

COOINAGHTYN MANNINAGH MANX REMINISCENCES

BY THE LATE

DR. JOHN CLAGUE

CROFTON, CASTLETOWN, ISLE OF MAN

MANX AND ENGLISH

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TA NY COOINAGHTYN SHOH
ER VE CHAGLYMIT COOIDJAGH LIORISH

FERLHEE JUAN Y CLAGUE

JEH
CROFTON
BALLACHASHTAL
ELLAN VANNIN

RISH NY JEIH BLEEANNEY AS DAEED GOAILL
JERREY AYNS YN NUYOO CHEEAD YEIG BLEIN
NYN JIARN
TRA V'EH CLIAGHTEY CUR RISH FERLHEEYS AS TA ER
VE SCRUIT AYNS
CHENGEY NY MAYREY ELLAN VANNIN
LESH COONEY E CHARREY

THOMASE MOORE

BROOKFIELD
SKEEREY SKEEILLEY CHREEST RUSHEN
ELLAN VANNIN

THESE REMINISCENCES
HAVE BEEN GATHERED TOGETHER
BY

DOCTOR JOHN CLAGUE

OF
CROFTON
CASTLETOWN
ISLE OF MAN

DURING THE LAST FIFTY YEARS
OF THE NINETEENTH CENTURY OF
OUR LORD
WHEN HE WAS PRACTISING AS A
DOCTOR
AND HAVE BEEN WRITTEN IN THE
MOTHER TONGUE OF THE ISLE OF
MAN
WITH THE HELP OF HIS FRIEND
THOMAS MOORE
OF THE PARISH OF KIRK CHRIST
RUSHEN
ISLE OF MAN

INTRODUCTION

IN *King William's College Register*, under the heading "Entrances in January 1854," is the following :—

" CLAGUE, JOHN, born Oct. 10th, 1842. Left Midsummer, 1859. Son of H. Clague, Ballanorris, Arbory, I.O.M. Day boy. First Prizeman and Exhibitioner Guy's Hospital, 1870. L.S.A., London, 1872. M.R.C.S. Eng., 1873. L.R.C.P. Lond., 1873. Surgeon to Household, 1888—1901. Surgeon, Castle Rushen Gaol, 1874—1901. Medical Officer in charge of Troops, Castletown, I.O.M., 1874—1896. Surgeon to R.N. Reserve, 1884—1901. Medical Officer, K. W. C., 1874—1901. Joint Compiler of the [Manx National Song Book](#). Crofton Castletown, I.O.M."

Dr. Clague continued to act as a medical and surgical practitioner in the southern district of the Isle of Man up to the time of his death, on Sunday, August 23, 1908. He had interviewed and prescribed for a patient only a few minutes before he was suddenly called away.

From his earliest days he was deeply interested in everything connected with the land of his birth.

He collected a large number of almost forgotten Manx songs and airs, many of which have been published in the [Manx National Song Book](#) and the [Manx National Music Book](#), which he helped to compile, along with the late Deemster Gill and Mr. [W. H. Gill](#)

The inauguration of the Manx Language Society specially appealed to him. He saw that the mother tongue was rapidly dying out, and he was anxious to secure and place on record something that would show it in its purest style.

After a severe illness in 1901 he had more leisure than previously, and he spent a great deal of time with many of the old Manx folk, obtaining and writing down on the spot every-thing he could draw from them which threw light on the construction of the language.

His notes were afterwards carefully transcribed in volumes, of which he has left about thirty behind. The material for most of these was put into shape at Brookfield, where almost daily he spent many very happy hours at the work with Mr. and Mrs. Moore.

This volume of " Reminiscences " was the last, and was only just completed at the time of his death.

It has been very carefully revised by Mr. and Mrs. Moore, and it is hoped that students may be able to gather from it an idea of what Manx was when first it became a written language. The English translation is, as far as possible, a literal one.

Mr. [Cyril Paton](#), of Streatham College, has rendered much kind and valuable assistance in seeing the sheets through the press.

J.K.

KIRK ARBORY,
Easter, 1911.

[From Manx Reminiscences, 1911]

CABDIL I

OLLICK AS YN VLEIN NOA

YN MYRRH

Row shiu rieu freayll arrey dy yeeaghyn yn myrrh cheet ayns blaa ? Va mee freayll arrey un oie, jieh bleaney as daeed er dy henney, dy akin eh. Va sorch cair dy myrrh gaase ayns garey ben Juan Mooar, as dooyrt ee dy row ee er n'akin eh cheet ayns blaa keayrt ny ghaa. Va ymmoddee 'neenyn as guillyn goll hug yn thie eck mysh 'nane jeig er y chiag fastyr shenn Laa yn Ollick. Va'n oie rioagh, as nagh row lane soilshey er yn eayst. Va ben Juan v'ee ben feer chrauee, as va shin kiaulleeagh carvalyn yn Ollick dy cheau yn traa. Ren ben Juan jeeaghyn dooin yn voayl va'n lhuss gaase, as ren ee scrapey yn ooir voish yn lhuss, son cha row eh monney erskyn y thalloo. Va londeyr eck, as hie ee magh dy yeeaghyn cre'n aght ye geddyn er dy chooilley jieh minnidyn, ny kiarroo oor, Ve traa feer neu-aasagh maree tra hie shin geiyrt urree ec mean oie. Agh cha voddagh shin fakin veg dy chaghlaa ayn. Ren shin fieau oor elley smooïnaghtyn nagh row yn traa kiart. Ren yn chenn yen goaill lane yindys cre v'er jeet harrish, son dooyrt ee dy vel ee er n'akin eh keayrt ny ghaa. Hie shin ooilley thie jerkal as mollit. Agh, moghrey laa ny vairagh, ren shin clashtyn tra hie ben Yuan Mooar ersooyl ayns yn gharey moghrey er giyn, ren ee fakin dy ren yn myrrh blaaghey lurg ooilley. Hug ee fys gys paart dy feallagh aegey, as ren ad ooilley soïaghey jeh. Lurg da ooilley ny feallagh elley er ghoil ersooyl, hie mee reesht hug yn gharey marish fer elley, as ren mee fosley sooil yn vlaa, as honnick mee duillagyn noa.

Lane bleantyn lurg shoh ren mee jannoo yn Un red gys yn lhuss ayns garey Juan Cannell, ec yn voghrey jeh'n astyr shenn Laa yn Ollick as honnick mee ny blaaghyn

CHAPTER I

CHRISTMAS AND THE NEW YEAR

THE MYRRH

WERE you ever watching to see the myrrh coming into flower ? I was watching one night, fifty years ago, to see it. It was the right kind of myrrh, growing in Big John's wife's garden, and she said that she had seen it flower many a time. Many boys and girls went to her house about eleven o'clock on Old Christmas Eve. It was freezing, and there was not much moonlight.

John's wife was a very religious woman, and we were singing Christmas Carols to pass the time. John's wife showed us where the " herb" was growing, and she scraped the mould from the herb, for it was not much above the ground. She had a lantern, and she went out to see how it was getting on every ten minutes or quarter of an hour.

It was a very uneasy time with her when we went after her at midnight. But we could not see any change. We waited another hour, thinking it was not the right time. The old woman wondered much what had come over it, for she said she had seen it many a time. We went all home hoping and disappointed.* But, on the morning of the next day we heard that when Big John's wife had gone into the garden next morning, she saw that the myrrh had flowered after all. She sent word to some of the young people, and they were all satisfied. After all the others had gone away, I went again to the garden with another, and opened the sheath of the flower, and I saw the new leaves.

* *I.e.* With disappointed hopes.

Many years after this I did the same thing to the herb in John Cannell's garden, on the morning of the eve of Old Christmas Day, and I saw the new buds at that time. The flowering

noa ec y traa shen. Ta blaaghey yn myrrh fosley yn tooill er y vullaght as yn v'laa noa cheet rish. Va paart jeh ny blaaghyn currit lesh hymys voish Yn Owe er shenn Laa yn Ollick, agh vod duillagyn noa golirish feallagh elley.

Va'n astyr shenn Laa yn Ollick Jesarn yn vlein shen, as er shenn Laa yn Ollick ayns yn Chabbal dooyrt peccagh ennagh dy negin da ye yn laa cair, son dy ren yn myrrh blaaghey riyer. Yn dooinney ren fosley sooill yn v'laa, tra cheayll eh, v'eh agglit, as dooyrt eh dy ghow eh cha nearey jeh hene nagh row fys echey cre dy jannoo.

Ta mee er ye freayll arrey er yn oie cheddin er ny shellanyn cheet magh, agh cha darragh ad magh fegooish bwoalley yn chishan shellan.

Ta mee er clashtyn sleih gra dy vel ny stuit goll er nyn ghlioonyl ec y traa cheddin, agh cha vel ad jannoo eh agh tra t'ad boirit, as cha vel agh paart jannoo eh ec yn traa shen.

of the myrrh is opening of the sheath at the top, and the new bud appears. Some of the flowers were brought to me from The Howe on Old Christmas Day, but they were new leaves like the others.

Old Christmas Eve that year was on a Saturday, and on Old Christmas Day in the chapel a person said it must be the right day, because the myrrh had flowered last night (night before). The man who opened the sheath of the bud, when he heard it, was frightened, and he said he was so ashamed of himself that he did not know what to do.

I have been keeping watch on (watching) the same night the bees coming out, but they would not come out without hitting the hive

I have heard people say that the bullocks go on their knees at the same time, but they do not do so but when they are bothered, and only some of them do it then.

YN QUAALTAGH

Yn chield phyagh ta cheet er essyn y dorrys
ayns yn vlein noa ayns Mannin t'eh enmyssit
"Yn Quaaltagh." Ta'n chield phyagh nagh vel
jeh'n lught thie, as er yn obbyr echey hene.
Ren shenn sleih goaill baght my va'n phyagh
dorragey, ny aalin, va'n trie ny coshey
echey ard ny injil, v'eh berchagh ny boght,
dy yannoo faishnaghyn daue hene. Va jough
dy lhune, ny dy jough lajer elley, ny paart
jeh red erbee ta goll, arran, praasyn as
skeddan currit da. Va persoon erbee nagh
ren freayll yn cherin cliaghtey liorish cur red
ennagh, v'eh coontit feer voal. Te er jeet dy
ye drogh cliaghtey, son ta paart dy leih goll
mygeayrt veih thie dy hie, as t'ad gaase
scooyrit.

V'ad cliaghtey cur greesagh voan, ny
greesagh gheayl, er yn chiollagh. V'ad
jeeaghyn son cowrey coshey. Va cowrey
coshey goll magh monney baase, as va
cowrey coshey cheet stiagh monney poosey.

THE QUAALTAGH

(First-Foot)

The first person who comes on the sole of the
door in the new year in the Isle of Man is
called "The Quaaltagh" (meeter). It is the first
person not of the household, and on his own
work (business). The old people took notice
(view) if the person was dark or fair, his instep
high or low, if he were rich or poor, to foretell
their luck. A drink of ale, or of other strong
drink, or some of anything that was going,
bread, potatoes, and herring, was given to him.
Any person who did not keep up the old
custom by giving something was considered
very mean. It has come to be a bad custom, for
some people go about from house to house,
and they get drunk.

They used to put turf ashes, or ashes of coal, on
the hearth. They looked for a footmark. A
footmark going out was a sign of death, and a
footmark coming in was a sign of marriage.

YN UNNYSUP

Ta'd gra dy vel ad goll er yn " unnysup." " Red erbee sailliu cur dooinyn."

Ve ec y toshiaght yn eeck currit da'n viol cloieder son yn chirveish echey ec oanluckyn, farraghyn, poosaghyn, as feaillaghyn, as ye cha booiagh currit da as leagh yn taggyrt. Ve lurg shen cheet dy ye red erbee va cliaghtey, va shiu toilliu.

Ve mennick eekit ec y tra, mannagh row eh eekit hie eh reesht gys y thie dy gheddyn eh. Tra v'eh eekit ye cliaghtey dy ye meer dy argid.

Er y twoaie,* va'd genmys eh "Yn Wandescoppe".

Ny " guillyn baney," " guillyn sheig yn drean," as " quaaltaghyn " hooar ad yn unnysup. Ta mee er chlashtyn my yishig vooar gra dy row ny briwnyn eekit lesh yn unnysup Va'n leigh ec y tra shen leigh chleeau. Ta ny Briwnyn ny feallagh s'jerree jeh ny Druce.

* Jeh'n Ellan.

SHELG YN DREAN

Va keayrt dy row shenn skeeal dy row yn sheean va jeant ec y drean er kione dollan chiaullee, tra va ny sidooryn Sostnagh as Manninagh ayns Nherin, ren eh dooishtey seose yn ler va freayll arrey, ren sauail ad ye goit gyn yss daue lesh ny Yernee, ayns yn Irreemagh Yernee, as va'n oyr da Shelg yn Drean er Laa Noo Steaon. Ye yn credjue oc dy jinnagh eh cur lesh aigh vie dy ren eh cur er shenn gheiney as guillyn aegey dy roie geiyrt er, harrish cleiee as jeeigyn, derrey veagh eh tayrit. Yn dooinney ren tayrtyn eh va'n dooinney mooar jeh'n laa ec yn tra shen, as cur eh lesh aigh vie da ooilley yn vlein. Ya'n ushag veg dy kiaralagh tashtit, as currit lesh er boayrd vaatey gys yn skeddann son aigh vie.

THE " DESERVING "

They say that they are going on the " deserving." " Anything you wish to give us."

At first it was the payment given to the fiddler for his service at burials, wakes, marriages, and feasts, and it was as cheerfully given to him as the payment of the parson. After that it became anything customary, which you deserved.

It was often paid at the time, but if it was not, he came again to the house to get it. When it was paid it used to be a piece of silver.

In the North* they called it " The Wandescoppe." [fpc ? if same as Roeder's unnesup]

The " White Boys," the " Hunt the Wren Boys," and " Quaaltaghs " received the " desert." I have heard my grandfather say that the deemsters were paid by the " deserving." The law at that time was breast-law. The deemsters are the last of the Druids.

* Of the Island.

HUNTING THE WREN

There was once an old story that the noise made by the wren on the end of a drum, when the English soldiers and Manx (fencibles) were in Ireland, which woke up the man who was keeping watch (sentry), saved them from being taken unawares by the Irish, in the Irish Re-bellion, and was the cause of hunting the wren on St. Stephen's Day. It was the belief that it would bring good luck that made old men . and young boys run after it, over hedges and ditches, until it would be caught. The man who caught it was the great man of the day at that time, and it brought him good luck the whole year. The little bird was carefully kept, and brought on board the boat to the herrings (herring fishing) for good luck.

Ya paart jeh ny fedjagyn currit da sleih elley, Some of the feathers were given to other
as ren paart freayll fedjag ayns yn sporran people, and some kept a feather in their purse.
oc.

Ya'n drean beg currit er maidjey eddyr daa
ghuilley, er meer dy villey-juys chianglt lesh
ribbanyn, son cowrey jeh'n immeaght mie
oc, as ayns cooinaghtyn jeh'n aigh vie t'eh
er chur lesh ayns laaghyn foddey er-dy-
henney. Va trass ghuilley as v'eh coodit lesh
lieen, as yn eddin echey jeant dhoo, as va
dossan dy lhuss kiangit cooidjagh son dy
yannoo famman cheuchooylloo. Hug eh lesh
lorg liauyr son maidjey, as ren eh freayll tra
lesh yn arrane. Ya'n drean shelgit ayns
Nherin son dy row ad smooinghtyn dy row
eh fer-obbee.

Ec yn Ollick, va guillyn aegey cliaghtey goll
mygeayrt lesh nyn eddinyn jeant dhoo, as
bayrnyn bane mraane, as apyrnyn orroo,
daunsin as kiaulleeagh,

" Roie ! ben Juan Tammy."

The little wren was placed on a stick between
two boys, on a piece of fir tree tied with
ribbons, for a sign of their good going
(success), and in remembrance of the good
luck it had brought in days long ago. There
was a third boy, and he was covered with a
net, and his face made black, and a bunch of
leeks tied together to make a tail behind his
back. He carried a long pole for a stick, and he
kept time with the tune. The wren was hunted
in Ireland for (because) they thought he was a
" buitch " (witch).

At Christmas young boys used to go about
with their faces made black, and women's
white caps and aprons on them, dancing and
singing,

" Run ! John Tommy's wife."

Ya'n "Giense" feailley v'ad freayll ec yn oie, boayl va ny 'neenyn aegey as ny guillyn aegey meeteil son daunsin. Ya bun fockle voish "gien", ben, as "oieys", oie. Foddee eh ye bun fockle jeh "unnysup," cheet voish yn "ob," ny "obbyr," jeant liorish yn viol cloieder ec yn ghiense, bastaghyn, poosaghyn, farraryn, oanluckyn, as feaillaghyn. "Gien," "oieys," as "ob," ny "obbyr," ta shen "giense ob," ny "unnysup" Hooar eh meer dy argid son yn obbyr echey, cha beg ny wheesh as bailleu cur da.

Va mainshter yn ghiense yn fer dy reih yn leggad ec yn daunse. Ya ny keayrtyn yn vainshter as v'eh inshit da dy chur ny piyryn aggairagh cooidjagh, son shen v'eh geddyn leagh, as veagh shoh oyr dy ve neu-aasal, as cree ching, son va dagh fer booiagh geddyn yn 'neen echey hene, ny yn nane bliak lesh. "Eaisht jee, as clasht jee, as cur jee my-ner. Ta N. as M. legadyn son yn vlein shoh, as ny sodjey my oddys ad cordail. Moylley as soylley, jingey as pronney."

Va'n ghiense cummit er fastyr shenn Laa yn Ollick, as cre erbee yn leggad ren yn vainshter cur da fer, v'eh smooinit dy reayll ee son yn slane vlein.

Ta skeepal mysh shenn shaner Juan Sam. Y'eh ec farrar ec Ballacriy. Y'eh eeder jollyssagh, as gee eh wheesh gys derrey huitt eh jeh'n stoyl v'eh ny hoie er, as haink eh dy ye feer ching. Ya ooilley yn sleih ayns y thie smooinaghtyn dy row eh paartail.

Dooyrt y ven-oast rish yn viol cloieder, "Dooar oo yn unnysup yn chubeyr myleeaney ? " "Cha dooar," dooyrt yn viol cloieder. "Nish yn traa ayds. Foshil yn sporran echey as gow eh nish."

Ya'n unnysup red va sleih cur da ny ylleyderyn moghey, ny mummeryn, ny guillyn vaney, ny quaaltaghyn, ny guillyn Shelg yn drean, ny guillyn Hop tu Naa. "My ta shiu goll dy chur red erbee dooin cur

The "Giense" was a feast kept at night, where young men and young women met for dancing. The root of the word was "gien," a woman, and "oieys" night. It may be that the root of "unnysup" comes from the "ob," or "obbyr" (work) done by the fiddler at the "giense" (nightly feast), baptisms, marriages, wakes, funerals, and feasts. "Gien," "oieys," and "ob" or "obbyr," that is "giense ob" or "unnysup." He got a piece of silver for his work, as little or as much as they would like to give him.

The master of the feast was the person to choose the partner at the dance. Sometimes the master was told to put the wrong pairs together, for that he would get a price (bribe), and this was a cause of uneasiness and heart-sickness, for each one was wishful to get his own girl, or the one he liked. "Listen, hearken, and take notice. N. and M. are partners for this year, and longer if they can agree. Praise and enjoy, press and eat your fill."

The giense was held on the eve of Old Christmas Day, and whoever was the partner the master gave to one, he was thought to keep her for the whole year.

There is a story about John Sam's great-grandfather. He was at a wake at Ballacriy. He was a greedy eater, and he ate so much that he fell off the stool he was sitting on, and he became very sick. All the people in the house thought he was going to die.

The hostess said to the fiddler, "Didst thou get the 'unnysup' (thy deserving) from the cooper this year ? " " I did not," said the fiddler. "Now is thy time. Open his purse and take it now."

The "unnysup" was what people gave to the early callers (waits), mummings, White Boys, Quaaltaghs, Hunt the Wren Boys, and Hop dy Nai. "If you are going to give us anything, give us it soon, or we shall be away with the light of the moon." It might be ale, salt

dooïn eh ec keayrt, er nonney bee mayd ersooyl lesh soilshey yn eayst." Oddagh eh ve jough lhune, skeddan hailjey, eeast, arran as caashey, braghtan, ny red erbee bailliu cur daue. Haink eh lurg shen dy ye red erbee va shiu toilliu,* son dooyrt ad tra yinnagh pyagh erbee jannoo aggair, "Yeryms unnysup dhyt."

* Kerraghey.

Ta'n oie jeh'n ghaa yeigoo laa jeh'rt chied vee jeh'n gheurey ta'n toshiaght jeh'n vlein ny ashoonyn Gailckagh.

Bollagh ny guillyn aegey goll mygeayrt er yn oie shen kiaulleeagh shenn arrane as drane, "Hop ! ta'n Nai."

Ya shenn ghooïnney, enmyssit Illiam y Duke, va ynsit ayns ooilley shenn skeeallyn Manninagh, as dinsh eh dooys, mysh jeh bleeaney as daeed er-dy-henney, dy row eh smooïnaghtyn dy row ny focklyn "Noght ta'n Oie," as dy row eh boggey son yn cheet stiagh yn vlein noa. Son dy row yn fastyr as yn moghrey yn chied laa, as va'n astyr toshiaght yn laa.

Te goll rish "Blein maynrey noa "ayns Baarle. Ta'n laa enmyssit "Laa Houney."

Cha vel fys am quoi va Souney, agh beign da er ye nane jeh ny nooghyn.

Ta'n traajeh'n vlein enmyssit Martinmas ayns Baarle, as foddee "Souney" er ye enmyssit " Martin," son ta Martin nane jeh ny shey enmyn shinney ayns Mannin.

Ayns Nalbin ta'n ole enmyssit "Hallow E'en."

Ren ny ashoonyni Gailckagh credjal dy ren reddyn ta ry-heet ceau caslys roue ro laue, as va ny Manninee booiagh dy gheddyn faishnaghyri inshit daue, as er yn oie shoh v'ad jannoo ymmyd jeh ooilley ny aghtyn va fys oc er.

herrings, fish, bread and cheese, a butter cake, or anything you liked to give them. It came afterwards to be anything you deserved,* for they said when any person did anything wrong, "I will give thee the 'unnysup ' (what you deserve)."

* Punishment.

The eve of the twelfth day of the first month of winter (November) is the beginning of the year of the Celts.

Young boys used to go about on that night singing an old song and rhyme "Hop ta'n Nai."

An old man, called William Duke, who was learned in all old Manx stories, told me, about fifty years ago, that he thought the words were "To-night is the night," and that it was joy for the coming in of the new year. For the evening and the morning were the first day, and the evening was the beginning of the day.

It is like "Happy New Year "in English. The day is called Hollantide Day.

We do not know who was Souney, but he must have been one of the saints.

The time of the year is called Martinmas in English, and "Souney" may have been the name of "Martin," for Martin is one of the six oldest names in the Isle of Man.

In Scotland the night is called Hallow E'en.

The Celts believed that things to come cast their shadows before them beforehand, and the Manx were fond of getting fortunes told to them, and on this night they used all the methods they knew.

They used all the old customs mentioned by Bobby Burns, in his poem " Hallow E'en."

Ren ad jannoo ymmyd jeh ooilley ny shenn
chliaghtaghyn imraait liorish Bobby Burns,
ayns yn arrane echey "Hallow E'en."

" To-night is the night " must be very old, for
the tune is in the Dorian Mode.

Shegin da " Noght ! ta'n Oie " ye feer shenn,
son ta'n chiaulleeaght ayns yn Mode Dorian.

I took it down from the singing (voice) of
Thomas Kermode, Bradda. He lost the sight of
his eyes after small-pox when he was very
little, and he was obliged to use his ears in
place of his eyes.

Ren wee screeu eh veih'n chora chiallee
Hom Kermode, Bradda. Ren eh coayl shilley
ny sooillyn echey lurg yn vreck wooar tra
v'eh feer veg, as v'eh eignit dy yannoo
ymmyd jeh ny cleayshyn echey ayns ymnyd
ny sooillyn echey.

Va cooinaghtyn yindyssagh mie echey, as
v'eh mie dy chiaulleeagh, as va enn echey er
yn ghlare Vanninagh feer vie.

He had a wonderfully good memory, and he
was good to sing, and he knew the Manx
language very well.

Ta'n chooid smoo jeh ny focklyn as
arraneyn ta ayns goit sheese veih'n
chiaulleeaght echey, as ren mee ceau lane
ooraghyn maynrey ayns screeu ad shee.

The greater part of the words and songs that I
have are taken down from his singing, and I
spent many happy hours in writing them
down.

Ga dy row eh doal, ren eh tannaghtyn ec yn
obbyr echey myr eeasteyr son ymmoddee
bleeantyn.

Although he was blind, he continued at his
work as a fisherman for many years. He had
great intelligence, and I owe him a great deal
for the knowledge he has given me of the life
of the Manx at the beginning of the nineteenth
century. He deserves this to preserve his
memory.

Va lane tushtey echey, as ta mish lhiastyn
lane da son yn tushtey t'eh er choyrt dou er
bea ny Manninee ayns toshiaght yn nuyoo
cheead yeig blein.

T'eh toilliu shoh dy reayll eshyn ayns
cooinaghtyn.

HOP ! TA'N OIE

Hop ! ta'n oie. Noght oie Houney.
Hop ! ta'n oie. Mairagh Laa Houney.
Hop ! ta'n oie. Kellagh as kiark.
Hop ! ta'n oie. Shibbyr y gounee.
Hop ! ta'n oie. Cre'n gauin gow mayd?
Hop ! ta'n oie. Yn gauin beg breck.
Hop ! ta'n oie. Kerroo ayns y phot.
Hop ! ta'n oie. Vlayst mee yn vroit.
Hop ! ta'n oie. Scold mee my scoarnagh.
Hop ! ta'n oie Roie mee gys y chibbyr.
Hop ! ta'n oie. Diu mee my haie.
Hop ! ta'n oie. Eisht cheet ny yel.
Hop ! ta'n oie. Veeit mee poul kayt.
Hop ! ta'n oie. Ren eh scryssey
Hop ! ta'n oie. Ren mee roie.
Hop ! ta'n oie. Roie mee gys Nalbin.
Hop ! ta'n oie. Cre naight ayns shen?
Hop ! ta'n oie. Yn cheeaght va traau.
Hop ! ta'n oie. Ny cleain va cleiee.
Hop ! ta'n oie. Va ben aeg giarey caashey.
Hop ! ta'n oie. Yn skynn va geyre.
Hop ! ta'n oie. Yiare ee e mair.
Hop ! ta'n oie. Lhap ee 'sy clooid.
Hop : ta'n oie. Ghlass ee eh 'sy choir.
Hop ! ta'n oie. Ren eh sthock as stoyr.
Hop ! ta'n oie. Three kirree keeir.
Hop ! ta'n oie. Va ec Illiam yn Oe.

My ta shiu cur veg dou,
Cur eh dou nish,
Son ta mish laccal goll thie
Lesh soilshey yn eayst. Hop ! ta'n oie.

Er Laa Houney hie ny guillyn ayns garaghyn
as ny magheryn, as ren ad tayrn cabbash as
cassyn cabbash, as eisht goll mygeayrt
bwoalley ny dorrysyn.

Va 'neenyn aegey as guillyn aegey
chymsagh dy cheilley dy yannoo giense, as
v'ad cliaghtey dy phrewal caghlaaghyn dy
aghtyn dy gheddyn magh faishnaghyn. Tra
v'ad er phrowal ooilley ny saaseyn va fys oc
er, hie ny 'neenyn dy uinney yn soddag
valloo. Cha row pyagher erbee dy loayrt un
ockle, as va dy chooilley nane dy chooney
dy yannoo yn teayst. Ye fuinnit er yn

HOP ! THE NIGHT. TO-NIGHT IS THE NIGHT

Hop ! ta'n oie. To-night is Hollantide Night.
Hop ! ta'n oie. To-morrow is Hollantide Day.
Hop ! ta'n oie. Cock and hen.
Hop ! ta'n oie. Supper of the heifer.
Hop ! ta'n oie. What heifer shall we take?
Hop ! ta'n oie. The little spotted heifer.
Hop ! ta'n oie. Quarter in the pot.
Hop ! ta'n oie. I tasted the broth.
Hop ! ta'n oie. I scalded my throat.
Hop t ta'n oie. I ran to the well.
Hop ! ta'n oie. I drank my fill.
Hop ! ta'n oie. Then coming back.
Hop ! ta'n oie. I met a pole-cat.
Hop ! ta'n oie. He grinned.
Hop ! ta'n oie. I ran.
Hop ! ta'n oie. I ran to Scotland.
Hop ! ta'n oie. What news there?
Hop ! ta'n oie. The plough was ploughing.
Hop ! ta'n oie. The harrows were harrowing.
Hop ! ta'n oie. A young woman was cutting
cheese.
Hop ! ta'n oie. The knife was sharp.
Hop ! ta'n oie. She cut her finger.
Hop ! ta'n oie. She wrapped it in a cloth.
Hop ! ta'n oie. She locked it in a chest.
Hop ! ta'n oie. It made stock and store.
Hop ! ta'n oie. Three brown sheep
Hop ! ta'n oie. Had William the grandson.

If you give me anything,
Give it me soon,
For I want to go home
With the light of the moon. Hop ! ta'n oie.

On Hollantide Eve boys went into gardens and
fields, and pulled cabbage and cabbage stalks,
and then went about beating the doors.

Young girls and young boys gathered to-
gether to make a spree, and they used to try
different ways of finding out fortunes. When
they had tried all the ways (methods) they
knew, the girls went to bake the dumb cake.
Nobody was to speak one word, and every one
was to help in making the dough. It was baked
on the ashes, or on the bake stone (griddle).
When it was baked, it was broken up, and each
girl had a piece of it. She went to bed walking

ghreesagh, ny er yn losht. Tra ye fuinnit, ye backwards, and she would see a sign of her lover in a dream.
brisht seose, as va dagh 'neen meer eck jeh.
Hie ee dy lhie shooyll goll y yerree, as
yinnagh ee fakin caslys jeh'n ghraihder eck
ayns ashlish. When they did not bake the dumb cake, they ate a salt herring, in the same way, and it would do quite as well.

Tra nagh ren ad fuinney yn soddag valloo,
ren ad gee skeddan hailjey, ayns yn un aght,
as yinnagh eh jannoo kiart cha mie.

Ta'n chliaghtey cur hibbin, hollin, as hilley The custom of putting ivy, holly, and bay-leaf
millish, ayns ny thieyn ec yn Ollick cheet in the houses at Christmas comes from the
veih ny Drui. Druids.

V'ad smooïnaghtyn dy row ny spyrrydyn, va They thought that the spirits, that kept them
freayll ad geayney fegooish fioghey, green without withering, would keep the
yinnagh freayll ny thieyn, as adsyn va houses, and those that were living in them,
cummal ayndoo sauchey cour yn gheurey. safe for the winter.

Ren ny ashoonyn quaagh freayll yn ard The foreign nations kept their high feast at the
eailley ec yn traa s'girrey jeh'n vlein, as ren shortest time of the year, and they called it "
ad genmys eh " Saturnalia." Saturnalia."

Ye ec y traa va'n ghrian jeeaghyn dy ye It was at the time the sun seemed to be losing
coayl yn varriaght, as eisht ghow ee the victory, and then it began to rise again.
toshiaght dy irree reesht.

Ya'n feailley shoh toshiaght yn Ollick. Ren This feast was the beginning of Christmas.
ny creesteenyn ghoail toshiaght dy reayll yn The Christians began to keep their feast at the
eailley ocsyn ec yn un hraa, as va'd ooilley same time, and they all took holiday together
goaill emshir feailley cooidjagh ayns shenn in the old times.
hraaghyn.

Va kainleyn losht feiy laa er Laa yn Ollick, Candles were burnt all day on Christmas Day,
myr cowrey soilshey yn theill, imraait liorish as a sign of the light of the world, mentioned
y Noo Ean y Tushtalagh. by Saint John the Evangelist.

Va ny jeantee kainle cur kairileyn da'n sleih The makers of candles gave candles to the
va kionnagh voue dy kinjagh, as va shen people who bought from them regularly, and
toshiaght y Nastey Nollick. that was the beginning of Christmas Boxes.

* Va darrag yn Ollick currit leshtie dy * The Yule log was carried home to make a
yannoo aile mooar son spongey ny beiyen ec big fire to roast the animals at the feast.
y feailley.

* Ta kione y chollagh muck, yn vuck * There are a boar's head, a roast pig, a "
spongit, yn " baron " dy eill vart, yn chlaare baron " of beef, and a dish of peacock, used at
pheacock, ta ymmyd jeant jeu ec y traa t'ayn the present day by the royal household, and at
liorish slught thie reeoil, as liorish yn Schoill Queen's College at Oxford. The " baron" of
beef is always taken from the stock (animals)
of the King.

Ven Rein ec Oxford. Ta " baron " dy eill vart dy kinjagh er n'ghoail veih beiyn yn Ree. * The Yule log was lighted by a piece taken from the Yule log of the last year.

* Va'n Darrag yn Ollick foaddit liorish meer goit veih yn Darrag yn Ollick nurree. * The boar's head has a crown of holly about it, and its big teeth (tusks) are polished.

* Ta attey dy hollin mygeayrt y mysh kione y chollagh muck, as va ny feeacklyn vooarey echey shliawinit. The " White Boys " and the " Run John Tammy's Wife " are the remains of the players at the " Saturnalia."

Ta ny guillyn vaney, as ny guillyn " Roie! Ben Juan Tammy " yn fooillagh jeh ny cloiederyn ec yn " Saturnalia."

* Ayns Sostynta'd enmyssit ny " mummeryn." Ta'n Billey Ollick as yn lorg Yoaldyn cheet veih Scandinavia.

* In England they are called the " mummers." The Christmas Tree and the Maypole come from Scandinavia.

* Ta'n lorg Yoaldyn cowrey jeh'n undin billey dy hraa. Ta ny fraueyn echey goll gys Niau raad ta'n foawr rioee cummal, as gys y voayl raad ta'n ard-nieu mooar, as fo ny fraueyn echey ta'n ynyyd ny merriu.

* The Maypole is an emblem of the foundation of the tree of time. Its roots go to heaven where the frost giant dwells, and to the place where is the great serpent, and under its roots is the place of the dead.

* Ta'n Billey Ollick cheet veih Germany. Mysh hoght bleaney roish ren Ben Rein Victoria cheet hug stoyl reeoil, er yn nuyoo laa as feed jeh'n vee meanagh jeh'n gheurey ayns y vlein hoght cheead yeig as nuy as feed, v'eh ayns pash as currit er yn voayrd lesh three straneyn dy chainleyn kere shellan, cullyrit, as v'eh coodit lesh jesheenyn.

* The Christmas Tree comes from Germany. About eight years before Queen Victoria came to the throne, on the twenty-ninth day of the middle month (December) of winter in the year eighteen hundred and twenty-nine, it was in a pot, and placed on the table with three rows of wax candles, coloured, and it was covered with toys (ornaments).

* Cha nel ny cliaghtaghyn shoh Manninagh.

Va jinnair eeast eeit liorish Creesteenyn Raueagh er oie'n Ollick, myr troshtey. Va astanyn-awin yn ard eeast.

* These customs are not Manx.

A fish dinner was eaten by Roman Catholics on Christmas Eve, as a fast. The eel (river eel) was the chief fish.

Er lhimmey paitchyn aegey, cha jig Creestee Raueagh erbee dy lhie derrey nee eh fakin yn ghrian girree moghrey Laa yn Ollick.

Except young children, no Roman Catholic could go to bed until he saw the sun rise on Christmas Day morning.

Ta'n guil gaase er yn villey ooyl, as er yn villey darragh, as cha vel eh dy bragh bentyn rish y thaloo. Shen yn oyr v'eh cha casherick da ny Drui.

The mistletoe grows on the apple tree and on the oak tree, and it never touches the ground. That is the reason it was so sacred to the Druids.

Va ny blaaghyn hibbin thummit ayns ushtey eayl dy yannoo ad gial. Ivy flowers were dipped in lime water to make them white.

Va'n thammag-phaagey aynr jeh'n "Saturnalia." The kissing bush was part of the "Saturn-alia."

Va kainleyn er l'heh jeant er son yn ' ' Oie'll Voirrey," as va ny kainleyn dy mennick jeant ayns three banglaneyn. Sleih va dy mie jeh vod cur lhieu ny kainleyn oc hene gys yn Voirrey." Candles were especially made for the Eve of Mary, and the candles were often made in three branches. People who were well off carried their own candles to the " Oie'll Voirrey."

Oie'll Voirrey.

[From [Manx Reminiscences](#), 1911]

CABDIL II

YN LIOAR-IMBEE

REN ny Manninee rheynn yn vlein
ayns daa aynr, sourey as geurey.

Sourey ghoaill toshiaght er Laa
Boaldyn, as geurey er Laa Hauiney.

Va'n tourey as yn gheurey rheynnit
ayns yn arragh ny traa correy, as yn
ouyr, ny traa vuinney. Va ec dagh
imbagh three meeghyn, yn chieid vee,
yn vee veanagh, as yn vee s'jerree.

Va freilt feaillys yn as laghyn feailley
soit liorish yn agglish. Va margey freilt
er laa feailley, as hug sleih lesh yn
chooid oc gys yn vargey dy chreck. Ta
cooinaghtyn aym pene er ollan, snaie
ollan, eggaghyn eaddee, yeeast
chirrym, skeddan hailje, as lhiare,
creckit er yn daa laa as feed jeh'n vee
veanagh jeh'n tourey, er Laa Colum,
ayns Skeerey Chairbre.

Er y feailley Laa Colum ec yn
Vallabeg, ta mee er n'akin whilleen as
feed bwaag son creck lhune eddyr y
daa ghroghad, as myrgeeddin er yn
hoghtoo laa as feed jeh'n vee s'jerree
jeh'n ouyr, feailley Laa Simon as Jude.

Ta ny bwaagyn as ny buird arran-
ginger ooilley ny ta er mayrn jeh'n
chenn eailley, as cha vel bwaag er ye
ayns yn naboos shoh son bleeantyn.

CHAPTER II

THE CALENDAR

THE Manx divided the year into two
parts, summer and winter.

Summer began on May Day and winter on
Hollantide Day.

The summer and the winter were divided
into spring or sowing time, and harvest or
reaping time. Each season had three
months, the first month, the middle
month, and the last month.

Feasts and feast days were kept, set by the
church. A fair was kept (held) on a feast
day, and people brought their goods to the
fair to sell. I remember myself wool,
woollen thread, webs of cloth, dried fish,
salt herrings, and leather, sold on the
twenty-second day of the middle month of
the summer, on St. Columba's Day, in the
parish of Arbory.

At the feast of St. Columba's Day at the
Ballabeg, I have seen as many as twenty
tents for selling ale between the two
bridges, and also on the twenty-eighth day
of the last month of the harvest (Feast of
St. Simon and St. Jude).

The tents and ginger-bread tables are all
that remain of the old feast, and a tent has
not been in this neighbourhood for years.

Va shenn skeeal mychione Katriney, eirey jeh Colby Mooar. Cha row ee poost, as v'ee gearree yn ennym eck dy ye cooinit son traaghyn dy ry-heet, as dy yannoo shoh hug ee meer dy vagher son grunt margee, son y Feaill Katriney, va'n cheeill eck er yn thalloo eck, as va kiark dy ye er ny marroo, as palchey dy lhune dy ve iut ec yn feaillys.

Ta skeeal elley, roish my row veg dy hurneyryn ayn, va'n sleih jeh Colby Mooar cur dy lhiattee ooiliey ny tuittymyn magh va eddyr oc ec y Feaill Katriney, as dy jinnagh dagh sheshaght speeney paart jeh ny fedjagyn as goanluckey ad, as va'n chooish reaghit.

Ta mee er chlashtyn shenn ghooinney gra dy ren yn vummig echey freayll thie-oast, as t'ee er gra rish dy jinnagh ny deiney as guillyn aegey jeh'n naboos marroo kiark, as yinnagh ad shooyi jees as jees, cummal yn chiark eddyr ad, as yinnagh yn feallagh elley shooyl jees as jees trooid yn vargey lesh ny idd jeu, myr dy veagh ad ec oanluckey, as va'd kiaulleeagh,

" Kiark Katriney marroo.

Gow uss y chione, as goym's ny cassyn, As ver mayd ee fo halloo."

Harragh ad eisht hug yn thie oast, as geddyn palchey dy lhune.

Va farrar freaylt harrish yn chiark, as moghey laa ny vairagh hie ny deiney dy "speeiny yn chiark."

Va'n chione as ny cassyn giarrit j'ee, as va'd oanluckit. Hug eh caa daue dy gheddyn bine beg er laa ny vairagh.

There was an old story about Katherine, heiress of Colby Mooar. She was not married, and she wished her name to be remembered in times to come, and to do this she gave a piece of a field for a fair-ground for the feast of St. Katherine, whose church was on her estate, and a hen was to be killed, and plenty of ale to be drunk at the feast.

There is another story, that before there were any attorneys, the people of Colby Mooar put aside all their fallings out that were between them at the feast of St. Katherine, and that each party would peel (pluck) some of the feathers and bury them, and the case was settled.

I have heard an old man say that his mother kept a public-house, and she had told him that the men and young boys of the neighbourhood would kill a hen, and they would walk two and two, holding the hen between them, and other persons would walk two and two through the fair with their hats off, as if they would be at a funeral, and sing,

" [Katherine's hen is dead.](#)

You take the head, and I shall take the feet, And we shall put her under the ground."

They would then go to the public-house and get plenty of ale.

A wake was kept (held) over the hen, and early the next day the men went to " peel the hen."

The head and the feet were cut off, and they were buried. It gave them an opportunity to get a little drop on the next

Pyagh erbee va goll gys yn thie oast er day. Any one who went to the public-
yn laa lurg da'n vargey, va sleih gra house (tavern) on the day after the fair,
"T'eh goll dy speiney yn chiark," people said " He is going to peel the hen."

[From [Manx Reminiscences](#), 1911]

CABDIL III

LAA BOALDYN

VA ny mraane obbee smooinit dy ye lane pooar oc er Laa Boaldyn, as va'd cliaghtey dy phrowal ooilley yn phooar va fys oc dy yannoo assee da sleih elley. T'ad er ye cronnit shassoo cheumooie jeh thieyn moghey moghrey er Laa Boaldyn, as ny roihaghyn oc dy hayrn yn aigh vie veih sleih elley.

Beagh er astyr oie Voaldyn ec guillin aegey crosh keirn ayns ny bayrnyn oc, as veagh crosh kianglt rish famman yn ollagh, ny baagh elley veagh ayns yn thie.

Ta'n aght cair dy yannoo crosh keirn dy scoltey un vaidjey as cur maidjey elley trooid, as myr shoh kiangle ad cooidjagh.

Va blaaghyn vluight, shuinyn, as cleesagh currit roish yn dorrays jeh ny thieyn as ny thieyn ollee dy reayll ad voish assee as drogh spyrrydyn.

Va blaaghyn as lossereeyn currit er bun dorrays, as stoyl uinnagyn, ayns ny thieyn dy reayll ersooyl ferishyn.

Va ushtey dy kinjagh freaylt ayns yn chrockan ec yn oie da ny ferishyn.

Va bollan feailleoin ceaut ayns yn chooat, as ny keayrtyrn ayns ny bayrnyn 'syn astyr Laa Boaldyn, as er fastyr Laa'l Eoin. Va aileyn foaddit, as aile ayns cleiyee, as conney va losht dy agglagh ersooyl ny drogh spyrrydyn. Ren ad cur er ny cleiyee jeaghyn

CHAPTER III

MAY DAY

WITCHES were thought to have full power on May Day (Old), and they used to try all the power they knew to do harm to other people. They have been seen standing outside of houses early on May Day morning, and working their arms to draw the good luck from other people.

On the eve of May Day the young boys would have a cross of mountain ash (kern) in their caps, and a cross would be tied on the tail of cattle, or any other animal that would be in the house.

The right way to make a kern cross is to split one stick and put the other stick (piece) through it, and thus bind them together.

May-flowers (king-cups), rushes, and flags were placed before the doors of the houses and cow-houses, to keep them from harm and bad spirits.

Flowers and plants were placed on the door side, and window seats, in the houses to keep fairies away.

Water was always kept in the crock (large water dish) at night for the fairies.

Mugwort was worn in the coat, and sometimes in the caps, on the eve of May Day, and on the eve of St. John's Day. Fires were lighted, and fire in the hedges, and gorse was burnt to frighten away the bad spirits. They made the hedges look like walls of fire. That is the meaning (root) of

golirish boallaghyn dy aile. Shen bun yn fockle " Boal Tiene," Boal aile. Va guillin aegey lheim trooid yn aile, as va'n ollagh ny keayrtyn eiyrty trooid yn aile, dy reayll ad voish assee son slane blein.

Veagh carryn sleodey dy bollan feailleoin tayrnyit veih boal dy voal, dy eiyrty ny drogh spyrrydyn ersooyl.

Va bollan feailleoin smooinit dy reayll jeh dy chooilley horch dy goghanyn currit lesh liorish drogh spyrrydyn, son dy row ad feer agglagh roish. Ya'n aght cair dy reayll yn lhuss dy hayrn seose ee lesh ny fraueyn er yn astyr Laa'l Eoin, ec yn vean oie. Dy beagh ee tayrnyit seose ayns yn aght shen, yinnagh ee freayll yn ymmyd kiart son yn slane blein.

Va paart dy leih genmys eh yn bollan bane, kyndagh rish yn daah bane fo ny duillaghyn.

Va cayrnyn sheidit fud-ny-hoie, as dollanyn chiaullee cloiet.

Ta sleih er yarrood dy row dig hoshiaght ymmyd jeant jeu dy agglagh drogh spyrrydyn ersooyl voish yn cheeill.

—

Moghrey Laa Boaldyn, dy Leah er y laa, Kerree Mac Mollagh, shoh va sleih gra, v'ee " chirmagh yn ollagh as cur baase da ny lheiye."

the word, " Boal Teine," Wall of Fire. Young boys jumped through the fire, and the cattle were sometimes driven through the fire, to keep them from harm for the whole year.

Slide-carts of mugwort would be drawn from place to place, to drive the bad spirits away.

Mugwort was thought to keep off every kind of disease put (caused) by bad spirits, for they were very fearful of it. The right way to keep the herb was to pull it up by the roots on the eve of St. John's Day, in the middle of the night. If it was pulled up in that way, it would keep its use right for the whole year.

Some people called it the white herb, owing to the white colour under the leaves.

Horns were blown through the night, and "dollans" * were struck (beaten, played).

People have forgotten that bells were used at first to frighten away bad spirits from the church.

* Hoops with sheepskin stretched on them.

—

People were saying that on May morning soon on the day (early in the day) Kerry Mac Mollagh⁺ was " drying the cows and killing the calves."

+ Kitty (daughter of) the Son of the Rough—a reputed witch about whom the above saying became traditional.

—

—
Lurg da ny cayrnyn va sheidit, as ny dig bwoaillit, ny dollanyn cloiet, ny blaaghyn vluight, shuinyn, cleesagh, as sumarkyn currit roish ny dorryssyn, as ny croshyn keirn ayns ny bayrnyn ny guillyn, as ayns fammanyn yn ollagh, as ny carryn sleodey dy bollan feailleoin tayrnit veih boayl dy voayl, as ny drogh spyrrydyn eiyrt ersooyl, as sleih as maase shooyl trooid yn aile, eisht va ny magheryn aarlooyl dy chur yn maase er yn aiyr.

Va ny bwoailtchyn yn boayl son yn ollagh ayns yn oie.

Er Laa Boaldyn va feaillys mooar er ny cummal ayns Ballachastal, as va sleih voish dy chooilley ard jeh Mannin cliaghtey cheet ayns eaddagh feailley oc.

Va cloie caggee cummit, caslys jeh'n chaggey eddyr sourey as geurey.

'Va'n cheshaght souree jeh mraane seyrey as deiney seyrey er ny leeideil liorish yn yen aeg s'aalin, v'ee enmyssit quean y touree, as va'n cheshaght yeuree j eh deiney obbree as mraane obbree coamrit ayns yn aght quaagh, as ayns aght erbee dy bailleu, son gamman as cloie, as va'n fer hoshee enmyssit ree gheuree. Ya'n dooinney s'jerree va ree gheuree va Captan Tyldesley jeh Beemakem.

Va'n cheshaght gheuree eebrit liorish yn cheshaght souree er yn raad gys Scarleod, as tra rosh ad gys Scarleod

After the horns were blown, the bells rung, the skin drums played, the May-flowers, rushes, flags, and primroses placed before the doors, and the kern crosses in the caps of the boys, and on the tails of the cattle, and the sliding carts of St. John's wort drawn from place to place, the bad spirits driven away, and people and cattle had walked through the fire, then the fields were ready to put the cattle on the grass.

The folds were the place for the cattle in the night.

May Day a great feast was held in Castletown, and people from every part of the Island used to come in their holiday clothes.

A sham fight was held, a sign of the fight between summer and winter.

The summer company of ladies and gentlemen was led by the prettiest young woman, she was called the Queen of Summer ; and the winter party of working men and working women were dressed in a queer way, and in any way they liked, for fun and play, and the leader was called the King of Winter. The last man who was King of Winter was [Captain Tyldesley](#) of Beemakem.

The winter party was driven by the summer party on the road to Scarlett, and when they reached as far as Scarlett, the

va'n chaggey harrish, caslys dy row yn fight was over, a sign that the sun had
ghrian er gholl dy lhie ayns y heear. gone down in the west.

Eisht hooar ny sheshaghtyn bee as Then the company had meat and drink,
jough, as lurg shen va daunsin as and after that there was dancing and
gammanyn jeh dy chooilley horch. games of every kind.

Bollagh ad geddyn whileen viol They used to get as many fiddlers as they
cloiederyn as oddagh ad, as sleih va could, and people who were acquainted
oayllagh er y cheilley ren ad adhene with each other made themselves into
ayns sheshaghtyn veggey, as goaill small corn-panies, and enjoyed the
soylley jeh sheshaght y cheilley yn company of each other in the best way
aght share oddagh ad. they could.

[From [Manx Reminiscences](#), 1911]

CABDIL IV

TIN-VAAL

REN yn Chiare as Feed cummal yn veeteil oc ec Tinvaal, ec Feailleoin, tra va'd ceau yn vollan feailleoin mygeayrt y mysh y chione, er yn wheigoo laa jeh'n vee s'jerree jeh'n touree.

Ta bun ny ockle shoh, " Ting Voayl," ta shen dy ghraa " Chengey Voayl," ny " Tiengey Voayl " (voayl aileagh). Foddee eh y ye " Tien (ta shen ' aile ') Vaal," er rionney oddys eh ye " Tiengey Voal " (voal aileagh).

Va ny mraane obbee grait goit seose hug yn clieau jeh Quayleoin,* as currit ayns stoandey, as treinaghyn eiyrit stiagh ayns yn stoandey, as ya'd rollit gys y yun.

Va ooilley cooishyn reaghit ec yn Whaiyl shen liorish ny briwnyn, as ooilley ny leighaghyn cleeau lhait magh hug yn sleih three keayrtyn, as cha vel ad leigh foast derrey ta shen jeant.

*Slieau-whallin.

Ta'n Chiare as Feed enmyssit " Keys," son dy ren ad jannoo ny " keeshyn."

Ec yn traa t'ayn ta shirveish cummit ayns Keeilleoin. Eisht t'ad shooyl, ayns yn order shoh, jees as jees, voish yn cheeill gys y chronk Tin Vaal.

Kiare sessenee jeh'n chee,
Ny shey toshee yioarree,
Ny captanyn ny skeeraghyn,
Ny saggyrtyn,
Ny briwnyn beggey,

CHAPTER IV

TYNWALD

THE Four-and-Twenty (House of Keys) held their meeting at [Tynwald](#) at St. John's, when they wore St. John's wort about their heads, on the fifth day of the last month of summer.

The root of this word is " Ting Voayl," that is " Chengey Voayl " (the place of the tongue), or " Tiengey Voayl " (place of fire). Perhaps it is " Tien Vaal " (Baal's Fire), or perhaps " Tiengey Voal " (fiery wall).

Witches were said to be taken to the mountain of St. John's Court (Slieau Quayleoin *), and placed in a barrel, and nails driven into the barrel, and they were rolled to the bottom.

All cases were settled at that Court by the deemsters, and all breast laws read out to the people three times, and they are not law yet until that is done.

* Slieau.whallin.

The Four-and-Twenty are called " Keys," for they made the " keeshyn " or taxes.

At the present time the service is held in St. John's Church. Then they walk in this order, two and two, from the Church to the Tynwald Hill.

Four sergeants of police,
The Six Coroners,
The Captains of Parishes,
The Clergy,

Yn Chiare as Feed,
Ny fir coyrlee,
Yn er cliwe,
Yn CHIANNORT,
Yn daa haggirt reiltys,
Yn er-lhee y lught-thie,
Sidooryn,

as eisht as wheesh dy leih as sailleu
geiyrt orroo shen. Va shuinyn skeaylt er
ny greeishyn Tin Vaal son cowrey dy
chur biallys.

Va dy chooiley skeerey chaglym ooir dy
yannoo yn Chronk Tin Vaal ayns y
toshiaght.

Er Laa Tin Vaal ta sleih cheet voish dy
chooilley ard jeh Mannin dy chlashtyn
ny slattyssyn focklit magh. Ta ny shenn
tosheeyioarree livrey ny slattyn oc da'n
Chiannoort, as ta'n chied vriw loo ny
feallagh noa stiagh. Eisht ta dy chooilley
hoshiagh-jioarey gliooney sheese roish
yn Chiannoort, as goaill yn tlat echey
veih laueyn yn Chiannoort. Ta
toshiaghjioarey Glenfaba lhaih ny
slattyssyn ayns Gaelg.

The High Bailiffs,
The Keys,
The Council,
The Sword-Bearer,
The GOVERNOR,
The two Government Chaplains,
The Surgeon to the Household,
Soldiers,

and then as many people as wish to go
after them. Rushes were spread on the
steps of the Tynwald for a sign of
giving obedience.

Every parish gathered earth to make
Tynwald Hill at the beginning.

On Tynwald Day people come from
every part of the Isle of Man to hear the
laws pronounced. The six old coroners
deliver their rods to the Governor, and
the first Deemster swears the new
coroners in. Then every coroner kneels
down before the Governor, and takes his
rod (wand) from the hands of the
Governor. The coroner of Glenfaba
reads the laws in Manx.

[From [Manx Reminiscences](#), 1911]

CABDIL V

OOASHLEY-NY-GREINEY AS OOASHLEY YN-EAYST

VA Sauin ny Bel Sauin yn jee syrjey jeh ny Gaeljee. Haink ny Gaeljee voish Asia, as yn vun fockle "Sauin" haink veih "sae" as "an," as v'ad dy ye toiggit "kiarkyl yn ghrian." Cha row ad booiagh genmys yn ennym echey (Bel Sauin) as ren ad genmys ee yn ghrian. Va'n ennym echey myr yn annym echey. V'ad smooinghtyn dy row eh person, son dooyrt ad "t'ee girree," as "t'ee goll dy lhie."

Tra va ny baatyn "ec yn skeddan" er y Vaie Vooar, v'ad genmys yn voayl v'ee girree "Cronk yn Irree Laa."

Cha row ny Gaeljee fo varrynys ayn, son dy chooilley smooinght ta shin goaill as dy chooilley red ta shin jannoo ta shin ayns lhiastynys da'n ghrian.

Ta'n irriney jeh shen dy ye fakinit ayns shoh. Myr ta dooinney tayrit ayns ceau sniaghtee, mannagh jinnagh eh cummal shooyl, nee eh coayl yn vhiour jeh cassyn as laueyn, as hig eh dy chadley, as cha jean eh dy bragh doostey arragh. Cha jean eh smooinght ny gleashagh. Cha beagh red erbee bio er y theill dy bee dy vel chiass cheet voish yn ghrian. Cha ren ny Hewnyn credjal ayris yn irree-seose jeh ny merriu derrey lurg daue va er ye ayns cappeys, as ren ad gynsagh eh ayns shen voish irree ny ghreiney.

Ren yn ghrian girree seose voish fo halloo ayns yn shiar, as hie ee sheese ayns yn sheear. Cha row ad shickyry nee yn chenn ghrian hairik seose reesht, ny grian noa cheet seose dy chooilley laa, agh hie ad dy

CHAPTER V

SUN AND MOON WORSHIP

SAUIN or Baal Sauin was the chief god of the Gauls. The Gauls came from Asia, and the root of the word "Sauin" came from "sae" and "an," and they are to be understood as "Circle of the Sun." They were not willing to name his name (Baal Sauin), and they called it the Sun. His name was as his soul. They thought it was a person, for they said "she gets up" and "she goes to bed."

When the boats were "at the herrings" on the Big Bay, they called the place where it rose the "Hill of the Rising Day."

The Gauls were not under a mistake, for every thought we take and every thing we do, we owe to the sun.

* The sun is feminine in Manx. + At the herring-fishing.

The truth of that is to be seen in this. If a man be caught in a fall of snow, if he would not keep walking, he will lose the power (feeling) of his feet and hands, and he will come to sleep, and he will never wake any more. He will not think or move. There would not be anything alive on the world but for the heat coming from the sun. The Jews did not believe in the resurrection of the dead until after they had been in captivity, and they learned it there from the rising of the sun.

The sun rose up from under the ground in the east, and went down in the west. They were not sure that it was the old sun that came up again, or a new sun coming up every day, but they went to worship her the

chur ooashley j'ee yn chided red 'sy
voghrey, tra ren yn ghriari girree, as t'ad
jannoo shen foast ayns yn cheer shen.

Ren ny Hewnyn smooïnaghtyn dy row yn
theill rea goll-rish claare, as va ardjyn er,
as va'n thaloo chaglit cooidjagh ayns yn
un voayl, as va'n ushtey fo, as fo'n ushtey
yn diunid gyn kione. Va slane eaghtyr y
thaloo coodit harrish lesh yn aer ny niau,
myr coodagh claare, as ayns yn aer va
currit yn ghrian, yn eayst, as ny rollageyn,
dy chur soilshey, dy reill yn laa as yn oie.
Va ny ushtaghyn erskyn yn aer va er ny
scarrey veih ny ushtaghyn fo'n aer. Va
uinnagyn ayns yn aer, as tra va'd foshlit
ren niaghey cheet sheese. Va'd
smooïnaghtyn dy voddagh ad troggal toor
dy roshtyn seose gys niau, as va'd
smooïnaghtyn dy voddagh aaraghyn
roshtyn seose myrgeeddin.

V'ad genmys yn toor "Babel," ta shen "yn
ghiat jeh ny jeeghyn." Ta'n vun fockle
"Baal" t'eh mainshter, ny chiarn, ny fer
s'lajer, as va dagh cheer as va Baal echey
da hene.

Cha row ad dy yannoo caslys erbee jeh'n
Chiarn jee, ny caslys jeh red erbee ayns
niau heose, ny er yn thaloo wass, ny j eh
red erbee fo'n ushtey.

Va ooilley aile cheet voish yn ghrian, as
ayns shenn hraaghyn v'ad cliaghtey
loshtey ny kirp jeh ny merriu dy chur kied
da ny spyrrydyn dy gholl reesht gys yn
ghrian.

Beign da sleih er ye ooashlaghey yn eayst
as myrgeeddin yn ghrian, son cha bliak
lhieu fakin yn eayst noa son yn chided hraa
trooid gless. Va'd booiagh argid ye oc ayns
nyn phoggaidyn, as dy hyndaa yn argid
lesh nyn laueyn ayns ny poggaidyn oc, as
jannoo yeearee dy gheddyn palchey
argid, as ta'n cliaghtey shen oc ec y traa
t'ayn. Harragh ad magh ass y thie son nagh
vaik ad yn eayst noa trooid gless, as ta mee
er chlashtyn sleih gra tra yin-nagh ad fakin
ee, "Bannit dy row yn eayst noa, as bannit

first thing in the morning when the sun
rose, and they do that yet in that country.

The Jews thought the world was flat like a
dish, and there were points (ends) on it,
and the land was gathered together in one
place, and the water was under it, and
under the water the depth without end
(abyss). The whole surface of the earth was
covered over with the air or heaven as a
dish-cover, and in the air were put the sun,
the moon, and the stars to give light, to rule
the day and the night. The waters above the
air were divided from the waters under the
air. There were windows in the air, and
when they were opened the rain came
down. They thought they could build a
tower to reach up to heaven, and they
thought that ladders could reach up also.

They called the tower "Babel," that is "the
Gate of the Gods." The root of the word
"Baal" is master, or lord, or strongest one,
and each country had its own "Baal."

They were not to make any image of the
Lord God, nor the likeness of anything in
heaven above, or on the earth beneath, or
of anything under the water.

All fire comes from the sun, and in old times
they used to burn the bodies of the dead to
allow the spirits to 'go back again to the
sun.

People must have worshipped the moon
and also the sun, for they did not like to
look at the new moon for the first time
through glass. They were pleased to have
money in their pockets, and to turn the
money with their hands in their pockets,
and wish to get plenty of money, and they
have that custom at the present time. They
would come out of the house that they
might not see the new moon through glass,
and I have heard people say when they
would see it, "Blessed be the new moon,

dy row mish." Va'd smooïnaghtyn tra va sleih goll ass nyn geeayl dy row eh kyndagh rish yn eayst, as ren ad myrgeddin smooïnaghtyn dy row ad dy mennick ny smessey ec caghlaa yn eayst. Va'd smooïnaghtyn dy row ooïlley mraane fo phooar yn eayst, as va'n earish as ny tidaghyn fo.

Ta chibbyr ushtey ayns Ballalhionney ayns Bradda, enmyssit Chibbyr Bolthane, as ta'n ushtey eck mie son sleih ching. T'ee er mullagh yn Abbey, ayns lhiattee jiass Baie Fleshwick. Ta cronrag combaasit runt mygeayrt lesh claghyn, boayl va'd cur ooashley da'n ghrian ayns shen. Ta Cronk yn Irree Laa shiar jeh mullagh yn Abbey, yn voayl ta'n ghrian girree. Tra va'n ghrian girree va'd cur ooashley j'ee. Ta cronrag elley cheu-mooie, boayl te smooïnit va'd geiyrt yn maase, dy reayll ad voish assee er son yn vleïn shen.

and blessed be me." They thought that when people went out of their senses it was owing to the moon, and they thought also that they were often worse at the change of the moon. They thought that all women were under the power (influence) of the moon, and that the weather and tides were under it.

There is a well of water at Ballalhionney in Bradda, called Chibbyr Bolthane ("Baal's Well," or the "Well of the Ditch"), and its water is good for sick people. It is at the top of the Abbey, on the south side of Fleshwick Bay. The cairn is surrounded (round about) with stones, a place where they worshipped the sun. Cronk yn Irree Laa ("Hill of the Rising Day") is east of the top of the Abbey, the place where the sun rises. When the sun rose they worshipped her. There is another cairn outside, a place (to which) it is thought they drove the cattle, to keep them from harm for that year.

[From [Manx Reminiscences](#), 1911]

CABDIL VI

YN OUYR

VA'N ennym er jee arroo Lug, ny Luan, as va'n feailley echey freaylt er Laa Lhuanys. Dy yannoo yn thaloo ny sassey dy chuir rass as dy vuinn yn arroo, ye rheyntit ayns immyr aghyn, red beg smoo na daa stundayrt, as yn chied hreagh ren yn cheeaght jannoo va enmyssit yn foshley, ny " bai," as yn chreagh s'jerree va enmyssit yn " chiash."

Va shoh jannoo eh n'sassey dy chuir, son nagh beagh balkyn erbee jeant. " Ny jean balk jeh thaloo mie," va shenn raa-cadjin.

Tra va mheil veayneeyn goll stiagh ayns y vagher, va daa veaynee er dagh immyr, as yn chied er, ny reih beaynee, va enmyssit yn " furriman," as yn fer s'jerree va er y ghart.

Va dagh beaynee as corran echey, as lurg da v'eh er ghiairrey lane-doarn dy arroo, ren eh cur cront er nyn ghing, as myr shen jannoo queeyllagh, as eisht hug eh yn wheeyllagh er y thaloo, as cur beamyn jeh'n arroo er yn wheeyllagh derrey veagh dy liooar echey dy yannoo bunney. Tra veagh shen ye jeant yinnagh eh jannoo queeyllagh elley. Veagh pyagh elley cheet geiyrt orroo, as kiangle ny bunneeyn, as eisht soiaghey seose ny bunneeyn ayns sthook.

CHAPTER VI

THE HARVEST

THE name of the corn god was " Lug," or " Luan," and his feast was kept on Lammas Day. To make the land easier to sow seed and to reap the corn, it was divided into butts, a little more than two yards, and the first furrow the plough made was called the opening, or " bye," and the last furrow was called the " clash."

This made it easier to sow, for there would not be any " misses." " Do not make a miss of good ground " was an old common saying.

When a band of reapers went into the field, there were two reapers on each butt, and the first man, or best reaper, was called the " furri man," and the last one was on the " gart."

Each reaper had a sickle, and after he had cut a handful of corn, he put a knot on their heads, and thus made a band, and then he put the band on the ground, and put handfuls of corn on the band until there would be enough at him (he had enough) to make a sheaf. When that would be done he would make another band. Another person would come after them, and tie the sheaves, and then set up the sheaves in a stook.

If the " gart " would get through his portion first before the " furriman," he was said to give a " blow " to the " furriman."

My yogh yn ghart trooid yn oght echey hoshiaght roish yn furrirnan v'eh grait dy chur losh da'n furriman.

Ayns mean yn astyr veagh ad geddyn pynt dy ihune, ny bainney as arran as eeym, as va shen enmyssit " mrastyr beg."

Tra va'n arroo ooilley giarrit, va'n meer s'jerree currit lesh thie, as ny cassyn chianglt as feeit, as ye freaylt son oural gys Jee yn Arroo. Ve enmyssit " yn vheillea." Hie yn vheil dy veayneeyn thie, as chur jeu eaddagh obbree, as eisht chur orroo yn eaddagh share, dy heet gys shibber ny mheillea.

Lurg shibber veagh daunsin, as viol cloieder oc dy reayll traa rish yn daunsin.

Tra va'n laad s'jerree currit lesh thie, v'eh enmyssit " sthook y brimmin," as my va ghaa ny three dy chartyn ayns y vagher cooidjagh veagh ad streeu rish y cheilley quoi veagh hoshiaght, er yn oyr nagh row ad laikal ye enmyssit yn sthook y brimmin. Va drogh haghirt ayns yn streeu shoh gys dooinney aeg ren tuittym jeh kart as brishey eh shleeast echey tra v'eh geiyrt tessen clash, va shoh yn oyr dooys dy ye fer lhee.

Ren eh tuittym jeh'n chart tra ye anmagh er yn astyr, as v'eh currit lesh thie, as ren mee soiaghey yn chraue. Laa ny vairagh hie mee son yn charrey aym's Illiam Clugaish, yn Strang, fer dy hoiagh craueyn jeh foaynoo mooar. Ren eh cur coyrle da my yishig dy chur mee gys Hospital Guy, Lunnon, as hie mee yn un chiaghtyn as va'n dooinney aeg son geddyn ass y lhiabbee.

In the middle of the afternoon they would get a pint of ale, or milk and bread and butter, and it was called the " little dinner."

When the corn was all cut, the last piece was carried home, and the stalks tied and plaited, and it was kept for an offering to the Corn God. It was called the " mheillea." The band of reapers went home, and put off their working clothes, and then put on better clothing, to come to the supper of the "[mheillea](#)."

After supper there would be dancing, and a fiddler at them (they would have a fiddler) to keep time with the dancing.

When the last load was brought home it was called the "stook of brimmin," and if there weie two or three carts in the field together they would strive with one another which would be first, because they did not like to be called the " stook of brimmin." It was an accident in this strife to a young man who fell off a cart and broke his leg when he was driving across a clash that was the cause of my being a doctor.

He fell off the cart when it was late in the afternoon, and he was carried home, and I set the bone. On the morrow I went for my friend William Clucas, The Strang, a bonesetter of great repute. He advised my father to send me to Guy's Hospital, London, and I went the same week that the young man was for getting out of bed.

People went on the first Sunday of harvest, or on the first day of the first

Ren yn sleih goll er yn chid
ghoonaght jeh'n ouyr, ny yn chid laa
jeh'n chid vee jeh'n ouyr, dy yannoo
lhiasaghey da Lug, ny Luanys, jee yn
arroy. Hie ad gys Baroole, yn clieau
syrjey, dy hym sagh bangany dy
choinney freaie as berrishyn
freoaghane-ghorrym. Ta'd shooyl gys
Baroole foast dy gheddyn ny
berrishyn, agh nagh vel fys oc cre hon
aght ta'd jannoo eh.

month of harvest, to make an offering to
Lug or Luan, the Corn God. They went to
Baroole, the highest mountain, to gather
branches of heather and bilberries. They
walk to Baroole still to get the berries, but
they do not know what for (why) they do
it.

[From [Manx Reminiscences](#), 1911]

CABDIL VII

SHIBBER BURT BAATEY

REN mee taghyrt dy akin sheshaght baatey lurg shibber burt baatey ayns y vlein hoght cheead yeig queig jeig as daeed.

Va'n chibber goit ayns thie mainshter y vaatey. Va'n ennym echey " Thomase Joss," as va'n ennym y vaatey " Swan."

V'ad rheynn ny aynyn, as failley cheshaght son y nah vlein.

Ec lhiattee y thie va magher faiyr, as va ec yn cheshaght meer dy snaie, stoandey, as maidjey raue.

Hug yn vainshter y vaidjey ayns loob ayns y chleigh dy stiurey.

Hie daa ghooiney harrish y chleigh, as va'n snaie currit harrish y chleigh.

Hooar yn daa ghooiney holt jeh'n snaie, as hug ad lhieu eh magh ayns y vagher choud as harragh eh.

Va daa ghooiney er y dreem, as fer ec y lint, as va fer elley ceau ny mollagyn magh.

Roish ghow ad toshiaght dy chuir yn snaie, v'ad taggloo mysh y shiaulley hug y ghrunt skeddan.

Dooyrt Johnny Dan dy row ee goll dy moal.

CHAPTER VII

THE BOAT SUPPER

I HAPPENED to see a crew (boat's company) after the crew's supper in the year eighteen hundred and fifty-five.

The supper was taken in the house of the master of the boat. His name was " homas Joss," and the name of the boat was the " Swan."

They were dividing the shares, and hiring the crew for the next year.

At the side of the house was a field of grass, and the crew had a piece of nets, a barrel, and an oar.

The master put the oar in a hollow in the hedge to steer.

Two men went over the hedge, and the nets were put over the hedge.

The two men took hold of the net, and carried it out in the field as far as it could go.

Two men were on the back, and one on the lint, and another was casting out the buoys.

Before they had begun to shoot out the net, they were talking about the sailing to the herring ground.

Johnny Dan said that she was going slowly.

"Ta partan er y thoy'n eck jiu ta mee credjal."

"There is a crab on her bottom to-day, I believe."

"Te ro Leah dy Chuir."

"It is too soon to shoot."

"Te tra' dy liooar," dooyrt fer elley.

"It is time enough," said another.

"Cha vel y ghrian dy lhie foast."

"The sun is not down yet."

"Foddym fakin ingin my ordaag foast." "I can see the nail on my thumb yet."

*

"Now, my boys, let us take a berth, and shoot "(the nets).

"Nish, my ghuillyn, lhig dooin goaill burt, as chuir."

"I am willing," said one, and "I am willing," said another.

"Ta mee booiagh," dooyrt fer, "As ta mee booiagh," dooyrt fer elley.

"We have a good sign."

"Ta caslys mie ain."

"Did you see the porpoise ? "

"Naik shiu yn pherkyn?"

"I saw him."

"Honnick."

"Were you proving there, boy ?

"R'ou prowal ayns shen, buy?"

"I was."

"Va, buy."

"They refuse to mesh."

"Dob ad snaue."

* The nets were not to be sown (shot) as long as a man could see the nail of his thumb when his arm was stretched out (at arm's length).

* Cha row yn lieen dy ye cuirt, choud as yinnagh doo inney fakin ingin yn ordaag echey, tra va'n roih echey sheeynt magh.

"Quoid t'ou cur ass y piyr ? "

How much art thou pulling out of the pair?"

"Mysh keead."

"About a hundred."

Lurg tammylt dyllee y vainshter da fer elley, "R'ou prowal y nah cheayrt?"

After a while the master called to another man, "Were you proving a second time?"

"Va, buy."

"I was, boy."

"Ren ad gobbal snaue."

"They are refusing to mesh."

Dooyrt fer elley, "Te kiart cha mie dooin prowal reesht."

Another said, "It is quite as well for us to prove again."

"Ta skeddan dy liooar ayns shoh."

"There is herring enough here."

"Lhig dooin craa as cur magh reesht ee son oor."

"Let us shake and put it out again for an hour."

Lurg jee ye oor cuirt, "Te kiart cha mie dy chur er boayrd. Te jeeaghyn quaagh," as va'n snaie ooilley er y tedd, as hug shin claghyn pohll er y snaie.

After it had been shot for an hour : "It is quite as well to put on board ; it is looking wild," and the net was all on the ropes and we put pole stones on the net."

"It is blowing very hard."

" Te sheidey feer creoi."

"Let us put up the mast."

" Lhig dooin cur seose y chron."

" Tighten the lug sheet to keep her head to the sea."

"Chion sheet y lug dy chummal yn chione eck hug y cheayn."

"Put the sail to the mast quickly ; the sea is running very heavily."

"Cur shiu shiaull hug y chron dy taptee, ta'n cheayn role feer trome."

As yn chield red chiangle shin three reefyn ayns y shiaull mean, as hie shin gys purt. Tra va shin goll cheayll shin earn, "Ta dooinney harrish boayrd."

And the first thing we tied three reefs in the mainsail, and went for the port. When we were going we heard a shout, "There is a man overboard."

"Baatey ! Baatey!"

"A boat! A boat!"

" Graih Yee."

" Love of God."

" Beem's baiht."

"I shall be drowned."

" Cur magh yn yawl."

" Put out the yawl."

" Jean siyr ! Jean siyr!"

"Make haste ! Make haste !"

" Bee oo roud."

"Thou wilt be too long."

" C'raad t'eh ? " "C'raad t'eshyn ? "

"Where is he ? " "Where is he ? "

" Ta mee fakin eh."

"I see him."

" C'raad ta'n chlip ? "

" Where is the boat-hook ? "

" Ceau coyrd huggey."	"Throw a rope to him."
" Vel eh echey?"	"Has he it ? "
" Vel eh er n'gheddyn eh?"	"Has he got it?"
" Ceau mollag huggey."	"Throw a buoy to him."
" T'eh goll sheese y nah cheayrt."	"He is going down a second time."
" T'eh aym. T'eh aym."	"I have him. I have him."
" T'eh ayns shoh."	"Here he is."
" Tayr holt er folt y ching."	"Catch hold of him by the hair of the head."
" Greim eh er y wannal."	" Grip him by the neck."
" Cum shickyr eh."	"Hold him sure."
" Trog eh er boayrd."	"Lift him on board."
" Chyndaa eh er e ghreeym."	"Turn him on his back."
"Cur eh tesseny stoandey, as lhig da'n ushtey roie ass."	"Put him across on the barrel, and allow the water to run out."
"Vel yn ennal ayn?"	"Is the breath in him ?
"T'eh lieh-varroo."	"He is half dead."
"Vel eh tayrn ennal ? "	"Is he breathing ?
"T'eh cheet huggey."	"He is coming to."
"T'eh tayrn ennal."	"He breathes."
"Cha n'aggle da foast."	"There is no fear of him yet."
"T'eh cheet my-laue."	"He is recovering."
"Ta'n chooid smessey harrish."	' ' The worst is past."
"V'eh bunnys baiht."	"He was almost drowned."

"S'faggys v'eh da baase."

"He was near death."

"Cha bee dooinney baiht my t'eh dy ye crighit."

"A man will not be drowned if he is to be hanged."

"Lhig dooin goll as goaill jough y dorrays." Te ooilley dy mie ta cur jerrey dy mie. Cha naik mee rieu jannoo cloie ayns thie cloie cha mie ayns my vioys.

"Let us go and take the ' jough y dorrays' (drink at the door, stirrup cup)."

All is well that ends well.

Ve cloie firrinagh Gaeljee.

I never saw acting in a play-house as good in my life. It was a true Celtic play.

[From [Manx Reminiscences](#), 1911]

CABDIL VIII

CLIAGHTYN BENTYN RISH POOSEY AS BAASE

VA'N oie roish y vannish va cayrnyn sheidit fud ny hoie.

Haink sheshaght yn ven-phoosee voish yn thie eck as yn dooinney poosee voish yn thie echeysyn, as va'd dy mernick goll dagh raad gys y cheeill derrey yinnagh ad meeiteil y cheilley, as eisht craa laueyn as croymmey nyn ghing. .

Hie yn ven-phoosee marish yn vraar eck, ny fer faggys mooinj erys j'ee gys y cheeill, as y dooinney-poosee marish y chuyr echey myr va lheid echey, ny yn chinney sniessey.

Paart dy cheayrtyn veagh queig jeig ny feed gigyn. Va'n feallagh va ayns ny gigyn inneagh dy yeeaghyn jeh ny cabbil oc.

Ny vud ny labreeyri va fainey dy mennick yeeassit son yn laa, as paart dy cheayrtyn veagh ad jannoo ymyd jeh ogher dorrys y cheeill.

Ta mee er chlashtyn jeh fainey va yeeassit son poosey as caillit, as feddynit lane bleantyn lurg shen.

Cha row eh coontit aigh vie dy choayl yn fainey, ny lhiggey da tuittym er yn thalloo.

Ayns shenn hraaghyn haink sleih hug yn vannish er dreeym cabbil, as paart

CHAPTER VIII

CUSTOMS CONNECTED WITH MARRIAGE AND DEATH

THE night before a wedding horns were blown during the night.

The bride's party came from her house, and the bridegroom from his house, and they often went each a different road to the church until they would meet one another, and then shake hands, and bow their heads.

The bride went with her brother, or nearest relation, to the church, and the bridegroom with his sister, if the like was at him (if he had one), or the nearest of kin.

Sometimes there would be fifteen or twenty gigs. Persons in the gigs would be anxious (desirous) of showing off their horses.

Among the labouring people the ring was often lent for the day, and sometimes they would use the key of the church door.

I have heard of a ring that was lent for a marriage and lost, and found many years after.

It was not considered good luck to lose the ring, or let it fall on the ground.

In old times people came to the wedding on horseback, and sometimes there would be as many as sixty horses.

dy keayrtyn veagh whilleen as three
feed cabbil.

Va ny shelleeyn Manninee feer veg, as
ren ad ymmyd jeh pollanyn jeant jeh
eaddagh as coonlagh er nyn
ghreemyn. Ny keayrtyn veagh yn
yen phoosee soie chooyl yn dooinney
poosee er yn phollan.

Tra va'n poosey harrish ren ad lhiggey
thie cha tappee as oddagh ad gys thie
yn yen phoosee. Quoi roshtagh gys y
thie hoshiaght v'ad dy mennick eabey
quoi yinnagh tayrtyn braag feayshtey
jeh'n yen phoosee, ny yn chryss
ghlioon eck, tra v'ee goll stiagh ayns y
thie.

Va paart dy soddag banshey brisht
ayns meeryn veggey, as skeaylt
harrish kione yn yen phoosee tra v'ee
gentreil y thie cheet voish y cheeill.

Va'n viol cloieder coontit kiart
wheesh as va'n saggyrt, as hooar eh
yn unnysup. Va daunsin freaylt seose
gys oor anmagh, as va paichey lhune
da dy chooilley nane.

My va'n chuyr saa poost roish y chuyr
shinney, va'n chuyr shinney dy
ghaunsey ayns trie oashyryn.

Tra va ny goaldee goll thie eç yn oie
va'n oashyr jeh cass chiare jeh'n yen
phoosee currit trooid yri uinnagh, as yn
yen aeg nagh row poost yinnagh
tayrtyn ee va coontit yn nah nane dy
ye poost. Va meer jeh soddag vanshey
currit trooid yn fainey, as currit da ny
'neenyn aegey as ny guillyn aegey dy
chur fo ny clooiesagyn oc dy
yeeaghyn jinnagh ad fakin ny
graihderyn ayns ashlish.

The Manx ponies were very small, and
they used a pack-saddle made of cloth and
straw on their backs. Sometimes the bride
would sit behind the bridegroom on the
pack-saddle.

When the wedding was over they galloped
home as quickly as they could to the
bride's house. Who(ever) would reach the
house first would often try who would
catch the slipper off the bride, or her
garter, when she was going into the house.

A portion of the wedding cake was broken
in little pieces, and scattered over the head
of the bride when she was entering the
house coming from the church.

The fiddler was valued just as much as the
parson was, and he got the "deserving"
(what he deserved *) Dancing was kept up
until a late hour, and there was plenty of
ale for every one.

If a younger sister was married before an
elder one, the elder sister had to dance in
her "stocking feet" (with her slippers
taken off). When the guests were going
home at night the stocking of the left foot
of the bride was put through the window,
and the young woman that was unmarried
who would catch it was reckoned the next
one to be married. A piece Of the wedding
cake was put through the ring and given to
the young girls and the young boys to put
under their pillows, to see would they see
their lovers in a dream.

Va ben ainshter H— — poost ayns eaddagli varkee dimmity vane.

Mistress H— — was married in a riding habit of white " dimity."

* I.e. his fee.

Va shenn yen seyr ginsh dou tra v'ee ny lhiannoo v'ee ec bannish, as ven-phoosee veih Glion Sulby, as va'n dooinney poosee veih Jurby.

An old lady told me that when she was a child she was at a wedding, and the bride was from Sulby Glen, and the bridegroom from Jurby.

Va mysh keead goaldagh ayn, deiney, mraane, as paitchyn, paart er dreem cabbil, paart ayns gigyn, as paart elley ayns kartyn, as v'ad lhiggey gunnaghyn ooilley yn raad gys yn cheeill.

There were about one hundred guests, men, women, and children, some on horseback, some in gigs, some others in carts, and they were firing guns all the way to the church.

Va'd cummal ad ny keayrtyrtyr lesh tedd tessen yn raad, dy chur orroo geeck leagh, red va cadjin ec bannish.

They kept them sometimes with a rope across the road, to make them pay a reward (a footing), a thing common at a wedding.

Va stoandey dy lhune currit er mullagh y chleigh cheu-mooie jeh'n thie, da sleih nagh row ec y vannish.

A barrel of ale was put on the top of a hedge outside of the house, for the people who were not at the wedding.

My yinnagh dooinney tranlasse noi ennaghtyn dy leih liorish brishey poosey, va'd dy mennick goaill yn leigh ayns ny laueyn oc hene.

If a man would offend against public opinion by committing adultery, they would often take the law into their own hands.

Ta cooinaght aym er dooinney enmyssit " — — yn Ollick," jeh Beemakem. Haink mysh jeih as feed ny daeed dooinney geiyrt er gys Ballanorris, er laa feailey. Ren ad goaill giat jeh ny jeushanyn, as cur eh er y vullagh, as hug ad lesh yn yiat lesh eshyn er y vullagh gys thie y yen echey.

I remember a man who was called " — — the Christmas," of Beemakem. About thirty or forty men came after him to Ballanorris, on a holiday. They took a gate off the hinges, and they put him on the top of it, and they brought the gate with him on the top to the house of his wife.

Va'd gyllagh, as kiaulleeagh, as gyllagh far-enmyn da, as briaght jeh c'red v'eh er ye jannoo. Va'n eaddagh echey raipit, as v'eh bunnys rooisht, roish hooar eh thie hug yn yen echey. Va paart jeu bwoailley eh lesh maidjyn. Eisht hie ad ooilley gys yn

They were shouting, and singing, and calling him nicknames, and asking what he had been doing. His clothes were torn, and he was almost naked before he got home to his wife. Some of them were beating him with sticks. Then they all went to the tavern to get ale over it. A thing that one or two men were themselves afraid to do, they were not afraid when they were all

thie oast dy gheddyn lhune harrish. Red va dooinney ny jees agglagh ad-hene dy yannoo, cha row ad agglagh tra va'd ooilley cooidjagh. Ye enmyssit "Cur dooinney er y stang."

Va'n stang lorg liauyr, va sleih va jannoo tranlaase currit dy varkiagh, er cabbyl fuygh, as eisht v'ad kippit er yn lorg.

Ayns yn traa shoh va giat jeant ymmyd jeh, er yn oyr dy row mooarane deiney son shassoo fo dy chur lesh yn dooinney thie.

Ayns shenn hraaghyn va ny kirp ny merriu coodit lesh brelleein verriu, as v'ee freaylt ayns y thie son yn oanluckey. V'ee dy kinjagh aarloo, as v'ee ny keayrtyn freaylt ayns y thie son bleeantyn.

Va claare lesh sollan currit er yn chorp marroo, as dy mennick va foaid geayney as sollan currit fo yn lhiabbee.

Va lane credjue oc ayns sollan, son dy row eh smooinit dy reayll eeast as feill voish goll mow. V'ad cur sollan ayns bainney tra v'eh creckit, ny ayns cooid erbee elley veagh yeeassit, ny currit ersooyl.

Va'd credjal dy row reddyn va goll dy haghirt cur caslys jeh reddyn va goll dy haghirt.

Va paart dy caslysyn baase myr shoh. Va ushag getlagh noi yn uinnag.

Kellagh kiark gerrym ayns yn ole, as ny cassyn echey feayr. My veagh ny

together. They called it "putting a man on the stang."

The stang was a long pole on which people who transgressed were put to ride, on a wooden horse, and then they were whipped on the pole.

On this occasion a gate was used, because many men could stand under it to bring the man home.

In old times corpses were covered with a sheet for the dead (winding-sheet), and it was kept in the house for the funeral. It was always ready, and it was sometimes kept in the house for years.

A dish of salt was put on the dead body, and often a green sod and salt were put under the bed.

They had great belief in salt, for it was thought to keep fish and flesh from going rotten. They put salt into milk when it was sold, or in any other goods that would be lent, or given away.

They believed that things that were going to happen gave a sign of the things which were going to happen.

Some of the signs of death were thus:

A bird flying against the window.

cassyn echey cheh ye monney
bannish.

A cock crowing in the night, and his feet
cold. If his feet were warm it meant a
wedding.

Yn chiag merriu ayns yn chamyr.

The dead bell (watch) in the room.

Smarageyn cheet seose trooid yn
chymlee cheumooie yn thie.

Sparks coming up through the chimney
out-side of the house.

Brishey gless erbee choud as va pyagh
ching.

Breaking any glass as long as a person was
sick.

Kiark gerrym.

A hen crowing.

Tra va brelleein-verriu er yn chainle.

When a winding-sheet was on the candle.

Pohnnaryn cloie ec jannoo oanluckey.

Children playing at making a funeral.

Cur mysh ny boandyrys oikan ayns
ashlish.

Dressing or nursing a child in a dream.

Va ny ashlishyn smooinit dy gholl noi. Dreams were thought to go against (by
contraries).

Tra va corp marroo, va ny uinnagyn
coodit, as freaylt myr shen derrey
veagh yn chorp goll ersooyl voish yn
dorrys, as eisht va ny coodaghyn er ny
ghoailh jeh. V'ad dy ye goit jeh er
aggle dy beagh oanluckey elley ayns
traa gerrid.

When a body was dead, the windows were
covered, and kept so until the body would
be going away from the door, and then the
coverings were taken off. They were to be
taken off lest there should be another
funeral in a short time.

Va arrey ny farrar freaylt er dy
chooilley chorp, as va feailley dy
chooilley oie choud as veagh yn chorp
ayns y thie.

A watch or wake was kept over every
body, and there was a feast every night as
long as the corpse would be in the house.

Dy chooilley oie va ny nabooyrn as
sleih mooinjerey yn phyagh marroo
cheet dy chur stiagh yn oie marroo.
Veagh lhune as bee, piobyn as
tombaghey, son pyagh erbee yinnagh
jannoo ymmyd jeu. Veagh mennick
viol-cloieder ayn, as veagh ad
kiauleeaght as dole fud-ny-hoie. Ny
keayrtyn veagh yn chiauleeaght feer
hrimsagh. Veagh cainleyn freaylt
loshtey marish yn chorp marroo, as

Every night the neighbours and relations
of the dead person came to spend the night
with them. There would be ale and food,
pipes and tobacco, for any one who would
make use of them. There would often be a
fiddler, and they would sing and play
through the night. Some-times the singing
would be very mournful. Candles would
be kept burning with the dead body, and
the looking-glass, and every kind of glass
(vessel) would be covered with a white
cover. At the time of the funeral all the

veagh gless-huaystal as dy chooilley
horch dy ghless coodit lesh coodagh
bane. Ec traa yn oanluckey veagh
ooilley sleih harragh raad liauyr, ny
nabooin, geddin bee as feeyn ny
lhune, as ye chebbit da sleih
cheumooie jeh'n thie, nagh darragh ad
stiagh.

Tra va'n choir verriu currit er yn
charbyd, va caayn oanluckee kiauleeit,
as freaylt seose tra va'n cheshaght
faagail yn dorrays. Va shoh jeant ec y
toshiaght dy reayll ersooyl drogh
spyrydyn. Veagh ad kiauleeagh
ooilley yn raad gys y cheeill. Shoh
va'n oyr dy row clag bwoailt tra va
pyagh erbee marroo, as myrgeeddin yn
oyr v'eh bwoailt tra va'n oanluckey
cheet gys y cheeill, dy eiyrt ersooyl
drogh spyrydyn. Mannagh row yn
kiaulleeaght mie, ye smooinit dy row
eh cowrey jeh oanluckey elley ayns
traa gerrid. Ye ymmyrchagh da'n
oanluckey dy gholl er y raad va'n fer
cliaghtey goll gys y cheeill. Beign
da'n oanluckey goll er raad killagh, as
ragh ad trooid lhionteenyn roish
harragh ad raad erbee elley.

Bollagh eh ye yn leigh ayns Mannin,
my va lhiannoo ec ben roish v'ee
poost, my yinnagh yn dooinney
poosey ee ec traa erbee lurg shen,
veagh yn lhiannoo eirey hug yn
thalloo ny cooid erbee veagh echey.

Te foast yn leigh, dy vod yn lhiannoo
ye eirey my veagh yn jishig as moir
poost cheusthie jeh daa vlein lurg da'n
lhiannoo ye ruggit.

Ta — — er yannoo assee da Mannin,
liorish nagh vel eh er hoilshaghey yn
leigh shoh ayns yn hoar echey. Ren eh
cur da sleih ayns aynyn elley jeh'n

people who would come from a long
distance, or the neighbours, would get
food, and wine or ale, and it was offered to
people outside of the house, if they would
not come in.

When the box of the dead (coffin) was
placed on the bier, a funeral tune was
sung, and kept up when the company was
leaving the door. This was done at the
beginning to keep bad spirits away. They
would sing all the way to the church. This
was the reason the bell was tolled when
any one was dead, and also the reason it
was struck (tolled) when the funeral was
coming to the church, to drive away evil
spirits. If the singing was not good, it was
thought to be a sign of another funeral in a
short time. It was necessary for the funeral
to go on the road the person used to go to
church. The funeral must go on a church
road, and they would go through valleys
before they would go any other road.

It used to be the law in the Isle of Man, if [a woman had a child before she was married](#), if the man would marry her at any
time after, the child would be heir to the
land or any goods he might have.

It is yet the law, that the child can inherit if
the father and mother are married within
two years after the child is born.

— —^[*] has done wrong to the Isle of Man,
since he has not made clear this law in his
book. It gave people in other parts of the
realm of England a wrong view of the
morals of the Isle of Man, for some
explanation of this law should have been

reeriaght Hostyn baght aggairagh jeh
ellynyn Vannin, son lhisagh soilshey
ennagh jeh'n leigh shoh er ye currit
ayns y hoar, son ta'n leigh shoh er-
lkeh bentyn gys yn ellan shoh.

V'eh leigh dy chairys.

given in the book, for this law especially
belongs to this island.

It was a law of justice.

[*fpc: - almost certainly a reference to [Hall Caine](#) and his
novel the Deemster]

[From Manx Reminiscences, 1911]

CABDIL IX

PISHAGYN AS LHEIHYS

TA'N sleih Manninagh credjal ayns faishnaghyn, as dy vel shoh padj er, ny arrane, currit lesh sheese veih traas dy hraa ayns aght shickyr, as shegin da ye dy chairalagh jeant, nagh nee yn faishnagh coayl e vree.

Yn chredjue ta nish enmyssit Tushtey Craueeaght ghow toshiaght liorish Ben-ainshtyr Eddy, ayns America. T'eh yn un red myr ny shenn faishnaghyn ayns Mannin. V'eh padjer follit gys Jee yn Ayr, yn Vac, as yn Spyrryd Noo, ny gys ny ainleyn, ny nooghyn, dy lheihs yn dooinney. Va'd credjal dy jinnagh Jee jannoo eh my ve yn yeearee Echey, as v'eh dy jarroo credjue-lheihs.

Dooyrt Yeesey Creest, " My oddys oo credjal, ta dy chooilley nhee cheet leshyn ta credjal."

" As cha nhimmey mirril doobbree Eh ayns shen kyndagh rish y vee-chredjue oc."

Ta'n faishnagh goll myr eiragh, mannagh vel eirey ayn, ta'n persoon sniessey dy gheddyn eh, ny fer jeh'n chynney sniessey.

Ta cooinaghtyn aym er shenn ghoooinney, Juan y Kelly. V'eh jannoo oalys dy chastei fuill, as haink eh hym, tra va mee my ghuilley, as hug eh yn oalys dooys, as dooyrt eh va mee yn fer sniessey mooinjerys da. Hug eh meer dy phabyr dou, as va'n oalys scrut er. Dooyrt eh rhym, " Scrieu magh eh, as gyn dy bragh dy yeeaghyn eh da pyagh erbee." Dy beigns laccal cur yn oalys da pyagh erbee elley, shegin dou jannoo yn un red, agh cha negin dou cur eh da dooinney erbee.

CHAPTER IX

CHARMS AND CURES

MANX people believe in charms, and these are a prayer, or hymn, put down from time to time in a certain way, and it must be carefully done, or the charm will lose its virtue.

The belief now called Christian Science took beginning (was instituted) by Mrs. Eddy in America. It is the same thing as the old charms in the Isle of Man. It was a secret (silent) prayer to God the Father, the Son, and the Holy Spirit, or to the angels, or saints, to heal the man. They believed that God would do it if it was His wish, and it was indeed faith-healing.

Jesus Christ said, " If thou canst believe, all things are possible to him that believeth."

" And He did not many mighty works there because of their unbelief."

The charm goes by heirship, and if there is not an heir, the nearest person is to get it, or the next of kin.

I remember an old man, John Kelly. He was making a charm to stop blood, and he came to me, when I was a boy, and he gave the charm to me, and he said I was the nearest relation to him. He gave me a piece of paper, and the charm was written on it. He said to me, " Write it out, and do not show it to any-body." If I should be wanting to give the charm to any other person, I must do the same, and I must not give it to any *man*.*

* The charm must always be given to one of the opposite sex, otherwise it will lose its power.

Ren mee myr v'eh laccal mee, as ta'n oalys aym foast. Dooyrt eh dy row eh er n'yannoo ymmyd jeh keayrt-ny-ghaa.

Ta'n oalys gobbragh liorish credjue. Myr ta dooinney smooinghyn ayns e chree shen myr t'eh. Red erbee nee jannoo yn aigney sheeoil bee er ny lheihs. Cha jean yn oalys gobbragh, mannagh jean eh cur lesh shee da'n aigney. Ta aggle oyr doghan, as nee eh dy chooilley ghoghan ny smessey. Ta aggle cur er yn chree goll ny s'taptee, as ta credjue cur er goll ny s'moal. Shen yn aght te castey yn uill. Ta ooilley doghanyn tannaghtyn son tammylt. Ta paart goaill traa liauyr, paart traa gerrid. Ta'n er-lhee goll-rish fer stiuree. Cha jean yn er stiuree castey yn ghaal, agh nee eh ginsh diu cre'n aght dy stiurey, as quoid dy shiaull dy chur lesh, as cre'n aght dy reayll jeh ny creggyn, liorish fys ye echey c'raad t'ad.

Tra va mee my ghuilley beg, va mee currit sheese dys Ballavooye dy akin dooinney ren giarrey yn lhuss er son y chengey veg. Va shuyr aym as va scoarnagh ghonnagh eck son shiaghtyn, as va my vummig as my huyr smooinghyn dy row eh ny share dy gheddyn yn lhuss giarrit, son dy ren eh mie da moorane dy leih. Hie mee roym er y raad kairail dy gholl, agh veeit mee ghaa-ny-three cumraagyn, as yarrood mee ooilley mychione yn chaghteraght.

Tra hooar mee thie, va'n chieid naight cheayll mee, va mee ersooyl agh lieh oor derrey va my huyr ny share, as mysh shen va'n traa va'n lhuss giarrit. Ren yn chymsagh brishey. Cha dooyrt mee rieau fockle mie ny sie, as ren adsyn credjal dy row eh ny share son dy row yn lhuss giarrit. Ta ooilley dy mie tra ta'n jerrey dy mie.

Yn dooinney ren giarrey yn lhuss bollagh eh " gra yn ockle " as goll magh ayns y vagher, as cur-lesh eh stiagh ayns y thie, as cur eh ayns y chymlee er yn chiouree, as myr va'n lhuss ny chirmaghey, ren yn doghan lhei ersooyl. V'eh lhuss y chengey-veg. " Veagh

I did as he wanted me, and I have the charm yet. He said he had used it many a time.

The charm works by faith. As a man thinks in his heart so is he. Anything that will make the mind peaceful (restful) will heal (cure). The charm will not work (act), if it will not give peace (rest) to the mind. Fear is a cause of disease, and it will make every disease worse. Fear makes the heart go (beat) quicker, and faith (belief) makes it go slower. That is the way it stops the blood. All diseases last for a time. Some take a long time, some a short time. The doctor is like a steerer (helmsman). The steerer will not quell the storm, but he will tell you how to steer, and how much sail to carry, and how to keep off the rocks, by knowing where they are.

When I was a little boy, I was sent to Balladoole to see a man who was cutting the herb for the " little tongue."* My sister had a sore throat for a week, and my mother and my sister thought it was better to get the herb cut, for it did good to many people. I went on the road, intending to go, but I met two or three comrades, and I forgot all about the message.

When I got home the first news I heard was that I had been away but half an hour until my sister was better, and it was about the time the herb had been cut. The gathering broke. I never said a word (either) good or bad, and they believed that it was better because the herb had been cut. All is well that ends well.

* Uvula.

The man who cut the herb used to " say the word," and go out into the field, and bring it into the house, and put it in the chimney on the " hook," and as the herb was drying, the disease melted away. It was the herb of (for healing) the " little tongue " (Devil's Bit

eh er laanaghey dy chooilley ghogan dy bee dy row meer veg giarrit jeh."

Scabious). " It would have cured every disease if the little piece + had not been cut off."

Va dooinney ren cummal ayns croit veg ergerrey da'n thie ain, as v'eh freayll cabbyl as booa. Va'n booa as v'ee ching son laghyn, as va mish er ye goll ayns y thie ollee dy yeeaghyn er yn vooa. Un fastyr, myr va mee goll shaghey yn thie echey, honnick mee yn dooinney, as va claare echey as va cappan echey troggal paart dy liggar as deayrtey ny yei eh reesht. Cheayll eh ny kesmadyn ayns, as hrog eh seose yn chlaare as yn chappan, as yeigh eh yn dorrays, as chur eh sneg er y dorrays. Hass mee, as cha ren mee gra ny jannoo red erbee, agh hooyl mee er. Cheayll mee laa ny vairagh dy row eh er ye ec Nan Wade, as va mish yn fer va goll shaghey tra va'n lhuss cloie, as v'eh smooïnaghtyn dy row mish yn fer dy ghrogh hooill.

Agh myr hooyl mee shaghey yn thie echey mysh yn traa cheddin dy chooilley astyr car y touree, cha row mee smooïnaghtyn dy row red erbee ayn. Cha jinnagh eh dy bragh lhiggey dou dy ghoill stiagh ayns y thie ollee, son v'eh cliaghtey cheet magh as jeigh yn dorrays. Ta mee er yiarey crosch keirn jeh famman yn vooa echey, as ta mee er ghoail blaaghyn-bluight, as cleesagh * voish yn dorrays echey, as voish dorrays yn thie ollee, ayns gamman, keayrt ny ghaa er Oie Voaldyn.

Oik dy row dasyn ta smooïnaghtyn er olk.

* Clioagagh in Northern Manx.,

Ren mee keayrt fakin dooinney lesh yn chass echey giarrit feer down, liorish tuittym roish greie-cabbyl yn vuinn. Ren eh ec keayrt cur fys er dooinney va oalys echey dy chastey fuill. Cha row eh son jannoo eh, as ren yn dooinney as yn er-oalys cheet er cha tappee as voddagh ad gys yn er-lhee. Ren yn feaishtneyder gra yn ockle ghaa ny three dy keayrtyn, agh cha jinnagh yn uill castey. Ren mee kiangle yn chuishlin, as ren shen jannoo

There was a man who was living in a little croft near our house, and he was keeping a horse and a cow. The cow had been sick for days, and I had been going into the cowhouse to look at the cow. One evening, as I was going past his house, I saw the man, and he had a dish and a cup raising some of the liquor and pouring it back again. He heard my steps, and he took up the dish and the cup, and shut the door, and put the bolt on the door. I stood, and I did not say or do anything, but walked on. I heard the next day that he had been at " Nan Wade," and I was the person who was going past when the herb was boiling, and he was thinking that I was the person with the " evil eye."

* Uvula. + Of the root.

But as I was passing his house about the same time every evening during the summer, I did not think there was anything in it. He would never allow me to go into the cowhouse, for he used to come out and shut the door. I have cut a mountain-ash cross off the tail of his cow, and I have taken May flowers and flags from the door of his cowhouse for fun many a time on Old May Eve.

Evil be to him that evil thinks.

* Kingcups.

I once saw a man with his foot cut very deep (badly) by falling before a horse machine for reaping. He at once sent for a man who had a charm to stop blood. He was not able to do it, and the man and the charmer came on as fast as they could to the doctor. The charmer " said the word " two or three times, but the blood would not stop. I tied the artery, and that did better than the charm. The man who was cut

ny share na yn oalys. Va'n dooinney va giarrit gennaghtyn ny share son dy row yn feaishtneyder marish, son nagh row eh cha agglagh.

Va enn aym er dooinney elley ren giarrey yn laue echey dy dowin lesh corran tra v'eh giarrey paart dy faiyr. Hie eh gys feaishtneyder elley, va yn oalys echey dy chastey fuill. Ren ad laboragh feiy laa dy yeeaghyn jinnagh eh castey, agh cha jinnagh eh castey. Boandey jesh currit er ren eh castey eh ec keayrt.

Tra hie pyagh erbee gys y dooinney * ec Ballawhane, v'eh eignit dy chur yn ennym da, as ginsh da yn skeerey v'eh cummal ayn. Cha jinnagh yn pishag gobbragh ass yn skeerey. Ren eh gra yn ockle harrish ny lossreeyn giarrit, as eisht ren eh rheynn ad ayns three aynryn, mysh lane doarn veg ayns dagh ayn. Va dagh ayn jeu shoh rheynnit ayns three aynryn elley, as gys dagh ayn j eu shoh va currit cappan dy ushtey cloie, as eisht faagit dy hayrn son nuy minnidyn. Yn dooinney va ching v'eh dy ghoail nuy lane spainyn-" tea " j eh'n stoo, er nonney dy chur yn spain-" tea " nuy keayrtyn hug ny meillyn echey. Va'n ayn veg shoh dy ve currit gys ymydy dy chooilley trass oie, derrey veagh dy chooilley nuy aynryn baarit. Ren yn lhiurid dy hraa cur traa dasyn dy ghol ny share. Eisht e eddin, as dy chooilley ayn j eh e chorp dy ve nieet lesh yn ooillagh, as my ve veg harrish v'eh dy ve ceaut ayns yn aile.

* Fer oalys ard ghooagh.

Hie mee stiagh ayns thie ayns F--, as honnick mee dooinney goll trooid obbyr yn feaishtneyder. V'eh giu paart jeh'n toolagh ass cappan, as v'eh ny hassoo rooisht ayns tubbag vooar ayns mean y laare, as yn fer feaishtneyder nice yn chorp echey lesh awree yn lhuss. Hie mee magh cha leah as foddym goll.

Tra va mee my lhiannoo mysh shey ny shiaight dy vleaney, ren mee goll gys Purt Noo Moirrey dy akin ben voish Ballawhane

felt better because the charmer was with him, because he was not so afraid.

I knew another man (who) had cut his hand badly with a sickle when he was cutting some grass. He went to another charmer, who had the charm to stop blood. They worked all day to see if it would stop, but it would not stop. A bandage properly put on stopped it at once.

When any one went to the man at Ballawhane,* he was obliged to give his name, and tell him the parish he was living in. The charm would not work out of the parish. He " said the word" over the cut herbs, and then he divided them into three parts, about a small handful in each part. Each part of these was divided into three other parts, and to each part of them a cup of boiling water was put, and then left to draw for nine minutes. The man who was sick was to take nine teaspoonfuls of the stuff, or (else) to put the teaspoon nine times to his lips. This small part was to be put into use every third night until the whole nine parts were used. The length of time gave him time to get better. Then his face and every part of his body was to be washed with the leavings, and if there was any over it was to be cast into the fire.

* A noted charmer.

I went into a house in F---, and I saw a man going through the work of the charmer. He was drinking part of the substance of the herbs out of a cup, and he was standing naked in a big tub in the middle of the floor, and the charmer washing his body with the boiling of the herb. I went out as soon as I could go.

When I was a child about six or seven years (of age), I went to Port St. Mary to see a woman from Ballawhane who dwelt in Port St. Mary. She was a woman of great repute. She

v'ee cummal ayns Purt Noo Moirrey. V'ee ben j eh foaynoo mooar. V'ee troggal my chione keayrt ny jees 'sy chiaghtyn. Va mee surranse lesh kione ching, as va'n wannal aym cam. Va mee eignit dy iu paart jeh'n awree, as va my chorp nieeit ooilley harrish lesh y' paart elley. Va wheesh dy ghwoaie aym er ren mee goll ny share chelleeragh.

My huyr as va chiassagh scarleod eck tra v'ee daa vlein dy eash, as ghow ee yn rose ayns yn eddin as yn chione eck, lurg yn chiassagh.

V'ee tendit liorish yn er-lhee ain hene, agh va my vummig as yn ven-boandyr eck smooïnaghtyn dy beagh eh ny share dy gheddyn oalys currit urree.

Ren ad cur fys son shenn ghooïnney va oalys echey son yn rose.

Haink eh stiagh ayns y chamyr boayl va my huyr ny lhie. Va lane cappan dy smarrey muck fegooish sollan ayns ny laueyn echey. Ayns yn smarrey muck va nuy meeryn dy straueyn, giarrit jeh ec yn chield yunt. Hie eh sheese er e ghlioonyn as ren eh gra yn ockle harrish yn smarrey, as ren eh mastey yn smarrey lheit lesh ny straueyn.

Va ny straueyn goit ass as currit ayns yn aile, as va smarrey muck currit er eddin my huyr, as er yn chione eck. V'ee feet dhonney, as hooar ee baase laa ny vairagh. Va mee goaill yindys, lane bleeantyn lurg shen, dy chlashtyn yn er-lhee mooar Erasmus Wilson, mychione doghanyn ayns crackan, gra nagh ren eh geddyn red erbee ny share na smurrey muck son yn rose.

lifted my head a time or two in the week. I was suffering with a sick head, and my neck was crooked. I was compelled to drink part of the liquor, and my body was washed all over with the other part. I hated it so much that I got better at once.

My sister had scarlet fever when she was two years of age, and she took the rose in her face and head, after the fever.

She was attended by our own doctor, but my mother and her nurse thought it would be better to get a charm put on her.

They sent for an old man who had a charm for the rose.

He came into the room where my sister was lying. There was a cup of hog's lard without salt in his hands. In the hog's lard were nine pieces of straw, cut off at the first joint. He went down on his knees and said the word over the lard, and he stirred the melted lard with the straws.

The straws were taken out and put into the fire, and hog's lard was put on my sister's face, and head. She was very ill, and she died next day. I took wonder (was surprised), many years after that, to hear the great doctor Erasmus Wilson about (for) diseases of the skin, say that he never got anything better than hog's lard for erysipelas.

QALYS DY CHASTEY FUILL

"O Hiarn ! clasht rish my phadjer ayns Dty ynrickys.
Cur geill da my phadjer ayns Dty irrinys.
Ren peccah goaill toshiaght ayns Adam as Aue.
As ayns Dty hilley ta mish nish sumney yn uill shoh dy ye castit. Amen."

Hooar mee yn oalys shoh voish Juan y Kelly, Cronk Shynnagh, ayns yn viein hoght cheead yeig as three-feed, son dy row mee yn phyagh s'faggys mooinjerey va ehey.

Dooyrt eh rhym dy row eh er prowal eh keeadyn keayrt, as va'n uill dy kinjagh castit. Smooinnee mee dy row eh er ye castit edyr v'eh er ghra yn oalys ny dyn. Ren eh cur aigney aashagh da'n fer va'n uill ehey roie.

CHARM TO STOP BLOOD

"O Lord, hear my prayer in Thy righteousness.
Give ear to my prayer in Thy faithfulness.
Sin first began in Adam and Eve.
And. in Thy sight I now charge
This blood to be stopped. Amen."

I got this charm from John Kelly, Cronkshynnagh, in the year eighteen hundred and sixty, for I was his nearest relation.

He told me he had proved it hundreds of times, and that the blood always stopped. I thought it would have stopped whether he would have " said the charm " or not. It gave an easy mind to the person whose blood was running.

OALYS SON JUNTYN SHEEYNT

Abbyr padjer y Chiarn.
Nish abbyr three keayrtyn, " Ayns ennym yn
Ayr, as y Vac, as y Spyrryd Noo."
Hie Creest gys creg
Dy laanaagh ey mwannal eig;
As my rosh Creest yn laare,
Va'n wannal eig ny share.
Bee slane dagh cuishlin, as bee slane dagh
feh, as bee slane dagh cron, as bee slane
dagh ashoon jeh'n theill, as dy ye yn ayrn
shen kiart cha mie myr cass erbee nagh row
red erbee jannoo er.
Hiarn, cur couyral. Dy chur Jee da couyral."

PISHAG SON FAIRAIG

Nuy meeryn dy yiarn currit tessen er y
cheilley harrish yn att nuy keayrtyn, as gra "
Lheie ersooyl myr kay er ny sleityn, as myr
keayn er y traie. Ayns ennym yn Ayr, as y
Vac, as y Spyrryd Noo,"

CHARM FOR SPRAINED JOINTS

Say the Lord's Prayer.
Now say three times, " In the name of the
Father, and the Son, and the Holy Ghost.
Christ went to the rock
To heal a sore neck;
And before Christ reached the ground
The sore neck was better.
Be whole each vein, and be whole each sinew,
and be whole each sore, and be whole each
nation of the world, and may that part be quite
as well as any foot there was not anything
doing on it.*
Lord give a cure. God give a cure to him."

CHARM FOR AN ENLARGED GLAND

Nine pieces of iron put across each other over
the swelling nine times, saying, " Melt away as
mist on the mountains, and as the sea on the
shore. In the name of the Father, and the Son,
and the Holy Ghost."

* *I.e.* there was nothing the matter with it,

YN PISHAG NY MUMPYN, NY CHENGEY VEG CHARM FOR THE MUMPS, OR LITTLE TONGUE

Abbyr padjer y Chiarn.

Nish abbyr three keayrtyn, " Ayns ennym yn Ayr, as yn Vac, as y Spyrryd Noo.

My she ny mumpyn, ny scoarnagh ghonnagh,

Ny yn chengey veg,

Troggys seose dty chione. Troggys seose dty chione.

Troggys Jee, troggys Moirrey, troggys Maal.

Mish dy ghra, as Jee dy yannoo eh.

Myr shen hie Creest er y droghad.

Troggys seose dty yuntyn, fehyn as fuill."

Say the Lord's Prayer.

Now say three times, " In the name of the Father, and the Son, and the Holy Ghost.

If it is the mumps or sore throat,

Or the little tongue,

I will lift thy head, I will lift thy head.

God will lift, Mary will lift, Michael will lift.

Me to say, and God to do it.

Thus Christ went on the bridge.

I will lift up thy joints, sinews and blood."

CHARM FOR WARTS

OALYS SON FAHNAGHYN

Va meer dy snaie olley, as va cront currit er son dy chooilley fahney, as currit ayns oaie.

" Oanluckey ! Oanluckey ! goll gys y cheeill, Cur lesh ny fahnaghyn aym marish ny fahnaghyn ayd hene.

Ayns ennym yn Ayr, as y Vac, as y Spyrryd Noo."

There was a piece of woollen thread, and a knot was put on it for every wart, and placed in a grave.

"Funeral, funeral, going to the church. Bring my warts with thy own warts. In the name of the Father, and the Son, and the Holy Ghost."

OALYS SON YN CHENNEY-JEE

Nuy juntyn dy choonlagh oarn, chirmit dy vleh lesh ny meir, as eisht mastit lesh shelley hrostey, as currit er yn chenney-Jee three keayrtyn.

" Scolt y chenney-Jee, chenney-Jee cheh. Ny skeayl ny smoo, ny skeayl ny shlea. Ayns ennym yn Ayr, y Vac, as y Spyrzyd Noo."

PISHAG SON LHEUNICAN

Va'n lheunican dy ye ventyn rish dy aashagh mygeayrt y mysh lesh freeney prash, noi yn ghrian tra va'n chided aynr jeh'.n oalys grait, as lesh yn ghrian tra va'n aynr s'jerree grait. Va'n oalys grait three keayrtyn.

" Lheunican 'nane, lheunican jees, lheunican three, lheunican kiare, lheunican queig, lheunican shey, lheunican shiaght, lheunican hoght, lheunican nuy.

Veih nuy gys hoght, veih hoght gys shiaght, veih shiaght gys shey, veih shey gys queig, veih queig gys kiare, veih kiare gys three, veih three gys jees, veih jees gys 'nane, veih 'nane gyn veg."

CHARM FOR THE RINGWORM ("FIRE OF GOD")

Nine knots (joints) of barley straw, dried and ground (crumbled) by the finger, and then mixed with fasting spittle, ~ and put on the ringworm three times.

" Split ringworm, hot fire of God. Don't spread any more, don't spread any wider. In the name of the Father, the Son, and the Holy Ghost."

CHARM FOR A STYE

The stye was to be touched easily about it with a big yellow brass pin, against the sun when the first part of the charm was said, and with the sun when the last part was said (repeated). The charm was repeated three times.

" Stye one, stye two, stye three, stye four, stye five, stye six, stye seven, stye eight, stye nine.

" From nine to eight, from eight to seven, from seven to six, from six to five, from five to four, from four to three, from three to two, from two to one, from one to nothing."

DY CHASTEY ROIE FOALLEY

Haink three deiney crauee voish yn Raue,
Creest, Peddyr, as Paul.
Va Creest er y chrosh, as va'n uill Echey
shilley, as Moirrey er ny glioonyn eck
Liorish,
Ghow fer jeu yn er-obbee ayns e laue yesh,
as hayrn Creest crosh + harrish.

Haink three mraane aegey harrish yn ushtey.
Dooyrt unnane jeu, " Seose,"
Dooyrt 'nane elley, " Fuirree."
Dooyrt yn trass unnane, " Castyms fuill
dooinney as ben."
Mish dy ghra, as Creest dy yannoo eh.
Ayns ennym yn Ayr, as y Vac, as y Spyrryd
Noo.

Three Moirraghyn hie gys yn Raue, ny key-
mee, ny cughtee, Peddyr as Paul.
Dooyrt Moirrey jeu, " Shass."
Dooyrt Moirrey jeu, " Shooyl."
Dooyrt Moirrey elley, " Dy gastey yn uill
shoh, myr chast yn uill haink ass lhottyn
Chreest."
Mish dy ghra eh, as Mac Voirrey dy
chooilleeney eh.

TO STOP RUNNING BLOOD

Three religious men came from Rome—
Christ, Peter, and Paul.
Christ was on the cross, and His blood was
shedding, and Mary on her knees by Him.
One of them took the man charmer in his right
hand, and drew a criss-cross + over him.

Three young women came over the water.
One of them said, " Up."
Another said, " Wait."
The third one said, " I will stop the blood of
man or woman."
I to say, and Christ to do it,
In the name of the Father, and the Son, and the
Holy Ghost.

Three Maries went to Rome, the spirits of the
church, and the spirits of the houghs, Peter and
Paul.
One Mary of them said, " Stand."
Another Mary of them said, " Walk."
Another Mary said, " Stop this blood, as the
blood stopped (which) came from the wounds
of Christ."
I to say it, and the Son of Mary to perform it.

PISHAG SON Y ROIG

" Ta mee rheyenn eh ayns ennym yn Ayr, as y Vac, as y Spyryd Noo.

Edyr eh ye roig, ny roig yn ree, dy jean y chron rheyennit shoh, skeayl yn dourin shoh er geinnagh ny marrey."

PISHAG DY GHEDDYN FUILL

" Farraneagh yn uill ghoo, myr yiare bum-nagh dhoo. Goyms eh, as bee eh aym. Vaikym eh, as cha derym geill da ny smoo."

PISHAG SON YN VUINNAGH

Va Philip ree ny shee, as Bahee yn yen echey, as yinnagh ee breearrey gys Jee nagh beagh eh dy bragh laccal er aeg ny shenn. Goyms fynn firrinnagh jiooldym voym yn doo yiare bum-nagh, as goyms eh, as bee eh aym, as cha bee'm dy bragh dy dhoney yiare buinnagh.

Ayns shenn hraaghyn va'd smoo-inaghtyn dy voddagh doghanyn ye currit gys fer elley, ny goit voish.

Ta fys aym er sleih ren eab dy chur doghan gys feallagh elley, dy gheddin rea rish adhere. Cha row fys oc dy row doghanyn tannaghtyn yn un hraa, ny veagh ad goll ny share ; as dy jinnagh ooilley doghanyn goaill tra gerrid dy ghuirr, son dy row lane mooar doghanyn cheet voish oohyn, ny beishtyn veggey, ny " sporeyn." Ayns yn chooish shen, va'n dooinney va'n oalys echey booiagh goaill eh voish fer elley. Heill eh dy voddagh eh dellal rish ny share na'n fer elley, son dy row yn oalys echey.

Troggal yn chione va jeant son pian dy horch erbee ayns y chione, as va'n oalys grait tra va'd jannoo eh.

Va un laue currit ayns beal yn phyagh ching, as yn laue elley cooyl y ching, as eisht jingey ny laueyn cooidjagh. Ny keayrtyn va ny laueyn currit er dagh cheu jeh'n chione, as eisht jingit cooidjagh.

CHARM FOR THE KING'S EVIL

" I divide it in the name of the Father, the Son, and the Holy Ghost.

Whether it be the evil, or the king's evil, divide this evil, spread this evil on the sands of the sea."

CHARM TO GET BLOOD

" Springing the black blood as the short black looseness. I will take it, and I will have it. I shall see it, and I shall not give heed to it any more."

CHARM FOR LOOSENESS

Philip was king of peace, and Bahee his wife, and she would swear to God that he would never want young or old. I will take the true sprite and cast from me the black short looseness, and I will take it, and I will have it, and I will never be sick of the painful looseness.

In old times they thought that diseases could be given to another, or taken from him.

I know of people trying to give a disease to other people, to get rid of it themselves. They did not know that diseases last a certain time, nor that they would get better ; and that all diseases would take a short time to hatch (incubate), for a great many diseases come from eggs, or small animals (microbes) or spores. In that case, the man who had the charm was willing to take it from the other man. He supposed he would be able to deal with it better than the other, because he had the charm.

Lifting the head was done for any kind of pain in the head, and the charm was said when they were doing it.

One hand was placed in the mouth of the sick person, and the other hand behind (back of) the head, and then pressing the hands together. Sometimes the hands were placed on

each side of the head, and then pressed together.

CAGHLAAGHYN CLIAGHTAGHYN

Va freenaghyn slaait harrish askaidyn, as lheurican tooill, as lhiggit dy vergaghey, as hooar ad ny share.

Va brashleid ny cliegeen ceaut mygeayrt y wannal, son oalys dy reayll ersooyl scoarnagh ghonnagh.

Boandey mysh mwannal y laue, abane as mwannal, dy reayll ersooyl drogh spyrrydyn.

.Fainaghyn jeant jeh daa veain son aaghcheoi, ny er son annoonidyn.

Airh-hallooin ayns piob, son criu eeackle. Joan kairdagh ayns ushtey, son boghtynid yn uill.

Poodyr gunn, son yn Un aght.

Va cluigeenyn as fainaghyn ceaut dy reayll drogh spyrrydyn ersooyl.

Va clagh lesh towl dooghyssagh ayn ceaut mygeayrt y wannal dy lheihs annoonidyn.

Va skillin goit ass yn chistey killagh, as towl, currit trooid, as eisht kiangit mygeayrt y wannal dy reayll ersooyl annoonidyn.

Cur yn laue corp marroo er cowrey ruggyree yinnagh eh y lheihs. Va laue dooinney currit er guilley, as laue ben er 'neen.

Va fainaghyn ayns ny cleayshyn ceaut dy chur ersooyl drogh spyrrydyn.

Jiole lhott, dy yannoo eh glen.

Shliee boig frog, dy ye jargal dy ghoaill yn aile ass lostey.

VARIOUS CUSTOMS

Pins were rubbed over boils, and stye on the eye, and allowed to rust, and they got better.

A bracelet or jewel was worn about the neck, for a charm to keep away sore throat.

A band about the neck of the hand (wrist), ankle, and neck, to keep away evil spirits.

Rings made of two metals for rheumatism, or for weaknesses.

Yarrow in a pipe, for toothache.

Smithy dust in water, for poverty of blood.

Gunpowder, for the same thing.

Beads and rings were worn to keep bad spirits away.

A stone with a natural hole in it was worn about the neck to cure "fits."

A shilling was taken out of the church box, and a hole put through it, and then tied about the neck to keep away fits.

Putting the hand of a dead body on a birth-mark would cure it. The hand of a man was put on a boy, and the hand of a woman on a girl.

Rings were worn in the ears to keep away evil spirits.

Sucking a wound, to make it clean.

Licking the belly of a frog, to be able to "take the fire out of a burn."

Cur cass, ny laue, ta er choayl yn vhiour, ayns minnagh baagh ta chelleeragh marroo.	Putting a foot, or hand, that has lost power, in the entrails of an animal directly it is killed.
Snaaue sheese ny greeshyn gour e ching, three Jedooneeyn geiyrt er y cheilley, ayns ooryn killagh, son boghtynid fuill.	Creeping down the stairs head first three Sundays in succession, during church hours, for poverty of blood.
Troggal yn chleeau, ny yn chleeau heese, son pian ayns y ghailley.	Lifting the breast, or the breast down, for pain in the stomach.
Va meer veg dy chainle currit er ping as foaddit, as currit er becal y ghailley, as gless currit harrish, as va'n chleeau troggit seose tra va'n aer losht.	A small piece of candle was placed on a penny and lighted, and put on the pit of the stomach, and a tumbler placed over it, and the breast was raised up as the air was burnt.
Croymmey sheese as cur shelley fo chiagh, son pian 'sy lhiattee, te cur ass ynnyd gheay ayns y minnagh.	Stooping down and putting a spit under a stone, for pain in the side, to displace the flatulency in the colon.
Va caslys yn chrosh jeant er y lhiattee gansoor yn un cheint.	The sign of the cross made on the side answered the same purpose.
Va lhiannoo currit ayns oabbyr mwyllin, as lhiggit dy chadley, son yn truh. Te jerkit dy row eh dy agglaghey yn lhiannoo veih moughaney.	A child was placed in the hopper of a mill, and allowed to sleep, for hooping cough. It is expected, to frighten the child from coughing.
Broit lugh, currit da lhiannoo, dy reayll eh veih niughey yn lhiabbee. Foddee dy row eh dy agglagh yn lhiannoo.	Mouse broth, given to a child, to keep the child from wetting the bed. Perhaps it was to frighten the child.
Reddyn va ymmyd jeant jeh ec sleih Manninagh veih reeriaght beiyn.	Things used by the Manx from the animal kingdom.
Bithag-key chiu currit ayns clooid as currit fo clagh, dy hrastey eh, ymmyd jeant jeh dy yannoo meeley cron as son lostey ghrian.	Thick cream put into a cloth and put under a stone, to squeeze it, used to soften wounds and for sunburn.
Eeym losht, fegooish sollan, ymmyd jeant jeh dy veelaghey.	Burnt butter, without salt, used to soften.
Blennick-cholgey ymmyd jeant jeh ayns yn un aght.	Fat of the mesentery used in the same way.
Eeh goair.	Tallow of goats.
Fynnican ooh, nooyr, as feeyn-gyere, seiyt kione y cheilley as currit er clooid dy yannoo boandey creoi.	White of egg, flour, and vinegar, mixed together and put on a cloth, to make a stiff bandage.
	Snail spit used for sore eyes.

Shelley cramman ymmyd jeant jeh son sooilyn gonnagh.	Cleanings of butter always fastened on the wall after milk had been churned.
Glenney eeym dy kinj agh freilt er yn voalley lurg bainney er ye vestit.	Fasting spittle was put on sore eyes, ears, and lips.
Va shelley hrostey currit er sooilyn gonnagh, cleayshyn, as meillyn.	
Va muck-meay currit er fahney as eisht currit ayns clooid er billey drine, lesh jiolg trooid yn vuck veay, as yinnagh yn fahney goll ersooyl.	A slug was put on a wart, and put in a cloth on a thorn tree, with a thorn through the slug, and the wart would go away.
Va mooin ymmyd jeant jeh dy chreoiaghey as dy veelaghey.	Urine was used to harden and to soften.
Broit crammag, ymmyd jeant jeh son doghan ny scowanyn.	Snail broth, used in disease of the lungs (consumption).
Ta clabbag dy chrammagyn yminyd jeant jeh dy laanaghey gonnid.	A poultice of snails is used to heal a sore. Cow dung used for burns, and cuts. Goose dung, the white part, boiled in ale, for jaundice.
Eoylley ollee, ymmyd jeant jeh son lostaghyn, as giarragyhn.	
Eoylley ghuiy, yn ayren bane, broiet ayns lhune, son y vuighey.	
Reddyn ymmyd jeant jeh veih reeriaght lossereeyn. Drow, clabbag son feill varroo.	Things used from the vegetable kingdom. Brewers' grains, poultice for dead (mortifying) flesh.
Flee, grundsyl, as lhuss ny moal moirrey, broojit eddyr daa clagh, clabbag son brooghyn.	Chickweed, groundsel, and marsh-mallow, bruised between two stones, poultice for bruises.
Duillagyn cabbash broiet, mie son cleeau ghonnagh.	Boiled cabbage leaves, good for sore breast.
Clabbag dy phraasyn broojit, mie son scoarnagh ghonnagh.	Poultice of bruised potatoes, good for sore throat.
Napinyen broiet, mie son clabbag.	Boiled turnips, good for poultice.
Carradgyn broiet, mie son clabbag.	Carrots boiled, good for poultice.
Parsley broojit, mie son brooghyn.	Parsley bruised, good for bruises.
Woishleeyn broojit, marish smarrey muck, mie son yn rose.	Penny-walls* bruised, with lard, good for erysipelas.

Lus-thie, mie son sooillyn gonnagh.	House-leek, good for sore eyes.
Duillagyn dress broiet, son sooillyn gonnagh.	Briar leaves boiled, for sore eyes.
Airh-hallooin, mie son dy chooilley cheint dy ghoghan.	Yarrow, good for every kind of disease.
Rass lieen, mie son clabbag, as er son feayraght as moughane.	Linseed, good for a poultice, and for a cold and cough.
Duillagyn cabbag, son clabbag, as er son gah undaagagh.	* Wall pennywort. Dock leaves, for a poultice, and for nettle stings.
Duillag Pharick, yn duillag dy ye skeaylt er lurgey ghonnagh. Slane-luss, broojit eddyr daa clagh, dy chastey fuill, as er son brooghyn.	Plantain, the leaf to be spread on a sore leg. Ribwort (all-heal), bruised between two stones, to stop blood, and for bruises.
Vervine va ymmyd jeant jeh dy reayll ersooyldrogh spyrrydyn veih dooinney ny baagh. V'eh mennick currit da muckyn.	Vervain was used to keep away bad spirits from man or beast. It was often given to pigs. A bunch of nettles, and a piece of yarrow, good to keep one from evil spirits and fairies.
Dossan dy undaagagh, as meer dy airh hallooin, mie dy reayll fer veih drogh spyrrydyn as ferishyn.	
Cumfurt scrist, as boandit mygeayrt mwanal-cass, ny abane, ny mygeayrt mwanrial laue, dy yannoo keint dy eaddagh-kereagh.	Comfrey scraped, and bandaged about the small of the leg or the ankle, or about the neck of the hand (wrist), to make a kind of " cere cloth."
Lhuss-y-lhee, ny bollan feailleoin, dy reayll ersooyl drogh spyrrydyn.	Healing Plant, or mugwort, to keep away evil spirits.
Va drogh spyrrydyn oyr annoonidyn, as lhuss-y-lhee ny bollan feailleoin yinnagh ad y lheidys.	Evil spirits were the cause of fits, and the herb of healing or mugwort would cure them.
Va ymmyd jeant jeh son annoonidyn, ny son yn chingys huittymagh. Tayrnit seose lesh ny fraueyn ec yn vean-oie Laa'l Feailleoin, yinnagh eh freayll yn oays echey son yn slane blein.	It was used for fits, or for epilepsy. Pulled up by the roots at midnight on (the night of) St. John's Eve (July 4th), it would keep its virtue for the whole year.
Ta bollan bane yn un lhuss as bollan feail leoin, son dy row fo yn duillag bane, ny bane er yn cheu s'hinsley.	The White Herb is the same as mugwort, for it was white under the leaf, or white on the lower side.
Va luss yn ollagh currit da lheidye.	The Cattle Herb (Angelica), was given to calves.

Lhuss yn olee, ny ollystryn keoie, son beeaal Herb for cattle, or Alexander, for sore mouth
gonnagh ayns maase, as er son ny beishtyn in cattle, and for toothache.
ny criu eeacklyn.

[From [Manx Reminiscences](#), 1911]

CABDIL X

OBBEEYS

Va arran as caashey currit ayns yn phoagey, liorish yn yen va cur lesh yn oikan gys yn cheill, as currit da'n chied phyagh yinnagh ee meeiteil, dy lhiettal yn drogh hooill.

Cha row eh smooinit dy ye red cairagh da pyagh erbee dy ghoaill yn choodagh jeh eddin yn lhiannoo, dy yeeaghyn er.

Va arran as caashey dy mennick currit da yn chied phyagh yinnagh eh meeiteil, liorish fer erbee va freaylt ec y thie voish yn, cheeill liorish chingys, ny oyr erbee elley, tra hie pyagh hug yn cheeill reesht son yn chied cheayrt.

Va sleih credjal dy vod lhiannoo ye caghlaait, dy beagh eh faagit ny-lomarcán ayns y thie.

Va ny ferishyn, as ny drogh spyrrydyn, goaill aggle roish yiarn, as ayns yn voayl va'n lhiannoo faagit ny-lomarcán, va brod greesagh as yn chiouw currit tessén er yn chlean, dy yannoo caslys cros. Va shoh pooar mooar.

Cha row ny ferishyn son goll trooid ushtey, ny dy gholl harrish, eer yn sprieh sloo dy ushtey yinnagh jannoo. Yinnagh fer fakín eisht yn ymmyd jeh ushtey casherick. V'eh ayns y toshiaght ymmyd jeant jeh, dy reayll ersooyl drogh spyrrydyn. Va feer vennick inneenyn aegey, as guillyn

CHAPTER X

SUPERSTITIONS AND SORCERY

BREAD and cheese were carried in the pocket, by the woman carrying the child to the church, and given to the first person she would meet, to prevent the evil eye.

It was not thought to be a right thing for any person to take the covering off the face of the child to look on it.

Bread and cheese were often given to the first person he would meet, by any one who had been kept at home from church by sickness, or any other cause, when a person went to church again for the first time.

People believed that a child could be changed, if it would be left alone in the house.

The fairies, and the bad spirits, were afraid of iron ; and in the place the child was left alone, the poker and the tongs were placed across the cradle, to make the sign of the cross. This was a great power (protection).

The fairies could not go through water, nor go over it : even the least sprinkle of water would do. One could therefore see the use of holy water. It was used at the beginning, to keep away bad spirits. Very often young girls, and young boys, were sprinkled with

aegey, spreiht lesh ushtey, tra va'd goll thie voish daunsin, dy reayll ad veih drogh spyrrydyn.

Va biljyn tramman gaase mygeayrt thieyn, son dy reayll ersooyl drogh spyrrydyn. Va ben obbee er lheh, as v'ee dy mennick goaill caslys mwaagh, as v'ee enmyssit " mwaagh tramman." Oddagh ee ye goit, lesh lhiggey ass gun lesh meer argid ayn.

Ta cooinaghtyn aym, tra va mee my lhiannoo, er shenn yen ny lhie cummal yn lhiabbee son shiaight bleaney. Va sleih gra dy row ee lhiggit urree, son dy row ee buitch.

Skeabey yn joan jeh kione kiare raaidyn, as cur yn joan harrish dooinney, ny baagh, va smooinit dy ghoaill ersooyl yn drogh hooill. Ta mee er chlashtyn sleih gra mysh shenn yen voish Ballachrink, ren skeabey yn raad ec droghad Colby, as cur eh er yn dooinney eck, son dy row ee smooinaghtyn dy row drogh hodill er ye er. V'ee cliaghtey goll sheese gys y droghad lesh skian yuiy, as skeabey yn joan ayns yn apyrn eck lesh yn skian.

Ta mee er chlashtyn j eh shenn yen elley, ayns C.. — —. Va'd smooinaghtyn dy row ee buitch, as lurg j'ee er ye ayns thie naboo, va'd skeabey ooilley yn voayl v'ee er ye ny hoie, lesh skian yuiy, as eisht ceau yn joan ass y thie. Va shoh jeant dy reayll ad voish yn drogh hooill eck.

Ta drogh spyrryd fer ta imneagh dy yannoo olk, as te ny smessey tra ta sleih elley smooinaghtyn dy vel eh jargal dy yannoo eh.

water, when they were going home from dancing, to keep them from bad spirits.

Elder trees were grown about houses, to keep away bad spirits. There was a special witch, and she often took the form of a hare, and she was called the " elder hare." She could be taken, by letting off (firing) a gun with a piece of silver in it.

I remember, when I was a child, an old woman lying in bed for seven years. People said that she had been fired at (shot), because she was a witch.

Brushing the dust at the head of four (cross) ways, and putting the dust over man, or beast, was thought to take away the evil eye. I have heard people speak about an old woman from Ballachrink, who swept the road at Colby Bridge, and put it on her man, for she thought an evil eye had been on him. She used to go down to the Bridge with a wing of a goose, and brush the dust into her apron with the wing.

I have heard of another old woman, at C— —. They were thinking that she was a witch, and after she had been in the house of a neighbour, they swept every place where she had been sitting, with the wing of a goose, and then threw the dust out of the house. This was done to keep them from her evil eye.

A bad spirit is one anxious to do evil, and it is worse when other people think he is able to do it.

T'ad shoh paart jeh ny reddyn ta ny buitchyn, ny mraane-obbee, jannoo ymmyd jeh:

Va cruint jeant er snaie olley, as eisht currit fo yn thoo, fo ny scraaghyn jeh'n thie. Roish cur ad ayns shen, va paart jeh shirveish oanluckee lhaiht, tra v'ad kiangle ny cruint.

Cur lesh thie paart jeh'n arran Chreesteeagh, as jannoo brooillagh jeh, as yinnagh carage dhoo cheet as gee eh.

Va fuill as meinn corkey mastit ayns claare, as crow chonnee currit harrish, as eisht cur yn chonney er aile, harragh yn vuitch, as cur yn aile ass.

Veagh meer dy eill oanluckit, as goll mow, dy yannoo assee er dooinney, ny baagh.

V'ad ny keayrtyn goaill cree jeh baagh, ny eean, as cur freenaghyn ayn, as eisht va'n chree goit, as losht, ny currit er yn ghreesagh. Va shen smooinit dy yannoo moorane assee.

Va paart dy olt jeh oikari noa-ruggit currit ayns billey, as my veagh ny renaigyn currit lesh ersooyl liorish ushag chiaullee dy yarinoo yn edd, veagh yn lhiannoo fer kiaullee.

Veagh meer dy yiarn currit fo yn edd guiy, ny fo'n edd kiark Frangagh, ny jeh eeari erbee elley, tra v'ad dy ghuir, dy lhiettal drogh hooill.

Oddagh eh y ye dy reayll ny hoohyn cheh, tra va'n eean jeh'n edd.

These are some of the things wizards or witches made use of:

Knots were made on woollen thread, and then put under the thatch, under the sods of the house. Before they put them there, a part of the burial service was read, when they were tying the knots.

Bringing home some of the Sacramental bread, and making crumbs of it, and a black beetle would come and eat it.

Blood and oatmeal were mixed in a dish, and a bush of gorse put over it, and then putting (setting) the gorse on fire, the witch would come, and put out the fire.

A piece of flesh would be buried, and go rotten, (in order) to do harm to man, or beast.

Sometimes they took the heart of an animal, or bird, and put pins in it, and then the heart was taken and burnt, or put on the ashes. That was thought to do much harm.

Some of the hair of a newly-born child was placed in a tree, and if the hairs were carried away by a singing bird to make her nest, the child would be a musician.

A piece of iron would be put under the nest of a goose, or under a turkey's nest, or (the nest) of any other bird when they were hatching, to prevent the evil eye.

It might have been to keep the eggs warm, when the bird was off the nest.

Cha row lhuss ny ghuiy dy ye currit
lesh ayns y thie, choud's va ny guoiee
guirr. Va'd smooinit nagh row ad cur
lesh aigh vie.

Ein cheet ass ny hoohyn ec y Chaisht,
ye smooinit nagh row eh aigh vie.

Va'n Vible, ny paart jeh'n eaddagh yn
dooinney eck currit ayns y lhiabbee
tra va ben goll dy lhie hoalley, dy
reayll ersooyl drogh spyrrydyn. Va
paart elley jeh'n eaddagh echey currit
ayns y chlean, dy ghoail kiarail jeh'n
lhiannoo.

Ye ymmyrchagh dy ee arran as
caashey, ny dy iu red ennagh, son
nagh jinnagh shiu goaill ersooyl aigh
vie.

Tra va lhiannoo ruggit, my v'eh
guilley, v'eh currit ayns paart jeh
eaddagh y dooinney, as my v'ee
'neen, v'ee myrgeeddin currit ayns
paart jeh eaddagh y vummig, feer
vennick ayns oanrey.

Va'd smooinghtyn dy row ruggyree
as baaseyn dy mennlck taghyrt ec
caghlaa tidey.

Tra va dooinney ass e cheeayl, v'eh
ny keayrtyn currit lesh magh ayns
baatey, as va tedd currit mygeayrt yn
wannal echey, as eisht v'eh tilgit
magh ayns yn cheayn, as tayrnit geiyrt
er yn vaatey, dy yeeaghyn darragh eh
hug eh hene. Va'd smooinghtyn sleih
veagh agglit ass nyn geeayl, dy beagh
ad agglit ayns nyn geeayl reesht.

Daffodils * were not to be brought into the
house as long as the geese were hatching.
They were thought not to bring good luck.

Chickens coming out of the eggs at Easter
were thought not to be lucky.

The Bible, or part of her husband's clothes,
was placed in the bed when a woman was
going to be confined, to keep away bad
spirits. An-other portion of his clothing
was placed in the cradle, to take care of the
child.

It was necessary to eat bread and cheese,
or to drink something, that you would not
take away good luck.

When the child was born, if it was a boy,
he was put into some part of the man's
clothing, and if it was a girl, she was
placed in some of the mother's clothing,
very often a petticoat.

They thought that births and deaths
frequently happened at the change of tide.

* Lit. " goose-herb."

When a man was out of his senses, he was
sometimes carried out in a boat, and a rope
was put about his neck, and then he was
thrown out into the sea, and drawn after
the boat, to see if he would come to
himself. They thought that people who
would be frightened out of their senses,
would be frightened into their senses
again.

Bollagh sleih ass nyn geeayl va freaylt ayns Cashtal Rushen, son nagh row boayl erbee arragh dy chur ad. Va skeeal scruit ec dooinney va enmyssit Peacock, mychione dooinney va ass e cheeayl ec Ballakillowey, as shen va'n oyr dy row yn thie-coadey jeant ayns Marinin.

Mannagh row aigh vie ec ny eeasteeyryn, va crouw chonnee currit ayns aile, as currit lesh gys dy chooilley ard jeh'n vaatey, dy gheddyn tea rish drogh spyrrydyn.

Veagh ny eeasteeyryn cur dooinney gys Gliony-Eiy, gys y fer-lhee buitch, dy gheddyn ny lossereeyn, as eisht dagh dooinney jeh'n cheshaght diu bine y pheesh jeh'n awree, as eisht va'n chooid elley jeh'n awree spreedit er ooilley yn snaie, as trooid y vaatey

People out of their wits were kept in Castle Rushen, for there was not any other place to put them in. There was a story written by a man named Peacock, about a man who was out of his mind at Ballakillowey, and that was the reason that [the asylum](#) was made in the Isle of Man.

[fpc this would be William F Peacock who wrote a guidebook ('unreliable but useful for folklore' - W. Cubbon) and other Manx related material in the 1850's - the tale might be in the *Manx Table Book and Keepsake of c.1863*]

If there was not good luck at the fishermen, a bush of gorse would be put on fire, and carried to every part of the boat, to get done with (rid of) bad spirits.

The fishermen would send a man to Gliony-Eiy, to the witch-doctor, to get the herbs, and then each man of the crew drank a drop apiece of the boiling,* and then the remainder of the boiling was sprinkled on all the nets, and throughout the boat.

* *I.e.* the water in which the herbs had been boiled.

CABDIL XI

KIAULLEEAGHT

YN chield ghooiney, ta mee er chlashtyn jeh ren gynsagh kiaulleeaght ayns aynyn ayns Ellan Vannin, va Mainshter Harmer.

V'eh gynsaghey ayns ny skeeraghyn mygeayrt Rumsaa, agh er lneh ayns Skeerey Vaghal. Ta feer veg dy chlashtyn my-e-chione, agh ta skeeal er ye inshit dy row eh ec shibbyr marish yn cheshaght-kiaullee, ec thie fer jeh ny eirinee yn skeerey, as ren ben y thie gra rish, soie ec kione y voayrd, tra ren yn sleih goll dy ghoail toshiaght dy ee, " Benn rish yn chellagh kiark, Mainshter Harmer."

Yn nah phyagh ta recortys jeh gynsaghey kiaulleeaght ayns aynyn, va Mainshter Shepherd.

Haink eh voish Cumberland, as ren eh gynsaghey sheshaghtyn-chiaullee ny killagh ayns Skeerey Vaghal, Skeerey Chreest ny Heyrey, Skeerey Pharick, as ta mee credjal dy row ayns caghlaaghyn skeeraghyn elley ayns Mannin. Ec kione ny bleaney hoght cheead yeig as nuy, haink Shepherd yn chiaulleyder-psaum hoshiaght dys Skeerey Chreest Rushen, as ren yn chenn haggirt mie gentreil . ayns yn chiaulleeaght, lesh ooilley e chree as annym. Hie Shepherd ersooyl, as haink eh reesht ayns yn vlein hoght cheead yeig as shey jeig, as ren eh gynsaghey sheshaght-chiaullee ny kilagh ayns Skeerey Chreest Rushen, as ayns Skeerey Chairbre.

Tra haink eh yn nah cheayrt, va'n chenn haggirt, ennym echey Juan y

CHAPTER XI

MUSIC AND SINGING

THE first man, of whom I have heard, who taught music in parts in the Isle of Man, was Master Harmer.

He taught in the parishes about Ramsey, but especially in the parish of Maughold. There is very little to hear about him, but a story has been told that he was at a supper with the singing company (choir), at the house of one of the farmers of the parish, and the mistress of the house said to him, sitting at the head of the table, when the people were going (about) to begin to eat, " Touch (carve) the cock, Master Harmer,"

The next person there is history (record) of teaching music in parts, was [Master Shepherd](#).

He came from Cumberland, and he taught church choirs in the parish of Maughold, Kirk Christ Lezayre, Kirk Patrick, and I believe in different other parishes in the Isle of Man. At the end of the year eighteen hundred and nine Shepherd the psalm-singer came first to Kirk Christ Rushen, and the [good old parson](#) entered into the singing with all his heart and soul. Shepherd went away, and he came again in the year eighteen hundred and sixteen, and he taught church choirs in Kirk Christ Rushen and in Kirk Arbory.

When he came the second time, the old parson, whose name was John Clague,

Clague, er e lhiabbee baase, as ren
Shepherd gynsaghey sheshaght-
chiaullee ny killagh dy chiaulleeagh
psaum oanluckee yn taggyrt : " My yea
scadoo, ta sheese." *

Cha row yn arrane jeant son yn
taggyrt, son v'eh er ye chiaulleeaght
son yn chied ghooiney va ayns
sheshaght-chiuallee ny killagh Skeerey
Chairbre, tra hooar eb baase. Va'n
ennym echey Dick Juan yn Oe. Ta'n
arrane ayns foayst, scruit liorish
Shepherd ayns yn laue echey hene.

* Shoh yn chied ring

" My yea scadoo, ta heese
Gys baase dy siyragh roie,
Yn Chiarn nee bioghey reesht
Yn joan aym as yn oaie.
Ayns maynrys vooar neems girree seose
As fakin my Haualtagh bee."

Va aght echey lesh hene dy ynsaghey
she-shaghtin-chiaullee ny kilagh. Ren
eh cur er ooilley ny kiaulleyderyn "
sol-fa" yn arrane daue hene, as
cummal traa lesh yn arrane, lesh laue
foshlit er yn chied woailley j eh'n var,
ayns traa cadjin, as yn doarn jeighit er
yn nah woailley.

Ayns traa three bwoaillaghyn ayns y
var, va'n laue currit sheese er cheu yn
vair veg jeh'n laue, son yn chied
woailley, er son yn nah woailley va
baare ny meir currit sheese, as, er son
yn trass woailley, va mwannal laue
currit heese.

Va gynsaghey echey ayns yn drane
shoh:

Erskyn euish " mi " daa cheayrt " fa,
sol, la." Fo euish " mi " daa cheayrt "
la, sol, fa."

was on his death-bed, and Shepherd
taught the church choir to sing a funeral
psalm for the parson:

" My life's a shade, my days." '*

The tune was not made for the parson, for
it had been sung for the first man in Kirk
Arbory church choir, when he died. His
name was Dick John the Grandson. I have
the tune yet, written by Shepherd in his
own hand.

* This is the first verse

" My life's a shade, my days
Apace to death decline:
My Lord is life, He'll raise
My dust again, e'en mine.
Sweet truth to me ! I shall arise,
And with these eyes my Saviour see."

He had a way of his own to teach church
choirs. He made all the singers "sol-fa "
the tune for themselves, and keep time
with the tune, with the open hand on the
first beat of the bar, in common time, and
the shut fist on the second beat.

In time, three beats in the bar, the hand
was put down on the little-finger side of
the hand for the first beat, for the second
beat the points of the fingers were put
down, and for the third beat the wrist of
the hand was put down.

His teaching was in this rhyme:

Above your " mi " twice " fa, sol, la,"
Below your " mi " twice " la, sol, fa."

Thus " mi " comes in twice.

Myr shoh ta " mi " cheet stiagh daa cheayrt.

Va " mi " yn chiaghtoo note jeh'n octave, as ren eh jannoo son scaleyn major, ny minor. Cha row eh shickyr agh jeh un note jeh'n octave, son dy row daa " fa," daa " sol," daa " la" myr shen cha voddagh fys ye echey yn derrey yeh veih yn jeh elley.

Hug eh ny kiaulleyderyn ayns daa strane, lesh ny oaieyn oc lesh y cheilley. Ren eh gynsaghey dagh aynr jeh ny kiaulleyderyn erlkeh, as ren ad ooilley cheet cooidjagh, tra va fys oc er. Cha row fys oc c' red v' ad goll dy chiaulleeagh derrey va'd ooiley cooidjagh. Cha jinnagh eh cur kied da un aynr jeh ny kiaulleyderyn dy chlashtyn yn feallagh elley, derrey veagh fys oc er yn aynr oc hene.

Ren eh screeu yn chiaulleeaght eh hene, as ren eh ymmyd jeh pen lesh queig baareyn er dy yannoo yn stave. Va'n eeck echey ayns argid son y chiarroo aynr jeh blein jeh skillleeyn, as skillin ell.ey son yn hoar. Va ec dagh ferkiaullee hoar echey da hene.

Ren yn vriw, as ny deiney seyrey elley jeh'n skeerey Chreest cheet gys yn ynsagh kiaulleeaght. Ren ny deiney seyrey goaill riyn idd jeu, as cur ny lauenyn ayndoo, as ny mraane seyrey goaill nyn vonnadyn jeu.

Ren Shepherd jannoo ymmyd jeh feddan bingys dy ghoaill toshiaght lesh arrane. Ren eh cur eh da'n reih kiaulleyder va ayns she-shaght-chiaullee ny killagh Skeerey Chairbre, as t'eh ayns ec y tra t'ayn.

"Mi " was the seventh note of the octave, and it did for major or minor scales. He was only sure of one note of the octave, for there were two " fas," two " sols," and two " las," so that he could not know one note from the other.

He placed the singers in two rows, with their faces to each other. He taught each part of the singers separately, and they all came together when they knew it. They did not know what they were going to sing, until they were all together. He would not give leave to (allow) one set of the singers to hear the other, until they knew their own part.

He wrote the music himself, and he used a pen with five points to make the stave. His fee in money for a quarter of a year was ten shillings, and another shilling for the book. Each singer had a book for himself.

The deemster, and the other gentlemen of the parish of Rushen came to the singing teaching. The gentlemen took off their hats, and put their gloves in them, and the ladies took off their bonnets.

Shepherd used a music (pitch) pipe to begin (start) the tune. He gave it to the best singer in the church choir at Kirk Arbory, and I have it now.

During the day Shepherd was steward to Deemster Gawne, at Ballacurrey, to gain his living.

Ayns ylaa va Shepherd stiurt da Briw Gawné, ayns Ballacurrey, dy chosney e veaghey.

Bliack .lesh bine dy jough vie ny share na red erbee elley, as v'eh cliaghtey faagail ny kiaulleyderyn ayns keeill Skeerey Chreest, as goll gys yn thie oast, ec kione ny Kiare Raaidyn, choud as v'ad kiaulleeagh nane jeh ny arraneyn.

V'eh oayllagh er Caley, cloieder yn ghreie kiaullee ec Cabbal Noo Moirrey, ec Ballachastal. Haink eh sheese ayns y theill, as ren Caley cur kied da ny keayrtyn dy chadley ayns soieaghyn chillagh, tra nagh voghe eh aaght ayns boayl erbee elley.

Hooar eh baase ayns boghtnyd ayns Ballachastal, as v'eh oanluckit ayns rhullick Skeerey Malew.

Cha vel mee coontey monney jeh'n aght v'eh gynsaghey, son nagh row ennym echey agh son un note, va shen " mi." Veagh " fa " er ny yannoo kiart cha mie son ooilley yn feallagh elley.

Cha ren mee rieu clashtyn j eh pyagh erbee voddagh kiaulleeagh vQish yn " sol-fa " echey, lurg da v'eh marro'o, er lhimmey yn schoillar echey Illiam y Duke.

Cha ren Iliam toshiaght dy ynsaghey carree chillagh, derrey yn vlein hoght cheead yeig as shey as feed. Cha ren eh toiggal yn " sol-fa" feer vie, as va sleih gra dy row eh cliaghtey lhie er e ghreeym, tra v'eh geiyrt er ny kirree ayns y clieau, as streeu dy chosney dy ynsaghey eh.

He liked a drop of good ale better than anything else, and he used to leave the singers in Kirk Christ Church, and go to the tavern at the head of the Four Roads, while they were singing one of the tunes.

He was acquainted with [Caley, the organist](#) at St. Mary's Chapel, at Castletown. He came down in the world, and Caley gave him leave at times to sleep in the church seats (pews), when he could not get lodgings in any other place.

He died in poverty at Castletown, and he was buried in Malew churchyard.

I do not think much of his way of teaching, for he had names for only one note, that was " mi." " Fa " would have done quite as well for all the others.

I never heard of anybody who could sing from his " sol-fa," after he was dead, except his pupil William Duke.

William did not begin to teach a church choir until the year eighteen hundred and twenty-six. He did not understand the " sol-fa " very well, and people were saying that he used to lie on his back, when he was after the sheep in the mountain, and try to gain to learn it (gain instruction).

He also placed the singers in two rows, with their faces towards each other. The first row with their backs to the people. The female singers in the choir sang the

Hug eh myrgeddin ny kiaulleyderyn alto and tenor, and the male singers the
ayns daa strane, lesh ny oaieyn oc lesh treble and bass.
y cheilley. Va'n chied strane cheu
chooylloo gys yn sleih. Va ny mraane
kiaullee ayns yn chartee chillagh
kiaulleeagh yn alto as tenor, as ny
deiney kiaullee yn treble as bass.

Va Illiam y Duke greasee liorish keird, William Duke was a shoemaker by trade,
as v'eh cummal ec Ballagarmin. Va and he lived at Ballagarmin. He was
ynsagh ard echey ayns lossereeyn, as highly instructed in herbs (botany), and he
va enmyn echey son ooilley jeh ny had names for all the common herbs of the
lossereeyn cadj in ayns y vagher. V'eh field. He believed in charms, and he gave
credjal ayns feashtnaghyn, as hug eh them all to me, and told me how to use
ad ooilley dooys, as dinsh eh dou cren them.
aght dy yannoo ymmyd jeu.

V'eh cleragh skeerey ayns yn vlein He was parish clerk in the year eighteen
hoght cheead yeig as nuy as feed, as hundred and twenty-nine, and he taught a
v'eh gynsaghey sheshaght-chiaullee choir at Colby at that time. It has been told
ayns Colby ec yn traa shen. Te er ye to me by my friend John Cubbon, marble
inshit dou liorish my charrey Juan y mason, that he was born at that time, and
Cubbin, masoonagh marmyr, dy row on the night he was born William came
eh ruggit ec y traa shen, as er yn oie into his mother's house, and put the music
v'eh ruggit, haink Illiam stiagh ayns book into the hand of the child, in order
thie e vummig, as hug eh yn lioar that he would come to be a man of music.
chiaullee ayns laue yn oikan, er yn oyr Cubbon became a singer in William's
dy darragh eh dy ye fer kiaullee. Haink choir, and after that he took his place as
Cubbin dy ye kiaulleyder ayns teacher of the church choir.
sheshaght-chiaullee Illiam, as lurg
shen ren eh goaill yn voayl echey myr
fer-ynsee yn cheshaght-chiaullee ny
killagh.

Ren Illiam gynsaghey sheshaght-
chiaullee ec — mysh yn vlein hoght
cheead yeig as daeed, as hug eh yn
chorree er y dooinney mooar, lesh
kiaulleeagh:

" Ga dy jean deiney mee-chrauee
gaase ber chagh as mooar."

Va shoh ooilley ny hooar ad kiaullit.
Haink yn dooinney mooar magh ass,
as deiyer eh ad ooilley ersooyl voish y
thie. Hie ny kiaulley deryn gys shen,
smooinaghtyn dy yannoo mooar j eh.

V'eh j eant cleragh skeerey yn nah
cheayrt mysh y vlein hoght cheead
yeig as j eih as daeed, as cheayll mee
eh kiaulleeagh paart jeh ny shenn
arraneyn Shepherd, lesh whilleen
shenn chiaull eyderyn as oddagh eh
geddyn ry-cheilley. .

Ayns yn vlein hoght cheead yeig as
three feed, yn vlein s'j erree v'eh
cleragh ny skeerey, cheayll mee eh
kiaulleeagh, ec yn Oie'l Voirrey, nane
jeh ny shehn charvalyn s'bwaaie.

Lurg yn Oie'l Voirrey va harrish, vrie
mee jeh row yn chiaulleeaght echey er
y hon. Dooyrt eh rhym, " Nagh row
kiaulleeaght erbee huggyey." Ren mee
goaill sheese eh lurg shen voish yn
chiaulleeaght echey, as t'eh yn charval

" Shinyn bochillyn maynrey shinyn."

William taught a choir at — — about the
year eighteen hundred and forty, and he
made the big man (squire) angry, by
singing:

" Though wicked men grow rich and
great."

This was all they got sung. The big man
came out, and drove them all away from
the house. The singers had gone there,
thinking to make big (a great deal) of him.

He was made parish clerk the second time
in the year eighteen hundred and fifty, and
I heard him singing some of Shepherd's
old tunes, with as many of the old singers
as he could get together.

In the year eighteen hundred and sixty, the
last time he was parish clerk, I heard him
singing, at the [Oie'l Voirrey](#), one of the
most beautiful old carols.

[fpc - he was associated with [Balladoole](#)
chapel - the big house was
probably [Kentraugh](#) and the big man E.
Gawne (probably the senior)]

After the Oie'l Voirrey was over, I asked
him if he had the music for it. He said to
me, " There is no music to it," I took it
down after from his singing, and it is the
carol " We happy herdsmen, we."

William used to come to my father's
house about some sheep my father was
keeping for him, and when I was a little

Bollagh Illiam cheet gys thie my yishig mychione paart dy kirree va my yishig freayll da, as tra va mee my ghuilley beg, v'eh cliaghtey cur lesh hym lossereeyn jeh dy chooilley horch, as briagh jeem row fys aym c'red v'ad. Ye ny skeeallyn echey, as feaishtnaghyn, ren hoshi aght cur ayns m'aigney yn yeearree dy ye fer-lhee. Hoar eh baase tra va mee gynsaghey er son fer-lhee ec Hospital Guy, Lunnon, as ta mee ayns lhiastynys mooar da er son yn tushtey jeh'n saase-lheihys jeh sleih Manninagh keead blein er-dy-henney.

Shynney lesh ny Manninee kiaulleeaght, as ghow eh ayns mie ayns ny feaillaghyn oc. Va ny arraneyn kiaullit ayns ny thieyn oast, dy cheau yn tra.

Va'n obbyr cadjin ayns ny thieyn, ayns yn gheurey, jannoo jeebin. Fer erbee, va arrane noa echey, va'n dooinney mooar jeh'n thie.

Va ny 'neenyn aegey, as ny guillyn aegey, meeteil cooidjagh ayns thieyn eirinee, dy chiaulleeagh as daunsey ec yn oie.

Veagh arraneyn noa kiaullit ec ny feaillaghyn oc, as harragh bannag arraneyderyn dy chiaulleeagh arraneyn noa.

Va bannag dy mennick er drogh phabyr, as tra veagh yn phabyr fillit, as freaylt ayns yn phoggad son tra liauyr, veagh tuill ayns y vannag, as va'n vannag-arraneyder eignit dy scuirr.

Ta ny arraneyn shinney Manninagh t'ad feer hrimsagh, as t'ad ayns yn

boy he used to bring me herbs of every kind, and ask me if I knew what they were. It was his stories, and charms, that first put into my mind the desire to be a doctor. He died when I was learning for a doctor at Guy's Hospital, London, and I am in great debt to him for the knowledge of the (folklore) medicine of the Manx people a hundred years ago.

The Manx love music, and it took a good share in their feasts. Songs were sung in the taverns, to spend the time.

It was a common work in the houses, in the winter, to make nets. Any one, who had a new song, was the big man of the house.

Young girls, and young boys, met together in the farmhouses, to sing and dance at night.

New songs would be sung at their feasts, and a ballad-singer would come to sing new songs.

The ballad was often on bad paper, and when the paper would be folded, and kept in the pocket for a long time, there would be holes in the ballad, and the ballad-singer was obliged to stop.

The oldest Manx songs are very sad, and they are in the Dorian Mode. If you will

Mode Dorianagh. My ne shiu goaill yn ogher D er yn piano, as cloie ny lomarcan er ny ogheryn baney, nee shiti cloie ayns yn Mode Dorianagh. take the key D on the piano, and play only on the white keys, you will play in the Dorian mode.

Ta ny arraneyn goll rish caayn jeh hoght barryn, as ta mish smooïnaghtyn dy vel mooarane jeu er ye goit voish ny abbotyn, va skeaylt trooid ooilley Mannin. Ta ooilley kiaulleeaght, ec y traá t'ayn, screeuit ayns yn Mode Tonianagh, ny Mode Major, ny ayns yn Mode Lolianagh, ny Mode Minor. The songs are like a tune of eight bars, and I think that many of them have been taken from the monks, spread throughout all the Isle of Man. All music, at the present time, is written in the Ionian mode, or Maj or mode, or in the ~Eolian mode, or Minor mode.

Ta my charrey W. H. Gill, er n'insh dou dy row feddan-kiaullee feddynit ayns oaie ayns Egypt. V'eh cloiet ec dooinney ayns Lunnon ec Meeiteil Kiaulleeaght, as ren eh cur yn un horch dy noteyn kiaullee as yinnagh feddan cur ec y traá t'ayn. V'eh thousaneyn dy vleeantyn dy eash. My friend, [W. H. Gill](#), told me that there was a musical pipe found in a grave in Egypt, and it was played by a man in London at a musical meeting, and it made the same kind of musical notes as a pipe (flute) would give at the present time. It was thousands of years old.

The Manx have kept (preserved) the Dorian mode better than any other nation.

Ta ny Manniríee er reayll yn Mode Dorianagh ny share na ashoon erbee elley.

[From [Manx Reminiscences](#), 1911]

CABDIL XII

BEAGHEY

PAART dy laghyn v'ad ooilley goaill yn un horch dy veaghey.

Oie Houney—Praaseyn broojit, as eeast, as pesmadyn.

Oie Innyd—Sollaghyn son jinnair, broit as eean kiark son shibber, soddag phash.

Jeheiney Chaist—Barnee son anjeal, oohyn as eeast son jinnair.

Jerdein Frastyl *." beign gee feill eer dy beagh eh meer yn roih echey."

* " Er yn laa shoh cha n'eign thu jeeaghyn choud as yinnagh shiu fakin."

Va'n chooid smoo jeh ny eirinee jannoo yn imbyl oc hene. Va thie-imlee ec dy chooilley skeerey da hene.

Milljag — lhune roish ta'n vry currit ayn.

Syllabub — lhune cheh, as oohyn currit ayn.

Lhune jeant cheh lesh cur yn brod greesagh jiarg ayn.

Lhune jeant cheh, as pibbyr currit ayn.

Awnroie — ushtey lesh feill roish te cheet dy ye broit.

Amvlass — ushtey cheh as bainney vestit.

CHAPTER XII

FOOD

SOME days they all took the same kind of food. Hollantide Eve : bruised potatoes, fish, and parsnips.

Shrove Tuesday : " sollaghyn " for dinner, broth and chicken for supper, pancakes.

Good Friday : flitters* for breakfast, eggs and fish for dinner.

Holy Thursday + : " should eat flesh even if one had to eat a piece of his own arm."

* Limpets.

+ "On this day you must not look as far as you would (be able to) see."

Most of the farmers made their own brewing. There was a brewing house in each parish for itself.

Wort — ale before the malt is put in.

Syllabub—warm ale and eggs put into it.

Ale warmed by putting the red poker into it.

Ale warmed and pepper put in it.

Pot liquor — water with flesh-meat before it comes to the boil.

Amvlass — hot water and buttermilk.

Sowins.—Oatmeal was put in water, and then kept two or three days, and then put

Cowree.— Va skeelaghyn corkey currit through a sieve ; then the liquor was
ayns ushtey, as eisht freaylt ghaa ny boiled and eaten with sweet milk.
three dy laghyn, as eisht currit trooid
creear, eisht va'n soolagh broiet, as eeit It was often taken for supper, or "mrastyr
marish bainney millish. beg."

V'eh dy merinick goit er son shibber, ny It might be made of groats in the same
mrastyr beg. way.

Oddagh eh ye jeant jeh garvain ayns yn
aght cheddin.

Va sollaghyn jeant jeh poddash meinn " Sollaghyn " was made of porridge
corkey, as awree j eh feill broiet, as va'n oatmeal, and the liquor of boiled meat,
awree eeit marish yn phoddash. and the liquor was eaten with the
porridge.

Sollaghyn Gharvain — garvain broiet
ayns soolagh feill vroit. Tra bee ad chiu " Sollaghyn Gharvain "— Groats boiled
myr poddash, cur ad ayns claare, as in the liquor of boiled meat. When they
goaill yn toolagh maroo. are thick as porridge, put them into a
dish, and take the liquor with them.

Broish — arran corkey thummit ayns
awree, as eeit marish. " Broish "— Oat bread steeped in broth,
and eaten with it.

Veagh eeyrn eeit marish poddash, tra
veagh yn vainney goan. Butter would be eaten with porridge
when milk was scarce.

Cranchyn ny croaghan. Lheie yn eeh, as
eisht mast garvain marish. " Cranchyn."—Melt the fat, and then mix
groats with it.

Haggis — prinjeig cheyrragh, lhieent
lesh feill broojit, praaseyn, unnishyn, as Haggis — the stomach of a sheep, filled
garvain, as broiet son traa liauyr. with meat cut small, potatoes, onions,
and groats, and boiled for a long time.

Awnlin — red erbee eeit marish arran. ;
myr eeyrn, ny cashey, ny bainney. Kytshen — anything eaten with bread ;
such as butter, cheese, or milk.

Bee bane, bee blasstal, bee blasstal
broiet, arran curnaght, arran oarn, arran White meat, tasty meat, delicacy, wheat
corkey. bread, barley bread, oat bread.

Crammelt va keint dy horch dy phishyr, Crammylt was a variety of a kind of pea,
faagit son oie ayns bainney. steeped for a night in milk.

Va'n oarn cheerit er losht, ny clagh Barley was dried on a hot hearth, or
chiowit harrish aile moain, as eisht v'ee stone, heated over a turf fire, and then

beilt ayns braain, ny clagh vleih veayn hrial.*

was ground in a quern (hand-mill), or mill-stone made of granite.

Va teayst jeant, as eisht v'ee fuinnit er yn losht. V'ad enmyssit barreyn, ny berreenyn. Va'n nane s'jerree dy mennick ny s'chee na va feallagh elley, as ye enmyssit "soddag-verreen."

Dough was made, and then it was baked on a hot hearth. . They were called cakes. The last one was often thicker than the others, and it was called a "[bonnag](#)."

FURMITY

FURMITY

Gow oarn skihit, as broie eh ayns ushtey mysh oor. Eisht cur paart dy vainney mulish ayn, eisht mast red beg dy flooyr ayns bainney feayr, as cur ad ayns y phash, as mast ad gys bee ad currit lhieu gys cloie, as cloiet dy mie.

Take shelled barley, and boil it in water about an hour. Then put some sweet milk in it, then stir a little flour in cold milk, and put them in the pot, and stir them till they will be brought to boil, and boiled well.

* Ayus yn vlein shey cheead yeig as shiaght as daeed, ren Chiarn Derby goardrail dy chooilley vraain-laue dy ye brisht, as ye sleih eignit dy glioll gys mwyljyn y chiarn.

* In the year sixteen hundred and forty-seven, Lord Derby ordered all hand-mills to be broken, and people were obliged to go to the lord's mill.

Praaseyn as skeddan.

Potatoes and herring.

Broit dy chiark, feill-vart, ny feill-vohlt, broit lesh oarn skihlt, as napinyn, carrageyn, kail, lhuss.-pharslee, glassereeyn-garey, ooilley giant ayns meeyrn veggey.

Broth of fowl, beef or mutton, boiled with shelled barley, and turnips, carrots, cabbage, parsley, and pot-herbs, all chopped up into small pieces.

Kiark broiet, as meer dy cherroo vuc, ny lieckan.

Boiled fowl, and a piece of ham or pig's cheek.

Arran as bainney.

Bread and milk.

Binjean — bainney chiowit, as awree yn vinnid currit ayn, as faagit mysh lieh oor dy aase chiu,

Binjean (curdled milk) — milk warmed, and liquor of rennit put into it, and left about half an hour to get thick (set).

Flooyr, as oohyn, as bainney, mastit seose dy cheilley, as broit ayns clooid aanrit.

Flour, and eggs and milk, mixed together, and boiled in a linen cloth.

Dumpling.— Flour; suet, and water mixed together, and boiled in broth.

Teaystag — Va flooyr, as eeh, as
ushtey, mastit cooidjagh, as broit ayns
awree.

Praasyn, poanrey mooar, as cabash,
broit kione y cheilley, as broojit.

" Pash mie dy vainney broit, lesh craa
braew dy arran oarn," as " berreen arran
oarn, lesh cheeid dty vass y laue dy
eeym er."

Potatoes, large beans, cabbage, boiled
together, and bruised.

" A good pot of boiled milk, with a brave
shake of barley bread," and " a cake of
barley bread with the thickness of the
palm of the hand of butter on it."

[From [Manx Reminiscences](#), 1913]

CABDIL XIII

SKEERAGHYN

TA'N Ellan Vannin rheynnit ayns shiaght skeeraghyn j eig.

Ta dagh skeerey rheynnit ayns Treenyn.

Ta dagh treen rheynnit ayns kierroo hallooynyn.

Va keeil ayns dagh treen.

Va bwaagagh, ny maynagh, cummal ayns y cheeill.

V'ad goanluckey yn sleih mygeayrt y cheeill, son dy beagh ad ny sniessey da'n vaynagh.

Va'n cheeill as y vaynagh smooinit dy ye casherick, ny freaylt er-lheh.

Va ny oaieghyn jeant jeh claghyn lhic, soit er oirr, as cha row ad agh trie ny jees fo halloo. Va dy kinjagh rheamys faagit eddyr ny claghyn, da'n spyrryd dy gholl magh as stiagh. Va'd dy mennick oanluckey yn chorp lesh yn eddin echey lesh y shiar, son dy row ad ooashleyderyn yn ghrian.

Veagh yn twoaie er y laue hoshtal, as y jiass er y laue yesh, as beagh y sheear cheu chooylloo.

Tra va dooinney er yn cheu hwoaie, ny er y cheu chiare, ny laue hoshtal, v'eh ersooyl veih y cheu yesh, ta shen dy ghra y cheu cliwe. V'eh goaill kiarail jeh hene.

CHAPTER XIII

PARISHES

THE Isle of Man is [divided into seventeen parishes](#).

Each parish is divided into Treens.

Each Treen is divided into quarterlands.

There was a church in each Treen.

A hermit, or monk, lived in the church.

They buried people about the church, so that they would be near the monk.

The church and the monk were thought to be holy, or kept apart.

The graves were made of flat stones, set on edge, and they were only a foot or two under the ground. There was always space left between the stones, for the spirit to go out and in. They often buried the body with its face to the east, for they were worshippers of the sun.

The north would be on the left hand, and the south on the right hand, and the west would be behind.

When a man was on the north side, or the left side or left hand, he was away from the right side, the sword side ; he was taking care of himself.

" Bee er dty hwoaie," ta shen, " Bee er dty arrey."

" Be on thy north," that is, " Be on thy guard."

Tra v'eh er y cheu yesh, v'eh er y cheu stroshey, ny er y cheu fer oddagh goaill kiarail jeh, as va shen yn voayl smoo dy ooashley, yn laue yesh.

When he was on the right side he was on the strong side, or on the side one could take care of him, and that was the place of more honour, the right hand.

Cha row toiggal erbee oc jeh'n Rollage Twoaie, agh va fys oc c'raad va'n ghrian girree, as. c'raad hie ee dy lhie.

They had no conception of the North Star, but they knew where the sun rose, and where it set.

Va'd dy mennick oanluckey argid, cluigeenyn, ny cliwenyn, as teighyn, ayns yn oaie son ymyyd da ny spyrydyn.

They often buried money, beads, or swords, and hatchets, in the grave for the use of the spirits.

Va'n vaynagh, ny bwaagagh, dy mennick oalyssyn ny pishagyri echey, as lioroo oddagh eh freayll drogh spyrydyn ersooyl, ny spyrydyn neuglen ersooyl. Ren ad myrgeeddin smooïnaghtyn dy voddagh eh j annoo assee daue, my yinnagh ad red erbee nagh bliack lhieu eh adsyn dy yannoo.

The monk, or hermit, often had spells or charms, and by them he could keep away evil spirits, or unclean ones.

They also thought that he could do harm to them, if they would do anything he did not like them to do.

Ta Manriin myrgeeddin rheynnit ayns shey sheadinyn, ny rheynnyn lhuingys.

The [Isle of Man is also divided into six Sheadings](#), or divisions for vessels.

Ta three skeeraghyn ayns queig sheadinyn, as daa skeerey ayns un sheadin, ta shen Garff, Skeaylley Lonan as Skeaylley Maghal.

There are three parishes in five sheadings, and two parishes in one sheading' —that is Garff, the parishes of Lonan and Maughold.

Va ec dagh sheadin toshiagh jioarey, as va dooinney echey fo ta enmyssit guilley glesh.

Each sheading has a coroner, and he has a man under him called the lockman.

Each parish has a parson, and a house for him to live in.

Va ec dagh skeerey saggyrt, as thie er y hon dy chummal ayn.

There are three rectors, in [Kirk Bride](#), [Kirk Andreas](#), and [Ballaugh](#).

Ta three pessonyn ayns Skeaylley Vrishey, Skeaylley Andreays, as Skeaylley Ball-ny-Laaghey. .

There is a bishop ruling over the parsons, and he lives at [Bishop's Court](#).

Ta aspick reill harrish ny saggartyn, as t'eh cummal ec Court yn Aspick.

Ta un ardyaghyn son slane Mannin.

Ta nane jeh ny shenn ayraghyn killagh gra cha jarg ardyaghyn ye dy bragh er ny hauail.

Va cleragh skeerey ayns dy chooilley skeerey, as va glebe veg echey.

Ayns Skeerey Vaghal va glebe vooar echey.

V'eh cooilleenit son yn chirveish echey ec feailiaghyn, poosaghyn, oanluckaghyn, as bashtaghyn, as ren eh geddyn groit hesheree, as ping yaagh.

Va symneyder ayns dy chooilley skeerey. Va'n churym echey dy hendeil dy chooilley ghoonaght dy reayll moddee veih gentreil yn cheeill, as lurg da'n chirveish yn agglish ye harrish, v'eh dy yllagh ec giat yn rhullick as fockley magh pooar gioalyn noi sleih, dy chreck yn chooid oc.

V'eh myrgeddin dy gholl gys ooilley ny thieyn raad va baase, as gyn chymney ye jeant oc. V'eh dy ghoaill coontey jeh ooilley yn chooid oc, as creck ad, as rheynt yn leagh eddyr yn chynney sniessey, as geeck eh hene ass yn chieid chione.

Va'n leagh elley echey, bunney sunderagh. Dooiney va freayll piyr dy chabbil v'eh dy chur shey lhuiridyn jeh'n arroo, wheesh as yinnagh eh kiangle, as eisht ayns cosoylaghey son ooilley feallagh elley.

There is an archdeacon for the whole of the Isle of Man.

One of the old fathers of the Church says that an archdeacon will never be saved.

There was a parish clerk in every parish, and he had a small glebe.

In the parish of Maughold he had a large glebe.

He was paid for his services at feasts, weddings, funerals, and baptisms, and he got the plough groat, and smoke penny.

There was a sumner in every parish. It was his duty to attend every Sunday to keep dogs from entering the church, and after the church service was over, he had to call at the church-yard gate, and publish executions against people to sell their goods.

He had also to go to all the houses where there was a death, and without a will made at (by) them. He had to take account of all their goods, and sell them, and divide the value between the nearest kin, and pay himself out of the first end (first of all).

He had another perquisite, the sumner's sheaf. A man who kept a pair of horses had to give six lengths of corn, as much as he could tie, and then in comparison for all others.

Tom Callister, Port St. Mary, was the last sumner in Kirk Christ Rushen.

Va Tom Collystrin, Purt le Moirrey, yn sunder s'j erree ayns Skeeyley Chreest Rushen.

Ta boayl er l'eh troggit er e hon ec yn cheym ec rhullick Keeill Cairbre, dasyn dy hassoo er tra veagh y sleih. goll magh ass y cheeill.

Bollagh yn symneyder goll magh cha tappee as oddagh eh dy ockley magh eh, roish harragh y sieih huggey ass yn cheeill

V'eh goaill nearey jeh.

Yiarragh eh dy meeley, " Cooid — — ," as eisht goll ersooyl.

Ta'n mayl thaloo yn they goit dy eeck mayl chiarn ny skeeraghyn Vanninagh. T'eh geeck mayl chiarn keayrt ayns three bleeaney.

Yn vlein ta ny fir hreishtee geeck yn vayl chiarn, cha vel yn veoir troggal yn vayl chiarn, agh t'eh freayll yn oik echey gys yn vlein ergiyn, as eisht t'eh chaglym mayl chiarn yn skeerey.

Ta'n Whaiyll Abb freaylt daa cheayrt 'sy vlein, as ta'n veoir eignit dy chur raau da sleih ta er chionnaghey thaloo, ny er cheet stiagh eiraghtyn ny liorish chymney, dy gheddyn yn thaloo oc recortit ayns lioar yn chiarn ec Quaiyl Abb.

Ta'n veoir eignit dy chur raau kiare keayrtyn da sleih, yn vlein ta ny fir hreishtee geeck yn vayl chiarn, as myrgeeddin yn nah vlein.

Ta'n veoir yn dooinney soit magh as looit liorish fer oik dy haglym keesh yn chiarn, as dy entreil enmyn sleih roish yn thaloo oc. Ta'n veoir eignit dy chur

A place was specially built for him at the steps at Arbory Churchyard, for him to stand upon, when the people would be going out of church.

The sumner used to go out as quickly as he could to publish it, before the people would come to him out of the church.

He was taking shame (ashamed) of it. He would say softly, " The goods of — — — —," and then go away.

The rent of the common land is taken to pay the lord's rent of the Manx parishes. It pays the lord's rent once in three years.

The year the trustees pay the lord's rent, the moar does not lift the lord's rent, but he keeps his appointment until the next year, and then he gathers the lord's rent of the parish.

The Baron Court is held twice a year, and the moar is obliged to give notice to people who have bought land, or come into inheritances or by will, to have their land entered in the lord's book at the Baron Court.

The moar is obliged to give notice to people four times, the year the trustees pay the lord's rent, and also the next year.

The moar is the man set out and sworn by an officer to gather the taxes of the lord, and to enter the names of the people before their properties. The

raaue da ooilley sleih dy chur lesh ny screeunyn kionnee gys ardghooinney yn ving hoie, kegeesh roish yn Whaiyl Abb. Cha vel yn veoir dy haglym mayl yn thalloo Abb, ny cliaghtaghyn. Ta fer oik er lneh dy haglym yn vayl thalloo Abb, as t'ad obbyrit er yn Un aght.

Bollagh ad ny-neeht ye eeckit hug yn ferreill-abban, agh nish t'ad eeckit stiagh hug reeriaght Hostyn.

Ta bunnys ooilley yn thalloo ayns Skeylley Malew thalloo Abb, son dy row Abban ec yn Valahollagh.

Tra va ny Abbyn spooillit hie ny maillyn gys reeriaght Hostyn.

Ta'n veoir yn dhoooinney ayris yn kerroo valley ta geeck yn chooid smoo dy vayl chiarn.

Ta'n veoir eignit dy eeck yn vayl chiarn Laa Houney.

Cha vel yn veoir eignit dy chur caghlaa, mannagh vel y chooinney yn reeriaght.

Ta paart dy leih as ta hoghtoo ayns jeh ping orroo. Paart elley farleng. T'ad shen ooilley mennick dy eeck lheng, yn chooinney sloo jeh'n reeriaght. Paart elley three farleeyn orroo, dy eeck ping.

Va kiare pingyn jeig ayns yn skillin Van- ninagh, as lurg va'n feeagh yn leagh er ny chaghlaa veih argid Manninagh gys leagh Sostnagh, ta'n thummid yn leagh jeeaghyn dy ye ny smoo, son cha row

moar is obliged to give notice to all people to bring their papers of purchase to the foreman of the Setting Quest, a fortnight before the Baron Court.

The moar is not to gather the rent of the Abbey Lands, or customs. There is a special officer to gather the rent of the Abbey Lands, and they are worked in the same way.

They both used to be paid to the Abbot, but now they are paid into the realm of England.

Almost all the land in Malew is Abbey Land, because the Abbey was at Ballasalla.

When the abbeys were plundered the rents went to the realm of England.

The moar is the man in the quarterland that pays the most lord's rent.

The moar is obliged to pay the lord's rent on Hollantide Day.

The moar is not obliged to give change, unless it is a coin of the realm.

There are some people and they have to pay the eighth part of a penny. Some others a farthing. These all usually pay a halfpenny, the smallest coin of the realm. Some others charged at three farthings have to pay a penny.

There were [fourteen pence in the Manx shilling](#), and after the value of the money was changed from Manx money to English money, the amount seems to

agh daa phing yeig ayns yn skillin Hostnagh.

be greater, for there are only twelve pence in the English shilling.

Foddee yn chorrallys ye ry-akin ny share ayns coontaghyn veggey.

The difference can be seen best in small amounts.

Dy chur lesh argid Manninagh gys argid Sostnagh, shegin diu cur lesh yn argid gys pingyn, eisht bishaghey ad liorish shey, as rheynn ad liorish shiaght.

To bring Manx money to English money, you must bring the money to pence, then multiply them by six and divide them by seven.

Ta shey-pingyn Manninagh giare yn chiaghtoq ayns jeh'n shey-pingyn Sostnagh.

The Manx sixpence is short the seventh part of the English sixpence.

Roish yn vlein hoght cheead yeig, tra nagh row Nerin fo reill Hostyn, va ny Yernee kiarail dy ghoaill Mannin daue herie, as va ny Manninee freayll arrey er " Cronk yn Arrey " yn Owe, as er " Cronk yn Arrey " ayns Bradda. V'ad feer agglagh ayns ny traaghyn shen. Va saase oc daue hene dy chur yn chaghteragh trooid ooilley Mannin. Va crosh losht oc, dy chur da fer as yn fer shen cur dys fer elley, as goll voish fer dy er, trooid ooilley Mannin, dy chur yn skeeal daue my harragh ny Yernee. Ren ad troggal lorg liauyr ayns yn laa, as foddey aile ayns yn oie er y cheu twoaie jeh Croak ny Irree Laa, ny er y cheu jiass jeh Cronk Arreyder, cordail rish cre'n cheu yinnagh ad fakin ny baatyn. Va'n chrosh losht mysh daa hrie ayns lhiurid, as va'n chione echey losht, son cowrey c'red jinnagh ny roosteyryn jannoo roo, ta shen dy loshtey ooilley yn chooid oc.

Before the year eighteen hundred, when Ireland was not under the rule of England, the Irish intended to take the Isle of Man for themselves, and the Manx kept watch on the " Watch Hill " of The Howe, and the " Watch Hill " in Bradda. They were very frightened in those times. They had a method of their own to send a message through all the Isle of Man. They had a burnt cross, for one man to give to another, and go from man to man, through all the Isle of Man, to give the news to them if the Irish should come. They raised a long pole in the day, and lighted a fire in the night, on the north side of Cronk ny Irree Laa, or the south side of Cronk Arreyder (Watchman Hill) according to the side they would see the boats. The burnt cross was about two feet in length, and the end was burnt, for a sign what the (Irish) raiders would do to them, that is, burn all their goods.

Va ny keayrtyn cliwe jeant goll-rish crosh er ny dorryssyn, dy symney yn sleih dy chaggey. Va'n chrosh losht faagit ec yn eirinagh ye yn gharrey echey dy reayll arrey.

Sometimes a sword was made like a cross on the doors, to summon the people to fight. The burnt cross was left at (with) the farmer whose turn it was to keep watch.

Va ny cluig mygeddin bwoailt, tra va'd ayns siyr dy skeayley yn skeeal.

Bells were also rung, when they were in haste to spread the news.

Va ny braaraghyn maynagh Beemakem, ayns Skeeyll y Chairbre, ceau eaddagh glass as cha row oc boayl lhieu hene, agh geeck mayl, as v'ad shooyl ny thieyn son jeirk, son cha noddagh ad freayll thalloo adhene.

The friars of [Beemakem](#), in Kirk Arbory, wore grey clothing, and they had no place belonging to them, but they paid rent, and they walked the houses for alms, for they could not keep land themselves.

Va ny braaraghyn maynagh Abb Vallahollagh va'd abbanyn baney, as va'n thalloo lhieusyn, as cha row veg ec chiarn yn Ellan dy ghra roo.

The monks of the [Abbey](#), Ballasalla, were white monks,* and had their own lands, and the lord of the Island had nothing to say to them.

* Cistercians.

Ta'n chummal liorish yn straue.

There is the holding by the straw.

Ta'n seneschal briw ayns yn Whaiyll Abb, as t'eh coonit lesh yn ving hole.

The seneschal is judge in the Baron Court, and he is helped by the setting quest.

Ayns shenn hraaghyn, roish va veg dy screeunyn son barganeyn, tra va dooinney creek thalloo, ny yn chooid echey, gys fer elley, v'eh dy groll hug yn Whaiyll Abb, as, kione fenish yn Whaiyll, ren yn chreckeder gymmyrkey yn' chairys echey. ayns y thalloo hug yn chionneyder, liorish livrey straue huggey, kione fenish yn Whaiyll. Eisht ren yn Whaiyll cur ayns screeu yn choardail eddyr ad ny neesht, as ye cairys firrin, agh, as coardail, rish yn leigh, as ye freaylt ayns lioaryn y rheaym.

In old times, before there was any writing for contracts, when a man was selling land, or his goods, to another person, he went to the Baron Court, and, in the presence of the Court, the seller gave his right in the land to the buyer, by delivering a straw to him, in the presence of the Court. Then the Court put in writing the agreement between them both, and it was a true right, and agreement, in law, and it was kept in the books of the realm.

Tra ta'n toshiagh jioarey cheet dy gheddyn gíal veih dooinney ta lhiastyn da dooinney elley, t'eh laccal gíal. Foddee fer ta lhiastynys echey cur red erbee dasyn, te ec laue. Foddee eh ye straue, clagh, ny praase. Ta shen enmysit " cur seose gíal," ny cur seose red

When the coroner comes to get pawn from a man that is in debt to another man, he wants pawn. Perhaps the man who is the debtor gives something to him, which is at hand. It may be a straw, a stone, or a potato. That is called " giving up pawn," or giving up

erbee ta shiu goaill soylley jeh ta er ye
lhieu hene.

something you take possession of
(possess) that had been your own.

[From [Manx Reminiscences](#), 1911]

CABDIL XIV

BRISHEY USHTEY PURT CHIARN

MYSH yn vlein hoght cheead jeig three feed as kiare va'n chiagh undin yn Vrishey Ushtey ec Purt Chiarn soit. Va Illiam Milner yn ard ghooiney ayns y chooish.

Va slane stott spongit son yn laa mooar. Ren eh troggal bwaag, ayns magher yn Rowany, da sleih yn skeerey, as feallagh elley, dy ghoail soylley jeh ny reddyn mie va ny cour oc. Va tubbagyn dy lhune, ny jough vie, noon as noal ayns y vagher, da dy chooilley unnane son dy iu jeh, Va dagh er cur-lesh saagh dy iu ass, eisht vod goll trooid yn bwaag, nane as nane, er-eiyrt dy cheilley. Va'd geddyn daa slissag dy arran, as slissag feill vart spongit, as eisht goll magh er yn chione elley yn bwaag gys ny tubbagyn lhune, as diu ad ny saie. Ec yn oie va feailley elley oc, er lout "Yamys Archie," da dy chooilley unnane harragh dy ghoail eh.

Hooar Kiannoort Loch, Illiam Mimer, as fer ny jees elley, three feed as hoght dy housaneyn veih ny Gioalteyryn ayns Lunnon, dy yannoo yn Vrishey Ushtey ayns Purt Chiarn. Cha row ad geddyn monney argid dy eeck ayns use, agh red beg dy phunt 'sy vlein. Va ny Gioalteyryn laccal yn argid dy ye eekit daue reesht. Ren Kiannoort Loch cur-lesh yn chooish kione-fenish yn Chiare-as-feed dy eeck yn argid. Dooyrt adsyn rish nagh row adsyn er ye briet mychione

CHAPTER XIV

PORT ERIN BREAKWATER

THE foundation-stone of the [Breakwater at Port Erin](#) was laid about the year eighteen hundred and sixty-four. William Milner was the chief man in the cause.

A whole bullock was roasted for the great day. He put up a tent, in the Rowany field, for the people of the parish and others to enjoy the good things provided for them. Tubs of ale or good beer were here and there in the field, for every one to drink of. Each one was to bring a vessel to drink out of, and then they were to go through the tent, one by one, after each other. They got two slices of bread and a slice of roast beef, and then they could go out on the other end of the tent, to the tubs of ale, and drink their fill. At night they had another feast on James Archie's loft, for every one who would come to take it.

[Governor Loch](#), William Milner, and one or two others had procured sixty-eight thousand from the Commissioners in London, to make a breakwater at Port Erin. They did not get much money to pay on interest, but a few pounds a year. The Commissioners wanted the money to be paid back again. Governor Loch brought the case before the House of Keys to pay the money. They said to him that they had never been asked about it, therefore they were not liable for it. Then a committee was chosen out of the House of Keys, and

echey, shen-y-fa cha row ad dy lhie roish. Eisht va sheshaght~ reiht ass yn Chiare-as-feed, as y Choonceil, dy gholl gys Lunnon, dy yannoo bargane. As choard ad myrshoh:

the Council, to go to London, to make an agreement. And they agreed thus: They were to pay about twenty one thousand to the Commissioners.

V'adsyn geeck mysh nane as feed dy hous aneyn da ny Gioalteryryn.

Son shen va'd geddyn keesh er ooilley yn stoo va cheet stiagh ayns yn Ellan da'n Ellan, as screeunyn dy chooilley laa, as pooar dy hroggal keesh er thalloo, ooilley currit cooidjagh, t'eh mysh kiare thousaneyn 'sy vlein da'n Ellan. Shen-y-fa cha vel Purt Chiarn lhiastyn veg dy argid da'n Ellan.

For that they were getting the taxes (customs) on all the stuff (goods) coming into the Island for the Island, and letters every day,* and power to raise taxes on land. Put all together it is about four thousand in the year to the Island. Therefore Port Erin is not owing any money to the Island.

Son yn oyr shoh, ren Kiannoort Loch cur ersooyl yn chenn Chiare-as-feed, as eisht va'n sleih dy reih yn Chiare-as-feed adhene, dy yannoo yn Chiare-as-feed lhie roish son keeshyn yn Ellan.

For this reason, Governor Loch dissolved the old House of Keys, and then the people were to elect the House of Keys for themselves, to make the House of Keys liable for the taxes (customs) of the Island.

* That is, a daily mail to and from England.

[From Manx Reminiscences, 1911]

CABDIL XV

YMMODDEE REDDYN

MANNIN

TA mee er chlashtyn shenn skèal, foddey erd henney dy bollagh lane mannanyn ye er mullagh sleityn, ny er king thalloon ayns Mannin; as ren ny roosteyryn genmys eh yn " Ellan Mannanyn."

Oddagh y vanrian er ye baagh casherick, ny "totem " jeh Manninee.

Ta'n shey enmyn Manriiriagh shinney — .

Mylecharane Mylchreest
Mylewoirrey Mylroi
Mylevartin Mylevreeshey

Va " Mayl " ny " Myl," sharvaant.

Ta'n ockle ayns Gaelg, " mayl."

Ta paart dy leih gra dy row eh "Moylley." Te smooinit dy daink ad veih Kione ny Mayllagh, son foddys yn Ellan dy baghtal ye ry-akin voish shen.

CHAPTER XV

MISCELLANEOUS

[nb much of this is mistaken]

MANNIN

I HAVE heard an old story, that long ago there used to be a great deal of kids on the top of the mountains, or on the headlands of the Isle of Man, and that raiders called it the " Island of Kids" (mannanyn).

The kid might have been the holy animal, or " totem " of the Manx.

The six oldest Manx names are

Mylecraine Mylchreest
Morrison Mylrea
Mylvartyn Mylvreeshey

" Mayl " or " Myl," a servant.

The word in Manx is " mayl."

Some people say that it was " moylley," praise. It is thought that they came from the Point of Galloway (Mayllagh), for the Island can plainly be seen from there

CROGHEY

Foddey er dy henney v'ad croghey deiney son geid kirree, ny cooid erbee elley, veagh eh feeagh ny smoo na peesh groit as lherig.

Te recortyssit j eh dooinney ren goaill yn sock j eh keeaght, voish boayl er-gerrey da Colby gys Ballarobert. Va'n sock feddynit er yn cheeaght echey, as va leagh currit er liorish bing cc groit as lherig, as v'eh croghit. Ta'n voayl enmyssit Ballacriy.

Va MacSteaoin, sherin shaner Juan Juan yri Oe, va'n chield er dy gholli noi yn leigh..

Cha row margey erbee son oarn, agh dy yannoo lhurie jeh, as ren dooinney geid sack dy oarn. Va MacSteaoin er y ving, as hug eli yn leagh groit er yn oarn, as ren yn ving rheynn ry cheilley ayns daa lieh, as hooar dooinney jeh. Ren yn vriw briaght jeh MacSteaoin, Quoid sack yinriagh eh creck ec yn leagh shen. "Whilleen sack as yirinagh oo xiy merriu bio lurg daue er ye croghit.' Ren Chiarn Athol caghlaa yn leigh.

HANGING

Long ago they hanged a man for stealing sheep, or any other goods, that would be worth more than fourpence halfpenny. [6d - fpc]

It is recorded of a man who took the plough-share off a plough from a place near Colby to Ballarobert. The share was found on his plough, and the price put on it by the jury was fourpence halfpenny, and he was hanged. The place is called Ballacriy.*

Costain, the great grandfather of John Juan yn Oe (John John the grandson), was the first man who went against the law.

There was not any market for barley, but to make ale of it, and a man stole a sack of barley, Costain was on the jury, and he put the price of fourpence on the barley, and the jury divided into two divisions, and the man got off. The deemster asked Costain (son of Steven), How many sacks of barley he would sell at that price ? " As many sacks as the dead you could make alive after they were hanged." Lord Athol changed the law.

* *I.e.* gallows farm [FPC - nb Kneen derives it as Cry's farm].

ARRANE NY THRESHLIN

" Robin vooar, Robin vooar,
Gow jaagh, gow jaagh, gow jaagh."
Cha nel jaagh aym, cha nel jaagh aym."
Kionnee, kionnee, kionnee."
" Cha nel ping aym, cha nel ping aym, cia
nel ping aym."
Gow daayl, gow daayl, gow daayl."

USHAG REEAST

Va ushag reeast ushag jeh thaloo injil, as
v'ee miolit cc yn lhondoo dy chaghlaa
ynnydyn.

" Lhondoo, lhondoo, vel oo cheet ? Vel
cheet ? "

" Ugh cha nel. Cha jig dy bragh."

SONG OF THE THRUSH

" Big Robin, big Robin,
Take a smoke, take a smoke, take a
smoke."
" I have no smoke, I have no smoke."
" Buy, buy, buy."
" I have not a penny, I have not a
penny, I have not a penny."
"Go on trust, go on trust, go on trust."

THE PLOVER

The plover was a bird of the lowlands,
and she was eiiticed by the blackbird to
change places.

" Blackbird, blackbird, art thou
coming, art thou coming?"

" Ugh ! I am not. I shall never come"

NY BREEOCHYN

Ta dy chooilley vreeockle focklit magh
a yns Gaelg, as ta mish smooïnaghtyn dy
vel shen yn oyr shynney lesh ny
Manninee kiaulleeaght, Ren eh jannoo ad
tastagh.

Ta ny smoo coraaghyn breeockle a yns yn
Gaelg na a yns glare erbee elley.

A. Cur rick da. Ta shen eh.

E. Eaishtagh. Eh ?

I. Cordail, kied.

O. O ! Hiarn, joarree, oney.

U. Gew, guin, loo, ugh (doillidys tayrn
ennal).

Ta scrieu Ogham keint dy scrieu
Ghaelgagh. Ec y toshiaght ye banglaneyn
veggey jeh caghlaaghyn keint dy viljyn.
Va dagh lettyr as billey echey da hene.

THE VOWELS

Every vowel is pronounced in Manx,
and I think that is the reason the Manx
love music. It made them observant.

There are more vowel sounds in Manx
than in any other language.

A. Gives satisfaction. That is it.

E, Listening. Eh?

I. . Agreement, leave.

O. O! I,ord, strange, innocent.

U. Pain, wound, swear, ugh (difficulty
of breathing).

Ogham writing is a kind of Gaelic
writing. At first it was little branches of
different kinds of trees. Each letter had
its own tree.

SLATTEY

Ec lheid y traá shen jeh'n vlein, va ny deiney aegey, as ny 'neenyn aegey, sumnit gys Ballachastal, as oddagh yn chiannoort, ny briwnyn, ny toshee yioarree, as ny oaseiryn elley, reih nane erbee dy bailleu, son hoght skilleeyn 'sy vlein as nyn vreyall. Va'd goll ny vud oc gollrish reih booa 'sy vargey, as va'n ghuilley, as ny 'neen, yinnagh yn toshiagh.-jioarey cur yn dat orroo, v'ad eignit dy hirveish yn vlein shen, lhig daue ye booiagh ny dyn. Va warreevooar my yishig as v'ee er n'ghoail da'n vriw liorish yn slatthey, as hie ee gys Lunnon marish ben y vriw, ayns caayr-hroailt, as er y raad veeit ad maarlee, ren goaill ny v'oc voue. Va'n warreevooar yn charvaant, as va yen y vriw er ghra r'ee dy chur yn sporraii ayns y chleeau fo yn eaddagh eck, as myr shen. va'n argid sauit.

YARDING

At a certain time of the year, the young men and young women (of the island) were summoned to Castletown, and the Governor, deemsters, coroners, and other officers, could choose any one he liked, for eight shillings a year and their keep. They were going amongst them like choosing a cow at a fair, and the boys, or girls, the coroner would put his rod (or wand) upon, they were obliged to serve for that year, whether they were willing or not. The great-grandmother of my father was taken for the deemster by the "rod," and she went to London with the wife of the deemster in a travelling coach, and on the road they met robbers, who took what they had from them. The great-grandmother was the servant, and the deem-ster's wife had told her. to put the purse in l~r breast (bosom) under her clothes, and so the money was saved.

AILE

Roish va foaddanyn ayn, ye doillee dy gheddyn aile foaddit. Va sleih jannoo ymmyd jeh steillin as flint, as cur kied da ny smarageyn tuittym er aanrit losht, ny sponk, as eisht sheedey er yn sponk dy chur er gholl er aile. Ny keayrtyr yinnagh eh goaill traa liauyr dy gheddyn aile.

My yinnagh ad fakin jaagh jeh thie erbee, harragh ad raad liauyr dy gheddyn aile.

Va'n aanrit rollit cooidjagh, as eisht v'ad foaddey yn aanrit ayns yn aile, as cur eh mygeayrt lesh yn laue, dy chur er cummal aile gys yogh ad thie.

Veagh yn voayn currit dy kiarailagh er yn aile ec yn oie, as eisht yinnagh pyagh ennagh ayns y thie girree dy moghey dy reayll yn aile goll. Ny keayrtyr harragh dooinney lieh veelley dy gheddyn aile ayns e phiob.

FIRE

Before there were matches, it was difficult to get a fire lighted. People used a steel and flint, and gave leave (allowed) to the sparks to fall on the burnt linen or tinder, and then blowing on the tinder to make it go on fire. Sometimes it would take a long time to get fire.

If they would see smoke of any house they would go a long way to get fire.

The linen was rolled together, and then they lit the cloth in the fire, and putting it about with the hand, to make it keep on fire, until they would get home.

The turf would be placed carefully on the fire at night, and then somebody in the house would arise early to keep the fire going. Sometimes a man would come half a mile to get fire (a light) in his pipe.

FODDYR GEUREE

Ve feer ghoillee dy reayll dy liooar
foddyr da'n ollagh ayns yn gheurey. Cha
row monney. stoyr bee-geurey oc, as v'ad
broo conney lesh thornaneyn, ayns
ammair clagh, jeant jeh claghyn garroo
currit er kione mygeayrt ys mysh clagh er
ny lhie.

Ta mee er n'akin daa ghooorney broo
conney son bee da'n ollagh keayrt ny
ghaa.

Paart dy cheayrtyn, ec jerrey yn gheurey,
veagh yn ollagh cha faase nagh veagh ad
son girreê seose, as veagh ad coodit lesh
eaddagh dy reayll ad cheh.

Ec Laa'l Moirrey ny Gainle va shenn raa
oc:

" Laa'l Moirrey ny Gainle
Lieh foddyr as lieh aile."

Lieh jeh'n chreagh moayn, as lieh foddyr,
lhisagh ye faagit dy roshtyn gys yn
Voaldyn, yn chieid laa jeh'n tourey.

WINTER FODDER

It was very difficult to keep enough
fodder for the cattle in the winter. They
had not much store of winter food, and
they bruised gorse with mallets, in a
stone trough, made of rough stones
placed on end about a stone lying (flat).

I have seen two men bruising gorse for
the cattle many a time.

Sometimes, at the end of the winter, the
cattle would be so weak that they could
not rise up, and they would be covered
with clothes to keep them warm.

On Candlemas Day they had an old
saying :-

" On the day of Mary of the Candle
Half fodder and half fire."

Half of the turf-stack, and half of the
fodder, should be left (remaining) to
reach (last) to May-day, the first day of
summer.

YN VING FODDYRAGH

Va'n ving foddyragh symnit liorish yn toshiagh jioarey, dy yeeaghyn lurg sleih va maáse. oc. My va ny smoo dy vaase ec dooinney ny va bee echey daue son three meeghyn, va'n ving cur lesh wheesh jeh ny maase nagh row bee echey daue, as cur lhien ad gys y valley, as creck ad ec yn chrosh liorish cant. Eisht deeck ad son yn laboraght oc, eisht my va veg dy agrid oc harrish, va'd cur eh eisht da'n fer s'lesh ny maase. Va'n oyr shen dy reayll ad veih geid voish nynnabooin. Foddee dooinney erbee cur er yn toshiagh jioarey dy symney bing foddyragh.

YN CHROCKAN OANLUCKEY

Er yn chiedoo laa as feed jeh'n Voaldyn ayns y vlein nuy cheead yeig as hoght, va shin ec Ballachrosh reuyrey shenn chrockan magh ass shenn grunt oanluckey.

Va dooinney traauae ayns y vagher, as haink yn cheeaght noi clagh leac va er mullagh y chrockan. Va'n chrockan jeant jeh cray losht, as va leoie yn pheccagh marroo ayn Va'n chrockan mysh trie er yrjid, as mysh trie elley tessen y veal, as va'n vun echey runt gollrish kishan shellan Va'n chiagh leac mysh daa hrie ayns lhiurid, as ye er y chrockan son farkyl Va'n chrockan jeant shickyrl lesh claghyn elley mygeayrt y mysh, dy reayll eh veih scughey V'eh er ye broojit liorish ny claghyn elley, as va'n lhiattee echey currit stiagh. Va'n chrockan mysh un line fo eaghtyr y thaloo, as ta cowraghyn jeh crockanyn elley ayns y vagher shen.

THE FODDER JURY

The fodder jury was summoned by the coroner, to look after people who had cattle. If there were more cattle at a man (if a man had more) than he had food for three months for, the jury carried as many of the cattle as he had not food for and brought them to the town, and sold them at the Market Place * by auction. Then they paid for their labour, and if they had any money over, they gave it to the man who owned the cattle. The reason of this was to keep them from stealing from their neighbours. Any man could make the coroner summon a fodder jury.

* Lit. " at the cross."

THE BURIAL URN

On the twenty-first day of May, in the year nineteen hundred and eight, we were at Ballacross digging an old urn out of an old burial ground.

A man was ploughing in the field, and the plough came against a flat stone which was on the top of the urn. The urn was made of burnt clay, and there were ashes of a dead person in it. The urn was about a foot in height, and about another foot across the mouth, and its bottom was round like a beehive. The flat stone was about two feet in length, and it was on the urn for a lid. The urn was made steady by other stones about it, to keep it from moving. It was bruised by the other stones, and its side was put in. The urn was about a foot under the surface of the earth, and there are signs of other urns in that field.