

BASINGSTOKE ARCHAEOLOGICAL & HISTORICAL SOCIETY

BAHS

Newsletter 202 February 2013

CONTENTS

<i>Page 2</i>	BAHS Visit to St Mary's Church, Hartley Wintney and Andwell Brewery BAHS trip to the Cinque Ports
<i>Page 3</i>	From the Chair ...
<i>Page 4</i>	From the Treasurer ...
<i>Page 5</i>	Fieldwork Report
<i>Page 6</i>	Greywell Moors Dig A Burning Question
<i>Page 7</i>	Some Contentious Basingstoke Clergy
<i>Page 10</i>	An Overlooked Portrait
<i>Page 11</i>	Hampshire Field Club Hampshire Field Club Jubilee Conference 2012
<i>Page 13</i>	Methodism in Newnham
<i>Page 14</i>	Is an Open-air Museum really Amalgam?
<i>Page 16</i>	CALENDAR



Do you know who this man is?

See page 10.

*Photo Peter Heath
Courtesy of the National Trust*

Special offer!

Bring a copy of this article (page 10) with you when you visit The Vyne in March and receive free entry for a guest, when you buy an adult ticket or show your NT membership card.

Visit to St Mary's Church, Hartley Wintney and Andwell Brewery Saturday, 11th May 2013



Set on a hill half a mile to the south of the present village of Hartley Wintney, St Mary's is all that remains of the original settlement of Hartley Wintney. Displaced as the parish church in 1870, it is no longer in regular use but has as a result remained unspoiled. The nave and chancel date from the 13th century, as shown by the medieval wall paintings which have been revealed on the walls. The chancel has a so-called 'leper-window' - traditionally said to allow lepers to see the high altar without entering the church. Here we will have a short talk by a guide from 'The Friends of St Mary's' and have an opportunity to learn more about this pretty church.

Andwell Brewery is a successful family-owned micro-brewery located by an old trout smoke house in the beautiful riverside hamlet of Andwell. Here we will take a guided tour and discover some of the secrets of brewing, touch and taste the floor-malted hand-raked barley, take in the sweet aroma of hops and sample some of Hampshire's finest beers.

Our itinerary is as follows:

- 10:45am** Meet at St Mary's Church, Hartley Wintney, RG27 8EE, for 11am talk (no charge for the talk, but donations will be welcome).
- 12:00pm** Optional fish and chips lunch at Oliver's Restaurant, Basing (self-fund).
- 1:00pm** Meet at Andwell Brewery, Andwell, RG27 9PA, for 1:15pm tour (£7.50 per head), followed by an opportunity to browse in the shop. We should finish by 3pm.

We anticipate this trip to be very popular and to guarantee your place you will need to pay the £7.50 per head brewery tour price asap, (maximum of 25 visitors per tour and we have to let Andwell know our numbers by return). Please forward a cheque (made payable to BAHS) to Ginny at Wildwoods, Powntley Copse, Alton, Hampshire GU34 4DL. Alternatively you can confirm your place by email to Ginny (ginny@powntleycopse.co.uk) and pay by cheque or cash to Ginny at the next BAHS meeting. When booking, please let her know if you are opting into the Oliver's lunch option as in due course we will need to let Oliver's know how many tables to reserve.

BAHS Trip 2013 Friday 14th – Thursday 20th June 2013
Alan and Nicola Turton 01256 321 193 theturtoncollection@gmail.com

Provisional Programme

As part of the Basingstoke Archaeological and Historical Society's on-going Tour of the World, this year we plan to cover the Cinque Ports area in Kent and Sussex.

The Cinque Ports were established by Royal Charter in 1155. Wikipedia tells us that during the mediaeval period there were in total 42 towns and villages connected to the Cinque ports, and part of the Confederation. But we don't plan to visit *all* these 'Limbs and Antient Towns', or restrict ourselves to the Cinque Ports. We will be staying in the Travelodges, but of course please feel free to book a local B&B, or bring a tent. Where you book and how you travel is up to you! Just a word of advice, the earlier you book, the cheaper the Travelodges are. Here is a proposed timetable.

Date	Activity
Fri 14 June	Travel and Bignor Roman Villa, Bodiam Castle (NT), Hastings Travelodge.
Sat 15 June	Battle Abbey (EH), Hastings Castle, Hastings Shipwreck Museum.
Sun 16 June	Pevensey Castle (EH), Pevensey Court House (built 1541) Wreck of the Amsterdam.
Mon 17 June	Rye – Cinque Port, Rye Museum - Ypres Tower & East Street, Rye Church of St Mary the Virgin, Winchelsea – Cinque Port.
Tue 18 June	Smallhythe Place (NT) - Ellen Terry's 16 th century house, and scene of Time Team dig on mediaeval dock. Royal Military Canal, New Romney - Cinque Port, church, and Romney, Hythe and Dymchurch railway station, Hythe - Cinque Port, St Leonard's Church 'bonehouse' Ossuary, Travel to Ramsgate Seafront Travelodge.
Wed 19 June	Richborough Roman Fort (EH), Sandwich - Cinque Port, Deal – Cinque Port, Museum, Deal Castle (EH), Walmer Castle (EH).
Thu 20 June	Dover – Cinque Port, Dover museum including Bronze Age boat, The Roman Painted House, Dover Castle (EH). Return to Basingstoke - Tired but happy.

From the Chair...

It would seem that time has flown, all the preparations and lead up to Christmas are now well behind us and we can look forward to the talks and events we are organising for 2013!

I hesitate to move on without first thanking everyone who helped make our Victorian style Christmas party such a success. The delicious buffet with so many tasty dishes contributed by our members, behind the scenes preparations in the Church Cottage kitchen, the barman and bargirl, the ticket men, the games lady and the raffle man (you know who you all are!) to name but a few, and a special thank you to all of you who managed to rustle up a Victorian costume, - Isambard, you were brilliant! I just wish I had remembered to bring a camera - and of course Ian Williams and Nicola and Alan Turton for the special live entertainment - a truly memorable evening!

Looking forward, we are busy arranging another season of talks for 2013-2014, various trips local and afar and hopefully some more fieldwork to tempt you, and you can read more about most of these events further on in this newsletter. At the same time your Committee have been busy reviewing 'house-keeping' matters and it has become clear we need to make a few administrative changes.

We currently have a plethora of various subscription rates, - a situation which has evolved over the years and now needs simplifying - especially if we are to avoid confusion for members and headaches for both our Membership Secretary and Treasurer! Also whilst doing the sums, it has become clear that it is now time to review our subscription rates in order that we can meet our regular overheads and steer the Society into the future on an even keel.

Mark, our Treasurer, explains our new proposals in more detail below. We are committed to continuing to provide a lively and successful Society for our members and so have not taken these proposals lightly. I believe they represent exceedingly good value for money and I sincerely hope you will continue to support us and in doing so maintain our reputation for excellence. So here's to lots more archaeology and history this year...! Have fun,



From the Treasurer ...

Mark Peryer – Tel: 780502 email: mperyer@f2s.com

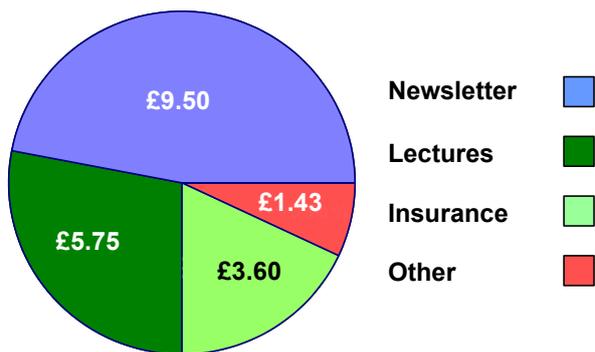
Membership Subscription Review

The BAHS membership subscription fee has remained the same for over ten years and the committee works hard to maximise the value of your membership. However, a recent review of our running expenses against our subscription income has revealed that we need to make some changes in order to continue running the society as a viable concern.

Our membership income from subscriptions and gift-aid is around £1700 a year. Our membership expenditure is around £2800 a year, and this is broken down per membership as shown in the pie-chart below. The newsletter segment is the cost of printing and posting newsletters and the lectures item is the hire of Church Cottage and speakers' fees and expenses. We need insurance to cover public liability which is required by Church Cottage for our meetings and also for digs. The 'Other' covers membership and affiliation fees to other organisations.

Although our accounts look healthy, much of the money in hand is income from sales of publications. We have worked hard to attract grants to fund publication costs but these usually come with the stipulation that any profit arising from book sales must be used for reprints or further publications, so this should not be counted in the general income of the Society.

BAHS Membership Costs Per Membership 2012/13



In order to work towards a run-rate that breaks even, the committee has considered a number of options. The biggest potential area of savings is the newsletter, and we are therefore recommending that, starting in the new membership year (i.e. from the 1st September 2013), the newsletter goes 'electronic' and, by default, is distributed to members by email. If everyone was able to make this switch, the cost of producing the newsletter would be minimal and this would go a long way to making subscriptions cover membership expenses.

However, we appreciate that not everyone uses email and some may prefer to receive a printed newsletter, so we propose that the printed newsletter still be available but as an 'add-on' to standard membership.

The other areas of our expenditure are being reviewed and we expect to make some changes which should reduce our costs but the scope for making savings is fairly minimal, and there are some areas such as lectures where we ought to be spending a little more in order to keep standards up.

Whilst we are looking at membership fees we have also decided that it is time to address the number of different membership categories. Having compared our structure to similar societies, we have come to the conclusion that we should only need three categories of membership – student, individual and joint. At the same time, we also felt that it was time to rationalise the membership fees.

For the 2013/14 membership year we are proposing the following membership fee structure:

Membership Category	Annual Fee
Student (In full time education)	£10
Individual	£12
Joint (Two or more resident at the same address)	£18
+ Newsletter Option	+ £5

We have compared our membership fees against other local Archaeological and History societies and these proposed fees are around the median. We hope that you feel that even with these changes, your BAHS membership still represents incredible value for money.

I have set these proposals now to give plenty of time for reflection and discussion before these proposed changes are put to our AGM on 13th June, and I should welcome any feedback you may have. I am encouraged that around half the membership has already indicated that they would like to receive their newsletter by email after my appeal in the November newsletter.

***For anyone opting for the Newsletter by email, this will be sent as a PDF attachment.
If you haven't already got Adobe Reader to read it, there is a free download.***

FIELDWORK REPORT

Mark Peryer – Tel: 780502 email: mperyer@f2s.com

In November, the F.O.A.M. volunteer team were in action at Danebury Hill Fort, clearing one of the Iron Age trackways that leads up the side of the hill into a side entrance on the West side of the fort. The trackway was cleared of scrub a few years ago but not placed under active management, otherwise known as grazing sheep. As a result, it had become overgrown and needed clearing again so that this time round the livestock could be brought in. Ironically enough, with the rest of the country worrying about Ash die-back disease the majority of the work that the team did was to cut out self-seeded Ash saplings which had grown through the brambles and other scrub. BAHS members joined other volunteers including various members of CBA Wessex, the Worting Scout group and the Ranger and other members of the county team.

If you would like to get involved with F.O.A.M., there are two further sessions arranged. The first is the annual tidy-up at Odiham Castle on the 16th February and a follow-on day at Danebury on the 23rd February.

Over the first weekend in December we carried out an investigation of a potential burnt mound on Greywell Moors nature reserve. The work of around 16 BAHS members resulted in confirmation that there is a burnt mound on the site. The mound appears to be a deposit of burnt flint spread over a natural feature and the area excavated is just slightly higher than the surrounding boggy ground. The mound is sited by springs which feed the river Whitewater, and there is a pool of spring water immediately to west of the mound. In amongst the burnt flint we found a few pieces of worked flint, but no bone or pottery. This leads us to a tentative interpretation that this mound may have been associated with activity akin to a sweat lodge. I'd like to thank those brave BAHS members who took part in this dig, although we picked about the only dry weekend in December it was the coldest one!



Later on this year we are planning to run the excavation at Holybourne hill fort that we postponed because of the wet weather. The dig will run over two weeks and the provisional plan is for it to take place sometime in August. I hope to have firmer information by the time of the next newsletter.

*Some of the diggers:
Jim, Briony, Neil, Babs, Peter, Miriam, Mark, Will*

Greywell Moors dig

Will King

The Greywell moors nature reserve is an area of marshy wetland made up of springs and tributaries which form the source of the river Whitewater. The location of the burnt mound site was stumbled upon by chance by a lady from Bournemouth walking her dog. She recognised the site as being characteristic of a burnt mound. It was very lucky that she spotted the site at all, let alone made what later proved to be an accurate interpretation. Most passers-by and even those with some experience would never have imagined it was an archaeological site. The site occupies a small expanse of higher ground at the edge of the wetland and is circled by trees. Cattle had been using the small woodland clearing for shelter and had already done a good job of helping to clear the area of vegetation.



Immediately after removing the first few inches of top soil at the upper end of the trench, we came down to a gravelly layer of fine burnt flint deposits with larger and better preserved burnt flint debris below. Work began to extend the trench further down towards the water line and at this point excavation became difficult due to the network of tree roots spread across the mound. Thankfully, Jim was on hand and his dexterity with the mattock was most impressive in dealing with the troublesome roots in no time at all.

It soon became apparent that the initial interpretation of this site by said dog walker was correct and that we were indeed looking at a burnt mound. As the makeup of the mound became more apparent, what was most distinctive throughout the dig was the absence of any traces of material culture aside from burnt flint. There were however, small quantities of flint which had clearly been worked, though these consisted mainly of waste material or flakes. No tools or other finds typically associated with prehistoric occupation came out, not even charcoal.

Having reached the natural clay layer beneath the mound on the final day, it was time to record the findings before returning the area to its former state. This provided newcomers on the dig such as myself with a great opportunity to learn some of the fundamental techniques in excavation fieldwork such as section drawing, context level recording and surveying. While we left none the wiser as to what purpose the mound served, an enjoyable time was had by all who braved the cold weather and helped confirm the existence of a burnt mound at Greywell.

Greywell photos: Ginny Pringle and Mark Peryer

A Burning Question...

Ginny Pringle

Burnt mounds being rather topical in this newsletter, I thought I would have a dig around to see just what is being discovered or written about them...

There is an excellent introduction by English Heritage which is available to download (see below) which gives suggestions for further reading. This informs us that burnt mounds are found all over the British Isles, from the Northern Isles to the southern chalklands of Hampshire (as we in BAHS now know by first-hand experience!) and from the west country to the fens of East Anglia. There are also examples in Ireland and some on the continent - and read *Hampshire Studies 2006* (see page 11) for another local example discovered at Hatch near Basing.

Found adjacent to streams, the flint or other stones (depending upon the geology of the location) have clearly been heated and then plunged into water, causing them to crack and acquire a characteristic burnt and crumbly appearance and, for flint, becoming whitish in colour (calcined).

According to English Heritage, burnt mounds found in the north occasionally have associations with nearby settlements, but those in the south rarely have this association. Having said that, those settlements 'up north' are more easily identifiable than those in the south, i.e. lots of building stone available in the Highlands and Islands. So although there may have been nearby settlements close to the burnt mounds in the south they may not be easily detected in the archaeological record.

As Mark suggests in his current fieldwork report, burnt mounds could represent the site of some kind of sauna or sweat-lodge – witness Native American parallels. This might suggest a reason for their location in liminal areas away from settlements. On the other hand, those close to settlements support the case for cooking sites, - yet not much in the way of animal bone or pot has been found at burnt mound sites.

Where burnt mounds have yielded dating evidence, this suggests that these features were a Late Neolithic to an Early Iron Age phenomenon, with the majority being Bronze Age (2300 - 850 BC). This begs the question as to what human activities were changing or considered innovative around the onset of the Bronze Age (at least one or two, I am sure you are thinking).

Another theory developed in Ireland suggests burnt mounds were brewing sites. This would tie in well with a time when alcoholic beverages were thought to have been developed in Britain. The interiors of some Early Bronze (or Copper Age) beakers have been scientifically analysed and found to have possibly contained a beverage, but nobody has yet demonstrated this to have been Guinness. The brewing theory does not explain why burnt mounds appear to have fallen out of use in the Iron Age – unless people found other ways to brew their beer. So perhaps a visit to the brewery at Andwell is called for... It's just a stone's throw from Greywell !

<http://www.english-heritage.org.uk/content/publications/publicationsNew/guidelines-standards/iha-burnt-mounds/burntmounds.pdf>

Some Contentious Basingstoke Clergy *Barbara Applin*

Researching for the revision of the Basingstoke volumes of the *Victoria County History*, we have come across two interesting Vicars of St Michael's. (As you will see, spellings at this time were quite uncertain, often several different spellings in one document.)

Ambrose Webbe MA, Fellow of Magdalen College, was Vicar of Basingstoke from 1593 to 1648. He took some of his parochial duties seriously. In the 54 wills we have read during the time he was Vicar we found that five people appointed him as an overseer to help the executors and he witnessed six wills. He also acted as an appraiser five times. This meant helping to draw up inventories, going round the whole house, shop or whatever, listing every item found there and giving it an approximate value – sometimes appraisers lost patience and said 'and some other lumber', which is frustrating to a researcher.

Unfortunately we don't have his own will or inventory but we can tell that four of these wills and three of the inventories are in his (quite clear) handwriting because it matches this signature.

A handwritten signature in black ink that reads "Ambrose Webbe". The script is cursive and somewhat stylized, with a large initial 'A' and 'W'. The signature is written on a light-colored background.

Date	Testator	Overseer	Witness	Appraiser	Source
1604	Henry Rich, clothier	✓	✓		TNA Prob 11/103
1605	Edmund Cunliffe	✓			TNA Prob 11/107
1605	Richard Hall, clothier	✓			TNA Prob 11/105
1605	Thomas Normington, yeoman		✓		HRO 160A/65
1606	Walter Bernard, miller	✓	✓	✓	HRO 1606A/4
1606	Robert Stocker, yeoman	✓			TNA Prob 11/109/328
1609	Thomas Fachin senior, glover		✓	✓	HRO 1609A/27
1628	John Warner, hosier and clothier			✓	HRO 1628B/82
1629	John Goringe, dyer and yeoman		✓	✓	HRO 1630A/44
1636	Richard Hannington, yeoman			✓	HRO 1641A/3

However, some people were not satisfied with his work. In 1607 Sir James Deane (who left money in his will to endow the Deane's almshouses in London Street and to pay for a schoolmaster at the grammar school in the Holy Ghost Chapel) obviously felt that Ambrose Webb's preaching was no improvement on that of previous Vicars':

... many tymes heretofore the said towne of Basingstoke has beene and at this present is destitute of some good and godly preacher to teach and instructe the people there in the principles of Religion and to leade there lives according to the Lawes and Commandments of Almighty God

so he left money...

*to the intent and purpose that after my decease for ever a good and learned preacher and a Graduate of Divinitye of one of the two universities of Cambridge or Oxford may there from tyme to tyme bee had and mainetained for the preaching of Gods holy word in the said towne of Basingstoke.*¹

Further endowments were made by Sir James Lancaster (1618) and Richard Aldworth (1646), suggesting that the Vicar was still not doing as well as he should.

Ambrose Webb seems to have resented the intrusive role of the Lecturer. In 1636-7 another man of influence in the town, George Baynard, took legal action against him *for repelling Baynard from the sacrament of the Lord's supper and for some irregularities in the performance of divine worship.*² I haven't been able to find out how this was resolved but Baynard also took up the cause of the Lecturer.

*An order was made by the House of Commons, on the 12th March, 1641-2 – that upon reading the humble petition of George Baynarde, gentleman, mayor of the town of Basingstoke, in the County of Southampton, as well on behalf of himself as of the rest of the town, 'It is this day ordered, that Ambrose Webb, Vicar of the parish Church of Basingstoke aforesaid, shall permit Mr. John Brockett, clerk, [Rector of Ellisfield] the free use of the pulpit in the said church to preach on the lecture days in the said parish Church according to the intention of the benefactors for the maintenance of that lecture, from time to time; and also to permit such succeeding lecturers as shall be hereafter to preach in the said church.'*³

Matters got worse by 1646. *... the Vicar having given dissatisfaction to the Parliament and the parishioners, on the 23rd of July, the committee for plundered Ministers ordered, 'That the articles exhibited against Ambrose Webb, Vicar of Basingstoke, in the County of Southampton, be referred to the Committee of Parliament for the said County and division in which the said parish is situated, or to any three of them who are desired; to receive Mr. Webb's answer to the said articles, and to call before them and examine the witnesses that shall be produced, as well for the proof of the said articles, as of the said Mr. Webb's defence, and to certify the said articles, answer and examinations to this committee.'* The result of these proceedings does not appear, though we may presume that they terminated in the exculpation of Mr. Webb, as he continued in possession of the Vicarage until the time of his death.⁴

In the same year the Churchwardens' accounts report that the parish clerk went to Odiham *to seek after the chalice or communion cup which was taken out of Vicar Webb's house by the parliamentary soldiers 21 May 1645 and detained still by them.*⁵

Baigent & Millard summed things up. When Ambrose Webb died in 1648 *he had held the Vicarage for 54 years, and during the unsettled times of his incumbency, was frequently at warfare with his parishioners and troubled with prosecutions in the consistory court.*⁶

Ambrose's son Edward, also fell out of favour. Although he became Master of the Holy Ghost School in 1639 and his appointment was confirmed in 1643 he was replaced in 1644.

The next Vicar was Stephen Webb, otherwise known as Stephen Evered, who had been Lecturer for Basingstoke in 1647 and possibly earlier. We don't know if he was related to Ambrose Webb – could he have changed his name to get Ambrose's support for being appointed to the Lectureship, and to suggest himself as his successor as Vicar, even though his MA was at Trinity College, Oxford, not Magdalen College which had the advowson?

In 1624 Stephen Purchis, clothier, left his son a house in Church Street *between the land of John Stocker on the north side and the land of Winchester College on the east side now in the use and occupation of Stephen Webb clerk.*⁷ Further research might one day help us to say just where this was.

Stephen was even more ready than Ambrose to go to battle. *On 18th July 1655 Thomas Robertson and Ambrose Rigg [of the Society of Friends] being at Basingstoke, were told that the priest of that Parish had uttered several invective speeches against them; they, desirous to clear themselves, sent to the priest to come to them, but received this short answer, "I will not come. You may expect to be shortly in prison." They nevertheless held a meeting in a Friend's yard, to which many of the town resorted. As one of them was preaching, the priest, with a Justice of the Peace and some others, came in and in much anger demanded, "What a tumult is here? By what authority do you speak here?" The Friends answered, "Our authority is from the Lord."*⁸ The Friends were sent to prison.

So far we have found only one occasion when Stephen helped any of his parishioners (Henry Rich, clothier, 1624) with a will and that was before he became Vicar, but Stephen's own will in 1660 makes his religious position very clear.

*In the name of God Amen I Stephen Webb Minister of Basingestoake in the County of South[amp]ton Doe make this my last Will and Testament Imprimis I bequeath my soule into the hands of my God the Father mercies to bee saved by the merritts of his Sonne the Lord Jesus Christ through the Grace of his holy Spiritt abhorring new [Errour] as well as the old [Armenianisine], [Antinomianism], [Socinianisine], Anabaptisine and Quakerisine, greiving att the sadd divisions and causeless dissentions, which have beene amongst Brethren to the obstructing of much good and opening a gapp to unspeakable evil.*⁹

This displays the learning he had needed as Lecturer, though his difficult handwriting almost defeated attempts to transcribe it and identify the "heresies" he condemned (words difficult to read are in square brackets). How many of these, apart from Quakerism, were practised in Basingstoke?

¹ HRO 148M71/8/5/2

² **The Town and Manor of Basingstoke**
Baigent & Millard (B & M) page 412

³ B & M pages 23-24

⁴ B & M page 24

⁵ B & M page 517

⁶ B & M page 519

⁷ TNA Prob 11/144/415

⁸ B & M page 535

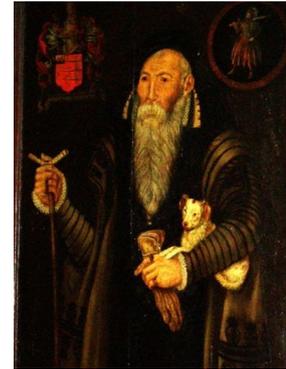
⁹ TNA Prob 11/301/3

Southern History Society Conference **ANGLICANISM & DISSENT IN SOUTHERN ENGLAND c 1662-1839** *Winchester Discovery Centre, 13 April.*
Details from jean.morrin@winchester.ac.uk 01962 827377

An Overlooked Portrait

Alan Turton

Now that I am a gentleman of leisure, I spend one afternoon a week as a room guide at our local National Trust property, The Vyne. This is an early 16th century courtyard house built by Henry the eighth's chamberlain, Sir William Sandys who, as a good Catholic furnished it with a sumptuous private chapel.



Having backed the wrong side during the Civil War, the Sandys family sold the Vyne to a London barrister Challoner Chute, who proceeded to demolish large parts of it. Fortunately, the Chapel was retained. In the rather dark and gloomy anti-chapel (the Nave), is an equally dark and gloomy 16th century portrait which is usually overlooked by visitors. It depicts a three-quarters length figure of an elderly, bearded man holding a small dog and leaning on a thumb stick. He is dressed in a black robe and cap, which makes him look rather Merlin-esque. Lost in the rest of the painting are clues which put a different complexion on his character. At the top is a tasselled leading staff, and to the left an heraldic shield bearing the three swords of the Chute family with an included canton (a square in the upper corner). To the right of the painting is a roundel containing the figure of a mid-16th century soldier.

The subject of the painting is Philip Chute, the man who re-established his family's fortunes after they were disgraced by their support of Perkin Warbeck's rebellion. Philip was born in Kent sometime before 1506, and by 1536 was serving as a Yeoman of the Guard. In 1544 King Henry set out on his last invasion of France in conjunction with the Holy Roman Emperor. The original plan was to march on Paris but Henry soon abandoned this in favour of taking the Channel port of Boulogne. Henry's army was large, about 30,000 strong, and was disembarked at Calais.

Part of this force was the 'King's Band', some 1200 strong, a mixture of cavalry and pikes. Philip served as the King's standard bearer within the Band but also had responsibilities for organising wagon transport.

The first shots were fired at Boulogne in 20th July and the Lower Town was quickly taken. On the 25th, Italian mercenaries of the Boulogne Garrison sallied out and did considerable damage to the besiegers' works and their morale, but this was quickly revived by the arrival of the King on the following day. Henry proceeded to set up his HQ in the little village of Terlincthun just to the north of the town.

The commotion caused by the installing of the King's camp was spotted by the French who soon decided upon a sudden sortie in that direction. The King's Band was taken completely by surprise, and lost seven officer and forty men before the French were beaten off. The King himself, despite being depicted in contemporary illustrations in full armour, was by this time in his life virtually unable to walk and confined to a litter and came very close to being killed or taken. It appears that Philip may have been wounded whilst saving the King's life. For this service, the King took a gem stone from his own ring and presented it to Philip who was then shipped home to England. It is odd that Henry did not bestow a knighthood on upon Philip but it was a great embarrassment to the King that his Band had almost failed him, so the least attention drawn to the event the better.

Boulogne eventually surrendered to the English on the 13th September and the King returned home on the 30th.

Philip Chute recovered from his wounds and in 1545 was elected MP for Winchelsea. The King had not forgotten Philip and granted the addition to the Chute arms of a canton depicting a golden lion of England. The King also appointed Philip to the position of Captain of Camber Castle for life. This gift was honoured by all of Henry's successors and Philip Chute died in office on the 15th of April 1567. He was buried in Appledore Church, Kent.

Hampshire Field Club

Briony Lalor

The Hampshire Field Club and Archaeological Society (HFC) was founded in 1885 and since then has been actively studying Hampshire's past and natural history. Our Society is a member and many of you are already individual members and regularly support their activities, while stalwarts like Mary Oliver and Paulline Williams have been, until recently, members of the Archaeology Section Committee (ASC) helping to bring stimulating lectures, visits and conferences to the membership.

For those of you who have not yet been involved I would like to take this opportunity, as the newest member of the ASC, to invite you to come along to one of the Field Club's events. There is much to choose from as interests range across local history, landscape, historic buildings and, of course, archaeology. Members can attend the events of any section. Although the Archaeology section doesn't arrange excavations it does organise lectures in the Spring and Autumn, an Autumn conference (which you can read about below) and visits to interesting excavations. This year we are planning a return trip to the Magdalene Hill Leper Hospital excavation run by the University of Winchester, a visit to the Barrow Clump Anglo-Saxon cemetery dig on Salisbury Plain (soon to be featured on Time Team) and WARG's proposed excavation at St Cross.

The HFC is also well known for its publication *Hampshire Studies*, the Proceedings of the Hampshire Field Club and Archaeological Society, where a range of academic articles are published annually. Our Society always has a copy and you are welcome to borrow it. In it you will find excavation reports for archaeology in Hampshire and a range of intriguing and informative articles such as 'The stuffed animals will have to go' about the Winchester City Museum collection, 'The leaves and flowers of St Mary's Stratfield Mortimer' focusing on the naturalistic stone carvings in the church or 'Homophobia in Eighteenth Century Southampton' – need I say more!

For those with a love of Basingstoke and its archaeology *Hampshire Studies* is a must, with regular submissions appearing. In the 2012 edition you will find the report on the excavations of the Iron Age and Roman settlement at Old Kempshott Lane which took place during 2006-7 prior to the residential development plus, in Volume 2, a write up of the Beaker burials found at Kempshott Park. If this feels too academic, then you can also borrow the Newsletters which include regular updates on the various sections as well as articles.

In addition to these regular publications the HFC also produces monographs which are available for sale. This year two are expected: one about Selbourne and the other on the Roman Villa at Sparsholt.

Over the years BAHS members have always been seen by the HFC as active and supportive, prepared to share their knowledge and enthusiasm. If you would like to continue this tradition you would be most welcome at any of our events. If you would like a taster, why not come along to our first Spring lecture to be held at Peter Symond's College, Winchester on 27 February? The evening will be about the West Meon excavations and will be presented by Steve Ford of the Thames Valley Archaeological Service. You don't have to be a member and this lecture will be free as it is in memory of David Johnstone who, sadly, died last year.

If you would like to know more about membership, then you can browse the Field Club's website www.fieldclub.hants.org.uk or speak to me (01256 364161 or e-mail briony@brionylalor.co.uk). I look forward to welcoming more of you at our events.

HFC Jubilee Conference 2012 *David Whiter*

The Archaeology Section met in Winchester on November 24th to hear an all-star cast discuss the changing face of kingship in early mediaeval England.

Professor Barbara Yorke spoke about evidence for early kingship. Princely burials from the late sixth century indicate warfare, with stylistic links to Scandinavia and nods to Rome. Western Europe and the Mediterranean were Christian, and Anglo Saxon kingship was always linked to the Church,

with kings sponsoring Church foundations like Jarrow. Both kings and Church exercised power through resources, such as salt, customs duties, trading foundations, coinage and royal endorsement of charters.

In the Staffordshire hoard we see evidence of the rise of Mercia in war booty from other kingdoms, though the scarcity of Wessex material in the hoard suggests Wessex's relative weakness. The Viking threat reduced Mercia's power and Alfred's town defence scheme helped unite the Anglo Saxon state.

Professor Martin Biddle examined the importance of Winchester as a royal residence. In the post-Roman period there was an Anglo Saxon vill, with many of the élite buried there between 642 and 1100 AD, including Aedred, Edmund, Cnut and St Swithun. The Old Minster was replaced by the New Minster in 903 AD, and then by the Norman cathedral. William the Conqueror built a palace complex, and lodged a copy of Domesday there. Henry de Blois demonstrated the wealth and power of the Bishopric by building Wolvesey Castle. By 1302 the royal palace was in disrepair, and in 1682 Charles II commissioned Wren to build a new palace to emulate Versailles. Only partially completed, this building was used as a prisoner of war camp and barracks until demolished in 1894.

Revived interest in the history of Saxony after the collapse of East Germany led to the establishment of a team including **Professor Mark Horton** to examine claims of Magdeburg Cathedral as the burial place of Eadgyth, granddaughter of Alfred the Great. Eadgyth, from the successful English dynasty, was offered to Otto in marriage to cement relationships and enhance Otto's own dynasty. Eadgyth became renowned for her piety, beauty and charity, and her burial in 946 added to the importance of Magdeburg.

The tomb opening revealed a lead sarcophagus, naming Eadgyth's two reinterments. The sarcophagus contained a partial skeleton radiocarbon dated between 700 and 900 (too early), but isotope evidence from teeth indicated a childhood in Wessex. Beetle evidence showed a succession of six reburials suggesting bone admixing. The high level of curation and veneration were also taken as supporting the identification.

Professor Leslie Webster recalled the burials of Attila and Sutton Hoo which present kings as warriors and dispensers of food and entertainment, with treasure and rich regalia recalling the power of the state, and of Rome. Both required large investment of resources, and were sited in dominant positions.

The Staffordshire hoard is quite different, and contains no coin or iron or arms. Most pieces are damaged, the hoard appearing to be war booty being moved for recycling. Some repetitive items indicate a standardised livery, and the Christian imagery is used in the service of war. Anglo Saxons believed firmly in the possibility of battlefield miracles, linking the power of Christianity to the power of the royal house.

Jeremy Ashbee of English Heritage explored research into royal uses of the Tower of London, prompted by the 1996 discovery of a failed building in the moat. Similarly soot evidence in a roof space indicated a major building. In 1382 preparations for the procession of Richard II and Anne of Bohemia prompted the building of a Great Hall. This fell into disrepair, but was refurbished and altered for the wedding of Henry VIII and Anne Boleyn - and then for her trial for adultery. By 1640 it was ruinous, and the building of the Victorian Ordnance Office destroyed much of the evidence but royal records and artists' views helped locate it. Kings rarely lived in the Tower, which served mostly as armoury or prison. Later it was used by Justices, and as an archive.

In all, the Conference lived up to its aims, providing a detailed and compelling review of how the expression of kingship changed through the mediaeval period.

<p>MAX DACRE LECTURE WESSEX FROM THE AIR Julian Richards 7.30 pm, Friday 26 April at The Fairground Hall, Weyhill, Andover SP11 0QN (£8 from 1st March, tel 01264 365563)</p>

Methodism in Newnham

David Young MA, Wrexham

In a recent issue from BAHS a photograph of the former Primitive Methodist chapel in Newnham was printed. Here is a photograph of it as it was in 1965 when I preached there one Sunday when the minister, the Rev William Murphy, was unwell. I thought it might be of interest for local historians, for Methodists, or for people tracing their Methodist ancestors in Newnham, to know a little more about how Methodism came to the village.



Newnham became part of the Sherfield Green branch of the Mitcheldever Primitive Methodist Circuit. (That is how Micheldever was spelled in those days.) The Circuit began as a branch of the Shefford Circuit after Elizabeth Smith was sent there as a preacher in 1832. The work centred on Micheldever became a circuit in its own right in 1835, and was renamed the Basingstoke Circuit in 1853.

The 1844 and 1846 Primitive Methodist Magazines, looking back, relate that more than ten years had passed since Newnham was first visited by the Primitive Methodists - that is, some time in the mid-1830s. They were not pelted with stones or other missiles as had happened at other places, but they did meet many discouragements. For years they used the village green as a preaching place in the summer, but few persons listened, and those who did listened from their own doors.

The work was not as promising as in many other villages, and was given up, but the Circuit planned to renew the effort in the spring of 1843, and 'a spirit of hearing was poured upon the people'. A place was offered as a preaching room, on condition that the Primitive Methodists bore the cost of fitting it up suitably. Several people came to faith and soon there was a society of nineteen members, and a good congregation for services.

One of the members, having moved to Newnham, rented a large house and opened a grocer's shop. Attached to his premises was an old dilapidated stable, which the Methodists fitted up as a comfortable preaching room at a cost of £11 or £12 provided by members and friends. This was soon filled with attentive hearers, and a society was formed, which flourished for a while. But then the society was obliged to worship once more in the open air, or to pay 1/6 a week as rent for the preaching room. They rented it for ten weeks, and then again had to leave and meet in the small cottage of one of the members. Opposition increased, and two weeks later they were back in the open air, even when the weather was cold and inclement.

The preachers were held up to scorn, and made the butt of ridicule and sarcasm, no doubt in part because of their lowly social origins, and in part for their lack of formal education. Their characters were unjustly and widely denigrated. But they prayed earnestly for a solution to the problem of having nowhere suitable to meet, and it became possible once more to rent the old preaching room at a cost of 1/- a week.

Nonetheless, their freedom to occupy it was very precarious and could easily come once more to an end. Fervent prayer was offered day and night for a plot of freehold land, and eventually a publican sold them six perches of land, on which the chapel was opened in 1846 and drew large congregations. This is the chapel in my photograph. You can still read the date above the door. The 1851 religious census records 22 in attendance in the morning, and 80 in the evening. The minister at the time was George Lee, of the Primitive Methodist Chapel House, Basingstoke.

That is how Methodism arrived in Newnham. I have not followed the story beyond that date, but it was a privilege for me, 114 years later, to preach there on *Exodus* chapter 14, which tells of the people of Israel crossing the Red Sea. That Sunday, and opportunities about the same time to preach in other nearby Methodist chapels (Oakley, Bramley, Newfound, Rotherwick and perhaps others), helped form the basis and direction of my life, and I shall always be grateful to the warm-hearted people who made me welcome and encouraged me in my youth.

Is an Open-air Museum really Amalgam?

Nicola Turton

I have a passion for wood, and in particular very old wood. I love to visit a church and run my thumb over wood that's gleaming from 500 years of use. In Wing church, which we visited for the Anglo-Saxon features, I was delighted to find that one pew end, tucked behind the rood screen and difficult to access, was very old – circa 1500, I think. And in Compton church, just off the Hog's Back, and home of the incredible double-deck sanctuary, there are the Norman rails, made from one piece of wood and believed to be the oldest carved wood in any church in Britain. But this isn't a tour of my favourite church features (although do ask us about Mere and the rudest corbel we've *ever* seen, and we've been to Kilpeck!), this is a review of open air museums.

The one I've known for the longest is the Chiltern Open Air Museum (COAM), at Chalfont St Giles; indeed I grew up not too far from it. It is the smallest of the museums I'm going to discuss here, and has some 32 buildings reconstructed on site. Some of them come from this area, including a barn from Didcot and the building which is the highlight for me, the Caversham Public Convenience. This is a glorious green-painted iron facility which dates from 1906. You might wonder how Reading could part with such a joy, but have a look at the website and see the heartbreaking state of it before it was removed, and you'll see that the people of Reading and Caversham simply didn't deserve it. That is a common theme through all the museums; the places that let the buildings go surely had no idea of what they were losing. Either that or they were *on something*, as I said at Singleton, causing a lady who overheard me, to laugh and agree.

COAM does have an Iron Age house, but this is a conjectural reconstruction, of course. The museum has a lot of smaller domestic and farm buildings and they run courses for building and craft skills.

I've visited St Fagan's National History Museum twice, the second time as a very wet and extremely miserable re-enactor. I spent two days in a very smoky farmhouse, I *think* in the Hendre'r-ywydd Uchaf Farmhouse. I tried to use my inkle loom in the dark to make braid and I dodged damp Civil War soldiers when it rained. However, St Fagan's is a lovely place to visit, especially in late summer, when the mulberry tree in the castle gardens is drooping with the weight of the unpicked fruit. We picked and ate till we looked as if we'd committed murder. Some other visitors arrived and looking at our blood red hands and mouths said, 'Can you eat the fruit?' From 1950s to 1980 the emphasis at St Fagan's was on essentially rural buildings, but after that the choice was widened to include the Post Office, the pre-fabs and anything that helped to give a wider picture of Welsh life. They currently have 39 buildings including the Castle, which was already there.

At the end of the Christmas holidays, we went to the Weald and Downland Open Air Museum, Singleton, near Chichester. This proved to be my favourite museum (43 buildings and one being rebuilt).

A couple of years ago I went to Oxford for a short course about mediaeval architecture. One speaker spoke about Bayleaf, a well-known house at Singleton. He described how they'd commissioned new oak furniture, but after about a year they were getting complaints from the visitors. The public didn't like how the beautiful golden oak had been painted black. In fact it hadn't been painted, but was being blackened by the smoke from the open hearth fire. Our visit was on a cold winter afternoon, and so fairly short of visitors (good). But that also meant that the inside of the houses was very dim – good only for atmosphere, and terrible in the house with oiled cloth instead of glass windows.

Pretty much our last house was the Pendean Farmhouse (1609). Alan spent some time on the ground floor and I crept upstairs. There was a curtained bed in the first bedroom, and so I climbed inside. It was dark in the house and even more so inside the bed hangings. I did of course check that there was no-one else in there first, and then sat very quietly waiting for Alan. It was quite peculiar, and I had one of those moments I had very occasionally at Basing House, when I felt as if I was standing by someone from hundreds of years ago and doing exactly what they had once done. In this case I felt as if I was sitting alongside someone else who was also swallowing their laughter. I honestly felt that if I put my hand out, I'd touch another shape beside me in the shadows, but it wasn't scary, only a

feeling. Alan finally came through the door and as he passed the bed, stuck his hand through a gap in the hangings. I could see him quite clearly, but he said that all he could see was a great lump on the bed. Charmer!

If you've read Bill Bryson you will recognise his town of Amalgam in open air museums, as the brightest and best are rescued and stuck next to each other, but they have the fantasy feel of Portmerion, and not a town which has evolved. The terrible pity is that there is a need for such places. Ask Bob Applin and he'll tell you of trying to rescue things from the lovely buildings of Basingstoke before they were demolished. I find some of his slides almost too painful to look at, and I don't even come from Basingstoke. The same thing happened in part of Dunstable, my home, and in Plymouth, we read of the Victorian bonfire of mediaeval wood. Dignitaries were assembled to celebrate the burning of old Plymouth, and as the wood burned, clouds of insect life erupted and the crowds dispersed in great alarm! The last revenge of the poor buildings.

I have a slight concern about the reconstruction of the buildings, for I do feel that something is lost. For one thing, I'm not sure how often they are orientated as they were in their original position, and this makes a difference when using open fires, and light from windows etc. It also occurs to me that whilst we were at Basing House I occasionally dropped something between the floorboards, pins or a coin, perhaps an earring back... all that is missing from these reconstructed buildings. Is it important? Is it like reconstructing a skeleton when you have the component parts, but not the vital spark?

inkle = a particular type of yarn used for making braid or linen tape – also used for shoelaces, girdles, garters and apron strings

www.coam.org.uk

www.museumwales.ac.uk/en/stfagins/

www.wealddown.co.uk



⇐ Compton Church

COAM ⇒



Pendean ⇒

St Fagan's ⇒



2013 DIARY DATES

BASINGSTOKE ARCHAEOLOGICAL & HISTORICAL SOCIETY MEETINGS on Thursdays at 7.30 pm Church Cottage, Basingstoke

Secretary: Penny Martin Tel: 01256 321423
email: secretary@bahsoc.org.uk

www.bahsoc.org.uk

Registered Charity No. 11000263

- Sat 14 February* FOAM at Danebury (see page 5)
Thurs 14 March THE ORIGIN OF OUR SPECIES *Prof Chris Stringer*
Thurs 11 April MARITIME ARCHAEOLOGY IN THE SOLENT AND THE
PREHISTORIC SETTLEMENT AT BOULDNER CLIFF *Gary Momber*
Thurs 9 May EXCAVATIONS AT HEATHROW TERMINAL 5 *Ken Welsh*
Sat 11 May Visit to St Mary's Church, Hartley Wintney and Andwell Brewery
(page 2)
Thurs 13 June AGM and guest speaker, to be announced
14-20 June BAHS TRIP to the Cinque Ports (page 2)
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FRIENDS OF BASING HOUSE at 7.30 pm, Basing House Education Centre, The Grange, The Street, Old Basing

- Tues 12 March* THE SITES OF THE ORKNEY ISLANDS *Digby Cole*

FRIENDS OF WILLIS MUSEUM at 7.30 pm Willis Museum, Basingstoke

- Thurs 21 February* THE CLASSICAL MYTHS WITH A LITTLE SEX AND SOME
VIOLENCE *Chris Amery*
Thurs 21 March BASINGSTOKE FILMS 1937 TO 1989 *David Lee, Wessex Film &
Sound Archive*
Thurs 18 April THE LAVENDER STORY *Tim Butler*
Thurs 16 May THE RAILWAY TO BASINGSTOKE *David Brace*

HAMPSHIRE FIELD CLUB www.fieldclub.hants.org

- Wed 27 February* EXCAVATING A BRONZE AGE RING DITCH AND ANGLO-
SAXON CEMETERY AT WEST MEON *Steve Ford, free*
Fri 8 March WHAT DID THE VICTORIANS DO FOR THE HUGUENOTS?
*Annual Local History Lecture, free, 8 pm, Hampshire Record Office,
Sussex St, Winchester (refreshments from 7.30 pm); booking required*
Tues 23 April WINCHESTER UNCOVERED *Ben Ford 7.30 pm, Science Lecture
Theatre, Peter Symonds' College, Bereweke Rd, Winchester, £3 HFC
members, £4 non-members*
Sat 27 April FROM MARKETS TO MALLS: SHOPPING IN HAMPSHIRE
*Local History Section Spring Symposium, 9.30 am to 4 pm, Cinema,
Hampshire Record Office, Sussex St, Winchester; £12 HFC members, £15
non-members; booking required.*

WARG (Winchester Archaeology & Local History) www.warg.org.uk (download application)

- Fri 22 February* JUNE LLOYD LECTURE STONEHENGE; WHATEVER NEXT?
Julian Richards, 7.30 pm, Winchester Guildhall, £15

HOOK LOCAL HISTORY GROUP at 8 pm, St John's Church, London Rd, Hook, £3 for up to 2 visitors

- Mon 18 February* THE ODIHAM AND HOOK ALMSHOUSE CHARITY *Derek Spruce*

ANDOVER HISTORY & ARCHAEOLOGY SOCIETY MAX DACRE LECTURE (page 12)