

SOUTHAMPTON'S MIGRANT PAST

A WALKING TOUR



This pamphlet and the walking tour are to introduce you to the rich history of Southampton's migrant past. Southampton, even from prehistory, has been shaped by migration – both through invasion (Romans, Saxon, Viking and Norman) and by refugees and others who have chosen to come or have been sent here, making it the exciting cosmopolitan city it is today. Much of this migrant past is hidden but can still be found. This is typified by the cover illustration – the wonderful automata Bathers in Southampton Water by Sam Smith. Sam, the son of a steamship captain, grew up in Southampton and used to watch the liners go by, impressed as a lad only by the number and size of their funnels. Later in life after visiting Ellis Island in New York he realised that they were vessels carrying thousands of ordinary migrants. In this work, Sam Smith tells the user of this model that in the bowels of the ship 'you may espy the Steerage Passengers'. These, he believed, were 'the real people'. Similarly this walking tour will make 'the invisible, visible' so that the migrant contribution can be fully appreciated - not only for those who live here but also to visitors to Southampton.

Southampton, past and present, is a place of movement and settlement. This tour is designed to show that its dynamism is built on migration. We hope you enjoy exploring these exciting sites which will concentrate on the historic quarter and the old dock area. A separate tour of the old Cemetery - over a mile to the north - is also provided, revealing again the fascinating and unique histories of migrant Southampton. There are also details of two sites further north still – including what is now Southampton International Airport – both of which held world importance in refugee history in the twentieth century.

The sites are not in chronological order, so you will be in a constant movement across time as well as place. The aim has been to provide insights into as many different types of migrants connected to Southampton. Gender inclusivity is aimed for where the archive permits, allowing also for the male focused nature of some migrations.

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1 THE DUKE OF WELLINGTON PUB, BUGLE STREET/VYCE LANE

This ancient pub is our starting point. This building, with its early thirteenth century origins, reflects the diversity of medieval Southampton and the impact of migration on the town. It was owned first by Roger de Hampton, and then Benedict Ace (one of the earliest mayors of the town from 1230 to 1249). Both show the importance of people of northern French origin in reviving the town's fortunes.

It seems likely that the house owned by Benedict Ace was badly damaged in 1338 when French and Sicilian pirates sacked the town. The site remained in ruins until 1494 when it was leased to Rowland Johnson, a beer brewer from Flanders. This was a new trade in England introduced by Flemish and Dutch migrants. After the victory at Waterloo in 1815, the pub was renamed **The Duke of Wellington**.

Private Paul Shimer, the millionth American soldier to leave for the D Day invasions from Southampton, with the Mayor, 20 October 1944. Sadly Paul Shimer was killed by a German landmine just before the end of the war.

2 THE D DAY WALL

The overarching theme of this tour is that Southampton's migrant past, partly because movements have been transitory, is *hidden*. Nowhere is this clearer than the graffiti scratched into these walls by American soldiers embarking from the port to be part of the D-Day invasion of France. Over a million left the port, many being shot down on the beaches of Normandy.

These initials and names (there is a small commemorative wall behind this one as well) come from a range of American states. If we knew more about these soldiers, they would no doubt reflect the migrant history of that country, whether Protestant, Catholic, Jew or other. Southampton was also host to many of the Black GIs who were part of the American forces, subject to segregation even when fighting Nazism.

Southampton Common became a miniature tented city for American and other troops, a temporary world but one that lived long in local memory.



1

Immediately opposite the Duke of Wellington is Westgate Square, the nearest corner to which was one of the finest houses in medieval Southampton: Bull Hall, which had an important connection to a later migrant group, the Italian migrants of the fifteenth century. Turning right up Bugle Street, we pass the Tudor House Museum, with its origins also as a Norman merchant's house. To the right, is a paved passageway, Blue Anchor Lane, which will take you through the old city walls with the Grand Harbour Hotel in front of you. Just to the right is an old brick wall, and our second stopping point.

2

Facing the main wall and turning left towards the Water, walk down Western Esplanade a hundred yards until you reach our third stopping point to the right.

3

3 THE PIG IN THE WALL/ RONCEVAL

The Jews of medieval England came with William the Conqueror in 1066 and thereafter depended on the King's Protection. At times of trouble or religious fervour, they came under vicious attack and they were all expelled from England in 1290, the first state to take this action against them. Although formally banned from Southampton in the thirteenth century, a few Jews either lived here or had property in the town. Nearby Winchester had a much larger community of Jews, numbering around 200 and with their own synagogues and burial ground. One of those was the businessman Benedict who had the substantial property in Southampton called **Ronceval**, located in Westgate (the cellars of which are underneath **The Pig in the Wall**), mortgaged to him from the family of Richard of Gloucester. In 1273, Richard of Gloucester summoned a party to eject Benedict from the house and carried away his goods. Benedict successfully petitioned for their return but in so doing it led to a general anti-Jewish riot on 1274 after which he lost his property. The Jews were the town's first non-Christian religious community.



Medieval Jewish token, a unique archaeological discovery of everyday life in Winchester
© Winchester Excavations Committee.

4 THE MAYFLOWER MEMORIAL

Before its reinterpretation in 2020, its 400th anniversary, the **Mayflower** was never properly understood as a *migrant* ship. But seen in that light, its history and that of a tradition of forgotten movement into and out of Southampton is exposed. Those on this iconic boat leaving in 1620 from West Quay were refugees to the 'New World' – Puritans who wanted to preserve their faith in hostile surrounds. They were also economic migrants – their stay in the Low Countries had left them struggling to make a living. America then was a place to re-make themselves and Southampton, in this case for those *escaping* England, was, as for so many before and after, the port where new lives began.

Southampton through 'Mayflower 400' is reclaiming this migrant past and also querying those who commemorated its journey to argue that America was a white Anglo-Saxon Protestant nation. Alongside a new plaque recognising Southampton as a 'city of refuge, migration and transmigration', the **Mayflower** Memorial now recognises the history and plight of the **Wampanoag nation**, the People of the Dawn, whose lives were so devastated by the new arrivals from Europe.

Wampanoag scholar, Paula Peters, with the Wampum Belt that visited Southampton in August 2020.



It is worth re-entering the medieval quarter through Westgate and looking at the magnificent fifteenth century Westgate Hall, relocated from St Michael's Square two centuries later. It was here that the foreign and local merchants would exchange goods reflecting the cosmopolitan energy of medieval Southampton. Returning to Western Esplanade and admiring the replicas of boats for local and international trade which underpinned the town's economic importance, we turn left onto Town Quay Road (where the main entrance to the port, West Quay, was constructed in the thirteenth century) and to our fourth stopping point.

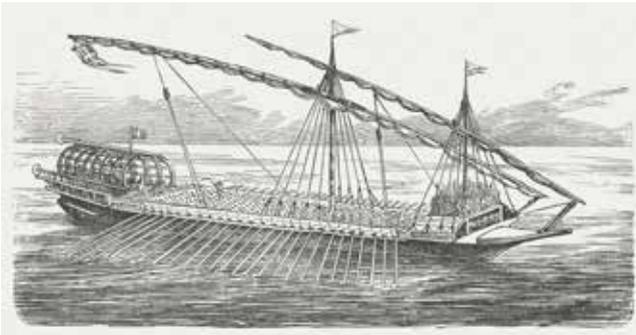
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We continue a little further along Town Quay Road and to our fifth stopping point.

5 THE MEDIEVAL WOOL HOUSE/ DANCING MAN BREWERY

As the medieval wool house, this reflects many different layers of migration at the heart of Southampton's history, including the city's Italian community.

Following an anti-Italian riot in London in 1456, the Italian colony in Southampton grew and its galleys, arriving three at a time, adding 50 percent to the population, dominating the port. Cristoforo Ambruogi, who was born in Florence, came to Southampton in 1462 as a clerk. He leased the **Wool House** to his compatriot merchants. Ten years later he was naturalized as an Englishman becoming Christopher Ambrose. He became Sheriff in the town in 1483, and mayor both in 1486 and 1497, then a position not only of recognition but also of influence - the only Italian merchant to achieve that status in England.



Venetian galley of the fifteenth century.

Tombstone to the guild of Slavonian merchants and sailors of Southampton from the late fourteenth century, now located at North Stoneham Church.

This was also one of the first times those of African origin were present in town. Sometimes this was as free migrants including skilled craftsmen such as the carpenter 'Black John', who was in Southampton from 1492 and earning enough in 1500 to pay local tax. But there were also those coming who were early examples of transatlantic slavery and some Black women who were employed as 'servants' and whose status is unclear.

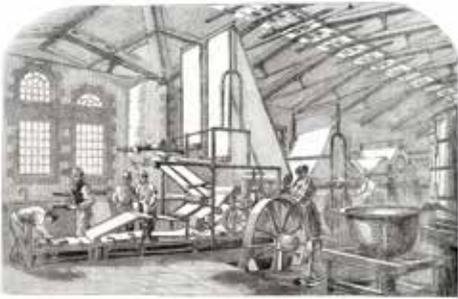


We continue just a few yards further and then walk across the compact Town Quay Park, taking in first the Repatriation memorial, commemorating the men, women and children who survived the Second World War in the Far East. From October to December 1945 some 22,000 former Prisoners of War returned to the UK via the port of Southampton from the Far East on ships including those from the Union Castle Line which we will explore soon, and the Queen Mary. From there we visit the Huguenot Gardens, created in 1986 to commemorate the three hundredth anniversary of the mass arrival of these French refugees to England and whom we will focus on shortly. We pass also Canute's Palace, not in reality the home of this famous eleventh century King of Denmark, Norway and England, but the remains of a late twelfth century Norman merchant's house. From there we cross over High Street, briefly turn right and into Winkle Street and our sixth stop.

6 ST JULIEN'S CHURCH

This medieval church was given to Protestant (in their case Calvinist) refugees fleeing persecution in Catholic lands first from the Low Countries and then from France who were allowed to settle in the town from 1567 when the first service at this church was performed by about 50 men and women. By 1600 these Huguenot refugees numbered around 300 out of a total population of just over 4000.

Perhaps the most famous was Henri de Portal, who, as Henry Portal developed the manufacture of watermills for the production of paper. This former child refugee who came to England as legend recalls smuggled in a wine cask, became the official printer of bank notes to the Bank of England, a tradition that this family business continued for centuries. The integration of the Huguenots is shown by the positions they later occupied in the town, including the MP for the town between 1701 and 1712, Adam de Cardonnel, and Adrian a Saravia, the first Headmaster in 1571 of what became Southampton's grammar school for boys, King Edward's.



Portal's bank note paper mill.

Imprisoned French female Huguenots in France.

7 GOD'S HOUSE TOWER

God's House Tower, was founded in 1189 by the Norman merchant Gervase le Riche to provide hospitality to poor strangers. It was used by the town authorities just before Christmas 1879 when the Minho arrived at the port which had called at Buenos Aires, Rio de Janeiro, St Vincent, Lisbon and Vigo. Amongst its passengers were 91 hapless Russian refugees whose journeying was remarkable.

They were Volga German in origin, those who from the 1760s onwards were recruited by Catherine the Great to stimulate Russian agriculture. As Tsarist tolerance waned, some were tempted to go to South America and by schemes to go to Argentina where they were relatively successful, and Brazil, where they were not. The 91 were amongst those who decided to return penniless to Europe, dumped in Southampton.

Their stay in Southampton was a matter of weeks. Their journey home, accompanied by a member of the local Board of Guardians, was an indication of the future, with health inspections and detention in ports such as Hamburg. The world of immigration controls, based on class and race, was emerging and the Volga Germans in God's House Tower were a fleeting glimpse illustrating the end of free movement of peoples.



At the end of Winkle Street and where Town Quay Road becomes Platform Road we cross this busy thoroughfare and walk through the Vokes Memorial Garden where our eighth stop is to be found.

6

Continuing just a few yards further down Winkle Street, we come to our seventh stop and a far more obscure temporary refugee movement.

7

8 THE TITANIC MEMORIAL AND THE IRISH

The Titanic, like the *Mayflower*, is rarely considered as a migrant ship. Yet those from almost all nationalities in the world were present as passengers and crew including Chinese, Japanese, all nations in Europe, Haiti and many refugees from across the world, including Armenians and Jews escaping persecution. There were also around 150 people from Ireland as both passengers and crew. Southampton was one of 31 towns with over 1000 Irish born according to the 1861 census. Alongside a small middle class, Irish male workers played a major role in developing Southampton's docks and London railway line from the 1840s, whilst Irish women came to work as servants and in hospitality. Mary Sloan, born in Belfast, was a 28 year old stewardess who joined *The Titanic* at Southampton and survived the disaster, later settling in America.

Our last stop in a little while is Oxford Street. There the **Grapes Inn** was where many of the crew of the *Titanic* spent their last evening. Aside from the Italian catering staff through the company **Gatti's** (commemorated in **St Joseph's Church**, Bugle Street), most of the crew had local addresses but the ship was a floating 'League of Nations' and its loss was felt globally.



Mary Sloan.

9 AFRICAN CARIBBEAN MIGRATION AND SETTLEMENT AND OCEAN TERMINAL

Whilst Southampton was not directly part of the triangular slave trade, many in the town and region owned plantations in the Caribbean. There were also Black American slaves such as Rollo Ross who escaped and later settled in the town and, by the Victorian era, a settled port community of those of African heritage and their local partners.

During the First World War, 70,000 men from the South African 'native' labour corps came to provide their service. Tragically on 25 August 1917 roughly 600 of these men drowned as the ship taking them to France, the **SS Mendi**, sunk near the Isle of Wight. They are commemorated in Southampton's **Hollybrook Cemetery**. Private Mbenyesi, 12291 South African Labour Corps, is buried in **Netley Military Cemetery**.

In December 1947, seven months before the arrival of the **Empire Windrush**, the **Almanzora** arrived in Southampton with 200 West Indians on board, including 31 stowaways.

In the 1950s and 60s Southampton became one of the most important ports of arrival for those from the Caribbean. Whilst this is largely forgotten it was celebrated by a series of photographs in *Picture Post* (see over) with their disembarkation in the beautiful and now sadly demolished **Ocean Terminal**, at the furthest end of **Dock Gate 4** and their subsequent journeys by train to London.

By the 1960s a well-established Caribbean community in Southampton had added to the earlier Black community including the formation of the **New Testament Church of God** which had its roots in Jamaica. By 1976, the **West Indian Club** was founded – a meeting place where culture could thrive. It was there that **Craig David's** father, George, who had come from Grenada, performed as a reggae artist, in the **Ebony Rockers**.

8

We then pause at the end of the Memorial Garden at Admiralty House and just before the entrance to Dock Gate 4 for our ninth stopping point.

9

Continuing Platform Road, we soon come to our tenth stop.



Siblings Joan, Robert, Cecil and Icrilma Bernie at Southampton station, May 1963.



700 West Indian migrants arrive at the Ocean Terminal from the Caribbean in May 1956.

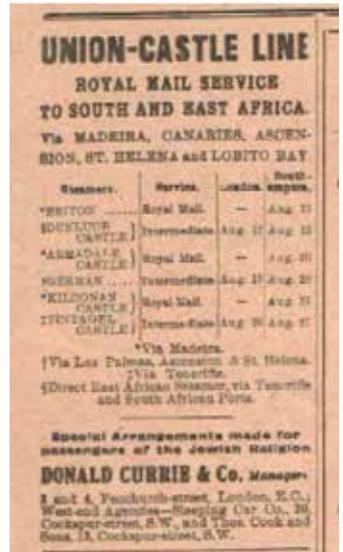


Mural outside St Mary's Fire Station, close to the old Southampton West Indian club to Celebrate the 70th anniversary of the arrival of the Windrush.

10 UNION CASTLE HOUSE AND THE AFRICAN KOSHER HOTEL

Union Castle House looks from the outside simply like a set of rather attractive apartments. But for thousands of transmigrants and British emigrants, inside it was an important staging post as they collected their tickets from this building, the offices of the Union Castle Line, for the two week journey, departing to South Africa.

In the time waiting for the ship, the emigrants and transmigrants would stay in boarding houses. Just a stone's throw away at 30 Queen's Terrace, now a hairdressers, was the wonderfully named 'African Kosher Commercial Private Hotel', which catered for Jews going to Cape Town on Union Castle ships. Most of these would have been Lithuanian Jews escaping poverty and discrimination at home. Amongst them was the grandfather of Sir Antony Sher and the memory of Southampton, if even a brief experience, lingered long in his family memory, fictionalised in his novel *Middlepost*.



Advert for Union Castle Line including kosher food.

At this point Platform Road becomes Canute Road and we continue along its southern side. Canute Chambers was previously the offices of the White Star Line and there is a plaque commemorating the devastating local impact of the disaster – over 700 people with Southampton addresses lost their lives. Opposite is a sign which romantically suggests that it was the exact spot where this Viking King ordered the sea to stop. Cross over and turn left into Royal Crescent and then left into Albert Road South. Opposite the Solent Sky Museum is Atlantic Mansions and our eleventh stop.

11 THE EMIGRANTS' HOME/ ATLANTIC HOTEL

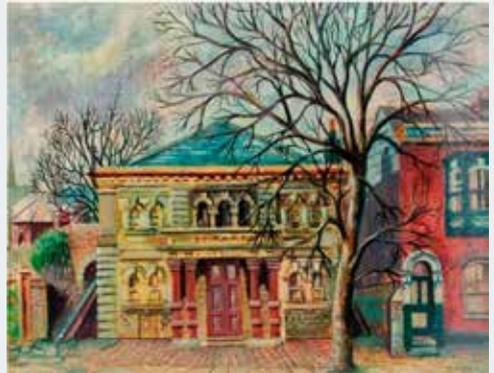
Situated close to the docks, this large building, now affordable flats inhabited appropriately by many migrants of East European origin, was opened by civic dignitaries and by the American consul for Southampton. It opened in 1893 as the 'Emigrants' Home. The aim was to stop poor transmigrants walking the streets of Southampton posing a health risk to its residents.

The Emigrants' Home was taken over by local entrepreneurs, John and Ada Doling and became the Atlantic Hotel. Ada Doling was on the *Titanic* aiming to develop the transmigrant trade which was big business in ports like Southampton, Hull and Liverpool. Before the First World War brought an abrupt end to emigration, thousands stayed and passed through the Atlantic Hotel. Adjoining it was the currency exchange business of Ely Loftus who came to England from Russia. His grandson recalls how he 'told me of his expertise in feeling for counterfeit currency with his fingers and that he and his competitors, Thomas Cook, would liaise to warn each other'. He also remembers that Ely 'spoke many languages in order to converse with immigrants and merchant seamen'. The huge bins obscure the foundation stone – a metaphor for how Southampton's migrant past is obscured and needs bringing into the light.



12 THE OLD STATION/ GENTING CASINO

The opening of the Southampton to London rail line in 1840 provided a massive boost to the town's economy and made the port attractive to those seeking a new life abroad. **The Emigrants' Home** revealed how Southampton was now a major port of transmigration. But the numbers passing through do not allow for the human stories underneath. On 2 November 1886 a Jewish mother from Russia with her eight children arrived at Southampton station at 11pm at night with just sixpence to their name. The kindly railway porters and the local Jewish community took care of them till their ship left for America two days later. Jews had settled permanently in Southampton from the late eighteenth century and a formal community, meeting in hired premises, was founded in 1833. By 1863 the community had grown sufficiently in numbers to build a **synagogue** in **Albion Place**.



Painting of the old synagogue.

Ely Loftus and family outside his shop.

11

Retracing our steps through Albert Road South, Royal Crescent and Canute Road with its restaurants reflecting the importance of migrants in Southampton's cuisine, we turn sharp right into Terminus Terrace and fifty yards along, our twelfth stop.

12

Crossing Terminus Terrace and into Oxford Street, fifty yards on the left is our thirteenth and final stop.

13

13 THE SAILORS' HOME AND ASIAN SOUTHAMPTON

Now the Salvation Army hostel for the temporarily homeless, this building was the Sailors' Home from its opening in 1908 till its closure in 1969. It is estimated that nearly two million sailors stayed in this home waiting their next passage. These men played a crucial role in the shipping world including Chinese, Lascar (a sailor from South East Asia) and other non-white seamen.

The Asian presence in Southampton is as varied and long lasting as that of those of African origin. By the nineteenth century the numbers increased rapidly with the growth of the town as an internationally important port. In particular, the **Lascar** presence extended – at times their numbers were as many as 400, awaiting fresh sailings. By nature a transitory presence, some began to settle and especially the **sailor town** street of **Canal Walk**, close to the docks, known for its vibrancy, diversity and sometimes criminality, was where they met in port and shopped.

During the First World War millions of Indian soldiers served in the British army.

After 1945, as was the case with those from the Caribbean, those from India, Pakistan and Bangladesh began to settle and led to the multicultural, multi-religious world Southampton is today, a city that now encompasses 55 different countries of origin and around 150 languages spoken. With its recent East European migration, especially from Poland, but also many other countries, now roughly one in five of Southampton's population has been born abroad.



Three Lascars on the Viceroy of India.



Gurdwara Guru The Bahadar Sahib, Nichols Town.

Medina Mosque, St Mary's.

Vedic Society Hindu Temple, Northam.



BEYOND THE CITY CENTRE

A SOUTHAMPTON OLD CEMETERY

Southampton Cemetery which opened in 1846 is one of the oldest municipal cemeteries in England. Within its Gothic splendour are histories that tell different stories than those usually told of Southampton's past. Either in groups, or individually are graves that reflect lives that were quite remarkable.



The entrance gate to the Southampton Old Cemetery.

We have covered the important presence of **Lascars** in Victorian Southampton and their burial in the Cemetery caused much local fascination. In 1872, **Bonibarage Solomon**, a 28 year old 'Mahomedan' had been a coal trimmer on board the P&O steamship **Indus**. He died of dysentery having been hospitalised in the **Royal South Hants Infirmary**. Thirty of his fellow Lascars carried out the burial rites and accompanied the coffin to the cemetery by foot. In 1889 another funeral of a young Lascar, the 23 year old **Maddok Sadulla**, similarly attracted the attention of the local press and the rituals of burning incense and chanting prayers and reciting prayers from the Koran, and finally burying the coffin. Sadulla, like **Rollo Ross**, the ex-slave, was buried in the extreme north of the cemetery. Southampton Old Cemetery has been able to accommodate the religious requirements of those of many Christian denominations but also others of different faiths.

1 THE BELGIAN REFUGEES

Here is a little bit of England that forever will be Belgium. There were 250,000 Belgian refugees who came to Britain at the start of the First World War. Many were soldiers some of whom recuperated in what is now the University of Southampton library and these were some who sadly did not survive but were mourned by the city in this impressive memorial unveiled in 1917 and war graves marked by the Belgian flag.

Retracing your steps, this time go through the impressive arch and follow the narrow path to the right for 50 yards. To your right is a small gap in the hedge and behind it, the Jewish cemetery (at its edge is the **Ohel** or prayer room in Norman style) and our second stop.

Coming from the city, turn left from The Avenue into Northlands Road and then quickly right into Cemetery Road to its very end. Turn right into the Cemetery along the path for 100 yards. Just to your left is the tall cross memorial to the Belgian refugees, our first cemetery stop.



Victor, an injured Belgian refugee soldier, drawn by local schoolgirl, Eleanor Ruth Dent, 1915.

2 THE JEWISH CEMETERY

The successful request for a separate cemetery shows how the Jewish community saw itself having a permanent settlement in the town. And that the Jews were allowed to show their integration and a degree of toleration – the first Jewish councillor in Britain was in Southampton – in 1838 – and the rules were bent by the local authorities to let **Abraham Abraham** take his seat. The small Jewish community in the mid-nineteenth century were respectable shopkeepers and craftsmen including the **Emanuel** family who produced several mayors of the town, their status reflected in the grand tombstones.

Returning through the gap in the hedge, and continuing right for another fifty yards is our final stop in the cemetery tour and to a very grand memorial in pink granite to our right.

3 GENERAL ROSAS

Here is another refugee, General Rosas, of a very different nature to most. This Argentinian dictator carried out attacks on his own people, including the indigenous groups – close to making him a perpetrator of genocide – is buried here along with his family. Defeated in war, Rosas came to Southampton in 1852 and died some twenty five years later. His body is no longer here – it was taken back to Argentina during another right wing dictatorship during the 1980s. Rosas shows that refugees come in all shapes and sizes, including politics. Even so the right of asylum is an important principle and refugees are like all people – not all are saints.



Portrait of General Rosas.

B REFUGEE CAMPS

Southampton deserves to be better known as a place where refugees were kept, often in a state of limbo, for many years. There is the beginnings of wider commemoration of this neglected history, as at the **Transitions Project** at the old **Ford Factory** on Wide Lane leading to the airport, even if it is under the *Carry On* inspired title of 'camping'. More sensitively, the Transitions Project includes testimony of the refugees from the two camps covered here.

Southampton International Airport is four miles north of the city centre. Whilst the Spitfire, which first flew from the site in the 1930s is warmly commemorated on the approach to the airport and inside it, its history as a refugee camp in the 1920s is not mentioned. Perhaps a place in which people were halted for so long in their journeys is not a 'usable past' for those planning a speedy getaway!



1 ATLANTIC PARK

Atlantic Park Hostel was opened in 1922 by all the big shipping companies with a connection to Southampton. They hoped that the passenger trade would revive after the First World War and that people travelling onwards, especially to America, could be accommodated for a few days or so there. What they had not anticipated was that America was closing its doors to emigrants, especially those from Eastern and Southern Europe and from the Far East which it considered were 'racially' undesirable through a national quota system set up in 1921. Thousands of people reached **Ellis Island** in New York only to be turned back. The shipping companies such as Cunard were liable to look after these transmigrants when they arrived back at the port from which they had left. For some of them, especially Ukrainian Jews who had escaped famine, civil war and mass violence, Atlantic Park became their home for many years. The local world provided them with temporary jobs, and the children excelled at schools in Eastleigh. **Wilfred Dominy** recalls that she began her teaching career with them: 'The children were lively and intelligent and very quickly learnt to express themselves in English'.

A further two and a half miles to the north in fields donated by a local farmer was the North Stoneham Camp for Basque refugees. Whilst there is no commemoration at the site of the camp, which is now Chestnut Retail Park just to the east of Eastleigh, this child refugee movement is marked by a plaque outside Southampton Civic Centre unveiled in 1997 for the sixtieth anniversary (and a reunion) of their arrival in the port. The City's fine Art Gallery is located in the Civic Centre, where, as we have seen, so many of migrant origin have been mayors. The Art Gallery includes paintings from those of migrant origin from Mark Gertler through to Sonya Boyce and Chris Ofili.

The Shleimowitz sisters from Atlantic Park photographed in a studio in nearby Eastleigh. They were orphans whose parents had been murdered in the Ukraine. The siblings ended up scattered across the globe.

2 THE BASQUE REFUGEE CAMP AT NORTH STONEHAM

A little less obscure than Atlantic Park Hostel is the story of the 3,880 Basque children fleeing from the Spanish Civil War who arrived on one ship, the *Habana*, on 23 May 1937. Greeted by large crowds and a civic reception, they were transferred by bus to the other side of Eastleigh from Atlantic Park and to what was a tented village. Local committees and activists tried to make their stay as comfortable as possible. Whilst a few stayed in hostels in Southampton, most were dispersed to 'colonies' across the UK. The North Stoneham camp achieved international attention and brought entertainers including the Black American singer and actor, **Paul Robeson**.



The enormous dining hall of Atlantic Park Hostel.



The Habana with over four thousand Basque refugees on board.



The Basque camp at North Stoneham.



The World in Portswood



This walking tour was written, researched and curated by **Tony Kushner** of the Parkes Institute, University of Southampton. It was supported by the Mayflower 400 project, Southampton City Council and the National Lottery Heritage Fund, and administered through the South Hampshire Reform Jewish Community. Thanks for support with research and logistics from James Jordan, Aimée Bunting who helped edit and was a guinea pig for the tour, and Sam Kushner for technical genius; to Kitty Galpin and Natalia Kochanska at the University of Southampton Print Centre; to Caterina Loriggio and Emalene Hickman from Mayflower 400; and to Don John, Nazneen Ahmed, Alwyn Ruddock, Patricia Allin, Andrew Spicer, Cheryl Butler, Tim Sluckin and others who have, alongside myself, past and present, pioneered the study of migrant Southampton. Lastly, deepest appreciation to Southampton City Art Gallery, the Hampshire Field Club, Southampton City Archives, the Licoricia of Winchester statue project, the University of Southampton Archives, and Winchester Excavations Committee for some of the wonderful illustrations in this pamphlet. None of these images are to be reproduced without the written permission of the copyright holder.