

# The Cornish Association of Victoria Inc. Ballarat Branch

A.C.N. A0008 264A

## December 2022 Newsletter

Onen hag oll

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### Christmas Function - Thursday 1st December

The Christmas Breakup will be held on Thursday 1st December at The Grand, 203 Dana Street, Ballarat (close to Lydiard Street) - 11.45 am for 12 noon.

There will be a two course meal with tea and coffee for \$32.50.

Please notify Keith Lanyon if you would like to attend.  
(0411 512 160).



**Saturday 4th February 2023** - History of Ballarat Hospitals.

**Sunday 5th March 2023** - St Piran's Day - Church Service at Skipton Street Uniting Church at 10.00 am - followed by a luncheon  
This will be confirmed in February 2023.



**Birthday Greetings** to two of our members who have recently celebrated their 90th birthday - John Mildren and John Stuchbery. Congratulations to you both on this achievement.

**Welcome** to our new member Jill Morgan

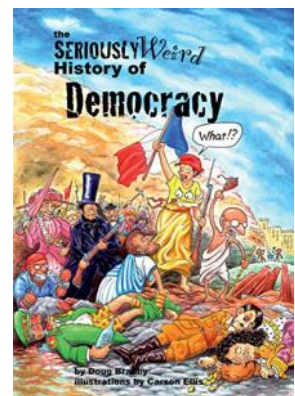
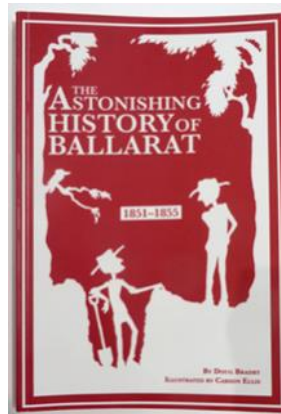
### October meeting

At our last meeting, Doug Bradby gave a fascinating talk about the Ballarat Goldfields, from the beginning of the gold discoveries by shepherds to the establishment of large mines employing many of the Ballarat men.

He included the involvement of the Cornish Miners, their successes and their involvement in the development of Ballarat.

Doug has written seven history books for children and three books that explore Ballarat's mining history.

Following his entertaining talk, members were keen to purchase copies of his books.



Normally meetings are held on the even months at Skipton Street Uniting Church Hall, cnr Darling and Skipton Streets, Ballarat.  
Meetings begin at 2.00 pm and are followed by a shared high tea.



## Vale - Margaret Edna Nankervis

9th August 1934 - 7th October 2022  
Margaret was a very early member of the Cornish Association joining in October 1988 and had been a regular attendee until she went to live at Kirralee Aged Care Facility.



Margaret had many Cornish ancestors with both her Veal and Nankervis families coming from St Just in Penwith.

Margaret was the daughter of Richard and Edna (Nee Barker) Nankervis and had an older sister Glennys who married Cecil Mervyn Flanders. The family had lived in Haymes Crescent Golden Point and she attended Golden Pont State School.

Margaret worked in the office of Davies Bakery, in Eureka Street, until it was destroyed by fire in the early 1960s, after which the employees commenced work at Brogden Brothers, in Lal Lal Street, where it became Sunicrust Bakeries.

Margaret became their office manager.

My late father, who started work with Brogden Brothers, also worked with Margaret.

Margaret attended church at St Paul's Bakery Hill where our family also attended after the closure of St Stephen's Church in Clayton Street in 1995.

Always a Pointie!

Thanks to Ian Jennings for article and to Sue Lanyon for the photo of Margaret taken in March 2022.

## From old Newspapers

Some newspaper articles from Chrissy Stancliffe relating to the Cornish in Ballarat.

Chrissy is a volunteer at the Ballarat Mechanics Institute and came across these articles.

A meeting of Cornishmen will probably be held in Ballarat next week, for the purpose of forming a branch of the Victorian Cornish Association. A similar society in Adelaide, and also the Melbourne association, are both strong bodies, and the gentlemen who are interesting themselves in the matter have every reason to believe that the local branch, when formed, will be a great success. The objects of the association are to assist towards the establishment and maintenance of relations of friendly intercourse amongst those who are Cornish by birth or extraction, and to keep alive in them an interest in Cornish customs, and to gather together a library of books relating to the history of the country.

19th November 1891- Ballarat Courier  
Ballarat Star 9th February 1900 p 2

We have been shown an interesting document showing how accounts were kept amongst Cornish tributors 32 years ago. It is simply a financial statement, setting forth a tribute party's credit and debit account with the St. Just Amalgamated Mines, Limited, for May, 1868, and is as follows:—Raising tin stuff, £27 4s 11d, at 12s in the £, £16 7s; £7 17s 4d, at 10s 6d in the £, £4 2s 6d; total, £20 9s 6d. Thirteen candles, 9s 9d; assaying 6s; barrow subsist, £3; doctor and club, 2s; total, £3 17s 9d. Balance for party for month, £16 11s 9d. On the debit side of the statement provision is made for candles, powder, fuse, "hilts" (pick handles), shovels, cans, smith cost, drawing, assaying, dividing, debt, "spale" (fines), "barrow," and doctor and club.

Ballarat Star 10th February 1900

**OBITUARY NOTICES.**

After an illness extending over two years, Mr James Ivey, the well-known steamboat proprietor, of Wendouree parade, expired at his residence yesterday. The deceased gentleman, who was 66 years of age, was a native of Camborne, near Truro, Cornwall. He first came to the colony in 1853, and in the following year arrived in Ballarat. In 1857 Mr Ivey paid a visit to Cornwall, and returned to Ballarat the same year and established a foundry in Bridge street, which he conducted successfully for a long period. Mr Ivey subsequently entered into business as steamboat proprietor, and as the owner of several of the boats plying on Lake Wendouree was well known. Mr Ivey was also identified with municipal life in Ballarat East, and in 1871 he was elected Mayor of the Town. He also occupied the position of chairman of the Ballarat Water Supply. The deceased, who possessed a most genial nature, was very highly esteemed, and the news of his death will cause general regret. The funeral will take place to-morrow morning, at 11 o'clock.

## IVEY

As a child, I remember visiting a cousin of my grandmother, whose name was Eva Ivey (nee Patterson) - as children we used to sing a skipping song, *Bluebells Cockell Shells, Evie, Ivy over* and all the way there and all the way home I would sing the song, probably annoying my grandmother.

When I read Chrissy's article, I was once again reminded of Eva Ivey and wondered if there was a family connection, given that the Ivey surname is not that common.

This prompted me to undertake some further research into James Ivey.

At this stage I have been unable to find a connection but I did discover some interesting bits and pieces.

Robyn

Some further research regarding James Ivey.

His death details record his parents as John Ivey and Jane Retallack and he was aged 66 when he died.

James's parents, John and Jane, were married on 27th June 1833 at Camborne.

James was baptised on 22nd May 1834.

His sister Grace was baptised on 4th March 1837 and his brother John on 29th May 1841.

The 1841 census shows the family living at Raco Downs - John is a copper miner aged 30; his wife Jane is also aged 30.

James is listed as a scholar and aged 7 and his siblings Grace 5 and John 5 months.

The 1851 census has the family listed as

John aged 43 - copper miner

Alis (Alice) aged 49

James aged 18 - copper miner

Grace aged 11

John aged 9

They are living at Khelland.

Jane, his mother, had died in 1847 and was buried on 1st March 1847 at Camborne. She is listed as living at Khelland and was aged 40.

John Ivey married Alice Tellam on 9th September 1850. Alice was a spinster living at Treswithian Downs and full age when they married. John is listed as a husbandman and living at Khelland.

John Ivey died between 1851 and 1861 as Alice is listed as a widow in the census of 1861 living with John her stepson. Both are listed as farm workers.

The *Ballarat Star* article suggests that James Ivey came to 'the colony' in 1853. and to Ballarat a year later.

One wonders whether he decided to come to Australia after the death of his father.

At this stage, I can't find a James Ivey, who fits the correct age, from looking through various shipping lists, unless he came aboard the *SS Great Britain*, which would have been quite an expensive passage for a previously listed copper miner. The James Ivey listed on the *Great Britain* is a carpenter.

From reading James Ivey's will, I now think the James Ivey aboard the *Great Britain* may have been his uncle - in James's will, his uncle, James Ivey is listed as a carpenter and is living at Wills Street Ballarat East.

His uncle is only a beneficiary should his cousin John Nicholas Oats, engineer, predecease him, which he didn't.

John died in 1927 - his parents were Jane Ivey and John Nicholas Oats. Jane I believe was the sister of James's father.

James Ivey is mentioned in many TROVE articles for his activities around Ballarat but one of his creations, produced at his foundry, which caught my eye was the Velocipede - a forerunner to the two wheeled bicycle as we know it today.

**From the Ballarat Star (Vic. : 1865 - 1924),  
Tuesday 8 June 1869, page 2**

*It may be expected that in a few days the appearance of a velocipede in our streets will cease to be a novelty.*

*Mr Ivey, of the Miners' Foundry, Bridge street, has for some time been engaged in manufacturing two two-wheelers, and he and the purchaser of one made their appearance on the Eastern Cricket Ground on Saturday afternoon.*

*Both are tyros at this mode of travelling, but they have become tolerably expert, and both made pretty good time for a mile.*

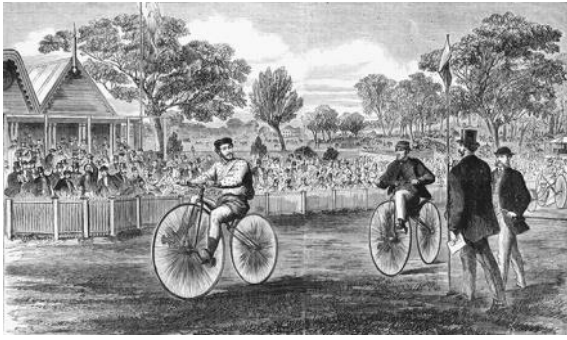
*Mr Ivey has designed his velocipede from drawings of the latest improvements of those made in America, and the machine he has produced seems to approach pretty nearly to perfection.*

*It is very light and easy to work, and at the same time is strong. He now has a lot of twenty-four in hand, and has received orders for over fifteen of them.*

*One was bespoke by a resident of Beechworth, another by a Buninyong gentleman who means to come into business each morning in his velocipede, and a resident of the Melbourne road has resolved to find his way to the Corner by a swifter means than by walking.*

*It at first appears impossible to keep a balance on so slight a machine, but any person possessing a little experience can travel slow or fast, and turn in all directions in a manner both easy and graceful.*

*The velocipedes already made by Mr Ivey seem superior in lightness and elegance to any yet in the colony, and he confidently expects to be able to compete successfully with any Melbourne makers.*



National Library of Australia collection  
nla.pic-an10280445

The engraving above, published by Ebenezer and David Syme, shows a velodrome race at Melbourne cricket ground in 1869.

Some claim that the first Australian cycle race was held here, though others believe that French velocipedes were previously ridden in contests in Sydney.

The velocipede industry in Australia was initially centred around Ballarat, in Victoria, which had been a gold-mining centre on a massive scale in the 1850s, leading to many subsidiary industries such as the manufacture of steam engines and cast iron foundries.

From the late 1860s to the early 20th century, Ballarat made a successful transition from a gold rush town to an industrial-age city.

“Ballarat locals were intrigued by the appearance of the velocipede. In 1869, a crowd of 500 onlookers gathered opposite the Ballarat Post Office to see a rider propel his velocipede down Sturt Street.

One onlooker described the vehicle as a ‘buggy the man worked by himself’. Not everyone welcomed the new addition to Ballarat’s roads. Reports of collisions between cyclists and horses were used by media commentators to highlight the dangers of two-wheeled vehicles.”

<https://onlinebicyclemuseum.co.uk/1870-stirling-velocipede/>

Tarrangower Times and Maldon and Newstead Advertiser (Vic. : 1862 - 1873), Saturday 10 July 1869, page 2

BALLARAT. July 7, 1869.  
[FROM OUR OWN CORRESPONDENT]

*There is a velocipede training school established here now, and Mr Ivey is the professor.*

*Unicycles, bicycles, and tricycles have become household words amongst us and men on wheels will probably soon be the rule rather than the exception,*

*I had a peep at the Academy the other evening, and was very highly gratified with what I saw.*

*The alterations to the building (the orderly room) were not completed, and there were lots of planks, &c, lying here and there about the room, but these seemed to be no impediment to Mr Ivey.*

*He was mounted on a slender looking bicycle rather prettily painted, and to see him knock about the room was something truly astonishing.*

*His movements were easy and graceful, and so obedient was the machine to his slightest touch, that he could shave an obstacle of any sort almost to a hair's breadth.*

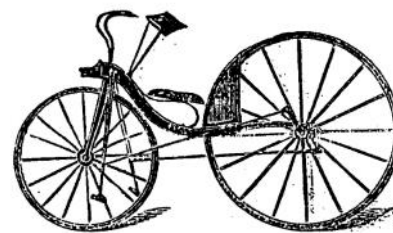
*Men of genius scientific tell us that this velocipede mania will be short lived; I don't think so.*

*For what purpose is any weight put upon wheels because it is the easiest mode of moving it from place to place, of course*

*And really to watch Mr Ivey on his bicycle one cannot help marvelling why the human form divine should have continued for such a length of time to prop itself awkwardly and slowly along on a couple of legs, when the head, was capable of devising a system so immeasurably superior.*

*Mr Ivey starts with a respectable number of pupils, and I have no doubt but that his novel spec will prove a paying one.*

(The classes were held at the Ranger Hall)



Joy Menhennet and Lillian Dell, in their informative booklet, *Cornish Pioneers of Ballarat* include details of the life of James Ivey.

This can be purchased:

<http://www.cornishvic.org.au/ballar/pioneerbk.htm>

## Agan Kernow

Agan Kernow - Stories of our Cornwall is now available for sale for \$25.00.

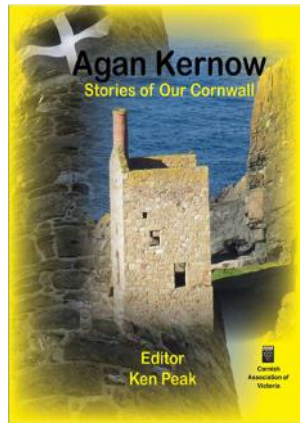
There are 76 family stories contributed by members from across Australia, NZ, USA and Canada.

See the Cornish Association website for more details - <http://www.cornishvic.org.au/>

You can order on the left hand side of the page. - click the Buy it Now symbol and follow the instructions

or

alternatively Robyn will have copies for sale at the December meeting - send her an email at [robyncoates@hotmail.com](mailto:robyncoates@hotmail.com) to order your copy or by phone 0419 551 320.



## Cornish Christmas Traditions

### Christmas Bush

Originally the construction of the Cornish Bush was part of a pagan ritual during the winter solstice. As Christianity grew the process of creating the bush and its meanings were adapted.



Today it represents new life and is traditionally hung indoors on the 20th of December.

The three-dimensional wreath represents new life and is made by weaving holly, mistletoe and ivy around a circle of withy (thin willow).

On the 20th of December just before midnight some people light the candle/s and dance under the bush in a circle to welcome in the God of Light.

Long before Christianity the 21st December was celebrated as the rebirth of the child of the sun and through the love of the God's new life is born.

### Sans Day Carol

The "Sans Day Carol", also known as "St. Day Carol" and "The Holly Bears a Berry", is a traditional Cornish Christmas carol named after the Cornish village of St Day, where it was found around the turn of the twentieth century.

The song, which is listed as no. 35 in the Oxford Book of Carols, is very closely related to the more famous carol "The Holly and the Ivy"

The carol and its melody were first collected and transcribed by Gilbert Hunter Doble from the singing of W.D. Watson of Penzance, Cornwall, the Borough of Penzance's Head Gardener.

Watson had learned the song in the early 1900s from a man aged around fifty or sixty years named Thomas Beard, a villager in St Day in the parish of Gwennap, Cornwall.

Now the holly bears a berry as white as the milk,  
And Mary bore Jesus, all wrapped up in silk,  
And Mary bore Jesus Christ our Saviour for to be,  
And the first tree in the greenwood, it was the holly.  
Holly! Holly!  
And the first tree in the greenwood, it was the holly!

Now the holly bears a berry as green as the grass,  
And Mary bore Jesus, who died on the cross,  
And Mary bore Jesus Christ our Saviour for to be,  
And the first tree in the greenwood, it was the holly.  
Holly! Holly!  
And the first tree in the greenwood, it was the holly!

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Now the holly bears a berry as black as the coal,  
And Mary bore Jesus, who died for us all,  
And Mary bore Jesus Christ our Saviour for to be,  
And the first tree in the greenwood, it was the  
holly.

Holly! Holly!

And the first tree in the greenwood, it was the  
holly!

Now the holly bears a berry as blood is it red,  
And Mary bore Jesus who rose from the dead,  
And Mary bore Jesus Christ our Saviour for to be,  
And the first tree in the greenwood, it was the  
holly.

Holly! Holly!

And the first tree in the greenwood, it was the  
holly!



### **The Christmas and the Dilly**

(Two stories from the Old Cornwall Christmas Anthology)

Geo. C Boase - Notes and Queries, 5th series, 21st December 1878

In some parts of the country it is customary for each household to make a batch of currant cakes on Christmas Eve. These cakes are made in the ordinary manner, coloured with saffron, as is the custom in these parts.

On this occasion, the peculiarity of the cake is, that a small portion of the dough in the centre of each top is pulled up and made into a form which resembles a very small cake on the top of a large one, and this small cake is usually called 'The Christmas'

Each person in the house has his or her especial cake and every person ought to take a small piece of every other person's cake.

Similar cakes are also bestowed on the hangers-on of the establishment, such as laundresses, seamstresses, charwomen etc and even some people who are in the receipt of weekly charity call. As a matter of course, for their Christmas cakes. The cakes must not be cut until Christmas day. It being probably 'unlucky to eat them sooner'.

The materials to make the cakes at this time were at one time given by the grocers to their principal customers.

J Kelynack Old Cornwall Vol. 5 No. 10 1959

As far back as I can remember, I, with all the other members of the family, had a special bun, made in the shape of a bird, to eat on Christmas Eve.

My mother and her brothers, and their parents, uncles and aunts had always done the same.

My great grandparents, when the Christmas saffron cake was being made, used to pick out pieces of the dough, make them into this bird shape and bake them. Then each member of the family was given one and the Dilly Carol sung.

My sister gave buns to her children and my niece, who lives with me, says, "Yes, I remember that lovely bird"

### The Dilly Carol -

Tune: Green grow the rushes o

1. "Come and I will sing you."  
"What will you sing me?"  
"I will sing you ONE, O,"  
"What is your ONE, O?"  
One of them was all alone,  
Ever will remain so.
  
2. "Come and I will sing you."  
"What will you sing me?"  
"I will sing you TWO, O,"  
"What is your TWO, O?"  
Two of them were lily-white babes,  
Clothed all in green, O  
One of them was all alone,  
Ever will remain so.
  
3. "Come and I will sing you."  
"What will you sing me?"  
"I will sing you THREE, O,"  
"What is your THREE, O?"  
Three of them were strangers,  
Two of them were lily-white babes,  
Clothed all in green, O  
One of them was all alone,  
Ever will remain so.
  
4. "Come and I will sing you."  
"What will you sing me?"  
"I will sing you FOUR, O,"  
"What is your FOUR, O?"  
Four, the four Evangelists,  
Three of them were strangers,  
Two of them were lily-white babes,  
Clothed all in green, O  
One of them was all alone,  
Ever will remain so.

5. "Come and I will sing you."  
"What will you sing me?  
"I will sing you FIVE, O,"  
"What is your FIVE, O?"  
Five, the Ferryman in the boat  
Four, the four Evangelists,  
Three of them were strangers,  
Two of them were lily-white babes,  
Clothed all in green, O  
One of them was all alone,  
Ever will remain so.

6. "Come and I will sing you."  
"What will you sing me?  
"I will sing you SIX, O,"  
"What is your SIX, O?"  
Six, the Gospel Preacher,  
Five, the Ferryman in the boat  
Four, the four Evangelists,  
Three of them were strangers,  
Two of them were lily-white babes,  
Clothed all in green, O  
One of them was all alone,  
Ever will remain so.

7. "Come and I will sing you."  
"What will you sing me?  
"I will sing you SEVEN, O,"  
"What is your SEVEN, O?"  
Seven, the seven stars in the sky,  
Six, the Gospel Preacher,  
Five, the Ferryman in the boat  
Four, the four Evangelists,  
Three of them were strangers,  
Two of them were lily-white babes,  
Clothed all in green, O  
One of them was all alone,  
Ever will remain so.

8. "Come and I will sing you."  
"What will you sing me?  
"I will sing you EIGHT, O,"  
"What is your EIGHT, O?"  
Eight it is the Morning Break  
When all the world's awake, O.  
Seven, the seven stars in the sky,  
Six, the Gospel Preacher,  
Five, the Ferryman in the boat  
Four, the four Evangelists,  
Three of them were strangers,  
Two of them were lily-white babes,  
Clothed all in green, O  
One of them was all alone,  
Ever will remain so.

9. "Come and I will sing you."  
"What will you sing me?  
"I will sing you NINE, O,"  
"What is your NINE, O?"  
What is your nine-O?  
Nine, is the Dilly Bird, that's never seen but  
heard, O,  
Nine, is the Dilly Bird, that's never seen but  
heard, O,

10. "Come and I will sing you."  
"What will you sing me?  
"I will sing you TEN, O,"  
"What is your TEN, O?"  
Ten, the Commandments,  
And ten begins again, O

The mythical Dilly Bird was supposed to come only at Christmas and was "never seen but heard-O."

After singing all these verses, they would be ready to eat their 'birds'.

### **Superstitions**

M A Courtney 1890

All Christmas cakes must be eaten by the night of Twelfth Night, as it is unlucky to have any left and all decorations must be taken down, because for every forgotten leaf of an evergreen, a ghost will be seen in the house in the course of the evening year.

The latter superstition does not apply in all parts of Cornwall, as in some districts, a small branch is kept to scare away evil spirits.

### **Early Carol Singing in Australia**

*Quoting from Australia's Little Cornwall by Oswald Pryor*  
Carol singing by candle light is now an Australian institution.

Every year a few days before Christmas thousands of people gather in park lawns, each carrying a lighted candle, to sing programmes of sacred songs.

The custom is supposed to have started in Melbourne in 1938 and to have spread to other centres of population, but as far back as 1865 the Cornish miners of Moonta were singing carols by the light of "flatjacks" - tallow candles - stuck on the front of their safety hats with dabs of damp clay.

The Christmas Eve shift was a short one, and during it the men were not inclined to work at the face of the lode. They gathered on the shaft plats, or loading platforms, to "give un lip" and the captains

turned a blind eye - though they couldn't turn a deaf ear one to the fact that the men were singing carols instead of working.

The songs were those which their cockfighting, smuggling ancestors had sung before they had found grace during the great revival brought about by the visits of John Wesley and his followers to Cornwall in the middle of the eighteenth century.

The tunes of the Cornish carols are characterised by florid airs, a rolling bass and frequent points of imitation.

Words are from the psalters and from nonconformist hymn books, with a few lyrics by local composers.

Singing in the chapels was accompanied by instrumentalists who played flutes, ophicleides, serpents, and bassoons.

On one occasion seven bassoons played the bass and a local critic declared: "When they all closed down on low F, twas like 'eaven!"

Outside critics of the carols alleged that the tunes ignored all rules of harmony, that there was a monotonous sameness about them, and that the working miners who composed them merely cribbed from each other.

But the Cousin Jacks ignored such comments. Their "curls" were among their most cherished possessions and at Christmas they were the basis of a music festival.

Hundreds walked miles to attend the 6.30 (am) services on Christmas morning.

In the little chapels decorated with boughs of evergreens, and throughout the rest of the day and the following on itinerant parties moved around to sing carols in the better home, in hotel bars and on street corners.

The local band played in Captain Hancock's garden before breakfast and children went from door to door, singing for pennies.

Parties of young fellows entered cottages whose doors had been left open, drank "swanky" home-brew and kept on singing until after midnight.

In intervals between carols they recalled other Christmases, such as the one when a local counterpart of Ebenezer Scrooge had locked his

door, and when a party of singers called had refused to open it.

"What say boys?" the leader of the party asked his mates, "Shall us give 'un verse of 'Ark, 'Ark, and then damn 'un?"

Moonta carol singing was heard at its best at the concerts held on Christmas night each year at the rotunda in Victoria Park.

The area was lit by Chinese lanterns suspended from trees, and a big crowd listened to a two hour program by the combined choirs of the district. The singing old-timer said, "before they music teachers spoilt singin'."

### A FEW FESTIVE WORDS IN CORNISH

Nadelik Lowen - Merry Christmas

Bledhen Nowyth Da - Happy New Year

Gorhemynadow a'n Seson - Season's Greetings

Chons da - Good luck

Gwedhen Nadelik - Christmas tree

Royow Nadelik - Christmas presents

Tas Nadelik - Father Christmas

Rudolf an Karow Ergh Tron-Rudh -

Rudolf the Red-Nosed Reindeer



Karolyow Nadelik - Christmas Carols

Podin Nadelik - Christmas pudding

Pastigow brewgig - mince pies

Tesen Nadelik - Christmas cake

Kelyn - Holly

Ydhyow - Ivy

Uhelvar - Mistletoe



Ei - Angel

Tri Myghtern - Three Kings

