	180	Mount		Copper alloy	or pendant. Mercury gilded (XRF),	Period 5.1b (183), demolition layer, Rm 2, Area 1.				Rodwell and Bell 2004
Acton Court	Gloucs.	181a	Decoration	Fitting	Copper alloy	decorative fitting strip with horseshoe decoration.	Period 5.3 (852), subsoil, Area 6.				Rodwell and Bell 2004
Acton Court	Gloucs.	181b	Decoration	Fitting	Copper alloy	decorative fitting strip with horseshoe decoration.	Period 4.6-5.2 (842), rubble spread, Area 6.				Rodwell and Bell 2004
Acton Court	Gloucs.	213	Bead		Jet	Rosary bead with decorated with 3 pecten shells. Probably of Spanish origin.	Period 4.6-5.2 (722), rubble spread, Area 5.	mid 17th century to modern contexts.		Biddle and Creasey 1990. fig.181.2116)	Rodwell and Bell 2004
Acton Court	Gloucs.	214	Bead	Or ring	Glass	Fragment of ring made of black opaque glass. Poss sewn on clothing.	Period 5.1b (207), demolition layer, Rm 30, Area 1.			Both 214 and 215 would have fitted on fingers.	Rodwell and Bell 2004
Acton Court	Gloucs.	215	Bead	Or ring	Stone	Fragment of ring made of orange, nearly transparent stone with fine bands of red. Probably carnelian, a variety of chalcedony (SiO2)	Period 5.1a (1706), demolition layer, Rm 32, Area 1.				Rodwell and Bell 2004
Acton Court	Gloucs.	216	Gem		Stone	Polished mauve gem, mainly calcium with traces of silican, iron and copper (XRF). Probably flouрте, CaF2 (M Hutchinson AML, pers comm in Rodwell).	Period 5.1b (13), demolition layer, Rm 29, Area 1.				Rodwell and Bell 2004
Acton Court	Gloucs.	122	Stiffener		Bone/Ivory	Flattened point with diagonal grooving, probably fragment of stiffener.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.		Fragments from at least 6 other stiffeners were found- these are represented by no.122; fragments no.122a-f below.	Rodwell and Bell 2004:384, no.122; fig.9.49.
Acton Court	Gloucs.	131	Sequin		Copper alloy	Sequin like dress fitting, silver coated (XRF) with wire loop.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	132a-132e	Sequin		Bone	5 Bone sequins, all from the same context.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.		Only illus of 132a	Rodwell and Bell 2004:384.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Acton Court	Gloucs.	133	Bead		Quartz	Globular bead of milky quartz	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	134	Bead		Quartz	Globular bead of milky quartz	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	135	Bead		Ivory	Globular bead of ivory	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	136	Bead		Bone	Small disc shaped bead	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	137	Bead		Glass	Globular bead of dark green glass	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	138	Bead		Glass	Slightly globular bead of white core coated with opal glass	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	139	Bead		Glass	Spherical bead in colourless glass. Hollow with a silver coloured layer on the interior except for two circular areas around the perforations.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.		Bead has probably been silvered possibly using a mercury based amalgam, not confirmed by archaeometric analysis.	Rodwell and Bell 2004:384.
Acton Court	Gloucs.	140	Bead		Glass	Spherical bead in colourless glass. Hollow with a mottled dull golden layer on the interior which is probably gliding.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.		Gliding has not been confirmed by archaeometric analysis.	Rodwell and Bell 2004:384.
Acton Court	Gloucs.	141	Bead		Glass?	Globular bead of emerald-green with longitudinal surface ridging.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	142	Bead		Glass	Bead of pale yellow glass. Possibly an imitation of amber.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	143	Bead		Glass	Very small globular bead of semitransparent yellowish glass.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	144	Bead		Glass	Very small globular bead of dark coloured glass.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	145	Bead		Pearl	Very small globular pearl bead.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	146	Bead		Glass	Longitudinal bead which bulges in the middle of deep blue glass. Decaying.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	122a	Stiffener		Bone/Ivory	Fragment of stiffener.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Acton Court	Gloucs.	122b	Stiffener		Bone/Ivory	Fragment of stiffener.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	122c	Stiffener		Bone/Ivory	Fragment of stiffener.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	122d	Stiffener		Bone/Ivory	Fragment of stiffener.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	122e	Stiffener		Bone/Ivory	Fragment of stiffener.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	122f	Stiffener		Bone/Ivory	Fragment of stiffener.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	130a	Sequin		Silver	Mercury-gilded silver sequin, oval shaped, c.5mm by 4mm.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	130b	Sequin		Silver	Mercury-gilded silver sequin, oval shaped, c.5mm by 4mm.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	130c	Sequin		Silver	Mercury-gilded silver sequin, oval shaped, c.5mm by 4mm.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	130d	Sequin		Silver	Mercury-gilded silver sequin, circular, c.4mm in diameter.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	130e	Sequin		Silver	Mercury-gilded silver sequin, circular, c.4mm in diameter.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:384.
Acton Court	Gloucs.	128	Button		Shell	Shell button made from a gastropod minus outer shell, with iron loop.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:384;no.1 28.;fig.9.50.
Acton Court	Gloucs.	129	Sequin		Silver	Mercury-gilded silver sequin, oval shaped, c.5mm by 4mm.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.		XRF analysis	Rodwell and Bell 2004:384;no.1 29.;fig.9.50.
Acton Court	Gloucs.	130	Sequin		Silver	Mercury-gilded silver sequin, circular, c.4mm in diameter.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:384;no.1 30.;fig.9.50.
Acton Court	Gloucs.	147a	Bead		Glass	Faceted longitudinal bead which bulges in the middle. Black glass.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.
Acton Court	Gloucs.	147b	Bead		Glass	Faceted longitudinal bead which bulges in the middle. Black glass.	Period 4.5-4.6 (136).	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Acton Court	Gloucs.	147c	Bead		Glass	Faceted longitudinal bead which bulges in the middle. Black glass.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.
Acton Court	Gloucs.	147d	Bead		Glass	Faceted longitudinal bead which bulges in the middle. Black glass.	Period 4.6 (941) fill of Civil War ditch				Rodwell and Bell 2004:386.
Acton Court	Gloucs.	148	Bead		Glass	Hollow longitudinal glass droplet of colourless glass with remains of black wire through it- probably silver with sulphide on surface.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.
Acton Court	Gloucs.	149	Bead		Glass	Oval bead of black glass.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.
Acton Court	Gloucs.	150	Bead		Glass	Oval bead of ?off-white glass, some decay. Similar in shape and size to no.149.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.
Acton Court	Gloucs.	151	Bead		Glass	Tubular bead of red glass with fine inlaid longitudinal white lines in the surface.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.
Acton Court	Gloucs.	152	Bead		Glass	Tubular bead of red glass with fine inlaid longitudinal white lines in the surface. Similar to no 151 but slightly larger in size.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.
Acton Court	Gloucs.	152a-c	Bead		Glass	3 more tubular beads of red glass with fine inlaid white lines.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.
Acton Court	Gloucs.	153	Bead		Glass	Globular bead with longitudinal ridges made of green glass with some weathering.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.
Acton Court	Gloucs.	154	Bead		Glass	Small globular bead of opaque green glass ground w/ red glass coating. Green circular areas around the perforations linked by longitudinal green lines through the red body.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.		The red has decayed to white when dry.	Rodwell and Bell 2004:386.
Acton Court	Gloucs.	155	Bead		Jet	Poly faceted jet bead.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Acton Court	Gloucs.	156	Bead		Glass	Faceted emerald green glass bead with copper alloy wire through it forming hoops on both ends.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.
Acton Court	Gloucs.	157a	Bead		Glass	Very narrow tubular bead of black glass.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.
Acton Court	Gloucs.	157b	Bead		Glass	Very narrow tubular bead of black glass.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.
Acton Court	Gloucs.	158	Bead		Glass	Fragment of very narrow tubular bead of black glass. Probably similar to no157a&b originally.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.
Acton Court	Gloucs.	159	Decoration		Glass	Pale green glass droplet with twisted 'wrythen' decoration on hollow stem. It probably had a wire for attachment.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.
Acton Court	Gloucs.	160	Decoration		Glass	Tiny black glass droplet with black wire- possibly silver with sulphide coating?	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.
Acton Court	Gloucs.		Bead		Bone	Tubular bead, 2.5mm diam and 1.8mm long.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.
Acton Court	Gloucs.		Bead		Bone	Tubular bead, 4mm diam and 3.5mm long.	Period 4.5-4.6 (136)	late 16thC- mid 17th C.			Rodwell and Bell 2004:386.
Acton Court	Gloucs.	Numerous	Pin		Copper alloy	total of 4949 pins. Most from moat deposit.	Numerous				Rodwell and Bell page 396
Acton Court	Gloucs.		Bead		Coral						Rodwell and Bell page 396
Acton Court	Gloucs.	Numerous	Lace end		Copper alloy	total of 239	Numerous				Rodwell and Bell page 400
Alderton	Gloucs.	NMGW-07A5D8	Brooch		Copper alloy	Cast annular brooch/buckle. Simply looped pin, no constriction. Ex d= 22.5mm, frame width 3.2mm and thickness of 2.2mm. No decoration.	Metal detector find on cultivated land				PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Aller	Som.	SOMDO R-53A7E4	Pendant		Lead	Incomplete possible pendant. Cast equal armed cruciform shape with circular central panel, only three arms remain. Upward arm (loop) is missing. Panel has both sides with a circular groove framing 2 Lombardic letters, AG on one side, and LA on other.			14th-16th C	Above & below the letters are 3 rectangular indents in a line. AGLA is a magical formula for luck&/protection. L=27.48mm, w=16.72mm, thickness=3.71mm, 4.22g.van Bueningen at al 2001	PAS
Alnwick (Clayport)	N'land..	n/a	Ring		Gold	Gold signet ring. Bezel (d.14mm) with ladder supported by 2 rampant monsters within a cable border. Monsters have 2 horns and 4 spikes growing out of their backs and bushy tails. Beneath is 'e Paine en dure'; inside the bezel is the "word" 'de bon cor'.	Chance find in a market garden.	n/a	15th C	Owner was possibly Sir Ralph Grey of Heton and Chillingham or the 2nd Sir Ralph, c.1440s or c.1460s.	Hunter Blair, 1935:277-279
Alnwick Abbey	N'land..	Ref no. N4512	Brooch		Silver	Silver ring brooch inscribed with 'IHESUS NA'	Found near foundations of Alnwick Abbey bridge when it was demolished in c.1820.	n/a	14th or 15th	Probably abbreviation of 'Jesus of Nazareth'.	Anonymous 1910:195.
Alnwick Abbey	N'land..	Ref no. N4512	Brooch		Silver	Silver ring brooch inscribed with 'IESVS NAZAR'.	Found near foundations of Alnwick Abbey bridge when it was demolished in c.1820.	n/a	14th or 15th	Probably abbreviation of 'Jesus of Nazareth'.	Anonymous 1910:195.
Alveston	Gloucs.	GLO-93EC03	Purse frame		Copper alloy	Solid arm of purse bar. Remnants of plate/crest on one side with 2 perforations. On the arm are 2 circumferential bands of niello between these are 2 sets of double cross hatching. One end is broken. Green patina.	Metal detector find on cultivated land		15th-16th C	57x11x8mm. Similar to NMGW-6C:1336 from Dymock.	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Alveton	Gloucs.	GLO-91F386	Brooch		Copper alloy	Cast annular frame of oval cross section with constriction for pin. 2 sets of cable decoration comprising a series of diagonal engraved lines. 2 sections plain 45 degrees either side of pin tip.				D=26mm	PAS
Ashchurch	Gloucs.	GLO-B38CE5	Ring		Copper alloy	Cast seal matrix ring. Oval bezel with Lombardic letter T in the centre, with crown above and a band or ear of corn to the right, all within a linear border. Shoulders are plain. Mid green patina. Ex d=26mm, in d= 22mm, thickness 4mm. 7.24g.	Metal detector find on cultivated land		14th		PAS
Ashley	Gloucs.	NMGW-DC5848	Purse frame		Copper alloy	Purse bar, Type B. Rectangular swivel box (18x12mm) decorated on 1 side with incised diagonal cross with central perforation of 5mm. Bar is short, ends have washers to secure frame which rotated on bar. Loop frame survives. Evidence of silvering or tinnin			15th-17th C	Bar L=41.7mm. Washers d=9.6mm. 17.6g.	PAS
Athelstaneford	East Lothian	NGA 23	Brooch		Silver	Small annular flat frame obverse decorated with X lHeSVS ???RE. Pin constriction, pin with transverse ridge. Obverse is decorated with 14 crosses with expanded, block feet.					PAS
Back Silver Street, Durham City	Co Durham	SF 31	Pin		Copper alloy		27. fill of construction trench for the circular brick structure, but never used				DUMA report 1980

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Back Silver Street, Durham City	Co Durham	SF 48	Ring		Copper alloy						DUMA report 1980
Back Silver Street, Durham City	Co Durham	SF 51	Pin		Copper alloy		50, brown loam				DUMA report 1980
Back Silver Street, Durham City	Co Durham	SF81	Buckle		Copper alloy		45				DUMA report 1980
Bamburgh	Nland..	NCL-F71645	Buckle		Copper alloy	Fragment of D shaped buckle with 2 knobs on the outer frame either side of a rectangular pin notch. Remaining dimensions- L=40mm, thickness=12mm.				Resembles a terret ring?	PAS
Bank St, Edinburgh	Midlothian		Brooch		Copper alloy	Circular brooch with central monogram with a border of leaves and the letters 'mad:you: (?)'.	Found during extension of the Bank of Scotland, Bank St in 1865.			Not seen in the NMS since 1967.	PAS
Barforth Hall, Barforth	Co Durham	Ref no. D3946	Pendant		?	Pendant	Chance find	n/a		No description or illustration.	Durham SMR
Barnard Castle	Co Durham	SF34, coin cat no 25	Coin		?	French, Louis XIII, double tourmois, adult bust to right, date illegible. 1.26g (very corroded). Coin has been bent twice.	2001 X 98		1611-43		Austin 2007b
Barnard Castle	Co Durham	Stone cat no 41	Bead		Amber	Fragment of a longitudinal bead. 13mm long, 7mm wide.	5119 VII 42, Group 42 are in the new great hall and services	1330-1470		Pot of his group is Mostly finer reduced jug fabrics-cooking pot, jugs and jars	Austin 2007c
Barnard Castle	Co Durham	Stone cat no 42	Bead		Jet	Globular bead with flattened ends. 16mm diameter and 8.5mm deep.	4046 VII 45, layer with occupation debris in the guardhouse over the floor surface of 4040	1330-1470		Oxidised gritty ware in v large numbers in this group, like in Newcastle and common in the NE. and the finer reduced jug fabrics.	Austin 2007c

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Barnard Castle	Co Durham	Stone cat no 43a	Bead		Jet	Faceted bead, 4.5mm wide. V similar to no. 43b.	2127 VIII 56, deposit in the western end of the great ditch. A loam including charcoal, food waste, quantities of glass, metalwork and pottery. Generated from cleaning of different places in the declining castle.	1471-1569		pottery included large amounts of foreign imports compared to other types of pottery.	Austin 2007c
Barnard Castle	Co Durham	Stone cat no 43b	Bead		Jet	Faceted bead, 5mm wide. V similar to no. 43a.	2127 VIII 56	1471-1569		pottery included large amounts of foreign imports compared to other types of pottery.	Austin 2007c
Barnard Castle	Co Durham	Stone cat no 44	Bead		Amber	Globular bead, slightly irregular. 6.5mm diam and 4.5mm deep.	7301 X 62 in catalogue, but is no matching in context list. Is a 7301 VII 50	1630-1981 or 1330-1471		Bakehouse and Brewhouse 7301 is a post hole- one of a row, thought that the posts were removed not left rot. Construction of this led to the demolition of the smaller build on this site	Austin 2007c

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Bamard Castle	Co Durham	Stone cat no 45	Pendant		Jet	Pendant in the form of a double cross. Crudely cut from a flat piece of jet and decorated with 9 inlaid ring and dot motifs. It's drilled through the upper arm of the cross. 20.5mm long, 12mm wide and 4mm deep.	6633 VII 55 or actually 6633 VIII 55, as no 6633 in phase VII, if VIII = filling of garderobe in rectangular tower annexe of the inner ward.	1471-1569			Austin 2007c
Bamard Castle	Co Durham	Stone cat no 46	Pendant		Stone-unknown	Small flat stone object with a drilled perforation at one end. Vaguely kidney shaped. Amulet/pendant?	5186 Va 28				Austin 2007c
Bamard Castle	Co Durham	SF358	Pin		Bone	Carved and polished bone pin, decorated head. 69mm long.	5053 Vc 39				Austin 2007d
Bamard Castle	Co Durham	SF230	Unidentified	Toggle?	Bone	Large toggle, whole bone with central drilled hole. L 65mm.	6209 III 14				Austin 2007d
Bamard Castle	Co Durham	SF231	Unidentified	Toggle?	Bone	Large toggle, whole bone with central drilled hole. L 61mm.	6159 III 14				Austin 2007d
Bamard Castle	Co Durham	SF208	Unidentified	Toggle?	Bone	Fragment of Large toggle, whole bone with central drilled hole. Original length estimated to be c62mm.	6173 VII 44				Austin 2007d
Bamard Castle	Co Durham	SF247	Cross		Bone	Crude cross made of two juvenile domestic pig bones.	6159 III 14			A blade trimmed distal right fibula has been pegged through a rough hole carved into the centre of a 3rd metatarsal.	Austin 2007d
Bamard Castle	Co Durham	68	Mount		Copper alloy	Bar mount with terminal lobes made of sheet metal, partially rolled with ends flattened and pierced for the rivets which no longer survive.	6041 IV 22			Cf no.1147 in Egan and Pritchard 1991, 213, fig.134.	Goodall 2007

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Bamard Castle	Co Durham	SF57, coin cat no 9	Jetton		?	English sterling jetton c 1325. Pierced in centre. 0.87g, 18mm diam. Currency duration= ceased to be widely available by c1350 at latest.	2116 VII 46			Obv is alternate rosettes & single pellets in place of legend. Crowned bust facing as in pence of type 15. Rev is alternate 'I's & single pellets in place of legend. Long cross crosslet with, in each angle, a trefoil of large pellets w/ small one in centre.	
Bamard Castle	Co Durham	78	Mount		Lead or tin alloy	Possible mount/mirror case? Made of thin sheet metal with an ornate repousse border around a circular central raised? roundel. Attachment at back?	520 VIII-X 87 AU				Goodall 2007
Bamard Castle	Co Durham	80	Bell		Copper alloy	Sheet metal frag.	4039 X 62				Goodall 2007
Bamard Castle	Co Durham	81	Bell		Copper alloy	Damaged frag of cast open mouthed bell suspended from a piece of twisted wire. Suspension lug broken and second hole drilled through it.	29 IX/X 91 A				Goodall 2007
Bamard Castle	Co Durham	86	Pin		Copper alloy	Bun shaped headed pin	2024 X 62				Goodall 2007
Bamard Castle	Co Durham	117	Decoration		Copper alloy	Regularly twisted fine wire fragment. Tapers at one end.	5054 Vd 40 fill of drain in services area	late 13th century		Comparable with wound wire accessories from London, Egan 2006, 55, nos 240-2, fig.41.	Goodall 2007
Bamard Castle	Co Durham	118	Hook		Copper alloy	Fine wire hook.	6645 VII 55			Several other lengths of varying thicknesses also recovered. One is a coil of wire originally bound with its free end.	Goodall 2007

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Bamard Castle	Co Durham	62	Mount		Copper alloy	Trinket in the form of a miniature tennis racquet with ball. Cast in a open mould. Gilding on both faces. Ball is made from a rivet with a large domed head. Flat casting suggests it was to be used as a badge / mount not a toy.	520 VIII- X 87 AU			Now damaged - curved.	Goodall 2007
Bamard Castle	Co Durham	14	Strap end		Copper alloy	Or buckle plate. Fragment.	4092 X 62				Goodall 2007:521, no 1.
Bamard Castle	Co Durham	10	Buckle		Copper alloy	Double looped buckle with simple moulded decoration. Holes for pin bar.	u/s				Goodall 2007:521, no 10; fig. 11.2.1.
Bamard Castle	Co Durham	11	Buckle		Copper alloy	Buckle plate with pin and bar of buckle surviving.	4017 X 62				Goodall 2007:521, no 11; fig. 11.2.2.
Bamard Castle	Co Durham	12	Buckle		Copper alloy	Rectangular strap end of two plates secured by 3 rivets.	99 IX/X 85				Goodall 2007:521, no 12; fig. 11.2.2.
Bamard Castle	Co Durham	13	Strap end		Copper alloy	Rectangular strap end of two plates secured by 3 rivets.	142 VIII 85				Goodall 2007:521, no 13; fig. 11.2.2.
Bamard Castle	Co Durham	15	Belt fitting	Belt loop	Copper alloy	Or buckle? Moulded front and a rivet to hold it onto the belt.	595 VII 79 B				Goodall 2007:521, no 15; fig. 11.2.2.
Bamard Castle	Co Durham	16	Belt fitting	Belt loop	Copper alloy	Or buckle? Moulded front and two lugs to hold it to the belt.	7009 X 62				Goodall 2007:521, no 16; fig. 11.2.2.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Barnard Castle	Co Durham	17	Belt fitting	Belt loop	Copper alloy	Or buckle? Poorly finished.	4046 VIII 54				Goodall 2007:521, no 17.
Barnard Castle	Co Durham	19	Buckle		Copper alloy	Fragment. Identified by Goodall (2007) as 'Fragment from the chape of an 18th century shoe buckle'.	4001 X 62				Goodall 2007:521, no 19; fig. 11.2.2.
Barnard Castle	Co Durham	20	Dress hook		Copper alloy	Fastener with 4 wire hooks. Two crossed wires enclosed by two ornamental plates.	572 III 66	12th C		Hooks of similar type are dated to the early post-medieval period (Goodall 2007). Similar find from Bristol.	Goodall 2007:521, no 20; fig. 11.2.2.
Barnard Castle	Co Durham	21	Button		Metal	Undecorated. Flat with loop on back.	2088 u/s			All the buttons thought to be post-medieval in date by Goodall 2007. Nos. 27, 28 and 30 were intrusive in phase V contexts. These are all secure 13th C contexts and the difference of interpretation cannot be resolved.	Goodall 2007:521, no 21; fig. 11.2.2.
Barnard Castle	Co Durham	22	Button		Metal	Undecorated. Slightly domed with loop on back.	4030 X 62				Goodall 2007:521, no 22; fig. 11.2.2.
Barnard Castle	Co Durham	23	Button		Metal	Undecorated, incomplete	4092 X 62				Goodall 2007:521, no 23.
Barnard Castle	Co Durham	24	Button		Copper alloy	Decorated. Decorated on front. Loop on back still attached but deformed.	u/s				Goodall 2007:521, no 24; fig. 11.2.2.
Barnard Castle	Co Durham	25	Button		Pewter	Decorated with 4 leaf shapes and 4 tear drop shapes to look like a flower. Loop on back.	4001 X 62				Goodall 2007:521, no 25; fig. 11.2.2.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Bamard Castle	Co Durham	26	Button		Pewter	Decorated. Military type bearing '19 M' on the front.	6302 X 62				Goodall 2007:521, no 26; fig. 11.2.2.
Bamard Castle	Co Durham	27	Button		Copper alloy	Foil cap from composite button. Decorate with punched? Star shape.	6036 Vb 36	13thC			Goodall 2007:521, no 27; fig. 11.2.2.
Bamard Castle	Co Durham	28	Button		Copper alloy	Foil cap from composite button. Decorated with leaf motif around the edge and small squares? In centre.	5028 Va 31	13thC			Goodall 2007:521, no 28; fig. 11.2.2.
Bamard Castle	Co Durham	29	Button		Copper alloy	Foil cap from composite button. No decoration.	2088 u/s				Goodall 2007:521, no 29; fig. 11.2.2.
Bamard Castle	Co Durham	30	Button		Silver bound thread	Made of a soft material, possibly textile and covered with a woven material made of silver bound threads.	6558 Vb 35	13thC			Goodall 2007:521, no 30; fig. 11.2.2.
Bamard Castle	Co Durham	9	Buckle		Copper alloy	Rectangular double buckle, poorly finished. No pin.	142 VIII 85				Goodall 2007:521, no 9; fig. 11.2.1.
Bamard Castle	Co Durham	1	Buckle		Lead tin alloy	Roundel with central hole. Decorated with an agnus dei and flag surrounded by inscription. Small buckle and iron pin projects from the object.	26 VII 75	14-15th C		Inscription reads IESVS NAZARENVS REX IVDEOR. Buckle may be functional. Brian Spencer suggests that it was a prophylactic object. perhaps a poor version of 14th/15th C reliquaries containing wax agnus dei and carried, esp by pregnant women.	Goodall 2007:521, no.1; fig. 11.2.1.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Bamard Castle	Co Durham	2	Buckle		Copper alloy	Moulded frame and decorated plate. No pin. One rivet and fragment of leather strap remains.	126 VII-VIII 75	later med	13th - e. 14th C?	Corrosion suggests that the pin was iron and rivets would have had domed heads.	Goodall 2007:521, no.2; fig. 11.2.1.
Bamard Castle	Co Durham	3	Buckle		Pewter	Buckle or poss strap end, has a box shaped piece to contain the strap.	3011 VIII 58				Goodall 2007:521, no.3; fig. 11.2.1.
Bamard Castle	Co Durham	4	Buckle		Copper alloy	Buckle with integral plate. Plate has 2 rivet holes and a 3rd for the buckle pin. Undecorated.	7011 X 62				Goodall 2007:521, no.4; fig. 11.2.1.
Bamard Castle	Co Durham	5	Buckle		Copper alloy	Small circular buckle. Made of wire?	5033 62				Goodall 2007:521, no.5; fig. 11.2.1.
Bamard Castle	Co Durham	7	Buckle		Copper alloy and gilding	Double buckle with cast decoration. End of the leather strap folded over the pin bar and lines of stitch holes showing where they were sewn.	7130 X 62		Late 16th or 17th C date ?	Highly decorated with rosettes, zig-zag line and dots.	Goodall 2007:521, no.6-8; fig. 11.2.1.
Bamard Castle	Co Durham	8	Buckle		Copper alloy and gilding	Double buckle with cast decoration. End of the leather strap folded over the pin bar and lines of stitch holes showing where they were sewn.	u/s		Late 16th or 17th C date ?	Highly decorated with scrolls and patterns.	Goodall 2007:521, no.6-8; fig. 11.2.1.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Barnard Castle	Co Durham	6	Buckle		Copper alloy and gilding	Double buckle with cast decoration.	47 VII 85		Late 16th or 17th C date?	Decorated with rosettes & poss heads of animals facing the end of the pin. Identical to item from Humberstone Leics. Wh dated to the Tudor period of later (Rhatz 1959) & similar to one from Exeter in a 17th C context mixed w/ late 16th C mat (Goodall 1984)	Goodall 2007:521, no.68; fig. 11.2.1; Rhatz 1959:19, fig. 13.3; Goodall 1984:339, fig. 190.81.
Barnard Castle	Co Durham	31	Wire twist	Eyelet	Copper alloy	Wire eyelet. Twisted??	6131 X 62	1630-20th century			Goodall 2007:522, no 31.
Barnard Castle	Co Durham	32	Lace end		Copper alloy	Large lace end	4049 X 62			Type made by rolling a thin sheet, the edges butting or overlapping. Some are riveted near the top to secure the lace. 22 of the 35 are this type.	Goodall 2007:522, no 32; fig. 11.23.
Barnard Castle	Co Durham	33	Lace end		Copper alloy	Two rows of punched dots along its length. These may have been decorative and functional in retaining the leather lace which partly survives inside.	6513 X 62			Type made by rolling a thin sheet, the edges butting or overlapping.	Goodall 2007:522, no 33; fig. 11.23.
Barnard Castle	Co Durham	34	Lace end		Copper alloy	Deliberately blackened surface with organic material surviving inside it.	520 VIII-IX 87 AU			Type made by rolling a thin she, the edges butting or overlapping.	Goodall 2007:522, no 34; fig. 11.23.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Barnard Castle	Co Durham	35-37 and 37a-p	Lace end		Copper alloy	32	520 VIII-IX 87 AU, 4029 X 62, 7255 X 62, 2098 VII 56 rubbish deposit in the west end of the Great Ditch, 2125 VII 56 rubbish deposit in the west end of the Great Ditch, 4021 X 62, 4035 Va 31, 6120 X 62 rubbish deposit in the backfill of the Great Well, 6143 X 62 rubbish deposit in the backfill of the Great Well, 2124 VII 56 rubbish deposit in the west end of the Great Ditch, 4003 X 62, 4025 X 62, 6116 X 62 rubbish deposit in the backfill of the Great Well, 6131 X 62, 7034 X 62, 7221 X 62, 7082 X 62, ?	15th & 16th C		Type made by rolling a thin sheet, the edges butting or overlapping. Plus others	Goodall 2007:522, no 37; fig. 11.23.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Bamard Castle	Co Durham	38	Purse frame		Copper alloy	Hoop from a purse frame with cross hatched decoration and a perforated flange for attachment to the purse bag.	2154 VII 56				Goodall 2007:522.
Bamard Castle	Co Durham	41	Pendant		Copper alloy	Pendant heart shaped, with face mercury gilded and decorated with traced zig-zag lines, it does not appear to be truly heraldic but was probably intended to imitate better made heraldic pendants. Mount still attached.	5040 Vb 34				Goodall 2007:522.
Bamard Castle	Co Durham	43	Mount		Copper alloy	Incomplete strip with a quatrefoil headed rivet at one end. Rivet has been cut from a thick sheet.	3011 VII 58				Goodall 2007:522.
Bamard Castle	Co Durham	44	Mount		Copper alloy	Sexfoil mount, of thin sheet metal.	2054 unstratified				Goodall 2007:522.
Bamard Castle	Co Durham	45	Mount		Copper alloy	Scallop shaped mount with a gilded head and heavy shank.	7201 VII 48				Goodall 2007:522.
Bamard Castle	Co Durham	42	Pin		Copper alloy	Pin with looped head and hipped shank.	6153 Va 31			Comparable with examples from Castle Acre Castle, Ospringe and Stamford Castle. Bone pins of this type were also found at Castle Acre- suggested used in head dress- veil/ plaited hair. Hipped shaft prevents pin from slipping. Loop may have held a dec cord	Goodall 2007:522; Goodall 1982, 239; fig.44-7; Goodall 1979, 142; fig. 27.165; Goodall forthcoming; Margeson 1982, 248-50, fig. 47 23-37.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Barnard Castle	Co Durham	53	Mount		Copper alloy	4 fragments of straight sided strap joining to form 2 lengths. Decorated with a central line of dome headed studs spaced 12mm apart. 16 remain, 27 originally on the fragments. Each is secured by a small shank of copper running from the centre of the stud through the leather and through a small washer on the lower surface. Leather cattle. Leather measures L=215mm and 232mm, width 30mm, stud diam=10m.	126 VII-VIII 75			Wet Moat basal deposits	Mould 2007:554; fig11.7.4
Barnard Castle, Harmire	Co Durham	Ref no. D1995	Badge		?	Pilgrim? Badge.	Chance find in 1928	n/a		Thought to have been in the shape of a scallop shell. Possibly from Compostela. No further description or illustration.	Durham SMR
Bamsley	Gloucs.	GLO-C01967	Ring		Copper alloy	Stirrup ring with recess in bezel which contains white paste, but no glass/gem. Circular cross sectioned hoop. D=14mm, thickness 2mm. Bezel is 7.5mm long and 5mm wide.	Metal detector find on cultivated land				PAS
Barrow Mead	Som.	Cat 12	Bead		Jet	Jet bead, thin globular in shape.	Packing F41; Period III Phase B.	14th C			Woodhouse 1976:34
Barrow Mead	Som.	Cat no 7	Buckle fitting	Buckle pin	Copper alloy	Buckle or brooch pin with looped end.	F45, Period III Phase B.	14th C			Woodhouse 1976:35
Barrow Mead	Som.	Cat no 8	Buckle fitting	Buckle pin	Copper alloy	Buckle or brooch pin with looped end.	F44, Period III Phase B.	14th C			Woodhouse 1976:35

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Barry	Glam.	NMGW-536DA0	Brooch		Copper alloy	Fragment of gilt, cast annular frame. Decorated on both faces, 1st has letters G R, contained within an incised border separated by hatching; 2nd is sectioned, one section has a chevron design in an incised border. L=23.5mm, w=5.5mm, thickness=1.1mm.			15th/16th C	Legend may have read AVE MARIA GRACIA	PAS
Barry	Glam.		Strap end		Copper alloy	Strap end					Thomas and Dowdell 1987
Barry	Glam.		Cosmetic implement	tweezers	Copper alloy	Cosmetic implement					Thomas and Dowdell 1987
Barry	Glam.		Buckle		Copper alloy	Buckle					Thomas and Dowdell 1987
Barry	Glam.		Mount		Copper alloy	Mount					Thomas and Dowdell 1987
Barry Island, Barry	Glam.	NMW acc no 36.202/38	Pendant		Metal and bone	Base metal and bone					Redknapp 1994:110-11.
Bawdrip	Som.	SOMDO R-0B9310	Ring		Copper alloy	Cast ring. Distorted hoop with a flat oval bezel set obliquely on the shoulders and is decorated with crude incised geometric design consisting of border containing several wedge shapes. Shoulders are decorated with 3 moulded transverse ridges.			16th-18th C	D shaped profile. Similar to examples found at Dorchester, Dorset (SOMDOR1570) and Bishops Hull, Som. (SOMDOR-EF0427).	PAS
Bearpark, Durham	Co Durham	1985.64	Ring		?						Unpublished Archive report, Felling Museum, Durham

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Bearpark, Durham	Co Durham	1985.64.834, SF660	Pin		?	Dress pin with decorated head					Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	BPK 81 BAG 848, SF 179	Ring		Gold	Ring, broken, inscribed crudely with FEAR + GOD.	416 Area 5 Rm G			In site archive recorded as BPK 84 SF 569	Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	BPK BAG 853, SF218	Ring		Copper alloy	Not a finger ring	Phase 6. 91 (Rubble), Area 2 Rm H, Staircase. Stairs rested on rubble and unconsolidated mat.	16th C			Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	1985.64.860, SF591	Clasp		Silver ?	Fragment of clasp. Silver? Decorated	422 Area 5 Rm G				Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	1985.64.832, SF197	Belt fitting	Belt clasp?	Silver ?	Belt clasp? Or double ended hook. Silver?	30 u/s			In site archive recorded as BPK 82 SF 197 bronze object.	Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	1985.64.905, SF684	Hook		Copper alloy	Hook. Wound wire with scythe shaped end. Fragment.	489?				Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	1985.64.861, SF597	Buckle		Copper alloy	2 fragments of same buckle. Cu alloy	422, Area 5 Rm G				Unpublished Archive report, Fulling Museum, Durham

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Bearpark, Durham	Co Durham	BPK 82, BAG 84, SF141; BPK 82, BAG 840, SF295; BPK 82, BAG 842, SF213; BPK84	Lace end		Copper alloy	8, SF 548 not seen	u/s?, 285 (Rubble); Area 3 Courtyard B (same as 253); Phase 6, 91 (Rubble) Area 2 (Rm H, Staircase. Stairs rested on rubble and unconsolidated mat; 443 Area 6 Rm R; 681?; u/s 150???; u/s 150???; u/s	?, Late 13th C, 16th C			Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	1985.64, 898, SF424	Pin		Silver		251, Area 3 Ctyd B				Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	BPK 82, SF350	Button		Copper alloy		251, Area 3 Ctyd B				Unpublished Archive report, Fulling Museum, Durham

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Bearpark, Durham	Co Durham	BPK 82 Bag 854, SF315	Ring		Copper alloy		263 Area 3 Ctyd B				Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	1985.64. 897SF2 77	Pin		Silver		254 Area 3 Ctyd B				Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	1985.64. 893, SF150	Pin		Copper alloy	Numerous	Numerous				Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	BPK 82, SF272	Button		Copper alloy	Not seen	226 Area 3 Ctyd B				Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	BPK 82	Button		Copper alloy	NOT SEEN	CT B1				Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	BPK82, SF?1	Unidentified		?	Small dish shaped object	? Area 6 Rm R				Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	BPK 82, SF660	Pin/ lace end		Copper alloy	Large pin not seen	077 Area 1 Rm D				Unpublished Archive report, Fulling Museum, Durham

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Bearpark, Durham	Co Durham	BPK 84 G, SF582	Button		Copper alloy	woven effect on surface. Cast. Loop and two hole in back.	424 Area 5 Rm G				Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	BPK 84 G, SF575	Mount		Copper alloy	Not seen, Disc mount? Button?	409 (Rubble) Area 5 Rm G, same as 98				Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	BPK 83, SF561?	Ring		Copper alloy	not seen	u/s				Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	BPK 83, SF522	Mount		Copper alloy	small rectangular mount with 2 small prongs on back, on with roundel to secure. Decorated. Cast.	306				Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	BPK 83 SF?	Button		Tin	Copper corrosion products on both faces	347? Same as 374, Area 4 Rm N				Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	BPK 81 Bag 856, SF51	Brooch		Copper alloy	Ring brooch?	169				Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	BPK 82 Bag 854, SF315	Brooch		Copper alloy	Ring brooch?	263				Unpublished Archive report, Fulling Museum, Durham

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Bearpark, Durham	Co Durham	BPK 82 BAG 857, SF350	Button		Copper alloy	Fragment	252				Unpublished Archive report, Fulling Museum, Durham
Bearpark, Durham	Co Durham	BPK 84, SF V/1??	Unidentified		Copper alloy	?	V/1??				Unpublished Archive report, Fulling Museum, Durham
Berwick upon Tweed	Nland..	NCL-4E3812	Buckle		Copper alloy	Spur buckle and plate with attachment hook. Oval shaped buckle with lip for pin. Pin remains. Plate has no rivet holes, decorated with narrow diagonal ridges. Plate has a loop curling back on itself. Gilt with brass.	Metal detector finds on cultivated land			L=6.42mm, w=22.47mm, thickness=3.29mm, 12g.	PAS
Bishop Middleham	Co Durham	NCL-9C1C77	Buckle		Copper alloy	Buckle plate of 2 trapezoidal loops with central hemispherical section bar. 1 outer edge has 2 oval end knobs, the other outer edge finished with 2 large circular knobs on the end of winged extensions. Between extensions are rounded mouldings. 29mmx42mm.	Chance find	n/a	Post 1620. Ante 1680AD	The buckle plate is not flat, but has been bent into a slight V shape, with the central bar as the point of the V. The buckle plate is similar to No 526, 527 and 528 in Whitehead, 2003:84.	PAS
Bishops Hull	Som.	SOMDO R-06DAF2	Ring		Silver	Gilt posy ring, inscribed on inner band with I licke my chois. Interior is worn.					PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Bishops Hull	Som.	SOMDO R-06AB11	Ring		Gold	Gold enamelled posy ring. Hoop is decorated with a foliate design on the exterior with remains of red, green and white enamel. Interior bears inscription 'Let vertue bee a guide to thee' and makers mark PR in a double oval. D= 19.37mm, 2.07g.	Metal detector find on cultivated land			Makers mark does not appear in Grimwade (1976), nor Kent (1992).	PAS
Bishops Hull	Som.	SOMDO R-EF0427	Ring		Copper alloy	Cast copper alloy with oval bezel set obliquely to the hoop, and decorated with a crude geometric design. Is oval with a central line over a curving X shape & a tiny vertical wedge in each of the 4 sections. Shoulders are decorated with 3 transverse ridges	Metal detector find on cultivated land			D= 18.24mm, 1.71g. Similar to examples found at Bawdrip (SOMDOR-0B9310) and Dorchester, Dorset (SOMDOR1570).	PAS
Bishops Hull	Som.	SOMDO R-963C34	Dress hook		Copper alloy	Cast hook. Has a circular plate with a backwards curving hook at one end and circular loop at the other. Wavy edge and slightly domed with central circular setting, possibly for a stone of glass. L=35.6mm, w=15.1mm, thickness=3.7mm, 3.6g.	Metal detector find on cultivated land		16th C		PAS
Black Friars, Newcastle upon Tyne	N'land..	No.153	Pin		Copper alloy	Numerous			?	Number from Corwainers area	Vaughan 1987:122
Black Friars, Newcastle upon Tyne	N'land..	No.158	Buckle		Copper alloy	Rectangular buckle with remains of possible pin.	16/62 Group 2			Area of Corwainers,	Vaughan 1987:122
Black Friars, Newcastle upon Tyne	N'land..	No.160	Brooch		Copper alloy	Annular buckle brooch, pin missing.	16/89	late 16th C		Area of Corwainers,	Vaughan 1987:122

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Black Friars, Newcastle upon Tyne	N'land..	No.162	Dress hook		Copper alloy	Decorated hook.	7/1	19th C context		The Skinners and Glovers' Meeting House,	Vaughan 1987:122
Black Friars, Newcastle upon Tyne	N'land..	No.159	Buckle		Copper alloy	Thin rectangular buckle with central bar and iron pin	11/13 Group 2			Saddlers' Meeting House, layer of clay above tiled floor.	Vaughan 1987:122
Black Friars, Newcastle upon Tyne	N'land..	No.163	Dress hook		Copper alloy	Dress hook	4/12	16th C? context		Saddlers' Meeting House,	Vaughan 1987:122
Blinkbonny Road	N'land..	Ref no. N1827	Chain		Gold	Gold chain of six links.	Found in 1856 while draining land.	n/a	15th C	Cannot be definitely identified as a dress accessory, however, because it is gold it suggests it was intended to be worn.	Durham SMR
Boldon	N'land..	NCL-A50302	Dress hook		Copper alloy	Cast, central circular plate with a triangular fastener extending at one end and the hook from the other. The central plate is decorated with a Tudor rose motif. 34mm in length x14mm in width.	Chance find	n/a	late 16th-early 17th C.	Slightly worn, 2.3g. Dating from comparable material (see Egan and Forsyth, 1997:232)	PAS
Brancepeth	Co Durham	Ref no. D4943	Ring		Gold	Gold signet ring decorated with engraving of a lion.	Chance find in 1996	n/a	14th or 15th C.		SMR; Hammond, 1996.
Branxholm	Roxburghshire	NGA 21	Brooch		Silver	Annular, octagonal frame with, sides decorated with alternating sections of small circles, 2 letters, 'herring bone' lines. Quite worn. Pin constriction on line dec side, pin with transverse ridge. Other side has same design but pin from letter section.					NMS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Bridewell Site, Bristol	Gloucs.	G2345, Acc no 6948	Dress fastener		Copper alloy	Gilded? Square central plates holding 2 circular sectioned rods, which project from each corner. All ends bent to form hooks. Incised decoration on edges of square plates; on obverse, reverse is plain.					BCM chance find
Bridewell Site, Bristol	Gloucs.	G2331, Acc no 6948	Brooch		Copper alloy	Annular brooch/ buckle with central bar. Obverse decorated with wide chevron line, within outer triangles, dashed lines, then on the inner triangles, small, thin elliptical grooves.					BCM chance find
Bridewell Site, Bristol	Gloucs.	G2361	Buckle		Copper alloy	Annular brooch/ buckle. No decoration.					BCM chance find
Bridewell Site, Bristol	Gloucs.	G2365	Buckle		Copper alloy	Double looped buckle, no pin.					BCM chance find
Bridewell Site, Bristol	Gloucs.	G2342	Pin		Copper alloy	7 pins, of 'wool comb type'					BCM chance find
Bridewell Site, Bristol	Gloucs.	G2340 no 1	Pin		Copper alloy	Large pin with					BCM chance find
Bridewell Site, Bristol	Gloucs.	G2340 no 2	Pin		Copper alloy	Large pin with					BCM chance find
Bridewell Site, Bristol	Gloucs.	G2340 no 3	Pin		Copper alloy	Large pin with					BCM chance find
Bridewell Site, Bristol	Gloucs.	G2340 no 4	Pin		Copper alloy	Large pin with					BCM chance find
Bridewell Site, Bristol	Gloucs.	G2340 no 5	Pin		Copper alloy	Large pin with					BCM chance find
Bridewell Site, Bristol	Gloucs.	G2341 Acc no 6948	Pin		Copper alloy	5 pins					BCM chance find

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Bristol	Gloucs.	G2346, Acc no 6948	Dress fastener		Copper alloy	Decorative dress fastener. Pair of wires with hooked ends and 3 others with rounded loops. All wound together with twisted wire, with one bead (black glass?) surviving on one of the loops.					BCM chance find
Bristol	Gloucs.	G2082	Pin		Copper alloy	8 pins					BCM chance find
Bristol	Gloucs.	21/1983/3440	Ring		Lead	Small ring with D shaped cross section and bezel of 3 openwork perforated circles.	939				BCM chance find
Bristol	Gloucs.	11/75 AA Box 30	Buckle		Copper alloy	Buckle fitting	109				BCM chance find
Bristol	Gloucs.	21/1982 Reg 2256	Ring		Copper alloy	Ring with triangular cross section, hoop decoration with rectangular shapes.	AQC 113				BCM chance find
Bristol	Gloucs.	21/82 Reg 178	Ring		Pewter	Ring, shallow D section, with similar dec to 21/1982 Reg 2256. Alternating sections of incised transverse dashes and cross hatching.	AWA				BCM chance find
Bristol	Gloucs.	WC 68 67/1970 Q 398	Pin		Bone	fragment of bone pin	OK 123				BCM chance find
Bristol	Gloucs.	21/83 SF 1371	Buckle		Copper alloy	Buckle with strap end and remains of leather.	960				BCM chance find
Bristol	Gloucs.	Acc no 116/1956	Buckle		Copper alloy	7 buckles,					BCM chance find
Bristol	Gloucs.	Q3058	Brooch		?	Annular brooch decorated with 4 rosette, between each pair the frame is decorated with a twist form.					BCM chance find

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Bruton	Som.	SOMDO R-68FCA6	Dress hook		Silver	Silver gilt hook with circular back plate and raised boss on the obverse. This is decorated with applied filigree wire and granulated ornament, 3 large annulets containing 3 smaller ones and central knobs. Hook projects from bottom, bends back on its self			16th C	21.72x15.76x19.48mm, 16.13g. Similar dec to SOMDOR-01C437, SOMDOR-D31584, SOM-6B1635 & SOMDOR150. Some losses of granulation. Gilding is worn on the back plate and hook.	BCM chance find
Burton's Almshouses, Low Row, Bristol	Gloucs.		Bead		Ebony?	Elliptical bead					Marochan and Reed 1959:128
Burton's Almshouses, Low Row, Bristol	Gloucs.		Pin		Copper alloy						Marochan and Reed 1959:128
Burton's Almshouses, Low Row, Bristol	Gloucs.		Pin		Copper alloy		Under paving in Section C small courtyard				Marochan and Reed 1959:128
Burton's Almshouses, Low Row, Bristol	Gloucs.		Ring		Copper alloy	Narrow hoop with small quatrefoil bezel.	Under paving in Section C small courtyard				Marochan and Reed 1959:128
Butterwick Farm	Co Durham		Ring		Copper alloy	Ring of sheet metal with inscribed IXI on bezel, X is wider cf to this X.	u/s		15th century ?	Recovered while fieldwalking.	Christopher Gerrard pers.comm.
Butterwick Farm	Co Durham		Buckle		Copper alloy	Fragment of double looped buckle with oblique grooving decoration on one side. No pin.	u/s		c1350-1450	Recovered while fieldwalking. Comparable with no.342 in Egan and Pritchard 1991, 82.	Christopher Gerrard pers.comm.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Caerleon	Mons.	NMW acc no 31.78	Brooch		Copper alloy	plain annular framed brooch with pin. Pin has a transverse ridge and four lines of incised dashes at its head which has 2 cast recesses for small stones or glass studs. Diam=29mm.	Found in the castle grounds			Analysis revealed that the alloy was of 86% Cu, 7.49% Zn, 3.35%Sn, and 1.29% Pb.	Redknap 1994:92; Lee 1849, PI IV, nos. 9-10; Lee 1862, PI XXXI, no 14.
Caerleon	Mons.	NMW acc no 31.78	Brooch		Copper alloy	Flat, rectangular cross sectioned, annular frame bears a punched scalloped design with alternate between wide and narrow mouldings. Slight transverse ridge on pin, which is flattened cross sectioned. Diam=25mm.	Found in the castle grounds			Analysis revealed that the alloy was of 84.06% Cu, 11.22% Zn, 3.24% Sn, and 0.48% Pb.	Redknap 1994:93; Lee 1849, PI IV, no 11; Lee 1862, PI XXXI no 13.
Caerleon	Mons.	NMW acc no 31.78	Brooch		Copper alloy	Annular frame with a notched outer edge set with slightly tapered raised collets for glass settings (now missing) at the quarters (alternate pair, singlet). A circular hole remains for the pin loop. No pin survives. D=42mm, max height of jewel collet 10mm				min collet height 6mm. Similar example from 14th C context at Winchester (Biddle and Flinton 1990, no 2027).	Redknap 1994:99-100.
Caerwent	Mons.	NMW acc no 84.117H	Brooch		Copper alloy	Plain annular frame of circular cross section and loop of the pin has broken and is still wound round the frame's constriction. Pin has a transverse ridge. Frame been pulled apart at the constriction. Diam=c27mm.	1021, the disturbed fill at the top of Roman wall (US 81.39).			Recovered during excavations of a substantial courtyard building in the north west corner of the Roman town in 1981.	Redknap 1994:92-3.
Capton, Sampford Brett	Sorn.	SOMDO R148	Badge		Lead	Cast pilgrim badge depicting St Anne teaching Mary to read. 2 figs side by side, both hold the book, below their arms it appears the badge has broken. Pin remains on back. 20.66x20.65x1.02mm.	Metal detector find on cultivated land/ operations to a depth less than 0.25m.		15th C	St Anne has a shrine in Buxton, but relics also claimed by Canterbury, Reading and Durham. Similar example from London (Spencer 1998:no 196c).	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Capton, Stogumber	Som.	SOMDO R227	Brooch		Copper alloy	Cast annular frame with series of constrictions and recess where pin is fixed. Broken pin made from strip of alloy bent round frame. Frame mended by soldering. Poor preservation. D=25.03mm.	Metal detector find on cultivated land			Similar to no 1311 in Egan and Pritchard (1991: 249-50).	PAS
Cardiff	Glam.	V and A	Ring		Copper alloy	Plain bezel set with a cabochon amethyst. Hoop is stamped with 2 roses and the legend 'par grant amour'.				In the V&A.	Chery and Redknap 1991:121.
Carmelite Friary, Newcastle upon Tyne	N'land..	No.151	Buckle		Copper alloy	Ring of a plain, annular brooch, pin missing. 1.7" in diameter.	From the stone footings of the 17th C. fireplace.	17th C.	late 14th - early 15th C	"This was a common medieval type" Harbottle, 1968:220 citing London Museum Med. Catalogue, 1954:274-5, pl.LXXVII, nos.1-2.	Harbottle, 1968:220
Carmelite Friary, Newcastle upon Tyne	N'land..	No.152	Buckle		Copper alloy	Slightly flattened circle, max. diameter of 1.35", made of a flat strip of bronze 0.2" wide, with the 2 ends overlapping close to the broken pin. Pin is another flat strip, 0.15" wide and looped round the ring of the brooch.	From the robber trench of the east wall of the east range, trench 3.		late 14th - early 15th C		Harbottle, 1968:220
Castle Ditch, Newcastle upon Tyne	N'land..	No.444	Cosmetic implement	Ear scoop	Copper alloy	Ear scoop 42cm long, twisted shaft with loop at top. 6mm in width.	Phase 4 Tipping associated with construction.	Mid 14thC.	14th C		Harbottle and Ellison 1981:176-7
Castle Ditch, Newcastle upon Tyne	N'land..	No.456	Brooch		Copper alloy	Annular brooch, pin missing, 24mm in diameter	Phase 10 Large scale tipping.	c.1525-1550	13th C onwards		Harbottle and Ellison 1981:176-7
Castle Ditch, Newcastle upon Tyne	N'land..	No.446	Buckle		Copper alloy	Strap end buckle with incised decoration on plate. 44mmx18mm.	Phase 5 Rubbish tipping	Late 14th-early 15thC	Late 14th-early 15thC		Harbottle and Ellison 1981:176-7
Castle Ditch, Newcastle upon Tyne	N'land..	No.447	Buckle fitting	Buckle pin	Copper alloy	Buckle pin. 26mm in length.	Phase 5 Rubbish tipping	Late 14th-early 15thC.	? Late 14th-early 15thC.		Harbottle and Ellison 1981:176-7

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Castle Ditch, Newcastle upon Tyne	N'land..	No.455	Badge		Copper alloy	Pilgrim badge. Thin flan of metal has been struck by a die with the inscription (translated as) ' O Mother of God [and] Saviour of the world have pity [on me]'. Appears to have lost an image of the Virgin Mary and Holy Child. 31x39mm, 3mm in width.	Phase 9 Large scale tipping	Early 16thC.			Harbottle and Ellison 1981:176-8
Castle Ditch, Newcastle upon Tyne	N'land..	No.471	Mount		Copper alloy	Dress ornament, three lobes with central boss and loop on the back, 22mm.	Phase 16 Large scale tipping	c.1550-1600	ante 1600.		Harbottle and Ellison 1981:179-80
Castle Ditch, Newcastle upon Tyne	N'land..	No.472	Buckle		Copper alloy	Fragment of square of oblong buckle.	Phase 16 Large scale tipping	c.1550-1600	15th -16th century		Harbottle and Ellison 1981:179-80
Castle Ditch, Newcastle upon Tyne	N'land..	No.470	Belt fitting		Copper alloy	A decorative belt fitting, originally fastened to the leather with two rivets. 40mm in length.	Phase 16 Large scale tipping	c.1550-1600	16thC		Harbottle and Ellison 1981:179-80
Castle Ditch, Newcastle upon Tyne	N'land..	No.485	Pin		Copper alloy	Pin, with head of the same material in the form of a bead, decorated with an incised spiral groove. Between 37-40mm in length.	Phase 17 Last phase of large scale tipping in ditch.	Late 16th C.			Harbottle and Ellison 1981:180
Castle Ditch, Newcastle upon Tyne	N'land..	No.485	Pin		Copper alloy	Pin, with head of the same material in the form of a bead, decorated with an incised spiral groove. Between 37-40mm in length.	Phase 17 Last phase of large scale tipping in ditch.	Late 16th C.			Harbottle and Ellison 1981:180
Castle Ditch, Newcastle upon Tyne	N'land..	No.485	Pin		Copper alloy	Pin, with head of the same material in the form of a bead, decorated with an incised spiral groove. Between 37-40mm in length.	Phase 9 Large scale tipping	Early 16thC.			Harbottle and Ellison 1981:180
Castle Ditch, Newcastle upon Tyne	N'land..	No.485	Pin		Copper alloy	Pin, with head of the same material in the form of a bead, decorated with an incised spiral groove. Between 37-40mm in length.	Phase 16 Large scale tipping	c.1550-1600			Harbottle and Ellison 1981:180

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Castle Ditch, Newcastle upon Tyne	N'land..	No.488	Brooch		Copper alloy	Fragment of annular brooch, pin missing.	Phase 17 Last phase of large scale tipping in ditch.	Late 16th C.	13th C onwards		Harbottle and Ellison 1981:180
Castle Ditch, Newcastle upon Tyne	N'land..	No.501	Bead		Bone	Lathe turned bead. Skeletal element indeterminate. 8mm in height, 8mm in diameter, perforation diameter is 2mm	Phase 11 Large scale tipping	c.1525-1550	early 16th C		Harbottle and Ellison 1981:183-4
Castle Ditch, Newcastle upon Tyne	N'land..	No.500	Cosmetic implement	Nail scraper	Bone	Probable nail scraper. Part of set. 66mm in length.	Phase 11 Large scale tipping	c.1525-1550	13/14thC?	Skeletal element and species unknown	Harbottle and Ellison 1981:183-4
Castle Ditch, Newcastle upon Tyne	N'land..	No.500	Cosmetic implement	Ear scoop	Bone	Ear scoop with decorated handle, formed upper surface of set when fastened together. Tip broken off. 70mm in length.	Phase 11 Large scale tipping	c.1525-1550	13/14thC?	Skeletal element and species unknown. Half of another bone toilet set implement also found, 32mm length.	Harbottle and Ellison 1981:183-4
Castle Ditch, Newcastle upon Tyne	N'land..	No.500	Cosmetic implement	?	Bone	Half of a bone toilet implement found, 32mm in length	? Poss from Phase 11 Large Scale tipping	c.1525-1550			Harbottle and Ellison 1981:183-4
Castle Ditch, Newcastle upon Tyne	N'land..	No.459	Brooch		Copper alloy	Annular brooch, pin missing. 30mm in diameter.	Phase 12 Large scale tipping.	Mid 16th C.	13th C onwards		Harbottle and Ellison, 1981:176-7
Castle Ditch, Newcastle upon Tyne	N'land..	No.460	Buckle		Copper alloy	Fragment of a double buckle. Estimated original length =44mm	Phase 13 Large scale tipping	Mid 16th C.	late 15th-16th C		Harbottle and Ellison, 1981:176-7
Castle Ditch, Newcastle upon Tyne	N'land..	No.464	Purse frame		Copper alloy	Purse bar type B 3. 106mm with Roundels at each end of bar.	Phase 13 Large scale tipping	Mid 16th C.	15th C-16th C	Type identified by London Museum Medieval Catalogue, 1954:168.	Harbottle and Ellison, 1981:176-7
Castle Ditch, Newcastle upon Tyne	N'land..	No.458	Chain		Copper alloy	6 links of a small chain, links are 10mm in diameter, and 2mm in width.	Phase 12 Large scale tipping.	Mid 16th C.	early to mid 16thC		Harbottle and Ellison, 1981:176-7
Castle Ditch, Newcastle upon Tyne	N'land..	No.449	Buckle		Copper alloy	D-shaped buckle, pin missing	Phase 5a Rubbish tipping	Late 14th-early 15thC	1350-1450		Harbottle and Ellison, 1981:176-7

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Castle Ditch, Newcastle upon Tyne	N'land..	No.466	Buckle fitting	Buckle pin	Copper alloy	Pin only	Phase 15 Large scale tipping	c.1550-1600	? 16thC		Harbottle and Ellison, 1981:178
Castle Ditch, Newcastle upon Tyne	N'land..	No.465	Buckle		Copper alloy	Rectangular buckle, with pin. 20mm in length.	Phase 15 Large scale tipping	c.1550-1600	15th/16th C		Harbottle and Ellison, 1981:178-9
Castle Ditch, Newcastle upon Tyne	N'land..	No.477	Buckle		Copper alloy	Strap end buckle, pin missing. 46mm in length.	Phase 17 Last phase of large scale tipping in ditch.	Late 16th C.	1350 onwards		Harbottle and Ellison, 1981:179-80
Castle Ditch, Newcastle upon Tyne	N'land..	No.467	Buckle		Copper alloy	Double buckle, retaining a fragment of leather. 40mm in length.	Phase 16 Large scale tipping	c.1550-1600	15th/16th C		Harbottle and Ellison, 1981:179-80
Castle Ditch, Newcastle upon Tyne	N'land..	No.468	Buckle		Copper alloy	Fragment of a double buckle with decoration.	Phase 16 Large scale tipping	c.1550-1600	15th/16th C		Harbottle and Ellison, 1981:179-80
Castle Ditch, Newcastle upon Tyne	N'land..	No.469	Buckle		Copper alloy	Strap end buckle, with iron rivets. 32mm in length.	Phase 16 Large scale tipping	c.1550-1600	15th/16th C		Harbottle and Ellison, 1981:179-80
Castle Ditch, Newcastle upon Tyne	N'land..	No.476	Belt fitting		Copper alloy	Decorative belt fitting with end hook, originally fixed to the belt with rivets. 52mm in length.	Phase 17 Last phase of large scale tipping in ditch.	Late 16th C.	16thC		Harbottle and Ellison, 1981:179-80
Castle Ditch, Newcastle upon Tyne	N'land..	No.481	Mount		Copper alloy	Ornamental stud, with 6 triangular indentations. 20mm in length.	Phase 17 Last phase of large scale tipping in ditch.	Late 16th C.	mid 14th-1500		Harbottle and Ellison, 1981:179-80
Castle Ditch, Newcastle upon Tyne	N'land..	No.482	Dress fastener		Copper alloy	Dress fastener, rod bound with wire.	Phase 17 Last phase of large scale tipping in ditch.	Late 16th C.	late 16-early 17th C		Harbottle and Ellison, 1981:179-80
Castle Ditch, Newcastle upon Tyne	N'land..	No.480	Pin		Copper alloy	Pins numerous	Many				Harbottle and Ellison, 1981:180

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Castle Eden	Co Durham	NCL-F77E40	Brooch		Copper alloy	Fragment of annular brooch?. D sectioned with a bevelled inner edge. Outer diameter=36mm, inner diameter=22mm. 7mm in width.	Chance find	n/a	14th/15th C		PAS
Castle Eden	Co Durham	NCL-F77E40	Brooch		Copper alloy	Fragment of frame, D sectioned with bevelled inner edge. Ex d=36mm, in d= 22mm, width of section is 7mm.	Metal detector find				PAS
Castle Hill, Iveston	Co Durham	Ref no.D523 2	Buckle		Copper alloy	Buckle decorated with a carved leaf pattern.	Found near Castle Hill	n/a	16thC. or 17thC.?		Durham SMR
Castle Terrace	Nland..	No.22	Buckle		Copper alloy	Small oval buckle with narrowed, offset bar. Frame has a bevelled notched lip between 2 knobs. Folded plate held by 2 Cu alloy rivets; narrow rib runs across plate below 1st rivet hole.	Unstratified [0] over church		E.g.s usually found in range dated to I.12th-I.14th C.	Width across buckle=16mm, thickness of buckle=2mm, length of plate=8.5mm. Similar find from London, Egan and Pritchard, 1991:73,no295.	Allason-Jones 2001:57
Castle Terrace	Nland..	No.23	Buckle		Copper alloy	Fragment of buckle plate, broken across rivet hole at one end. A small Cu-alloy rivet remains in situ at the complete end.	Unstratified [0] over church			Surviving length=15mm, max width=8mm, length of rivet 3mm.	Allason-Jones 2001:57
Castle Hill, Edinburgh	Midlothian	NJ 8	Ring		Gold	Rectangular sectioned ring with outer band engraved with + JASPER MeLChIOr balAZAR. Before each name are incised small curved v/ seagull.					NMS
Catsgore	Som.	Cat no 54	Purse frame		Copper alloy	Purse bar fragment, central curve with 2 curved sections either side.	F408 findspot on the line of the later road along Limepits Lane			Similar to find from Chew Lake Valley.	Leech 1982:117.
Catsgore	Som.	Cat no 55	Buckle		Copper alloy	Double looped shoe buckle. Angled at centre. Heart shaped mouldings at centre of outer frame and either side of central bar. Pin is made of iron.	F407 findspot on line of later Limepits Lane.				Leech 1982:117.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Catsgore	Som.	Cat no 54	Buckle		Copper alloy	Double looped buckle with remains of buckle plate. Rectangular in shape with incised angular lines for decoration and bevelled inner edges. Plate is triangular. No pin. Triangular in section.	F403 findspot on line of later Limepits Lane.				Leech 1982:117.
Charlton Mackrell	Som.	SOM-6B1635	Dress hook		Copper alloy	Cast hook, plate is a heart shaped boss, decorated with a 3 petalled flower, rest is damaged. Edges are irregular jagged frills. On back are stubs of attachment of loops and the stub of hook at pointed end. L=22.6mm, w=18mm, thickness=3.9mm, 2g.	Metal detector find on cultivated land	16th C		V similar to the silver gilt hook from Williton (SOMDOR150).	PAS
Chedzoy	Som.	SOMDO R-3C4483	Ring		Copper alloy	Cast copper alloy ring with bezel in form of quatrefoil with an additional central raised lobe. In each of lobes are round settings with off where remains of adhesive, no gems remain. Shoulders defined by plain transverse ridge.	Metal detector find on cultivated land	late 13th-15th C		D=20.9mm, width c1.8mm. 2.4g. Bezel is 9.8x9.8x6.6mm.	PAS
Chedzoy	Som.	SOMDO R-8F85F5	Brooch		Copper alloy	Small, annular brooch/buckle. Oval section frame with no decoration. Thin wire pin, with no constriction. Corroded. D= 12.77mm, thickness=1.81mm, 0.16g.	Metal detector find on cultivated land				PAS
Chedzoy	Som.	SOMDO R F-3B805	Cosmetic implement	tweezers	Copper alloy	Incomplete			1600-1899		PAS
Chepstow	Mons.		Pin			Pin	Site 11 Period 3c: Layer L17				Shoemith 1991: fig 72.no.3

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Chepstow	Mons.		Pin			Pin	Site 11 Period 3c: Layer L111				Shoemith 1991: fig 72, no. 4
Chepstow	Mons.		Pin			Pin	Site 11 Period 3c: Layer L111				Shoemith 1991: fig 72, no. 5
Chepstow	Mons.		Lace end			Lace end	Site 1 Period 5: Layer L10				Shoemith 1991: fig 72, no. 6
Chepstow	Mons.		Button			Button	Site 6 Period 2c: Depression F3				Shoemith 1991: fig 72, no 16
Chepstow	Mons.		Brooch			Brooch	Site 6 Period 2c: Depression F4A				Shoemith 1991: fig 72, no 10
Chepstow	Mons.		Buckle			Buckle	Site 11 Period 3a: Pit F78				Shoemith 1991: fig 72, no 11
Chepstow	Mons.		Buckle fitting			Buckle fitting	Site 11 Period 3c: Layer L17				Shoemith 1991: fig 72, no 12
Chepstow	Mons.		Mount			Mount	Site 1 Period 3c: Pit F26				Shoemith 1991: fig 72, no 13
Chepstow	Mons.		Buckle			Buckle	Site 6 Period 2c: Pit F1				Shoemith 1991: fig 72, no 14
Chepstow	Mons.		Strap end			Strap end	Site 11 Period 3a: Layer L11				Shoemith 1991: fig 72, no 15
Chepstow	Mons.		Buckle			Buckle	Site 6 Period 2a: Depression F23				Shoemith 1991: fig 73, no 1
Chepstow	Mons.		Pendant			Pendant	Site 6 unstratified				Shoemith 1991: fig 73, no 2

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Chepstow	Mons.		Seal			Seal	Site 11 period 3b: Stone filled pit F2				Shoosmith 1991:fig 73,no 3
Chepstow	Mons.		Jetton			Pierced with large hole. 14th C French with a blundered version of AVE MARIA type.	Site 11 period 3c: Layer L35				Shoosmith 1991:fig 73,no 3
Chester-le-Street	Co Durham	Ref no. D57	Brooch		Silver	Circular, silver brooch decorated with 7 small shields.	Find spot is in the Sports Centre Field	n/a	13th or 14thC.		Durham SMR
Chew Valley Lake	Som.	Cat no 1	Strap end		Copper alloy	Folded strip of metal (length ways) with a rivet hole at one end, tapers slightly at other. Decorated with a single wavy line in the centre, consisting of 2 lines and small dots on the outer of both lines along its length. Reverse is blank.	St Cross Nunnery, rubble west of Room IV, N.D.				Rahtz and Greenfield 1977:326
Chew Valley Lake	Som.	Cat no 2	Buckle		Copper alloy	D sectioned buckle of oval loop with remains of buckle plate and pin. Outer frame is expanded at pin rest into almost triangular shape. Plate has remains of 3 rivets at end.	St Cross Nunnery, Room V, exterior to east, N.D.				Rahtz and Greenfield 1977:326
Chew Valley Lake	Som.	Cat no 5	Brooch		Copper alloy	Annular brooch with constriction for pin. Circular in cross section. No pin or decoration.	St Cross Nunnery, rubble over ditch 29.				Rahtz and Greenfield 1977:326
Chew Valley Lake	Som.	Cat no 6	Strap end		Copper alloy	Strap end with remains of leather. 2 sheets of metal (one shorter than the other) with rivet hole at tapered end, and 2 other rivets at the other.	Moreton House site, ditch 24,	12th-13th C			Rahtz and Greenfield 1977:326
Chew Valley Lake	Som.	Cat no 7	Cosmetic implement	Tweezers	Copper alloy	Folded sheet of metal with rectangular section and ends.	St Cross Nunnery, Room IV, rubble				Rahtz and Greenfield 1977:326

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Chew Valley Lake	Som.	Cat no 8	Ring		?	Base metal ring with bezel in form of an equal armed cross. 2 of the arms form the shoulders, rest is undecorated. The band is rectangular in section. Cast as one.	Found in 1953 between Copton Martin and Moat Farm			GC Dunning suggests that this is a Num's ring (Rahtz and	Rahtz and Greenfield 1977:326.
Chew Valley Lake	Som.	Cat no 3	Mount		Copper alloy	Gilt bar with 3 raised truncated pyramidal bosses with one rivet in central one for attachment.	St Cross Nunnery; prob late edge of west moat 13th -14th by Room II,				Rahtz and Greenfield 1977:326; pl. XXIXb
Chew Valley Lake	Som.	Cat no 1	Buckle		Copper alloy	Oval buckle with central bar, no pin. Shallow D shaped section.	Moreton Mill, rubbish deposit, associated with 17th C coins, not sealed level.				Rahtz and Greenfield 1977:334.
Chew Valley Lake	Som.	Cat no 2	Buckle		Copper alloy	Rectangular buckle, missing the central bar and pin. Moulded decoration of animal? Heads extending from where bar should be. Curved.	Moreton Mill, rubbish deposit, associated with 17th C coins, not sealed level.		17th-18th C		Rahtz and Greenfield 1977:334.
Chew Valley Lake	Som.	Cat no 3	Buckle		Copper alloy	Double oval looped buckle with central bar missing. Pectoral scallop design on ends of frame. No pin.	Moreton Mill, rubbish deposit, associated with 17th C coins, not sealed level.		17th C		Rahtz and Greenfield 1977:334.
Chewton Mendip	Som.	GLO-0966C8	Brooch		Copper alloy	Cast annular frame of circular section. Plain with pin constriction. Pin survives and has a square collar with hatched decoration on obverse side.			13th-14th C	D=33mm, thickness 4mm, 11.33g.	PAS
Chewton Mendip	Som.	GLO-1BD2A1	Purse frame		Copper alloy	Loop and central boss. Oval loop with central rod at bottom through the boss with knob at base. Short projections are all that remain of the arms. Linear decoration on the central boss.	Metal detector find on cultivated land		15th-16th C	55x33x9, 19.17g.	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Chilton Trinity	Som.	SOMDO R1396	Dress hook		Copper alloy	Incomplete, cast triangular shaped plate with openwork decoration of a heart. Rectangular sectioned hook at the base and at the apex and each corner are sub circular loops.	Metal detector find on cultivated land/ operations to a depth less than 0.25m.		16th C	L=42.63mm, w=29mm, thickness=2.81mm.	PAS
Chilton Trinity	Som.	2004 T437	Ring		Silver	A medieval silver finger-ring, the hoop engraved with a black-letter inscription, the meaning of which is unclear. The inscription begins with a cross, and is divided by two flowers and two five-pointed stars, evenly spaced and alternating. Some of the letters terminate in foliate sprigs.				Max. diameter: 22 mm; width: 5 mm	PAS
Church Bank Jarrow	N'land..	No.1 SF20	Buckle		Copper alloy	Buckle. Incomplete fitting with cross bars and J shaped projections. 32mmx32mmx3mm.	General site clearance (2)	n/a	Post med, 17th C		Croom, 1998:81
Church Bank Jarrow	N'land..	No.4 SF14	Mount		Copper alloy	Domed, sexfoil mount with central hole for separate rivet. Lobes defined by radiating lines. 12mmx11mmx4mm.	Silting of inner boundary ditch (403)		1350-? Not post 1600	This type was used as decoration on leather or textile girdles and straps from 13thC-15thC (Egan and Pritchard, 1991:162). Eg.s ibid., fig.119, no.952.	Croom, 1998:81
Church Bank Jarrow	N'land..	No.2 SF4	Buckle		Copper alloy	Incomplete, single loop buckle frame. Oval cross section with a circular section Cu alloy pin. 40mmx41mmx3mm.	Fill of intrusion (191)		late 14th - early 15th C	Parallels in Egan and Pritchard, 1991, fig.36, no.31-2.	Croom, 1998:81

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Churham	Gloucs.	2004 T45	Mount	bar mount	Silver	Silver gilt bar mount, has central and end lobes and is missing one end lobe which has broken around the perforation. D shaped section, bar&end lobes are plain. Central lobe is decorated with incised diagonal lines around irregularly placed punched pe					PAS
Claypath, Durham City	Co Durham	n/a	Buckle		Copper alloy	Silvered shoe buckle.	unstratified		16th/17th C		ASUD 1999
Claypath, Durham City	Co Durham	n/a	Mount		Iron	Dome headed stud.	C1 1151				ASUD 1999
Claypath, Durham City	Co Durham	n/a	Buckle		Copper alloy	Plain flat buckle.	A241		14th C?		ASUD 1999
Claypath, Durham City	Co Durham	n/a	Buckle		Copper alloy	Fragment of plain oval shaped ?buckle.	B660, Phase 3a of Tenement 9&10. Dump of material. Refuse deposits containing remains of domestic fires.		late 14th/15th C?		ASUD 1999
Claypath, Durham City	Co Durham	n/a	Brooch		Copper alloy	Domed brooch with circular decoration. Or a mount?	A298				ASUD 1999
Claypath, Durham City	Co Durham	n/a	Buckle		Copper alloy	Buckle for a thin belt (?)	A57		late 16th/17th C?		ASUD 1999
Claypath, Durham City	Co Durham	n/a	Buckle		Copper alloy	Pierced work buckle.	A298		16th? C		ASUD 1999
Claypath, Durham City	Co Durham	n/a	Button		Copper alloy	Plain button.	A298				ASUD 1999
Claypath, Durham City	Co Durham	n/a	Button		Copper alloy	Hemispherical button.	A73		13-15th C		ASUD 1999
Claypath, Durham City	Co Durham	n/a	Belt fitting		Copper alloy	Rectangular, flat bar mount with curved end.	B672		13/14th C		ASUD 1999

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Claypath, Durham City	Co Durham	n/a	Dress hook		Copper alloy	Cast, decorated dress hook.	unstratified		16th/early 17th C.		ASUD 1999
Claypath, Durham City	Co Durham	n/a	Ring		Copper alloy and glass	Thin finger ring with glass setting.	A3 unstratified		14th century or later		ASUD 1999
Claypath, Durham City	Co Durham	n/a	Mount		Copper alloy	Decorative stud.	unstratified				ASUD 1999
Claypath, Durham City	Co Durham	n/a	Mount		Copper alloy	Decorative stud.	unstratified				ASUD 1999
Claypath, Durham City	Co Durham	n/a	Buckle		Iron	Buckle, medieval (?).	C1 1309				ASUD 1999
Claypath, Durham City	Co Durham	n/a	Button		Copper alloy	Domed button with silvered surface.	unstratified				ASUD 1999
Claypath, Durham City	Co Durham	12	Ring		Jet	Fragment of a jet ring. D cross section.	A 120/121			A jet/shale spindle whorl was also found at the site, [A 24].	Fulling Mill finds archive, Claypath 1983-4, Durham City Project Unknown 93, DCp 83-4. ASUD 1999
Close Gate (west end), Newcastle upon Tyne	N'land..	No.151	Buckle		Copper alloy	Circular frame. Pin still in place. Forked spacer with fragment of plate still attached to one side. Frame and spacer are cast in one piece. The plate fragment is of sheet metal and the pin is wire.	[ph.3/267]W. Smooth river cobbles & sandy loam butted against the town wall. Rubbish dumped here. Contexts were deposited against the east face of town wall.	Mid14th-early 15th C.	14th-15th C.	14th C type paralleled locally by a similar buckle from Queen St Newcastle (O'Brien, 1988:107, no.255). Date from comparable London material (Egan and Pritchard, 1991:80-2)	Maxwell 1994a:126.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Close Gate (west end), Newcastle upon Tyne	Nland..	No.190	Buckle		Iron	Double buckle frame and plate. Incomplete. Part of the central bar survives with a fragment of plate (presumably for belt attachment) wrapped around it.	[ph.5/219]W	15th C. Large quantities of domestic refuse tipped in order to consolidate ground levels behind the newly created river frontage.	15th C		Maxwell 1994b:129
Close Gate (west end), Newcastle upon Tyne	Nland..	No. 189	Buckle		Iron	Sub rectangular frame, complete with pin.	[ph.3/267]W Smooth river cobbles & sandy loam butted against the town wall. Rubbish dumped here.	Mid 14th-early 15th C. contexts were deposited against the east face of town wall. Contexts contaminated by domestic refuse	c.1350-1450	Dating evidence from London, Egan and Pritchard, 1991:95.	Maxwell 1994b:129

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Close Gate (west end), Newcastle upon Tyne	Nland..	No.152	Buckle		Copper alloy	Trapezoidal frame with pin hole (pin missing) and loop for attachment.	[ph.5/201]W. Sandy loam	15th C. Large quantities of domestic refuse tipped in order to consolidate ground levels behind the newly created river frontage.	c.1350-1450 and later	Egan and Pritchard, 1991:99-101).	Maxwell 1994a:126.
Close Gate (west end), Newcastle upon Tyne	Nland..	No.150	Buckle		Copper alloy	Frame made from shaped and soldered sheet metal	[ph.2/134]E Phase 2 Layer or crushed sandstone, c.90cm deep, infill. Brought to site with specific intention, quarry waste or waste assc w/ stone dressing.	Mid 14th C. town wall constructed across Ph 1 deposits and into the river.	13/14th C		Maxwell 1994a:126.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Close Gate (west end), Newcastle upon Tyne	Nland..	No.153	Buckle		Copper alloy	Long sheet metal plate folded around frame. Plate has 1 rivet through its open end for attachment to a leather strap. Plates decorated on upper surfaces with incised zigzag decoration.	[ph.5/266]W. Layer contained significant number of finds. Possibly attributable to proximity to gate and road.	15th C. Large quantities of domestic refuse tipped in order to consolidate ground levels behind the newly created river frontage.	15th century	Another small rectangular plate pivots on one side of the frame, folding back on the end of the longer plate. This plate would hold the strap in place when pushed down.	Maxwell 1994a:126-8.
Close Gate (west end), Newcastle upon Tyne	Nland..	No.166	Ring		Copper alloy	Incomplete. Worn area at one point on the surviving circumference.	[ph.3/267] Smooth river cobbles & sandy loam butted against the town wall. Rubbish dumped here.	Mid 14th-early 15th C. contexts were deposited against the east face of town wall. Contexts contaminated by domestic refuse	early 14th C- late 14th C		Maxwell 1994a:128

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Close Gate (west end), Newcastle upon Tyne	N'länd..	No.156	Belt fitting		Copper alloy	Strap end, two plates sandwiching the remains of a leather belt end.	[ph.3/186]E Silt, sand, clay deposit, infill.	Mid 14th-early 15th C. contexts were deposited against the east face of town wall. Contexts contaminated by domestic refuse.	c.1350-1450.	Ogee ended, rivet visible on X-ray towards this end. Dated by comparable material from Egan and Pritchard, 1991:132.	Maxwell 1994a:128.
Close Gate (west end), Newcastle upon Tyne	N'länd..	No.154	Buckle		Copper alloy	Fragment. Originally rectangular or square frame. The sides are of rectangular cross-section, the surviving end bar is of circular cross-section.	[ph.6/223]T	early 17th-mid 18th C. series of alterations made within the tower which may be linked to permanent occupation of the structure which appears to have started after the English Civil War (1639-45).	c.1350-1450 and later	Egan and Pritchard, 1991:97-9	Maxwell 1994a:128.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Close Gate (west end), Newcastle upon Tyne	Nland..	No.162	Pin		Copper alloy	Incomplete, wrapped and hammered head, type B pin. L= 25.5mm, head width = c.3.25mm. Draw lines visible on shaft.	[ph.5/201]W Deposit of sand clay and coal.	15th C. Large quantities of domestic refuse tipped in order to consolidate ground levels behind the newly created river frontage.		Type A pins= piece of wire wrapped round the end of the pin fixed in place by glue or flux. Type B= piece of wire attached to the pin end in a manner similar to type A pins but subsequently worked into a spherical head shape.	Maxwell 1994a:128. Caple and Warren 1982 for pin types.
Close Gate (west end), Newcastle upon Tyne	Nland..	No.165	Pin		Copper alloy	Incomplete, cast spherical head. Head and shank are of one piece.	[ph.5/222]E	15th C. Large quantities of domestic refuse tipped in order to consolidate ground levels behind the newly created river frontage.			Maxwell 1994a:128; Caple and Warren 1982 for pin types.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Close Gate (west end), Newcastle upon Tyne	Nland..	No.164	Pin		Copper alloy	Type A, two complete turns. L=35mm slightly bent.	[ph.5/179]W Thin silt and clay deposit	15th C. Large quantities of domestic refuse tipped in order to consolidate ground levels behind the newly created river frontage.		Type A pins= piece of wire wrapped round the end of the pin fixed in place by glue or flux. Type B= piece of wire attached to the pin end in a manner similar to type A pins but subsequently worked into a spherical head shape.	Maxwell 1994a:128; Caple and Warren 1982 for pin types.
Close Gate (west end), Newcastle upon Tyne	Nland..	No.163	Pin		Copper alloy	Type B, two complete turns. Incomplete.	[ph.5/190]W Thin silt and clay deposit	15th C. Large quantities of domestic refuse tipped in order to consolidate ground levels behind the newly created river frontage.		Type A pins= piece of wire wrapped round the end of the pin fixed in place by glue or flux. Type B= piece of wire attached to the pin end in a manner similar to type A pins but subsequently worked into a spherical head shape.	Maxwell 1994a:128; Caple and Warren 1982 for pin types.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Close Gate (west end), Newcastle upon Tyne	N'land..	No.191	Buckle		Iron	Square frame complete. Roller bar on one edge and pin remains.	[ph.6/177] Thin silt and clay deposit, infill.	early 17th-mid 18th C. series of alterations made within the tower which may be linked to permanent occupation of the structure which appears to have started after the English Civil War (1639-45).	Eggs known from c.1400	Eg from London (Egan and Pritchard, 1991:95, no.432, fig.60).	Maxwell 1994b:129
Close Gate (west end), Newcastle upon Tyne	N'land..	No.193	Buckle		Iron	Rectangular incomplete plate, two rivet holes punched through the plate, slot for pin at one end.	[ph.3/287]E Deposit of high % of sand- prob a river deposit, infill.	Mid 14th-early 15th C. contexts were deposited against the east face of town wall. Contexts contaminated by domestic refuse.	? 1350-1450	Comparable material see Egan and Pritchard, 1991:110-3.	Maxwell 1994b:129

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Close Gate (west end), Newcastle upon Tyne	Nland..	No.192	Buckle		Iron	Small square ?buckle frame.	[ph.5/20]W	15th C. Large quantities of domestic refuse tipped in order to consolidate ground levels behind the newly created river frontage.	c.1350-1450	Dating evidence from London, Egan and Pritchard, 1991:95.	Maxwell 1994b:129
Close Gate (west end), Newcastle upon Tyne	Nland..	No.199	Bead		Amber	Circular with straight sides. Diam=8mm, thickness=4mm, perforation diam.=mm	[ph.3/28]E Deposit of high % of sand- probably a river deposit, infill.	Mid 14th-early 15th C. contexts were deposited against the east face of town wall. Contexts contaminated by domestic refuse.	? Mid 14th-early 15thC	Not thought to be rosary beads, due to the size & shape. C.f. Woodfield, 1981; Platt and Coleman-Smith, 1975.	Maxwell 1994c:131.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Close Gate (west end), Newcastle upon Tyne	N'land..	No.200	Bead		Amber	Circular with straight sides. Diam=6mm, thickness= c.2.5, p.d.=?mm	[ph.5/201]W	15th C. Large quantities of domestic refuse tipped in order to consolidate ground levels behind the newly created river frontage.	? Mid 14th-early 15thC	Not thought to be rosary beads, due to the size & shape. C.f. Woodfield, 1981; Platt and Coleman-Smith, 1975.	Maxwell 1994c:131.
Close Gate (west end), Newcastle upon Tyne	N'land..	No.201	Bead		Amber	Unworked and unabraded fragment, <1g in weight. Unlikely to represent a natural occurrence of amber on the site.	[ph.5/201]W. Sandy loam.	15th C. Large quantities of domestic refuse tipped in order to consolidate ground levels behind the newly created river frontage.	? Mid 14th-early 15thC	Possibly an accidental import but more likely a craftsmen's raw material.	Maxwell 1994c:131.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Coberley	Gloucs.	WILT-BA6BE7	Ring		Silver	Silver stirrup ring. Bezel is narrow, upward triangular shape, projecting from the shoulders which are each decorated with 2 lozenge shapes. V small knob at top of stirrup. Slightly deformed hoop with evidence of repair? at back of hoop. 20x24mm, in d=18mm	Metal detector find			1.4g	PAS
Coberley	Gloucs.	GLO-BF98A1	Brooch		Copper alloy	Cast flat, lozenge frame. Obverse decoration of rectangular border containing a line of 5 pellets, each corner is decorated with a series of smaller pellets. 1 of the corners has a hole for the pin. Reverse is flat and undecorated.	Metal detector find on cultivated land		13th/14th C	Slightly worn with dark green patina. L=22mm, w=23mm, thickness=4mm, 1.22g. Similar to find from (WMID-2CD406).	PAS
Cockpen Church	Scottish Borders		Pin		Copper alloy	Pin	Graveyard soil				NMS
Cockpen Church	Scottish Borders		Pin		Copper alloy	Pin	Graveyard soil				NMS
Cockpen Church	Scottish Borders		Pin		Copper alloy	Pin	Graveyard soil				NMS
Corbridge	Glam.		Brooch		Copper alloy	Flat annular brooch inscribed with +IHESVS NAZARENVS on one side and, +AVE MARIA GRACIA, on the other.				Found c1853 in 'grass land near Corbridge, Glanganshire'. Found near findspot of a bronze palstave.	Anon. 1853:248
Corbridge	Nland..	NCL-B63FA0	Buckle		Copper alloy	Forked spacer from a buckle plate. Flat rectangular strip with a triangle cut out at one end to form the spacer. At the other end is a small, circular, section rivet. Frame is missing. 23mmx6mm.	Chance find	n/a	14th C		PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Corbridge	N'land..	NCL-497258	Buckle		Copper alloy	Incomplete, worn, buckle frame. Oval with offset, narrowed broken bar. 20mmx28mm.	Chance find	n/a	14th-15th C	The outer edge of the frame has a small, triangular lip which is notched for a pin. Similar to Egan and Pritchard, 1991:70, no.279.	PAS
Corbridge	N'land..	NCL-48DED6	Buckle		Copper alloy	Incomplete buckle frame. Oval with offset and narrowed bar. 18mmx24mm.	Chance find	n/a	Post 1350 AD - Ante 1450 AD	The buckle plate is similar to those described as 'Oval frames with ornate edges' in Egan and Pritchard (1991:72).	PAS
Corbridge	N'land..	NCL-489742	Buckle	Spur buckle	Copper alloy	Buckle with integral plate. Oval frame, no notch for pin. Plate has 2 moulded collars where it meets the frame. Collar surface has an indistinct chevron pattern. 11mmx16mm.	Chance find	n/a	16th/17th C	The plate measures 16.84mm in length and a maximum of 12.81mm in width. This type of buckle is currently interpreted as being a spur buckle.	PAS
Corbridge	N'land..	NCL-3858D4	Buckle		Copper alloy	Buckle with folded sheet plate. Oval with ornate outside edge. Edge has a trilobate extension with a central notch for the pin. Bar is offset and narrowed. Pin is Cu alloy bent around the bar. Plate is a single rectangular sheet of Cu alloy. 32mmx15mm.	Chance find	n/a	early 16th C	The upper surface of the plate is decorated with three rows of stamped rectangles and notches. The frame measures 19mm by 19.27mm. The plate measures 31.61mm by 15.4mm.	PAS
Corbridge	N'land..	NCL-233321	Pin		Copper alloy	Circular sectioned shaft which tapers to one end. Applied spherical head, of a spiral of Cu alloy wire wrapped around the shaft. 33mm in length.	Chance find	n/a			PAS
Corbridge	N'land..	NCL-22C0A7	Pin		Copper alloy	Circular in section and tapers at one end to a point. Bent half way along shaft. Spherical head. 33mm in length.	Chance find	n/a		Pin type was used to secure clothing and head dresses (PAS)	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Corbridge	N'land..	NCL-B70677	Pin		Copper alloy	Circular (bent) shaft which tapers at the end. Decorative head where the shaft splits in 2 and each coils back on itself. 35mm in length.	Chance find	n/a		See Rievaulx Abbey and Whitefriars, Coventry (Egan, 2005:)	PAS
Corbridge	N'land..	NCL-B59C73	Buckle		Copper alloy	Incomplete D shaped buckle. Pin bar and pin missing. 3 transverse incised lines on outer frame- pin rest. L=23.48mm, width=18.64mm, thickness 3.31mm. 2.9g.	Diving/ dredging in the River Tyne downstream from the Roman bridge at Corbridge.			Marshall Med type 1F buckle.	PAS
Corbridge	N'land..	NCL-B58C41	Buckle		Copper alloy	Incomplete D shaped buckle, no pin bar or pin. Decoration on outer frame of 2 parallel incised lines of dots set transversely and on either side of a groove for the pin. L=20.9mm, w=14.1mm, thickness=2.95mm, 1.9g.	Diving/ dredging in the River Tyne downstream from the Roman bridge at Corbridge.			Marshall Med type 1F buckle.	PAS
Corbridge	N'land..	NCL-B57F85	Buckle		Copper alloy	D shaped buckle, pin missing. L=14.28mm, w=13.82mm, thickness 2.45mm, 1.2g.	Diving/ dredging in the River Tyne downstream from the Roman bridge at Corbridge.			Marshall Medieval type 1H (fig. 5, no. 56)	PAS
Corbridge	N'land..	NCL-489742	Buckle		Copper alloy	Small spur buckle with integral plate, oval frame. No notch for pin. Plate is roughly triangular with 2 moulded collars. Collar pierced for pin & decorated with chevron pattern. Rivet hole in 2nd collar.	Open fresh water find			L=11.57mm, w=15.78mm, Plate is L=16.84mm, w=12.81mm.	PAS
Corbridge	N'land..	NCL-497258	Buckle		Copper alloy	Incomplete D shaped frame, Triangular lip with notch for pin (now missing). Bar is broken. 27.62x19.5mm.	Open fresh water find			Similar to no 279 in Egan and Pritchard 1991:70.	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Cornforth	Co Durham	NCL-601307	Buckle		Copper alloy	Cast buckle, v rounded D shaped frame with knob on outer edge. No pin. 23.24x14.68x4.96mm, 2.8g.	Metal detector find on cultivated land.		14th C	Comparable with find from Meols.	
Cornforth	Co Durham	NCL-60BFA6	Buckle		Copper alloy	Cast D shaped frame, with an ornate openwork outer frame. Roughly triangular with 3 lobes on sides with perforations in between. 3 sets of 2 incised lines of annulets radiating from base of 'triangle'. No pin. Bar is narrow.	Metal detector find on cultivated land.		16th C?	L=23.92mm, w=24.75mm, thickness=2.88mm.2.8g.	PAS
Cosmeston	Glam.		Buckle		Iron	Buckle					Unpublished finds Archive
Cosmeston	Glam.		Buckle		Copper alloy	Buckle					Unpublished finds Archive
Cowbridge with Llanblethian	Glam.	NMGW3 235	Ring		Copper alloy	Cast ring decorated with 3 projecting knobs surrounded by a series of notches on the hoop. Ex d=20mm, in d=16mm, 3g.	Metal detector find, grassland, heathland				PAS
Craigmillar Castle, Edinburgh	Midlothian	1960.29 43, H.KE 16	Crucifix		Silver	Silver rosary crucifix decorated with niello, mounted on a 19th? plain ebony cross. Christ wears a loin cloth and the ends of the cross are decorated with leaf designs. Thought to be based on a 12th C Christ. L=c60mmx c50mm.	Found in a bed in Queen Mary's Room in or before 1815		15th/16th C	Ebony cross is later, with a silver backing reads; 'Crucifix belonging to/ Queen Mary of Scotland/ found in Craig Millar Castle'.	PAS
Crewkerne	Som.	SOMDO R-91AAB1	Ring		Copper alloy	Cast signet ring with an irregular octagonal bezel. On bezel is an engraved leaping stag within an octagonal border. Traces of gilding. D=21.41mm, w=4.21mm, thickness 2.15mm. 4.79g.	Metal detector find in other/garden		16th C	Parallels of 16th C rings with octagonal bezel in BM, Dalton Ring Catalogue (1912), no 641 and 635.	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Crewkerne	Som.	SOMDO R-761A65	Dress hook		Copper alloy	Fragment of cast hook, formally oval shape with broken hook at base, with smaller circular loops adjacent to it. Sides have a rounded knob projecting. Design is beaded border with floral motif within it. Traces of finning or silvering.	Metal detector find		17th C	L=25.1mm, w=23.6mm, thickness=2mm, 4.07g.	PAS
Crewkerne	Som.	SOMDO R-67CED3	Dress hook		Copper alloy	Silvered composite fastener. 2 cast hollow semi spherical domes on a sheet metal back plate and separately cast loop on reverse. Dome is decorated with filigree ring at base and 3 more on the dome. Centre of each are a smaller circle with boss in centre.	Metal detector find on cultivated land		16th C	3 more circles on sides of hemispheres. One dome is damaged. Loop riveted and soldered at each end. 3rd dome & hook missing? 20.87mmx10.91x8.24mm. 1.79g.	PAS
Crewkerne	Som.	SOMDO R-01C437	Dress hook		Lead	2 cast semi-circular adjacent domes, both with slightly frilled edges and decorated with 3 moulded annulets, each with a dot in the centre. Hook has broken off. Likely to have a 3rd dome with the hook attached to it. 15.71x12.41x4.21mm, 2.79g.	Metal detector find on cultivated land			Reverse is a central casting line & squared projecting loop. Same as another hook from Crewkerne (SOMDOR-67CED3), & NKM4550 and NLM5517.	PAS
Crookhall	Co Durham	Ref no.D3434	Brooch		Copper	Buckle brooch style. Annular ring, pin missing.	Found in 1993	n/a	c.1400-1600		Durham SMR
Crookston	Scottish Borders	H.NGA 242	Brooch		?	Annular brooch.					NMS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Curry Rivel	Som.	SOM-2CFBF2	Dress hook		Copper alloy	Cast fastener of flat oval shape. One end is rectangular loop, opposite end and along long sides are small circular attachment loops with projecting external knobs. Plate is decorated with a stamped floral motif.	Metal detector find		17th C	Similar to Taunton (SOM-E0FF65). L=34.6mm, w=27.3mm, thickness 1.4mm, 4g.	PAS
Darren Farm, near Cowbridge	Glam.	Private collection	Brooch		Silver	Annular frame with circular section & different decoration on either side. D=24-27mm. 1st side- groups of 4 transverse lines inlaid with niello, 2nd side- a 'crossed garter' pattern in niello with short incised nicks in the intervening spaces... (see other)	Metal detector find in a field in the vicinity of Farm.		13th/14th C	1 half of the arc, the other transverse lines inlaid with niello. Pin= decorated flanged transverse ridge on th manner of a 'stirrup', chased zig zags on 1 side and herring bone pattern on the other. Frame is distorted.	Redknap 1994 :97.
Deerhurst	Gloucs.	GLO-CBD406	Purse frame		Copper alloy	Incomplete purse bar. Oval central swivel with off centre 5mm d hole through its length. Decorated with V on 1 side of swivel & cross hatching on other. 1 arm remains with moulded animal head, gaping jaw projecting from swivel, arm with knob projects	Metal detector find		15th C	...mouth. Other arm broken off. Corrosion on all object. L=48mm, w=13.5mm, thickness=13.5mm.18.69g.	PAS
Dundas Wharf, Bristol	Gloucs.	21/82 ANJ 2258 (L.N)	Ring		Pewter	Small ring with triangular shaped section. Shoulders decorated with diagonal lines, bezel is a diamond shape with diagonal lines decorating it.					BCM chance find
Durham Cathedral (Deanery Garden)	Co Durham	SF 11	Ring		Copper alloy	Ring with diam = 25mm.	[22]			Found in the same context was a Ae? Coin, May 1700 Penny?, diam = 27mm.	DUMA 1994.39 Archive Report 1985

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Durham City	Co Durham	Ref no. D5417	Brooch		Silver	Ring shaped silver brooch. Decorated with 4 flowers and 4 acorn shaped decorations.	Chance find	n/a	14th century		Durham SMR
Dymock	Gloucs.	NMGW-6C1336	Purse frame		Copper alloy	Fragment of purse bar arm. Oval cross section decorated with double incised hatched design. Originally inlaid with niello?, no trace remains. Bottom are remnants of perforated attachment plate with 4 perforations. Broken at both ends.	Metal detector find on cultivated land		15th-16th C	37.9x7.5x12.1mm. 12.8g. Similar to GLO 93EC03 from Alveston.	PAS
Eamsleuch Water, Lauderdale	Berwickshire	1920.10.147, H.NJ 72	Ring		Silver	Fede ring with wide hoop. On hoop is X I h E S V X ordered with twisted cable. Each letter is divided from next by an undecorated strip.			late 15th C	Purchased by NMS	PAS
East Lyng, Taunton	Som.	M&ME 253	Pin		Silver	Silver gilt dress pin, hollow cast spherical head, applied with filigree and granulated ornament in the form of circlets punctuated by knobs. Large knob extends from the apex of the sphere. Raised horizontal band divides the head into 2 equal hemispheres.	Metal detector find		16th C	Shank has been bent deliberately at an angle of 45 degrees halfway along the shaft. 74mm long, diam of head=12mm Deposited in Som. County Museum Service.	Gaimster 2000:95a.
Edinburgh	Midlothian	1959.864, H.NF 33	Pendant		Gold	Queen Mary cameo locket. Heart shaped pendant with an onyx cameo of Mary's profile, decorated with enamel, diamonds and a ruby. 3 chains link the heart to a attachment hoop. L=51mm, w=21mm.	n/a			Commissioned by Mary in France or Italy and distributed to friends or supporters. Scottish goldsmith.	NMS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Edinburgh	Midlothian	1923.45 5. H.NA 422	Pendant		Gold	Oval locket and pendant made of gold and decorated with pearls and painted miniatures. Portraits of a man & woman on the outer sides of the locket surrounded by gold filigree & recesses for enamel - now missing. 'Twist' of gold and pearls decorated the edge				Made in Scotland to commemorate Mary and poss her son or one of her husbands. Poss owned by Giles Mowbray.	NMS
Edinburgh	Midlothian	N121 b	Pendant		Gold	2 of 2 small rectangular pendants with rounded corners holding a miniature portrait of Margaret Ogilvie ('his Wife' refers to N121 a. c10x8mm). Behind a carved crystal front. Reverse is engraved with name.				Margaret wears high lace collar, square necked, black bodice with gold edging. Gold chains and necklaces. Headdress with gold and ?.	NMS
Edinburgh	Midlothian	N121 a	Pendant		Gold	1 of 2 small rectangular pendant with rounded corners holding a miniature portrait of Sir Al. Fraser of Philorth. Behind a carved crystal front. Reverse is engraved with name. He died in 1623				He wears a black hat, high lace collar with high collared black doublet with gold buttons.	NMS
Edinburgh	Midlothian	NF74	Pendant		Gold	Oval locket with miniature portrait of a man and woman on outer sides. Openwork gold decoration with remains of enamel with red and blue background. 'Twist' of gold and pearl around edges.				She wears a high frilled collar with a square necked bodice with a green central section. Gold chains and decorative head bonnet. He wears an open doublet with gold?.	NMS
Edinburgh	Midlothian	KE8	Pendant		Copper alloy	Crucifix, one face with Christ (13th C style) with central plate decorated and ends of cross have letters IMMD on both sides. On other side is Mary holding baby Christ on her LHS.	Found near St Anthony's Chapel, Queen's Park, Edinburgh.				NMS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Edinburgh	Midlothian		Pendant		Gold	Oval pendant with small oval held by 8 bars, within this is M Q of Scots' coat of arms under a convex crystal. Outer oval frame is decorated with black, white, blue and red enamel and 4 rectangular diamonds. Drop pendant on bottom. Loop at top.				Reverse is decorated with same design as front large oval, but enamel not diamonds, inner oval is flat with geometric design of red, white and blue enamel.	NMS
Edinburgh	Midlothian	NJ 11	Ring		Gold	Shallow D section, inner hoop incised with gullair: this I give I ? to live'. Outer hoop has to incised lines around the circumference and small dashed transverse lines at both edges.				Published states 'quhair this I give I wiss to live'	NMS
Edinburgh	Midlothian	1890, H.KH 5	Pendant		Jet	A jet pendant mounted in silver. Carved in the form of a scallop shell with a small figure of St James. On the back of the mount is the inscription IHS. L=32mm, max w=18mm, max diam=6mm.			15th C	Gift in c1890	PAS
Edinburgh Castle	Midlothian	Multiple	Pin		Copper alloy	31 pins in total	Medieval				Driscoll and Yeoman 1997
Edinburgh Castle	Midlothian	Multiple	Lace end		Copper alloy	20 lace ends in total	Medieval				Driscoll and Yeoman 1997
Edinburgh Castle	Midlothian	Cat no. 50	Toy		Copper alloy	Miniature long-handled axe in copper alloy, L = 52mm.	F (-) 50				Driscoll and Yeoman 1997
Edinburgh Castle	Midlothian	H (5) 409 SF492	Button		Bone	Thin circular disc of bone, smooth on one face, rough on other. D=26mm.	Mills Mount Ph 5 [409]				Driscoll and Yeoman 1997
Edinburgh Castle	Midlothian	X (6) 1442 SF 426	Pin		Bone	Rectangular headed pin with an untapering shank, broken before point. Corners of head are rounded and slightly projected. L = 64mm.					Driscoll and Yeoman 1997

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Edinburgh Castle	Midlothian	H (4) SF355	Buckle		Copper alloy	D shaped buckle. Broad-bowed frame with steps above and below the pin which survives. Pin is iron. Length 37mm, width 56mm.	493, Mills Mount Ph 4			Common 13th/14th C form. Iron pin showing repair and reuse?	Driscoll and Yeoman 1997:149, no3.
Edinburgh Castle	Midlothian	X (4) SF396	Buckle fitting	Buckle pin	Copper alloy	Possibly a buckle pin, badly corroded and bent. Length 53mm.	1382, Mills Mount Ph 4				Driscoll and Yeoman 1997:149, no4.
Edinburgh Castle	Midlothian	H (6) SF139	Buckle		Copper alloy	Annular frame, with pin. Diameter 44mm.	390, Mills Mount Ph 6. Broken pottery near trough and forge.				Driscoll and Yeoman 1997:149, no5.
Edinburgh Castle	Midlothian	H (7) SF123	Buckle fitting	Buckle pin	Copper alloy	Possible buckle pin made of a small strip with a down turned, rounded end. Length 19mm.	346, Mills Mount Ph 7, soil used in levelling slope of Mills Mount. Soil used was redeposited domestic midden.				Driscoll and Yeoman 1997:149, no6.
Edinburgh Castle	Midlothian	X (9) SF 758	Buckle		Copper alloy	Double buckle. Frame's profile is bevelled with finishing file marks on the reverse. Length 45mm, width 44mm. No pin.	1344, Mills Mount Ph 9, construction trench for Storekeeper's House.				Driscoll and Yeoman 1997:149, no7.
Edinburgh Castle	Midlothian	H (8) SF089	Strap end		Copper alloy	A broken belt plate-buckle plate of strap end with 3 or 4 torn rivet holes. L 45mm, w 14mm.	306, Mills Mount Ph 8, stone dump.				Driscoll and Yeoman 1997:150, no10.
Edinburgh Castle	Midlothian	H (7) SF 131	Buckle		Copper alloy	Incomplete annular ring which narrows at the break which may have been the constriction for the pin. Diam = 23mm.	344, Mills Mount Ph 7, levelling using midden material.			Alternatively was an earring? (Goodall 1984, 69; fig 110, 17-21; Margeson 1985, 204; fig.35.1.	Driscoll and Yeoman 1997:150, no11

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Edinburgh Castle	Midlothian	H (8) SF110	Mount		Copper alloy	Small rectangular mount with a central rivet hole. 2 shorter sides are cut to a triple petalled edge, reminiscent of rosette bosses. Central panel is decorated with four lines, parallel to the petalled edge. L= 10mm, w= 14mm.	297, Mills Mount Ph 8,				Driscoll and Yeoman 1997:150, no16.
Edinburgh Castle	Midlothian	H (6) SF 482	Strap end		Copper alloy	Strap end of trapezoid plate, pierced at both ends, and folded double, with holes aligned for a single rivet. The wider back face is indented with punched chisel marks from when the object was folded and flattened. Length 19mm width 21mm.	435, Mills Mount Ph 6, deposit indicative of smithing.				Driscoll and Yeoman 1997:150, no8.
Edinburgh Castle	Midlothian	H (7) SF 155	Buckle fitting	Buckle plate	Copper alloy	Rectangular buckle plate, broken at the tubular indentation for the buckle pin. End furthest from the buckle is cut with a trifid edge, and the front is decorated with a panel of incised cross-hatched lines, framing a single rivet hole. L 40mm, w 14mm.	344, Mills Mount Ph 7, levelling using midden material.			Comparable dec on a plate from Winchester is dated to the late 15th/16th C (Hinton 1990a, 522; fig 133, 1215).	Driscoll and Yeoman 1997:150, no9.
Edinburgh Castle	Midlothian	H (9) SF478	Mount		Copper alloy	Tom fragment of strip mount, decorated with two circles made of 8 raised dots. L=13mm, w= 11mm.	294, Mills Mount Ph 9, midden material used to infill ditch.				Driscoll and Yeoman 1997:151, no17.
Edinburgh Castle	Midlothian	H (8) SF069	Mount		Copper alloy	Strip mount with two rivet holes. Cut in an angled and wedged end. Decorated with two uneven, longitudinal lines, infilled with wavy lines, and bordered with rocker tracer pattern, a design common from the 13/14th C. L=90mm, w=10mm.	257, Mills Mount Ph 8, surface cobbles laid on.			Faint punch marks are visible on the reverse side.	Driscoll and Yeoman 1997:151, no18.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Edinburgh Castle	Midlothian	X (10) SF57	Mount		Copper alloy	Square sheet, stamped with three small thistles all from the same die. Possible weight. L=18mm, w=18mm. Mount?	1061, Mills Mount Ph 10, rubble from Storekeeper's House placed in cellar of house to raise the floor level.			Similar to plate from a 10th-11th C context in Thefford (Goodall 1984, 75; fig. 114, 66).	Driscoll and Yeoman 1997:151, no21.
Edinburgh Castle	Midlothian	H (7) SF410	Cosmetic implement	Tweezers	Copper alloy	Made from two strips of metal joined by a single cu alloy rivet. Arms are bent to create the pincer movement and cut to form a squared grip end. Handle end tapers to rounded end. L=79mm.	346, Mills Mount Ph 7, redeposited midden material and soil used in levelling slope of Mills Mount.				Driscoll and Yeoman 1997:152, no33.
Edinburgh Castle	Midlothian	H (8) SF410	Cosmetic implement	Ear scoop?	Copper alloy	Corroded length of rod expanded into a small spatula at one end and tapered to a point at the other. Point bent back in a closed loop.	586, Mills Mount Ph 8, silty clay deposit used with 587 to fill the defensive ditch.				Driscoll and Yeoman 1997:152, no34.
Edinburgh Castle	Midlothian	H (7) Sf 143	Buckle		Iron	D shaped buckle, with pin which is rolled around the pin bar and curved up at its tip to rest on the frame.	344				Driscoll and Yeoman 1997:156, no26.
Edinburgh Castle	Midlothian	H (7) SF858	Buckle		Iron	D shaped buckle, no pin.	344				Driscoll and Yeoman 1997:156, no27.
Edinburgh Castle	Midlothian	H (7) SF603	Buckle		Iron	Small plain buckle, badly corroded and no pin bar. Extant frame is semi-circular and pin unattached but found with frame. Pin is of curved profile with flat spatula end. L=24mm, w=23mm.	395				Driscoll and Yeoman 1997:156, no28.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Edinburgh Castle	Midlothian	H (9) SF 908	Buckle fitting	Buckle pin	Iron	Corroded pin of curved profile. L=48mm.	294				Driscoll and Yeoman 1997:156, no29.
Edinburgh Castle	Midlothian	G(5) 113 SF 386	Coin	Jetton		Anonymous brass jetton of Nuremberg (27mm, 2.36g, die axis 10.5); prob struck c1550s; obv crown initial mark, fictitious legend: ship sailing to left; accurate yard-arm; no letter G above; stern-flag to right. Rev: 4 lls in a lozenge; trefoils & pellets outside; fictitious legend; trefoil at end. ? cross in yardarm. moderate wear. slight corrosion and flattening: pierced at 1.0 (obv).	Entrance Flanker, Ph 5, staircase.	mid- late 17th C			Driscoll and Yeoman 1997:171
Edinburgh Castle	Midlothian	Cat nos. 70-85			Copper alloy	Varied some from burials	Numerous				Driscoll and Yeoman 1997:187
Edinburgh Castle	Midlothian	Cat no.55	Lace end		Copper alloy	L=29mm	H (-) 344 Mills Mount				Driscoll and Yeoman 1997:187, no55.
Edinburgh Castle	Midlothian	Cat no. 56	Lace end		Copper alloy	L=33mm	H (-) 295 Mills Mount				Driscoll and Yeoman 1997:187, no556
Edinburgh Castle	Midlothian	Cat no. 57	Lace end		Copper alloy	L=47mm	H (-) 317 Mills Mount				Driscoll and Yeoman 1997:187, no57
Edinburgh Castle	Midlothian	Cat no. 58	Lace end		Copper alloy	L=26mm	H (-) 317 Mills Mount				Driscoll and Yeoman 1997:187, no58

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Edinburgh Castle	Midlothian	Cat no. 59	Lace end		Copper alloy	L=38mm	K (-) Entrance Flanker				Driscoll and Yeoman 1997:187, no59.
Edington	Som.	SOM-D4E3C1	Ring		Gold	Distorted ring with hoop of shallow D cross section. Internal italic inscription is lower case and reads + thyncke on me. D=19mm, width of band is 4mm. 1.9g.	Metal detector find in other/garden		17th C	Lettering and spelling suggest a 17th C date. 2 different versions of inscriptions are recorded by Evans, Think on me, from a will of 1618 (1931:97) and Dalton, + THINKE. ON. ME (BM 1902)	PAS
Embleton, Station Road	N'land..	n/a	Buckle		Copper alloy	Rectangular buckle with slightly trapezoidal frame and recessed plate. Plate has a hole for the pin which is visible only on 1 side of the plate as there is corrosion on the reverse.	Context [11], lower plough soil over burnt deposit.	n/a	?14th C	Pottery assemblage from site date from the mid 11th-late 13th/early 14th C.	ASUD 2006a
Embleton, Station Road	N'land..	n/a	Mount		Copper alloy	Bar mount with pendant loop.	Context [11], lower plough soil over burnt deposit.	n/a	?14th C	Pottery assemblage from site date from the mid 11th-late 13th/early 14th C.	ASUD 2006a
Embleton, Station Road	N'land..	n/a	Buckle		Iron	Buckle.	Unstratified	n/a	Medieval	Range of household and personal items from the site, suggest that the material derives directly from occupation of the medieval building. X ray no.5412. No further description provided.	ASUD 2006a
Embleton's Garage, Durham City	Co Durham	n/a	Mount		Copper alloy	Stud.	Phase 2, Context 759, layer of sand silt.	Medieval	?14th-16th C	Context contained metal artefacts and other material. No further description provided.	ASUD 2003

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Embleton's Garage, Durham City	Co Durham	n/a	Buckle		Copper alloy	Buckle with leather attached.	Phase 2, Context 681, layer of silt & charcoal.	Medieval	?14th-16th C	Context contained a needle and pottery. X ray number: XR4757. No further description provided.	ASUD 2003
Embleton's Garage, Durham City	Co Durham	n/a	Belt fitting		Copper alloy	Strap end.	Phase 2, Context 696, layer of silt and charcoal.	Medieval	?14th-16th C	Context contained pottery and other metal artefacts. No further description provided.	ASUD 2003
Etal Castle, Ford	Nland..	Ref no.N1934	Mount		Copper alloy	Bronze stud.	Chance find	n/a	14/15thC?	No further description provided.	Durham SMR
Etal Castle, Ford	Nland..	Ref no.N1934	Belt fitting		Copper alloy	Bronze strap end.	Chance find	n/a	?	No further description provided.	Durham SMR
Ewart Park	Nland..		Mirror case		Copper alloy	Fragment of one lid, 30mm diameter with hinges and a fragment of base surviving. Traces of grey paste survive around the inner edges. Face decorated with a series of punched triangles.	Found in ploughsoil in 1975 from NW corner of Blackbird Plantation,				Allason-Jones 1986
Ewenni	Glam.	NMW 89.196H	Ring		Gold	Thin gold hoop, semi circular in section, 17mm diam and 4mm wide engraved on the outer band with + ieme la belle (love the beautiful), each word is separated with a 6 petalled flower bordered by sprigs of foliage.			15th C	Found in a field near Ewenni Priory and is believed to be the site of a medieval fair recorded in the later 15th C. Similar ring in V&A 7125-1860, but different inscription. Posy not in Evans collection.	Cherry and Redknap 1991:120..
Ewenni	Glam.		Ring		Gold	Gold slender hoop with plain faceted shoulders and quatrefoil bezel with sides cut to resemble petals. Stone setting is missing. Mishapen loop-square now.				Found by Mr M Cooke in 1985. Similar ring depicted in portrait of Katheryn of Berain (nr Denbigh), dated 1568.	Cherry and Redknap 1991:127.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Fellow's Garden, Durham	Co Durham	1997.1.13	Button		Copper alloy and tinning.	2 cu alloy hemispheres with loop (broken). Has been tinned to provide silver look.	1011			XRF analysis revealed tinning.	DURMA 1997.1 FG 91
Fellow's Garden, Durham	Co Durham	1997.1.3	Pin		Copper alloy	Numerous	Many				Unpublished finds Archive, Fulling Mill Durham
Fellow's Garden, Durham	Co Durham	1997.1.2	Brooch		Copper alloy	Annular brooch. Break where pin was, pin missing. Simple striated lines as decoration.	1058 HP				Unpublished finds Archive, Fulling Mill Durham
Fellow's Garden, Durham	Co Durham	1997.1.10	Bell	Bell?	Copper alloy	Fragmented hemisphere and inner rattle?. Possibly a rumbler bell.	1010				Unpublished finds Archive, Fulling Mill Durham
Fellow's Garden, Durham	Co Durham	1997.1.29	Buckle fitting	Buckle pin	Copper alloy	Small buckle pin	1010 Very bottom of layer				Unpublished finds Archive, Fulling Mill Durham
Fellow's Garden, Durham	Co Durham	1997.1.11	Bell		Copper alloy	Half of rumbler bell with rattle.	1010 Very bottom of layer				Unpublished finds Archive, Fulling Mill Durham
Fellow's Garden, Durham	Co Durham	1997.1.22	Unidentified		Copper alloy	Fragmented decorated cu alloy sheet. Decorated with gold? And lines. One frag= stud? Poss a mount?	1010				Unpublished finds Archive, Fulling Mill Durham
Fellow's Garden, Durham	Co Durham	1997.1.14, 16, 25, 33, 4, 5, 6, 26, 37, 50, 49	Lace end		Copper alloy	10, remains of lace inside no 14, no 25 is half broken off and lace is exposed.no 6 fragment	1051, 1010, 1011, 1053 FL, 1011 HP, 1047 FL, 1003 (clay below 1045), 1011, 1045 WS, 1045 WS, 1045				Unpublished finds Archive, Fulling Mill Durham

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Fellow's Garden, Durham	Co Durham	1997.1.9	Fitting		Copper alloy		1050				Unpublished finds Archive, Fulling Mill Durham
Fellow's Garden, Durham	Co Durham	1997.1.40	Buckle fitting	Catch plate?	Copper alloy	Fragment, one edge folded which ends in a point	1013				Unpublished finds Archive, Fulling Mill Durham
Fellow's Garden, Durham	Co Durham	1997.1.24	Unidentified	Offcut?	Copper alloy		1010 MP?				Unpublished finds Archive, Fulling Mill Durham
Fellow's Garden, Durham	Co Durham	1997.1.8	Brooch pin	Brooch or buckle pin?	Copper alloy	One curved end where is broken.	1003/1047				Unpublished finds Archive, Fulling Mill Durham
Fellow's Garden, Durham	Co Durham	1997.1.7	Button		glass?	Small button, of, now, pale green glass? With metal loop.	1045, from cleaning poss not from layer.				Unpublished finds Archive, Fulling Mill Durham
Fellow's Garden, Durham	Co Durham	1997.1.31	Mount		Copper alloy	Mount?	1005 (T-T)				Unpublished finds Archive, Fulling Mill Durham
Fellow's Garden, Durham	Co Durham	1997.1.32	Bell	Rumbler bell rattle?	Copper alloy	Cu alloy lump which looks like the inner rattle of a rumbler bell (see 1997.1.10 & 1997.1.11).	1045				Unpublished finds Archive, Fulling Mill Durham
Fellow's Garden, Durham	Co Durham	1997.1.30	Mount		Copper alloy	Disc or coin?	1045				Unpublished finds Archive, Fulling Mill Durham
Fellow's Garden, Durham	Co Durham	1997.1.52	Unidentified		Copper alloy		1047				Unpublished finds Archive, Fulling Mill Durham

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Fellow's Garden, Durham	Co Durham	1997.1.47	Unidentified		Copper alloy	Small perforated disc	1010				Unpublished finds Archive, Fulfilling Mill Durham
Fellow's Garden, Durham	Co Durham	1997.1.44	Wire twist	Eyelet	Copper alloy	Twisted wire eyelet?	1010				Unpublished finds Archive, Fulfilling Mill Durham
Fellow's Garden, Durham	Co Durham	1997.1.12	Buckle fitting	Buckle plate	Copper alloy	Buckle plate and fragment, pin?	1046				Unpublished finds Archive, Fulfilling Mill Durham
Fellow's Garden, Durham	Co Durham	1997.1.35	Dress hook		Copper alloy	Double ended hook of wire decorated with intricate fine wire chainwork incorporating a glass bead	1047				Unpublished finds Archive, Fulfilling Mill Durham
Ferryhill	Co Durham	NCL-A96E87	Buckle		Copper alloy	Crude D shaped buckle. Rectangular in section. Upper surface is decorated with triangular notches. Pin of Cu alloy looped around buckle plate. 20mmx24mmx2mm.	Chance find	n/a	13/15thC?		PAS
Fleshergate, Durham City	Co Durham		Pin		Copper alloy	Pin	[U]				DUMA 1994.17, CWF 67
Fleshergate, Durham City	Co Durham		Pin		Copper alloy	Pin	[U]				DUMA 1994.17, CWF 67
Fleshergate, Durham City	Co Durham		Pin		Copper alloy	Pin	[U]				DUMA 1994.17, CWF 67
Fleshergate, Durham City	Co Durham		Bead		Glass		[U]				DUMA 1994.17, CWF 68
Fleshergate, Durham City	Co Durham		Ring		Copper alloy	Small ring	[U]				DUMA 1994.17, CWF 69

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Floating Harbour, Bristol	Gloucs.	BCM no G 2772 Acc no 560	Badge		Pewter	Ampulla, on one side is the head of St Thomas, between the two handles, with scallop shell design below. On other side is the depiction of the St's murder between 2 knights in fine detail. Top of neck squeezed together.					Barker 1977:48
Floating Harbour, Bristol	Gloucs.	BCM no G 2775 Acc no 560	Badge		Lead	Pilgrim badge of the head of St Thomas.					Barker 1977:48.
Floating Harbour, Bristol	Gloucs.	BCM no G 2775 and G2774 Acc no 560	Badge		Lead	2 fragments of pilgrim badge in shape of crucifix. Cross bears the letters 'ter'. Head, upper torso and left arm of haloed, robed Christ. 2nd frag is the robed legs of Christ.					Barker 1977:48.
Floating Harbour, Bristol	Gloucs.	BCM no G 2778 Acc no 560	Badge		Lead	Damaged pilgrim badge of Henry VI. Circular with hatched background and image of the king. Pin survives on reverse.					Barker 1977:50
Floating Harbour, Bristol	Gloucs.	BCM no Q 1557 Acc no 560	Badge		?	Unsure that it came from the Floating Harbour. Circular 'vera icon', inscribed with IESVS NAZARENVS REX [IUDEORUM].					Barker 1977:50
Floating Harbour, Bristol	Gloucs.	BCM no G 2779 Acc no 560	Badge		?	St Katherine wheel. Broken. Circular openwork design, with cog like edges and 8 spoked wheel within the border (2 spokes broken). Pilgrim badge or badge of the Bristol Guild of Weavers.					Barker 1977:50
Floating Harbour, Bristol	Gloucs.	BCM no G 2776 Acc no 560	Mount		?	Circular mount with ihc in Lombardic letters within a circular border.					Barker 1977:50

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Floating Harbour, Bristol	Gloucs.	BCM no G 2777 Acc no 560	Mount		?	Circular mount with IHC within a circular border. Above the letters is _n_ shape above the letters.					Barker 1977:50
Floating Harbour, Bristol	Gloucs.	BCM no G 2780 Acc no 560	Pendant		?	Leaf shaped pendant, with small perforation at the top for suspension				Similar to those found in London.	Barker 1977:50
Floating Harbour, Bristol	Gloucs.	G2099	Ring		Copper alloy	Signet ring. SD? monogram.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2100	Ring		Copper alloy	Hoop decorated.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G3078	Ring		Pewter	Signet ring with unknown symbol.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2093	Ring		Copper alloy	Ring with rectangular sectioned hoop is 3 bands decorated with foliate pattern and shield shaped bezel, any emblem has worn off.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2093	Ring		Copper alloy	D shaped sectioned ring, no decoration.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2093	Ring		Copper alloy	oval/ rectangular cross section ring with irregular transverse decoration and small transverse dashes on edges.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2093	Ring		Silver	Pewter possibly. Ring with deep incised diagonal grooves on outer hoop.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2111	Buckle		Copper alloy	Rectangular buckle with triangular moulded ends to the frame. No pin.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2111	Buckle		Copper alloy	D shaped buckle with moulded knob for pin rest. No pin					BCM chance find

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Floating Harbour, Bristol	Gloucs.	G2111	Buckle		Copper alloy	D shaped with notch for pin and moulded edges. No pin					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2111	Buckle		Copper alloy	Scallop like decorated buckle, no pin.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2111	Buckle		Copper alloy	Small double D looped buckle, no pin.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2111	Buckle		Copper alloy	Double D looped buckle with moulded, floral design at ends of frame, small circles, like petals.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2111	Buckle		Copper alloy	Double D looped buckle with. Holes at ends of frame and central bar, with frilled edge to frame.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2111	Buckle		Copper alloy	Double D looped buckle with ? For pin which still remains.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2111	Buckle		Copper alloy	Double looped buckle with buckle plate and pin.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2111	Buckle		Copper alloy	Small double, square looped buckle with pin.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2111	Buckle		Copper alloy	Small double, square looped buckle with pin.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2111	Buckle		Copper alloy	Elaborately moulded buckle with pin and buckle plate.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2111	Buckle		Copper alloy	Elaborately moulded buckle with pin and buckle plate, rivet still in place.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2111	Buckle		Copper alloy	Double buckle with 2 pins, one broken.					BCM chance find

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Floating Harbour, Bristol	Gloucs.	G2111	Buckle		Copper alloy	large double buckle with pin.					BCM chance find
Floating Harbour, Bristol	Gloucs.	G2110	Pin		Copper alloy	12 pins					BCM chance find
Ford	N'land..	NCL-F94FE7, SF17	Mount		Copper alloy	?fragment of mount. Rectangular sheet, slightly curved in section. Upper surface of plate has incised and stamped decoration of a flower with 6 petals. Each petal (and the centre) has a small ring and dot motif. Appears to be gilded. Unfinished? 22mmx24mm	Chance find	n/a	mid 14th/15th C	Outside the flower in the 3 surviving corners are stamped arcs/hemispheres. Underside is plain. 2.2g	PAS
Ford	N'land..	NCL-C3B6F7	Mount		Copper alloy	2 cast fragments of a flat mount. Larger fragment appears to be in the shape of a shield, upper surface is decorated with a raised pattern representing a water bouget. Under surface is plain. Smaller fragment is incised hatched pattern. 54mmx64mm.	Chance find	n/a	13th C?	Water bouget is part of the coat of arms of the Roos family, who were prominent in the early 13thC. Possibly the mount formed part of the heraldic decoration on a tomb.	PAS
Ford	N'land..	NCL-E578C6	Belt fitting		Copper alloy	Composite tongue shaped strap end. Two rectangular plates which taper to a rounded end with a small knob. Two circular rivets, one above the knob, the other at the attachment end. 50mmx15mmx4mm.	Chance find	n/a	c. 14thC.	E.g.s in Egan and Pritchard, 1991:142-3.	PAS
Ford	N'land..	NCL-C60CB2	Mount		Copper alloy	Circular mount with scalloped edges. Central raised boss of openwork decoration in the form of a fleur de-lis and a floriated cast border. Underside is plain. No obvious means of attachment. 58mmx12mm.	Chance find	n/a	late 15th/16th C?		PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Ford	N'land..	NCL-E62AC0	Buckle		Copper alloy	Cast, elaborate double loop, asymmetrical buckle. Frame has a triangular extension with openwork moulding consisting of 4 circular cut outs. Each corner of extension has 2 lobed knobs. 34mmx17mmx3mm.	Chance find	n/a	c.1575-1700	Frame is asymmetrical with one side of the central rectangular section bar trapezoidal, the other B shaped. trapezoidal end of the frame has moulded decoration consisting of triangular cut outs.4.2g	PAS
Ford	N'land..	Ref no.N1821	Ring		Gold	Gold ring. Engraved with 'sans departir' on the inside.	Found in a field between Ford Castle and Ford Bridge in 1846/47.	n/a	15th/16th C	Similar to find recorded in Anonymous, 1848:160. Imitation of 2 bands or twined ribands, 1 inscribed on the outside 'sans Departir' the other on the inner side 'a nul autre'.	SMR. Carpenter 1842 9, 2:342; Thomas 1891-2:64.
Franciscan Friary, Hartlepool	Co Durham	No.1	Buckle		Copper alloy	Annular buckle with pin. The pin is decorated with a ring and motifs (x5) below the neck. There are textile impressions in the corrosion on the upper and lower part of the ring.	Burial (B 081) in Phase IV			Grave of a female. Buckle was located, low down on the left side of the pelvis of a female skeleton. Worn at the hips as a belt buckle (Jackson 1986:275). Jackson (ibid) suggests that had the buckle been found in a different context they would suggest to be brooches of 13th or 14th century date therefore those in burials at hips, show their use as both.	Jackson 1986:275

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Franciscan Friary, Hartlepool	Co Durham	No. 2	Buckle		Copper alloy	D shaped buckle. Pronounced front part of the bar which has a pin roller around it which is decorated. Fragment missing, as is the pin.	Phase IV (G168)		13-14th century		Jackson 1986:275
Franciscan Friary, Hartlepool	Co Durham	No. 3	Buckle		Copper alloy	D shaped buckle with moulded and incised decoration on the pin rest and two knobs projecting from either side. The pin bar is missing as is the pin.	Phase IV (G120). lower surface of the path at the west end of the friary church.		13-14th century		Jackson 1986:277
Franciscan Friary, Hartlepool	Co Durham	No.4	Lace end		Copper alloy	Lace end with rivet.	Phase V				Jackson 1986:277
Franciscan Friary, Hartlepool	Co Durham	No.5	Mount	suspension mount	Copper alloy	Cast suspension mount or purse frame. Whole	Phase VII or VIII			Recorded as a casket handle in report.	Jackson 1986:277
Franciscan Friary, Hartlepool	Co Durham	No.6	Buckle		Copper alloy	Annular buckle with pin surviving, pin has a ridge on the neck and a narrow strip of leather is twisted around part of the ring.	Phase VIII				Jackson 1986:277
Franciscan Friary, Hartlepool	Co Durham	No.7	Jetton		Copper alloy	English jetton of Edward III (1327-77) - Richard II (1377-99); Emperor Postumus, legend LE SOUDAN DE BABILONE. Reverse 4 shields within inner circle, blundered legend. D=2.7cm, 1mm thick. Obverse is very worn and pierced in the centre. Jetton is an additional variation of Berry's type 3 'Emperor Postumus'.	Phase V Residual in its context.				Jackson 1986:277; Berry 1974, pl8 no2.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Gateshead	N'länd..	NCL-26EA93	Ring		Copper alloy and glass	Finger ring with glass gem. Hoop is rectangular in section and decorated with diagonal ribs and incised decoration. Is a small, circular bezel set with a circular turquoise glass gem. Gem has a convex upper surface. 18mm in diameter, 3mm in width.	Chance find	n/a	14th century		PAS
Glastonbury Abbey	Som.		Ring		Gold	Gold ring with diagonal tooling and may have been enamelled. On inner band is the inscription DEVX . CORPS . VNG . CVER and the initials C.M. united by a true-love knot.	n/a Found at Glastonbury Abbey in 1862.		16th century		
Great Chesters	N'länd..	n/a	Brooch		Silver	Ring brooch, with pin, decorated with oblique grooves, the 1st, last and every alternate groove of each ornamental section have been filled with niello. 1 dn 15/16 inches in diam.	Chance find	n/a	mid to late 14th C ?		Brewis 1927:106
Greyfriars Cardiff	Glam.	NMW 30.197	Ring		Copper alloy	Ring with a small circular bezel bearing IHS surmounted by a cross, and star below all in relief. Shoulders have cross-hatched panels. 16th C style.	Level of top intake SW corner of monastic buildings.				Cherry and Redknap 1991:123.
Greyfriars, Bristol	Gloucs.	BGF 73	Pin		Copper alloy	Pin					BCM finds archive
Greyfriars, Bristol	Gloucs.		Lace end		Copper alloy	Lace end					BCM finds archive
Greyfriars, Bristol	Gloucs.		Buckle		Copper alloy	Or brooch fragments					BCM finds archive
Greyfriars, Bristol	Gloucs.		Buckle		Copper alloy	Or brooch fragments					BCM finds archive
Greyfriars, Bristol	Gloucs.		Buckle		Copper alloy	Or brooch fragments					BCM finds archive
Greyfriars, Bristol	Gloucs.		Wire twist		Copper alloy	23 all similar.					BCM finds archive

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Greyfriars, Bristol	Gloucs.		Wire twist		Copper alloy	Wire twist					BCM finds archive
Greyfriars, Bristol	Gloucs.		Hook		Copper alloy	Hook					BCM finds archive
Greyfriars, Bristol	Gloucs.		Strip		Silver	Strip					BCM finds archive
Greyfriars, Bristol	Gloucs.		Button		Copper alloy	Poss					BCM finds archive
Greyfriars, Bristol	Gloucs.	BGF 73	Pin		Copper alloy	Pin					BCM finds archive
Greyfriars, Bristol	Gloucs.	BGF 73	Pin		Copper alloy	Pin					BCM finds archive
Greyfriars, Bristol	Gloucs.	BGF 73	Pin		Copper alloy	Pin					BCM finds archive
Greyfriars, Bristol	Gloucs.	BGF 73	Pin		Copper alloy	Pin					BCM finds archive
Grosmont	Mons.		Ring		Gold	Stirrup shaped ring with an uncut sapphire.				Found in the 19th C.	Cherry and Redknap 1991:127; Arch Camb 1876:349.
Hallgarth Street, Durham City	Co Durham	n/a	Pin		Copper alloy	Complete pin.	Context [5], fill of pit	Post medieval pit (1541+)	? Late 16th C	The fill also contained pottery, bone, metal, glass, shell and tobacco pipes.	ASUD 2006b
Ham and Stone	Gloucs.	GLO-8E1BD5	Brooch		Copper alloy	Cast annular brooch. Circular cross section, evidence of incised lines over some of the surface which is evi of manufacture. Pin has a moulded penannular attachment loop and 4 transverse ridges.	Metal detector find on cultivated land		13-14th C	D=47mm, thickness 4mm. 18.75g.	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Haydon	N'land..	NCL-77C636	Belt fitting		Copper alloy	?decorated strap mount/fitting. Lozenge shaped, upper surface decorated with a series of grooves. Small circular section rivet pierces the sheet near one apex of the lozenge. Harness mount? 27mmx24mm.	Chance find	n/a	?	The copper alloy has split along the vertical groove above the site of the rivet.	PAS
Heighington	Co Durham	NCL-6E5225	Buckle		Copper alloy	Unsure, image and description do not match.	Metal detector find on cultivated land.		13th-14th C	Marshall type 1B	PAS
Hexham	N'land..	n/a	Brooch		Silver	Ring brooch with similar decoration as the one from Great Chesters. 1 and 5/8 inches diam.	Chance find	n/a	mid to late 14th C ?		Brewis 1927:107
Highnam	Gloucs.	GLO-5664C1	Purse frame		Copper alloy	Fragment of bar. Central ovoid section remains. Small collared arm at either end, narrowed waist & knob terminal. Perforation through centre (8x10mm). Curving arms and large oval loop on swivel now missing.	Metal detector find		15th-16th C	Green patina. 33x15x17mm.	PAS
Hinton St George	Som.	SOM-AB5D35	Ring		Copper alloy	Silvered distorted ring. Hoop is rectangular in cross section and decorated with 3 equally spaced engraved crosses. Original d= 22mm, width= 3mm. 1.7g.	Metal detector find on cultivated land		15th C		PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Hinton St George	Som.	2004 T21	Ring		Gold	Small ring, a thin hoop expanding slightly towards a narrow bezel, which has settings for five stones: a central red stone flanked by two smaller stones, one red, one colourless. One of the smaller red stones is missing. The sides of the settings contain traces of enamel indicating that they were once enamelled in white, green and a third colour, possibly red or black. The shoulders are engraved with a herringbone pattern and contain traces of white enamel. Metal content: Surface analysis conducted at the British Museum indicated a gold content of approximately 83 per cent, and identified the stones as diamonds and rubies.			late 17th or 18th C	Treasure Trove find report 2004:152	PAS
Holy Island	N'land..	Ref no.N539 4	Buckle		Copper alloy	Buckle fragment.	Chance find	n/a	?	No further description provided.	Durham SMR
Holy Island	N'land..	Ref no.N539 4	Lace end		Copper alloy	Lace end.	Chance find	n/a	?	No further description provided.	Durham SMR
Holy Island	N'land..	Ref no.N539 4	Badge		Copper alloy	Pilgrim badge?	Chance find	n/a	?	No further description provided.	Durham SMR

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Holy Island	N'länd..	NCL-EA2CB3	Dress hook		Copper alloy	Rectangular plate, decorated with raised central rectangular moulding. Edges of plate have a decorative fringe consisting of triangular cut outs. Circular section hook at one end of plate and rectangular attachment (now broken) at the other. 26mmx13mm.	Chance find	n/a	16th/17th C	3.2.g	PAS
Holyrood Abbey, Edinburgh	Midlothian		Pin		Copper alloy		deposit to the N of the extended Chapter house.				Bain 1998:1061
Holyrood Abbey, Edinburgh	Midlothian		Pin		Copper alloy		Phase 2				Bain 1998:1061
Holyrood Abbey, Edinburgh	Midlothian		Pin		Copper alloy		Phase 2				Bain 1998:1061
Holyrood Abbey, Edinburgh	Midlothian		Lace end		Copper alloy		Phase 2				Bain 1998:1061
Holyrood Abbey, Edinburgh	Midlothian		Wire twist		Copper alloy		Phase 2				Bain 1998:1061
Holyrood Abbey, Edinburgh	Midlothian		Ring		Copper alloy	Plain band with diamond cross section. Diam 16mm.	Context 50 (phase 2)				Bain 1998:1061
Holyrood Abbey, Edinburgh	Midlothian		Buckle		Iron	Rectangular, double loop. No pin.	Grave of Sk47, Context 48 (Phase 4).			Recovered from the abdominal region of the skeleton.	Bain 1998:1061
Holyrood Palace, Edinburgh	Midlothian	1917, H.NJ 68	Ring		Gold	Stirrup shaped ring with a octahedral diamond setting. Diam= 21mm, band is 7mm wide.	Found in the Garden of Holyrood Palace		14th C		PAS
Horsefair Cemetery	Gloucs.		Buckle		Copper alloy	Annular buckle/brooch	Found with another buckle/brooch in burial				BCM finds archive

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Horsefair Cemetery	Gloucs.		Buckle		Copper alloy	Annular buckle/brooch	Found with another buckle/brooch in burial				BCM finds archive
Hume Castle	Berwickshire	1940.346.H.NK90	Ring		Silver	Gilt iconographic ring, ridged bezel with figure on either side. Shoulders and hoop are decorated with carved checked pattern and lozenges.			15th C	Diam= 1.03inches, length of bezel = 0.72inches	PAS
Ilcheser	Som.	SOMDO R-D79D21	Dress hook		Copper alloy	Cast fastener, oval shape with broken trapezoidal loop at one end, along sides and at top are 3 smaller loops. Plate is moulded with cells which contain white, green and blue enamel forming a geometric pattern.	Metal detector find		17th C	L=37.9mm, w=21.7mm, thickness = 1.8mm. 4. 1g.	PAS
Ilchester	Som.	SOMDO R-D66F62	Brooch		Copper alloy	Cast frame of annular frame with 4 small cross hatched knobs					PAS
Ilminster	Som.	SOMDO R-179FA4	Dress hook		Copper alloy	Cast fastener with slightly domed circular plate, with trapezoidal loop at one end and 3 small loops around the plate. One at top has small projecting knob. Plate is decorated with a beaded border with symmetrical rope & scroll frame around a harp design.	Metal detector find			Harp emblem of Ireland? L=44.9mm, w=34.92, thickness=2.01mm. 10.73g.	PAS
Inveresk Churchyard	East Lothian	NJ 38	Ring		Bone	Ring of bone with knobs.					PAS
Itton Court	Mons.	Private collection	Brooch		Copper alloy	Annular frame decorated with a cable twist. Pin has 2 parallel incised lines on the flattened loop, wrapped around the frame's constriction. Diam=17mm/	Metal detector find in a field behind the church in about 1990.			Similar found in Lurk Lane, Beverley East Yorks. In context dated c1188-1290.	Redknap 1994:99.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Jedburgh Abbey	Scottish Borders	Cat no 105	Buckle		Iron	Annular brooch with pin still present, looped around the ring. Originally tinned with some threads of replaced textile (wool?) in the corrosion adhering to it.	Chapter House Grave 17, Period IV				Caldwell 1995b
Jedburgh Abbey	Scottish Borders	Cat no 106	Buckle		Iron	Almost completely covered by replaced, unidentified textile. Thick layer of insect remains beneath the textile. Pin survives	Chapter House Grave 16, Period IV				Caldwell 1995b
Jedburgh Abbey	Scottish Borders	Cat no 107	Buckle		Iron	Originally tinned with replaced textile, sometimes double thickness on both sides. Pin survives.	Chapter House Grave 13, Period IV?				Caldwell 1995b

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Jedburgh Abbey	Scottish Borders	Cat no 108	Buckle		Iron	D shaped buckle, pin bar has not survived nor has the pin. There was replaced textile, bone and insect remains in the corrosion deposits.	Chapter House Grave 14, Period IV?			Also contained a coin of billion lion/hardhead of Francis and Mary 1559 was recovered from the fill of the grave. The coin was fairly worn and a date of loss prior to c 1575-80 seems unlikely; the countermark indicates that the coin was certainly still in circulation in 1572. dolphins to left, countermarked with heart and stars. Type as S 161. Fairly worn on irregular or clipped flan. The grave, however, was a monastic coffin burial although its upper fill was evidently derived from later deposits.	Caldwell 1995b
Jedburgh Abbey	Scottish Borders	Cat no 109	Buckle		Iron	Annular buckle no pin.					Caldwell 1995b

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Jedburgh Abbey	Scottish Borders	Cat no 13	Coin		copper	Pierced coin. Coin is a forged 1557 billon plak of Mary, blundered legends and crude workmanship and the metal is extremely debased. Very worn, especially on obverse, pierced at point just above right side of crown on obverse. obv: +H[JAD[JREGIH: crowned shield flanked by H and R rev: nonsensical legend, the only legible parts of which appear to read ieSQfit JIVOMO: ornate cross with crowns in angles	a post-Reformation deposit to the N of the extended Chapter house.			There was little chance of its being mistaken. for a genuine coin even though they too were often poorly struck. Forgeries of these coins were struck in large numbers and they were frequently imported from abroad, especially from Flanders, but most exhibited greater skill on the part of the manufacturer than this example. In 1572 James VI was obliged to recall all the plakcs and hardheads issued by Mary and to order a countermark of a heart and star to be applied to each genuine coin.	Caldwell 1995a
Jedburgh Abbey	Scottish Borders	Cat no. 31	Coin		copper	Coin WILLIAM & MARY: Irish copper halfpenny (1692-94). Extremely worn and pierced twice. Provenance: as no 9.	a post-Reformation deposit to the N of the extended Chapter house.			(similar to no 30 see coin report)	McQ Holmes 1995
Jedburgh Abbey	Scottish Borders	Cat no 10	Toggle		Bone	Bone toggle, well polished. Two rounded ends with section in centre between two ridges.	Topsoil				Caldwell 1995c:83.
Jedburgh Abbey	Scottish Borders	Cat no 11	Ring		Bone	Bone ring, or possible mounting.	Riverside walkway Period III	c1300-c1480			Caldwell 1995c:83.
Jedburgh Abbey	Scottish Borders	Cat no 12	Button		Bone	Button core, flat polished disc with central hole.	Area of manse, topsoil.				Caldwell 1995c:83.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Jedburgh Abbey	Scottish Borders	Cat no 12	Button		Bone	Button core, flat polished disc with central hole.	Outside Chapter House Period V	c1560- c1875			Caldwell 1995c:83.
Jedburgh Abbey	Scottish Borders		Pin		Copper alloy	64 more pins were recovered (including no 14 and 15) most with wound wire heads and similar dimensions to Cat no 15. 11 have considerable traces of tinning.					Caldwell 1995a:85.
Jedburgh Abbey	Scottish Borders		Pin		Copper alloy	Pin bent into a hook.	Outside Chapter House Period V	c1560- c1875			Caldwell 1995a:85.
Jedburgh Abbey	Scottish Borders	Cat no 16	Lace end		Copper alloy	Lace end.					Gabra-Sanders 1995:85; Caldwell 1995a
Jedburgh Abbey	Scottish Borders	Cat no 17	Lace end		Copper alloy	Lace end. Bent					Gabra-Sanders 1995:85; Caldwell 1995a
Jedburgh Abbey	Scottish Borders	Cat no 18	Lace end		Copper alloy	Lace end.					Gabra-Sanders 1995:85; Caldwell 1995a
Jedburgh Abbey	Scottish Borders	Cat no 19	Unidentified		Copper alloy	Decorated strip of sheet metal. Zig zag pattern on surface.	Outside Chapter House Period V	c1560- c1875			Caldwell 1995a:85.
Jedburgh Abbey	Scottish Borders	Cat no 20	Lace end		Copper alloy	Decorated lace end. Chevron pattern on surface. Bent.				Total of 62 lace ends were recovered. 42 Type 1.	Gabra-Sanders 1995:85; Caldwell 1995a
Jedburgh Abbey	Scottish Borders	Cat no 21	Lace end		Copper alloy	Large lace end.					Gabra-Sanders 1995:85; Caldwell 1995a

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Jedburgh Abbey	Scottish Borders	Cat no 22	Lace end		Copper alloy	Large lace end.					Gabra-Sanders 1995:85; Caldwell 1995a
Jedburgh Abbey	Scottish Borders	Cat no 24	Strap end		Copper alloy	Strap end of two sheets of metal, with trefoil decoration at tip and leather still remaining at other end where there is one rivet hole.	Chapter House Period III	c1300- c1480			Caldwell 1995a:85.
Jedburgh Abbey	Scottish Borders	Cat no 28	Mount		Copper alloy	Sepfoil mount of flat sheet metal with central rivet hole.	Sewage ditch 918 Period II	c1138- c1300			Caldwell 1995a:85.
Jedburgh Abbey	Scottish Borders	Cat no 29	Mount		Copper alloy	Bar mount of sheet metal, with one central rivet hole and two short arms projecting from it, each with hole at rounded end.	Timber buildings Period II	c1138- c1300			Caldwell 1995a:85.
Jedburgh Abbey	Scottish Borders	Cat no 30	Mount		Copper alloy	Bar mount with two small rivets at either end.	Chapter House, Grave 16, Period IV				Caldwell 1995a:85.
Jedburgh Abbey	Scottish Borders	Cat no 31	Mount		Copper alloy						Caldwell 1995a:85.
Jedburgh Abbey	Scottish Borders	Cat no 32	Mount		Copper alloy						Caldwell 1995a:85.
Jedburgh Abbey	Scottish Borders	Cat no 33	Mount		Copper alloy						Caldwell 1995a:85.
Jedburgh Abbey	Scottish Borders	Cat no 34	Mount		Copper alloy						Caldwell 1995a:85.
Jedburgh Abbey	Scottish Borders	Cat no 36	Buckle		Copper alloy	Annular buckle with unconstricted pin,	Chapter House, Grave 15, Period IV	late 15th or early 16th		Recorded as a brooch.	Caldwell 1995a:85.
Jedburgh Abbey	Scottish Borders	Cat no 37	Buckle		Copper alloy	Annular buckle with unconstricted pin, slightly larger than no. 36.	Chapter House, Grave 15, Period IV			Recorded as a brooch.	Caldwell 1995a:85.
Jedburgh Abbey	Scottish Borders	Cat no 38	Buckle		Copper alloy						Caldwell 1995a:85.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Jedburgh Abbey	Scottish Borders	Cat no 39	Brooch pin		Copper alloy		Chapter House, Grave 6, Period II or III			Or buckle pin	Caldwell 1995a:85.
Jedburgh Abbey	Scottish Borders	Cat no 40	Mount		Copper alloy						Caldwell 1995a.
Jedburgh Abbey	Scottish Borders	Cat no 41	Buckle fitting	Buckle plate	Copper alloy						Caldwell 1995a.
Jedburgh Abbey	Scottish Borders	Cat no 42	Buckle		Copper alloy						Caldwell 1995a.
Jedburgh Abbey	Scottish Borders	Cat no 43	Buckle		Copper alloy						Caldwell 1995a.
Jedburgh Abbey	Scottish Borders	Cat no 44	Buckle fitting	Buckle loop	Copper alloy						Caldwell 1995a.
Jedburgh Abbey	Scottish Borders	Cat no 45	Buckle fitting	Buckle plate	Copper alloy						Caldwell 1995a.
Jedburgh Abbey	Scottish Borders	Cat no 46	Buckle fitting	Buckle plate	Copper alloy						Caldwell 1995a.
Jedburgh Abbey	Scottish Borders	Cat no 47	Buckle fitting	Buckle plate	Copper alloy						Caldwell 1995a.
Jedburgh Abbey	Scottish Borders	Cat no 48	Strap end		Copper alloy						Caldwell 1995a.
Jedburgh Abbey	Scottish Borders	Cat no 49	Buckle		Copper alloy						Caldwell 1995a.
Jedburgh Abbey	Scottish Borders	Cat no 51	Bell		Copper alloy						Caldwell 1995a.
Jedburgh Abbey	Scottish Borders	Cat no 52	Mount		Copper alloy						Caldwell 1995a.
Jedburgh Abbey	Scottish Borders	Cat no 53	Mount		Copper alloy						Caldwell 1995a.
Jedburgh Abbey	Scottish Borders	Cat no 54	Mount		Copper alloy						Caldwell 1995a.
Jedburgh Abbey	Scottish Borders	Cat no 55	Chain		Copper alloy						Caldwell 1995a.
Jedburgh Abbey	Scottish Borders	Cat no 56	Wire twist		Copper alloy						Caldwell 1995a.
Jedburgh Abbey	Scottish Borders	Cat no 64	Badge		Copper alloy						Caldwell 1995a.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Jedburgh Abbey	Scottish Borders	Cat no 65	Mount		Copper alloy						Caldwell 1995a.
Kelso	Scottish Borders	No 1	Buckle		Copper alloy	Cast, double looped buckle with elaborate, lobate border surrounding a rectangular inner frame. Pin is missing. Crudely finished. L=58mm, max w=36mm, thickness= 3mm.	Roxburgh Street, Context 1082, Phase 5.				Cox <i>et al</i> 2002: 107-8
Kelso	Scottish Borders	No 2, Accession no. 436,	Buckle		Copper alloy	Fragment of buckle frame with decorative circular bosses at corners and centre of the one remaining side, linked by openwork loops. Reverse is undecorated.	Roxburgh Street, Context 356, Phase 5.				Cox <i>et al</i> 2002: 108
Kelso	Scottish Borders	No 3, Accession no 218,	Buckle		Copper alloy	Buckle with remains of leather strap. Double looped sub rectangular frame with lobate outline, with recessed central pin bar. Iron pin heavily corroded. Leather in situ, looped around the pin bar and stitched along both edges to form a double thickness.	Roxburgh Street, Context 34, Phase 8			L=52mm, w=46mm, width 24mm, max thickness 9mm (recessed bar).	Cox <i>et al</i> 2002: 108
Kelso	Scottish Borders	No 11, Accession no KEL 793	Ring		Gold	Finger ring with a D shaped sectioned hoop, with stirrup shaped bezel. Externally decorated with stylised foliate pattern in relief. Enamel survives in the recessed of pattern. Milky white colour with streaks of red and blue or black. Ex d=19mm, in d=16mm.	Roxburgh Street, Context 344, Phase 5			Shows moderate wear.	Cox <i>et al</i> 2002: 108

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Kelso	Scottish Borders	No 14	Cosmetic implement	Tweezers	Copper alloy	Made from a strip folded in 2, shank is tapered, but is now broken and bent. Arms form 2 spatula like ends which are slightly curved/broken. Arms bear linear scratches, edges have been filed. Circular Cu alloy rivet secures the arms. L=48mm, max w=7mm.	Wester Kelso/Floors Castle Trench 3, Context 3, Phase 4. Midden mat used in 19th C landscaping				Cox <i>et al</i> 2002: 108
Kelso	Scottish Borders	Cat no 9	Pin		Copper alloy	Wound wire head pin, shaft is slightly bent and point is missing. L=51mm.	Roxburgh Street, Context 330, Accession no KEL 825, Phase 5				Cox <i>et al</i> 2002: 109
Kelso	Scottish Borders	Cat no 12	Ring		Copper alloy	Finger ring of shallow D sectioned hoop. Distorted shape, inner band has 2 dates inscribed on it, 1705, 1707, another inscription has been worn away. Loop shows evidence of careful repair. Exterior is plain. Ex d=c19mm, int d=c17mm, width of loop=3mm.	Wester Kelso/Floors Castle Trench 3, Context 6, Accession no KEL 785, Phase 4				Cox <i>et al</i> 2002: 109
Kelso	Scottish Borders	No 36, Accession no KEL 821	Bead		Glass	Annular bead of translucent pale orange to brown glass. Pd=3mm, D=11mm, w=6-5mm.	Wester Kelso/Floors Castle Trench 3, Context 1, Phase 4, residual in topsoil.			Possibly relates to Phase 2 or 3 activity in the 17th/18th C	Cox <i>et al</i> 2002: 114
Kelso Abbey	Scottish Borders	Cat no 23	Hook		Copper alloy	Hook	Phase 3				Tabraham 1984
Kelso Abbey	Scottish Borders		Pin		Copper alloy	Pin	Phase 3				Tabraham 1984
Kelso Abbey	Scottish Borders		Buckle fitting	Buckle plate	Copper alloy	?	Phase 4				Tabraham 1984

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Kelso Abbey	Scottish Borders		Dress fastener		Copper alloy	Dress fastener	Phase 3				Tabraham 1984
Kingsdon	Sorn.	SOMDO R-3E-1F28	Ring		Copper alloy	Cast copper alloy ring. D sectioned hoop, shoulders with 3 moulded ridges, bezel oval and flat obliquely placed on hoop. Bezel is divided into 2 sections by a central lateral line (short axis). 1 side has an acute chevron pointing towards central line...	Metal detector find on cultivated land			& 3 dashes. 2nd section has an obtuse chevron (points to centre) with 2 dashes above. Similar to Bawdrip and Bishops Hull. D=18.49mm. Bezel 9.15x8.6x.74mm.	PAS
Kingsdon	Sorn.	SOMDO R1433	Dress hook		Copper alloy	Cast fastener with an oval plate with trapezoidal loop at one end, with adjacent smaller circular loops, and another at the end. L=37.17mm, w=21.63mm, thickness=1.98mm.	Metal detector find on cultivated land/ operations to a depth less than 0.25m.			Plate is decorated with border of 2 raised, rope pattern concentric bands, within these is a moulded bust wearing a large crown like headdress and large earrings. Similar to PM images of Amerindians in large feather crowns. Back undecorated.	PAS
Kingsdon	Sorn.	SOMDO R-9E68C2	Badge		Copper alloy	Cast openwork pilgrim badge. Depicts haloed St Barbara standing, to her RHS is the tower of her imprisonment, LHS is a palm leaf. She is poss holding a chalice and an open book. Reverse has an integral cast loop. 26.2x18x1.9mm, 3.98g.	Metal detector find on cultivated land		late 15th - 16th C	Palm leaf is symbol of martyrdom. Tower has a doorway, sections topped with a crenellated roof.	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Kingsdon	Som.	SOMDO R1435	Purse frame		Copper alloy	Fragment of purse bar. Arm of tapering oval section with moulded knob terminal. Decorated on one side with a pattern of interlacing incised double banded lines. Integral attachment plate with 2 circular holes on underside of arm.	Metal detector find on cultivated land operations to a depth less than 0.25m.		15th-16th C	56.74x11.1x5mm. Possibly associated with SOMDOR1434	PAS
Kingsdon	Som.	SOMDO R1434	Purse frame		Copper alloy	Oval loop of purse bar. Shank and rove missing. Undecorated and slightly corroded.	Metal detector find on cultivated land operations to a depth less than 0.25m.		15th-16th C	40.35x19.6x7.61mm. Possibly associated with SOMDOR1435	PAS
Langhope	Roxburghshire	1882; NG 25, H.KO 10	Brooch		Silver	Silver annular brooch with 6 lozenge shaped ornaments. Each decorated with punched border and four lines and four dashes. One lozenge is missing half. Pin placed between 2 lozenges and has a collar. Diam=42mm, depth of 3mm.	n/a			Treasure Trove find	PAS
Langhope	Roxburghshire	1882; NG 28, H.KO 13	Brooch		Silver	Silver annular brooch with 4, six petalled lozenges, interspersed with 4 collars/knops with faint punched decoration. The pin collar is one of the lozenges. Diam=56mm, depth=4mm.	n/a			Purchased by the NMS	PAS
Leazes Bowl, Durham City	Co Durham	No. 1 in domed stud catalogue	Mount		Copper alloy	Sexfoil domed stud; 26mm in length, 1mm in width. Central hole diameter 5.5mm, rivet diameter 2mm. Leather fragment surviving with length 25mm, width 19mm, height 3mm.	A9, 657, /16; Phase 3; Tc. Possibly butt-end of ditch or large feature.	Deposition in 14/15th C 16th/early 17th C.			Carne 2001:66; Appendix 4:104

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Leazes Bowl, Durham City	Co Durham	No. 3 in Cu alloy catalogue	Pin		Copper alloy	Wound wire headed pin. Type B; length 43mm, width 1mm, head length 2.5mm, diameter 2mm.	A9, 608, /10; Phase 3; Tb. Possibly butt-end of ditch or large feature.	Deposition in pre 1500?			Carne 2001:66; Appendix 4:104.
Leazes Bowl, Durham City	Co Durham	No.1 in twisted pin/needle catalogue	Pin		Copper alloy	Twisted pin, looped head, twist fading to point. 39mm in length, 4mm-1mm in width. Shank diameter 1.5mm, loop length 7mm.	A9, 642; Phase 3; Tb. Possibly butt-end of ditch or large feature.	Deposition in 15th C		Possibly a cosmetic implement, e.g. a needle or toothpick (Jessop et al, 2001:67).	Carne 2001:66; Appendix 4:104.
Leazes Bowl, Durham City	Co Durham	No.1 in Cu alloy catalogue	Pin		Copper alloy	Type C? pin with domed head, bent with tip missing. Length 65mm, head length= 5mm, diameter=2-3mm.	A9, 508, /5; Phase 4; Ta and Tb. Tips of rubbish	Deposition in Pre 1500?			Carne 2001:66; Appendix 4:104.
Leazes Bowl, Durham City	Co Durham	No. 2 in Cu alloy catalogue	Pin		Copper alloy	Pin shank, bent with head missing. 62mm in length, 1mm in width.	A9, 508, /6; Phase 4; Ta and Tb. Tips of rubbish	Deposition in Pre 1500?			Carne 2001:Appendix 4:104.
Lechlade	Gloucs.	WILT-709194	Brooch		Copper alloy	Very thin and worn annular frame. Squashed to oval shape now. Pin is unrestricted, except for a V shaped notch on one side. D (now)= 18mmx11mm. Thickness and width of frame=1mm. 0.35g.	Metal detector find on cultivated land				PAS
Lechlade	Gloucs.	WILT-D56C88	Pendant		Copper alloy	Cast pendant with circular plate. Loop projects to the front. Worn and lost original enamel and patina. Design of 2 keys side by side, and joined at diagonal ? Bows are square, divided into quadrants. 3 vertical lines from bows downwards, like ribbons.	Metal detector find on cultivated land	14th C		29.5x20.6x.7mm. 3.55g. 2 keys are the symbol of St Peter, but usually are crossed. Could be personal or a harness pendant.	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Lechlade	Gloucs.	WILT-497B53	Purse frame		Copper alloy	Incomplete purse bar. Type B3. Swivel in central boss & 1 & 1/2 arms remain. Arm has a globular knob at the end. S shape grooves on the arm to give a twisted design. Quite worn, patina.	Metal detector find on cultivated land operations to a depth greater than 0.25m.		15th-16th C	Surviving length is 63x44mm. Loop is 23mm. 21.89g.	PAS
Leigh	Gloucs.	WMID2318	Brooch		Silver	Cast annular frame, circular in section. Frame is decorated with intermittent parallel grooves with inlaid niello. Half obverse has paired notches between niello stripes. Pin is looped round frame and has a ropework effect collar. D=21.88mm, thickness=4.0	Metal detector find on cultivated land				PAS
Lesbury	N'land..	NCL-B31530	Buckle		Copper alloy	D shaped buckle plate. Offset and narrowed bar. 26mm in length. Pin is a strip of Cu alloy which tapers and loops round the bar. Pin is 12.5 mm in length.	Chance find	n/a	14/15th C	The outer edge of the plate swells slightly in the area where the pin would rest. There is a very slight notch for the pin, although this may have been caused by wear.	PAS
Liberton	Midlothian	NJ 63	Ring		Copper alloy	Strip of metal folded and soldered. Bezel decorated with buckle device.					NMS
Linthgow Carmelite Friary	West Lothian	Cat no 229	Pendant		Copper alloy	Cast 6 pointed star, each point ending in a fleur de lis. 2 points broken off, suspension loop likely to be on one. No sign of attachment on reverse. Possibly a horse pendant of ecclesiastical. Max d=33mm.	Context 6617, post Period 4, Clayey silt layer in claustral area			Similar to Cat no. 58, SF554 from St Oswald's Priory, Gloucester	Lindsey 1989b:12:G4, Stones 1989:ILL105

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Lilithgow Carmelite Friary	West Lothian	Cat no 211	Mount	Arched pendant mount	Copper alloy	Identified as a casket handle in report. Half of a single arch with animal head (dragon like) at the terminal of the pendant element. The suspension mount is single strip of Cu alloy looped around the bar. 2 rivets to secure to leather strap.	Context 7008, Period 4, Clay layer above nave. Demolition phase	1559-1624		Very similar to find from London (Egan and Pritchard 2002:223, fig 140, no 1196.	Lindsay 1989b:12:F13; Stones 1989:ILL98
Lilithgow Carmelite Friary	West Lothian	Cat no 203	Mount		Copper alloy	Rectangular chamfered plate, c14mm long. Top curved across width. Fragments of 2 rivets survive.	Context 7187, Period 2, Phase 3, Within Building 1	Late 13th C-early 14th C		No 203-5 similar to finds from London (Egan and Pritchard 2002:212, fig. 133, no. 1136-39. Building 1 thought to have been ecclesiastic's accomm.	Lindsay 1989:12:F12
Lilithgow Carmelite Friary	West Lothian	Cat no 204	Mount		Copper alloy	Simple bar mount. Rectangular plate with two rivets near the ends, c13mm long, curved in section.	Context 7187, Period 2, Phase 3, Within Building 1	Late 13th C-early 14th C		No 203-5 similar to finds from London (Egan and Pritchard 2002:212, fig. 133, no. 1136-39	Lindsay 1989:12:F12; Stones 1989:ILL96
Lilithgow Carmelite Friary	West Lothian	Cat no 205	Mount		Copper alloy	Simple bar mount. Rectangular plate with two rivets near the ends, c15mm long, curved in section.	Context 6661, Period 2, Silt in claustral area			No 203-5 similar to finds from London (Egan and Pritchard 2002:212, fig. 133, no. 1136-39	Lindsay 1989:12:F12; Stones 1989:ILL96
Lilithgow Carmelite Friary	West Lothian	Cat no 213	Lace end		Copper alloy	Type 1 L= c23mm, d=c2mm.	Context 6093, Period 3, Phase 10, Constructional spread in Room 2, E range (Sacristy)	post 1450-early post Ref		In total 135 lace ends were found at Lilithgow. Most from Period 3 deposits of the 15th and 16th centuries, 7 were from earlier med deposits. See other database. Contemp with friary occ. Room 2 assoc w church, access to choir via Rm1.	Lindsay 1989:12:F14

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Lilithgow Carmelite Friary	West Lothian	Cat no 186	Brooch pin		Silver	Pin with round bulbous head/ collar with additional band of silver as loop. Loop is not whole. Poor quality of work suggesting repair. L=35mm.	Context 7197, Period 2, Phase 3, Occupation layer with Building 1	Late 13th C-early 14th C		Building 1 thought to have been ecclesiastic's accomm.	Lindsay 1989:12:F7; Stones 1989:ILL99
Lilithgow Carmelite Friary	West Lothian	Cat no 214	Lace end		Copper alloy	Type 1, L=c18mm, d=c2mm.	Context 6047, Period 4, Silty loam in Claustreal area				Lindsay 1989:12:G1; Stones 1989:ILL100
Lilithgow Carmelite Friary	West Lothian	Cat no 215	Lace end		Copper alloy	Type 2 Lc33mm, d=c.2.5mm.	Context 6634, Period 3, Phase 12-14, Claustreal deposit				Lindsay 1989:12:G1; Stones 1989:ILL100
Lilithgow Carmelite Friary	West Lothian	Cat no 216	Lace end		Copper alloy	Type 2a L=31mm, d=c2.5mm, Tapered, conical with a pair of opposed rivet holes near the wider end.	Context 6074, probably Period 3, Interface between Periods 3 and 4 in Room 3, E range				Lindsay 1989:12:G1; Stones 1989:ILL100
Lilithgow Carmelite Friary	West Lothian	Cat no 217	Pin		Copper alloy	L=c22mm, d=1mm. Wound head.	Context 6263, Period 3, Phase 12-14, Mortar spread over over cloister			See pin database	Lindsay 1989:12:G1; Stones 1989:ILL100
Lilithgow Carmelite Friary	West Lothian	Cat no 218	Pin		Copper alloy	L=c42mm, d=1.5mm. Wound head.	Context 6627, Period 3, Claustreal silt				Lindsay 1989:12:G1-2
Lilithgow Carmelite Friary	West Lothian	Cat no 221	Wire twist		Copper alloy	D=c8mm, wire d=1mm.	Context 5035, probably Period 3, or Period 4, Graveyard soil ?associated with Sk 7			Window came from same context c24mm long.	Lindsay 1989:12:G2

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Lilithgow Carmelite Friary	West Lothian	Cat no 219	Pin		Copper alloy	L=c45mm, d=1mm. Round headed.	Context 7137, probably Period 3, although possibly Period 4, Clay silt above Building 2				Lindsay 1989:12:G2; Stones 1989:ILL100
Lilithgow Carmelite Friary	West Lothian	Cat no 220	Wire twist		Copper alloy	D= c10,5mm. Wire d= c1.5mm.	Context 5125, Probably Period 3, Graveyard soil				Lindsay 1989:12:G2; Stones 1989:ILL100
Lilithgow Carmelite Friary	West Lothian	Cat no 222	Wire twist		Copper alloy	Ring and staple with adhering leather. D=c8mm, wire D=c1mm. Length of staple c8mm.	Context 5125, probably Period 3, Graveyard soil				Lindsay 1989:12:G2; Stones 1989:ILL100
Lilithgow Carmelite Friary	West Lothian	Cat no 227	Buckle		Copper alloy	Unknown. Max c44x34mm.	Context 5000, unstratified				Lindsay 1989:12:G3
Lilithgow Carmelite Friary	West Lothian	Cat no 223	Buckle fitting	Buckle plate	Copper alloy	Plate folded widthways, 2 loops with large D shaped plate with fishtail terminal. 6 rivet holes with decoration of zig zags, and 6 punched 'M' letters, which may simply be chevrons. Max c35x25mm.	Context 7507, Period 4 or later, Robbing feature in area of latrine				Lindsay 1989:12:G3; Stones 1989:ILL99
Lilithgow Carmelite Friary	West Lothian	Cat no 224	Buckle		Copper alloy	Small D shaped buckle with 7 projecting triangular tangs. With pin crudely looped around pin bar. Max c16x13mm.	Context 2, unstratified				Lindsay 1989:12:G3; Stones 1989:ILL99
Lilithgow Carmelite Friary	West Lothian	Cat no 225	Buckle fitting	Buckle loop	Copper alloy	Trapezoidal loop with two small projections facing inwards near the narrow side. Max c21x15mm.	Context 7190, Period 2, Phase 3, Fill of post-pit, W end Building 1	Late 13th C-early 14th C		Building 1 thought to have been ecclesiastic's accomm.	Lindsay 1989:12:G3; Stones 1989:ILL99

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Lilithgow Carmelite Friary	West Lothian	Cat no 226	Buckle		Copper alloy	Double loop buckle. Pointed projections at pin rest and opposite side. Smaller projections at ends of central pin bar. Pin survives. Looped around bar. Bent up at bar. Max c58x27mm.	Context 6000, unstratified				Lindsay 1989:12:G3; Stones 1989:ILL99
Lilithgow Carmelite Friary	West Lothian	Cat no 228	Strap end		Copper alloy	Narrow and long plate from a strap end. Line of traced decoration and notches cut at lower end giving an ornamentally shaped terminal. On reverse are traces of solder showing where it would have been attached to a similar plate. Single rivet hole at upper	Context 6603, post Period 4, Loam over claustral area			end of plate. Comparable with examples from Goltho (Goodall IH 1975:91, fig 43, no4) (14th C) and Whairram Percy (Goodall AR 1979, 111, fig 55, nos 13 and 14) 15th and 16ht-20th C date contexts).	Lindsay 1989:12:G3-4; Stones 1989:ILL 99
Lilithgow Carmelite Friary	West Lothian	Cat no 233	Strap end		Copper alloy	Fragment from small ?spacer from composite strap end. Circular with collared knob - possibly acorn shaped originally. Upper part (now missing) probably flared.	Context 5164, Period 2, Grave of Sk 131	Late 13th C-early 14th C		Identified as 'function unknown' and suggested to be part of a horse harness in report. SK 131 identified as a possibly male, young adult.	Lindsay 1989:12:G4; ILL 108mf.
Lilithgow Carmelite Friary	West Lothian	Cat no 232	Ring		Copper alloy	Narrow finger ring with decoration and possible inscription- now not distinguishable- on outer hoop. D=c19mm.	Context 7066, period 2, Phase 3, Grave of SK 124	Late 13th C-early 14th C		SK 124 identified as an old juvenile (15-18years)	Lindsay 1989:12:G4; Stones 1989:ILL 100
Lilithgow Carmelite Friary	West Lothian	Cat no 234	Bead		Copper alloy	Oval section. D=c3.5mm, pd=c2mm.	Context 7137, probably Period 3, but possibly Period 4. Clay silt above building 2			No further description in report.	Lindsay 1989:12:G5

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Lilithgow Carmelite Friary	West Lothian	Cat no 245	Buckle		Iron	Very corroded double looped buckle and associated plate which terminates in a hook. Pin survives. Plate and pin on central bar. C23x20mm.	Context 8010, Period 4, Rubble over S range				Lindsay 1989:12:G5; Stones 1989:ILL 99
Lilithgow Carmelite Friary	West Lothian	Cat no 246	Buckle		Iron	D shaped buckle with fragment of pin looped around pin bar. Frame is square in section. C27x23mm.	Context 6074, Period 4, possibly 3. Interface between Periods 3 and 4 in Room 3, E range				Lindsay 1989:12:G5; Stones 1989:ILL 99
Lilithgow Carmelite Friary	West Lothian	Cat no 244	Buckle		Iron	Part of a strap end buckle, c60x34mm. Traces of decoration in the form of 3 notches on lower right had edge. Fragment of buckle plate also survives with a single rivet hole (35x17.5mm).	Context 7032, Period 2, Phase 4.				Lindsey 1989
Lilithgow Carmelite Friary	West Lothian	Cat no 164	Bead		Jet	Oblate bead fragment. D=c22mm, narrow perforation. Dull patch on its outer surface, suggesting that the bead may have broken while polishing.	Unstratified			Shepherd (1989:12:E11) suggests a bronze age date for the bead.	Shepherd 1989:12:E10-11
Lilithgow Carmelite Friary	West Lothian	Cat no 165	Bracelet		Jet	Fragment (c 1/4) of bracelet. Fat lentoid section (12x22mm in thickness). Crudely finished, but with evidence of wear on the inner hoop suggesting it was worn in an unfinished state. Outer hoop has cutting marks and heavy pitting. External d=c80mm.	Context 6021, Period 4, Robbing trench, interface between natural			Pitting indicates attempts to remove spall, the stony intrusions in poorer quality jet. Similar prehistoric finds	Shepherd 1989:12:E11; Stones 1989:ILL89

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Lilithgow Palace	Scottish Borders		Seal matrix		Copper alloy	Oval face, hexagonal stalk and quatrefoil suspension loop. It bears arms and the inscription WILLIDWESTONDEB.	[70412] King's Presence Chamber			Thought to be William de Weston's seal, was one of the English garrison of Lilithgow Peel in 1312.	Caldwell and Lewis 1996:854; Laing 1967.
Lilithgow Palace	Scottish Borders		Pin		Copper alloy	Hair pin with a flat hexagonal section shaft terminating in an openwork head with a double headed eagle. Coated in tin to make it appear silver.L=148mm.		e.17th C		Fashionable with women in Amsterdam from c1210-1625, fashion probably survived longer elsewhere. Used with hair caps, and some had jewel or pearl pendant from the openwork head (Baart et al 1977:217-19).	Caldwell and Lewis 1996:858.
Llancarfan	Glam.	NMGW-C1EF38	Ring		Silver	Gilt ring. Rectangular sectioned with bezel in shape of floral device (prob a pansy- 'thought') containing a raised heart. Top petal missing. Hoop incised with double repeating chevrons containing semi-circles & short radiating lines.	Metal detector find on cultivated land			Strip of silver bent and soldered behind bezel, which has also been soldered on. Hoop=5.3mm wide, 2.7g. Similar to 19thC? Find from Devon (Treasure Annual Report 2002:118).	PAS
Llancarfan	Glam.	NMGW-D8FB76	Brooch		Copper alloy	Annular frame with 8 irregular, oval collets, pin constriction and punched ring and dot decoration. Missing the settings and pin. Reverse is plain and bevelled. Ex d= 47.3mm, in d= 30.3mm, collets are max 8.7x6.2mm, max thickness of brooch= 7.34mm.	Metal detector find			All but 1 collet contain white calcium deposit. Inner edges has border of small circular depressions. Paralleled with example from France (Hattatt 1989:233, no 1718) and Norwich (Margeson 1993:15-16, no 58) and York (Ottaway & Rogers 2000:2913, no 12897).	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Llancarfan	Glam.	NMGW-174E11	Brooch		Copper alloy	Cast open frame brooch. Composed of 8 pointed star, each point has 2 perforations. Between each segment is a circular raised collet with Ca CO powder. Pin fragment remains. File marks visible on face. Points of stars are damaged. Reverse is flat. D=38mm.				Thickness =5.6mm, 8.5g. SEM analysis > Ca CO, and that the collets were prob inset with mother of pearl of similar.	PAS
Llancarfan	Glam.	NMGW-D6E633	Purse frame		Copper alloy	Loop, oval aperture, at base are 2 incised horizontal lines. Shank is of circular section, d=4.6mm, l=8.8mm. Integral rove is globular w/ d=7.8mm.	Metal detector find			L=55.3mm, 12g. Lop l=31.6mm, thickness 6.3mm. Poor surface pres with areas of mid green patina.	PAS
Llandough	Glam.	MLA 1852, 5-21, 1	Brooch		Silver	Annular brooch, flat cast frame with talismanic inscription which is difficult to read, 'iesu ave****merci****', (* represent cinquefoils). Lettering is raised within raised lines and beaded borders. Back is plain, but an 19th C inscription added.			15th C (due to lettering)	19th C inscription, 'Found at Llandough near Cowbridge 1838'. Given to the BM by Revd. JM Treherne. Internal diam=12mm, external is 24mm.	PAS
Llanfair	Glam.	NMGW-C2BF33	Pendant		Lead	Possible pendant, heart shaped with convex heart surrounded by a ribbed border with face? at top with remains of a possible attachment. Reverse is flat with intricate cast linear design of diagonal crosses, hatching and a scroll, in centre are HV	Metal detector find			24.5x13.9x3.3mm, 4.1g.	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Llangatlock Vibon Avel	Mons.	NMGW-85B514	Ring		Copper alloy	Bezel and shoulders surviving only. Oval bezel within a recessed border?. Crudely inscribed and off-centre is a recessed shield device, containing a hatched design. Surface of ring has been lost and is difficult to interpret it as heraldic or a seal die.			15th C	Max d=24.9mm. Surviving depth of 8.8mm. 3.6g. Bezel L= 18mm, w= 12.7mm.	PAS
Llanmadog	Glam.		Ring		Pewter	Incomplete, only bezel and one shoulder remains. Bezel is a worn octagonal engraved with single line border and Lomardic R between cinquefoils and leaves.	Metal detector find		Decorative of cinquefoils between sprigs of leaves appears frequently on 15th C rings (Cherry and Redknap 1991:127)	Found in 1990 on the site of the grange at Llanmadog, Gower.	Cherry and Redknap 1991:127
Llanrumney	Mons.	NMW 91.43H	Ring		Gold	Devotional ring, band widens slightly either side of the rectangular bezel which holds a polished garnet. Bezel measures 8.5x6mm. Outside of the hoop bears the legend + AVE MARIA GRACIA (PLEN)ADN(TE)CVM which is now very worn, style of 13th C lettering.				Is the Latin version of the Annunciation message to the Virgin Mary. Found in 1960s 200m SW of St Mellon's Church, in Eigar Crescent.	Cherry and Redknap 1991:123

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Llantarnam Park Ind Estate	Mons.	Private collection	Pendant seal		Silver	Finely engraved personal seal in form of an oval necklace pendant, 25x19mm. Composite of base bearing the matrix soldered to a collar holding a large cabochon amethyst. Lombardic capitals +SIGILLYM ALIZ FOLIOT around a crescent below a mullet& A below.	Metal detector find in 1994, not far from the Cistercian Abbey.			Small loop soldered to top for a fine chain.	Cherry and Redknap 1991 :109-10.
Llantilio Crossenny	Mons.	NMGW 00.12	Ring		Silver	Silver gilt posy ring. Gilding has worn away on the outer band. D cross section, outside is plain, interior is inscribed in italic script 'love me only'. External d=22mm, internal diam = 19mm, 4.28g.	Metal detector find. Abergavenny Museum was hoping to acquire the ring in 2000.			In the same field were found fragments of riveted copper alloy sheet, possibly repair patches, and the top part of a copper alloy leg from a tripod skillet or similar cooking vessel, however, no direct association with the ring.	Redknap 2000:87.
Llantilio Crossenny	Mons.	A.2001.93	Ring	Posy ring	Silver	Silver gilt posy ring. Inscribed on the inner band with love me only.	Metal detector find		17th century	In Abergavenny Museum	Cherry and Redknap 1991
Llantwit Major	Glam.	BM reg no 1852:5-21,2	Ring		Gold	Signet ring with foliage decoration on the shoulders and a circular bezel engraved with a merchant's mark within a beaded border. Internal diam=23mm, bezel diam=12mm.	Found in a grave			Given to the BM by Rev JM Traherne in 1852.	Dalton 1912: no 566, 86; Arch Camb 1851:335; Cherry and Redknap 1991 :124.
Llantwit Major	Glam.	NMGW-A4D314	Brooch		Copper alloy	Annular frame of round cross section. Plain except for expanded area with pair of low lugs and pin constriction mouldings. D=26.3mm.	Metal detector find		13-15th C		PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Llantwit Major	Glam.	NMGW-1784E5	Dress hook		Copper alloy	Incomplete, cast hook. Trapezoidal loop is damaged and hooked end is missing. Circular plate with a raised central dome carrying a possible rose motif within a beaded border.	Metal detector find on cultivated land			31.8x15.2x3.2mm, 1.6g	PAS
Llantwit Major	Glam.	SOMDO R-2069D2	Mount		Copper alloy	Possibly a harness mount. Quatrefoil shape with IHS incised on front, letters filled with line hatching. Reverse has 4 foliate double ended curls with a cross in a square at the centre, more deeply incised than the obverse. Later additions of trefoil...	Metal detector find		15th C, with 15th-16th additions	trefoil projections of lead alloy with traces of gilding, 4th/attachment loop has broken off. Heavily cleaned and worn. 83.66x66.09x4.53mm,	PAS
Lydford on Fosse	Som.	SOM-3F9908	Brooch		Copper alloy	Cast annular frame brooch. Undecorated with pin constriction. Pin has a collar.	Metal detector find			D= 34mm, thickness 4.3mm, 10g.	PAS
Mansion House, Newcastle upon Tyne	Nland..	No.94	Mount		Copper alloy	Broken arched pendant mount, possibly used as a purse hanger.	4/[530] Property 2	Early 14th C	Similar finds date from the second half of the 14th C.	Similar finds from London. Egan and Pritchard, 1991:219-24, fig.140, no.1197; and Winchester (Biddle forthcoming in 1991, no. 2394).	Fraser et al 1995:188
Mansion House, Newcastle upon Tyne	Nland..	No.96	Belt fitting		Copper alloy	Decorative belt fitting.	5/[511] Property 1	14th C.	14th C		Fraser et al 1995:188

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Mansion House, Newcastle upon Tyne	N'land..	No.93	Ring		Copper alloy and glass	Copper alloy ring with opaque blue glass. Very thin traces of gold plate, probably applied as a mercury amalgam. Broken, may never have been a complete circle.	4/[390] Property 2	Early 14th C.	13th-14th C.	Use of precious stones in base metal jewellery was forbidden (Goodall, 1981:64 citing Saltzman). Cu A ring with blue glass excavated from Lyvedon (Steane and Bryant, 1975, 114, no.51, fig.43) & London, late 12thC deposit.	Fraser et al 1995:188
Mansion House, Newcastle upon Tyne	N'land..	No.95	Buckle		Copper alloy	Sub-rectangular buckle frame made from bent strip, found uncorroded and shiny. Only two ends of the iron pin bar, which should form the 4th side, remain. 5mm in width.	5/[502] Property 1	14th C.	second half of 14th C.	Date from comparable material from London, (Egan and Pritchard, 1991: 95, no.425, fig.60)	Fraser et al 1995:188
Mansion House, Newcastle upon Tyne	N'land..	n/a	Pin		Copper alloy	Pin with globular head and short length of shank.	Property 1, Period 7	15-16th C			Fraser et al 1995:188
Mansion House, Newcastle upon Tyne	N'land..	n/a	Pin		Copper alloy	Headless pin.	Property 2, Period 6	15th C	?		Fraser et al 1995:190
Mansion House, Newcastle upon Tyne	N'land..	n/a	Belt fitting		Copper alloy	Broken strap end	Property 1 or 2, Period 5.1	14th C	2nd half of 14th C	Comparable evidence suggests this artefact date (Egan and Pritchard, 1991:126)	Fraser et al 1995:190
Mansion House, Newcastle upon Tyne	N'land..	n/a	Buckle fitting	Buckle pin	Copper alloy	Buckle pin.	Property 2, Period 5	Early-mid 14th C	? 14th C		Fraser et al 1995:190

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Mansion House, Newcastle upon Tyne	N'land..	No.100	Buckle		Copper alloy	Double loop buckle, probably from a shoe.	9/[11] Property 1 (Building 604)	18th-19th C.	17th C. Common from 15th C on	Similar found at Basing House (Moorhouse, 1971, fig.25, no.169 and 170). C.20mm= length of a shoe buckle, usually pewter dating to the 15th C. (Egan and Pritchard, 1991:36-7)	Fraser et al 1995:190
Mansion House, Newcastle upon Tyne	N'land..	n/a	Mount		Copper alloy	Sexfoil stud.	6/[504] Property 2	15th C	14th/15th C	Dated from e.g. at Battle Abbey (Geeddes, 1985:160, fig.51)	Fraser et al 1995:190
Mansion House, Newcastle upon Tyne	N'land..	No.92	Mount		Copper alloy	Decorative stud fitting riveted to traces of leather. Originally a symmetrical arrangement but the other decorated side has been folded over and broken off, part still adheres to the back.	4/[318] Property 2	Early 14th C.	14th C		Fraser et al 1995:190
Mansion House, Newcastle upon Tyne	N'land..	No.97	Belt fitting		Copper alloy	Strap end with common form of decoration	F.6:5/[211] Property 2 Infill deposits east of wall 210.	Early-mid 14th C.	14th C	Decoration probably made by rocking a chisel from side to side as it is punched over the surface (Goodall, 1981:63)	Fraser et al 1995:190
Mansion House, Newcastle upon Tyne	N'land..	n/a	Pin		Copper alloy	Small pin with twisted wire head. 26mm in length.	Property 2, Period 8	Early-mid 17th C			Fraser et al 1995:190
Mansion House, Newcastle upon Tyne	N'land..	n/a	Pin		Copper alloy	Pin with single twist head. 40 mm in length.	Property 1, Period 7	15-16th C			Fraser et al 1995:190
Mansion House, Newcastle upon Tyne	N'land..	n/a	Ring		Copper alloy	Ring with lozenge shaped cross section. 17mm in diameter. Cast? Guard ring?	Property 2, Period 4	Early 14th C	14th or 15th C	Comparable evidence suggests the artefact date (Egan and Pritchard, 1991:332).	Fraser et al 1995:190

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Marygate	Scottish Borders		Lace end		Copper alloy	One piece of small twist of round sectioned wire.	Fill 5077, of Pit 5060. Pit is Phase 2b.	14th-16th C	c.late 15th C.	Identified by Crummy's (1988) study of Colchester finds. Her Type 13.	Heawood et al 2004:141
Milborne Port	Som.	SOMDO R-C43F76	Ring		Silver	Fragment of gilt cast ring with square bezel with rounded corners. Hollow bezel with square recess, gem is missing. Roughly half the hoop remains. Band is decorated with alternating lozenges and 4 petalled flowers. Inner band is plain. Gilding is worn.	Metal detector find on cultivated land			Former d= 19.36mm, 3.62mm wide and 1.4mm thick. Bezel is 11.28x11.45x4.25mm. 2.36g.	PAS
Milborne Port	Som.	SOMDO R-83FD61	Ring		Copper alloy	Wide hooped ring of a cast strip which has been bent and soldered. Slightly convex central section is bounded by 2 ridges on each side. D=22.2mm, w=8.5mm, 3.04g.	Metal detector find on cultivated land		16th C	Central section is decorated with 2 borders of tiny annulets and within it are diagonal annulets, then single and group of 6 annulets in the sections. Interior undecorated.	PAS
Milborne Port	Som.	SOMDO R-061E37	Ring		Gold	Enamelled gold memorial ring. Bezel is square with rounded corners holding a faceted stone, underneath which is a monogram in gold wire. Foliate ornament on the shoulders in black enamel and black and white on the underside of the bezel. Stone is cracked 2	Metal detector find on cultivated land		late 17th-early 18th C	Decoration is characteristic of late 17th and early 18th C. Examples in the BM bear dates from c1690-1730. No maker's mark.	PAS
Milburrigate, Durham City	Co Durham		Pin		Copper alloy	Whole silvered/tinned pin.	24				DURMA 1994.29, DMG 83
Milburrigate, Durham City	Co Durham		Pin		Copper alloy	Fragment of silvered/tinned pin.	24				DURMA 1994.29, DMG 83

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Millburngate, Durham City	Co Durham		Button		Copper alloy		55				DURMA 1994.29, DMG 83
Millburngate, Durham City	Co Durham		Buckle		Copper alloy		41				DURMA 1994.29, DMG 83
Millburngate, Durham City	Co Durham	5	Ring		Copper alloy	Flat cross section					DURMA 1994.29, DMG 83
Millburngate, Durham City	Co Durham		Button		Copper alloy		18				DURMA 1994.29, DMG 83
Minchinhampton	Gloucs.	GLO-D4BD11	Badge		Copper alloy	Cast pilgrim badge depicting haloed St Barbara standing in a long robe. In her left hand she holds a palm leaf and in her right a chalice. To her RHS is a tower. 33x18x3mm, 2.51g.	Metal detector find on cultivated land			Similar to badge from Kingsdon (SOMDOR-9E68C2).	PAS
Minsterworth	Gloucs.	GLO-ECFFB2	Badge		Copper alloy	Cast pilgrim badge depicting robed, haloed figure in centre holding a small child in right arm, left arm reaching out & gripping a branch/small tree. Lower section is unclear, but appears as if the lower legs are immersed. LHS= a tree with foliage.	Metal detector find on cultivated land		15th C	Likely to be St Christopher, patron saint of many things, including travel. Loop on reverse. 20x23x2mm, 3.1g.	PAS
Minsterworth	Gloucs.	GLO-44C9B6	Purse frame		Copper alloy	Purse bar, central section is rectangular with circular perforation where a swivel is mounted, base of which has a semicircular knob terminal, opposite end has base of a loop with long oval section neck. Either side of central piece extends a straight	Metal detector find		15th-16th C	bar, 1 bent, both truncated. Decoration remains in centre-spiral on 1 side & double X on other, recesses with niello. Corrosion. 73x33x10mm, 32.18g.	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Misterton	Som.	SOM-14AB84	Dress hook		Copper alloy	Cast fastener of flat oval shape. On one end is a rectangular loop, with small circular loops adjacent to it. At the opposite end is another small loop. Plate is decorated with moulded floriate motif. Back is slightly concave.	Metal detector find on cultivated land		17th C	Similar to Taunton (SOM-E0FF65) and Curry Rivel (SOM-2CFBF2). L=36.3mm, w=15.8mm, thickness 2.6mm, 3.2g.	PAS
Misterton	Som.	SOM-3D5A45	Dress hook		Copper alloy	Cast hook, plate is of openwork circular shape with a wavy edge. Rectangular loop at one end with hook at other. Plate is perforated with circular holes arranged with a group of 4 in each quadrant.	Metal detector find on cultivated land		16th C	L=34.2mm, w=16mm, thickness=1.5mm, 2g. Hook is slightly distorted. Similar hook from Misterton (SOMDOR-FEC441) and Cockington Devon (Read 1995:118, no764).	PAS
Misterton	Som.	SOMDO R-FEC441	Dress hook		Copper alloy	Cast hook, plate is of openwork circular shape with a wavy edge. Rectangular loop at one end with hook at other. Plate is perforated with circular holes arranged with a group of 4 in each quadrant, some filled with corrosion. L=39.5mm, w=17.4mm.			16th C	Thickness=1.8mm, 2.6g. Similar to another hook from Misterton (SOM-3D5A45)).	PAS
Monmouth	Mons.		Pin		Copper alloy	Numerous pins, c.46 pins and pin fragments (70% of c65 Cu alloy objects). 33 from cesspit 395. Most of spherical wound wire headed type, lengths = average 25-30mm, indicate a role in dress making.	Waitrose	Pit 395 = c1700-1850.			Lloyd Morgan 2001:71-2.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Monmouth	Mons.	No. 2	Mirror case		Copper alloy	Two cast discs of leaded gunmetal, each with a single lug on one side and two on the other (d=30.06mm). Wire passes through a hole on the eligs on one side to form a hinge. The recessed inner surfaces of both discs retain a white cement (calcium carbonate). Slightly convex mirror glass survives substantially intact on side 2, but fragment on side 1. Mirror glass coated with lead for reflective surface? On 1 side is thin discrete plate underlying the glass (red in colour- lead oxide). Heavy decoration- each side has a central setting and 4 large outer settings. Most are represented now by solder marks- indicating where square sheet metal base plates and collets for beads or pearls once existed. Between these outer collets square embossed octofolds or rosettes provide a decorative backing for each copper alloy 'stalks or stems with hollowed ends, which were originally set with small blueish green glass beads (of which 2 survive on side 1 and one on side 2.	155/385 (155) Kwicksave and Peacocks	Fill of a pit under a 16th C courtyard surface, and cut by a foundation trench, possibly for the street frontage building.	14th C	The 'stalks' differ in material from the case and appear to be brass. Side 1 also has 4 embossed square and stalks with blueish-green glass beads around the main central collet. Each stalk has been hammered into a hole drilled through the wall of the disc, end hammered flat on inside. Lugs on closing side are not pierced.	Redknap 2001:69-71.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Montacute	Som.	SOMDO R-D9E932	Ring		Silver	Glit finger ring bezel. Cast in shape of an angel holding a heart. On reverse is mark indicating the hoop was soldered to. Height= 12.57mm, width= 14.16mm, 2.69g.	Metal detector find on cultivated land		late 15th-early 16th C	Ring with similar bezel found in Kingston Deverill, Wiltshire PAS no WILT-2C75F1	PAS
Montacute	Som.	SOMDO R-EA908	Dress hook		Silver	2 cast plates soldered together. 1 with lugs and a rivet forming a rectangular hoop, other end is a suspension loop. Plate is a lozenge with central circular hole, outer edges are granulated. Obverse has traces of niello.	Metal detector find on cultivated land		17th C	L=19.45mm, w=9.27, thickness=2.61-4.28mm. 2.07g.	PAS
Mynydd Maen	Mons.		Ring		Gold	Stirrup shaped ring with an uncut light blue sapphire set in the pointed bezel. Slightly misshapen band, 18.5mm inner diam. And is plano-convex section. Some surface wear and the gem is slightly chipped. 9.84g.				Found in topsoil by side of a track.	Cherry and Redknapp 1991:127.
Narrow Quay, Bristol	Gloucs.	121/1978	Pin		Copper alloy	6					BCM finds archive
Narrow Quay, Bristol	Gloucs.		Badge		Copper alloy	Eagle					BCM finds archive
Narrow Quay, Bristol	Gloucs.		Unidentified		Bone	Object					BCM finds archive
Narrow Quay, Bristol	Gloucs.		Pin		Yew						BCM finds archive
Narrow Quay, Bristol	Gloucs.		Pin		Yew						BCM finds archive
Narrow Weir, Bristol	Gloucs.	G2092	Ring		Copper alloy	Copper alloy ring inscribed on inner band, 'Vertue Is my honer'					BCM finds archive
New Elvet, Durham City	Co Durham		Button		Pearl	Large pearl button	CT, A, /			Unsure of date	DUMA 1985.38

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
New Elvet, Durham City	Co Durham		Mount		Copper alloy	Piece of leather with 3 mounts riveted on it.	DT, E1, unstratified				DUMA 1985.38
New Elvet, Durham City	Co Durham		Mount		Copper alloy	Possibly a mount. Circular stamped out metal item. Diam= 1 inch.	BP (EP), Ci, (3)				DUMA 1985.38
Newent	Gloucs.	GLO-97A1F6	Ring		Copper alloy	Ring with rectangular bezel engraved with a crowned l in the centre with a leaf/ palm branch on either side. Hoop has a trapezoid cross section. Inside of hoop is worn. D=25mm, in d=20mm., thickness 3mm. Bezel 11mm long, 10mm wide and 3mm thick.	Metal detector find on cultivated land		14th C		PAS
Newent	Gloucs.	NMGW-3D45A6	Pin		Lead alloy	Cast head of a pin, stylistically resembles the silver dress pins of 16th/17th C. Made of 2 sections, divided by a single band, they are decorated with granules within a larger circular border. Remains of pin shaft is visible at base.				L=17.1mm, d= 19.2, 10g.	PAS
Newent	Gloucs.	GLO-832BF5	Purse frame		Copper alloy	Incomplete purse bar. Central boss survives with sections of arms. Remains of loop within swivel. Incised dec on boss shape of arrow. Silvered or tinned? Corrosion, patina. Type B1.	Metal detector find on cultivated land		15th-16th C	46x28x10.	PAS
Newminster Abbey	Nland..	n/a	Brooch		Silver	Ring brooch with pin. 4 rosettes equally spaced, alternating with 4 collars/knops which are decorated with small ring punch on circumference. Rosettes and collars are gilded. Pin is circular in section and collared nr its hinge. 2 and a 1/4 inches in diam	Under the floor of the cellarium in the Abbey with a hoard of silver coins	Coins thought to have been buried in the early 14thC.	14th C.?		Brewis 1927:104

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Newminster Abbey	N'land..	n/a	Brooch		Silver	Ring brooch with pin. 4 rosettes equally spaced, alternating with 4 collars/knops which are decorated with small ring punch on circumference. Rosettes and collars are gilded. Pin is circular in section and collared nr its hinge. One and 3/4 inches in diam	Under the floor of the cellarium in the Abbey with a hoard of silver coins	Coins thought to have been buried in the early 14thC.	14th C.?		Brewis 1927:105
Newminster Abbey	N'land..	No.85	Buckle		Silver gilt	Silver gilt, brightly burnished strap end buckle. Engraved decoration on the upper plate of a dog-like animal with a mantle about its shoulders, against a hatched background. c. 1" long	In clayey sand outside south wall of the presbytery in 15. Trench 15's rubble yielded med pottery, window glass frags and a bronze jetton. Jetton dated to 16thC.	Robber trench filled with post-dissolution debris.	c.early 14thC?	?Belonged to strap or narrow belt of fabric as is delicate.	Harbottle & Salway 1964:168-70
Newton	N'land..	NCL-E7A7B6	Button		Lead or tin alloy	Cast button of abraded 4-petal flower raised from a sub-lozenge shaped background, with 4 smaller petals raised in outline between each of the main petals. On back are 2 shanks, prob remains of loop fastening. 32mm in length.	Chance find	n/a	16th or 17th C		PAS
Niddry Castle	West Lothian	SF 161	Bell		Copper alloy	Half a rumbler bell, with loop attachment.	Phase 5, deposit in E barmkin				Proudfoot and Aliaga-Kelly 1997:826-7
Niddry Castle	West Lothian	SF 462	Bell		Copper alloy	Whole rumbler bell with loop attachment.	Phase 5, topsoil over E barmkin				Proudfoot and Aliaga-Kelly 1997:826-7

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Niddry Castle	West Lothian	SF 2826	Mount		Copper alloy	Gilded fitting, fleur de lis either side of a circular central boss. Two bent hooks protrude from back for attachment.	Phase 5, rubble over cobbled yard			Listed as a harness fitting.	Proudfoot and Aliaga-Kelly 1997:826-7
Niddry Castle	West Lothian	SF 1332	Buckle		Copper alloy	Square buckle frame- possible half of a double looped buckle. No pin. Pin notch on frame.	Phase 5, E midden				Proudfoot and Aliaga-Kelly 1997:826-7
Norham	N'land..	NCL-8AA608	Ring		Copper alloy	Cast D sectioned, finger ring with an oval, engraved bezel bearing the letter 'R' with a crown above. 27mm in diameter.	Chance find	n/a	c.1400-1599AD	6g, slightly worn. See Saunders, 1991:42.	PAS
Norham Castle	N'land..	n/a	Brooch		Silver	Ring brooch with pin. 6 rosettes and six collars alternating, latter punched with small ring punch-marks, both have been gilded. 2 and 1/2 inches diam.	Found near Norham Castle	n/a	early-mid 14th C		Brewis 1927:106
North Curry	Som.	SOMDO R-D31584	Dress hook		Silver	Silver gilt cast hook. Rounded triangular back plate with scalloped edges. Domed boss with applied filigree and granulate ornament, some losses. Reverse is soldered with a transverse bar. Hook would have extended from the apex, now missing.			16th C	Similar dec style to Williton silver hook (SOMDOR150). L=14.4mm, w=11.1mm, thickness=8.8mm, 1.44g.	PAS
North Perrott	Som.		Pin		Silver	Silver gilt pin shaft bent to a 90 degree angle. Decorative head, two hemispheres decorated with applied filigree and granulated ornament in the form of circlets, punctuated by knops.			16th/17th C		PAS
Northleach with Easington	Gloucs.	LANCU M-BBFD27	Ring		Copper alloy	Cast seal ring. Bezel is oval with voided engraving of a crowned T, both within a linear border. D=15mm, thickness 9.5mm, 6.7g.	Metal detector find		15th C		PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Northleach with Eastington	Gloucs.	LANCU M-0096A8	Dress hook		Copper alloy	Circular plate decorated with a central moulded female face in profile within a raised circular border. To the right of the face is a rectangular loop, to the left is remains of the hook	Metal detector find			L=24mm, width=15mm, thickness 2mm. 1.87g.	PAS
Northleach with Eastington	Gloucs.	LANCU M-A50414	Dress hook		Copper alloy	Cast, openwork dress hook. Circular plate with rectangular loop. Plate c half a semicircle hole, with 2 drop? shaped openings below, before the moulded hook. Badly corroded.	Metal detector find			L=26mm, w=12mm, thickness 1mm, 1.42g.	PAS
Northleach with Eastington	Gloucs.	LANCU M-6D4D73	Dress hook		Copper alloy	Incomplete, cast hook with circular plate with tapering hook at one and square loop at other. Decorated with wavy edge and circles and central circular design. L=36.22mm, w=19.28mm, thickness=1.61mm.			16th C		PAS
Northleach with Eastington	Gloucs.	LANCU M-C1DD94	Badge		Lead	Small badge in shape of crucifix with rectangular arm ends. Obverse has the crude figure of Christ, reverse is plain. Poss pilgrim badge. 25x22x3mm, 7g.	Metal detector find				PAS
Nynehead	Som.	SOMDO R-EF3B25	Mount		Copper alloy	Cast shield? shaped plate with chamfered edges and 3 attachment holes, 2 retain rivets, at point of shield and either side at top. On the reverse is a rectangular framed hook 21.23x19.22x7.04mm. 3.43g.	Metal detector find on cultivated land/ operations to a depth less than 0.25m.		17th - 18thC		PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
NZ0788	N'länd..	NCL- FE857	Button		Lead	Decorated button. Circular and upper surface is slightly domed. Circumference is stamped with small triangles. Underside has moulding scar flanking a central circular section stub. Stub is worn but is likely to have been part of an attachment loop.	Chance find	n/a	late 15thC- 16th C??		PAS
NZ1398	N'länd..	NCL- FE24E4	Mount		Copper alloy	Mount in shape of a Tudor rose. Flat and approximately circular; petals are picked out as raised and moulded decoration. 35mm in length.	Chance find	n/a	late 15thC- 16th C??		PAS
Old Market St, Usk	Mons.	Non- Ferrous Cat no. 11	Mount		Pewter	Disc fragment, incised on one side with a pattern of radiating points. D 3.3cm	From the general post-medieval horizon	16th-17th C			Metcalf - Dickinson 1981- 2:29
Old Market St, Usk	Mons.	Non- Ferrous Cat no. 12	Decoration		Copper alloy	Ring of plaited wire, silvered, formed of 3 strands of 2-filament twisted wire. D 18mm.	From the general post-medieval horizon	16th-17th C		Other items of small brass wire from the same deposit may also be related to dress. Similar twisted wire occurred in one of the undated pit deposits.	Metcalf - Dickinson 1981- 2:29
Old Market St, Usk	Mons.	Non- Ferrous Cat no. 15	Buckle		Copper alloy	Strap end buckle of pronged type. Max width 3.3cm	From the general post-medieval horizon	16th-17th C	c1350- 1400	Cf London Museum Medieval Catalogue 1954:272; pl LXXV; Fingerlin 1971:114, nos 182, 185-6.	Metcalf - Dickinson 1981- 2:29
Old Market St, Usk	Mons.	Non- Ferrous Cat no. 16	Buckle		Copper alloy	Strap end buckle with plate attached. Max width 19mm.	From the general post-medieval horizon	16th-17th C			Metcalf - Dickinson 1981- 2:29

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Old Market St, Usk	Mons.	Non-Ferrous Cat no. 17	Purse frame		Copper alloy	Attachment loop with swivel feature, from which two short arms support the whole circular frame. Frame cast with 11 eyelets (lugs cast, perforated after) on underside of circumference. Frame decorated with sets of incised?/cast? lines < > and / .i. Max d 14.6cm	Post medieval pits or ditches		c1500-1550	Short bar form Type B1 In London Museum Med Catalogue typology 1954:167.	Metcalf - Dickinson 1981:2:29
Old Market St, Usk	Mons.	Ironwork Cat no.11	Buckle		Iron	Fragment of square buckle with rotating cuff on bar.					Metcalf - Dickinson 1981:2:31
Old Market St, Usk	Mons.	Non-Ferrous Cat no. 1	Buckle		Copper alloy	Gilt strap end buckle, outer frame ornamented with knobs on the outer corners with ridges between them. One knob is broken. Pin survives. Strap end does not survive.	House A, phase 1			Cf No.314 in Egan and Pritchard 1991:77.	Metcalf- Dickinson 1981:2:29.
Old Market St, Usk	Mons.	Non-Ferrous Cat no.2	Buckle		Copper alloy	Double looped rectangular buckle. Curved in profile, shoe buckle?	House A, phase 1				Metcalf- Dickinson 1981:2:29.
Old Market St, Usk	Mons.	Non-Ferrous Cat no.3	Buckle		Copper alloy	Strap end buckle with moulded outer frame. Bar, pin and one short side is missing. Strap end does not survive. W=c31mm.	House A, phase 1			Cf No.318 in Egan and Pritchard 1991:77.	Metcalf- Dickinson 1981:2:29.
Old Market St, Usk	Mons.	Non-Ferrous Cat no. 4	Ring		Pewter	Silvered finger ring. Plano-convex section inscribed on the inner band with CONTINU FAITHFUL. Diameter =20mm, width 5mm.	Context associated with demolition of post-medieval houses.				Metcalf- Dickinson 1981:2:29.
Old Market St, Usk	Mons.	Non-Ferrous Cat no. 6	Strap end		Copper alloy	Strap end, 9mm wide.	Top levels of medieval ditch filling.				Metcalf- Dickinson 1981:2:29.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Old Market St, Usk	Mons.	Non-Ferrous Cat no. 9	Buckle		Copper alloy	Double looped rectangular buckle, pin survives on the central bar.	General post-medieval horizon.				Metcalf-Dickinson 1981:2:29.
Old Market St, Usk	Mons.		Ring		Bone/Ivory	Fragment of polished bone ring.					Metcalf-Dickinson 1981:2:32.
Old Market St, Usk	Mons.		Lace end		Copper alloy		Associated with the occupation of the post medieval houses				Metcalf-Dickinson 1981:2:32.
Old Market St, Usk	Mons.		Lace end		Copper alloy	plus others which occurred in 7 of the contexts. Earliest from the top layers of the ditch fill.					Metcalf-Dickinson 1981:2:32.
Old Market St, Usk	Mons.		Pins		Copper alloy	Pins were recovered from at least 8 contexts, from the early post medieval period to the 18th century					Metcalf-Dickinson 1981:2:32.
Orchard Street, Town Wall, Newcastle upon Tyne	Nland..	No.98	Pin		Copper alloy	Pin with a spherical head, probably wound wire.	Ph.4, Post-Friary land use: the midden deposit 87.074	Early 17th C. midden			Vaughan 1993:124-5
Orchard Street, Town Wall, Newcastle upon Tyne	Nland..	No.98	Pin		Copper alloy	Pin with a double spiral twist head, shank 42mm long	Ph.3.1, 87.127 Post wall construction land use east side	No later than 14th C.			Vaughan 1993:124-5
Orchard Street, Town Wall, Newcastle upon Tyne	Nland..	No.98	Pin		Copper alloy	Headless pin 47.5mm	Ph.3.1, G:87.130 Post wall construction land use east side	No later than 14th C.			Vaughan 1993:124-5

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Orchard Street, Town Wall, Newcastle upon Tyne	N'land..	No.99	Lace end		Copper alloy	34mm long	Ph.88.033				Vaughan 1993:125
Orchard Street, Town Wall, Newcastle upon Tyne	N'land..	No.101	Buckle		Copper alloy	Single loop buckle (cast) with no seating or any sign of wear indicating there ever was one. File marks on the flat surfaces are still sharp.	Ph.3.1, G/87.127 Post wall construction land use east side	No later than 14th C.		Paralleled closely at Battle Abbey (Geddes, 1985, fig.49, no.17) in a ?Dissolution context.	Vaughan 1993:125
Orchard Street, Town Wall, Newcastle upon Tyne	N'land..	No.100	Buckle		Copper alloy	?half a buckle or strap end fastening.	Ph.3.1, G/87.118 Post wall construction land use east side	No later than 14th C.		Same type found at Whitefriars, Coventry (Woodfield, 1981, fig.5, no.29) in a possible 16th C context.	Vaughan 1993:125
Oxwich Castle	Glam.	NMW acc no 76.39H	Brooch		Gold	Annular brooch with 6 collets set with 2 rubies and 3 cameos cut form chalcodony which shows a man's head in profile with a coif. Pin and 1 ruby is missing. D=40mm, 14.75g.	Rubble in a ruined window embrasure during clearance of a vaulted chamber in castle built c1559-1580.			Found in 1968.	Redknap 1994:100.
Oystermouth Castle	Glam.		Ring		Silver	Inscribed with IESUS REX NAZARETH in Lombardic script.					Anon. 1866:545.
Pawlett	Som.	SOMDO R-2057A7	Badge		Lead	Incomplete, flat, formerly circular pilgrim badge which depicts the Annunciation. Reverse has remains of attachment and casting line. Obverse has 2 figures in moulded relief, Angel on LHS and Mary on R. Wear long robes, hair covered and face each other.				Each with outstretched hands holding an open book, behind is a lily. 22.1x15.7x2.8mm, 4.1g. Similar badge from Dorset (SOMDOR-7514C8).	PAS
Peebles (Bridgegate)	Scottish Borders	No 50	Buckle		Copper alloy	Buckle					Ford et al 2002

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Peebles (Bridgegate)	Scottish Borders	No 51	Buckle		Copper alloy	Buckle					Ford et al 2002
Peebles (Bridgegate)	Scottish Borders	No 52	Hook		Copper alloy	Hook					Ford et al 2002
Peebles (Bridgegate)	Scottish Borders	No 54	Strap end		Copper alloy	Strap end					Ford et al 2002
Peebles (Bridgegate)	Scottish Borders	No 55	Lace end		Copper alloy	Lace end					Ford et al 2002
Peebles (Bridgegate)	Scottish Borders	No 56	Lace end		Copper alloy	Lace end					Ford et al 2002
Peebles (Bridgegate)	Scottish Borders	No 57	Lace end		Copper alloy	Lace end					Ford et al 2002
Peebles (Bridgegate)	Scottish Borders	No 60-71	Pin		Copper alloy	11 pins					Ford et al 2002
Peebles (Bridgegate)	Scottish Borders	No 82	Button		Bone	Button					Ford et al 2002
Peebles (Bridgegate)	Scottish Borders	No 83	Button		Bone	Button					Ford et al 2002
Peebles (Bridgegate)	Scottish Borders	No 85	Pendant		Stone	or button					Ford et al 2002
Pencaemawr (near Usk)	Mons.	NMW acc no 2001.2H	Ring		Gold	Fiat oblong bezel engraved with the image of the Virgin Mary holding the Christ child on her right arm within a narrow plain border. Mary wears a mantle & gown, holds a staff in her left hand; Christ wears a long cloth. Internal d=16x17mm, 4.38g.	Metal detector find in pasture field to the north of a footpath from Buckwell Farm, Pencaemawr nr Usk		15th C	Hoop is a twist and engraved with an en bon an in Black Letter script between interspersed foliate dec. In the same field several flat lead discs, possibly weights were reported but there was no evidence for their association with the ring (Redknap 2000:50).	Redknap 2000:50

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Penhow	Mons.	Private collection	Brooch		Copper alloy	Annular frame. Poor condition. One half originally was fluted and engraved with double beaded lines. Transverse rib at junction of pin shaft and pin head, which is bent around the frame. Pin is broken, only half remains. No constriction.	Metal detector find in a field to the south of the castle and church.				Redknap 1994:97-99.
Penilyn	Glam.	NMGW-96ACE5	Ring		Copper alloy	Cast, rectangular sectioned ring with glass setting. Shoulders widen and have linear lines radiating from the bezel before a chevron border. Collet is circular with diverging sides, d=15.6mm. Convex green glass setting protrudes > depth of bezel= 9.2mm.	Metal detector find on cultivated land			Collet is clawed to hold glass. Hoop soldered at base. 2 notches on sides of hoop nr shoulder. D=15.4-18mm, 4mm wide.	PAS
Penilyn	Glam.	NMGW-7C54C6	Brooch		Copper alloy	Small gilt annular brooch. Obverse is divided by transverse grooves into alternating short & longer sections, latter with concentric undulating grooves. Side of frame has a prominent groove. Reverse is bevelled towards inner > sub triangular section.	Metal detector find		13th/14th C	Damaged pin in pin constriction. Moulded collar, 13.28mm long. D=17.57mm, inner d=10.91mm. 2.2g. Width of frame=3.25mm, thickness=3.38mm.	PAS
Pentyrch	Glam.	NMGW-49B713	Mount		Copper alloy	Belt of strap mount, sub rectangular with attachment knob at apex and lug at base. 2 rivet holes, one at knob and another near the base lug. Decorated with floral scroll motif. Matching mount missing.	Metal detector find on cultivated land		16th C	Max height 39.6mm, w=16.8mm, thickness 4.7mm, 5.4g. Mid green patina.	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Piercebridge	Co Durham	NCL-A291B8	Ring		Copper alloy	Hoop is lentoidal in section with 10 rectangular knobs on its outer surface. Bezel is circular and hemispherical in section. Bezels flat, upper surface is engraved with the initial 'IHS', cross above the H & 3 nail below. 'Decade' ring, as a paternoster	Metal detector find in woodland/unknown location near Piercebridge	n/a	15th century	IHS abbreviation of Ihs Nazarenus, an invocation using Jesus' name as protection against sudden death was current by the end 12th C. (Hinton, 2005:190). eg. from Ireland, Whitby Abbey, York Minster, Norfolk, Thames, Surrey.	PAS
Piercebridge	Co Durham	NCL-D99A78	Ring		Copper alloy	Fragment of hoop, shoulder and bezel of ring. Hoop is D shaped in section and expands to 2? round settings on the shoulder, each is empty. Bezel is circular and also has an empty central circular setting.	Metal detector find				PAS
Piercebridge	Co Durham	NCL-29F986	Pendant		Copper alloy	A cast copper alloy pendant, probably medieval in date. The pendant is in the form of a flat fleur-de-lis and has an integral looped head. It measures 26mm in length, 16mm in width and weighs 3.3g.	Open fresh water/running water				PAS
Piercebridge	Co Durham	NCL-113F06, SF4470	Buckle		Copper alloy	Frame is D shaped and triangular in section. Offset bar which projects at each end. Pin is strip of metal, decorated with 2 transverse ridges.	Open fresh water find		121th-14th C	17x24x2.	PAS
Piercebridge	Co Durham	NCL-104BD2	Buckle fitting	Buckle plate	Copper alloy	Rectangular buckle plate of rectangular section. 28x22mm.	Open fresh water find				PAS
Pithay	Gloucs.	G2089.1	Pin		Copper alloy	large pin					BCM finds archive
Pithay	Gloucs.	G2887	Pin		Bone	Fragment of bone pin?	Recovered in 1907				BCM finds archive

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Ponteland	N'länd..	NCL-E20B11	Belt fitting		Copper alloy	Cast strap end of tongue shaped plate with a rounded terminal at one end, and a perforated flattened strip at the other. Upper surface of plate is ribbed and grooved in a chevron pattern. 27mmx11mm.	Chance find	n/a	?	The perforation is small and circular. The plate is triangular in section, with a flat base.	PAS
Poulton	Som.	2004 T276	Chape		Silver	Silver gilt chape, badly damaged, but on one side there are 5 semi-spherical bosses. L=33mm, w=24mm.	Metal detector find		15th	Deposited at the Corinium Museum, Cirencester.	PAS
Priory Gardens, Caerleon	Mons.	NMW 31.78	Ring		Gold	Plain outer hoop with inner engraved with 'Not this but I in an Italic of 16th or 17th C style.				Found in the 19th C.	Cherry and Redknapp 1991:121.
Prudhoe	N'länd..	NCL-8F3226	Ring		Silver gilt	Fragment of ring. Bezel and a small part of the left shoulder of the ring survives. The bezel is formed of two clasped hands and the shoulder is decorated with 2 incised crosses separated by a narrow panel of cross-hatching. Silver gilt. 21mm in diameter.	Chance find by metal detectorist, near Prudhoe	n/a	c.1400- c.1500		PAS
Prudhoe Castle	N'länd..	n/a	Ring		Gold	Gold stirrup ring set with a sapphire.	Chance find in early 19th century.	n/a	13th-15th C	64 grams. Similar to those in Archaeologia vol.viii, pl.30.	Dowager Duchess of Cleveland 1850:191
Pucklechurch	Gloucs.	GLO-89CDD8	Pendant		Copper alloy	Cast gilt pendant mount of rectangular central section and arm at top bent back on itself to form a loop. Other end is a 6mm long arm bent backwards. Face is decorated with a Lombardic 'n' surrounded by engraved hatching.	Metal detector find on cultivated land		14th C	Gold remains in recesses and patches. Slightly corroded. L=29mm, w=10mm, thickness=6mm, 3.91g.	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Pucklechurch	Gloucs.	GLO-89BE45	Purse frame		Copper alloy	Oval loop and central swivel boss. Collared bar protects it from the base. Semi circular knob at bottom of shank on other side of boss. Arms missing. Corrosion, light green patina.	Metal detector find on cultivated land		15th-16th C	45x17x5mm.	PAS
Pykesash	Som.		Buckle		Copper alloy	Buckle					Graham 2005
Pykesash	Som.		Pin		Copper alloy	Pin					Graham 2005
Queen Camel	Som.	SOMDO R-E15786	Ring		Silver	Gilt posy ring. Plain external hoop, on the inner band inscription of I LIKE MY CHOYEC. D sectioned band, 1.4mm thick, which is split. D=20.98mm. 2.98g.	Metal detector find on cultivated land			late 16th-late 17th C	PAS
Queen Camel	Som.	SOMDO R-9F3ED6	Dress hook		Silver	Silver circular sectioned wire formed into a drop shaped loop with smaller circular loops at either side of the apex. L=19.43mm, w=14.27mm, thickness= 1.91mm, 1.51g.	Metal detector find on cultivated land				PAS
Queen Camel	Som.	SOMDO R-095E16	Dress hook		Copper alloy	Cast hook with circular, convex plate and trapezoidal loop. Plate is decorated with double 'Tudor' rose. Tip of hook broken off. L=29.27mm, w=13.77mm, thickness 2.79mm, 1.97g.			16th C		PAS
Queen's Court, Durham City	Co Durham	DCQ/78a/1	Pin		Copper alloy	Pin	DCQ/78a/1				Fulling Mill Durham archive DUMA 1994.12

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Queen's Court, Durham City	Co Durham	DCQ/78 a/1	Pin		Copper alloy	Pin	DCQ/78a/1				Fulling Mill Durham archive DUMA 1994.13
Queen's Court, Durham City	Co Durham	DCQ/78 a/1	Hook		Copper alloy	Hook	DCQ/78a/1				Fulling Mill Durham archive DUMA 1994.14
Queen's Court, Durham City	Co Durham	DCQ/78 b/9	Button		Pearl	Small pearl button.	DCQ/78b/9				Fulling Mill Durham archive DUMA 1994.15
Queen's Court, Durham City	Co Durham	DCQ/78 b/9	Button		Copper alloy	Large metal button.	DCQ/78b/9				Fulling Mill Durham archive DUMA 1994.16
Raglan	Mons.	NMGW 2002.22 H	Ring	Signet ring	Gold	Heavy large 15th century signet ring with lion passant and inscription					PAS
Redcliff Street, Bristol	Gloucs.		Button		Copper alloy	Button					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Button		Copper alloy	Button					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Button		Quartz	Button					BCM finds archive
Redcliff Street, Bristol	Gloucs.	21/83	Bead		Glass	Bead					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Bead		Glass	Numerous					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Bead		Glass	Bead					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Pendant		Jet	Obj					BCM finds archive

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Redcliff Street, Bristol	Gloucs.		Bead		Glass	7					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Bead		Glass	tubular x3 at least					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Bead		Glass	Bead					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Bead		Glass	Annular					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Bead		Glass	Pink/red annular					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Bead		Glass	x33 Assorted					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Bead		Glass	Bead					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Bead		Glass	Bead					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Bead		Glass	Yellow					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Lace end		Copper alloy	2 +3					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Buckle		Copper alloy	Buckle					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Hook		Copper alloy	Hook					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Dress hook		Copper alloy	Dress hook					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Dress hook		Copper alloy	or buckle plate					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Button		Copper alloy	Button					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Button		Copper alloy	Button					BCM finds archive
Redcliff Street, Bristol	Gloucs.	3/82	Pin		Copper alloy	68 plus 'row' of pins					BCM finds archive
Redcliff Street, Bristol	Gloucs.		lace end		Copper alloy	2					BCM finds archive

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Redcliff Street, Bristol	Gloucs.		Unidentified		Copper alloy	Openworked brooch? Attachment.					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Chain		Copper alloy	Chain					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Button		Copper alloy	x 4 badly corroded					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Buckle		Copper alloy	Buckle					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Buckle		Copper alloy	Buckle					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Buckle		Copper alloy	Buckle					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Buckle		Copper alloy	Buckle					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Buckle		Copper alloy	Buckle					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Buckle fitting	Buckle pin	Copper alloy	Buckle fitting					BCM finds archive
Redcliff Street, Bristol	Gloucs.		Cosmetic implement	Tweezers	Copper alloy	With rivet					BCM finds archive
River Frome	Gloucs.		Buckle		Copper alloy	4 buckles from the bed of the River Frome	Dredged in 1890				BCM finds archive
Regiet	Mons.	Private collection	Brooch		Copper alloy?	Cast annular frame with punched scalloped design with alternate between wide and narrow mouldings. Transverse ridge at the junction of pin shaft and loop. Diam= 17mm.	Metal detector find in a field which has also produced a scatter of Roman and med finds. N of the B4245, c1992.			Similar to Caerleon brooch, NMW acc no 31.78 (Redknap 1994 :93).	Redknap 1994 :99.
Roughmoor	Som.	P&EE 80	Ring		Gold	Slender hoop with raised bezel encircled with a line of beading between grooves. Set in the bezel is a Roman intaglio of deep orange carnelian. It is finely engraved with 4 oxen in two rows of two, facing left. Internal d=20mm, 4.8g.	Metal detector find		16th C		XRF analysis indicated gold content of c96%. Deposited at Som. County Museum. 2000:85

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Sandgate, Newcastle upon Tyne	Nland..	n/a	Mount		Copper alloy	Decorative stud head with a fragment of leather still attached	Phase 5	post 18th C.	14/15th C		Goodrick et al 1994:228
Sandgate, Newcastle upon Tyne	Nland..	n/a	Pin		Copper alloy	Small round headed pin.	Phase 4B	17th-18th C			Goodrick et al 1994:228
Sandhurst	Gloucs.	GLO-F91611	Brooch		Copper alloy	Cast annular brooch, oval cross section. Outside edges has a series of rectangular beading cut into the surface. Pin constriction, but no pin. D=54mm, thickness =4mm, 22.42g.	Metal detector find on cultivated land		13-14th C		PAS
Sandhurst	Gloucs.	GLO-F8F5B0	Purse frame		Copper alloy	Cast purse loop. Oval with sub oval cross section. Base has a circular knob which would have been at the top of a swivel, base of knob is where it has broken.	Metal detector find on cultivated land		15th-16th C	Corrosion. L=32x16x6mm. 6.68g	PAS
Sandhurst	Gloucs.	GLO-F9C272	Dress hook		Copper alloy	Cast, openwork dress hook. Rectangular plate with openwork decoration of a line of 2 fluer de lis a top, above 2 inverted Vs. Lower part narrows towards hook, here the edges undulate. Hook has a double collar.	Metal detector find on cultivated land			L=30mm, w=15mm, thickness=2mm, 3.28g.	PAS
Scotland	Scottish Borders	TT	Ring		Gold						Treasure Trove
Scotland	Scottish Borders	TT	Ring		Gold						Treasure Trove
Scotland	Scottish Borders	TT	Pendant		Silver						Treasure Trove
Scotland	Scottish Borders	TT	Lace end		Silver						Treasure Trove
Scotland	Scottish Borders	TT	Brooch		Pewter						Treasure Trove

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Seavington St Michael	Som.	SOM-004751	Ring		Copper	Fragment of cast seal ring. Bezel, both shoulders and some of the hoop. Flat oval bezel with 2 incised initials, possibly D and E. Surviving frag measures 23x16.5x2.1mm. Bezel is 14.3x10.3mm. 2.1g.	Metal detector find on cultivated land		16th-17th C		PAS
Seavington St Michael	Som.	SOM-007411	Dress hook		Copper alloy	Cast flat fastener, with teardrop shaped plate. Trapezoidal loop at one end with adjacent small loops, another of which is at the other end. Plate has bevelled edge and traces of fining or silvering.	Metal detector find on cultivated land		17th C	L=33.6mm, w=16.8mm, thickness=2.2mm, 4g.	PAS
Shapwick	Som.	16	Coin			Coin of Constantinopolis/Victory on prow, Lyons mint, AD 330-335, LRBC I, 185. The coin is pierced.	7722/B (north of Bridewell Lane) context 20	Medieval and post medieval activity	Roman		Gerrard with Aston 2007:appendix 38, 1159
Shapwick	Som.	SOMDO R-3CD1A2	Ring		Copper alloy	Cast, gilt stirrup ring. D sectioned hoop which tapers at the bezel which has a oval setting, gem now missing. Traces of white powder and blue glass remain. Ex d=20.88mm, in d=18.99mm, hoop thickness = 1.76mm. 4.28g.	Metal detector find		13th-14th C		PAS
Shapwick	Som.	sf34	Pin		Copper alloy	Surviving length 80mm, tapering shank, tip broken with expanded plain knob end.	N of Shapwick House 93/6987/A5 sf34	Context of mixed 19th/20thC with residual Roman and 17th C material.		Type appears throughout the Roman period, and examples of late 15th and 17th C date with cast heads decorated with wirework have been found at Norwich (Crummy 1983:29, Type 3; Margeson 1993:11).	Viner 2007

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Shapwick	Som.		Pin		Copper alloy	Pin shank of oval section, 3x2mm, tapering to point, no had. Surviving length 74mm.	Church Field 99/4016/R63	Possibly post-medieval			Viner 2007
Shapwick	Som.		Pin		Copper alloy	Pin shank, surviving length 34mm, diam=1mm. Head missing.	Church Field 99/4016/R1				Viner 2007
Shapwick	Som.	sf21	Strap end		Copper alloy	Double sheeted strap end with single rivet. L=33mm, w=22.	N of Bridewell Lane 96/7722/B17 sf21				Viner 2007
Shapwick	Som.	sf29	Strap end		Copper alloy	Folded (widthways) sheet metal strap end with single rivet. L=18mm, w=8mm.	Church Field 98/4016/Y1 sf29				Viner 2007
Shapwick	Som.	sf3	Strap end		Copper alloy	Composite strap end with forked spacer, incomplete and in 4 fragments. L=28mm.	'Sladwick' 98/1303/X62 sf3				Viner 2007
Shapwick	Som.		Strap loop		Copper alloy	Trapezoidal with internal projections 1/3 along the shorter sides, with a knob in the middle of the top.	Shapwick Park 96/6767/A8, 46 Chapmans Lane, topsoil, area of early-mid 13th C and later med activity.				Viner 2007
Shapwick	Som.	sf12	Buckle fitting	Buckle plate	Copper alloy	Fragment of buckle plate, sheet of metal with rounded prongs at one end, at the other is the remains of junction which fixed around the buckle. Incised decoration -lines. L=34mm.	Shapwick Park 97/6152/E12 sf12,				Viner 2007
Shapwick	Som.		Buckle fitting	Buckle plate	Copper alloy	Buckle plate of folded sheet metal (widthways) with double pronged looped end and single rivet hole at the other. L=17mm, w=11mm.	Fieldwalking find from Field 0078 B5				Viner 2007

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Shapwick	Som.	sf25	Buckle		Copper alloy	Double looped buckle with central bar. At either end of bar is V shaped decoration and at either side of frame. Slightly bent to allow the attachment of a strap end.	N of Bridewell Lane 97/7722/B41 sf25				Viner 2007
Shapwick	Som.		Buckle		Copper alloy	Oval buckle with pin. Frame has moulded end which looks like a sheet roller and bar ends are moulded.	Fieldwalking find from 8869 G5				Viner 2007
Shapwick	Som.		Buckle		Copper alloy	D shaped buckle with triangular cross section on outer loop. No pin. L=35mm, w=24mm.	N of Bridewell Lane 96/7722/B41				Viner 2007
Shapwick	Som.		Buckle		Copper alloy	Half double looped rectangular buckle. Moulded ends to central bar. Pin survives. L=26mm, w=20mm.	N of Bridewell Lane 96/7722/H1				Viner 2007
Shapwick	Som.	sf16	Buckle fitting	Buckle loop	Copper alloy	Trapezoidal loop with two projections/lugs at the shorter edge, notch on other side of frame.	Shapwick park PVP94 112 sf16			Similar found in a pit dated to 1720-1750 in Norwich (Margeson 1993:fig16, 170) and similar to find from Thrislington	Viner 2007
Shapwick	Som.	sf8	Buckle		Copper alloy	Rectangular double looped buckle, two loops not the same size, pin survives. L=38mm, w=30mm.	Shapwick Sports Hall 92/SSH/1 sf8				Viner 2007
Shapwick	Som.	sf1	Buckle		Copper alloy	Fragment of rectangular frame?, with oval cross section. Irregular transverse nicks decorate the central section of one long edge, l= 26mm.	Shapwick House 97/6477/F14 sf1				Viner 2007
Shapwick	Som.	sf6	Buckle		Copper alloy	Fragment of plain buckle, D shaped cross section. L=38mm.	Chapwick park 94/6767/N2 sf6				Viner 2007
Shapwick	Som.	sf7	Buckle fitting	Buckle pin	Copper alloy	Fragment of pin, square cross section. L=28mm.	Shapwick Park PVP94 150 sf7				Viner 2007

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Shapwick	Som.	sf102	Buckle		Iron	D shaped with extended pin rest pierced in fluer de lys pattern. Pin missing. L=40mm, W=28mm.	N of Bridewell lane 96/7722/B1 sf102				Viner 2007
Shapwick	Som.		Buckle		Iron	D shaped buckle with no pin. Bar is circular in section, frame is sub rectangular in section. L=38mm, w=18mm.	Church Field 99/4016/R1				Viner 2007
Shapwick	Som.		Buckle		Iron	D shaped buckle with no pin. Circular in cross section and 4mm. L=40mm, w=34mm.	Sladwick 96/1303/C2				Viner 2007
Shapwick	Som.	sf5	Buckle		Iron	Rectangular buckle with pin. L=38mm, w=35mm.	N of Bridewell Lane 96/7722/B13 sf5				Viner 2007
Shapwick	Som.	sf1	Buckle		Iron	Rectangular buckle with pin. L=42mm, w=35mm.	Shapwick Park 96/6767/A1 sf1				Viner 2007
Shapwick	Som.	sf5	Buckle		Iron	Fragment of rectangular framed buckle with pin of 42mm length. W=30mm.	Shapwick Park 96/6767/N2 sf5	1791-1839			Viner 2007
Shapwick	Som.		Buckle		Iron	Trapezoidal in outline with sheet-iron roller, pin missing. L=40mm, w=36mm.	Shapwick Park 96/6767/A8				Viner 2007
Shapwick	Som.	sf10	Buckle		Iron	Trapezoidal in outline with pin. L=45mm, w=42mm.	Shapwick Park PVP94 112 sf10				Viner 2007
Shapwick	Som.		Buckle		Iron	Double looped frame buckle, L=30mm, w=22mm.	Old Bakery 99/OB/P5				Viner 2007
Shapwick	Som.		Buckle		Iron	Fragment of buckle frame, D shaped cross section. L=30mm.	Church Field 98/4016/Y1.32				Viner 2007
Shapwick	Som.	sf4	Buckle		Iron	Buckle with roller. 28mm square with pin.	Shapwick Park 97/6152/E17 sf4				Viner 2007
Shapwick	Som.	sf8	Buckle		Iron	Square buckle with pin, 35mm.	Shapwick Park 97/6152/E1.ix sf8				Viner 2007
Shapwick	Som.		Buckle		Iron	Buckle	Fieldwalking found in Field 2541 H6				Viner 2007

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Shapwick	Som.		Buckle		Iron	Buckle	Fieldwalking found in Field 2736 L				Viner 2007
Shapwick	Som.		Buckle		Iron	Buckle	Fieldwalking found in Field 4200 F4				Viner 2007
Shapwick	Som.		Buckle		Iron	Buckle	Fieldwalking found in Field 7500 A4				Viner 2007
Shapwick	Som.		Button		Copper alloy	Pimple(?) button loop is missing. D=14mm.	Fieldwalking found in Field 4100 D2				Viner 2007
Shapwick	Som.		Button		Copper alloy	Button made of 2 domed discs brazed together with vestigial remains of loop shank. D=14mm.	Shapwick Park 96/6767/A8				Viner 2007
Shapwick	Som.		Button		Copper alloy	Elliptical hollow button with looped shank.	S of Bridewell Lane 97/1000/C1				Viner 2007
Shapwick	Som.	sf7	Button		Copper alloy	Hemispherical hollow, cast button with looped shank	Shapwick Sports hall 92/SSH/1 sf7				Viner 2007
Shapwick	Som.		Lace end		Copper alloy	Lace end with folded edges. L=30mm, bent at 10mm.	N of Bridewell Lane 96/7722/B41				Viner 2007
Shapwick	Som.		Lace end		Copper alloy	Lace end L=22mm.	96/6767/A9				Viner 2007
Shapwick	Som.	sf1	Lace end		Copper alloy	Lace end L=22mm.	Old Bakery 99/OB/P6 sf1				Viner 2007
Shapwick	Som.	sf7	Wire twist		Copper alloy	Wire loop with twisted ends.	Bassecastel/Buddell 99/2700/N2 sf7			Diameters of the eyelets from Shapwick range from 11-14mm and the wire's diameter is 2mm.	Viner 2007
Shapwick	Som.		Wire twist		Copper alloy	Wire loop with twisted ends.	Borgh/Chestells 99/3836/T2			Diameters of the eyelets from Shapwick range from 11-14mm and the wire's diameter is 2mm.	Viner 2007

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Shapwick	Som.	sf101	Wire twist		Copper alloy	Wire loop with twisted ends.	Shapwick House moat 94/6477/A31 sf101	1600-30		Diameters of the eyelets from Shapwick range from 11-14mm and the wire's diameter is 2mm.	Viner 2007
Shapwick	Som.	sf107	Wire twist		Copper alloy	Wire loop with twisted ends.	94/6477/A28 sf107	Probable 17th C		Diameters of the eyelets from Shapwick range from 11-14mm and the wire's diameter is 2mm.	Viner 2007
Shapwick	Som.		Wire twist		Copper alloy	Wire loop with twisted ends.	94/6477/A28	Probable 17th C		Diameters of the eyelets from Shapwick range from 11-14mm and the wire's diameter is 2mm.	Viner 2007
Shapwick	Som.	sf4	Badge		Copper alloy	Fragment of possible badge. About half survives. Wheel like pattern with border.	Shapwick Sports Hall 92/SSh/1 sf4			St Katherine's wheel?	Viner 2007
Shapwick	Som.	sf151	Mount	Arched pendant mount	Copper alloy	Incomplete arched pendant purse mount.	N of Bridewell Lane 96/7722/B20 sf151				Viner 2007
Shapwick	Som.	sf6	Purse frame		Copper alloy	Purse bar with swivelling loop and moulded terminals.	Shapwick park 96/6767/A63 sf6, 46 Chapmans Lane, layer of ditch fill (below = undated primary fill). Topsoil finds suggest later medieval.	later med			Viner 2007
Shapwick	Som.	sf18	Mirror case		Copper alloy	Fragment of sheet metal with repoussé decoration with image of female rider on horseback. Part of composite mirror case.	N of Bridewell lane 96/7722/B1 sf18		13th C		Viner 2007
Shapwick	Som.		Pin		Copper alloy	Pin made of fine wire with wound wire head. L=12mm, wire is 1mm.	N of Bridewell Lane 96/7722/B14				Viner 2007

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Shapwick	Som.		Pin		Copper alloy	Pin with wound wire head. L=30mm.	Shapwick House moat 97/6477/F4				Viner 2007
Shapwick	Som.		Pin		Copper alloy	Pin with wound wire head. L=10mm.	Shapwick House moat 97/6477/F25				Viner 2007
Shapwick	Som.	sf6	Pin		Copper alloy	Pin with wound wire head. L=18mm.	Shapwick Park PVP94.300 sf6				Viner 2007
Shapwick	Som.	sf18	Button		Bone	Circular with a central shaft, green stain from missing copper alloy shank. Lathe turned. Loop frags also found.	Shapwick Park 6152/E28 sf 18	Post med. Material in context was 17th-18th C.			Viner 2007
Shepton Mallet	Som.	SOMDO R-35E053	Brooch		Copper alloy	Annular brooch with a trefoil frame comprising alternating 3 crescents and 3 circles. Circles have central circular recesses, one retains a blue-green domed glass stone. One crescent has a slight constriction where a remnant of the pin is attached.				Pin is v corroded. Reverse is undecorated. L=17.12mm, w=16.44, thickness=2.88mm, 1.18g. In the Rural Life Museum, Glastonbury.	PAS
Shepton Montague	Som.	SOMDO R-B67BF1	Brooch		Silver	Cast annular frame with constriction for pin and 2 globular knobs which are set perpendicular to the pin. Both are stamped annulets, pin is wrapped around and tapers. Pin has a short flat transverse collar stamped with annulets.			13th-14th C	D=28.6mm, 4.7g. In the Bruton Museum.	PAS
Shildon	Co Durham	NCL-162307	Buckle		Copper alloy	Cast, rectangular double looped buckle. Central transverse bar and pin missing. One rivet. In section the frame is D shaped and bears a 'rope' design on the display surface. 60mmx35mm.	Chance find	n/a	late 16th/early 17thC	15.2g	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Smailholm Tower	Roxburghshire		Arrowhead		Flint	flint barbed and tanged arrowhead	81/96: ADA from external north trench Period 2.	later 17th century			Caldwell 1988a:255.
Smailholm Tower	Roxburghshire		Pin		Copper alloy	Pin	81/94-5: ADA from external north trench Period 2				Caldwell 1988:255.
Smailholm Tower	Roxburghshire		Button		Bone	Button with 4 holes-prob PM.	80/120: AAM Room I, Period 2	Later 17th C			Caldwell 1988a:253.
Smailholm Tower	Roxburghshire		Buckle		Copper alloy	Ring of copper alloy, from buckle or curtain ring?	80/1: AAB Room II, Period 2	Later 17th C			Caldwell 1988a:253.
Smailholm Tower	Roxburghshire		Button		Textile	Textile button	81/63: ACN Room V, Period 2	Later 17th C			Caldwell 1988a:253.
Smailholm Tower	Roxburghshire		Buckle		Copper alloy	Double looped buckle with rectangular frame narrowed at the central bar. Pin and part of leather belt still remains in the buckle.	81/56 ACK Room V, Period 2	Later 17th C			Caldwell 1988a:253.
Smailholm Tower	Roxburghshire		Button		Textile	Textile woven around a wooden core.	80/14: AAL Room V, Period 3, destruction/ disturbed levels	18th-19th C			Caldwell 1988a:255.
Smailholm Tower	Roxburghshire		Buckle		Iron	D shaped buckle with pin.	80/123: AAA west court, Period 3 destruction/ disturbed levels	18th-19th C			Caldwell 1988a:255.
Smailholm Tower	Roxburghshire		Pin		Copper alloy	Pin	81/94-5: ADA from external north trench Period 2				Caldwell 1988a:255.
Smailholm Tower	Roxburghshire		Bead		Glass	Coloured and deeply striated melon bead. Poss Roman	81.89: ACZ from external north trench Period 2				Caldwell 1988a:255.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Smailholm Tower	Roxburghshire	No 7 in coin cat	Coin		Copper	Turner (2d), of Charles I, 2nd issue (1632-9). Pierced with a small hole, when suspended the obverse design of a crown with initials C R and value II would be the correct way up. Bent almost in 2 to almost obscure the obverse. Reverse has a lozenge mm.	80/29 AAA north range-unstratified.			Wt 2.42 grains. 6 other Scottish coins of 16th and 17th C were excavated. All show signs of wear.	Caldwell 1988b:fiche 3:E6.
Som.	Som.	SOMDO R-224536	Purse frame		Copper alloy	Decorated purse bar. Central boss decorated with a rose on 1 face & fleur de lys on the other. Loop is missing. Arms have niello inlay inscription on recessed panels. 2 hanging loops on each arm. Ends have large knobs. 175.5x16.65x8.33mm.	Metal detector find on cultivated land	15th C		Inscribed on one side (w/ rose on boss) AVE MARIA [GRACIA] & on other (with fleur de lys) [DOMINVS] TECVM.	PAS
South of Bernard St, Leith	Midlothian		Pin		Copper alloy	A number of pins with wound and globular heads were recovered from numerous layers, L varied from 25-53mm.	In and above the 15th C midden.				Holmes 1985:420
South of Bernard St, Leith	Midlothian		Lace end		Copper alloy	A number of lace ends were recovered, most complete examples were between 20-25mm long. One was 33mm. Some tapered, others were cylindrical.	Undisturbed midden deposits				Holmes 1985:420
South of Bernard St, Leith	Midlothian		Lace end		Copper alloy	One lace end	Redeposit in the fill of the foundation trench for the wall of the 17th C building.	17th C			Holmes 1985:420
South of Bernard St, Leith	Midlothian		Button		Copper alloy	Incomplete, flat and circular in shape, with a loop on reverse.	Soil matrix for the late cobbled road surface				Holmes 1985:420

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
South of Bernard St, Leith	Midlothian		Button		Copper alloy	Incomplete, flat and circular in shape, with a loop on reverse.	Soil matrix for the late cobbled road surface				Holmes 1985:420
South of Bernard St, Leith	Midlothian		Button		Copper alloy	Incomplete, flat and circular in shape, with a loop on reverse.	Unstratified from the trial trench				Holmes 1985:420
South of Bernard St, Leith	Midlothian	LBS 80/13	Mount		Copper alloy	Listed as a strap end, however, rectangular belt mount with hooked end and single rivet half way down the main body.	Midden/ reclamation deposits	15th C			Holmes 1985:420
South of Bernard St, Leith	Midlothian	LBS 80/42	Buckle		Copper alloy	Rectangular framed, double looped buckle with pin.	Midden/ reclamation deposits	15th C			Holmes 1985:420
South of Bernard St, Leith	Midlothian	LBS 80/59	Wire twist		Copper alloy	Twisted wire, diam= 7mm.	Midden/ reclamation deposits	15th C			Holmes 1985:420
South of Bernard St, Leith	Midlothian	LBS 80, context 1	Bead		Amber	Roughly half a bead of amber carved into a Fleur de lis. Perforation is longitudinal along the axis of the design.	Context 1, from one of the beam slots for the wooden floor of the 17th C building	17th C			Holmes 1985:422
South Petherton	Som.	M&ME 275	Pin		Silver	Silver gilt dress pin, hollow cast spherical head, applied with filigree and granulated ornament in the form of circlets and knobs. Shaft is lost.	Metal detector find		16th C	Deposited with the Som. County Service.	Gaimster 2000:96b
South Petherton	Som.	SOMDO R905	Badge		Copper alloy	Deep moulded openwork pilgrim badge of St Roch wearing a pilgrim hat, with bag, and staff on RHS. He is exposing a plague buboe at his groin. Small dog rears up the staff. LHS is a kneeling supplicant. 22.5x17.28x1.21mm.				St assoc with the pilgrimage and plague, shrine at Montpelier. Similar example from Netherlands (van Beurningen at al 1993)	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
South Petherton	Som.	2004 T62	Ring		Silver	This small ring has a flat section expanding to the front, which is punched with the letters AH flanked by a stylised flower on each side. Discussion: There is nothing closely comparable in the collections of the British Museum, and in the absence of published parallels it is not possible to be any more specific about the date of this piece			late 17th or 18th C		Treasure Trove find report 2004:153
South Street Car Park, Durham City	Co Durham	n/a	Buckle		Copper alloy	Complete buckle, minus the pin. Some shaping visible.	Phase 1, Context 48, fill of stone lined pit with pottery, metal, bone, glass, slag, clay pipe and other material.	Medieval	14th/15th C	Fill refuse indicates high status.	ASUD 2002
South Street Car Park, Durham City	Co Durham	n/a	Buckle		Iron	Plain D shaped buckle, complete with pin. Highly corroded belt buckle. No decoration or plating visible on X ray.	Phase 1, Context 66, fill of stone lined pit with pottery, bone, metal and other material.	Medieval	14th/15th C	Fill refuse indicates high status.	ASUD 2002
South Street Car Park, Durham City	Co Durham	n/a	Pin		Copper alloy	Complete pin	Phase 1, Context 63, layer bedding for cobbles with metal, glass and clay pipe artefacts.	Medieval		Of the 3 pins found (1 whole and 2 fragments), two heads are round and have traces of white metal plating.	ASUD 2002

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
South Street Car Park, Durham City	Co Durham	n/a	Pin		Copper alloy	Pin fragment	Phase 1, Context 63, layer bedding for cobbles with metal, glass and clay pipe artefacts.	Medieval		Of the 3 pins found (1 whole and 2 fragments), two heads are round and have traces of white metal plating.	ASUD 2002
South Street Car Park, Durham City	Co Durham	n/a	Pin		Copper alloy	Pin fragment	Phase 1, Context 63, layer bedding for cobbles with metal, glass and clay pipe artefacts.	Medieval		Of the 3 pins found (1 whole and 2 fragments), two heads are round and have traces of white metal plating.	ASUD 2002
Spennymoor	Co Durham	NCL-D1EF93	Buckle		Copper alloy and gliding	Cast, incomplete trapezoidal buckle. Lightly bevelled on the outer edge. Upper surface is decorated with slightly curving stamps arranged irregularly. Slight traces of gliding survive within the stamps. 41mmx31mmx2mm.	chance find	n/a	c.1550-1700AD	8.1g	PAS
Spennymoor	Co Durham	NCL-577936	Dress hook		Copper alloy	Cast, hooked tag comprises a circular openwork plate with a heart at its centre. At one end is a rectangular attachment loop; at the other is a circular section tapering hook. 36mm in length, 18mm in width.	chance find	n/a	c.1475-1600AD		PAS
Spennymoor	Co Durham	NCL-D1ACC4	Buckle		Copper alloy	Cast, double loop, oval buckle with trilobed, trefoil mouldings on the outer edge of each loop and at either end of the strap bar. With Cu alloy pin. 69mmx44mmx3mm.	chance find	n/a	c.1550-1650	21.4g	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Spennymoor	Som.	NCL-FBD2D5	Ring		Copper alloy	Rectangular cross sectioned ring. Outer band is decorated with a floral motif consisting of small circles circumscribed by larger circles. Hairline fracture through the band. D=18.16mm, 4.78mm wide band and 1.23mm thick. 2.1g.	Metal detector find on disturbed grassland, heathland				PAS
Spennymoor	Co Durham	NCL-6AC164	Dress hook		Tin alloy	Cast dress hook. Drop shaped openwork plate. Perforated circular lobe at tip with 2 lobes beneath which are on top of a V shape. Below this is a circular lobe with remains of an iron rivet. Hook is below this.	Metal detector find on cultivated land			37.2x15.87x2.03mm. 2.8g. Similar to Thornbury dress hook (GLO-816356).	PAS
Spennymoor	Co Durham	NCL-6A54D5	Dress hook		Copper alloy	Cast hook with openwork, circular plate and rectangular loop and hook. Plate's decoration is 2 concentric circles joined by a series of arcs, whose apexes rest against the inner circle, terminals meet the outer circle. In the centre is a heart.				Collar separate the plate from the hook. 35.84x17.47, thickness=1.62mm, 2.6g. Same as other hook from Spennymoor (NCL-577936).	PAS
Springwood Park, Kelso	Scottish Borders	SF AS	Buckle		Copper alloy	Annular cast buckle with iron pin looped round, no pin constriction. Pin = replacement. D=42mm.	Context 84, Period IV, Area 2. Abandonment, demolition and levelling in all areas.	Late 1300s			Ford 1998:707
Springwood Park, Kelso	Scottish Borders	SF AB	Buckle		Copper alloy	D shaped frame, pin bar missing. 2 grooves for pin notch. No pin. L=15mm.	Context 1, topsoil				Ford 1998:707

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Springwood Park, Kelso	Scottish Borders	SF AD	Buckle		Copper alloy	D shaped buckle with knop on outside edge, slight ridge at each side near plate. Part of pin remains. Would have had a plate now missing. L=23mm.	Context 1, topsoil			See Egan and Pritchard 2004:94, no. 421.	Ford 1998:707
Springwood Park, Kelso	Scottish Borders	SF AJ	Buckle		Copper alloy	Oval buckle with part of pin remaining. Frame has ornate edge, central incised notch, flanked by 2 raised ridges. Cast, flat reverse. Rectangular x-section pin bar. L=22mm	Context 1, topsoil			See Egan and Pritchard 2004:73.	Ford 1998:707
Springwood Park, Kelso	Scottish Borders	SF AC	Pendant		Copper alloy	Possibly a harness pendant. Flat, diamond shaped, with projections at points. Broken. Crudely cut from sheet metal. Traces of gliding on surface.	Context 1, topsoil				Ford 1998:707
Springwood Park, Kelso	Scottish Borders	SF AT	Pendant		Copper alloy	Possibly a harness pendant. Cast spoon shaped with projection with perforation. Traces of gliding on the convex surface. L=46mm, width of bowl 20mm.	Context 83, Period IV, Area 2. Abandonment, demolition and levelling in all areas.	Late 1300s			Ford 1998:707
Springwood Park, Kelso	Scottish Borders	SF AG	Unidentified		Copper alloy		Context 1, topsoil				Ford 1998:707
Springwood Park, Kelso	Scottish Borders	SF AH	Mount		Iron	Copper alloy plated, flat mount, of oval shape. Pierced with 4 rivet holes. Decorated with crude zigzags, randomly. L=60mm, w=53mm, thickness =1mm.	Context 1, topsoil				Ford 1998:707
Springwood Park, Kelso	Scottish Borders	SF BK	Ring		Copper alloy	Fragment (less than half) of a flat cast ring, with finely scalloped outer edge.	Context 20, Period III, Area 4. Building C (Cruick framed house)	c1300-50			Ford 1998:707

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Springwood Park, Kelso	Scottish Borders	SF AE	Lace end		Copper alloy	Length= 72mm, thickness of sheet=.75mm.	Context 1, topsoil				Ford 1998:709
Springwood Park, Kelso	Scottish Borders	SF AF	Lace end		Copper alloy	Fragment, length = 30mm, thickness of sheet .75mm	Context 1, topsoil				Ford 1998:709
Sr Theodoric's Hermitage, Margam	Glam.	NMW acc no 49.140/26	Brooch		Copper alloy	Annular frame of sheet metal decorated with milled or rouletted zig-zag design on the outer face. Single vertical and several transverse punched lines decorate the pin loop. Diam=22mm.	Found during sand dredging operations in 1945			The sire was the Cistercian grange of Theodoric eventually buried in Margam Burrows.	Redknap 1994:97.
St Bartholomew's Hospital, Bristol	Gloucs.	SF 1132	Lace end		Copper alloy	Lace end	layer DFC?				BCM finds archive
St Bartholomew's Hospital, Bristol	Gloucs.	SF 387	Buckle		Copper alloy	Annular buckle	context DAM				BCM finds archive
St Bartholomew's Hospital, Bristol	Gloucs.	SF 197	Buckle		Copper alloy	Annular buckle	context KF	14th C			BCM finds archive
St Bartholomew's Hospital, Bristol	Gloucs.	SF 1063	Buckle		Copper alloy	Annular buckle	context KEM	15h C			BCM finds archive
St Bartholomew's Hospital, Bristol	Gloucs.	SF 679	Buckle		Copper alloy	Annular buckle?	context GBB				BCM finds archive
St Bartholomew's Hospital, Bristol	Gloucs.	SF 785	Button		Copper alloy	2 buttons	context DHD				BCM finds archive

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
St Bartholomew's Hospital, Bristol	Gloucs.	SF 1038	Button		?	button?	context KCD				BCM finds archive
St Bartholomew's Hospital, Bristol	Gloucs.	SF 1058	Unidentified		Copper alloy	Wires?					BCM finds archive
St Bartholomew's Hospital, Bristol	Gloucs.	SF 1269 Cat no 237, plus others	Pin		Copper alloy	Numerous	Numerous	Numerous		Another example from CG (post med), context MAA, ?post med.	Good 1998b:166
St Bartholomew's Hospital, Bristol	Gloucs.	SF 1258	Buckle		Copper alloy	Rectangular shoe buckle with a pin.	layer EAA				Good 1998b:166
St Bartholomew's Hospital, Bristol	Gloucs.	SF 1172 Cat no 241	Buckle		Copper alloy	Square buckle with central bar and buckle plate, with iron pin and some leather strap surviving. Plate is made of folded sheet secured by 2 rivets.	Period 4B CG G22, context GTA, burial 42	late 14th-15th C			Good 1998b:166
St Bartholomew's Hospital, Bristol	Gloucs.	SF 1248 Cat no 238	Buckle		Copper alloy	Gilt D shaped buckle with plate, secured by single rivet. Leather strap remains.	Period 4A CG K20, context KSA	14th C			Good 1998b:166
St Bartholomew's Hospital, Bristol	Gloucs.	SF 1176 Cat no 240	Buckle		Copper alloy	Annular frame with elliptical cross section with pin. Pin has ridged grip.	Period 4B, CG K30, context KNN	14th C			Good 1998b:166
St Bartholomew's Hospital, Bristol	Gloucs.	SF 564 Cat no 258	Button		Copper alloy	Hollow knob, probably a button with shank missing.	CG, context GAN	Post medieval			Good 1998b:166

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
St Bartholomew's Hospital, Bristol	Gloucs.	SF 586	Button		Copper alloy	Button, d 8mm	CG, context GAN	Post medieval			Good 1998b:166
St Bartholomew's Hospital, Bristol	Gloucs.	SF 305 Cat no 253	Button		Copper alloy	Spherical button made of two domes joined together, now in two fragments. Looped shank.	CG, context DAC	Post medieval			Good 1998b:166
St Bartholomew's Hospital, Bristol	Gloucs.	SF 991 Cat no 244	Buckle		Copper alloy	Annular buckle?	Period 4A CG G10, context GQW	14th C			Good 1998b:166
St Bartholomew's Hospital, Bristol	Gloucs.	SF 1105 Cat no 247	Wire twist		Copper alloy	Wire twist, now broken	Period 4B, CG K37, context KGT	15th-16th C			Good 1998b:166
St Bartholomew's Hospital, Bristol	Gloucs.	SF 526	Button		Pewter		DDP	13th-14th C			Good 1998b:167
St Bartholomew's Hospital, Bristol	Gloucs.	SF 731 Cat no 251	Button		Copper alloy	Spherical button with looped shank.	Period 4B, CG D19, context DGO	late 14th C			Good 1998:168
St Bartholomew's Hospital, Bristol	Gloucs.	SF 25	Unidentified		Copper alloy	Object?	Layer AQ				Good 1998b:169
St Bartholomew's Hospital, Bristol	Gloucs.	SF 518 Cat no 275	Seal		Copper alloy	Gilded ?handle from seal matrix, loop for suspension, highly decorated.	CG (Post med) context GAQ	Post med			Good 1998b:169
St Bartholomew's Hospital, Bristol	Gloucs.	SF 5	Button		?	'Gunmetal', loop corroded, d=11mm.	Layer AG				Good 1998c:170

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
St Bartholomew's Hospital, Bristol	Gloucs.	SF 18	Button		?	'Gunmetal', loop corroded, d=9mm.	Layer AU or V				Good 1998c:171
St Bartholomew's Hospital, Bristol	Gloucs.	SF 1223 Cat no 307	Buckle		Iron	Large square buckle with pin, which is on the outer frame. Remains of central bar? Frame is square in cross section.	Period 4A CG K24, context KQY	14th C			Good 1998c:171
St Bartholomew's Hospital, Bristol	Gloucs.	SF 782	Buckle		Iron	D shaped buckle, frame square in cross section. Pin (in two frags) survives.	Period 4B CG D17, context DJM.	?15th C			Good 1998c:171
St Bartholomew's Hospital, Bristol	Gloucs.		Ring		Copper alloy	With glass setting					Good 1998c:171
St Bartholomew's Hospital, Bristol	Gloucs.		Bead		Jet						Good 1998c:171
St Donats	Glam.	NMGW-A4EC27	Mount		Copper alloy						PAS
St Georges Super Ely	Glam.	NMGW-B7CE52	Brooch		Copper alloy	Small, flat, annular brooch. Reverse is bevelled and plain, obverse was decorated with a legend- no unreadable. Poor surface preservation. Pin constricted, but no pin. Retains small area of gilding. Ex d=16.6mm, in d=11.6mm, thickness= 1.5mm, 0.7g.	Metal detector find		13th/14th C	Pin restriction is 2.1mm wide. No pin notch.	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
St Giles' Cathedral, Edinburgh	Midlothian	SF 83	Jetton			Anonymous 'ship penny' type (c 1490-1550?); diameter 27.5mm; weight 2.24g; die axis 11.5; chipped at 9.5-11.5 on obverse; pierced and peck marked; moderate wear. Obv.: crown AVREON: VIANVRVEO; V [J R; Ns reversed; first A barred, second unbarred; ship sailing to left. Rev.: crown AV [VIRVNV: ERIGVR: VOEVN'; Ns reversed; four lis within a lozenge; ornament by each side of lozenge.	C22, P3, SF83; from soil deposit cut by latest burials				Holmes 2006:51-2.
St Giles' Cathedral, Edinburgh	Midlothian		Lace end		Copper alloy	53 lace ends were recovered from St Giles'. Type 1 ranged from 13-25mm most in 15-22mm range; Type 2 18-27mm; Type 3 21-27mm. None were decorated.	See pin table. 20 are directly associated with burials.				Franklin and Collard 2006:52-3
St Giles' Cathedral, Edinburgh	Midlothian		Pin		Copper alloy	77 pins were recovered from St Giles'. Type A ave L=30mm; Type B between 27-38mm, ave L=31mm; Type C ave L=24mm. Type generally more finely made, with higher proportion showing evidence of finning.				None came from Period 2a (BP1/2) burials or deposits.	Franklin and Collard 2006:53
St Giles' Cathedral, Edinburgh	Midlothian	SF 97	Wire twist		Copper alloy	Twisted wire forming a circle, diam of wire in the 4 varies between 0.8mm and 1.6mm. Circle diam= 12mm.	C95, P3b	15th C or later			Franklin and Collard 2006:54
St Giles' Cathedral, Edinburgh	Midlothian		Wire twist		Copper alloy	Twisted wire forming a circle, diam of wire in the 4 varies between 0.8mm and 1.6mm. Circle diam= c12mm.		15th C or later			Franklin and Collard 2006:54

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
St Giles' Cathedral, Edinburgh	Midlothian		Wire twist		Copper alloy	Twisted wire forming a circle, diam of wire in the 4 varies between 0.8mm and 1.6mm. Circle diam=c12mm.		15th C or later			Franklin and Collard 2006:54
St Giles' Cathedral, Edinburgh	Midlothian		Wire twist		Copper alloy	Twisted wire forming a circle, diam of wire in the 4 varies between 0.8mm and 1.6mm. Circle diam=c12mm.		15th C or later			Franklin and Collard 2006:54
St Giles' Cathedral, Edinburgh	Midlothian	SF 104	Pendant		Copper alloy	Leaf (or fleur de lis?) shaped pendant with a loop at the bottom of the leaf and another on the back. L=18mm, w=13mm.	C67, SK19 (by right side), P3b, BP5				Franklin and Collard 2006:54
St Giles' Cathedral, Edinburgh	Midlothian		Buckle		Copper alloy	Buckle					Franklin and Collard 2006:54
St Giles' Cathedral, Edinburgh	Midlothian		Buckle		Copper alloy	Buckle					Franklin and Collard 2006:54
St Giles' Cathedral, Edinburgh	Midlothian		Buckle		Copper alloy	Buckle					Franklin and Collard 2006:54
St Giles' Cathedral, Edinburgh	Midlothian		Buckle		Copper alloy	Buckle					Franklin and Collard 2006:54
St Giles' Cathedral, Edinburgh	Midlothian		Cosmetic implement	Tweezers	Copper alloy	Tweezers					Franklin and Collard 2006:54
St Giles' Cathedral, Edinburgh	Midlothian		Mount		Copper alloy	Mount					Franklin and Collard 2006:54
St Giles' Cathedral, Edinburgh	Midlothian		Mount		Copper alloy	Mount					Franklin and Collard 2006:54
St Giles' Cathedral, Edinburgh	Midlothian		Mount		Copper alloy	Mount					Franklin and Collard 2006:54

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
St Giles' Cathedral, Edinburgh	Midlothian	SF 18	Bead		Quartzite	Bead	C14, P4				Franklin and Collard 2006:55-6
St Giles' Cathedral, Edinburgh	Midlothian	SF 52	Bead		Bone	Bead	C28, SK 6, between knees, P2b, BP3				Franklin and Collard 2006:56
St Giles' Cathedral, Edinburgh	Midlothian	SF 469	Pin		Bone	Pin	C115, SK115, above right shoulder, P2a, BP1				Franklin and Collard 2006:56
St Giles' Cathedral, Edinburgh	Midlothian	SF 276	Bead		Glass	Bead	C101, P2b				Franklin and Collard 2006:56
St James Priory, Bristol	Gloucs.	SF 46A, Cat no 76	Button		Bone	Button core. Disc with a central perforation, c 1mm thick.	64			All cores are between 9mm and 26mm in diameter and perforations are between 1mm and 2mm.	Jackson 2007
St James Priory, Bristol	Gloucs.	SF 36A, Cat no 76	Button		Bone	Button core. Disc with a central perforation, c 1mm thick.	109				Jackson 2007
St James Priory, Bristol	Gloucs.	SF 274A, Cat no 76	Button		Bone	Button core. Disc with a central perforation, c 1mm thick.	248				Jackson 2007
St James Priory, Bristol	Gloucs.	SF 279A, Cat no 76	Button		Bone	Button core. Disc with a central perforation, c 1mm thick.	338				Jackson 2007
St James Priory, Bristol	Gloucs.	SF 284A, Cat no 76	Button		Bone	Button core. Disc with a central perforation, c 1mm thick.	718				Jackson 2007

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
St James Priory, Bristol	Gloucs.	SF 287A, Cat no 76	Button		Bone	Button core. Disc with a central perforation, c 1mm thick.	938				Jackson 2007
St James Priory, Bristol	Gloucs.	SF 288A, Cat no 76	Button		Bone	Button core. Disc with a central perforation, c 1mm thick.	1026				Jackson 2007
St James Priory, Bristol	Gloucs.	SF 593A, Cat no 76	Button		Bone	Button core. Disc with a central perforation, c 1mm thick.	1042				Jackson 2007
St James Priory, Bristol	Gloucs.	SF 70A, Cat no 76	Button		Bone	Button core. Disc with a central perforation, c 1mm thick.				From same contexts as the other bone cores	Jackson 2007
St James Priory, Bristol	Gloucs.	SF 243A, Cat no 76	Button		Bone	Button core. Disc with a central perforation, c 1mm thick.				From same contexts as the other bone cores	Jackson 2007
St James Priory, Bristol	Gloucs.	SF 461A, Cat no 76	Button		Bone	Button core. Disc with a central perforation, c 1mm thick.				From same contexts as the other bone cores	Jackson 2007
St James Priory, Bristol	Gloucs.	SF 469A, Cat no 76	Button		Bone	Button core. Disc with a central perforation, c 1mm thick.				From same contexts as the other bone cores	Jackson 2007
St James Priory, Bristol	Gloucs.	SF 630A, Cat no 115	Buckle		Iron	Buckle frame missing pin and plate. C45mm x max.40mm,	351, fill of pit, period 4A.			Similar to those in Goodall et al (1979:274) and Margeson (1993:33).	Jackson 2007

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
St James Priory, Bristol	Gloucs.	SF 232B, Cat no 160	Pendant		Jet	Reused cut piece of jet. Original design consisted of ring and dot motif. Later in its life it has been roughly fashioned into a pentagonal shape with crude maltese cross and 3 pi-like symbols on obverse. Series of grooves on upper edge. Terminal cut ..for suspension cord. Maz d= 33x30mm.	Context 1101, associated with skeleton Sk 64, Period 2.				Jackson 2007
St James Priory, Bristol	Gloucs.		Lace end		Copper alloy	6					Jackson 2007
St James Priory, Bristol	Gloucs.		Button		Copper alloy						Jackson 2007
St James Priory, Bristol	Gloucs.		Purse frame		Iron						Jackson 2007
St James Priory, Bristol	Gloucs.		Pin		Copper alloy	Large number of pins					Jackson 2007
St James Priory, Bristol	Gloucs.	SF 381A	Fan		Bone	11 strips of whalebone with holes drilled through a bulbous end to take an iron rivet. Max L=208mm, w=10mm.	Pit 259, Period 4A	Late 17th - very early 18th C			Jackson 2007
St James Priory, Bristol	Gloucs.	SF 380A	Fan		Bone	2 Very thin strip possibly used as a veneer or fan ?waste. L=90mm. And 64x9mm	Pit 259,	Late 17th - very early 18th C			Jackson 2007
St Mary, Cirencester	Gloucs.	Cat no 3	Pin		Copper alloy	Large pin with decorative head in form of a rope knot, made by interlacing four parallel twisted wires.	65 BK III 8	Late 16th - 17th C	Earlier than context.		Wilkinson 1998c:72.
St Mary, Cirencester	Gloucs.	Cat no 4	Pin		Copper alloy	large pin with spherical head made of two hemi-spherical domes soldered together with light grey solder. Shaft bent back on itself, straightened length=68mm.	BV II 1	17th C			Wilkinson 1998c:72.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
St Mary, Cirencester	Gloucs.	Cat no 5	Brooch		Copper alloy	Small annular frame with constricted pin. Incised transverse lines with line crossing through these on obverse. Oval in section.	BL X 5	15th-e 16th C			Wilkinson 1998c:72.
St Mary, Cirencester	Gloucs.	Cat no 7	Ring		Copper alloy	Incomplete ring or circular section. Decorated as twisted cable with deep grooves between strands. Surface is gilded.	BV III 5	13th-15th C		Possibly remains of a small annular brooch.	Wilkinson 1998c:72.
St Mary, Cirencester	Gloucs.		Ring		Silver	Small pennanular ring with flared terminals.		late 14th C		Possibly Roman	Wilkinson 1998c:72.
St Mary, Cirencester	Gloucs.		Mount		Copper alloy	Decorated with incised concentric circles.	u/s				Wilkinson 1998c:72.
St Mary, Cirencester	Gloucs.	Cat no 27	Chain		Copper alloy	Chain of open ended S links. Terminal swivel link has 3 sets of deep notches into the outer band of the ring.	BJ XV 1	18th C		Probably of earlier date than context.	Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.	Cat no 28	Chain		Copper alloy	Chain of open ended S links, c 40 links. Surviving length is c31.7mm.				Error in recorded length? 31.7cm?	Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.	Cat no 30	Lace end		Copper alloy	Very large- possibly not for clothing.	BP VIII, unstratified	u/s		137 tags were found from 41 contexts. Most from the choir crossing. 18-28mm.	Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.	Cat no 31	Pin		Copper alloy	? Pin made from twisted wire with loop at top- decorative hair pin?	BJ VII 8	14th/15th C		145 pins from 39 contexts, most in the choir crossing area, as with lace ends.	Wilkinson 1998c:73 and 77
St Mary, Cirencester	Gloucs.	Cat no 8	Buckle		Copper alloy	Buckle with plate Both decorated with 2 parallel lines of fine dots. Frame has trefoil shaped with bevelled foils and knobs. Plate is sheet metal with two folded projections around the frame, narrows to a circular end. 3 rivets.	BV III 1	17th C			Wilkinson 1998c:73

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
St Mary, Cirencester	Gloucs.	Cat no 9	Buckle		Copper alloy	D shaped frame with pin, which is pointed and has a transverse ridge. Cross bar is separately cast attached by rivets.	65 BK VIII 8, H101, tomb of Walter of Cheltenham	e-mid 14th C			Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.	Cat no 10	Buckle		Copper alloy	Trapezoidal frame with pin and moulded pin rest.	BP I 19	mid 16th- mid 17th C			Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.	Cat no 11	Buckle		Copper alloy	Double oval frame, flat frame with deep moulded decoration of trailing foliage on the outer frame edges. Central bar is circular in section.	BG/H/J, unstratified		16th C		Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.	Cat no 11	Buckle		Copper alloy	Double oval frame with moulded central lobed projections and lateral knobs, remains of iron pin. Black japan coating.	BL I 9	early 18th C	Prob 14th/15th C	Japanning- provides a lacquer like finish.	Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.	Cat no 13	Buckle		Copper alloy	Double oval frame with moulded central pin rest and lateral knobs. Pin missing. Remains of continuous black japan coating.	BM I 26	mid-late 17th C			Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.	Cat no 16	Buckle		Copper alloy	Buckle pin with ridged grip moulding. Broken at loop.	BJ IV 2	18th C		Similar to the pins on the buckles found at St Oswald's, Gloucs.	Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.	Cat no 17	Buckle fitting	Buckle plate	Copper alloy	Buckle plate of folded sheet metal with 2 rivets.	65 BK VII 2	mid-late 16th		Probably of earlier date than context	Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.	Cat no 18	Buckle fitting	Buckle plate	Copper alloy	Buckle plate of sheet metal with 2 rivets. Now unfolded.	BJ XIV 1	18th C		Probably of earlier date than context.	Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.		Buckle		Copper alloy	D shaped buckle, no pin	Post medieval context				Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.		Buckle		Copper alloy	Double oval buckle with cast in decoration.	Post medieval context				Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.		Strap end		Copper alloy	Buckle fragment	Post medieval context				Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.		Strap end		Copper alloy	2 plates	Post medieval context				Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.		Mount		Copper alloy	Decorative belt mount	Post medieval context				Wilkinson 1998c:73

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
St Mary, Cirencester	Gloucs.	Cat no 19	Badge		Copper alloy	Heart shaped badge. Slightly domed with bevelled edges and shallow incised zig zag decorative lines on front. Reverse has a rectangular loop for attachment.	BH VI 5	early 17th C			Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.	Cat no 14	Buckle		Copper alloy	Incomplete, double oval frame with an outer edge and lateral knobs. Pin missing. Extensive remains of black japan coating on surface.	BJ IX 1	early 18th C		Probably of earlier date than context.	Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.	Cat no 15	Buckle		Copper alloy	double oval frame, outer edges with moulded knobs and central projections.	BJ III 1	mid 18th C		Probably of earlier date than context.	Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.	Cat no 23	Dress fastener		Copper alloy	Hook and fastener.	65 BK VII 2	mid-late 16th C			Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.	Cat no 24	Dress fastener		Copper alloy	Eye from a conventional hook and eye set.	64 BK V 35, associated with burial H59.	13th-14th C possibly			Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.	Cat no 25	Wire twist		Copper alloy	Twisted wire	BJ VIII 1	early 18th C		Probably of earlier date than context.	Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.	Cat no 26	Mount		Copper alloy	2 circular discs with central perforations, possibly button inners.	BJ VIII 19	14th C			Wilkinson 1998c:73
St Mary, Cirencester	Gloucs.	Cat no 44	Badge		Copper alloy	Pilgrim's badge of circular thin sheet with repousse decoration of a central crucifix and Christ, with symbols of Christ's Passion in each corner. Sewn onto material? no holes remain though.	BL X 5	15th-early 16th C		Possibly INRI above Christ's head on cross in scroll. Pincer and nails; rooster, spear & ?; reed? & whip?; and singe on stick? and ?.	Wilkinson 1998c:77

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
St Mary, Cirencester	Gloucs.	Cat no 45	Badge		Copper alloy	Part of a pax? An ogee arch surmounts columns with twisted flutes each side on a decorative base. Angels on top of columns. Within is crucifix below inscription INRI. Skull and bone at foot of cross. 3 small lumps of metal on reverse- attachment?	BG V 15	late 16th-early 17th C	Probably of earlier date than context.	INRI stands for Iesus Nazarenus Rex Iudaeorum, the Titulus Crucis a Passion, attached to the Cross.	Wilkinson 1998c:77
St Mary, Cirencester	Gloucs.	Cat no 75	Buckle		Copper alloy	Annular, shallow D shaped frame. No pin	B XIV 2	late 16th-early 17th C	Probably of earlier date than context.		Wilkinson 1998c:79
St Mary, Cirencester	Gloucs.	Cat no 76	Buckle		Copper alloy	Annular, oval shaped frame. No pin	BJ VIII 11	15th C			Wilkinson 1998c:79
St Mary, Cirencester	Gloucs.		Buckle		Iron	Annular buckle with pin	Burial H49			Burial of male, also with stem of chalice.	Wilkinson 1998d:89
St Mary, Cirencester	Gloucs.	Cat no 125	Buckle		Iron		BM VI 4	mid 17th C			Wilkinson 1998d:89
St Mary, Cirencester	Gloucs.	Cat no 127	Buckle		Iron		BG V 3	17th C		Probably of earlier date than context.	Wilkinson 1998d:89
St Mary, Cirencester	Gloucs.	Cat no 129	Mount		Iron		BJ VII 6	15th-early 16th C			Wilkinson 1998d:89
St Mary, Cirencester	Gloucs.		Button		Bone	Disc with central perforation- button inner?		late 16th C-early 17th C			Wilkinson 1998d:89
St Mary, Cirencester	Gloucs.		Gem	Gem	Crystal	Detached from its setting found in a mid-late 16th C context		mid-late 16th C			Wilkinson 1998d:89
St Mary's Church Deerhurst	Gloucs.	CA5	Pin		Copper alloy	Pin	WI 42/2, phase 3-4. Grave soil	later Anglo-Saxon to Medieval		Pins and lace ends from medieval and post medieval graves or graveyard soil at west end of church.	Rahtz and Watts 1997
St Mary's Church Deerhurst	Gloucs.	CA10	Pin		Copper alloy	Twisted wire headed pin	WI 53, phase 4, Grave soil	Medieval			Rahtz and Watts 1997

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
St Mary's Church Deerhurst	Gloucs.	CA2	Pin		Copper alloy	Pin	W1 5, phase 5, Grave soil	Post medieval			Rahtz and Watts 1997
St Mary's Church Deerhurst	Gloucs.	CA8	Pin		Copper alloy	Pin	W11 32a/1, phase 3-4, Grave soil	later Anglo-Saxon to Medieval			Rahtz and Watts 1997
St Mary's Church Deerhurst	Gloucs.	CA6	Pin		Copper alloy	Pin	unstratified				Rahtz and Watts 1997
St Mary's Church Deerhurst	Gloucs.		Pin		Copper alloy	Pin	unknown, Grave soil			No record given, not illustrated	Rahtz and Watts 1997
St Mary's Church Deerhurst	Gloucs.	CA4	Lace end		Copper alloy	Lace end	W1 5, phase 5, Grave soil	Post medieval			Rahtz and Watts 1997
St Mary's Church Deerhurst	Gloucs.	CO3	Coin			Elizabeth I, Ireland shilling, 1561, 3.57g, very worn and pierced.	W11 21a, phase 5, Grave	Post medieval	1561		Rahtz and Watts 1997
St Mary's Parish Hall, Bamard Castle	Co Durham		Lace end		Copper alloy	Lace end of rolled copper alloy sheet. Complete, but in 2 pieces, tapering with edge to edge seam.	Context 5, fill.		late medieval or 17th C.	Types like this dated to late medieval period and 17th century (Margeson, 1993:2; Noel Hum, 1991:255). Context also contained glass and human bone.	ASUD 2006c
St Nicholas	Glam.	NMGW 01.01	Ring		Gold	Inscribed on the inner band Fear God love me and bears the touch mark AP conjoined at the base. Inner d=19mm, band width 5mm, 5.71g.	Metal detector find, returned to finder			Style of lettering is post 1650, prob early 18th in date based on the lettering.	Redknap 2000:87.
St Nicholas and Bonvilston	Glam.	PAS-3B64E3	Ring		Gold	Gold ring, with inscription on inner band. Fear God love me, and bears the mark AP, conjoined at the base. Internal d=19mm. 5.71g.	Metal detector find		late 17th-18th C	Style of lettering is post 1650. AP without joined feet in Pickford (1989) and Grimwade (1076) is Abraham Portal, 1749.	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
St Nicholas and Bonvilston	Glam.	NMGW-E72766	Brooch		Copper alloy	Gilt, reversible, lozenge framed brooch. Obverse has 2 beaded lines separated by a raised line. Reverse has 16 square cells which alternating plain and those containing a quatrefoil or cross design. Pin secured at a corner, collared with notches on edge.	Metal detector find		14th C	Gliding on both faces. L=21.6mm, w=16.3mm, thickness=2mm, 2.4g.	PAS
St Nicholas and Bonvilston	Glam.	PAS-663BF5	Brooch		Silver	Annular frame of square cross section, twisted to give 'cable' appearance. Single line of close spaced pellets runs along each face. Pin constriction, pin with transverse ridge. Ex d= 19mm, Pin length= 18mm, 2.26g.	Metal detector find			Similar from Penhow and Winchester (Biddle and Hinton 1990:639-43, no 2022).	PAS
St Nicholas and Bonvilston	Glam.	NMGW-4A04E1	Pin		Copper alloy	Pin head of 2 cast halves soldered together. Decorated with a number of knobs. Pin shaft emerges from the bottom, but is broken.	Metal detector find on cultivated land		16th-17th C	l=20.3mm, w=15.1mm. 5g.	PAS
St Oswald's Priory, Gloucester	Gloucs.	SF 360, 486	Bead		Amber	18 beads		16th C			Heighway and Bryant 1999:130.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 16, SF300	Brooch		Silver	Annular brooch with two chain links. No pin, outer diam = 40mm, inner diam = 34mm.	B174, found in situ on the shoulder of burial.	1086-1540			Heighway and Bryant 1999:134.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 17, SF426	Brooch		Copper alloy	Annular brooch or buckle, no pin, but loop frag survives. Outer diam = 33mm, inner diam=27mm.	u/s				Heighway and Bryant 1999:134.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 18, SF787	Brooch		Copper alloy	Annular brooch or buckle, with corroded iron pin. Outer diam = 34mm, inner diam=26.5mm.	Backfill of B478	19th C			Heighway and Bryant 1999:134.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 19, SF555	Brooch		Copper alloy	Annular brooch with 2/4 of frame is twisted, other 1/4 has chevron pattern decoration, other is plain. Separate pin survives in constriction and has two flanged transverse ridges on either side. Outer diam = 33mm, inner 27mm.	69, blocking of north nave arcade and tile floor	16th C		Silver brooch with half decoration of spiral and 'crossed-garter' pattern on other inlaid into frame from London (Egan and Pritchard 1991:no.1314) and Kidwelly Castle, Carmar. Dyfed (Recknap 1994 :96)	Heighway and Bryant 1999:134.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 20, SF569	Buckle		Copper alloy	Annular buckle with pin. Pin has ridged grip moulding at base. Outer diam = 45mm.	B329, buckle found at left side of burial just to the left of the pelvis.	Late medieval			Heighway and Bryant 1999:134.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 21, SF568	Buckle		Copper alloy	Annular buckle with pin. Pin has transverse ridge. Outer diam = 40mm.	B329, buckle found at right side of burial on pelvis.	Late medieval			Heighway and Bryant 1999:134.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 22, SF222	Buckle		Copper alloy	Annular buckle with pin. Pin has transverse ridge. Outer diam = 38mm.	B156, buckle found at left side of burial on pelvis.	Late medieval			Heighway and Bryant 1999:134.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 23, SF221	Buckle		Copper alloy	Annular buckle with pin. Pin is crude sheet metal replacement. Outer diam = 38mm.	B156, buckle found at right side of burial on pelvis.	Late medieval			Heighway and Bryant 1999:134.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 24, SF772	Buckle		Copper alloy	Fragment of rectangular (poss double looped originally?) buckle, circular x-section, decorated with grooving on one side. Width 38mm.	67, clay floor and F575.	16-17th C			Heighway and Bryant 1999:134.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 25, SF974	Buckle		Copper alloy	Fragment of rectangular (poss double looped originally?). Decorated with obliquely grooves, D shaped x-section. Length 32mm.	74, robbing of F602 and W69.	18th C			Heighway and Bryant 1999:134.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 26, SF2	Buckle		Copper alloy	Shoe buckle of rounded rectangular shape with offset bar and double pin. Width 24x15mm.	85/67, u/s.				Heighway and Bryant 1999:134.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 27, SF975	Buckle		Copper alloy	Rectangular buckle with pin. Polygonal x-section. Width 30mm.	74, robbing of F602 and W69.	18th C			Heighway and Bryant 1999:134.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 28, SF801	Buckle		Iron	D shaped buckle. Broken, pin? Still survives, drawn from X ray.	59, floors in north- east chamber.	15th C			Heighway and Bryant 1999:134.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 30, SF9	Mount		Copper alloy	Rectangular fitting with two rivet holes at each end, l=15mm, width 3mm.	85/67, u/s				Heighway and Bryant 1999:134.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 31, SF94	Strap end		Copper alloy	Riveted strap end of simple sheet folded lengthways. 36x18mm.	94, pits, gardening trenches, topsoil, garden walls.	19th C		London examples from post 1270.	Heighway and Bryant 1999:134.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 33, SF7	Strap end		Copper alloy	Strap end with two integral rivets at corners, simple sheet folded widthways. L (folded)= 25x20mm.	85/67, u/s.				Heighway and Bryant 1999:134.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 44, SF789	Ring		Copper alloy	Possible finger ring or earring of twisted circular x-section alloy. Is an incomplete circle, with rounded terminal at one end, other seems to have broken off. Diam 20mm.	54, mortar floors and robbing of W76 foundations.	14th C			Heighway and Bryant 1999:138.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 46, SF311	Ring		Copper alloy	Finger ring, outer band decorated with ridges and 4 armed, wide cruciforms (?) with 'petal' dec. Diam = 13mm, width = 3mm.	u/s				Heighway and Bryant 1999:138.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 50, SF72	Pin		Copper alloy	Round headed pin with large coiled wire head. L= 48mm, diam= 2mm.	87, graveyard soil and burials part under west range.	10th-13th C.			Heighway and Bryant 1999:138.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 51, SF1029	Pin		Copper alloy	Round headed dress pin, L=34mm.	76, robbing of F660	18th C			Heighway and Bryant 1999:138.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 52, SF376	Pin		Copper alloy	Pin or needle? With decoration around hole in the head. L=34mm.	94, pits, gardening trenches, topsoil, garden walls.	19th C			Heighway and Bryant 1999:138.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 58, SF554	Pendant		Copper alloy	Protruding conical centre, surrounded by 4 petal/fleur de lys decorative projections. Loop for suspension. W=29mm.	69, blocking of north nave arcade and tile floor.	16th C			Heighway and Bryant 1999:139.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 60, SF489	Mount		Copper alloy	Sextfoil mount with central rivet hole. Diam 14mm.	69, blocking of north nave arcade and tile floor.	16th C			Heighway and Bryant 1999:139.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 70, SF767	Ring		Copper alloy	Ring, plain with oval x-section. Possible finger ring. Diam 22mm.	67, clay floor and F575.	16th-17th C			Heighway and Bryant 1999:139.
St Oswald's Priory, Gloucester	Gloucs.	Cat no. 97, SF557	Unidentified		Gold	Small 'flake', rim of disc? With possible S and M (mistruck) in pre-Lomardic lettering, 2x3.5mm.	69, blocking of north nave arcade and tile floor.	c1550			Heighway and Bryant 1999:143.
Stockbridge, Newcastle upon Tyne	Nland..	SF24, Catalogue no.31.	Buckle		Copper Alloy	Small round buckle clasp frame with offset bar. 15mm in length, 3mm in width.	Period 15, phase 1, context 398. Levelled ashy deposits, sealing hearth. Occ in building VII	15th C occupation	late 14th or 15th C.	Size suggests that this is a shoe buckle (Egan and Pritchard, 1991:65)	Vaughan and Rowntree, 2001:156.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Stockbridge, Newcastle upon Tyne	N'land..	SF65, Catalogue no.33	Buckle		Copper alloy	Clasp plate with bar and broken ends of frame in place and a simple zigzag pattern visible on x-ray. 27mmx9mmx4mm.	Period 12, Phase 1, context 689. Context is ash from hearths within Building VII being dumped to the west in Blyth Nook II.	Mid-late 14thC.	late 13th/early 14th century	Clasp rather than a buckle as no provision for a pin. C.f. Egan and Pritchard, 1991, fig.76,116.	Vaughan and Rowntree, 2001:156-7.
Stockbridge, Newcastle upon Tyne	N'land..	SF42, Catalogue no.32	Belt fitting		Copper alloy	Strap end with bar. 17mm x 17mm.	Context 524	I.14th or e.15thC		Two joining fragments. Bar riveted across one side. C.f. Egan and Pritchard, 1991, fig.103, 157.	Vaughan and Rowntree, 2001:156-7.
Stockbridge, Newcastle upon Tyne	N'land..	SF52, Catalogue no.34	Buckle		Copper alloy	Clasp plate with hole at one end. Possibly fragmentary clasp plate. 22mmx10mmx1mm.	Context 799				Vaughan and Rowntree, 2001:157.
Stockbridge, Newcastle upon Tyne	N'land..	SF26, Catalogue no.40	Pin		Copper alloy	Approximately half is triangular in cross-section. 40mmx3mmx3mm.	Context 308	From context with 17th C. material.		From a context with 17th C material.	Vaughan and Rowntree, 2001:157.
Stogumber	Som.	SOM-445487	Ring		Copper alloy	Cast ring with slightly distorted hoop. Rectangular cross section. On hoop is a stamped pattern of diamonds with in-curved sides and floral motif centre, alternating with groups of 3 transverse lines. D=19mm, 4.7mm wide and 0.9mm thick. 1.4g.	Metal detector find on cultivated land		15th-18th C	Similar find in Bailey 1997:24	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Stogumber	Som.	SOMDO R-A1B5C3	Dress hook		Copper alloy	Incomplete hook with slightly convex circular plate and trapezoidal loop and remains of tapering hook. Decorated with a cast design of a double 'Tudor' rose. Loop is broken at one corner.	Metal detector find on cultivated land/ operations to a depth less than 0.25m.		16th C	L=31.36mm, w=14.35mm, thickness=2.98mm, 2.17g.	PAS
Stoke Road, Bishop's Cleeve	Gloucs.		Mount		Copper alloy	Mount					Enright and Watts 2002
Stoke Road, Bishop's Cleeve	Gloucs.		Lace end		Copper alloy	Lace end					Enright and Watts 2002
Stoke Road, Bishop's Cleeve	Gloucs.		Unidentified		Copper alloy	Unidentified					Enright and Watts 2002
Stoke Road, Bishop's Cleeve	Gloucs.		Mount		?	Mount					Enright and Watts 2002
Stoke Trister	Som.	PAS-0FE696	Ring		Silver	Rectangular shaped cross section band inscribed with the names of the 3 magi, CI SPAR + MELCHIOR+ BALTHAZAR.			15th C	D= 23mm	PAS
Stonehouse	Gloucs.	GLO-9AF3D5	Brooch		Copper alloy	Cast annular frame, plain circular cross section. Pin is unrestricted and has a moulded transverse ridge	Metal detector find				PAS
Swansea	Glam.		Ring		Silver	Signet ring with a circular bezel with the monogram IB or R with a vertical line above- poss another letter. Band is spiral gadrooned.	Found on the foreshore below the surface in sandy clay.			Found in 1988 near the findspot of a seal die f William Matherbe (c1300-30) found in 1983 (NMW no.83.13H).	Cherry and Redknapp 1991 :125.
Tantallon Castle	East Lothian	6263	Mount		Copper alloy	Disc, slightly convex, with 'Tudor' rose pattern with traces of gilding and red enamel. No signs of how was fixed.	Found in early 20th C		16th C	English	Caldwell 1991:337.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Tantallon Castle	East Lothian	NMS: HX 232	Ring		Copper alloy	Crude finger ring, shoulders on either side of 'bezel' are crudely engraved with a check design and crosses at ends of this then a third of ring is undecorated.	Found in early 20th C				Caldwell 1991:337.
Tantallon Castle	East Lothian	6266	Buckle		Copper alloy	Annular buckle with no pin. 15 others from Tantallon.	Found in early 20th C			Only one is illustrated	Caldwell 1991:337.
Tantallon Castle	East Lothian	6264	Mount		Copper alloy	Quatrefoil mount, very convex shape.	Found in early 20th C				Caldwell 1991:337.
Tantallon Castle	East Lothian	NMS: NJ 7	Ring		Gold	Gold enamelled iconographic ring. Central ridged bezel with engraving of the Virgin on one side, on the other is a figure- probably representing the Angel of Annunciation. Shoulders of the broad hoop are engraved with lilies & on back of hoop is IR twice.	Found in 1852	15th C		Or JR	Caldwell 1991:337; James 1854: 168-9.
Tantallon Castle	East Lothian	NMS: HX 60	Buckle		Copper alloy	Small double D looped buckle, with pin.	Found in early 20th C				Caldwell 1991:338.
Tantallon Castle	East Lothian	6275	Buckle		Copper alloy	Double D looped buckle, with pin.	Found in early 20th C				Caldwell 1991:338.
Tantallon Castle	East Lothian	6276	Buckle		Copper alloy	Double D looped buckle, no pin.	Found in early 20th C				Caldwell 1991:338.
Tantallon Castle	East Lothian	NMS: HX 59	Buckle		Copper alloy	Large double D looped buckle with buckle plate containing remains of leather strap. Pin survives and at rest on opposite location on other loop are striations.	Found in early 20th C			Another 7 are known from Tantallon, only these 4 are illustrated.	Caldwell 1991:338.
Tantallon Castle	East Lothian	NMS: HX 62	Pin		Copper alloy	Wire round head pin	Found in early 20th C			Several other pins are from Tantallon, some with traces of tinning. 3 have large globular heads, 2 of which are large.	Caldwell 1991:338.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Tantallon Castle	East Lothian	NMS: HX 67	Pin		Copper alloy	Wire round head pin	Found in early 20th C				Caldwell 1991:338.
Tantallon Castle	East Lothian	NMS: HX 67	Pin		Copper alloy	Wire round head pin	Found in early 20th C				Caldwell 1991:338.
Tantallon Castle	East Lothian	NMS: HX 63	Lace end		Copper alloy	Lace end, 15 others from the site as well.	Found in early 20th C				Caldwell 1991:338.
Tantallon Castle	East Lothian	NMS: HX 66	Decoration		Copper alloy	Strip of wire decoratively twisted.	Found in early 20th C			Parallel from Barnard Castle, no 11, SF 101 5054.	Caldwell 1991:338.
Tantallon Castle	East Lothian	NMS: HX 56	Mount		Copper alloy	Vesica shaped, decoratively ribbed mount, pierced by two iron rivets.	Found in early 20th C				Caldwell 1991:339.
Tantallon Castle	East Lothian	NMS: HX 55	Mount		Copper alloy	Elongated droplet shaped mount with two prongs to secure it at the back.	Found in early 20th C				Caldwell 1991:339.
Tantallon Castle	East Lothian		Mount		Copper alloy	Fluer de lis shaped mount	Found in early 20th C				Caldwell 1991:339.
Tantallon Castle	East Lothian		Mount		Copper alloy	5 mounts of hollow lozenge shape.				10 other mounts from Tantallon Castle are known of in the NBM.	Caldwell 1991:339.
Tantallon Castle	East Lothian		Pendant		Slate	Circular pendant or button core made of slate. Very thin with central perforation.					Caldwell 1991:347
Tantallon Castle	East Lothian		Pendant		Ceramic	Circular pendant or button core made from a sherd of grey/pink earthen ware with tiny traces of green glaze on its exterior surface. Thin with central perforation.					Caldwell 1991:347
Tantallon Castle	East Lothian		Unidentified		Shell	Oyster shell with rectangular hole cut in it, possible section used as button or decoration?					Caldwell 1991:347
Tantallon Castle	East Lothian		Unidentified		Shell	Oyster shell with rectangular hole cut in it, possible section used as button or decoration?					Caldwell 1991:347

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Tantallon Castle	East Lothian		Unidentified		Shell	Oyster shell with triangular hole cut in it, possible section used as button or decoration?					Caldwell 1991:347
Tantallon Castle	East Lothian		Jetton		Copper	Jetton, on obverse is a shield with French arms and the legend + AVE M RIR AC, on the reverse is accurate cross fluer de lis. Probably Tourmal. Has three secondary piercings.			15th C		Caldwell 1991:356
Taunton	Som.	SOMDO R-1EEB14	Dress hook		Silver	Silver gilt cast hook. Tear drop shaped back plate with domed obverse decorated with circular filigree pattern- 3 annulets containing 4 smaller smaller circles and more around edge of dome. 8 projecting knobs. Scalloped edge. Hook at the pointed end.			16th C	Hook and rectangular sectioned bar are soldered on to back. L=30.3mm, w=18.22mm, thickness=10.57mm, 4.25g. Similar dec to SOMDOR-68FCA6 and others.	Gaimster et al 2002:158.
Taunton	Som.	SOM-E0FF65	Dress hook		Copper alloy	Cast hook of flat, rounded diamond shape. The hook is at a corner and is a flat forward curving hook. At the 3 other corners are remains of small attachment loops. Plate is decorated with a moulded floriate motif. Traces of tinned surface.	Metal detector find		17th C	Similar to Curry Rivel (SOMI 2CFBF2). L=43.8mm, w=24.5mm, thickness=2.1mm, 6g.	PAS
Taynton	Gloucs.	GLO-437A85	Brooch		Copper alloy	Cast annular frame with collets. Rhombus cross section with 10 collets slightly angled outwards following angle of frame. White paste in each collet. Pin constriction with pin cut from sheet Cu alloy- flat bottom and curved top. D=36mm, thickness=9mm.	Metal detector find on cultivated land		mid 13th C	Green grey patina, but evi of incised lines showing cleaning and filing after casting. See Egan and Pritchard 1991:257-8.	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Temple Street, Bristol	Gloucs.	101/1975	Dress fastener		Copper alloy	Wire dress fastener shaped into a butterfly with hooked ends.					BCM finds archive
Temple Street, Bristol	Gloucs.		Lace end		Copper alloy	5					BCM finds archive
Temple Street, Bristol	Gloucs.		Buckle		Copper alloy	Annular ring, poss buckle/brooch					BCM finds archive
Temple Street, Bristol	Gloucs.		Wire twist		Copper alloy						BCM finds archive
Temple Street, Bristol	Gloucs.		Buckle		Copper alloy						BCM finds archive
Temple Street, Bristol	Gloucs.		Buckle		Copper alloy						BCM finds archive
Temple Street, Bristol	Gloucs.		Wire twist		Copper alloy						BCM finds archive
Temple Street, Bristol	Gloucs.		Wire twist		Copper alloy						BCM finds archive
Temple Street, Bristol	Gloucs.		Wire twist		Copper alloy						BCM finds archive
Temple Street, Bristol	Gloucs.		Buckle		Copper alloy						BCM finds archive
Temple Street, Bristol	Gloucs.		Buckle		Copper alloy						BCM finds archive
Temple Street, Bristol	Gloucs.		Buckle fitting	Buckle plate	Copper alloy	Poss					BCM finds archive
Temple Street, Bristol	Gloucs.	Cat no 53	Dress fastener		Copper alloy	Incomplete, possibly part of a fastener. Hammered strip of metal with small loops of thin wire around top end. A suspension loop passes through the 2nd row of loops, with more wire twisted wire 2&1/2 times around the strip at either side of loops.	Context group 1, Context MR, 356	13th C			Williams 1988:156.
Temple Street, Bristol	Gloucs.	Cat no 55	Mount		Copper alloy	Domed sexfoil mount with central rivet hole. Two lobes broken.	Context group 7, KZ, 287	early 14th C			Williams 1988:156.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Temple Street, Bristol	Gloucs.	Cat no 57	Mount		Copper alloy	Domed sexfoil mount with central rivet.	Context group 9, KR, 407	late 14th-early 15th C			Williams 1988:156.
Temple Street, Bristol	Gloucs.	Cat no 60, 61, 65, 66, 68, 69, 72, 75, 78, 82, 91, 97, 98, 99, 100, 101/75,	Pin		Copper alloy	Numerous	Numerous	late 14th-early 17th C			Williams 1988:156.
Temple Street, Bristol	Gloucs.	Cat no 63	Buckle fitting	Buckle plate	Copper alloy	Fragment of buckle plate. One sheet of metal with single rivet hole and 2 projections at other end.	Context group 9, KR, 407	late 14th-early 15th C			Williams 1988:156.
Temple Street, Bristol	Gloucs.	Cat no 67	Ring		Copper alloy	Strip of metal, triangular in section, incised line against edges.	Context group 13, MW, 393				Williams 1988:156.
Temple Street, Bristol	Gloucs.	Cat no 70	Buckle fitting	Buckle pin	Copper alloy	Buckle pin with transverse ridge, loop not whole.	Context group 15, KJ, 308	14th C			Williams 1988:156.
Temple Street, Bristol	Gloucs.	Cat no 73	Wire twist		Copper alloy	Wire twist	Context group 19, CQ, 90	late 15th C			Williams 1988:156.
Temple Street, Bristol	Gloucs.	Cat no 74	lace end		Copper alloy	edges not overlapping and held in place at top by 2 iron rivets.	Context group 19, Wire twist	late 15th C			Williams 1988:156.
Temple Street, Bristol	Gloucs.	Cat no 77	Wire twist		Copper alloy	Wire twist	Context group 20, BW, 46	late 15th C			Williams 1988:156.
Temple Street, Bristol	Gloucs.	Cat no 62	Ring		Copper alloy	Triangular in section.	Context group 24, KB, 256				Williams 1988:158.
Temple Street, Bristol	Gloucs.	Cat no 84	Buckle		Copper alloy	D shaped buckle with moulding on frame with remains of buckle plate.	Context group 25, DN, 103				Williams 1988:158.
Temple Street, Bristol	Gloucs.	Cat no 87	Wire twist		Copper alloy	Wire twist	Context group 25, F?M, 93				Williams 1988:158.
Temple Street, Bristol	Gloucs.	Cat no 92	Lace end		Copper alloy	Edges overlap	Context group 25, EM, 93				Williams 1988:158.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Temple Street, Bristol	Gloucs.	Cat no 86	Wire twist		Copper alloy	Wire twist	Context group 26; BU, 24	late 16th-early 17th C			Williams 1988:158.
Temple Street, Bristol	Gloucs.	Cat no 94	Lace end		Copper alloy	Abutting edges with single copper alloy rivet through the top.	Context group 26; CW, 60	late 16th-early 17th C			Williams 1988:158.
Temple Street, Bristol	Gloucs.	Cat no 95	Lace end		Copper alloy	Abutting edges with single copper alloy rivet through the top.	Context group 26; CG, 34	late 16th-early 17th C			Williams 1988:158.
Temple Street, Bristol	Gloucs.	Cat no 109	Bead		Bone	Annular bead of bone, polished.	Context group 16; FT, 196	late 15th C			Williams 1988:158.
Temple Street, Bristol	Gloucs.	Cat no 110	Bead		Jet	Globular bead, with narrow perforation. Split down perforation.	Context group 19; LE, 133	late 15th C			Williams 1988:160
Temple Street, Bristol	Gloucs.	Cat no 111	Bead		Jet	Elliptical bead.	Context group 26; EL, 102	late 16th-early 17th C			Williams 1988:160
Temple Street, Bristol	Gloucs.	Cat no 112	Bead		Jet	Elliptical bead. Only c half remains. Split down perforation and end of fragment has broken off.	Context group 26; FV, 140	late 16th-early 17th C			Williams 1988:160
Temple Street, Bristol	Gloucs.	Cat no 113	Bead		Amber	Small amber bead of irregular annular shape, with narrow perforation.	Context group 26; EG, 120	late 16th-early 17th C			Williams 1988:160

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
The Swirle, Quayside, Newcastle upon Tyne	Nland..	n/a	Button		Copper alloy	Button	Phase 6 deriving from layers associated with building [1265]	Phase 6= Construction of the first buildings on landfill beside the Swirle. Pottery associated with [1265] suggests building c.mid 17th C, demolished in early 18thC	?16th/17th C		Williams 1993:214
The Swirle, Quayside, Newcastle upon Tyne	Nland..	n/a	Pin		Copper alloy	Numerous	Many	Many			Williams 1993:214

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
The Swirle, Quayside, Newcastle upon Tyne	Nland..	n/a	Ring		Copper alloy	Ring	Phase 6 deriving from layers associated with building [1265]	Phase 6= Construction of the first buildings on landfill beside the Swirle. Pottery associated with [1265] suggests building c.mid 17th C, demolished in early 18thC	16th/17th C?		Williams 1993:214
The Swirle, Quayside, Newcastle upon Tyne	Nland..	n/a	Button		Copper alloy	Button	Phase 6 deriving from layers associated with building [1265]	Phase 6= Construction of the first buildings on landfill beside the Swirle. Pottery associated with [1265] suggests building c.mid 17th C, demolished in early 18thC	?16th/17th C		Williams 1993:214

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
The Swirle, Quayside, Newcastle upon Tyne	Nland..	No.125	Buckle		Copper alloy	Rectangular buckle with pin	Phase 5a and 5b, dump and refuse deposits.	The abandonment of the kilns and apparent dereliction of the site, pottery evidence suggests phase 5 encompassed l. 14th, 15th and early 16th C.	14th/15th C		Williams 1993:214
The Swirle, Quayside, Newcastle upon Tyne	Nland..	No.123	Belt fitting		Copper alloy	Fragment of round strip, possibly a belt end. Decorated with lines, zig zags and 6 stamped circles.	Phase 4 associated with the construction and use of limekilns on the Tyne embankment	Analysis of kilns suggest dates of c.1280-1400.	14thC		Williams 1993:214
The Swirle, Quayside, Newcastle upon Tyne	Nland..	n/a	Lace end		Copper alloy	Lace end	Phase 4 associated with the construction and use of limekilns on the Tyne embankment	Analysis of kilns suggest dates of c.1280-1400.	14th?		Williams 1993:214

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
The Swirle, Quayside, Newcastle upon Tyne	Nland..	n/a	Buckle		Copper alloy	Piece of a buckle arm.	Phase 6 deriving from layers associated with building [1265]	Phase 6= Construction of the first buildings on landfill beside the Swirle. Pottery associated with [1265] suggests building c.mid 17th C, demolished in early 18thC	? Mid 17thC		Williams 1993:214
The Swirle, Quayside, Newcastle upon Tyne	Nland..	n/a	Lace end		Copper alloy	Lace end.	Phase 6 deriving from layers associated with building [1265]	Phase 6= Construction of the first buildings on landfill beside the Swirle. Pottery associated with [1265] suggests building c.mid 17th C, demolished in early 18thC	?16th/17th C		Williams 1993:214

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
The Swirle, Quayside, Newcastle upon Tyne	N'land..	n/a	Bead		Jet	Single jet bead.	Phase 4 layer [1244]	the construction and use of limekilns on the Tyne embankmen t. Analysis of kilns suggest dates of c.1280-1400.	14th C?		Williams 1993:214
The Swirle, Quayside, Newcastle upon Tyne	N'land..	n/a	Lace end		Copper alloy	Lace end.	Phase 4 associated with the construction and use of limekilns on the Tyne embankment	Analysis of kilns suggest dates of c.1280-1400.	14th?		Williams 1993:214

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
The Swirle, Quayside, Newcastle upon Tyne	Nland..	n/a	Ring		Copper alloy	Ring.	Phase 6 deriving from layers associated with building [1265] beside the Swirle. Pottery associated with [1265] suggests building c.mid 17th C, demolished in early 18thC	Phase 6= Construction of the first buildings on landfill			Williams 1993:214
The Swirle, Quayside, Newcastle upon Tyne	Nland..	No.124	Mount		Copper alloy	Ocofoil stud or boss with a central boss.	Phase 4 associated with the construction and use of limekilns on the Tyne embankment	Analysis of kilns suggest dates of c.1280-1400.	13th/14th C		Williams 1993:214
The Swirle, Quayside, Newcastle upon Tyne	Nland..	n/a	Ring		Copper alloy	Fragment of a split ring.	Phase 4 associated with the construction and use of limekilns on the Tyne embankment	Analysis of kilns suggest dates of c.1280-1400.	14th C?		Williams 1993:214
Thomas Street, Bristol	Gloucs.	G2090	Pin		Copper alloy	Pin					BCM finds archive

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Thornbury	Gloucs.	GLO-767992	Dress hook		Lead alloy	V corroded hook, cordate shaped plate with moulded decoration in centre, possibly an animal, scalloped borders. Rectangular loop at top on reverse. Iron hook at pointed end.	Metal detector find on cultivated land			L=24mm, w=16mm, thickness 5mm, 4.07g.	PAS
Thornbury	Gloucs.	GLO-7D9312	Dress hook		Copper alloy	Hook with openwork plate. Rectangular bar at top forming loop, with openwork cinquefoil in shape of a rope with central perforation. Broken hook from central lower foil. Corroded.	Metal detector find on cultivated land				PAS
Thornbury	Gloucs.	GLO-816356	Dress hook		Copper alloy	Cast hook with openwork decorative plate. Trefoil on a V which expands to a semicircular terminal with 4 lobes that flank the hook in the centre. Hole in top of loop at trefoil is attachment loop, with 2nd in semicircular base.	Metal detector find on cultivated land		16th C	38x14x1mm, 2.25g.	PAS
Thorsgill Fam, Stratforth	Co Durham	Ref no. D3382	Pendant		Lead	Circular lead pendant with figure of a crowned head on one side and a circular pattern on the other.	Chance find	n/a	?1540 or later		Durham SMR
Thrislington	Co Durham	94	Buckle		Iron	Trapezoidal buckle with pin. Sheet roller for pin to rest on.	NF 177 C5, clay surface with later medieval material on top > destruction? In toft C rm 5.				Austin 1989

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Thrislington	Co Durham	95	Buckle		Iron	Trapezoidal composite buckle with oval cross sectioned frame. The outside edge is a solid roller, frame sides are looped at ends to hold it. Decorated with lines either side of the resting pin, the pin has a decorated flanged transverse ridge-4 petals.	MH229 (a) Garderobe, rubble in the stone lined shaft.			Required a high level of skill to manufacture (Egan and Pritchard 1991:95).	Austin 1989
Thrislington	Co Durham	96	Buckle		Iron	Square buckle with pin. Incomplete. Solid roller. Sides are looped for it.	NF51 B4: pit in B4, mat in pit also included beehive quern, pot and other ironwork.			Cf no.428 in Egan and Pritchard 1991:95. Required a high level of skill to manufacture, form lasts unaltered into the post-med period (Egan and Pritchard 1991:95).	Austin 1989
Thrislington	Co Durham	97	Buckle		Iron	Square buckle with curved projections at the inside edges. Pin survives and the frame has a sheet roller.	MH253 Solar, floor surface.				Austin 1989
Thrislington	Co Durham	98	Buckle		Iron	D shaped buckle with pin. Lipped frame with crude lines of decoration on frame. Pin also decorated flanges double lines creating four sections, similar to no95 pin dec.	MH220 (a) Garderobe, rubble in the stone lined shaft.				Austin 1989
Thrislington	Co Durham	99	Buckle		Iron	Small double looped buckle with part of strap or plate remaining. Pin survives.	NF191 C4, deposit under robbed floor, room revealed evi of violent destruction.				Austin 1989
Thrislington	Co Durham	100	Buckle		Iron	Square frag, with pin.	NF121 C1 & C3, rubble sealing floor in C1.				Austin 1989
Thrislington	Co Durham	101	Buckle		Iron	Square with central bar.	NF249 C9 & E, boundary,				Austin 1989

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Thrislington	Co Durham	102	Buckle fitting	Buckle loop	Iron		NF191 C4, deposit under robbed floor, room revealed evi of violent destruction.				Austin 1989
Thrislington	Co Durham	103	Purse frame		Iron	Ring handle, with straight arms, small holes on underside of arms.	NF233 C5, post hole in Toft C's long rectangular room,	Pottery suggests later medieval in date			Austin 1989
Thrislington	Co Durham	1	Seal matrix		Copper alloy	Conical handle with perforated trefoil as a suspension loop. Lower part of handle decorated with groups of punched dots. Fluer de lys with + S JON DAUDERI + .	MH247 Back yard (W.).			"The seal of John Daudre; the Daudre's were a local family.	Austin 1989
Thrislington	Co Durham	3	Buckle		Copper alloy	Elongated D shaped buckle with offset bar and knob on frame. Pin survives. 14x22mm.	MH1 Topsoil				Austin 1989
Thrislington	Co Durham	4	Buckle		Copper alloy	Small annular buckle.	MH173 Garden toft (W.).				Austin 1989
Thrislington	Co Durham	5	Belt fitting		Copper alloy	Loop with internal lugs and boss on front. 20x24mm.	EE6 Road - hearth				Austin 1989
Thrislington	Co Durham	6	Strap end		Copper alloy	Rectangular fragment of plate with engraved zig zag decoration. Thought to have been cut down as dec appears to extend beyond edge 28x18x2mm.	NF1 Topsoil				Austin 1989
Thrislington	Co Durham	7	Buckle fitting	Buckle plate	Copper alloy	Folded sheet metal with looped end and 2 domed rivets at the other end. 38x20x8(max)mm.	MH250 Solar: pit				Austin 1989
Thrislington	Co Durham	8	Buckle fitting	Buckle plate	Copper alloy	Folded sheet metal with looped end with 4 holes and 2 rivets remain. Broken. 52x18x10mm.	MH97 E. pantry				Austin 1989

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Thrislington	Co Durham	9	Buckle fitting	Buckle plate	Copper alloy	Fragments of 2 plates riveted together.	MH118 Cross-wing (N.)				Austin 1989
Thrislington	Co Durham	10	Button		?	Cap only of button made of a grey metal. Not perfect circle, diam=16mm, 3mm high.	MH227 Back yard (W.)				Austin 1989
Thrislington	Co Durham	11	Mount		Copper alloy	Scalloped shaped pendant with double loop for suspension, made by folding small lip back. Thought to have an identical one hung from it. 2 rivet holes for attachment to leather. 32x34mm.	MH194 Western boundary				Austin 1989
Thrislington	Co Durham	12	Mount		Copper alloy	Cruciform pendant mount with rivet holes in the upper 3 arms and suspension loop formed in same way as no.11, remains of a ring(?) pendant(?) in it. 26x26mm.	MH299 Back yard (internal)				Austin 1989
Thrislington	Co Durham	13	Necklace		Copper alloy	Ornamental plate linking four chains on one side to three on the other. 1 chain still survives. 16x18mm, chain is 24mm long.	MH193 Back yard (W.)			Probably part of a necklace or chatelaine.	Austin 1989
Thrislington	Co Durham	14	Mount		Copper alloy	Flower like boss of 6 petals and central rivet hole. Stamped from sheet metal.	MH180 E. of E. boundary				Austin 1989
Thrislington	Co Durham	15	Mount		Copper alloy	Circular boss with 2 rivets which pass through washers at the back. No decoration. 20x20mm.	NF36 B3				Austin 1989
Thrislington	Co Durham	16	Mount		Copper alloy	Small 4 lobed mount with rivet hole in each lobe. Repouse- possibly a trefoil or fleur-de-lis? 12x16mm.	MH250 Solar: pit				Austin 1989
Thrislington	Co Durham	17	Mount		Copper alloy	Small rectangular mount of sheet metal with 2 rivet holes at either end. 11.5x4mm.	EE34 E. of curving wall				Austin 1989

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Thrislington	Co Durham	18	Thimble		Copper alloy	Thimble of thin metal with tapering sides and almost flat top. Punched circle decoration. Folded. 16x24mm.	NF141 C-road				Austin 1989
Thrislington	Co Durham	23	Unidentified		Copper alloy	Fragment with possible gilding. Originally circular with neck? Frag is 24x12mm.	EE25 Ditch				Austin 1989
Thrislington	Co Durham	39	Mount	Fragment	Copper alloy	Fragment of probable rectangular mount? With central rivet hole. 14x12mm.	NF1 Topsoil				Austin 1989
Thrislington	Co Durham	28	Lace end		Copper alloy	Rolled sheet with rivet. 24mm long.	NF119 C road				Austin 1989
Thrislington	Co Durham	29	Lace end		Copper alloy	Fragment of rolled lace end. 12mm long	EE7 Below curving wall				Austin 1989
Thrislington	Co Durham	30	Lace end		Copper alloy	sheet with folded edges, 30mm long.	NF1 Topsoil				Austin 1989
Thrislington	Co Durham	31	Lace end		Copper alloy	sheet with folded edges, 22mm long.	CH2 Mound				Austin 1989
Thrislington	Co Durham	36	Pin		Copper alloy	bent slightly in middle. head of coiled wire. 52mm long.	NF1 Topsoil				Austin 1989
Thrislington	Co Durham	37	Pin		Copper alloy	Head missing. 52mm long.	MH1 Topsoil				Austin 1989
Thrislington	Co Durham	38	Wire		Copper alloy	Fragment.	MH323 Upper hall (main hall)				Austin 1989
Thrislington	Co Durham	41	Buckle fitting	Buckle plate	Copper alloy	Possible fragment from small buckle plate, plated on one surface.	MH295 Back yard (W.)				Austin 1989
Thrislington	Co Durham	14	Bead		Glass	Blue glass bead. D=10mm, 5.6mm height, pd=4mm.	MH227 back yard (W.)				Austin 1989
Thrislington	Co Durham	1	Bead		Jet	Almost spherical bead of jet, 10x10x12 (height)mm, pd=2mm.	NF35 Village street				Austin 1989
Thrislington	Co Durham	2	Buckle		Copper alloy	Elaborately decorated D shaped buckle. Openwork design of 2 birds facing each other, perforations made after casting. Bar and pin missing, 28x24mm, 16mm high.	MH175 Garden toft (W.).			similar example found at Trier (Germany) with a date of c1220/30 suggested (Fingerlin 1971:461-62)	Austin 1989; Fingerlin 1971:461-62.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Tintern Abbey	Mons.	SF36, L64	Mount		Copper alloy	Rectangular mount with central circular perforation and two smaller rivets at either end.	W Range of outer precinct	19th C			Courtney 1989
Tintern Abbey	Mons.	SF36, L64	Mount		Copper alloy	Rectangular mount with central circular perforation and two smaller rivets at either end.	W Range of outer precinct	19th C			Courtney 1989
Tintern Abbey	Mons.	SF82, L103	Wire twist		Copper alloy	Hoop of wire	Fig. 7iii	Medieval			Courtney 1989
Tintern Abbey	Mons.	SF104, L87	Chain		Copper alloy	Length of chain, fig of 8 links. 2 lengths of chain	?medieval, not illustrated in report	?medieval			Courtney 1989
Tintern Abbey	Mons.		Pin		Copper alloy	Pin of Caple Type B, partly smoothed head of twisted wire coils					Courtney 1989
Tintern Abbey	Mons.		Pin		Copper alloy	Pin of Caple Type B, partly smoothed head of twisted wire coils					Courtney 1989
Tintern Abbey	Mons.		Pin		Copper alloy	Pin of Caple Type B, partly smoothed head of twisted wire coils					Courtney 1989
Tintern Abbey	Mons.		Pin		Copper alloy	Pin of Caple Type B, partly smoothed head of twisted wire coils					Courtney 1989
Tintern Abbey	Mons.		Pin		Copper alloy	Pin of Caple Type B, partly smoothed head of twisted wire coils					Courtney 1989
Tozers' Yard, Bristol	Gloucs.	G2064	Ring		Bone	Bone ring with copper alloy stud.					BCM finds archive
Tyne and Wear	Nland..	NCL-8985C8	Ring		Copper alloy	Rectangular sectioned hoop decorated with a leaf design separated into cells by vertical grooves. D=21.59mm. Hoop width is 4.78mm.	Metal detector find				PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Tyne, nr Benwell	N'land..	n/a	Brooch		Silver	Ring brooch with flat pin. 6 rosettes and six collars alternating. Rosettes are decorated with niello& partly gilded. 2 and 7/8 inches in diam.	Found in the River Tyne near Benwell	n/a	14th C.?		Brewis, 1927:105-6
Tynemouth	N'land..	NCL-89D014	Button		Pewter	Hollow and hemispherical, in section, button. Rectangular extension with circular perforation which would have acted as a means of attachment. Upper surface is formed to look as if it has been coiled. 15mm in diameter.	Chance find	n/a	late 16th-1699AD		PAS
Twyn Square, Usk	Mons.	Newport Museum and Art Gallery	Ring		Gold	Thin gold band with clasped hands at bezel, and series of engraved rings as a 'cuff'. Broken at 2nd wrist.				Found with a 13th C bronze buckle plate and an 11th or 12th C cooking pot (info from Mr G Mein and Mr R Trett, Curator of Newport Museum and Art Gallery).	Cherry and Redknapp 1991:121.
Ulnaby	Co Durham		Pin		Copper alloy	Pins, c 6 in clay pipe stem fragment		post med			Michelle Mundee pers.comm. 2008
Unknown	Som.	SOMDO R-6390F1	Brooch		Copper alloy	Cast, annular brooch, shallow D sectioned, decorated with moulded transverse bands- possibly stylised animal heads. Arranged in 4 groups of 3. 2 raised circular settings deeply recessed for glass? Settings opposite each other. Edges of frame are bevelled.	Metal detector find on cultivated land			Reverse is undecorated, pin is a strip in hole in frame. D= 29.81mm, 2.66g. Frame with hole for pin in Read (2001:no. 783).	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Unlisted	Som.	SOMDO R 7514C8	Badge		Lead	Circular Pilgrim badge depicting two figures, probably Anne teaching Mary to read as it appears they are both holding a book between them. Small hole at the top, on reverse the pin has been lost, but remains of where it would have been. Worn.					PAS
Upsettington, Ladykirk Estate	Scottish Borders	24/03	Buckle		Copper alloy and gilding	Annular copper alloy buckle retaining traces of gilding. Length of pin is 45mm, 4mm in width.	Chance find	n/a	14th C	Found by A.P. Glossop	Miket, 2004:181; PAS
Upsettington, Ladykirk Estate	Scottish Borders	22/03	Purse frame		Copper alloy and gilding	Gilded purse hanger, complete with rear projecting stud. 40mm in length.	Chance find	n/a	14th/15th C?	Found by A.P. Glossop	Miket, 2004:181; PAS
Upton	Gloucs.	Cat no1	Buckle		Iron	Evidence of non ferrous plating on X ray, pin still retained.	AA 3				Hilton and Rahtz 1966:122
Upton	Gloucs.	Cat no 37	Buckle		Iron	Strap end buckle. X ray shows hinge rivets and traces of non ferrous plating	AA 20				Hilton and Rahtz 1966:122
Upton	Gloucs.	Cat no 48	Buckle		Iron	Strap end buckle.	D top				Hilton and Rahtz 1966:122
Upton	Gloucs.	Cat no 60	Buckle		Iron	Sub rectangular buckle. Could be a ring (not finger ring)	E				Hilton and Rahtz 1966:122
Upton	Gloucs.	Cat no 12	Button		Iron	Button	A			Post medieval	Hilton and Rahtz 1966:122
Upton	Gloucs.	Cat no 1	Button		Copper alloy	Tinned button, large flat head with a loop on back.	AA 1			Post medieval	Hilton and Rahtz 1966:122

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Upton	Gloucs.	Cat no 2	Buckle fitting	Buckle plate	Copper alloy	Rectangular sheet with zig zag decoration around the edge, with three rivet holes, one end broken, where attached to buckle	AA F11, packing over				Hilton and Rahtz 1966:122
Upton	Gloucs.	Cat no 4	Buckle		Copper alloy	Strap ended buckle, iron pin missing, rivet still present. Buckle is rectangular with moulded notches.	C				Hilton and Rahtz 1966:122
Upton	Gloucs.	Cat no 5	Strap end		Copper alloy	Possible strap end with incised decoration and a rivet hole. Sheet of metal folded, fragment missing from end.	D top				Hilton and Rahtz 1966:122
Upton	Gloucs.	Cat no 7	Buckle		Copper alloy	D shaped buckle with missing pin. Probably had a buckle plate, now missing. Either side of where the pin would have rested are crude zig zag decoration. Traces of gilding, mark of iron pin.	AA 15				Hilton and Rahtz 1966:124
Upton	Gloucs.	Cat no 14	Mount		Copper alloy	Domed mount with central rivet.	J				Hilton and Rahtz 1966:124
Upton	Gloucs.	Cat no 12	Brooch		Copper alloy	Annular frame with fragment missing. Looks as if it was the constriction for a pin. Circular cross section.	E				Hilton and Rahtz 1966:124
Upton	Gloucs.	Cat no 15	Buckle		Copper alloy	Annular buckle, no pin.	11/18C				Hilton and Rahtz 1966:124
Upton	Gloucs.	Cat no 19	Mount		Copper alloy	Rectangular bar mount with two holes either end for rivets.	J				Hilton and Rahtz 1966:124
Upton	Gloucs.	Cat no 20	Buckle		Copper alloy	D shaped buckle which originally would have had a plate, now missing as is the pin. Moulded end. Traces of gilding.	10-Jan				Hilton and Rahtz 1966:124

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Upton	Gloucs.	Cat no 9	Strap end		Copper alloy	Small strap end folded around leather, held by an iron rivet.	E				Hilton and Rahtz 1966:124
Upton	Gloucs.	Cat no 2	Ring		?	Base metal, section missing. Slightly twisted	AA 19				Hilton and Rahtz 1966:124
Upton	Gloucs.	Cat no CA 24	Buckle		Copper alloy	Buckle and fragment of buckle plate. Pin still survives. Buckle has a roller.	2				Rahtz 1969:108
Upton	Gloucs.	Cat no CA 26	Buckle		Copper alloy	D shaped buckle with fragment of plate. Pin missing.	3W				Rahtz 1969:108
Usk	Mons.		Pin		Copper alloy	Pin	76B RED (4) Cesspit layer of clay pipes of c1660-1680				Courtney 1994:73
Usk	Mons.		Lace end	7	Copper alloy	Lace end	5 from context 76B (2) soil with 18th C finds; one from 76B RED (4) Cesspit layer of clay pipes of c1660-1680; one from 76B RDD pit.	76B RDD is 17th C ore. 18th C			Courtney 1994:73
Usk	Mons.		Pin		Copper alloy	Pin	76B (2) soil with 18th C finds				Courtney 1994:73
Usk	Mons.		Pin		Copper alloy	Pin	76B (2) soil with 18th C finds				Courtney 1994:73
Usk	Mons.		Pin		Copper alloy	Pin	76B (2) soil with 18th C finds				Courtney 1994:73
Usk	Mons.		Pin		Copper alloy	Pin	76B RDL pit	17th C ore. 18th C			Courtney 1994:73

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Usk	Mons.		Seal matrix		Copper alloy	Seal die with Lombardic lettering + S' ROBERTI GOREWI the seal of Robert Gorewi, surrounding a central fleur de lis. 2nd such design on the back. Loop for suspension. Herefordshire connections.	68 unstratified		13-14th C	Tonnochy 1952:nos 575 etc.	Courtney 1994:73
Usk	Mons.		Pin cushion		Textile	Textile pin cushion with at least 25 copper alloy pins in situ.	RED (4) cesspit	17th C			Courtney 1994:95
Ulterhill Castle	Midlothian	SF 18	Button		Bone	Button with 4 holes-prob PM.	Context 002, rubble fill of undercroft.				Alexander et al 1998:1033.
Victoria Street, Bristol	Gloucs.	BT 74 ZEA	Pin		Copper alloy	2 pins					BCM finds archive
Victoria Street, Bristol	Gloucs.	BT 74 ZEA	Pin		Copper alloy	2 pins					BCM finds archive
Victoria Street/Cart Lane, Bristol	Gloucs.	BT 74 GH649	Buckle		Copper alloy	Annular buckle/brooch with pin. 4 decorative on obverse.					BCM finds archive
Warkworth	N'land..	NCL-320831	Buckle		Copper alloy	Buckle and plate. No pin. Cast rectangular frame with broad outer frame cast in shape of an animal head. Indentations form the eyes. Plate is folded sheet and 2 rivets. of Cu alloy. Plate decorated with linear & alternating chevron lines, broken by ...	Metal detector finds on cultivated land		14th C	the same diagonally. L=46.64mm, w=16.1mm, thickness=3.89mm, 6g. See Egan and Pritchard 1991:119-20.	PAS
Water Lane, Bristol	Gloucs.		Button		Copper alloy	Button					BCM finds archive
Water Lane, Bristol	Gloucs.		Button		Copper alloy	Button					BCM finds archive
Water Lane, Bristol	Gloucs.		Button		Copper alloy	Button					BCM finds archive
Water Lane, Bristol	Gloucs.		Button		Copper alloy	Button					BCM finds archive

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Water Lane, Bristol	Gloucs.		Button		Copper alloy	Button					BCM finds archive
Water Lane, Bristol	Gloucs.		Brooch		Copper alloy	Brooch					BCM finds archive
Water Lane, Bristol	Gloucs.		Buckle		Copper alloy	Buckle					BCM finds archive
Water Lane, Bristol	Gloucs.		Wire twist		Copper alloy	Wire twist					BCM finds archive
Water Lane, Bristol	Gloucs.		Pin		Copper alloy	42					BCM finds archive
Water Lane, Bristol	Gloucs.		Lace end		Copper alloy	19					BCM finds archive
Wellington	Som.	SOMDO R-80C996	Ring		Copper alloy	Large gilt signet ring, with circular bezel decorated with a border of punched holes and an engraving of a ship. Ship may rep a fully masted ship at sea? but is v crude. Band is in form of thick coils. D= 29.96mm, 7.94mm wide?, bezel is 12.53mm, 11.74mm.			15th-16th C	16.78g	PAS
Wellington	Som.	SOMDO R-2A74B7	Dress hook		Copper alloy	Cast, oval fastener with trapezoidal loop and two smaller circular loops adjacent to it and one at the other end. 2 projecting knobs on oval's sides. Plate decorated with beaded border within curvilinear, within this is a face flanked by curvilinear dec.	Metal detector find on cultivated land		17th C	Headdress of scalloped design above the head and poss curved drapery below.	PAS
Wells Cathedral	Som.		Buckle		Iron	Iron buckle heavily corroded but described as being small and with red enamel adhering to it. Remnants of a belt also surviving?	B 30, Burial inside the earlier Lady Chapel-by-the-Cloister (Structure 11), pre-1477	15th century		Burial of an male 50+ years old, no pathology. In a stone coffin with a pewter chalice, shoes and traces of wool. Recorded as a cleric in burials appendix	Rodwell 2001: 184; 535; Appendix Catalogue to burials:563

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Wells Cathedral	Som.		Buckle		Iron	Iron Buckle ?	B 12. Burial inside the earlier Lady Chapel-by-the-Cloister (Structure 11), pre-1477	13th century		Burial of an adult, female?, no pathology, phase 5	Rodwell 2001: Appendix Catalogue to burials:563
Wells Cathedral	Som.	No. 9	Jetton		Copper alloy	English sterling jetton of the period of Edward II, c.1320. Obv: large pellets in place of legend. Crowned facing bust, details illegible. Pierced from this side. Rev: Long cross fleury extending to outer circle, no inner circle but a cross in each inner angle and a single rosette over it towards the outer circle. 0.83g. 19mm diameter. Brass	F632, soil spread.				Rodwell 2001:519
Wells Cathedral	Som.	No. 14	Jetton		Copper alloy	English sterling jetton of the period of Edward II, Fox type XIV, c.1320-25. Obv: large pellets in place of legend. Crowned bust facing, bust worn. Pierced from this side. Rev: large pellets in place of legend. Cross fleury within inner circle. Details in angles uncertain. 1.28g, 18mm diameter. Brass	F667, soakway pit.				Rodwell 2001:519
Wells Cathedral	Som.	Cat no. 1	Brooch		Copper alloy	Cast annular brooch with ovoid x-section, 4.4cm in diameter. Pin survives with lattice decorated ridge subsequently incised.	F359, make up layer beneath the nave floor of Stillington's chapel.				Rodwell 2001:520.
Wells Cathedral	Som.	Cat no. 2	Brooch		Copper alloy	Cast annular brooch with ovoid x-section, 4.6cm in diameter. Pin survives with ribbed decorated ridge subsequently incised.				Found in the 19th C during grave digging in the cloister.	Rodwell 2001:520.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Wells Cathedral	Som.	Cat no. 4	Ring		Copper alloy	Plain finger ring without a visible join. Made by cutting off a short length of tubing?	F149, foundation trench for the south transept of Stillington's Chapel.	pre 1477			Rodwell 2001:520.
Wells Cathedral	Som.	Cat no. 5	Ring		Copper alloy	Part of a finger ring with stone setting. Remaining frag is a sub-rectangular mount, gilded externally and intended to hold a semi-precious stone. Of composite construction of 5 pieces of copper alloy. 1. Backplate 2. Mount to hold the stones. See other..	Area 3, F148, medieval buried-soil horizon.			3. Circular wire edging with cabled decoration, covering & reinforcing the soldered joint between 1 & 2, 4. Hoop, riveted to 1-missing, only the broken stump in one of the rivet holes remains, 5. Reinforcing plate beneath the rivet heads, concealed.	Rodwell 2001:520.
Wells Cathedral	Som.	Cat no. 6	Hook		Copper alloy	Made of thin circular piece of sheet metal tapered and curled to form the hook. Margin of the outer face is engraved with a simple zig zag line, 2 small holes punched through from this side.	Area 5, F617, medieval layer.			Described as a 'garter hook' by Rodwell 2001:520.	Rodwell 2001:520.
Wells Cathedral	Som.	Cat no. 7	Lace end		Copper alloy	Plain, 30mm long.	F471, foundation trench for the north transept stair turret of Stillington's Chapel.	pre 1477.			Rodwell 2001:520.
Wells Cathedral	Som.	Cat no. 3	Ring		Copper alloy	Made from sheet metal, tapers slightly towards the terminals. External face is decorated with an engraved zigzag line which stops just short of the terminals. Internal face has faint, but regular series of separate, obliquely scored lines.	Grave F459, containing burial 19, but not worn on the finger of skele.	late 15th/early 16th C.		Grave of an adult male (>50years) buried in a coffin and reused stone cist from earlier Lady Chapel, body had a fractured clavicle, buried in the nave of Stillington's Chapel. Post-1486	Rodwell 2001:520; 563.

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Wells Cathedral	Som.	Cat no. 8	Lace end		Copper alloy	Plain 24mm long.	Area 7, posthole F479.				Rodwell 2001:522.
Wells Cathedral	Som.	cat no. 9	Buckle		Copper alloy	Sub-rectangular buckle with sheet metal roller.	Area 11, F1260, soil spread, post-medieval.				Rodwell 2001:522.
Wells Cathedral	Som.	Cat no. 10	Pin		Copper alloy	Large spherical head, slightly flattened, made in 2 halves and joined to shank. Joint between two halves is slightly open. 49mm length.	Area 7, F547, soil spread. Found with pin no. 12			Found with 2 early 14th C jettons and pin no. 12	Rodwell 2001:522.
Wells Cathedral	Som.	Cat no. 11	Pin		Copper alloy	Large spherical head slightly flattened, made in 2 halves and joined to shank. 59mm long.	Area 7, F710, early medieval robber trench.				Rodwell 2001:522.
Wells Cathedral	Som.	Cat no. 12-16	Pin		Copper alloy	Numerous	Many			No 12 Found with 2 early 14th C jettons and pin no. 10. No 14 found with 14th C jetton.	Rodwell 2001:522.
Wells Cathedral	Som.	Cat no. 17	Pin		Copper alloy	Drop shaped head made of silver. 48mm long.	Area 6, F808, robber trench of Structure 8 (pre 1180)				Rodwell 2001:522.
Wells Cathedral	Som.	Cat no. 23	Mount		Copper alloy	Circular mount with raised dome with scalloped decoration.	Area 1, F160, late med soil layer.				Rodwell 2001:522.
Wells Cathedral	Som.	Cat no. 24	Mount		Copper alloy	Decorated en repousse. 4 armed with cruciform with short arms with knobbed ends overlaid with circular dec in centre with small circle knobs as dec.	Area 7, F750, early medieval builders' trample layer.				Rodwell 2001:522.
Wells Cathedral	Som.		Buckle		Iron	Iron buckle, remnants in the pelvic region.	B 35, Burial inside the earlier Lady Chapel-by-the-Cloister (Structure 11), pre-1477			Male 35-45 years old, in a stone-built cist coffin, with pewter fragments	Rodwell 2001:528; Appendix Catalogue to burials:564

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Welsh St Donats	Glam.	NMGW-69F4E4	Ring		Copper alloy	Cast seal ring with heptagonal 'handle'/terminal on underside of hoop. Incomplete and in 2 pieces. Oval bezel with border and figure which appears to be a quadruped with raised front leg.	Metal detector find			Terminal to aid use as a seal. Poor condition. Dimensions of bezel- 18.2x12.2mm, of terminal- 17.0x12.8x2.7mm, in d of hoop- 15-19mm.	PAS
Wembdon	Som.	SOMDO R-7DF1F3	Ring		Silver	Rectangular cross sectioned hoop, decorated with inscription. Inscription is preceded by a cross, and divided by 2 flowers and 2 five pointed stars, even spaced and alternating. Some of the letters terminate in foliate sprigs. D=22mm, width =5mm.	Metal detector find on cultivated land, 2 inches below the surface.		late 14th-15th C		PAS
Wembdon	Som.	SOM-4A6E31	Brooch		Silver	Cast silver annular incomplete brooch. Twisted circular band decorated with 3 raised lines. These alternate with lines of granulations. Broken at pin constriction, pin also missing.	Metal detector find on cultivated land			D= 20.8mm, thickness= 2.6mm, 2.2g. More complex example from Roundway, Wiltshire (Treasure Annual Report 2000:74, no 134).	PAS
Wenvoe	Glam.	NMGW-E3E0D4	Ring		Copper alloy	Fragment of ring, missing lower portion of hoop. Hoop thickens at shoulders with deep cast grooves- central and oblique side ones. Bezel is circular and perforated, glass setting now missing. Poor preservation.	Metal detector find on cultivated land			Bezel d=8.58mm and perforation is 5.18mm in diam.	PAS
Wenvoe	Glam.	NMGW-A8C7D5	Purse frame		Copper alloy	Loop, oval aperture of 13.5mm width, broken shank. L=32.87mm, 4.9g. Surface is corroded and pale green patina.	Metal detector find				PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
West Bagborough	Som.	SOMDO R1364	Dress hook		Copper alloy	Incomplete cast hook with openwork, interlaced trefoil design with a rectilinear loop at the top. Central and largest loop of the trefoil is broken, but would have had the hook projecting from it. L=19.39mm, w=15.8mm, thickness=2.26mm, 1.81g.	Field walking find on cultivated land/operations to a depth less than 0.25m.			At the 2 points where the loop joins the main panel is a stylised rose knob. Framework of the loop and main panel is derated with densely spaced lateral grooves. Back is flat and undecorated.	PAS
West Chinnock	Som.	SOMDO R-6AE873, Accession no TTNCM 108/2006	Ring		Silver	Cast stirrup ring, narrow distorted hoop. Set with a circular convex green glass setting (2.6mm d). Shoulders are decorated with 4 engraved flowers, each with 8 long, thin petals. XRF > c98% silver content.	Metal detector find in location listed as Other/Garden		13th-14th C	Former d= c21mm, band is 1.46mm-1.06mm, bezel is 3.4mm wide and 3.5mm thick. 1.46g. In Som. County Museum.	PAS
West Chinnock	Som.	SOMDO R-DFAF18	Brooch		Copper alloy	Gilt cast, annular frame with inscription. Rectangular sectioned, on face is + .AMOR VINCIT OMA (for AMOR VINCIT OMNIA, 'love conquers all'). Reverse is undecorated. Constriction for pin which has a transverse ridge. Gilding on pin and frame. D=17.41mm.	Metal detector find on cultivated land		13th-15th C	C is closed and resembles a backwards D, and NI are missing. Similar to examples in Hattatt (2000:383, fig 242, no 1429) and Egan and Pritchard (1991:254-5, fig. 164). Prioress in Chaucer's Canterbury Tales wore a brooch inscribed 'AMOR VICIT OMNIA'.	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
West Crekerne	Som.	SOM-14EF77	Ring		Copper alloy	Cast ring of rectangular shaped cross section hoop, decorated with stamped pattern of wide hollowed X shapes, bordered by narrow X shapes, alternating with diagonal branches. D=17.8mm, 5.5mm wide and 1.2mm thick.	Metal detector		15th-16th C	Similar to SOM-445487 from Stogumber.	PAS
West Crekerne	Som.	SOM-103EF2	Dress hook		Copper alloy	Cast hook of flat oval shape. Flat hook is incomplete- broken at bend. On other end and part way along long sides are small attachment loops with small projecting knobs (one loop missing). Plate is decorated with moulded foliate motif.	Metal detector find		17th C	Traces of original surface. Similar to Taunton (SOM-E0FF65) and Curry Rivel (SOM-2CFBF2) and Misterton (SOM-14AB84). L=40mm, w=23.3mm, thickness 1.6mm. 3.1g.	PAS
West Crekerne	Som.	SOM-1026A3	Dress hook		Copper alloy	Cast hook of flat oval shape. Flat hook is incomplete. Adjacent to the hook stump are 2 small loops and at the top of the oval with slightly rounded knobs at its sides. Plate has 2 concentric linear borders containing an unclear motif. Traces of fining..			17th C	..or silvering on front. 2 knobs project from long sides. L=36.5mm, w=22mm, thickness 2.3mm, 5.9g.	PAS
West Hartburn	Co Durham		Buckle		Iron			13th-14th			Still and Pallister 1967

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
West Hartburn	Co Durham		Brooch		Silver	IESUS NAZARET on one side and HUS REX IUDEO on the other, it is c3cm (1.2") in external diameter, and c1/6 of an inch in cross section. There is a constriction for the pin, which has not survived, and it is generally quite worn	the centre of one 'room' of acroft was a circular hearth which at some later date had been covered by the clay floor. Beside the hearth a small silver annular brooch covered with clay it had survived the final fire	13th-14th	late 13th or 14th C		Still and Pallister 1967
West Whelpington	N'land..	No.69	Buckle		Copper alloy	Double buckle, small fragment missing, pin also missing.	Site 16C	? Either 13th C house or 16/17th C rubbish scatter.	14th C		Jarrett 1970:290
West Whelpington	N'land..	No.5	Button		Copper alloy	Hemispherical button with engraved star and punched decoration. Small attachment loop	Site 26 east. Site 26 shows evidence of destruction in the early 14th century.	?	16th/17th ?		Evans and Jarrett 1987:
West Whelpington	N'land..	No.9	Lace end		Silver	Hollow tube which tapers to a point at one end. Presumably a lace end.	South of site 13. Site 13 shows evidence of destruction in the early 14th century.	?			Evans and Jarrett 1987:
West Whelpington	N'land..	No.13	Buckle		Copper alloy	Fragment of square/rectangular buckle. Pin fragment remains.	Site 20, House	c.1550-1725.	14th/15th C		Jarrett 1962:221

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
West Whelpington	N'land..	No.12	Buckle		Copper alloy	Incomplete buckle, pin missing. Square with central bar.	Site 20, House	c.1550-1725.	14/15th C		Jarrett 1962:221
West Whelpington	N'land..	No.67	Button		Copper alloy	Flat circular button with a central decorated band and attachment loop	Site 16 A, longhouse with a byre	16th/17th C	14/15th C		Jarrett 1970:282
West Whelpington	N'land..	No.71	Button		Copper alloy	Flat circular button with a broken attachment. No decoration remains.	Site 16 C	? Either 13th C house or 16/17th C rubbish scatter.	14/15th C		Jarrett 1970:282
West Whelpington	N'land..	No.17	Buckle		Copper alloy	Double buckle. Pin head remains on the central bar.	Site 7	12th C or 16th/17th C.	14/15th C		Jarrett 1970:282
West Whelpington	N'land..	n/a	Buckle		Copper alloy	Half of double buckle	Site 16C	? Either 13th C house or 16/17th C rubbish scatter.	14/15th C		Jarrett 1970:282
Western Super Mare	Som.	2004 T63	Ring		Silver	A medieval ring formed of a simple band, broken and is distorted. It is inscribed with letters which are indecipherable, and may have magical significance. They read as follows: ++ N N * A N V * I N	Metal detector find			Max. width: 22 mm; height: 6 mm. Surface analysis conducted at the British Museum indicated a silver content of approximately 97 per cent. Deposited in North Som. Museum	PAS
Westgate Road, Newcastle upon Tyne	N'land..	No.61	Buckle		Iron	Oval buckle frame. Traces of leather still attached.	Phase 2.3 General accumulation and dumping of debris in ditch.	1640- pre1680	14th C		Vaughan 1994:175

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Westgate Road, Newcastle upon Tyne	N'länd..	No.60	Buckle		Iron	Fragment of double loop strap end buckle. Traces of leather still attached.	Phase 2.3 General accumulation and dumping of debris in ditch.	1640- pre:1680	14th C		Vaughan 1994:175
Westgate Road, Newcastle upon Tyne	N'länd..	No.56	Pin		Copper alloy	Incomplete. Long. 32mm in length.	Phase 2.3 General accumulation and dumping of debris in ditch.	1640- pre:1680			Vaughan, 1994:174.
Weston Subedge	Gloucs.	WAW-1ED1D6	Brooch		Copper alloy	Fragment of cast annular frame. Obverse is decorated with bulbous knob which are not integral to the frame. Traces of gilding. Possible part of composite brooch fragment. No obv form of mounting as brooch.	Metal detector find			30.55mm long 15.37mm wide from apex of outer edge to terminals. 6.81mm thick. 5.5g. Similar in Egan and Pritchard 1991.	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Westonzoylan d	Som.	2004 T247	Pendant		Silver	A heart-shaped locket in two parts (one part is slightly smaller and fits inside the other). The smaller part is decorated with a design in relief of a male crowned bust, facing left, with long hair and a beard. It is flanked by the engraved initials CR. The larger part is similarly decorated with a female bust, facing left, with long, styled hair. It is flanked by the initials KR. This side also has a suspension loop at the top. Discussion: The images represent Charles II and his wife Katherine, suggesting a date of the late 17th century up to 1685. Dimensions: 20.4 x 16.3 x 2.4 mm; weight: 1.00g. Surface analysis conducted at the British Museum indicated a silver content of approximately 99 per cent.			Late 17th C	Placed in Som. County Museum	PAS
Williton	Som.	SOMDO R151	Dress hook		Silver	Gilt, silver cast hook with rectilinear plate decorated with filigree fleur de lis pattern.	Metal detector find on cultivated land/ operations to a depth less than 0.25m.		16th C	No dimensions recorded. In the Som. County Museum.	PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Williton	Som.	SOMDO R150	Dress hook		Silver	Gold hook, plate is a heart shaped boss, decorated with a floral pattern in filigree. Incorporated circles and small projections. Edges are irregular jagged frills. Hook at the pointed end.	Metal detector find on cultivated land		16th C	No dimensions recorded. Very similar to the Cu alloy hook from Charlton Mackrell (SOM-6B1635)	PAS
Winchcombe	Gloucs.	PAS-2BEC40	Brooch		Silver	Gold brooch with 2 large bezels & 3 tubular collets which held the pin in place (pin now broken). Settings are empty, except white powder or remains of glass. Between the settings is an inscription, crude & difficult to decipher. Is Lombardic style.				D=32mm, thickness 13mm.	PAS
Wiveliscombe	Som.	SOMDO R-0BC434	Ring		Silver	Distorted gilt ring, with a flat band and heart shaped bezel. Bezel (cast separately) is grooved and in the central groove is crudely engraved letter, probably a crowned R. Band is decorated with a series of diapered lozenges alternating with flowers.	Metal detector find on cultivated land		late 15th-early 16th C	Hoop is 5.10mm wide, 1.17mm thick and distorted max d= 24.21mm. Bezel is 9.82mm by 9.35mm. 2.4g.	PAS
Woolaston	Gloucs.	NMGW-C2DD36	Buckle		Copper alloy	Annular frame with free moving pin. No decoration. Irregular and of faceted section. D=12.74mm, in d=7.59mm, 0.9g.	Metal detector find		13-14th C		PAS

Site Name	County	Artefact no	Artefact type	Sub type	Material (s)	Description	Context	Context date	Artefact date	Other	Reference
Yarm	Co Durham	n/a	Purse frame		Copper alloy	Ring at top as a handle. The top swivels and is inscribed with AVE MARIA (monogram AV) GACIA PLE and on the other side A DOMINVS TECVM. Crudely engraved in lead. Main part of the hoop has SOLI.DEO.HONOR.ET.GLORIA. Well cut. See 'Other' for more info.	Found during railway excavations with many human bones and large number of small wooden beads. Beads thought to be of a rosary.	n/a	late 15th C.	Possibly of an alms bag of a perambulating friar. The other part has CREATOREN CELI ET TERRE ET IN PRFVN. Date- see Hinton, 2005:253.	Hylton Longstaffe 1847:361.

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