

# BASINGSTOKE ARCHAEOLOGICAL & HISTORICAL SOCIETY



## NEWSLETTER 162

February 2003

### CONTENTS

<b>Page 2</b>	<b>BAHS Committee</b> <b>Visit to the Ure Museum</b> <b>Annual Dinner</b> <b>Visit to Aldermaston Village</b>
<b>Page 3</b>	<b>Basing Dig</b> <b>Local Societies Conference</b>
<b>Page 4</b>	<b>Visit to The Grange, Northington</b> <b>Sorting Out the Store</b>
<b>Page 5</b>	<b>Silchester Field School/Research Excavation</b> <b>Understanding Star Carr</b>
<b>Page 7</b>	<b>BASINGSTOKE TALKING HISTORY</b> <b>Has Celtic Christianity anything to offer us today?</b>
<b>Page 9</b>	<b>TADS projectnews</b>
<b>Page 10</b>	<b>On the Bookshelf</b>
<b>Page 11</b>	<b>Forthcoming Lectures</b> <b>Future Trips</b>

*Julius Caesar crossed the English Channel  
on Wednesday, 29<sup>th</sup> May 2002. Here's the  
proof Nicola Turton promised  
(Newsletter 161)*



## BAHS Committee

Thinking ahead to the next AGM, there are likely to be two vacancies on the Committee. Please contact **Margaret Porter (01256 356012)** if you are interested in standing or would like to nominate someone else. She will be very glad to tell you what this involves – and we need new blood!

## VISIT TO THE URE MUSEUM 7 pm, 27<sup>th</sup> February

As mentioned in the last Newsletter, John Hutchinson has offered to show us round the Ure Museum on 27<sup>th</sup> February. It has the largest collection of Greek vases in the country, and John has offered to get some things out specially for us to see. The Museum is in Room 37 on the ground floor of the Humanities Building, Reading University (Whiteknights Park). Please let Margaret Porter know **now** if you wish to go, so that she can tell John how many to expect and let you have directions if needed: **01256 356012**.

## THE SOCIETY ANNUAL DINNER At BCOT On Thursday, 6<sup>th</sup> March, 6 for 6.30 pm



Please book your place as soon as you can for this special event. The cost remains £15.00. Bookings and cheques (to BAHS) to Tim Herrington at 16 Scotney Road, Basingstoke, RG21 5SR (01256 322090)

## Visit to Aldermaston Village Saturday 29<sup>th</sup> March *John Feuillade*

We are visiting the three churches in the combined parish of Aldermaston with Wasing and Brimpton and there will also be the chance to look around the village of Aldermaston. Aldermaston has a number of claims to fame. There was a Civil War skirmish in the area after the First Battle of Newbury, the original William Pear was produced by the schoolmaster around 1797 and Aldermaston has probably the smallest Jail in the Kingdom. It has a thriving pottery, a Candle Auction and an annual performance of a Nativity Play taken from the medieval York Cycle Passion Plays. The church has some interesting murals.

Wasing is a church in a large country estate. It is a "public" church, not a private chapel but is completely surrounded by the estate. The third church in the parish is at Brimpton, a village to the west of the other two. A Roman hypocaust was found behind The Forge Stores and the forge is reputed to have shod Charles I's horse after Newbury!

We will be meeting outside Aldermaston Church at 10am on the 29<sup>th</sup> of March. From Basingstoke follow the A340, through Tadley until you come to the village. As you enter the village, turn right into Church Road (signed to Padworth and Silchester), past the gates of Aldermaston Manor. The church is on the right. If you will be coming please let me know on 0118 9700761. Parking will be limited, so please consider car sharing.

## **BASING DIG**

*Marjolein Mussellwhite*

By popular demand the Basing dig has been moved back to its original slot at Easter this year. However, the sale of Grange Farm (which is imminent) may affect our plans.... At the moment we intend to work **from Wednesday 16 April until Thursday 1 May**. The aim this year is to examine the remains of the rectilinear building adjacent to The Street, incorporating the area in front of the second blocked gateway. If you are interested in taking part or if you want further information, please get in touch with me. My email address is marjoleine\_2000@hotmail.com, and my telephone number 01256 325387.

Alan Turton is hoping to arrange an archaeological weekend, showing "The Treasures of Basing House" on 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> May.

## **LOCAL SOCIETIES CONFERENCE 2003**

HAMPSHIRE ARCHAEOLOGICAL COMMITTEE

*Hosted by the Butser Ancient Farm, Nexus House, Gravel Hill, Waterlooville,  
on Saturday 5 April 2003.*

Admission is free, and all are welcome. Conference Theme: *Iron Age & Roman* - to be held in the Iron Age Great Roundhouse. Society displays are welcomed.

Topics planned include:

History of Butser

Building a Roman villa

Roman Cemetery at Winchester

Plans for more active archaeology in Hampshire

Winchester Museum Community Excavations Iron Age Enclosure

Recent Iron Age Finds in Hampshire

Strange Iron Age Metalworking & Pottery Finds at Heckfield

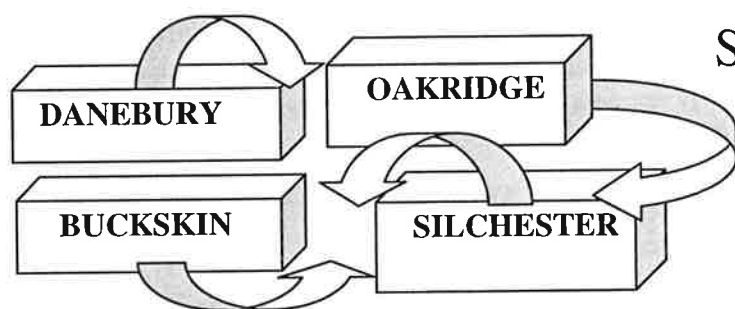
Roman Roads - Centuriation & Parallel Boundaries

Brief Updates

Tea & coffee will be available during the day, but bring a packed lunch or visit nearby pubs. Detailed Programme will be issued in March 2003. Harold Hanna, HAC Treasurer, 6 Cliffe Road, Barton On Sea, New Milton, Hants BH25 7PB

## VISIT TO THE GRANGE, NORTHINGTON, Saturday, 17<sup>th</sup> May

John Redmill, who gave us such an interesting talk on The Grange in November, has kindly offered to give us a guided visit to The Grange on Saturday, 17<sup>th</sup> May. We will probably also visit Northington Church, Micheldever Church and Stratton Park. Please contact Margaret Porter if you wish to go, so that she can let you have details once they are finalised (01256 356012).



### Sorting out the Store

– BAHS lends a hand – or three!

*Marjolein Mussellwhite*

Following our participation in the Easter dig at Basing and the training dig at Worting, I was invited to visit Chilcomb House, headquarters of the County Museums Service, to see what happens to the finds and archives once the digging dust has settled.

I was amazed to see three large store buildings full of thousands of boxes, with familiar names such as Danebury, Silchester, Oakridge etc dotted about. When talking with David Allen, Senior Keeper of Archaeology, I discovered that the ever-increasing rate of deposition of the finds and archives has outstripped his and Kay Ainsworth's ability to maintain the desired standards of curation.

I suggested that volunteers from the Society might be able to help with this task, and accordingly Saturday 11<sup>th</sup> and Sunday 19<sup>th</sup> January saw two working parties of twenty members shifting and labelling boxes and preparing computerised lists. We made a great impression, and Dave and Kay were thrilled with our efforts, but it's quite clear that we have only just scratched the surface of what is a mammoth task. We have agreed that we will be working at Chilcomb on the second Sunday of each month, between 10 am and 5 pm. The dates are as follows:

9<sup>th</sup> February, 9<sup>th</sup> March, 13<sup>th</sup> April, 11<sup>th</sup> May, 8<sup>th</sup> June, 13<sup>th</sup> July, 10<sup>th</sup> August,  
14<sup>th</sup> September, 12<sup>th</sup> October, 9<sup>th</sup> November and 14<sup>th</sup> December

In order to know how many people are going to turn up on each day, I would be grateful if you could let me know that you will attend. My telephone number is **01256 325387** and my mobile is **07753 724435**. If you have not taken part before, but would like to become involved and get some more information, please do not hesitate to call me.

Some members may prefer to offer help on a weekday. If so, please contact Peter Good and let him know what day(s) you can offer: **01256 322771**.

All help is greatly appreciated!

## **SILCHESTER FIELD SCHOOL/RESEARCH EXCAVATION**

*Marjolein Mussellwhite*

As in previous years, the Committee have decided that we would like to sponsor two people to take part in the excavation at Silchester for one week during the summer. The field school is run from 7 July until 17 August 2003, and is suitable for both beginners and those with some experience. There will be supervision at all times, and training will be given.

The working week runs from Monday to Sunday with Friday as the day off, working from 9.00 until 5.30. You will have the opportunity to take part in all different aspects of an excavation, and will be taught about the use of excavation tools and how to dig, the collection and treatment of artefacts, how to record what you excavate. Talks will be held on other aspects of site recording such as surveying, planning, site photography and the use of environmental techniques.

If you wish to use this week as part of further studies, formal accreditation is available from the University of Reading.

Should you be interested to be considered for sponsorship, please send me a note with a brief overview why you wish to be considered. For further information, you can have a look at the website: [www.silchester.rdg.ac.uk](http://www.silchester.rdg.ac.uk).

My address: **Marjolein Mussellwhite, 3 Burrowfields, Basingstoke RG22 4XJ**

## **Understanding Star Carr**

*Peter Heath*

Tim Schadla-Hall is to be congratulated on a fascinating lecture to the Society in January. Star Carr has been an important Mesolithic site since its excavation by Graham Clark in the early 1950s. The type-site is on the shores of a prehistoric lake 'Flixton' that has long vanished to be replaced by pasture.

Clark came to the conclusion, through examining red deer and elk antlers, that occupation by Mesolithic hunter-gatherers was seasonal, in winter and spring. Legge and Rowley-Conwy, using the same evidence, believe occupation was during late spring /summer. Recent re-examination of roe deer tooth eruption and wear has led to continuing discussion by archaeologists of his findings. No-one, however, challenges his care and precision in carrying out the excavation.

The site at Star Carr is relatively small but provided a 'keyhole' through which the British Mesolithic could be observed. Tim has been looking at the much wider picture by excavating 2m slots, every 15m along the 'lake' shore. The majority of these holes have produced at least two pieces of flint. He has been engaged on this task over the past 15 years and the site at Seamer Carr has produced hearths and some 15,000 flints. Knapped flint has been uncovered on a sealed land surface.

This survey of a complete lake basin has shown that the environment was stable over a long period of time. The lake had been fed by springs and did not rely on run-off from surrounding hills. As a result, Mesolithic man was able to establish more permanent living areas and not, as Clark surmised, using the lakeside for temporary winter/spring encampments. Moving to the relatively unstable North Sea coast in summer, with its fluctuating sea levels, was not a sensible option.

The area of the 'lake' had been occupied in the early post-glacial by people using 'long blade' flints but with the return of glacial conditions there was a gap of 800 years before the Mesolithic people occupied the lakeside, using small flint tools (microliths). With increasing warmth both flora and fauna changed, giving rise to red and roe deer, elk, beaver and numerous birds providing a steady supply of food. It would appear, therefore, that these hunter-gatherers did not have to cover great distances in search of game.

A platform at Seamer Carr was constructed of timber planks - the earliest known planks in Britain. Shaped timber discovered at Starr Carr has been re-examined and found to be the work of a beaver! Among the many bones were those of the horse; previously the earliest evidence of this animal was in the Bronze Age.

Previous estimates of the age of Star Carr have been revised as a result of the work at Seamer Carr. The burning of reeds at the water's edge supplied very small pieces of carbonised material. AMS\* dating has given more accurate estimates of the age of the site; some 1000 years earlier than previously estimated.

By examining a whole landscape Tim has presented a different picture of the British Mesolithic. Clark saw only through a 'keyhole', Tim has begun to push open the door.

*\*AMS: Accelerator Mass Spectrometry. This is a method of radiocarbon dating that actually counts the number of  $^{14}\text{C}$  atoms rather than the decay of radioactive  $^{14}\text{C}$  atoms over a period of time. AMS can be used with very small samples down to 100 $\mu\text{g}$  of carbon. The time taken to get results is about an hour rather than days as with the older system.*

We have even more interviews to put into our Health book. Various other people are waiting to be interviewed – **so if anyone would like to help with interviewing, transcribing or looking things up, please let me know! (01256 465439).** We've received an interesting photograph of a J Moody furniture removal van - more of this in the next Newsletter.

## HAS CELTIC CHRISTIANITY ANYTHING TO OFFER US TODAY?

*Richard Dexter*

There is an old saying from one's school days that, when the Roman administration left Britain in 410 AD, only three things survived to the present: Roman roads, Celtic Christianity and the traditional site of London.

This may be somewhat too glib an aphorism, but it does illustrate a point that the Celtic West has been the home of Christianity for a long, long time. When Christianity developed within the Roman empire, it was essentially an urban-based religion, and as such it developed on the lines of Roman civil administration, with its diocese and hierarchical system of government. Organised Christianity had little time to take root in Britain before the Roman departure, but it continued to evolve independently in the western extremes of the British Isles.

Christianity in sixth century Celtic Britain was nevertheless in touch with the Mediterranean, as we know from archaeological evidence. 'Dark Age' sites such as Tintagel in Cornwall and Dinas Powis in Gwent, on the shores of the Bristol Channel, have yielded sherds of East Mediterranean ware and later material as evidence of trade and contact with the Mediterranean in post-Roman times. Also there are extant Pictish carvings which can be seen to echo Christian iconography in Egypt. One particularly interesting example is given in William Dalrymple's book 'From the Holy Mountain', where he has pictures of Sueno's Stone, a Pictish standing stone about ten miles north-east of Inverness, on which there is a carving of two figures sharing a meal in a posture that is remarkably similar to an image on an ancient icon found in Egypt. During our 'Dark Ages' and early medieval period, the lamp of the Celtic Church was shining brilliantly; missionaries such as St Aidan (who died in 651), St Columba (521-597) and St Finan (who died in 661) were evangelising the lost provinces of the Roman empire so successfully that their successors were able to assist Charlemagne in converting his own people in central Europe. Today, though, all that seems to be left of this vibrant Church are quaint place names, a few ruins in far-off places and some beautiful manuscripts hidden in various museums. Celtic Christianity seems now to be only a shadow and has been likened to a desert river that starts from nowhere and, having grown into a cascading flood, finally peters out into the sands of history by the time of the Norman conquest. One could wistfully ask, 'Are memories the only thing left of this once great Church?' The answer, according to two recently published books, is 'Not necessarily.' These are "Colonies of Heaven: Celtic Models for Today's Church" by Ian Bradley (Darton, Longman & Todd) £9.95 and "The Bishops" by Trevor Beeson (SCM) £19.95.

Celtic Christianity was based on a monastic system, with an abbot at the head of each monastery. The various functions of the monastery remained all together. Hence both anchorites (those monks living apart) and coenobites (those in a community) remained in one establishment.. There were often married priests living with their families alongside monks practising celibacy. The bishop lived in the monastery and was close to the congregation, being more of a father



figure than an overall administrator; his title was a reflection of status rather than a specific function. There were no parishes as such but each monastery was a centre in itself, administering to the surrounding community from a focal point. The Celtic monastery was the local hospital, hotel, school, university, arts workshop, open prison (remember 'Get thee to a nunnery' as Hamlet told Ophelia), retreat house, mission station and a place of prayer and spiritual healing. The idea of the parish never developed as it did in Anglo-Saxon England

It is true that a monastic system also developed in later years in Anglo-Saxon England, but this latter system, recognised by St Augustine of Canterbury and the Venerable Bede, differed in many ways. In England the land was divided up into dioceses which were under the charge of a bishop, who became the titular head of the area and who was duly appointed by the king. The monasteries, although multi-disciplined at first (teaching, caring and evangelising etc.), soon separated their functions. The regular monasteries, that is, those following a rule, became introvert and fulfilled the functions that we now associate with a monastery, being centres of prayer and learning, whilst the secular orders became more outgoing, as were the various brotherhoods of friars. By the twelfth century the parochial system was set up, whereby the whole country was split up into parishes, each under a parish priest who was responsible to the local bishop for those in his parish. Although the regular and secular orders became increasingly influential in pre-Reformation England, both as land-owners and centres of art and learning, it was the parish priest who was the focal point of the pastoral work in the parish and its spiritual head. Our parochial system was not the only way of administering pastoral care on a country-wide basis, but it was the one that became the norm in Saxon and later Norman England.

Ian Bradley has pointed out in 'Colonies of Heaven' that the English parochial system with which we are all so familiar, and which has served us so well in the past, is now breaking down for a number of reasons. One is the easy access to cheap and efficient transport, whereby many miles can be travelled by most people in only a few minutes, thus reducing the need for each parish to provide the full range of pastoral care. Or, to put it more succinctly, people can shop around and attend the church of their choice. Moreover, the parish is no longer required or expected to provide the whole range of pastoral facilities as it did in the past when communities were more isolated, as people can now travel to regional centres where resources can be concentrated to provide for specialist needs and this is already happening with specialised ministries such as chaplaincies in schools, colleges and hospitals and there are industrial priests who work on the shop floor. Ordained ministers are now working as counsellors and psychiatrists or with the young, none of whom are connected with a geographic parish but rather with a horizontal stratum of society bound by a like activity rather than a locality. We are also seeing the regional cathedrals assuming a new rôle by providing specialised study opportunities for the laity as well as full choral services for a congregation who are not parish-based. Are we, as Ian Bradley asks, heading back to a minster-like system of pastoral care?

The problem of overcoming the difficulties experienced by the traditional parish is again taken up by Trevor Beeson, the former Dean of Winchester Cathedral, in his book "The Bishops", in which he approaches the problem from the other end by saying we cannot expect today's parish priest to be a super Jack-of-all-trades, nor are the Church's (that is the C of E) resources sufficient to provide everything needed for each parish with the background of dwindling congregations. His solution is to encourage the acceptance into the ministry of many more local non-stipendiary priests. These are local men and women who are selected and formally trained as priests but who are financially independent of a stipend, either because they are already drawing a salary or pension from secular employment, or perhaps because they are married to a breadwinner. These locally-recruited parishioners can provide the manpower for the routine work of taking services and pastoral work, a job they are eminently suited for, as they are from the



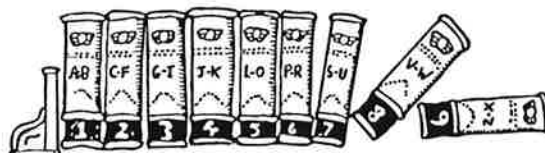
locality. The church's resource should be, in Beeson's opinion, directed to training a parish priest who would be chosen from a narrower and more specialised cadre of ordinand and who would be better trained to provide for those needing a more academic and deeper spiritual life within his parish and to be a leader for the professional element in his congregation. Although Trevor Beeson is not advocating that the parish system should be abolished, he implies that parish churches should be more like mini-minsters by providing a variety of support functions, using local people to meet local needs, with a more fully trained leader and administrator at their head.

Although it will be a long time before the established Church of England reaches a point of being disestablished and without its parishes, there are signs that the ideas and ideals of the Celtic Church may be seen again if the current trend continues. Much of the Celtic Church's literature, the poems, the writings and prayers, can already be found lining the shelves of our local bookshops. What is more, they are being both bought and read. Moreover, we are also seeing in our larger towns Anglican churches which allow their premises to be used as drop-in centres, cafés, bible bookshops, counselling rooms, meeting-places and local arts centres, not to mention all the spiritual and pastoral activities that are associated with a church these days. I personally can agree with Ian Bradley and I can see in this an area of development and a revival of the Celtic Church ideals. But I also think that in its wake there is another and unresolved problem: what is the future of the traditional rural parish? But that is another matter altogether.

### **.....TADS projectnews.....**

Tadley and District History Society have just published the first issue of this new venture, which is to appear three times a year. They are to be congratulated on a well-produced and really interesting issue which includes "Jean Pocock's Tadley Memories", following up items in the TADS book *Around Tadley – people and places* and an article on an early local historian, Florence Davidson. We shall be receiving copies of future issues, but if you would like your own, contact Alan Cooke of TADS, PO Box 7264, Tadley RG26 3FA, phone 0118 981 4006 or e-mail him on [www.tadleyhistory.com](http://www.tadleyhistory.com)

## ON THE BOOKSHELF



**Bob Applin**

Two well researched and well presented local history publications which are of interest to more than just the people of their local area have been published recently.

***Kingsclere Woodlands Story – The History of the Parish of Ashford Hill with Headley.*** Edited by Gary Cusworth and Roger Dobbs. 1999. Gary Cusworth, Chapel Lane, Ashford Hill, RG19 8BE. ISBN 0-9537778-0-4. £9 at Willis Museum.

This 271 page book is well illustrated - including several extracts from early maps. It was produced as a Millennium project by an editorial team headed by Gary Cusworth. Publication was supported by the Basingstoke and Deane Borough Council's Millennium Fund – Stage 2000 Initiative. It is organised into 18 chapters, starting with scene setting geography/geology, natural history and early history, moving through more specific topics such as transport, agriculture, religion, education and industry, to the final four chapters on people and places in the four villages and hamlets that populate the parish. Each chapter is the result of considerable archival research and covers its topic in more or less chronological order from the earliest records (and before for some topics) to the present day.

Some of the statements on prehistoric and Roman history are open to challenge. For instance, on page 31 "***The Roman Period.*** After the Roman invasion the tribes of the Celts and Gauls were pushed back to the western margins of the British Isles and following waves of invaders gave their own distinctive names to settlements. The previous farmstead settlements outside the towns became Roman villas". Those who have heard Prof. Mike Fulford talking about his excavations at Silchester or have read his reports will know that the local "king" Togidubnus of Fishbourne and Silchester did not oppose the invasion and most probably actively assisted it by providing sheltered landing facilities in Chichester harbour. A proportion of farms may have become villa sites, but the majority continued the local building styles – the Romano-British farm sites that are common on the chalklands of north Hampshire – as evidenced by the sites excavated by The County Museum Service and AHS. Who were the following waves of invaders? The Angles, Jutes, Saxons etc arrived several centuries later.

On page 78 "***The Romans introduced ..... metalworking.***" What about the superb Bronze Age metal work found in Britain or the iron work found, for example, at Danebury?

These are relatively minor quibbles about an otherwise very comprehensive account of the parish.

The second book is ***Sherborne St John & The Vyne in the time of Jane Austen. With an account of their earlier histories*** Rupert Willoughby, The Old Rectory, Sherborne St John, Hants, RG24 9JD. 2002, ISBN 0 9534428 3 7. £9.95 at Hammicks. This is less ambitious in its scope (68 pages) but is equally well researched and comprehensive in its coverage of its subjects. It necessarily concentrates on the Vyne and neighbouring Beaurepaire and their occupants as Sherborne St John was essentially the estates' village. (Beaurepaire was the seat of the Brocas family – relationships between the two estates were not always amicable.) The estates' ownership of the village increased as the 19<sup>th</sup> century Chute heirs repaired and replaced the neglected earlier farms and cottages. Also they bought up more properties as they became available, to provide tied housing for their expanding staff. The picture Mr Willoughby paints of Sherborne St John at the beginning of the 19<sup>th</sup> century when the William John Chute was the owner is a far cry from

the current pleasant village. *"Far from seeking to improve the landscape he quickly became part of it. Superficially a man of taste and refinement, William was at heart a bluff woodlander. For decades to come, he was to manage the estate minimally and reluctantly. Rough and untended, isolated and overgrown, Sherborne at the dawn of the new century was exactly how he liked it."* This is expanded upon in later chapters.

The Jane Austen connection is through her brother James, who was Rector at Sherborne St John as well as Steventon. He was a regular visitor to the Vyne.

The book is written in a very readable style and well produced.

One minor error on page 60. The house that Caroline Workman (Wiggett) and her husband built "Old Bramblys ... still operating as a surgery" was demolished many years ago. The surgery that occupies the site is a modern building, possibly itself soon to be demolished.

Also by the same author:       *Selborne: Gilbert White's Village*  
  *Chawton: Jane Austen's Village*  
  *A Key To Odiham Castle*

## FORTHCOMING LECTURES

### HAMPSHIRE FIELD CLUB

- ❑ **The Decline and Fall of Roman Britain** Neil Faulkner, (if you missed his lecture to us 7.30 pm, Wednesday 26<sup>th</sup> February, £1 at the door) \*
- ❑ The OGS Crawford Memorial Lecture, **Treasures of the Bronze Age** Stuart Needham, 7.30 pm, Thursday 3<sup>rd</sup> April, free entry \*
- \* *Science Lecture Theatre, Peter Symonds' College, Winchester (Berewecke Rd entrance)*
- ❑ Spring Symposium **HAMPSHIRE CHARITIES & FRIENDLY SOCIETIES**, 26<sup>th</sup> April, 9 am to 4 pm Hampshire Record Office, £4 for HFC members; £5 non-members (our Society can send a member; form from Secretary, or Chairman).

**MAX DACRE LECTURE The Neanderthal in all of us** Prof. Clive Gamble, 7.30 pm, Friday 28<sup>th</sup> March, Andover Guildhall, Unreserved seats £2.

### FUTURE TRIPS

We haven't forgotten that we want to visit  
Bradford on Avon – perhaps September?

## CALENDAR

Thurs 20 Feb	PADDLE SHIPS OF DRESDEN & PRAGUE Ashley Gill	FWM
Wed 26 Feb	THE DECLINE & FALL OF ROMAN BRITAIN Neil Faulkner (page 11)	HFC
Thurs 27 Feb	VISIT TO THE URE MUSEUM 7 pm (page 2)	BAHS
Thurs 6 Mar	ANNUAL DINNER, BCOT, 6 pm for 6.30 (page 2)	BAHS
Tues 11 Mar	THE FIRST AMERICANS? Brian Bradfield	FBH
Thurs 13 Mar	DIGGING UP THE BRONZE AGE IN SPAIN Prof. Bob Chapman	BAHS
Thurs 20 Mar	BASINGSTOKE 100 YEARS AGO Derek Wren, Recording of 1963 talk by George Willis	FWM
Fri 28 Mar	THE NEANDERTHAL IN ALL OF US (Max Dacre Lecture) Clive Gamble (page 11)	
Sat 29 Mar	Visit to ALDERMASTON VILLAGE (page 2)	BAHS
Thurs 3 April	TREASURES OF THE BRONZE AGE (OGS Crawford Lecture) Stuart Needham (page 11)	HFC
Sat 5 April	Local Societies Conference, Butser Ancient Farm (page 3)	
16 <sup>th</sup> April – 1 May	BASING DIG (page 3)	
3,4,5 May	"THE TREASURES OF BASING HOUSE" (page 3)	
Thurs 10 April	"THE SAINTS ARE COMING HOME": THE ARCHAEOLOGY OF THE ST MARY'S STADIUM, SOUTHAMPTON Roland Smith	BAHS
Thurs 17 April	THE BASINGSTOKE CANAL Andy Howard	FWM
Sat 26 April	HAMPSHIRE CHARITIES AND FRIENDLY SOCIETIES Spring Symposium (page 11)	HFC
Thurs 8 May	HAMPSHIRE HOSPITALS Caroline Edwards	BAHS
Thurs 15 May	MORE PATHE NEWS THROUGH THE 20 <sup>TH</sup> CENTURY David Lee	FWM
Sat 17 May	Visit to THE GRANGE, NORTHINGTON (page 4)	BAHS

NB

*2<sup>nd</sup> Sunday of the month, at Chilcomb (page 4)*

BAHS ..... Our Society, Church Cottage, 7.30 pm unless otherwise stated  
HFC ..... Hampshire Field Club (Secretary has details)  
FWM ..... Friends of the Willis Museum; 7.30 pm at Willis Museum  
FBH ..... Friends of Basing House