

*Aght giare dy heet gys tushtey as toiggal jeh 'n chredjue Creestee, ayns  
daa aynr*

by John Clague

Edited and set alongside the English original of Henry Crossman

by

Christopher Lewin and Max W. Wheeler

*Aght giare* is a work of instruction in the doctrines of the Church of England, published in Douglas in 1814. The title page states the author to be J. Clague, vicar of Rushen. It is not mentioned that, with the exception of two prayers from another source, the Manx text is a translation of Henry Crossman's *An Introduction to the knowledge of the Christian religion*, which was first published in 1742, and reedited in numerous editions until 1867. John Clague was vicar of Rushen from 1782 till his death in 1816.<sup>1</sup> He is assumed to be the translator. The Manx Morning and Evening Prayers on pages 24-26 of *Aght Giare* (pp. 27-28 in our edition), are taken from Thomas Wilson's *Plain and Short Directions and Prayers* (SDP), printed as an appendix to his *The Principles and Duties of Christianity* [*Coyle Sodjeh*] (CS), first published in 1707, with a second edition in 1761.

Here we edit the text of *Aght Giare* as faithfully as possible, and set alongside it Crossman's text, taken from the 17th edition of 1806 (London: Rivington/S.P.C.K.) which is available online via Google Books.

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<sup>1</sup> There is a memoir of Clague edited by G. W. Wood in *The Manx Church Magazine*, 5.1, 1895: i-111, available online at <http://www.isle-of-man.com/manxnotebook/people/vicars/jclague.htm>.

# ***AGHT GIARE***

Dy heet gys Tushtey as Toiggal jeh'n

## **CHREDJUE CREESTEE.**

AYNS DAA AYRN.

I. Bun er ny choirt er ny GOAN as ny REDDYN 'symmyrchee ayns

*CATECHISM NY KILLAGH.*

II. BUN er ny choirt er yn DAA CHONAANT, FEALLAGHYN as TROSHTAGHYN mooar yn AGGLISH ain; as raaghyn crauee elley; kiarit dy chur er sleih toiggal SHARMANEYN, ny SCRIPTYRYN CASHERICK, as LIOARYN mie elley.

MARISH

Padjeryn giare as aashagh as Coyrleyn ymmyrchagh, er  
Caghlaaghyn Oyr.

\* \* \*

1 Cor. xiv. 12. latter End.

*"Shir-jee dy ve ny s'breeoil gys ynsagh yn Agglish.*

\* \* \*

**BY J. CLAGUE, VICAR OF RUSHEN.**

\* \* \*

**DOUGLAS,**

PRINTED BY BEATSON AND COPELAND,

*At their Office on the Custom House Quay.*

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1814.

AN  
INTRODUCTION  
TO THE KNOWLEDGE OF THE  
**CHRISTIAN RELIGION.**  
IN TWO PARTS.

I. AN EXPLANATION of the most material WORDS and THINGS in the CHURCH CATECHISM.

II. AN EXPLANATION of the TWO COVENANTS; the Great Feasts and FASTS of our CHURCH; and some RELIGIOUS TERMS designed to prepare People for understanding SERMONS, the HOLY SCRIPTURES, and other GOOD BOOKS.

TO WHICH ARE ADDED,  
SHORT FORMS OF PRAYER, &c.  
FOR SEVERAL OCCASIONS.

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BY H. CROSSMAN, M.A.  
RECTOR OF LITTLE BROMLEY, ESSEX.

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THE SEVENTEENTH EDITION.<sup>2</sup>

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**London:**  
PRINTED FOR F. AND C. RIVINGTON,  
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SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,  
NO. 62, ST. PAUL'S CHURCH-YARD.

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1806

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<sup>2</sup> First edition: 1742.

[v]

## YN CHIED AYRN.

T'AN Currym mooar jeh gynsaghey Lught-thieyn, gyn dooyt erskyn ooilley ymmyrchagh dy chur Craueeaght er y hoshiaght as yn undin shaare son credjue as ymmyrkey Bea mie creestee; agh ga dy vel yn Currym choh [*sic*: shoh] cha feer ymmyrchagh as vondeishagh, ny yeih t'eh dy feer scammyltagh er ny lhiggey shaghey ayns laane ynnydyn, raad nagh vel sleih agh ynrican goaill kiarail dy chur nyn Gloan as sharvaantyn boght dy Obbragh son nyn Meaghey, fegooish veg y chiarail son ny Anmeenyn öasle [*sic*: oasle] as beayn oc.

Cre woodad dy chloan t'ayn jeh jeih, gaayeig, as three bleaney jeig dy eaish, nagh vel agh toiggal fardalagh oc jeh'n Jee ren y chroo ad? — Cre whilleen persoon aeg t'ayn, Prindeasyn as sharvaantyn (marish Cloan) nagh vel agh toiggal feer veg ock jeh'n saualtagh chionnee ad reesht as jeeaghyn myr nagh rou ad er c'hlaishtyn [*sic*: chlashtyn] vel Spyryd Noo ayn mannagh vel? Dy jarroo, cre whilleen peccagh t'er jeet gys aase, sleih ayns eaish myrgeeddin, ta er varail ooilley ny Bleantyn oc fegooish toigal myr lhissagh ad ard-churmyn nyn Gredjue? Cha vod eh dy mie ve er ny chredjal dy beagh wheesh dy vee-hushtey ayns Cheer chreestee, raad ta'n sushtal cha kinjagh er ny phreacheil, & yn soilshey echeychoud [*sic*: ehey choud] er hoilshean: agh dy beagh Briaght geir er ny yannoo, t'eh dy ve dooty dy ve er ny gheddyn ro firrinagh liorish rour Sampleyryn trimshagh.

[vi] Shen y fa te'h [*sic*: t'eh] ard-churrym dy chooilley Chreestee mie dy chur geill vie da cooish ta wheesh Lhie er, dy chur craueeaght er y hoshiaght, dy yannoo arrey harrish Anmeenyn ny Meehushtee as dy osley ny sooilyn oc dy vod ad fakin reddyn yindyssagh Leigh Yee—she Currym dagh Creestee firrinagh eh dy chur raue da Ayraghyn & Moiraghyn harrish lughtyn-thie son yn nieu-chiarail as yn Meeroose oc jeh ny Anmeenyn ocksyn ta foe nyn Gurrym, as dy choyrliagh ad dy ve ny 'skiaraalee son y traa ryheet dy ynsagh nyn Gloan as nyn Moinjyr ayns toigal as tushley [*sic*: tushtey] dy Yee as nyn Gurrym huggey.

## THE PREFACE.

THE great duty of Family Instruction is, doubtless of the utmost importance to Religion, and the best foundation for a Christian belief and practice; but as necessary and beneficial as this duty is, it is most notoriously neglected in many places, especially country parishes,<sup>3</sup> where people mind only the putting poor children and servants to work for their bread, but take no care about their precious and immortal souls.

How many children are there often, twelve, and thirteen years, who scarcely know the God that made them? How many young persons, apprentices and servants, [iv] are there, (as well as children) who know but very little of the Saviour that redeemed them, and seem not so much as to have *heard whether there be any Holy Ghost?* Nay, how many grown people are there, people in years too, who have lived all their days without knowing these first Principles of Religion! Perhaps it will hardly be believed, that there is so much ignorance in a Christian nation, where the Gospel is daily preached, and the light of it has shined so long. But if a strict and particular enquiry was made, I fear the Truth of what I say would appear in too many sad instances.

And surely it highly concerns us, who are the Ministers of Christ,<sup>4</sup> to look well to an affair of so much consequence to Religion, to watch over the souls of the ignorant, and to open their eyes, that [v] they may see the wondrous things of God's law. It is our duty to warn Parents and Masters of Families of their carelessness and negligence of the souls under their charge, and to admonish them to take a more diligent care for the future, to teach their children and servants the knowledge of God and their duty.

<sup>3</sup> This phrase is omitted in the translation.

<sup>4</sup> In the Manx 'us, who are the Ministers of Christ' is replaced by 'every good Christian'

Agh shoh yn Assee mooar dy vel laane Ayraghyn & Moiraghyn marish Mainshteryn adhene Meehushtagh jeh ny reddyng 'sbaghtal ayns yn Ynsagh creestee, as eisht cha nee yindyng erbee eh dy vel yn chloan as yn Voinjyr oc myrgeeddin.

Cre whilleen ta cheet gys y Cheill dagh Doonaght, nagh vel son ooilley shen toiggal Bun laane ayns yn Padjyr y Chiarn, yn Chrea as ayns elley ayns nyn Shirveish dagh Laa; chamoo t'ad toiggal ummodee [*sic*: ymmodee] raaghyn ta dy mennic ayns Shermaanyn, ta dy kinjagh Gynsaghey as dyn dy bragh abil cheet gys tushtey jeh'n irriney as ooilley shoh son laccal Ynsagh ayns traa nyn Aegydy.

Cha vod Builidal erbee y ve fegooish Undin as ta cha ymmyrchagh dy beagh Sleih aegey dy mie gruntit ayns Ard-churmyn nyn Gredjue casherick, my ta shin dy bragh geearee ad dy ghoail toishiaght ny dy Vishagh liorish. —Ayns dy chooilley chierd as Oik ta traa mie er ny Varail as tooileil er ny ghoail ayns Gynsagh yn chooid cheddin, as nagh lhissagh kiarail wheesh as ny smoo y ve goit ayns ny reddyng ta bentyn rish Reeriaght Yee? Nagh lhissagh yn Chloan ain ve ynsit dy mie ayns toiggal ny Raaghyn as ny Goayn ta dy mennic ymmyd jeant jeu ayns yn Ynsagh creestee [vii] roish my vod ad cheet gys toiggal as tushtey cooie jeh, ny eh y chooilleaney. —Cha moo ta lheid yn Ynsagh shoh ymmyrchagh da Cloan ny lomarcan, agh da ooilley ta trooid merioose [*i.e.* meerioose] nyn Ayraghyn, Moiraghyn as Oseiryn, as yn Assee jeh laccal Ynsagh, meehushtagh jeh ny ta ymmyrchagh daue dy chredjal as dy hoiggal cour saualtyng.

'Sy lioar veg shoh foddee ooilley ve Ynsit dy hoiggal Bun y Chrea, as padjyr y Chiarn, dooghys as Oyryn ny Sacramentyn, as gynsagh dy hoiggal ny Goan as Raaghyn t'ad dy mennic Claishtyn ayns Sharmaneyn.

As oh! dy jinnagh dy chooilley Chreestee dy ynrice as feeyr lesh nyn Gree as Aigney goal yn Caa as yn cooney ta liorish shoh er ny chur daue dy gheddyn tushtey as toiggal jeh Jee as nyn Gurrym creestee.

But here is the misfortune; many Parents and Masters are themselves ignorant of the most common things in the Christian Doctrine, and then no wonder that their children and servants are so too.

How many are there who come to Church every Lord's Day, yet know not the meaning of several sentences in the Lord's Prayer, the Belief, and other parts of our daily service! neither do they understand many expressions that are commonly used in Preaching; *who are ever hearing and never able to come to the knowledge of the truth*; And [vi] all for want of proper instruction in the time of their youth.

There can be no building without a foundation: and it is necessary that young persons should be well grounded in the principles of our Most Holy Faith, if ever we desire they should make any progress or improvement in it. In all arts and sciences some considerable time and pains are spent in learning the terms, or first principles of them; and ought not the same and greater care to be taken in the *things pertaining to the kingdom of God*? ought not our children to be well instructed in the meaning of the terms and words that are generally used in the Christian Doctrine, before they can make any proficiency in the knowledge or practice of it?

Neither are instructions of this sort designed only for children, but for all, who, [vii] through the carelessness of their Parents and Governors, and the misfortune of a low education, are ignorant of what is necessary for them to believe and know, in order to their Salvation.

Here also such may be taught the meaning of the Creed and the Lord's Prayer, the nature and ends of the Sacraments, and may learn to understand such words and expressions as they commonly hear in Sermons.

And I trust that all honest and sincere Christians, who need instruction will gladly embrace an opportunity of informing themselves in the knowledge of God and their duty.

As dy scapail ooilley lheid yn Veehushtey naareydaigh ny lurg shoh,—Oh!—lhigda [*sic*: lhig da] ve yn Ard-chiarail euish ooilley ta nyn Ayraghyn Moiraghyn as Mainshteryn lught-thie gyn dy ve Meerioosagh jeh'n Chloan as Moinjyr ta foe nyn Gurrym, agh dy hroggal ad ayns Ynsagh as Aggle y Chiarn. Jean jee ny oddys shiu dy ynsagh ad dy lhaih as dy ynsagh ad ayns Ard churmyn as Bun nyn Gredjue casherick.

Teh wheesh nyn Gurrym dy veaghey ny Anmeenyn oc as teh dy veaghey ny Cirp oc as dy eam orroo gys Padjer as dy ynsaghey ad 'sy Chatechism marish Ynsagh sodjey ayns Craueeys, teh wheesh er ny yeearee erriu liorish Jee as t'eh dy chur daue nyn Meaghey ayns traa cooie.

Erriuish, ta nyn Mainshtyryn lught-thie ta foays as Maynrys nyn Gloan as Sharvaantyn son y chooid smoo ny lhie son y traa ta ry heet—son mannagh bee er ny chur daue red ymmyrchagh dy Ynsagh Creestee ayns laghyn nyn aegydy t'eh mooar dy ve dooytyt dy jean ad tannaghtyn dy bollagh meehushtagh jeh'n Chredjue as nyn Gurrym ooilley nyn [viii] Mea, as dy der ad lhieu Eiyrtys treih yn laccal Ynsagh ayns nyn Aegydy gys shenn Eash as yn Oaie.

As jean ny Anmeeyn boght shoh cherraghtyn son laccal Tushtey, as shiuish gyn foil? Nagh bee shiu er nyn Eam gys coontey son yn lhiggey shaagey [*sic*: shaghey], & yn nieughiastillys shoh ec stoyl Briwnys Chreest, son dy row yn Chloan as ny Sharvaantyn eu meehuishtagh as nagh ren shiu gynsagh ad?

Toig jee son shickyrys dy bee shen ny ta Jee gra rish yn Arreyder nieu-chiarailagh ayns Ezek. cab. 3. 17. 18. "Vac y Dooiney, ta mee er dty yannoo Arreyder ayns thie Israel, shen y fa eaisht rish goan my Veeal as cur raue daue voym's.

And to prevent for the time to come all such shameful ignorance as is justly complained of in country parishes, let me earnestly entreat all you who are Parents and Masters of families, not to neglect the children and servants under your [viii] care, but to bring them up in the nurture and admonition of the Lord. Use all possible endeavours to teach them to read, and to instruct them in the first principles of our most Holy Religion:

It is as much your duty to feed their souls as it is to feed their bodies: and to call them to Prayers, and to instruct them in the Catechism and other religious knowledge, is as much required of you by God, as to give them their meat in due season.

Upon you, who are the Governors of families, the future welfare and happiness of your children and servants chiefly depend; for if they be not furnished with a competency of Christian knowledge in their early years, it is much to be feared that they will continue utterly ignorant of Religion and their duty all their days, and will carry the miserable effects of an uninstructed youth to grey hairs and the [ix] grave.

And shall these poor souls *perish for lack of knowledge*, and you be blameless? Shall you not be called to an account for this negligence and uncharitableness at the judgement seat of Christ, that your children and servants were ignorant and you instructed them not?

Know of a surety, that what God says to the careless watchman in Ezekiel, *ch. iii. 17, 18,*<sup>5</sup>

<sup>5</sup> [The Manx gives the text of Ezek. 3, 17-18, to which Crossman's text alludes: 'Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou

shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.']

Tra ta mee gra rish y Veechrauee, Ta Baase son shickyrys dty chour; as mannagh der oo raue da, cha moo loayrt, dy hyndaa yn Vee chrauee veih e ghrogh raad, dy hauail e Vioys: yiow yn Dooinney mee chrauee cheddin baase ayns e Veechraueeaght, agh yn uill echey neem's gearree ec dty laue's"—shoh cronney dy chooilley Ayr as Moir as Mainshtyr lught-thie neuchairailagh; as my vees Annym erbee callyt trooid yn verioose [*sic*: veerioose] euish yn Annym shen nee Jee gearree veih ny laueyn eu.

As nish dy ghooidsave lesh Jee ooilley niartal, eh oddys jannoo ny Saaseyn sloo breeoil gys e ghloyr hene as foays Anmeenyn, dy chur e Vannaght lesh yn lioar veg shoh dy vod ee ve breeoil ayns soiagh ayns Aignaghyn persoanyn aeg as Meehushtagh ennaghtyn dowin dy Yee as yn Credjue creestee, as gruntal undin mie son tushtey creestee, dy vod ad bishagh ayn ny smoo as ny smoo, derrey hig ad gys Reeriaght dy bragh farraghtyn ayns Niau, trooid toilchinys nyn Jiarn as Saualtagh Yeesey Creest. *Amen.*

shall be the portion of every careless Parent and Master of a family; and if any soul perish through your negligence, that soul will God require at your hands.

I shall only add here my earnest Prayers to Almighty God, who can make the meanest instruments effectual to His glory, and the good of souls, that He would be pleased to give a blessing to this little work, that it may be successful to the implanting in the minds of young and [x] ignorant persons a worthy sense of God and Religion, and to laying a good foundation for the Christian knowledge, that they may increase therein ever more and until they come into the everlasting Kingdom of Heaven, through the merits of our Lord and Saviour Jesus Christ. *Amen.*

*T'AYNS Y LIOARSHOH [sic: LIOAR SHOH].*

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<sup>6</sup> [These prayers, from Wilson's *Plain and Short Directions and Prayers*, are in fact to be found on pages 24-26 of *Aght Giare*.]

<sup>7</sup> [In Crossman (1806) the pages are numbered consecutively, but roman numerals are used in the prefatory material of each Part.]



YN NAA ARN.<sup>8</sup>

## BUN ER YN DAA CHONAANT.

*Ny fealaghyn moar as laaghyn troshtee yn  
Aglish marish.*

Raaghyn crauee nagh vel dy mie toiggit.

MYR ta'n Lioar veg shoh kiarit dy yannoo sleih arloo dy hoiggal ny share ny ta'd dy chlashtyn veih'n Pulpit as er ny lhai ayns ny Scripturyn casherick as liaryn mie elley, as myr ta jercal er ny yanno [*sic*: yannoo], dy bee shen, ta er ny hoiagh magh ayn jee [*sic*: aynjee], (lesh bannaght Yee,) vondeishagh gys yn ymmyd shen. —Teh ny sodjey goit [*sic*: goit / goit] ayns laue, cha giare as cha floail as oddys eh dy chur toiggal as Bun er y daa chonaant, ryd ta laane lhie er, as lhisagh dy chooilley Creestee ve ynsit dy mie ayn, dy vod ad toiggal aght yindyssagh yn kionneeaght reeisht ain, conaantyn nyn Saualtys, as dooghys ny Sacramentyn: veagh eh dy mie dy beagh ny Aarnyn ymmyrchagh shoh ny share toiggit ny t'ad son y chooid smoo.

Ny lurg shoh, ta Bun er ny chur er ny Ard fealaghyn as trostaghyn yn Aglish ain, nagh lhisagh peccagh erbee, ta genmys eh hene ny Chreestee, ve mee-hushtagh jeh, as ny yei, gys nyn drimshey, ta rour Creesteyn t'er roie ayns Eash nagh vel toiggal agh feer veg jeh ny reddyn shoh.

Er son fealaghyn moar yn Aglish ain, ta laane sleih genmys ad laaghyn fealey, tra ta'd cliaghtey cur orroo nyn Eddagh share, dy ve nyn daue veih Obbyr, as beggan beg foddee goll gys y Cheill,<sup>12</sup> agh cha vod ad ansoor moar erbee y **[xxviii]** chur da peccagh nee briaght jeu, cre'n Oyr ta ny laghyn shen er ny reayl.

Er son troshtaghyn yn Aglish, ta chiart cha beg dy gheill ec lheid y sleih jeu, dy jarroo jeh'n ard trostey jeu ooilley, Jea-heiney Cheast.

PART II.<sup>9</sup>

An Explanation of the TWO COVENANTS; the GREAT FEASTS and FASTS of our CHURCH; with some RELIGIOUS TERMS not generally known.

## The PREFACE.

AS my<sup>10</sup> design in this little work is to be as useful as I can, and to prepare people for the better understanding what they hear from the pulpit, and read in the holy Scriptures, and other godly books so I hope what is offered herein, will, through God's blessing, be service able to this end. I have endeavoured, in as short a compass, and as clearly as I could, to explain the Two Covenants, a subject of great consequence, in which every Christian ought to be well instructed, in order to know the wonderful scheme of our Redemption, the conditi[xxxv]ons of our Salvation, and the nature of the Sacraments: I wish this necessary point was better understood than it usually is.

Next to this, I have explained the meaning of the grand Festivals and Fasts of our Church, which none, who name the Name of Christ, ought to be ignorant of; and yet I fear there are hundreds of grown Christians, in country places,<sup>11</sup> who know little or nothing of these things.

As to the great Festivals of our Church, common people and servants call them by the name of Holidays, when they are used to put on their best clothes, to leave work, and go abroad; but they cannot give an answer to any one who asks them the reason of these days being observed:

And as to the Fasts of the Church, they are as little known to such People, even that solemn Fast of all, Good Friday.

<sup>8</sup> [The page numbering <xxvii>-xxx of the Preface to Yn Naa Arn suggests that it was originally intended, logically, as in Crossman (1806), to follow Part I, that ends here with Padjer y Chiarn on p. 26. Then the numbering of the first thirty pages would have been continuous, with the prefatory material to each part bearing page numbers in roman numerals, again, just as in Crossman (1806). There must have been a change of plan, as the Second Part as printed bears page numbers 27-48, following the end of the first part on p. 26. One might suspect that the copy in the library of the Indian Institue, Oxford, scanned for Google Books, had been misbound. But all the

signature marks are in order. What we see is what the printer/binder intended.]

<sup>9</sup> [In Crossman (1806) the title 'Part II' and the Preface to Part II are on pages 34- 39, as might be expected, following Part I that deals with the Catechism. In both the Manx and the English texts, the Contents page(s) follow the Preface to Part I. Here the items are placed in the order they appear in *Aght Giare*.]

<sup>10</sup> [Here and elsewhere in the Prefaces, the translator avoids the first-person references of the original.]

<sup>11</sup> [This phrase omitted in the Manx.]

<sup>12</sup> [The translator interprets 'go abroad' here as 'maybe go very little to church'.]

Teh ryd joarree dy jarroo dy beagh sleih cha meehushtagh, fakin dy vel ad dy mennick clashtyn Shermaanyn er ty [*sic*: ny] feailaghyn mooarey as troshtaghyn yn Aglish; agh yn Oyr er y hon ta, son nagh bee ad gruntit ayns Tushtey jeh'n Chredjue liorish Preacheil mannagh bee yn Grunt as yn chield Toshiaight echey stanyt [?] ayns ny Aignaghyn oc rolaue; shegin da'n thaloo ve obb'rit ayns traa as yn rass dy cooie er ny chuir ayns y thaloo, eraght [*sic*: er aght] elley teh ayns fardail dy yercal rish Mess erbee, ec y chooid sloo gys veg y chooilleeny.

Shoh ta'n Eirrinagh as yn Laboree toiggal dy mie as fys oc er liorish yn thaloo agh t'ad wheeish cheddin meeroosagh as dy lhiggey shaghey eh ayns aignaghyn nyn Gloan as Sharvaantyn boght: t'ad shoh tannaghtyn gyn trubble goit roo, gyn ooraghey, as gyn ynsagh, naght ne [*sic*: nagh nee] yindys erbee eh, dy vel Mee-hushtey as mee-chraueeaght wheesh goail toshiaight as Bishagh.

T'eh feer vaghtal ayns laane Ynnydyn 'sy cheer raad ta Lughtyn-thie mooar as immodee Cloan as sharvaantyn boght, nagh vel agh feer veg dy chiarail er ny ghoail dy reayl ad fo reil vie, dy lhetal ad veih Mee chraueeaght as dy ynsagh ad nyn Gurrym.

Er Laa yn Chiarn as er ny fealaghyn 'scrauee as laghyn trosht yn Aglish ain, cha lea as ta shirveish ny Killagh harrish, ta ny Mainsteryn as Ben ainsteryn eddyr goll gyss, ny goail rish Sheshiaight, as Barail yn chooid elley jeh ny laghyn [xxix] casherick shoh ayns tagloo as niaghtyn fardaalagh, tra lhisagh ad ve marish nyn Gloan as Shavaantyn clashtyn ad as fennaght Questionyn jeu.

Agh cha lhisagh shoh y ve, son marish yn neu-yeshyt jeh goll dy cheu yn traa marish sleih elley er lheid ny laghyn soit er lhea, dy ghoail nyn Aignaghyn jeh veih'n seihl as dy hoiagh ad er Obbraghyn crauee, ta unn Churrym mooar er ny lhiggey shaghey, ayn lhisagh shin dy kinjagh barail lheid ny traaghyn shoh, ta shen, Giastillys:—Giastillys gys Anmeenyn Deiney: Currym cha ymmyrchagh as booisal da Jee ayns ny thieyn ain, as ta nyn Badjeryn as Ooashley crauee ayns y Cheill, dy jinnagh eisht Ayraghyn as Moiraghyn as Mainsteryn lught thie goail yn chiarail shen, t'ad ayns cooinshense kianlt dy ghoail, dy chuir rass yn Chredjue ayns traa cooie ayns Aignaghyn nyn Gloan as shervaantyn, dy jinnah [*sic*: jinnagh] ad er ny laaghyn fealley

It may seem strange indeed that people should be so very ignorant when there is such constant Preaching, on these great Festivals and Fasts of our Church: But the truth is, they will not be brought to the knowledge of Religion by Preaching, unless [xxxvi] the grounds and first principles of it be conveyed into their minds beforehand: the earth must be well prepared, and the seed properly sown and laid in the ground, or otherwise it is in vain to expect any fruit, at least any to perfection.

This the Farmer and labouring man well know, and practise in their lands, but they as much neglect it in the minds of their poor children and servants: These lie uncultivated, unimproved and unsown; and no wonder that so much ignorance and wickedness springs up and prevails.

It is very observable that in many country places, where there are large families, and abundance of poor children and servants, little or no care is taken to keep them in regular order, to restrain them from vice, or to teach them their duty.

On the Lord's day, and on the most solemn Feasts and Fasts of our Church, as soon as ever divine service is over, the Masters and Mistresses either make or receive visits, and spend the remainder of these holy days in company,<sup>13</sup> when they should be amongst their children and servants, *hearing them, and asking them questions.*

But these things [xxxvii] ought not to be so; for, besides the unseasonableness of visits on such days, set apart for retirement and religious exercises; one great duty is neglected, wherein we should be always employed at these times; namely, Charity;

—Charity to mens' souls: a duty as necessary and acceptable to God in our houses, as our prayers and religious worship are in the church. If then Parents and Masters of Families would take that care, which in conscience they are bound, to sow the seeds of religion in due season, in the minds of their children and servants; if on these holy days they would constantly call their families together to instruct them in the meaning of such

<sup>13</sup> [The translator renders 'company' as *taggloo* as *niaghtyn fardalagh* 'talk and gossip'.]

shoh dy kinjagh goll thie, as geam er ny Lught-thieyn oc dy cheiley dy ynsagh ad cre ta er ny hoiggal liorish lheid ny laaghyn, dy vriaght jeu cre va ynsit veih'n pulpit as lheid shen, yinnagh shin dy lhea fakin caghlaa mooar gys y chooid shaare, yinnagh yn Meehushtey naareydagh ta shin nish wheesh gaccan er y hon, lhei er sool, as oddagh shin jercal dy akin Credjue goail toshaght as bishagh ny mast'ain.

As dy jinnah [*sic*: jinnagh] dy chooilley phersoon ta gyn Ynsaghey, dagh Blein ec cheet ny fealiaghyn as laghyn trosht jannoo ny oddys ad dy ynsagh ny ta 'sy lioar shoh kiaryt er nyn son, cha jinnagh ad ny lomarcan cheet gys toiggal share jeh ny laaghyn shoh, agh gys tushtey myrgeddyn jeh folliaghtyn nyn Gredjue Casherick, ta er skyn ooilley ymyrchagh da dagh Creestee dy hoiggal.

[xxx] As myr ta ayns dagh Cabdil Bun er ny choyrt er lheid ny focklyn, as nagh vel liorish laane sleih er ny doiggal, myrgeddin ta meanal er ny chur er laane Raaghyn elley jeant ymyd jeu ayns ny Scriptyryn casherick as ayns shermaanyn son nagh beagh sleih erbee ec coayl son toiggal lheid ny Goan.

Son gyn doot, ta laane ta dy kinjagh taaghey yn Cheill as oddys lhaie Cabdil's y [*sic*: 'sy] Vibyl ny lioaryn mie elley, nagh vel son ooilley shoh toiggal Bun laane goan as raaghyn ta'd clashtyn ayns Padjeryn as shermaanyn, son myr ta ny Goan shoh er ny ghoail veih Glaaraghyn joaree kys oddys sleih toiggal ad, nagh vel er gheddyn Ynsagh, na er gheddyn lioaryn dy hoilshagh daue shen ta ymyrchagh er nyn son dy hoiggal?

Shen y fa ta jercal dy ve jeant, dy vod eh y ve jeh ymyd as Vondeish mooar daue dy vel Bun floail er ny chur er lheid ny Goan.

As bee eh yn Phleasal as yn Cooillean aigney smoo, my nee ny ta ayns y lioar shoh bishagh Gloyr Yee, gysagh ny Meehushtee, cur er y hoshiaght Agglish Chreest, as cooney dy yannoo laane anmeenyn creoney gys Saualtys. *Amen.*

Lurg da'n Lioar shoh ve dy mie er ny hoigal as er ny real ayns Cooinaghtyn yinnagh adsyn oddys lhaih, ryd feer vie er nyn son hene, dy jinnagh ad geddyn Lioar ta enmyssit, "slane Currym Doinney [*sic*: Doinney]" (*the Whole Duty of Man*) as Lioar Mr. Nelson mychione ny Fealaghyn as trostaghyn Aglish Hoghsyn.

days, to enquire of them what was taught from the Pulpit, &c. we should soon see a vast alteration for the better: that shameful ignorance which is now so justly to be complained of, would be chased away, and we might hope to see Religion take root and flourish amongst us.

And if all unlearned persons would every year, at the return of the great Feasts and Fasts, endeavour to learn what is here provided for them, they [xxxviii] would not only become better acquainted with these days, but would be let into the knowledge of the mysteries of our most holy Religion, absolutely necessary for every Christian to understand.

And as I have all along explained under every chapter such words as I thought were not generally known, so I have added in the end, the meaning of several other terms used in the holy Scriptures, and in sermons, that common people might not be at a loss when they meet with these expressions;

for certain it is, there are many who are very constant at Church, and can read a Chapter in the Bible, or other good books very well, who yet understand not the meaning of several words and phrases they hear in the Prayers and in Preaching; for these words being derived from learned languages, how should country people understand them, who cannot be supposed to have had a learned education, or to have the opportunity of books to inform themselves of what is necessary for them to know?

Therefore, I hope, it may be of great use and advantage to them, to have [xxxix] such words ready explained to their hands.

And it will be the greatest pleasure and satisfaction to me, if what I have done shall tend to the glory of God, to the instructing the ignorant, to the edifying the church of Christ, and to the making many souls wise unto Salvation.

*Note.*—After the following Explanation is well understood, I recommend it to those who can read well, and are able to purchase them, that they would furnish themselves with *The Whole Duty of Man*, and Mr. Nelson's *Book on the Festivals and Fasts of the Church of England*.

## BUN AS TOIGGAL

JEH

## CATECHISM NY KILLAGH.

\_\_\_\_\_

*QUESTION.*

CRE'N ennym t'ort?

*Answer. N. or M.*

Q. Cre t'ou genmys yn ennym shoh?

A. My ennym Creestee.

Q. Cre'n fa t'ou genmys eh dty ennym creestee?

A. Er-yn-oyr dy row eh er ny choyrt dou tra va mee jeeant my Chreestee.

Q. Cre'n tra v'ou jeant dty chreestee?

A. Tra va mee er my vashtey.

Q. Cre te dty [*sic: dy*] ve dty chreestee?

A. Te dy ve jeant my oltey dy Chreest, lhiannoo dy Yee, as eirey dy Reeriaght Niau.

Q. Cre te dy ve oltey dy Chreest?

A. Dy ve oltey jeh Agglish Chreest.

Q. Cre te dy ve oltey jeh Agglish Chreest.

A. Dy ve unnane jeh'n chorp ny sheshaght dy gheiney, ta credjal ayns Yeesey Creest.

Q. Cre te dy ve lhiannoo dy Yee?

A. Dy ve jeant e lhiannoo liorish doltayns [*sic: doltanys*] as grayse.

Q. Cre ta dy ve toiggit liorish ny goan shoh?

A. Jee goaill shin stiagh gys e ghraih as e oayr, er graih Chreest, as cur dooin yn gialdyn jeh cronney nagh row ain roie.

Q. Cre ta'n cronney shen?

A. Eiraght ayns Reeriaght Niau.

Q. Cre ayns ta'n eiraght shen lhie?

A. Ayns bea dy vaynrays bra lurg baase.

**[10]** Q. Er cre'n condition t'ou dy yercal rish?

A. My nee'm ny reddyn shen ghiall my ghedjaghyn as my vimmaghyn er my hon ec my vashtey.

AN  
INTRODUCTIONTO THE KNOWLEDGE OF THE  
CHRISTIAN RELIGION.

\_\_\_\_\_

## PART I.

Being an EXPLANATION of the most Material  
WORDS and THINGS in the CHURCH  
CATECHISM.

\_\_\_\_\_

## SECTION I.

*Of the BAPTISMAL VOW.*

## QUESTION.

WHAT is your name?

*Answer. N. or M.*

Q. What name do you call this?

A. My christian name.

Q. Why do you call it your christian name?

A. Because it was given to me when I was made a christian.

Q. When was you made a christian?

**[2]** A. When I was baptized or christened.

Q. What is it to be made a christian?

A. It is to be made a member of Christ, a child of God, and an inheritor of the kingdom of Heaven.

Q. What is it to be a member of Christ?

A. To be a member of Christ's Church.

Q. What is to be a member of Christ's Church?

A. One of that body or society of men who believe in Jesus Christ.

Q. What is it to be a child of God?

A. To be made his child by adoption and grace.

Q. What do those words signify?

A. God's receiving us into his love and favour, for the sake of Christ; and giving us the promise of a portion, which we had not before.

Q. What is that portion?

A. An inheritance in the Kingdom of Heaven.

Q. Wherein does this inheritance consist?

A. In a life of everlasting happiness after death.

**[3]** Q. Upon what conditions are you to expect it?

A. If I do those things which my godfathers and godmothers promised for me at my baptism.

## SECT. II.

Q. CRE ren dty ghedjaghyn as dty vimmaghyn y ghialdyn er dty hon ec dty vashtey?

A. Ghiall ad as vrear ad three reddyn ayns my ennym.

Q. Cre ta'n chided red ghiall ad er dty hon ec dty vashtey?

A. Dy dreigin y Drogh-spyrnyd, yn seihll, as yn eill.

Q. Quoi yn Drogh-spyrnyd?

A. Yn fer syrjey jeh ny drogh ainelyn [*sic*: ainleyn] ren tuittyn [*sic*: tuittym].

Q. Cre ta obbraghyn y Drogh-spyrnyd?

A. Dy chooilley vee-chraueeaght; agh er-lheh breagyn, as miolagh sleih gys peccah.

Q. Cre t'ou toiggal liorish moyrn as fardail yn theihll vee-chrauee shoh?

A. Moyrn, gamstyragh,<sup>14</sup> drogh heshaght, as dy chooilley sport fardalagh.

Q. Cre t'ou toiggal liorish saynt peccoil ny foalley?

A. Meshtallys, brishey-poosey as dy chooilley neughlennid.

Q. Cre t'ou toiggal liorish treigeil ad shoh?

A. Shaghney ad, as chea voue, myr shen nagh jeanym geiyrt orroo, as nagh bee'm er my lieedeil lioroo.

Q. Cre ta'n nah red ghiall dty ghedjaghyn as dty vimmaghyn er dty hon?

A. Dy greddin ooilley banglaneyn yn chredjue creestee.

Q. Cre t'ou toiggal liorish banglaneyn dty [*sic*: dy] chredjue creestee?

A. Lheid ny aymyn shen dy ynsagh as ta Creest er hoilshagh dooin ayns raad gys saualtys, ta ayns focklyn giarey soit sheese ayns crea nyn Ostyllyn.

Q. Cre ta'n trass red ghiall dty ghedjaghyn as dty vimmaghyn er dty hon?

A. Dy vreillin aigney casherick Yee as e annaghyn, as dy nhimmeein ayndoo ooilley laghyn my vea.

## SECT. II

Q. WHAT did your godfathers and godmothers promise for you at your baptism?

A. They did promise and vow three things in my name.

Q. What is the first thing they promised for you at your baptism?

A. That I should renounce the Devil, the world, and the flesh.

Q. Who is the Devil?

A. The chief of the wicked fallen Angels.

Q. What are the works of the Devil?

A. All Wickedness, but especially lying and tempting men to Sin.

Q. What do you mean by the poms and vanities of this wicked world?

[4] A. Pride, gaming, ill company, and all vain pleasures.

Q. What do you mean by the sinful lusts of the Flesh?

A. Drunkenness, fornication, and all uncleanness.

Q. What do you mean by renouncing all these?

A. The forsaking and avoiding of them, the not following or being led by them.

Q. What is the second thing your godfathers and godmothers promised for you?

A. That I should believe all the articles of the christian faith.

Q. What do you mean by the articles of the christian faith?

A. All such points of Doctrine as Christ has taught us in order to salvation, which are briefly contained in the Apostles' Creed.

Q. What is the third thing your godfathers and godmothers promised for you?

A. That I should keep God's holy will and commandments, and walk in the same all the days of my life.

<sup>14</sup> This word, from English 'gamester', is not found in the dictionaries. Kelly has *carrooagh* for 'a gambler, a player on dice' (Kelly 1866), apparently equivalent to Gaelic *cearrbhach*, but this is probably one of the many Scottish and Irish words Kelly transferred into Manx without fully understanding Gaelic orthography (cf. Thomson 1990), since the initial palatalized consonant is not shown, and a development to final stressed *-oogh* /'u:x/ would be expected, as in *tarbhach* > *tarroogh*, *diombhach* > *jymmoogh*. Kneen and Fargher both reproduce this

*carrooagh*, while Thomson adjusted it to *kiarroogh* for use in translations of laws for promulgation at Tynwald, a correction to the expected Manx form if it had been attested. Thomson and his contemporaries and predecessors seem to be unaware of the word *gamstyragh*, or did not approve of it. The *-agh* suffix creating a verbal noun or abstract noun from an actor noun suggests it was a well-established loan (in contrast to some of the late borrowings of English verbs with the *-al* suffix).



Q. Cre'n-fa t'ou kainlt dy chredjal as dy yannoo [sic] ooilley ny ghiall dty ghedjaghyn as dty vimmaghyn er dty hon?

A. Er-yn-oyr mannagh jean-ym, cha [sic: nagh] voddym dy bragh goll stiagh ayns Reeriaght Yee.

Q. Cre ta'n stayd shen dy haualtys t'ou ayns shoh cur booise da Jee son geam ort huggey?

[11] A. Yn stayd maynrey shen huggey ta me er ny ghoail stia gh liorish bashtey.

Q. Cre ta dy chooilley unnane cosney liorish y ve er ny vashtey?

A. T'eh goit stiagh ayns conaant rish Jee.

Q. Cre ta'n bargane ny'n condition jeh'n chonaant shoh?

A. Ta Jee er yn ayn echeysyn gialdyn dy ghiootal orrin yn vea veayn.

Q. As cre ta shin gialdyn da Jee er yn ayn ainyn tra ta shin er nyn mashtey?

A. Dy jean mayd shirveish eh, as biallys 'choyrt da, as beaghey cordail rish Sushtal Chreest.

Q. Vel oo abyl shoh y yannoo?

A. Ta, liorish cooney Yee, as bree e Spyrryd casherick.

Q. Agh jean cooilleeney ny conditionyn shoh cosney dhyts yn vea veayn?

A. Cha nee er coontey yn toilchinys aym pene, agh er graih as trooid toilchinys Yeesey Creest nyn Saualtys.

Q. Why are we bound to believe and [5] do all that our godfathers and godmothers promised for us?

A. Because, if we do not, we can never attain to the Kingdom of Heaven.

Q. What is the State of Salvation we here thank God for calling us to?

A. That happy state we are admitted into by baptism.

Q. What does every one gain by being baptized?

A. He is taken into covenant with God.

Q. What are the terms and conditions of this covenant?

A. God on his part promises to bestow upon us eternal life.

Q. And what do we promise to God on our part when we are baptized?

A. That we will serve and obey Him, and live according to the Gospel of Christ.

Q. Are you able to do this?

A. Yes, by the help of God, and the assistance of his holy Spirit.

Q. But will the performance of these conditions obtain for you eternal life?

A. Not on account of our own deserts, but for the sake and through the merits of Jesus Christ our Saviour.

### SECT. III.

Q. C'RAAD ta banglaneyn nyn gredjue creestee er ny gheddyn, ny currit dy chieley [sic: chielley]?

A. Ayns shen ta shin genmys yn Chrea ny Credjue.

Q. Abbyr y Chrea?

A. Ta mee credjal ayns Jee yn Ayr Ooilley-niartal, &c.

Q. Quoi ren oo?

A. Jee.

Q. Vel ny smoo na un Jee ayn?

A. Cha vel ayn agh un Jee.

Q. Cre wooad persoon ta ayns unnaneys y Jee?

A. Three.

Q. Quoi ny three persoonyn shoh?

A. Jee yn Ayr, Jee yn Mac, as Jee yn Spyrryd Noo.

Q. Cre'n-oyr ta Jee ayns shoh enmyssit yn Ayr?

A. Er-yn-oyr dy nee eh Ayr nyn Jiarn Yeesey Creest.

Q. Cre'n-oyr elley t'ayd dy enmys Jee yn Ayr?

[6]

### SECT. III.

#### *Of the Creed or Belief.*

Q. WHERE are the articles of our Christian faith contained?

A. In that which we call the Creed or Belief.

Q. Say the belief.

A. I believe in God the Father Almighty, &c.

Q. Who made you?

A. God.

Q. Are there more Gods than one?

A. There is but one God.

Q. How many persons are there in the Unity of the Godhead?

A. Three.

Q. Who are these three Persons?

A. God the Father, God the Son, and God the Holy Ghost.

Q. Why is God here called the Father?

A. Because he is the Father of our Lord Jesus Christ.

Q. For what other reason do you call God the Father?

A. Er-yn-oyr dy ren eh shin as ooiley'n seihll, as kinjagh tannaghtyn dy choadey shin.

Q. Cre'n aght ta Jee coadey shin?

A. Liorish cur dooin slaynt, beaghey, jough as coamrey.

Q. Nagh vel Jee ayns aght er-lheh ny Ayr da creesteenyn?

A. Ta, myr t'eh er ghoail ad son e chloan hene liorish bashtey.

[12] Q. Cre t'ou meanal tra t'ou gra dy vel Jee Ooilley-niartal?

A. Dy vel pooar ec Jee dy yannoo dy chooilley nhee.

Q. Cre elley t'ou credjal mychione Jee myr Kiannoort y theill?

A. Dy vel yn ard-chiarraillys echey goardrail dy chooilley nhee ayns Niau as er y Thalloo.

Q. Cre ta dy v'er ny hoiggal liorish ny goan shoh?

A. Dy vel Jee ayns dy chooilley voal kionfenish, as nagh vod nhee erbee taghyrt 'sy theihll, agh shen ta fys echey er, goardrail, ny surranse eh.

#### SECT. IV.

Q. QUOI chionnee oo?

A. Yeesey Creest.

Q. Quoi Yeesey Creest?

A. Mac beayn Yee.

Q. Cre'n fa t'ou genmys Creest, nyn Jiarn?

A. Er-yn oyr dy nee eh yn Jee smoo syrjey, corrym rish yn Ayr.

Q. Cre'n oyr elley t'ou genmys eh Creest nyn Jiarn?

A. Er-yn-oyr dy ren eh shin y hauail veih nyn beccaghyn.

Q. Cre t'ou toiggal liorish kionnagh oo?

A. Livrey shin veih peccah as treihys dy braggh farraghtyn.

Q. Cre ren Creest y yannoo dy chionnagh as dy hauail oo?

A. V'eh jeant ny ghooiney.

Q. Cre'n aght va Creest jeant ny ghooiney?

A. V'eh er ny ghientyn jeh'n Spyrryd Noo, as ruggit jeh'n Voidyn Voirrey.

Q. Cre'n fa va Creest jeant ny ghooiney?

A. Dy voddagh eh baase y gheddyn as surranse er nyn son.

Q. Quoi fo ren Creest surranse?

[7] A. Because He made us and all the world, and still continues to preserve us.

Q. How does God preserve you?

A. By giving us health, meat, drink, and cloathing.

Q. Is not God in a more especial manner the Father of Christians?

A. Yes; He having received them for his children by baptism.

Q. What do you mean when you say that God is Almighty?

A. I mean that God has power to do all things.

Q. What else do you believe concerning God as the governor of the world?

A. That his providence ordereth all things in Heaven and Earth.

Q. In what sense are you to understand these words?

A. That God is every where present, and that nothing can happen in the world, but He knows, directs, or suffers it.

[8]

#### SECT. IV.

Q. WHO redeemed you?

A. Jesus Christ.

Q. Who is Jesus Christ?

A. The eternal Son of God.

Q. Why do you call Christ our Lord?

A. Because He is the most high God, equal with the Father.

Q. For what other reason do you call Christ our Lord?

A. Because he is the Head of us Christians.<sup>15</sup>

Q. Why do you call Christ our Saviour?

A. Because he saved us from our sins.

Q. What do you mean by redeeming you?

A. The delivering us from sin and eternal misery.

Q. What did Christ do to redeem and save you?

A. He was made man.

Q. How was Christ made man?

A. He was conceived by the Holy Ghost, and born of the Virgin Mary.

[9] Q. Why was Christ made man?

A. That he might die and suffer for us.

Q. Under whom did Christ suffer?

<sup>15</sup> [This answer and the following question are omitted in error in the Manx text.]

A. Fo Pontius Pilate.  
 Q. Quoi va Pontius Pilate?  
 A. Kiannoort er y boayl va Creest beaghey.  
 Q. Cre'n baase ren Creest surranse?  
 A. V'eh er ny chrossey.  
 Q. Cre'n aght v'eh er ny chrossey?  
 A. Liorish 've treinit gys crosch dy fuygh derrey v'eh marroo.  
 Q. Cre'n fa hurr Creest y baase shoh?  
 A. Son nyn beccaghyn.  
 Q. Caid va Creest marroo?  
 A. Three laa.  
 [13] Q. C'raad hie Creest sheese?  
 A. Gys Niurin.  
 Q. Cre t'ou ayns shoh toiggall liorish Niurin?  
 A. Yn boayl ny stayd cour anmeenyn t'er phartail.  
 Q. Cre b'erree da Creest lurg da ve marroo three laa?  
 A. Hrog eh eh hene gys bioys reesht.  
 Q. C'raad eisht ren Creest goll?  
 A. Hie eh seose gys Niau.  
 Q. C'raad ta Creest ny hoie ayns Niau?  
 A. Ec laue-yesh Yee.  
 Q. Vel laueyn ny cassyn er Jee.  
 A. Cha vel: ta Jee ny Spyrryd, fegooish corp ny ayn erbee dy chorp.  
 Q. Cre t'ou toiggall eisht liorish laue-yesh Yee?  
 A. Yn boayl syrjey dy ooashley as dy ghloyr ayns Niau.

## SECT. V.

Q. QUOI ta casherickey oo?  
 A. Jee ny [sic: yn] Spyrryd Noo.  
 Q. Cre t'ou toiggall liorish y Spyrryd Noo?  
 A. Spyrryd casherick Yee.  
 Q. Vel y Spyrryd Noo Jee corrym rish yn Ayr as y Mac?  
 A. Ta.  
 Q. Cre t'ou toiggall liorish casherickey oo?  
 A. Jannoo mee casherick.  
 Q. Cre'n aght ta'n Spyrryd Noo casherickey oo?  
 A. Liorish niartagh mee gys aigney as dy yannoo reddyn mie.  
 Q. Cre t'ou toiggall liorish y fockle Slane?  
 A. Ooilley'n seihll.  
 Q. Cre t'ou toiggall liorish yn Slane Agglish, as quoi oddys ve toiggoit [sic: toiggit] dy ve jeh'n Agglish shen?  
 A. Adsyn ooilley va goaill rish yn credjue firrinagh ayns dy chooilley hraa as eash jeh'n seihll. Agh neayr's preacheill y Sushtal te er ny enmys ynrycan orroosyn ta goaill rish y Chredjue Creestee.

A. Under Pontius Pilate.  
 Q. Who was Pontius Pilate?  
 A. Governor of the place where Christ lived.  
 Q. What death did Christ suffer?  
 A. He was crucified.  
 Q. How was he crucified?  
 A. By being nailed to a cross of wood till he was dead.  
 Q. Why did Christ die this death?  
 A. For our sins.  
 Q. How long was Christ dead?  
 A. Three days.  
 Q. Whither did Christ descend?  
 A. Into Hell.  
 Q. What do you here mean by Hell?  
 A. The place or state of departed Souls.  
 Q. What became of Christ after He had been dead three days?  
 A. He raised himself to life again.  
 Q. Whither then did Christ go?  
 A. He went up into Heaven.  
 Q. Where does Christ sit in Heaven?  
 [10] A. At the right-hand of God.  
 Q. Has God hands or feet?  
 A. No: God is a Spirit, without any bodily parts.  
 Q. What do you mean then by the right-hand of God?  
 A. A place of the highest honour and glory in Heaven.

## SECT. V.

Q. WHO sanctifies you?  
 A. God the Holy Ghost.  
 Q. What do you mean by the Holy Ghost?  
 A. The Holy Spirit of God.  
 Q. Is the Holy Ghost God equal with the Father and the Son?  
 A. Yes.  
 Q. What do you mean by sanctifying you?  
 A. The making me holy.  
 Q. How does the Holy Ghost make you holy?  
 A. By enabling me to will and do good things.  
 [11] Q. What does the word Catholic signify?  
 A. Universal.  
 Q. What do you mean by the Catholic Church, and whom may it be understood to comprehend?  
 A. All the professors of the true Religion, in all times and ages of the world. But, since the preaching of the Gospel, it is applied only to the professors of the Christian Religion.



Q. Cre t'ou credjal hoshiaght mychione yn Slane Agglish Creestee?

A. Dy row yn Agglish shoh dy ghoail stiaht pobble jeh dy chooilley ashoon.

Q. Cre ta'n nah red t'ou credjal mychione yn Agglish shoh?

[14] A. Nagh vod mayd ve er ny hauail mannagh bee mayd jeh Agglish Chreest.

Q. Cre ta'n trass red t'ou credjal mychione echey?

A. Dy jean yn Agglish Creestee tannaghtyn eer gys jerrey'n theihll.

Q. Ayns cre'n sense ta'n Agglish rait dy ve casherick?

A. Liorish ny leighyn as ny oardaghyn ec, ta ooilley karit [*sic*: kiarit] dy yannoo ny oltn ec casherick.

Q. Cre t'ou toiggal liorish y fockle Nooghyn?

A. Persoonyn casherick.

Q. Rish quoi t'ou credjal ta sheshaght ec Nooghyn?

A. Rish Jee, as rish my cheilley.

Q. Cre'n aght ta sheshaght ec deiney mie rish Jee?

A. Liorish padjer, e ghoo casherick as Sacramentyn.

Q. Cre'n aght ta sheshaght ec Nooghyn ry chielley?

A. Liorish unnaney's cooidjagh ayns yn un chredjue as obbraghyn dy oashley crauee, as liorish commeeys ry-chielley ayns graih as jannoo mie.

Q. Cre ta peccah?

A. Brishey annaghyn Yee.

Q. Cre t'ou toiggal liorish leih peccaghyn?

A. Jee seyrey shin veih yn kerragh ta cair da peccah.

Q. Cre'n aght t'ou treishteil dy be [*sic*: bee] dty pheccaghyn er ny leih dhyt?

A. Son graih surranse Chreest.

Q. Cre shegin dhyt jannoo dy vod dty pheccaghyn v'er ny leih dhyt?

A. Goail arrys, as credjal y Sushtal, as gymmyrkey magh mess jeh arrys.

#### SECT. VI.

Q. CUIN hig Creest reesht veih Niau?

A. Ec jerrey'n theihl.

Q. Cre hon nee eh cheet?

A. Dy vriwnys ny bio as ny merriu.

Q. Cre t'ou toiggal liorish ny bio as ny merriu?

A. Ny merriu, as adsyn vees er ny gheddyn bio.

Q. Cre t'ou toiggal liorish irree-seose-reesht y challin?

Q. What do you believe first of the Catholic Church?

A. That this Church was to consist of people of all Nations.

Q. What do you believe secondly concerning this Church?

A. That we cannot be saved unless we are of Christ's Church.

Q. What is the third thing you believe concerning it?

A. That the Christian Church shall continue even unto the end of the world.

Q. In what sense is the Church said to be holy?

A. As to its rules and ordinances, which are all designed to make its members holy.

[12] Q. What do you mean by the word Saints?

A. Holy Persons.

Q. With whom do you believe the Saints have communion?

A. With God, and with one another.

Q. How have good People communion with God?

A. By prayer, his holy word, and sacraments.

Q. How have the Saints a fellowship with one another?

A. By being united together in the same faith and acts of religious worship, and in the mutual exercise of love and good works.

Q. What is sin?

A. The breaking God's Commandments.

Q. What do you mean by forgiveness of sins?

A. God's freeing us from the punishment of sin.

Q. How do you hope to have your sins forgiven you?

A. For the sake of Christ's sufferings.

[13] Q. What must you do to have your sins forgiven you?

A. Repent, and believe the Gospel, and bring forth fruits of repentance.

#### SECT. VI.

Q. WHEN shall Christ come again from Heaven?

A. At the end of the world.

Q. For what shall he come?

A. To judge the quick and the dead.

Q. What do you mean by the quick and the dead?

A. The dead, and those that shall be found alive.

Q. What do you mean by the resurrection of the body?

A. Dy bee kirp ny merriu er nyn droggal ass nyn oaiieghyn.

Q. Cre hon vees ad er nyn droggal?

A. Dy ve er nyn mriwnys liorish Creest.

Q. Cre t'ou toiggal liorish Creest briwnys ad?

[15] A. Dyn veysht ad kys t'ad er n'yymyrkey adhene 'sy theihl shoh, myr shen dy vod adsyn t'er n'yannoo dy mie v'er nyn gooilleeney, as adsyn t'er n'yannoo dy olk er nyn gerraghey cordail rish nyn obbraghyn.

Q. C'raad eisht hig deiney mie lurg yn irree-seosereesht [*sic*: seose-reesht]?

A. Gys bea dy bragh farraghtyn.

Q. C'raad ta shen?

A. Ayns Niau, gyn dy bragh arragh dy gheddyn baase, agh dy ve jeant maynrey marish Jee son dy bragh as by [*sic*: dy] bragh.

Q. Cre'n erree hig er drogh-yantee lurg yn irree-seose-reesht?

A. Bee ad er nyn dilgey ayns aile niurin, dy ve er ny horchaghey marish y drogh spyrryd son dy bragh as dy bragh.

#### SECT. VII.

Q. CRE ta'n trass red ren dty ghedjaghyn as dty vimmaghyn y ghialdyn er dty hon ec dty vashtey?

A. Dy vreilin aigney casherick Yee as e annaghyn, as dy nhimmeein ayndoo ooilley laghyn my vea.

Q. Cre woodad anney t'ayn?

A. Jeih.

Q. Cre ta'n chided anney?

A. Cha bee Jee erbee elley ayds agh mish.

Q. Cre ta'n anney shoh dy hirrey orrin?

A. Dy lhisagh shin graih y choyr da Jee, aggle y ghoail roish, as ooashley y choyr da erskyn dagh nhee elley.

Q. Cre'n tra oddys eh ve rait dy vel Jeegyhn [*sic*: Jeeghn] elley ain marish y Chiarn?

A. Tra ta shin jannoo peccah noi Jee, ny lhiggey shaghey nyn gurrym er graih vondeish ny maynrys erbee seihltagh.

Q. Cre ta'n nah anney?

A. Cha jean oo dhyt hene jalloo grainit erbee, &c.

Q. Cre t'an anney shoh dy hirrey orrin?

A. Nagh lhisagh shin pictar ny jalloo erbee y yannoo dy chur ooashley da.

Q. Cre elley ta'n anney shoh dy hirrey orrin?

A. Nagh lhisagh shin ooashlaghey, ny crommey sheese gys pictar ny jalloo erbee.

A. That the bodies of the dead shall be raised out of their graves.

Q. For what shall they be raised?

A. To be judged by Christ.

Q. What do you mean by Christ's judging them?

A. The examining how they have behaved themselves in this world; that so [14] the good may be rewarded, and the wicked punished according to their doings.

Q. Where then shall good men go after the Resurrection?

A. Into life everlasting.

Q. Where is that?

A. Into Heaven, never to die any more, but to be made happy with God for ever and ever.

Q. What will become of wicked men after the Resurrection?

A. They will be cast into Hell-fire, to be tormented with the Devil for ever and ever.

#### SECT. VII.

##### *Of the Ten Commandments.*

Q. WHAT is the third thing your godfathers and godmothers promised for you at our baptism?

A. That I should keep God's holy will and commandments, and walk in the same all the days of my life.

Q. How many commandments are there?

[15] A. Ten.

Q. What is the first commandment?

A. Thou shalt have none other Gods but me.

Q. What does this commandment require of us?

A. That we should love, fear, and honour God above all things.

Q. When may we be said to have other gods besides the Lord?

A. When we sin against God, or neglect our duty towards Him for the sake of any worldly profit or pleasure.

Q. What is the second commandment?

A. Thou shalt not make to thyself any graven image, &c.

Q. What does this commandment require of us?

A. That we should make no picture, or image, to worship it.

Q. What else does this commandment require of us?

A. That we should not worship, or bow down to any picture or image whatsoever.

Q. Cre t'ou toiggal tra t'ou gra, dy vel Jee eadolagh?

A. Nagh jean Jee surranse yn ooashley ta nair ta [*sic*: cair da] hene dy ve er ny choyrta da nhee erbee elley.

[16] Q. Cre'n aght eisht ta Jee dy ve er ny ooashlaghey?

A. Ayns aght cooie gys e ghooghys spyrrydoil.

Q. Cre'n aght shen?

A. Ayns spyrryd as ayns firriny; lesh ooilley nyn anmeenyn.

Q. Cre ta'n trass anney?

A. Cha gow Ennym yn Chiarn dty Yee ayns fardail, &c.

Q. Cre ta'n chield ny'n ard aght jeh goaill Ennym Yee ayns fardail?

A. Goaill loo-oaiagh.

Q. Cre ta'n nah aght dy vrishey'n anney shoh?

A. Liorish loo as gweeaghyn dy siyragh ny gyntort [*sic*: gyn-tort] ayns nyn daggloo cadjin.

Q. Cren aght elley oddys Ennym Yee ve goit ayns fardail?

A. Liorish geam, O Hiarn, O Yee, ny O Chreest, ny er aght erbee elley jannoo ymyd jeh ny enmyn casherick shoh dy neu-cheirailagh [*sic*: neu-chairailagh] ny mee[-]arrymagh.

Q. Jig lheid ny peccee gyn kerraghey, ta loo dy oaiagh, ny mee-oashlaghey [*sic*: mee-ooashlaghey] Ennym Yee liorish loo as gweeaghyn ayns nyn siyr, ny gyn-tort?

A. Cha jig son shickyrys; son ta'n Chiarn er vaggryt dy ghoaill kerraghey orroo, edyr 'sy theihll shoh, ny ayns y theihll ta ry-heet.

Q. Cre ta'n chiarroo anney?

A. Cooinee dy vreill oo yn doonaght dy casherick, &c.

Q. Cre'n laa jeh'n chiaghtin doonaght ny Creesteenyn?

A. Yn chield laa.

Q. Cre'n-fa to'ou [*sic*: t'ou] freayll yn laa shoh, as genmys eh laa'n Chiran [*sic*: Chiarn]?

A. Er-yn-oyr dy dirree nyn Jiran [*sic*: Jiarn] Yeesey veih ny merriu er y chield laa jeh'n chiaghtin.

Q. Cre'n keint dy aash ta currymit orrin yn laa shoh?

A. Dy scuirr veih dy chooilley vonney dy obbyr, erlhimmey jeh obbraghyn dy ymyrch as obbraghyn dy ghiastyllys, ta ec dy chooilley hraa ny oural feer phleasal da Jee.

Q. Cre'n aght lhisagh y laa shoh ve freilt casherick?

A. Liorish clashtyn goo Yee er ny lhiash as er ny ynsaghey, padjer follit as foshlit, dy mennick

Q. What do you mean when you say that God is jealous?

[16] A. That God will not suffer the honour due to Himself to be given to any other thing.

Q. How then is God to be worshipped?

A. In a manner suitable to his spiritual nature.

Q. How is that?

A. In spirit and in truth; with all our hearts and with all our souls.

Q. What is the third commandment?

A. Thou shalt not take the name of the Lord thy God in vain, &c.

Q. What is the first and the highest degree of taking God's name in vain?

A. Perjury, or the taking a false oath.

Q. What is the next degree of breaking this commandment?

A. All rash swearing or cursing in common conversation.

Q. How else may the name of God be taken in vain?

A. By crying out, O Lord, O God, or, O Christ; or by any way using these holy names carelessly and irreverently.

Q. Shall such sinners go unpunished who swear falsely, or abuse the Name of God by rash oaths and curses?

[17] A. No surely; for the Lord hath threatened to take vengeance of them either in this world, or in the world to come.

Q. What is the fourth commandment?

A. Remember that thou keep holy the Sabbath-day, &c.

Q. What day of the week is the Christian Sabbath?

A. The first.

Q. Why do you keep this day, and call it the Lord's day?

A. Because our Lord Jesus rose from the dead on the first day of the week.

Q. What kind of rest is enjoined on this day?

A. Ceasing from all manner of work, except works of necessity and works of charity, which are at all times a sacrifice well-pleasing to God.

Q. How should you keep this day holy?

A. By hearing God's word read and taught, prayer private and public, often receiving the

goaill y creestiaght casherick, lhaih lioaryn mie, as jannoo ymyyd jeh goan sheelt as crauee.

Q. Cre'n aght va eshyn ren brishey'n Doonaght er ny cherraghey fo leigh Voses?

A. Veh' [*sic*: V'eh] claghit dy baase.

[17] Q. Cre oddys oo jerkal rish my nee oo freayl yn Doonaght dy mie?

A. Dy speedeil ny share er y hon ooilley'n chiaghtin ny lurg.

SECT. VIII.

Q. CRE t'an wheiggoo anney?

A. Cur arrym da dty ayr as da dty voir, &c.

Q. Cre t'ou gysaghey 'syn anney shoh?

A. Dy chur graih, ooashley, as kemmyrk da my ayr as da my voir, dy chur ooashley as biallys da'n ree, as da ooilley ny t'er ny choyrt ayns pooar fo: dy m' injillaghey hene gys ooilley my chiannoortyn, fir-ynsee, bochillyn spyrrydoil as mainshteryn, dy ymmyrkey mee-hene dy injil as dy biallagh gys dagh unnane share na mee.

Q. Quoi dty Vochillyn spyrrydoil?

A. Saggyrtyn Chreest.

Q. Cre ta'n mollaght t'er ny vaggryt er cloan nagh vel biallagh da nyn ayr as nyn moir?

A. Baase jeean as doaltattym.

Q. Cre ta'n bannaght ta giallit da cloan ta ammyssagh as biallagh?

A. Bea liauyr.

Q. Cre ta'n cheyoo anney?

A. Cha jean oo dunverys.

Q. Cre t'ou gysaghey 'syn anney shoh?

A. Gyn skielley 'yannoo da dooinney erbee liorish goo ny jannoo, as gyn goanlys ny myskit y reayll ayns my chree.

Q. Cre elley t'ou gysaghey 'syn anney shoh?

A. Dy smaghtaghey'n chield toshiaght dy chorree ny dy ghoanlys.

Q. Cre ta'n chiaghtoo anney?

A. Cha brish oo poosey.

Q. Cre t'ou gysaghey 'syn anney shoh?

A. Dy reayll my chorp fo smaght, sheeltys as glennid.

Q. Cre t'ou toiggal liorish smaght?

A. Gyn gee ny giu rouyr.

Q. Cre t'ou toiggal liorish glennid?

A. Shaghney focklyn broghe, as obbraghyn eajee neu ghlen.

[18] Q. Cre ta'n hoghtoo anney?

A. Cha jean oo geid.

Q. Cre te dy gheid?

holy communion, reading good books, and using all sober and godly conversation.

[18] Q. How was the Sabbath-breaker punished under the law of Moses?

A. He was stoned to death.

Q. What may you hope if you spend the Sabbath well?

A. To prosper the better for it all the week after.

SECT. VIII.

Q. WHAT is the fifth commandment?

A. Honour thy father and mother, &c.

Q. What are you taught in this commandment?

A. To love, honour, and succour my father and mother, to honour and obey the King, and all that are put in authority under him: to submit myself to all my Governors, Teachers, spiritual Pastors and Masters, and to order myself lowly and reverently to all my betters.

Q. Who are your spiritual Pastors?

A. The ministers of Christ.

Q. What is the curse threatened to children who are undutiful to their Parents?

[19] A. Hasty and untimely death.

Q. What is the blessing promised to dutiful and obedient children?

A. Long life.

Q. What is the sixth commandment?

A. Thou shalt do no murder.

Q. What are you taught in this commandment?

A. To hurt nobody by word or deed, and to bear no malice or hatred in my heart.

Q. What else are you taught in this commandment?

A. To check the very first beginnings of anger or revenge.

Q. What is the seventh commandment?

A. Thou shalt not commit adultery.

Q. What are you taught in this commandment?

A. To keep my body in temperance, soberness, and chastity.

Q. What do you mean by temperance?

A. Neither eating or drinking too much.

Q. What do you mean by chastity?

A. The abstaining from all foul and filthy words and actions.

Q. What is the eighth commandment?

[20] A. Thou shalt not steal.

Q. What is it to steal?

A. Dy ghoaill ersooyl shen ta lesh dooinney elley, dy ghoaill-rish, ny dy chieltyn cooid gheddit erbee.

Q. Cre ta'n anney shoh dy hirrey orrin?

A. Dy ve firrinagh as jeeragh ayns ooilley nyn ghellal, as dy chur da dy chooilley unnane e chair.

Q. Cre ta'n nuyoo anney?

A. Cha nymmyrk oo feanish foalsey noi dty naboo.

Q. Cre t'ou gynsaghey 'syn anney shoh?

A. Dy reayll my hengey veih drogh ghoan, breagyn, as scammyltyltyl.

Q. Cre t'ou toiggal liorish scammyltyltyl?

A. Dy yannoo aggair da ennym mie my naboo, liorish troggal ny skeaylley drogh ghoo erbee jeh.

Q. Quoi v'er ny woalley marroo son breaghyn?

A. Ananias as Sapphira.

Q. Cre veih haink yn cliaghtey olk dy vreagyn?

A. Veih'n Drogh-spyrryd; son te eshyn ny vreagerey as ayr ny mreg.

Q. Cre vees kerraghey breageyryn ayns y theihll ta ry-heet?

A. Bee ayn oc ayns y lake ta lostey lesh aile as brimstone.

Q. Cre ta'n jeihoo anney?

A. Cha der oo saynt da thie dty naboo.

Q. Cre t'ou toiggal liorish gyn cur saynt?

A. Gyn rouyr gearree, ny ve ro-aignagh er cooid sleih elley.

Q. Cre ta ymmyrchagh dy lhiettal shoh?

A. Dy ve booiagh lesh lheid ny reddyn as t'ain.

Q. Cre lhisgah [*sic*: lhisagh] oo gynsagh dy yannoo dy vod oo yn anney shoh y reayll?

A. Dy laboragh dy firrinagh dy gheddyn my veaghey hene, as dy yannoo my churrym ayns y stayd shen dy vea huggey s'cooidsave lesh Jee geamagh orrym.

Q. Cre oddys oo gynsaghey liorish Jee lhiettal dy chooilley yeearee sayntoilagh jeh'n chree?

A. Dy vel fys ec Jee er ooilley nyn smooinghtyn, chammah as er nyn obbraghyn er cheu mooie, as nee eh shin y vriwnys er nyn son oc ec y laa s'jerree.

[19]

SECT. IX.

Q. VEL oo abyl jeed hene dy reayll annaghyn Yee?

A. Cha vel liorish my niart hene.

Q. Cre'n cooney tou laccal?

A. Graye Yee.

A. To take away what is another man's; to receive, or conceal any stolen goods.

Q. What is required of us in this commandment?

A. To be just and honest in all our dealings, and to give every one his due.

Q. What is the ninth commandment

A. Thou shalt not bear false witness against thy neighbour.

Q. What are you taught in this commandment?

A. To keep my tongue from evil speaking, lying, and slandering.

Q. What do you mean by slandering?

A. The hurting our neighbour's good name, by raising or spreading any ill reports of him.

Q. Who were struck dead for lying?

A. Ananias and Sapphira.

Q. Whence came the wicked practice of lying?

A. From the Devil; for he is a liar, and the father of it.

Q. What will be the punishment of liars in the other world?

[21] A. They will have their part in the lake that burneth with fire and brimstone

Q. What is the tenth commandment?

A. Thou shalt not covet thy neighbour's house, &c.

Q. What is meant by not coveting?

A. Not eagerly desiring, or being too fond of other mens' goods.

Q. What virtue is necessary to prevent this?

A. Contentedness, or the being satisfied with such things as we have.

Q. What should you learn to do in order to keep this commandment?

A. To labour diligently, to get my own living, and to do my duty in that state of life unto which it shall please God to call me.

Q. What may you observe from God's forbidding all covetous desires of the heart?

A. That God knows all our thoughts as well as our outward actions, and will, judge us for them at the last day.

SECT. IX.

*Of the Lord's Prayer.*

Q. ARE you able of yourself to keep the commandments of God?

A. Not by my own strength alone.

Q. What help do you stand in need of?

A. The grace of God.



Q. Cre t'ou toiggal liorish grayse Yee?  
 A. Bree as cooney e Spyrryd casherick.  
 Q. Cre'n aght t'ou dy hirrey son grayse Yee?  
 A. Liorish padjer jeean as imneagh.  
 Q. Cre tan chied red lhisagh oo jannoo tra t'ou girree 'sy voghrey?  
 A. Guee gys Jee dy reayll mee veih dy chooilley pheccah as olk, as dy gooidsave lesh e vannaght y chur dou yn chooid elley jeh'n laa.  
 Q. Cre ta'n red s'jerree lhisagh oo yannoo dy chooilley oie roish my jed oo dy lhie?  
 A. Guee gys Jee dy reayll mee veih dangere yn oie.  
 Q. Cre ta'n phadger share ooilley?  
 A. Padjer y Chiarn.  
 Q. Cren oyr t'ou genmys ec [*sic*: ee] padjer y Chiarn?  
 A. Er-yn-oyr dy nee nyn Jiarn Yeesey ren ee.  
 Q. Quoi dty Ayr flaunyssagh?  
 A. Jee Ooilley niartal.  
 Q. Cre'n fa t'ou genmys Jee dty Ayr?  
 A. Er-yn-oyr dy vel eh abyl as booiagh dy chur dooin dy chooilley nhee mie ta shin fenaght jeh er y hon.  
 Q. Cre'n fa t'ou gra Ayr ain, as cha nee my Ayr's?  
 A. Ta shin ynsit dy ghoail padjer son nyn mraaraghyn, ta shen, son slane sheelnaue, as cha nee son ain hene ny lomarcán.  
 Q. Cre'n oyr t'ou gra, *Ta ayns Niau?* Nagh vel Jee ayns dy chooilley voayll?  
 A. Ta: Jee [*sic*: Ta: ta Jee] ayns dy chooilley voayll kionfenish, as er gerrey da dagh unnane ain.  
 Q. Cre'n aght eisht oddys eh ve rait dy ve ayns Niau?  
 A. Er-yn-oyr dy nee Niau yn boayl ayn smoo t'eh soilshagh magh e ooashley as e ghloyr.

## SECT. X.

Q. CRE t'ou toiggal liorish casherickey ennym Yee?  
 A. Jannoo ymmyd jeh ennym Yee ayns yn aght s'crauee [20] as casherick, as soiagh mooar jeh dagh nhee ta bentyn da.  
 Q. Cre ta ny reddyn shen ta shin dy hoiagh mooar jeu, er-yn-oyr dy vel ad bentyn da Jee?  
 A. E Ghoo as e Hacramentyn, e Laa, e Hie, as e Haggertyn.  
 Q. Cre t'ou meanal tra t'ou guee, *Dy jig dty Reeriaght?*  
 A. Ta mee meanal three reddyn.  
 Q. Cre t'ou meanal hoshiaght?

Q. What do you mean by the grace of God?  
 A. The assistance of his Holy Spirit.  
 Q. How are you to seek for God's grace?  
 A. By diligent prayer.  
 Q. What is the first thing you should do when you arise in the morning?  
 A. Pray to God to keep me from all sin and mischief, and to vouchsafe me his blessing the rest of the day.  
 Q. What is the last thing you should do every night before you go to bed?  
 A. Pray to God to keep me from the dangers of the night.  
 Q. Which is the best of all prayers?  
 A. The Lord's prayer.  
 [23] Q. Why do you call it the Lord's prayer?  
 A. Because our Lord Jesus made this prayer.  
 Q. Who is our heavenly Father?  
 A. God Almighty.  
 Q. Why do you call God your Father?  
 A. Because He is able and willing to give us all the good things we ask Him for.  
 Q. Why do you say *our* Father, and not my Father?  
 A. We are taught to pray for our brethren, that is, for all mankind, and not for ourselves alone.  
 Q. Why do you add, *which art in Heaven?* Is not God every where?  
 A. Yes; God is every where present, and near to every one of us.  
 Q. How then may he be said to be in Heaven?  
 A. Because Heaven is the place where He most shews forth His majesty and glory.

## [24]

## SECT. X.

Q. WHAT is meant by hallowing God's name?  
 A. Using the name of God in the most holy and reverent manner, and highly esteeming all things that belong to Him.  
 Q. What are those things that we are to esteem highly because they belong to God?  
 A. His Word and Sacraments, His Day, His House, and Ministers.  
 Q. What do you mean when you pray, *Thy kingdom come?*  
 A. I mean three things.  
 Q. What do you mean first?

A. Dy jinnagh Jee chyndaa ooilley sheelnaue dy ve nyn greesteenyn.

Q. Cre ta'n nah red t'ou meanal?

A. Dy jinnagh Jee myr shen reill ayns nyn greeaghyn dy vod mayd ooashley chur da, as shirveish eh 'naght myr lhisagh shin.

Q. Cre ta'n trass red t'ou meanal?

A. Dy jinnagh Jee shin ooilley y yannoo aarloo son Reeriaght e ghloyr, as ayns e hraa mie hene 'chur lesh shin huggey.

Q. Cre t'ou toiggal tra t'ou gra, *Dty aigney's dy row jeant er y Thalloo, myr te ayns Niau?*

A. Ta mee guee hoshiaght, Dy vod mayd cha arryltagh as cha kiarralagh biallys y choirt da aigney Yee er y thalloo, myr ta ny Ainleyn bannee dy yanno [*sic*: yannoo] ayns niau. As 'sy nah ynnyd, Dy vod mayd dy meen ginjillaghey shin hene gys aigney Yee ayns dy chooilley stayd cre-erbee.

Q. Cre t'ou toiggal tra t'ou gra, *Cur dooin jiu nyn arran gagh laa?*

A. Ta mee guee gys Jee dy der eh hooyn daghnee [*sic*: dagh nhee] ta ymyrchagh chammah son nyn anmeenyn as nyn gallinyn.

Q. Lurg dooin v'er ghuee son arran gagh-laa, cre smoo t'er ny hirrey orrin?

A. Tarrooid onneragh ayns nyn aght-beaghee, as nyn marrant y choirt er bannaght Yee.

Q. Cre t'ou toiggal liorish y fockle loghtyn?

A. Peccaghyn.

Q. Cre t'ou toiggal tra t'ou gra, *Leih dooin nyn loghtyn, myr ta shin leih dauesyn ta jannoo loghtyn nyn 'oi?*

A. Dy jinnagh [*sic*: jinnagh] Jee leih dooin nyn beccaghyn, myr ta shin leih dauesyn t'our [*sic*: t'er] chur jymmoose orran [*sic*: orrin].

Q. Cre mannagh jean mayd leih dauesyn t'er chur jymmoose orrin?

**[21]** A. Cha leih Jee nyn loghtyn dooin.

Q. Cre t'ou toiggal liorish y fockle miolagh?

A. Dy ve er ny chleaynagh ny tayrnit gys peccah [*sic*: peccah].

Q. Cre t'ou toiggal tra t'ou gra, *Ny lieed shin ayns miolagh, agh livrey shin veih olk.*

A. Ta mee guee hoshiaght, Nagh jean Jee surranse shin dy ve er nyn leeideil ayns lheid y miolagh as ver orrin tuittym: as 'sy nah ynnyd, Dy gooidsave lesh Jee dy reayll shin veih dagh peccah as olkys, veih noid ny hanmey, as veih baase dy braght farraghtyn as kerraghey.

Q. Cre t'ou toiggal tra t'ou gra, *Lhiat's y Reeriaght?*

A. Dy vel Jee ny Ree er Niau as Thalloo.

Q. Cre t'ou toiggal liorish, *Lhiat's y Phooar?*

A. That God would convert all men to be Christians.

Q. What do you mean secondly?

A. That God would so rule in our hearts, that we may worship and serve him as we ought to do.

Q. What is the third thing you mean?

A. That God would make us all fit for his kingdom of Glory, and in his good time bring us thither.

**[25]** Q. What do you mean when you say, *Thy Will be done in Earth as it is in Heaven?*

A. I pray first, That we may as readily and constantly obey the will of God on earth, as the blessed Angels do in Heaven. And secondly, That we may patiently submit to the will of God under all conditions whatsoever.

Q. What do you mean when you say, *Give us this day our daily Bread?*

A. I pray unto God that he would send us all things that be needful both for our souls and bodies.

Q. After having prayed for our daily bread, what more is required of us?

A. An honest industry in our callings, and dependence on the blessing of God.

Q. What do you mean by the word Trespasses?

A. Sins.

Q. What do you mean when you say, *Forgive us our Trespasses, as we forgive them that trespass against us?*

A. That God would forgive us our sins, as we forgive them who have offended us.

Q. What if we will not forgive those that have offended us?

**[26]** A. God will not forgive us our sins.

Q. What do you mean by the word Temptation?

A. An hard trial, or being enticed to sin.

Q. What do you mean when you say, *Lead us not into temptation, but deliver us from evil?*

A. I pray first, that God would not suffer us to be led into any such hard trial, as may cause us to fall; and secondly, that God would be pleased to deliver us from all sin and wickedness; from our ghostly, that is, our spiritual enemy the Devil, and from everlasting death and punishment.

Q. What do you mean when you say, *Thine is the Kingdom?*

A. That God is the King of Heaven and Earth.

Q. Why do you add, *Thine is the Power?*

A. Dy vel pooar ec Jee dy chur dooin ooilley ny ta shin jannoo padjer er y hon.

Q. Cre t'ou toiggal liorish, *Lhiat's y Ghloyr*?

A. Dy vel shin gys rere nyn booar dy chur dy chooilley ooashley, moylley as gloyr da Jee.

Q. Cre t'ou toiggal liorish y fockle *Amen*?

A. Myr shen dy row eh: Ny, ta me treishteil dy jean Jee shoh y yannoo jeh e vyghin as e vieys trooid nyn Jiarn Yeesey Creest.

A. Because God has power to give us all we pray for.

Q. What do you mean by, *Thine is the Glory*?

A. That we give all possible honour, praise, and glory to God.

[27] Q. What do you mean by the word *Amen*?

A. So be it: Or, I trust that God will do this of his infinite mercy and goodness, through our Lord Jesus Christ.

#### SECT. XI.

Q. CRE woodad Sacrament t'ayn?

A. Jees.

Q. Cre ad?

A. Bashtey as Shibber y Chiarn.

Q. Quoi doardee ad?

A. Creest here.

Q. Vod dooinney lhiggey shaghey ny Sacramentyn casherick shoh, my ta tra echey dy ghoail ad?

A. Cha vod fegooish gaue jeh e haultys.

Q. Cre t'ou toiggal liorish y fockle Sacrament?

A. Ta mee toiggal yn cowrey t'er ny aikin cheumooie jeh'n ghrayse spyrrydoil er cheu sthie, &c.

Q. Cre ta'n cowrey t'er ny aikin er cheu mooie?

A. Shen ny t'er ny aikin liorish y thooill.

Q. Cre ta'n ghrayse spyrrydoil er cheu-sthie?

A. Yn foayr ny'n vondeish ta shin geddyn da nyn anmeenyn.

Q. Cre'n aght ta ny Sacramentyn saaseyn lioroo ta shin geddyn grayse spyrrydoil?

[22] A. Myr dy nee lioroo scooidsave lesh Jee e ghrayse y chur da nyn anmeenyn.

Q. Cre'n-fa t'ad rait dy ve goalyn?

A. Er-yn-oyr dy vel ad cowraghyn shickyry ny eearlys jeh graih as foayr Yee hooynyn ayns Creest Yeesey.

Q. Cre woodad ayn t'ayns Sacrament?

A. Jees: Yn cowrey t'er ny aikin cheu-mooie, as y ghrayse syrrydoil [*sic*: spyrrydoil] er cheusthie.

Q. Cre ta'n cowrey t'er ny aikin cheu-mooie ayns bashtey?

A. Ushtey ayn ta'n persoon<, > er ny vashtey.

Q. Ayns quoi'n ennym t'ad er nyn mashtey?

A. Ayns ennym yn Ayr, as y Mac, as y Spyrrydoil Noo.

Q. Cre ta'n ghrayse spyrrydoil er cheu-sthie ayns [*sic*: ayns] bashtey?

A. Baase gys peccah, as bea noa gys craueeaght, &c.

Q. Cre t'ou toiggal liorish baase gys peccah?

#### SECT. XI.

##### *Of the Sacraments.*

Q. HOW many Sacraments are there?

A. Two.

Q. What are they?

A. Baptism and the Lord's Supper.

Q. Who ordained them?

A. Christ himself.

Q. May a man neglect these holy Sacraments, if he has opportunity to receive them?

A. Not without hazard of his Salvation.

Q. What do you mean by the word Sacrament?

A. I mean an outward visible sign of an inward and spiritual grace, &c.

Q. What is the outward visible sign?

A. That which is seen by the eye.

[28] Q. What is the inward and spiritual grace?

A. That favour or benefit we receive to our souls.

Q. How are Sacraments means whereby we receive spiritual grace?

A. As by them God is pleased to convey his grace to our souls.

Q. Why are they said to be pledges?

A. Because they are such tokens or earnestness of God's love and favour to us in Christ Jesus.

Q. How many parts are there in a Sacrament?

A. Two: the outward visible sign, and the inward spiritual grace.

Q. What is the outward visible sign in baptism?

A. Water, wherewith persons are baptized.

Q. In whose name are they to be baptized?

A. In the name of the Father, and of the Son, and of the Holy Ghost.

Q. What is the inward and spiritual grace in baptism?

A. A death unto sin, and a new birth unto righteousness, &c.

[29] Q. What is meant by a death unto sin?



A. Dy ve er ny ghlenney veih loght nyn beccaghyn t'er n'gholl shaghey, as ve er nyn niartaghey dy reayll fo chosh ooilley nyn yeeareeyn olk as neughlen.

Q. Cre'n aght ta shoh er ny chowraghey liorish ushtey?

A. Er-yn-oyr dy nee yn ymmyd ta cour ushtey dy niee as dy yannoo glen.

Q. Cre t'ou toiggal liorish bea noa gys craueeaght?

A. Goaill toshiaght ayns bea noa as crauee.

Q. Cre'n aght v'ou liorish dooghys dy [*sic*: dty] lhiannoo dy chorree?

A. Va mee ruggit fo corree as jymmoose Yee.

Q. Cre'n aght va shen?

A. Liorish peccah nyn gied ayr as moir, haink shin ooilley stiaght 'sy theihll broghe ayns nyn googhys [*sic*: ghooghys].

Q. Cre'n aght ren nyn gied ayr as moir peccah?

A. Liorish gee jih'n mess va sarit voue.

Q. Cre t'ou toiggal liorish ve jeant dty lhiannoo dy ghrayse?

A. Dy ve er ny yannoo coardit rish graih as foayr Yee.

Q. Cre'n aght ta bashtey jannoo oo coardit rish graih as foayr Yee?

A. Liorish niee ersooyl loght yn peccah shen ayn va mee er my ruggy.

Q. Cre'n aght ta loght yn peccah shen nieet ersooyl liorish bashtey?

A. Trooid surranse nyn Jiarn Yeesey Creest, ayns quoi'n ennym ta shin bashtit.

Q. Cre t'er ny hirrey er persoonyn dy ve er ny vashtey?

A. Arrys as credjue.

[23] Q. Cre t'ou toiggal liorish arrys?

A. Dy ve trimshagh veih nyn gree son nyn beccaghyn t'er n'gholl shaghey, as kiarail dy bollagh dy hreigeil ad son y tra ta ry-heet.

Q. Cre t'ou toiggal liorish credjue?

A. Dy firrinagh credjal dy chooilley nhee ta er ny hoilshaghey dooin ayns goo Yee.

Q. Cre'n-fa eisht ta oikanyn er nyn mashtey, tra nagh vod ad edyr credjal ny goaill arrys?

A. Tad gialdyn liorish nyn ranteenyn, tra hig had [*sic*: ad] gys eash, dy jean ad peccah y hreigeil, as credjal ayns goo Yee.

### SECT. XII.

Q. CRE ta'n Sacrament elley?

A. Yn Sacrament jeh Shibber y Chiarn.

Q. Cre'n-fa ta shin genmys eh Shibber y Chiarn?

A. The being cleansed from the guilt of our past sins, and having strength to mortify all our evil and corrupt inclinations.

Q. How is this signified or represented by water?

A. Because the use of water is to wash and make clean.

Q. What do you mean by a new birth unto righteousness?

A. The entering upon a new and godly life.

Q. How were you by nature a child of wrath?

A. I was born under God's wrath and displeasure.

Q. By what means?

A. By the sin of our first parents we all came into the world corrupted in our natures.

Q. How did our first parents sin?

A. By eating the forbidden fruit.

Q. What do you mean by being made a child of grace?

A. The being reconciled to God's love and favour.

[30] Q. How does baptism reconcile you to God's love and favour?

A. By washing away the guilt of that sin wherewith we are born.

Q. How is the guilt of that sin washed away by baptism?

A. Through the sufferings of our Lord Jesus Christ, in whose name we are baptized.

Q. What is required of persons to be baptized?

A. Repentance and faith.

Q. What do you mean by Repentance?

A. An hearty sorrow for sins past, and an utter forsaking them for the time to come.

Q. What do you mean by Faith?

A. An hearty belief of all things made known to us in the word of God.

Q. Why then are infants baptized, when they can neither believe nor repent?

A. They promise by their sureties, that when they come to age they will forsake sin, and believe in the word of God.

### [31]

### SECT. XII.

Q. WHAT is the other Sacrament?

A. The Sacrament of the Lord's Supper.

Q. Why do you call it the Lord's Supper?

A. Er-yn-oyr dy ren nyn Jiam Yeesey Chreest eh y oardaghey ec yn shibber s'jerree marish e ostyllyn.

Q. Cre'n oyr ren Creest pointeil yn Shibber casherick shoh?

A. Son cooinaghtyn kinjagh jeh e vaase, as jeh ny vondeishyn ta shin dy gheddyn liorish.

Q. Cre ta'n cowrey t'er ny akin cheu mooie ayns y Sacrament shoh?

A. Arran as Feeyn.

Q. Cre ta shoh cowraghey?

A. Corp Chreest va er ny vrishey, as e uill va er ny gheayrtey er y chrosh son y taualtys ain.

Q. Cre'n aght oddys mayd goaill corp as fuill Chreest?

A. Cha vod mayd goaill e eer chorp as fuill.

Q. Cre eisht ta'n ghrayse spyrrydoil er cheusthie ta shin dy gheddyn?

A. Ynrycan ny vondeishyn jeh baase Chreest as e hurranse.

Q. Quoi adsyn lhisagh cheet gys Shibber y Chiarn?

A. Dy chooilley chreeste [*sic*: chreestee], t'er jeet gys eash, keeall as tushtey, as ta beaghey cordail rish e chredjue.

Q. Cre ny kianglaghyn ta lheid ny lhie fo dy heet gys Shibber y Chiarn?

A. Sarey geyre Chreest, as ny vondeishyn chebbit da nyn anmeenyn hene.

Q. Cre ta ny vondeishyn chebbit ayns y Sacrament casherick shoh?

[24] A. Pardon son nyn beccaghyn, grayse Spyrryd casherick Yee, as y gialdyn jeh bea veayn.

Q. Ayns cre'n aght ta ny anmeenyn ain er ny niartaghey as er ny ooraghey liorish ny vondeishyn shoh?

A. Er yn un aght as ta nyn girp er nyn niartaghey as er nyn ooraghey liorish yn arran as y feeyn cadjin.

Q. Cre'n aarlaghey t'er ny hirrey orroosyn ta cheet gys chibber y Chiarn?

A. Dyn veysht ad hene vel ad dy firrinagh goaill arrys, &c.

Q. Cre ta ny curymyn ta lhie orrin ayns yn aarlaghey shoh?

A. Dy hreigeil nyn beccaghyn, dy lhiassaghey nyn mea, dy chredjal ayns Creest, dy ve bioosal [*sic*: booisal] son nyn gionnaght reesht liorishyn, as dy ve ayns shee rish ooilley nyn naboonyn.

A. Because our Lord Jesus Christ ordained it at his last Supper with his Disciples.

Q. For what end did Christ ordain this holy Supper?

A. For the continual remembrance of the sacrifice of his death, and of the benefits we receive thereby.

Q. What is the outward visible sign in this Sacrament?

A. Bread and Wine.

Q. What does this signify or represent?

A. The body of Christ which was bruised, and his blood which was shed upon the cross for our Salvation.

Q. How can we receive the body and blood of Christ?

A. We cannot receive his real body and blood.

[32] Q. What then is the inward spiritual grace that we do receive?

A. Only the benefits of Christ's death and sufferings.

Q. Who are they that ought to come to the Lord's Supper?

A. All Christians, who are come to years of discretion, and live agreeable to their profession.

Q. What obligations do such lie under to come to the Lord's Supper?

A. The express command of Christ, and the benefits offered to their own souls.

Q. What are the benefits offered in this holy Sacrament?

A. The pardon of our sins, the grace of God's Holy Spirit, and the promise of eternal life.

Q. In what manner are our souls strengthened and refreshed by these benefits?

A. In the same manner as our bodies are strengthened and refreshed by common bread and wine.

Q. What preparation is required of them who come to the Lord's Supper?

[33] A. To examine themselves whether they repent, &c.

Q. What are the duties contained in this preparation?

A. To forsake our sins, to amend our lives, to believe in Christ, to be thankful for our redemption by him, and to be in peace with all our neighbours.

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 PADJER MOGHREY.<sup>16</sup>

O HIARN, Chroo as Chionnee mee, ta mee cur booise dhyt, Son ooilley dyt [*sic: dty*] Vyghinyn; as, er skyn ooilley, son dy vel mee my Chreestee, as ayns raad saualtys; Hiarn, ny lig dou goll er shaghryn, er nonyey [*sic: er nonney*] leeid mee reeisht gys y raad cair, liorish leid ny aghtyn as hee oo hene mie.

Lhig da'n Grayse ayds, *ta fondagh*, mish y reayll veih Miolaghyn, y Theihll, yn Eill, as y Drogh spyrryd; *nagh jean ym geiyrt orroo as nagh bee'm er my leeideil lioroo.*

Lhig da'n Credjue, T'a yms [*sic: t'ayms*], my chione dty Phooar, dty Chairys, as dty Viys, er skyn earoo, cur orrym *aggle y ghoaill royd*, *Graih* y chur dhyt, as my slaane Treishteil y chur aynynd.

Lhig da Foays dt'annaghyn, mish y harn ayns dy chooilley nee, dy ve biallagh gys dt'aigney Bannit; Dy voddym Graih y choyrnt da my Naboo, myr dou hene; as leih da, as ve ayns Giastalys, rish ooilley'n seihl.

Dy voddym ve biallagh daauesyn [*sic: dauesyn*] ta Reill harrym; ve onneragh ayns ooilley my ghellal; Firrinagh, as Jeeragh ayns my ghoan as my Yialdynyn.

Dy voddym mee hene y smaghtagh as ve sheelt as glen; Bea onneragh as chrauee y leedeil; ve booiagh lesh my staaid hene; as gyn dy bragh shirrey y yannoo ny shaar eh, liorish raadjin niu yeeragh.

[25] Dy jean y Chiarn my choadey veih dagh olk; Veih *Moarn* as *Goanlys*, as *Meerioose*, as *Niughlennid*; veih *Foalsaght*, as *aigney seihltagh*; as veih *Breagyn*, as *Scammyltn*.

Ta mee guee gys Jee, e Ghrayse ve dy bragh marym; dy my reayll veih dy chooilley smooinght, raa, as jannoo, ver oyr dou dy ve arryssagh.

Dy saae eh Mee, ayns dy chooilley Ghaue; dy Gerjee eh mee, ayns dy chooilley hrimshey; dy goyrlee eh mee, tra nagh bee fys aym cre nee'm; as dy der eh lesh mee, ayns e earish vie,

gys e Reereeaught Flaunyssagh, er graih Yeesey Creest.

O Hiarn, eaisht rhym; cha nee cordail rish y tushtey annoon ayns; agh cordail rish slaane Bree y Phadjer shen, ta Yeesey Creest er nynsagh dooin. Ayr ain, &c.

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 PADJER FASTYR.

*BOOISE* dy rou gys *Jee son ooilley e Vannaghtyn*; *te laa lurg laa dy ghyiootal orrym.*

*Hiarn, jean tushtagh jee'm, dy nee orts lhisin ooilley my varraant y choyrnt; son Bea, as Slaaint, as Cooid, as Gerjagh; dy vod eh ve my voggey, chammah as my churym, uss y hirveish dy firrinagh.*

*Lig da dty vannaghtyn ve aym kinjagh, ta mee guee ort; as cur grayse dou, nagh soi-ym dy bragh beg jeu.*

*Dy rou Myghin Yee my chouyr, son ooilley my Veeviallys<sup>17</sup> gys e Leighyn! Hiarn, leih dou, as livrey mee veih'n Kerraghey shen,<sup>18</sup> ta my pheccaghyn dy hoilchin.*

*Cur grayse dou mee hene y reayll veih dy chooilley pheccah vees fys aym er; nagh derryndy bragh corree er dty spyrryds Noo, liorish ta mee er my chasherickey.*

*Lig dou gaue peccah y aikin; dy vod ym chea veih; dy vod ym streeu ny oi; nagh darn eh mee dy bragh gys Coyall [*sic: Coayll = coayl*] anmey.*

*Soilshee m'annym lesh dty ghoo's firrinagh; Smaghtee mee ayns Myghin, tra ta mee gaase Meerioosagh jeh my Haualtys. Freaill mee kinjagh ayns cooinaghtyn jeh my la [*sic: laa*] jerrinagh, Veih baase doal tatchim, as Coayll-anmey, dy bragh farraghtyn, Hiarn vie, livrey mee.*

[26] *Freail mee veih pooar as goanlys y Drogh spyrryd; giall dou cadley feagh, baase bannee, as irree seose reisht gerjolagh, son graih Yeesey Creest. Amen.*

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<sup>16</sup> [This Morning Prayer, and the following Evening Prayer, and The Lord's Prayer, are not found in the English text of Crossman (1806). The Morning and Evening Prayers are taken from Thomas Wilson's *Plain and Short Directions and Prayers*, printed as an appendix to his *The Principles and Duties of*

*Christianity* [*Coyrle Sodjeh*], first published in 1707. We regularize the overabundance of commas that appear in the Manx; that punctuation seems to be taken from the second (1761) edition of Wilson.]

<sup>17</sup> In Wilson, 'n mee-viallys aym.

<sup>18</sup> In Wilson, ny Briwnyssyn shen.

*O Hiarn, eaisht rhym; cha nee cordail rish y tushtey annoon aym;*<sup>19</sup> *agh cordail rish slaane bree y Phadger shen,*<sup>20</sup> *ta Yeeseey Creest er nynsagh dooin.*

ayns Niau. Cur dooin nyn Arran, jiu, as gagh laa. As leih dooin nyn Loghtyn; myr ta shin leih daauesyn, ta jannoo loghtyn nyn oi. As ny leeid shin ayns Miolagh; Agh livrey shin vih e [*sic*: veih] olk: Son lhiats y Reereaght, y Phooar, as y Ghloyr, Son dy bragh as dy bragh. *Amen.*

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PADJER Y CHIARN.

AYR Ain, t'ayns Niau; Casherick dy rou dt'ennym; Dy jig dty Reereaght; Dt'aigney dy you [*sic*: rou = row] jeant, er y Thalloo; myr te,




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<sup>19</sup> Wilson: *rish my hushtey annoon.*

<sup>20</sup> Wilson: *ny goan shen.*

## 1. CHABDIL.

*Mychione yn daa Chonaant.*

## QUESTION.

CRE t'ou toiggal liorish Conaant?

*Answer.* Cordail eddyr daa phersoon.

Q. Cre-woad conaant t'ayn?

A. Jees; conaant dy obbraghyn, as conaant dy ghrayse.

Q. Cre v'an [*sic*: va'n] conaant dy obbraghyn?A. Yn chied conaant [*sic*: chonaant] ren Jee rish Adam ayns Pargeys roish yn tuittym ayns peccah, ta enmyssit conaant dy obbraghyn, myr te gearree biallys slane gyn peccah; gialldyn Bea as maynrys er yn conaant shen, as baggyrt baase son meeviallys.

Q. Kys ren Adam brishey'n chied chonaant?

A. Liorish gee jeh'n mess v'er ny obbal da, hug Jee ayns currym da gyn gee jeh er piayn baaish; as er yn aght shen haink eshin as ooilley e luight dy ve olk as neu-ghlen ayns nyn ghoochys, as arryltagh dy huittym ayns Peccah.

Q. Cre ta'n naa chonaant, ny'n conaant dy ghrayse?

A. Yn conaant shen dy vyghin ren Jee rish Adam ayns Yeesey Creest chilleeragh lurg da tuittym ayns Peccah.

Q. Cre ren Jee gialldyn ayns yn naa chonaant shoh?

A. Dy choyrt e vac braa as ynrycan er ny gheddyn ayns y dooghys ain.

Q. Cre dy yannoo er nyn son?

A. Dy chur dooin toiggal jeh nyn gurrym, dy chur dooin niart noa dy chooilleeney eh, as dy chionnaghey shin reesht veih'n baase dy bragh farraghtyn shen as yn kerraghey va shin er hoilchin.

Q. Kys ren Creest jannoo shoh?

A. Haink eh gys y theihll, as ren eh preacheil Sushtal e Ayr, ayns y dooghys ain ren eh cooilleeney biallys slane da Aigney Yee, ren eh surranse, as hooar eh baase ayns yn ynnyd ain, as son nyn beccaghyn, liorish hooar eh dooin par[28]doon, grayse dy chooilleeney nyn gurrym, as bea as maynrys braa ayns flaunys.

Q. Ren Creest, liorish geddyn baase er nyn son, cosney Pardon son peccah Adam ny lomarcan?

A. Ren,<sup>21</sup> hooar eh pardon son peccaghyn ooilley sheelnaue, er conaant dy jinnagh ad cooilleeney ny aymyn oc jeh'n chonaant noa.

## SECTION. I.

*Of the Two Covenants.*

## QUESTION.

WHAT do you mean by a Covenant?

A. An agreement between two parties.

Q. How many Covenants are there?

A. Two; the Covenant of Works, and the Covenant of Grace.

Q. What was the Covenant of Works?

A. The first Covenant which God made with Adam in Paradise before the Fall, which is called the Covenant of Works, as it required a perfect un sinning obedience; promising life and happiness on that condition, and threatening disobedience with death.

Q. How did Adam break this first Covenant?

A. By, eating of the forbidden fruit of which God commanded him not to eat on [41] pain of death: and so he and all his offspring became corrupted in their nature, and prone to sin.

Q. What is the second Covenant, or the Covenant of Grace?

A. That Covenant of Mercy which God made with Adam in Christ Jesus, immediately after the Fall.

Q. What did God promise in this second Covenant?

A. To send his eternal and only begotten Son in our nature.

Q. What to do for us?

A. To reveal to us the knowledge of our duty, to give us new strength to perform it, and to redeem us from that eternal death and punishment we had deserved.

Q. How did Christ effect this?

A. He came into the world, and preached the Gospel of his Father, in our nature he paid a perfect obedience to the will of God; he suffered and died in our stead, and for our sins; by which he obtained for us the pardon of them, grace to do our Duty, and eternal happiness in heaven.

[42] Q. Did Christ, by dying for us, obtain only the Pardon of Adam's sin?

A. Yes, he obtained pardon for all the sins of mankind, upon condition that they performed their parts of the new Covenant.

<sup>21</sup> The sense leads us to expect *Cha ren* 'No', i.e., 'No, not only for Adam's sin, but for all...'. But the oddity is in the English.

Q. Cre ta lhie er dooinney dy chooilleeney yn chonaant noa shoh, ny'n conaant dy ghrayse?

A. Dy chredjal ayns nyn Jiarn Yeesey Creest, dy yercal rish Saualtys liorish yn oural echey er y chrosh, dy hreigeil peccah, as dy leeideil Bea cordail rish yn sushtal echey.

Q. Cre'n caghlaa<sup>22</sup> ta eddyr yn naa as yn chied chonaant ayns yn veenit as yn vyghin oc?

A. Myr va biallys slane as gyn peccah er ny yeearee er nyn chied aym [*sic*: ayraghyn], er piayn Baaish; te er ny yearree my oddys mayd ayns aght ynrick as creeoil dy hirveish Jee as dy chooilleeney e Annaghyn.

Q. Cre my ta shin failleil ny giare [?] ayns yn Viallys ain?

A. Ta Fer ain ta loayrt er nyn son rish yn Ayr Yeesey Creest yn Fer-cairail she eshyn yn liashaghey [*sic*: lhiasaghey] son nyn beccaghyn; as er yn ghraih echeys yn [*sic*: echeysyn] nee Jee soiaghey y yannoo jeh nyn Arrys firrinagh as creeoil as kiarail kinjagh dy yannoo ny share son y traa ta ry-heet.

Q. Cre my nee mayd lesh nyn aigney tannaghtyn ayns peccah, as meerioose jeh liorish Yee?

A. Cha vou mayd vondeish erbee liorish surranse Chreest, as shegin dooin surranse baase as coalanmey dy bragh farraghtyn.

Q. What is man's part to perform in this new Covenant, or Covenant of Grace?

A. To believe in our Lord Jesus Christ, to hope for salvation by means of his sacrifice on the Cross, to avoid sin, and to live according to his Gospel.

Q. Wherein does this second Covenant differ from the first, as to the mildness and mercy of it?

A. Whereas a perfect and unsinning obedience was expected of our first Parents, upon pain of death: we are only required to use our honest and hearty endeavours to serve God and keep his commandments.

Q. What if we fail in our obedience?

A. We have an Advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins; and for his sake God will accept of our sincere repentance and constant care to do better for the time to come.

[43] Q. What if we wilfully continue in sin, and the neglect of God's commandments?

A. We can obtain no benefit from Christ's sufferings, but must undergo eternal death and damnation.

## 2. CHAB.

*Mychione yn Aght ta shin dy ve goit stiaght 'sy Chonaant noa, &c.*

Q. CRE t'ou toiggal liorish saase ayns craueeaght?

A. Pardaghey [*sic*: Oardaghey], ny cliaghtey crauee.

Q. Vel Creest er phointeil aght crauee erbee son goail shin stiagh ayns y chonaant noa dy ghrayse?

A. Ta; Sacrament Bashtey.

Q. Cre ta jeaynt 'sy Sacrament shoh?

A. Ta Jee ooilley-niartal liorish, soiagh roish dy chooilley phersoon er-lheh yn conaant shen ren eh rish ooilley sheel[29]naue ayns Creest Yeesey, as Shick'ragh dooin ooilley ny bannaghtyn ta liorish, as ta shin er yn aym ain gialdyn dy chooilleeney cordailyn y chonaant shoh.

Q. Cre'n prowal t'ain dy lhisagh cloan aeg ve goit stiagh ayns conaant rish Jee liorish Bashtey?

## SECT II.

*Of the manner of our admission into the new Covenant, &c.*

Q. What do you mean by a Rite?

A. A religious ordinance or ceremony.

Q. Has Christ appointed any solemn rite for admitting us into the new Covenant of Grace?

A. Yes; the Sacrament of Baptism.

Q. What is done in this Sacrament?

A. God Almighty therein applies to every particular person that Covenant He made with all mankind in Christ Jesus, and assures to us all the blessings of it; and we, on our parts, promise to perform the conditions of this Covenant.

[44] Q. What proof have we that Infants ought to be admitted into Covenant with God by baptism?

<sup>22</sup> Note that *caghlaa* can mean 'difference' or 'to differ', as here and p. 61, as well as 'change' (pp.

xxix, 41, 61) and in the plural *caghlaaghyn* 'various, divers, several' (title page, 42, 49, 51, 79).



A. Er-yn-oyr dy vel ad ayn vooar jeh dy chooilley ashoon, daue ta bashtey er ny haarey; as t'ad er ve dy kinjagh bashtit ayns dy chooilley eash jeh'n Aglish Chreestee.

Q. Cre ta cordailyn y chonaant bashtey?

A. Er ayn Yee, ta shin jeant oltyn dy Chreest, cloan dy Yee, as eiraghyn dy reeriaght Niau; er yn ayn aynyn, ta shin gialdyn dy hreigeil y drogh Spyryd, y seihll as yn eill, myr shen gyn dy eyrt daue, ny ve er ny leeideil lioroo. Dy chredjal ooilley banglaneyn y Chredjue Creeste, as dy reayl Aigney casherick Yee as e Annaghyn, as dy immeeaght ayndoo ooilley laghyn nyn mea.

Q. Abbyr dy brishagh shin ny brearaghyn as ny gialdyn ren shin ec nyn Mashtey?

A. Ta shin brishey yn conaant ain, as er y fa shen coal ny bannaghtyn va shickeyrit dooin liorish.

Q. Agh vel aght erbee dy yannoo ass-y-noa yn conaant shen va jeant ec nyn mashtey, lurg dooin ve un cheayrt er vrishey eh?

A. Ta, ta Creest er phointeil [*sic*: phointeil] oardaghey chelleeragh nyn gour dy yannoo ass-y-noa yn conaant ain rish Jee, lurg dooin v'er vrishey eh.

Q. Cre'n Oardaghey shen?

A. Sacrament Shibber y Chiarn.

Q. Cre hon ta'n Sacrament shoh ymmyrchagh?

A. Myr ta shin er lane aghyn, er vrishey nyn mreeayraghyn bashtey, ta Jee trooid e Vyghin surranse shin dy yannoo ass y noa nyn gonaant rish ayns y Sacrament shoh; as my ta shin ynrick, t'er cur dooin ny bannaghtyn [*sic*: bannaghtyn] cheddin reesht, ghiall eh dooin ayns y Sacrament dy Vashtey.

Q. Cre'n shickyrys t'ain, dy vow mayd myghin as pardoon liorish jannoo ass-y-noa yn conaant ain ec board y Chiarn?

A. Ta Creest hene Shickyragh dooin, dy nee shoh yn uill echey ayns y chonaant noa, ta er ny gheayrtey son ymmodde son leih peccaghyn.

Q. Cre ny reddyn ta ymmyrchagh er yn ayn ain dy yannoo<,> shin cooie dy gheddyn pardoon son nyn beccaghyn ayns yn Sacrament casherick shoh?

[30] A. Credjue firrinagh ayns toilchinys surranse Chreest, arrys son peccaghyn t'er n'gholl shaghey, as kiarail ynrick dy lhiasaghey Bea.

A. Because they make a considerable part of all nations, to whom baptism is enjoined; and they have been constantly baptized in all ages of the Christian Church.

Q. What are the terms of the baptismal Covenant?

A. On God's part, we are made members of Christ, children of God, and inheritors of the Kingdom of Heaven: on our part, we promise to renounce the Devil, the world, and the flesh, so as neither to follow nor be led by them. To believe all the articles of the Christian faith, and to keep God's holy will and commandments, and to walk in the same all the days of our life.

Q. Suppose we break the vows and promises we made at our baptism?

A. We break our Covenant, and of course forfeit the blessings assured to us therein.

Q. What, is there no method of renewing that Covenant we made at our baptism, after we have once broken it?

[45] A. Yes, Christ has appointed an ordinance on purpose for us to renew the Covenant with God after we have broken it.

Q. What Ordinance is that?

A. The Sacrament of the Lord's Supper.

Q. Of what use and necessity is this Sacrament?

A. As we have many ways grievously broken our baptismal vows, God in his mercy suffers us to renew our Covenant with Him in this Sacrament; and if we be sincere, He gives us the same blessings again as he promised to us in the Sacrament of Baptism.

Q. What assurance have we that by renewing our Covenant at the Lord's Table, we shall obtain mercy and pardon?

A. Christ himself assures us, that this is his "blood in the New Covenant, which is shed for many for the remission of sins."

Q. What qualifications are necessary on our part, in order to obtain the pardon of our sins in this holy Sacrament?

[46] A. An hearty faith in the merits of Christ's sufferings, repentance for sins that are past, and sincere resolutions of amendment of life.

### 3. CHAB.

*Mychione laghyn feailley as troshtee.*

Q. CRE t'ou toiggal liorish laghyn feailley?

### SECT. III.

*Of the Festivals and Fasts.*

Q. WHAT do you mean by Feasts or Festivals?

A. Laghyn soït er lneh dy reayll cooinnaghtyn er paart jeh Ard-vyghinyn Yee er nyn Soilshagh da e Aglish.

Q. Cre t'ou toiggal liorish laghyn troshtee?

A. Laghyn soït er lneh dy ghoaill kerraghey er nyn Girp, as dy injillaghey shin hene roish Jee son nyn beccaghyn, dy vod shin arrys y ghoaill as lhiasaghey nyn Mea.

A. Days set apart for the remembrance of some special mercies of God, vouchsafed to his Church.

Q. What do you mean by Fasts?

A. Days set apart for the afflicting our bodies, and humbling ourselves before God for our sins, in order to repentance, and amendment of life.

*ADVENT.*

Q. CRE ta Advent?

A. Yn traa ta chelleeragh roish yn nollick veih'n doonaght sniessey da Laa-lhan-Dreays [*sic*: Laa-l-Andreays].

Q. Cre t'ou toiggal liorish yn fockle, Advent?

A. Te soilshagh cheet.

Q. Cre'n Oyr ta'n Agglish er phointeil yn imbagh crauee shoh?

A. Dy yannoo shin aarloo cour yn feailley mooar jeh cheet er y theihll Chreest, ny'n cheet echey 'syn eill.

Q. Kys lhisagh shin jannoo shin hene aarloo cour yn feailley mooar shoh?

A. Liorish goaill [*sic*: goaill] padjer son, as streeu dy gheddyn lheid ny Grayseyn as haink Creest gys y theihll dy ynsagh dooin.

Q. Cre'n Ard-oyr ta'n Agglish soiagh roïn, dy chiangley as dy ghriennagh shin seose gys lheid ny grayseyn as craueeaght Bea?

A. Shickyrys jeh cheet Chreest reesht yn nah cheayrt dy vriwnys yn seihll, as dy eam orrin gys coontey, cre'n aght ta shin er leeideil nyn Mea ayns shoh.

[47]

*ADVENT.*

Q. WHAT is Advent?

A. That time which immediately goes before Christmas, from the nearest Sunday to St. Andrew.

Q. What is the meaning of the word Advent?

A. It signifies coming.

Q. Wherefore has the Church appointed the holy season of Advent?

A. To prepare us for the great Festival of Christ's birth, or coming in the Flesh.

Q. How ought we to prepare ourselves for this Festival?

A. By praying for, and endeavouring after such virtues as Christ came into the world to teach us.

Q. What consideration does the Church offer to engage us to such virtues and holiness of life?

A. The assurance of Christ's second coming to judge the world, and to call us to an account how we have lived here.

4. CHAB.

*LAA-NOLLICK.*

Q. CRE t'ou toiggal liorish Laa-nollick?

A. Yn Laa shen er ta shin freayl cooinnaghtyn dy row nyn Jiarn as saualtagh Yeesey Creest ruggit gys y theihll?

[31] Q. Quoi va nyn Saualtagh Creest?

A. Mac braa Yee.

Q. As nagh row nyn Saualtagh Creest ny ghoooinney neesht?

A. Va, as ve ruggit 'sy dooghys ain jeh'n Voidyn voirrey.

Q. Cre eisht, row daa ghooighys ayns nyn Saualtagh Creest?

[48]

SECT. IV.

CHRISTMAS-DAY.

Q. WHAT do you mean by Christmas Day?

A. That day on which we remember our Lord and Saviour Jesus Christ's being born into the world.

Q. Who was our Saviour Christ?

A. The eternal Son of God.

Q. And was not our Saviour Christ, Man also?

A. Yes, as he was born in our nature of the Virgin Mary.

Q. What then had our Saviour Christ two natures?



A. Va echey da [*sic*: daa] ghooghys, myr ve Jee as dooinney ayns yn un as yn persoon cheddin.

Q. Cre t'ou toiggal tra t'ou gra dy vel nyn saualtagh Creest ny Yee?<sup>23</sup>

A. Ta me toiggal, dy vel nyn Saualtagh Creest Mac Yee, as dy row eh ayns niau er dy rieau, jeh'n un dooghys rish yn Ayr.

Q. Cre t'ou toiggal tra t'ou gra dy daink Mac Yee dy ve dooinney?

A. Ta mee toiggal dy ghoodsave lesh Mac braa Yee dy ghoail huggey hene yn feill shen, va er ny ruggy jeh'n Voidyn voirrey; ta shen dy ghra, yn dooinney Yeesey Creest, myr shen dy daink ee dy ve un persoon marish.

Q. Cre'n oyr ren Creest ooilley shoh?

A. Son y Saualtys ain.

Q. Cre t'ou toiggal liorish Saualtys?

A. Sauail shin veih treihys Niurin, as jannoo shin maynrey son dy bragh ayns Niau.

A. He had two natures, being both God and Man in one and the same person.

Q. What do you mean when you say our Saviour Christ is God?

A. I mean that our Saviour Christ is the Son of God, and was in Heaven from all eternity, being of one Substance with the Father.

[49] Q. And what do you mean when you say that the Son of God became Man?

A. I mean, that the eternal Son of God was pleased to join himself to that flesh which was born in the Virgin Mary; namely, to the Man Jesus Christ, so as to become one person with Him.

Q. Why did Christ do all this?

A. For our Salvation.

Q. What do you mean by Salvation?

A. The saving us from the miseries of Hell, and making us for ever happy in Heaven.

## 5. CHAB.

## EPIPHANY NY LAA CHIBBYRT USHTEY.

Q. KYS ta'n fockle Epiphany dy ve toiggit?

A. Te yn unn chooid rish Soilshagey [*sic*: Soilshaghey] ny dy yeeaghyn.

Q. Cre ta shin freayll ayns cooinaghtyn er y feailley shoh?

A. Soilshagey [*sic*: Soilshaghey] nyn saualtagh bannit da ny Ashoonyn quaagh.

Q. Quoi va ny Ashoonyn quaagh?

A. Ooilley'n sleih v'ayns y theihll nagh row nyn Hewnyn.

Q. Quoi eisht va ny Hewnyn?

A. Adsyn ren geiyrt da Leigh Voses.

Q. Kys va nyn Saualtagh bannit soilshit da ny Hewnyn?

A. Ve soilshit da Bochillyn ny Hewnyn er yn eer laa ruggyr eh.

Q. Kys ve er ny hoilshaghey da ny ashoonyn quaagh?

[32] A. V'eh er ny hoilshagh da deiney creeney yn Shar liorish rollage vooar va ry akin ayns ny Niaughyn.

## SECT. V.

## EPIPHANY.

Q. WHAT does the word Epiphany signify?

A. It signifies Manifestation, or *shewing forth*.

Q. What is it that we commemorate on this Festival?

[50] A. The Manifestation or Appearance of our blessed Saviour to the Gentiles?

Q. Who were the Gentiles?

A. All the people in the world that were not Jews.

Q. Who then were the Jews?

A. Those who observed the law of Moses.

Q. How was our blessed Saviour manifested to the Jews?

A. He was made known to the Jewish shepherds on the very day of his birth.

Q. How was he manifested to the Gentiles?

A. He was made known to the wise men of the east, by the appearance of an extraordinary star in the Heavens.

<sup>23</sup> Note that this means 'Christ is God' (i.e. has a divine nature as well as a human one), rather than 'Christ is a god', the more usual rendering of the *ta* + *my*, *dy*, *ny(n)* + noun construction. The possessives normally make a noun phrase definite, but in this construction the usual interpretation is indefinite. For a similar quasi-definite reading, cf. the following: *teshyn ny Hiarn harrish ooilley* 'he is Lord of all' (CS p. 69) (i.e. 'the Lord', not 'a lord'),

*As bee'n Chiarn ny ree harrish y slane seihll* 'And the Lord shall be king over all the earth' (Zechariah 14:9), *v'eh ny chaptan orroo* 'he was their captain' (1 Chronicles 11:21), *Tra va Annas as Caiaphas nyn ard-saggyrtyr* 'Annas and Caiaphas being the high priests' (Luke 3:2). These uses often correspond to the English bare noun with neither definite nor indefinite article.

Q. Kys ren fakin yn rollaage shoh soilshagh nyn saualtagh da ny Deiney creeney?

A. Te laik dy row ad er nyn ghriennagh veih Niau dy chur geill as dy eyrt da'n rollaage shoh, derrey haink ee as hass ee er skyn yn ynnyd raad va'n lhiannoo Yeesey.

Q. Cre ren ny deiney creeney tra hooar ad nyn Saualtagh Creest?

A. Huit ad sheese, as hug ad ooashley da, as heb ad Gootyn, airh, frankincense as myrrh.

Q. Cre va dy ve toiggit liorish ny Gootyn shoh da Creest?

A. Ren chebbal airh soilshagh dy row Creest dy ve ny Ree; myrrh ta cliaghtit cour sleih marroo, soilshagh dy row eh dy gheddyn baase; as yn incense soilshagh dy row eh ny Yee.

Q. Cre'n Oyr t'ain dy chur moylley da Jee er y feailley shoh?

A. Son dy nee liorish shoh, va'n toiggal jeh Creest, as raad yn taualtys er ny hoilshagh dooinyn Ashoony quaaagh chammah as da ny Hewnyn.

Q. How did the appearance of this star discover our Saviour to the wise men?

A. It is likely they were admonished from Heaven to observe and follow this star, till it came and stood over where the Child Jesus was.

Q. What did the wise men do when they found our Saviour Christ?

A. They fell down and worshipped [51] Him, and presented to Him gifts, gold, frankincense, and myrrh.

Q. What did these gifts signify concerning Christ?

A. The offering of Gold signified Christ to be a king; Myrrh, being used for dead persons, signified he was to die; and the incense signified him to be God.

Q. What reason have we to praise God on this Festival?

A. Because by this means the knowledge of Christ, and the way of Salvation, was published to us Gentiles as well as Jews.

#### 6. CHAB.

##### *JY-HEINEY CHEAST. LAA-TROSHTEE.*

Q. CRE t'ou toiggal liorish Jy-heiney Cheast?

A. Yn Laa er ta shin freayll cooinaghtyn dy ren nyn Saualtagh bannit Yeesey Creest geddyn baase as surranse er nyn son.

Q. Cre'n oyr ta shin genmys shoh Jy-heiney mie?

A. Er coontey ny reddyn mie shen, as ny bannaghtyn mooar ta shin geddyn liorish dy dooar Creest baase er nyn son.

Q. Quoi fo ren Creest surranse?

A. Fo Pontius Pilate.

Q. Quoi va Pontius Pilate?

A. Kiannoort yn ynnyd raad ren Creest beaghey.

Q. Cre'n baase ren Creest surranse?

A. Ve'h [*sic*: V'eh] er ny chrossey.

Q. Cre t'ou toiggal liorish v'er ny chrossey?

A. Treiney eh gys crosch dy fuygh derrey ve marroo.

Q. Cre hon ren Creest yn baase shoh y hurranse?

[33] A. Son y kionnaghey reesht ain.

Q. Cre t'ou toiggal liorish kionnaghey reesht?

A. Geeck leagh er nyn son, ny livrey shin veih'n kerraghey va cair da nyn beccaghyn.

Q. Cre va shen?

A. Baase dy bragh farraghtyn ny treihys braa.

Q. Myr va Creest ny Yee chammah as dooinney kys oddagh eh surranse?

#### SECT. VI.

##### *GOOD FRIDAY. A Fast.*

Q. What do you mean by Good Friday?

A. That day on which we remember our blessed Saviour Jesus Christ dying and suffering for us.

Q. Why do you call this Good Friday?

[52] A. Because of those good things and great blessings we obtain by Christ's dying for us.

Q. Under whom did Christ suffer?

A. Under Pontius Pilate.

Q. Who was Pontius Pilate?

A. Governor of the place where Christ lived.

Q. What death did Christ suffer?

A. He was crucified.

Q. What do you mean by being crucified?

A. The nailing Him to a cross of wood till He was dead.

Q. Why did Christ die this death?

A. For our redemption.

Q. What do you mean by redemption?

A. The ransoming or delivering us from that punishment which was due to our sins.

Q. What was that?

A. Eternal death, or everlasting misery.

Q. As Christ was God as well as Man, how could he suffer?

A. Cha ren eh surranse yn aymn sloo ayns yn Jeeys echey, ren eh ny lomarcen surranse ayns e ghooghys dooinney.

Q. Kys haink surranse Chreest dy ve wheesh soit jeh, as cha toilchinagh son kionnaghey reesht sheelnaue?

A. Myr va Creest ny Yee chammah as dooinney as dy bollagh seyr veih peccah, va soiaghey jeant jeh'n surranse echey myr lhiasaghey fondagh son peccaghyn yn slane seihll.

Q. Cre ta Creest er chosney dooin liorish yn Surranse echey?

A. Pardon son nyn beccaghyn, grayse Spyrriy casherick Yee, as Bea veayn, as maynrys ayns flaunys.

Q. Er cre ny conaantyn?

A. Er yn conaant jeh arrys, credjue, as Bea noa.

A. He did not suffer the least in his [53] Godhead. He only suffered in his human or man's nature.

Q. How then did the sufferings of Christ become so valuable and meritorious for the redemption of mankind?

A. Christ being God as Well as Man, and entirely without sin, his sufferings were accepted as a sufficient satisfaction for the sins of the whole world.

Q. What has Christ obtained for us by his sufferings?

A. The pardon of our sins, the grace of God's Holy Spirit, and eternal life and happiness in Heaven.

Q. Upon what conditions?

A. On condition of repentance, faith, and a new life.

## 7. CHAB.

## LAA-CAISHT.

Q. CRE t'ou toiggal liorish Laa-caisht?

A. Laa er ta shin freayll cooinaghtyn dy ren nyn Saualtagh bannit girree reesht veih ny Merriu.

Q. Cre'n bun t'ou cur er yn fockle caisht?

A. Te shenn fockle ta meanal casherick.

Q. Cre t'ou toiggal [*sic*: toiggal] liorish irree-seose reesht nyn Saualtagh?

A. Irree seose Chreest veih ny merriu lurg da ve er ny chrossey.

Q. Cre berree [*sic*: b'erree] da Corp Yeesey lurg e vaase?

A. Va'n Corp echey er ny oanluckey.

Q. Cre jagh yn Annym echey?<sup>24</sup>

A. Hie eh gys Pargeys, ny raad ta anmeenyn maynrey as bannit lurg daue partail.

Q. Caaid va Creest marroo?

A. Three Laa.

Q. Cre ren eh er y trass laa lurg y Vaase?

[34] A. Hrog eh eh hene reesht gys bioys, myr ve roie.

Q. Cre hon ren Creest girree veih ny merriu?

A. Dy hick'ragh dooin dy row shin er nyn seyrey.

## SECT. VII.

## EASTER DAY.

Q. WHAT do you mean by Easter Day?

A. The day on which we remember our blessed Saviour's Resurrection.

[54] Q. What is the meaning of the word Easter?

A. It is an old word that signifies *to rise*.

Q. What do you mean by our Saviour's Resurrection?

A. Christ's rising again from the dead after he had been crucified.

Q. What became of the body of Jesus after his death?

A. His body was buried.

Q. What became of his soul?

A. It went into Paradise, or the place of happy departed souls.

Q. How long was Christ dead?

A. Three days.

Q. What did he do on the third day after his death?

A. He raised himself to life again, the same as he was before.

Q. Wherefore did Christ rise from the dead?

A. To assure us of *our* Justification.

<sup>24</sup> I.e. 'where did his soul go?' Note the use of *cre* + dependent verb (cf. Irish *cá bhfuil* etc.). This is usually restricted to *cre vel* 'where is' (*ká vell* in Phillips). Another instance is in the song Mylecharaine in McLagan MS 180 *ky deayr oo ny T'ayd* (i.e. *cre dooar*) 'where did you find what you have?' (Thomson 1961: 14–15; Broderick 1981:

118). We have also the following instance with the verb 'to be', but in the conditional tense: *Cre beagh ny oltyn booiagh lhie / Ayns baase, agh raad va'n kione?* 'Where should the dying members rest [be willing to lie], / But with the dying Head?' (1799 Manx hymn book, no. 16). More usual is *c'ren raad*, *c'raad* + relative form of the verb.

Q. Cre t'ou toiggal liorish ve er ny heyrey?  
 A. Dy vel Jee jannoo soiagh jeein myr cairal, er coontey yn lhasaghey jeant liorish Creest son ny Peccaghyn ain.  
 Q. Cre'n Oyr elley v'ec Creest dy irree veih ny merriu?  
 A. Dy hickyragh dooin dy jean mayd myr geddin girree reesht lurg baase.

Q. What do you mean by *our* Justification?  
 A. God's accepting us as righteous, on account of the satisfaction made by Christ for our sins.  
 [55] Q. For what other reason did Christ rise from the dead?  
 A. To assure us that we should also rise again after Death.

## 8. CHAB.

## JORDEIN FRASDYL.

Q. CRE t'ou toiggal liorish Jordein frasdyl?  
 A. Yn laa er ta shin freayll cooinaghtyn dy ren nyn Saualtagh goll seose reesht gys niau.  
 Q. Cre'n traa ren nyn Saualtagh goll seose gys niau?  
 A. Da-eed laa lurg yn irree-seose reesht echey.  
 Q. C'raad ta Creest ny hoie ayns niau?  
 A. Er laue yesh Yee.  
 Q. Cre t'ou toiggal liorish Creest soie er laue yesh Yee?  
 A. Dy vel Creest soit seose ayns yn ooashley as yn Phooar syrjey kion-fenish Yee ayns niau.  
 Q. Cre ny vondeishyn ta shin geddyn liorish Creest ve ayns Niau, er laue yesh Yee?  
 A. Teh'n [*sic*: T'eh] yn Fer-ta-eddyr shin, yn Fer ta loayrt ass nyn lueah, as yn Fer-ta jannoo er nyn son ayns shen.  
 Q. Cre t'ou toiggal liorish ny Goan shoh, yn Fer-ta-eddyr shin, yn Fer-ta loayrt ass nyn lueah as yn Fer-ta jannoo er nyn son?  
 A. Foddee ad ooilley meanal yn unn red, ta shen dy vel Creest kion-fenish rish Jee ayns Niau as soiagh roish toilchinys yn surranse echey er coontey'n pardoon as yn saualtys ain.  
 Q. Cre t'ou cheet er liorish toilchinys surranse Chreest?  
 A. Yn Ard-feeuit as yn toilchinys mooar t'ayns yn Surranse echey er y chrosh.  
 Q. Cre elley ta Creest jannoo er nyn son ec laue yesh Yee?  
 A. Te'h [*sic*: T'eh] chebbal seose nyn badjeryn da Jee, as jannoo huckey dy vod soiaghey ve jeant jeu.  
 Q. Nagh jig Creest reesht veih Niau?  
 A. Hig; ec jerrey'n theihll.  
 [35] Q. Cre hon hig eh?  
 A. Dy eamagh seose er ny merriu ass ny [*sic*: nyn] oaighyn, as er ooilley ny vees bio gys briwnys.

## SECT. VIII.

## ASCENSION DAY.

Q. WHAT do you mean by Ascension Day?  
 A. The day on which we remember our Saviour Christ's going up again into Heaven.  
 Q. When did our Saviour ascend into Heaven?  
 A. Forty days after his resurrection.  
 Q. Where does Christ sit in Heaven?  
 A. At the right hand of God.  
 Q. What do you mean by Christ's sitting at the right hand of God?  
 A. That Christ is advanced to the greatest honour and power in the presence of God in Heaven.  
 Q. What benefits do we receive by [56] Christ's being in Heaven at the right hand of God?  
 A. He is our Mediator, Intercessor, and Advocate there.  
 Q. What do you mean by these words Mediator, Intercessor, and Advocate?  
 A. They may all signify the same thing; namely, Christ appearing before God in heaven, and pleading the merits of his sufferings for our pardon and salvation.  
 Q. What do you mean by the merits of Christ's sufferings?  
 A. The preciousness and value of his sufferings on the cross.  
 Q. What else does Christ do for us at the right hand of God?  
 A. He offers up our prayers to God, and pleads for the acceptance of them.  
 Q. Will not Christ come again from Heaven?  
 A. Yes, at the end of the world.  
 Q. For what will he come?  
 A. To call the dead out of their graves, and all that are alive, to judgment.

## 9. CHAB.

## DOONAGHT KINGEESH.

Q. CRE t'ou toiggal liorish Doonaght Kingeesh?  
A. Yn laa er ta shin freayll cooinaghtyn dy daink yn Spyrryd Noo neose veih Niau er Ostyllyn Chreest.

Q. Cre'n Oyr ta'n laa shoh enmysst yn chingeesh?

A. Er yn oyr dy row eh yn imbagh cour bashtey 'sy chield Aghlish creestee, as dy row adsyn v'er nyn goamrey [<sup>25</sup>] ayns coamraghyn gial.

Q. Quoi yn Spyrryd Noo?

A. Spyrryd casherick Yee.

Q. Quoi va ny Ostyllyn?

A. Yn daa phersoon jeig ren Creest chur [*sic*: cur] magh dy ockley magh yn Sushtal.

Q. Qre'n [*sic*: Cre'n] aght ren y Spyrryd Noo cheet neose er ny Ostyllyn?

A. Er aght mirrillagh, ayns cummey chengaghyn ailagh.

Q. Cre t'ou toiggal liorish Mirril?

A. Ard-obbyr er ny choilleeney liorish Poaar ooilley niartal Yee, erskyn aght cadjin dooghyssagh.

Q. Cre nyn [*sic*: ny] vondeishyn hoar ny Ostyllyn liorish cheet neose yn Spyrryd Noo?

A. Va poaar er ny chur daue chelleeragh dy loayrt dy chooilley cheint dy ghlare.

Q. Cre'n Oyr va'n gioot shoh er ny chur da ny Ostyllyn?

A. Dy voddagh ad preacheil yn sushtal da dy chooilley ashoon 'sy theihll.

Q. Nagh vel shin foast feam Cooney as Giootyn y Spyrryd Noo?

A. Ta.

Q. Kys shoh?

A. Er yn Oyr dy vel yn Dooghys ain cha annoon as lhiant gys peccah, trocid [*sic*: trooid] mee-viallys Adam, nagh vod mayd nyn gurrym y choilleeney liorish yn niart ain hene ny lomarcen.

Q. Cre ny Giootyn as cooney eisht ta shin nish geddyn veih'n Spyrryd Noo?

A. Te'h [*sic*: T'eh] niartagh yn annoonid ain, as jannoo shin cashe[36]rick, liorish cooney lhein dy choilleeney nyn gurrym myr lhisagh shin.

[57]

## SECT. IX.

## WHITSUNDAY.

Q. WHAT do you mean by Whitsunday?

A. That day on which we remember the Holy Ghost's coming down from heaven upon the Apostles of Christ.

Q. Why is this day called Whitsunday?

A. Because it was the season for baptizing in the ancient church, and those who were baptized, used to be clothed in white garments.

Q. Who is the Holy Ghost?

A. The Holy Spirit of God.

Q. Who were the Apostles?

A. Those twelve persons whom Christ sent forth to publish the Gospel.

Q. In what manner did the Holy Ghost come down upon the Apostles?

A. In a miraculous manner, in the shape of fiery tongues.

Q. What do you mean by a miracle?

A. An extraordinary work [58] performed by the Almighty power of God, beyond the common course of nature.

Q. What benefits did the Apostles receive by the coming down of the Holy Ghost?

A. They had the power given them immediately of speaking all sorts of languages.

Q. For what end was this gift sent upon the Apostles?

A. To enable them to preach the Gospel to all nations of the world.

Q. Do we not still want the assistance and gifts of the Holy Ghost?

A. Yes.

Q. How so?

A. Because our nature is so weak and corrupted through Adam's fall, that we cannot do our duty by our own strength alone.

Q. What gifts and assistance then do we now receive from the Holy Ghost?

A. He strengthens our weakness, and makes us holy by enabling us to do our duty as we ought.

<sup>25</sup> [The sense of the English leads one to expect 'dy row adsyn v'er nyn mashtey coamrit...']



Q. Vod mayd ve kinjagh shickyryr jeh e ghrayse dy niartagh as dy chooney lhein dy yannoo nyn gurrym?

A. Foddee, my ta shin goaill Padjer gys Jee er y hon, as jannoo ooilley ny t'ayns nyn booar dy ve mie as crauee.

Q. May we be always sure of this [59] Grace to assist and enable us to do our duty?

A. Yes, if we pray to God for it, and use our own best endeavours to be good and holy.

## 10. CHAB.

## DOONAGHT TRINAID.

Q. CRE t'ou toiggal liorish yn fockle Trinaid?

A. Un Jee ny lomarcan ayns three persoonyn.

Q. Cre'n fa te enmysst doonagh Trinaid?

A. Er yn Oyr dy vel yn laa shoh soit er lheid dy chur Ghloyr da ooilley ny three persoonyn ayns yn Jeeys bannit.

Q. Vel ayn eisht three Jee ghyn [*sic*: Jeeghyn]?

A. Cha vel, agh dy vel ennym as pooaraghyn Yee, bentyn da ooilley ny three persoonyn shoh.

Q. Vod shin toiggal kys ta ny three persoonyn shoh ayns un Jee?

A. Te erskyn yn Tushtey annoon aid [*sic*: ain] dy hoiggal kys te, agh shegin dooin y chredjal eh, er yn oyr dy vel eh wheesh shickyryt dooin ayns Goo Yee.

Q. Cre'n shickyrys t'ain dy vel three persoonyn ayns un Jee?

A. Ta Creest er harey shin dy v'er ny mashtey ayns ennym yn Ayr, as y Mac as y Spyrryd Noo; as ta'n Noo Ean soilshagh dooin, dy vel yn three shoh unnane.

Q. Cre t'ou eisht credjal mychione yn Ayr, y Mac as y Spyrryd Noo?

A. Dy vel ad ooilley corrym ayns Pooar, ard-oashley as Gloyr, as yn un as y Jee cheddin.

## SECT. X.

## TRINITY SUNDAY.

Q. WHAT do you mean by the word Trinity?

A. Only one God in three persons.

Q. Why is this called Trinity Sunday?

A. Because this day is set apart to glorify all the Three Persons in the blessed Godhead.

Q. Are there three Gods then?

A. No, only the Name and Perfections of God belong to all these Three Persons.

Q. Can we comprehend how there are Three Persons in One God?

A. It is above our weak understanding to comprehend how it is, but we must believe it, because we are so fully assured of it in the word of God.

[60] Q. What assurance have we that there are Three Persons in One God?

A. Christ has commanded us to be baptized *in the Name of the Father, and of the Son, and of the Holy Ghost*; and St. John teaches us, *That these Three are one*.

Q. What do you believe then concerning the Father, Son, and Holy Ghost?

A. That they are all equal in Power, Majesty, and Glory, and but One and the same God.

## 11. CHAB.

## LAA-YNNID AS Y CHARGYS.

Q. CRE'N laa, Laa-innid?

A. Yn chied laa 'sy chargys.

Q. Cre hon t'ou genmys eh laa-innid?

A. Erre [*sic*: Er-y] fa dy row Peccee er y laa shoh cliaghtey dobberan son nyn beccaghyn, lie ayns aanrit-sack as leoie.

Q. Cre t'ou toiggal liorish yn fockle Baggyrtys?

[37] A. Baggyrt Briwnysyn Yee noi peccee.

Q. Creta [*sic*: Cre ta] kiarail yn Aglish ayns gra harrish ny Mollaghtyn er laa-innid?

## SECT. XI.

ASH WEDNESDAY *and* LENT.

Q. WHAT day is Ash Wednesday?

A. The first day of Lent.

Q. Why do you call this Ash Wednesday?

A. Because on this day sinners used to lament their sins, lying in sackcloth and ashes.

Q. What do you mean by the word Commination?

[61] A. A threatening of God's judgment against sinners.

Q. What is the design of the Church in repeating the Curses on Ash Wednesday?

A. Dy hoiagh roish Peccee nyn beccaghyn, as ny Mollaghtyn ta cair daue, dy chur lesh ad gys Arrys.

Q. Nagh vel gra Amen gys ny Mollaghtyn shoh guee mollaht orrin hene as er nyn Naboonyn?

A. Cha vel; son cha vel Amen ny woishal ayns shoh, agh ny lomarcán, dy firrinagh bee eh son shickyrys er ny cherragh orroo, mannagh jean ad arrys firrinagh y ghoaill.

Q. Kys oddys shin ve shicky nagh vel shoh cliaghtey ommijagh neu-ghiaistyllagh, myr ta paart liggey orroo dy vel eh?

A. Foddee shin ve shicky nagh vel eh eddyr ommijagh, ny neu-ghiaistyllagh, er yn oyr dy doardee Jee hene yn eer aght shoh jeh gra ny Mollaghtyn as gansoor Amen huc, myr ta shin lhaih ayns yn chiahtoo chabdil as feed jeh'n nah lioar jeh leigh Voses enmyssit Deuteronomy.

Q. Agh vel lhaih ny mollahtyn shoh harrish, Obbyr dy ghiaistylls as erreeish?

A. Te myr shen: son cha vod nhee erbee ve ny obbyr smoo dy ghiaistylls ny [*i.e.* na] dy ghoostey Peccee gys ennaghtyn jeh'n dangere oc, dy vod ad chea veih ny Peccaghyn shoh, er nyn son tad [*i.e.* t'ad] hene goaill rish lesh nyn meel hene dy vel Mollaht Yec [*sic*: Yee] cair.

Q. Cre t'ou toiggal liorish yn Chargys?

A. Trostey 'sy niarragh car da-eed laa roish y chaisht.

Q. Cre ta kiarit liorish yn imbagh crauee shoh?

A. Te pointit er three Oyrn.

Q. Cre ta'n chield Oyr?

A. Dy injillagh shin hene roish Jee, son nyn beccaghyn, as dy ghoaill padjer huggey dy leih dooin ad.

Q. Cre ta'n nah Oyr son y chargys?

A. Dy choirt shin ayns cooinaghtyn jeh'n prowal dewil as yn miolagh, ren nyn saualtagh surranse er y ghraih ainyn.

Q. Cre'n prowal va shen?

A. Dy row eh miolit liorish yn drogh spyrryd son da eed laa ayns yn aasagh.

Q. Cre ta'n trass oyr son freayll yn chargys?

A. Dy reayll ayns cooinaghtyn surranse nyn saualtagh bannee, as dy yannoo shin hene aarloo cour yn sacrament casherick ec y chaisht.

A. To set before sinners a sight of their sins, and the curses due to them, in order to bring them to repentance.

Q. Is not the saying *Amen* to their Curses a cursing ourselves or our neighbours?

A. No; for *Amen* does not signify wishing here, but only, *Verily, it is true; what God has threatened against sinners is justly due to them,* and<sup>26</sup> will certainly be inflicted upon them, unless they repent.

Q. How may we be sure that this is not a foolish and uncharitable practice, as some pretend?

A. We may be sure it is neither foolish nor uncharitable, because God himself appointed this very manner of repeating the Curses, and saying *Amen* to them, as we read in the twenty-seventh chapter of Deuteronomy.

Q. But is the rehearsing these Curses an act of charity and compassion?

[62] A. Yes, it is, for nothing can be a greater act of charity, than to awaken sinners to a sense of their danger, that they *may flee from those vices, for which they affirm with their own mouths the curse of God to be due.*

Q. What do you mean by Lent?

A. The spring fast of forty Days before Easter.

Q. What is the design of this holy season?

A. It is appointed for three reasons.

Q. What is the first?

A. To humble ourselves before God for our sins, and to pray for pardon.

Q. What is the second reason of Lent?

A. To put us in mind of that sore trial and temptation, which our blessed Saviour endured for our sakes.

Q. What trial was that?

A. His being tempted by the Devil forty days in the wilderness.

Q. What is the third end of Lent?

A. To keep up the memory of our blessed Saviour's sufferings, and to prepare ourselves for the holy Sacrament at Easter.

<sup>26</sup> [The words underlined are not rendered in the Manx.]



[38]

## 12. CHAB.

*LAA SOUNEY NY LAA NY NOOGHYN  
OOILLEY.<sup>27</sup>*

Q. CRE t'ou toiggal liorish Nooghyn?

A. Ostyllyn, as deiney crauee elley, ren hoshiaght&lt;&gt; preacheil yn Sushtal, as ren surranse baase er graih Chreest.

Q. Cre tan [*sic*: ta'n] surranse oc son credjue Chreest cur shickyrys dooin jeh?

A. Jeh firriny y Sushtal, fakin dy ren whileen persoon cur sheese nyn mioys dy yannoo mie as dy chur shickyrys dooin jeh.

Q. Cre ren niartagh lesh ny Nooghyn dy hurranse baase lesh wheesh dy ghennalys as cree mie myr ren ad?

A. Grayse Yee, as shickyrys jeh leagh gloyroil as beayn ayns Niau.

Q. Cre'n Oyr ta'n agglish ain dy ghoail tastey jeh as freayll laghyn Nooghyn?

A. Hoshiaght, dy chur moylley da Jee son yn Sushtal bannit shen, hooar shin toiggal jeh, liorish yn preacheil oc. 'Sy nah ynnyd, dy hoiagh roish nyn sooilyn, sampleyr yn [*sic*: sampleyryn] ny deiney mie shoh va ny annoonidyn cheddin jeh feill as fuill oc ta ainyn. As 'sy trass ynnyd dy ghoail Padjer gys Jee dy chur dooin grayse dy eiyrt da ny grayseyn as yn vea crauee ock.

Q. Vel eh lowit dy chur ooashley da as dy ghoail Padjer gys ny Nooghyn?

A. Cha vel, er aght erbee: cha nhegin dooin ooashley y chur da Nhee erbee elley agh da Jee yn Ayr, Jee yn Mac, as Jee yn Spyrzyd Noo.

[63]

## SECT. XII.

## SAINTS DAYS.

Q. WHAT do you mean by the Saints?

A. The Apostles and other holy men who were the first preachers of the Gospel, and suffered death for the sake of Christ.

Q. What do their sufferings for the faith of Christ convince us of?

A. Of the truth of the Gospel, since so many persons laid down their lives to defend and maintain it.

Q. What was it that enabled the Saints to suffer death with so much cheerfulness and courage as they did?

A. The grace of God, and the assurance of a glorious and eternal reward in Heaven.

Q. What is the reason of our Church in observing Saints days?

A. First, to praise God for that blessed Gospel, which was made known to us by their preaching. Secondly, to set before our eyes the example of these good men [64] who had all the infirmities of flesh and blood that we have. And thirdly, To pray to God to give us grace to imitate their virtues and holy lives.

Q. Is it lawful to worship or pray to the Saints?

A. No, by no means: we must worship no other than God the Father, God the Son, and God the Holy Ghost.

## 13. CHAB.

*LAA 'YL MAAEL.*

Q. CRE'N Oyr t'ain dy chur geill da feailley y Noo Maael?

A. Dy chur moylley da Jee son ny bannaghtyn ta shin dy gheddyn veih cooney as shirveish Ainlyn mie.

Q. Quoi va'n Noo Maael?

A. Ve ny Ard-ainle, ta shen, Prince ooilley ny ainlyn.

Q. Cre ta shin dy ghoail tastey jeh ayns yn streeu va eddyr yn Noo as yn drogh Spyrzyd mychione corp Voses?

## SECT. XIII.

## MICHAELMAS DAY.

Q. WHAT is the reason of observing the feast of St. Michael?

A. To praise God for the blessings we receive from the aid and ministry of good angels.

Q. Who was St. Michael?

A. He was the Arch-angel, that is, the Prince of all the Angels.

Q. What was observable in the dispute which St. Michael had with the Devil about the body of Moses?

<sup>27</sup> [The title here does not correspond to the content, which deals with Saints' days in general, rather than All Saints' Day.]

[39] A. Nagh ren eh ymmyd jeh goan scammyltagh rish yn drogh-er shen, aght [*sic*: agh] dooyrt eh ny lomarcán, dy smaghtee yn Chiarn oo.

Q. Cre lhisagh shoh y ynsagh dooin?

A. Gyn dy bragh dy yannoo ymmyd jeh drogh ghoan as raaghyn scammyltagh noi ny noidyn smessey t'ain 'sy theihll.

Q. Cre ta toiggit liorish ainle?

A. Spyrryd flaunissagh ny Chaghter currit liorish as fo Jee.

Q. Cre ta oik as Obbyr ainlyn mie?

A. T'ad Spyrrydyn shirveishagh er nyn goyrt magh dy hirveish orroosyn vees eiraghyn dy haualtys. *Heb.* i. 14.

Q. Cre ta smooínaghtyn bunnys Sheelnause [*sic*: Sheelnaue]<sup>28</sup> mychione ainlyn fendeillee?

A. Te smooínit son y chooid smoo, dy vel ec dy chooilley ghooínney mie ainle fendeilagh dy choadey as dy yannoo arrey harrish chammah e Chorp as e Annym.

Q. Nagh vel drogh Ainlyn ayn chammah as Ainlyn mie?

A. Ta; as ta drogh ainlyn ayn, ta son y chooid smoo enmyssit y Joul, jannoo eh yn obbyr oc dy violagh deiney gys Peccah, as dy hayrn ny anmeenyn oc gys stroialtys.

Q. Nagh vel pooar yn drogh-spyrryd fo smaght?

A. Te wheesh freilt fo, nagh vod eh yn Assee sloo y yannoo dooin fegooish kied Yee, ny goll un chesmad sodjey ny ta Jee lowal da.

Q. Lhisagh dooinney erbee eisht goaill aggle roish Pooar yn drogh Spyrryd?

A. Cha lhisagh shicky; my ta shin leeideil Bea vie as crauee, cha liass dooin goaill aggle roish veg, agh foddee shin ve shicky dy jean Jee goardrail e Ainlyn mie dy hauail shin ayns ooilley nyn raaidyn.

Q. My ta ny ainlyn mie shoh aarlo da chooney lhein as dy choadey shin, nagh lhisagh shin ooashley y chur daue?

[65] A. That he used no reproaching language to the wicked One, but only said, *The Lord rebuke thee*.

Q. What should this teach us?

A. Never to use ill language or railing words to the worst enemy in the world.

Q. What is meant by an angel?

A. An heavenly Being or Messenger employed by and under God.

Q. What is the office and employment of good angels?

A. They are ministering Spirits, sent forth to minister for them who shall be heirs of salvation. *Heb.* i. 14.

Q. What is the general opinion concerning guardian Angels?

A. It is commonly thought that every good man has his guardian Angel to protect and watch over him both in body and soul.

Q. Are there not evil Angels as well as good?

A. Yes; and the bad angels, who are generally called the Devil, make it their employment to tempt men to sin, and to ruin their souls.

[66] Q. Is not the power of the Devil restrained?

A. It is so restrained that he cannot do us the least hurt without God's leave, nor go one step farther than God allows him.

Q. Ought any man then to be afraid of the Devil's power?

A. No, surely; if we lead good and holy lives we need fear nothing, but may be certain that God will order his good Angels to keep us in all our ways.

Q. If the good Angels are thus ready to aid and protect us, ought we not to worship them?

<sup>28</sup> 'the thoughts of most of humanity'. *Bunnys*, as well as its use as an adverb 'almost', is a noun meaning 'majority, most' (Irish *bunadhas*, *bunús*). Several other examples may be found in Wilson's sermons: *yn bunnys dy leih* 'most people' (p. 60), *bunnys ny Creesteenyn* 'the generality of Christians' (p. 178), *cooish yn vunnys dy Chreesteenyn*: 'the case of the generality of Christians' (p. 230). The basic meaning of Irish *bunadhas* is 'foundation,

substance, etc.' (cf. *bun*) hence 'the major or substantial portion' (Dinneen): *bunadhas bliadhna* 'the greater part of year', *chail sé a mbunadhas* 'he lost the greater part of them'. Dinneen also notes the sense of 'almost' from Donegal, e.g. *bunadhas uilig* 'almost all'. As a noun *bunnys* appears to be of variable gender, as it is sometimes lenited after the nominative article, as in Wilson's sermons, p. 191, and *Manks Advertiser* 17.06.1824 (Lewin 2014: 3).

A. Cha nhegin dooin dy bragh ooashley y choyrnt daue er yn oyr dy vel ad nyn sheshey-sharvaantyn as cha nhegin dooin dy bragh accan y yannoo huc dy chebbal seose Padjeryn er son ain, er yn oyr nagh vel agh Fer ta jannoo eddyr Jee as deiney, nyn Jiarn Yeesey Chreest.

A. We must never worship them, because they are our fellow-servants; and we must never address ourselves to them to offer up our prayers for us, because there is but one Mediator between God and man, our Lord Jesus Christ.

## 14. CHAB.

Q. CRE t'ou toiggal liorish laa-lhee moirrey ny cainle?<sup>29</sup>

[40] A. Te gansoor red ennagh gys lostey cainley<sup>30</sup> ny mast'ain: haink yn voidyn Voirrey son y chield cheayrt gys y chiable, ec kione da-eed laa lurg cheet er y theihll nyn saualtagh, as heb ee yn oural va mraane boght cliaghtey, va shen daa ehalmane [*sic*: chalmene] turtle ny piyr dy chalmaneyn aegey.

Q. Cre va chebbal Chreest ayns y chiable?

A. Va'n Leih mychione chebbal yn chield er ny ruggey gearree dy beagh dy chooilley lhiannoo Mack casherick gys y Chiarn, ta shen er ny casherickey gys yn eer shirveish echey: son tra ren Jee freayl yn chield er ny ruggey jeh ny Egyptianee, hug eh sarey dy beagh yn chield er ny ruggey jeh ny Israeliteyn er ny chasherickey huggey, ny er ny chionnagh son yn price dy wheig shekelyn, ren bree yn leigh shoh tannaghtyn, as va moiraghyn eignit dy chebbal<sup>31</sup> yn chield er ny ruggey 'sy chiable ny dy eeck yn leagh shen da'n saggyrt.

[67]

## SECT. XIV.

Q. WHAT is meant by the Purification of the Blessed Virgin?

A. It is somewhat answerable to the Churching of Women amongst us: The Virgin Mary made her first appearance in the Temple, at the end of forty days after the birth of our Saviour, and offered the usual offerings of the poor, *viz.* two turtle-doves, or a pair of young pigeons.

Q. What was the Presentation of Christ in the Temple?

A. The law concerning the presentation of the first-born required that every male child should be holy to the Lord, *i. e.* consecrated to His immediate service: for when God exempted the first-born of the Israelites from that destruction He brought on the first-born of the Egyptians,<sup>32</sup> He commanded that the first-born of the Israelites should be dedicated to Him, or redeemed at the price of five shekels.<sup>33</sup> [68] The footsteps of this law remained, and mothers were obliged to present their first-born in the Temple, or pay a ransom to the priest.

<sup>29</sup> MS 00225/4 has *lhaa lhee moirrey ny ginle*, with historical nasalization after the article in the genitive plural, as in Kelly *laa'll-moirrey-ny-gainle*, Cregeen *Laa'l Moirrey ny Gianle*. Phillips has both singular and plural *Lail More ny kaingly (na gannil)*. However, Clague strikes through *ginle* and writes *cainle* above. Perhaps conscious reflection could find no reason for the nasalization, although there are instances in the genitive plural in the Bible, such as *ny gabbyl* 'of the horses', *ny geyrragh* 'of the sheep', *ny dhielyn* 'of the houses'. Feast-days are usually prefixed by *Laa'l*, *i.e.* *la fhéile* or Scottish *là fhéill*. It is unclear what the <ee> in Clague's spelling of *laa-lhee moirrey ny cainle* and *laa-lhee moirrey ny sansh* represents, since these, unless it is the second syllable of *feailley*, or a reduced form of *noo* 'saint' (cf. Rhys 1894: 34), *i.e.* *la fhéile (naomh) Moire na gcoinneal / na sanaise*. The names of these two feasts are in fact the same in Irish.

<sup>30</sup> Note the fossilized genitive after the verbal noun. The Manx name of the ceremony refers to the pre-Reformation custom of the mother holding a lighted candle during the Churching of Women. Cregeen has *lostey chainley* with lenition (cf. *geddyn vaaish* 'dying', *caigney cheeilley* 'chewing the cud', *cassey hauney* 'wiggling one's bottom' (Broderick 1981: 165, Lewin 2014: 80), originally owing to the fact that the verbal noun in the progressive construction was in the dative after *ag* 'at'.

<sup>31</sup> Lenition to *dy hebbal* would be expected, and this seems to be the original form in MS 00225/4, with *c* inserted. It is possible that <ch> represents [h<sup>i</sup>] or [ç] here, rather than [tʃ].

<sup>32</sup> The reference to the destruction of the first-born of the Egyptians is omitted in the Manx translation, both in the MS and the printed text, doubtless by error.

<sup>33</sup> A Jewish Shekel was worth 2s. 6d. of our money (HC)

Q. Cre ta toiggit liorish laa-lhee moirrey ny sansh?<sup>34</sup>

A. Yn shickyrys hug yn ainle Gabriel jee, dy beagh ee moir<sup>35</sup> nyn Jiarn Yeesey Creest, dy beagh eh shoh yn Mac ec mooar, as enmyssit mac yn Fersyrjey; dy jinnagh yn Chiarn Jee da stoyl reeoil e Ayr David; dy jinnagh eh reill harrish thie Yacob son dy bragh, as nagh beagh jerrey er yn reeriaght echey.

Q. Cre t'ou toiggal liorish ny laghyn Ember?

A. Paart dy laghyn soit er lneh liorish yn Aglish dy ghuee, liorish Padjer as trostey son Bannaghtyn Yee orroosyn ooilley va dy ve ord'rit gys oik y taggyrtys: t'ad enmyssit laghyn Ember,<sup>36</sup> er yn [*sic*: ny] feaillaghyn crauee oc, spreih leoie er nyn ghing, ny soie ayns leoie.

Q. Cre ta ny Doostaghyn?<sup>37</sup>

A. Te fockle ta soiagh rhoih<sup>38</sup> dy ve er nyn arrey: v'eh shenn chliaghtey crauee 'sy chenn<sup>39</sup> earish dy cheau yn ayn smoo jeh'n<sup>40</sup> oie roish paart dy feaillaghyn<sup>41</sup> ayns Arrey as padjer as smooinaghtyn down er sampleyryn ny nooghyn.

Q. Cre ta'n doonaght roish yn chaisht son y chooids moo enmyssit?

A. Doonaght Palm.<sup>42</sup>

Q. Son cre'n Oyr?

Q. What is meant by the Annunciation of the blessed Virgin?

A. The declaration which the Angel Gabriel made to her, that she should be the Mother of our Lord Jesus Christ, that this her Son should be great, and called the Son of the Highest; that the Lord God should give unto him the Throne of his father David; that he should reign over the house of Jacob for ever; and that of his kingdom there should be no end.

Q. What do you mean by Ember days?

A. Certain days set apart by our Church to implore, by prayer and fasting, the blessing of God upon all those who are to be ordained to the office of Ministers: they are styled Ember-days, because the antient Christians used, on their solemn fasts, to sprinkle Ashes upon their heads, or sit in Embers or Ashes.

Q. What are Vigils?

A. The word signifies Watchings; it being a religious custom in ancient times [69] to spend great part of the night before certain festivals in watching and prayer, and meditating on the examples of the Saints.

Q. What is the Sunday before Easter generally called?

A. Palm Sunday.

Q. For what reason?

<sup>34</sup> *Sannish* or *sonnish* otherwise means 'whisper', as in Irish and Scottish. From this it develops wider meanings of communication of private information, hence the Annunciation. The noun is originally neuter, but *sanas* is later masculine in Irish and Scottish, though with a feminine by-form *sanais* which appears in the genitive in the name of the feast as in Manx. In Manx *sannish* / *sonnish* is also feminine (Cregeen).

<sup>35</sup> MS 00224/4 has the familiar *mummyg* for 'mother', emended to *Muoiyr*.

<sup>36</sup> The words 'because the antient Christians used' are missing in the Manx version, leaving *oc* 'their' and *spreih* 'sprinkle' without a subject. However, MS 00225/4 has *tad enmyssit laghyn Ember, er yn oyr dy bollagh ny shenn Chreesteenyn, er ny feillaghyn crauee ock...* The words *dy bollagh ny shenn Chreesteenyn* are then replaced by *dy rou na creeisteenyn 'sy chian traa cliaghtey*.

<sup>37</sup> MS 00225/4: *vigilyn*, emended to *doosteyghyn*.

<sup>38</sup> MS 00225/4: *meanal*, emended to *soiagh rhoih*.

<sup>39</sup> MS 00225/4 has emendations of *shenn* and *chenn* to *shian* and *chian* here, and above in fn. 38 '*sy chian traa*'. These spellings would represent the northern pronunciation /ʃan/ as opposed to the standard spelling which represents southern /ʃen/ (Broderick 1984 I: 162). Several subsequent occurrences are likewise altered.

<sup>40</sup> MS 00225/4: *dyn*, emended to *jeh'n*. In Classical Manx *dy* 'of' representing Gaelic *di*, *de* (usually falling in with *do* 'to') is generally replaced by the third person masculine form *jeh* (Irish *de*, Scottish *dheth*) in most positions except in partitive use with indefinite nouns. However, an example occurs in the Bible: *ayns ny ardjyn sodjey magh d'yn aarkey* 'in the uttermost parts of the sea' (Psalm 139:8). In CS there are two examples of *dy'n*, and 43 of *jeh'n*.

<sup>41</sup> MS 00225/4: *dy eaillaghyn*, emended to remove the lenition.

<sup>42</sup> MS 00225/4: *Doonaght aailin ny Palm*, the former presumably a native name 'fair / beautiful Sunday' (cf. English names such as 'Flower Sunday?'), removed in the published text.

A. Ayns cooinaghtyn jeh cheet nyn Saualtagh ayns stayd voar veih Bethany gys Jerusalem, tra ren ny earrooyn dy leih haink marish, dy hoiljagh nyn moggey, giarey sheese banglaneyn dy viljyn Palm, as cheau ad ad ayns y raad myr [41] hie eh shiaghey geamagh magh, Hosannah gys Mac Ghavid.

Q. Cre'n Oyr ta'n Jordëin roish y Chaisht enmyssit Jordëin yn oardaghey?<sup>43</sup>

A. Eddyr veih'n sarey hug nyn Saualtagh da e Ostyllyn, dy reayll yn shibber echey ayns cooinaghtyn, ren eh lurg goaill yn chreestiaght, y phionteil [*sic*: phointeil] er y laa shoh; er nonney veih'n sarey noa hug eh da e Ostyllyn, dy chur graih yn derrey yeh da'n jeh elley, myr v'eshin er chur graih daue lurg da v'er niee ny cassyn<sup>44</sup> oc, ayns courey jeh'n graih v'echey orroo,<sup>45</sup> teh [*i.e.* t'eh] cur raue daue dy gholl as dy yannoo myrgeeddin, as dy ve arryltagh dy injillagh ad hene gys ny Obbraghyn sinshley dy chenjalys as dy ghiastyllys<sup>46</sup> son foays nyn sheshey Creesteenyn.

Q. Cre ta ny laghyn Rogation?<sup>47</sup>

A. Ta'd yn jyliyn, jymayrt as jykrey<sup>48</sup> roish jordëin frasdyl, as t'ad enmyssit laghyn shirree, ny laghyn dy phadjer, veih ny Padjeryn as aghinyn crounal va chebbit ec yn imbagh shoh liorish Creesteenyn crauee, dy ghoaill Padjer gys yn ooilley niartal Jee dy reayll veih'n ashoon ain ny briwnyssyn shen, va nyn beccaghyn er hoilchin, dy ghoooidsave lesh dy vannaghey ny messyn lesh ta'n thalloo [*sic*: thaloo] ec y traa shoh coodit, as gyn dy gheayrtey magh trimmid y ymmoose caggey, pait ny gortey.

A. In commemoration of our Saviour's coming in great triumph from Bethany to Jerusalem, when the multitude that attended Him, to shew their joy, cut down branches of palm trees, and strewed them in the way as He passed by, crying out, Hosanna to the Son of David.

Q. Why is the Thursday before Easter called Maunday Thursday?

A. Either from the mandate or command which our Saviour gave his Apostles to commemorate his supper; which, after the celebration of the passover, He instituted on this day. Or else from the new commandment which he gave to his disciples, To love one another, as he had loved them. After he had washed their feet in token of the love he bore to them, he enjoins them to go and do [70] likewise, and to be ready to stoop to the lowest offices of kindness and charity for the good of their fellow Christians.

Q. What are the Rogation-days?

A. They are the Monday, Tuesday, and Wednesday before the festival of our Lord's Ascension, and are called Rogation-days, or Praying-days, from the extraordinary prayers and supplications which were offered at this season by devout Christians, to entreat Almighty God to turn away from our nation those judgments which our sins had deserved; that He would be pleased to bless the fruits with which the earth is at this time covered, and not pour upon us those scourges of His wrath, war, pestilence, or famine.

<sup>43</sup> MS 00225/4: *Jordein Maundy*, emended to *Jordein yn oardaghey*.

<sup>44</sup> MS 00225/4: has *ny cassyn*, emended wrongly to *ny chassyn*.

<sup>45</sup> MS 00225/4: *daue* emended to *oroo*, in better conformance with Manx idiom.

<sup>46</sup> MS 00225/4: *dy chainjalys as dy ghiastilys*, emended to *d'eh chenjalys as deh ghiastyllys*. The significance of this spelling is not apparent.

<sup>47</sup> In MS 00225/4 the words *ny Laachyn shirree* 'or days of seeking' are added. *Rogation* is also replaced by *shirree* in the answer.

<sup>48</sup> In MS 00225/4 these days are spelled *jeleiyn*, *jemaart* [emended to *jemayrt*] as *jecrein* [emended to *je'kereyn*].



Ec yn chyndaa veih ny papishyn,<sup>49</sup> tra va goll-my geayrt trooid craueeys er ny chur sheese,<sup>50</sup> va shooyl cagleeyn ny skeeraghyn smooinit ymmyrchagh dy ve freilt seose; tra ve pointit dy jinnagh ny saggyrtyn as deiney mie ny skeerey shooyl my-geayrt ny Cagleeyn ec,<sup>51</sup> as ec paart dy ynnydyn myr ballin<sup>52</sup> [*sic*: balliu = bailloo] cur booise da Jee, ayns coyrt-my-ner e Vannaghtyn, son bishagh as palchey jeh ny Messyn echey er y thaloo, gra yn wheig feedoo<sup>53</sup> as yn chiarroo Psalm: ec y traa-cheddin ta'n Saggyrt dy jeean cur magh yn raa shoh as raaghyn laik rish, "Ta mollaght ersyn<sup>54</sup> ta scughey cagliagh e naboo." Deut. xxvii. 27 [*sic*: 17].

Q. Cre t'ou toiggal liorish yn chyndaa veih passishyn [*sic*: papishyn]

A. Yn cagh laa [*sic*: caghlaa] 'sy chredjue va currit lesh gys kione<sup>55</sup> ayns yn ashoon shoh, rish lhing Ree Edward yn cheyoo jeh'n Ennym, as Ben-rein Elizabeth tra ren nyn shenn-ayryn<sup>56</sup> treigeil ny cur dy lhiattee reddyng aggairagh v'ayns Agglish y Raue,<sup>57</sup> as hug ad er y hoshiaght yn aght shen dy ooashley ta nish er ny cliaghtey ayns Aglish hoghsyn,<sup>58</sup> cummal kinjagh<sup>59</sup> shicky as goaill rish yn chenn<sup>60</sup> chredjue firrinagh, er ny ghlenney [42] veih foiljyn as aghtyn fardalagh va ny veggan as ny veggan er lhiantyn huck.<sup>61</sup>

At the Reformation, when all Processions were banished, the perambulation of the circuits of parishes was thought necessary to be retained; when it was ordered that the Minister and substantial Men of the parish should walk about the bounds thereof, and at certain convenient places should give thanks to God, in the beholding his benefits, for the increase and abundance of His fruits upon the [71] earth, with the saying of the 104th Psalm. At which time also the Minister is to inculcate this and the like sentences, "Cursed is he that translateth the bounds and doles of his neighbour;" or, as we now read it, "Cursed is he that removeth his neighbour's land-mark." Deut. xxvii. 17.

Q. What is meant by the Reformation?

A. That change in Religion which was brought about in this nation during the reigns of King Edward the Sixth and Queen Elizabeth, when our forefathers renounced or threw off the corruptions of the Romish Church, and established that way of worship which is now used by the Church of England, still holding fast the profession of the true old religion, cleansed from many errors and superstitions which had by degrees been added thereto.

<sup>49</sup> MS 00225/4: *yn Reformation*, emended here and in the next question to *yn tchinda[a] veih na Papishyn*, apparently 'turning from the Papists'. The spelling *papishyn* would appear to be a miswriting for *papistyn*, but since it appears in both the MS and the printed text (though misprinted as *passishyn* below), it may be a genuine adaptation to Manx phonology (cf. *berrish* 'berry', *ferrish* 'fairy', from the English plural). Cregeen has *papanagh* for 'papistical, popish' or 'a papist' (Scottish *papanach*), while Kelly has *paabagh*. English 'popish' may also have influenced the form here.

<sup>50</sup> MS 00225/4: *tra va dy chooilley Procession currit sheese*, emended to *tra va dy chooilley Gholl mygeayrt trooid craueeyss er na chur sheeys*.

<sup>51</sup> MS 00225/4: *deiney mie yn skeerey*, emended to *deiney mieh ny skeerey*, and *ny cagleeyn echey*, emended to *ny cagleeyn ec*, both changes reflecting the feminine gender of *skeerey*.

<sup>52</sup> MS 00225/4: *ynnydyn jeshey*, emended to *ynnydyn aightal* (apparently = *aghtal*, though with a somewhat different sense from that given by Kelly and Cregeen), altered in the printed text to *paart dy ynnydyn myr bailliu* 'some places as they should please'.

<sup>53</sup> MS 00225/4: *yn wheig feeidoo*, emended to *yn cheeadoo*.

<sup>54</sup> MS 00225/4: *cursit teshyn*, emended to *Ta mollaght er sy'n*. The former adheres to the text of the Manx Bible, however. The MS correctly identifies Deuteronomy 27.17, while the printed text erroneously cites verse 27.

<sup>55</sup> MS 00225/4 has a more direct calque of English 'brought about' as *currit lesh mygeart*, emended to *currit lesh gys kion* 'brought to pass'.

<sup>56</sup> MS 00225/4: *shenn ayryn*, emended to *shian ayryn*.

<sup>57</sup> MS 00225/4: *foilljyn Keill y raue*, emended to *ryddyng aggairagh Aglish y Reau*.

<sup>58</sup> MS 00225/4: *Keill hagsyn*, emended to *Aglish Hoghsyn*. For the interchange of *keill* and *agglish*, and forms of *Socsyn*, *Sostyn*, see Thomson 1998, note 50.27.

<sup>59</sup> MS 00225/4: *still*, emended to *kinjagh*.

<sup>60</sup> MS 00225/4: *chenn*, emended to *chian*.

<sup>61</sup> MS 00225/4: *foilljyn as aghtyn fardailagh va ny veggan er lhantyn huggey*, with *foilljyn* emended to *aggairyn*, and *er lhantyn huggey* emended to *as ny veggan er nan lhiantyn huc*. *Huc(k)* is apparently the feminine singular pronoun (though it could also be plural), but the original *huggey* would be expected for masculine *credjue*. *Lhiantyn* can be transitive or intransitive, but the interpolation *er nan lhiantyn* better translates 'had...been added' (i.e. by human agents).



## 15. CHAB.

Q. CRE t'ou toiggal liorish yn fockle Pentateuch?

A. Yn chied wheig lioraryn jeh'n Vible scrut liorish Moses.

Q. Cre'n Oyr ta'n chied lioar enmyssit Genesis?

A. Er yn Oyr dy vel eh cur dooin Coontey jeh toshiaght reddyng, lheid as croo yn Seihll as ooilley ny t'ayn, bishagh Sheelnaue lurg yn thooilley, as jeh Sheelogheyn as luightyn thie deiney crauee 'sy chen earish.

Q. Cre'n Oyr t'an nah lioar dy Voses enmyssit Exodus?

A. Er yn Oyr dy vel ee<sup>62</sup> son y chooid smoo bentyn rish cloan Israel faagail Egypt.

Q. Cre'n fa ta'n trass lioar enmyssit Leviticus?

A. Er y fa dy vel ee ginsh mychione Ourallyn ny Saggartyng, va dy ve jeh chynney<sup>63</sup> ny slught Levi.

Q. Cre'n fa ta'n chiarroo lioar enmyssit ny Earrooyn.

A. Er y fa dy vel ec [*sic*: ee] ghoail toshiaght lesh coontey earroo pobble Israel, as goaill stiagh 'sy choontey ny reddyng sbaghtal ren ad ny hur ad, choud as ren ad wandrail<sup>64</sup> 'syn aasagh.

Q. Cre'n fa ta'n wheigoo lioar enmyssit Deuteronomy?

A. Er-y-fa dy vel ec [*sic*: ee] loayrt jeh livrey yn leigh, ny ny jeih annaghyn, yn nah cheayrt, as genmys harrish reesht caghlaaghyn dy leighyn elley marish oyryn as coyrle dooin dy chur geill daue.

Q. Cre ny lioraryn 'sy chenn chonaant<sup>65</sup> nagh vel coontey shickyng ain quoi ren ad?

A. Joshua, ny Briwynn, Ruth, daa lioar Samuel as ny reeagh yn [*sic*: reeaghyn], as lioar Yob; cha moo [*i.e.* t'eh] jeh veg y vadyr dy gheddyn fys quoi screeu ad, myr ta shin feer shickyng dy row ad Deiney va pointit as hooar cooney veih Spyrrydcasherick Yee.

Q. Quoi screeu daa lioar ny Recoartyssyn?<sup>66</sup>

[72]

## SECT. XV.

Q. WHAT does the word Pentateuch signify?

A. The first five Books of the Bible, written by Moses.

Q. Why is the first book called Genesis?

A. Because it gives an account of the original or first beginning of things; as the creation of the world, and all that is therein, the renewing of mankind after the flood, and of the generations and families of holy men of old.

Q. Why is the second book of Moses called Exodus?

A. Because it chiefly relates to the departure of the children of Israel out of Egypt.

Q. Why is the third book called Leviticus?

A. Because it treats of the sacrifices of the Priests, who were to be of the tribe or posterity of Levi.

Q. Why is the fourth book of Moses styled Numbers?

[73] A. Because it begins with an account of the numbering of the people of Israel, and contains the most remarkable things which they did or suffered during their wandering in the wilderness.

Q. Why is the fifth book styled Deuteronomy?

A. Because it speaks of the delivery of the Law or Ten Commandments the second time; and contains a repetition of divers other laws, with motives and exhortations to observe them.

Q. Of what books in the Old Testament have we no certain account who were the authors?

A. Joshua, Judges, Ruth, two books of Samuel and of Kings, and the book of Job; nor is it material to know who wrote them, as we are well assured they were men directed and assisted by the Holy Spirit of God.

Q. Who wrote the two books of Chronicles?

<sup>62</sup> MS 00225/4: *eh*, emended to *ee* to agree with feminine *lioar*, also below in the answers for Leviticus, Numbers, Ezra, but not Genesis above.

<sup>63</sup> MS 00225/4: *tribe*, emended to *Kinney*.

<sup>64</sup> MS 00225/4: emended to *wagaantys*.

<sup>65</sup> MS 00225/4: '*sy chenn conaant*, emended to '*sy chian chonaant*.

<sup>66</sup> MS 00225/4: *yn daa lioar ny reoardissyn*, emended to *daa lioar ny Recoartyssyn*.

A. Ta Ezra smooinit do [*sic*: dy v'er] screeu ny lioaryn shoh, va kiarit son y chooid-smoo dy yannoo magh ny coontaghyn mychione Reeaghyn Yudah, as dy chur cooidjagh lheid ny aynyn jeh'n recoyrtys casherick, as nagh row screeuit ayns lior Samuel as ny Reeaghyn, as dy cheau soilshey er aynyn jeu.

Q. Quoi ta smooinit dy v'er screeu lioar Esther?

A. Ezra; ga dy vel paart erreesh [*sic*: erreish]<sup>67</sup> smooïnaght dy ren Mordecai yn Hew<sup>68</sup> screeu ec [*sic*: ee] dooinney crauee dy Yee as yn Ard-Er ta coontey jeh<sup>69</sup> 'sy lioar shoh.

**[43]** Q. Cre ta dy ve toiggit liorish yn Apocrypha?

A. Lioaryn, ta son y chooid smoo dooitit dy ve liorish pointeil Yee: as ga dy vel ayn doo [*sic*: ayndoo] lane Ynsagh vondeishagh as mie marish Sampleyryn dy chrauceys [*sic*: chraueeys], foast cha vel ad credjit ny jeeaghit er myr ny Scriptyryn elley 'sy vible, jeu t'ain prowal fondagh dy row ad screeuit liorish deiney crauee ren loayrt myr v'ad greinnit<sup>70</sup> liorish yn Spyryd Noo.

Q. Cre ta toiggit liorish Sushtallagh?

A. Teh meanal Fer ta soilshagh magh Niaghtyn mie, va'n ennym shoh currit hoshiaght da dy chooilley Er ren y Sushtal y preacheil, agh ny lurg shen da'n chiare<sup>71</sup> shoh screeu Bea as preacheil nyn Saualtagh, ta shen dy ghra Noo Mian, Mark, Luke, as Ean.

Q. Quoi screeu jannoo ny Ostyllyn crauee?

A. Noo Luke, ta ayns shen soilshagh ny reddynt sbaghtal va jeant liorish Ostyllyn Chreest lurg yn goll seose echey gys Niau.

Q. Cre ny lioaryn elley t'ayns y chonaant noa?

A. Kiare Screeuyn jeig, screeuit liorish y Noo Paul; unnane liorish y Noo Jamys; jees liorish Noo Peddyr; unnane liorish Noo Jude; three liorish y Noo Ean, (as ashlys<sup>72</sup> y Noo Ean screeu eh myrgeeddin.)

A. Ezra is supposed to have written these books, which were chiefly designed to complete the records concerning the [74] Kings of Judah, and to gather up such parts of sacred history as were omitted in the books of Samuel and Kings, and to explain some passages therein.

Q. Who is supposed to have written the book of Esther?

A. Ezra; though some have thought Mordecai the Jew to have been the author of it, an holy man of God, and a principal actor in this history.

Q. What does the title Apocrypha signify?

A. Books whose divine Authority hath been generally doubted of. And although they contain many useful instructions and examples of piety, yet are not to be believed or regarded like the other Scriptures in the Bible, of which we have undeniable proof that they were written by holy men, who spake as they were moved by the Holy Ghost.

Q. What is meant by an Evangelist?

A. It signifies a publisher of good tidings; which name was at first given to all those who preached the Gospel, but afterwards it came to be confined to those four who wrote the history of our Saviour's [75] Life and Preaching, namely, St. Matthew, Mark, Luke, and John.

Q. Who wrote the Acts of the holy Apostles?

A. St. Luke, who therein relates the chief things that were done by the Apostles of Christ after his Ascension into Heaven.

Q. What other Books are contained in the New Testament?

A. Fourteen Epistles written by St. Paul; one by St. James; two by St. Peter; one by St. Jude; three by St. John the Evangelist, (and the Revelations, of which he was also the author.)

<sup>67</sup> MS 00225/4: *er lesh*, emended to *erreish*. *Er lesh* for *erreish* is also found in John Woods' sermon from the year 1696 (Lewin 2015: 82), and below p. 59 *ny t'ou er lesh y chlashtyn* 'what thou hast heard'. It is perhaps a blend of *erreish* and *lesh* in the sense of 'finished' (e.g. *tra va me lesh gee haink yn dhoimney mooar* 'when I was finished eating the big man came', Broderick 1981: 141).

<sup>68</sup> MS 00225/4: *yn ew*. This is the historically correct form; *Hew* represents spreading of the *h* found after the plural article *ny*.

<sup>69</sup> MS 00225/4: *yn ard jiantagh*, emended to the paraphrase *yn ard Er ta coontey jeh*.

<sup>70</sup> MS 00225/4: *gleashyt*, a literal rendering of 'moved', emended to *griennit* 'urged, prompted'.

<sup>71</sup> MS 00225/4: *chaire*, emended to *khair*.

<sup>72</sup> Clague has *ashlys* for usual *ashlish* here and below twice in the explanation of Apocalypse in both the MS and printed text. However, in *ashlys flaunissagh* it is emended to *ashlish* and appears as such in the printed text. *Ashlish* corresponds to Irish *aisling*, with assimilation of the final consonant to the preceding /f/. Clague's form apparently represents a further dissimilation, perhaps with influence from the abstract noun suffix *-ys*.

Q. Cre'n Oyr ta ny lioaryn shoh enmyssit Screeunyn?

A. T'ad keint dy screeunyn crauee va cour sleih<sup>73</sup> yn ynnyd ny'n ashoon shen huc v'ad er ny choyrt,<sup>74</sup> ny gys paart dy sleih ooasle<sup>75</sup> er l'eh; agh ta ayndoo Saraghyn as ynsagh da dy chooilley Chreestee nyn lurg, dy ghoailly tastey jeu as dy eiyrt daue, as v'ad screeuit liorish Deiney va Spyrriyd Yee ayndoo, ostyllyn casherick Chreest.

Q. Quoi va Timothy?

A. Aspick Ephesus, Balley mooar ayns Asia.

Q. Quo [*sic*: Quoi] va Titus?

A. Aspick Crete, ellan ayns Greece.

Q. Quoi screeu yn Screeunyn [*sic*: Screeunyn] gys ny Hebrewnee?

A. Te raait son y chooid-smoo dy ve unnane jeh'n chiare jeig shen screeu yn Noo Paul; ga nagh vel ee<sup>76</sup> goaill toshiaght lesh e Ennym myr ayns ny Screeunyn elley; er yn Oyr shoh myr te smooinit, er son dy row eh jeant ny Ostyl, cha nee wheesh cour<sup>77</sup> ny Hewnyn, huc va'n screeunyn [*sic*: screeunyn] shoh er ny choyrt, as ve cour ny ashoonyn quaaagh,<sup>78</sup> va dy cairal fo'n churrym echey.

Q. Cre ta toiggit liorish yn fockle Apocalypse?

[44] A. Ta toiggit liorish son y chooid smoo Ashlys ny red erbee ta shin jeant toiggalagh jeh: agh te raait er l'eh jeh Ashlys y Noo Ean, hug Jee da, tra ve eeb'ryt gys Ellan Patmos.

Q. Why are those books called Epistles?

A. They are a kind of religious letters to the people of that place or nation to whom they are directed, or to some particular person of eminence; but contain precepts of instruction for all succeeding Christians to observe and follow, as they were written by inspired men, the holy Apostles of Christ.

Q. Who was Timothy?

[76] A. Bishop of Ephesus, a city in Asia.

Q. Who was Titus?

A. Bishop of Crete, an island of Greece.

Q. Who wrote the Epistle to the Hebrews?

A. It is generally said to be one of those fourteen which St. Paul wrote; though it does not begin with his name, as in other Epistles; for this reason, as is supposed, because he was made an Apostle, not so much of the Jews, to whom this Epistle was sent, as of the Gentiles, who were properly his charge.

Q. What is meant by the word Apocalypse?

A. It signifies in general any revelation or vision; but is peculiarly applied to the Revelation of St. John, which God gave him when he was banished into the isle of Patmos.

*Bun currit er Focklyn crauee elley nagh row roi enmyssit.*

Q. CRE t'ou toiggal liorish Jee?

A. Dy vel Jee ny Spyrriyd.<sup>79</sup>

[77]

*Some other RELIGIOUS TERMS explained, not before mentioned.*

Q. WHAT do you mean by the existence of God?

A. The Being of God.

<sup>73</sup> In MS 00225/4 *yn* is interpolated before *sleih*, but this would violate the rule that nouns cannot be marked as definite when modified by a definite genitive.

<sup>74</sup> MS 00225/4: *huggey vad currit*, emended to *huc v'ad er ny chur*.

<sup>75</sup> MS 00225/4: *wooasle*, with *w* struck through. Cf. Cregeen (s.v. *wooashlaghey*) 'I have initialled these words from *o*, with *w*, though I never saw them so written; yet nothing is more common than to hear them so spoken', and Rhŷs (1894: 12), who notes that *ooasle* 'with its accent shifted, is sometimes made into *uysl* or *wysl*'.

<sup>76</sup> MS 00225/4: *eh*, emended to *ee*. Cregeen however gives *screeunyn* as masculine. Modern Irish *scríbhinn* and Scottish *sgriobhainn* are indeed feminine (although earlier neuter or masculine), but the modification here might rather be under the influence of *lioar*.

<sup>77</sup> MS 00225/4: *jeh*, emended to *cowir*. The former is a slavish rendering of the English 'of', but *jeh* is not naturally used in Manx in this possessive sense. The spelling *cowir* shows the palatalized *r* of *i gcomhair*, not shown in standard *cour*.

<sup>78</sup> MS 00225/4: *quâgh*, also *ghrâ* above in the definition of *Sushtallagh*. Circumflex *a* is found in the Manx Bible for /*ɛ*:/ in certain words, such as *mârish* 'with', and is common in Phillips alongside other diacritics. Both the standard *quaaagh* and the MS spelling suggest monosyllabic /*kwe*:x/, but some of the recorded pronunciations (HLSM) and Phillips *quécagh* suggest bisyllabic /*kwe*.ax/ (Scottish *coimheach*, Irish *coimhthigheach*).

<sup>79</sup> In MS 00225/4 the translator makes an attempt to render 'existence' or 'being': Q. *Cre tou toiggal liorish Existence Yee?* A: *Dy vel lheid ayn as Djee*. The word *Existence* is emended to *Bioghys* 'life'.

Q. Cre t'ou toiggal liorish ard-phooaryn Yee?<sup>80</sup>

A. Ard-feeuit ny fondit; lheid as e phooar, e Chreenaght e Vieys, as nyn lheid.

Q. Cre t'ou toiggal liorish pooar ooilley niartal?<sup>81</sup>

A. Dy vel pooar ec Jee dy yannoo dy chooilley nhee.<sup>82</sup>

Q. Cre t'ou toiggal liorish dy vel Jee kionfenish ooilley?<sup>83</sup>

A. Dy vel Jee ayns dy chooilley ynnyd.

[Q.] Cre t'ou cheet er liorish dy vel echey slane toiggal?<sup>84</sup>

A. Dy vel toiggal as fys firrinagh ec Jee er dagh Nhee.

Q. Cre t'ou toiggal liorish reddynt' er ny akin, as nagh vel ry akin?

A. Reddyn t' er ny akin, t' ad lheid as ta shin fakin ayns shoh er y thaloo; as reddynt' nagh vel ry akin, t' ad ny reddynt' nagh vel shin foast fakin lheid as Ainlyn as adsyn t' ayns Niau, &c.

Q. Cre t'ou toiggal liorish credjue?

A. Yn Ooashley as yn Chirveish ta shin cur da'n ooilley niartal Jee.

Q. Cre t'ou toiggal liorish Ashlish flaunissagh?

A. Aigney Yee soilshit<sup>85</sup> dooin ayns ny Scriptyryn casherick.

Q. Cre t'ou toiggal liorish Jeeys nyn Saualtagh Creest?

A. Dy vel eh yn Jee smoo ard.

Q. Cre t'ou toiggal liorish Dooghys sheelnaue?

A. Dooghys Dooinney.

Q. Cre ta'n fockle Yeesey meanal?

A. Saualtagh.

Q. Cre ta toiggit liorish yn fockle Messiah ny Creest?

A. Ooilit.

Q. Cre t'ou toiggal liorish co chaslys?

[45] A. Courey ny Scaa jeh red erbee.

Q. Cre t'ou toiggal liorish goaill foalley Chreest?

A. Dy ghow eh er yn eill ain.

Q. Cre ta toiggit liorish dy rug eh?<sup>86</sup>

A. Cheet er y theihll Chreest.

Q. Cre t'ou toiggal liorish yn uilliaghtyn<sup>87</sup> echey?

A. Surranse Chreest.

Q. What do you mean by the Attributes of God?

A. His Excellences or Perfections, such as his Power, Wisdom, Goodness, and the like.

Q. What do you mean by Omnipotence?

A. God's Almighty Power.

Q. What do you mean by Omnipresence?

A. God's being present in all places.

Q. What do you mean by Omniscience?

A. God's perfect knowledge of all things.

Q. What do you mean by things visible and invisible?

A. Things visible are those things we see here on earth; invisible, are things [78] we do not yet see, as Angels, Beings in Heaven, &c.

Q. What do you mean by Religion?

A. The Worship and Service which we pay to Almighty God.

Q. What do you mean by a divine Revelation?

A. The will of God revealed or made known to us in the Holy Scriptures.

Q. What do you mean by the Divinity of our Saviour Christ?

A. His being the most high God.

Q. What do you mean by human nature?

A. The nature of man.

Q. What does the word Jesus signify?

A. A Saviour.

Q. What does the word Messiah, or Christ, signify?

A. Anointed.

Q. What do you mean by a type?

A. A figure or shadow of any thing.

Q. What do you mean by Christ's Incarnation?

A. His taking upon Him our flesh.

Q. What does his Nativity signify?

A. The Birth of Christ.

[79] Q. What do you mean by his Passion?

A. The Sufferings of Christ.

<sup>80</sup> MS 00225/4: *attributeyn Yee?*; the words *attributeyn Yee*, emended to *Ryddyn bentyn da Djee* 'things pertaining to God'.

<sup>81</sup> MS 00225/4: *omnipotence*, emended to *slayn pooar* 'complete power'.

<sup>82</sup> MS 00225/4: *A. pooar ooilley niartal Yee*.

<sup>83</sup> MS 00225/4: *omnipresence*, emended to *slaan kionfenish*.

<sup>84</sup> MS 00225/4: *Omniscient*, with *Omniscient* emended to *slaan toiggal*.

<sup>85</sup> MS 00225/4: *jeant er fys dooin*, emended to *soilshyt*.

<sup>86</sup> MS 00225/4: *yn Nativity echey*, emended to *dy ruggyr Eh*.

<sup>87</sup> MS 00225/4: *Passion*, emended to *uillaghtyn*.

Q. Cre t'ou toiggal liorish Creest cheet dy ve lhiasaghey er nyn son?

A. Geddyn baase ayns yn ynnyd ain, as meenagh Corree Yee.

Q. Cre t'ou toiggal liorish yn fockle Oural?<sup>88</sup>

A. Dy ren eh chebbal seose eh hene.

Q. Cre t'ou toiggal liorish yn fockle chebbal?<sup>89</sup>

A. Dy ren eh oural jeh hene da Jee.<sup>90</sup>

Q. Cre t'ou toiggal liorish yn Conaant noa ayns Fuill Chreest?

A. Yn conaant noa cosnit liorish Surranse Chreest.

Q. Cre t'ou toiggal liorish Doltanys?

A. Jee goaill shin reesht son y chloan hene, lurg dooin v'er ny ghoaill ayns foayr rish<sup>91</sup> trooid nyn Jiarn Yeesey Creest.

Q. Cre t'ou toiggal liorish Obbraghyn y Spyryd Noo?

A. E ghiootyng, ny gobbraghey mie aynin.

Q. Cre t'ou toiggal liorish v'er ny lhieeney lesh yn Spyryd Noo?

A. Obbyr ennagh jeant, ny persoon ennagh feddyn cooney liorish pooar yindyssagh Spyryd casherick Yee.

Q. Cre t'ou toiggal liorish shen ta son y chooid smoo enmyssit yn Peccah noi'n Spyryd Noo nagh vod ve er ny phardooney?

A. Cha vel eh ayns ynnyd erbee er ny ghra ayns y Scriptor dy vel jannoo Peccah noi'n Spyryd Noo gyn pardoon.

Q. Cre eisht t'er ny gra nagh bee er ny phardooney?

A. Goan mollahtagh noi'n Spyryd Noo.

Q. Cre ta toiggit liorish goan mollahtagh?

A. Loayrt goan meechnauee, as oltoanagh noi Jee.

Q. Cre ta dy ve toiggit liorish Goan mollahtagh noi yn Spyryd Noo, er ny ghra ayns yn Scriptor dy ve gyn Pardoon.

A. V'eh Meechnaueeys ny Phariseeyn, ren tra honnick ad nyn Saualtagh gobbraghey mirrillyn liorish pooar yn Spyryd Noo, dy goanlyssagh<sup>92</sup> loayrt goan mollahtagh nyn oi, as [46] dooyrt ad, dy row ad jeant liorish cooney yn drogh Sp'ryd.<sup>93</sup>

Q. Cre t'ou toiggal liorish tuittym ersooyl veih Jee?

A. Tuittym ersooyl veih'n credjue Creestee, as cheet dy ve mee chredjuagh.

Q. What do you mean by Christ's being a Propitiation or Atonement for us?

A. His dying in our stead, and pacifying the wrath of God.

Q. What do you mean by the word Oblation?

A. Offering up himself.

Q. What does the word Sacrifice signify?

A. An offering made to God.

Q. What do you mean by the New Testament in Christ's blood?

A. The New Covenant obtained by the sufferings of Christ.

Q. What do you mean by Adoption?

A. God's owning us again for his children, after our being reconciled to Him through our Lord Jesus Christ.

Q. What do you mean by the Operations of the Holy Ghost?

A. His Gifts, or working Good in us.

Q. What do you mean by Inspiration or Inspired?

A. Some work done, or some Person [80] assisted by the extraordinary power of God's Holy Spirit.

Q. What do you mean by that which is commonly called the unpardonable Sin against the Holy Ghost?

A. It is nowhere said in Scripture, that sinning against the Holy Ghost is unpardonable.

Q. What is it then that is said to be unpardonable?

A. Blasphemy against the Holy Ghost.

Q. What is meant by Blasphemy?

A. The speaking wicked and reproachful words against God.

Q. What is to be understood by the Blasphemy against the Holy Ghost, said in Scripture to be unpardonable?

A. It was the wickedness of the Pharisees, who, when they saw our blessed Saviour work his miracles by the power of the Holy Ghost, maliciously blasphemed them, and said, They were done by the help of the Devil.

Q. What do you mean by Apostacy?

A. A falling away from the Christian Religion, and becoming an Unbeliever.

<sup>88</sup> MS 00225/4: *Oural*, emended to *yn fockyl tchebbal*?

<sup>89</sup> MS 00225/4: *Sacrifice*, emended to *Oural*.

<sup>90</sup> MS 00225/4: *A. Oural jeant da Djee*.

<sup>91</sup> MS 00225/4: *lurg dooin ve coardit rish*.

<sup>92</sup> MS 00225/4: *gounlyssagh*, emended to *goanlyssagh*, Scottish *gamhlasach*.

<sup>93</sup> MS 00225/4: *Spyryd*. The printed abbreviation is perhaps to fit into the available space on the page.



Q. Cre t'ou toiggal liorish peccah nyn n'ghooghys?<sup>94</sup>

A. Yn Loght ny'n Peccah,<sup>95</sup> ta ruggit lesh dy chooilley Ghooiney, kindagh rish mee-viallys Adam.<sup>96</sup>

Q. Cre ta toiggit liorish Peccaghyn daney?

A. Peccaghyn jeh ny 'nhoin [*i.e.* nyn yoin], ny jannoo ny ta fys ain ta 'sy traa cheddin neeu-wooisal da Jee.

Q. Cre t'ou toiggal liorish Peccaghyn dy annoonid?

A. Lheid ny Peccaghyn as failleilyn fardalagh, as nagh vod ny deiney share chea vou ny shaghney<sup>97</sup> kindagh rish annoonid yn dooghys ain.

Q. Cre t'ou toiggal liorish leih nyn Beccaghyn?

A. Pardon as leih nyn beccaghyn trooid nyn Jiarn Yeesey Creest.

Q. Cre t'ou toiggal liorish Cree arryssagh?

A. Cree dy firrinagh trimshagh son Peccah.

Q. Cre t'ou toiggal liorish ve mee-arryssagh?

A. Fer nagh jean goaill arrys, agh ta goll er y hoshiaght ayns Peccah.

Q. Cre t'ou toiggal liorish Aigney ny foalley?

A Geiyrt da Sayntyn<sup>99</sup> ny foalley.

Q. Cre t'ou toiggal liorish Neuheeltys?

A. Meshtallys, as jannoo drogh ymmyd jeh cretooryn mie Yee.

Q. Cre t'ou toiggal liorish myngyraght?<sup>100</sup>

[81] Q. What do you mean by Original Sin?

A. That guilt of sin which all men are born with by means of Adam's fall.

Q. What is meant by Presumptuous Sins?

A. Wilful Sins, or doing what we know is at the same time displeasing to God.

Q. What do you mean by Sins of Infirmity?

A. Such smaller slips and failings as the best of men cannot avoid, by reason of the weakness of our nature.

Q. What do you mean by the Remission of Sins?

A. The pardon and forgiveness of our sins through our Lord Jesus Christ.

Q. What do you mean by Contrition or a contrite Heart?

A. An Heart truly sorry for Sin.

Q. What do you mean by Penitent?<sup>98</sup>

A. One that repents, or forsakes Sin.

Q. What do you mean by Impenitent?

A. One that will not repent, but goes on in Sin.

Q. What do you mean by Carnal, or Carnally-minded?

[82] A. The being given to fleshly Lusts.

Q. What do you mean by Intemperance?

A. Drunkenness, and the abuse of God's good creatures.

Q. What do you mean by Purloining?

<sup>94</sup> MS 00225/4: *yn ched Pheccah*, emended to *yn Peccah lesh nan dooghys*.

<sup>95</sup> It looks as if Clague read, or understood, 'guilt or sin': *guilt of sin* is in the 1806 and 1856 editions of Crossman, but *guilt or sin* in the 1819 edition.

<sup>96</sup> MS 00225/4: *kindagh jeh tuittym adam*, emended to *kindagh rish mee-viallys adam*.

<sup>97</sup> MS 00225/4: *jeultey roo*, emended to *tchea vouh ny shaghney*.

<sup>98</sup> This question and its answer are translated in MS 00225/4: *Q. cre tou toiggal liorish dooinney*

*arryssagh? A. Fer ta arryssagh* [emended to *goayll arryss*] *ny treigeil Peccah*. However, they are omitted in the printed text, no doubt because *arryssagh* 'penitent' has been explained in the previous question and answer.

<sup>99</sup> MS 00225/4: *saint*, emended to *saihnt*. This spelling better expressed the palatalized final cluster /nʲi/, like Irish *sainnt* rather than Scottish *sannt*.

<sup>100</sup> MS 00225/4: *Purloinal*, emended to *myngeragh*, also in answer.



A. Ta myngyraght goaill veih fer elley eraght [*sic*: er aght] neu-yeeragh, as meeonneragh yn chairys echey, ta caghlaa<sup>101</sup> red ennagh veih maarlys, agh te yn un red.<sup>102</sup> Ta'n Noo Paul loart jeh myr foill Sharvaantyn noi ny kianglaghyn t'orroo, jeh soilshagey [*sic*: soilshaghey] slane jeajys firrinagh Tim. [*sic*: Titus] ii. 10. as myr shoh foddee eh ve jeeaghit er myr neuyeajys ayns goaill kiarrail jeh cooid ta treihit [*sic*: treishtit] er sharvaantyn, ayns cur magh argyd da nyn Mainstyrn as y lheid.

Q. Cre t'ou toiggal liorish jannoo lhiasaghey?

A. Chyndaa reesht shen ny va dy agairagh goit ersooyl.

Q. Cre t'ou toiggal liorish Brinnerys?<sup>103</sup>

A. Craueeaght foalsey, ny liggey<sup>104</sup> orrin un red tra ta shin kiarail red elley.

Q. Cre t'ou toiggal liorish briwnyns [*sic*: briwnyns] foiljyn sleih elley?<sup>105</sup>

[47] A. Briwnyns dy siyragh feallagh elley.

Q. Cre t'ou toiggal liorish ynrickys?<sup>106</sup>

A. Jeeryt ny firrinys Cree.

Q. Cre t'ou toiggal liorish Jeajys?<sup>107</sup>

A. Dy ve jeeragh ny onneragh.

Q. Cre t'ou toiggal liorish ruggey reesht?

A. Dy ve ruggit ass-y-noa, ny cheet dy ve cretooryn noa, ayns cairys as casherickys firrinagh.

Q. Cre t'ou toiggal liorish ny Saasyn dy ghrayse?

A. Padjer foshlit as er lheid, preacheil yn Goo; ny Sacramentyn casherick, &c.

Q. Cre'n fa ta'd enmyssit ny Saasyn dy ghrayse?

A. Hoshiaght, er-y-fa dy vel ad ny Saasyn dy yentyn as dy vishagh Mieys as dy chooilley Ghrayse Chreestee aynin. 'Sy nah ynnyd, er y fa dy vel ad ny saasyn lioroo ta Jee cur dooin Grayse e Spyrryd casherick.

Q. Cre t'ou toiggal liorish yn fockle Liturgy?

A. Te meanal Shirveish foshlit, as ta ymmyd jeant jeh son y[n] Aght<sup>108</sup> foshlit dy phadjer 'sy cheill.

Q. Cre t'ou toiggal liorish yn fockle Litany?

A. Accan ny Padjer son oilley sheelnaue.

A. Purloining is an indirect and dishonest depriving another person of his right and property, that differs somewhat from downright Theft, but is in effect the same thing. St. Paul speaks of it as the fault of servants, contrary to the obligations they are under of *shewing all good fidelity*, Titus ii. 10. And thus considered, it may signify unfaithfulness in the Things good Servants are intrusted with, in laying out money for their Masters, &c., and the like.

Q. What do you mean by Restitution?

A. The restoring again what was wrongfully taken away.

Q. What do you mean by Dissimulation?

A. Hypocrisy, or pretending one thing when we mean another.

Q. What do you mean by Censoriousness?

[83] A. Rash judging of others.

Q. What do you mean by Integrity?

A. Uprightness or Sincerity.

Q. What do you mean by Fidelity?

A. Faithfulness or Honesty.

Q. What do you mean by Regeneration?

A. The being born again, or becoming new creatures in righteousness and true holiness.

Q. What do you understand by the means of Grace?

A. Prayer, public and private; preaching; the word of God; the holy Sacraments, &c.

Q. Why are they called means of Grace?

A. First, Because they are the means of begetting and increasing Virtue and all Christian Graces in us. Secondly, Because they are the means whereby God conveys to us the grace of his Holy Spirit.

Q. What do you mean by the word Liturgy?

A. It signifies public Office or Service, and is used for the public Form of Prayer in our Church.

[84] Q. What do you mean by the word Litany?

A. A general Supplication or Prayer.

<sup>101</sup> MS 00225/4: *differal*, emended to *caghlaa*.

<sup>102</sup> MS 00225/4: *te ayn hene yn un ryd*.

<sup>103</sup> MS 00225/4: *Dissimulation*, emended to *Brinnerys*.

<sup>104</sup> MS 00225/4: *liggey*, emended to *lhiggal*.

<sup>105</sup> MS 00225/4: *Censoriousness*, emended to *Brieunys foihlyn sleih elley*.

<sup>106</sup> MS 00225/4: *Integrity*, emended to *Ynrickyss*.

<sup>107</sup> MS 00225/4: *fidelity*, emended to *Jeachyss* (reading of fourth letter unclear).

<sup>108</sup> MS 00225/4: *y form*, emended to *yn aght*.

Q. Cre t'ou toiggal liorish Collectyn?

A. Padjeryn giare<sup>109</sup> er ny chur dy cheiley as chaglit<sup>110</sup> veih Scriptoryn casherick.

Q. Cre t'ou toiggal liorish yn Agglish chaggee<sup>111</sup> ayns shoh wass er y thaloo?

A. Dy chooilley Chreestee vie<sup>112</sup> ayns shoh er y thaloo, ta dy ghleck noi<sup>113</sup> prowallyn, Seaghynyn as Miolaghyn.

Q. Cre t'ou toiggal liorish jeanyd 'sy Chredjue?

A. Geill creeoil da'n Chredjue Creestee.

Q. Cre t'ou toiggal liorish jeanyd ayns Padjer?

A. Dy ghoail Padjer er aght creoill.

Q. Cre t'ou toiggal liorish cummal rish 'sy chredjue?<sup>114</sup>

A. Tannaghtyn dy kinjagh ayns nyn Gurrym.

Q. Cre t'ou toiggal liorish Beayntys<sup>115</sup> yn Annym?

A. Nagh vow<sup>116</sup> yn Annym dy bragh baase.

Q. Cre t'ou toiggal liorish yn stayd ta ry heet?

A. Yn seihll elley ta ry heet<sup>117</sup> ny lurg shoh.

Q. Cre t'ou toiggal liorish braa as beayntyss braa?<sup>118</sup>

A. Tannaghtyn son dy bragh as dy bragh.

Q. Cre t'ou toiggal liorish Eunys?<sup>119</sup>

A. Maynrys.

[48] Q. Cre t'ou toiggal liorish yn goaill solley dy Vaynrys chammah<sup>120</sup> ayns Coap [*sic*: Corp] as annym?

A. Yn slane towse de [*sic*: dy] voggey as dy vaynrys<sup>121</sup> yow yn sleih craude [*sic*: crauee] ayns Niau.

Gow Tastery, *dy vel paart dy ocklyn, lheid as Arrys, credjue as feallagh elley, shegin dhyt jeeaghyn er y hon oc ayns y chield ayryn; raad ta bun orroo.*<sup>122</sup>

Q. What do you mean by Collects?

A. Short Prayers; or Prayers collected and gathered out of the Holy Scripture.

Q. What do you mean by the Church Militant here on earth?

A. All good Christians here on earth, who have to struggle with Trials, Afflictions, and Temptations.

Q. What do you mean by Zeal?

A. An earnest regard for Religion.

Q. What does Fervency in Prayer signify?

A. Earnestness in Prayer.

Q. What do you mean by Perseverance?

A. A continuing constantly in our duty.

Q. What do you mean by the Immortality of the Soul?

A. That the Soul shall never die.

Q. What do you mean by a future State?

A. That other world which is to come after this.

[85] Q. What do you mean by Eternal and Eternity?

A. The continuing for ever and ever.

Q. What do you mean by Felicity?

A. Happiness.

Q. What do you mean by Consummation and Bliss both in Body and Soul?

A. That Fulness of Joy and Blessedness, which the Righteous shall obtain in Heaven.

Note here, *There are some considerable words, as Repentance, Faith, and others, which you must look for in the First Part, being there explained.*

<sup>109</sup> MS 00225/4: *giarrey*, last three letters struck through, perhaps replaced by *e*. For alternation between a long vowel in the monosyllable *giare* (*gearr*, Scottish spelling *geàrr*) and short vowel in *giarrey* (*gearra*), apparently replaced by *giarey* by analogy, see Thomson 1998: 6.13.

<sup>110</sup> MS 00225/4: *currit cooidjagh*, emended to *er nan cur dy cheley as tchaglyt*.

<sup>111</sup> MS 00225/4: *Aglis chaggey*.

<sup>112</sup> The unexplained lenition of *mie* after masculine *Creestee* is present in both the MS and the printed text.

<sup>113</sup> MS 00225/4: *t'ock dy strepyn rish*, emended to *ta dy ghleck oih* (or *nih?*). This slavish translation of English 'have to' is not usual in Manx (though cf. Irish *tá agam le*, Scottish *tha agam ri*), and one might expect *t'orroo* or *shegin daue*. The construction with *dy* may be equally an English

calque, but was better established in the language (Thomson 1998: 57.25, 59.5). *Strepyn* is apparently Cregeen's *strebin* 'struggling', a variant form for more usual *strepay*, which appears in Exodus 14:27 and 2 Samuel 20:12. Scottish *streap(adh)*.

<sup>114</sup> MS 00225/4: *Perseverance*, emended to *cummal rish jeean*.

<sup>115</sup> MS 00225/4: *beaynid*, emended to *beayntyss*.

<sup>116</sup> MS 00225/4: *nou*, emended to *vouh*.

<sup>117</sup> MS 00225/4: *roie heet*, emended to *rish oih tcheet*.

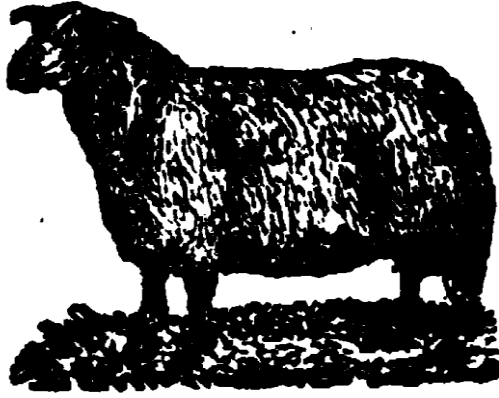
<sup>118</sup> MS 00225/4: *beayn ny beaynid*, emended to *braa as beayntyss braa*.

<sup>119</sup> MS 00225/4: *felicity*, emended to *Eunyss*.

<sup>120</sup> MS 00225/4: *chammah*, emended to *cha mieh*.

<sup>121</sup> MS 00225/4: *Yn Boggey as maanrys*.

<sup>122</sup> This paragraph is absent in MS 00225/4.



[49]

## PADJERYN GIARE

AS AASHAGH

*Marish Coyrleyn Ymmyrchagh*

ER

**Caghlaaghyn Oyr.**

NOO MIAN. VI. 6.

*Guee gys dty Ayr dy follit, as nee dty Ayr ta fakin ny ta jeant dy follit, leagh y chur dhyt dy foshlit.*

[50]

*Padjeryn giare as Aashagh*

MARISH COYRLYN YMMYRCHAGH

ER

CAGHLAAGHYN OYR.

Ta Padjer eer bioys as bree Credjue, n'egoish cha vod persoon erbee ve ny Chreestee vie, ny dy bragh jercal rish Bannaght Yee 'sy theihll shoh, ny rish saualtys e Annym 'sy theihll ta ry heet.—Te son laccal smoinaghtyn cair dy vod persoon erbee, ny lught-thie creestee lhiggey shaghey dy ghoaill Padjer gaghlaa gys Jee: Shegin da fyss ve ec ny 'smee-hushtee,<sup>123</sup> dy lhisagh nyn marrant y ve er Mieys as Ard-charailys Yee son nyn slaynt as Niart, yn cummal seose eu hene as ny lught-thieyn eu, as son dagh nhee ta shiu goaill solley jeh 'sy theihll. Foddee Deiney tooilleil as laboraght dy kinjagh ayns nyn aghtyn beaghee; ny yei bee ooilley nyn farrys-thie as kiarail ayns fardail as gyn vondeish fegooish bannaght Yee

<sup>123</sup> This apparent attempt to pluralize a superlative is surely ungrammatical in Manx. *Ny s'mee-hushtee* would normally be a predicative comparative 'more

[87]

## SHORT FORMS

OF

**PRAYER; &c.**

FOR

SEVERAL OCCASIONS;

MATT. VI. 6.

—*Pray to thy Father, which is in secret, and thy Father, which seeth in secret, shall reward thee openly.*

[88]

SHORT

FORMS OF PRAYER, &amp;c.

FOR SEVERAL OCCASIONS.

PRAYER is the very life and soul of Religion, without which it is impossible to become holy in this world, or to attain to a life of happiness in the world to come. It is for want of consideration that any person or Christian family can live in the disuse of this necessary duty: The most unlearned must know, that they depend upon the goodness of God's Providence for their health and strength, and for all the comforts and conveniences of life. Men may toil and labour incessantly in the business of their calling; yet all their industry and care, without the Divine blessing will be abortive: *for except the Lord build the house, their labour is but lost that build*

ignorant'. We would expect *yn sleih s'mee-hushtee* 'the most ignorant people', *adsyn s'mee-hushtee ta* 'those who are most ignorant' or the like.

orroo; Son “mannagh vel y Chiarn troggal y thie: t’an obbyr oc ayns fardail ta dy hroggal eh, as cha vel eh agh obbyr callit, dy vel shiu ayns siyr dy irree dy moghey, as cha anmagh goaill fea, as gee yn arran dy imnea.” Psalm cxxvii. 1—3.

Ta ny femyn Spyrrydoil ain chammah as callinagh ymmodee; cha vod shin j’en [*sic*: jin] hene ny lomarcan shassoo magh noi ny ymmodee miolaghyn shen, ta aarlooy dy hoiagh orrin; cha vod mayd jannoo red erbee mie, fegooish cooney yn Spyrryd casherick echey: “cha vod shin, myr t’an agglish ain gra gimmeeaght ayns annaghyn Yee as shirveish eh, fegooish yn Ard-ghrayse echey; shen-y-fa te cooie, cair, as nyn gurrym kainlt, dy ghoaill Padjer dy kinjagh son pardoon as shee; son niart as aigney creeoil dy wooiys eh; son e vannaght as e choadey ’sy laa as ’syn Oie; son baase bannee, as irree seose reesht gerjoliagh [*sic*: gerjoilagh] gys y vea dy bragh farraghtyn.

**[52]** O! dy row aynin ooilley, lheid y Cree shen, dy jinnagh shin aggle y ghoaill roish y Chiarn, as ooashley chur da dagh laa marish nyn slane lught-thieyn, dy voddagh eh ve dy mie marin as nyn gloan son dy bragh! Ta goan y Dooiney creeney feer vaghtal ayns yn trass chabdil jeh ny raaghyn creeney as y trass verse jeig as feed, “Ta mollaht y Chiarn ayns thie yn vee-crauee: agh t’eh bannaghey ynnyd-veaghee yn sleih ynrick.”

Cre’n stayd neu-hauchey as dangeragh shegin daue ve ayn, ta leeideil nyn mea, myr dy beagh eh fegooish Jee ayns y theihll, nagh vel gearree yn cooney as yn coadey echey ’sy vea shoh, ny soilshagh veg y gheill da nyn maynrys braa ny lurg shoh? nagh vel ayns ny thieyn oc wheesh as courey ny caslys dy chredjue: raad nagh vel cloan as sharvaantyn, ayns ynnyd v’er ny eam dy ghra nyn badjeryn gaghlaa, as scoan Sampleyr soit roue dy gholly dy lhiattee dy ghoaill nyn badjeryn orroo hene? Shegin da stayd lheid ny lught-thieyn an-chreestee ve feer trimshagh; cha vel fys aim [*sic*: aym / ain]<sup>124</sup> kys oddys shee ny gerjagh erbee y ve oc, ny jercal dy jig lheu nhee erbee dy vel ad dy ghoaill ayns laue; shickyry cha vel ad ec traa erbee smooinght, kys oddys ad gansoor son lheid yn veechraueeaght cronnal ’sy laa jerrinagh, tra nee ad shassoo roish stoyl briwnys Chreest, ayns shen dy chur coontey kys t’ad er chooilleeney saaraghyn y Sushtal shen, ta gynsagh shin, “dy lhisagh deiney kinjagh padjer y ghoaill as nagh lhisagh ad ve lhiastey, Luke xviii. 1. dy ghoaill Padjer dy kinjagh, as ayns dagh stayd dy chur booise.”—1 Thess. v. 17—18.

*it. And it is but lost labour, that ye haste to rise up early, and so late take rest, and eat the bread of carefulness, Psal. cxxvii. 1—3.*

**[89]** Many are our spiritual as well as our bodily necessities; we are not able of ourselves to withstand those manifold temptations, which are likely to beset us; we can do no good things without the assistance of the Holy Spirit: “we are not able,” as our Church expresses it, “to walk in the Commandments of God, and to serve Him, without His special grace;” therefore it is meet, right, and our bounden duty, to pray constantly for pardon and peace; for strength and a disposition to do His will; for His blessing and protection by day and night; for an happy death, and a glorious resurrection to life eternal.

O! that there were such an heart in all of us, that we would fear the Lord, and serve Him with our whole houses, that it might be well with us, and our children for ever! The words of the Wise Man are very striking in *Prov. iii. 33. The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just.*

What an unsafe and dangerous condition must they be in, who live as it were without God in the world: who do not **[90]** seek for His aid and protection in this life, or shew any regard for their future and eternal welfare? Who have not in their houses so much as the form and appearance of Religion; where children and servants, instead of being called to daily Prayers in the family, have hardly an Example set them of retiring for private devotion? The state of such Heathenish families must be truly deplorable; I know not how they can enjoy any peace or comfort, or hope to thrive in any of their undertakings: Surely they have little thought how they should be able to answer for such notorious impiety at the last day, when they shall stand before the judgment-seat of Christ, there to give an account how they have performed the commands of that Gospel which teacheth us, *that men ought always to pray, and not to faint, Luke xviii. 1; to pray without ceasing, and in every thing to give thanks, 1 Thess. v. 17, 18.*

<sup>124</sup> MS 00225/1 has plural *ain*.

Er aght elley, adsyn, ta gaghlaa cur ooashley da Jee ayns firriny nyn Gree marish nyn lught-thieyn as ayns ynnydyn er lheh, yiow ad gerjagh mooar veih lheid y chliaghtey dy jarroo 'sy theihll shoh, marish yn Leagh shen er skyn inish [*sic*: insh] yiow ad liorish ny lurg shoh. Nee Jee bishaghey ad, as ver eh da e Ainlyn currym har'roo; myr shen nagh jean olk erbee cheet er gerrey da'n chummal oc. Ver eh daue gerjaghyn as cooney kinjagh e Spyrryd casherick; dy leeideil ad 'sy raad ayn lhisagh ad gimmeeght, as dy chur lesh ad gys Bea as gloyr dy bragh farraghtyn ec kione nyn yurnah. Shen-y-fa "t'ow fegooish leshtal, O Ghooiney, quoi erbee oo hene," ta lhiggey shaghey dy hirveish dty Yee gys y chooid share jeh dty phooar as dty hushtey.

Ny lhig da fer erbee lhiggey er nagh vel traa echey dy [53] ghoail Padjer gys Jee dy chooilley laa er lheh ny marish nyn lught thieyn. —Son nagh vel Jee cur dooin ooilley'n traa t'ain? Nagh re yn Laue echeysyn ta freayl shin ayns slaynt as cummal seose nyn anmeenyn ayns bioys? Nagh vel yn dooinney tarroogh, as yn labree boght as nyn Marrant er Jee son Niart dy gholll trooid nyn Obbyr gaghlaa? Shen y fa ta vondeish chammah as booise gearree [*sic*: gearree] dy jean dy chooilley ghooiney, ayns dagh stayd goail rish feoilty nyn Ayr flaunnissagh, as cur nyn marrant kinjagh er e Phooar as e Vieys.

Va ec Abraham lane maase as laane thaloo dy yeeaghyn ny lurg, agh ny yesh [*sic*: ny yeih] "chur eh Sarey da e chloan as e lught-thie dy hirveish y Chiarn." Gen. xviii. 19.

Va Joshua ny chiannoort harrish ooilley Israel, as va echey dy kinjagh lane cooishyn ayns laue, as ny yeih hoilshree eh shoh dy ve e chiarail crauee "Er my hon hene, as my lught-thie shirveish mayd y Chiarn." Josh. xxiv. 15.

David crauee, ga dy row eh reill reeriaght mooar, ny yeih "ghow eh Padjer dy kinjagh gys Jee fastyr as moghrey, as ec y vun-laa." Psalm lv. 17. As ayns ynnyd elley t'eh ginsh dooin "dy row eh kiarait [*i.e.* kiarit] dy immeeaght ayns e Hie lesh cree ynrick, as nagh beagh veg ny sharvaantyn echey, agh lheid as veagh mie as crauee." Ps. ci. 3—9.

As Cornelius, ga ny hidoor, foast ve dooinney crauee, as hooar eh Caa dy ghoail Padjer gys Jee dy kinjagh marish ooilley e Hie. Acts x. 2.

On the other hand, they that daily worship God with sincerity of heart in their families, and in their closets, will find great comfort from such a practice [91] even here, besides those unspeakable rewards which they will receive hereafter. God will bless and give his Angels charge over them; so that no evil shall befall them, neither shall any plague<sup>125</sup> come nigh their dwelling. He will grant them the continual comforts and assistance of his holy Spirit, to direct them in the way wherein they should go, and to bring them to everlasting life and glory at the end of their journey. Therefore "thou art inexcusable, O man, whosoever thou art," that neglectest to serve thy God to the best of thy power and knowledge.

Let none pretend they have not time to pray to God every day in private, or with their families. —For, does not God give us all the time we have? Is it not His hand that keeps us in health, and *upholds our souls in life*? Does not the man of business, and the poor labourer, depend on God for strength to go through their daily round of labour? Therefore interest as well as gratitude calls upon all men, in every state, to acknowledge the bounty of their heavenly [92] Father, and continual dependence on His power and goodness.

Abraham had abundance of cattle and a great deal of ground to look after, but yet he *made his children and his whole household serve the Lord*, Gen. xviii. 19.

Joshua was ruler over all Israel, and had always a multiplicity of business upon his hands, and yet he declared this pious resolution, *As for me and my house, we will serve the Lord*, Josh. xxiv. 15.

Holy David, though he had the cares of a crown upon his head, *yet constantly prayed to God, morning, evening, and at noon day*, Psal. lv. 17. And in another place he tells us, *he was resolved to walk in his house with a perfect heart, that none should be his servants but such as would be godly and religious*, Psal. ci. 3, [9].

And Cornelius, though a Soldier, was yet a devout man, and found time to *pray to God always with all his house*, Acts x. 2.

<sup>125</sup> The words 'befall them, neither shall any plague' are omitted in the translation.



Foddee shin ve shickyry jeh shoh, nagh vel yn traa callit, ta keaut ayns Shirveish Yee; son nee eh cooilleeney dooin reesht as jannoo mie dooin eh, as yiow mayd keayrt ennagh shickerys gys yn gherjagh ain, my ta shin er ve gyn Scughey as goll er nyn doshiaght ayns obbyr y Chiarn, nagh bee yn Laboraght ayns fardail ayns y Chiarn.

Agh by [*sic*: dy] beagh shin shickyry dy choayl vondeish Seihltagh ennagh, ny dy veeteil rish dangere erbee, er coontey jannoo nyn Gurrym gys Jee; ny yeih ayns lheid ny cooishyn, shegin dooin lhiantyn, as tannaghtyn ayn lesh nyn gree. Ta'n coontey t'ain er Daniel er yn oyr shoh feer feeu dooin cooinaght er as geill vie y chur da, ch. 6. tra ve er ny vaggryt er dy jinnagh eh coayll y vioys, my ghogh eh Padjer gys Jee son jeih laa as feed dy hraa, ny yei cha beagh eh er ny agglagh veih cooilleeney e Churrym gys e Er-croo as Er-coadee mooar, agh ren eh tannaghtyn, cordail rish y chli[54]aghtey, dy ghoail Padjer gys Jee three keayrty'n 'sy laa. Son shoh ve keaut ayns ooig ny lionyn; agh cre cha yindyssagh as ren Jee sauail e Harvaant firrinagh liorish jeigh beill ny lionyn, nagh ren ad yn skielley sloo erbee<sup>126</sup> da? Eshyn va marish Daniel, bee eh maroosyn ooilley ta dy cooinsheansagh farkiagh er; nagh jean ad fei-yrrey surranse asee [*sic*: asee] ny coayl erbee liorish. As myr va Daniel ayns ynnyd coayl e vioys, liorish yn aght shoh er ny hroggal gys ooashley syrjey; myr shen bee adsyn, ta dy cooinsheansagh shirveish Jee, myr lhisagh ad, dy mooar ayns foayr Yee, as yiow ad son firrinys bannaght as vondeish mooar ennagh liorish.

Myr ta taste y er ve goit liorish ymmodee deiney mie dy vel dy ghoail toshiaght er laa yn doonaght ayns aght mie, as dy cheau eh ayns craueaght, yn aght shickyree dy gheddyn bannaght er yn chiaghtin ny lurg; as nagh vod dy bragh reddyn cheet dy mie lheusyn ta brishey as jannoo drogh ymmyd jeh'n laa casherick shoh: Myr shen myrgeeddin, foddee adsyn ta goaill toshiaght as cur jerrey er dy chooilley laa lesh Padjer crauee, jercal rish bannaght Yee dy ghoill maroo oie as laa, as dy ordrail dagh Nhee dy heet lheu er lheid yn Aght, as smoo as share vees son y foays oc; agh my ta Peccagh erbee cur yn currym shoh shaghey, as eddyr goll gys Obbyr 'sy voghrey, nys [*sic*: ny] gys fea ec yn oie, fegooish

We may be assured of this, that it is not time lost which we spend in God's service; for He will repay and make it up to us; and we shall, sooner or later, find to our comfort, that if we have been [93] *stedfast and abounding in the work of the Lord, our labour shall not be in vain in the Lord.*

But were we sure to lose some worldly advantage, or to incur any danger on account of doing our duty to God; yet under such circumstances, we must adhere to, and resolutely persist in it. The history of Daniel to this purpose is worthy our serious attention, *ch. vi.* when he was threatened with the loss of his life, if he offered any petition for thirty days, yet he would not be deterred from performing his duty to his great Creator and Preserver, but continued, according to his custom, *to pray to God three times a day.* For this he was cast into the den of lions; but how wonderfully did God preserve his faithful servant, by shutting up the lions mouths, so that they did him not the least hurt; He who was with Daniel will be with all those who conscientiously wait upon Him; that they shall in the end suffer no loss or harm. And, as Daniel, instead of losing his life, was by this means promoted to higher honour, so those who make a conscience of serving [94] God as they ought, are high in God's favour, and shall certainly reap some great benefit and advantage by it.

It has been observed by many good men, that to begin the Lord's day well, and to spend it in a religious manner, is the surest way to prosper in the following week; and that things can never go well with those who profane and mis-spend this holy day; and it is equally true, that they who begin and end every day with serious prayer, may hope for God's blessing to prosper them day and night, and to order all things so to go with them, as shall be best and most for their good: but if any neglect this duty, and either go to work in the morning, or to rest in the evening, without having prayed to God, such may justly expect to fall into some sin, or to have some unfortunate accident happen to them or their families; for we are never

<sup>126</sup> *Erbee* usually appears with nouns meaning 'any' (and *cre-erbee* 'whatever' etc.), but may also qualify superlatives, so 'the very least harm'. The etymological meaning is 'in the world' (Thomson 1981: 8). Other examples include the proverb *Yn chiuney smoo erbee geay jiass sniessey j'ee*

(Cregeen), and in CS (p. 45): *eshyn y Chiarn ayd, as to [sic: ta] chooish [wheesh] dy ooashley dy ve er ny chur da liorts as ta liorish y fer sboughtey erbee* 'He is your Lord, and as much to be honoured by you, as by the [very] poorest'.

goaill padjer gys Jee, foddee ny lheid dy cairail [*sic*: cairal] jercal rish tuittym ayns peccah ennagh, ny dy jean lag-haghyrt ennagh cheet orroo ny er ny lught-thieyn oc; son cha vel shin dy bragh ayns sauchys eddyr veih peccah ny dangere fegooish kiarail Yee harrin, as Padjer yn ynrican aght dy hayrn yn ooilley niartal dy ghoaill kiarail jin as dy choadey shin, nagh jean olk erbee taghyrt dooin, cha-moo dowrin erbee cheet fare ny cummallyn ain.

Marish shoh, myr t'ain ooilley anmeenyn beayn, as stayd dy bragh farraghtyn dy chiarail er y hon, cha jean mayd shickyr mooaragh dy cheau shallityn fardalagh gaghlaa, ayns cur er y hoshiaght obbyr vooar nyn Saualtys. —Jean mayd laboragh son y beaghey ta goll naardey, as nagh gow mayd veg y tooilleil son y beaghey ta tannaghtyn gys y Vea dy bragh farraghtyn?

[55] Vod mayd clashtyn, ny lhaih goan nyn Saualtagh bannee<sup>127</sup> as gyn ve er nyn meiyghey? “Cre’n vondeish vees ec dooinney, my chosnys eh yn seihll ooilley, as e annym hene y choayl?”

Lhig dooin goaill ain hene yn Dangere jeh goll magh ayns seihll meechnauee fegooish goaill padjer son e Vannaght as e choadey, ta freayll shin veih Olk, ta freayll arrey harrish yn goll magh as yn cheet stiagh ain.

Lhig dooin smooinaught rooin hene er ny ymmodee dangereyn ta shin foshlit roish ’syn oie tra ta shin cadley fegooish coadey as bannaght Yee: Quoi jin sloys surranse y hooillyn dy chadley, ny ferrooghyn y hooill dy ghoaill veg y fea, roish my vel shin er yeearee as er ghoaill Padjer son y choadey echeysyn, nagh vel eddyr saveenagh ny cadley. “Lhie mee sheese as chaddil mee,” t’an [*sic*: ta’n] Psalmist gra, “as dirree mee seose reesht: son ren y Chiarn my niartaghey. Ps. iii. 5. As seesht [*sic*: reesht] ayns y Ps. iv. 9. “Ne’ems [*sic*: Neem’s] lhie sheese ayns shee, as goaill my ea; son she uss, Hiarn, dty lomarcán, ta coyrt orrym veaghey ayns Sauchys.”

Shiuish Ayraghyn, as shiuish ta mainshtyryn lught-thieyn, gow jee gys nyn gree ny raaghyn aglagh shoh liorish yn Phadear. “Deayrt magh dt’eulys er ny lught-thieyn, nagh vel geamagh er dty Ennym,” Jer. x. 25. Smooinnee jee myrgeeddin kys ta’n Ostyl coyrlagh shiu “dy hroggal nyn gloan ayns ynsagh as aggle y Chiarn.” Ephes. vi. 4.

safe either from sin or danger, without the care of God’s providence; and prayer is the only way to engage the Almighty to take care of and preserve us, that no evil shall befall us, neither shall any plague come nigh our dwellings.

[95] Besides, as all of us have immortal souls, and an eternal state to provide for, we cannot surely think it much to spend a few minutes every day, in setting forward the important work of our Salvation. —Shall we labour for the meat that perisheth, and yet take no pains for the meat that endureth to everlasting life?

Can we hear or read these words of our blessed Saviour and not be moved? *What shall it profit a man, if he shall gain the whole world and lose his own Soul?* Mark viii. 36.

Let us consider the hazard of going into an evil world, without having implored the blessing and protection of Him who keepeth us from evil: who preserveth our going out and our coming in.

Let us consider the manifold dangers to which we are exposed in the night, when sleeping and defenceless: Who of us dare to *suffer our eyes to sleep, or the temples of our head to take any rest*, before we have sought and begged for His protection, who neither slumbereth nor sleepeth? *I laid me down and slept*, said [96] the Psalmist, *and rose up again, for the Lord sustained me*, Psalm iii. 5. And again, in *Psalm. iv. 9, I will lay me down in peace, and take my rest: for it is Thou, Lord, only, that maketh me dwell in safety.*

Ye Fathers, and ye that are Masters of families, consider those terrible words of the Prophet, *Pour out thy fury upon the families that call not upon thy Name*, Jer. x. 25. Consider also how the Apostle exhorts you to *bring up your children in the nurture and admonition of the Lord*, Ephes. vi. 4.

<sup>127</sup> MS 00225/1 *goan shoh nyn Saualtagh bannee*, with *shoh* struck through.

Shiuish ta aeg, cliaghtee jee shiu hene 'sy traa, er Jee,<sup>128</sup> ayns ooilley curmyn y Chiamble as y chiamyr, ny bee jee cha ommijagh as fardalagh as dy yarrood nyn Fercroo as Fer-coadee graysoil, tra smoo teh cooinaght erriu, “tra ta cainle y Chiarn soilshean mygeayrt y cabbane agglishe eu,” as shiu goaill solley jeh slaynt as niart as miljyd y vea.

Lhig da feallagh elley, ta gyn smooinghtyn as dwoaie oc er ynsagh, branlaadee,<sup>129</sup> as geiyrt da eunyssyn<sup>130</sup> molteyragh as fardailyn y theihll: lhig daue roih ayns raad miolagh, ta lhiggey shaghey dy yeeaghyn seose gys Jee, as nagh vel gearree eh son leeideilagh nyn aegid, agh abbyr jee as lhiann jee dy shickyrt gys ny kiarailyn shoh. “Er my hon’s, neem shirveish y Chiarn, as jannoo eh yn chariail [*sic*: chiarail] as yn imnea smoo aym dy reayll e Annaghyn veih m’aegid. —Hiarn, bee’m lhiats—ta mee er reih oo son my vaynrys as my chronney son dy bragh: quoi t’aym ayns niau agh uss: as cha vel unnane erbee er y thaloo ta me dy yeearee ayns solaghey jeeds.”

“Cur-my-ner nee adsyn ta treigeil oo cherraghtyn: agh te mie er my hors dy hayrn er gerrey gys Jee; dy ghoaill toshiaght as dy chur jerrey er my laghyn ayns yn aggle as yn ghloyr echey.”

**[56]** Fei-yerrey lhig da ve yn Streeu kinjagh eu ayns dy chooilley eash as stayd dy vea, dy chooinaght er yn un red ymmyrchagh, as dy yannoo’n Obbyr echeysyn ren croo shin, choud’s te yn laa lhig dooin gimmeeaght ayns ooilley oardaghyn y Chiarn gyn loght, cha nee treigeil yn chaghlym ain hene cooidjagh myr ta cliaghtey paart. Lhig dooin streeu er skyn dy chooilley nhee dy wooiys Jee, as gaghlaa goaill padjer son yn foayr, yn leeideilys as yn bannaght echey choud’s bio shin. —Dy vod mayd tra yiow shin baase, ve cooie, trooid toilchinys Chreest nyn Saualtagh, dy ghoaill ayns jeh’n boggey shen erskyn insh, t’eh er chionnagh as er charail [*i.e.* chairail] ny chour ocsyn ooilley e harvaantyn firrinagh as biallagh.

And ye that are young, acquaint yourselves betimes with God, in all the ways of holy address, and in all the duties of the sanctuary and the closet: Be not so foolish and unworthy as to forget your Maker and gracious Preserver, when he is most mindful of you, “when the candle of the Lord shines about your tabernacle,” and you are enjoying the health and strength and sweetness of life.

Let others, who are thoughtless and hate instruction, dote upon and follow the deceitful pleasures and vanities of the world: Let them run into the arms of [97] temptation, who neglect to look up to God, and seek Him not for the guide of their youth; but say you, and adhere stedfastly to these resolutions: “As for me, I will serve the Lord, and will make it my principal care and study to keep his commandments from my youth up. —Lord I will be Thine—I have chosen Thee for my happiness and my portion for ever: Whom have I in Heaven but Thee; there is none upon earth that I desire in comparison of Thee.”

“Lo, they that forsake Thee shall perish; but it is good for me to draw near to God; to begin and end my days in His fear, and to His glory.”

Finally: let it be our constant endeavour in every age and state of life, to mind the one thing needful, *and to do the Work of Him that sent us, while it is day*. Let us walk in all the ordinances of the Lord blameless, not forsaking the assembling ourselves together, as the manner of some is. Let us strive above all things to please God, and daily im[98]plore His Favour, Direction, and Blessing, while we live—That when we die, we may be found meet, through the merits of Christ our Saviour, to partake of those unspeakable joys, which He has purchased and prepared for all his faithful and obedient servants.

<sup>128</sup> Here the printed text omits the following words present in MS 00225/1: *ayns ooilley ny raaidyn dy chasherickys as*, translating ‘in all the ways of holy address, and’.

<sup>129</sup> MS 225/1: *doteil*, emended to *branlaadee*.

<sup>130</sup> MS 225/1: *pleasallyn*.

*Foddee eer Sharmane ve jeh beggan bree,  
Choud's nee Arrane moyllee roshtyn y Cree.*

## MYCHIONE PADJER.

'Sy Vadran hene ta eanlee'n aer,  
Dy gennal geeck da'n Chiarn e chair;  
Lesh coraa bingys as lesh cree,  
T'adsyn dy kinjagh moylley Jee.

Jean yms my lhiabbee eisht agaill,  
As noon as noal, gyn tort, rauaill,  
Fegooish my Yee y voylley neesh'  
Liorish 'sy voghrey cur da booise?

Nagh jean yn eean beg veih yn chrow,  
Goltooaney, gra, oh! cre'n aght t'ow  
(Coamrit lesh tushtey mooar as keeayll)  
Jarrod dty Yee? nagh treih yn skeeayll!

Tar eisht, my annym, dooisht as guee,  
Lesh Padjer imlee gys dty Yee,  
Son cur dhyt cadley feagh as fea,  
Son cooid as gerjagh, slaynt as bea.

Ta'dsyn [*sic*: T'adsyn] gyn toiggal ta, jeh Jee,<sup>131</sup>  
T'er ve ayns Dellid anchreestee  
Goaill padjer jeean daa cheayrt 'sy laa  
Gys Jallooy n gyn feeu imraa.

[57] Yn Turk 'sy Chredjue shaghrynagh,  
Ny yeih te'h [*sic*: t'eh] hene, 'sy hie<sup>132</sup> dy bragh  
Shirveish nyn Yee, queig cheayrt 'sy laa  
Goll gys e hie myr pointit da.

Irree ad shoh ayns briwnyss seoss,  
Naaragh dagh Creestee t'ayns meerioose,  
Mychione e churym gys e Yee,  
Ta stowal er dy chooilley nhee.

Ta maase as eanlee gagyrt bee,  
Son shoh, myr veagh eh, tar ad<sup>133</sup> guee;  
Yn phooar ta stowal eh shione daue,  
As dy chur booise, cha vel nyn daaue.

Jean Creestee eisht jarrod e Yee,  
Ta coyrt da bioys marish dagh nhee;  
Bannaghtyn er skyn earroo mooar  
T'eh deayrtey neose er dagh Cretoor?

*A Verse may find Him who a Sermon flies,  
And turn Delight into a Sacrifice.*

HERBERT.

## On PRAYER.

WHEN morning comes, the birds arise,  
And tune their voices tow'rds the skies;  
With warbling notes and hallow'd lays,  
To sing their great Creator's praise.

Shall I then from my chamber go,  
Or any work presume to do,  
Before I've sought the God of Heav'n,  
And my just morning tribute given?

Lest every bird's harmonious song  
Reproach me as I walk along,  
Thoughtless of Him whose guardian pow'r  
Upholds and saves me ev'ry hour,

[99] Come then, my soul, awake and pray,  
And praise thy Maker day by day;  
Bless him for raiment, health, and food,  
And for each peaceful night's abode.

Heathens, who never knew the Lord,  
Nor saw the brightness of his Word,  
Religious honours duly paid  
To deities themselves had made.

The Turk, to various errors bred,  
Yet learns the living God to dread;  
Five times a day, at Mah'met's shrine,  
He prays, and offers things divine.

These shall in judgment rise, and shame  
Many who bear the Christian name;  
The Judge in wrath shall cast them out,  
Who, in their day, their God forgot.

The beasts and fowls, craving to eat,  
Beg as it were their daily meat;  
The hand which feedeth them they know,  
And to it grateful homage show.

Shall Christians then the hand above  
Refuse to know, whose boundless love  
Pours blessings out, like kindly show'rs,  
To fill with goodness us and ours?

<sup>131</sup> I.e. 'Those who are without knowledge of God... are...', with poetic licence in the syntax.

<sup>132</sup> Apparently 'in his house'. For other examples of 'sy = *ayns e* (or *ny*) 'in his', rather than *ayns y(n)* 'in the', cf. Judges 19:21, 2 Chronicles 10:18, 33:20, Proverbs 26:15, PC 2721.

<sup>133</sup> A metathesized form of *tadyr* (Irish *tádar*), a synthetic form synonymous with *t'ad* 'they are', also attested in Woods' 1696 sermon (Lewin 2015: 80) and in the newspapers (Lewin 2014: 4).

Lhig aeg as shenn, yn slane lught-thie  
 Gloyr chur da Jee va rieu cha mie,  
 Lhig ooilley'n seihll lesh un chora  
 Berchagh as boght nyn mooise choyrt da  
 Veih'n tra shoh magh er son dy bragh.

[100] Let man and wife, each little one,  
 Incessant hearts and voices join,  
 In ev'ry household, rich and poor,  
 Our God and Father to adore,  
 From this time forth for evermore.

*Coyrlyn son y chooid smoo dy leeideil Bea chrauee  
 as chreestee.*<sup>134</sup>

GOW toshiaght dy chooilley laa lesh Jee, as ny gow  
 ass dty hiaymyr, roish my vel oo er chooilleyney dty  
 churrym kianlt dy phadger as toyrt-booise.

Jean gimmeeght ooilley'n laa liauyr ayns Aggle  
 Yee: cre erbee yn ynnyd t'ou ayn, ny cre erbee t'ou  
 jannoo, cooinee er shoh, "Dy vel dty Er-croo  
 kionfenish mayrt; as coyrt-my-ner ooilley dty  
 raaidyn."

Jean ymmyd vie jeh dty resoon dy reayll fo dty  
 hayntyn, as ysearreeyn [*sic*: yearreeyn] neu-ghlen,  
 as cur orroo ve biallagh da leigh Yee.

Cooinee dy vel dty viey slhie [*sic*: vieys lhie]  
 ayns Smaghtey dy cairailagh dty yearreeyn neu-  
 ghen: Shoh yn prowal huggey v'ou er dty eam; as  
 cha vel yn Price t'ou streeu er y hon veg sloo, ny  
 beayntys braa as yn Vea dy bragh farraghtyn!

[58] Chea veih litcherys, ayns cre erbee'n Stayd  
 t'ou ayn, as toig dy nee currym dooinney creeney  
 eh, dy ve dy kinjagh jannoo red ennagh.

Chea veih ny Peccaghyn cadjin, agh eajee jeh  
 Slandreil, cooyl-chassid as tutleragh:<sup>135</sup> Streeu dy  
 leeideil dty vea ayns shee rish dy chooilley  
 Ghooiney, as dy vishagh aynyd hene spyryd dy  
 chree meen, ammyssagh as giastyllagh.

Loayr yn irriney, er dy chooilley Oyr fegoish  
 foalsaght; bee firrinagh as jeeragh ayns ooilley dty  
 ghellal; son t'eshyn ynrycan ny chreestee firrinagh  
 ayn nagh vel moltearys erbee.

Ayns ooilley dty ghellal rish feallagh elley, beg  
 ny mooar, lhig da shoh ve kinjagh rule as aght dty  
 yannoo: "cre erbee bailt deiney yannoo rhyts, jean  
 uss eer myr shen roosyn."

Ayns ooilley Earish dty heaghyn, smooinee er  
 Jee as e ghialdyn graysoil, "dy jean dagh nhee  
 gobbraghey cooidjagh son foays, dauesyn ta  
 graihagh er as shirveish eh."

My she Far-thie oo eam er dty slane lught-thie  
 cooidjagh yn chooid sloo dy chooilley oie, dy  
 ghoaiil [*sic*: ghoaiill] nyn badjeryn cooidjagh  
 huggeysyn, ayn ta'd bio, gleashagh, as er nyn  
 gummal seose.

*General Directions, in order to the leading a  
 Godly and a Christian Life.*

BEGIN every day with God, and go not out of  
 thy chamber before thou hast performed thy  
 bounden duty of Prayer and Thanksgiving.

Walk all the day long in the fear of God:  
 Whatever thou art, or whatsoever thou doest,  
 bear this in mind "That thy Maker is present  
 with thee, and spieth out all thy ways."

Exert thy reason to the keeping under thy  
 passions and vicious inclinations, and bringing  
 them into subjection to the law of God.

Remember that thy virtue consists in the  
 due government of thy corrupt affections:  
 [101] This is the trial to which thou art called,  
 and the prize contended for is no less than  
 immortality and eternal Life.

Shun idleness, in whatever station of life  
 thou art, and know, that it is the part of a wise  
 man to have always something to do.

Avoid the common, but odious vices of  
 slander and tale-bearing; strive to live in peace  
 with all men, and to cultivate in thyself a meek,  
 courteous, and benevolent disposition of mind.

Speak the truth upon all occasions, without  
 dissimulation; be sincere and upright in all thy  
 conversation; for he only is a *Christian indeed*,  
*in whom is no guile.*

In all thy concerns, with others, be they  
 little or much, let this be the constant rule and  
 measure of thine actions: *Whatsoever thou  
 wouldst that men should do unto thee, even so  
 do thou unto them.*

In every time of tribulation think upon God,  
 and his gracious promise, "That all things shall  
 work together for good, to them that love and  
 serve Him."

[102] If thou art an Householder, call thy  
 whole family together, at least every evening,  
 to join in their common sup plications to Him,  
*in whom they live, and move, and have their  
 being.*

<sup>134</sup> MS 00225/1 *Bea crauee as creestee*, emended to  
*Bea chrauee as chreestee.*

<sup>135</sup> MS 00225/1: *tutleraght.*



My she lhiannoo ny sharvaant oo streeu dy ve dy kinjagh stie, ec traa Padjeryn lught-thie.

Ny gow dy bragh gys fea, roish t'ou<sup>136</sup> er ghoail Padjer er lheh, as er hymney oo hene gys coadey Yee.

Abbyr dy kinjagh Padjer roish as lurg lhongaghyn.

If thou art a Child or a Servant, endeavour to be always within at the time of family prayer.

Never lay thyself down to rest before thou hast prayed in private, and recommended thyself to the Divine protection.

Always say grace before and after meals.

*Coyrlын son laa yn Chiarn.*

BEE shickyр dy varail Laa yn Chiarn dy mie, my t'ou gearree reddyn dy heet lhiat dy mie yn chiaghtin ny lurg.

Cur er ooilley dty chloan, as dty harvaantyn goll mayrt gys yn cheeill-skeerey eu; as ny surr ad dy wandreil gys kialteenyn elley.

Ny furree veih'n cheill aym erbee jeh'n laa, mannagh bee eh er oyr chingys ny feme mooar.

Ny gow dy bragh Jurnah ny oyr cumrail erbee elley veih'n cheeill er Laa yn Chiarn, mannagh bee eh ayns aght feer ymmyrchagh.

Gow kiarail nagh bee oo rou'd<sup>138</sup> veih'n cheeill; bee ayns shen dy kinjagh, my oddys eh ve roish my vel shirveish Yee goaill toshiaght.

**[59]** Cha leah as t'ou cheet gys dty ynnyd 'sy cheeill, tuitt sheese dy kinjagh er dty ghlioonyн as gow Padjer ghiare; jean y lheid cheddin ec faagail y cheeill.

Gow dy kinjagh er dty ghlioonyн ec yn traа dy phadjer. Ny Surr oo hene dy chadley, ny dy rouail ayns smooinghtyn.

Jean dty ansooryн lurg yn Saggyrt, cha nee lurg aght Siyragh as meerioosagh, agh lesh Sockyrys as arrym.

Ny jean taaghey ny goll gys thie-oast er Laa yn Chiarn: agh lurg da shirveish ny killagh ve harrish baar yn chooid elley jeh'n doonaght ayns lhaih lioaryн mie as tayrn gys cooinaghtyn ny t'ou er lesh y chlashtyn<sup>139</sup> 'sy cheeill.

DIRECTIONS for the LORD'S DAY.

BE sure to spend the Lord's Day well, as you desire to prosper in the following week.

Make all your Children and Servants go with you to your own parish Church; and suffer them not to wander to other Churches.

Stay not from Church either part of the day, unless in case of sickness or great necessity.

Never go a journey or take physic<sup>137</sup> on [103] the Lord's Day, unless in cases of great necessity.

Take care not to come late to Church; be always there, if possible, before Divine Service begins.

When you first come into your seat at Church, always fall upon your knees, and use a short prayer; Do the same at going out.

Always kneel in the time of prayer. Do not give way to sleep, or wandering thoughts.

Make your answers after the Minister not in a gabbling or careless manner, but with seriousness and reverence.

Frequent not houses of public resort on the Lord's Day. After Divine Service is over, spend the remainder of the Sabbath in reading godly books, and recollecting what thou hast heard at Church.

<sup>136</sup> In the text the conjunction 'before' usually appears in the conservative pattern *roish my* (Scottish Gaelic *mun, mus*) + dependent verb. *Roish* seems to be added to avoid confusion with *my* 'if' (Irish *má*) (Thomson 1981: 28). Such potential confusion would have been accentuated by the shortening of the long vowel in *má* 'if', still attested in Phillips. There are two instances of the innovating pattern *roish* + independent verb here and *roish t'ou goaill jurnah* (p. 71). This use of *roish* without *my* seems to become dominant in 19th century Manx, as it is the only construction found in the texts edited in

Lewin (2014), apart from one instance of *roish my* + dependent from Edward Faragher (:69).

<sup>137</sup> There is no reference to 'physic' in the translation, which substitutes 'any other cause of tarrying [away] from church'. The words *veih'n cheeill* are inserted in the MS.

<sup>138</sup> The Manx has 'be too long from the church', rather than 'come late to church'.

<sup>139</sup> MS 00225/1: *er lesh chlashtyn*, emended to *er lesh y chlashtyn*. The preceding object construction does not appear very frequently in this text, although it appears to have been usual in earlier Classical Manx texts. Cf. Thomson's (1997) comments.



*Coyrlын mychione yn Sacrament casherick jeh  
Shibber y Chiarn.*

“COOINNEE er dty er-croo ayns laghyn dty aegid, roish my jig ny laghyn seagnagh, as ny bleantyn tayrn er gerrey, tra jir oo, cha vel taitnys aym ayndoo.”

Gow ayd hene, dy vel goaill aym dy mennick jeh shibber y Chiarn cha ymmyrchagh dy ooraghey yn annym gys yn vea veayn, as ta nyn maghey gaghlaa, dy reayll seose nyn Girp.

Jean ny oddys oo dy gheddyn tushtey cair, mychione dooghys as oyr yn oardagh [*sic*: oardagh] casherick shoh; as immee gys y Taggyrt son coyrle ayns red erbee dy vel oo mee-hushtagh, ny dooyteilagagh jeh.

Jean oo hene aarloo er yn aght share oddys oo, liorish Padjer, as feshyt [*sic*: feysht] oo hene, tra t’ou kiarail dy heet er gerrey da Board y Chiarn; agh toig dy vel bea vie erskyn ooilley yn jannoo aarloo share cour shibber y Chiarn.

Gow ny cretooryn casherick lesh kiarail, as lesh arrym.

Lhig dauesyn oddys lhaih cur lheu mâroo ny lioaryn oc, as cur geill er aght crauee da’n chirveish casherick shoh.

Lurg dhyt v’er ghoaill yn Chreestiagh casherick gow kiarail dy leeideil dty Vea cordail gys yn oardagh shen, as gow padjer dy kinjagh son cooney Spyryd casherick Yee dy niartagh oo dy yannoo myr shen.

Smooinee er yn coontey shegin dhyt y choyr ny lurg shoh, as cha jean oo dy bragh ass yraad [*sic*: y raad].

*DIRECTIONS concerning the Holy Sacrament of  
the LORD’S SUPPER.*

“Remember thy Redeemer in the days of thy youth, while the evil [104] days come not, nor the years draw nigh, in which thou shalt say, I have no pleasure in them.”

Consider, that frequent partaking of the Lord’s Supper is as necessary to nourish the soul to eternal life, as our common food is to the preservation of our bodies.

Endeavour to be rightly informed of the nature and end of this Holy ordinance; and have recourse to thy Minister in any thing that thou art ignorant of, or doubtful about.

Fit thyself in the best manner thou art able by Prayer and Self-Examination, when thou intendest to approach the Lord’s Table; but know, “that a good Life is of all others the best preparation for the Lord’s Supper.”

Receive the holy Elements cautiously, and with reverence.

Let those who can read bring their books with them, and attend devoutly to every part of this solemn office.

After having received the Holy Communion, take heed to lead thy life agreeably to it, and pray continually for the [105] assistance of God’s Holy Spirit, to strengthen thee so to do.

Think on the account thou must give hereafter, and thou wilt never do amiss.

[60]

*Padjer da Schoillaraeg [*sic*: Schoillar aeg].*

O Hiarn Yeesey ooilley-niartal veih ta cheet dy chooilley ghioot mie as firrinagh, ta mee jeeaghyn seose hood, guee ort dy leeideil, dy chooney lesh, as dy vannaghey ooilley my yannoo cour tushtey ymmyrchagh. Soilshee yn toiggal aym, O Ayr y toilshey, jean mee y reayll veih marranys, as leeid mee gys tushtey as toiggal cair jeh dy chooilley Nhee; cur orrym ve tarroogh, ayns cre erbee yn obbyr ny’n Oik ta dty ard-charail<sup>140</sup> vie geam mee hugghey: jean mee magh lesh yn injillid as sheeltys aigney shen, schooidsave lhiat dy chur leagh da: Cur dow

*A PRAYER for a young Scholar.*

O LORD God Almighty, from whom cometh every good and perfect Gift, I look up to Thee beseeching Thee to direct, assist, and bless all my endeavours after useful knowledge. Enlighten my understanding, O Father of lights, preserve me from error, and lead me into a right apprehension of all things: dispose me to be diligent, in whatever business or profession thy good Providence shall call me to: Endue me with that humility and soberness of mind, which Thou delightest to reward. Bestow on me a sound judgment, and an honest and good heart, sincerely

<sup>140</sup> MS 00225/1: *ard-charailys*.

Briwnys fondagh as cree onneragh as mie, gearree dy creeoil dy wooiys oo; dy voddym ve gerjagh da my chaarjyn, as olt feeu jeh agglish Chreest.—Jean my chree y yannoo magh lesh tashtaghyn dty chreenaght spyrrydoil, t'ayns ny scriptyryn casherick shoh, oddys jannoo mee creeney gys Saualtys. Lhig daue shoh ve yn reill as yn leeideilagh aym ayns goll trooid reddyn seihltagh, nagh jeany m'failleil dy gheddyn ny reddyn ta dy bragh farraghtyn, trooid toilchinys my Hiarn as saualtagh Yeesey Chreest. Amen.

desirous to please Thee; that I may be a comfort to my friends, and a worthy member of Christ's Church. Enrich my mind with the treasures of Thine inspired wisdom, contained in those [106] holy Scriptures, which are able to make me wise unto Salvation. Let these be my rule and guide in passing through things temporal, that I may not fail to attain the things that are eternal, through the merits of my Lord and Saviour Jesus Christ. *Amen.*

*PADJER MOGHREY AS FASTYR.*

Cha leah as nee oo girree, abbyr,

“Lhie mee sheese as chaddil mee, as dirree mee seose reesht: son ren y Chiarn m'y niartaghey.”<sup>141</sup>

*Padjer Moghrey da Persoon ny lomarcán.*

O Hiarn giall dou grayse dy chur geill vie da ny Padjeryn ta mee jannoo gys dty Ard-ooashley gloyroil.

O YEE ooilley-niartal as smoo vyghinagh,<sup>142</sup> ta mee bannaghey as moylley dty En nym [*sic*: Ennym] casherick, dy vel oo er my reayll veih uilk as dangeryn yn oie t'er n'gholl shaghey, as er chur lesh mee dy sauchey gys toshiaght laa elley.

As myr t'ou nish er ghoostey my chorp veih cadley, “jean myr shen my annym y hroggal veih'n baase dy peccah gys bea dy chairys.” Niartee mee lesh dty Spyrryd [61] bannee, dy voddym goaill dy chooilley chaa dy hirveish oo, as jannoo mie, as dy imneagh chea veih dy chooilley oyr gys peccah, er l'heh<sup>143</sup> ny peccaghyn shen, smoo ta mee liorish dooghys as sayntyn ny foalley aarlooy dy huittym ayndoo[:] cooin lhiam dy hassoo no'i miolaghyn y theihll, yn eill as y drogh Spyrryd; as dy leeideil my vea er l'heid yn aght sheelt, cairail [*i.e.* cairal] as crauee ayns shoh, dy voddym, tra yiow'm baase ve er my gherjaghey lesh yn treishteil bannee jeh'n Ve a dy bragh farraghtyn. Bannee ooilley my sleih mooinjyr as caarjyn, er l'heh<sup>144</sup> cur da dty ainlyn casherick currym harrin ooilley, dy choadey shin yn laa shoh veih dy chooilley Peccah<sup>145</sup> as dangere.

*Morning and Evening PRAYERS.*

At your first Rising, say,

“I laid me down and slept, and rose up again; for the Lord sustained me.” *Psal.* iii. 5.

*A Morning Prayer for a Person in private.*

O Lord, grant me grace to attend seriously to my Prayers to thy great and glorious Majesty.

O Almighty and most merciful God, I bless and praise thy holy Name, for that thou hast preserved me from the evils and dangers of the night past, and hast safely brought me to the beginning of a new day.

And as thou hast now [107] awakened my body from sleep, so raise my soul *from the death of sin unto a life of righteousness*. Strengthen me by thy blessed Spirit, that I may embrace all opportunities of serving Thee, and doing good, and may carefully avoid all occasions of evil, especially<sup>146</sup> those sins which by nature and inclination I am most likely to fall into: Enable me to *withstand the temptations of the world, the flesh, and the devil*; and to live in such a sober, righteous, and godly manner here, that when I die, I may be comforted with the blessed hope of *everlasting life*. Bless all my Relations and Friends, especially<sup>147</sup> give thy holy Angels charge over all of us to protect us this day from all sin and danger.

<sup>141</sup> This passage is cited in the MS as Psalm 3:5.

<sup>142</sup> For lenition after *smoo* when it has an intensifying, rather than strictly superlative, sense, see FRC.

<sup>143</sup> Ayns shoh jean genmys l'heid ny peccaghyn as smoo t'ou agglagh roue. [JC]

<sup>144</sup> Jean genmys ayns shoh dty sleih Mooinjyr, &c. [JC]

<sup>145</sup> MS 00225/1: *Pheccah*, with expected lenition after *dy chooilley*.

<sup>146</sup> *Here name such sins as you are most afraid of.* [HC]

<sup>147</sup> *Here name your Relations, &c.* [HC]

Cur orrym ve tarroogh ayns cur'myn yn aght beaghee aym, as giall ayns ooilley caghlaaghyn as chyndaaghyn y vea shoh, dy voddym mee hene y injillaghey ooilley cooidjagh gys ny ta dty Ard-charail flaunissagh fakin mie er my hon. Lhig da dty vannaght ve er my yannoo, as lhig da dty chreenaght leedeil my chiaraillyn, myr shen dy vod slane course my vea, as ard-chiarailyn my chree, v'er nyn ordail [*sic*: oardrail] liorish dty reiltys, dy yannoo dy kinjagh shen ny ta cairail ayns dty hilley, trooid Yeesey my haualtagh as Chiarn smoo bannee, ta er nynsagh shin tra ta shin goaill Padjer dy ghra,

“Ayr ain, t'ayns Niau; Casherick dy row dty ennym; Dy jig dty reeriaght; Dt'aigney dy row jeant, er y thaloo; myr te, ayns Niau. Cur dooin nyn Arran jiu as gagh-laa. As leih dooin nyn loghtyn [myr ta shin leih dauesyn ta jannoo loghtyn] nyn 'oi.<sup>148</sup> Ay [*sic*: As] ny leid shin ayn [*sic*: ayns] Miolagh; agh livrey shin veih Olk: son lhiats y reeriaght, y phooar, as y ghloyr, son dy bragh as dy bragh.” Amen.

Dy row bannaght Yee marym as marish ooilley ta bentyn dow [*sic*: dou]; as bannee my gholm magh as cheet stiaght yn laa jiu as son dy bragh. Amen.

Make me diligent in the duties of my calling, and grant that in all the changes and chances of this life, I may entirely submit to thy Divine Providence. Let thy blessing be upon my actions, and let thy wisdom direct my intentions, that so the whole course of my life, and the [108] principal designs of my heart, may be ordered by thy governance to do always that which is righteous in thy sight, through Jesus Christ my most blessed Lord and Saviour, who hath taught us when we pray to say,

*Our Father, &c.*

The blessing of God be with me, and all belonging to me; and bless my going out and my coming in, this day and evermore. *Amen.*

*Padjer fastyr cour Persoon er lneh.*

O HIARN giall dou grayse dy chur geill vie da my Phadjeryn gys yn Ard-ooashley gloyroil ayd. O Hiarn yee [*sic*: Yee] vannit, ta mee nish cheet kiongoyrt rhyt lesh cree dy firrinagh booisal son ooilley dty vieys as dty vyghin [62] hym's, er lneh son mee y choadey yn laa jiu ayns mean whilleen dangere, as ta shin foshlit roue. As nish dy vel mee goll dy lhie sheese gys fea, lhig da shoh tayrn gys mie [*sic*: my] smooinaghtyn, dy nhegin da my chorp dy gerrit lhie sheese ayns yn oaie, as my Annym goaill toshiaght er Stayd braa. Oh ny lhig da chingys ny baase geddyn mee neu-aarlo; agh giall dy voddym cooilleeney obbyr vooar my haualtys roish my jig yn oie, tra nagh vod dooinney erbee gobbragh. Ta mee goaill rish, O Hiarn, dy vel mee rouyr er lhiggey shaghey yn un red ymmyrchagh,<sup>149</sup> as dy vel mee er chur geill smoo da kiarail as obbyr yn seihll shoh na da'n chirveish ayds, as kiarail mooar m'annym:<sup>150</sup> Ta me goaill

*An Evening Prayer for a Person in private.*

O Lord, grant me grace to attend seriously to my prayers to thy great and glorious Majesty. O Blessed Lord God, I now come before Thee, with an heart truly thankful for all thy goodness and mercies towards me, especially for preserving me this day in the midst of so many dangers as we are liable to. And now that I am going to lay me down to rest, let this remind me, that ere long my body must lie down in the grave, and my soul must enter upon an eternal state. O let not [109] sickness or death find me unprovided; but grant that I may finish the great work of my Salvation before the night cometh when no man can work. I confess, O Lord, I have hitherto been too careless about the one thing needful, and that I have minded the business of this world more than thy Service, and the great concerns of my soul: I confess also, that I have been guilty of many sins and

<sup>148</sup> The missing section is present in MS 00225/1.

<sup>149</sup> MS 00268: *dy vel mee er ve roish nish roa almoaragh mish yn unn ryd ymmyrchagh*, emended to *dy vel mee rouyr er lhiggal shaghey yn unn ryd ymmyrchagh*.

<sup>150</sup> MS 00268: *dy vel mee er neiyrt ny smoo er obbyr yn seihll shoh ny er yn shirveish ayds, as kiarail vooar my annym*, emended to *dy vel mee er chur geihll smoo da kiarail as obbyr yn seihll shoh ny da yn tchirveish ayds, as kiarailyn laane leih orroo m'annym*.

rish myrgeeddin, dy vel mee er ve kyndagh jeh ymmodee peccaghyn as foiljyn dt'oi [as er y laa<sup>151</sup> jieu [*sic*: jiu] hene] agh, O Hiarn, bee myghinagh dou ta my peccagh: er graih dty Vac Yeesey Creest, leih dou ooilley ny t'er noll<sup>152</sup> shaghey, as giall dou grayse dy lhiasagh my vea son y traa ta ry heet; dy chea<sup>153</sup> veih ooilley lheid ny reddyn as ta peccoil as neu-wooisal dhyts, as dy ve jeean ayns ooilley ny curmyn crauee shen t'ou er harey dou dy chooilleaney: cur orrym dy ve kiaraillagh myr shen dy leeideil my vea nish, myr nee'm booishal dy row mee er n'yannoo tra vee'm geddyn vaaish.<sup>154</sup>

Hiarn gow mee as ooilley my sleih moonjyr as my charjyn<sup>156</sup> fo dty choadey: lhig da dty ainlyn casherick soiaghey ny cabbaneyn oc mygeayrt my lhiabbee, dy voddym, liorish ve dy sauchey er my livrey veih dy chooilley ghaue as dangere jeh'n Oie shoh, as dy gerjoilagh er my ooragh lesh cadley meen; girree reesht 'sy voghrey, cooie dy hirveish oo, [<sup>157</sup>as cur'myn my aght beaghee.] Hiarn clasht rish my phadjeryn, as giall dou m'aghynyn, ny cree [*sic*: cre] erbee elley share t'ou fakin er my hon, ta mee dy imlee guee er graih Yeesey Creest, ayns yn ennym bannee as ny goan echey, ta mee cur seose ooilley my 'emeyn,<sup>158</sup> gra,

"Ayr ain, t'ayns niau; Casherick dy row dt'ennym. Dy jig dty reeriaght. Dt'aigney dy row jeant er y thaloo, myr te ayns niau. Cur dooin nyn arran jiu as gaghlaa. As leih dooin nyn loghtyn, myr ta shin leih dauesyn ta jannoo loghtyn nyn 'oi. As ny leeid shin ayns miolagh; agh livrey shin veih olk: son lhiats y reeriaght, as y phooar as y ghloyr, son dy bragh as dy bragh." Amen.

**[63]** Jee yn Ayr, Jee yn Mac, as Jee yn Spyrryd Noo dy bannee eh, dy jean eh coadey as fendeil<sup>161</sup> mee as yn lught-thie shoh, yn oie shoh as er son dy bragh. Amen.

Tra t'ou lhie sheese 'sy lhiabbee, abbyr, "Nee'ms lhie sheese ayns shee, as goaill fea; son she uss, Hiarn, dty lomarcán, ta coyrt orrym veaghey ayns Sauchys." Psalm iv. 9.

offences against Thee [*and particularly this*<sup>155</sup> *day*] But, O Lord, be merciful to me a sinner: For thy Son Jesus Christ's sake, forgive me all that is past, and grant me grace to mend my life for the time to come; to avoid all such things as are sinful and displeasing to Thee, and to be constant in all those religious duties which Thou hast commanded me to do: Make me careful so to live now, as I shall wish I had done when I come to die.

Lord, receive me and all my relations and friends<sup>159</sup> into thy protection: Let thy holy Angels pitch their tents round [110] about my bed, that being safely delivered from all perils and dangers of this night, and comfortably refreshed with moderate sleep, I may rise in the morning fit for thy Service, [<sup>160</sup>*and the duties of my calling.*] Lord, hear my prayers, and grant my request, or whatever else Thou seest best for me, I humbly beg for Jesus Christ's sake, in whose holy name and words I sum up all my wants, saying,

*Our Father, &c.*

God the Father, God the Son, and God the Holy Ghost, bless, preserve, and keep me and all this Family, this night and evermore. *Amen.*

When you lie down in your bed, say, "I will lay me down in peace, and take my rest; for it is Thou, Lord, only, that makest me to dwell in safety." *Psalm* iv. 9.

<sup>151</sup> Ayns shoh jean genmys peccaghyn as foiljyn yn laa. [JC]

<sup>152</sup> Nasalization of *g*-.

<sup>153</sup> MS 00268: *dy hea*, emended to *dy chea*.

<sup>154</sup> MS 00268: *as dy bwishyn ver nannoo tra yoym baase*, emended to *myr nee'ym booishal dy rouh mee er yiannoo tra veeym gheddyn baase*.

<sup>155</sup> *Here name particular sins and failings of this day.* [HC]

<sup>156</sup> Ayns shoh jean genmys Persoonyn er lneh. [JC]

<sup>157</sup> Faag void ny goan shoh er 'oie ghoonee. [JC] MS 00268 *oiee haarn* (i.e. *Oidhche Shatharna*), emended to *oiee yoonee* (*Oidhche Dhómhnaigh*).

<sup>158</sup> MS 00268: *my Accanyyn*, emended to *my feamyn*. MS 00225/1: *my 'emeyn*.

<sup>159</sup> *Here name particular Persons.* [HC]

<sup>160</sup> *Leave out these words on a Saturday night.* [HC]

<sup>161</sup> MS 00268: *dy bannee, dy gaud eh, as dy vreill eh*, emended to *dy bannee, dy jeean coadey as fendeil*.

## PADJER MOGHREY SON LUGHT-THIE.

Lhig da Mainshtyr yn Lught-thie goaill toshiaght  
lesh ny goan shoh:

“O Tar-jee lhig dooin ooashley y choyrnt da’n  
Chiarn, as tuittym sheese, as gliooney kiongoyrt  
rish y Chiarn y Fer ren shin.” Psalm xcv. 1—2  
[sic: 6].

Eisht lhig da ooilley gliooney er aght crauee as  
lhig da mainshtyr-y-thie gra,

*Lhig dooin Padjer y ghoaill,*

O YEE ooilley niartal as smoo vyghinagh, ta  
shin cur booise as moylley imlee dhyts; son dty  
chiarail ayroil harrin, ayns freayll shin veih  
ooilley lhag-haghyrtyn yn oie t’er n’gholl<sup>162</sup>  
shaghey, as dy vel laa elley er ny choyrnt liort gys  
nyn mioys: ta shin ayns shoh chebbal ny  
anmeenyn as ny callinyn ain gys dty hirveish,  
gearree dy yannoo ymmyd jeu<sup>163</sup> gys dty ghloyr,  
as gobbragh magh yn Saualtys ain hene.

Agh, Hiarn, ta fys ayd er annoonid as neu-  
ghlennid<sup>164</sup> yn dooghys ain, as ny ymmodde  
miolaghyn ta shin dagh-laa meeteil roo. Ta shin  
er y fa shen guee ort dy ghoail chymmey jeh<sup>165</sup> ny  
annoonidyn<sup>166</sup> ain, as dy chur dooin coontey dty  
spyryd casherick, dy reayll shin veih peccah, dy  
ghriennagh<sup>167</sup> shin seose gys nyn gurrym, as dy  
chooney lhein dy hassoo magh noi ooilley noidyn  
as cumrailyn y taualtys ain.<sup>168</sup> Cur dooin grayse  
dy immeeaght myr ayns dty hilley ooilley’n laa,<sup>169</sup>  
jannoo cooinsheanse jeh nyn raaidjyn, as gyn  
goaill yn dan ayns [sic: daanys] dy yannoo red  
erbee dy chur jymmoose<sup>170</sup> ort.

[111]

*Morning PRAYER for a Family.*

*Let the Master of the Family begin with this  
Sentence:*

“O come let us worship and fall down, and kneel  
before the Lord our Maker.” *Psalm xcv. 6.*

*Then all devoutly kneeling, let the Master of the  
Family say,*

*Let us pray.*

O Almighty and most merciful God, we give  
thee humble thanks and praise for thy fatherly  
care over us, in preserving us from all evil  
accidents the night past, and that another day is  
added to our lives: We here offer up our souls  
and bodies to thy Service, desiring to employ  
them to thy glory, and the working out our own  
Salvation.

But, Lord, thou knowest the weakness and  
corruptions of our nature, and the [112] manifold  
temptations we daily meet with. We beseech  
Thee therefore to have compassion upon our  
infirmities, to grant us the assistance of thy  
blessed Spirit, to restrain us from sin, to stir us  
up to our duty, and to enable us to withstand all  
the enemies and hindrances of our Salvation.  
Give us grace to walk as in thy sight all the day  
long, making a conscience of our ways, and not  
daring to do any thing to offend Thee.

<sup>162</sup> MS 00268: *er n’holl*.

<sup>163</sup> MS 00268: *dy usal ad*, emended to *dy yiannoo  
ymmyd jeuh*.

<sup>164</sup> MS 00268: *annoonid as broayd*, emended to  
*annoonit as nieu ghlennynt*. MS 00225/1: *annoonit as  
neu-ghlennit*, emended to *annoonid as neu-  
ghlennid*. For the devoicing of final /d/ to /t/, cf. the  
variable spelling *gerrid* or *gerrit*, both found in the  
Bible (Irish *gairid*), and devoicing of /g/ in *aspick*  
(Irish *easpaig*) and *Parick* (*Pádraig*). It seems  
Clague modified his spelling to reflect  
pronunciation, and then changed it back again to the  
standard.

<sup>165</sup> MS 00268: *yannoo erreesh er*, emended to  
*ghoayll tchimmey jeh*.

<sup>166</sup> MS 00268: *annoonidyn*, emended to *annoonityn*.  
MS 00225/1: *annoonityn*, emended to *annoonidyn*.

<sup>167</sup> MS 00268: *ghleashagh*, emended to *ghriennagh*.

<sup>168</sup> MS 00268: *ooilley ny noaidjyn as liettallyn gys  
yn Saualtys ain*, emended to *ooilley Noidyn as  
cumrailyn yn Saualtys ain*. MS 00225/1 as printed.

<sup>169</sup> MS 00268: *ooilley’n laa liaur*, with the last word  
struck through. This slavish rendering of ‘all the day  
long’ is however retained in the printed text on p. 57.

<sup>170</sup> MS 00268: *snee*, emended to *ghummoos*, then  
*Yymmoose*. MS 00225/1: *?gymmoose* (or *yymmoose*  
with attempt to modify the initial y), emended to  
*jymmoose*.



Cur orrin ve sheelt as crauee ayns nyn ymmyrkey-bea, er nyn arrey harrish ooilley nyn smooïnaghtyn, goan as obbraghyn;<sup>171</sup> sheelt<sup>172</sup> ayns bee as jough, jeeragh as ynrick ayns [64] ooilley nyn ghellal, feagh as sheoil rish nyn naboonyn, as lesh aigney booiagh ayns dy chooilley stayd as aght bea.<sup>173</sup>

Agh erskyn ooilley freill ayns ny creeaghyn ain cooinaghtyn breeoil er yn<sup>174</sup> laa mooar as aglagh shen, tra shegin dooin ve er nyn Sumney roish Stoyl-briwnys Chreest, dy choirt coontey gyere er nyn mea, as dy gheddyn nyn leagh dy bragh farraghtyn, eddyr ayns maynrys ny treihys cordail rish ny ta shin er n'yannoo 'sy challin. O lhig da ve yn chiardail [*sic*: chiarail] kinjagh ain dy yannoo shin hene cooie as aarloo cour yn seihll ta ry-heet.<sup>175</sup>

As nish, O Ayr graysoil, ta shin dy imlee guee son dty vannaght orroo shoh ooilley kionfenish, as ooilley ny ta bentyn<sup>176</sup> dooin: lhig da dty Ard-chiarailys vie arrey reayll harrin, as coadey shin, as cur dooin cre erbee t'ou fakyn dy ve ymmyrchagh chammah<sup>177</sup> son nyn anmeenyn as nyn gallinyn, er graih as trooid toilchinys dty vac Yeesey Creest, ayns yn ennym smoo casherick as ny goan echey ta shin cur seose ny femeyn ain, gra,

“Ayr ain, t'ayns niau; Casherick dy row dt'ennym. Dy jig dty reeriaght. Dt'aigney dy row jeant er y thaloo, myr te ayns niau. Cur dooin nyn arran jiu as gaghlaa. As leih dooin nyn loghtyn [myr ta shin leih daesyn ta jannoo loghtyn] nyn 'oi. As ny leeid shin ayns miolagh; agh livrey shin veih olk: son lhiats y reeriaght, as y phooar, as y ghloyr, son dy bragh as dy bragh.” Amen.

Grayse nyn Jiam Yeesey Creest, as graih Yee, as sheshagh gerjoil y Spyrryd Noo, dy row mârïn ooilley er son dy bragh. Amen.

Make us serious and holy in our lives, watchful over all our thoughts, words, and actions, temperate in meat and drink, just and upright in all our dealings, quiet and peaceable amongst our neighbours, and contented in every state and condition of life.

But above all, keep in our minds a lively remembrance of that great and solemn day, when we must be summoned before the judgment seat of Christ, to give a strict account of our lives, and to receive our everlasting doom, either to bliss or woe, according to what we have done in this body. O let it be our constant care to fit and prepare ourselves for the world to come.

[113] And now, O gracious Father, we humbly beg thy blessing upon all here present, and all belonging to us: Let thy good Providence watch over us, and preserve us, and grant us whatsoever Thou seest to be needful both for our souls and bodies, for the sake and through the merits of thy Son Jesus Christ, in whose most holy name and words we sum up all our wants, saying,

“Our Father which art in Heaven, Hallowed be thy name: Thy kingdom come: Thy will be done in earth as it is in Heaven. Give us this day our daily bread, And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, the power and the glory, for ever and ever.” *Amen*.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all ever more. *Amen*.

*PADJER FASTYR SON LUGHT-THIE.*

Lhig da Mainshtyr yn lught-thie goaill toshiaght lesh ny goan shoh.

[114]

*An Evening PRAYER for a Family.*

*Let the Master of the Family begin with this Sentence:*

<sup>171</sup> MS 00268: *Obbraghyn, raa as jannoo*, emended to *smooïnaghtyn, goayn as obbraghyn*.

<sup>172</sup> MS 00268: *kas der-y cair*, emended to *sheeylt*. Kelly's *castrey-cair* 'in a mean, or middle between the two extremes'.

<sup>173</sup> MS 00268: *dy chooilley Sorch as Stayd dy vea*, emended to *dy chooilley stayd as aght bea*.

<sup>174</sup> MS 00268: *bioal jeh 'n*, emended to *breeoil er yn*

<sup>175</sup> MS 00268: *roie-cheet*, with *c* apparently inserted, emended to *ry-cheet*. MS 00225/1: *ry-heet*.

<sup>176</sup> MS 00268: *ta belongal*, emended to *ny ta bentyn*.

<sup>177</sup> MS 00268: *chammah*, emended to *cha mieh*.

“O Tar-jee lhig dooin ooashley y choyr t da’n Chiarn as tuittym sheese, as gliooney kiongoyrt rish y Chiarn y Fer ren shin. Psalm xcv. 1—2.

Eisht ooilley goll er nyn glioony er aght crauee, lhig da mainshtyr-yn lught-thie, gra,

*Lhig dooin Padjer y ghoail,*

O HIARN Yee smoo gloyroil as dy bragh bannee ta veaghey ayns ny Niaughyn syrjey,<sup>178</sup> ny yeish [*sic*: ny yeih] schooidsave [65] lhiat dy chur geill da dty chretooryn sinjilley<sup>179</sup> ayns shoh er y thaloo, ta shinyn dty harvaantyn neu-feeue, cheet nish kiongoyrt rhyt er nyn glioony dy imlee guee er dty vieys reeoil, er graih dty vac deyr dy ve myghinagh dooin, as dy phardooney as dy leih dooin nyn beccaghyn, son ta shin goaill rish, O Hiarn, dy vel shin dy mennick er yannoo dy ommijagh; dy vel shin er ve kyndagh jeh ny reddyn shen t’ou er chur sarey dooin noi oc,<sup>180</sup> as er ve meerioosagh<sup>181</sup> dy yannoo ny reddyn shen t’ou er sarey<sup>182</sup> shin. O lhig da dty Vyghin t’er nymmyrkey lhein gyss nish,<sup>183</sup> leeideil shin gys Arrys; dy vod shin treigeil ny lurg shoh ny drogh raaidyn ain, as chyndaa hoods nyn Jiarn Jee. <!!> 6498, 6639 <photographs>

Cur dooin grayse, O Hiarn, dy ghoail dy down gys nyn Gree yn obbyr vooar t’ain dy yannoo, as gairridys [*sic*: gerrid as] neu-hickyrys yn traa t’ain dy yannoo ayn eh, nagh jean mayd barail ny laghyn ain ayns Peccah as fardalys, ny soiagh ny creeaghyn ain wheesh er y seihll shoh, as dy ve meerioosagh jeh as lhiggey shaghey yn gheill vooar lhisagh ve ain da nyn anmeenyn: agh lhig dooin jannoo eh yn ard-chiarail ain dy hirveish as dy wooiys oo, as dy yannoo aarlo cour yn Stayd dy bragh farraghtyn ain.

Agh, O Hiarn, ta shin goalll [*sic*: goaill] Padjer cha nee son ain hene ny lomarcán, agh son dy chooilley Chreestee; er lneh son yn agglish as yn ashoon shoh; bannee yn Ree, as ooilley’n kinney reeoil. Bannee yn Saggyrt t’ou er hoiagh harrin, as cur bannaght er yn laboraght echey gys Saualtys nyn anmeenyn. Bannee ooilley nyn gaarjyn, as leih da ooilley nyn noidyn: chyndaa yn Peccagh, gerjee adsyn ta ching as fo seaghyn, as dy ghoooidsave lhiat dy chiarail son y chloan gyn ayr as y ven-treoghe.

“O come, let us worship and fall down, and kneel before the Lord our Maker.”

*Then all devoutly kneeling, let the Master of the Family say,*

*Let us pray.*

O MOST glorious and ever-blessed Lord God, who dwellest in the highest Heavens, yet vouchsafest to regard the lowest creatures here on earth, we thine unworthy servants, now come before Thee upon our knees, humbly beseeching Thy Majesty, for the sake of Thy beloved Son, to be merciful to us, and pardon and forgive us our sins; for we acknowledge, O Lord, that we have many times acted foolishly. That we have done those things which Thou hast forbidden, and have neglected to do those [115] things which Thou hast commanded. Let that Mercy of Thine, which has spared us thus long, lead us to repentance; that we may henceforth forsake our evil ways, and turn unto Thee the Lord our God.

Give us grace, O Lord, seriously to consider the great work we have to do, and the shortness and uncertainty of the Time we have to do it in, that we may not consume our days in sin and vanity, nor set our hearts so much upon this world, as to neglect the great concerns of our souls; but let us make it our chief care to serve and please thee, and to provide for our eternal state.

But, O Lord, we pray not for ourselves alone, but for all Christians; especially for this Church and Nation, Bless the King, and all the Royal Family. Bless the Minister whom Thou hast set over us, and prosper his labours to the Salvation of our souls. Bless all our friends, and forgive all our enemies: Convert the sinner, comfort the Sick and Afflicted, and be pleased to provide for the Fatherless and the Widow.

<sup>178</sup> MS 00268: *syrjey*, emended to *serdjeh*.

<sup>179</sup> MS 00268: *sinshley*, emended to *sinjiley*. MS 00225/1: *sinjilley*.

<sup>180</sup> MS 00268: *ny ryddyn shoh tou er lhettal shin*, emended to *ny ryddyn shen t’ou uss er chur sareh dooin n’oih oc*.

<sup>181</sup> MS 00268: *almoaragh*, emended to *meerioosagh*.

<sup>182</sup> MS 00268: *er harey*, emended to *er sarey*.

<sup>183</sup> MS 00268: *choud shoh*, emended to *gyss nish*.

As nish, O Ayr vyghinagh, jean soiagh, ta shin guee ort, jeh nyn mooise smoo imlee as creeoil, son ooilley dty vyghinyn veih traas dy traas er ny stowal orrin; son y Bun oc ooilley, yn Yeesey bannee; as son ooilley bannaghtyn yn chionnaghey reesht ain, son soilshey'n sushtal, son gerjaghyn dty Spyrryd bannee, as yn jercal rish gloyr dy braa beayn. Ta shin cur moylley dhyt myrgeeddin son leedeilys yn resoon ain, son nyn meaghey as coamrey, son nyn niart as slaynt; as er l'heh son dty Arrey chiaralagh harrin yn laa jiu. As ta shin dy imlee guee ort dy hannaghtyn dty vyghinyn hoooin, as dy ghoaill shin yn oie shoh fo dty chiarail as dty choadey. Jean fendeil yn cummal shoh, as ooilley mygeayrt-y-mysh, [66] veih aile, sterrym as dorrin; as veih dy chooilley lhag[-]haghryt. Livrey shin veih pooar as goanlys drogh Spyrrydyn as freill shin ass laueyn Deiney mee-chrauee; as lhig dooin goll gys yn fea ain ayns sauchys as ayns shee yn derrey yeh rish y jeh elley.

Jean shin, O Hiarn, ta shin guee ort, lught-thie crauee as casherick, goaill aggle royd, as graihagh er y-cheilley; as giall dy vod mayd beaghey cooidjagh lheid y lught-thie sheeoil as crauee ooilley nyn laghyn, dy vod mayd, tra nee yn baase shin y scarrey veih my cheilley ayns shoh er y thalloo, meeteil reesht ayns Niau; as ayns shen beaghey cooidjagh ayns boggey as maynrys son dy bragh as dy bragh.

O Hiarn clasht rooin, as jean soiagh jeu shoh nyn Badjeryn as booise, er graih Yeesey Creest nyn saualtagh as fer-kionnee bannit, t'er n'ynsagh shin tra ta shin goaill Padjer dy ghra;

"Ayr ain, t'ayns niau; Casherick dy row dt'ennym. Dy jig dty reeriaght. Dt'aigney dy row jeant er y thalloo, myr te ayns niau. Cur dooin nyn arran jiu as gaghlaa. As leih dooin nyn loghtyn, myr ta shin leih dauesyn ta jannoo loghtyn nyn 'oi. As ny leeid shin ayns miolagh; agh livrey shin veih olk: son lhiats y reeriaght, as y phooar, as y ghloyr, son dy bragh as dy bragh." Amen.

Grayse nyn Jiarn Yeesey Creest, as graih Yee, as sheshaght gerjoil y Spyrryd Noo, dy row m'arin ooilley er son dy bragh. Amen.

And now, O merciful Father, accept, [116] we beseech Thee, of our most humble and hearty thanks for all thy mercies from time to time vouchsafed to us; for the fountain of them all, the holy Jesus, and for all the benefits of our redemption, for the light of the Gospel, for the comforts of thy blessed Spirit, and the hopes of eternal glory. We praise Thee also for the use of our Reason, for our Food and Raiment, for our Health and Strength; and particularly for thy watchful Care and good Providence over us this day. And we humbly beseech Thee to continue thy mercies to us, and to take us this night into thy Care and Protection. Defend this Habitation, and all about it, from Fire, Storm, and Tempest; and from every sad accident. Deliver us from the Power and Malice of evil spirits, and keep us out of the hands of wicked men; and let us go to our rest in safety, and in peace with one another.

Lastly, Make us, O Lord, we beseech Thee, an holy and religious household, fearing Thee, and loving one another; and grant that we may live together such a peaceable and godly Family all our [117] Days, that when death shall separate us from each other here on earth, we may meet again in Heaven, and there dwell together in joy and happiness for evermore.

O Lord, hear us, and accept of these our prayers and praises, for the sake of our blessed Saviour and Redeemer, Jesus Christ, who hath taught us when we pray to say,

"Our Father, which art in Heaven, Hallowed be Thy Name: Thy Kingdom come: Thy will be done in Earth as it is in Heaven. Give us this day our daily bread, And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: For thine is the Kingdom, the power and the glory, for ever and ever." Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

*Oltaghey roish lhongey.*

HIARN bannee ad shoh dty chretooryn mie gys yn ymmyd ain, as shinyn gys dty hirveish, trooid Yeesey Creest nyn Jiarn. Amen.

[118]

*Grace before Meat.*

LORD, bless these thy good Creatures to our use, and us to thy service, through Jesus Christ our Lord. Amen.

*Oltaghey lurg lhongey.*

SON oc shoh as ooilley e vyghinyn elley, dy row ennym casherick Yee er ny vannaghey as er ny voylley, trooid Yeesey Creest nyn Jiarn. Amen.

*Grace after Meat.*

FOR these, and all other His mercies, God's holy name be blessed and praised, through Jesus Christ our Lord. *Amen.*

*Padjer coyr shenn Phersoon.*

O AYR dy vyghinyn, as Jee jeh dy chooilley gherjagh, yn ynrycan kemmyrk ain ayns traa seaghyn as annoonid: [67] Jeeagh neose, ta mee guee ort, lesh chymmey as erreeish orryms dty harvaant seaghnit, yn niart aym nish nagh vel agh toilgeil [*sic*: tooilleil] as trimshey, as ta mee casley rish unnane jeusyn ta goll sheese gys yn oaie: myr smoo ta'n dooinney er cheu-mooie goll naardey, jean uss niartagh mee wheesh shen smoo dy kinjagh lesh dty ghrayse as Spyrryd casherick ayns yn dooinney er cheu[-]stie. Ta mee goaill rish lesh trimshey, dy vel mee er ve kyndagh jeh immodee peccaghyn rish whilleen bleiyn, as dy vel kiarailyn as pleasalyn yn seihll shoh er ghoaill seose rouyr jeh'n traa shen, lhisagh ve ceaut ayns dty hirveish, as obbyr vooar myhaultys [*sic*: my haultys].

Agh, O Hiarn, Yee graysoil, mayrts ta myghin, as marish dty vac Yeesey ta chionnaghey reesht palchey. O ny coinee [*sic*: cooinee] er y fa shen er peccaghyn as loghtyn m'aegid, agh giall dou arrys firrinagh son ooilley failleilyn [*sic*: failleilyn] as shaghrynys my vea t'er n'holl [*sic*: n'gholl] shaghey, as credjue shickyry ayns dty Vac Yeesey, dy vod my Pheccaghyn ve dollit ass liorish dty vyghin, as my phardoon veshickyrit [*sic*: ve shickyrit] ayns Niau, roish my vaagym yn seihll shoh as nagh beem arragh er ny akin. Cha vel fys aym, O Hiarn, caid schooidsave lhiat dy jean ym tannaghtyn ayns shoh er y thaloo; ny yeih son wheesh as ayns dy chooilley chaslys, dy vel traa yn phaartail aym tayrn er gerrey, O Niartee mee dy cheau yn traa beg t'aym foast er mayrn, ayns jannoo mee hene cooie as aarlooo cour oor y vaaish, dy vod m'annym, lurg dou v'er n'aagail, yn seihll shoh ayns shee, as ayns dty oayr, ve goit stiagh ayns reeriaght dy bragh farraghtyn trooid toilchinys as lhisaghey Yeesey Creest, dty ynrycan Vac nyn Jiarn as Saualtagh. Amen.

*A PRAYER for an aged Person.*

O FATHER of mercies, and God of all comfort, our only support in time of trouble and weakness: Look down, I beseech Thee, with pity and compassion upon me, thy afflicted servant, whose strength is now but labour and sorrow, and who am like to one of those who go down into the grave; the more the outer man decayeth, do thou strength[119]en me so much the more continually with thy grace and Holy Spirit in the inner man. I confess with sorrow, that many have been the sins which I have committed in so long a course of years, and that the cares and pleasures of this world have taken up too much of that time, which should have been employed in thy service, and the great work of my Salvation.

But, O gracious Lord God, with Thee there is mercy, and with thy Son Jesus there is plenteous Redemption. O remember not therefore the sins and offences of my youth, but grant me unfeigned repentance for all the errors of my past life, and stedfast faith in thy Son Jesus, that my sins may be done away by thy mercy, and my pardon sealed in Heaven, before I go hence, and am no more seen. I know not, O Lord, how long it may please Thee to continue my abode here on earth; yet forasmuch as in all appearance the time of my dissolution draweth near, O enable me to spend what little of my time is yet remaining in fitting and preparing myself against the hour of death: that after my departure hence in [120] peace, and in thy favour, into thine everlasting kingdom through the merits and mediation of Jesus Christ, thine only Son our Lord and Saviour. *Amen.*

*Padjer da sharvaant, ny Persoon aeg dy ve goit  
Moghrey as ec yn Oie.*

O HIARN Yee ooilley niartal, ta er n'ynsagh mee, dy nee tra a m'aegid yn tra a share cour dty hirveish, as obbyr yn chredjue, O croy m shees my chree nish dy chooinaght ort my Er-croo, dy ghoail aggle royd, as dy hirveish oo, as dy ordrail my raaidyn cordail rish dty Ghoo casherick: O Giall dou cooney dty Spyrriy casherick, dy niartagh mee dy yannoo ny reddyn shen ren mee gialdyn ec my vashtey; dy voddym chea veih Sayntyn neughlen ny foalley; nagh bee'm dy [68] bragh er my leeideil liorish miolagh erbee gys vondeish ny pleasal, dy yannoo dy mee-chrauee, as brasnagh dty chorree m'oi; agh streu dy reayll dt'annaghyn gys Jerrey my Ve a.

Bannee m'ayr as my voir [ny my Vainshtyr] as ynsee dou dy ymmyrkey mee hene dy curmagh as dy arrymagh huc. Cur orrym ve sheelt as fo smaght, glen as casherick ayns ooilley my smooiinaghtyn as jannoo, toiggal dy mie dy vel dty hooill dy kinjagh harrym, "t'ou uss mygeayrt my lhiabee, as mygeayrt my chassan, as fakin ooilley my raaidyn;" as dy negin d'ou [sic: dou] coontey choyr t er ooilley ny ta mee gra as jannoo, roish stoyl briwnys Chreest.

O Giall dy voddym leeideil my ve a lurg aght cha chiarailagh as crauee ayns shoh, tra nee'm faigail [sic: faagail] yn seihll shoh dy heet kiongoyrt rhyts ayns seihll elley, dy voddym coontey mie y choyr t jee'm pene, as ve goit gys dty oayr as reeriaght bannit, trooid Yeesey Creest nyn Jiarn. Amen.

"Ayr ain, t'ayns niau; Casherick dy row dt'ennym. Dy jig dty reeriaght. Dt'aigney dy row jeant er y thaloo, myr te ayns niau. Cur dooin nyn arran jiu as gaghlaa. As leih dooin nyn loghtyn, myr ta shin leih dauesyn ta jannoo loghtyn nyn 'oi. As ny leeid shin ayns miolagh; agh livrey shin veih olk." Amen.

*Lurg Padjer y Chiarn, abbyr shoh 'sy voghrey.*

BANNIT dy row dt'ennym, O Hiarn ta er choyr t lesh mee dy sauchey gys toshiaght y laa shoh, jean mee y choadey yn chooid elley jeh: giall dou slaynt as niart dy yannoo'n obbyr hugghey ta mee er m'eam. Cur orrym ve tarroogh as jeidagh ayn, as bannee yn goll magh as yn cheet stiaght aym, yn laa shoh as er son dy bragh. Amen.

*A PRAYER for a Servant, or a young Person,  
to be used Morning and Evening.*

O ALMIGHTY Lord God, who hast taught me, that the time of youth is the most acceptable to enter into thy service, and the work of religion; O incline my heart now to remember Thee my Creator, to fear and serve Thee, and to order my ways according to thine holy word; O grant me the assistance of thy blessed Spirit, to enable me to do those things which I promised at my Baptism: that I may abstain from impure and fleshly lusts: that I may never be led by any temptations of profit or pleasure to do wickedly, and provoke thy wrath against me; but may endeavour to keep all thy commandments unto my life's end.

[121] Bless my Parents, [or Master] and teach me to behave myself dutifully and reverently towards them. Make me sober and temperate, chaste and holy in all my thoughts and actions, well knowing that thine eye is always over me, *who art about my bed and about my path, and spiest out all my ways*; and that I must give an account of all I say or do before the judgment-seat of Christ.

O grant that I may live in such a careful and godly manner here, that when I depart hence to appear before Thee in the other world, I may give a good account of myself and be received into thy favour and the kingdom of Heaven, through Jesus Christ our Lord. *Amen.*

*Our Father, &c.*

*After the LORD'S PRAYER, say this in the  
Morning.*

Blessed be thy Name, O Lord, who hast brought me safely to the beginning of this day; preserve me the remainder of it; grant me health and strength to do the work of my calling. Make me [122] diligent and faithful in it, and bless me in my going out and m coming in, this day and evermore. *Amen.*



'Syn astyrn [*sic: astyr*] jean jerrey yannoo lesh  
shoh.

O HIARN, lhig da dty vannaght tannaghtyn orrym as er ooilley t'ayns y thie shoh; Cur dty ainlyn casherick dy endeil as dy choadey shin veih dy chooilley olk as dangeryn, yn oie shoh ar [*sic: as*] er son dy bragh. Amen.

*In the Evening conclude with this:*

O Lord, let thy blessing rest upon me and all within this house: send thy holy Angels to preserve and protect us from all evils and dangers, this night and evermore. *Amen.*

[69]

*Padjeryn da lhiannoo aeg, moghrey as fastyr,*

'Sy voghrey ynsee yn lhiannoo dy ghra,

BANNIT dy row dt'ennym, O Hiarn Yee, ta er reayll mee dy sauchey veih dangereyn yn oie t'er n'holl [*sic: n'gholl*] shaghey: jean mee as ooilley'n lught-thie shoh y choadey yn chooid elley jeh'n laa shoh, er graih Yeesey Chreest nyn Jiarn. Amen.

"Ayr ain, &c.

Ec yn Oie ynsee da'n lhiannoo dy ghra shoh,

O HIARN gys dty vyghin as dty choadey smoo graysoil ta mee chymney mee hene, my ayr as my voir, my vraaraghyn as shaaraghyn yn oie noght as er son dy bragh. Amen.

"Ayr ain, &c.

*Myr ta'n lhiannoo gaase ayns eash, lhig da gra yn Phadjer shoh moghrey as fastyr.*

O HIARN Yee as saualtagh smoo graihagh, ta er harey cloan veggey dy v'er ny chur lhieu hood, as ren goaill ad seose ayns dty roihaghyn, hug dty laueyn orroo as vannee ad; jeeagh dy graysoil orrym's, dty lhiannoo, as bannee mee; jean mee y choadey [yn laa shoh, ny'n oie shoh] veih dy chooilley olk as dangere chammah jeh corp as annym. Cur dou, O Yee, ny t'ou fakin mie er my hon, er-skyn-ooilley cree dy gheddyn toiggal jeed dy Leah, dy chur graih dhyt as dy chooilleeney dty Aigney; Bannee my ayr as my voir, my vraaraghyn as shaaraghyn: giall dy voddym ve bio dy ve gerjagh da my ayr as my voir, as myr ta mee gaase ayns eash, dy voddym gaase ayns grayse, as ayns dty oayr, as ve jeant cooie fei-yrrey dy ve maynrey mayrts' [*sic: mayrt's*] ayns Niau er son dy bragh as dy bragh: As shoh ta mee guee er graih Yeesey Creest my haualtagh. Amen.

"Ayr ain, t'ayns Niau: &c.

*Prayer for a little Child; Morning and Evening.*

*In the Morning teach the Child to say,*

Blessed be thy Name, O Lord God, who hast kept me safe from the dangers of the night past: preserve me and all this house the remainder of this day, for the sake of Jesus Christ our Lord. Amen.

Our Father, &c.

*At Night teach the Child to say this:*

O LORD, unto thy most gracious mercy and protection, I commit myself, my Father and Mother, Brethren and Sisters, this night and evermore. *Amen.*

*Our Father, &c.*

[123]

*As the Child grows up, let this Prayer be used Morning and Evening.*

O LORD God and most loving Saviour, who commandest that little children should come unto thee, and didst take them up in thine arms, and lay thine hands upon them, and bless them: look graciously upon me thy child, and bless me: preserve me [*say this day, or this night*] from all evil and danger both of body and soul. Give me, O God, what thou seest good for me, especially an heart to know Thee early, to love Thee, and to do thy will: Bless my Father and my Mother, my Brethren and Sisters: Grant that I may live to be a comfort to my Parents, and as I grow in years, may grow in grace and in thy favour; and may be fit at length to be made happy with Thee in Heaven for evermore. And this I beg for the sake of Jesus Christ my Saviour. *Amen.*

*Our Father, &c.*

*Er laa'n Chiarn 'sy voghrey, abbyr shoh marish ny Padjeryn elley ayns y lught-thie.*

O HIARN, ta er casherickey yn laa mie shoh gys dty hirveish hene, cur dooin grayse myr shen dy reayll eh, dy [70] vod eh ve shiaghtin vie dooin, as nagh jean veg jeh dty vriwnyssyn tuittym orrin son brishey eh[;] soie ayns ny creeaghyn ain yn firriny mooar shoh, nagh vel ain ayns shoh ynyd dy hannaghtyn ayn; dy vod mayd dy sheelt as ayns traa cooie kiarail son bea elley: As giall dy vod yn obbyr vooar shoh cur orrin ve feer aggingdagh dy ynsagh nyn gurrym, as dy yannoo ny tou uss dy harey dooin: As bannit dy row Jee dy vel kialteenyn ain dy groll huc; dy vel traa ain dy hirveish nyn Fer-croo; dy vel Saggyrtyn ain dy ynsagh shin. Dy jean y Chiarn bishagh yn laboraght oc, as cur dooin grayse dy ve ny share lioroo, dy vod ad as shinyn goaill soylyey jeh doonaght dy bragh farraghtyn marish dty nooghyn ayns Niau, er graih Yeesey Creest. Amen.

*Ec yn cheet ayd hoshiaght gys y cheeill, glicoon sheese as abbyr.*

O Hiarn, lhig dou mee hene y ymmyrkey ayns shoh ayns dty chionfenish<sup>185</sup> gloyroil lesh arrym as aggle crauee. "Lhig da goan my veecal, as smooinghtyn my chree: ve dy kinjagh booisal ayns dty hilley, O Hiarn, my niart as my Erkionnee." Psalm xix. 14—15.

*Ec goll ass y cheeill.*

Jean soiagh, O Hiarn, jeh'n aght faase as neu-feu shoh jeh cooilleeney my churrym hood; as giall dy voddym as ooilley dty phobble t'ayns shoh y ve, cha nee clashtyn rish ny lomarcán agh jeantee jeh dty ghoo er graih Yeesey Creest. Amen.

*Er laa'n Chiarn 'syn astyr, abbyr shoh marish ny Padjeryn elley ayns dty lught-thie.*

O HIARN Yee vannit, ta shin cur dhyts nyn mooise as moylley creeoil, son y caa bannee t'ou er choyrt dooin yn laa jiu dy hirveish oo ayns dty cheeill casherick: dy myghinagh croym sheese dty chleayshyn gys ny Padjeryn as yn cur booise t'er ve chebbit seose hood. Giall dy vod mayd geill vie y chur da cre erbee ta er ve ynsit dooin ass dty

[124]

*On the LORD'S DAY in the Morning add this to your other Prayer in the Family.*

O LORD, who hast consecrated this good day to thy service, give us grace so to observe it, that it may be the beginning of a happy week to us, and that none of thy judgments may fall upon us for profaning it. Fix in our hearts this great truth, that here we have no abiding place, that we may seriously and timely provide for another life: grant that this great concern may make us very desirous to learn our duty, and to do what thou requirest of us: And blessed be God that we have Churches to go to; that we have time to serve our Creator; that we have Ministers to teach us. The Lord prosper their labours and give us grace to profit by them, that they and we may enjoy an everlasting Sabbath with thy Saints in Heaven, for Jesus Christ's sake. Amen.<sup>184</sup>

[125]

*At your first coming into the Church, kneel down and say,*

O Lord, let me behave myself here in thy glorious presence with reverence and godly fear. "And let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my Strength and my Redeemer." Psalm xix. last verse.

*At going out of the Church.*

Accept, O Lord, of this unworthy performance of my duty to Thee, and grant that I, and all thy people here, may not only be Hearers, but Doers of the Word, for Jesus Christ's sake. Amen.

*On the LORD'S DAY in the Evening, add this to your other Prayer in the Family.*

O BLESSED Lord God, we return Thee our hearty thanks and praise, for the blessed, opportunity Thou hast this day given us of attending Thee in Thy holy Church: Mercifully incline Thine ears to the prayers and praises which have [126] been offered up unto Thee. Grant that we may give diligent heed to

<sup>184</sup> From Bishop WILSON.

<sup>185</sup> *Kionfenish* is usually a preposition or adverbial 'in the presence of, presence', but here as a noun 'presence'.

Ghoo casherick, as dy vod mayd streeu dy chooinaght er, as dy leeideil nyn mea cordail rish; myr shen dy vod shin dagh traa gaase ny share as ny share liorish tendeil er dty hirveish ayns shoh, as cheet dy ve lheid as nee uss soiagh [71] yannoo jeu as leagh y chur daue er yn laa mooar, er graih Yeesey nyn Jiarn. Amen.

Gow tastey dy vod shoh as yn phajer [*sic*: phadjer] moghrey son laa'n Chiarn, ve myrgeddin goit er lheid, er moghrey as fastyr laa'n Chiarn, agh abbyr, mee ayns ynnyd nyn [*sic*: mee ayns ynnyd shin, my ayns ynnyd nyn], as mish ayns ynnyd shinyn.

whatsoever has been taught us out of thy Holy word, and may strive to remember it, and live according to it; that so we may every time grow better and better by attending on Thy service here, and may become such as Thou wilt accept and reward at the great Day, for the sake of the Lord Jesus. *Amen.*

Note. *This and the Morning Prayer for the Lord's Day, may be likewise used in private, on the Morning and Evening of the Lord's Day, only saying, I instead of we, my instead of our, and me instead of us.*

*Padjer roish t'ou goaill jurnah.*

O Yee, oo yn raad, yn irriney as yn vea, ren leeideil as coadey cloan Israel dty phobble ayns yn aasagh; jean mish y leeideil er yn jurnah shoh, ta mee guee ort, dty harvaant neu-feeue, freill mee veih maarlee as roosteyryn, veih baase doaltattym, as dy chooilley ghangere jeh annym as callin. Cur da dty ainlyn casherick currym harrym, dy reayll mee ayns ooilley my raaidyn: cur lhiat mee thie reesht ayns Sauechys, as ec y jerrey cur lhiat mee gys fea dy bragh farraghtyn: as shoh ta mee guee er graih Yeesey Creest. Amen.

Hiarn, bannee as saue mee ayns my ghill magh as my cheet stiagh, veih'n traa shoh magh er son dy bragh. Amen.

*Er yn cheet-thie sauchey ayd veih jurnah.*

DY chooilley Ghloyr dy row hood, O Yee, ta er hauail as er reayll mee veih gaughyn yn jurnah; veih craueyn brisht ny oltyn broojit, as dy chooilley lhag-haghyrt: O lheen my chree lesh ennaghtyn booisal jeh dty vieys, as cooin lhiam myr shen dy ghill trooid ooilley cooishyn my vea, dy vod my Annym shee y gheddyn, as dty Ennym yn moylley, Yeesey Creest [*sic*: trooid Yeesey Creest]. Amen.

*A PRAYER before you go a Journey.*

O GOD, who art the Way, the Truth, and the Life, who didst guide and protect the children of Israel thy people in the wilderness: Guide me, I pray thee, thy unworthy servant; preserve me from thieves and robbers, from sudden death, and all dangers both of body and soul. Give thy holy angels charge over me, to [127] keep me in all my ways; conduct me home again in safety, and at last bring me to everlasting rest: and this I beg for Christ Jesus's sake. *Amen.*

Lord, bless and preserve me in my going out, and my coming in, from this time forth for evermore. *Amen.*

*Upon your safe Return from a Journey.*<sup>186</sup>

ALL glory be to Thee, O God, who hast preserved and kept me from the perils of the way; from broken bones or bruised limbs, and every evil accident: O fill my heart with a grateful sense of thy goodness, and enable me so to pass through all the affairs of my life, that my soul may have peace, and thy name the praise, through Jesus Christ. *Amen.*

**PADJERYN AS SMOOINAGHTYN CRAUEE  
SON Y SACRAMENT CASHERICK.**

*Padjer dy ve goit dy chooilley laa, yn chiaghtin  
roish my vel oo ghoaill yn chreestiaght  
casherick.*

O YEE ooilley niartal, as ayr vyghinagh, ta er chur dty ynrycan Mac Yeesey Chreest dy

**PRAYERS and MEDITATIONS for the HOLY  
SACRAMENT.**

*A Prayer to be used every Day, the Week before  
you intend to receive the Holy Sacrament.*

O Almighty God and merciful Father, who hast given thine only Son Jesus [128] Christ to die for

<sup>186</sup> From *The Pious Country Parishioner*.

gheddyn baase er nyn son, [72] ren pointeil cuirraghyn casherick son cooinaghtyn kinjagh jeh e vaase as e hurranse, ta mee goaill rish dty vyghin as dty vieys hym, ta er chuirrey mee (Iorish dty hagggyrt [*sic*: hagggyrt]) gys dty Voard flaunysagh, as er ghriennagh my Chree dy heet huggey, ayns biallys gys dty harey.

Ta mee goaill rish, O Hiarn, dy vel mee neu-feeu, trooid my ymmodde-filley peccaghyn, ooilley cooidjagh neu-feeu dy heet kiongoyrt rhyt; agh fakyn dy vel oo er chiarail yn gien Spyrrydoil shoh cour Peccee boght treih, as er eam er nyn lheid ooilley dy heet hood, dy jean oo ad y oorydagh as cur aish daue. Cur-my-ner ta mish cheet! ga neu-feeu dy chooilleeny dty aigney, O Yee; jean pardooney as soiagh jee'm er graih dty vyghin: As cooin-lhiam, 'sy traa,<sup>187</sup> dy yannoo mee hene cooie as aarlooo ayns yn aght share t'ayns my phooar, dy ghoail ny folliaghtyn casherick shoh. Giall dy voddym cheet lesh yn arrys smoo creoeil, son ooilley m'oiljyn ta shaghey; as lesh ny chiaraillyn smoo dy chyndaa as dy lhiasaghey my vea: O lhig dou cur seose mee hene gys Saualtagh er ny chrossey as er ny lhottey, lesh cree brisht as arrysagh, as lhig dou dy bragh ny lurg leeideil my vea gys yn Ycesey [*sic*: Yeesey] bannee hooar baase er my hon:

er yn ghraih echeysyn ta mee veih my chree leih da ooilley ta er n'yannoo skelley dou, as guee dy jinnagh oo myr shen cur aigney, dou, as cooney lhiam dy leeideil my vea ayns shee as graih rish ooilley my vraaraghyn,<sup>188</sup>[as dy ve dooie as giastyllagh da ny boghtyn cordail rish reayr my phooar.] Cur dou cree dy firrinagh booisal son graih er skynnh [*sic*: erskyn insh] my haualtagh ayns geddyn baase er nyn son, as ny ymmodde bannaghtyn, t'eh Iorish deayrtey e uill ooasle er chosney dooin. Trooid toilchinys yn surranse echey, O leih dou, ec dty vooard casherick, ooilley ny ren mee rieu dy agairagh [*sic*: aggairagh], as giall dou cooney dty Spyrryd casherick dy niartagh lhiam dy leeideil my vea dy sheelt, ny scairal as ny scrauee son y traa ta ryheet; myr shen dy voddym jeeaghyn lesh gerjagh yn laa maynrey shen, tra vees yn sleih cairal er ny scughey veih sheshaght ny Nooghyn ayns shoh,

us, who did ordain an holy feast for a continual remembrance of His death and sufferings; I acknowledge thy mercy and goodness towards me, who hast given me (by thy Minister) an invitation to thine heavenly table, and hast inclined my heart to come thither in obedience to thy command.

I acknowledge, O Lord, that I am unworthy, through my manifold sins, utterly unworthy to appear before Thee; but since Thou hast prepared this spiritual feast for poor miserable sinners, and hast called all such to come unto thee, and thou wilt refresh them, lo I come! though unworthy, to do thy will, O God; pardon and accept me for thy mercy's sake! And help me in the mean time, to fit and prepare myself in the best manner I am able for receiving these holy mysteries. Grant that I may come with the most unfeigned repentance for all my past miscarriages, and with the most serious purposes of amendment and newness of life; O let me receive a broken and a bleeding Saviour with a broken and a contrite heart, and let me ever after live un[129]to the blessed Jesus, who died for me:

for His sake I heartily forgive all who have offended me, and beg thou wouldst dispose and enable me to live in peace and love with all my brethren<sup>189</sup>[and to be kind and charitable to the poor according to my abilities] Give me an heart truly thankful for the exceeding great love of my Saviour in dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained for us. Through the merits of his sufferings, forgive me at thine holy Table all that I have ever done amiss, and grant me the assistance of thy Holy Spirit to enable me to live more soberly, righteously, and godly for the time to come; that so I may look with comfort towards that happy day, when the righteous shall be removed from the communion of Saints here, to feast with the Lord Jesus, amidst the blissful company of Saints and Angels, in his eternal and heavenly Kingdom. O that I may make it my

<sup>187</sup> For the sense 'in the meantime', cf. the following examples: *As ayns y traa, ta ec y dooinney sniaunysit raad dy immeaght ayn, corrym rish e hushtey*, 'And in the mean time, the most unlearned Person hath a Rule to walk by, suited to his Capacity' (CS p. 102), *As ayns y traa cre erbee ta taghert daue, bee eh son y vie oc, ec y jerrey, as ayns y Credjue shoh bee ad kinjagh ec aash*, 'And in the mean time

whatever befallth them shall be for the Good at the last, and in this Belief they shall always be easie' (PSD: preface). *Ayns y traa* or '*sy traa* also renders 'the present' (CS p. 29), 'timely' (CS p. 45), 'in time' (CS p. 50) and 'betimes' (present text, p. 55). Cf. Cregeen *ayns-traa* 'in time, timely'.

<sup>188</sup> *Cha lhias peccagh boght gra shoh.* [JC]

<sup>189</sup> *This may be omitted by a poor person.* [HC]

dy ghoaill gien marish yn Chiarn Yeesey, mast'n [sic: mast' yn] sheshaght bannee dy nooghyn as ainlyn ayns yn reeriaght dy bragh beayn as flaunyssagh echey. O dy voddym jannoo eh yn ard-chiarail aym dy gheddyn yn boggey as yn maynrys shoh trooid toilchinys nyn Jiarn as Saualtagh Yeesey Creest, ta nish ny hoie ayns shen ec laue yesh [73] Yee, huggey dy row gloyr as reill son dy bragh as dy bragh. Amen.

*Ec yn goll ayd seose hoshiaght gys y voard,  
abbyr,*

O Hiarn, ta mee dy firrinagh kiarait [i.e. kiarit], trooid dty ghrayse dy hreigeil my pheccaghyn, dy leeideil bea noa, ad [sic: as] dy immeaght veih shoh magh ayns dty raaidyn casherick; as ayns yn smooinghtyn creoil shoh ta mee tayrn er gerrey dy ghoaill yn sacrament casherick shoh, cha nee treishteil ayns yn chairys aym pene agh ayns dty vyghin, trooid nyn Jiarn as saualtagh Yeesey Creest. Amen.

*Ec coyrt dty Yeirk, abbyr,*

Jean soiagh, O Hiarn, jeh'n red beg shoh, ta mee dy arryltagh chebbal gys cooney da ny boghtyn, as myr courey jeh my ghraih as giastyllys creoil gys dy chooilley ghooinney. Amen.

*Ec tra yn chaglym, lhig da lheid yn sleih boght  
nagh vod cur giastyllys, gra shoh,*

O Hiarn, deayrt neose dty vannaghtyn er dty haggryt, as er ooilley my chaarjyn as orroosyn ta jannoo mie dou: leih da ooilley my noidyn as cur orrym leeideil my vea ayns shee rish my naboony. Amen.

*Tra ta'n Saggyrt chebbal dhyt yn Arran  
casherick cur geill crauee da ny goan echey, as  
gow hood hene ad liorish gra Amen veih dty chree.*

*Lurg goaill yn arran, abbyr,*

Hiarn, niartee as oorydee my annym lesh dty ghrayse flaunyssagh, dy voddym tannaghtyn lhiat son dy bragh, as bishagh gaghlaa ny smoo as ny smoo, derrey hig-ym gys dty reeriaght dy bragh farraghtyn. Amen.

*Tra ta'n Saggyrt chebbal dhyt yn cappan  
casherick cur geill arrymagh da ny goan echey, as  
gow hood hene ad liorish gra Amen veih dty chree.*

*Lurg goaill yn cappan, abbyr,*

O Yee ghraysoil, giall dy voddym, trooid baase as surranse dty vac graihagh, geddyn pardoon son ooilley my Pheccaghyn. Amen, Amen.

chief care to obtain this joy and blessedness, through the merits of our Lord [130] and Saviour Jesus Christ, who now sitteth there, at the right hand of God, to whom be Glory and Dominion, for ever and ever. Amen.

*At first going up to the Table, say,*

O Lord, I stedfastly purpose, through thy grace, to forsake my sins, to lead a new life, and to walk from henceforth in thine holy way; and in this resolution I draw near to take this holy Sacrament, not trusting in mine own righteousness, but in thy mercy, through our Lord and Saviour Jesus Christ. Amen.

*At giving Alms, say,*

Accept, O Lord, of this little which I freely offer towards the relief of the Poor, and as a testimony of my sincere love and charity towards all men. Amen.

*At the time of giving Alms, let such poor  
people as cannot give, say this,*

O Lord, pour down thy blessing upon thy Minister, and upon all my Friends and benefactors: forgive all mine Enemies, and dispose me to live in peace with all my neighbours. Amen.

[131]

*When the Minister offers to you the holy  
Bread, devoutly attend to his words, and apply  
them to yourself by an hearty Amen.*

*After receiving, say,*

Lord, strengthen and refresh my soul with thy heavenly grace, that I may continue thine for ever, and daily increase ever more and more, until I come unto thine everlasting Kingdom. Amen.

*When the Minister offers to you the holy  
Cup, devoutly attend to his words, and apply  
them to yourself by an hearty Amen.*

*After receiving the Cup, say,*

O Gracious God, grant that through the death and sufferings of thy dear Son, I may obtain the pardon of all my sins. Amen, Amen.



[74]

*Lurg yn bannaght, abbyr,*

Giall, O Hiarn, dooin ooilley t'ayns shoh kionfenish, dy vod ny Peccaghyn ain ve er ny phardooney, as dy vod mayd geddyn gerjaghyn dty Spyrryd casherick, dy niartagh nyn gredjue, as dy chooney lhein dy hassoo magh noï peccah as miolagh; as dy vod mayd kiarail cooie y ghoail dy immeeaght kiongoyrt rhyt ayns casherickys as craueeys ooilley laghyn nyn mea. Amen.

*After the Blessing, say,*

Grant, O Lord, to all of us here present, that our sins may be pardoned, and that we may receive the comforts of thy Holy Spirit to strengthen our faith, and to enable us to withstand sin and temptation; and that we may take a due care to [132] walk before Thee in holiness and righteousness all the days of our life. *Amen.*

*Paart dy phadjeryn crauee dy ve jeant ymmyd jeu choud as ta feallagh elley goaill yn chreestiaght, ny ec traa erbee elley er y laa, lurg dhyt v'er ghoail yn Sacrament casherick.*

BANNEE yn Chiarn, Om'annym [*sic*: O m'annym]: as ooilley ny ta cheu-sthie jee'm bannee e ennym casherick.

Bannee yn Chiarn, Om'annym [*sic*: O m'annym]: as ny jarrood ooilley e hoyrtysyn. Ta leih ooilley dty pheccah: as slaanaghey ooilley dty ghoghany.

Ta sauail dty vioys veih toyrt mow: as dy dty choamrey lesh myghin as kenjallys graihagh.

Bannit dy row Jee Ayr nyn Jiarn Yeesey Creest, son e ghioot er-skyn insh, ny hrooid ta kionnaghey reesht ain liorish e uill, dy jarroo leih nyn Beccaghyn.

Eshyn nagh ren e Vac hene y haghney, agh livrey eh eh seose er nyn son ooilley, kys nagh der eshyn dooin myrgeeddin dy-arryltagh mârishyn dy chooilley nhee? cre woad smoo ver yn Spyrryd Noo dauesyn ta jannoo aghin huggey?

Ta shin yn laa shoh goaill rish yn Chiarn dy ve yn Jee ain, as dy immeeaght ayns e raaidyn, dy reayll e annaghyn, as dy eashtagh [*sic*: eaishtagh] rish e chora. As schooidsave lesh y Chiarn dy lowal shin jiu dy ve yn poble reih echey hene.

Ta mee er loo da'n Chiarn, as ta mee dy shickyrt kiarit dy reayll e vriwnysyn cairail.

Cha vel sooil er vakin, ny cleaysh er chlashtyn, cha moo te ayns cree dooinney dy hoiggal ny reddyn ta Jee er chiarail er ny son ocsyn ta graihagh ersyn.

Oh! cooin [*i.e.* cuin] higgym dy hassoo kionfenish rish Jee? Cooin higgym gys yn Jerusalem flaunyssagh: gys sheshaght er [75]skyn earoo dy ainlyn: gys yn slane chaglym cooidjagh as agglish ny chied nooghyn, ta recordyssit ayns niau, as gys Spyrrydyn deiney mie ayns flaunys.

*Some pious MEDITATIONS which may be used whilst others are communicating, or at any time in the day after you have received the HOLY SACRAMENT.*

PRAISE the Lord, O my Soul, and all that is within me praise his Holy Name.

Praise the Lord, O my Soul, and forget not all his benefits; who forgiveth thy sins, and healeth all thy infirmities:

Who saveth thy life from destruction, and crowneth thee with mercy and loving kindness.

Blessed be God, the Father of our Lord Jesus Christ, for his unspeakable gift, in whom we have Redemption through his blood, even the forgiveness of our sins.

He who spared not his own Son, but delivered him up for us all, will He not with Him also freely give us all things? How much more will He give his Holy Spirit to them that ask it?

We have this day avouched the Lord to be our God, and to walk in his Ways, [133] to keep His Commandments, and to hearken to His voice. And the Lord hath avouched us this day to be his peculiar people.

I have sworn unto the Lord, and am stedfastly purposed to keep his righteous judgments.

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them that love him.

Oh! when shall I come to appear before the presence of God? When shall I come to the heavenly Jerusalem; to the innumerable company of angels; to the general Assembly and Church of the first-born, which are written in Heaven; and to the spirits of just men made perfect!

*Toyrt-booise lurg yn chreestiught [sic: chreestiaght] dy ve er ny ghra tra tou cheet thie.*

TA mee goaill rish, O Hiarn my Yee, lesh dy chooilley vooise creeoil, dty vyghin as dty vieys vooar er nyn stowal orrym yn laa shoh, ayns cur dou caa dy heet er gerrey da dty voard casherick, as cur ayns my chree dy reayll coionaghtyn [sic: cooinaghtyn] jeh graih feer vooar my haualtagh v'er ny chrossey; ta mee dy imlee treishteil dy jean ym liorish shoh geddyn ny bannaghtyn ta liorish e vaase as e hurranse gys my gherjagh mooar nagh bee dy bragh ec kione.

Cre whilleen, O Hiarn ta chyndaa cleaysh vouyr gys ooilley coyrlin jeean dty haggirtyn, as myr t'ad er nyn reill liorish kiarailyn as berchys as pleasallyn y vea shoh, tra t'ad er nyn guirrey, gobbal cheet? O bee myghinagh daue as foshil ny sooillyn oc ayns traa cooie, dy akin as dy ghoaill huc hene ny reddyn ta bentyn gys yn Shee oc. Agh dy row dy chooilley ghloyr hoods, O Yee graysoil, dy vel oo er ghruntal ennaghtyn jeh'n currym shoh er my aigney. Bannee yn Chiarn, O m'annym, as ooilley ny ta cheu-sthie jee'm bannee e ennym casherick.

Gloyr dy row hoods, O Hiarn, son yn bishagh noa dy ghrayse ta mee er n'heddyn [sic: n'gheddyn] veih dty laueyn.

Gloyr dy row hood, son ny gialdynyn gerjoalagh shoh t'ou er chur dou jeh pardon as leih peccaghyn.

Gloyr dy row hoods, O Hiarn Yee ooilley niartal son y fea as a [sic: y] shee shen t'ou er chur da my annym; son ny kiarailyn shen t'ou er n'obraghey ayn ym [sic: aynym], dy hannaghtyn ayns dty hirveish gys jerrey my vea. O lhig da ve my slane kiarail dy immeeaght feeu jeh shoh dty vyghinyn mooar, as dy leeideil lheid y vea crauee as mie, as ta cooie dauesyn t'er ny chionnaght reesht liorish y Chiarn.

Leeid mee, O Yee, trooid yn coan shoh dy hreihs as dy hrimshey, as cur lhiat mee liorish ny cassynyn dy hee as dy chraueys gys my hie hene, eer gys my heer flaunyssagh, thaloo yn ghialldynys, kionfenish rish as goaill soyley jeh'n Ayr, Mac as Spyryd noo, seihl gyn jerrey. Amen.

A THANKSGIVING *after the SACRAMENT, to be said when you return home.*

I Acknowledge, O Lord my God, with all thankfulness of heart, thy great mercy and goodness vouchsafed to me this day, in giving me an opportunity of approaching thy Holy Table, and disposing my mind to remember the infinite love of [134] my crucified Saviour. I humbly hope that I shall hereby obtain all the benefit of His death and sufferings, to my great and endless comfort.

How many, O Lord, turn a deaf ear to all the pressing exhortations of thy Ministers, and being ruled by the cares, and riches, and pleasures of this life, when they are invited, refuse to come! O be merciful unto them, and open their eyes in due time, to see and consider the things that belong to their peace. But all glory be to thee, O gracious God, that Thou hast impressed a sense of this duty upon my mind. Praise the Lord, O my soul, and all that is within me praise his holy name.

Glory be to Thee, O Lord, for the fresh supplies of Grace I have received at thy hand.

Glory be to Thee, for those comfortable promises Thou hast given me of pardon and forgiveness.

Glory be to Thee, O Lord God Almighty, for that peace and quiet Thou hast restored to my soul; for those resolutions thou hast wrought in me to conti[135]nue in Thy service to the end of my life. O let it be my whole care to walk worthy of these thy great mercies, and to live such an holy and good life, as becomes the Redeemed of the Lord.

Lead me, O God, through this vale of misery and sorrow, and conduct me by the paths of peace and holiness to my own home, even my heavenly country, the Land of Promise, the presence and enjoyment of Father, Son, and Holy Ghost, world without end. *Amen, Amen.*

[These two short prayers are not in the Manx translation.]

*A short PRAYER (to be added to your other Prayers) the Morning after you have received the HOLY SACRAMENT.*

HEAR me, O merciful Saviour, assist me with thy grace and holy Spirit, that I may always keep those vows and good resolutions which I have so lately made at thy holy Table, that I may never return to any of my former sins, but ever hereafter be very watchful over all my thoughts, words, and actions; and may continue so faithfully to serve Thee even [136] unto death, that I may obtain the crown of life which Thou hast prepared in Heaven for all thy faithful servants.

*When you go out of your Chamber, or are going to your Work, you may say these Words:*

Order my steps in thy word, O Lord, that no iniquity may have dominion over me.

O hold Thou up my goings in thy paths, that my footsteps slide not.

Let me not be one of the number of those who fall back unto perdition, but of those who persevere in well doing to the saving of their souls. *Amen.*

[76]

PADJERYN AYNS TRAA CHINGYS.

*Padjer ghiare dy ve goit, cre erbee yn traa t'ou goaill Physick.*

O HIARN, dt'egooish cha vel ooilley'n jannoo ain agh fardail; cur dty vannaght er ny saaseyn ta mee nish jannoo ymmyd jeu dy gheddyn my lhaynt as my niart, my she dty aigney bannit eh, dy voddym ve er my niartagh ny Share dy hirveish oo ayns dy chooilley churrym crauee, as dy yannoo yn obbyr va mee huggey er ny eam: as shoh ta mee guee er graih Yeesey Creest. Amen.

*Padjer dy ve goit ayns traa chingys.*

O YEE smoo bannee as graysoil, oo ny lomarcan oddys lheiys sleih ching: jeeagh neose lesh erreish orryms dty chretoor neu-feeu, nagh vel agh joan as leoie peccoil: ta mec [*sic*: mee] dy imlee ginjillagh mee hene gys dty aigney, credjal dy vel oo smaghtagh mee ayns graih as myghin gys my annym, as dy nee oo ny lomarcan oddys cur dooin cooney ayns traa nyn veme. Giall, O Hiarn, dy vod ny ta mee nish dy hurranse, cur er y hoshiaght my haualtys dy bragh farraghtyn: Ynsee dou liorish yn prowal shoh jeh dty smaght ayroil, dy chooilteeney my Churrym ny share son y traa ta ry-heet, dy ghoaill arrys son ooilley my

PRAYERS for the time of Sickness.

*A short PRAYER to be used whenever you take Physic.*

O LORD, without whom all our endeavours are but vain, give thy blessing to the means I now use to procure me health and strength, if it be thy blessed will, that I may be enabled the better to serve Thee in all holy duties, and to do the business of my calling: and this I beg for Christ Jesus's sake. *Amen.*

[137]

*A PRAYER to be used in the Time of Sickness.*

O MOST blessed and gracious God, who only canst heal the sick, look down with pity on me thy unworthy creature who am but sinful dust and ashes: I humbly submit myself to thy will, believing that thou correctest me in love and mercy to my soul, and that it is Thou only who canst give us help in time of need. Grant, O Lord, that what I now suffer may set forward my eternal salvation: Teach me by this proof of thy fatherly correction to be more dutiful for the time to come; to repent of all my past miscarriages; and to redeem the time past by a double diligence for the future. If thou shalt in mercy raise me up

ghrogh yannoo t'er n'holl [*sic*: n'gholl] shaghey, as dy chosney reesht yn traa ta harrish liorish kiarail as imnea doobylt son y traa ny lurg shoh; my nee uss trooid dty vyghin mee y chur lesh gys slaynt reesht, Ta mee dy shicky kiarait [i.e. kiarit] trooid dty ghrayse<.> dy leeideil bea noa, as dy yannoo eh my ard-chiarail as imnea dy hirveish as dy wooiys oo, as dy yannoo my annym cooie son beayntys braa: agh my she dty aigney bannee eh, O Hiarn, dy bee yn chingys shoh gys y vaase, giall dou meenit dy gholm ny hrooid, as dy ymmyrkey eh lesh aigney imlee as feagh. Jean dellal rhyrn, myr t'ou fakim mie er my hon, lhig da ve yn aigney ayd ny lomarcan dy phardooney my pheccaghyn, as dy hauail my annym er graih dty vyghinyn; as giall, cre erbee yn traa nee'm goll ass y theihll shoh, dy voddym ve goit stiagh ayns dty reeriaght dy bragh farraghtyn as flaunyssagh, er graih Yeesey Creest nyn Jiarn as saualtagh smoo bannee. Amen.

My ta chingys yn persoon cha dewil nagh vod eh ymmyd y yannoo jeh'n Phadger roie enmyssit, lhig da e [77] Annym y hoilshagh magh ayns padjeryn giare ennagh myr shoh, ta ny scooie da'n Stayd echey, ny cheayrtyrn gra padger y Chiarn, myr nee'n niart echey gymmyrkey lesh.

O Hiarn, ta mee dy cairal seaghnit son my pheccaghyn, O jean surransyn my chorp y chasherickey gys saualtys my annym!

Hiarn, gow chymmey jeh my annoonid, as ny cur ny smoo dy lhaad orrym ny ta niart aym dy ymmyrkey.

Lhig da dty ghrayse ve fondagh er my hon.

*Ec ghoaill Medshin.*

Hiarn, cur dty vannaght er ny saasyn ta goit dy voddym my lhaynt y gheddyn reesht.

*Ayns y traa dy phian ny chingys mooar.*

O Ayr dy vyghinyn as Jee dy chooilley gherjagh; jean myghin orrym, as gerjee mee!

Hiarn, bishee my hurranse, ny leodee my phian.

Yeesey, bannee jean myghin orrym.

Liorish dty angaish, as dty ollish folley, liorish dty vaase deyr as dty hurranse; Hiarn vie livrey mee!

O Haualtagh deyr, eaisht as cooin lhiam.

Dy graysoil jeeagh er my heeaghyn.

Dy erreeshagh cur-my-ner trimshey my chree.

Dy myghinagh leih dou my pheccaghyn!

again, I stedfastly resolve, through thy grace, to lead a new life, and to make it my chief care and study to serve and please Thee, and to fit my soul for eternity:

But if it be thy blessed will, O Lord, that this sickness should be unto death, grant me patience to go through it, and to bear it with an humble and quiet mind. Deal with me as it seemeth good unto Thee, [138] only be pleased to pardon my sins, and save my soul for thy mercy's sake; and grant that whenever I depart hence I may be received into thine everlasting and heavenly Kingdom, for the sake of Jesus Christ our most blessed Lord and Saviour. *Amen.*

*If the sick person's illness is so violent that he is not able to make use of the foregoing Prayer, let him pour out his soul in some of these short Ejaculations that are most-suitable to his condition, sometimes saying over the Lord's Prayer as his Strength will allow.*

LORD, I am justly afflicted for my sins, O sanctify my bodily sufferings to the saving of my soul.

Lord, have compassion on my weakness, and lay not more upon me than I am able to bear.

Let thy Grace be sufficient for me.

*On taking any Medicines.*

Lord, give a blessing to the means that are used for my recovery.

[139]

*In the Time of Extreme Pain or Sickness.*

O Father of mercies, and God of all comfort, have mercy upon me and comfort me!

Lord, increase my patience, or abate my pain.

Blessed Jesus, have mercy on me.

By thine agony and bloody sweat, by thy precious death and sufferings, good Lord deliver me!

O dear Saviour, heal, and help me.

Graciously look upon my afflictions.

Pitifully behold the sorrows of my heart.

Mercifully forgive my sins!

*Er geddyn aish ny lhaggagh veih Pian.*

Gloyr dy row hoods, O Hiarn, son yn aish as yn gerjagh shoh: dy ghoodsave lhiat dy hannaghtyn dty vyghynyn hym!

*Tra t'an Persoon ching laccal cadley.*

Hiarn, eaisht rish my accan, as cur hym fea dy veenagh my phlaint!

*Lurg cadley.*

Bannit dy row dty Ennym, O Hiarn! kys ta dty gherjaghyn er oorydagh my annym!

*Tra t'ou ayns danjere mooar.*

Hiarn, ta my hraa ayns dty laue, ta fys ayd cre share as 'scooie [*sic*: s'cooie] ta dou!

**[78]** Hiarn, ta mee cur mee hene seose gys dty aigney, eddyr dy ve bio ny marroo; agh mee dy ve eddyr bio ny marroo, lhig dou ve lhiat son dy brag.

Hiarn, niartee my chredjue, nagh jean eh dy brag my aigail [*sic*: aagail] gys y Jerrey.

*Tra ta'n Baase jeeaghyn dy ve er gerrey.*

O Spyryd bannee, cooin lhiam as gerjee mee ayns my yurnah trooid coan as scadoo yn vaish!

Ny Surr dou, O Hiarn, son pianyn erbee jeh'n vaase dy huittym ersooyl voids.

*Ayns ny pianyn stierree.*

Hiarn, gys dty laueyn ta mee chymney my Spyryd!

Hiarn Yeesey, tar dy tappee.

Haualtagh deyr, gow mee gys dty Vyghin.

*TOYRT-BOOISE LURG COUYRAL.*

O YEE ooilley-niartal as smoo vyghinagh, hood ny lomarcan ta bentyn bea as baase, ta mish dty harvaant neu-feeu, ta er ve fo dty laue smaghtagh mee, as er ny hroggal reesht veih'n lhiabbee dy hingys, ayns shoh cur mee hene kionfenish rhyt lesh ennaghtyn booisal jeh dty vyghin as dty vieys vooar er ny hoilshagh dou. T'ou er cherragh as er smaghtagh mee, agh cha vel oo er chur mee harrish gys baase: t'ou ayns myghin er ymmyrkey lhiam, tra ta ymmodde er ny ghoaill ersooyl ayns mean nyn beccaghyn. O cur dou cree booisal dy voddym moylley choyrty dhyt lesh meillyn gerjoilagh, as gloyr y chur da dty ennym ayns yn chaglym mooar.

As nish ta mee guee ort, O Hiarn dy chur dou cooney dty Spyryd bannee, dy niartagh mee dy leeideil my vea son y traa ta ry heet, myr ren mee gialdyn tra va mee ayns Seaghyn: Oh ny lhig dou

*On receiving Ease or Abatement of Pain.*

Glory be to Thee, O Lord, for this ease and relief; be pleased to continue thy mercies to me!

*When the Sick Person wants Sleep.*

Lord, hear my groanings, and send me rest to ease my complaints.

*After a Sleep.*

Blessed be thy name, O Lord; how have thy comforts refreshed my soul!

**[140]** *When in Danger.*

Lord, my time is in thine hand. Thou knowest what is best and fittest for me.

Lord, I resign myself to thy will, either to live or die; but whether I live or die, let me be thine for ever.

Lord, strengthen my faith, that it may never fail me to the last.

*When Death seems to be approaching.*

O blessed Spirit, support and comfort me in my passage through the valley of the shadow of death.

Suffer me not, O Lord, for any pains of death, to fall from thee.

*In the last Extremities.*

Lord, into thy hand I commend my spirit!

Lord Jesus, come quickly!

Dear Saviour, receive me to thy mercy.

*A THANKSGIVING after Recovery.*

O Almighty and most merciful God, to whom alone belong the issues of life and death, I thine unworthy servant, **[141]** who have been under thy afflicting hand, and am raised again from the bed of sickness, do here present myself before Thee, in a thankful sense of thy great mercy and goodness towards me. Thou hast chastened and corrected me, but Thou hast not given me over unto death: Thou hast in mercy spared me, whilst many are taken away in the midst of their sins. O give me a thankful heart, that I may praise thee with joyful lips, and glorify thy great Name in the Congregation.

And now I beseech Thee, O Lord, to grant me the assistance of thy blessed Spirit, to enable me to live for the time to come as I promised when I was in trouble: O let me not forget or neglect any



jarrood ny lhiggey shaghey unnane erbee jeh ny brearaghyn as kiarailyn creeoil ren mee ayns laa my heaghyn: agh lhig dou tannaghtyn dy shickyar kiarait [i.e. kiarit] dy hirveish oo ny sjeajee lesh my niart ta currit dou reesht: As lhig da'n raue graysoil shoh, t'ou er choyrnt dou er y gherrit shoh, gynsagh mee cre cha neu-hickyar ta my hannaghtyn 'sy theihll shoh; as lhig dou maghey shoh ynsagh myr shen dy leeideil my vea, dy voddym ve dy kinjagh [79] cooie as aarloo cour y vaase; dy voddym myr shen ve dy firrinagh ny share liorish dty smaghtagh ayroil, as keau yn chooid elley jeh my vea gys dty ghloyr as gys saualtys my annym hene, as ve er my gheddyn er my arrey, cree [*sic: cre*] erbee yn tra nee my Hiarn cheet dy eam orrym. As ooilley shoh ta mee dy imlee guee, er graih Yeesey Creest, my haualtagh as my Er-kionnee smoo bannit. Amen.

one of those serious vows and resolutions I made in the day of my distress; but let me continue stedfastly resolved to serve Thee more faithfully with my restored strength; and let this gracious warning Thou hast lately given me, teach me how uncertain my abode is in this world; and let me learn from hence forth so to live, that I may be always fit and prepared to die;

that so I may duly profit by thy fa[142]therly correction, and may spend the remainder of my life to thy glory, and to the salvation of my own soul, and may be found watching, whensoever my Lord shall come to call me. And all this I humbly beg for the sake of Jesus Christ, my most blessed Saviour and Redeemer. *Amen.*

*Paart dy raaghyn goit ass ny Scriptyryn casherick, dy ve jeant ymmyd jeu er caghlaaghyn oyr.*

Tra t'ou mysh goll gys dty Obbyr, abbyr,

“BISHEE uss obbyr nyn laueyn orrin, O bishee uss ny ta shin dy ghoail ayns laue.” *Psalm xc. 17.*

My ver oo tastey dhyt hene gaase corree ny ayns farg, abbyr,

“Soie arrey, O Hiarn, roish my veeall: as freill dorrys my veillyn.” *Psalm cxli. 3.*

My ta drogh smoinaghtyn [*sic: smoinaghtyn*] erbee troggal ayns dty Aigney, abbyr,

“Croo aynym cree glen, O Yee; as jean ass-y-noa Spyrryd cairagh cheu-sthie jee'm.” *Psalm li. 10.*

My t'ou miolit gys peccah erbee, abbyr,

“Kys oddym's cur rish yn aggair vooar shoh, as peccah yannoo noi Jee.” *Gen. xxxix. 9.*

“Hiarn, jean raad dou dy scaapail ass y violagh shoh.” *1 Cor. x. 13.*

Lurg dhyt v'er gheddyn myghin erbee, abbyr,

“Cre'n Leagh neem's y choyrnt da'n Chiarn: son ooilley ny bannaghtyn t'eh er hoilshaghey dou[?]”

“Bannee yn Chiarn, O m'annym: as ooilley ny ta cheu-sthie jeem bannee e ennym casherick.” *Psalm cxvi. 12[,] ciii. 1.*

*Some PASSAGES taken out of the HOLY SCRIPTURES, to be used upon several Occasions.*

*When you go about your Work, say,*

“PROSPER Thou the work of our hands upon us, O Lord, prosper Thou our handy work.” *Psalm xc. last verse.*

*If you find yourself inclined to Anger or Passion, say,*

“Set a watch, O Lord, before my mouth, and keep the door of my lips,” *Psalm [cxli. 3].*

[143] *If any evil Thoughts are arising in your Mind, say,*

“Make me a clean heart, O God, and renew a right spirit within me.” *Psalm [li. 10].*

*If you are tempted to any sin, say,*

“How can I do this great wickedness, and sin against God?” *Gen. xxxix. 9.*

“Lord, make a way for me to escape out of this temptation.” *1 Cor. x. 13.*

*After any Mercy received, say,*

“What reward shall I give unto the Lord for all the benefits that he hath done unto me?”

“Praise the Lord, O my soul, and all that is within me, praise his holy Name.” *Psalm cxvi. 12, and ciii. 1.*

My t'ou miolit dy lhiggey shaghey dty phadjern  
[sic: phadjeryn] gaghlaa, abbyr,

Te scruit, "Gow-jee padjer dy kinjagh." [1]  
Thess. v. 17.

[80] Tra t'ou tagloo jeh obbyr erbee jiu, ny  
mairagh, lhisagh oo gra;

"My sallish y Chiarn, [as] bea sodjey 've ain,  
nee mayd shoh ny shid." James iv. 15.

Tra t'ou er n'yannoo obbyr vie erbee, abbyr,

"Cha nee dooinyn, O Hiarn, cha nee dooinyn,  
agh da dt'ennym cur yn moylley." Ps. cxv. 1.

YN JERREY.

*If you are tempted to omit your daily Prayers,  
say,*

It is written, "Pray without ceasing." 1 *Thess.*  
v. 17 .

[144] *When you talk of any Business To-day  
or To-morrow ye ought to say,*

"If the Lord will, we shall live and do this or  
that," *James* iv. 15.

*When you have done any good Action, say,*

"Not unto us, O Lord, not unto us, but unto  
thy name give the praise," *Psalms* cxv. 1.

FINIS.