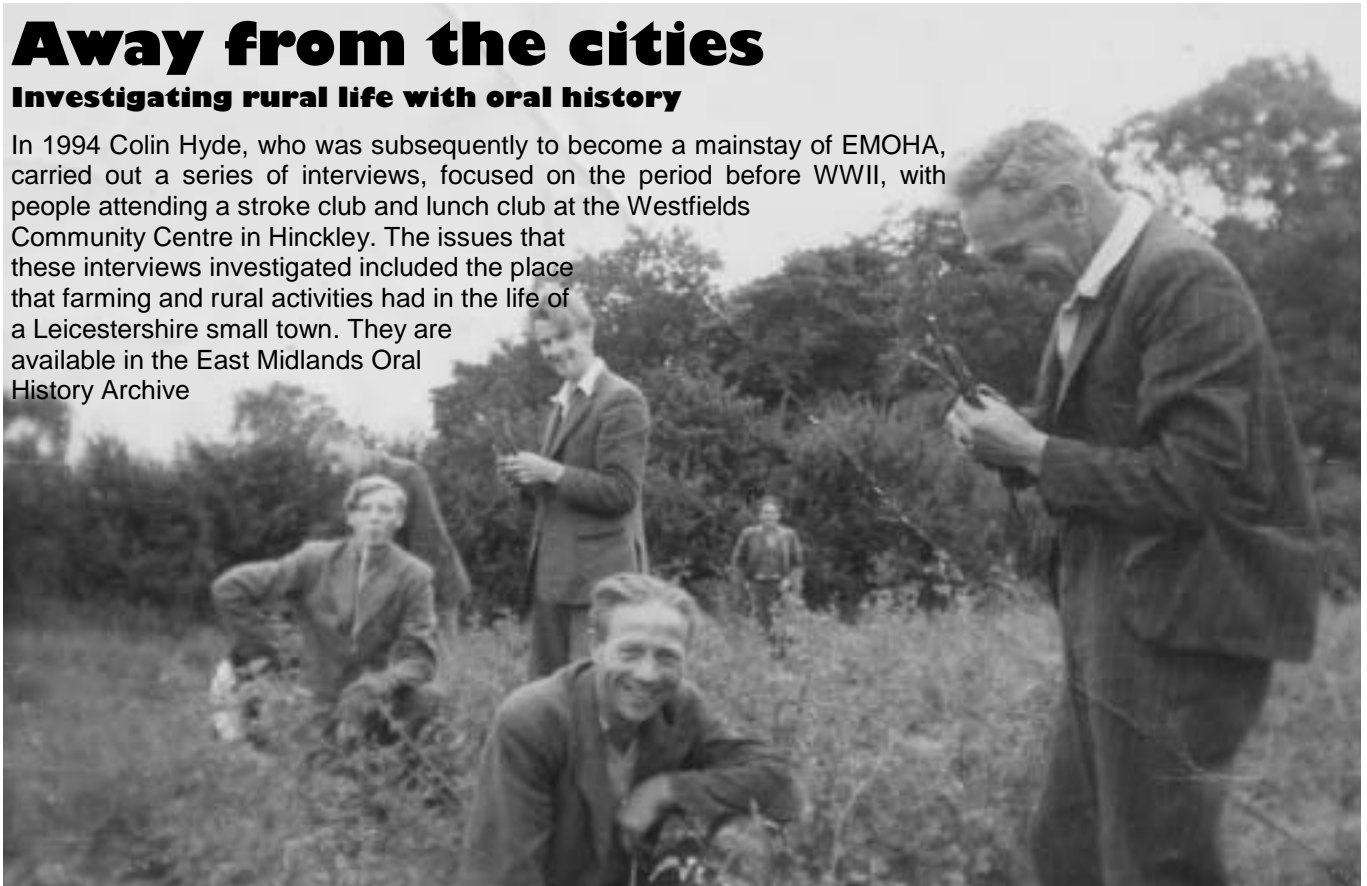


# Talking History

## Away from the cities

### Investigating rural life with oral history

In 1994 Colin Hyde, who was subsequently to become a mainstay of EMOHA, carried out a series of interviews, focused on the period before WWII, with people attending a stroke club and lunch club at the Westfields Community Centre in Hinckley. The issues that these interviews investigated included the place that farming and rural activities had in the life of a Leicestershire small town. They are available in the East Midlands Oral History Archive



Hinckley has grown over the course of the twentieth century. One interviewee, an 'immigrant' to Hinckley, said, "When I got here it was a hick town – almost!" Another said that at one time Hinckley was so small that "you could spit that way, spit the other and you'd near enough done the lot!" But, much of the green space that characterised the town early in the century has now vanished. As one man remembered, "there was a great big piece of ground, course it's all been built on now, called the Orchard."

After growing up in Hinckley, one woman married a farmer and moved to run a 128 acre farm on the outskirts of the town in 1925: pretty daunting for someone who "didn't know much about flowers" and who had never had a garden.

"We came into the farm with 49 cows which his father had bought for him and a few poultry ... I had to look after the poultry and I was terrified of them, I really was, especially the cockerel who used to sidle up to you and they'd got spurs - they could really hurt you ... But still I was determined to make a go of it, which I did."

She told how farming in Hinckley was changed by the Second World War with changes in the crops cultivated and in the composition of the workforce. "It was all fields and it was all pasture land. There was no ploughed land until the war came ... The men who had worked for us had to join up so we had to have Land Girls."

Hinckley's position as a small industrial town in a rural location

meant that the area was one of contrasts. Alongside farmers there were pre-war memories of the hosiery trade, "working 60 hours a week ... nights as well as days, twelve hours at night, for the princely sum of about £6 12s."

Issues such as this question our understanding of what a rural community is and was. Ideas of cosiness and stability are challenged by reports of rural poverty or migration to the town during booms in the hosiery and boot and shoe industries from places as varied as Earl Shilton, London, Wales and Ireland. Oral history of this kind quickly gets beyond our stereotypes and assumptions to find a wealth of unexpected diversity.

*Tristram Hooley*

## Welcome to Issue 3 of *talking history*: March 2001



Leicester  
City Council



University of  
Leicester



Heritage  
Lottery Fund



LEICESTERSHIRE  
COUNTY COUNCIL

Welcome to Issue 3 of *talking history*. This issue focuses on oral history work that has been done in rural areas. We hope you enjoy this as much as people seem to have done the previous two issues. The next issue will be out in June so please try and get any news or diary dates to us by mid May. We are interested to hear about people's memories of books, reading, libraries and bookshops. The next issue will cover the theme of reading as part of the City Council's *Everybody's Reading* event.

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EMOHA has recently been awarded a grant from the Graduates Association at the University of Leicester. This will allow us to provide sound equipment for the use of students who wish to listen to archive recordings as part of their research. We are very grateful to the Association for their generous support.

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We have a handful of copies of issue 2 of *talking history* left - so if you missed it contact us and we will send you a copy.

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Don't forget to visit our website for up to date EMOHA news, the most comprehensive diary of historical talks and events and on-line oral history extracts. Find the homepage at <http://www.le.ac.uk/emoha>

\*\*\*\*\*

**Tristram Hooley, Editor, *talking history***

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[www.le.ac.uk/emoha](http://www.le.ac.uk/emoha)

## MK and too close an encounter with the M1 ...

Early in February the EMOHA team, along with Richard Rodger, the Professor of Urban History, and Kiyo Sato, a visiting researcher from Japan, spent an afternoon at the Living Archive in Milton Keynes. This is a well-established and innovative documentary arts project which uses oral histories as a basis for books and CDs, exhibitions and community plays, as well as supporting IT training and regeneration projects. See their website at <http://www.livingarchive.org.uk/docs/whoweare.html> for more information.

We combined our visit with a very enjoyable performance of the latest production, 'Milton Keynes – the Musical', a journey through the first 20 years of the city, interwoven with the personal stories of people who moved there from London, and those of existing residents whose farms and villages were consumed by the development of Britain's largest 'new town'. Used in this way, oral testimony is seen as promoting a sense of identity and pride in a city which is often assumed to be too new to have either.

Milton Keynes has an American-style grid road system. Thanks to the large number of roundabouts, it is virtually impossible to get lost.



The EMOHA team with  
Roger Kitchen from the Living Archive

Their great advantage is that you can keep on revolving until you have worked out where you are. A more challenging encounter with the road system awaited us as we headed back on the M1. Just past Watford Gap, one of the rear wheels on the minibus began clunking as the tyre shredded, and we spent the next hour on the top of the motorway embankment awaiting rescue.

Viewed from this perspective, the M1 is a rather frightening sight - but we responded to adversity with fortitude. Phoning home, melodramatic messages were left about our whereabouts, graduating from 'We've broken down on the M1' to 'We are

marooned on top of the M1 embankment and may freeze to death if whatever is making those strange noises in the field behind us doesn't get us first'. (Received at the other end by the disconcertingly calm comment 'OK, I won't wait up, then...').

While Kiyo photographed us for posterity, we played I-Spy, exhausted our feeble repertoire of equally feeble jokes and lamented the lack of a tape recorder to capture our thoughts on the situation. Fortunately the rescue vehicle, appeared before it became necessary to invoke Plan F: Community Singing, or 'EMOHA! - the Musical'...

**Cynthia Brown**

# Television: the early years

Issue 1 of talking history featured one woman's memory of watching the Coronation in 1953 on rows of televisions in Bushby village hall. We asked whether people had any other early memories of television and how it affected their lives. **Norman Pilgrim** writes about the role he played in bringing television to the Midlands after the Second World War:

The pre-war Alexandra Palace television transmitter, having been temporarily closed during the war years, was reactivated on June 9th, 1946. As it only covered a radius of about 25 miles, only a small number of people could receive its broadcasts. In Leicester there were two or three people who had built their own receivers and attempted to receive the signal, but the results were far from being entertaining.

Before long, service engineers, happily repairing radios in their workshops, heard that a television transmitter was going to be built near Birmingham and was expected to open in 1949. This news, however, produced a mild panic in some quarters. Many books about television were read, and some engineers were sent to television manufacturing companies in order to gain some familiarity with their receivers. In my case, I was sent a correspondence course which dragged on for months, after which I was sent away on a three-day visit to a factory at Romford.

During 1949 the first television receivers arrived at the shop where I worked, but had to remain in their cartons as there was no signal available to try them out. Eventually word got round that the BBC were transmitting short excerpts of plays for about an hour at 1 p.m. A set was therefore unpacked, lined up and placed in the doorway of the shop. Most of the public had never seen a working television set and a huge crowd gathered, blocking the pavement and standing in the roadway until a policeman arrived on the scene and asked us to



*Crowds queue to catch a glimpse of a new TV in 1956 by the Clock Tower, in the Haymarket. Photo reproduced with the permission of the Leicester Mercury.*

switch the set off, which was causing an obstruction!

The first few television sets were magnificent indeed, big and heavy and housed in a large mains transformer providing between 5000 and 8000 volts for the cathode ray tube (CRT). I disliked these sets, as the voltage was high enough to be lethal and they were so heavy that they required two men to lift them.

The second batch of television receivers that arrived were a great improvement: the mains transformers had been replaced by an extra winding on the line output transformer to produce the high voltage necessary. You could still get a nasty 'jolt', but this tended to wake you up rather than knock you out!

Then the magic day arrived, December 17th 1949, when the transmitting station at Sutton Coldfield officially opened. During the morning there was a transmission of Test Card C and a few short film excerpts were broadcast from 10 a.m. to midday. Having a test card at last was wonderful: you could set the picture up with it and get an idea of the receiver's capabilities.

The whole procedure of setting up was time-consuming. On arrival at the house the television set was switched on. Various odd jobs

were then undertaken - putting the aerial plug on, checking the chassis polarity, removing the back and so on. By this time the set would be warm and the various pre-set controls at the rear could be adjusted. After this had been done, the set would be switched off - a good time for the lady of the house to bring in a cup of tea! Once cooled down, the set was switched on again and the position of the line and frame hold controls was checked.

The early receivers could sometimes produce some spectacular - and smelly - faults. Some sets had selenium rectifiers, and if these broke down an odour of bad eggs could be detected. On another type of set, the line transformer had a plastic top on which was mounted the high voltage rectifier, and with these it was a fairly common occurrence for the plastic top to disintegrate with a sizzling noise and a smell reminiscent of vinegar.

The story could go on indefinitely! When ITV began its services, television receivers became more reliable: valves were replaced by transistors and 'chips', with the result that less heat was generated in each receiver; colour television came into existence. And so technology advanced. I left to work in a factory laboratory - and left the excitement behind.

# Oral history's rural roots

## George Ewart Evans and *Ask the Fellows Who Cut The Hay*



George Ewart Evans was a pioneer in the field of oral history. His books, such as *Ask the Fellows Who Cut the Hay*, *Where Beards Wag All*, and an anthology, *The Crooked Scythe*, draw from interviews carried out mainly in East Anglia from the 1950s onwards, and cover a wide variety of rural issues. Shepherds, ploughmen, blacksmiths, drovers, maltsters, the herring girls at Lowestoft: all appear in the pages of Evans' books telling their own stories and evoking memories of an era that was disappearing as the interviews were conducted.

Ewart Evans was born in 1910 in Glamorgan and graduated from University College Cardiff in 1931, in an era of mass unemployment and depression. In 1935 he got a teaching job in Cambridgeshire, and in 1948 moved to Blaxhall on the Suffolk coast, where involvement with a 1951 'Festival of Britain' exhibition produced a local revival of interest in the village's history and sparked an enthusiasm in him. Old objects brought to the exhibition started old people talking, and when they talked they used the 'old' language, thus revealing the historic community being lost.

Ewart Evans argued that events

around the time of the First World War created a watershed in Britain - 'A rural culture that had preserved its continuity from the earliest times had now received its quietus and was swept aside in less than a couple of generations.' He believed that the end of horse agriculture and the beginning of machine farming was a vital transition - 'I felt it especially important to record the feeling of farm people about the new era that was just beginning, for the reason that they were living through the greatest revolution in farming since Neolithic times.' In 1950 there was still alive a generation who came to maturity under the 'old culture' - those who were born between 1885 and 1895.

Ewart Evans found a difference between generations in their attitude to the lore and values of the 'old culture', the older generation accepting it naturally and the younger generations, sceptical, sometimes dismissive, moving away from it. 'Ask the Fellows Who Cut the Hay' was published in 1956.

Ewart Evans' interest in horse magic became quite well known. 'Jading' a horse is the ability to make a horse stand as though it was paralysed or bewitched, while 'drawing' a horse means drawing or calling a horse to the horseman. Both these practices depended on an appreciation of the horse's sense of smell and the cunning use of herbs and oils. Linked with the jading of a horse is the collecting of the toad's or frog's bone. One man described a process of killing a 'walking toad', drying it, burying it in an ant-hill for a month, retrieving its skeleton under a full moon, and releasing it

into a stream. A bone caught in the stream and prepared could then be used to jade a horse.

Although he attempted to make contact with academic historians, Ewart Evans' inclinations were more those of the creative artist than the historian (he preferred describing his work as 'spoken history' rather than 'oral history'), and wrote that his influences were Robert Graves, and modern artists such as Picasso who, 'went back to the primitive for explanation and have found guidance'.

Aspects of Ewart Evans' work have been criticised: his sense of myth, the way in which he sometimes gloried in the masculinity of work to the detriment of women's lives. Yet, it cannot be denied that his work, and the man himself, were a great influence on many who started in oral history in the 1960s and '70s.

*"I felt it especially important to record the feeling of farm people about the new era that was just beginning, for the reason that they were living through the greatest revolution in farming since Neolithic times."*

Indeed, in 1969 Ewart Evans became a founding member of the Oral History Society.

Of his time in Blaxhall he said, 'I learned from this experience that the main

components of history are not things but people', and the underlying preoccupation in his books is with people and change. When he died in 1988 he was seen by many to be one of the founding fathers of oral history, and his emphasis on listening to what people have to say - asking the fellows who cut the hay - is as relevant now as it ever has been.

**Colin Hyde**

(See Alun Howkins, 'Inventing Everyman: George Ewart Evans, Oral History and National Identity', *Oral History*, 22, 2, Autumn 1994; David Gentleman (ed), *The Crooked Scythe, an anthology of Ewart Evans' oral history*).

# A Leicestershire childhood

**EMOHA's interviews continue the tradition of rural oral history**

*Newton Burgoland, a small village 12 kilometres to the west of Leicester, was the childhood home of one of our recent interviewees, now aged 80. Growing up in the 1920s and 1930s amidst fields and farmland was taken for granted, but is now looked back on with fond memories.*

"It was a lovely way of living. It was a wonderful way because you were surrounded by fields of mowing grass and you looked out of the windows, wherever you looked you looked for miles across the countryside ... Well, I've often thought about it. I mean it was wonderful. It was very hard to describe how you felt. It was just there and it was, in those days, taken for granted. You have to get to nearly 80 before you realise what a wonderful time it was."

The daughter of a 'cowman,' who worked at the biggest farm in the village, there were privileges to be enjoyed. Their three-bedroom tied cottage, on its own down a lane, was one of the very few in the village to have piped water, which meant a cold water tap over a stone sink.

"We were the only ones, really, in the village that had water laid on because the water came from the farm to supply the troughs in the fields for the animals. So we had tap water whereas the villagers had pumps."

Three bedrooms, a big kitchen and 'dairy' (or large pantry), a living-room and front room may sound like a roomy country residence, but being the eldest child of eleven meant certain responsibilities to endure, including a never-ending round of household chores and baby-sitting. But some duties were more enjoyable than others.

"When it was harvest time Mum used to make this beer in what we

called a pancheon, stand it in the dairy, and at lunch time we used to take it down the fields to the men. We'd take it in bottles or in milk cans [with lids], anything like that, and we'd take our own lunch with us and we'd sit under the hedge on the sacks and have our lunch with the men down there. ... We had a little sip on the quiet...in the dairy!"

Newton Burgoland was quite isolated. The Post Office had a phone, as did one of the farms. The doctor was 6 miles away and the District Nurse was 5 miles away. But there was a school for infants and juniors where the School Nurse visited every week and, once a year, the children were weighed.

"Once a year we were taken from the school by the teachers [Miss Sessions and Miss Oakley] to the village shop and at the back of the village shop was this big metal scales which he weighed hundred weights on of food and feeding stuffs, and each child was weighed there, and I suppose then the report was given back to the School Nurse. Of course we never heard anything. If we were healthy enough we never heard any more about it, and she used to visit every house in the village so parents would know. It was rather hush-hush really."

At the age of 14, the world of schooling and playing in fields ended abruptly. The traditional routes of work open to girls of the village included a factory in Earl Shilton or the dairy at Swepston. But neither option appealed:



"We had a Stilton cheese dairy in the next village ... And of course, a lot of the village girls worked at the dairies. But they never got the smell out of their skin. You could always tell she was a dairy girl. And they worked most unusual hours because they used to have to go and turn and do things to the cheeses at different hours of the day."

Today's factory-produced Stilton still incorporates traditional methods with little mechanisation, and can only be called 'Stilton' if it is made in Leicestershire, Nottinghamshire or Derbyshire. But, instead of the Stilton dairy our interviewee secured a job in Leicester, in a shop with living quarters above and shared with the shop-owner.

"I thought it was fascinating really. I don't think I thought any further on than it was a shop, you know. And when I was at home a friend of ours had a shop at Ibstock and when we went to visit I was always in the shop. It was a sweet shop, a little tiny, well, front room of a house and I always used to be in there serving 'cos it was open till about 10 o'clock at night and I used to love it!"

"My grandma brought me to Leicester and the first thing she did was take me into a hat shop and buy me a new hat and white gloves and then I was taken up to London Road to the shop where I was going to work and where I was going to live ... and there I was left...."

**Mandy Morris**

# Around the East Midlands

## Northamptonshire Black History Project

The Northamptonshire Black History Project has been awarded a grant by the Heritage Lottery Fund to research, document and preserve the history of Northamptonshire's Black communities over the past 500 years. This will include the collection of a comprehensive oral history of the first generation/'elders' who have settled in the county since 1945.

The project builds on earlier research using archaeological excavations, paintings and tombstones, as well as documentary sources, to trace the presence of Black people in Northamptonshire from the 4<sup>th</sup> century, when they were part of

the Roman armies in Britain, through to the present.

We'll keep you informed about the project. In the meantime, you can read a summary of this research by Neville Cornwell at [www.wellingboroughrec.org.uk/settlers.htm](http://www.wellingboroughrec.org.uk/settlers.htm).

## Derby Living Archive

Derby people of all ages have been interviewed about their memories, hopes, fears and aspirations, during a Millennium project to create a computerised archive of video clips. This will soon be available for public use in the City's libraries, and features people from a wide range of cultural backgrounds. Wilbarton College has provided training in interviewing, digital recording and

editing for volunteers working on the project, leaving a valuable legacy of new skills in addition to the archive itself. Other partners in the project are Derby City Libraries, Derby University, Q Arts, and Derby City Museums.

For further information, contact Derby Local Studies Library, 25b, Irongate, Derby, DE1 3GL, tel. 01332 255393.

## Derby Museum and Art Gallery

In Issue 2 of *talking history* we described how EMOHA had helped Derby Museum and Art Gallery put together a bid for an oral history project. We have just heard that this bid was successful and staff are now being recruited to start work in the near future.

## Knitting Together - our knitting heritage online

The Knitting Together project is an exciting new initiative led by Leicester City Museums. The project will create a 'virtual museum' presenting the story of the development of the industry, from the invention of the knitting frame by William Lee in 1589, through its early domestic base to the steam-powered factories of the nineteenth century and on to the present day. This allows users to browse catalogues of knitting-related objects from the museums in the partnership. These will include a range of knitted pieces, machinery and archived photographs, many of which are not normally on view to the public.

Also available on the website will be information on how individuals can find out more about the knitting industry, museums and places to visit across the East Midlands. An events and exhibitions section will provide the latest information on forthcoming activities at the various visitor attractions.

The Knitting Together project is working with EMOHA to identify oral histories relating to the knitting industry. Extracts will be

digitised to allow site users to listen to them online, and new interviews will also be conducted, particularly with regard to the contribution of the Asian community to the Knitting industry. Opportunities exist for individuals to become involved in the project's research and conduct interviews. Interview training for project volunteers has kindly been offered by EMOHA. If you would like to

become involved in the project and help to expand our archive, please contact the Knitting Together Project Co-ordinator, David Orton (email [ortod002@leicester.gov.uk](mailto:ortod002@leicester.gov.uk), phone 0116 252 7322). Further information about the project will be available from April on our interim website at the Knitting Together address:

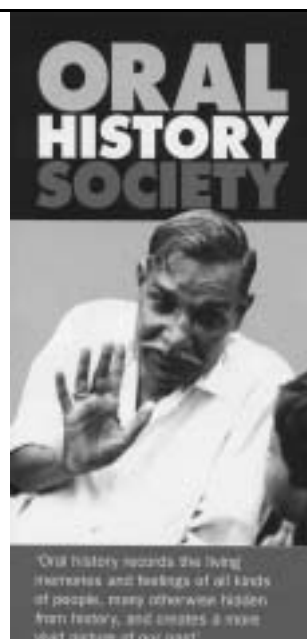
[www.knittingtogether.org.uk](http://www.knittingtogether.org.uk)

## Oral History Society

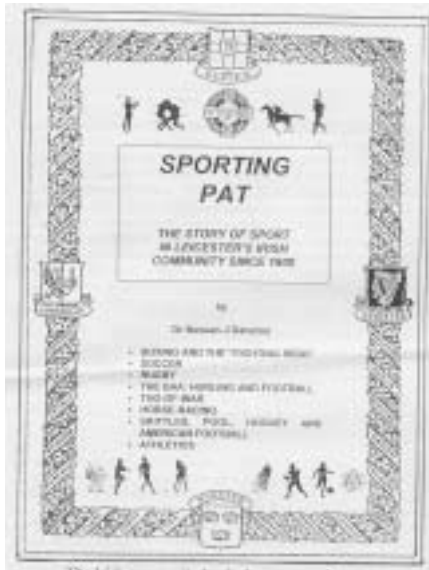
'Oral history records the living memories and feelings of all kinds of people, many otherwise hidden from history, and creates a more vivid picture of our past'.

The Oral History Society is a national and international society dedicated to the collection and preservation of oral history. It encourages the recording of people's life stories and brings together a network of individuals and local groups from across Britain and Europe to share ideas, problems and solutions. Its members come from all backgrounds, with different occupations and areas of research, but share a common interest in living memories of the recent past.

UK Membership of the Society is £15 for individuals and £25 for organisations. Members receive the twice-yearly journal, *Oral History*, featuring news reports on oral history around the world, articles, advice and book reviews, and also enjoy preferential rates for other Society publications and conferences. For further details, write to the Secretary, Oral History Society, c/o Dept. of History, University of Essex, Colchester, CO4 3SQ; 020 7412 7405; [rob.perks@bl.uk](mailto:rob.perks@bl.uk); [www.oralhistory.org.uk](http://www.oralhistory.org.uk)



## Sporting Pat: Irish Sport in Leicester



Leicester is widely recognised as a multi-cultural city but, it is rarely recognised how old this multi-cultural history is. The *Irish Studies Workshop* is producing a series of histories of the Irish community in Leicester that detail life and culture from 1800 to the present day. Future publications will deal with the 1798 Rebellion,

the parish and people of St Patrick's, and Irish music. The first title in the series *Sporting Pat* has just hit the shops.

Written by Nessian Danaher, *Sporting Pat* discusses the games and sports played by the Irish in Leicester from 1800 until 2000. *Sporting Pat* shows that as well as traditional Gaelic sports like Gaelic Athletic Association Football, Hurling and Camogie, the Irish in Leicester also embraced rugby, hockey, golf, boxing, athletics, tug-of-war, horse racing, skittles, pool and even American football.

This fascinating and well-researched book is illustrated with dozens of photos, sketches and maps. Priced at £19.99 *Sporting Pat* can be ordered by sending a cheque payable to the "Irish Studies Workshop" to N Danaher, Irish Studies Workshop, Soar Valley College, Gleneagles Avenue, Leicester, LE4 7GY.

## Cherished Possessions

Cynthia Brown, EMOHA Project Manager, is the author of a new publication from Leicester City Museums Service. *Cherished Possessions: A history of New Walk Museum and Leicester's Museums Service*, was written during her previous post as an Education Officer for the Museums Service.

The last history of the museums in Leicester was published to mark their 100th anniversary in 1949. This publication brings things up to date, but it also revisits their earlier history since the opening of the original Town Museum - now New Walk Museum & Art Gallery. For example, it looks at the original collections, how they have been added to over the last century and a half, and at occasional controversies (particularly in the case of the Art Gallery) as to what should be exhibited.

However, *Cherished Possessions*

is as much about the people who worked in and used museums as about the objects themselves. Cynthia says: 'The research for this book was absolutely fascinating, from the precise annual lists of new acquisitions to controversies about what paintings should be bought and displayed, and the more recent personal memories of staff and visitors. I hope it will give a flavour of the wonderfully rich history of museums in Leicester, and of the value placed on them by successive generations of curators, politicians and the public as places which could - and should - inspire, educate and entertain'.

*Cherished Possessions* costs £2.75 and is on sale at all Leicester City Museums sites. It can also be obtained by mail order. For details, contact Helene Kelly on 0116 247 3241, [kellh001@leicester.gov.uk](mailto:kellh001@leicester.gov.uk).

## What did he say?

One common problem experienced by oral history interviewers is encountering unfamiliar slang and colloquial expressions. Even if you are interviewing a person from a similar geographical area, differences in social class, ethnicity, gender, occupation and age can mean that people use expressions unique to a particular group.

If you experience this, ask your interviewee to explain the term to you. Getting to the bottom of idiosyncratic terminology can often unlock very interesting aspects of people's experience.

However, it can still be useful to have an idea about the meaning of a variety of local terms. Because of this, *talking history* presents a short guide to some of these as part of our rural special.

Aigles	<i>icicles</i>
Belt or Burl	<i>shear the buttocks of a sheep</i>
Butty	<i>partner in a small concern</i>
Byslings or Beastings	<i>a cow's first milk after calving</i>
Chapmanry	<i>a small return on receiving money for beasts or corn</i>
Clam or clammed	<i>starved by hunger</i>
Daglocks	<i>beltings or burlings of wool</i>
Douk	<i>damp</i>
Elder	<i>the udder of a cow</i>
To fettle	<i>to adjust, or to put into order</i>
Fitchet	<i>a pole cat</i>
Galls	<i>moist springy places on land</i>
Heart spurn	<i>tap root</i>
To kibble	<i>to grind corn perfectly</i>
Lap love	<i>corn bind weed, convolvulus</i>
Poothery	<i>close, cloudy, sultry weather</i>
Roarer	<i>a restless cow, also a ruptured winded horse</i>

You can find more Leicestershire Agricultural terms at <http://freepages.genealogy.rootsweb.com/~framland/ramland/agterm.htm>

# EMOHA Diary

There isn't enough room to include everything in our printed diary. We prioritise events which deal with twentieth and twenty-first century history which is where EMOHA's focus lies. You can find what is probably the most complete listing of historical talks and events in Leicestershire on our website at <http://www.le.ac.uk/emoha/news/diary.html>. Send details of oral history and general history events for inclusion in the next EMOHA Diary. All news, views or diary dates must reach us by Friday 17th May 2002.

All of the events advertised in the Oral History Diary are open to the public unless otherwise stated.

## March

**Thu 14th (5.30 pm):** Dr Stephen Smith (Beth Shalom Holocaust Centre): *Writing the Past in the Future: the Holocaust in Memory, Representation & Education*. LT1, Ken Edwards Building. University of Leicester.

**Mon 18th (7.30pm):** Rowan Roenisch, *The Graceland Cemetery, Chicago*. Organised by the Friends of Welford Road Cemetery. Leicester Adult Education College, Wellington Street, Leicester.

**Tue 19th (5.30pm):** Prof Conan Fischer (Strathclyde University), *'The 1923 Ruhr crisis: Labour, Big Business and the Collapse of Passive Resistance'*. Centre for Urban History, Marc Fitch House, Salisbury Road, Leicester.

### Wed 20th

⇒ **4.00pm:** Professor John Young (University of Nottingham), *The Wilson Government and the Vietnam War, 1964-1968*. Department of Historical and International Studies, De Montfort University. Clephan Building, Room 3.08.

⇒ **7.00pm:** *Secrets of New Walk*. A guided walk organised by Colin Crosby. Meet John Biggs Statue. Cost £3.

**Thu 21st (7.30pm):** David Jones, *Battlefield Relics, Weapons, Medals and Memorabilia*. Enderby Heritage Group, Enderby Civic Centre, King Street.

**Fri 22nd (2.30pm):** Leif Jerram, *Bureaucratic Passions and the Colonies of Modernity: Municipal experts and urban expansion in Munich, 1890-1930*. Centre for Urban History, Marc Fitch House, Salisbury Road, Leicester.

**Sat 23rd (2pm):** The Silver Jubilee of the Leicester Group of the Victorian Society. New Walk Museum. Cost £5 for non-members of the group.

**Sun 24th (2pm):** *The A-Z of Buildings: A beginner's guide to some of the more unusual buildings and architectural styles in Leicester*. Organised by Footprints. Meet Town Hall Square. Cost £2.50.

**Mon 25th (7pm):** *Hidden Leicester*. A guided walk organised by Colin Crosby. Meet Town Hall. Cost £3.

**Thu 28th (7.30pm):** Stoney Stanton Heritage Group, Stoney Stanton Village Community Hall.

## April

**Thu 4th (7pm):** *Discovering the Heritage on Your Doorstep*. Talk organised by Burbage Heritage Group at the Millennium Hall, Britannia Road, Burbage.

**Mon 8th (7.30pm):** Brian Johnson, *Leicester's Cinemas*. Organised by the Community History Network at the City Rooms, Hotel Street, Leicester.

**Tue 9th (7.30):** Dr John Smith, *Ingenious*

*and Daring: The Wolverhampton Council Fraud (1905-1917)*. Organised by the Leicester Group of the Victorian Society. The Small Hall, Leicester Adult Education College, Wellington Street, Leicester.

**Tue 16th (7.30):** Jane Dawson (New Walk Museum), *Hedgerows of Leicestershire*. Enderby Heritage Group, Enderby Civic Centre, King Street.

**Wed 17th (4pm):** Dr Perry Willson (University of Edinburgh), *Women in the Italian Fascist Party*. Department of Historical and International Studies, De Montfort University. Clephan Building, Room 3.08.

**Fri 19th (7.15pm):** Ron Greenall, *The WG Hoskins Lecture: Small Towns in the Victorian Era*. Vaughan Archaeological and Historical Society, Vaughan College, St Nicholas Circle, Leicester, LE3 4BL.

**Sat 20th (10 am - 4 pm):** Saturday School to celebrate the 80th anniversary of the founding of University College, Leicester, and the 140th anniversary of the founding of the Working Men's College in Leicester, which became Vaughan College.

**Tue 30th (7.30):** Stoney Stanton Heritage Group meeting at Stoney Stanton Village Community Hall.

## May

**Wed 1st (4pm):** Professor Stefan Berger (University of Glamorgan), *Historiography and the Rescue of the Nation State After 1945: Germany, France, Italy and Britain in Comparative Perspective*. Department of Historical and International Studies, De Montfort University. Clephan Building, Room 3.08.

**Thu 9th:** *How can Museums use Oral History?* Snibston Discovery Park. Contact Mandy Morris at EMOHA for further information.

**Wed 15th (4pm):** Dr Mark Levene (University of Southampton), *Genocide: A Legitimate Area of Study for Historians?* Department of Historical and International Studies, De Montfort University. Clephan Building, Room 3.08.

**Sat 18th (10.00am - 5.00pm):** Graham Jones, *An Introduction to Landscape History*. A Vaughan College day school. Email [lifelonglearning.vau@le.ac.uk](mailto:lifelonglearning.vau@le.ac.uk) for further information.

**Wed 22nd (7.30pm):** *Remembering the Enderby Men of WWI*. Enderby Heritage Group, Enderby Civic Centre, King Street.

The East Midlands Oral History Archive (EMOHA) is a partnership between the Centre for Urban History at the University of Leicester, the Record Office for Leicestershire, Leicester and Rutland (ROLLR), and Leicester City Museums and Library Services. It is funded by the Heritage Lottery Fund to establish the first large-scale archive of oral history for Leicestershire and Rutland.



To hear more about EMOHA and Oral History in general join our mailing list. Send your name, address or email address to us and we will send you *talking history* and news of other events, special offers and opportunities to get involved.

We would particularly like to hear from people who:

- ⇒ Have oral history recordings to deposit in the archive.
- ⇒ Are doing oral history work in Leicester, Leicestershire and Rutland.
- ⇒ Are thinking of setting up their own oral history project.
- ⇒ Would like to book a free talk or training session.
- ⇒ Would like to undertake some voluntary work with the archive.

### East Midlands Oral History Archive

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*talking history* is available in large print and on audio tape on request.