

Christopher Lewin

Gys mean yn nuyoo lhing jeig va bunnys ny shirveishyn ayns kialteenyn Vannin ayns Gaelg, as ta ny smoo na shiaght cheead sharmane Gaelgagh er-mayrn ayns laue-screeuyn ta freillt ayns Thie-tashtee Vannin. V'ad shoh recortysst liorish Fiona McArdle blein ny ghaa er dy henney. Manninee ghooie as Gaelg oc voish y chlean va'n chooid smoo jeh ny saggyrtyn veagh screeu as preacheil ny sharmaneyn shoh, as she adsyn, t'eh jeeaghyn, chroo yn aght-screeu Gaelgagh son yn oyr shoh, son nagh row monney oyr elley dy screeu ayns çhengey ny mayrey.

Va'n chooid smoo jeh ny sharmaneyn ta er-mayrn ain screeut eddyr mean yn hoghtoo lhing jeig as mean yn nuyoo lhing jeig, agh ta'n fer shinney voish yn çhiaghtoo lhing jeig. V'eh screeut 'sy vlein 1696 liorish John Woods, saggyrt Skylley Malew eddyr y vlein cheddin as y baase echey ayns 1739. Roish shen as gys 1700 v'eh ny vainshter-scoill ayns Balley Chashtal raad v'eh hene er n'gheddyn ard-ynsagh fo plan hie er cur er bun liorish yn Aspick Barrow dy chur roish saggyrtyn ayns Mannin ayns ynnyd cur ad ersooyl gys Oxford, Cambridge ny Dublin.

Ta'n sharmane jeh scansh er-y-fa dy re eh yn ynryan screeuyn ayns Gaelg t'ain voish yn çhiaghtoo lhing jeig çheu-mooie jeh lioar-phadger yn Aspick Phillips (mysh 1610), as dy vel eh jannoo ymyd jeh spellal ta mestey aght-screeu Phillips as yn aght-screeu va usit cour y Vible as liaryn elley ayns yn hoghtoo lhing jeig as gys y laa t'ayn jiu. Ta ymmodee jeh ny focklyn s'cadjin screeut er yn aght t'ad ry gheddyn ayns Phillips, son mac-soyley: *Jih* (Jee), *hæyn* (hene), *dwyne* (dooiney), *syyl* (seihll), *ayn* (ain), *ayd* (ad), *dygh ullu* (dy chooilley), *ullu* (ooilley), *mei* (mie), *gniart* (niart), *noidg* (noid), *Shiustel* (Sushtal). Er y laue elley, ta cooid vooar dy ocklyn ayns sharmane Woods screeut ayns aght y Vible, lheid as *fegooish* (Phillips *fæguish*), *wheesh* (Phillips *ghúish*), *jarrood* (Phillips *jarúd*).

Ta ymmodee kiartaghyn as caghlaaghyn ry akin ayns laue-screeuyn Phillips ayns laue Woods, as t'eh licklee dy row yn lioar ayns ny laueyn echey tra v'eh ec yn scoill ayns Balley Chashtal. T'eh cronnal dy bione da Woods cummey ennagh jeh'n aght-screeu yn Vible, agh dy row eh prowal dy yannoo ymyd jeh aght Phillips wheesh as oddagh eh. Cha ren peiagh erbee prowal dy yannoo ymyd jeh aght-screeu Phillips lurg Woods, as kione jeh bleaney va *Coyrle Sodjeh* yn Aspick Wilson clouit ayns spellal faggys da aght yn Vible. Ta caghlaaghyn screeut ayns y çharmane 'syn aght-screeu cadjin liorish oe Woods, saggyrt Skylley Vraddan voish 1768 gys 1786. Gyn dooyt ta'n sharmane er-mayrn er-y-fa dy row eh foast goll er preacheil, agh t'eh feer licklee dy row row sharmaneyn elley goll er screeu ec y tra cheddin.

My ta shiu laccal feddyn magh ny smoo mychione yn sharmane, foddee shiu lhaih yn edition aym lesh noteyn ayns *Zeitschrift für celtische Philologie* (62), ny lhaih yn laue-screeuyn (MS 13221/2/1).

Until the mid nineteenth century most church services in the Isle of Man were in Manx, and more than seven hundred Manx sermons survive in manuscript in the Manx Museum. These were catalogued by Fiona McArdle a couple of years ago. Most of the clergymen who wrote and preached these sermons were native Manx speakers, and it seems that it is they who devised the Manx writing system for the purpose, since there were few other reasons to write in the native language.

Most of the surviving sermons date from between the middle of the eighteenth to the middle of the nineteenth century, but the oldest is from the seventeenth century. It was written in the year 1696 by John Woods, vicar of Malew between that year and his death in 1739. Prior to this and until 1700 he was headmaster of the Castletown grammar school, where he himself had received higher education under a scheme established by Bishop Barrow to educate clergy locally, rather than sending them to Oxford, Cambridge or Dublin.

The sermon is of interest because it is the only surviving prose text from the seventeenth century other than Bishop Phillips' prayer book (c. 1610), and because it uses an orthography which is a mixture of that of Phillips and the system used for the Bible and other eighteenth-century publications and down to the present day. Many of the commonest words are written as they appear in Phillips, e.g.: *Jih* (*Jee*, 'God'), *hæyn* (*hene*, 'self'), *dwyne* (*dooiney*, 'man'), *syyl* (*seihll* 'world'), *ayn* (*ain* 'at us'), *ayd* (*ad* 'they'), *dygh ullu* (*dy chooilley*, 'every'), *ullu* (*ooilley*, 'all'), *mei* (*mie*, 'good'), *gniart* (*niart*, 'strength'), *noidg* (*noid*, 'enemy'), *Shiustel* (*Sushtal*, 'Gospel'). On the other hand, many words are spelled as in the later orthography, such as *fegooish*, 'without' (Phillips *fæguish*), *wheesh*, 'as much' (Phillips *ghúish*), *jarrood*, 'forget' (Phillips *jarúd*).

There are many emendations in the Phillips manuscript in Woods' hand, and it is probable that the book was in his possession while he was at the school in Castletown. It is clear that Woods was familiar with some form of the Bible orthography, but that he attempted to use Phillips' system as best he could. No-one else tried to use Phillips' system after Woods, and about ten years later Bishop Wilson's catechism was printed in a version of the later orthography. There are emendations in the sermon manuscript in the standard orthography by Woods' grandson, who was vicar of Braddan from 1768 to 1786. The sermon seems to have survived because it continued to be used, but it is probable that other sermons were being composed in Manx at the same time.

My edition of the sermon is in volume 62 of *Zeitschrift für celtische Philologie*, and the manuscript itself may be read in the museum library (MS 13221/2/1).

~~Doit...~~

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Goo yee gymertey penist
Ja shin er ny higraghey ayns Goo yee
Ja nan, Sawaltagh orna hig-
graghy ^{doir} shin, ragd ta ^{whin} shir curr
ummady gy rod orbi, bei shon
boe umady orna hirtid. As
ta shin ^{keun} curr tafta dys sho, ayns
odyn ^{coishyn} syultagh: orson ta dygh
welu gwoynd jaghyn son ^{cosney} don
doish, cordadl rish ^{shon} te cur magh
y chorayl ~~...~~ ^{ehey} te dy ghoal.
Ja

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