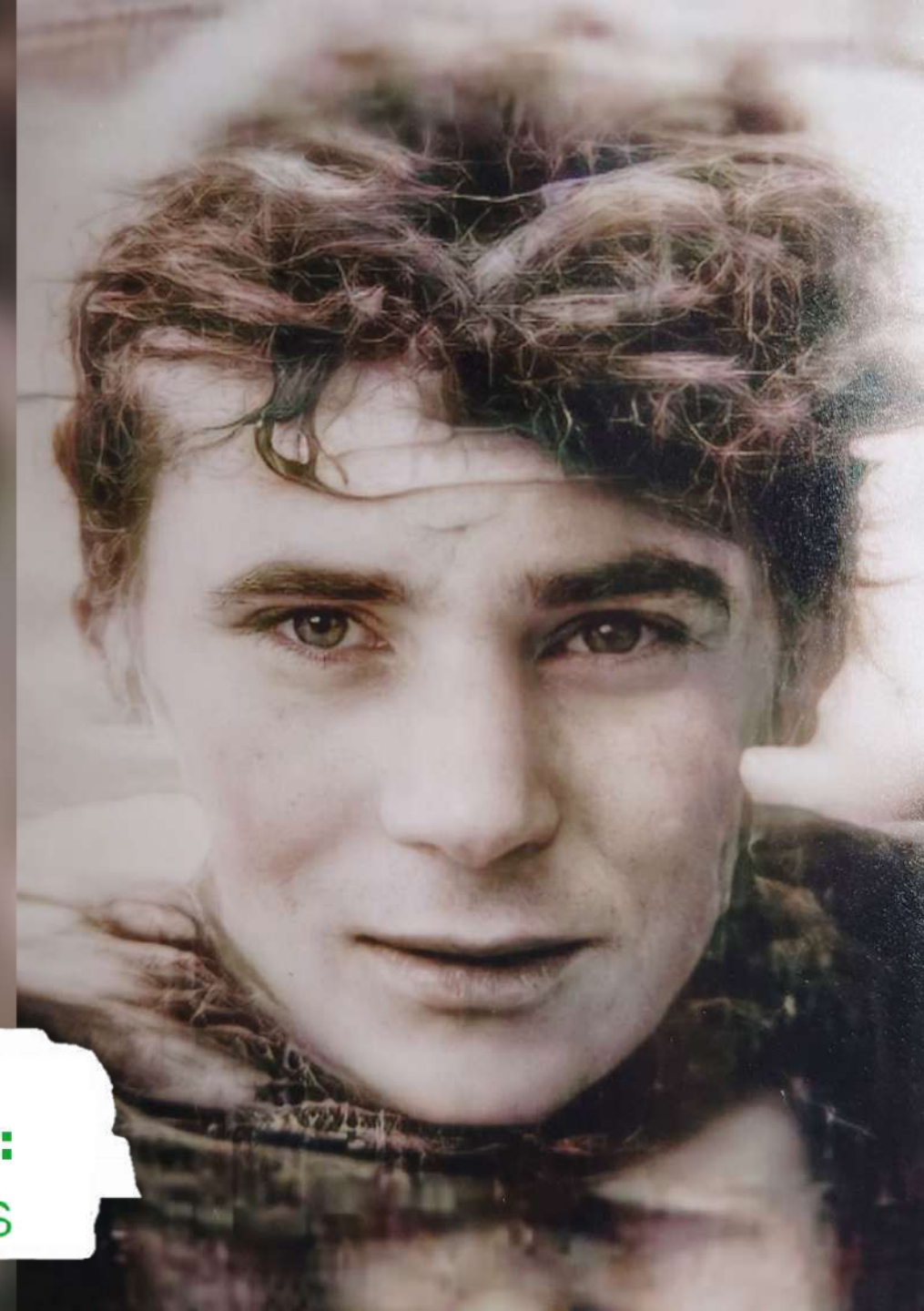


Case story: Joseph 'Joey' Smith

“My Daddy was everything that a Romani Gypsy encompasses. He was so extremely proud of his heritage. He set the blueprint for many Gypsy, Romani, Traveller works we see today. His legacy and hard work is why we his children and grandchildren- are who we are today. Both Joey and Josephine instilled in us, something we Romanis call "romanipen", a moral code that we Romanichals live by. Look up 'Romani' in a dictionary; I wouldn't be surprised if you didn't see 'Joe Smith' under the meaning”.

Charmaine Smith, daughter of Joseph Smith.



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Life, love and laments**

Boxing Heritage

Photos courtesy of Craig Fury.

Right: Brothers Hughie and Peter Fury (fully suited) whose namesakes are well known in the boxing community today.

Right and far right: Henry "Ticker" Gorman, later known as Dixie Gorman and Olander Smith.



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Boxing Heritage

Joseph Creddy Price was always known as 'Johnny Boy Price'.

Born in 1973, Johnny Boy fought on the same billing as Nigel Benn and Chris Eubank, fighting in many north-western cities.

Johnny died, aged just 27, in 2000.



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Charmaine Smith:

Pride of Romani CEO.

“I hope that this exhibition changes people’s perceptions of who Gypsy and Traveller people are. We are so much more than the stereotype and we have got so much to give to the wider community. “I hope that this exhibition helps bridge the gap between our communities, fosters unity and brings people together. “We have been an intricate part of the British community; everything that Britain is made up of, we have been a part of that picture for centuries and centuries”.

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Laws Against Travelling People

Travelling was a way of life for most Gypsies and Travellers, observing ancient traditions and scouting for food and essentials. Despite a rich British history, it has not been easy for travelling people to follow their way of life.

Henry VIII's 1530 *Egyptians Act* banned immigration by "diverse and outlandyshe people calling themselves Egyptians" and required Romani to leave voluntarily or be deported.

A further act called for the "punishment of vagrants, those practicing the 'crafty sciences' and people feigning knowledge in palmistry".



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A fine example of an ornate wagon (vardo). This is known as a 'Bowtop'.

Laws Against Travelling People

The 1547 *Vagrancy Act* stated any able-bodied person not in -or seeking- work should be branded with a 'V' and sold into slavery for two years; even children were forced into service. By 1554 Mary I ruled that "Egyptians" were forbidden to enter England; those that did -and had not left within 40 days- could be sentenced to death.

Gypsies and Travellers are resilient. By the 1600s their children were being baptised in parishes across the land, whilst law continued to subjugate their way of life.

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A fine example of an ornate wagon (vardo). This is known as a 'Bowtop'.

Laws Against Travelling People

The *Act for the Repression of Vagrancy* (1597) stipulated that all “*wandering tinkers and those pretending to be Egyptians were declared rogues and vagabonds*”, with dreadful penalties. The *Justices Commitment Act* of 1743 outlawed Gypsies from telling fortunes.

In 1822, the *Turnpike Roads Act* forbade any Gypsy from camping on the side of a turnpike road in England. If caught trying, they would be liable to a fine. Later, further legislation forbade anybody sleeping out in the open, in a tent or cart.

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Gypsy, Romani, Traveller: Life, love and laments

Billy and
Charlotte
Rogerson

Britain's nomadic populations

Britain has been home to travelling populations for centuries. In the Tudor era widespread poverty forced people to travel, especially when harvests were poor.

Soldiers -returning from international battles- were often dropped at ports. From there they would make their own way home, sometimes over hundreds of miles, maybe begging for food, travel assistance or provisions. Essential trades (e.g., masonry, thatchery), artisans and militia increased those travelling across Britain.

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Joe Gorman
with wife
Bridgette Bryan



Britain's nomadic populations

By the 1400s, a large network of fairs -established by Royal Charter- attracted people nationally, including traders, clowns, musicians and vendors who could help patrons part with money.

By the nineteenth century, a substantial network of canals fed Britain's industrial machine. Many of the narrow boat crews were ex-labourers, who spent days and weeks away, as industry and transport increased. Whole families began living and working on the water, with children born on vessels not land.

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Image: Felix Doran
and his album listing
for *The Last of the Travelling Pipers*
© Topic Records

The Last of the Travelling Pipers Felix Doran

- 1 Air: Mary of Murroe/Reel: The Green Gates
- 2 Air: The Dear Irish Boy/Reel: The Primrose Lass
- 3 Reel: Rakish Paddy
- 4 Air: Rolandstown Churchyard
- 5 Reel: The Ash Plant
- 6 Jig: The Lark in the Morning
- 7 The Fox Hunt
- 8 Reels: George White's Favourite/The Ivy Leaf
- 9 Air: The Coolin
- 10 Reel: Boys of the Lough
- 11 Reels: Pigeon on the Gate/Miss Monaghan

First published by Topic Records in 1976
Production for Topic by Tony Engle
Recorded by Sean Davies - Kiele 1965 and London 1966/7
Notes by Sean Reid
Sleeve Design by Tony Engle
Photography by Brian Shiel



Case story: musical heritage

Felix and Johnny Doran

Felix and Johnny were Irish Travellers and renowned uilleann pipers. The great-grandchildren of famous 19th century piper, John Cash (Wexford), they enjoyed success from the 1920's playing at fairs and race days across Ireland.

Johnny died in 1950 following an injury sustained when a wall collapsed onto his parked caravan in 1948. A friend of his, John Kelly, concerned about Johnny's health after the injury, ensured that some of his playing was recorded. It remains the only recording to exist of Johnny's music.

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Case story: musical heritage

Felix and Johnny Doran (screen 2 of 2)

Felix was a talented businessman, dealing in horses, scrap metal and –once settled in Manchester– transportation.

Described by a friend as “a pleasant-mannered, cheery young man who talked freely about himself, his life and his adventures. He was gifted with a vivid imagination and never thought any harm to improve a good story”.

Felix’s work was widely recorded; he appeared on television and radio many times in the 1960s, but passed away in 1972. In 1976, a recording of some of his work was released titled: *Felix Doran - The Last of the Travelling Pipers*, which is still widely available to download.

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Love

What is sweeter than the love of a pet? Dogs have long been a part of Irish Traveller life, often linked with childhood memory and lessons of responsibility.

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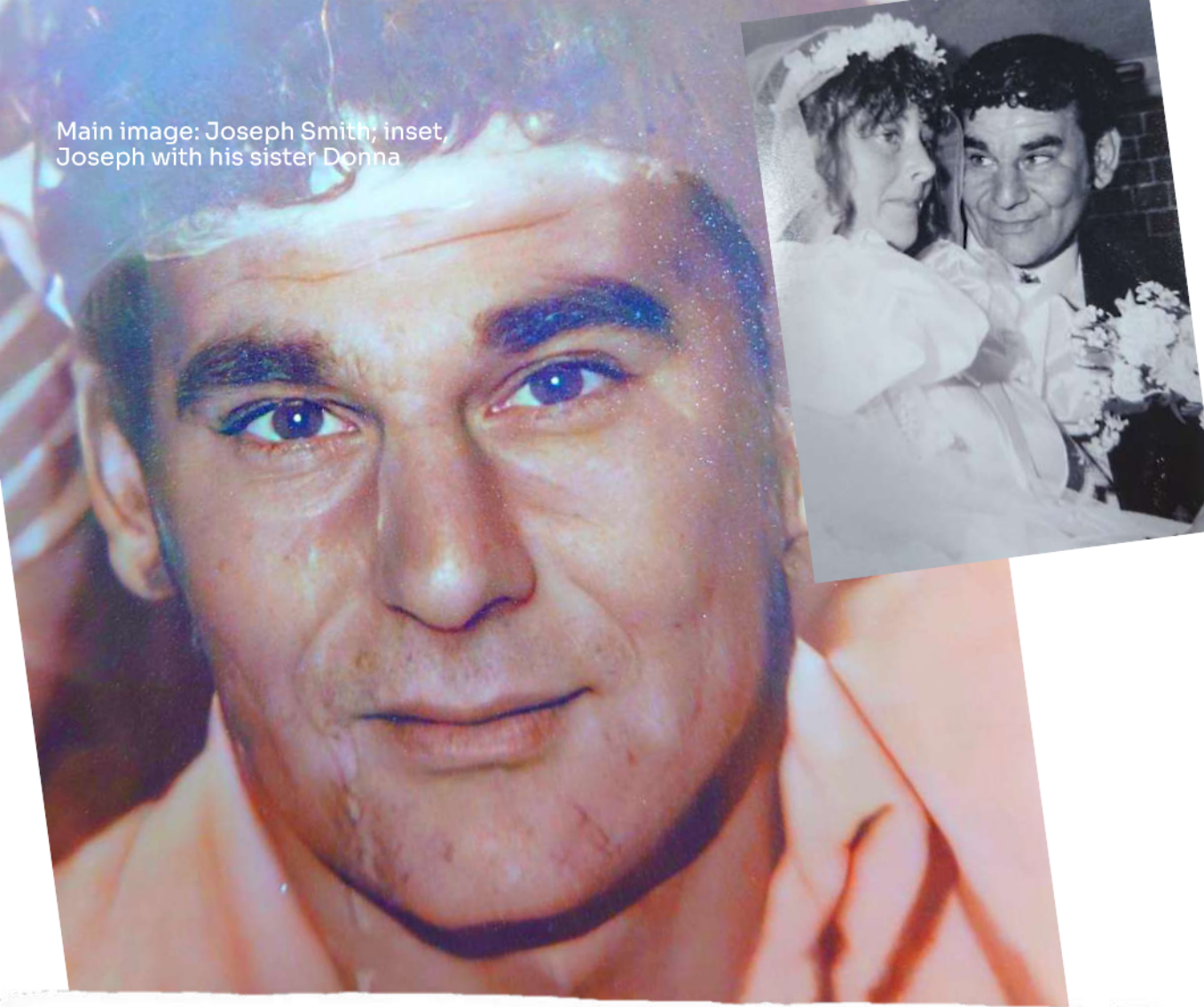


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Main image: Joseph Smith; inset,
Joseph with his sister Donna



Case story:

**Joseph Smith, as told by Charmaine Smith,
Joseph's daughter.**

“I remember watching the Iron Curtain fall (1991) in our front room. Dad was recovering from a major heart attack [and] went from being very active to not active at all [during recovery]. He had sold china to Gypsy Traveller families around the country and became affectionately known as ‘Joe the pot man’”. Later he would become known as ‘Humanitarian Joe’.

“He was invited to Romania by some of my Mam’s cousins from Barnsley; none of us wanted him to go because he was still recovering. They went in flat-bed transits and the weather was terrible. They came across Copşa Mică, the “Black Town”. It had a huge carbon factory with no filters on the stacks, which meant that soot covered houses, trees, and animals.

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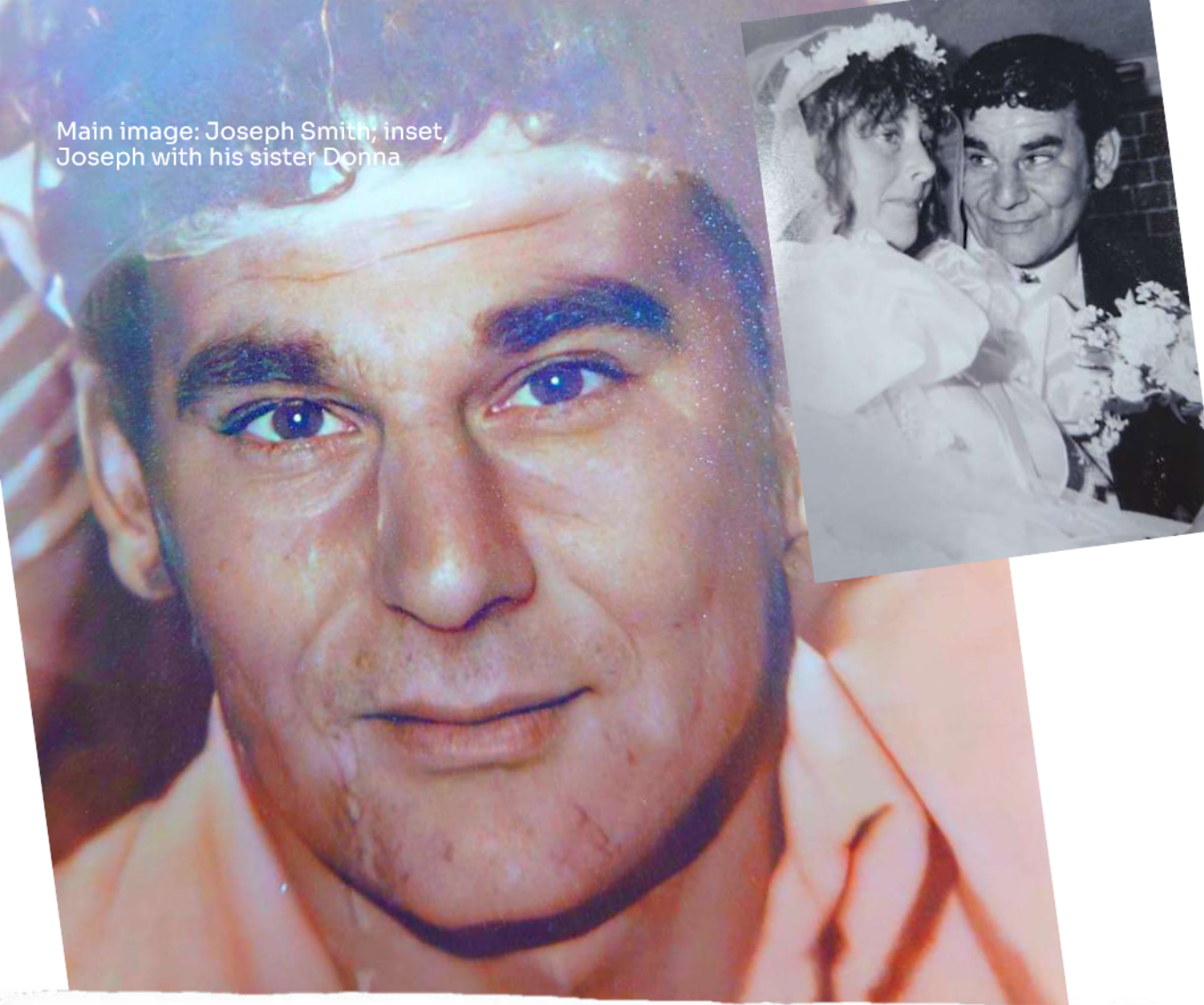
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Life, love and laments**



**LIVERPOOL
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Main image: Joseph Smith; inset,
Joseph with his sister Donna



Case story: Joseph Smith (screen 2 of 3)

“Even the sheep were black. The houses were black, and the children were black. This humbled my Dad, who came back a changed man; from the first time he went there, for the next 30 years, he dedicated his life to changing and improving the lives of eastern European Romani people.

“He went everywhere. He went to Poland, Hungary, Romania... As a born-again Christian, he would baptise people; so, he would not only look after people’s physical needs, but also their spiritual needs”.

Joe travelled to a place called The Gorge (possibly Bicz Gorge, Romania) to visit Angelica, who had a massive family. They lived in a disused railway station and they had nothing. Angelica’s granny even slept with the pigs.

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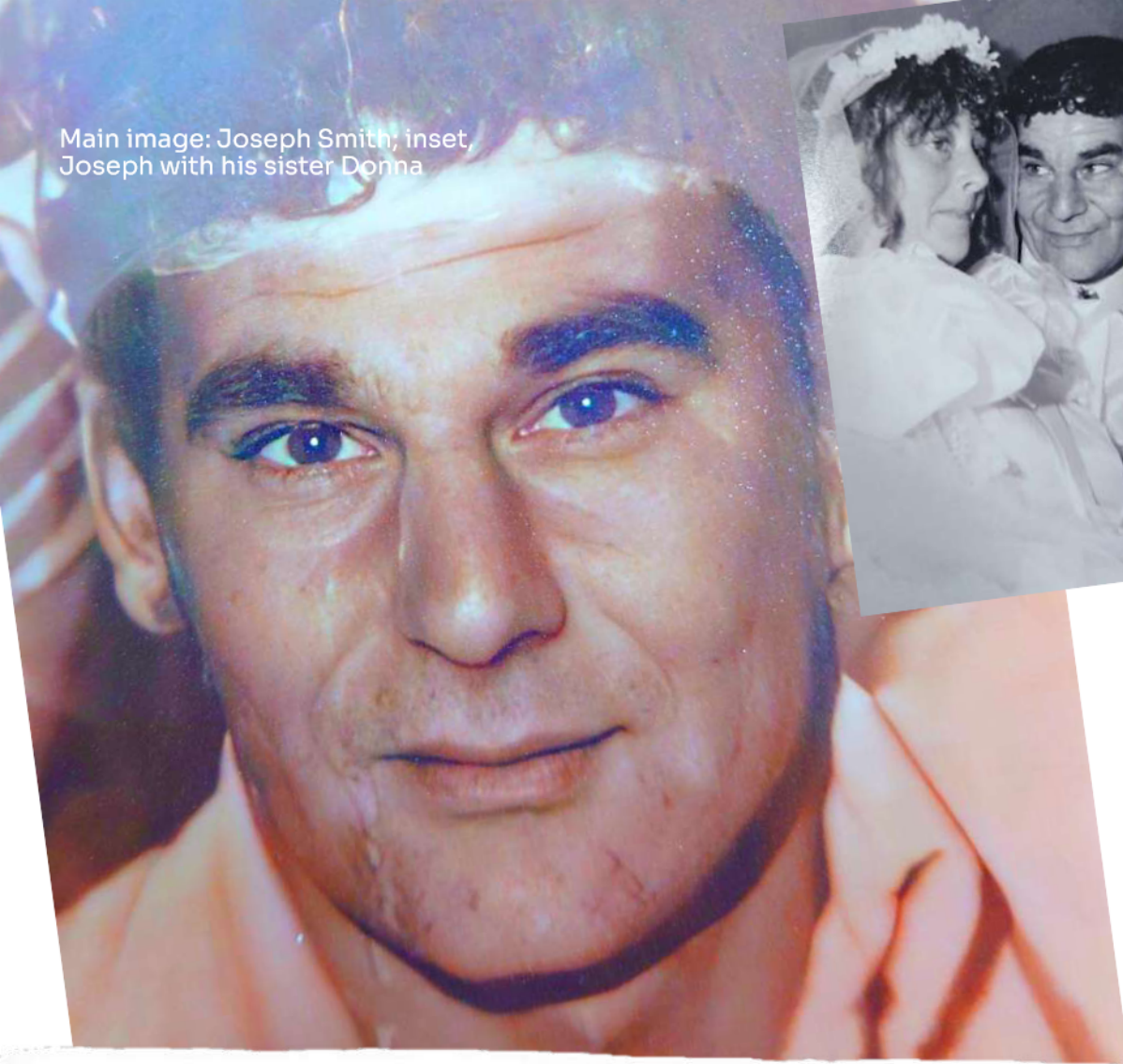
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Main image: Joseph Smith; inset,
Joseph with his sister Donna



Case story: Joseph Smith (screen 3 of 3)

“The children had no shoes on their feet, and they were in rags. There was a Gypsy man and he had been in the mines. He had had a mining accident and showed my Dad his leg; it still had the bone protruding from it and it had gangrene. The hospital had done very little to help him.

“His little girl was no older than 7 years old and she was having to look after him as well as her granny, who was blind. She would go and fetch water from the river, but it was polluted as the [authorities] would place the Gypsies near major industrial areas.

“My Dad gave and gave to those people. They called him ‘Cigány Joe’ (‘Gypsy Joe’) and they loved him”.

Charmaine Smith, Joseph’s daughter.

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Irish Travellers

Mary Ellen (front-left) and family; Finglas, Dublin.

Irish Travellers, also known as Pavee, Mincéirs or “an Lucht Siúil” (the walking people) began migrating to England from the 1850s. Many believe their way of life sprang from Cromwell’s wars in Ireland (1650s), when he evicted many people from their land, but evidence suggests Irish Travellers predate the arrival of Celts to Ireland. Many Irish Travellers traversed the land as farm labourers, musicians, story tellers, horse dealers and metal workers.

Irish Travellers speak English, alongside their own dialect called *Shelta*, sometimes known as *Gammon* or *Cant*.

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Image: Romani flag

Romanes language

Romanes is pronounced 'rom-a-ness'. How many words do you recognise?

Ava, may komava lumbas/chai

I would love a cup of tea

Beng

Devil

Butti

work

Chauv, Chavvi or Tickna

child

Chivomengro

knife

Dadus, dai, phral, pen, pal

father, mother, brother,
sister, brother or friend

Dinlow

fool

Dukkerin/dukking

fortune telling

Duvvel

God

Gorja/Gorga-Gadgi

non-Traveller/non-Romani
person

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Image: Romani flag

Romanes language

<i>Gry</i>	horse
<i>Hawking</i>	selling
<i>Hoben</i>	food
<i>Komessa lumbas/chai?</i>	Would you like a cup of tea?
<i>Koshter</i>	stick (cosh)
<i>Kushta/Kushti</i>	good
Murro nav see...	My name is...
Mush	Man
My name's...	Mandis Nav...
Owli Mandis Chums Metramingra	Yes I'd love some tea

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Image: Romani flag

Romanes language

Paracrow Tutti
Parni
Rackli
Rom
Romanichal

Romanipen
Rumney Folki
Sar Shan/so Keresa?

Thank you
water
younger woman
people
British Romany (subgroup
of Romani Nation)
The Romani way
Romani People
How are you?

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Irish Shelta or Gammon

Do you recognise any of these terms?

Ar munya dil?

Are you good?

Beoir

woman

Burradh

good

Currie

horse

Geiging

asking

Goklyn

child

Kainya

home

Lackeen

girl

Molly

camp (as in the camp site)

Mydil munika...

My name is

Mydil Tome

I'm good

Subleen

boy

Whid

chat.

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Life, love and laments



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Dancing and merriment

Top left: The Watson sisters dancing.
Left: William Marshall Dances for the camera.
Right: Mary MacMillan tells a story.



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Image of heather growing wild
© Birgit Röhrs, *Pixabay*. Inset:
Charles Faa Blythe; King of the
Scotch Gypsies, 1906 (Taken
from *The Tinker-Gypsies of
Galloway*, Andrew McCormick)

Scottish Cant

Can you see connections with English phrases?

Budge alang

Make some space

I'm barrie, parruka tute

I'm good thank you

Irr ye weel?

How are you?

Miro nav si...

My name is...

Sossi tiro nav?

What is your name?

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Images: Josephine Smith. The black and white image was taken in Romania

Case story:

Josephine Smith: Behind every man...

“Our mother is cut from a different cloth. She lost my Granny (her mother) aged 12; when she was 15-16 her sister-in-law passed away. [She] was only 21.

“From then, my Mam took on a mothering role [for] her 6 nieces and nephews who were just babies at the time. It was my mother who fed them, washed them, clothed them... it was my mother who loved them [with help from Aunts Pearly and Zelly].

“She has got so much love to give [and not] a bad bone in her body. She doesn't see how good she is. She nurtures people, she looks after them and she brings out the best in them”.

Charmaine Smith, Josephine's daughter.

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Life, love and laments



Images: Josephine Smith. The black and white image was taken in Romania

Case story:

Josephine Smith (screen 2 of 3)

“My Mam went [to Romania, where] there were children who were taken by the state. They would be strapped to beds with no other stimulation so they would sit there and rock backwards and forwards, often butting their heads against the wall, having developed deep mental health issues. All the other humanitarian workers were wearing gloves for protection, but not my Mam. She was picking up the children and looking after them with no protection at all”.

Charmaine Smith, Josephine’s daughter.

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**Gypsy, Romani, Traveller:
Life, love and laments**



Images: Josephine Smith. The black and white image was taken in Romania



Case story:

Josephine Smith (screen 3 of 3)

“I’m proud as her daughter to have a mother who is such a kind person like that.

“She is the last of 21 children and that’s why it’s important to hear stories about her life.

“My father adored my mother; he loved the bones of her. He actually said: ‘if it wasn’t for your Mam, I wouldn’t be the man I am today’”.
no protection at all”.

Charmaine Smith, Josephine’s daughter.

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The Romani

Pictured: Angie and Mary Rogerson.

'Romani' is a collective term that encompasses English Romanichal, Welsh Romanichal, Welsh Kale, Scottish Romani Gypsies and European Roma groups. There are more than 35 tribes within these groups. Examples include gitans, tsiganes, manouches, Kalderesh Sinti, Dom, Zangari, Bosha, Posha and Lom. The Roma are a subgroup of Romani peoples, including Kandarash and Sinti.

The term 'Romani' describes the stateless Nation of Romani communities, in a similar way to 'First Nations' collectively describing tribes of indigenous Americans.



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The Romani

Pictured: Joseph Rogerson.

Romani people have travelled west from North India for over a millennia, first arriving in Britain in the late 1400s. Earliest records suggest King James IV of Scotland may have received Romani visitors in 1505 after correspondence with “King of Rowmais”. Due to their North Indian complexion, the Roma were initially referred to as ‘Egyptians’, which eventually turned into ‘Gypsies’.

“Roma” derives from the ancient word “Rom”, meaning man or husband rather than Rome or Romania.



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The Romani

Pictured: Rogerson men working.

The Romani speak Romanes (pronounced rom-a-ness), which is still widely spoken, though there are many dialects within the language.

As time went on, Romani people undertook similar work to the Irish and Scottish Travellers, but were especially noted for fortune-telling, palm reading, wickerwork and pearl fishing. By the 1700s Romani Gypsies lived across Britain, with some mixing with Travellers who were already here.



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The Romani

Pictured: Rogerson men working.

The Romani live by a deep set of rules that govern aspects of life, such as cleanliness, purity, respect honour and Justice, called 'Romanipe'.



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Family

In Romani culture and communities family is incredibly important. Regardless of age, mothers and fathers have final say and showing respect for them is vital. As Charmaine Smith says "Family is EVERYTHING".

Though individuals may not see one another for many years, reconnecting is always positive and follows these hierarchical orders.



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Gypsy, Romani, Traveller: Life, love and laments

Main image: Billy and Charlotte Rogerson; inset, Charlotte (right) when she was older



Case story:

Granny Charlotte

As told by Josephine Smith, Charlotte's daughter

Granny Charlotte was born in Inverness, to Thomas and Elizabeth Smith. She travelled to Chorley (Lancashire) and married in Wrenbury Church (Sound Common, Nantwich), around 1928.

We knew Charlotte hawked between Nantwich, Tarporley and sometimes Chester so we decided to see if we could find out anything else about her at a local church. The parish said "you would do well to speak to Rosa; she lives in a little cottage just down the lane". We asked Rosa: "Would you know anything about the Rogersons?". Rosa replied: "There was one lady. She used to walk from Nantwich to Tarporley. I got so used to her that I would have her breakfast waiting for her".

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Main image: Billy and Charlotte Rogerson; inset, Charlotte (right) when she was older



Case story:

Granny Charlotte (screen 2 of 2)

As told by Josephine Smith, Charlotte's daughter

“On her way back, I would [give her] a little sandwich and tot of sherry. Her name was Charlotte and she was rather a lady!”.

Rosa let Charlotte leave parcels and other items at her cottage so Charlotte could continue her walk to Chester, without so much to carry. Charlotte would then arrange for the parcels to be collected and dropped off to Nantwich if she couldn't make it back for them.

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Scottish Travellers

Pictured: Charlotte, far right.

Like the Romani, Scottish Travellers have a long history in the British Isles, with records dating back to the twelfth century. Often called 'the Nawken', many worked trades like the Irish Travellers and Gypsies, though they remain noted for metal working, weapons making and the fabrication of metal domestic objects.

Scottish Travellers spoke *Beurla Reagaird* or "speech of the metalworkers", now almost extinct. Scottish Traveller numbers swelled after the Scots Famine of 1623. Some –especially those with Highlands connections– share well-known clan names, suggesting their ancestors may have been refugees, following the battle of Culloden in 1746.



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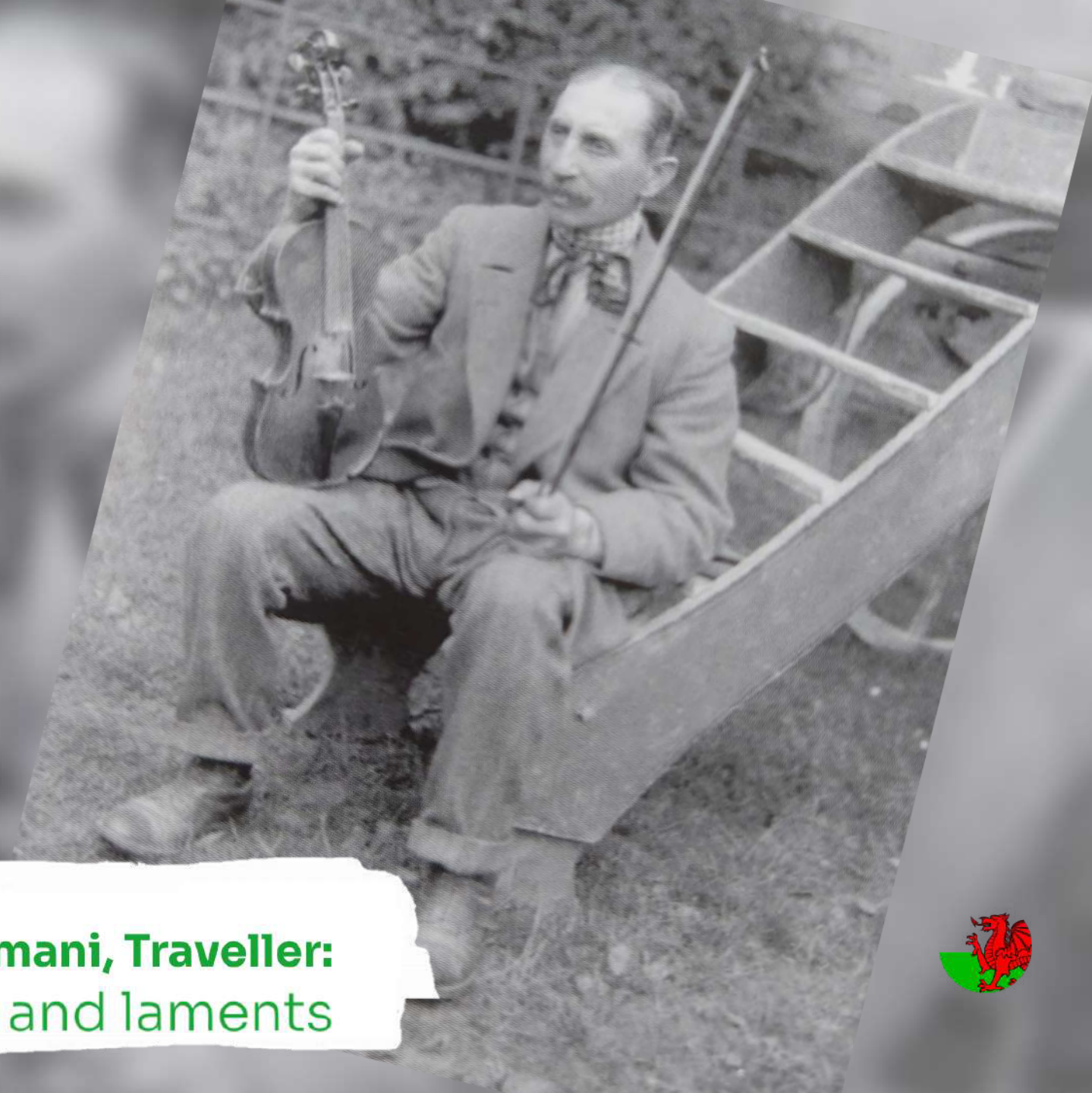


Welsh Travellers

Welsh Travellers are often known as Welsh Roma, Kale, Kalá or Valshanange. Kale are primarily found in northwest Wales, though more recently many have migrated to America. They are often Welsh or Welsh Romani speakers.

Closely related to English Romanichal Travellers, Scottish Lowland Romani, Norwegian and Swedish Romanisæl Travellers and Finnish Kale, Welsh Romanichal Travellers tend to be based in South Wales and the northeast of the country.

Image: Oliver Lee with his fiddle near Llangollen, 1913.



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Image: News report of blaze

Case story:

Blaze Hero John

Mary Ellen and John were married in 1964 after travelling over from Dublin a couple of years earlier. They settled in Moss Side (Manchester) where John began working on railways. He later went into subcontracting and Mary followed suit not long after. John saved the lives of his neighbours' children on the evening of 28 February 1973, after their caravan caught fire. Mary Recalls:

"I had my back to the windy and I turned around and asked Mary: 'What's the big blaze out there?'. I opened the door and fell over Mary as we both exited the caravan. I got up and the next thing I seen Daddy, John and me brother Michael.

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Image: News report of blaze

Case story:

Blaze Hero John (2 of 3 screens)

Mary: “I seen my brother Michael throw a bottle of Calor gas out of the way and I seen John run into the trailer. Next thing, I seen a bundle coming out of a separate windy. Then I seen another bundle come out of another windy as John and had wrapped the children up in blankets and thrown them out.

“There was one missing, she was the oldest, Kathleen was her name. She was hidden in a drawer underneath her bed. She was screaming and John ran back in and saved her”.

John was a humble man. He didn't want a fanfare over his heroics. However, nothing could prepare him for what happened next!

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Image: News report of blaze

Case story:

Blaze Hero John (3 of 3 screens)

Mary: “He had his photo taken and we had just settled down to bed when there was a knock at the door. He got out of bed and as he answered the door the police said: ‘Yep, you fit the description, come on out with ya’. They handcuffed him and I went roaring and crying and asked them what he’d done. ‘Never mind’ the policeman says, ‘he’s wanted for murder’”.

Earlier that evening another Traveller, Francie McDonough had been murdered. The police were looking for Francie’s brother Michael. John looked similar to Michael so he was arrested. It was only after a long interrogation -and police officers saying that John looked more handsome than their suspect- that he was released.

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The Maguire Maloney Family

Mary Ellen (front-left) initially lived with her family in Finglas, Dublin. She recalls “We would live in one area and we’d pull across the road because the Gardai (Police) knew us. If any other Travellers stopped by the area then they would be instantly moved on but that would never happen to us because they knew my father and mother.

“We were very frightened when we were children because we feared that the Gardai would move us on but we felt safer as we grew up.

“We were safe in Dublin and we could go back to Dublin any time. When we pulled back, we pulled back to Raheny in the wintertime”.

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Image: Fushia and family; Inset: Olander Smith



Case story:

Olander and Fushia Smith

Olander Smith was a boxer. He was described in a police report as “a swarthy Romani, with a cut under his left eye; a cut on the bridge on his nose and bloody knuckles”. “He would wear a scarf around his middle to fight. The scarves he wore around his waist were later worn by his daughter, our granny, Fushia. Fushia was a real tough old lady, almost as tough as Olander”. - **Charmain Smith, great-granddaughter of Olander Smith.**

Olander went by many aliases, including Lander, Olander Jones and Olander Lee, making his story hard to trace. Many Gypsy people claim Olander as their grandfather, because he would also use their names.

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Wagons/vardos

There are many types of wagon associated with travelling, which have developed over centuries. Originally, travellers would shelter in outhouses and barns, or stop in lodgings. Tents became popular in the 1700s, with “bender tents” –quick to put up and take down- becoming the most popular. Made with rods of bent hazel stuck in to the ground and covered in fabric, these were east to load on to carts or donkeys. Placed on top of a cart to avoid loss of heat through ground transfer and damp, it was not long before the Gypsy caravan or ‘vardo’ was created.

To the right is an example of a ‘bowtop’ wagon, particularly popular in the north of England.



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Wagons/vardos

Other types of wagon include “Reading”, “Ledge” and “Burton”. Though sharing many features, wheels, doors and roofs differ. Names often related to where they are made.

Early vardos required large wheels to pull off the roads on to rough ground or crossing fords. They give extra space at the, where food is usually be stored.

The Reading (examples right) was a popular model across the rest of the country, with many Gypsies and Travellers descending on the City of Reading to have their vardos built.

The Burton was popular with showmen. It had smaller wheels and some had drop front ends, better for roads and prop-loading.



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The Reading Wagon

Behind Bernie and Sarah Gorman is a beautifully adorned wagon (vardo). This type -a Ledge or Reading style- was popular from the 1870's onwards.

In the early 1900's, a typical wagon will have cost £70. The wealthier the customer, the more ornate the carvings and decoration became. Some were hand-painted in gold and even decorated in gold leaf!

Space was at a premium, but inside a typical wagon you would find a stove on the left of the entrance (so the chimney would miss the overhang of trees), separate beds for adults and children and a place to store basic utensils.



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The Boswell Wagon

Image courtesy of Agnes Fury

“The man standing at the entrance is my father, Jimmy Rafferty. He was visiting Bulth Wells Horse Fair and he came across this beautifully decorated wagon.

“The wagon itself was even decorated with 22 carat gold!

“After a while, the owner of the wagon was getting a bit fed up with my father and he asked him to leave.

“The very next day, as they were loading the wagon onto a low-loader, the wagon toppled over and smashed to pieces”.

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Main image: Peter Rogerson.
Inset: Josephine and Pearly

Case story:

Peter Rogerson

Peter Rogerson was known as a gentleman. He spoke as well as he possibly could, sang Edith Piaf's *Non, je ne regrette rien* to himself in the mirror and only drank tea from fine china.

In early life, he made wooden flowers and clothes pegs, which Granny Charlotte would hawk.

Peter Rogerson was/is the brother of Josephine Rogerson and Pearly Rogerson. Between them -and their older brothers- hijinks were often. Fondly remembered is the night the girls wrestled a Christmas goose from a dog's mouth, before secretly cleaning it off, replacing it on the table and serving it up to one of Peter's friends!



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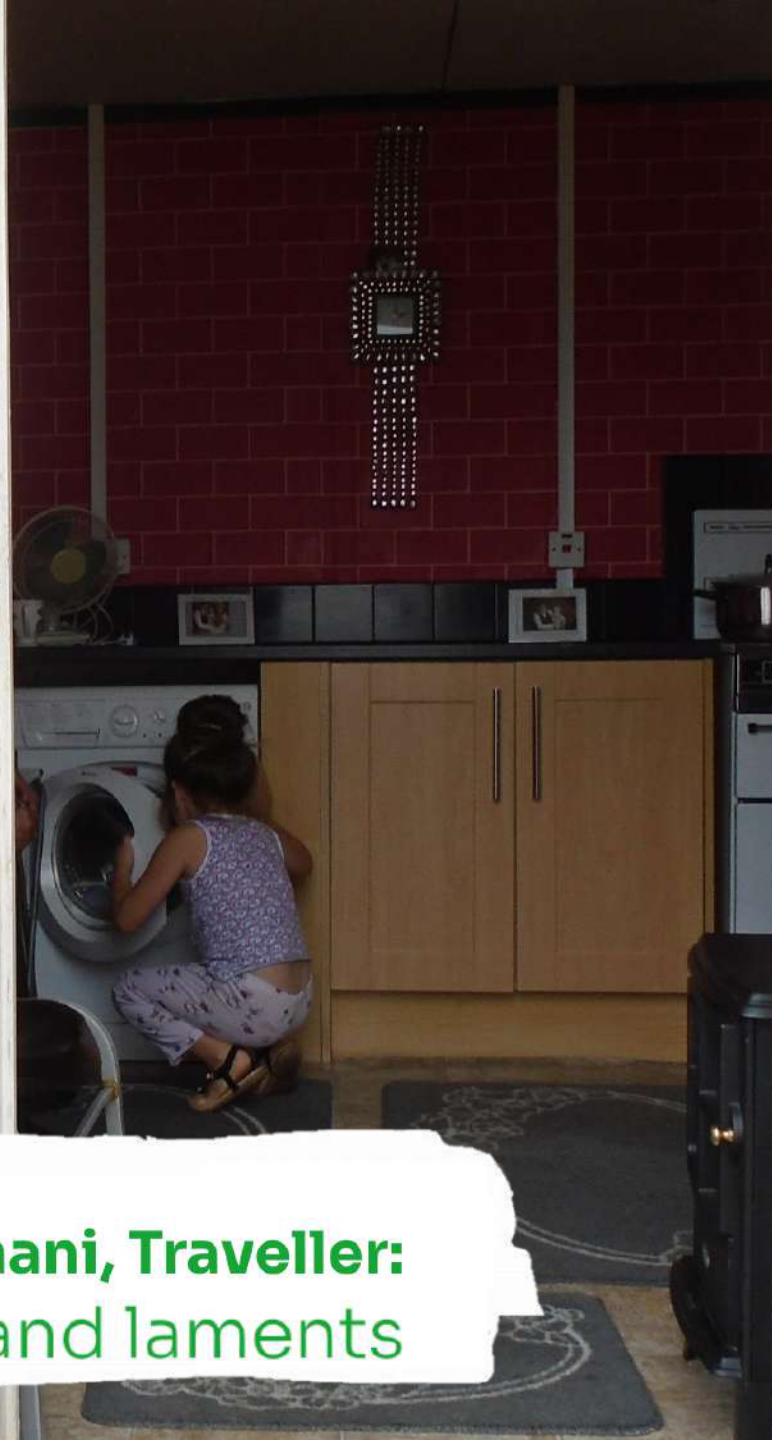


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Modern travelling

This image was the lead image for the 2018 exhibition, *It's the Travelling Life*. It was taken by Margaret and shows how life is at a static site. It is full of love, care and family., all the things associated with humanity.



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Modern murals

At the council site in Liverpool, a mural shows details of Traveller life; caravans and horses; clothes airing in the sunshine and people telling stories around a fire.

In the centre, a ring of flowers connects all aspects of life, representing families past, present and future.



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Refugee Week

Causes to look out for

Supporting transient and migrant communities, in their time of need, is an act of humanity.

13-19 June 2022 will take on a 'Week of Action'. built around the principle that '**Solidarity knows no borders**'. It is designed to lobby against the hostile environment the *Nationality and Borders Bill* has created, which often impacts the lives of those in the Gypsy, Romani and Traveller communities. To support, or learn more, please visit migrantsorganise.org

Later in June (20-26), we celebrate **Refugee Week**. Visit refugeeweek.org.uk for details.

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Image: Agnes



Case story:

Nanna Agnes

Maria Fury: “My Nanna dresses like she was from 100 years ago. She wears lovely long dresses with the bandana and the sovereigns and looks really beautiful. I took her to New Brighton. We’re walking towards the beach and this photographer stops us, wanting to take her photograph; ‘Oh god, please let me take her photograph because she’s beautiful’.

“My Nanna loves a picture, so she let him take loads [...when] out of nowhere he asks ‘You look so beautiful; what play are you in?’. My Nanna didn’t understand and I had to ask him to repeat the question. Of course, the *Floral Pavillion* was just down the road and [he] thought that she was dressed up for a show! I had to explain to him that she’s a Gypsy and this is how she likes to dress. He was so embarrassed!

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