

# field visit to jurby



## Foreword

**T**his is not a work of original research by any one particular author, rather it is a compendium of some of the previously published works that exist regarding the Parish of Kirk Jurby. It has been compiled for the use of students attending the course entitled “Exploring the Past”, merely as a field guide. It is not in anyway a ‘History of the Parish’. This field guide has been assembled to assist students when visiting the Parish and in the hope that they will appreciate the variety, wealth and depth of knowledge that is currently available and encourage them to seek further knowledge for themselves.

Kirk Jurby

Sites considered: The Parish Church of St. Patrick  
The Keeill at West Nappin.

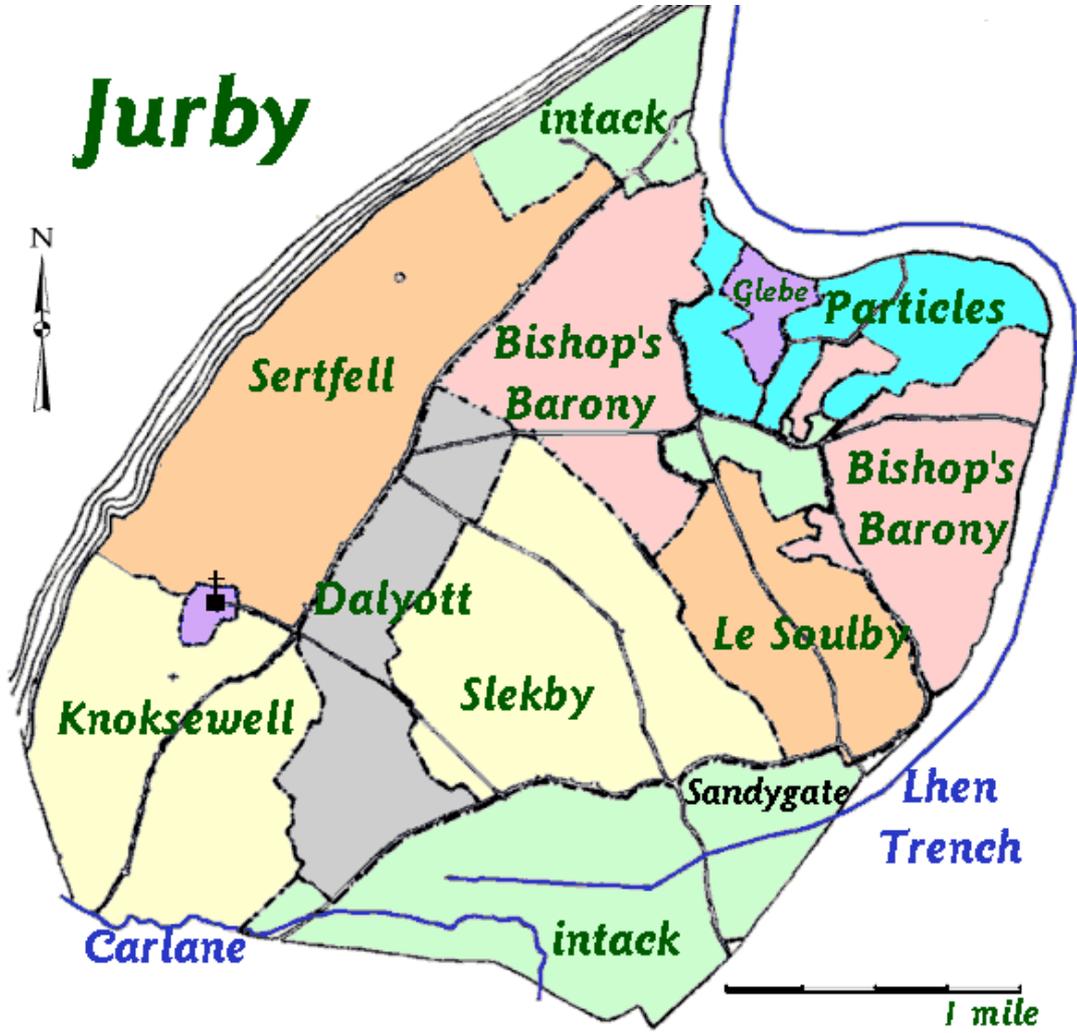
Front Cover: Sigurd’s Cross, from The Manx Crosses Illuminated  
By Maureen Costain Richards, R.B.V.

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April 2003

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# Treen Map



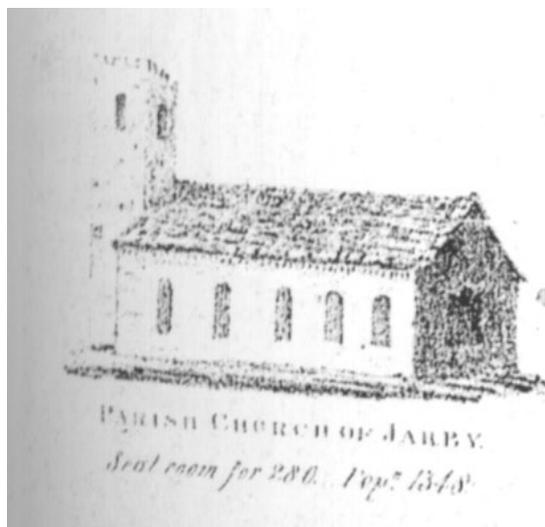
# The Church

The Parish is one of two dedicated to St Patrick on the Isle of Man.

Grid Reference SC350985

It is worth noting that the living of this parish is in the gift of the Bishop. The reason why can be found by looking at the treen map which clearly shows that the eastern third of the parish was formerly part of the Bishop's barony.

## The old Church



According to Canon Gelling<sup>1</sup> in the 13<sup>th</sup> century a church stood in the middle of the churchyard near, the site of the present church. The present church having been built in 1813.

Gelling tells us that in 1744 there was trouble when the wardens put up nails in the church for hats. It appears that they did not have the permission of the Vestry!

In 1751 a gateway to the churchyard replaced an earlier stile. In the same year Bishop Hildesley paid for the reslating of the chancel.

It was reported that in 1806 the whole church was beyond repair, so it was decided to build a new one. The old church measured some 60 ft by 14 ft and was of the utmost simplicity. This old church was demolished and the new church was built on the south side of the churchyard. The building was completed by the end of 1813, but was not consecrated until

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<sup>1</sup> A history of the Manx Church 1698 – 1911, Canon John Gelling

8<sup>th</sup> December 1829. Gelling comments that outside the churchyard there was an area of unconsecrated ground for the burial of suicides.

Gelling also tells us the Archibald Cregeen, the author of the Manx Dictionary, lodged with John Harrison, Vicar of Jurby for three months and Harrison provided him with much information. Harrison deriving his knowledge of the Manx language from his parishioners. From the same source we learn that there was a great character who lived in the parish at this time and his name was Juan Lewin. Lewin was the Sumner. Although born in Lonan, he came to Jurby about 1800 and died there in 1857, aged 89. Lewin was a tailor by trade, and by way of calling a Methodist Local Preacher. He was a bachelor and lived alone in a small cottage on the Summerhill Road. He was described as being tall, with craggy rugged features and had long flowing hair. It was his believe that the sin of man was bringing the world to destruction, and his message was one of warning and dire prediction. He believed that God spoke to man in wind and tempest and on stormy days and nights he would walk about the parish with his Sumner's staff, knocking on cottage doors, and urging the inmates to repent!

In 1869, the then Vicar Henry Hardy announced that he would charge 2/6 for burials from another parish, 5/- for erecting a headstone and one guinea for covering a grave with brick, stone or slate. In the words of Canon Gelling Vicar Hardy "for some time before his death he suffered from a disorder of the brain and he was not always responsible for his deeds and sayings".

It is also recorded that in the autumn of 1861, Vicar Hardy and the then new Vicar of Kirk Michael, James B. Kelly were accused of hearing confessions. The man making the accusations was the Revd William Mackenzie, a Methodist minister. Kelly had written and published a booklet called 'Steps to the Altar' which contained very High Church views. The matter was taken very seriously and referred to the highest authorities on the Island. On the 13<sup>th</sup> November 1861 Kelly wrote to the 'Manx Sun' stating that he had never asked anyone to come to confession except in the words of the Pray Book Exhortation and no one had ever asked him to hear a confession. He wished neither to go beyond or fall short of the Prayer Book. The matter ended by Kelly having to withdraw his booklet! Clearly troubled times for High Churchmen at the height of Methodism on the Island.

In 1881<sup>2</sup> it was proposed to build a new church nearer the centre of the parish and Mr W. Farrant of Ballamoar offered a site on his land. However, the idea came to nothing.

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<sup>2</sup> Gelling

In 1889 complaints were made about the state of the churchyard. It was stated that churchyard was full of long grass, nettles, weeds and broken headstones.

In March 1894 there was trouble between the Vicar and the churchwardens over the distribution of money for the poor. The Bishop and the Archdeacon both came to try and restore peace but it was reported that several parishioners absented themselves as a result of the dispute.

In the early 20<sup>th</sup> century, during the time Shenston was Vicar, the church was renovated and was re-opened on the 19<sup>th</sup> April 1912.

During this time two new windows were put into the east end, and the stained glass window was set in stone instead of wood. There was a new altar, credence table, communion rails, choir stalls, pulpit and prayer desk, all in oak. The old door on the north side was closed up, a new vestry made and a porch was added, providing a good shelter for the parishioners. Later in 1940 a further porch was added to house the crosses including Sigurd Cross.

#### St. Patrick's Jurby



## The Church Organ

The organ installed in a west gallery originally came from Peel Christian Road Primitive Methodist Chapel, when this closed in the 1970's it was moved to Finch Hill Congregational church, when this too closed (and later demolished) in the late 1990's it was moved to Jurby. The mechanism was converted to electric operation on the move to Finch Road and thus it is one of the few Insular organs with a separate console.

## Vicars of JURBY<sup>3</sup>.

The parish church, dedicated to St. Patrick, was consecrated 8th December 1829.

|  |           |
|--|-----------|
| The living is in the gift of the bishop, value | £141 8 0  |
| Glebe, 32 ac. 3 ro. 37 poles, rateable value   | 57 10 6   |
| Total  | £198 18 6 |

A vicarage-house.

The old register, which began in 1606, was copied by the Rev. Robert Christian, vicar; for baptisms in 1613.

The clerk of the parish has a glebe of 272 acres.

A church stood near the site of the present edifice in the thirteenth century.

A beautiful silver chalice is preserved in this church, an engraving of which is given in the Manx Society's Series, Vol xv.

An Act was passed on the 20th February 1813, to take down, and rebuild a new church on the south side of the churchyard.-Mill's Statutes, pp. 406, 407. There is a tumulus in the churchyard, probably an old burial-place.

| <b>VICARS OF</b> | <b>Appointed.</b> | <b>Cause of Vacancy.</b> |
|------------------|-------------------|--------------------------|
|------------------|-------------------|--------------------------|

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<sup>3</sup> [Fom Manx Sc vol 29]

**JURBY.**

|                              |  |                             |
|------------------------------|--|-----------------------------|
| ROLAND .                     | June 16,1291   |                             |
|                              | <i>Rolls of Scotland</i> of this date; being in the king's gift on account of the land in Man being in the king's hand.-<br>Monumenta, Manx Society, vol. vii. p. 114. |                             |
| DONNALD.                     | 1408   |                             |
|                              | Oliver's Monumenta, ii. p. 247.  |                             |
| JOHN COSNAHAN<br>(QUISTAHAN) | 1575   |                             |
|                              | Vicar of Patrick and German, 1585.   |                             |
| PHILIP HOGHETT               | 1582   |                             |
| JOHN STEVENSON               | 1585   |                             |
| JOHN CLARKE.                 | 1603   |                             |
|                              | Mark Cayne. The clerkship of Jurby Church, with the glebe and profite thereof, the fine payable at Hallowtide next.<br>"Lord's Book,"1610.                             |                             |
| WILLIAM CROWE                | 1645   |                             |
| EDWARD CROWE,"<br>CHALLONER" | 1653   |                             |
| JOHN CHRISTIAN               | 1690   |                             |
| ROBERT<br>CHRISTIAN          | 1694   |                             |
| THOMAS<br>CHRISTIAN .        | 1697   |                             |
| JOHN CHRISTIAN               | 1698   |                             |
| SAMUEL GELL .                | 1747   |                             |
|                              | Vicar of Onchan 1748.  |                             |
| WILLIAM CREBBIN              | August 9,1751  |                             |
|                              | Translated Numbers into Manx.<br>Died and buried at Jurby.   |                             |
| JOHN NELSON .                | Dec. 20,1803   |                             |
|                              | Vicar of Santon 1818.  |                             |
| JOHN EDWARD<br>HARRISON .    | April 4,1818   | Resignation of John Nelson. |
|                              | Died 2d November 1858.   |                             |
| HENRY HARDY.                 | Nov. 20,1858   | Death of J. E.Harrison.     |
|                              | Died 19th August 1875. Buried at Windsor.  |                             |
| FREDERICK J.<br>MOORE        | Sept. 11,1875  | Death of H. Hardy.          |
|                              | Vicar of Lonan 1878.   |                             |
| JOSEPH BELLAMY               | Dec. 1878 Present Vicar.   | Resignation of F. J.Moore.  |

**Feltham's Tour 1798**

## JURBY<sup>4</sup>.

As I have now mentioned those parishes that collectively form the coast from Maughold-head to Jurby-point, it may be requisite to state the shoals and dangers upon this coast, which I shall do from the observations of the accurate Peter Fannin.

" Courses taken from the true meridian and distance, nautical miles. Bahama banks. The north end lies S. 12. one mile from the point of Ayre, a narrow sand; and it lies S. E. six miles long; the south end of it is N. E. six miles from Maughold head, it has only six feet at low-water spring. King William's sand; the southmost end is N. E and  $\frac{1}{4}$  E. fourteen miles from Maughold-head, a narrow sand that runs W. N. W.  $\frac{1}{4}$  N.; the northmost end S. E and  $\frac{1}{2}$  E. seven miles from the point of Ayre, it has ten feet at low-water spring: about two miles right off Jurby is a small shoal ten feet low water; close to the point of Ayre the tide runs seven miles an hour on the spring; except the above there is gradual sounding close to the shore all the way from Peele to Maughold-head."

Jurby is about eight miles from Ramsey, and two from Ballaugh. It is bounded by the sea, Lezayre, and Ballaugh. Its extreme part is termed Jurby-point, which, with the point of Ayre and Kirk Michael, have no revenue establishments. The point is a quarter of a mile from the church.

The Curragh drain intersects this parish, and passes through Ballaugh; the peat or turf is fine, the immense trunks of oak and fir dug up with it (some lying deep) afford matter of surprise and astonishment, as the island is so bare of trees now, and those so small in size; hazel nuts also have been found; they are supposed to be by some antediluvian, but are observed to lie in one particular direction. These turf bogs, from their depth, goodness, and facility of working, are very valuable, and in a course of years regenerate themselves again; the continual wetness inducing a continual vegetation of moss, and as the top is growing, the roots are putrefying and rotting; it then runs into a mixed mass, in the round of time one layer presses another, and forms a sort of cake, which, when cut and well dried, is fit for use. Deep bogs also appear on the summits of some of the mountains, and the inhabitants around partly subsist by bringing it down on Manks ponies, from three to five miles, in straw open-worked panniers called *creels*; they sell it about 3d. per horse-load, making several journeys in a day. See Letter XI.

Jurby forms part of that flat track mentioned in page 40. The low lands I noticed were often free from rain, while the mountains were enveloped in storms, or hid in mizzling fogs. The weather, as in similar insular situations, is variable and windy. The late Colonel Townley scolds the island, as one of the most humid spots on the globe. Short rains are frequent.: By an analysis of Colonel Townley's Journal,\* I find that of 332 days, 174 were fine, though often windy, and with frequent wet nights; 64 days were completely wet; and 94 days between both, beginning fine, and ending rainy, or the reverse.[\* *Two vols. 8vo. 1791. Ware, Whitehaven.*]

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<sup>4</sup> [From Feltham's Tour, 1798]

" From the nature of the soil barley is the grain best suited for profit to the farmer. The generality of the lands are light loams, sandy, or sharp and gravelly. To the south there are some tracts consisting of stiff clays, and cold spouty fiats; but it may be generally allowed, that there are few quarterlands in the island that have not ten, twenty, or more acres of soil capable of the culture of barley. As a preparation for this, the turnip tillage is a crop so wonderfully profitable as to exceed by far in profit any other crop whatever, wheat not excepted." [ +*From the Manks Newspapers*]

The present vicar, the Rev. William Crebbin, was ordained for this parish in 1743; and now, though eighty years of age, does the duty regularly. Of former vicars I could only learn the names of John and Robert Christian; the latter copied the old register, which began in 1606. The church and vicarage house are both in a style of primitive simplicity. The former is sixty feet long and fourteen broad. The silver chalice is peculiarly antique, and might have been used for the purpose prior to the Reformation. It has a figure of Jesus engraved on it and several small heads project from its ornamental stem, which is silver and gilt alternately. The church is dedicated to the guardian genius of Ireland, St. Patrick; and the people point out the spot where he landed

Two fairs are held annually at Jurby; that at Lady-day is for the hiring of female servants.

From the church is a peculiarly fine view of the three kingdoms, and of the north side of the island, terminated by a bold range of mountains.

The poor fund is 28*l.* principal. Old Mrs. Christian left a spot of meadow land which brings in about 20*s.* per annum. When the present vicar succeeded to the church (upwards of fifty years ago !) there were no donations, and the first was 5*s.* from a poor man.

A methodist meeting, and the parochial school, are opposite each other, below the church.

This parish had only one common pauper in 1707, and he it seems had only one leg.

In 1744 Bishop Wilson purchased some land and added it to the living of Jurby. for the number of inhabitants of this parish, see the list, p. 69.

From Jurby you proceed along a dry lofty beach to the opposite point of the island, having the northern or Whitehaven channel on the left, and a cultivated arable country to the right. Barrows are observable, in a perfect state, as you pass the lofty beach to Lanemoor.

History informs us that the inhabitants of the North-side conspired against the government of Macmanis, and were headed by Earl Outhor; a battle ensued, which was fought at a place called Stantway, in St. Patrick's Isle (Jurby), the generals were slain, but the North-side people gained the victory, until the females of the South-side came with great ardour to the assistance of their husbands, and turned the fate of the battle; for which, to this day, they enjoy half their husbands' estates during their widowhood, while the North-side ladies have only a third.

In Jurby churchyard are buried seven persons between seventy-three and seventy-eight years of age, and one of eighty four; and one of eighty-eight.

*On a flat Tomb is this Inscriptions.*

" Exuviae Dom. Gulmi. Tear, Ludimagist, de Peel, sepultae Julii vto, MDCCLVI. Anno aetatis lxxiv. Epitaphi loco Gulielmi Tear, authore scripso. "

Mors heu! paene quidem tamen est certissima vita.  
Janua felicis denique laeta piis  
Me licet hic retinent pro tempera vincula mortis.  
Spes tamem in Christo non moritura manet  
In Christi meritis patrisque clementis amore  
Est humilis mea spes hac moriorque fide.  
Tu Deus ipse mount cor seis secretaque cordis  
Obscure cut non abdita quaque patent  
Hic nihil optari dignum est heu! omnia vana  
Ergo beata veni, vanaque, vita vade."

This churchyard, from its elevated situation, affords a most delightful prospect of land and sea; but this pleasure is considerably damped by the contemplation of the mouldering heaps around. In spite of our best hopes, we are often weak enough to be mortified at this temporary suspension of consciousness. this requisite annihilation of mortality,

" Oh ! what is death ! 'tis life's last shore,  
Where vanities are vain no more,  
Where all pursuits their goal obtain  
And life is all retouch'd again:  
Where in their bright result shall rise  
Thoughts, virtues, friendships, griefs, and joys.

Notwithstanding this island is so populous, you would not think so from viewing the country from an elevation. Thick as the cottages are, they do not strike the eye; the walls of the huts are seldom above seven feet high, composed generally of *sods of earth*, and the roofs thatched with straw, which soon becomes of a murky hue. This straw is bound down with straw-ropes drawn over net-like, and fastened to pegs in the walls; this mode of thatching requires often to be renewed.

"The lower class of inhabitants live on meal of oats and barley, and fish and potatoes, with a small portion of flesh meat. Their breakfast is of meal pottage and milk; their dinner is of potatoes and fish; their supper pottage, or potatoes and milk."\*Their bread is made of barley and oatmeal, and is formed into very thin round cakes like pancakes.

Among the most necessary improvements wanting *with us*, and particularly in the island, is the improvement of cottage building, and the building of proper and convenient houses and offices for small farmers; these objects are eloquently enforced in the eighth volume of the Bath Society's Papers, by the worthy and sensible secretary. What can be expected to issue from the present miserable huts, but "indolence, dejection, disease, and *indelicacy*, which are their inseparable attendants."

I cannot prevail on myself to mention circumstances, which here and in England have fallen under my notice, on the latter head particularly.

Having mentioned the quantity of peat in this parish, the following sentiments on peat bogs, and on the causes which produce trees &c. under them, may be acceptable.

Mr. Williams<sup>+</sup> says, " all the bogs are post-diluvian; many of them are of recent formation, and countless numbers are now growing and forming more expeditiously than is generally imagined. Decayed and putrified vegetables are the origin and matter of which peat bogs are produced; and these may and do increase and accumulate in several situations, and from sundry causes."

Dr. Anderson puts a query, whether peat-moss is not a *living* plant, and not a congeries of decayed plants in a particular state of preservation.

Mr. Whitehurst supposes trees found in peat bogs, to have been thrown down from the higher grounds by some violent deluge, and the remains of animals, &c. to have been victims to the same cause; since no other cause known could have separated trees from the earth with all their fibrous roots, and have assembled them thus together.

Mr. Maton thinks " that they owe their *interment* to a common cause, which cause must have been a sudden subsidence of ground. He thinks it can scarcely admit a doubt, that the fat clayey soil is the effect of a continued decomposition of vegetable matter (this decomposition being occasioned mostly by the frequent floods which submerge vegetation in low grounds, often for a considerable time), and that it is increased besides by the muddy deposit left by streams that issue from the sides of the neighbouring hills."

In conversation with Mr. Smith, of Monckton-Combe near Bath, in 1798, on this subject, he observed, that though those fossil trees might not grow on the spot which they now occupy, yet recourse need not be had to any extraordinary deluge or revolution of nature, to have placed them thus; for from a recent account of a bog in Ireland, we may justly conclude that they were brought thither by the bog itself, which, by the causes specified by Mr. Whitehurst, originally accumulated on higher ground to an insupportable mass, and by its own gravity broke down and swept away such trees, buildings, and other things as stood in the way, covering the ploughed lands, which Mr. W. describes; the watery part having run off, the bog subsided, and formed the peat ground which now surrounds them.

After all, there is still something mysterious about these bogs and their contents, considering all circumstances and every combination under which they appear, and there seems room for still farther conjectures, and perhaps more satisfactory conclusions on the subject.

\* Agricultural Report by Mr. B. Quayle, 4to. See Sir F. Morton Eden's work on the " State of the Poor," for a curious account of the various kinds of bread used by the labouring classes, vol. i. 4to. p. 510, &c. 1797.

+ See Williams on Minerals 2 vols 8vo. Dr. Anderson's Treatise on Peat Moss, and his letter to Mr. Matthews, in the Bath Society's papers vol. viii. 1796. Whitehurst on the " Formation of Earth," 4to 1792. And Seaton's Western Tour, 2 vols. 8vo. 1797, vol. ii. p. 115

## Clarke's of the Nappin, Jurby<sup>5</sup>

This family <sup>1</sup> are supposed to have come to the Isle of Man from Ayrshire early in the 13th century. Shortly after this we find that they presented land to build Jurby church upon and also for a glebe, their properties of the East and West Nappin being close to the church. In 1570, Ellin Clarke, the heiress of the East Nappin, married John Cain and this property continued for several generations in the Cain family till the heiress married a Christian. She had two sisters, one of whom married Lace of Ballavoddan, an ancestor of Deemster Lace; the other, Mary, John Clarke <sup>2</sup> of the West Nappin, which property still belongs to the family. Their grandson, the Rev. J.T. Clarke is living (1888) at the age of 87. He is a Manx Scholar and wrote the English-Manx portion of Kelly's dictionary. He has issue the Rev. B.P. Clarke, Vicar of Marown, and the Rev. ... .., a master at Repton School . . . and two daughters.

[This following was added afterwards in a later part of the manuscript]

According to the late Rev. J. T. Clarke, a Clarke was proprietor of both the West and East Nappin as far back as 1213, this date begin found cut on a stone in the foundations of the old church, at the time the new church was built in 1813, With a statement that this Clarke had given then land on which the church was erected. Tradition has it that the East Nappin was bestowed upon an only daughter, who married a Cain, and he knew that that name continued in the East Nappin till the 18th century, when the Cain family consisted of three daughters. The eldest married the Rev John Christian, Vicar of Jurby and their son William (16xx-1747), Summer General and Captain of the Parish, married Miss Christian, heiress of Ballamoar in the same parish. In this way, the two properties were united. They had an only daughter who married a Moore of Pulrose, and again there was an only daughter who married Robert Farrant High Bailiff of Peel, and had issue William (see Curghey's or Curphey's of Ballakillingan).

For second daughter, see below.

The third daughter married Lace of Ballavoddan and had issue the ... Deemster Lace, and another son, who married the heiress of Sertfield. Their son was the 2nd Deemster Lace.

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<sup>5</sup> [From Manx Families, A.W.Moore, MS 1889]

To return to the Clarke's: The Manorial Rolls give the following particulars about the way the farm of the West Nappin descended from father to son: the first recorded is Thomas, in 1515; Gibbin follows, in 1526; Patrick, in 1559; Patrick, 1583; William, 1616; William, 1640; Dollin 1645. This Dollin was Lieutenant of the Jurby Militia and an MHK from 1661-2 (see p 157). William (born 1641), 1670; Thomas (born 1646); William, 1679; Thomas, 1706.<sup>3</sup> He married Mary Cain of the East Nappin (see above) in 1716, and had issue William, born 1722 and daughters. William married Catherine Kermode of Middle (died 1776) and had issue William. The first William inherited the property in 1762,<sup>4</sup> and the second in 1797. He was born in 1757, and in 1780, he married Mary Munn by whom he had 20 children. The eldest son Angus succeeded in 1838; his son James Henry followed in 1859, and the present proprietor, Daniel Radcliffe, in 1880.

Of the other children, we follow John Thomas (born 1798) and Archibald (born 1804) only. John Thomas, a clergy man (curate of St Marks) married Elizabeth, daughter of John Clucas of Mary Voar (see Clucas of Mary Voar in 1822, and had (1) John Thomas (born 1823, died without progeny); (2) George Petman,<sup>5</sup> MA (born 1827, died 1902); Benjamin Philpot, (The Rev Cannon) born 1831, died 1903; Ann Jane, born 1834 [married ... Ward] (born 1828, died 1841). John Thomas married (2) Kate Clucas of KionSlieau, Patrick, and had 4 sons and 1 daughter. George P took the name of Clucas. He is a clergyman and was master at Repton. He married (1) Maria Elizabeth Heaton, in 1859, (a son and daughter died young), and (2) Mary Jane Phillips in 1869 (died 1901) by whom he had issue: (1) George Frederick,<sup>6</sup> born 1870, member of Manx bar. Mary Beatrice born 1871. Elizabeth Alice 1872. Archibald, born 1804, had issue Estelle Helen born 1827, William Stevenson born 1829 married Margaret Shortridge, Archibald who had issue with others, William Archibald (2) born 1833, died 1887, he married Elinor Elizabeth Kissack, daughter of ...d Hendry K...4 and had issue Henry Shortridge, an advocate (born 1861). William (born 1832 married and had issue John H., a commission agent, and 2 daughters. Dollin (see above, p 153) married Catherine Garrett and had issue 4 sons besides William who died without progeny, and 2 daughters. On his death, his brother Thomas succeeded to the property. He married Elin Crowe, daughter of Sir W. Crowe, Vicar of Jurby, in 1690, and had issue Thomas & 3 sons and 2 daughters (see page 153). Dollin's brother 'Sir' John Cleark was Vicar of Jurby (1603 - 1645). He married Joan Cain of the East Nappin and had issue. (This branch died out.)

1 Name variously spelled Clerke, Clary, Chlery, Clark, and Clarke.

2 JMO: Mary Caine married Thomas Clarke (see also page 155); he made a deed of settlement with his son Patrick Clarke, recorded in Archdeacon Wills 1765 #29, Jurby, of Thomas Clark of West Nappin, Jurby

3 JMO: regarding Thomas' birthday of 1706: Did Moor mean 1686 or thereabouts, which makes more sense, based on his siblings birth dates and his own marriage date?

4 JMO: Jurby Parish Register: Thomas Clarke of ye Nappin buried 1 Dec 1764. Also, see Archdeacon Wills 1765 #29, Jurby, of Thomas Clark of West Nappin, Jurby

5 At present [in 1889] proprietor of Mary Voar and Ballanegy

6 [FPC] George Frederick Clucas later married A.W.Moore's widow (apparently he was her sweetheart from her youth, she being younger than A.W.Moore), acquired Cronkbourne , the Speakership of the Keys and a knighthood, dying in 1937 (buried in Santon).

# The crosses



## Sigurd's Cross

### The Legend of Sigurd Fafni's Bane

This cross depicts a central incident from the legend of the great hero, Sigurd. Details of this legend can be found on crosses of the late 10<sup>th</sup> or early 11<sup>th</sup> centuries from the parishes of Andreas, Jurby, Malew and Maughold.

The legend tells how Sigurd, destined to become a great hero of his people, is brought up in a King's household and instructed by the wily dwarf-smith, Regin, who tells him how Loki threw a stone and killed Otter, the great fisher. The gods had been made to cover the skin of Otter with gold to recompense his father, but the gold carried a curse for whoever possessed it, and Otter's father was slain by another of his sons, Fafni the serpent-dragon, who then took the gold.

Sigurd persuaded Regin to forge him a wonderful sword from the fragments of his father's magic weapon, and being given the choice of a horse from the King's stables selected Grani, "the grey one", on the advice of Odin himself. Thus prepared Sigurd set out with Regin to try and win Fafni's gold.

Following Odin's advice Sigurd dug a pit and hid there (Covered with branches) until Fafni the serpent passed overhead, when Sigurd drove his sword up into the monster and slew him. Regin called to Sigurd to cut out the serpent's heart, roast it and give it to him to eat. Sigurd in roasting the heart felt it to see if it was cooked, and so burned his fingers, which he

then sucked. On tasting the dragon's blood he could understand the language of the birds, from whom he learned of the wily Regin's plans to kill him and steal the treasure on his horse Grani.

After many later adventures the curse of the treasure had effect, and Sigurd was finally slain for the gold by his foster-brother Gunnar. The curse still followed the treasure, however, and Gunnar was finally cast, bound, into a pit full of snakes, one of which bit him to the heart, and he died<sup>6</sup>.

Kermode<sup>7</sup> tells us that "for many years this large cross-slab has been standing behind the wooden gatepost of a field adjoining the churchyard of Jurby, where, I have heard, it was placed for safety by the late Mr. Farrant, of Ballamooar. The tenant, Mr. Cannell remembers seeing it there for thirty years. One face being hidden by a wall, and the other by the post, it was only by catching sight of the carved edge that I was led to examine it. About 1890 I had a cast taken, and in December, 1906, was allowed to remove and place it within the churchyard".



### Heimdall's Cross

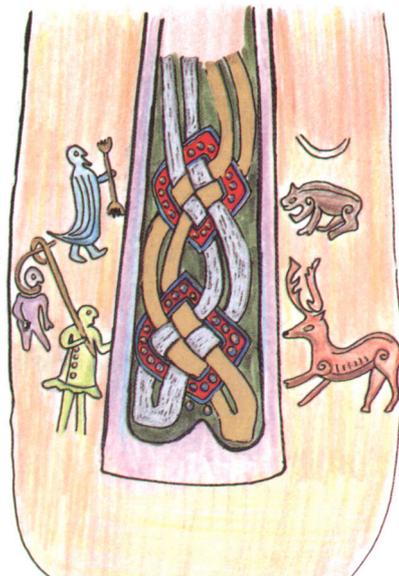
The top of this cross carries an armed male bearded figure with a horn, and above him and above him a raven. It is thought to represent Heimdall, the Warder of the Gods, blowing his great Giallar-horn to summon the gods to Ragnarok, the last great battle which marked the end of the world as foretold in Norse mythology. Heimdall dwelt at the foot of the rainbow Bifrost – 'The Quaking Bridge' which leads from earth to Asgard. The Giallar-Horn (Giallar) was kept at the roots of the Sacred Tree – Yggdrasil.

Yggdrasil is represented here by the cross of Christ.

<sup>6</sup> Thw Art of the Manx Crosses, A.M. Cubbon, O.B.E., B.A., F.S.A., F.M.A, Manx National Heritage

<sup>7</sup> Manx Crosses, P.M.C.Kermode

Kermode reconstructs the inscription as follows: [A.B. ERECTED THIS CROSS TO THE MEMORY OF C.D.] HIS SON, BUT RAISED ANOTHER TO THE MEMORY OF FAIRTHUR...



### Cross Fragment

Only a fragment of this cross was found in the churchyard at Jurby. The space to the right of the shaft shows a boar and a stag. On the left side is a robed figure with a beard carrying a trident. Below this are two figures, one wearing a buttoned tunic and carrying a pole over his shoulder from which hangs a smaller figure.

## Place Names

### Parish of (Kirk Patrick) Jurby<sup>8</sup>.

|                          |                                    |
|--------------------------|------------------------------------|
| 1291 Rot. Scotiae        | Ecclesia Sancti Patricii de Dureby |
| 1505 Bp's Charter        | Santa Patricius de Jourby          |
| 1648 Blundell            | Kirk Patrick of Jurby              |
| Manx Skyl (Parick) Yurby |                                    |

**T**HE church and parish are dedicated to St. Patrick, the Apostle of Ireland. The patronal fair was held on April 5th, the anniversary of St. Patrick's first baptism in Ireland. In the Calendar of AEngus, under date April 5th, we find : Baithes patraic primda .i. sinell mac findchada dohuib garrchon ise c tduine robaist patraic inherinn he, "Excellent Patrick's baptism i.e. Sinell son of Finchad of the Ui-Garrchon, he is the first person whom Patrick baptised in Ireland." A fair was held at Kirk Patrick (of the Peel) on March 17th, the anniversary of Patrick's death. As April 5th was also the Annunciation of the Blessed Virgin (in Manx Laa'l Moirrey ny Sansh) the fair in later times would naturally become associated with that saint.

The church and churchyard stand on an ancient pagan burial site, as probably most of the Manx churches and keeills do. A tumulus in the churchyard has been used for modern burials.

The parish of Jurby is bounded on the N. by Kirk Andreas and the sea, on the S. by Ballaugh, on the E. by Kirk Andreas and Kirk Christ Lezayre, and on the W. by the sea. It is about five miles long from east to west, and two miles broad from north to south. The area of the parish is 4721.069 acres. Jurby is almost insulated by the Lhane river and the Killane river, and in early times this was probably more so than it is at present. The Bishop of Sodor and Mann held extensive lands in this parish also.

v. Derivation of Jurby under names.

## JURBY

### **Ashenmoar [].**

1643 Man. Roll

### **Adding Moore**

'Great gorse place.' (Mx. aittin).

### **Ballacain [].**

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<sup>8</sup> [from Manx Place-names, 1925]

- 1515 Man. Roll Rich. McCane  
 1643 Will. Caine  
 1703 Pat. Kane ,, ,, Ballacaine 'McCane or Cain's farm.'
- Ballachrink [] .**  
 'Hill farm.' Anciently Knockadowan. Particle.
- Ballachristory [].**  
 1580 Lib. Episc. Mrke Christry  
 ,, ,, ,, Ballachristry 'Christry's farm,' (Mac Cripst6ra).  
 Bishop's Barony.
- Ballachurry [].**  
 'Miry farm.'
- Ballaconley [].**  
 1515 Man. Roll John McConoly  
 1643-1703 ,, Wm. Connoly  
 'Conley's farm.' (Ir. Mac Coanlaodha). Particle.
- Ballacry [].**  
 'Cry's farm.'
- Ballaghaie [].**  
 1587 Lib. Episc. Ballageij  
 1749 Dioc. Reg. Balla ghay  
 'Gay's farm.' Obsolete surname. (Ir. Mac Giolla Dht). Bishop's Barony.
- Ballagharraghan []**  
 1600 Lib. Episc. Ballagarraghyn  
 1749 Dioc. Reg. Ballagarrahehyn  
 'Garraghyn's farm.' (Ir. Mag Arachain). Lost surname. Bishop's Barony.
- Ballahasney []**  
 1703 Man. Roll idem.  
 Contains a lost surname which is obscure. Probably an Irish 'O' name.  
 There is a place called Asnagh, near Granard, Long-ford, Ireland ; which  
 Joyce (Irish Names of Places, Vol. 111,p.51) derives from Easnach(Mx.  
 asnagh), ribbed or furrowed land, from the ridges left after ploughing.
- Ballaholly [].**  
 Manx name of Ballasalla, by which part of the estate is still known. v.  
 Ballasalla in this parish and also in Kirk Malew.
- Ballakneale.**  
 1515 Man. Roll Patrick McNele  
 1643 Ballakneale  
 'Kneale or McNele's farm.' (Ir. Mac Nėill).
- Ballameanagh [].**  
 1643 Man. Roll Ballamanaugh 'Middle farm.'
- Ballamoar [].**  
 1643 Man. Roll Ballamoar  
 1663 Manx Soc. XIV. Ballamore  
 'Great farm.' In names containing -moar as their second element, there is  
 always a possibility of the surname Moore being involved. This surname is  
 found in Ballaugh in 1515.
- Ballaquane's Close.**  
 1703 Man. Roll  
 v. Ballaquane in Kk. German. 1703 "John Brew of Ballaquane."
- Ballaquirk [].**

- 1643 Man. Roll idem  
'Quirk's farm.' (Ir. Mac Cuirc).
- Ballasalla [].**  
1643 Man. Roll Ballasally  
'Farm of sallies or willows.' (Mx. shellagh).
- Ballateare [].**  
1515 Man. Roll John McTeare  
1643 John Teare  
1703 John Tear  
'Teare or McTere's farm.' (Ir. Mac an tSaoir).
- Ballavarran [].**  
1515 Man. Roll Donald O'Barron  
1643 ,, Ballavarran  
'O'Barron's farm.' (Ir. O Beardin).
- Ballavollavory.**  
Lost.  
1515 Man. Roll Gilchrist McGilvorr  
1643 ,, ,, Wm. Mollavory  
1703 John Mollavorey  
'McGilvory's farm.' (Ir. Mae Giolla Mhuire). This surname is now usually translated Morrison.
- Ballig [].**  
1583 Lib. Episc. Ballalig  
'Farm of the hollow.' Bishop's Barony.
- Barnecraggey**  
1703 Man. Roll  
Mx. Bayr ny creggey, 'road of the rock.'
- Berag [].**  
1643 Man. Roll
- Birage**  
Scand. By-ragi, 'Ragi's farm.' v. General Introduction p. xviii.
- Bishop's Barony.**  
Consisting of :-Ballig, Ballachristory, Kerroocroie, Rhendhoo, Bretney, Ballaghaie, Ballagharraghan, Cooilldhoo, Lougheroute and Loughan.
- Bolly Quidy**  
1703 Man. Roll  
'Quiddy or Cuddy's fold.' (Ir. O Cuidighthigh). Obsolete surname.
- Bretney [].**  
1587 Lib. Episc. Bretney  
Ir. breac, briot or brest, 'speckled.' Breatnaigh or Breatnaigh, locative forms of Breacnach, Breatnach, 'speckled land.' Bishop's Barony.
- Cashtal Lough [].**  
1882 Brown's Dir. Castle Lake  
'Castle of the lake.' The modern name of a small estate in the Curragh. There was a cairn here which may have been known as the 'Castle.'
- Close Craine.**  
1703 Man. Roll  
'Craine's close.'
- Close Kelly.**  
'Kelly's close.'

**Close Keppaugh.**

1643 Man. Roll

Ir. Ceapach, 'a tillage plot.'

**Close Killip.**

1703 Man. Roll

'Killip's close.' (Ir. Mac Philib). In Man. Roll of 1511-15 this surname is McKillip.

**Close Sartfield.**

1703 Man. Roll v. Sartfield.

**Cooill dhoo. [] .**

1587 Lib. Episc. Cooil Doo

1703 Man. Roll. Quoole Dow

'Black nook or corner.' Bishop's Barony.

**Cornall.**

1703 Man. Roll

Ir. Cor an Add, 'little hill of the hedge.'

**Cronk Breck [] .**

1703 Man. Roll Knockbreck

'Speckled hill.'

**Cronk keilleig.**

1870 Ord. Sur. Map

Probably this should be Cronk Killane. It is on the old quarterland of Kerlane - now Ballateare - and on the N. bank of the Killane river.

**Cronk Mooar [].**

1627 C.R.P. Knockemore

1643 Man. Roll Knockmore

'Great hill.' Where the night watch was kept for the parish of Jurby.

**Cronk Mwyllin.**

1870 Ord. Sur. Map

This is the name of a tumulus, and it is very unlikely that either a water-mill or wind-mill ever existed here, as suggested by the Ord. Sur. spelling. The second element is probably an obsolete surname such as Mullen (Ir. O'Maoldin). 'Mullen's hill.' There was a family named McMoley in Castletown in 1511.

**Cronk ny Arrey Lhaa [].**

'Hill of the day-watch.' A tumulus. v. idem in Kirk Christ Rushen.

**Cronk y Cliwe [].**

'Hill of the sword.'

**Cronk y Scotty [].**

'The Scot's hill.' On coast. Probably a legend.

**Cronk y vargee.**

'Hill of the market or fair.' Nr. Keeill Coonlagh.

**Crot ne bunt.**

1703 Man. Roll

'Croft of the end.' Bun with ending in -d, colloquially -t.

**Crot ne cleay.**

1703 Man. Roll

'Croft of the hedge or fence.'

**Crott a Lough.**

1703 Man. Roll 'Croft of the lake.'

**Crott e Keeg.**

1703 Man. Roll 'Keig's croft.'

**Crotterkegen,**

1703 Man. Roll 'Keggin's croft.'

**Crott e vore.**

1703 Man. Roll 'Moore's croft.'

**Dalliot, Treen. Lost.**

1515 Man. Roll Dalyott

1643, 1703 ,, Dalliot

Scand. Dalljotr, 'Lj6tr's glen.' A name of the same complexion as Billown, in Kirk Malew, q.v. The sur-name MacCorleot, now Corlett, from MacTh6rlj6t, was common in Kirk Christ Lezayre in 1515.

**Ellen Attin or Nellan Attin.**

1703 Man. Roll

Mx. Yn ellan aittin, 'the gorse island.'

**Ellan a Cay.**

1736 Dioc. Reg. 'Kay's farm.'

**Golane [].**

1703 Man. Roll

**Gallane**

1768 Manx Soc. XIV Golane

1791 Comm. Rep. Gollean 'A pillar-stone' (Ir. galldn).

**Jurby [].**

"Ingimarr, contracted into Ingvar and Ivar, possibly occurs in jurby. 'Ivar's farm.' This derivation is suggested by Worsaae in his Danes and Northmen. The knight Ivar was killed in 1275 at the Battle of Ronalds way."-Mx. Names, p. 212. The Scand. Dyrabyr, 'beasts or animals homestead.' is also possible here, as suggested by Mr. Moore.

**Keeill Coonlagh.**

'Conley or Connoly's church.' An ancient church which stood on Ballaconley, q.v.

**Kerroocroie [].**

1587 Lib. Episc. Kerroo Creij

'Cry or McCry's quarterland.' There were several families of this name in the parish in 1515.

Bishop's Barony.

**Killane River [].**

1761 Dioc. Reg.

**Kiarlane**

1515 Man. Roll Carlan [mill of]

1643 ,, ,, Kerlane

Scand. Kjarrland, 'brushwood land.' This was the name of the land on the north and south banks of the Killane River, near the coast, and which was probably marshy and overgrown with brush-wood in early times.

**Knockadowan.**

1703 Man. Roll

'Hill of the dun or fort.' There is a tumulus on this farm. Now Ballachrink. Particle.

It may also be noted that a family named Dowan held part of the quarterland of Ballakey in Kirk Andreas in 1703.

**Knock Shavell, Treen.**

Lost.

1515 Man. Roll Knok Sewell

1643 ,, ,, Knock Shewell

1703 ,, ,, ,, Shavell

'Hill of the chapel.' Mx. shapel ; Ir. seipeal

St. Keyl's Chapel, q.v., and the parish church of St. Patrick are in this treen.

**Kolelavy.**

1703 Man. Roll

Mx. Cooill lhiabbee, 'corner of the tomb;' lit. 'a bed,' but used in the former sense in place-names.

**Leanny Gollane.**

1703 Man. Roll

'Meadow of the Golane,' q.v.

**Leany Kaye.**

1736 Dioc. Reg.

'Kaye's meadow.'

**Leany Vark.**

1643 Man. Roll

'Mark's meadow.'

**Le Sulby, Treen.**

1515 Man. Roll Le Soulby

1643 ,, Lez Sulby

'The Sulby.' v. Sulby in Kirk Christ Lezayre. There is a tradition that a branch of the Sulby river at one time turned N.W., discharging its waters into the Curragh and causing innumerable lakes and small islands ; it then drained into the Lhen river. The name of this treen on the bank of the Lhen (v. map) supports the tradition.

**Laghan y shuin [].**

'Pond of the rushes.'

**Loughan [10:Xan].**

1580 Lib. Episc. Loughan y vaatey or voadey

1747 Dioc. Reg. Loughan Voady

Mx. Loghan y vaatey, 'pond of the boat.' Bishop's Barony.

**Lougheroute []**

1703 Man. Roll Lougherout

'Route's lake.' Obsolete surname. Ir. Rut, anglicized Route, Routh, etc., from Norse Hrutr. Bishop's Barony.

**Moughton s Close.**

1703 Man. Roll Jony Moughton.

**Myers.**

1703 Man. Roll.

**Nappin, (East and West) []**

1643 Man. Roll Napping

Ir. Cnapdn, 'little round hill.' In treen of Sartfield, q.v.

**Nelan.**

1703 Man. Roll

Mx. Yn ellan, the island.'

**Polday.**

1703 Man. Roll

Mx. Poyll daah, 'dye pool.' A turf-pit where black water was extracted for dyeing purposes.

**Reast, The.**

1703 Man. Roll

Mx. Reeast, the moor, waste.'

**Rhendhoo [].**

1580 Lib. Episc. Reindoo

Mx. Rheyinn doo, 'black division.' Bishop's Barony.

**Sandy Banks.**

1703 Man. Roll "Lane Moore intacks."

**Sandygate [].**

Sandy road.' Gat or gate from Scand, gata, 'a road;' must have been a common dialect word in the N. of the Island a century or two ago, as it is frequently met with in place-names.

**Sandy Lands.**

1703 Man. Roll "Near Lane Moore.'

**Sartfell [].**

Scand, Svartfjall, 'Black mountain.' v. Slieau Doo. Sartfell Treen. sartfel, loc. sartl].

1515-1643 Man. Roll Sertfell

1703 ,, ,, Sertfield, Sartall

In 1703 Sertfield mooar and beg.

**Shian valley**

1757 Dioc. Reg.

'Old farm.' (Mx. shenn). Clerk's glebe.

**Sleckby, Treen.**

Lost.

1515 Man. Roll Slekyby

1643-1703 ,, ,, Sleckby

Scand. Slakkabyr, 'slope farm.'

**St. Keyl's Capp<sup>ll</sup>**

1749 Dioc. Reg.

"Petition to Bp. Wilson of Thos. Clark. Sheweth that John Lace, Wid. Tear, Carlane, John Killip, Phil. Gawn and others have a number of childn that is nothing but trouble and grief to them, being ruined for want of schooling and education. Altho' yr petr hath small children of his own and his wife and son being desirous and willing that he should keep school at his own house, or in Saint Keyl's Capp<sup>ll</sup> (the which he was at the expense of building for that purpose) till a school-house may be built in a more convenient place, petitioner and ye aforesaid neighbours have agreed provided ye Lord Bishop will be pleased to approve of ye same.

The vicar and others petition the Bishop to grant petitioner a licence."

This chapel was dedicated to the Roman Saint Cecilia whose dedication date was November 22nd, but in Mann she was venerated on November 9th (O.S.). This day was called in Manx Laa'l Kickle, 'Cecilia's feast-day,' and a fair was held annually in the parish of Jurby, which in early times must have been held in close proximity to the Chapel of St. Cecilia. The fair is mentioned by Feltham in 1797, and it did not disappear until after 1834.

It may be noted that Cecilia was pronounced Kikilia in Latin and Irish, and as

is usually the case in Manx, the final unstressed vowel dropped away. The ruins of St. Cecilia's Chapel, now under the care of the Ancient Monuments Trustees, may be seen on the estate of W. Nappin, a little south of the parish church.

The usage of this chapel as a school house in the 18th century has probably been instrumental in saving it from destruction.

**White House.**

1883 Thie Vane

## Residents of the Parish

### JURBY<sup>9</sup>.

The parish of JURBY extends from the Carlane river to the Lhen Mooar, and is bounded towards the east by the Lhen Mooar trench. It contains an area of about eight square miles. It forms the north-western part of the northern low lands, and its surface is flat and monotonous. It is an exclusively agricultural district, and contains a scattered population of 788 (in 1851, of 985). It is a vicarage, and the present incumbent is the Rev. Joseph Bellamy.

#### B

Ball, William Radcliffe, fisherman, Ballaworry  
Bannan, Daniel, farmer, Croit-clerke  
Bellamy, Rev. Joseph, vicar, Vicarage  
Brew, Catherine, grocer, &c., Sandy  
Brew, Charlotte, dressmaker, Ballahasney  
Brew, Daniel, joiner and farmer, Ballahasney  
Brew, Elizabeth, Bretney  
Brew, John, farmer, Ballaworrey  
Brew, Robert, labourer, Ballameariagh  
Brew, William, farmer, Ballacurry

#### C

Cain, John, farmer, Ballamoor  
Caley, John, farmer, Ballachrink  
Caley, Margaret, Ballachrink  
Caley, Thomas, farmer, Ballachrink

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<sup>9</sup> [From Brown's Directory, 1881/2]

Callister, Alicia, farmer, Cashal-lough  
 Callister, John, farmer, Ballaconley  
 Callister, William, farm labourer, Ballahasney  
 Cannell, William, farmer, Nappin East  
 Carran, William, smith, Galane, Sandy-gate  
 Carter, James, farmer, Summer-hill  
 Casement, John, fisherman, Ballacurry  
 Cashin, John, farmer, Close-c-Kelly  
 Christian, Anne, Ballameanagh  
 Christian, John, farm servant, Ballaworrey  
 Christian, John, shopkeeper, Ellan  
 Christian, Mary, Ballig  
 Christian, Philip, farmer, Ballacurry  
 Christian, Thomas, farm servant, Ballatear  
 Christian, William, shopkeeper, Sandy-gate  
 Christory, Jane, Rhendhoo, Lhen  
 Christory, John James, farmer, Ballachristory  
 Christory, Maria, farmer, Ballachristory West  
 Clarke, Daniel, farmer, Nappin West  
 Clarke, Hugh, farm servant, Nappin  
 Clarke, Jane, farmer, Sartfield  
 Clarke, John, farmer, Ballagaraghyn  
 Clarke, William, farmer, Bretney  
 Clarke, William, Nappin West  
 Cleator, William, sen., farmer, Sartfield West  
 Cleator, William, jun., farmer, Sartfield East  
 Clucas, John, farmer, Ballachrink  
 Collister, Mary, sempstress, Ballamoore  
 Collister, William, farmer, Willow Grove  
 Corkill, Anne, horticulturist, Ellan  
 Corkill, James, farmer, Ballavarran  
 Corkill, John, farmer, Ellan  
 Corlett, Elizabeth, Loughan  
 Corlett, John, farmer, Barrag  
 Corlett, John, farm servant, Ballamoore  
 Corlett, Robert, farmer, Golane  
 Corlett, Robert, fisherman, Cooldhoo  
 Corlett, Thomas, farmer, Golane  
 Corlett, Thomas, farm labourer, Ballacurry  
 Corlett, William, farmer, Ballachrink  
 Corlett, William, farmer, Ballig  
 Corlett, William, farmer, Rhendhoo  
 Cormode, John, farmer, Ballig  
 Cottier, Thomas, gardener, Ballamoore  
 Cowell, John, coachman, Ballameanagh  
 Cowin, Robert, farm servant, Nappin West  
 Cowle, Patrick, labourer, Loughan  
 Cowley, John, farmer, Bretney West  
 Cowley, Kate, Nappin West  
 Craine, Anne, Sandy-gate

Craine, Thomas, horseman, Ballamoor  
Cretney, John, labourer, Sandy-gate  
Crye, William, farmer, Rhendhoo  
Curphey, John, labourer, Golane  
Curphey, Matthias, farmer, Croit-freer  
Curphey, Robert, horseman, Lodge, Ballamoor

## E

Ellison, James, horseman, Ballamoor

## F

Faragher, James, roadsman, Ballaworrey  
Faragher, John, Callane Mill, Ballatear  
Faragher, John, fisherman and farmer, Cronkbreck-lough  
Faragher, Thomas, farmer, Ballaghaie  
Faragher, William, fisherman and farmer, Cronkbreck-lough  
Farrant, William, M.H.K., Ballamoor  
Forsythe, Anne Jane, farmer, Ballasalla

## G

Gale, William, farmer Cronkbreck  
Garrett, Elizabeth, school mistress, Sandy-gate  
Garrett, John, labourer, Barrag  
Gill, Thomas, farm servant, Nappin East  
Gillrea, William, labourer, Ballamoor  
Goldie, Thomas, farm servant, Ballamoor

## H

Halsall, Anne, Ballacain

## J

Joughin, John Thomas, smith, post-office, Nappin West

## K

Kaighen, Humphrey, farmer, Cashel-lough  
Kaighen, Kate, farmer, Ballamoor  
Kaighen, Robert, farmer, Thie-vane  
Kaighin, William, yeoman, Golane  
Kelly, Christian, Ellan  
Kelly, Mrs. Jane, farmer, Ballahasney  
Kelly, John, M.H.K., farmer, Ballahasney

Kelly, Robert, farmer, Ballameanagh  
Kennish, John, bootmaker, Ballachrink  
Kewin, John, farmer, Sandy Gate  
Kewin, William, farmer, Ballacurry  
Kewish, Thomas, horseman, Ballarnoor  
Killey, James, farm labourer, Ballig  
Killey, Kate, farm servant, Nappin West  
Killey, William, farmer, Kerroo~croie  
Killip, John, farmer, Ballasalla  
Killip, Thomas, farmer, Ballacrye  
Kinrade, John, farmer, Ballasalla  
Kissack, Daniel, joiner and farmer, Sandy Gate  
Kissack, John, bootmaker, Loughan  
Kissack, John, farmer, Ballamoore  
Kissack, John, farm servant, Ballatear  
Kissack, Thomas, farmer, Ballamoore  
Kissack, William, labourer, Sandy Gate  
Kneale, John, farmer, Loughdhoo  
Kneale, John, farm servant, Nappin  
Kneale, Robert, fisherman, Loughan  
Kneale, Thomas, farmer, Ballasalla  
Kneen, Eleanor, farmer, Ballameanagh  
Kneen, John, ex-policeman, Sandy Gate  
Kneen, John, farmer, Ballagarraghyn  
Kneen, John, smith and farmer, Loughan  
Kneen, Richard Edward, horse dealer, Ballacrink

## L

Lace, James, farm servant, Cronkmoor  
Lawson, James, farmer, Kerroo-croie  
Lawson, William, tailor and farmer, Loughan

## M

Moughtin, Anne, labourer, Sandy-gate  
Moughtin, John, jun., tailor, Ballacurry  
Moughtin, John, tailor, Kerroo-Kneale  
Moughton, Thomas, shopkeeper, Ballaworrey  
Mylecraine, Mary, farmer, Loughdhoo

## Q

Quay, William, farmer, Ballacurry  
Quayle, Daniel, fisherman, Ballachrink  
Quayle, James, fisherman, Kerroo-croie  
Quayle, John, bootmaker, Kerroo-Kneale  
Quayle; John Caesar, bootmaker, Sandy Gate  
Quayle, William, farmer, Kerroo-Kneale

Quayle, William, tailor, Loughdhoo  
Quilliam, William, weaver, Ballacurry  
Quayle, William, grocer, &c., Sandy  
Quirk, Margaret, Ballacrye

R

Radcliffe, James, labourer, Ballameanagh

S

Sayle, Kate, farm servant, Ballanioor  
Stephen, Eleanor, farm servant, Ballasalla

T

Teare, John, farmer and clerk, Ballachrink  
Teare, John, farmer, Loughan  
Teare, Margaret, farmer, Kerroo-Kneaie  
Teare, Thomas, farmer, Loughan  
Teare, Wililiam, farmer, Kerroo-croie  
Teare, William, farmer, Lachrout

V

Vondy, William, farmer, Ballafletcher  
Vondy, William, farmer, Cooldhoo

W

Wade, John, farmer, Ballavarran  
Wade, John, farm servant, Ballaworrey  
Wade, William, labourer, Sandy Gate

## JURBY ANTIQUITIES.<sup>10</sup>

### Pre-Christian Remains.

1. Tumulus of blown sand, Cronkbreck; about 170 yds. w. of the Lhen Dam. O.S. II/11
2. Cronk y vargee, Tumulus on the Vicar's Glebe, 130 yds. S.W. of house and ½m. W. of Ballachonley. O.S. II/11
- 3, 4. Tumuli (2) on Ballachrink, 270 yds. s.w. of house and the same distance N. of Ballig. Now ploughed over. O.S. II/12
5. Cairn, on the N. side of the road to Loghcrount, about 200 yds. E.N.E. of Parochial School. O.S. II/15
6. Urn found 70 yds. N.E. of Parochial School. O.S. II/15
7. Tumulus on Sartfield, ¾ m. N.E. of Church. O.S. II/14
8. Cronk ny Arrey Laa; East Nappin, about 700 yds. N. of Church. O.S. II/14
9. Tumulus at N. end of Parish Churchyard. O.S. II/14
10. Cronk Mwyllin; Tumulus about 580 yds. w.s.W. of Ballakneale. O.S. II/15
11. In the Faaie at 26 yds. N. of the present Vicarage, two 'tall crocks' containing black matter were found in 1879, and reburied on the spot by Mr. Corrin. (O.S. II/16)
12. Urn and traces of Bronze Age Burial found by Mr. Roeder at the W. Nappin Chapel. Arch. Sur. 3rd Rep. O.S. IV/2
13. Flint flakes and implements found at Ballahasney. (O.S. IV/4)
14. Cronk Mooar. Tumulus about ¼ m. s.w. of the Church. O.S. IV/2
15. Mound, possibly tumulus, slightly over 1 m. N.W. of Ballawoirrey. (O.S. IV/2)
16. Tumulus, Ballasalla, about ½ m. S. of last. O.S. IV/2
17. Urns found on Ballacain, 100 yds. N. of the house. O.S. 1v/2

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<sup>10</sup> [From List of Manx Antiquities, 1930]

18. Crook Keeilleig ; tumulus, Ballateare. This is ott the N. bank of Killane stream, and Mr. Kneen (p. 483) thinks the name may be a corruption of Killane. O.S. I V/2

## Keeills or Chapels.

These are described, with Plan', and illustrations, in the Third Report of the Arch. Survey, 1911.

1. Keeill Coonlagh. Particles. Site of Ch. overlooking the Lhen Trench, about ~¼ m. E of Ballachonley house. From this came the fine Sigurd Cross-slab, 119, now at the Parish Church. O.S. II/12

2. Site of Ch. and BG. on Ballachurry, Treen of Lez Soulby, about 600 vds sw. of Ballakneale. Two snmall Cross-slabs, 13, 16, found here. O.S. II/15

3. Ruins of Ch. with BG., A.M., on W. Nappin, Treen of Knock Shewell, i.e. 'Shapel'; 500 yds. S.S.W. of the Parish Church. With respect to this, Mr. Kneen has found a MS. reference, 1749, as 'S. Keyl's Chappell,' and points out that Keyl or Kickle was Cecilia, (from *Kikil* in Latin and Irish). The 22 November, i.e. 9 Nov. (N.S.), is in the Isle of Man, Laa'l Kickle; there was a Fair that day in Jurby, probably near this Chapel. About 1749, Thos. Clark converted the Chapel into a school and so saved what remmmains from destruction. The Cross-slabs, 18 and 103, are set up within its walls. J.J.K., Proc. iii, n.s.. O.S. IV/2

## Fair Grounds.

1. Cronk y vargee, Hill of the Fair. Keeill Coonlagh, a Fair, perhaps 5 April, the anniversary of S. Patrick's first Baptism in ireland. J.J.K. p. 484.

2. The Lhen. Fairs recorded 1814 to 1834, Whitmonday. The original may have been a Columban festival, aim adjoining farm being that of Ballacolum. J.J.K., Proc. iii, n.s.

3. West Nappin, probably on Laa'l Kickle, i.e. 9 Nov. J.J.K.

## Sacred or Healing Wells.

S. Patrick's Well, West Nappin, 250 yards w. of the Chapel. Good for sore eyes. (O.S. IV/2)

Chibbyr Woirrey, 170 yds. S. of the Parish Church. O.S. IV/2

## Watch and Ward Stations.

Hill of the Day Watch and Port for the Night Watch, Knockmore, that is the large Tumulus just S. of Jurby Church. C.R.P. O.S. IV/2

## Loose Relics.

Flint implements, Ballahasney, M. Implements, Chips and Flakes, Sartfield, Sandy gate and East Nappin.

Cumnming refers 'to a polished stone axe from under the peat, East Nappin.' Proc. n.s., p. 148. Others from the Parish are, 585, 599, 598, 1396, 596, 612, 583, 610, 779, M.

Bronze Leaf-shaped Sword from Berrag. M. 806.

Querns. Upper Stones (5) M.

Sandstone Capital, 11 century, Nappin Chapel. M.

Cross-slabs. In the shelter by the Porch at the N.W. end of the Church, 16, 13, 104, 105, 119, 125, 127, 134 and

143. Also, in the ruins of West Nappin Chapel, 18 and 103.

From Jurby Church comes the rare Silver Chalice, 1523. Mx. Soc.xv, p.110 Reliquary 1894.

Sundials. At the Church gates, set in an old Font, is a dial of slate, horizontal, dated 1757.

Fragments of an Iron Sword and Spear-head were found at Ballachrink. Now lost,

Rush-light holders (2), S. Judes. M.

## MYLECHARAINE.

This ballad is of considerable antiquity, and from the plaintive nature of the air is a great favourite with the Manx people. Myle Charaine was a miser who lived on the Curragh in Jurby, formerly a forest on the northern side of the island, and is said to have been the first Manxman who gave a fortune to a daughter; some of his descendants are still resident in the same locality. From the irregular nature of the ballad it would, appear that some portion had been lost ; this may have easily taken place, as it is only in comparatively recent times that it has been taken down from the lips of the reciter. The following is the translation as given by George Borrow, the author of *The Bible in Spain*, who, in the autumn of 1855 made a pilgrimage to Jurby in order to visit the descendants of the miser mentioned in the song.

The air of this ballad will be found in Barrow's *Mona Melodies*, 1820 ; the copy given with the text was sent to me by the late Mr. Cretney, music-master of Douglas, who was often called upon to sing it, to the great delight of his Manx friends.

### I.

O Myle Charaine, where got you your gold?"  
Lone, lone you have left me here;  
"O not in the Curragh, deep under the mould,"  
Lone, lone, and void of cheer.

### II.

"O Myle Charaine, where got you your stock?"  
Lone, lone you have left me here;  
"O not in the Curragh from under a, block,"  
Lone, lone, and void of cheer

### III

"O Myle Charaine, where got you your goods?"  
Lone, lone you have left me here;  
"O not in the Curragh from under two sods,"  
Lone, lone, and void of cheer.

### IV.

Two pair of stockings and one pair of shoes,  
Lone, lone you have left me here;  
For twenty-six years old Mollie did use.  
Lone, lone, and void of cheer.

### V.

His stockings were white, but his sandals alack!  
Lone, lone you have left me here;  
Were not of one colour, one white, to'ther black,  
Lone, lone, and void of cheer.

VI.

One sandal was white, and tother dark brown,  
Lone, lone you have left me here;  
But he'd two of one colour for kirk and for town,  
Lone, lone, and void of cheer.

VII.

"O father, I really can't walk by your side,"  
Lone, lone you have left me here;  
"If you go to the church in those sandals of hide,"  
Lone, lone, and void of cheer.

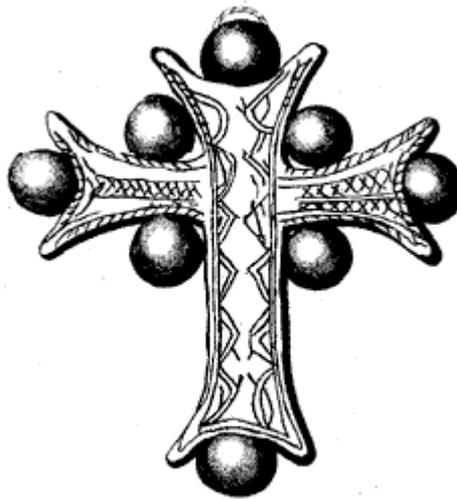
VIII.

"O daughter, my dear, if my brogues give you pain,"  
Lone, lone you have left me here;  
"There's that in the coffer will make you look fain,"  
Lone, lone, and void of cheer.

IX.

A million of curses on Myle Charaine,  
Lone, lone you have left me here;  
The first who gave tocher to daughter in Man,  
Lone, lone, and void of cheer.

[from Ellan Vannin vol 1 #2 p63/64 June 1924]



THE MYLECHARAINE SILVER CROSS.  
FULL SIZE.—FRONT & BACK.

### THE MYLECHARAINE SILVER CROSS.<sup>11</sup>

IT had been the intention of the editor to have given a more particular account of the family of Mylecharaine than what is stated in the first series of *Mona Miscellany*, p. 54, and considerable trouble has been taken to accomplish this, but without effect. It was desirable to obtain information as to the time when the person who is said to have found the treasure lived, and one of his descendants has repeatedly promised to look up some of their old deeds that would have given the date as to the time they first acquired property in Jurby, but has failed to do so. One thing, however, was done ; the editor obtained the loan of an ancient cross, which, along with some other small

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<sup>11</sup> [From Manx Soc vol XXI]

valuables, had been handed down from their forefathers. This, after being cleaned from the soil and peat which filled up some parts of it, and entirely concealed the engraved portion, turned out to be silver. It had evidently lain long unused, from its blackened appearance, and probably formed one portion of treasure that had been concealed in early times when the Isle of Man was subject to so many raids from Norsemen and others, and probably was the foundation of the rise in fortune of the Mylecharaine family.

An exact drawing of this cross has been carefully made, which will no doubt be an acceptable contribution to the Manx antiquary. The small ring at the top, by which it was suspended, has been unfortunately broken ; it is otherwise quite perfect. It is evidently of great age, if we may judge from its workmanship and peculiar form. It bears a very striking resemblance to the St. Cuthbert gold cross, found on his body at the opening of his tomb in 1827, a drawing of which is given in Chambers's *Book of Days*, vol. ii. p. 312. 1864. St. Cuthbert was bishop of the Northumbrian Island of Lindisfarne, and died in the year 688. His body, after several removals, found a resting-place in 1104 in Durham Cathedral. If the Mylecliaraine cross be assigned to the same age, it will, indeed, be entitled to be called an antique.

The principal part of the property is in Kirk Christ Lezayre, part in Andreas, and part in Jurby, and being intack, bears no nanie, only a number in the Lord's book. The old house is not in existence. There is a field called *Gaht ny thieyn*—the Field of the Houses. Mrs. Jane Cashen of the Curraghs, Jurby, is the lineal descendant or representative of Mylecharaine.

There is a tradition that Mylecharaine was an illegitimate son of one Christian of Milntown, who, fearing an invasion, hid some valuable property in the Curragh, which this son afterwards secretly took up, and from thence was called

*Molley e chiarciel,*  
Mylecharaine,  
Deceiver of my care.

H.R.H. . PRINCE LUCIEN BONAPARTE ,

By BISHOP DRURY.

(Master of St. Catherine's College, Cambridge.)

Prince Lucien was greatly interested in the Manx Language, his copy of the Manx Bible, being the 1775 Quarto Edition, of which only fifty copies were printed, is now in the Library of the Manx Museum.—Ed. "E.V."]

THERE are few now alive who can remember the visit of Prince Lucien Bonaparte to the Isle of Man, in the "50's" of last century. Yet, like the visit of Mr. Gladstone, to study Home Rule, and of Mr. Keble, to trace the memories of Bishop Wilson, it would be a pity if no record of those visits remained.

Prince Lucien was a nephew of the Great Napoleon, and cousin of Napoleon III. He was no politician, but a student of Chemistry and Philology. It was the latter study that brought him one summer day to Braddan Vicarage, seeking the aid of my father, to whom he had been directed as learned in the Manx tongue. The result was a friendship which lasted as long as my father lived, and which I was myself destined to enjoy until I attended, at the Prince's request, his funeral in Kensal Green Cemetery. He was keenly interested in all the four Keltic languages, and erected at his own expense the monument to Dolly Pentreeth (the last of those who spoke the Cornish language), near Penzance. But he had a special interest in the Manx dialect, often speaking of its remarkable "initial changes." (e.g., Yn Chiarn, O Hiarn, my Hiarn). He studied it with my father, my grandmother at Snugborough, and Mr. Curphey, Vicar of Jurby. It was my privilege to continue the study with him when I lived in London, and together we wrote, phonetically, the first few Chapters of St. Matthew.

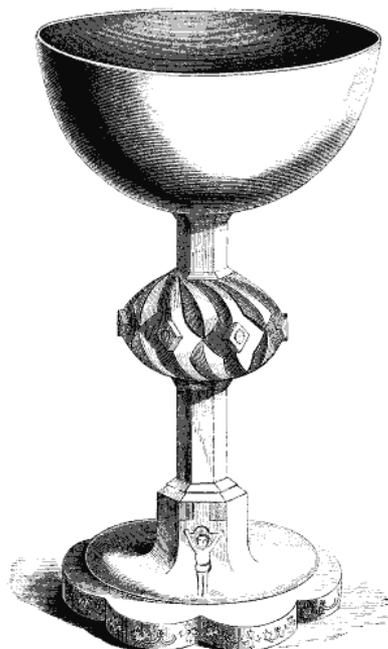
He spoke little of his imperial experiences, and always shrank from his annual visit to the Empress Eugene, as her talk was "all politic, all politic." His devotion to our Great Queen was unbounded, and a letter from her was so prized that he ordered it to be placed in his left breast pocket when buried. He told me that he was born on board an English Man-o'-War, during the French war. He died during a visit to Italy.

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## Jurby Chalice

KIRK PATRICK OF JURBY<sup>12</sup>



CHALICE FROM THE PARISH CHURCH OF JURBY, ISLE OF MAN.

The silver Chalice here is an interesting and, in the Isle of Man, unique example of a pre-Reformation Chalice of the type prevailing from about the year 1510 until 1525. It has a plain conical bowl, broad and shallow, with plain hexagonal stem, with hollow-chamfered mouldings at the junctions, divided by a large ornate knob, on which are six diamond-shape projections decorated with angel faces. A rudely-engraved representation of the Crucifixion appears on the foot, which is sexfoil in form and has a border of delicately-chased foliage. It bears the London date-letter for 1521-2, and a maker's mark — two links of a chain — as on a Paten of 1509-10 at Great Hockham, Thetford, and on another, of

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<sup>12</sup> [From Old Church Plate, 1907]

1521-2, at Great Waltham, Essex. Its dimensions are: Height, 7 in.; depth of bowl,  $1\frac{15}{16}$  in.; diameter,  $4\frac{3}{16}$  in.; greatest diameter of foot,  $4\frac{11}{16}$  in. Five other pre-Reformation silver Chalices of this type have escaped destruction. the first, with the same maker's mark as on this Chalice, now in S. Mary's Roman Catholic Church at Leyland in Lancashire, but formerly in the Parish Church at Leyland; the second at S. Sampson's, Guernsey; the third at Corpus Christi College, Oxford; the fourth, dated 1527-8, said to have been found in Iceland, now in the South Kensington Museum; and the fifth is in a private collection. In 1939 the chalice was purchased from St. Patrick's Church for the sum of £1000 by the Manx Museum.

## THE BATTLE OF SANTWAT.

C. H. COWLEY.

25 August, 1927.

A casual mention of the Battle of Santwat generally solicits a smile, and the remark 'where was it fought?' From others, who have a little knowledge, 'it would not be much of a battle, as there were not many people in the Isle of Man then;' but in speaking to people of an older generation the question is answered more seriously, and much importance seems to have been attached to it up to recent times.

My object is to prove first of all where the battle was fought, who were the victors, and which side was helped by their women-folk to turn the tide of victory.

Before stating my case I will refer to the records left to us by history. It seems to me that the only evidence we can rely upon in these is contained in *Chronicle of Man*, Manx Society's Works, Vol. I, p. 57, and *Monumenta de Insulae Manniæ*, Vol. IV. Latter historians seem to have derived their knowledge from the foregoing, and written it up to suit their own ideas.

The following are extracts I have culled from the various histories at my disposal.

Chronicle of Man Vol i, page 57

'In 1098 there was a battle between the Manxmen at Santwat,<sup>1</sup> and those of the North obtained the victory. In this contest were slain the Earl Other,<sup>2</sup> and Macmaras, leaders of the respective parties.

In the same year, Magnus, King of Norway, son of Olave, collected a fleet of 160 ships and arrived at Man. Putting in at the island of St. Patrick, he went to visit the site of the battle which the Manxmen had fought between themselves a short time before, for many of the slain still lay there unburied.'

Note 8 says

The Battle here spoken of between the inhabitants of Man seems rather to have been the effect of an attempt on the part of the native Manxmen to shake off the yoke of the Norwegians, than a fighting between northern and southern islanders, from the names of the opposite chiefs, Earl Other or Ottar, and Macmaras ; the former being a Norwegian one, the latter a Celtic. The word '*Aquilonares*' ought perhaps to be translated, not 'the inhabitants of North-Man' but the Northmen."

A further note reads :

'But the text says that the battle was fought *inter Mannenses*, i.e., was between the Manx themselves, and not *inter Mannenses and Aquilonares*, i.e., *between* the Manx and the Northmen. Unless the text be corrupt, *Aquilonares* must mean the Manx of the North. Robertson considers them to be the original clans connected with the Northmen of Dublin and the Isles, whilst the Southern he considers to be the descendants of the Islemen who had contributed to the success of Godred Crowan. The South was the seat of the civil and ecclesiastical government, and he thinks that the distinction between North and South was preserved by Godred's descendants through motives of policy, in order to maintain their own ascendancy, by holding the balance between the two races.'

Note 10:

' *Cumque applicuisset ad insulam sancti Patricii nuncupantur*. This seems to imply that the place named Sandvath (*verdum arenosum*) where the battle was fought between the inhabitants of Man themselves, was situated in the neighbourhood of Holm Peel. '

ii. *Monumenta de Insula Manniæ*, Vol. iv, Mx. Soc. works

'The same year (A.D. 1098) a battle was fought between the Manx at Santwat, and those from the North obtained the victory. In the engagement were slain earls Other and Macmaras, the chiefs of both parties.'

iii. Blundell's *History of the Isle of Man*, Vol. i page 35. 1648-56.

'However St. Patrick arriving (at his first landing in the Isle of Man) at this promontory, called Jorby (latter corrected to Jurby) Point, and making some small stay here, hath ever since been called St. Patrick's Island, and here he placed his bishop's seat, which continued there, it may be not long after St. Patrick's death, howsoever, for a time, but now it hath lost the name of an island, and is now called Kirk Patrick of Jorby, which still retaineth the name of St. Patrick, and acknowledgeth thereby his landing there. Mr. Chaloner seemeth to hold yt there was no other place called St. Patrick's Island but ye Island of Peel; but Joselinus confirmeth me yt it must be Jorby, for there is no other promontory noted in the Island of Man, but that to satisfy this doubt you need only find out a place called Stantway, near St. Patrick's Island, where Anno 1098, a great battle was fought between the northern and southern men, for ye Chronicle of Man saith in the same year King Magnus arrived in Man and landed. He came to St. Patrick's Island to see the place wherein the battle had been

fought a little before between the Manxmen, because many of ye bodies yt were slain lay yet there unburied.

Now, Peel Island being so little I conceive, an unfit place for such a multitude of men to fight in.'

iv. Chaloner states:

' Kirk Patrick of Jurby ; this church was dedicated to St. Patrick : and to distinguish it from Kirk Patrick of Peel, it is called St. Patrick of Jurby.'

v. Sacheverell's (Governor of the I.O.M. 1693-4) *Account of the Isle of Man*, Vol. I, page 34, states:

'One, Mac Marus, a person of great prudence, moderation and justice, who in the year 1098, laid the foundation of the Abbey of Rushen, in the town of Ballasalley.'

After giving details of the Cistercian order, he goes on

'But while Mac Marus was employing himself in these works of piety, which rarely secure the best of n.ien from the misfortunes of this world, the northern men, who were the original natives, formed a conspiracy against him, commanded by Earl Outher. The battle was fought at a place called Stantway in St. Patrick's Isle (which therefore must be the parish of Jurby), in which both the generals were slain ; and Mr. Cambden says the northern men had the victory ; but the Manks tradition in-forms us that the women of the south side came with so much resolution to the assistance of their husbands, that they not only restored the battle, hut, as a reward of their virtue and bravery, to this day they enjoy half their husband's estates during their widowhood ; whereas the northern women have but a third. But whatever side got the victory. the public had the loss, for the Island was so weakened that it lay exposed to the first that would attempt it. These private factions at home too often betray the public liberty to some potent invader abroad.'

Note at end of this Vol. I, Mx. Soc. works (Editor) states that:

'Magnus Barefoot, on his return to Norway, left, as his viceroy in Man, Outher, against whom the southern Manx rebelled and appointed Mac Marus. At this juncture (A.D. 1098) Magnus Barefoot returned from Norway and, after landing, went to the place where the last battle had been fought three days before, and ordering the bodies to be buried, he viewed the Island round, and found it, in comparison of his own country, fruitful and pleasant; he therefore fixed upon it as his own residence and fortified it carefully.'

vi. In Feltham's *Tour*, 1798, we find: 'History informs us that the inhabitants of the North-side conspired against the government of Macmarus, and were headed by Earl Outher ; a battle ensued which was fought at a place called Stantway in St. Patrick's Isle (Jurby). The generals were slain, but the North-side people gained the victory, until the females of the South-side came with great ardour to the assistance of their husbands and turned the fate of the battle; for which, to this day, they enjoy half

their husband's estates during their widowhood, while the North-side ladies have only a third.'

vii. Robertson in his *Tour through the Isle of Man*, 1794, states: 'Olave, their natural Prince, was then a youth in the Court of Henry the First ; and the Chiefs of the Isles being anxious to seat on the throne a man of mature abilities, elected Mac Manis ( according to some authors his name was Mac Marus), whose merit amply sanctioned their choice. From the pride and jealousy of Earl Outher, a conspiracy was however (AD. 1098) formed against him and, in the combat which it occasioned, both the Prince and conspirator, with many of their partizans, were slain.

By this Civil contest, the Kingdom being considerably weakened, it became an easy prey to Magnus, King of Norway. . .He reigned for six years in this Island.'

viii. Woods' *Account*, 1811

'Macmanis was the next King of Man ; but who he was, and what title he had to the crown, history does not inform us. His election to the dignity occasioned civil broils between the south-em and northern districts of the island. The inhabitants of the former were headed by the King whom they had elected ; those of the latter, the original natives, by Earl Outher. The armies met, and a battle was fought in the parish of St. Patrick. According to the Manks tradition the northern men had nearly won the victory, when the women of the south-side came with so much resolution to the assistance of their husbands that they restored the battle ; and, as a reward for their bravery, enjoyed one half of their husband's estate during their widowhood, while their northern countrywomen had only one third.'

ix. *The Guide to the Isle of Man*, Kneale, 1860, says:

'The battle was fought at Sandwath in Jurby, and the northern women helped their husbands to defeat the inhabitants of the southern portion of the Isle.'

x. A. W. Moore's *History*, 1900:

'A battle took place at Santwat near Peel ; the exact site is unknown. Of Other and Macmaras, said to have been the leaders on each side, nothing is known, but possibly Other, or Otter, may have been the Earl said by Worsae (p. 288) to have been appointed Governor of Man and to have been expelled by the inhabitants, who chose in his place another jarl named Mac-manus (? Macmaras) in which the north gained the victory, according to tradition, by the assistance of their women.'

From the foregoing, it is easy to see that not one of the historians is sure upon any of the points raised. One states the battle was fought at Jurby, the other that it took place near Peel. Others have an affection for the northern women, whilst the southern women have not had their claim neglected. Robertson tells us that the Earl's name was Mac Manis, but gives no authority for it, and also states that 'the Kingdom was considerably weakened by this battle,' which I presume he quotes from Sacheverell.

Sacheverell being Governor of the Isle of Man would, no doubt, at that time be more conversant with local tradition than latter writers, and if what he states is correct, there

must have been a much greater number of men in the battle than is generally supposed.

He also upholds the claim of the women of the southside as having helped to win the victory.

However you have all the evidence now which I intend quoting; and I will set forth my own opinion.

i. I know not, and have never heard of the name Santwat applied to any place in Jurby : but have been told many times by old people, that the battle of Santwat was fought at Kirk Patrick near Peel.

ii. Two sites have been pointed out to me as the places where the battle was fought.

iii. In every instance mentioned, it was stated that the southside women helped to win the victory.

During the course of many years I have given a great deal of thought to these three facts, and covered all the ground in the locality for evidence ; but after a lapse of 829 years one can understand there would be very little left of value.

However let us first take the two sites of the battle.

One is at the extreme end, west of Peel Golf Links and adjoining it, the field being named Cronk y ghuilkee (hill of the broom).

The other site is the field beyond the bridge on the St. John's road from Kirk Patrick, on the left adjoining Ballamoore.

It is more reasonable to suppose that a battle between the northern and southern peoples of the Island would be fought here mid way, than that the latter made their way along the coast line to Kirk Patrick of Jurby.

No ! the northern men came along that route without opposition until they came to the river Neb. Here they were stopped by the river and, worse still, the bogs on either side. They may have been joined by stragglers from the eastern side of the dividing range of mountains but I think the greater part of the inhabitants at this time lived on the western side of the range.

A camp was made on the Congary brooghs where the Golf Links now are, and a tribal fort of earth hastily thrown up ; this fort still exists upon the most prominent part of the brooghs and is an ideal site. Overlooking the river on the south side, with a magnificent stretch of country before them, the defenders could at once discern any attack from invaders ; whilst behind them they feared none. The fort is about 30 yards in diameter. The southern men however were determined to give battle first, and selected the narrowest point of the river and bog land to gain access to the enemy. This was a place about where the railway was run up to Knockaloe Camp.

Above that was useless because of the bog, below, or down the river, nearly as bad, the river running deeper and with steep banks on either side at Glenfaba.

Gaining the opposite bank of the Neb the southside men gave battle, but were at a great disadvantage. After crossing the Neb they then were faced with a hill which had to be carried before forcing the enemy to their fort further east. If they did gain the hill top, it is probable that the northerners had a reserve of men hidden in Glenfaba which runs parallel with the river, behind the Congary brooghs. These were brought forward and pressed the enemy back across the river.

From there a running fight continued along the east side of Glen Craue, up to about the place where the bridge on the St. John's to Patrick road stands.

This bridge is still called 'the bridge of the bloody battle.' I was told by an old man that he had picked up weapons of stone in the field adjoining, where the battle was fought.

We can take it, that a firm stand was taken by the southerners at this spot, and the main battle fought.

But, evidently the southerners were still fighting a losing battle, for it was at this juncture, and on this spot, their wives came to their assistance

The women from the South had been watching the tide of the battle creeping up the glen, and now determined to aid their men.

Sweeping down from their camp, which was high above the field of battle, they picked up stones as they ran ; filling their brats with them, they entered upon the scene, wild-eyed and weary with running, and tired with the weight of stones ; but yet eager to help the men who were giving their lives for them.

Evidently their weight told, and the northerners were beaten, and retraced their way over the track, which, in the morning, had led them nearly to victory.

I have not been able to get anyone to enlighten me as to the meaning of Glen Craue, but am strongly of the opinion that it means the Bone Glen. Craue is the Manx word for bone, and what more likely than that the bones of those killed in the battle were exposed in the side of this glen for many years after.

Again, I mentioned that the women were camped high above the field of battle. Why ? Because the road known as Barnell starts at the battle-field and, if we follow it to the foot of the hill, the name changes to Creggan ny Mraane, the women's rocks.

As a matter of fact the name is mis-applied as to the road itself the rocks are on the right side about half way up. The name is still used, although the local people have no idea now as to its origin, but I think, without doubt, mine is the true explanation.

Higher up, the roadway narrows and is called Baare Dowin, or deep road ; continuing to the cross-road, where it is named Kione ny Baaryn, end of the roads.

Strange to say, a small field near here is called the Hospital field. It may be a coincidence, but, on the other hand, it is possible that a halt was made here by the victors, on their way south, to refresh themselves and rest their wounded.

Further on is Cairn ny Greie, or Cairn of the implements, near to which place is buried a number of implements of warfare. Was the battle of Santwat such a decisive one, that the southerners thought war was at an end ; buried their weapons, erected a Cairn to commemorate the event, and, marching home again, like the victors of 1914, changed their minds, to start anew their efforts to subdue their fellow men.

### **Notes.**

i. The Barnell road would, from the field of battle, be the most direct to the South of the Island.

ii. I do not think the Congary Fort is marked on the Ordnance Survey, or has been noted before.

iii. What became of the bodies of the chiefs Mac Marus and Other?

If, as it is stated, Magnus ordered the bodies to be buried of those killed in the battle, would it not be likely that he, following precedents, ordered that these be accorded special honour because of their standing.

That honour would be, burial in the most prominent position and in this case would probably be the summit of Peel Hill, where we know the sites of three burial places, excluding of course the Corrin's burial ground.

### **Footnotes**

1 In the manuscript of the Chronicle these three names, of which so many variations have been introduced by later writers, read plainly, *Santwat, Other, Macmaras.* (Ed.)

2 There were two places called the Island of St. Patrick— Holm Peel and Jurby Point. It is at the latter that Dr. Oliver places Santwat, or Sandwith.

Quoted from Sacheverell.

## **The Jurby Sundial**



The list of Manx Antiquities, 1930 indicated that this sundial, to be found on the south pillar of the stile leading into the churchyard at Jurby, is set in a old Font.

Miss A.M. Crellin, in her article on sundials, to be found in Vol No 3 of YLM, 1889, tells us that the sundial is made from slate and as she says, 'let into a round red standstone pillar, built in the wall of the churchyard near the entrance'.

When Miss crellin examined it the face of the dial was much disfigured 'by persons scratching their names and initials on it', and the gnomon was found to be broken off.

The inscription on the dial reads;-

"The gift of Patt Brew to Jurby Church AD 1757 Latitude 54d 24m".

## The Keeill of St. Patrick, West Nappin

In the Manx Archaeological Survey, First – Fifth Reports, re-issued in 1968 we find an entry entitled “Ruins of keeill of St. Patrick’s on the Quarterland of W. Nappin, Treen of Knoc Shewill”. In this survey Mr. P.M.C. Kermode reports what he observed in 1911 and the following extract is taken from that survey.

“St. PATRICK’S CHAPEL, West Nappin. O.S., IV, 2, (807), Quarterland of West Nappin, Treen of Knoc Shewill. These well-known ruins stand on a slight natural elevation in a field North of the highroad about 500 yds. S.S.W. of the Parish Church, at a height above sea-level of some 90 ft. When cleared, it was found to measure about 20 ft. by 11 ft., and we then discovered it to consist of two distinct parts belonging to different periods. —Fig. 12. The East end, built with cement and rough-cast, appears from the few mouldings which remain, to belong to the 14th or 15th century. The rest of the walling, with clay for mortar, is probably of the date when the building was converted into a school, which may have been about the end of the 17th or beginning of the 18th century; doubtless, to this period would belong the roofing-slates, of which several were found among the rubbish in the interior. The foundations of the walls at the East end are at a higher level by 12 to 15 in. than those of the rest of the building, and, from some projecting stones in the South wall, there would appear to have been a raised dais here for the altar. No floor-pavement remained. The walls were built almost entirely of shore boulders, but the mullions, jambs and worked stones were all of red sandstone, which may also have been shore boulders. The outside corner-stone at the S.E. was a smooth ice-worn boulder of purplish finegrained grit, 3 ft. by 2 ft. 2 in. by 2 ft. high, projecting 9 in. from the East face and 12 in. from the South. No trace of the altar could now be found. The upper part of the two—light East window was intact, but the sill-stones were gone and the wall broken below; the line of the old sill could be seen at the sides, and this was about 4 ft. 6 in. above the level of the foundations; the window was flat-headed and grooved for lead, the moulding on the lintel showing that the glass had been set at a slight angle, with which the side grooves of the jambs correspond. A fragment of the mullion was met with on the floor, and showed the same irregularity of grooving; this window is clearly of the Decorative period, 14th century. A broken Scandinavian Cross-slab (Manx Crosses, No. 78) had formed the inside lintel of the window till Mr. Kermode, in 1891, obtained Mr. Clarke’s permission to take it out and have it cast, figured and described for his work. This may possibly have

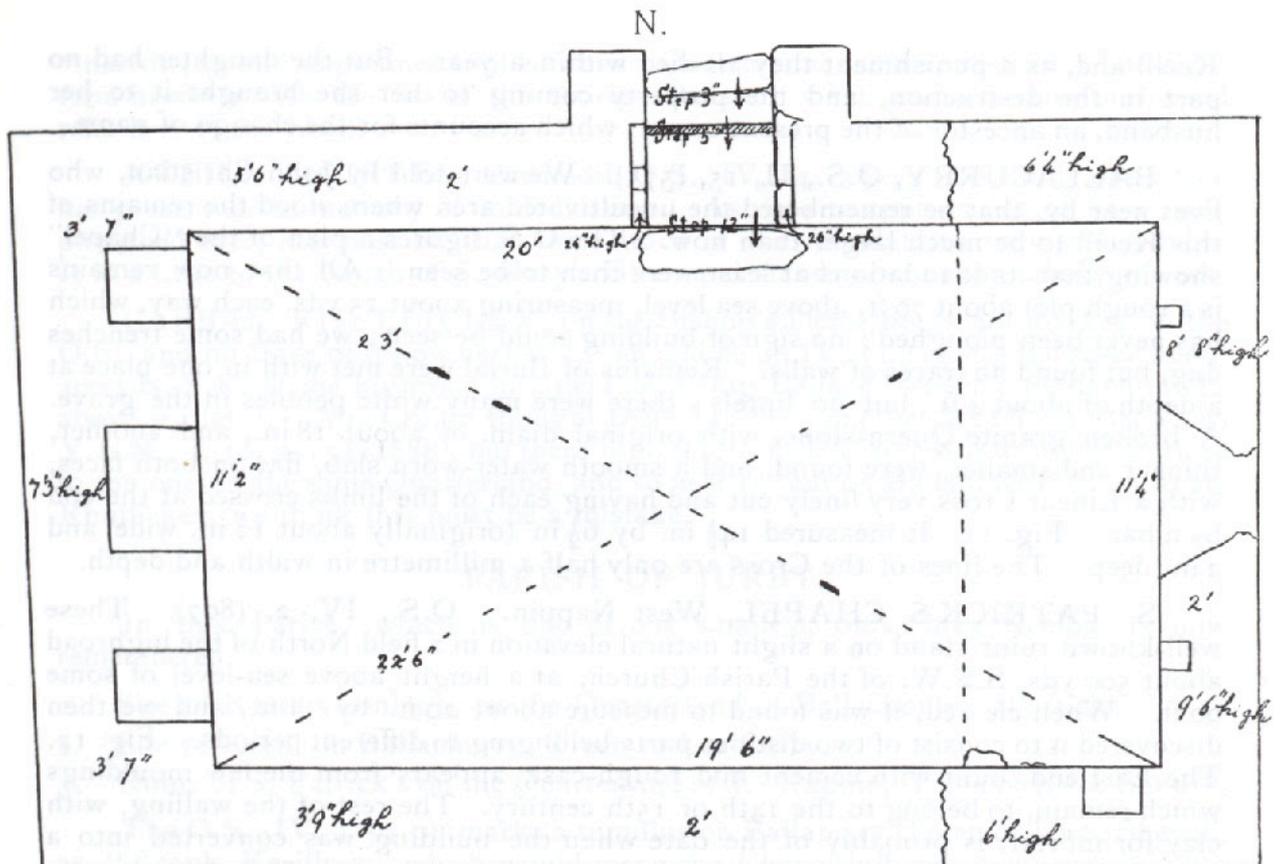


Fig. 12. Scale  $\frac{1}{4}'' = 1'$  St. Patrick's Chapel, West Nappin, Jurby.

be<sup>13</sup> en a part of the 14th century building and intentionally placed so that its edge, which bears the key-fret design, should serve as an ornamental moulding over the window.\* - Fig. 13. At either side of the window was a small recess about 44 in. above the foundations. In the remains of the gable above it, to the South, the wall was pierced by a rectangular hole like those at S. Trinian's and at Peel. In the South wall, at 5 in. from the East corner, was the piscina, which was screened by a nicely-made arch—Fig. 14 ; this had evidently been repaired, the corners of the archway broken and a stone laid on the bottom of the recess, perhaps to serve

<sup>13</sup> \*The ends would no doubt be covered by the rough-cast, and present an even and finished appearance

as a cupboard when the building was used as a school; the bowl and drain are therefore now lost. This arch, Mr. Cochrane tells us, would be early 14th century, adding—"it is rare to see such a beautiful head of the decorative period in a small church." The wall behind it had also been broken, and Mr. Clarke, the recent proprietor, had here placed an early Cross-slab found loose in the ruins. (Manx Crosses, 14). Human remains were found at the East end of the North side, passing under the wall, and other graves were found to pass under the East gable, showing that the present structure was not on the lines of the original. The graves under the East gable were covered about 6 in. deep with white pebbles, and about a score of such pebbles were found loose in the building. The rest of the walling presented no features of interest; they were built of the old material, and the North and South were on the lines of the 14th century walls. A fire-place and two recesses had been formed in the West end, and the doorway, into which one or two of the old jamb-stones had been built, made in the middle of the North wall.

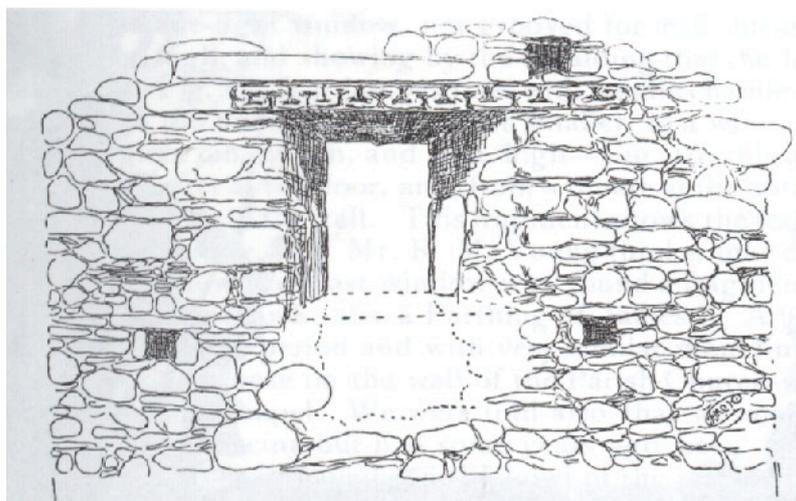


Fig 13. East Gable of St. Patrick's Chapel, Jurby showing former Position of Scandinavian cross slab as lintel over the window.

From Sketch by P.M.C.K., 26. XII, 84, corrected with aid of Photograph by Mr. H. C. BAILEY, Ramsey.

Two broken pieces of the upper stone of a granite Quern originally about 24in. diameter, were found in clearing the Keeill, and one of a fine reddish grit. Of loose carved stones met with were the fragment of the East window-shaft 5in. long referred to above.—Fig 15; a broken and very badly-worn sill-stone which corresponds with the lintel and evidently had belonged to this window—Fig. 16;



Fig. 14. Arch over Piscina, St. Patrick's Chapel, Jurby.

From Photograph by Mr. G. B. COWEN, Ramsey.

another sill-stone of a one-light window, not grooved for lead, measuring 17in. by 8in. and from 4 to 7in. high, and showing by the moulding that the light must have been about 10in. wide—Fig. 17; four jamb-stones with a plain chamfer—Fig. 18, two belonging probably to the doorway, two, rather smaller, to a window, and a small roughly rectangular piece 8in. by 7in. and 4 1/2in. high —Fig. 19; this appears to have been the capital of a pilaster at the door, and, from a rebate at the bottom, must have projected 1 1/2in. from the face of the wall. This fragment shows the toothed ornament met with in Irish Romanesque, and, Mr. R. M. Young thinks, may even be anterior to the tenth century. Below the East window was found a fragment of iridescent glass, 1

1/4in. by 3/4in. and 1/16in. thick; also a Farthing of James I. A broken window-shaft, 11in, long, of the same period and with very similar moulding to that of the small fragment, was found loose on the wall of the Parish Church-yard, but might have been taken from this Chapel. We were told also that a small "stone cup" had formerly stood in the piscina but had some years ago been carried away by some one unknown. This may have been the bowl of the piscina itself.

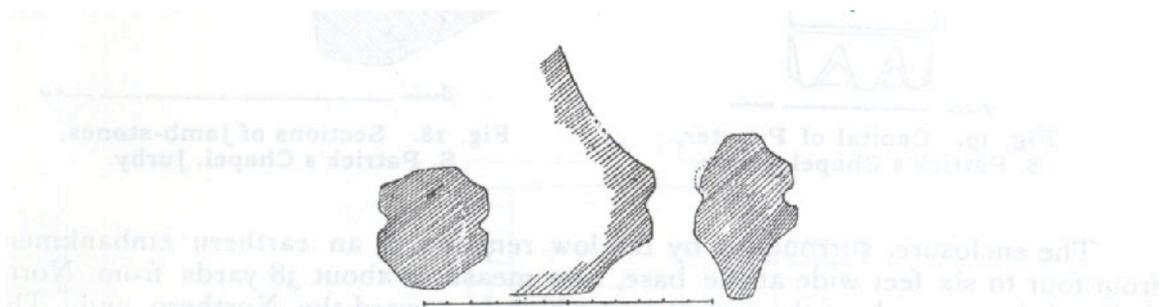


Fig. 15. Section of Window-shaft from the wall of the Parish Church-yard; and of Jamb-stone and Window-shaft, S. Patrick's Chapel, Jurby.

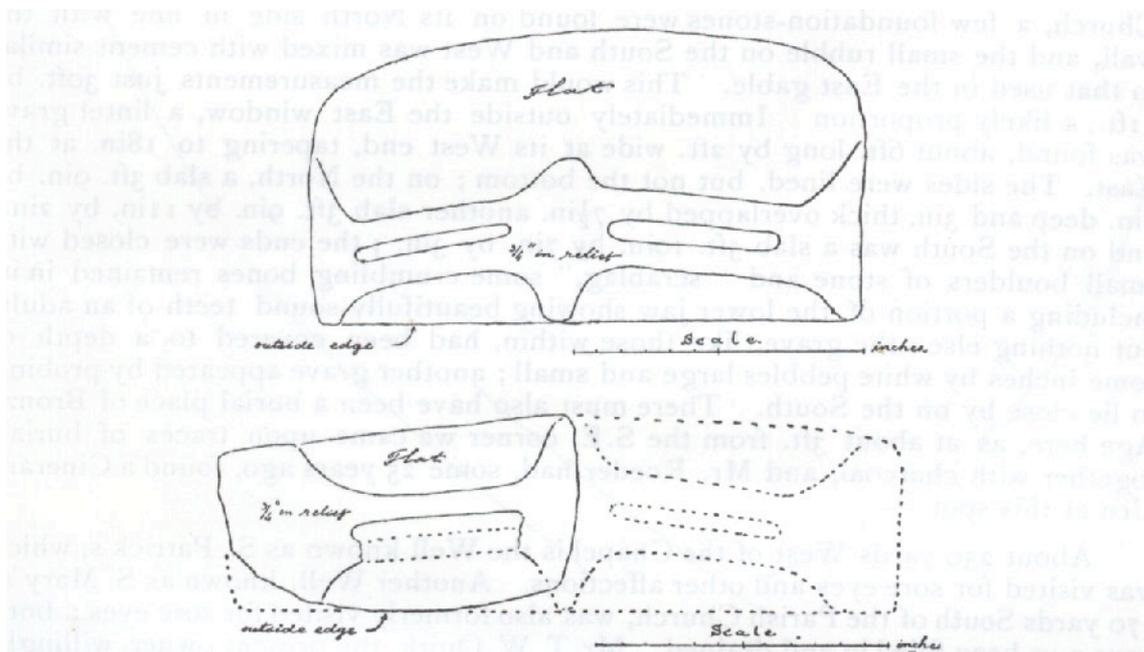


Fig. 16. Flat lintel and broken sill-stone (with suggested restoration) East window, S. Patrick's Chapel, Jurby.

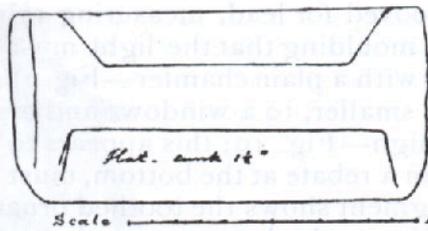


Fig. 17. Sill-stone of one-light window,  
S. Patrick's Chapel, Jurby.

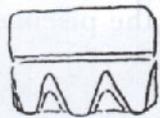


Fig. 19. Capital of Pilaster,  
S. Patrick's Chapel, Jurby.

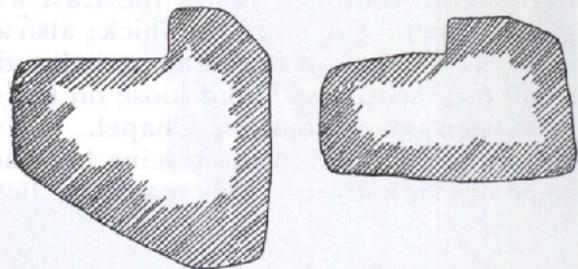
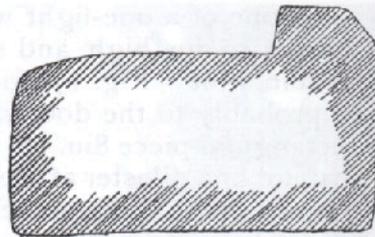


Fig. 18. Sections of Jamb-stones,  
S. Patrick's Chapel, Jurby.

The enclosure, surrounded by the low remains of an earthen embankment from four to six feet wide at the base, now measures about 38 yards from North to South by 25 yards at the widest part which is toward the Northern end. The Chapel stands about the centre.—Fig. 20 A square hollow in the ground at the West end of the building may have been occupied by a portion of the 14th Century Church, a few foundation-stones were found on its North side in line with the wall, and the small rubble on the South and West was mixed with cement similar to that used in the East gable. This would make the measurements just 30ft. by 11 ft., a likely proportion. Immediately outside the East window, a lintel grave was found, about 6ft. long by 2ft. wide at its West end, tapering to 18in. at the East. The sides were lined, but not the bottom; on the North, a slab 3ft. 9in. by 11in. by 8in deep and 3in. thick overlapped by 7 1/2in. another slab 3ft. 9in. by 11in. by 2in., and on the South was a

slab 5ft. 10in, by 7in. by 3in.; the ends were closed with small boulders of stone and “scrablag,” some crumbling bones remained in it, including a portion of the lower jaw showing beautifully-sound teeth of an adult, but nothing else; the grave, like those within, had been covered to a depth of some inches by white pebbles large and small; another grave appeared by probing to lie close by on the South. There must also have been a burial place of Bronze Age here, as at about 3ft. from the S.E. corner we came upon traces of burial, together with charcoal, and Mr. Roeder had, some 25 years ago, found a Cinerary Urn at this spot.

About 250 yards West of the Chapel is the Well known as S. Patrick’s, which was visited for sore eyes and other affections. Another Well, known as S. Mary ‘s, 170 yards South of the Parish Church, was also formerly visited for sore eyes; both have now been filled in and drained. Mr. T. W. Quirk, the present owner, willingly gave us permission to make the examination, and subsequently at our suggestion placed the ruins under the guardianship of the Manx Museum and Ancient

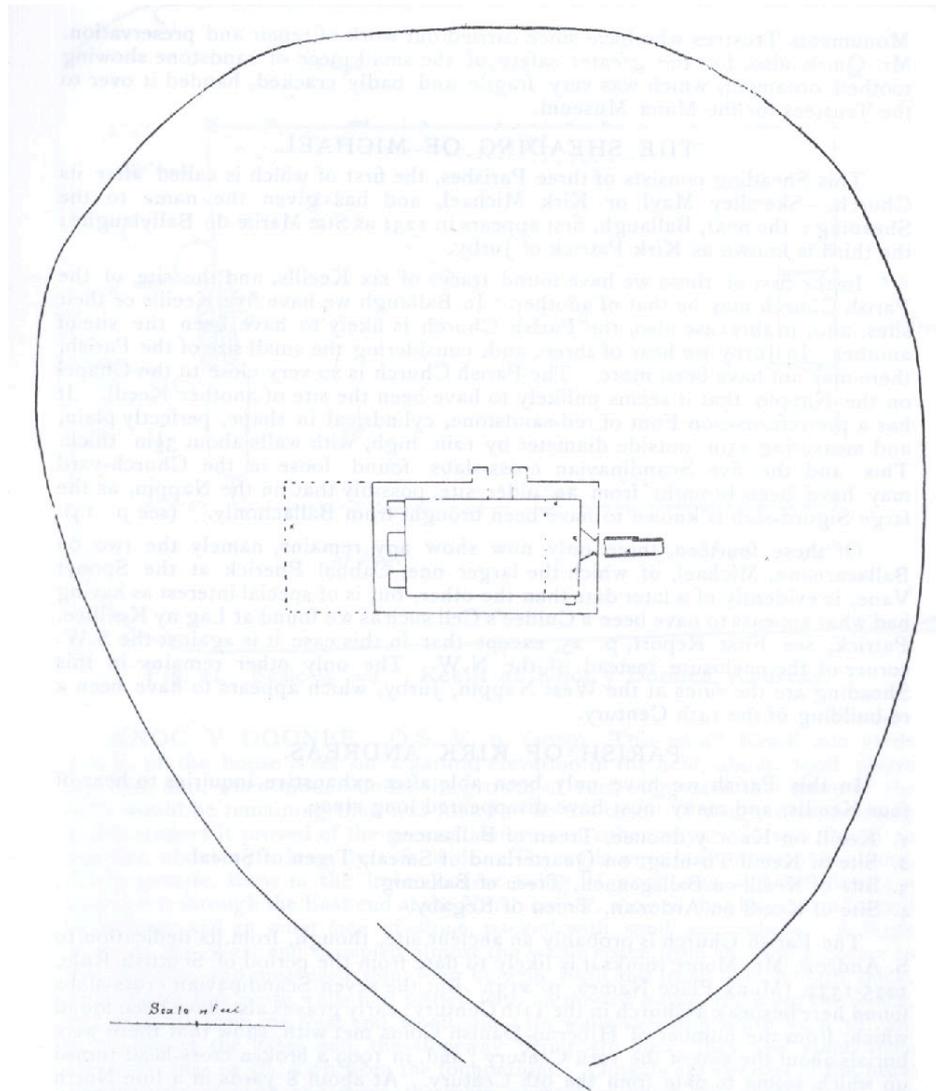


Fig. 20. Plan of Enclosure, S. Patrick's Chapel, Jurby, showing line of probable extension Westward of the 14th Century building and lintel-grave at the East end.

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Monuments Trustees who have since carried out work of repair and preservation. Mr. Quirk also, for the greater safety of the small piece of sandstone showing toothed ornament, which was very fragile and badly cracked, handed it over to the Trustees for the Manx Museum.

It is of interest to note what J.J. Kneen has to say in his work on place names, and the following extract is taken from his work.

**"St. Keyl's Capp"**

1749 Dioc. Reg.

"Petition to Bp. Wilson of Thos. Clark. Sheweth that John Lace, Wid. Tear, Carlane, John Killip, Phil. Gawn and others have a number of childn that is nothing but trouble and grief to them, being ruined for want

of schooling and education. Altho' yr petr hath small children of his own and his wife and son being desirous and willing that he should keep school at his own house, or in Saint Keyl's Capp<sup>ll</sup> (the which he was at the expense of building for that purpose) till a school-house may be built in a more convenient place, petitioner and ye aforesaid neighbours have agreed provided ye Lord Bishop will be pleased to approve of ye same. The vicar and others petition the Bishop to grant petitioner a licence."

This chapel was dedicated to the Roman Saint Cecilia whose dedication date was November 22nd, but in Mann she was venerated on November 9th (O.S.). This day was called in Manx Laa'l Kickle, 'Cecilia's feast-day,' and a fair was held annually in the parish of Jurby, which in early times must have been held in close proximity to the Chapel of St. Cecilia. The fair is mentioned by Feltham in 1797, and it did not disappear until after 1834.

It may be noted that Cecilia was pronounced Kikilia in Latin and Irish, and as is usually the case in Manx, the final unstressed vowel dropped away.

The ruins of St. Cecilia's Chapel, now under the care of the Ancient Monuments Trustees, may be seen on the estate of W. Nappin, a little south of the parish church.

The usage of this chapel as a school house in the 18th century has probably been instrumental in saving it from destruction".



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