*Padjer y Looder; ny Baght er ny Choyrt er e Loo* (c. 1822)*.*

A Manx tract, translating

*The Swearer’s Prayer; or his Oath Explained* (c. 1820).

edited and set alongside the original by

Max W. Wheeler

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I edit this Manx tract as a contribution to the project of digitizing Manx Gaelic printed texts of the Classical Period (1700-1850). I have consulted two editions of the English text. One version has at the end: Sold by Lincoln & Edmands, No. 53 Cornhill. Another is Liverpool Religious Tract Society, No. 70. Apart from the punctuation, the texts are similar, though not identical. I follow the Liverpool edition of Tilling, who also printed some of the Manx tracts. The wording and punctuation of the Manx more closely matches Tilling’s edition.

Some evident typos have here been corrected in red. The pagination of the original prints is marked [thus].

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| L. R. T. S. No. 70. | [engraving] |
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| SWEARER’S PRAYER; | PADJER Y LOODER; |
| or, | ny |
| HIS OATH EXPLAINED. | BAGHT ER NY CHOYRT ER E LOO. |
| [engraving] |  |
| WHAT! a Swearer pray! Yes, Swearer, whether thou thinkest so or not, each of thine oaths is a prayer,—an appeal to the Holy and Almighty God, whose name thou darest so impiously to take into thy lips. | Cre! Looder goaill padjer! She, Looder, ga roi dhyts smooinaghtyn shen ny dyn,[[1]](#footnote-1) ta dagh loo t’ou jannoo padjer,—son liorish shoh t’ou geamagh er yn Jee casherick as ooilley niartal, e ennym t’ou goaill ort dy daaney as dy mee-chrauee dy ghoaill ayns dty veillyn. |
| And what is it, thinkest thou, Swearer, that thou dost call for, when the awful imprecations, *Damn*, and *Damnation*, roll so frequently from thy profane tongue? Tremble, Swearer, while I tell thee! Thy prayer containeth two parts: Thou prayest, first, that thou mayest be deprived of eternal happiness! Secondly, that thou mayest be plunged into eternal misery! | As cre t’eh, t’ou smooinaghtyn, Looder, t’ou geamagh er y hon, tra ta ny focklyn atchimagh shen *mollaght orrym*, ny *mollaght orts*, cha mennick tuittym voish dty hengey mee-chrauee? Bee er creau, Looder, choud as ta mee ginsh dhyt! Ta dty padjer jeant seose jeh daa ayrn: T’ou goaill padjer, hoshiaght, dy vod oo hene ny dty heshey cretoor[[2]](#footnote-2) ve er ny spooilley jeh maynrys dy bragh farraghtyn! ’Sy nah ynnyd, dy vod shiu ve er nyn dilgey[[3]](#footnote-3) ayns treihys dy bragh farraghtyn. |
| When therefore thou callest for damnation, dost thou not, in effect, say as follows? “O God! thou hast power to punish me in Hell for ever; therefore let not one of my sins be forgiven; Let every oath I have sworn —every lie that I have told—every Sabbath [2] that I have broken, and all the sins that I have committed, either in thought, word, or deed, rise up in judgment against me, and eternally condemn me! Let me never partake of thy salvation! May my soul and body be deprived of all happiness, both in this world and that which is to come! Let me never see thy face with comfort—never enjoy thy favour and friendship; and let me never enter into the kingdom of Heaven!” . | Tra eisht t’ou geamagh son coayl-anmey ort hene nagh vel oo ayns firrinys loayrt myr shoh— “O Yee! ta pooar ayds de cherraghey mee ayns Niurin son dy bragh: shen-y-fa ny lhig da unnane jeh my pheccaghyn ve er ny leih dou! Lhig da my loo as my gweeaghyn, dy chooilley vreg ta mee er n’insh, dy chooilley ghoonaght ta mee er vrishey, as ooilley ny peccaghyn ta mee er chur roo eddyr ayns smooinaght, raa, ny jannoo, girree seose ayns briwnys m’oi, [2] as mee y gheyrey dys toyrt mow dy bragh farraghtyn! Ny lhig dou dy bragh ayrn y ghoaill jeh dty haualtys! Giall dy vod my annym as my challin ve er nyn spooilley jeh dy chooilley vaynrys chammah ayns y theihll shoh as ayns у theihll ta roi heet! Ny lhig dou dy bragh dty eddins у akin lesh gerjagh, ny dy bragh soylley ‘ghoaill jeh dty oayr ny dty chaarjys; as ny lhig dou dy bragh goll stiagh ayns reeriaght Niau.” |
| This is the first part of thy prayer.—Let us hear the second: | Shoh yn chied ayrn jeh dty phadjer,—Lhig dooin clashtyn yn nah ayrn. |
| “O God, let me not only be shut *out* of Heaven, but also shut up in hell! May all the members of my body be tortured with inconceivable agony, and all the powers of my soul tormented with horror and despair, inexpressible and eternal! Let my dwelling be in the blackness of darkness, and my companions accursed men and accursed devils! Pour down thy hottest anger; execute all thy wrath and curse upon me; arm and send forth all thy terrors against me; and let thy fierce, thy fiery, thy fearful indignation, rest upon me! Be mine eternal enemy, and plague, and punish and torment me, in Hell, for ever, and ever, and ever!!!” | “О Yee! ny lhig dou уnrycan ve jeight magh *ass* Niau, agh myrgeddin jeight seose *ayns* Niurin! Giall dy vod ооilley oltyn my chorp ve er nyn dorchaghey lesh angaish neu-hurransagh, as ooilley pooaraghyn my annym ve er nyn dorchaghey lesh atchim as mee-hreishteil, nagh vod ve er ny ockley magh as dy bragh farraghtyn! Lhig da my уnnyd-vaghee ve ayns y dooid dy ghorraghys, as my heshee[[4]](#footnote-4) ve deiney cursit as drogh spyrrydyn! Deayrt neose dtу chorree ‘schoe; jean сооilleeney ooilley dtу еulys as dtу vollaght orrym; cur magh ooilley dty atchimyn m’oi; as lhig da dty chorree dewil aileagh as atchimagh tuittym оrrym! Bee my noid dy bragh farraghtyn, as jean craghey as kerraghey as torchagey mee ayns Niurin, son dy bragh, as dy bragh, as dy bragh!!!” |
| Swearer, *this is thy prayer!!!* O dreadful imprecation! O horrible, horrible, most horrible! Blaspheming man! Dost thou like thy petition? Look at it! Art thou sincere in thy prayer, or art thou *mocking* thy Maker? Dost thou wish for damnation? Art thou desirous of eternal torment? If so, swear on—swear hard. The more oaths, the more misery; and, perhaps, the sooner thou mayest be in Hell.—Art thou *shocked* at this language? Does it harrow up thy soul? Does thy very blood run cold in thy veins? Art thou convinced of the evil of profane swearing? How many times hast thou blasphemed the God of Heaven? How many times hast thou asked God to damn thee in the course of a year, a month, a day? Nay, how many times in a single hour hast thou called for damnation? Art thou not yet in Hell? Wonder, O heavens, and be astonished, O earth, at the goodness and long-suffering of that God whose great name swearing persons so often and so awfully profane! Swearer, be [3] thankful, O be exceedingly thankful, that God has not answered thy prayer! thy *tremendous* prayer; that his mercy and patience hath withholden the request of thy polluted lips! Never let him hear another oath from thy unhallowed tongue, lest it should be thy last expression upon earth, and thy swearing prayer should be answered in Hell. O let thine oaths be turned into supplications! Repent, and turn to Jesus, who died for swearers as well as for murderers. And then, oh! then, (though thou mayest have sworn as many oaths as there are “stars in the heavens, and sands upon the sea shore innumerable,”) then thou shalt find, to thy eternal joy, that there is love enough in his heart, and merit sufficient in his blood, to pardon thy sins, and save thy soul for ever........ | Looder, *shoh dty phadjer!!!* О padjer atchimagh, atchimagh, smoo atchimagh? Ghooinney vollaghtagh! nhynney lhiat dty phadjer? Gow tastey jeh. Vel eh cheet voish dty chree, ny vel oo *craidey* mysh Jее? Vel oo geearree coayl-anmey? Vel oo aggindagh er torchagh dy bragh farraghtyn? My she shoh yn chooish, jean tannaghtyn dy loo—loo dy creoi. Myr smoo dy loo, myr smoo dy hreihys; as foddee myr sleaïe vees oo ayns Niurin. —Vel oo er-creau ec ny ghoan shoh? Vel ad raipey seose dty annym? Vel dty uill roie feayr ayns dty chuslinyn? Vel oo cur-my-ner yn olkys t’ayns loo as gueeaghyn? Cre whilleen keayrt t’ou er yeearree er Jee dy hilgey oo ayns coayl-anmey ayns blein, ayns mee, ayns laa? Dy jarroo cre whilleen keayrt ayns oor t’ou er n’eamagh son coayl-anmey? Nagh vel oo foast ayns Niurin? Gow-jee yindys, O shiuish Niaughyn, as bee er-creau, O halloo, ec mieys as surranse foddey yn Jee shen, yn ennym mooar [3] echey ta looderyn cha mennic as cha atchimagh dy ghoaill ayns fardail! Looder, bee booisal, bee erskyn towse booisal, nagh vel Jee er n’ansoor dty phadjer! dty phadjer *atchimagh*; dy vel e vyghin as e veenid er n’obbal dhyt yeearree dty veillyn mee-chrauee! Dy bragh ny lhig da clashtyn loo elley voish dty hengey peccoil, er aggle dy vod eh ve dty ghoan s’jerree er y thalloo, as dy vod dty phadjer mollaghtagh ve er ny ansoor ayns Niurin. O lhig da dty ghueeaghyn v’er ny hyndaa dys aghinyn! Gow arrys, as chyndaa gys Yeesey ren surranse baase son looderyn chammah as son dunveryn. As eisht, O! eisht, (ga dy vod oo ve’r loo as er ghueeaghyn cha mennic as ta “rollageyn yn aer ayns earroo, as myr y gheinnagh rish oirr ny marrey erskyn coontey,”) eisht nee oo feddyn dys dty voggey dy bragh farraghtyn, dy vel graih dy liooar ayns e chree, as toilchinys fondagh ayns e uill, dy phardooney dty loghtyn as dy hauail dty annym son dy bragh. ... |
| Swearer! Canst thou ever again blaspheme such a God and Saviour as this? Does not thy conscience cry—*God* *forbid?* Even so, Amen. | Looder! vod oo dy bragh reesht jannoo lheid yn ymmyd peccoil jeh ennym lheid yn Jee as Saualtagh? Nagh vel dty chooinsheanse geamagh—*Ny lhig eh Jee*? Eer myr shen dy row, Amen. |

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| THE PRAYER ANSWERED, | YN PHADJER ER NY ANSOOR, |
| *In the following, among multitudes of other instances.* | Ayns ny sampleyryn ny lurg shoh, enmyssit mastey earrooyn elley. |
| In November, 1786, a person much given to swearing, being disappointed by one of his companions not returning to the public-house as soon as he expected, *swore* he would never drink with him again, and that if he did, it should be his *last*. Accordingly, that day *was* his last. God took him at his word, and thus called him into eternity. | Ayns y vlein 1786, ren looder cadjin, er ny volley liorish fer jeh e heshaghyn ren gialdyn dy veeteil eh ec thie oast ny sleaïe ny haink eh, *loo* nagh jinnagh eh dy bragh giu marish reesht, as my yinnagh eh, dy voddagh shen ve e laa *s’jerree*. As cordail rish e yeearree *v’eh* yn laa s’jerree echey. Ren Jee goaill eh ec e ockle, as myr shoh geamagh er dys beaynid. |
| In November, 1787, one W——rs, a smith, spending the evening at a public-house, in Leather-lane, quarrelled with one of his companions, and while *swearing* one of the most horrid oaths, God struck him instantaneously dead, with an oath on his lips, upon the hearth where he was sitting. The Jury who sat upon the body, after hearing all the circumstances of the case, brought in their verdict, that *W——rs was struck dead as a judgment from God*. This narration was given by the foreman of the Jury. | Ayns y vlein 1787, ren dooinney elley choud as ve ceau yn fastyr ec thie oast, tuittym magh rish fer jeh e heshaghyn, as myr veh *gueeaghyn* ayns yn aght s’atchimee ren Jee bwoalley eh marroo ayns tullogh, lesh yn loo er e veillyn er y chollagh raad ve ny hoie. Va ansoor yn ving v’er y chorp lurg daue v’er chlashtyn ooilley ny va bentyn rish y chooish dy *row eh bwoailt marroo myr briwnys voish Jee.* Va’n coontey shoh er ny choyrt liorish fer jeh deiney ny bingey. |
| Another remarkable judgment overtook a person living in Brewer-street, Soho, who, cursing and swear[4]ing in a most dreadful manner, was struck speechless, and died the same afternoon. *Wills’s Register*. | [4] Ren briwnys atchimagh elley berraghtyn er dooinney ayns Lunnin, va choud as veh loo as gueeaghyn ayns уn aght s’atchimee er ny woalley balloo, as hooar eh baase уn fastyr cheddin. |
| T. G. who lived in the parish of Sedgly, near Wolverhampton, having lost a considerable sum at cock fighting, to which practice he was notoriously addicted, swore in a most horrid manner, that he would never fight another cock, frequently calling upon God to damn his soul to all eternity if he did; and, with dreadful imprecations, wishing the Devil might fetch him, if ever he made another bet. | Ren dooinney elley, lurg da ve er choayll lane argid ес fight-kellee, cliaghtey veh ayns aght scammyltagh geiyrt dа, loo ayns yn aght s’atchimee, nagh jinnagh eh dy bragh cur sheese kellagh elley, dy mennic geamagh er Jee dy gheyrey e annym dys treihys dy bragh farraghtyn my уinnagh eh myr shen; as lesh ny ghueeaghyn s’atchimee geearree dy yinnagh уn Jouyl lesh eh ersooyl, my уinnagh eh dy bragh bett elley. |
| His resolution, thus impiously formed, was for a while observed; but about two years afterwards, Satan, whose willing servant he continued to be, inspired him with a violent desire to attend a cocking at Wolverhampton, and he complied with the temptation. He there stood up, and cried, “I hold four to three on such a cock.” “Four what?” said one of his companions in iniquity. “Four shillings,” replied he. Upon which the wager was confirmed, and he, putting his hand into his pocket for the money, *instantly fell a ghastly corpse on the ground*.  *Evan. Magazine.* | Yn breearrey shoh, ga jeant er lheid уn aght mee-chrauee, ren eh son traa gerrit freayll, agh mysh daa vlein ny lurg shen, ren у Drogh Spyrryd yn charvaant echey veh jeh e уioïn tannaghtyn dy ve, greinnaghey eh dy eiyrt da e henn cliaghtey keayrt elley, as hug eh raad da’n miolagh. Ауns shen hass eh seose as deïe eh, “Веttyms kiare noi three er lheid y kellagh.” “Сre’n kiare?” dooyrt fer jeh e heshaghyn ayns mee-chraueeaght, “Кіare skillynyn,” dansoor eshyn. Er shoh va’n bett jeant mie as choud as va eshyn coyrt e laue ayns e sporran son уn argid, *ayns tullogh huitt eh mаrroo er y thalloo.* |
| *Who hath hardened his heart against God and prospered?* Job ix. 4. | *Quоi t’er chreoghey eh-henе п’oï Jee, as er vishaghey?* Job ix. 4. |
| *Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.* Exod. xx. 7. | *Сha gow ennym у Сhiarn dty Yee ayns fardail; son cha gum у Сhiarn eshyn gyn loght ta goaill e ennym ауns fardail.* Exod. xx. 7. |
| *Because of swearing the land mourneth.* Jer. xxiii. 10. | *Son kindagh rish guеeaghyn as loo-oaiagh ta’n cheer dobberan*. Jer. xxiii. 10. |
| *Every one that sweareth shall be cut off*. Zech. v. 3. | *Веe dy chooilley unnanе ta goaill loo-oaiagh er nу уiаrеу jeh*. Zech. v. 3. |
| Dear reader, art thou a swearer? Oh! take this friendly warning; thy next oath may be thy last; if thy prayer is heard, thy soul is DAMNED FOR EVER!!! | Charrey deyr, ta lhaih shoh, vel oo dty Looder? Oh! gow yn raue shoh ta cheet voish carrey; foddys[[5]](#footnote-5) yn chied loo elley ve dty loo s’jerree: my ta dty phadjer er ny chlashtyn t’ou tilgit ayns coayl-anmey dy bragh farraghtyn!!! |

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| Liverpool: Printed and Sold for the Liverpool Religious Tract Society, by R. Tilling, at the Tract and Sunday School Depository, 68, Circus-street.  [Price 1s. 4d. per 100.]  *Good allowance to Shopkeepers, to Subscribers, and to Booksellers.* | Douglas: Printed by G. Jefferson, for the Manks Society for Promoting the Education of the Inhabitants of the Isle of Man through the medium of their own Language. |

1. ga roi ...] Kelly: GA-REIH, *adv.* and *conj.* albeit, although, whether. *Mo.* [↑](#footnote-ref-1)
2. The translator, having rendered *Damn* and *Damnation* as *mollaght orrym* ‘curse on me’ and *mollaght orts* ‘curse on you’, consequently modifies ‘that thou mayest be deprived’ to ‘that thou or thy fellow creature may be deprived’. [↑](#footnote-ref-2)
3. shiu ve er nyn dilgey] The translator carelessly slips from *oo* ‘2sg.’ to *shiu* ‘2pl.’. [↑](#footnote-ref-3)
4. heshee] Cregeen remarks, s.v. **sheshee**, ‘*a. d.* of a companion, or *pl.* Though this word is in *Heb.* x. 33, for companions, the plural of *sheshey*, I think *sheshaghyn* would be more correct.’ There is also *sheshee-poost* ‘husbands’ at 1 Tim. 3. 12; Wilson’s sermons have an example of *sheshee-Creesteenyn* ‘fellow Christians’, *Carrey yn Pheccagh* has *my heshee-peccee* ‘my fellow sinners’ and *my heshee gheiney* ‘my fellow men’ is in *Mona’s Herald* 28 Sep. 1833. [↑](#footnote-ref-4)
5. foddys] *text* fooddys [↑](#footnote-ref-5)