

Thomas Kínrade

Life at the Lhen
(Kirk Andreas)

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CHIOLLAGH BOOKS

Life at the Lhen: 'Notes on the Lhane Moar
and Largagh Districts of Kirk Andreas'



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- 1 William Cashen, *William Cashen's Manx Folk-Lore*, edited and with an introduction by Stephen Miller (1993).
- 2 Thomas H. Kinrade, *Life at the Lhen, Kirk Andreas: Notes on the Lhane Moar and Largagh Districts of Kirk Andreas*, edited and with an introduction by Stephen Miller (1993).

Thomas H. Kinrade

‘Notes on the Lhane Moar
and Largagh Districts
of Kirk Andreas’

Edited by
Stephen Miller

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INTRODUCTION

Thomas Kinrade's typescript as preserved in the Manx Museum Library is simply titled by him as 'Notes on the Lhane Mooar & Largagh Districts of Kirk Andreas,' and dated March 1945. (The cover title of 'Life at the Lhen' is of my own devising.) Kinrade tells us that his intention was to describe the Lhane Mooar and Largagh as it was to be found in the 1890s, both from his own memory and that supplemented by oral accounts from others, most notably a Mrs Ann Gawne (né Curphey) who died in 1924 aged 100 years. Although various Kinrades appear in this account nowhere does he indicate his own relationship to any of them which strikes one as rather curious.

Kinrade recollects reading the writings of Richard Jeffreys (an English naturalist) who recounted (whether factual or not) as a boy making out a map of the village where he lived and entering the names of those who lived there, 'many years later he wished he could have found the map, but could not.' Evidently he felt a similar loss of knowledge would happen about the place of his own childhood if nothing was recorded in writing and preserved safely.

One of the most valuable aspects of his account is his almost field-by-field recollection of the area keyed to the plot numbers entered onto the maps of the 25 inch Ordnance Survey of 1869. Unfortunately, it is not feasible to reproduce these maps here but they can be consulted in the Manx Museum Library.

Kinrade returns us to the Lhen in the 1890s to a countryside community of small farmers and fisher-crofters who live as much from the land as they do from the sea, a community whose existence and pattern of living was only finally broken this century.

Stephen Miller
16 APRIL 1993

A Note on the Text

The original typescript is deposited in the Library of the Manx Museum as Manx Museum Mss MS 1543 C. The typography has been brought into line with house style. Minor inconsistencies and slight grammatical slips have been silently corrected. A short historical note of no real relevance has been removed.

Further information on Thomas H. Kinrade would be welcomed by the editor who can be contacted via the publisher. Any other information on the people and places mentioned in the following account is similarly welcomed.

NOTES ON THE LHANE MOOAR AND LARGAGH DISTRICTS OF KIRK ANDREAS

The idea of writing these notes originated from a paragraph in a book written by Richard Jeffreys the naturalist, who stated that when a boy he drew a rough map of his native village, marking in all the houses, with the names of the people who occupied them. Many years later he wished he could have found the map, but could not.

In 1901 Mr Edward Faragher of Cregneash wrote a good description of the people of his native village as they were in his boyhood days.

These notes on the Lhane district give some of the writer's recollections of the people who lived in the farms and cottages about the year 1890 and later. Earlier accounts are from the conversation of old people, notably Messrs D.R. and Charles Callow of Ballathona, and Mr Thomas Kneale of the Gob Gorrym, whose property when a young man was at Ballaghennie, Bride. Other items are from the recollections of Mrs Ann Gawne who was a Curphey of the Dhowin. She died at the Dock, Lezayre in 1924 in her 100th year. Items from other sources are also included. The numbers are taken from the Ordnance Survey maps of 1869 in the Library of the Manx Museum. Some historical notes have been supplied by Mr David Craine of Ballaugh.

Along the whole coast of Kirk Andreas there are stretches of medium-sized stones with large boulders here and there. People building houses used to get most of the material for the walls from the shore, and sometimes removed large granite boulders to place in the foundations. These were sometimes rolled up from the shore on wild days by fishermen and others. Mr D.R. Callow pointed out stones in the ruins [196] and [197] on the Faye Ballathona which were rolled up Glion-y-Kaneen. Mr C. Callow said that on one occasion darkness came on while a stone was being rolled up and it was secured by *kibbins* for the night. Next morning the stone was found at the bottom of the hill, the kibbins having been removed during the night. Mr D.R. Callow himself split a piece off a large stone below Glion-y-Kaneen with the intention of removing the stone later. It may still be seen during changes in the shore surface.

Mr John Lace, fisherman, said that many years ago a large flat stone could be seen at low water just about the boundary between Andreas and Jurby, having a row of iron wedges and feathers driven into it. It is probable this stone was intended for a land roller, but the wedges were driven full in without effect and the work was abandoned.

About the middle of the last century vessels used to beach at low water and load up with shore stone which were brought to the mainland to make cobble stone paving

in the streets. Large quantities of stone were thus removed. Men and women of the district used to work at the loading of these vessels. They got refreshments from the crews, sometimes including hot coffee, an uncommon drink at that time. These stone-carrying vessels were known as 'Runcorns,' but further information shows that most of the stone went to Liverpool and some to Wales.

In the 1890's and earlier a small island of stones could be seen at low water during high spring tides. It was known as 'Dan-y-Cleragh's Wart' because it lay off opposite Dan Cleator's croft. The channel inside was deep enough to float the shore fishing boats, and sometimes when returning from the fishing grounds they would pass through it.

The most westerly of the Lhane boats was Faragher's known as the "'Foawr's" yawl' which was on the shore opposite Faragher's croft. The next was William Radcliffe's [34]. The coast from Cronk ny Bing to the limekiln was known as the Lhoob and the boats there were called the Lhoob yawls. One, below Ballawanton was owned by Thomas Faragher, son of 'Bill Yuan Mollagh-y-Crebbin' who lived in the cottage next to Ballalhen gate. He was in partnership with one or two other fishermen. The other Lhoob yawl was below the limekiln and owned by Henry Kinrade of Croit Craine. Mr Thomas Kneale had a boat at the Gob Gorrym. Mr James Martin of Knock-y-dooney had a boat which he seldom used. He sometimes lent it for trawl fishing.

At the Rue Point there is a sort of lake about the high water mark with an opening at one end. It fills at high water and often holds quantities of seaweed which lie and rot there. This probably gave it the name of the *Loughan Brenn* or 'Stinking Lough.' A curious word, perhaps a local one, used by the Lhane fishermen was *baver* or *bayvar*. This Wart ny Baver was an outside ridge of the shore sand at low water with shallow water on the ridge and deeper water inside for a short distance. The boats used to stick on the *baver*.

All the old people along the North coast have recollections of abundance of fish on the shore, also large quantities of *gibbin* or 'sandeels.' Archdeacon Philpot, who left the Island in 1839 wrote of the fine catches of choice fish he got, both when he lived at Oakhill and when he moved to Andreas. It used to be said that in Jurby one could put the pot on the fire and then go to the shore with no doubt of getting fish to put into it. When the tide ebbed farmers and their workers would leave the fields and go together to the shore, even in the harvest time.

Most of the sand from the Lhane Bridge to the Rue Point is rather soft and loose, and the *gibbin* may be scraped up with blunt sickles made by the local smith. Some of the men were expert enough to take the *gibbin* in shallow water and in the dark. They would draw the sickles through the soft sand until they felt a *gibbin* on the point, then suddenly twist it out with the fingers before it could leave the sand and

swim away.

Sometimes the *gibbin* were cured and dired in the open air on *dhollans*. This gave them a crisp appearance especially after frying. There was a story of an Andreas man working in Liverpool who had some dried *gibbin* sent to him, and one day took some to the place where he worked to eat at dinner time. While he was eating, one of his mates remarked, 'Look at the Manx devil eating horse shoe nails.'

Clocks and watches were scarce and a crowd would sometimes be waiting early in the morning for the tide to ebb from the *gibbin* sand. There was much fun and some horse play among the young folks. On one occasion sand was thrown and a quarrel ensued. Afterwards, the Captain of the parish of Andreas and Dr Harrison were called in to settle the dispute.

Excessive trawling was usually blamed for the scarcity of fish and *gibbin* toward the end of the 19th century but another cause was sometime spoken of. It was said that one summer when *gibbin* were very plentiful, Tommy Cormode, an Ayre farmer took a horse and a light set of harrows to scrape the *gibbin* up, with women to pick them. It was said that neither *gibbin* nor line fish were ever so plentiful again.

The fishing boats were fifteen to eighteen feet long with four oars and a lug sail. They had crews of three to five men. The work of drawing them up and down the beach was very laborious. They were slid on short pieces of wood called *stuggys*, covered with wet wrack. When the boats came in at low water they were seldom drawn up except at week-ends. Instead, they were put *er-laueyn*. The anchor, fastened to a short painter and with a long cable hitched on the flukes would be hung lightly on the bow of the boat. The boat would be pushed off sharply, and when a short distance from the sand a pull on the cable dropped the anchor. Two cables tied together reached to the high water mark and when the tide was fully up the anchor was dragged ashore with the boat following. The draw required would then be only a few yards.

The bait for cod fishing was always whelks, called by their Manx names of *buckies* or *muttlags*. These were caught in wicker pots baited with fish heads or any rubbishy fish such as *gobbags*, very small congers, etc. Sometimes salt herrings were used to bait the pots. The pots were weighted with stones to keep them in position and a stick of corks which floated when the tide was slack was attached to the *throw* or line fastened to the mouth of the pot. The Ramsey fishermen spliced the throw to one side of the pot, but the Lhane men spliced three short pieces of line to the pot to divide the weight all round the mouth, joining all three to the throw. This triangle of line was called a *drulley*.

From four to six long lines were usually shot and the fishing marks had the Manx name of *aahley*, such as the *aahley vooar*, and *aahley veg*, This was supposed to be a

Northside word and not used by the South fishermen. There were skate banks off Jurby Head but at that time skate was not much in demand. Herring or *gibbin* were used as bait for skate.

Cod was supposed to be sold at about 1/- per stone but the fish was seldom weighed. The fishermen used to hire a spring cart and sell their catches from house to house. Sometimes the fish would be salted and sold when partly dried.

The shore fishing gradually fell off until most of the fishing was done by two boats, one at the Lhoob and the other at the Gob Gorrym. The demand for cod increased and the whole fishings were taken into Ramsey and sold to the fish dealers. The dealers have been known to take their catches when the boats came in. For one or two winters the fishermen got boxes from Liverpool and shipped their fish direct. Sixty stone of cod was considered a large fishing but was exceeded a few times. Twenty stone was a small catch. Later on, crews could not be obtained for the shore boats all the fishing being done from the harbours. The boats were sold and the industry ceased.

Several of the Lhane men used to follow the cod fishing at Whitehaven in the early spring, the mackerel fishing off the south coast of Ireland later, and then the summer and autumn herring fishing. Skipper Hastie of Peel once called at the Lhane to pick up a few men who were to form part of his crew at the Whitehaven cod fishing. His nickey hove to off the coast, and the small boat landed and took off the men with their clothes, beds, lines, and three bait pots to each man. This saved them a journey to Peel with their belongings. The fishermen were skilful at their work which was very laborious. They studied marks for the different grounds where they shot their lines and most of the marks were known by names. Places on the mountains, farm-houses and cottages, and Jurby Church were all used as marks. A quantity of medium sized stones were always taken to sea and hitched into the lines at intervals to steady them. These were in addition to the large *mollag stones*, at the ends of the lines. No white stones were ever taken, and inexperienced persons were warned not to put any on board.

Some of the men were crofters, and most of them did spells of farm work such as hedging and other odd jobs during wild weather. Collecting rods and weaving baskets and bait pots took up a lot of their spare time.

For several years a persistent search for coal was made along the North coast. Borings were first made at the Point of Ayre, and later at Ballaghennie, Knock-y-dooney, the West Park at Ballahane and on Cronk-ny-bing. The work at Ballahane commenced in the spring of 1893 and later an engine was taken across the Lhane river to Cronk ny Bing on a temporary bridge. The small steamer *Dolphin*, landed a cargo of coal at Knock-y-dooney which was carted to the different borings as required. The

whole of the work was under the direction of the late Mr John Todd.

On the 13th November 1931 the steamer *Frost*, was wrecked on Jurby Head. She carried a cargo of the best canned coal. The vessel broke up, and a large quantity of the coal was carried eastward by the tide. Coal picking went on all along the coast to the Rue Point or further east. Crowds went to the shore at low water to gather coal off the sand and from the *loughans*, of stones. Thomas Goldie of Jurby West and Thomas Casement of Sartfield bought the cargo and published a notice claiming the coal on the North shore. No doubt they saved a lot of coal from the wreck and it is known that some Andreas people paid for the coal they had gathered, but most of them took the pickings home and said nothing about them.

NOTES ON THE FARMS AND COTTAGES AND
THEIR OWNERS AND OCCUPIERS

[767] Faragher's croft on the boundary of Jurby, known as 'The Foawrs' Croft.' Occupied for many years by the owners, William, John, and Esther Faragher. Esther was a maid at the Rectory in Archdeacon Moore's time and was the original of Peggy in 'Peggy's Wedding.' The brothers Faragher had a fishing boat on the shore. The last survivor of the three was John Faragher. The nickname of 'foawr' was said to have been given to their father by Dr Harrison, brother of the Revd John Harrison, Vicar of Jurby. The doctor, who farmed the East Nappin, was rather eccentric and had nicknames for all his men. He called Faragher 'Moal-y-Foawr.'

[754] Outhouse known as 'Johnny Hom's Barn.' One of the outhouses on the farm formerly owned and occupied by a family of Chortles. For many years past attached to the adjoining farm of Cronk Beck, Jurby. Members of the Corlett family still live in the Lhane district.

[756] Lhane Mill. Closed for several years. Last worked in a small way by John Kneen, blacksmith, who had a smithy in 'Johnny Hom's Barn.' Others who worked the mill within the last sixty years were Robert Christian, known as 'Bob-by-Loo,' Philip Kneen, and Joseph Keig, afterwards of Milntown Mill. The Plymouth Brethren, led by the late Mr T. Vondy of Aust met in the threshing house for a short time during Keig's tenancy, removing later to [844], opposite Captain Callow's.

[35] Caine's house. Near [35]. Occupied by James Caine, tailor, [35]. Owned and occupied by Mrs Jane Radcliffe whose husband was lost at sea. Mrs Radcliffe kept a shop and every year supplied fish teas at Michaelmas Fair, curing Lhane codfish for the purpose.

[34] William Radcliffe, fisherman's house. North of [35]. Mr Radcliffe left the sea and commenced farming at Captain Callow's croft afterwards farming Ballaclucas. Father of Mr James Radcliffe, Ardonan.

[34] Mr John Lace, fisherman's house. Sold and enlarged later.

[31] Quayle's Park and farm. Owned and occupied by John Quayle, a well known mason and contractor. Adjoining the old and the present courses of the Lhane river. In old times the river turned sharply northwards about the place the bridge now stands, and entered the sea on the west side of the Park. The property was afterwards owned by Mr P.W. Brooke of Ballakelly who altered the course of the river for some distance to bring it from the middle of the fields, to one side.

[21] Cronk ny Bing. Adjoining Quayle's Park and extending to the mouth of the river (Cass-y-lhane).

[32] Cottage on the south side of the river with a small field attached. Part of Ballacallum estate. Occupied for many years by John Comish, fisherman and land worker.

[38] John Killip, fisherman's house on the north-east side of hill, also croft. Present owner, Mr Edward Corlett.

[743] Charles Lace, fisherman's house on the south-west side of hill. Mr Lace died when away fishing and the croft was occupied and farmed by his widow and Miss Margaret Lace, his daughter. Present owner and occupier, Mr John Lace, retired fisherman, son of Charles Lace.

[844] Small house on the level at the top of the Lhane Hill opposite Captain Callow's croft. Once occupied by Philip Corlett, sailor and fisherman, one of the Corletts of [754]. Later, occupied by Mary Christian, spinster. Probably the last to live there was John Cowle, Junior who occupied the house for a very short time. The Plymouth Brethren held meetings there later.

[847] Captain Callow's croft. Occupied by the owner, a retired sea captain, a widow who lived alone and farmed the croft. Later occupied by William Radcliffe, D. Howland, J.T. Lace, and Edward Corlett, who now owns the croft.

[856] Croft on the hill going south known as 'Jem Curleod's.' He was the father of Mr William Corlett who owned and farmed the place. Present owner and occupier, Mr T.W. Corlett.

[855] Field on the above croft known as 'Ballacallum Chapel Field.'

[299] Ballacallum farm. Owners, Tares, of Ballacunner. Farmed for many years by Mr Robert Teare. House now occupied by his widow.

[223] Ballacallum-Beg. Occupied by H. Curphey, William Cowle and others. About 1894 or earlier Robert Teare, a relative of the Teares of Ballacunner moved into the house from Kaighen's croft on Ballathona, the place being farmed by his son Mr James Teare.

[353] Cottage at the gate of Ballacallum Beg. Occupied by Esther Kinrade, spinster, who was found dead.

[354] Brew's house and croft, Ballacallum, south side of road.

[355] Ballawanton farm. Occupied by John Kinrade, then for a long term by Captain John Callow who had retired from the sea. He farmed Larivane before Ballawanton.

[181] Cottage and small field on Ballawanton, occupied by Thomas Teare, fisherman and market gardener. He had a boat on the shore in partnership with Thomas Faragher.

[184] Cottage near Thomas Teare's. Occupied by Daniel Kinrade, fisherman, brother of H. Kinrade of [192].

[126] Ballalhen Farm. Occupier, John Gawne. Previously R. Teare of [223].

[124] 'Knight's,' or 'Green's Croft.' Probable last occupier, Henry Kinrade, fisherman, later of [192]. Limekiln on Common Land [121]. Probably the last person to use this kiln was Mr D.R. Callow of Ballathona who collected stones from the shore, and burnt lime to top-dress a field.

[192] Croit-e-Craine. At one time occupied by Mr McFee, father of the late John Mcfee, mason, of Ramsey. Later H. Kinrade lived there and kept a boat on the shore. After his death his sons occupied the house for some time. The last occupier before the house went to ruin was the widow of Daniel Kinrade, the youngest of H. Kinrade's four sons. The owner in H. Kinrade's times lived in Manchester. The croft was sold to Mr J.T. Teare, tailor who re-sold it to Mr Kneale, owner of Ballalhen.

[78] Ayre lands occupied by Mr William Sayle of Ballathona.

[79, 80, 81] [78] and [80] were owned by Mr Clucas of Thornhill, and Mr Sayle owned [79] and [81]. He may have purchased [78] and [80] later. The hedge between [78] and [79] was removed making the two flat fields into one. A house stood in the north-east corner of [78], and was occupied by William Gill, land worker and shore fisherman. He was nick-named 'Billy mooar hankyn.' A considerable number of his descendants still live on the North. There was another house at the foot of Glion-y-Kaneen, adjoining the west hedge of [78]. This is not shown on the Ordnance map, but traces of hedges may still be seen on the plot.

[82] Field on Ballathona. A cooper lived in the north-west corner. A stone *spogh* or 'spokeshave' was found on the spot after the house had been removed, and Mr T. Callow who then farmed the field told his son, D.R. Callow it was used by the cooper to smooth the inside of tubs, etc.

[136, 138] Dugdale's land, then in two fields, the dividing hedge being removed later.

[195] Dugdale's house, also outhouse with sod walls. A cottage of three rooms, built for the family by John Quayle, mason, of Quayle's Park, brother of Mrs Dugdale. Date stone, 1865. Dugdale's family moved to Ramsey. Occupied November 1886 by Thomas Kinrade, who left Callow's croft, Ballakeil. Last occupier, his widow, Catherine Kinrade.

[194] Field adjoining Dugdale's, known as 'Giat Glass-y-Creen.' Attached to Knight's, or Creen's croft.

[52] Ballawhane West Park. Large marl pit and hole known as 'Gorry's Hole.' An earthwork known as 'Cashtal Ree Gorry' was situated on the field above, known as the 'Close Mooar.' One of the tenants of Ballawhane carted it to marl the fields.

[140] Field south of Close Mooar, known as 'Faye Ollison,' or 'Ollistryn.'

[85] Gob Gorrym house and croft. Occupier, Thomas Kneale, fisherman, who kept a boat on the shore. James Kneale, of Corner Cottage, Andreas, retired fisherman, stated that he was born in 1872 at Kirk Bride and that the family moved to the Gob Gorrym when he was about nine years old. The house was previously occupied by people named Hampton, but had been empty for some time, the land (three acres) being farmed by Thomas Killip. Owner, Daniel Corlett. Later, the croft was sold to John Radcliffe, shoemaker, of Gat-e-whing. Present owner, Mr Cormode, Ballawhane.

[142] Thomas Killip's house and croft. Present owner, Mr Cormode, Ballawhane.

[148] Callow's house and croft, now joined to Cleator's [100].

[100] Daniel Cleator's house and croft. Dan Cleator was known as 'Dan-y-Cleragh.' Mr J.H. Cleator ('Juan Noa') says that the family is descended from the clerk of Ballure Chapel known as the 'Cleragh Yonny,' who, it was said, used to travel to his duties at Ballure on horseback.

[65] Mary Faragher's house on the Ayre. She was a spinster, and known as 'Mary Yuan Mollagh-y-Crebbin.' She is known to have lived here as late as 1883. The shore north of this place was known as Port-e-Crebbin. The Crebbin family probably fished there.

[73] Karragher's farm, also near Port-e-Crebbin. A slated outhouse still stands there. It was later farmed by Thomas Cormode. His widow afterwards lived in the house known as Jem Cleator's at the outer end of Cronk-e-cree farm, and is known to have lived later (1890) in Goldsmith's house, Ballakinnag Ayre. The place was farmed for some years by Daniel Kneale, mason, who lived at Callow's croft, and later by Thomas Kneale of the Gob Gorrym. Present owner, Mr Martin. Early in the 1890's Mr J.J. Radcliffe, grocer and farmer, of Andreas Village had the place for a grazing run.

[168] Knock-y-dooney farm. Mr James Martin had a boat on the shore but seldom used it. When Mr James Martin built the new farmhouse on Knock-e-dooney in 1902 he had hand-made bricks made on a field adjoining Jem Cleator's croft on the Ayre. The bricks were made in hand moulds, and burned in an open air kiln by Mr

William Christian of West Craige. Mr Christian had worked at the trade when a young man, afterwards working in the brick-works at the West Craige. It is almost certain that the bricks made by Mr Martin in 1899 and 1900 were the last hand-made bricks produced in the Isle of Man.

[196] Ruins of houses on the field known as the 'Faye Ballathona.'

[197] Mr D.R. Callow spoke of large stones in the foundation of the north house having been rolled from the shore.

[238] Mr William Sayle's house and farm, Ballathona. At present owned and occupied by Mr John Edwin Sayle, grandson.

[312] Ruins of house by the well near William Sayle's gate.

[312] Mr Hampton, schoolmaster's house and garden. He taught in the Lhane school and was described as a capable and efficient master. He was said to have trained a thistle through one of the school windows and it grew to a great length up the inside of the wall nearly to the peak of the roof. His son was Postmaster at Ramsey, and the well-known Dr Hampton a grandson.

[312] William Faragher's house and garden by Ballalhen gate. He was a sailor in his early life, later a land worker.

[356] Miss Elisabeth Cleator's house and croft. House owned and occupied by Mr Joseph Corlett, sailor and fisherman adjoining [356].

Lhane School opposite Ballalhen gate. Teacher, Miss Cormode, who later became Mrs Teare of Ballacallum.

[310] Mr Lace's croft and smith, Ballamacskelly. It is difficult to locate the boundaries of the quarterlands in this district.

[315] Site of weaver's house in the north-west corner of Ballawhane field. A schoolmistress is said to have lived here. On the maps of the parish of Andreas made in 1843 by Mr John Cannell, schoolmaster, 'Widow Callow's House' is shown on one of Ballathona fields south of the road. The family moved from this house to an old house on Ballathona yard.

[361] Ballathona farmhouse, built by Thomas Callow, grandfather of Mr Cyril Callow the present owner.

[359] Lhane Methodist Chapel. An older Chapel was said to have stood on or near Creen's Croft [124].

[359] Adam Hampton's house and shop. After his death the shop was kept for many years by his widow who was well-known as a maker of 'Manx Knobs.'

[831] Croft on Ballathona owned and occupied by Philip Teare. Now by his son, Mr George Teare.

[915] Kaighen's croft, at the lower end of Callow's land, Ballathona, adjoining the Cazzy ditch. Owned by Mr J.T. Kaighen of Ballagarrett, Bride, who lived at Ballamin, Bride, and farmed there. Present owner, his son, Mr J.T. Kaighen, Ballagarrett. Mr Kaighen usually farmed the land himself. Probably the last tenant of the house was R. Teare, later of Ballacallum Beg.

[365] Ballawhane Farm, owned and farmed by Mr D. Cormode.

[321] Workman's cottage at Ballawhane gate. Occupied for a long time by William Hampton, cowman for Mr Cormode.

[326] Workman's cottage on Ballawhane field opposite Lag-ny-ferrishyn. This house was of the type known locally as a *steem*, having two rooms and a chimney in the middle of the roof. A cottage of this kind in good preservation may be seen near Leodest farm gate.

[322] Plot of land on Ballakeil, opposite Ballawhane gate. The present house must have been built later than 1869 and was owned and occupied by Henry Radcliffe, sailor, father of Mr William Radcliffe who was head master of Andreas School for a long term, afterwards teaching in London.

[325] William Cleator, shoemaker's house and croft.

[330] House and croft known as 'Boy Vair's.' Occupied in 1745 by John Cleator. Cleators lived in the place until well on in the 19th century. Andreas fishermen once met a member of the family in the south of Ireland. He was clerk to a firm of fish merchants exporting mackerel.

[335] Teare, Ballawhane's house and small field by Lough Gat-e-whing. The home of Teare, Ballawhane, the famous herb doctor. The last to live in the house was Mrs Teare, known as 'Charley Chalse's wife' with her invalid son 'Danny Charley.' People came long distances to Mrs Teare for advice and herbs. Fishermen sometimes called to get herbs for luck. Canon Quine visited the house, then empty and deserted in 1899 and wrote an interesting account of the place for the *Ramsey Church Magazine* of June in that year. He mentions a line of three chimneys on the house, but a photograph taken earlier by Mr G.B. Cowen of Ramsey shows only two chimneys. The old lady is shown sitting outside the house. The present owner is a grand-daughter of Mrs Teare.

Owner of Ballawhane, Mr John Teare.

N.B. This gentleman's family have been long in possession of some valuable medicinal

preparations, which they liberally distribute to the relief of the poor.

[358] William Kelly's house and croft on the north-west corner of Lough Gat-e-whing. Called Gat-e-whing farm by Canon Quine, but is a part of Ballakeil. Last occupied about 1920 by Mrs Quayle, widow of Daniel Quayle, of Jurby and the Lhane. Present owner, Mr T. Kelly of Ballaquane, grandson of William Kelly.

[263] Gat-e-whing farm. Mr J.M. Brown, retired farmer owned the place and lived in the house on retiring from farming at Aust. After his death it was sold to Mr T. Kelly of Ballaquane, the present owner.

[159] Outhouse on one of the upper fields of Gat-e-whing. There was also a dwelling house, now completely gone. There was a well in Ballakeil field close by, and Mr Quilleash, engineer, who owned Ballakeil attempted to bring water from this well to the farmyard in cement pipes of his own make, but failed.

[254] Site of house on the north side of road, opposite the north-east end of Kelly's croft. The mother of Mrs Radcliffe [35] lived here and kept a shop.

[260] Site of house on Ballakeil field adjoining the Lough.

[265] J. Howland's croft, adjoining the Lough. This property had belonged to a family named Howland. It was later owned by Mr D. Cormode and still later by the Martin family of Knock-y-dooney. The last occupier of the house was John James Teare, who also farmed the croft and worked on Knock-y-dooney farm.

[278] Killip's croft, The Reeast. Owner and occupier, Mr John Killip, retired tailor, brother of T. Killip [142].

[285] Teare's croft, The Reeast. Owner and occupier, Mr John Teare, brother of Thomas Teare [181]. Mr Teare, who had been master of the *Fayaway*, a trading smack, did some market gardening and kept a shop.

[291] Croft, with ruined house, known as 'Pherick's.' Owned and farmed by Mr John Teare [285].

[270] This four-roomed house, probably built as a small farmhouse was occupied for many years by Thomas Cormode, tailor, a bachelor and an excellent workman. When the old house was pulled down he removed to the small cottage on Knock-y-dooney road, then newly erected. He died in Ramsey.

[215] House and small field on Gat-e-whing owned and occupied by John Radcliffe, shoemaker, who had also followed the fishing. Purchased after his death by Mr James Martin who rebuilt the house making it a four-roomed cottage.

[704] Ballacunner farm. Owned and occupied by the Teare family who also owned

Ballacallum.

[636] Knock-e-nean farm. Owner and occupier, Mr John Cormode.

[576] Ruined house, afterwards rebuilt by Mr William Teare, blacksmith. Now owned and occupied by Miss Annie Kneen.

[572] Largagh Smithy. Built by John Teare, smith, on rough land owned by Mr James Martin, senior, of Smeale. As ground rent Mr Teare undertook to sweep the chimneys of Smeale farmhouse once a year. A prosperous business was carried on here by Mr Teare and his sons. Later, Mr W.H. Craine who was brought up by Mrs Teare took the smithy over and carried on the business for many years. After his death it was let to Mr James Kneale. The houses have thatched roofs but were never known to catch fire.

[573] Corner house owned and occupied by Mr William Wade, and later by his son John Wade, who, early in life was master of one of the Ramsey nickkeys. He left the sea and engaged in farming. Mrs Lucy Wade, his widow still lives in the house. An outhouse was used as a joiner's shop by Mr Thomas Cormode. Previously, Mr Daniel Teare (known as 'Dan-y-Lord') carried on a joinery business there.

[569] House on Ballacunner occupied by Margaret Cowle. Later, used as an implement shed.

[574] Croft on the south end of Cronk-e-cree, with houses adjoining the road. Known as 'Billy Pharry's.'

[461] Cronk-e-cree farm, formerly worked in connection with Ballakinnag. Now owned and farmed by Mr Martin.

[463] Ballakinnag farm. Owned by a family of Teares known as the 'Lords.'

[524] House on the shore road near Smeale Chapel. Mrs Ann Gawne said that when she was a girl in her 'teens a milliner lived here and made bonnets for the women.

[469] House occupied by Misses Garrett who kept a small shop. The present house erected about 1934 by Mr Sayle.

[472] Gawne's farm. This property, together with the house [524] and the fields adjoining were owned by Mr John Gawne. He farmed Ballalhen for some years, afterwards removing to this place. The house [472] is now called 'Sea View Villa' and is occupied by Mr E. Martin. The land is attached to Ballakinnag.

[368] Evan Corkill's house by the shore road. He appears to have been a shore fisherman and land worker and lived alone. The cottage has been improved in recent years.

[382] Goldsmith's farmhouse. Some years ago a large part was pulled down, and the stones used to build an addition to 'Sea View Villa.' Before that time a date stone with the name of goldsmith could be seen. This Ayre farm was once occupied by two families, both living in the farmhouse but having their cows, milk, etc, separately.

[375] Croft at the outer end of Cronk-e-Craine on the west, and Dugdale's croft on the east. It was known as the 'Giat Glass-y-Creen,' translated by Mr C. Callow as 'Kneen's Green Gate.' This note, with the sketch of cart tracks, is inserted to show the complicated nature of the boundaries and rights of way in old times.

The field was an outlying part of Creen's croft, and was reached by a cart track along the top of the Common Land north of Ballalhen field [131], through a gate into [82] on Ballathona, through another gate into [135], from which another gate led into the Giat glass. It was usually reached from Ballalhen, to which it was in 1890, and still is attached by a cart track through [191]. Dugdale's croft was owned by Miss Elizabeth Callow of Ballathona, turning north at the Lhane Chapel between [313] and [314], then between [237] and [240], then into [236], then through [191] into [194] and so on to Dugdale's house. Mr D.R. Callow owned the fields numbered [135] and [82], and held the same right of way, but extending further to a point some distance from the north hedge of [194], then crossing the field to the boundary of Croit-e-Craine, then turning north and passing through the gate into [135]. At one time the right to cross the field at a distance from the north end was hotly opposed by the tenant of Ballalhen.

In old times the opening at the upper end of Glion-y-Kaneen below the gate of [82] was only wide enough for a footpath, but about 50 years ago Thomas Killip, Junior of [142] who was a mason by trade but eccentric in his ways widened the opening to form a cart track. He also made a second track alongside on a higher grade. A cart may have passed down the lower of the two tracks which may still be seen, but they were of no practical use.

It was said that the Common Land was left unsold to enable farmers in the district to dig clay to top-dress their fields, but little if any was ever dug from the place.

When the Ayre lands were sold in 1846 a road was marked out from Cranstal to the Lhane river. Mr Kneale of the Gob Gorrym, a native of Kirk Bride said that the road began at a point known as the Glass Stob and ran westward in a straight line as far as it was possible. The late Mr D. Kneale of Ballakesh fenced his portion of the Ayre with iron posts and wire, and also fenced both sides of the road. Remains of these fences may still be seen. After crossing the shore road at the west end of Ballawhane East Park the direction of the road for some distance is doubtful.

The road leading from the four roads at Ballakeil to the Gob gorrym shore was known

among the old people as the 'Bayr Noa.' There was a story that when the cutting between Ballawhane and Ballakeil was being made an active young man used to stick his spade in the ground and jump over the handle. Another workman took offence at his frivolity, and warned him that 'A day cometh when it shall burn like an oven.' The Gob Gorrym croft is divided into two parts by another cutting leading down to the Ayre.

The road leading to the three outlying crofts on Ballakeil, Killip's, Callow's and Cleator's has a steep and inconvenient hill. When the Bayr Noa was opened the owners of the crofts tried to arrange with the owner of Ballakeil for a new road leading in from the Bayr Noa on level ground. The deal did not take place, the price asked for the old road being thought too high. Daniel Curphey, shoemaker, of Andreas Village lived when a boy in a house on this road, near the boundary of Callow's and Killip's crofts. There is no trace of it left, but it is barely possible that it is shown on Mr John Cannell's map. Mr Curphey said a funeral from one of the crofts was once on its way to the churchyard, with the coffin in a farm cart, after the custom of the times. At that time coffin lids were nailed on, screws not being available. A man walking behind the cart noticed that the jolting on the rough road had loosened the nails and the lid had begun to lift. He told the driver to stop and called out in Manx, 'Take a stone and tighten the nails. If he'll get out of his box here he'll be gone among the gorse and we'll never catch him.'

A house once stood on the north end of Gat-e-whing not far from [159]. Mrs Ann Gawne said a woman known as 'Kate Yane' lived there and had money stolen from the house while she was visiting relatives at Kirk Bride. Enquiry was made and when matters began to look serious Kate was advised to go to Kirk Bride again and perhaps the money would be returned. She went, and sure enough found a part of the money in the house and she came back. A topical song in Manx was made about the incident. Mrs Gawne repeated a verse, the last line being '*Yn argid mooar Kate Yane.*'

Bayr Cass-y-Wyllin. Pat Faragher lived at Cass-y-Wyllin in 1794, and his son Pat was a boatbuilder. Fifty or sixty years ago this road was spoken of as 'Bayr Cart-y-Wyllin.'

There was a house and croft on Smeale, on the south side of the road near the Chapel. The house and the hedges on the croft were removed at least 30 years ago. Mrs Crellin, widow of Thomas Crellin lived here with her family. He was known as 'Tommy the Briss,' the origin of the nickname being unknown. It has been said that his father worked for a former Archdeacon who used to remark to him. 'It's a brisk morning,' and in some way the man became known as 'Brisk,' or 'Briss.'

'Nell-y-vriss,' who was seldom called by her married name of Mrs Callister, lived on the narrow strip of land between Lough Mallow road and the ditch which comes down from Bernahara. She was noted for her quaint sayings. One morning she went

outside and saw Mr McWhannell's traction engine and threshing mill coming along the road. She was so astonished that she ran back into the house and called to her husband, who was in bed, *'Iree Billy, ta yn jouyll ersooyl!'*—'Get up Billy, the Devil is moving!'

NOTES ON A FEW OF THE OLD RESIDENTS
IN THE DISTRICTS

Perhaps the Faraghers, known as the 'Foawrs,' who lived on their own croft on the boundary of Jurby were the best example of an old fashioned crofter family in the district. William, John, and Esther lived together and had a married sister, Mrs Stafford of Andreas village. The brothers followed the shore fishing in their own boat and also fished from Peel in the season. John, the last survivor lived alone in the cottage. In the winter of 1914 when the War had commenced boys and young men of the district sometimes played tricks on John, and more than once stuffed his chimney. John was unwilling to take severe measures, but after a time complained to Mr Shimmin the Andreas constable who caught three of the boys at their pranks, and they were summoned before the High Bailiff. That there was no ill-feeling between the parties was shown by the fact that on the evening before the Court one of the three called on John and shaved him, ready for his trip to town next day. A neighbour asked him about it and John replied, 'Yes, Freddy came down and gave me a shave. A good shave it was too.'

Captain Thomas Callow, known as 'Callow Steaoin,' who lived on his own croft on Ballacallum was a well-known old resident. He kept a small horse and a small cart to suit the horse. He was said to have married at the early age of sixteen, his wife being somewhat older. She died a long time before her husband. Mr Callow followed the sea, and although without much general education must have studied navigation to some purpose. He traded to Baltic ports, sometimes to Russia, with barrels of herring probably from the East coast of Scotland. John Comish who had sailed with him said he remembered the Captain taking the sun one day, and after working out his position told the men that if the wind held good the schooner would be off Montrose next morning. His forecast proved correct.

Another old resident was John Corlett, known as 'The Old Ballaterson.' In his younger days he owned the Ballaterson in Ballaugh. He lived across the road from where the new farmhouse now stands, and used to take walks, always dressed like an old-time Manx farmer which he had been. He removed to Lezayre and died at Elm Bank, opposite Lezayre Parish Church.

Another old farmer not living at the Lhane but frequently visiting the place was William Gale. He was a native of Onchan, and came to Andreas early in life to farm Ballacomaish. He was said to have been an efficient farmer, and the first man in Andreas to pay two pounds an acre rent for land. He lived in retirement at West Ballacunner, and used to walk to the Lhane to visit two sons who farmed there.

The best known man in the public life of the district was Daniel Cormode of Ballwhane. He owned and also farmed the estate, but lived at Leodest which he rented. He also farmed a part of Ballavastyn which had been his father's property. He was an enterprising and progressive farmer and keen on improving live stock. He kept a high grade of shorthorn cattle, and in company with some others who were interested in horse breeding imported stallions, the best known of them being 'Flambeau,' a noted winner of Government premiums. Mr Cormode once said at a public meeting in Andreas that three things essential to good farming were good men, good horses, and plenty of muck. He once remarked that potatoes and herring was no dinner for a working man, but might do for a man who wasn't in the habit of doing much. Mr Cormode represented Ayre in the House of Keys.

Daniel Cleator, known as 'Dan-y-Cleragh' owned and farmed the most easterly of the three Ballakeil crofts. All three have fields on the level, at the top of the 'broogh' leading down to the Ayre, a strip of the broogh itself, and fields below on the Ayre level. Dan Cleator had the reputation of being very witty and fond of joke. He once had an argument on Ramsey Quay with another small farmer about the backing qualities of their horses. Dan said his horse could back the cart to Sulby Bridge, and challenged the other farmer to take on a match, which he declined.

Thomas Cormode, who farmed Karragher's land on the Ayre must have retired from farming or died about 1880, or not long after. Probably Karragher farmed the place before Cormode. It is known that Mrs Cormode and her family had left the place several years before 1890. He was said to have cultivated the sandy Ayre land with great energy but poor success. His narrow butts could be seen on some of the outlying fields where there was little chance of a crop of any kind, unless the summer was exceptionally showery. One year he grew some remarkably good carrots in the field adjoining the farmyard. He was said to have ploughed the steep broogh above one of the west fields with a light plough which he carried to the top on his back, his wife and the servant maid pulling it downhill. His attempt at mass destruction of *gibbin* by harrowing them out of the sand proved a failure, and old people said it had a lot to do with the scarcity of fish in later years. The stories told about his doings may, or may not be all correct, but, evidently he was a persistent worker. Later farmers were of the opinion that grazing the land with sheep, and cropping on a very small scale would have brought him in a living, and saved him much unnecessary labour.

Before the Ayre land became overrun with rabbits, grey peas were a favourite crop on the sandy land. The people of the north end of Kirk Bride had the nick-name of '*Buik ny Phisheryn*,' or 'The Pease Horses.' An old rhyme of which the second line is missing, ran: '*Buik ny phisheryn, —, Poddash ny mogbrey, as solaghyn fastyr.*' '*Mrastyr*' may have been at the end of the missing line.

Mary Faragher, known as 'Mary Yuan' was a fairly near neighbour on the west side of Karragher's farm where the ruins of her cottage may still be seen. She was a spinster, and as she advanced in years sometimes complained of being unwell. When asked what was wrong she invariably replied, speaking in Manx, '*Yn shandery*' (or '*shandrey*'), 'The old thing.' A woman asked Mary's sister, 'What is this "*shandrey*" that's doing on Mary?' The answer given was, 'It's the laziness that's doing on her.'

Mr Robert Teare of Ballakinnag, who carried on business in Ramsey as a corn and timber merchant was known everywhere as 'Robbie the Hairy.' According to Mr William Radcliffe, schoolmaster, the name was really 'Robbie ny Hayrey,' or 'Robbie of the Ayre.' He used to preach at corners of the road, calling that kind of evangelistic work 'Attacking the Devil.' One summer evening he began a service at the corner near Smeale Chapel. The congregation was very small, and after a few minutes someone came and told him there was a crowd of men and boys at Wade's corner. 'We'll sing a hymn boys,' said Robbie, 'and then go over to the Joiner's shop and attack the Devil on that corner.' Mr Teare died in March, 1892, and in April that year his biography, written by himself under the title of 'God's Dealings with Robert Teare,' was published in the *Ramsey Courier*.

William Wade, who lived at the corner of the road by the Largagh had been a farmer, and about 1890 had reached a fairly advanced age. His son, Mr John Wade lived with him. He was said to have possessed some skill in butchers' work earlier in life. A bottlenose whale was washed ashore near Gob ny Rue and Mr Wade spent some time removing fat from the carcase. A topical song written about the whale said that 'Billy Wade the butcher swore a solemn oath | That if he had a butcher's knife he'd stab the bottlenose.'

Mr Wade's neighbour, John Teare the blacksmith was also well on in years. He carried on business at a time when most of the ironwork used on the farms was home made. When reapers came into use they were made by the local joiners and blacksmiths and required a lot of smithy work. The late Mr Alfred Cain of Mount Rule, Braddan, who served his apprenticeship at Joughin's Smithy at Jurby West said that the first year Joughin's made reapers they turned out four machines. The next year they made over a dozen. Mr Teare and his sons carried on business for a long time and were succeeded by the late Mr W.H. Craine.

John Teare probably belonged to the Ballabane branch of the Teares, being known to the old people as 'John Phil um Bane.' The rather curious insertion of 'um' in a name was rather uncommon, only three instances being known to the writer. These were John Phil, the late Thomas Corlett of Keilthustag who was called 'Thomas Thobm Jack um Yonny,' and Thomas Teare, a Ballaugh man who farmed the Guilcaugh, and was nearly always spoken of as 'Thomas um Teare.'

Thomas Kneale, who lived at the Gob Gorrym and had a fishing boat on the shore was a good specimen of the old-time combined fisherman and farmer. His surname appears to be a modern form of a pure Norse name, and his personal appearance fitted well with the idea. He was tall and strongly built with a brown beard and a rather gruff voice. His father lived on his own small farm in Kirk Bride, at the upper end of the road leading past Ballaghennie to Port Yuan Sam. He lost his life in an accident on the road. Thomas took over the family property. He had a share in a herring boat and owned two pieces of net. He married, and built a convenient new dwelling house on his property. Later, an unfortunate speculation in land compelled him to remove to the Gob Gorrym where he spent most of the remainder of his life. He died at the Ballaberragh which he farmed for a few years. After his death some members of the family returned to their native parish of Kirk Bride as farmers.

During Mr Kneale's tenancy a new roof was put on the dwelling house at the Gob Gorrym. At that time shore trawling on the north coast had been discontinued for some years. Mr Kneale with his sons, made a new trawl by hand and tried shore trawling again, but without much success. Conditions had changed, and men who had to do a full days work could not go trawling at night.

Mr Kneale could tell stories of the old times in a vivid and entertaining manner. He was born in or about the year 1832. He said that when he was a boy a gang of men (perhaps soldiers) came to the parish to repair some of the well-known mounds or look-out places. They built the sides up with sods, finishing off with green sods at the top. He said he remembered watching the men at work and the man in charge gave him a few pence to buy them some milk at a farm near by.

When Mr Kneale was living in Kirk Bride the horse fork for building haystacks began to come into use. One of the large farmers of the parish had heard of the new invention and explained its working to Mr Kneale, adding that he intended to buy one himself. Mr Kneale listened attentively, then suddenly asked, 'Are you going to put a gallows at the same time?' 'A gallows, Kneale! What for?' said the farmer in astonishment. 'To hang the working men out of the way so that they don't want a job from you,' replied Kneale. He belonged to the Parish Club at Kirk Bride and told of an incident that happened on the occasion of one of the annual 'walking days.' A Bride man contracted to supply the members of the club with a dinner of meat and potatoes and suet pudding at a charge of 1/6 a head. He engaged two women to do the cooking, and on the day before the festival started them to make preparations. He told them to make two puddings as samples and to boil them to see how they would turn out. While the puddings were cooking a man with plenty of time on his hands came in and sat by the fire and talked to the women. He learned all about the puddings, and when they were about cooked, watched his chance when the women were outside, took them out of the pot, and disappeared with them. The

news soon spread all round the district. Next morning the Club went to Church, then began their walk before dinner. They had just left the village when the culprit was seen seated on the hedge watching the Club go by. One of the club members as he passed, called out in a loud voice, 'Did you see Cut McCullough boy? I heard he was about yesterday.' Mr Kneale told a curious story about a man who got a poke in the eye with the handle of a pitchfork. While farming in Kirk Bride he wanted a load of gorse filled, and took with him an elderly man who had very poor eyesight. While the man was forking the gorse up to Mr Kneale who was packing the load he happened to strike one of his eyes and it commenced to bleed. He was greatly upset, fearing the total loss of his sight, but when the bleeding stopped and the eye was washed he could see more clearly.

At that time farmers were not very particular about ploughing out the last furrow or two from the hedges. There was often a strip of rough grass by the hedges of cornfields as well as the rough growth on the hedges. Mr Kneale said that crofters often had the privilege of cutting whatever grass they could find around the hedges to make hay for their cows.

The foregoing sketch of 'Thomas Thobm Pharry Crainle' shows him as a representative of the small farmers, crofters and fishermen, of the last century.

Jephthah Kneale was a stonemason who lived and worked in the parish of Kirk Bride in the middle of the 19th century. Though not a native of Kirk Andreas he had considerable business connections with the parish. He belonged to a branch of a large and well-known family many of whom were masons.

Jephthah specialized in making land rollers for the farmers, and most of the granite rollers still in use on the North are said to have been made by him. He used to select large granite boulders which the tide left dry at low water and split them roughly into shape on the shore. When a stone had been reduced to a size which allows it to be handled it would be lifted into a cart and taken to the smith yard near Bride Church. There Jephthah would finish shaping the rollers and have irons fitted by the smith.

The demand for these implements was considerable, most farmers having a light and a heavy roller. Early in the present century some granite rollers were brought to the North from Foxdale.

At present iron land rollers are more in favour. They are easier managed, and, being made in sections, do not drag the soil when turning at the end of a field.

Jephthah Kneale was skilful at dressing corner stones, and when the new tower was built to Andreas Church he was employed to dress the granite stones for the corners. A number of dressed granite stones were built among the dark quarry stones in the tower walls. The late Archdeacon Kewley said he had been told that these stones

came from the Keeill of St Martin in the northern end of the parish.

The above notes are intended to give a backward glance at some of the old people, their dwellings, and their occupations in life. Once, Archdeacon Kewley, when preaching a harvest sermon in Andreas Church, said that much of what was said and done on the harvest fields in old times was better forgotten. The same may be said of other places with equal truth.

A remark made to the writer by a farmer in the Largagh district, now an old man, will close the notes: 'A Lhane man always comes back. There is something that makes every native, however far away, try to visit the place again.'

Thomas H. Kinrade
March, 1945

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