

GET DR CLAGUE. DR JOHN CLAGUE AS COLLECTOR OF MANX CHARMS

Stephen Miller

Dr John Clague (1842–1908) was a medical practitioner in the Isle of Man as well as a folklore and folk song collector. His mother was a herbal healer as was Clague before commencing his medical studies. Clague’s posthumously published reminiscences in 1911 contain the largest collection of charms (13) published to date as well as details of his encounters with charmers and healers during his rounds. Published with facing pages of Manx Gaelic and English (the two languages of the Island in this period) the question arises as to which language the charms were originally collected in. Surviving is a manuscript notebook containing texts of six of the charms; two others are known in Manx from earlier church court records. Clague’s collecting does not exhaust the material for the Island. There is one other contemporary collector, namely Sophia Morrison, whose manuscript material remains inedited and unpublished. Other material that remains to be examined are the printed and manuscript collections of the Manx National Heritage Library, especially the Manx Museum Folk-Life Survey. It is hoped that all this material can be gathered together at some date in a charm catalogue allowing its use by the wider community of charm scholars.

Key words: Isle of Man, Manx Gaelic, English, Dr John Clague (1842–1908), Charm Collecting, Late 19th Century

INTRODUCTION

In 1949, Charles Corrin, a former blacksmith in the Isle of Man, was interviewed by the Manx Museum Folk Life Survey and recalled both charming and Dr John Clague:

Once a man servant of Balladoole, Faragher, cut his hand deeply another told my brother “Well, Johnny, I would never believe it before but I’ve got to now as I have seen it done. I saw Faragher cut his hand nearly half an inch deep and it bled as never I saw before. ‘Get Dr Clague,’ I shouted. But they said he’ll be dead before Dr Clague gets here. ‘Get John Gale in the field there.’ (Gale was the local preacher.) Gale stopped the plough. ‘Yes, yes,’ he said, ‘go back, he’ll be alright.’ When Dr Clague came later and looked at Faragher’s hand he asked him if he’d been to Johnny Gale.

‘Yes,’ said Faragher. ‘Yes,’ said Dr Clague, ‘they’re useful people, John, but they used to burn them for witches. Tie that hand up and don’t disturb it for 21 days or you’ll bleed to death.’ So he tied it up and when he unwrapped it 21 days later, there was no mark there. Johnny Gale came into the smithy two days after he had done this, and my father said ‘We have enough cuts at the smithy here, Gale, thou had better tell me your secrets.’ ‘It is not with black arts, but faith healing—I am a preacher and use holy words, but if I told thee, John Corrin, or Charlie there, I would lose my power.’”¹

The Isle of Man is situated in the Irish Sea, between Ireland and Great Britain in the British Isles. Its vernacular culture (both in Manx Gaelic and English) has been collected and reasonably well documented but these materials are little known due to the usual issues in folkloristics of access in both bibliographical and physical terms to the material. As regards the collecting and noting of Manx charming practices two figures are of note, Dr John Clague and Sophia Morrison, folklorists and folk song collectors active at the turn of the nineteenth century. The interest here is in the first of these figures, namely Clague.

DR JOHN CLAGUE (1842–1908)

Clague was born 10 October 1842, the son of Henry Clague, a tenant farmer of Ballanorris, Arbory.² His mother was Elizabeth, the niece of Archibald Cregeen, the “Kirk Arbory Lexicographer.”³ He was educated at Ballabeg school before attending, first the Old Grammar School in Castletown, and then King William’s College, just outside the town, as a day boy.⁴ His obituary reported that his education at KWC had been paid for by the Rev. Harrison of Jurby as well as his medical studies (Anon, “Death of Dr Clague,” 7 col. a.). Kewley set the record straight in a letter written to J.E. Quayle in 1939:

Some years later the Doctor and his father were much hurt by a report that he had been sent to King William’s College and to Guy’s Hospital by money which Parson Harrison had provided for this purpose. There was no foundation for this unkind gossip. The Doctor was educated entirely at his father’s expense.⁵

Clague was educated at Guy’s Hospital, London, where he was First Prizeman and Exhibitioner in 1870. He was admitted as L.S.A. (Licentiate of the Society of Apothecaries) in 1872,⁶ as L.R.C.P. (Licentiate of the Royal College of Physicians) in 1873,⁷ and, that same year, as M.R.C.S. (Member of the Royal College

of Surgeons).⁸ According to Sir William Gull, “Clague was the cleverest man who had passed through Guys while he was at the head of that institution” (Quayle 1937: 243). His medical education did not come cheap, his studies reportedly costing his father the considerable sum of £1,000 (Anon, “Death of Dr Clague,” 7 col. a).

He returned to the Island in 1873 and began to practise from the family farm at Ballanorris.

At first he had uphill work, In those days there was a big colony of one-horse aristocrats in Castletown, and they were disposed to look down upon or ignore the modest practitioner who had practically come from the plough, and whose forebears were so well-known in the neighbourhood. (Anon, “Death of Dr Clague,” 7 col. a)

He married that same year, Margaret Eliza, the only daughter of Henry J. Watterson of Colby, Captain of the Parish, and one-time member of the House of Keys for Rushen Sheading. They were no children from the marriage.

It was with the departure of Dr Thomas Wise in 1874 that proved to be Clague’s opportunity (Anon, “Death of Dr Clague,” 7 col. a). He managed to succeed to many of his appointments, becoming the medical officer at his old school, King William’s College, the surgeon to the Castle Rushen Goal in Castletown, the medical officer to the garrison in the town, the surgeon to the Royal Naval Reserve, and, eventually, Surgeon to the Household.⁹ He was also the doctor to a number of Friendly Societies. At his funeral, “[a]ttired in black sashes, a deputation from the Harbour of Peace Lodge of Oddfellows (Port St Mary) walked in the procession,” Clague having been their medical officer for close on seventeen years (Anon, “Death of Dr Clague,” 7 col. c). Clague moved to Castletown and established a practise that ranged over the southern parishes of the Island. He was also a consulting physician and his patients came from all over the Island.

Eventually Clague succumbed himself to a severe illness in 1901 and he resigned from all of his official appointments. In 1903 he was unable to attend the annual general meeting of the Manx Language Society, “I have not been able to get to Douglas during the summer, and I shall not venture to do so during the cold weather.”¹⁰ Though even after 1901, he continued to see patients and hold consultations as Sarah Gelling noted in her diary for 1902:

[...] afternoon, went with Lizzie Kennaugh, Annie with us to get Dr Clague’s opinion about Mr Clucas & operation. he seemed to think it was the proper thing to do, but seemed doubtful of success owing to his age.¹¹

In fact, on the very day he died, “[h]e had interviewed and prescribed for a patient only a few minutes before he was suddenly called away.”¹²

J.E. Quayle, who had helped in some capacity as a young man when Clague was folk song collecting recalled him so:

A round, somewhat portly figure, rather below medium height, with a keen fresh-coloured face, clean shaven, except for the usual side whiskers, stiff hair brushed straight up, firm well-shaped and sensitive hands (real surgeon’s hands), a hearty friendly manner, with a keen sense of humour and an infectious laugh—altogether a very human personality. He was a physician of almost uncanny gifts, and a man of many interests; the Manx language, folk lore, folk songs, theology, mechanics and music all came within the circle of his orbit. My earliest recollections of him go back to a time when I was a small boy, I used to see his familiar figure seated in a high dog-cart, and always smoking a large pipe, being driven around by his man, Charles who was, in his own way, an original like his master—the dog-cart was succeeded by a kind of pill box on two wheels, which I have always thought must have been designed by himself, as I have never seen its fellow. (Quayle 1937: 241–242)

His coachman was Charles Clague, who was his second cousin, and also a singer who contributed to Clague’s folk song collection. The pair had a shared interest in growing and exhibiting chrysanthemums, where they regularly swept the board of prizes (Anon, “Death of Dr Clague,” 7 col. a). Clague himself also had a passion for wrought ironwork (Anon, “Death of Dr Clague,” 7 col. a). He was forced to give up playing the violin due to a slight accident to one of his hands.¹³

“THE CAUSE OF MY BEING A DOCTOR”

A medical career did not beckon at first, Clague working for many years on the family farm after leaving school. The catalyst for his medical career, as he wrote himself, came one harvest when there was an accident:

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

He fell off the cart when it was late in the afternoon, and he was carried home, and I set the bone. On the morrow I went for my friend William

Clucas, The Strang, a bonesetter of great repute. He advised my father to send me to Guy's Hospital, London, and I went the same week that the young man was for getting out of bed. (Clague: 79, 81)

In these early years, Clague had been acting at times as a charmer himself, as his obituary stated, “[i]ndeed there are people yet living who remember the youth treating his fellows with the simples to be found growing in the Welds and hedgerows of Kirk Arbory.”¹⁴ This knowledge came from his mother, as Charles Corrin once again recalled: “Dr Clague’s mother could cure by charming. She cured Tommy Doran’s lame leg with tramman berries.”¹⁵ It also came from other charmers as he was to later recall himself:

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

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

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

The charm must always be given to one of the opposite sex otherwise it will lose its power. (Clague: 115, 17)

This was John Kelly of Cronk-shynnagh and the incident took part in 1860, when Clague would have been 18 years old and the charm was passed to him as he was the closest relative to him:

He told me he had proved it hundreds of times, and that the blood always stopped. I thought it would have stopped whether he would have “said the charm” or not. It gave an easy mind to the person whose blood was running. (Clague: 135)

This scepticism was not to leave him, but only as regards verbal charming, as has been recorded:

There was never such a good doctor in the Island as Clague, for he was getting the cures and charms from the old people, and using them, too, whenever he could, and he would say they were doing more good than all the drugs he learnt about in London. He was learnt at a real bonesetter, too, when he was lumper [young], and he was able to show these London doctors lots they didn’t know. (Douglas 1966: 31)

COOINAGHTYN MANNINAGH: MANX REMINISCENCES (1911)

“I am medical practitioner in Castletown, and have extensive practice both in that town and the neighbouring parishes” Clague declared in 1879, “My practice carries me through the parishes of Santon, Rushen, Arbory, and Malew.” (Isle of Man Government 1879: 61 col. a, 62 col. a.) It was to be in these southern parishes in the Island that Clague would make his folklore and folk song collections. His lifetime saw the increasing Anglicisation of the Isle of Man as Manx Gaelic fell into disuse and became increasingly confined to just the elderly and the geographical margins of the Island.¹⁶ As to Clague’s own competence in Manx, he wrote to Edmund Goodwin in 1899, that:

I should tell you that I am able to speak Manx fairly well, that is, I can converse with any one on any ordinary subject, but I should not like to make a very long speech, though that would be due to want of practice. My chief practice in speaking is on matters relating to my own profession, as I always speak in Manx to those who understand it.¹⁷

The previous month he had subscribed to the appeal for printing the Manx lessons of the Peel Association, writing “you can put my name down for two guineas.”¹⁸ In the same letter he also remarked, “I soon left off looking at O’Growney as I found it was interfering with my Manx,”¹⁹ showing an interest in Irish Gaelic. He also mentions “I am still working at idiomatic Manx and the Irregular Verbs.”²⁰ Whether this is a reference to his study of the language or its collecting is unclear.

Nothing of his collecting was published in his lifetime, but some of his material would later appear in a memorial volume to his name edited by his life-long friend, the Rev. John Kewley, and published by the Manx Language Society for which he had once served as President.²¹ This book was a bilingual one with facing pages of Manx Gaelic (verso) and English (recto). *Cooinaghtyn Manninagh* has a range of material within it and one of its chapters is titled “Charms and Cures” and whilst short it contains accounts of Clague’s own encounters with charmers and their techniques both in youth and when in practice as a medical practitioner. There is also a run down on typical herbal cures and simples. These top and tail a section that contains a number of verbal charms, some thirteen in total, the largest printed collection that we have for the Island.

The question soon arises which language were the charms collected in, Manx or English—in short which linguistic tradition was Clague collecting them from? Fortunately, there exists a notebook that contains the bulk of the folklore notes that he later worked up into *Cooinaghtyn Manninagh*. It is a diary for 1892, pressed into usage as a rough notebook.²² It does not have the look of

a record of fieldwork as it does have an (admittedly) loose thematic structure in its contents. As to the date when Clague was actively collecting, the decade of 1890 seems a reasonable conclusion on the evidence of the notebook. The contents are difficult to read as Clague's handwriting is small and he uses an abbreviated style; many of the entries are now faded and often can only be made out by using the relevant printed page from *Cooïnaghtyn Manninagh*. The existence of the notebook crucially allows us to see in which language they were originally recorded.

Despite having been given a blood stopping charm he was sceptical as mentioned already. He recalls two incidents, one of which he was definitely involved in:

I once saw a man with his foot cut very badly by falling before a horse machine for reaping. He at once sent for a man who had a charm to stop blood. He was not able to do it, and the man and the charmer came on as fast as they could to the doctor. The charmer "said the word" two or three times, but the blood would not stop. I tied the artery, and that did better than the charm. The man who was cut felt better because the charmer was with him, because he was not so afraid. (Clague: 125)

I knew another man who had cut his hand badly with a sickle when he was cutting some grass. He went to another charmer, who had the charm to stop blood. He worked all day to see if it would stop, but it would not stop. A bandage properly put on stopped it at once. (Clague: 125)

THE CHARMS AS COLLECTED BY DR CLAGUE

Thirteen charms are printed in *Cooïnaghtyn Manninagh*, the greatest number (4) are blood stopping charms. Then there are single charms to cure, respectively, enlarged glands, the King's Evil, "looseness" (diarrhoea), mumps, ringworm, sprained joints, a sty, and a charm to get blood and one to remove warts. The table under shows which charms are recorded in Clague's surviving notebook:

Table 1. The Clague notebook (MS 952 A)

CHARM	MS 952 A
Blood stopping (4)	English (1)
To get blood	Not present
Enlarged glands	English
The King's Evil	Not present

“Looseness”	Not present
Mumps	Manx
Ringworm	Manx
Sprained joints	Manx
Stye	Manx
Warts	Not present

Of the thirteen charms, just six are present and of those, two are in English. As ever, there is lost material to contend with here in this case. The blood stopping one is that given to Clague by John Kelly and as it was stated that it was written on paper it is not surprising that it is in English as there was no written usage of Manx bar *carvals* or self-composed Christmas carols. The printed presence of the language consisted of liturgical and spiritual material. Clague is not attempting a deception here – rather this is a patriotic exercise by him to record his reminiscences in Manx.

Naturally, this does raise the difficulty with the *verbal* material of interest that appears in *Cooïnaghtyn Manninagh* of determining the language of usage. However, of the six charms in the notebook, four are indeed in Manx on the evidence of Clague’s own collecting. Of the seven not present in any language, two of the charms are known in Manx as evidenced in cases before the church courts in the Island in the early 1720s. One of the blood stopping charms (see Clague Collection [10] below) was used by Dan[iel] Kneale in Santan in 1722 and entered into the record of the proceedings of the court (see Appendix (i)).²³ The charm for “looseness” (see [13]) is known from 1713, when it was taught to Joney Kneal [Jane Kneale] by Alice Cowley when she was plucking some herbs in order to make a charm such that she could find a husband (see (ii)).²⁴ What is needed is to find in other collections these charms in Manx to confirm either a present or past circulation in that language. So future research will require examining the material gathered by Sophia Morrison (and others). Nevertheless, it is to be hoped that what has been presented here will be a starting point for wider research on the study of verbal charming in the Isle of Man as well as adding the name of Dr John Clague to the list of charm collectors and making the material in *Cooïnaghtyn Manninagh* wider and better known.

THE CLAGUE COLLECTION OF CHARMS

[1] CHARM TO STOP BLOOD (Clague: 135)

“O Lord, hear my prayer in Thy righteousness.
Give ear to my prayer in Thy faithfulness.

Sin first began in Adam and Eve.
And in Thy sight I now charge
This blood to be stopped. Amen.”

OALYS DY CHASTEY FUILL (Clague: 134)

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

CLAGUE’S COMMENTARY (Clague: 135).

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

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

Note: Recorded only in English in MNHL, MS 952 A.

[2] CHARM FOR SPRAINED JOINTS (Clague: 137)

Say the Lord’s Prayer.

Now say three times,

“In the name of the Father, and the Son, and the Holy Ghost.

Christ went to the rock

To heal a sore neck;

And before Christ reached the ground

The sore neck was better.

Be whole each vein, and be whole each sinew, and be whole each sore,
and be whole each nation of the world, and may that part be quite as
well as any foot there was not anything doing on it.*

Lord give a cure. God give a cure to him.”

* *ie*, there was nothing the matter with it.

OALYS SON JUNTYN SHEEYNT (Clague: 136)

Abbyr padjer y Chiarn.

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

Hie Creest gys creg

Dy laanaagh ey mwannal eig;

As my rosh Creest yn laare,

Va’n wannal eig ny share.

Bee slane dagh cuishlin, as bee slane dagh feh, as bee slane dagh cron, as bee slane dagh ashoon jeh'n theill, as dy ve yn ayrn shen kiart cha mie myr cass erbee nagh row red erbee jannoo er.

Hiarn, cur couyral. Dy chur Jee da couyral.”

[3] CHARM FOR AN ENLARGED GLAND (Clague: 137)

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

PISHAG SON FAIRAG (Clague: 136)

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

Note: Recorded only in English in MNHL, MS 952 A.

[4] CHARM FOR THE MUMPS, OR LITTLE TONGUE (Clague: 139)

Say the Lord's prayer.

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

If it is the mumps or sore throat,
Or the little tongue,
I will lift thy head, I will lift thy head.
God will lift, Mary will lift, Michael will lift.
Me to say, and God to do it.
Thus Christ went on the bridge.
I will lift up thy joints, sinews and blood.”

YN PISHAG NY MUMPYN, NY CHENGEY VEG (Clague: 138)

Abbyr padjer y Chiarn.

Nish abbyr three keayrtyn, “Ayns ennym yn Ayr, as yn Vac, as y Spyrryd Noo.
My she ny mumpyn, ny scoarnagh ghonnagh,
Ny yn chengey veg,
Troggyms seose dty chione. Troggyms seose dty chione.
Troggy Jee, troggys Moirrey, troggys Maal.
Mish dy ghra, as Jee dy yannoo eh.
Myr shen hie Creest er y droghad.
Troggyms seose dty yuntyn, fehyn as fuill.”

[5] CHARMS FOR WARTS (Clague: 139)

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

“Funeral, funeral, going to the church.

Bring my warts with thy own warts.

In the name of the Father, and the Son, and the Holy Ghost.”

OALYS SON FAHNAGHYN (Clague: 138)

Va meer dy snaie olley, as va cront currit er son dy chooilley fahney, as currit ayns oaie. “Oanluckey! Oanluckey! goll gys y cheeill,

Cur lesh ny fahnaghyn aym marish ny fahnaghyn ayd hene.

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

[6] CHARM FOR THE RINGWORM (FIRE OF GOD) (Clague: 141)

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

“Split ringworm, hot fire of God.

Don’t spread any more, don’t spread any wider.

In the name of the Father, the Son, and the Holy Ghost.”

OALYS SON YN CHENNEY-JEE (Clague: 140)

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

“Scolt y chenney-Jee, chenney-Jee cheh.

Ny skeayl ny smoo, ny skeayl ny shlea.

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

[7] CHARM FOR A STYE (Clague: 141)

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

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

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

PISHAG SON LHEUNICAN (Clague: 140)

Va'n lheunican dy ve ventyn rish dy aashagh mygeayrt y mysh lesh freeney prash, noi yn ghrian tra va'n chied ayren jih'n oalys grait, as lesh yn ghrian tra va'n ayren s'jerree grait. Va'n oalys grait three keayrtyn.

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

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

[8] TO STOP RUNNING BLOOD (1) (Clague: 143)

Three religious men came from Rome—Christ, Peter and Paul.

Christ was on the cross, and His blood was shedding, and Mary on her knees by Him.

One of them took the man charmer in his right hand, and drew a criss-cross + over him.

DY CHASTEY ROIE FOALLEY (1) (Clague: 142)

Haink three deiney crauee voish yn Raue, Creest, Peddyr, as Paul.

Va Creest er y chrosh, as va'n uill Echey shilley, as Moirrey er ny glioonyn eck Liorish.

Ghow fer jeu yn er-obbee ayns e laue yesh, as hayrn Creest crosh + harrish.

[9] TO STOP RUNNING BLOOD (2) (Clague: 143)

Three young women came over the water.

One of them said, “Up.”

Another said “Wait.”

The third one said, “I will stop the blood of man or woman.”

I to say, and Christ to do it.

In the name of the Father, and the Son, and the Holy Ghost.

DY CHASTEY ROIE FOALLEY (2) (Clague: 142)

Haink three mraane aegey harrish yn ushtey.

Dooyrt unnane jeu, “Seose.”

Dooyrt 'nane elley, “Fuirree.”

Dooyrt yn trass unnane, “Castyms fuill dooinney as ben.”

Mish dy ghra, as Creest dy yannoo eh.

Ayns ennym yn Ayr, as y Vac, as y Spyryd Noo.

[10] TO STOP RUNNING BLOOD (3) (Clague: 142)

Three Maries went to Rome, the spirits of the church, and the spirits of the houghs, Peter and Paul.

One Mary of them said, "Stand."

Another Mary of them said "Walk."

Another Mary said, "Stop this blood, as the blood stopped (which) came from the wounds of Christ."

I to say it, and the Son of Mary to perform it.

DY CHASTEY ROIE FOALLEY (3) (Clague: 142)

Three Moirraghyn hie gys yn Raue, ny keymee, ny cughtee, Peddyr as Paul.

Dooyrt Moirrey jeu, "Shass."

Dooyrt Moirrey jeu, "Shooyl."

Dooyrt Moirrey elley, "Dy gastey yn uill shoh, myr chast yn uill haink ass lhottyn Chreest."

Mish dy ghra eh, as Mac Voirrey dy chooilleeney eh.

[11] CHARM FOR THE KING'S EVIL (Clague: 144)

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

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

PISHAG SON Y ROIG (Clague: 145)

"Ta mee rheyne eh ayns ennym yn Ayr, as y Vac, as y Spyrryd Noo.

Eddy eh ve roig, ny roig yn ree, dy jean y chron rheyne nit shoh, skeayl yn dourin shoh er geinnagh ny marrey."

[12] CHARM TO GET BLOOD (Clague: 144)

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

PISHAG DY GHEDDYN FUILL (Clague: 145)

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

[13] CHARM FOR LOOSENESS (Clague: 144)

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

PISHAG SON YN VUINNAGH (Clague: 145)

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

APPENDIX

(I) ALICE COWLEY'S CHARM WHEN PLUCKING HERBS (1713)

And says further, that Joney Kneal told her, that the above Alice Cowley demanded 7^d from her to put into the Earth where she gathered some Herbs, to procure her a Husband, & that she used some Words at the plucking of the Herbs, which she taught the said Joney Kneal to this purpose—Phillip va Ree ny Shee, as Bahee er y Ven; as Yinnagh ee Brearey gys Jeeh, nagh beagh dy Bragh Lachal er Aig, ny shen. Goym y' ffyn firrinagh, as Juyldym vome yn Doo Yarbunagh, as goyms e', as bee e' aym, as cha beem dy bragh donna Jiar bunagh: with much more, which this Deponent cannot recollect.

Jane Curlet

Source: MNHL, *Liber Causarum* for 1713, see examinations taken 26 February of Jane Curlet [Corlett] of Jurby.

(II) DANIEL KNEALE'S CHARM TO STOP BLOOD (1722)

Daniel Kneal's Charm, to stanch y^e Horse's Bleeding.

Tree Moiraghyn hie d'yn Raue,
Kemy, Cughty, Peddyr, as Paul,
Doort Moirre jeu, Shass,
Doort Moirrey jeu, Shooyl,
Doort Moirrey elley, Dy gast
yn 'Uill shoh, myr chast yn 'Uill,
haink as Lottyn Chreest:
Mish dy ghra eh, as Mac Voirrey
dy chooilleeney eh.

Source: MNHL, *Book of Presentments* for Santan, 2 September 1722.

NOTES

¹ Interview with Charles Corrin, 1949, MNHL, MXMUS FLS CC/C, 6.

² The farm was, in fact, in family hands, being owned by his brother. For a history of the Clague family, see Cowin (1980). See too the letter from the Rev. John Kewley to J.E. Quayle, 16 January 1939, MNHL, MS 1397 A.

³ Editor and compiler of the first Manx Gaelic dictionary; Cregeen (1835 [but 1837]).

- ⁴ See “Entrances in January 1854.” Henderson (1928: 67).
- ⁵ Letter from the Rev. John Kewley to J.E. Quayle, 16 January 1939, MNHL, MS 1397 A. This was written to correct mistakes that Quayle had made in his article from 1937. See Quayle 1937.
- ⁶ “The following gentlemen passed their examination in the science and practice of medicine, and received certificates to practise, on Thursday last: [...] On the same day the following gentlemen passed their primary professional examination: John Clague, student of Guy’s Hospital.” Anon, “Apothecaries’ Ball,” *The Times* 20 January 1872.
- ⁷ “The following gentlemen were on Monday last admitted Licentiates of the College [...] Mr John Clague, Castletown, Isle of Man, having passed in medicine and midwifery, will receive the College licence on his obtaining a qualification in surgery recognised by the College.” Anon, “Royal College of Physicians,” *The Times* 18 December 1872.
- ⁸ “The following gentlemen, having undergone the necessary examinations for the diploma, were admitted members of the College at a meeting of the Court of Examiners on the 23d inst., viz. [...] John Clague, L.R.C.P. lond. and L.S.A. Castletown, Isle of Man, of Guy’s Hospital.” Anon, “Royal College of Surgeons,” *The Times* 24 January 1873.
- ⁹ In other words, the Lieutenant Governor’s doctor.
- ¹⁰ Letter from Dr John Clague to Sophia Morrison, 4 November 1903, MNHL, MS 09495, Sophia Morrison Papers, Box 1
- ¹¹ Entry for 8 September 1902, diary for 1900–03 kept by Sarah E. Gelling (1874–1951), Glentraugh, Glen Glentraugh, Santan, MNHL, MS 9229/1/2
- ¹² Rev. John Kewley, “Introduction,” *Cooïnaghtyn Manninagh: Manx Reminiscences By the Late Dr John Clague* (Castletown: M.J. Backwell, n.d. [but 1911]) x.
- ¹³ Quayle 1937: 243. No reason is given but one wonders if it resulted from his metal working.
- ¹⁴ Anon, “Death of Dr Clague,” 7 col. a. Arbory is the parish in which Clague was born and brought up.
- ¹⁵ Interview with Charles Corrin, 1949, MNHL, MXMUS FLS CC/C, 6.
- ¹⁶ For a study see Broderick (1999); Miller (2007).
- ¹⁷ Letter from Dr John Clague to Edmund Goodwin, 4 April 1899, MNHL, MS 2147/2 A.
- ¹⁸ Letter from Dr John Clague to Sophia Morrison, 16 March 1899, MNHL, MS 09495, Sophia Morrison Papers, Box 1.
- ¹⁹ Letter from Dr John Clague to Sophia Morrison, 16 March 1899, MNHL, MS 09495, Sophia Morrison Papers, Box 1.
- ²⁰ Letter from Dr John Clague to Sophia Morrison, 16 March 1899, MNHL, MS 09495, Sophia Morrison Papers, Box 1.

²¹ Clague, *Cooinaghtyn Manninagh: Manx Reminiscences By the Late Dr John Clague*.

²² Notebook of Manx Folk Lore compiled by Dr John Clague, undated [but 1892 or after]. MNHL, MS 952 a.

²³ MNHL, *Book of Presentments* for Santan, 2 September 1722.

²⁴ MNHL, *Liber Causarum* for 1713, see Examination taken 26 February of Jane Curlet [Corlett] of Jurby.

BIBLIOGRAPHY

MANUSCRIPT SOURCES (MNHL)

MSS. (FIRST SERIES)

Ms 952 A Notebook of Manx Folk Lore compiled by Dr John Clague, undated [but 1892 or after].

Ms 1397 A Letter from the Rev. John Kewley to J.E. Quayle, 16 January 1939.

Ms 2147/2 A Letter from Dr John Clague to Edmund Goodwin, 4 April 1899.

Ms 9229/1/2 Diary for 1900–03 kept by Sarah E. Gelling (1874–1951), Glentraugh, Glen Glentraugh, Santan.

MSS. (NEW SERIES)

Ms 09495 Sophia Morrison Papers (box 1)

Letter from Dr John Clague to Sophia Morrison, 16 March 1899.

Letter from Dr John Clague to Sophia Morrison, 4 November 1903.

MANX MUSEUM FOLK-LIFE SURVEY

CC/C Interview with Charles Corrin, 1949.

CHURCH COURT RECORDS (CHAPTER QUEST & CONSISTORY COURT)

Book of Presentments for Santan, 1722.

Liber Causarum for 1713.

PRINTED SOURCES

Anon. Apothecaries' Ball. *The Times* 20 January 1872: 9 col. f.

Anon. Death of Dr Clague. *Isle of Man Examiner* 29 Aug 1908: 7 cols. a–c.

Anon. Royal College of Physicians. *The Times* 18 December 1872: 7 col. a.

Anon. Royal College of Surgeons. *The Times* 24 January 1873: 6 col. e.

Broderick, George 1999. *Language Death in the Isle of Man*. Tübingen: Niemeyer.

Clague, Dr John. *Cooinaghtyn Manninagh: Manx Reminiscences By the Late Dr John Clague*. Castletown: M.J. Backwell, n.d. [but 1911].

- Cowin, H.S. 1980. The Clagues of Ballaclague, Arbory. *Isle of Man Family History Society Journal* 2, 42–44.
- Cregeen, Archibald 1835 [but 1837]. *A Dictionary of the Manks Language*. Quiggin: Douglas & London & Liverpool.
- Douglas, Mona 1966. The Herb and the Word, in *This is Ellan Vannin Again: Folklore*. Douglas: Times Press, 31–34.
- Henderson, K.S.S. 1928. *King William's College Register*. 2nd ed. Glasgow: Jackson, Wylie & Co.
- Isle of Man Government 1879. *Medical Aid and Poor Relief Commission (Isle of Man): Report and Evidence, with Appendices*. Douglas: Printed (by Authority) by James Brown & Son.
- Kewley, Rev. John. Introduction, in *Cooïnaghtyn Manninagh: Manx Reminiscences By the Late Dr John Clague*. Castletown: M.J. Backwell, n.d. [but 1911], ix–xi.
- Miller, Stephen 2007. 'Here the Manx language lingers and may linger some time longer': Manx and English in Cregneash in 1901. *Zeitschrift für celtische Philologie* 55, 108–121.
- Quayle, J. E. 1937. "Manx Music." *Proceedings of the Isle of Man Natural History and Antiquarian Society* 4/2, 240–250.

About the author

Mag. Stephen Miller. External Lecturer, Department of German, University of Vienna.

Research interests: folklore and folk song collecting in the Isle of Man especially the Gill Brothers; the Pan Celtic Revival; Mona Douglas. Other interests include the Scottish folklorists W.G. Black and the Rev. Walter Gregor, and the history and development of the Folk-Lore Society of London.

Incantatio

An International Journal on
Charms, Charmers and Charming

<http://www.folklore.ee/incantatio>

Print version

Issue 2

2012

ISNFR Committee on Charms, Charmers and
Charming

Incantatio

An International Journal on
Charms, Charmers and Charming

Issue 2

General Editor: Mare Kõiva

Guest Editor for This Issue: Emanuela Timotin

Tartu 2012

General Editor: Mare Kõiva
Guest Editor for This Issue: Emanuela Timotin
Layout: Liisa Vesik

Editorial board:

Alaric Hall
Claude Lecouteux
Lea Olsan
Éva Pócs
Jonathan Roper
Emanuela Timotin
Andrey Toporkov
Daiva Vaitkevičienė
William F. Ryan

Editorial contacts:

<http://www.folklore.ee/incantatio>
incantatio@folklore.ee
Vanemuise 42, Tartu 51003, Estonia

Supported by and affiliated to projects SF0030181s08 and
EKKM09-159 of the Estonian Ministry of Education and Research,
and the European Union through the European Regional Development Fund
(Centre of Excellence in CECT).

All rights reserved.

Copyright 2012 the authors and the
ISFNR Committee on Charms, Charmers and Charming

ISSN 2228-1355
DOI 10.7592/Incantatio

Contents

doi: 10.7592/Incantatio2012

From the power of words to the power of rhetoric: nonsense, pseudo-nonsense words, archaisms and artificially constructed compounds in Greek oral charms Haralampos Passalis doi: 10.7592/Incantatio2012_1_Passalis	7
Ivan the Terrible's Malady and Its Magical Cure William F. Ryan doi: 10.7592/Incantatio2012_1_Ryan	23
Typologie des formules magiques Claude Lecouteux doi: 10.7592/Incantatio2012_1_Lecouteux	33
Verbal Charms from a Seventeenth-Century Manuscript Andrei Toporkov doi: 10.7592/Incantatio2012_1_Toporkov	42
<i>Maria Lactans</i> and the Three Good Brothers Eleonora Cianci doi: 10.7592/Incantatio2012_1_Cianci	55
Termes albanais pour 'incantation' Cătălina Vătășescu doi: 10.7592/Incantatio2012_1_Vatacescu	71
<i>Get Dr Clague</i> . Dr John Clague as Collector of Manx Charms Stephen Miller doi: 10.7592/Incantatio2012_1_Miller	79
Contemporary Charms and Charming in Adjara, Georgia Jonathan Roper doi: 10.7592/Incantatio2012_1_Roper	96

doi: 10.7592/Incantatio2012_1_BookReview

James Alexander Kapaló, *Text, Context and Performance. Gagauz Folk Religion in Discourse and Practice*. Leiden-Boston: Brill, 2011, 352 pp. (Haralampos Passalis)

Т. А. Агапкина, А.Л. Топорков (ed.), *Восточнославянские Заговоры: Аннотированный Библиографический Указатель* (East Slavic Charms: Annotated Bibliographical Index). Moscow: Пробел, 2011, 170 pp. (Svetlana Tsonkova)

Т. А. Агапкина, *Vostochnoslavianskie lecebnye zagovory v sravnitel'nom osveshchenii. Siuzhetika i obraz mira* (East Slavic Healing Spells in a Comparative Light: Plot Structure and Image of the World), Moscow: Indrik 2010. 823 pp. (William F. Ryan)

A. L. Toporkov, *Russkie zagovory iz rukopisnykh istochnikov XVII – pervoi poloviny XIX v.* (Russian Manuscript Charms from 17th to First Half of the 19th Century). Moscow: Indrik 2010. 830 pp. 14 illustrations (William F. Ryan)

J. Roper (ed.), *Charms, Charmers and Charming. International Research on Verbal Magic*. Palgrave Macmillan, 2009, 294 pp. (Emanuela Timotin)

CONFERENCE REPORT

doi: 10.7592/Incantatio2012_1_Reports

Oral Charms in Structural and Comparative Light. International Conference at the Russian State University for the Humanities and at the Russian Academy of Sciences (Moscow, 27–29 October 2011) (E. Kuznetsova, A. Toporkov)