Proceedings of the second European symposium in Celtic Studies
held at Prifysgol Bangor University
from July 31st to August 3rd 2017
edited by
Raimund Karl & Katharina Möller
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Prof. Sir John Rhŷs in the Isle of Man (1886–1893): Linguistic material and texts

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From 1886 to 1893 Prof. Sir John Rhŷs made all told seven visits to the Isle of Man in order to obtain Manx Gaelic material from native speakers. In all he collected such material from eighty-eight informants from all parts of Man. These were never fully published – only a phonological overview in his Outlines of the Phonology of Manx Gaelic (1895). Rhŷs’s linguistic notes and diary have seemingly lain in his papers in the National Library of Wales in Aberystwyth untouched, that is until 2015 when a chance search unearthed the find.

1. Introduction

Sir John Rhŷs (1840–1915)¹ was appointed as first Professor of Celtic in the University of Oxford when the chair of Celtic was established in Jesus College in 1877. He was born John Rees in Aberceiro Fach, near Cwmrheidol, Ceredigion, into a farming-cum-lead mining family on 21 June 1840 and was educated at schools in Brynchwyth, Pantyffynnon, and Ponterwyd before moving to the British School in Penllwyn in 1855. He studied at the Bangor Normal College 1860–61 after which he was appointed headmaster in Rhos-y-bol, Anglesey, in 1861. It was here that Rhŷs was introduced in 1865 to Dr. Charles Williams, Principal of Jesus College Oxford, and in October 1865 was accepted into the college where he was awarded a second class in classical moderations in 1867, and a first class in literae humaniores in 1869. Towards the end of 1869 he was elected fellow in Merton College, Oxford. During his time at Oxford he spent his summer vacations studying abroad, visiting Paris, Heidelberg, Leipzig, and Göttingen. He studied linguistics and philology under Georg Curtius (1820–1885) and August Leskien (1840–1916) in Leipzig, matriculating there in 1871. In the same year Rhŷs returned to Wales where he adopted the Welsh form of his surname. He was offered a position as Inspector of Schools in Flint and Denbigh, which allowed him to travel across Wales, providing an opportunity to study ancient Welsh memorial inscriptions. It was during this period that he married Elspeth Hughes-Davies of Llanberis and together they would have two daughters Myfanwy and

Olwen. Sir John Rhŷs, as he became in 1907 and a member of the Privy Council in 1911, took on the task of bursar of Jesus College in 1885 and became its principal ten years later, succeeding Dr. Hugo Harper. He died aged 75 on 17 December 1915 at The Lodgings, Jesus College, Oxford and was buried six days later in Holywell Cemetery, Oxford. On his death the British Academy, of which he was made a member in 1903, instituted the ‘Sir John Rhŷs Memorial Lecture’ in his honour.

2. Sir John Rhŷs and the Isle of Man

2.1. Preamble to his visits
With regard to his academic career, he began taking a special interest in Welsh philology (Rhŷs 1877), in Celtic folklore (Rhŷs 1901), and in Celtic history (Rhŷs 1904), as well as in Ogam inscriptions in Wales and Ireland (cf. Ziegler 1994; McManus 1997). It was in the context of the latter, Rhŷs tells us (Rhŷs 1887: 61), that he had learned from geologist and archaeologist Prof. Sir William Boyd Dawkins (1837–1929) during the summer of 1886 that two Ogam inscriptions had recently been found in Man. Dawkins put Rhŷs in contact with Manx archaeologist Rev. Ernest B. Savage (1849–1915),² St. Thomas’s Parsonage, Douglas, concerning the matter. Whereupon Rev. Savage invited Rhŷs to come and stay with him for a week in order to view the Ogam inscriptions, which he did 24–31 July 1886. He was pleasantly surprised to find Dawkins and ethnologist Dr. John Beddoe (1826–1911) already installed in St. Thomas’s Parsonage (Rhŷs 1887: 61). This visit awoke in Rhŷs his philological and folklore interests in matters Manx, which in turn led to several more visits to Man between 1888 and 1893, this time, in order to collect specimens of Manx Gaelic, then on the road to obsolescence.³ He published his Manx phonological findings in his monograph The Outlines of the Phonology of Manx Gaelic, initially printed as an appendage to an edition of Phillips’ Manx translation of c.1610 of the Anglican Book of Common Prayer in Manx Society Vol. XXXIII (Moore & Rhŷs 1893–94, II: xi, 1–183) and as a separate publication in 1895. Rhŷs’s eleven notebooks of his Manx visits are housed among his papers, the Sir John RhŷsPapers ([1822]–1953), in the Llyfrgell Genedlaethol

² The correspondence entered into between Rev. E. B. Savage and the Manx clergy (Jan.–Feb. 1884) for the purpose of finding any Manx monoglots is today found amongst the personal papers of Prof. Sir William Boyd Dawkins held in the John Rylands University Library, University of Manchester, under the reference number WBD/2/E/17 (cf. Miller 2015: 186 fn. 2).
³ For details of native Manx Gaelic speech, see Broderick (1984–86), of obsolescence in Manx Gaelic, see Broderick (1999; 2017; 2019).
2.2. Rhŷs’s visits to Man 1886–1893

In the preface to his *Outlines*, Rhŷs (1895: v–vii) supplies details of his various visits to Man. He explains how his first visit came about (as noted above), which led on to his succeeding visits. Modern methods of collecting linguistic material from informants in the field today involve the use of a recording machine and a questionnaire. Depending on the study involved, e.g. whether phonology or morphology/syntax-based, is the formulation of the questionnaire. In Rhŷs’s day the method involved the informants reading out pieces of Manx, mostly from the Manx Bible, during which the investigator makes linguistic notes, or takes down material in phonetic script. This method continued to be used in Man as late as Prof. Carl Marstrander’s visits of 1929 and 1930. A similar procedure, but using secular material, was resorted to when cylinder sound-recordings of spoken Manx were first introduced in 1909. Marstrander collected similar material on his cylinder sound-recordings in 1933. Thereafter questionnaires were used.⁵ Rhŷs outlines his visits as follows:

2.2.1. Visit 1: 24–31 July 1886 ‘[…]. My first visit to the Isle of Man was a short one in the latter part of July 1886: the occasion was an invitation from the Rev. Ernest B. Savage, St. Thomas’ Parsonage, Douglas, to inspect the ancient Ogam inscriptions known in the Island.⁶ They were new to me, so I went to see them eagerly, and began for the first time to take interest in Manx as a living speech. Mr. Savage introduced me to Mr. A. W. Moore and also to Mr. W. J. Cain, clerk of Braddan Church and native of the parish

⁴ In a note provided by the NLW, it seems that Rhŷs accumulated his own papers during his lifetime but collated after his death by his daughter Myfanwy who had gathered additional information about the family for a proposed biography of her father. The papers were transferred to Sir Idris Foster, also Chair of Celtic in Oxford, in anticipation that he would undertake the writing of the biography. The Sir John Rhŷs Papers were placed on deposit in the NLW in 1978, as part of the archive of Sir Idris Foster, by Foster himself, where they were converted into a donation by Rev. Gareth Foster and Mrs. Siân Thomas, his nephew and niece, in 1984.

I would like to thank Christopher Lewin, University of Edinburgh, for drawing my attention to these manuscripts and for kindly supplying interested parties, including myself, with digital photographs of the same, along with a brief catalogue.

⁵ For details of the various recordings made from 1886 to 1972 see Broderick 1999 and 2019.

⁶ The spelling of Island with a capital ‘I’ is used by those for whom the island of Man has meaning and affection, either as a native or of Manx family, or a stranger. Its use in scholarship is not usual.
of Braddan [recte Onchan], who read Manx to me several times. Mr. Cain is one of the best Manxmen living, and whenever I visit the Island he reads for me and listens with patience to my many questions’. (Rhŷs 1895: v–vi)

2.2.2. Visit 2: 7–29 September 1888 ‘I was not able to revisit the Island till 1888,7 when I remained there from the 7th of September till Michaelmas [29 Sept.]. I had lessons in reading Manx daily from Mr. John Kermode of Surby and Mrs. [Catherine] Keggin of Cregneish, both in the parish of Rushen, in the south of the Island. I had the assistance also from Mr. John Sansbury of Surby and Captain [Henry John] Waterson of Colby. In the north I had daily lessons of the same kind from Mr. [James] Cannell, clerk of Michael Church, and Mr. John Joughin of Balla Crebbin in Andreas. The latter was a native of Bride and had been brought up within sight of the Point of Ayre. He had been a Wesleyan preacher and for preaching he preferred Manx to English to the end of his life. He was a man of more than average ability, and he had probably a more complete mastery of his language than any other Manxman whom I have had the good fortune to know. During my stay at Kirk Michael I derived valuable information also from Mr. [William] Killip of Clyeen, who is one of the best living readers of Manx’.

(Rhŷs 1895: vi)

2.2.3. Visit 3: 11 July–11 August 1890 ‘My next visit was in 1890, and it lasted from the 11th of July to the 11th of August. I spent it partly at the Archdeacon’s at Andreas, where I read with a Mr. [William] Mylrea, a Wesleyan preacher and blacksmith from the parish of Braddan, and with others. I had the opportunities there of studying the pronunciation also of an aged woman called Mrs. [Margaret] Cowley [rect. Cowle], born and bred in the parish of Bride; her pronunciation seemed to me to be the least affected by English that I had ever heard. During my stay in the north I read also with Mr. Cannell of Kirk Michael, and Mr. Killip of Clyeen; but the latter part of my stay was spent in the south in order to read again with Mrs. Keggin’.

(Rhŷs 1895: vi)

2.2.4. Visit 4: 9–23 April 1891 ‘The following year, 1891, I spent in the Island the interval from the 9th of April to the 23rd. The first part of my stay was spent at Peel, where I read repeatedly with an octogenarian native of Man over the Tynwald Fair Day period, from 3–6 July 1887, or thereofabouts. He worked with only one informant (Mr. William Cain, a native of Baldwin, Braddan) during that short period, on the afternoon of 5 July, Tynwald Fair Day.

Nevertheless, according to Book 2 of his Manx linguistic notes, Rhŷs made a short private visit to Man over the Tynwald Fair Day period, from 3–6 July 1887, or thereofabouts. He worked with only one informant (Mr. William Cain, a native of Baldwin, Braddan) during that short period, on the afternoon of 5 July, Tynwald Fair Day.
Dalby, named William Quirk; and I had instructive interviews with Mr. William Cashen, assistant harbour-master, with Mr. John Dawson and Captain John Kelly. Also I read again with Mr. Killip and with Mr. Mylrea; and before leaving I had a day with a Wesleyan preacher, named Mr. Henry Cubbon, at his native place in the Ronnag [Ronague] in the parish of Arbory. I agreed to read with him the following year, but alas! it was not to be: I regret that I had not heard of him earlier, for he died in the course of the ensuing winter’. (Rhŷs 1895: vi–vii)

2.2.5. Visit 5: 28 July–16 August 1892 ‘My next stay in the Island was in 1892, from the 28th of July to the 16th of August, most of which time I devoted to reading at Ramsey with Mr. Thomas Callister, a native of the parish of Ballagh, whose pronunciation I found particularly helpful in the matter of nasal vowels. I read also occasionally with Mr. John Boyd and Mr. John Crye, both men brought up in the parish of Lezayre. I had readings also with Mr. Cannell and Mrs. Keggin before leaving’. (Rhŷs 1895: vii)

2.2.6. Visit 6: 10–22 July 1893 ‘My last visit took place last year [1893] and extended from the 10th to the 22nd of July, during which time I had readings with Mr. Killip of Clyeen, and Mr. Cannell of Kirk Michael, also with Mr. John Stephen of Ballagh, but my constant teacher was Mr. Callister, whom I visited daily at Pooldooie, his native place in the parish of Ballagh’. (Rhŷs 1895: vii)

2.3. How Rhŷs spent his day in Man

‘In the foregoing notes I have given the names of those to whom I am most deeply indebted, but my cordial thanks are also to other Manxmen who facilitated my work in various ways, especially by helping me to discover in each neighbourhood the persons most likely to be of use. But these two groups put together would hardly form a tithe of the number of men and women to whom I am obliged for their contributing to my training in the Manx language; for almost all my days in the Island were spent in listening to Manx talk, and in the attempt to join in it myself. In that way I have been fortunate enough to find opportunities of studying the pronunciation of every parish and of most of the villages in the Island. This leads me to mention further how I spent the day there: After enjoying an early breakfast, and fixing no time for any other meal, I would set out for

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8 Formally spelt Callister with -a-, but often spelt and normally pronounced Collister with -o- (ScG. Mac Alasdair) (GB).
the house of some one who could read for me, and the reading took about
an hour, without reckoning the time spent in conversation in Manx and
the discussion of the many questions which I had to ask. Sometimes I read
with more than one person in the course of the same day. But on the way,
whether going or coming, I talked to everybody who had leisure to talk
to me, and in the Isle of Man, somehow, a great many people have leisure.
For you seldom find anybody there working against time or imperilling
his heart by rushing to catch an express train. So in my rambles I had
the boldness to attack stoneworkers on the roadside, blacksmiths at their
anvils, carpenters in their workshops, and shoemakers at the last, in fact all
and sundry who were likely to know any Manx. When I failed to elicit any
useful information of a linguistic nature, I tried another tack, and generally
succeeded in learning something about the legends and superstitions of the
Island [...]

(Rhŷs 1895: vii–viii)

3. Rhŷs’s Manx informants and the notebooks

As we have seen above,⁹ there are eleven Manx notebooks made by Rhŷs of his
visits to the Isle of Man 1886–1893. Books 2, 6, and 7 constitute the Diary of his
visits, Book 2 containing the years 1886¹⁰ and 1887, Book 6 the years 1886, 1888,
1890, 1891, and 1892, Book 7 the year 1893. Details of a short visit to Man made
in 1887 for four days (3–6 July 1887) centred around Tynwald Fair Day (5 July)
are to be found in the latter part of Book 2 (viz. Book 2b, 13–22). The other books
contain material collected while out in the field, seemingly all of which had been
gathered together for Books 6 and 7.

Over the seven year period of the visits (1886–1893) Rhŷs was introduced to or
came across 107 potential informants, scattered as they were around the various
parishes, who would help him in his collection of Manx Gaelic and Manx folklore
material. Not all were interviewed.¹¹ However, as we learn from the Introduction
to his Outlines, Rhŷs (1895: v–vii) concentrated on nineteen personages who
became his main informants. The remainder find mention only in the notebooks.

⁹ See subchapter Preamble to his visits.
¹⁰ For this see footnote 7 above.
¹¹ For various reasons, e.g. away at the fishing, had no Manx, etc., some nineteen potential
informants were not interviewed, of whom four supplied folklore information only, others
both Manx language and folklore material. In all 88 were interviewed. For full details see § 4.
An overview of the informants below.
Occasionally Rhŷs supplies the age of his informants. But from what we have gleaned, it would seem that the vast majority were sixty years and over at the time of recording. As can be seen below, the years of birth range in date from 1803 (Edward Faragher - *Neddy Hom Ruy*, Cregneash, Rushen) to 1879 (Catherine Taubman-Kennaugh, Port Erin). The nineteenth and twentieth centuries form the
period referred to in linguistic terms as ‘Late Manx’ (a natural development from earlier forms of Manx), when the language was still holding its own, in full vigour as a community language in Man and producing competent full speakers, with its grammar, idiom and mode of expression fully active. This is reflected in the Manx of Rhŷs’s informants.

4. An overview of the informants

Details of Rhŷs’s informants are as follows:

Book 2a Informants interviewed (1886), 2b (1887).
Book 3a (1891), 3b (1891).
Book 4 (1893).
Book 5a (1892), 5b (1892).
Book 7 (1893).
Book 8 (1888).
Book 9 (1892 / 1893).
Book 11 (1890).

Numbers shown in bold type below refer to the Books, those after the slash to the page number(s) where details of the informants and their contributions can be found. Informants with hyphen-indent were not interviewed.

1. Barron, John, Sr. (1811–1895), Orrisdale, Ballahowin, Bishop’s Court, Michael (of Andreas) 6/97.
   - 7. Brew, Daniel (1843-??), Close Clarke, Ramsey Road, Jurby 6/142a.
   - 9. Brew, Mary Anne (1819–1904), Close Clarke, Ramsey Road, Jurby.
10. Brew, James / Jamys (1817–1895), Ballaskelly, Bride (of Lonan) 3/17, 19, 20–1; 12b; 6/72; 11/[20].
13. Caine, Henry (1829–1894), Ramsey (of Michael) 2/[50–5]; 6/35, 38–9, 41.
20. Cannell, John (1809–1895), Ramsey Road, Andreas (of Peel) 6/145.
23. Cashen, William (1840–1912), Peel (of Dalby, Patrick) 3/[3b]; 6/128, 131, 141.
24. Christian, John, Baldromma, Maughold & Douglas 3/[3b-4b].
25. Christian, William (1821–1913), Ballacorey, Andreas 6/[56]; 11/[9–10].
27. Clarke, Daniel (1841–1933), West Nappin, Jurby 3/[13b]; 6/10, 142b.
28. Clarke, William (1810–1899), 1 Tower Road, Ramsey (of Arbory) 6/[56]; 11/[2].
29. Cleator, Thomas (1831–1905), Ballastowell / Lower Rhowin, Maughold 6/[60–1]; 11/[66–7].
30. Clinton, Mrs. Margaret (1812–1897), Ballelby, Patrick 6/112; 11/[55–6].
33. Crellin, Capt. Thomas (1825–1894), Ramsey (of Ballaugh) 2/[57].
35. Corrin, James (1854–19??), Round Table Inn, Ronague, Arbory (of Malew) 6/158–160.  Folklore only.
42. Crellin, Thomas (1827–1892), Mwyllin y Chleigh, Patrick (of Malew) 6/134–6, 139–140.
47. Dawson, John (1825–1895), 22 Douglas Street, Peel (of Michael) 3/13–4, 5b–9b; 4/5; 6/133, 137; 7/194.
50. Faragher, Thomas (1829–1901), dyer, Sulby Glen, Lezayre 2/[55–7].
51. Gale, William (1812–1899), Leodest, Andreas 6/66; 11/[14–5].
54. Joughin, John (1813–1891), Ballacrebin, Andreas (of Bride) 2/[58–65]; 6/44, 45, 47, 56, 57, 61; 11/[4–7].

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56. **Keggin**, Mrs. Catherine (1811–1892), Cregneash, Rushen 2/[11–23], 6/6, 14, 15, 20a, 32; 102, 104, 105, 124, 178, 182–183, 190; 9/12; 11/[47–50].

**Keggin Siblings**:


60. **Keig**, Robert (1830–1897), Kirk Michael (of Ballaugh) 2/[46].


64. **Kelly**, Mrs. ? (18⁇–18⁇), Glen Rushen, Patrick (of Marown) 3/26–7; 6/143; 11/[55–6]. Folklore only.

65. **Kermode**, John (1811–1891), Surby, Rushen 6/4, 5, 7–9, 12, 34, 104, 122, 187; 8/1–11; 9/12; 11/[51–4].

66. **Kermode**, Tom 'blind fisherman' (1826–1901), Bradda, Rushen 6/118–120, 122;


70. **Killip**, William (1834-⁇), Clyeen, Michael 6/94–7, 140, 141, 170; 7/201; 9/12; 11/[39–46].

71. **Kneale**, William (1804–1894), Ballacondra (by Point of Ayre), Bride 6/71.


78. **Mylrea**, William (1827–1893), blacksmith, Andreas Village, Andreas (of Braddan) 3/22–3; 6/68, 73–8, 145, 147; 11/[17, 25–9].


83. **Radcliffe**, Thomas (1819–1898), Ballaradcliffe, Andreas 6/79; 11/[30].

84. **Sansbury**, Rev. John (1816–1908), Surby, Rushen 6/13, 26, 29, 34, 114; 187; 11/[57–8].


101. **Wynter**, Thomas (1855–?), groom / coachman [to the Archdeacon, Andreas], Glebe, Andreas (of Bride) 6/70–1.
104. **Unnamed man 1**, Glen Maye, Patrick 6/111.

Total number of informants: 107.
Total number interviewed: 88.
Total number not interviewed at all: 19.

5. The Rhŷs Diary and his visits to Man

5.1. Extent of the Diary
Rhŷs’s Diary of his visits to Man (1886–1893) is found in Books 2 (1886, 1887), 6 (1888–92), and 7 (1893) of his Manx notebooks, but mainly in Book 6. The Diary of his first visit (1886) is briefly noticed in Book 6 and runs over 2¼ pages only of text (pages 1–3) and begins Section 2a (see below) whose pagination runs from pages 1 to 160. His short Diary of 1886 is followed by his Diary for 1888 which runs from pages 4 to 55, and the diaries for 1890 (56–125; page 126 is blank), 1891 (127–60), and 1892 (161–90). As noted above, Rhŷs made a short visit to Man (3–6 July 1887) to coincide with Tynwald Fair Day held on 5th July 1887. As some material was collected during this short visit, it is included here. Details of his 1893 visit are to be found in Book 7 (191–203), thus following on from the pagination of Book 6.

From **Book 6**: Visits for 1886, 1888, 1890, 1891, 1892.

The sequel for the years 1886 to 1893 runs as follows:
In a note at the end of page 4 in Book 6 Rhŷs writes “(Inserted Aug. 10 1890)”. That is to say, that the entry for 1886, also from internal evidence, would seem to be contemporary with that for 1888 and 1890, and that the rest of Book 6 (dealing with the years 1891 and 1892), as well as both Books 2 and 7, containing Diary entries for 1887 and 1893 respectively, were seemingly written shortly after the events they describe.

5.2. The early visits: 1886 & 1887

5.2.1. 1886

Rhŷs’s first two visits to Man were very short: the first lasted only one week (24–31 July 1886), the second four days (3–6 July 1887). The 1886 visit served the purpose of inspecting some Ogam inscriptions that had recently turned up at Ballaqueeney (/baləˈkwiːnə/), Port St. Mary, of which he had been advised in a letter from Manx archaeologist Rev. Ernest B. Savage via the archaeologist Prof. Boyd Dawkins (see subchapter Preamble to his visits above). Savage in turn invited Rhŷs to stay with him at his home for a week in order to view the inscriptions, adding that both Dawkins and ethnologist Dr. John Beddoe were already there. Rhŷs took up the offer and visited Man from 24–31 July 1886. On one of the days all four of them viewed the Ballaqueeney Ogams, and another on another day at the nearby Friary in Arbory on the advice of Dr. John Clague, Castletown, who would some years later earn great renown as a collector of Manx traditional song and music.¹² On meeting Dr. Clague Rhŷs obtained some words in Manx from him, and it was seemingly this that fired Rhŷs’s enthusiasm for Manx, noticing how like Irish it was. On expressing his interest to Savage, the latter sent for William Caine, Clerk to the parish church of Kirk Braddan who read some Manx to him. So far as is know, this was Rhŷs’s first introduction to Manx.

¹² cf. Clague Music Collection, MNHL MSS 448A [1–3], 449B.
5.2.2. 1887
Rhŷs returned to Man the following year (1887) for four days around Tynwald Fair Day (5 July), in fact from 3–6 July, on which occasion he was introduced to a William Caine, originally of Baldwin, Braddan, but then of the Eary, Michael. Rhŷs obtained a few Manx words and phrases and some folklore material from Caine before returning to Oxford. He met Dr. Clague again on this visit.

5.3. The later visits: 1888–1893
Rhŷs’s first major visit to Man took place in 1888, crossing from the Wrexham Eisteddfod on 7 September and staying until 29 September. He met first of all Mr. Arthur W. Moore to discuss with him the publication of Bishop John Phillips’s Manx translation of the Anglican Book of Common Prayer which Rhŷs said he could get printed at the Clarendon Press in Oxford. On the following day Rhŷs found lodgings in Port St. Mary in the South, where he first met his first of many informants, a Mr. John Kermode of Surby by Port Erin, from whom he obtained some samples of Manx. At this juncture we shall look at the type of material gathered by Rhŷs during his visits. Basically, it falls in two types: linguistic and folklore.¹³ This paper concentrates solely on the linguistic material.

5.4. The linguistic material and texts
The linguistic material itself falls into two sections: the General and the Particular.

1. The General section is mainly concerned with such items as numerals (counting 1–20, etc.), individual words (including personal and place-names), sentences and everyday phrases, phrases of familiarity, etc.

2. The Particular section involves the following:
   1) The Manx reflexes of G AO(I), UA(I) which seemingly became a fetish with Rhŷs. Practically every speaker he interviews is asked questions on this aspect of Manx phonology.
   2) In addition, Rhŷs obtains a number of texts, e.g. reading the first nine verses or so of chapter 1 of St. John’s Gospel, and quoting or reciting fragments of song- or hymn-texts or customary chants (e.g. to do with May-Day and Hollantide, etc.).

All examples, whether General or Particular, Rhŷs noted down in phonetic script.¹⁴ A detailed analysis of the Manx collected by Rhŷs is in progress.

¹³ For details here see Rhŷs 1891, 1892.
¹⁴ The phonetic script he uses is that based on Sweet 1888, which has here been interpreted in IPA script.
5.4.1. General

Here we see Rhŷs occasionally commenting either on the material gathered or on the speaker him / herself. The following was obtained from John Kermode, Surby RU, with variants from William Gawne and his wife Mary, Cregneash RU. Occasionally for his own benefit Rhŷs attaches (mostly) the Welsh (or sometimes the Irish / Scottish Gaelic / German, etc.) equivalent (in bold type) after the relevant word or phrase, etc. (Rhŷs 6/8–9). Some examples:

5.4.1.1. Numerals (counting 1–21) (Rhŷs 6/5),

**John Kermode, Surby RU.**

[nɛ:n], [ʤi:s]. [tʰrɪ:] or [tri:], [ke:ər], [kwɛg] or [kʊˈɛg], [ʃɛ:], [ʃax], [hɔx], [ni:] or [nɪ:], [ʤe:i] [nɛnʤeg], [gejeg] or [gajeg], [tʰri:ʤeg] or [tri:ʤeg], [ke:ardʒeg], [kwɛgʤeg], [ʃe:ʤeg], [ʃaxʤeg], [hɔxʤeg], [ni:ʤeg], [fid], [nɛn as fid], &c.

5.4.1.2. Individual words (Rhŷs 6/8–9), **John Kermode, Surby RU.**


arran pr. [aran] ‘bread’.

miolagh pr. [miˈoːlæx] ‘temptation’.

liorey shin [liorishyn] pr. [ˈljɔrɛːʒɛn] [sic] ‘by him’.

lhiats pr. [ˈlats] ‘with you (sg.)’.

soilshaghey pr. [sɔlˈʒaxɛ] ‘shining’.

dy hauail pr. [dʰə hauˈɛ:l], [hauˈe:l] ‘to save’.

arrane pr. [arˈɛ:dn] ‘song’.

saualtys pr. [sauˈaltəs] ‘safety’.

ta’n Chiarn ny Yee mooar ‘mai i’r Arglwyd yn (ei) duw mawr’.

as ny Re (‘ac yn (ei) frenhin’) er-skyn dy chooilley Yee ?gach uile dhia.

corˈneilyn y thaˈlʊ:ĩn ‘corners of the land’.

pobble pr. [pɔβl] with labial ‘v’ ‘people’.

e choraa [ɛ xorˈɛ:] ‘ei leferyd’.

5.4.1.3. Sentences / everyday phrases (Rhŷs 6/11–3).

5.4.1.3.1. **Richard Qualtrough, Port Erin RU (Rhŷs 6/11)**

Tˈee ben voght goll voish thie gys thie jeeaghyn son sloigh?? [sluight] ‘She is a poor woman going from (pr. [wɪf]) house to house looking for something’.

?Oddagh ish hene dy ve ec obbyr
pr. [əðax i fɛdn vi a goðər] (she might be at work?)
tˈee jeeaghyn lajer dy liooar pr.
[tʰˈei dʒiəxən ˈleːʒərˈ da tˈiər] ‘she is looking strong enough’.
Foddee vel ee ven fi(r) faase
[fɔði vɛl ˈvedn fi(r)ˈfeːs] ‘perhaps she is a very weak woman’.
Foddee vel shiyn taggloo ro happee ‘Perhaps we are talking too fast?’
pr. [fɔði vɛl ʃiŋən tˈuːlu ˈro ˈhaːbi]
cred ta shiyn toiggal mygeart y moˈee ‘what do we know about her?’
pr. [kərəd tˈaː ʃiŋən tˈɛvaːl məˈgyt əˈmoːi]?
Cha nel eddyn ainyin urree ‘We do not know her’.
pr. [həˈnɛl edn əŋɡən əri]
Trood stiagh (come in) as soie sheese ‘sit down’.
Trood shiua stiagh as soie sheese (pr. [tʰˈrudju sʧax] &c. [tar roid]) cre hon ([kəsən tʰ[e ˈClerk]]) toˈo sasso ayns so (pr. [kəsən tʰos ˈsaːð/zu ənˈso:]) ‘why are you standing there?’ soie sheese (he [the Clerk] says [seːs]) as lhig dooin taggloo cooidjagh (pr. [kweˈʃax]) ‘let us talk together’.
Cred ta jannoɔ ort jiu Hal? pr. [kərəd tʰa jˈnːuː ort hal] ‘what is wrong / up with you, Hal?’
Agh asayms (asys) cred (kryyd) ta jannoɔ ɔrmː cha nel fer [i.e. fys] ayns, ta mee fir/l vaːlk, fir/l ching, fil¹⁵ donney ‘Ogh, I don’t know what is wrong with me: I do not know, I am very sick, bad’.

5.4.1.3.2. John Kermode, Surby RU (Rhŷs 6/12–3)
Moghrey mie pr. [mɔrə mai] ‘good morning’ also moghy
fasty(r) mie ‘good evening’ oie pr. [hiː / iː vai] ‘good night’.
Laa Parrick arrey: yn dow gys y staig as yn dooinney gys a lhiabee
pr. [lɛː ˈperɪəɾi ən ˈdaːstek əs ən ˈdʊnʃə ˈdaːdə tˈaːbi / ˈduːdə tˈaːbiː] ‘on St. Patrick’s Day of spring, the ox to the stake and the man to his bed’.
Bretnagh ‘a Welshman’, Bretin (pr. [bɾɛtn]) ‘Wales’
Nalbin (pr. [nalbən]) ‘Scotland’, Albanagh ‘Scotch’ [Scottish], Nerin ‘Ireland’, pr. [nˈeːərɪn] Irianagh [irinax] ‘Irish’ (no Manx for Britain or for the Lowlands of Scotland as apart from the Highlands).
[keːd] yn Baarle er shoh? ‘What is the English for this?’
[keːd] yn Gaelic er shen? pr. [gylɔ] ‘what is the Manx for that?’

¹⁵ I with subscript ‘w’ indicating [L].
5.4.1.3.3. Henry Clucas, Port St. Mary RU (Rhŷs 6/19–20a), with comments from Rhŷs.

bwy an sheji [bua an ʃeʤi] (Clucas) Shēže [ʃe:ʒə] (the wife) for bolg yn sheidjee ‘bellows’, geay (gü) güy [ɡə] wind, chûl mi rydynagh [θəðənaθ] (cheayll mee red ennagh) ‘I heard something’, [al’] fire written aile but (? ’ryðynagh)? [ainl] (nasal), gjëi [gjɛi] (goose), flac dy jwi [flɔc də ʃwi] [’a flock of geese’] (guiy pl. guioee‼) gueiy, guioee but Kelly’s grammar has guoee which is not much better).

Clucis [sic] had years ago been in the Isles fishing and found that when he and his friends talked Manx together the Albanee answered them so that they could not talk any secrets without their understanding:¹⁶ he mentioned a woman talking to him there about the weather the previous winter ta sneaghta dy lioar y sho ‘there’s plenty of snow here’ (?ayns shoh: he says y sho: [əʃo:] regularly for here); [ru: krej] (“hard fross’, sic¹⁷) (or, rio creoi), [l’e: rio:] (“hoor frost’ pr. [wr.] hheahrio), [tʰan ɣy ʃo’r] ’the wind is cold’ (ta’n gheay fe ayr); tajn’y sho nish ? ta shin ayn sho neesh [ta shin ayns shoh nish] ‘we are here now’.

5.4.1.3.4. Edward Faragher (Neddy Hom Ruy), Cregneash RU (Rhŷs 6/23–4).


¹⁶ For a story from Ned Maddrell in the contrary direction see HLSM/I: 348–351.
¹⁷ later hand.
Some parish names:

Skilley Chreest Rushen [skiljɛˌxrɪːs ruːʃən] ‘Kirk Christ Rushen’.
Skilley Sondane [skiljɛˌsɔndən] ‘Kirk Santan’.
Skilley Chreest ny hAyrey [skiljɛˌxrɪːs nə hɛːrɛ] ‘Kirk Christ Lezayre’.
Skilley Maghal [skiljɛˌmʌɡl] ‘Kirk Maughold’.
Skilley Cairbre [skiljɛˌkɑːrbr] (sic) ‘Kirk Arbory’.
Skilley Breeshey [skiljɛˌbrɪːʃɛ] ‘Kirk Bride’.
Skilley Carmane [skiljɛˌkærˈmɛn] (no dn) ‘Kirk German’.

Old Fargher (over 80) could never make much of Irish Gaelic (it does not appear when he heard it as it was scarcely at Dublin or even ‘Wexford’). He understood Scotch Gaelic 3 times better: he understood Irish no better than Welsh‼ He has a son Edward Farragher [Ned Beg Hom Ruy] who writes poetry including hymns translated into Manx; but I cannot see him as ‘bee eh çheet ([ʧɛt]) thie son Ysarn’ ([he will be coming home] ‘for Saturday’).

5.4.1.3.5. Phrases of familiarity (Rhŷs 6/17). Richard Qualtrough, Port Erin RU.
Cynas dy phitt [creˈn aght dty phiht] [kənas də fil] (pr. fitch or fitʰ) [‘how’s your privy’]?
Cynas də wǒd (written wod) [creˈn aght dty vwoit] [kənas də wəd] [how’s your penis?] pitt, bod.¹⁸

¹⁸ Around the year 2000 a local Ramsey man, c.65 or so, in a Ramsey quayside bar, who knew me, asked me in Manx creˈn agh tdy bwoid ‘how’s your penis?’. I answered mie dy liooar ‘all right’. I thought nothing more of the matter and we continued our chat in English. When I saw the self-same question here in Rhŷs it dawned on me that this must be an old familiar greeting in Manx which the local Ramsey man had likely heard in his younger days from native Manx speech. If so, it would fit into the small corpus of such traditional familiarity that probably included the greeting trooid stiagh as çhiow dty vaggleyn ec yn aile ‘come in and warm your balls by the fire’; for women the greeting was trooid stiagh as gow bravvav gc yn aile ‘come in and take a bravvav by the fire’. By bravvav was meant that the woman lifted up her long skirt to above her behind to allow the heat to warm the same. Both greetings were obtained from Manx field-worker, the late Walter Clarke (1980s), Ramsey, who got them orally, he told me, from the Gaauie (John Kneen, Ballaugh Curragh (1858/59–1958)) during the 1950s (GB).
5.4.2. THE PARTICULAR

5.4.2.1. GAELIC AO(I), UA(I)

5.4.2.1.1. (Rhŷs 6/152).

| [Manx] | Mrs Kelly | Looney | Skillcorn | Cubbon | [Ir./ScG.]
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</thead>
<tbody>
<tr>
<td>seihll ‘life, world’</td>
<td>[sə:l]</td>
<td>sə:l</td>
<td>sə:l</td>
<td>saol</td>
<td>AO(I)</td>
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<td>sə:r</td>
<td>sə:r</td>
<td>saor</td>
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<tr>
<td>(yn) teyr (Teare)</td>
<td>tʰər</td>
<td>tʰər</td>
<td>tʰər</td>
<td>(an) t-saoir</td>
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<td>booa veayl ‘bald cow’</td>
<td>bu:ə vɛl</td>
<td>bu:ə vɛl</td>
<td>bu:ə vɛl</td>
<td>bó mhaol</td>
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<td>clagh eayl ‘limestone’</td>
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<td>frə:x</td>
<td>frə:x</td>
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<td>gaoth (gaoithe)</td>
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<td>tʃəu (stai)</td>
<td>tʃəu</td>
<td>tʃəu</td>
<td>taobh (istaigh)</td>
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<td>dʒəˈdədn´</td>
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<td>jarn krə:i</td>
<td>jarn krə:i</td>
<td>cruadh (cruald)</td>
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<th>Manx</th>
<th>Mrs Kelly</th>
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<th>Skilling</th>
<th>Cubbon</th>
<th>[Ir./Sc.G.]</th>
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<tr>
<td>mygeayrt ‘around’</td>
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<td>maˈɡɜrt</td>
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<td>fuar</td>
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<td>an əθə</td>
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<td>səs as fiːθ</td>
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<tr>
<td>leah ‘quick, soon’</td>
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<td>lyə</td>
<td>lyə</td>
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<td>tʰai</td>
<td>t³ai</td>
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5.4.2.1.2. (Rhŷs 6/134–6)

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<th>Kelly</th>
<th>Cashen</th>
<th>Killip</th>
<th>Crellin</th>
<th>Brew</th>
<th>Mylrea</th>
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UA(I)

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<td>nys, nəus</td>
<td>nəus</td>
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<tr>
<td>bi:ədn ‘ever’</td>
<td>bi:ədn</td>
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<tr>
<td>lyə ‘quick’</td>
<td>lyə</td>
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<tr>
<td>təi ‘axe’</td>
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<tr>
<td>sløi ‘people’</td>
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<td>xy:l ‘heard’</td>
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Proceedings ESCS II

Quirk Dawson Kelly Cashen Killip Crellin Brew Mylrea
PA GE (<MI) PA PA MI ML JU AN

UA(I)

dyːər 'dear' dyːə dyːə riə - - -
tröi/trai 'sad' trai trei trai tröi tröi tröi -
tyə 'axe' tyə ty ty -
leagh 'prize' lyːə lyə -
dʒəˈlöidn 'Monday'
dʒəˈlöidn/lydn ʒəˈlöidn ʒəˈlöidn -
luach

dʒæˈloidn/lydn -
Dé Luain

xyl 'heard' xyl xyl -
ləi 'ashes' ləi ləi -
ləi 'lead' ləi ləi -
maˈgiərt 'around' -
maˈgiərt -
mungcuaird

hai mi 'I went' -
treih 'sad' -
AO(I)

gylk 'Manx' gylk gölk gölk gölk -
öːif 'age' öːif øif øif øif øif -
Dʒəˈheːnə 'Friday'
Dʒəˈheːnə Dʒəˈheːnə -
Dé hAoine

Dʒəˈkreːn 'Wednesday'
Dʒəˈkreːn Dʒəˈkreːn -
Dé Céadaoin

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<thead>
<tr>
<th>Quirk</th>
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<th>Kelly</th>
<th>Cashen</th>
<th>Killip</th>
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<td>JU</td>
<td>AN</td>
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<th>den’a ‘men’</th>
<th>dö:n’a</th>
<th>den’a</th>
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<tr>
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<td>dγar’döidn</td>
<td>dγar’döidn</td>
<td>dγar’döidn</td>
<td>‘dödn’</td>
<td>Déardaoin</td>
<td></td>
</tr>
<tr>
<td>al ‘lime’</td>
<td>-</td>
<td>al</td>
<td>-</td>
<td>aol</td>
<td>-</td>
<td>aol</td>
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<tr>
<td>gya ‘wind’</td>
<td>gya</td>
<td>gya</td>
<td>-</td>
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<td>gya</td>
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</table>

5.4.3. TEXTS
The texts below give a good idea of the songs and chants still retained in Manx tradition in the late nineteenth century.

1. William & Mary Gawne (Ga), Rushen RU. St John’s Gospel (I, 1–6, 8–9).

(Ghys 6/7)

Gawne’s pronunciation of the beginning of St John’s Gospel [I, 1–6, 8–9]:


[Ayns y toshiaght va’n Goo, as va’n Goo məɾish Jee, as va’n Goo Jee. 2. Va’n Goo cheddin ayns y toshiaght məɾish Jee. 3. Liorishyn va dy chooilley nhee er ny yannoo; as ɡənəuʃ ɡa row nhee ɡərənte va er ny yannoo. 4. Aynsyn va bea, as va’n vea solsheshe deinya. 5. As ren y solsheshe sol-shean ayns y dorraghys, as cha ren y dorraghys goail-rish. 6. Va dooinney er ny choyrt veih Jee va enmyzis Ean. [7. Haink eh shoh son feanish, dy ymmrkey feanish jehn toilshey, liorishyn dy vod-dagh dy chooilley ghooinney credjal.] 8. Cha nee eh va’n solsheshey shen, agh v’eh er ny choyrt dy ymmrkey feanish jehn toilshey shen. 9. Shen va’n solsheshey firrinagh, ta solshesheh ayns dy chooilley ghooinney ta ɡʃeet er y theihl].

Kermode says [tʰaʔax], məɾish [meriʃ] (with Welsh r), chидn [x’iːdн́] (with Ger. (i)ch), [dorraghys ‘darkness’] [dʰɔɾəɣəs] (with ԯ [y] very faint and so everywhere), [churt ‘put’] [xuːɾt], ɛnməzit [’called’] [ɛnməzit] with an almost inaudible ‘z’ which in some words he makes it ‘d’), ɛnˈdn [ɛːdn] or əEdn [ɛːdn], ɻə conferred better tʰəl with l not mouillé when the spelling hll. z səilɛ [sɛilʐɛ], thəilɛ [tʰəilʒɛ].

2. Capt. Henry Watterson (HJW), Colby RU. St. Catherine’s Fair, Colby.

(Rhys 6/21)

‘A Fair is [mar’ ɡe / mer’ ɡe] St. Catherine’s fair at Colby used to be held on the 6th of December and will be again probably (there is a lawsuit about the feild [sic] for holding it) and it began with a procession in which a live hen was carried about (and probably killed) and ended (?next day?) by the hen being carried about plucked and dead. A rhyme was used then to the following effect:-
Kiark Catr[i:]na ‘marroo
Dous / Gows yn [kjɔn] as goms ny cassyn ([kazən])
As vermayd ([vɛ:rmad]) ee fo’n thalloo.’¹⁹ (HJW).

[‘Catherine’s hen is dead, you take the head and I’ll take the feet / and we’ll put her under the ground’].

3. Dr. John Clague, Castletown CT. Bwoid yn Saggyrt. (Rhŷs 6/23)

‘Dr. Clague of Castletown
bod y taggyrt one of the stones projecting from the end of a thatched roof end
used for tying the ropes holding down the thatch to; but why called the ‘saggyrt’s
[penis]’ does not appear; a kind of sow-thistle is called luss yn wyd (?vwyd) vooar,
which when touched with it swells and aches terribly he says. Dr. Clague knows
no other words than bod and pit’²⁰.

4. Edward Faragher Sr. (EF), Cregneash RU. Chant Kiark Katreeney marroo. (Rhŷs 6/24)

[kjarg katˈriːna maru,
gous a kjɔdn as gɔms nə kazən
as vɛrmad i fon tʰalu] (EF)

[‘Catherine’s hen is dead
take thou the head and I will take the feet
and we’ll put her under the ground’].

5. Mrs. Margaret Cowley (MCw), The Rheast BR. Song-frag. Arrane Oie Vie. (Rhŷs 6/69–70)

[tʰə tʰəː: də gɔl tʰai as gɔl də lɔi
tʰə sməl dɔn tʃət er æn ãil] (MCw)³¹
tə smoll dooin čheet er yn aile].

[‘it is time to go home and go to bed / a blackness is coming on the fire’].

‘this was repeated as a sort of saying and both felt highly amused at it though
they did not wish me to go away as it was not midnight but about 5 o’clock, but
the Manx are always amused with any truth saying in the old language, though
there may be nothing striking in it at all’. (Rhŷs 6/69–70)

¹⁹ For the text see Moore (1896: 68), for details of the tradition (ibid., xxi).
²¹ Known in Manx as Arrane Oie Vie (‘the Good Night song’). For the full text see Moore (1896: 58).
6. James Cannell (JC1), Kirk Michael MI. *Manx saying.* (Rhŷs 6/70)

Tra ta yn dooinney boght cooney lesh boght elley ta'n Chiarn gearey
[trə:ˈtəː an dəʊnə bɔ:x ku:nə leʒ bɔ:x ˈɛlɛ ˈtəː n ʧərn ɡəːrə] JC1
‘when one poor man helps another poor man the Lord laughs’.
(‘with gratification is what Mr. Cannell meant, who was himself much gratified
to remember this saying’, Rhŷs 6/70).

7. James Cannell (JC1), Kirk Michael MI. *Clagh er mullagh Sniaull.* (Rhŷs 6/84)

“They [James Cannell & wife] told me of a curious stone said to be on the top of
Snaefell (Clagh er mullagh [ʃni'õ:ul] Sniaull) on which is said to be written:
[ʧənˈdɛ: mi hariʃ az ĩnʒəm dəʧ nɛ:x
Ta brot çhē mai dy vriddagh aran kryi ta brɔt ʧeː mai, aran krəi də vilax
Chynda mi harrish myr va mee roi (JC1). ʧənˈdɛː mi hariʃ mər va mi roi] (GB).

[‘turn me over and I’ll tell you a (piece of) news / there is broth good and hot that
would break hard bread / turn me over as I was before’].

8. William Killip (WKi), Clyeen MI. Chant *Hop dy Naa* (Rhŷs 6/95)

‘He [Killip] had a good deal of knowledge of the old superstitions and he remem-
bers as a boy going with other boys on the Eve of L Houna with big sticks with
cabbages on the tops of them (turnips also are used in the same way) and beating
at peoples’ doors repeating the rhyme

[noːx əi sɔuna, hɔp də nɛː, hɔp də nɛː:
meːrəx ˀlɛː sɔuna, tra ˀlə ˀlɛː; tra ˀlə ˀlɛː:]²²

[‘tonight is *Oie Houney, Hop dy Naa, Hop dy Naa / tomorrow is Laa Souney, tra
lal laa’].

But nobody can explain to me ‘Hop dy nɛː’.²³ After repeating it they used to
run away, but not before much annoying some people against whom they had a
grudge: it goes on still it seems.” (Rhŷs 6/95)

²² For a fuller version of this chant see Moore (1896: 68).
²³ Manx *Hop-dy-Naa*, the name given to the last day of the Celtic year (31 October) on which
children are wont to go from house to house chanting a rhyme and thereby earning sweets
(nowadays money), does not appear to have any Celtic etymology. The phrase *Hop-dy-Naa*
forms a vocable chorus to the rhyme chanted, which seems to have given its name to the event,
formally *Sauin* (G *Samhain* ‘end of summer’), *Oie Houney /õːiː ˈhɔunə* (G *Oidhche Shamhna*
‘the night of Souney / Samhna’, Eng. ‘Hollantide’ / ‘Hallowe’en’. Many customs are associated
with this event.
9. John Kermode (JKm), Surby RU, Richard Qualtrough, Port Erin RU. Chant Hop dy Naa

Mr. Kermode and a Mr. Qualtragh who came in told me about the Hollantide practices; boys go about gathering gifts anything they can get – in the North it was sometimes potatoes – and here especially herrings: they sell them and get a toffee spree. What they sing sounds thus:\n
[nɒ:x əi houna, hɔp ʤu ne:, hɔp ʤu ne:] [Noght Oie Houney, Hop Tu Naa famən na ɡəuna, tral laː laː, tral laː leː] famman ny gouney, tra laː laː kjalax na kiarkən, hɔp ʤu ne:] &c (JKm). kellagh ny kiarkyn. Hop Tu Naa].

[‘tonight is Oie Houney... / tail of the heifer.../ cock or hens...’].

But there is more though they could not recollect it

10. William Corrin (WCn), Cronk y Doonee RU. Chant Hop dy Naa.

‘Our informant was Billy Corrin better known as Billy Jin so called from his mother Jane. He pronounced a few words for us, but there was nothing peculiar in his pronunciation, and he gave us a more sensible form of the Hollantide rhyme than ‘famyn y gowna ‘the heifer’s tale [sic], namely’: (Rhŷs 6/113)


[‘tonight is Oie Houney... / supper of / for the heifer.../ what heifer shall we kill... / a speckled spotted heifer...’].

11. ‘Paaie Vooar’ (Mrs. Margaret Taylor) (PV), Surby RU. Chant Hop dy Naa.

“There was the time too when the girls went with their mouth full of water and hands full of salt to the next door to listen for a man’s name, which would be that of the future husband too – old Pei corrected me by saying that it must be the second neighbour’s door not the next one. Anyhow it was at Hollantide. She gave me the following version of the rhyme so far as she could remember it:

\[^{24} u on i.\]
Then I lost the thread of the yarn and it began again with

[ p. 118 ]

There is a string more which I have heard in English somewhere”. (Rhŷs 6/117–8)

[Fair copy]:

['tonight is Oie Houney… / weaver of the heifer… / what heifer shall we kill…/ the little speckled heifer… / what quarter shall we put in the pot… / the wee end quarter… / I tasted the broth… / I scalded my tongue… / I ran to the well…’].

12. John Dawson (JD), Peel GE. Fragments of two of Wesley’s hymns.

(Rhŷs 6/137)

['here is a warning given to us / to prepare for heaven’].
Another of Wesley’s hymns:

[ta fa’re:dn ôns te linʧ l’eʃ fol
rən rai vei jy:dn ã fəi: ('lamb of peace')
də vɔdax pɛgi vei dax fol
un ʃən ve er nan ni:] ('washed')
[ʃɔ rɛu tʰa kʊrit đɔn´] ('washed')
[ʃɔ rɛu tʰa kʊrit đɔn´] (JD) dy kiartagh ee son niu.

['there is a fountain filled with blood / which from the Lamb of Peace / that sinners may be cleansed there from every blemish'].


‘A rhyme he had was’.

[Iri ʃu bɔɣlən
də γɔl dəδɔ xl’iu
tʰa n kiri foʃnjãxtʰə
xa dɔuən as vəd ru] (TV) cha dowin as va’d rieau.

‘Arise and go, boys, to the mountain, the sheep are under the snow as deep as they have ever been’.²⁵

14. William Caine (WCa), Baldwin BN, Folk etymology of Baldwin. (Rhŷs 6/148)

“[bɔ:l dun´ hĩ:n] boayl dooin hene said some who had reached the place, hence [bɔ:ldən] [boayl dooin] ‘a place for us’ – that is the edifying etymology I have heard more than once from him and others”²⁶ (WCa).

15. John Skillicorn (JSk), Ballagare LO. Song-frag. Ny Kirree fo Niaghtey. (Rhŷs 6/154)

²⁵ Refrain from the Manx traditional song Ny Kirree fo Niaghtey. For details see Broderick 1984b.
²⁶ This folk-etymology is still current among Manxmen (GB).
Kirree fo Niaghtey [kiri fo n´jæxtθi] JSk ‘sheep under the snow’ (folksong) (“it was [a] genuine Kk. Lonan song and the hero of it was a real Lonan man; he was called [kɔlʧərx rɛ:bi] ‘Qualtrough Raby’. Ræbi[rɛ:bi] is a place there.²⁷

[iri ʃu giljən / bɔixən
as gɔu ʃu dəðən kliu
θa ´n kiri fo n´jaxtθi
ha dʰɔun as vəd riu]²⁸ (JSk).

[‘arise ye boys / shephers / and get ye to the mountain / the sheep are snowed under / as deep as they ever were’].

16. Mrs. Margaret Caine (MCa), Ramsey MA. A riddle. (Rhŷs 6/164)

Aug. 5. Talked to Northside woman²⁹ at the ginger bar place³⁰ in the public garden. She knew some Manx riddles: she told me the following –

gial dyn n´i – White without washing
as bl´o dyn vi – and swift without life
as nish ginsh skji:l – and it will tell a tale
er boayrd yn ree – at the king’s table (MCa).

17. Thomas Collister (TCo), Ballaugh BA. A rhyme. (Rhŷs 6/169)

[dunax na frastal, dunax kən’gif,
[Doonagh ny Frastal, Doonagh Kingeesh
dunax trin´ɛ:d, ən x´ɛd dunax ri:] (TCo). Doonagh Trinaad, yn chied Doonagh reesht].

[‘Sunday of the Watch, Sunday of Whitsun / Sunday of Trinity, the first Sunday again’].

18. Mrs. Margaret Caine (MCa), Ramsey MA. Song-fragments. (Rhŷs 6/176)

‘Aug. 11 Thursday I called on Mrs. Caine in the Mooragh Park: she is a native of Ramsey but was brought up in Maughold. It was she who gave me the riddle about the letter. She gave me the beginning of some kind of ballad but she thinks there never was any music of it’: (Rhŷs 6/176)

²⁷ Raby is situated just north-west of Laxey on a spur overlooking Laxey Glen (at SC4285). It means ‘boundary farm’ (Sc. rā-bý) and adjoins the boundary between the treen of Alia Colby (in which it is situated) and that of Colby (PNIM/IV, 345). For details of the song Ny Kirree fo Niaghtey see Broderick (1984b).

²⁸ For differing variants and a discussion of the song Ny Kirree fo Niaghtey see Broderick (1984b).

²⁹ i.e. Mrs. Caine of Ramsey, see p. 176.

³⁰ i.e. Ginger Hall Hotel, Sulby Bridge LE.
18a. *Yn Maarliagh Mooar*31

[maːrl’əx wʊər va har sə kl’iʊ] [Maaarligh wooar va har sy clieau]
jarax ə rif mak re:gel’32 yiarragh eh rish mac Regel
hygə (ə) vak də jə:’ nə deən)33 hug eh e vac dy shooyl ny dhiyeyn
rof vi ə eːbəl roish va eh ahyl
hugə n foːɡə erə jylin hug yn foagey er e yeaylin
as nə lərg nə Leːu as ny lurg ny laue
hugə jiː nə gl’ın nən’iː34 hug eh sheese yn glion syn oie
as huər n ræ:d da bræu] (MCa). as hooar eh yn raad dy braew].

[‘the big thief was over on the mountain / he called him Mac Regel / he put his
son to walking the houses (i.e. go begging) / before he was able / he put the bag
on his shoulder / and the stick in his hand / he sent him down the glen in the
night / and he found the way bravely’].

She then repeated the Shepherd’s rhyme35

18b. *Ny Kirree fo Niaghtey*

‘She has heard it sung, but she remembers no more of it though there was a great
deal’. (Rhŷs 6/176)

[iːri ʃu bɔ:xɛl’ən] [irree shiu bochillyn]
gou jə daːn (sic) kl’iʊ gow shiu da’n clieau
ta n kiri fo n’æ:xtə ta yn kirree fo niaghtey
as (sic) dəun’ as vəd riu] (MCa). as (cha) dowin as v’ad rieau].

[‘arise ye, shepherds, / go ye to the mountain / the sheep are snow-bound / as
deep as they ever were’].

19. John Carrine (Ca), Chasm House RU. Song-frag. *Hudgeon y Fidder.* (Rhŷs 6/189)

“At Fleshwick an old Manxman called *Carin Hurbi* (‘Carine of Surby’) who
showed us into a cave repeated to me the beginning of a ballad about a smuggler

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31 Moore (1896: 214) prints the song in his *Manx Ballads* under the title *Yn Maarliagh Mooar* (‘the big robber’), acknowledging that he had received it from Rhŷs (MOORE 1896: xxx), but with ‘corrected’ text.

32 ‘I made her repeat it’ (Rhŷs 6/176).

33 ‘d not d and [deən] one syllable. Callister also said [nə deən] with d’ (Rhŷs 6/176).

34 ‘probably syn oie’ (Rhŷs 6/176).

called [həʤin ə fidər] (Hudgeon the Weaver). He was a fellow with very big lips-

V’eh goll seose eg y Chreg Ghoo (dhoo is pronounced by him dū [duː])
Cha row wheesh as troggal a chione (pr. [troːl] and [xˈjɔdn])
Son va daa veeall er Hyjin [həʤin]
Kiart wheesh my daa ghoarn (the r was scarcely to be heard)
As va daa roll dy hombaga (? as
Ayns mean y vart connee (Ca).

[‘he was going up at the Black Rock / he was not so much as lifting his head / for there were two lips on Hudgeon / just as big as my two fists / and there were two rolls of tobacco / in the middle of his load of gorse’].

‘There was more of this stuff and it used to be sung as Hyjin [həʤin] [Hudgeon]
seems to have been a noted character in these parts’. (Rhŷs 6/189)

20. William Collister (WCol) c/o of Edward Collister.³⁸ Song-frag. Hudgeon y
Fidder. (Rhŷs 5/8b)

³⁶ Rhŷs’s own comments.
³⁷ As with Y Maarliagh Mooar above, Moore obtained this song-fragment also from Rhŷs
(Moore 1896: xxx) and prints it in Moore (1896: 212) under the title Hudgeon y Fidder (‘Hudson
the weaver’), again ‘correcting’ the text.
³⁸ Place of residence of the Collisters to date not known, but may be in the area of Surby, to
judge from their contribution?
³⁹ For the text see also Moore (1896: 212).
6. Conclusion

6.1. Rhŷs’s own view of his visits to Man (1886–1893)
In the Preface to his Outlines (pp. viii–x) Rhŷs supplies details of how he went about seeking out his potential informants, how he got on with them, and his assessment of the material he collected from them. As an outsider Rhŷs’s view of the situation in Man at that time regarding Manx and its speakers is valuable insofar it is dispassionate and unbefangen. Here is his report.

6.2. How he spent his day
’For my purpose, however, I consider that the shoemakers were the most helpful class of men; they were also unaccountably numerous in some of the villages. I found them always kindly and willing to talk, though nobody ever seemed to pay them for anything; and I may say that I have spent hours at a stretch patching Manx dialogues under the direction of shoemakers, both at Kirk Michael and the little villages between Surby and the parish church of Rushen. When I met people in the roads and lanes in places where I was unknown, I used to ask them questions in Manx. They would invariably answer in English; for Manxmen, when addressed by a stranger in Manx, regard him as taking liberties with them, and feel altogether differently from my own countrymen, who usually dote on any stranger who learns a few words of Welsh. When the answer in English came, I used to shake my head and say in Manx, that I was a Welshman. Thereupon I had an opportunity sometimes of trying my chance in a Manx dialogue, and I made some progress. At any rate I gathered as much from the compliment, left-handed though it was, which the women sometimes bestowed on my performance, by exclaiming that they had never before known that Welsh was so like Manx. It is needless to say that much of my time was taken up by the notes which I had to make of the pronunciations I heard, and of other facts deserving of being placed on record. The phrases which I learnt to sound during the day had to be analysed in the evening with the aid of Kelly and Cregeen: some of them resisted all my attempts, and the attempts, even when successful, used to occupy me at first till midnight or even considerably later. Such, briefly described was the way in which my day was wont to be spent in the Isle of Man’. (Rhŷs 1895: viii–ix).

6.3. His view of his informants and the Manx language
’It is to me a cause of grief and profound sadness to see how rapidly the men and women who can talk and read Manx are disappearing. With the exception of Mr. Cashen, who makes a point of studying Manx and Manx folklore, I might describe all those who rendered me assistance in Manx, as persons who had reached the prime
of life or else who had already passed it. Indeed, by the time of my last visit no less
than four of those with whose names the reader is now acquainted had departed
this life, to wit Mr. Joughin, Mr. Mylrea, Mr. Cubbon, and Mrs. Keggin. With regard
to the prospects of Manx as a living language, one has frankly to confess that it
has none. So far as my acquaintance with the Island goes, there are very few people
in it now who habitually talk more Manx than English. Among those few one may
perhaps mention the fishermen living in the little village of Bradda, in Rushen, some
of whom I have surprised conversing together in Manx. Such is their wont, I learn,
when they are out of doors, but when they enter their houses they talk English to
their wives and children, and in this conflict of tongues it is safe to say, that the
wives and children have it. Perhaps Manx might be said to be more living in the
village of Cregneish, on the Howe still further south; but even there I knew of only
one family where Manx appeared to be more talked than English, and that was
Mrs. Keggin’s. She was an octogenarian who had two sons [Thomas & John] living
with her, together with a granddaughter [Catherine Taubman 1879–1966] in her
teens. That girl was the only Manx-speaking child that I recollect meeting with in
the whole Island’.

(Rhŷs 1895: ix)

‘One cannot help contemplating with sadness the extinction of a language, even
though confined to such a small area as the Isle of Man [...]; and it is not rash to
prophesy that in ten or fifteen years the speakers of Manx Gaelic may come to be
counted on the fingers of one hand.⁴⁰ In the meantime it is my sincere wish that
some trained phonologist, who speaks Irish or Scotch [Scottish] Gaelic as his mother
tongue, may go carefully over the ground which I have tried to survey — and that
soon — in order to correct the errors which may be found to disfigure the following
outlines’.⁴¹

(Rhŷs 1895: ix–x)

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⁴⁰ This pessimism was also echoed by Marstrander, as noted by Jackson (1955: 1), when in 1934
he stated that so far as he knew there was only one person left who could be described as a
native speaker (Marstrander 1934: 292). In both cases the claims proved to be exaggerated
(cf. Jackson 1955: 1, 2).

⁴¹ In this regard Rhŷs’s wish was partly fulfilled. Five phonologists, not necessarily native
speakers of Irish or Scottish Gaelic, in the course of time went over the same ground again:
Carl Marstrander, University of Oslo (1929–33), Francis J. Carmody, University of California at
Berkeley (July 1949), Heinrich Wagner, Dublin Institute for Advanced Studies (Summer 1950),
Kenneth Jackson, University of Edinburgh (Christmas-New Year 1950–51), David Clement,
University of Edinburgh (August 1972). The most important phonological contribution here is
that of Jackson with which Rhŷs’s material would need to be compared. A detailed description
and assessment of the contributions made by the foregoing can be found in Broderick (1999:
54–76).
Parish abbreviations

AN Andreas.  CO Conchan.  MA Maughold.  RU Rushen.
AR Arbory.  GE German.  MI Michael.  SA Santan.
BA Ballaugh.  JU Jurby.  ML Malew.  MR Marown.
BN Braddan.  LE Lezayre.  PA Patrick.
BR Bride.  LO Lonan.

Other abbreviations

G Gaelic.  GB George Broderick.  PNIM Place-Names of the Isle of Man (Broderick 1994–2005).
HLSM A Handbook of Late Spoken Manx (Broderick 1984–86).  pr. pronounced.
IPA International Phonetic Association.  recte. properly.

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