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The horsieman memories of a traveller 1928-58, Duncan Williamson, 1994, Biography & Autobiography, 8 pages. .

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The Book of Boswell Autobiography of a Gypsy, John Seymour, Sep 1, 2012, , 210 pages. Famous for his venturesome spirit and advocacy of a self-supporting existence, John Seymour was thus a natural and sympathetic editor for this remarkable book, first published ....

The Rom Walking in the Paths of the Gypsies, Roger Moreau, 2002, History, 301 pages. The Rom: Walking in the Path of the Gypsies unlocks one of the world's greatest unsolved mysteries, the origins and earliest history of the Gypsies. Part travelogue, part ....

The Education of Gypsy and Traveller Children Towards Inclusion and Educational Achievement, Christine O'Hanlon, Pat Holmes, 2004, Education, 170 pages. Any school that has Traveller pupils will find this book indispensable. It covers all the issues schools need to know: Who the disparate groups of Gypsies and Travellers are ....

Gypsy Jib A Romany Dictionary, James Hayward, Dec 1, 2003, , 144 pages. .

Not Yet, Nathan! , Sue Perry, Jane Rose, 2010, , 16 pages. .

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First a brief short History of the Romany, as much has be written before on the subject I feel it&rsquo;s not necessary to repeat it, as my main topic is the Gypsies of Hampshire and Dorset who have settled in the area and who mainly were from the Nevi Wesh (New Forest). The arrival of Gypsies in Britain was first recorded in 1505 in Scotland and 1514 in England. At Hampshire Record Office the earliest known document they have of Gypsies in the County is an entry in Chawton's parish records for 1638. The people called gypsies spread into England from the Continent they were probably in Europe much earlier but of course were not recorded or written about so we must base our dates on the evidence which we have. The Gypsies because of their life style of roaming and catching their own food and making their own medicine when needed from natures garden were naturally at home in the forest&rsquo;s of England of which one of these , was the New Forest or Nevi-Wesh, for many hundreds of years was a much loved home, mainly due to it&rsquo;s abundance of herbs and other medicinal plants, and of course its wild game and springs of fresh water. By the end of the 19th century they could still be found living in tents and wagons at Shave Green, Godshill, Copythorne, Longdown, Thorney Hill, Millersford Bottom and Crystal Hollow, and other places deep in the Forest. There were also a few places outside the forest which were popular with the Gypsies, Bournemouth and Poole and Fordingbridge on the edge of the Forest and all of the Cranborne Chase area.

A lot has been written about the different customs of the Gypsy tribes when they Rommer (marry) such as 'jumping the broomstick' and the couple mixing their blood and many other customs but these were mainly from way back, but according to Brian Vesey Fitzgerald in his excellent book &ldquo;Gypsies of Britain&rdquo; :-At Bentley in 1878 such a marriage took place between David Burton and Emmy White, and in front of witnesses the couple held hands and pledged their love for one another. A loaf of bread was broken and a thorn was used to prick the thumbs of both persons and a drop of blood was dropped on each half of the loaf, this was then eaten by the couple, each one eating the half with the others blood on, the rest was them crumbled over their heads. The day after the couple returned to the camp and took part in feasting and drinking, and participating in the singing and dancing which was a part of Gypsy life that was enjoyed.&rdquo;

The woman would have her own set of crockery and would not prepare food for weeks before or after the birth. Once the baby was born and quarantine was ended , this could be two weeks or maybe two months, the special tent and everything inside was burnt. Like marriage, the Gypsies would often observe two levels of religious custom.The child would not be touched by its father until it had been christened, normally according to the rites of the Christian Church. These ancient rites have long since gone and Gypsy women have their babies in hospital with the husbands attending, normally in their best suits!

Other rituals were observed in Death and Burial with the Vardo being burnt and all the deceased&rsquo;s possessions and also sometimes their horse. I personally know of one local Gypsy Queen who died in recent years and instead of the Vardo being burnt, her Trailer on the local run Traveler site was burned and no one has ever taken her pitch to this day !

Some Gypsies however were not buried in consecrated ground and Juliette Bairacli-Levy, who lived for a while in the New Forest found a secret Gypsy burial ground at Woodgreen, and also one at Blackwater near Farnborough may have been one as well. Often a Gypsy killed by accident was buried on the spot and his grave marked by a cross of stones. At Woodgreen there are two crosses pressed flat in the soil that are said to mark the graves of two Gypsies who died during a fight. A rose or thorn bush was often planted on the grave to prevent the ghost from emerging. But normally once the burial had taken place the grave was normally forgotten, though there are instances where an annual pilgrimage has been made to burial grounds, one notable one was or Gerania Lee who was buried at Otterbourne, and here relatives came every year from Nottingham on the anniversary of her death to tie red ribbons on the thorn bush growing on the grave. (info from &ldquo;Gypsies of Britain Brian Vesey Fitzgerald)

Granny Gritt the Gypsy pedlar was Mary Sherred, who married William Gritt, who was son of James Gritt and Sarah Harris. She was born about 1842 in either Cranborne or Winterborne, Dorset, depending on what years census returns you read! She was the daughter of Moses Sherred and Harriet?. Emma Gritt widow of Job Gritt continued the business after Job's death in 1907. She was Emma Gregory a widow on her marriage to Job and was originally a Rampton. She was born about 1849. The Gritts, Harris's, Ramptons, all seem to have intermarried along with the Rawlings, Ayres and Sopers, all chimney sweeping families.

Often fortune telling was an easy way to make money but on some occasions the prediction proved to be accurate. Granny Cooper who was a New Forest Gypsy was said to have a remarkable gift of foreseeing the future and once read the hands of a Salisbury ploughman and his wife, and predicted that the couple would soon become rich and the man would not have to work again. Some days later while ploughing his field the blade struck something solid. He dug away the soil and found a crock that was filled with gold coins. Granny Cooper was handsomely rewarded and the couple lived the rest of their lives in comfort.

The Gypsy would also love entertaining and had a fondness for music and dancing. Often the women danced and sung for money at local fairs and horse races and one old New Forest Gypsy woman remembered when she and her sisters were asked to dance for King Edward VII at Epsom races. To the sound of tambourines the women swirled about in their colourful skirts performing for the king while his friends threw coins for them from the grandstand, and Granny Waters could remember when, about the turn of the century she and her sisters would earn around fifty pounds a day dancing at other race meetings.

In Dorset one of the first recorded is in the 16th century, they were called Egyptionnes because people thought they came from Egypt hence Gypsy became the shortened version. The Churchwardens' Account for Uplyme in 1650 has 1s. 6d given to '12 Egyptionnes' brought in by the local constable. In 1558 'Joan the daughter of an Egyptian' was baptised at Lyme Regis Church, a very early reference. I found these early references in Dorset Parish records and also the Manorial records in Dorset. I know that the Forest Gypsies were travelling back and forth between Wiltshire and Berkshire as well as Somerset and indeed as far as Cornwall, some of the Forest families settled in Dorset and it would appear were settling in villages much earlier than I had first thought here are some examples\*

Susannah Born according to the census \*1826 Stockbridge Hampshire and are the oldest Ancestors I have for the Cooper family that still live in and around the Forest. The Coopers from the Forest I feel are more than likely related to the Windsor Coopers of Surrey which includes Matthias Cooper B 1811, who is well documented as he was known as the 'Royal rat catcher' owing to the fact he at one point was rat catcher to Queen Victoria as in those days the Upper classes all had rat catchers! Matty as he was also known has been wrote about in more than one Issue of the Romany Routes Family History Society not only by the Editor Janet Keet-Black but also from Jim Beaney a direct descendant who also supplied a photo of Matty. Of course Matty's most well known entry in a book must be by Charles Godfrey Leland who learned the Romany Language (Romanes) from Matty and called him the 'professor' in his book The English Gypsies and Their Language.

'Another representative of the New Forest-South Wiltshire Cooper family originally supplied all the words we have taken from Miss Messengers' Romani Vocabulary, which was kindly lent to us Miss Olive Branson, to whom it was given by the collector's mother, Mrs Mary Messenger of Bonhams, Holybourne, shortly after her daughters death in 1920. This was old John Cooper, better known as 'stumpy' at Bonhams, where on and off he camped on Mrs. Messenger's land, and did odd jobs on the farm, from 1902 until 1922. An accident in early life had deprived him of his right hand (one brother had lost a leg, another an eye), but with the left hand he managed to cook, sew and write, and earn enough money to bring up his family. Then he dislocated his shoulder, and after that he really was helpless, since then he was too old for it to be set again. His death and burial at the Roman Catholic cemetery near Wimborne in Dorset was

reported in 1923. (The age on the death certificate is probably wrong he must have been older.)

Georgina Cooper seems to of had an eventful past with the law, and on many numerous occasion was charged for various offences, some of these were reported in the local newspapers at the time&hellip; The Wimborne Herald, December 3rd, 1908, reported a charge against John, Job and Georgina Cooper, Eli Hughes and David Wells, Gypsies, for camping on the highway at Lytchet. Cooper, Georgina, Horses in the road at night. Dorset Chronicle. 21 July 1910. Cooper, Georgina. Wimborne. Glasgow Herald. 7 Jan 1913. Cooper, Georgina. Gypsies quarrel. Dorset County Chronicle. 21 August 1913. Georgina Cooper was a well known character in West Howe, and was well remembered for riding her horse and cart while smoking a pipe and wearing her Trilby hat as Jean Mathews nee Hope fondly remembers. Pictured on the right below of Georgina Cooper nee Light and two of her sons thanks to Steven Doe.

It includes some of my Sister in laws family as mentioned previously, descended from Dangerfield Barney and Sophia Light,these two families married into nearly all the New Forest Travelers&rsquo; and also into the large Black or Blackman family who originated from Inkpen Berkshire ,the oldest or furthest I have managed to go back to being William Blackman b 1710. I was amazed to find that whoever I was looking for always seemed to link back to the Black family of Inkpen ! But with cousin marriages being the norm this was inevitable as with all Romany families. The Barney family and their descendants still live in and around the Forest and have married into many of the old Romany families including Black as already mentioned above but they also married into the Cooper and Hughes and the Keet and Light Family to name a few . Although I have collected a vast amount of Data on the Hampshire and Dorset Travellers this has in turn led me to amass a great deal of info on all Travellers throughout the whole of England. Many have married into the Romanies from the New Forest and surrounding areas but it never fails to amaze me just how far they travelled back and forth many times in a year on their yearly circuit throughout the Country at a time when they were on foot or horse indeed they seemed to travel greater distances than we do today by Car ! Travellers from Surrey and Kent and Sussex often met up with the Forest Gypsies and vice versa when they all travelled to the various Parishes for the annual Hop Picking/Pea Picking/ Strawberry Picking/Potato picking and so on. So it is easy to see how the different families met and married and how over time all the families seem to have relations across the breath of Britain and the British Isles.

The Gypsy Lore Society founded in 1888 ,to whom these authors belonged and who published many Genealogies of the old Gypsy families is a wealth of information but needs double checking with the newer information we have available to us today, as it is quite often mistaken in some of their information. Having said that, the information it contains is of immense importance to any Romany Historian or Romany genealogist&rsquo;s. As it records some of the earliest &ldquo;from the horses mouth&rdquo; so to speak dialect and family genealogies collected from the Gypsies first hand and gives an insight to how they lived and spoke in those bygone days.

The Gypsy Lore Society, North American Chapter was founded in the United States in 1977, and has since 1989 continued as the Gypsy Lore Society. This revived Society has published since 1991 the 5th series of the Journal, which was renamed Romani Studies from 2000. See <http://sca.lib.liv.ac.uk/collections/colldescs/gls.html> Now and then some old issues are to be found for sale on Ebay but are often well bid on and are expensive but I have managed to buy several for quite a reasonable price, but they are available at several major Reference Libraries&rsquo; including of course the University of Liverpool.

Returning to the Forest Travelling families it would seem the Stanley family as well as Being recorded very early in Dorset parishes were also very active in Hampshire many later made there home in Portsmouth,but many stayed in Dorset. The Stanley family or to give them their old name &ldquo;Beshlie&rdquo;or Beshaley which is thus described by George Borrow in his book Lavo Lil&rdquo; &ldquo;It was adopted by an English Gypsy tribe, at one time very numerous, but at present much diminished. Of this name there are two renderings into Romany; one is Baryor or Barescre, stone-folks or stonemasons, the other is Beshaley.

but the second is well worthy of analysis, as it is an example of the strange blunders which the Gypsies sometimes make in their attempts at translation. When they rendered Stanley by Beshaley or Beshley, they mistook the first syllable stan for 'stand,' but for a very good reason rendered it by besh, which signifies 'to sit, and the second for a word in their own language, for ley or aley in Gypsy signifies 'down,' so they rendered Stanley by Beshley or Beshaley, which signifies 'sit down.' Although George Borrow said in his book that the tribe was much diminished I have found the opposite to be true they were and still are a very large family . The Stanleys that were in the Forest stem from old blind Solomon Stanley who was first at Sholing and although I have as yet not connected all the Dorset families to his direct line I feel almost certain that they are connected as the christian name's of many leave little doubt in my mind. Solomon b 1820 in either Hampshire or according to one Census Sussex! Was reported in the census as 'blind from a child'; his wife was Sarah her (surname still alludes me) it seems she was nearly five or seven years his junior depending on what census you look at b1811 in Romsey Hants although Gypsies and census are a nightmare as I have had families with multiple birthplaces and age differences of 20 years and yet I know they are the same person so one has to take the answers they gave the enumerators with a large pinch of salt!.I know that the Portsmouth Stanleys are related as in the 1881 census Sarah Rolph age 13 Granddaughter is staying with them.

'Harry's wife who was sat in the back of the lorry peeling potatoes, and she picked up the entire bathful and emptied it with her strong arms over everyone, shouting in her raven's voice for us to pack up and go home.' 'To hell with the bloody Rai' never bring the Rai again! she shouted angrily. Never again! 'And the outing was over. Sitting with Harry going home in the lorry I asked if Amy had been dukkerin.' 'No,' he said. 'She dont dukker, mush she don't believe in it. She believes a woman that goes Dukkerin has a bad death. Amy's a good woman. She don't dukker. Evil, see. that's what I think too,'

Many of the Travellers from the New Forest settled in Bournemouth and the surrounding areas ,although many were here quite early as well ,so they probably went back and forth between the Forest and Bournemouth for many years John Barnes who I mentioned before was recorded in the census in Hampreston in 1871 and in Holdenhurst in 1901. The Sherwood family were recorded in the Census for Canford and Kinson from as early as 1841 onwards and were in Parish registers long before this ,so it seems that Kinson and Canford held a soft spot for the Forest families and I can only guess why so many of the old Gypsies decided to stay on the heaths that once covered a vast area from Parkstone ( which then came under the parish of Kinson and Canford ), all the way down from Constitution Hill to Bourne Bottom and Heavenly Bottom. Just across the heath, of course, was one of the best well-known camps called New England, where even today many of the descendants of the Romanies who once lived there have settled in houses in the nearby housing estates .

The Culture There is no one Gypsy and Traveller culture, just as there is no single Gypsy and Traveller community. But most Gypsies and Travellers have certain cultural things in common, which have evolved over time in response to the conditions created by life on the road ( the characteristic of being a minority or being oppressed by a dominant group within a large community.

Gypsy culture is built upon strict codes of cleanliness learnt over centuries of life on the road. Concepts such as mokadi and mahrim place strict guidelines, for example, on what objects can be washed in what bowls. Gypsies view gorgias (non-Gypsies) as unclean because of the way they live. For example, Gypsies and Travellers rarely let animals inside their homes, because they believe them to be carriers of disease.

Members of the Gypsy Roma Travellers communities are statistically under represented in the main stream prison population. Just as in any other ethnic minority, some Roma are involved in crime. But Roma and Travellers say they have been criminalized by laws created to curtail their traditional lifestyle.