

**“I Belong Here!”:
A Somali Journey Through Bristol**



I Belong Here!

This pack is specially designed in consultation with Bristol's Somali Community. Its aim is to tell some of the stories which make Bristol such an interesting city. Some of these stories show what a contribution immigrants of all religions and backgrounds have made to the city throughout the ages.

In this pack you will find:

The Walk Cards 1a-24

Bristol Buildings Timeline B1-B6

Timeline of Bristol's Ethnic Minorities T1-T2



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I Belong Here!

Bristol (Brig Stowe) 'place of the bridge' began as an Anglo Saxon village over 1000 years ago and under the Normans grew in importance as a trading port and had a castle, and various religious institutions (most notably St. Augustine's Abbey).

By the 1200s Bristol had a flourishing trade in wool, leather and wine close trading links with Wales, Ireland, Portugal, France, Iceland, Norway and the Mediterranean. It became a County in 1373 and a city in 1542. After that, as trade to Africa, India and the Americas grew, Bristol became very wealthy and for the first half of the 1700s was Britain's largest port outside London and the nation's second most important city. Though surpassed by Liverpool, by 1750 it remained an important regional centre.

We Belong Here!



Bristol Cathedral

The Cathedral began as a Catholic Abbey in the 1140s at the time of the Crusades and was dedicated to St. Augustine. An Abbey was a place where monks lived and prayed. But in 1542 Henry VIII broke away from the Pope and proclaimed himself head of a separate (Protestant) 'Church of England'. He recast the Abbey as a Cathedral, one of a number of Church of England (Anglican) Cathedrals he established. A Cathedral is different from ordinary Anglican churches (such as St. Mary Redcliffe) in that it has a Bishop. Only cities have Cathedrals.

The building we see today is part medieval, part Victorian. Its earliest surviving parts date from 1160 (such as the Chapter House in the basement where where you can see beautifully carved pillars). The Lady Chapel dates from the 1200s and the main vaulted ceiling was added in the 1550s. The building was extensively remodelled 1868-1900 and the two towers pictured at the front of the building are from this Victorian period. After it was bombed in World War II, many of its windows were replaced.

Bristol Cathedral



Bristol Cathedral, College Green.



Bristol Cathedral, The Abbey Gatehouse and the statue of Raj Mohan Roy.

Bristol Cathedral

Wealthy merchants and other elite people, such as members of the Berkeley Family, are buried in the Cathedral but it was also where ordinary people were baptised and married. Cathedral records from 1743 state for example that ‘Anthony Bass (a Negro*) mariner [sailor] married Elizabeth Young (a Negro)’.

** ‘Negro’ was the term (derived from the Spanish word for black) and along with ‘Eithiop’ and ‘blackamoore’ was routinely used at the time to describe people of African origin. It was not then considered offensive but was an early example of what developed into a racist discourse based on dividing all people into colour-defined categories.*

Bristol Cathedral



Bristol Cathedral.



Bristol Cathedral, College Green.

Abbey Gate House

The lower part with the beautifully carved pillars dates from the late 1100s and was carved by Norman French craftsmen. The geometric designs you can see probably reflect Muslim influence. This was the era of the Crusades and increased contact with the Jerusalem and the Muslim world.

The Upper part (with the coat of arms) was rebuilt in the late 1500s (during the reign of the Tudors*). The sculptures were actually sculpted in 1912 and portray two medieval kings, (who have crowns), Robert Fitzharding the wealthy merchant and noble who founded the Abbey and the Berkeley family and (at the end) the first head of the Abbey, the Abbot John Newland.

** The Tudors were a line of English kings and queens who included King Henry VIII and his daughter Queen Elizabeth I.*

Abbey Gate House



Abbey Gatehouse, Bristol Cathedral back view.



Abbey Gatehouse adjoining the Bristol Central Library building.

Central Library

The Central Library looks older than it actually is since it was designed to fit in with the Gatehouse (see previous card) next to it. This purpose-built library was actually erected in 1906 during the Edwardian era (1902-1910), thanks to a donation of a local benefactor who championed free library access for ordinary people.

One of the sculptures on its facade features the author Thomas Chaucer and characters from his famous *Canterbury Tales*. The *Canterbury Tales*, written at the end of the 1300s, is one of the earliest books in English. It's full of lively stories and many references to Islam, Muslims and the Crusades. It's argued that Chaucer implicitly opposed the Crusades.

Upstairs, in the building itself, is the Reference Library which has original books and hand-written records (a.k.a. manuscripts), newspapers etc. going back centuries which you can read on the premises. There is also the Old Library room which contains some of the original furnishings of the reading room in the city's first library which dated from 1740. The lending library is on the ground floor and is free to all.

Central Library



The front of Bristol Central Library.



This sculpture is first from the left in the group of three sculptures on the Library's front facade.

City Hall

The City Hall was originally called the Council House and was designed in 1938 but not built until after the war in 1956. It replaced the Old Council House in Corn Street which is now the Registry Office where weddings are held.

The City Hall is the site of Bristol's local government and is a public building. Inside its main hall are carved the names of Bristol's mayors going back 800 years!

The entrance hall and downstairs loos are open to the public and there is a gallery where the public can attend the city's Council meetings. You can usually get in to have a look at the beautiful public hall and Council meeting rooms if you ask. Many of the painted ceilings, doors, wood paneling and decorations are beautiful examples of 1950s taste and fine workmanship. There are also paintings and sculptures relating to Bristol's history throughout the building.

City Hall



The City Hall (formerly known as the Council House) designed in 1938, erected in 1956.



The Bristol Coat of Arms on the exterior of City Hall, behind Cabot's statue.

Statue of John Cabot

John Cabot (1461-1498) was the pioneering navigator, explorer and trader who sailed in 1497 from Bristol to Nova Scotia aboard the ship *The Matthew* (see its replica in the Bristol Docks).

An immigrant from Genoa who then moved to Venice, Cabot was seeking a new trade route to China but landed in what we now know today as Canada instead*, the first European to do so since the Norse did some 500 years previously. His voyages gained him fame as Bristol's adopted son and helped to open the Americas up to European exploitation. Cabot's son, Sebastian Cabot, was born in Bristol and sailed on Spanish slave ships.

Note the Bristol Coat of Arms—with its unicorns and Castle and ship and its motto 'Virtue and Industry.' The Castle is Bristol Castle and the ship sailing from it is thought to symbolise how trade needs to have the protection of the state. Unicorns are the symbol of virtue.

** This was only 5 years after Christopher Columbus had tried the same thing and ended up in the Caribbean (a.k.a the West Indies).*

Statue of John Cabot



John Cabot statue, City Hall.



John Cabot statue with Bristol's Coat of Arms in the background, City Hall.

The Unicorn Statues

The Unicorn Statues on the roof date from 1950 and are mythical beasts said to represent virtue. Unicorns reportedly became part of the coats of arms through the crusaders who, when fighting in the Middle East, had seen wild antelopes with long, straight horns. You can see symbols of the unicorn and the Bristol coat of arms in many places.

For example, the Bristol coat of arms and the unicorns are on the hull of the *SS Great Britain* which was originally launched in 1843. It was designed by the visionary and world-famous engineer, Isambard Kingdom Brunel, (himself the child of a French refugee), who also designed the Clifton Suspension bridge and Temple Meads station. The *SS Great Britain* has been restored and is now a museum in the docks

The Unicorn Statues



One of two unicorns statues put on top of the Council House (now City Hall) in 1956.



The Bristol coat of arms and Unicorns on the SS Great Britain.

Statue of Ram Mohan Roy

Roy (1772-1833) was a Hindu reformer from Bengal which is now split between India and Bangladesh. He defied religious tradition by traveling to England where he stayed with Bristol 'Unitarians'*. Roy spoke out against the oppression of women, the Indian practice of Sati (where widows were expected to throw themselves into their husband's funeral pyre). He championed wider educational opportunities for poor Indians, reform of Hinduism's discriminatory caste system and promoted international cooperation. Sadly, he died in Bristol of meningitis and is buried at Arnos Vale where his tomb soon became a site of pilgrimage for Indian visitors. The statue was put up in 1997 after a long campaign led by Bristol's Hindu community, the local historian Carla Contractor and other Bristol allies.

** 'Unitarians' were reformers who were Protestant Christians but who broke away from the Church of England. Like Quakers they were more radical in their interpretation of Christianity and rejected the idea of the king as head of the Church. One Bristol Unitarian, the young Mary Carpenter (who later became a famous reformer in her own right), knew and was inspired by Roy.*

Statue of Ram Mohan Roy



The statue of Ram Mohan Roy by Niranham Pradhan erected 1996.



Close-up of the statue.

Lord Mayor's Chapel

This medieval chapel built around 1230 belonged to the Bristol Corporation (local government) not the Cathedral by 1541.

When French Protestant refugees (Huguenots*) fled to England in 1685, Bristol Corporation lent them the chapel until 1722 to use for their services which were conducted in French.

Bristol at the time was very anti-Catholic and did not like the French king so at first the civic authorities welcomed these refugees as fellow Protestants. However, during an economic downturn, Bristol M.P. Sir John Knight led those opposing the naturalisation of Huguenots and any other foreign Protestants, telling the Parliament he wanted to 'kick the frogs'** out of the country.

* See *Timeline of Bristol's Ethnic Minorities T2*

** 'Frogs' was, and still is, a term of abuse for French people.

Lord Mayor's Chapel



Lord Mayor's Chapel on College Green



Lord Mayor's Chapel on College Green.

Marriott and Queen Victoria's Statue

The Royal Marriot Hotel was built in 1863 on top of the site of St. Augustine's Abbey. Underneath the present building was part of the Abbey graveyard where the enslaved African Pero aka Pero or William Jones (c. 1753-1798) was probably buried. Inside, the beautiful Victorian dining room is worth a visit.

The statue in front of the hotel is of Queen Victoria who ruled Britain from 1837-1902 at the height of the British Empire, she was also called Empress of India.

The film *Victoria and Abdu* (2017) recounts the story of the close relationships which the widowed queen had with a young Indian Muslim Abdul Karim whom she promoted from a servant to an advisor and confidant.

Marriott and Queen Victoria's Statue



The Royal Marriott Hotel and Queen Victoria's statue.



Queen Victoria's statue with College Green and the cathedral to the rear.

The Docks

Bristol's Docks were first built in the 1200s but expanded rapidly in the 1700s. It was made a floating harbour in 1809 and the Frome river where ships sailed up into the city centre was covered over after World War II.

The Docks were crucial to Bristol as an international port. The city's prosperity flourished especially after 1660 thanks in large part to its involvement in the Atlantic trade, which was based on enslaved African labour. Bristol ships transported 500,000 of the 3 million enslaved Africans that Britain trafficked to the Americas between 1698-1807. But people trafficking was a small part of Bristol's dependence of enslaved African labour. Two thirds of the city's foreign trade in this era was with West Africa, the West Indies and the Americas and involved exporting manufactured goods to these areas, purchasing slave-produced goods such as tobacco and sugar from the colonies and then processing such goods in Bristol before re-exporting them to Europe.

Throughout the 1800s and early 1900s there were foreign seamen coming to the port, including 'Lascar' seamen from the Indian subcontinent, some of whom were Muslim. Often underpaid and at times abused, there are newspaper reports of Lascar seamen tried for begging in 1841 and one of Bristol magistrates prosecuting a captain who had mistreated those Lascars he had employed.

The Docks



The Docks looking up towards the city centre. (Insert shows the same scene before the second World War.)



The view of the Docks from Pero's Bridge with the Watershed on the left.

Hotwells

Hotwells was the area where many sailors and workers supporting the wealthy village of Clifton lived. By the 1800s Irish migrants worked at the nearby Gasworks. But few know that a century before, it was visited by a Muslim diplomat.

It's reported that in 1739 this Moroccan official came to Bristol to negotiate trading terms with the English and was put up at a Hotwells inn.

Since the 1600s, Moroccan and other North African pirates hid out in the Bristol Channel at Lundy Island and raided ships travelling from Ireland to the annual Bristol Fair. These ships also kidnapped people from coastal towns in the Southwest of England, enslaved them and held them to ransom. The Bristol authorities, anxious to curry favour with this official at first tried to give him liquor but as he was Muslim and didn't drink, they then presented him with a scarlet cloak and other gifts. They then paid for his passage to London where he concluded a treaty with the government protecting British ships from raids by the Moroccan fleet.

Hotwells



The view of Hotwells from Poole's Warf.



The view of Hotwells from Underfall Yard, near Cumberland Road.

Queen Square

This elegant square noted for its 'Georgian'* architecture was first started in the early 1700s and its houses were mainly inhabited by merchants involved in the African, Virginia and West Indian trades. As late as 1831 a black servant lived in one of the houses.

The square was partially destroyed by the Bristol Riots of 1831 when protests against the House of Lords blocking the extension of voting rights to middling and upper working class men became violent. The Square was further damaged by German bombs in the 1940s. Number 29 is one of the few original houses remaining from the early 1700s and is one of the first brick-built houses in the city.

During the 1700s more of these Georgian houses for merchants were built outside the crowded medieval city. Places like Berkeley Crescent and Portland and Brunswick Square gave Bristol its distinctive character and were early examples of what we now know of as gentrification.

* See *Bristol Buildings Timeline B3*

Queen Square



Queen Square, with the statue of King William III at its centre.



29 Queen Square, one of the few original properties remaining in its original state.

Marsh Street

This street was bombed in WW2 but in the 1700s it was a very rough place full of taverns whose customers were unskilled labourers, many of whom were Irish and Welsh immigrants working as seamen, prostitutes and tavern keepers. The inhabitants of Marsh Street were associated with drunkenness and criminality and Irish immigrants in particular were given a bad name.

The seamen were often tricked into debt by being given credit for drink and ended up serving aboard slave ships to pay off their debt. The death rates on these ships was very high, for both the crew and the enslaved.

Marsh Street



Looking towards Marsh street where it joins Broad Quay, Prince Street and King Street.



Some of the buildings at the Baldwin Street end of Marsh Street that survived the bombing of WWII.

King Street and Welsh Back

King Street contains buildings dating from the 17th century to the present. Merchants and slave ships captains lived in this street and sailors drank at its taverns. The Cathay Rendezvous restaurant is housed in an early 18th century building which originally served as Bristol's first library.

The Bristol Old Vic, the nation's oldest working theatre outside London was established in 1767, funded mainly by merchants involved in the Atlantic slave economy. Black actors such as Ira Aldridge appeared there in the early 1800s and Black musicians played there later in the century.

The Llandogger Trow pub dating from 1664 is named after a Welsh village (Llandogger) and the flat-bottomed boats (trows) that brought dairy produce, chicken, fish and leather goods from Wales into the city by way of 'the Back'. The market traders aboard these trows included many Welsh women.

King Street and Welsh Back



King Street looking up toward Welsh Back. Note the 17th century Merchant Venturer almshouse on the left.



The Welsh Back (right) was the original port before the present Harbour was constructed in the 1240s.

Bristol Bridge

For centuries Bristol Bridge was the only crossing over the River Avon linking Bristol to Redcliffe and the main road to Bath.

The present bridge was built in 1767 on the site of an old medieval wooden bridge (which had 30 multi-storied houses on it dating from Tudor times)* in order to widen the road for horse drawn carts and carriages. The tolls charged to finance the new bridge caused a lot of hardship to poor people bringing goods to sell in the city and there was a protest against the continuation of tolls in 1793 which was brutally suppressed by the local militia with 11 people killed and over 80 wounded.

** See the inset picture overleaf.*

Bristol Bridge



Bristol Bridge from Welsh Back. Insert shows a sketch c. 1750 of the medieval Bristol Bridge.



Bristol Bridge looking toward Wine Street.

St. Peter's Church and Castle

From the late 1700s up to 1940, Castle Park used to be full of shops and small workshops but these were destroyed by German bombs in 1940-1941. On St. Peter's church (now a ruin) is a memorial to some of the 1299 civilians killed during the blitz* in Bristol.

In medieval times, it had been the site of Bristol Castle and was the clearing house for the expulsion of England's Jews in 1290**—the site of ethnic cleansing.

The castle itself was destroyed by Oliver Cromwell's troops in 1656 after the English Civil War.*** One can still see some remains of the old Castle in the park.

By the 1500s the area included "the Shambles" or street of the butchers.

Next to St. Peter's Church was the site of the city's first sugar refinery. The refining of Slave-produced-sugar was the city's biggest industry in the 1700s.

** 'Blitz' is a German word used to describe heavy bombing.*

*** Jews were not allowed back into England until 1656.*

**** Oliver Cromwell waged a civil war against King Charles I, briefly establishing a republic in England until King Charles II was restored in 1660.*

St. Peter's Church and Castle



The view of Castle Park with St. Peter's Church tower.



Castle Park and St. Peter's looking toward Cabot's Circus. The insert shows the WWII bomb damage.

St. Nicholas Market and Church

St. Nicholas Market

As trade grew, a covered market was installed in the city in 1743. Produce from the colonies including coffee, tobacco, chocolate and sugar along with cod from Newfoundland were sold. Pubs such as The Rummer (which bordered the market) were the headquarters for different political factions during the corrupt and often violent elections that took place in the 18th century.

St. Nicholas Church, Baldwin Street

There has been a church here since at least 1154. This church was built between 1762 and 1769. Inside the church there are wall memorials to locals and some of the settlers who came to Bristol including a few of the French Protestant Huguenot refugees, who escaped to Bristol to avoid the religious violence in France in the 1680s and went to church here. Outside the building you can see bomb shrapnel damage from the wartime Blitz in 1941. The church was used after the war as a storage area and then a city planning office but re-opened as a church in 2018.

St. Nicholas Market



The view of St. Nicholas Market from High Street.



All Saints Lane, a passage way by St. Nicholas Market looking toward St. Nicholas Church.

Corn Street

Corn Street, part of the original medieval city, grew by the 1700s to include banks, coffee houses and the like. The Corn Exchange, built in 1743, replaced the open-air market where merchants used to strike deals using 'the nails' which you can still see standing outside the present building.

The stone figures just under the roof of the Corn Exchange include the symbol of Britannia at its centre who is flanked on either side by human heads representing Africa, America, India and Europe along with animals associated with those continents, they symbolise the power and reach of the emerging British Empire.

Inside the Corn Exchange are colourful plasterwork figures also portraying the four continents. Across from the Exchange is the Old Council House (1827) now the Bristol Registry Office. Its beautiful historic interiors are now used for weddings but there are old gaol (jail) cells in the basement!

Bristol Harbour Hotel, formerly a provincial bank is a Victorian shrine to capitalism as is The Cosy Club another former bank further down the street, both are worth visiting for their beautiful Victorian ceilings. Note the Bristol Coat of Arms inside the Cosy Club.

Corn Street



View of Corn Street with the Corn Exchange on the right.



Detail of the façade of the West of England and South Wales District Bank (1854-1857), now Bristol Harbour Hotel.

St. John's Gate and Broad Street

At the end of Broad Street, between St John's Gate (the 'Church in the wall') and St Giles Gate at Small Street (modern Bell Lane) was the Quay Head (now gone). This site was the location of Bristol's first medieval Jewry or Jewish quarter in the early Middle Ages (1100s) and a 1673 map of Bristol shows 'ye Key Head' and 'ye Jewrie Lane'. Bristol's earliest synagogue, called the Old Temple was in a building nearby. When the area was redeveloped its old street name, Jewry Lane, was changed.

Wine Street and Broad Street were at the centre of the medieval city which was laid out in the shape of the Christian Cross and surrounded by walls – of which only St. John's Gate survives.

in this area in 1625 Bristol officials laid on a big welcome and dinner for the chief Basha of Constantinople who had come to negotiate a trade deal with the English and release Christians captured by Turkish ships. (See card 11)

St. John's Gate and Broad Street



Broad Street looking toward the medieval city gate of St. John's. The Guildhall (1846) in Neo Gothic style on the left.



Broad Street and Wine Street.

Tailors Court, Broad Street

Just off Broad Street in Bristol there's a tiny little lane called Tailors Court. Tailor's court dates from the middle ages and is one of the very few of such courts (or enclosed streets) to survive in the city.

Inside the court, you can see a door on your left with an amazing canopy. It belonged to what used to be the Merchant Taylors Hall. The Merchant Taylors are a Christian trade association or 'guild' which was founded in the 1300s but the building you see dates from the early 18th century. By the 1600s the Guild were more cloth merchants than tailors.

Their coat of arms features two camels, and the head of John the Baptist the guild's patron saint. His head is on a plate. The lamb at the top of the coat of arms is a symbol of Christ. The camels and the tent probably refer to the Guild's cloth trade with the North Africa and the Near East from the 1400s.

The house further down on the right dates from the late 1600s and belonged to the grocer Michael Miller who made a lot of his money from the trade in slave produced goods. Note the shell door. He belonged to the Guild of Grocers whose coat of arms also features camels. There's St. John's cemetery at the end.



The canopy above the door of Merchant Taylors Hall on Tailor's Court, off Broad Street.



The shell canopy at the end of Tailor's Court, on the right.

Bridewell Island: Nelson Street, Silver Street & Bridewell Island

Bridewell Island is a parcel of land bounded by Nelson and Silver Street and has long associations with prisons, poverty and immigration.

Bridewell was a name which used to be a term given to prisons throughout the country. In Bristol the Bridewell site contained a workhouse* for the poor and a 'rat-infested house of correction' since the early 1500s. The original 'house of correction' aka prison was burnt down in the Bristol riots of 1831. It was rebuilt soon after and was also notorious for its overcrowding and bad conditions until it too was closed in 1879. Nearby, a police station had been constructed in 1844 and replaced in 1928 by the present building (seen in the bottom photo opposite) which housed the Bridewell police station (see bottom photo) until it closed in 2005. The nearby fire station was also built in 1928 over part of the old magistrates court where petty criminals were tried, and its prison cells can still be seen in its basement. Silver Street was home to immigrants in the 19th century, mostly poor Italian and German labourers, peddlers and travelling musicians.

**A Workhouse was a place where destitute people were housed and made to work for their keep in the days before the Welfare State.'*

Bridewell Island: Nelson Street, Silver Street & Bridewell Island



Silver Street looking toward Broadmead.



The old Police Station and Fire Station (1928) viewed from Nelson Street. Silver Street is to the right.

Broadmead and Wesley's Chapel

Broadmead and the Castle area were bombed in the 1940s so only a few original buildings remain. By the 1950s Broadmead was redeveloped as Bristol's new shopping and office area. Most of these buildings were uninspired and the area declined by the end of the 20th century when Cribbs Causeway and later Cabot's Circus were developed.

John Wesley (1703-1791) was an Anglican minister and early Evangelical who preached to the poor in open-air meetings when most Anglican leaders ignored them. He campaigned against alcohol, working on the Sabbath, cruelty to animals and prostitution. By 1774 he came out against the slave trade and in 1788 he preached a sermon against the slave trade in his chapel in Bristol which caused a sensation. His personal encounters with Africans some of whom he converted seems to have influenced his anti-slavery views, though it was religious salvation rather than a commitment to the new ideas about 'human rights' which most motivated his stance.

Broadmead and Wesley's Chapel



The 18th century façade of the Greyhound pub, Broadmead Bristol.



Entrance to John Wesley's New Room (Chapel and Museum) with statue of John Wesley.

St. James's Churchyard

In this churchyard of the medieval Church of St. James Priory, was a huge annual fair from medieval times to the 1830's where people from all over Europe came to sell their wares.

The churchyard became a temporary refugee camp in 1685, when French Protestant refugees (called Huguenots) fled from religious persecution in Catholic France—sailing illegally out of France many landed in the port of Bristol. Traumatized, without papers, money or a place to live, some camped out here (and at Lawfords Gate in St. Judes'). They included the sick, the elderly and children. Local Quakers came to their camp and tried to help them find accommodation and work.

In the Coach Station behind the churchyard you can see a plaque commemorating the 1963 Bristol Bus Boycott Campaign Against the Colour Bar on the buses which was Britain's first Black-led campaign against racial discrimination.

St. James's Church yard



St. James's Church Yard and St. James' Priory Church.



St. James Churchyard looking towards Broadmead (Primark).

Statue Edward Colston

The controversial statue of the merchant Edward Colston (1636-1721) was erected in 1895. Since the 1990s it has provoked fierce debate over how we represent the city's history.

The Victorian plaque on the statue represents him as 'a wise and virtuous son of the city' reminding us that he was a philanthropist who gave millions of £ in today's money to Bristol charities. But he was also a slave trader and investor in slave produced sugar.

Also, local Bristolians who did not agree with Colston's political views or his brand of Anglican protestantism were excluded from his receiving his charity.

Statue Edward Colston



View of the city centre with the Colston statue (1895), the Cenotaph (1932) and a Drinking Fountain (1884).



Close up of the statue of Edward Colston by John Cassidy.

Colston Hall

Originally on this site was a Carmelite Friary* dating back to 1256. When the new Colston Hall Foyer was built in the 1990s, archaeologists discovered a ceramic floor tile from the Friary, which sympathetically portrayed the Muslim leader Saladin.

It was Saladin, who in 1187, took back Jerusalem from the Christian Crusaders. Both Saladin and his English rival Richard The Lion Heart, were leaders honoured for their bravery and fair conduct. The tile is one of the earliest images relating to the Muslim world found in Bristol.

By the 1540s, the Friary was replaced by a Great House belonging to the merchant Sir John Young. Ships came right by his house up the river Frome (which now runs under the street). Young, whose ships imported gold and ivory from Africa in the late 1500s, employed the first African known to reside in the city, probably as a groundsman or security guard.

By the 1600s the house was used as the city's first sugar refinery of slave-produced Caribbean sugar. The site was later owned by Colston, who founded a school on the site. The original Colston Hall completed in 1873, was substantially rebuilt after major fires in 1898 and 1945. Pipe Lane by the side of the hall, was where John Quaco, a former slave turned sailor, lived with his English wife in the mid-18th century.

** A friary, like a monastery, was a place where holy men lived and worshiped.*

Colston Hall



Colston Hall (new wing) erected 2005.



The older part of Colston Hall, 1867 originally built in the Bristol Byzantine style. Saladin tile inset.

Medieval (500-1486)



Bristol Cathedral, College Green.



St. Peter's Church, Castle Park.

Medieval (500-1486)



St. John's Gate, Broad Street.



Old Registry Office- Originally a 12th century Dominican Friary, then Cutlers Hall (16th century).

Early Modern (1486-1720)



The Hatchet (the black and white building at the back), Frogmore Street.



Hole in the Wall, off Queen Square.

Early Modern (1486-1720)



Llandoger Trow, King Street.



Stag and Hounds, Old Market Street.

Georgian (1714-1820)



Georgian doors, Orchard Street.



29 Queen Square, finished in 1711, 3 years before the Georgian period began with the reign of George I.

Georgian (1714-1820)



King Street library 1740.



Royal York Crescent, Clifton 1791-1820.

Victorian (1837-1902) & Edwardian (1902-10)



Bristol Granary an example of 'Bristol Byzantine' a style reflecting an interest in using Byzantine and Moorish themes.



Bristol Fishmarket, Baldwin Street.

Victorian (1837-1902) & Edwardian (1902-10)



Pembroke Road, Barton Hill.



Gin Palace, corner of Lawford Street and West Street at the top of Old Market.

Modern



33 Colston House. (formerly Bristol Gas Company Showrooms) 1935, St Augustine's Parade.



Council House (now City Hall) designed 1938-built 1956.

Modern



Primark (formerly John Lewis), Bridewell Street, 1950s.



Colston Tower, Colston Street-modernist designed 1961 completed 1973.

Modern



Croydon House, Lawrence Hill roundabout, c. 1966.



Marketgate, Bond Street South, c. 1970s.

Modern



Broad Quay House, Broad Quay.



Cabot Circus.

Timeline of Bristol's Ethnic Minorities

Welsh— Welsh migrants made up a third of Bristol's population in medieval times, and inter-married with the English population.

Jews— First came in 1100s, all Jews expelled from England and Wales in 1290 and banned until 1656. First synagogue in Bristol in 1760s of mainly German Jews-Polish and Russian Jews come from 1870s til barred by Aliens Act 1905, Kindertransport (child refugees from Nazis 1938), Post war immigrants largely from Europe, South Africa, America.

Irish— Catholic Irish subject to discrimination from medieval times. Larger influx due to famine and poverty into England late 1700s, peaks in 1840s with potato famine but continues into the 20th century.

Africans— First African resident c 1575, few enslaved or free Africans in city in 18th century though there were some such as Pero the servant of a sugar merchant and John Quaco a free sailor. African-American campaigners toured Bristol in 19th century (e.g. Frederick Douglass and Ida B. Wells) or came as entertainers. See T2 for more information on later migrants.

Timeline of Bristol's Ethnic Minorities



"4 well known characters in Bristol..." by J Dempsey. 1840.

Timeline of Bristol's Ethnic Minorities

Flemish workers—1400s and some in early 18th century—some worked by LeBecs pub in Stapleton Road as skilled workers.

French-French Protestant refugees (**Huguenots**) 1685 begin to arrive

African-Caribbeans—a few came as enslaved and free servants, and free sailors in late 1600s. Modern wave of immigration starts in 1903 with stowaways in first banana boats. Soldiers came in WW2, followed by workers invited to come to UK in 1950s and 60s.

Indians and Pakistanis—most came after Partition (1948) but some early pilgrims and visitors. Immigration mainly in 1950s and 1960s though restricted by Immigration Acts. 1970s saw arrival of Ugandan Asian refugees.

Poles—some came during World War 2 then in successive waves in 1960s and 1990s

Somalis—some in 1950s but most since 1990s

Other groups coming in since 1990s include **Iraqi Kurds, Iraqis, West Africans, and Syrians, Spanish and Portuguese.**

Timeline of Bristol's Ethnic Minorities



Mural in St. Paul's, Bristol, celebrating the arrival of the Windrush in 1948.