# Ard-Firrinysyn Liorish yn Sag. Ean Wesley. Kirk Andreas Total Abstinence Society. Circa 1847.

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| ARD-FIRRINYSYN  Liorish Yn  SAG. EAN WESLEY,  My-chione  Jannoo, Creck, as Giu  Stooghyn Neu-heeltail.[[1]](#footnote-1) | Great Truths  By the  Rev. John Wesley  about  Manufacturing, Selling, and Drinking Intoxicating Drinks.  Re-translated into English by Wm. Kneen[[2]](#footnote-2)  March 18, 1885. |
| Veih Baarle, Chyndait ayns Chengey ny Mayrey Ellan Vannin. | From English, Translated into the Mother-Tongue of the Isle of Man. |
| Ayns lioar veg currit magh liorish Mr. Wesley ayns y chied vee jeh 1773, enmysit, “Smooinaghtyn er y ghenney beaghey ta nish ayn,” t’eh fenaght, Kys ta beaghey cha deyr? Kys dy vel arroo-arran gymmyrkey leagh cha ard? Te son y chooid-smoo, er-yn-oyr dy vel lheid ny skyollyn[[3]](#footnote-3) dy arroo kinjagh er nyn stroie liorish shillail;[[4]](#footnote-4) | In a little book published by Mr Wesley, in the first month of 1773, named “Thoughts on the Present Scarcity of Provisions”[[5]](#footnote-5)—he asks “Why is food so dear? Why does breadcorn bring so high a price?” It is chiefly through such quantities of corn destroyed by distilling. |
| dy-jarroo, tra ren ard fer-shillee ec Lunnin clashtyn shoh, dreggyr eh, ‘cha nee, son cha vel mish as my cho-ayrnagh shilley *agh* mysh hoght thousaneyn tubbag cour-y-chiaghtin.[[6]](#footnote-6)’ | Indeed, an eminent distiller in London when hearing this, he replied “Nay, my partner and I generally distill but a thousand quarters a week.”[[7]](#footnote-7) |
| Feer lickley; agh abbyr dy vel queig fir-shillee as-feed ayns y valley as[[8]](#footnote-8) er-gerrey da, dagh fer jeu stroie yn kuse cheddin, er-shoh *daa cheead thousane tubbag[[9]](#footnote-9)* ’sy chiaghtin, ta shen mysh 10,400,000—*jeih millaghyn as kiare cheead thousane* tubbag ’sy vlein; | Perhaps so; and suppose five and twenty distillers in and near the town, consume each only the same quantity: Here are five and twenty thousand Quarters weekly, that is about twelve hundred and fifty thousand a year; |
| cur gys shoh ooilley ny thieyn-shillee trooid-magh Sostyn, as nagh vel oyr ain dy chredjal dy vel feer veg sloo ny lieh jeh’n troayr curnagh ayns y reeriaght dy chooilley vlein er ny stroie, cha nee liorish aght wheesh gyn-loght as dy beagh eh tilgit ’syn aarkey, | Add the distillers throughout England, and we have not reason to believe, that little less than half the wheat produced in the the Kingdom is every year consumed, not so harmless a way as throwing it into the sea, |
| agh liorish chyndaa eh ayns pyshoon baasoil,—*pyshoon ta dooghysagh stroie, cha nee ynrican niart yn vioys, agh myrgeddin feeudys nyn gheiney cheerey.* | but by converting it into deadly poison—poison that naturally destroys not only the strength and life, but also the morals of our countrymen. |
| Agh kys oddys leagh curnagh[[10]](#footnote-10) as oarn ve jeant ny sloo? | But how can the price of wheat and barley be reduced? |
| Liorish meelowal son dy bragh, liorish cur slane jerrey er shen ta creiu slaynt, yn stroider shen jeh niart, jeh bioys, jeh goo mie | By prohibiting forever, by making a full end, of that bane of health, that destroyer of strength, of life, and of virtue |
| —*shillail*:”—oddagh Mr. Wesley myrgeddin v’er ghra, *as gimbyl.* | —distilling”—Mr Wesley could also have said; *and brewing.* |
| Ayns Lio. xiv. 423, yiow mayd yn raa gair breeoil shoh,[[11]](#footnote-11) “Firshillee stooghyn neu-heeltail, dunveryn cadjin.” | In Book xiv. 423, Mr Wesley says : “Distillers of intoxicating drinks are common murderers.” |
| Ayns sharmane Mr Wesley er jannoo ymmyd jeh argid, t’eh gra, “Cossyn ooilley ny oddys oo, agh ynrican ayns aght lowal, cha nee lesh jannoo skielley da bioys, ny liorish gortaghey dty chorp ny dty aigney. Shen-y-fa cha nheign dooin creck nhee erbee ta leeideil gys giarrey yn claynt, lheid ayns towse mooar ta ooilley yn *ushtey aileagh* shen, cadjin enmysit *jourymyn,* [2] ny stooghyn neuheeltail. | In the sermon of Mr Wesley on making use of money, he says— “Gain all you can, but only in a right way, not by doing harm to your life, nor by hurting your body nor your mind. Therefore we ought not to sell anything that will lead to ruin our health (or shorten our days), such as, in a great measure, is all the fiery-water drink (commonly called wholesale drinks, or intoxicating drinks).[[12]](#footnote-12) |
| S’feer eh dy vod ayrn ve oc ayns saase-lheihys, foddys ad ve jeh ymmyd ayns paart dy ghoghanyn callinagh, ga dy nee anvennick veagh feme roo erbey son neu-aghtallys yn Fer-lhee; | They may have a place in medicine, they may be of use in some bodily disorders; but very seldom would there be use for them only for the unskilfulness of the physician. |
| shen-y-fa, lheid as ta jannoo ad ynrican son yn oyr shoh oddys reayll nyn gooinsheanse seyr. Agh quoi ad hene ta jannoo ad son yn oyr shoh ynrican? Vel enney ayd er jeih lheid ny fir-shillee ayns Sostyn? | Therefore, as many as make them only for that use can keep their conscience clear. But who are they that make them for that reason only ? Do you know of ten such distillers in England ? |
| Eisht gow yn leshtal oc shoh; *agh t’adsyn ooilley ta creck ad ayns aght cadjin rish ’nane erbee dy jean kionnagh,* pyshooneyderyn cadjin; | Then accept the excuse of these. But all they who sell them in a general way to anyone who will buy, are common poisoners. |
| *ta’d* dunverys *biallee yn Ree* ayns-y-clane, chamoo ta’n thooill oc goaill chymmey ny erreeish; ta’d gimman ad gys niurin myr kirree. As cre ta nyn *gosney*? Nagh re *fuill* ny deiney shoh? | They murder the King’s subjects wholesale; their eyes show neither pity nor compassion; they drive them to hell like sheep. And what is their gain? Is it not the blood of these men? |
| Quoi yinnagh troo mysh nyn maljeyn mooarey as plaaseyn stoamagh? | Who would envy their great estates, or ornamental palaces ? |
| Ta mollaght ayns y vean oc; ta mollaght yee lhiantyn gys ny claghyn, yn fuygh, yn stoo-thie oc; ta’n mollaght ayns ny garaghyn, ny cassanyn, ny keylljyn oc, myr aile ta lostey gys y niurin s’hinshley; | There is a curse in the midst of them. The wrath of God cleaves to the stones, to the timber, their furniture; the curse of God is in their gardens, their paths, their orchards, like a fire that burns to the lowest hell. |
| ta fuill, fuill ayn-doo! ta’n undin, yn laare, ny vollaghyn, as mullagh y thie, spreiht lesh fuill! | There is blood, blood, in them! The foundation, the walls, and the top of the house is sprinkled with blood. |
| As vod uss jerkal, Oh, ghooinney folley! ga dy vel oo coamrit ayns gorrym-jiarg as aanrit keyl as farrail dy soaillagh dy chooilley laa, vod uss jerkal dy livrey sheese dty vagheryn folley gys y trass heeloghe? | And can you hope, O, man of blood? Though you are clothed in purple and fine linen and fare sumptuously every day, can you hope to deliver down your fields of blood to the third generation? |
| *Cha nodd, son ta Jee ayns niau; shen-y-fa vees dty ennym er ny astyrt ass ny fraueyn; cliass*[[13]](#footnote-13) *ocysn t’ou uss er stroie corp as annym, nee dty imraa cherraghtyn mayrt hene.”* Lio. iv., 125, 129. | You cannot—for God is in Heaven; therefore thy name shall be plucked up by the roots, like unto them you have destroyed soul and body, and thy name shall perish with them.” Book iv., 125, 129. |
| Er yn currym jeh obbaltys ta Mr. Wesley gra, “Shass gys dty heyrsnys, as shen *ooilley ec keayrt;* cha bee nhee jeant ny-vegganyn.[[14]](#footnote-14) Agh nish hene foddys oo brishey feyshlit[[15]](#footnote-15) trooid Creest niartagh oo; | On the duty of self-denial, Mr Wesley says “Stand to your liberty, and that all at once; nothing can be done by little halves. And now, even now, you can break loose through Christ strengthening you. |
| nagh benn rish jourym erbee; te ushtey aileagh, te pyshoon shickyr ga dree, te cleiy fo eer undin yn vioys.” Lio. xii., 232, 233. | Touch no intoxicating drink, it is fiery water, it is sure poison though slow, it digs under the foundation of thy life,”—Book xii., 232, 233. |
| “T’ou fackin[[16]](#footnote-16) yn *feeyn* tra te soilshean ’sy chappan as goll dy iu jeh; ta mish ginsh dhyt *dy vel pyshoon ayn; as er-y-fa shen guee ort dy cheau ersooyl eh;* | “Thou seest the wine when it sparkles in the cup, and when going to drink it I tell you there is poison in it , and on that account I pray of you to throw it away; |
| t’ou gansoor, ta’n feeyn mie ayn-hene; ta mish freggyrt, foddee dy vel;  *ny-yeih ta shen fud echey nagh vel mie,* as cha jean fer erbee ayns e cheeayl, my t’eh toiggal eh, smooinaghtyn er giu jeh, ny-slooid ny[[17]](#footnote-17) oddys eh hoshiaght scarrey yn vie veih’n sie. | You answer that the wine is good in itself. I say—It may be so ; but there is that mixed in it that is not good, and no man in his senses (if he understands it) thinks of drinking it, except he can first separate the good from the bad. |
| My jirrys oo, cha vel eh pyshoon dooys, ga dy vod eh ve da feallagh elley, eisht ta mee gra, *ceau ersooyl eh er graih dty vraar,*  er aggle dy der oo daanys aynsyn dy iu myrgeddin. Cre’n-fa lhisagh yn troshid ayds oyr chur da dty vraar annoon dy herraghtyn er e hon hur Creest baase? | If you say—It is not poison to me though it may be to others; then I say—Throw it away for the sake of thy brother, for fear you may give him boldness to drink likewise. Why therefore should thy strength give cause to thy weak brother to perish, for whom Christ died ? |
| Nish, lhig da ’nane erbee briwnys quoi yn persoon meeghiastylagh, *eshyn ta loayrt noie feeyn er graih e vraar, ny eshyn ta loayrt noie bioys e vraar er graih feeyn.”—* Lio. vii., 504.[[18]](#footnote-18) | Now let anyone judge who is the uncharitable person. He who speaks against wine for the sake of his brother, or he who speaks against his brother’s life for the sake of wine.”—Book vii., 504. |
| [3] Ta ny sambyllyn shoh soilshaghey dooin dy baghtal, aigney Mr. Wesley my-chione yn slane crout jeh jannoo, creck, as giu joughyn meshtal;[[19]](#footnote-19) v’eh jeeaghyn er myr arkys atchimagh, “nagh lhisagh ve lhiggit-lesh ayns cheer doieagh[[20]](#footnote-20) erbee, cha nee dy ghra cheer Chreestee.” | These examples show us clearly Mr Wesley’s mind about the whole device of making, selling and using intoxicating drinks. He looked upon it as an awful calamity, “which ought not to he suffered in any moral country, not to say a Christian country.”[[21]](#footnote-21) |
| Agh cha ren Mr. Wesley ynrican shickyrys[[22]](#footnote-22) firrinysyn mooarey,—ren eh myrgeddin cooilleeney obbraghyn mooarey; cre-erbee ghow eh ayns laue dy yannoo, ren eh lesh e niart; cha ren eh ynrican baggyrt er yn cliaghtey jeh giu, agh ren eh myrgeddin laboragh dy chur fo eh. | And Mr Wesley did not only state great truths—he also performed great works. Whatever he took in hand he did it with his might. He not only threatened the habit of drinking, but he also laboured to suppress it. |
| Cha row oltey erbee jeh’n cheshaght echey lowit dy chionnagh ny dy chreck stooghyn neu-heeltail, ny dy iu ad er-lhimmey jeh ayns oyryn jeh’n ymmyrch smoo; as cha row adsyn v’ayns boand’yn[[23]](#footnote-23) lowit dy iu ad fegooish oardagh fer-lhee. Yn currym shoh ren eh dy geyre y chooilleeney. | There was not a member of the Society allowed to buy nor sell intoxicating drinks, nor even to drink them excepting in cases of extreme necessity, and those who were in membership were not allowed to drink them without the order of a physician. This duty he sharply carried out. |
| Ayns lioar i., p. 416, t’eh ginsh dooin dy ren eh giarrey-magh shiaght persoonyn jeig ec Newcastle son meshtallys, as jees son creck stooghyn neu-heeltail; as ny-sodjey t’eh gra, “scummey son e ennym mie, (*my oddys drogh-yeantee myr Dellaryn-stoo*[[24]](#footnote-24) *ve toilliu ennym mie,*) ny cre mooadys e verchys as e vree, | In Book i., p. 416, he tells us that he cut off seventeen persons at Newcastle for drunkenness, and two for selling strong drinks, and further he says “No matter his good name (if an evil-doer such as a seller of booze can be deserving of a good name), nor how great his wealth and his energy ? |
| lhisagh eh ve er ny yeearree dy hreigeil e ghellal, er-nonney lurg raaue cooie dyn arragh ynnyd ve echey mast’ain. | He ought to be persuaded to give up his dealing, otherwise, after suitable warning, no longer to have a place amongst us. |
| *My yeighys mayd nyn sooillyn er y veechairys, cha vod mayd livrey nyn anmeenyn hene. Yiow yn dooinney meechrauee baase ayns e veechraueeaght, agh yn uill echey nee Jee geearree ec ny laueyn ain.”* | If we shut our eyes upon unrighteousness we cannot deliver our own souls. The unrighteous man will die in his unrighteousness, but God will ask for his blood at our hands.” |
| Ta ny cooinaghyn[[25]](#footnote-25) jeh’n co-loayrtys son 1774 goaill baght[[26]](#footnote-26) er yn aght shoh:— | The account of the Conference of 1774 takes a view thus :— |
| “F. 17. Vel adsyn t’ayns boand’yn er n’aagail jeh smigh as jourymyn? | “F. 17.—Have those that are in bands given up the use of snuff and spirits? |
| “A. Cha vel, ta ymmodee jeu tannaghtyn ayns kercheenys[[27]](#footnote-27) gys y derrey yeh n’yn jeh-elley; dy chur couyr da shoh— | “A.—No; many of them remain addicted to one or the other; to remedy this— |
| “1. Nagh lhig da preachoor erbee bentyn roo er cor erbee. | “ 1. Let no preacher touch them in any way. |
| “2. Cur coyrle jeean da’n pobble dy aagail voue ad. | “2. Give earnest advice to the people to give them up. |
| “Ansoor ny far-leshtalyn oc, er-lheh couyral pian-bolg, &c. | Answer their false excuses, in particular, curing stomach pains, etc. |
| “F.21. Nagh vel brishey’n Doonaght, giu yourymyn[[28]](#footnote-28), &c. kinjagh goaill laue yn eaghtyr? | F.21.—Does not Sabbath breaking, drinking intoxicating drinks, &c, always gain the upper hand? |
| “A. Lhig dooin preacheil jeeragh[[29]](#footnote-29) er ny king shoh; lhig da ny leeideilee dy-jeadjagh feysht, as coyrlagh *dy chooilley phersoon* dy churt ersooyl yn *red custey.* Lhig da’n preachoor raaue chur da *dy chooilley heshaght nagh vod ’nane erbee ta kyndagh tannaghtyn marin.*” | A.— “Let us preach straight on these points; let the leaders carefully examine and advise every person to put away the cursed thing; let every preacher warn every congregation that any one that no one who is guilty may remain with us.” |
| Ayns p. 25 t’eh gra, “Ta dy chooilley stoo neu-heeltail lurg preacheil pyshoon baasoil.” | In p. 25, he says, “All intoxicating stuff after preaching is deadly poison.” |
| Ayns p. 31, “Vel oo giu ushtey? Kys nagh vel? Ren oo rieau? Cre’n-oyr daag oo jeh? Mannagh re son slaynt, cuin ne’oo goaill toshiaght reesht? | In p. 31, “Do you drink water? Why not? Did you ever? Why did you give up? If it was not for health, when will you begin again ? |
| Jiu? Cre cha mennick t’ou giu *feeyn* ny *lhune?* Dy chooilley laa vel oo laccal eh? Cre ayns t’ou troggal dty chrosh gagh laa? | To-day? How often do you drink wine or ale? Do you want it every day? In what do you take up your cross each day? |
| Vel oo arryltagh gym[4]myrkey dty chrosh (cre-erbee cha deinagh da dooghys) myr gioot veih Jee, as laboragh dy gheddyn foays liorish?” | Do you willingly carry your cross, (however irksome to nature), as a gift from God, and labouring to get favour by it? |
| Ayns p. 35, “C’red oddys ve jeant dy aa-vioghey obbyr Yee raad te naardey? | In p. 35 “What can be done to revive God’s work where it is dying? |
| Lhig da chammah fir-choonee as preachooryn ve dy-consheansagh kiart ayns slane currym ny Saasilee.” | Let both helpers and preachers be conscientiously correct in the entire duty of the Methodists. |
| As reesht te fenit ayns ny cooinaghyn jeh 1745, “C’red oddys ve jeant dy harbaa yn pobble ain voish giu yourymyn? *Nagh lhig da phreachoor erbee giu veg er teaym jeh keint erbee,* as ansoor ny leshtalyn oc, lheid as couyral pian-bolg, niartaghey’n cleeau,” &c. | And again it is asked in the memorandum of 1745; “What can be done to wean our people off drinking spirits? Do not allow any preacher to drink anything on any kind of whim, and answer their excuses, such as curing a stomach-ache, strengthening the chest, etc” |
| Nish, cha row yn smaght geyre shoh v’er ny ghreinnaghey liorish Mr. Wesley as e ir-coonee, fegooish oyr fondagh, chamoo ren eh prowal neu-vondeishagh; | Now this sever chastisement had not been incited by Mr Wesley and his helpers without good cause, neither did it prove unprofitable; |
| as cha nee ny Saasilee nyn-lomarcan ghow soylley jeh’n foays echey, agh ren eh roshtyn er yn slane ashoon, myr hee’mayd cheleeragh:— | and it was not only the Methodists who enjoyed the benefit of it, but it applied to the whole nation, as we shall presently see; |
| son ayns 1742, va faggys *daa vhilley as-feed* dy ghallanyn stoo baarit ayns Sostyn as y Thalloo-Vretnagh. | for in 1742 almost twenty-two million gallons of drink were consumed in England and Wales. |
| Ayns 1743, ren Mr. Wesley as e eyrtysee[[30]](#footnote-30) yn slane sheshaght y chur fo-harey, lhiettal ny olteyn voish kionnagh ny creck stooghyn neu-heeltail, ny giu ad, ny-slooid ny er oyryn jeh’n ymmyrch smoo. | In 1743 , Mr Wesley and his followers ordered the whole connexion to prevent the members from buying or selling intoxicating materials, or drinking them, unless in cases of extreme necessity. |
| As cre’n erree haink er yn obbyr shoh, ayn she Mr. Wesley as e chomraagyn son yn ayrn smoo ren gleck? | And what was the result of this work, for which it was Mr Wesley and his comrades for the most part who struggled? |
| Cammah, va’n towse dy stooghyn baarit cour-ny-bleeaney ayns y slane reeriaght er ny ghoaill neose gys *three millaghyn dy ghallanyn,* mysh shen ve dagh blein voish 1750 derry[[31]](#footnote-31) 1780. | Why, the quantity of drinks used during the year in the whole kingdom was reduced to three million gallons, approximately every year from 1750 to 1780. |
| Myr shoh te cronnal dy row yn sampleyr as y tooilleil ocsyn, oyr jeh *nuy-millaghyn-jeig sloo dy ghallanyn* ve baarit cour-ny-bleeaney. | By this it is clear that their example and toil was the cause of nineteen million gallons less being consumed during the year. |
| Ta’n sarey *shoh,* hug er-ash[[32]](#footnote-32) wheesh dy vaynrys eddyr ny bleeantyn 1750 as 1780, foast er-mayrn myr sarey *er ny Wesleyanee*. | This instruction brought forth such happiness between the years 1750 and 1780 that it yet remains as a command upon Wesleyans. |
| Ayns y vlein 1812, ren y preachoor baarlagh[[33]](#footnote-33) Jamys Wood cur magh lioar, enmysit, “Leeideilys as raaueyn” scruit gys leeideilee ny brastyllyn ayns unnaneys ny Saasilee, girraghey jeh’n chooid-cheddin t’er ny hoiaghey ayns toshiaght ny lioaryn brastyl, agh ta’n ayrn shen jeh scrieu eh myr ta ny-yeï shoh, *faggit ass-doo*, | In the year 1812 the English preacher, James Wood, published a book, named “Directions and Cautions, Addressed to the Class-leaders in the Methodists Connection”, a shortened account of the same has been set in the beginning of the class-book, but that part of what he wrote that is as follows is left out of them. |
| “Ta ny saraghyn shoh shirrey dy jean dy chooilley ’nane ta goit ayns commeeys marin, soilshagh yeearree son saualtys, cha nee ynrican liorish shaghney meshtallys, agh myrgeddin liorish dyn giu stooghyn neu-heeltail, ny-slooid ny er oyryn jeh’n ymmyrch smoo; | “These instructions demand that everyone who is taken into fellowship with us evidence a desire for salvation, not only by avoiding drunkenness, but also by not drinking intoxicating drinks, unless for reasons of the greatest necessity; |
| ga dy vod yn conaant shoh, er yn chied falleays jeh jeeaghyn dy ve ro gheyre, ny-yeih er aa-smooinaghtyn, vees eh feddynit dy ve mie son slaynt callinagh, glennit anmey, as shee as maynrys dy bragh-farraghtyn.” | although the covenant may, at first glance, seem to be to severe, nevertheless on second thoughts, it will be found to be good for physical health, purity of soul, and everlasting peace and happiness.” |
| Ta Mr. Wesley gra ayns boayl elley, dy vel Ny cur’myn shoh scruit er dy chooilley chree ta ayns firrinys er ny ghoostey liorish Spyrryd y Chiarn. | Mr Wesley says elsewhere that this duty is written on every heart that is truly awakened by the Spirit of the Lord. |
| DOOLISH:  Prentit da Sheshaght Slane-Obbaltys skeerey Andreays, liorish Shirrefs as Russell, Straïd Chiarn.[[34]](#footnote-34)  *(Yn nah Choyrt-magh.)* | Douglas:  Printed for the Total Abstinence Society of Andreas Parish, by Sherriff and Russell, Lord Street.  *(The Second Edition.)* |

1. *neu-heeltail*] ‘intoxicating’; not found elsewhere, and the expected form is *neu-heeltoil*. [↑](#footnote-ref-1)
2. This piece was also printed in *Mona’s Herald*, Wednesday, March 18, 1885; Page: 8: with the following introduction; “John Wesley’s Instructions To Methodists: The following condensed account of the principles laid down by John Wesley for the guidance of his followers, in regard to the Temperance question, was translated into Manx, for the Kirk Andreas Total Abstinence Society, in 1847, and circulated amongst its members. It has now been re-translated into English by Wm. Kneen, Town Missionary.” There is no known existing example of the first edition of ‘Ard-Firrinysyn’, but as the publishers Sherriff & Russell ceased trading in 1849, the second edition could only have been published between 1847 and 1849. As large parts of the piece are direct translations of Wesley’s or other’s writings, the translation given here follows those works where possible, and is not Wm. Kneen’s 1885 translation. The piece was also published, in serial form and with a different translation, in the *Isle of Man Examiner*’s Manx language Column in July, August and September of 1899. [↑](#footnote-ref-2)
3. *skyollyn*] Cregeen: **skyoll**, *s. f.* a great deal, a large quantity. [↑](#footnote-ref-3)
4. *shillail*] cf. Kelly: ‘SHILLEY, *v.* to drop, to distil’, and see below. The form *shillail* is not found elsewhere. [↑](#footnote-ref-4)
5. “Thought on the Present Scarcity of Provisions.” Wesley, John, printed by R. Hawes, London,. 1773. The English translation from ‘Why is food so dear? ...’ to ‘... of life and virtue’ is taken directly from this work. [↑](#footnote-ref-5)
6. *cour-y-chiaghtin*] ‘weekly’; also in *Manks Advertiser* 10.06.1824. Elsewhere we find *cour-y-laa* ‘daily’. [↑](#footnote-ref-6)
7. The Manx gives 8,000 bushels, which equals 1,000 quarters (a quarter ton being a standard measurement for grain). [↑](#footnote-ref-7)
8. *as*] text *as as* [↑](#footnote-ref-8)
9. *tubbag*] ‘bushel’—a unit of volume equivalent to 36.4 litres. The Weights and Measures Act 1824 declared that, for measures of liquids and unheaped dry volume, a 'quarter' equals eight bushels (64 gallons, where a gallon is defined as a volume of water weight ten troy pounds) [↑](#footnote-ref-9)
10. *curnagh* ~ *curnaght*] ‘wheat’. [↑](#footnote-ref-10)
11. *yiow mayd yn raa gair breeoil shoh – yiow mayd yn raa giare breeoil shoh –* ‘we will find this short lively saying’. [↑](#footnote-ref-11)
12. *jourym*] not found elsewhere in the corpus; seems to be the now archaic slang word ‘jorum’, meaning ‘an alcoholic drink’. OED **jorum**: **a.** A large drinking-bowl or vessel; also, the contents of this; esp. a bowl of punch. And cf. ‘**JOURUM.** ‘jorum’ a large jug’ in Moore, A. W et al, *Vocabulary of the Anglo-Manx Dialect.* Likewise *English Dialect Dictionary*: 1. A large jug or pitcher; a bowl or other vessel for holding liquids; the contents of such a vessel.’ No other attestation found where = ‘liquor’ or ‘spirits’. [↑](#footnote-ref-12)
13. *cliass*] Cregeen: **cliass**, *s. m.* a happening alike, the same fate, like as. [↑](#footnote-ref-13)
14. *ny vegganyn*] ‘insensibly’, ‘gradually, by degrees’ (Wilson, *Sermons*, 99) Also *Mona’s Herald* 07.02.1837, 22.12.1840, 07.08.1850; Kelly/Clarke: DEGREES, (BY) *adv.* ny vegganyn, dy keimagh. [↑](#footnote-ref-14)
15. *feyshlit*] i.e. *feayshlit* [↑](#footnote-ref-15)
16. *fackin*] *fakin* [↑](#footnote-ref-16)
17. *ny-slooid ny*] i.e. *ny-slooid na* ‘unless’; Cregeen Proverb: *Prov. Ta keeayll ommidjys ny slooid ny t’ee ec dooinney creeney dy reayll.* [↑](#footnote-ref-17)
18. *noie*] *= noi* ‘against’ [↑](#footnote-ref-18)
19. *meshtal*] usually ‘drunk’, ‘intoxicated’: *dooinney meshtal*. [↑](#footnote-ref-19)
20. *doieagh*] i.e. *doaieagh* [↑](#footnote-ref-20)
21. ‘suffered’ in this context: ‘allowed’, ‘permitted’ [↑](#footnote-ref-21)
22. *ren ... shickyrys*] not found elsewhere in the corpus so far, Kneen’s translations gives ‘did .. state’, although it might be understood as ‘confirmed’ (elsewhere; *ren confyrmal*, or *ren shickyraghey*). [↑](#footnote-ref-22)
23. *v’ayns boand’yn*]‘who were in bands (membership groups)’ [↑](#footnote-ref-23)
24. *Dellaryn-stoo*] Kelly: DELLAR, *s. pl*. YN. a trader, a dealer, a merchant; 5 occurrences in the Bible. Cregeen has *delleyder*, as has Kelly/Clarke Manx-English; but no examples in the corpus. *Stoo* ‘material’, ‘stuff’;is often used in conjunction with medicine and also alcoholic drinks . Whilst *dellaryn-stoo* is literally ‘dealers of material’, it might be taken here as a perjorative for ‘drug-dealers’, or ‘sellers of booze’. [↑](#footnote-ref-24)
25. *ny cooinaghyn*—Kelly: COOINAGHAN, *s.* a memorandum*,* without guidance on the correct form of the accompanying definite article. [↑](#footnote-ref-25)
26. *goaill baght*]'taking a view’ [↑](#footnote-ref-26)
27. *kercheenys*] 'mean dependency’, ‘slavishness’ (Cregeen). [↑](#footnote-ref-27)
28. *yourymyn*] there is no apparent reason for lenition here. [↑](#footnote-ref-28)
29. *jeeragh*] *= dy jeeragh* [↑](#footnote-ref-29)
30. *eyrtysee*]i.e. *eiyrtyssee* [↑](#footnote-ref-30)
31. *derry*] i.e. *derrey* ‘until’. [↑](#footnote-ref-31)
32. *hug er-ash*] ‘restored’, ‘brought forth’. [↑](#footnote-ref-32)
33. *Baarlagh*] English or British; exclusively used in speaking of the English language. (Cregeen) [↑](#footnote-ref-33)
34. The publishing partnership of Sherriff & Russell went bankrupt in 1849. [↑](#footnote-ref-34)