

## Prepositional nominals in Manx Gaelic

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Alongside true prepositions, such as *fo* ‘under’, *lesh* ‘with’, that are inflected with suffixes expressing personal pronoun objects (*foym* ‘under me’, *lhiam* ‘with me’, etc.), Manx has a number of expressions with broadly prepositional meaning that behave grammatically in some respects like nouns, and for the most part are derived from nouns. The personal pronoun objects of these prepositional nominals<sup>1</sup> are expressed by means of possessive (genitive) constructions, as in *my chooyl* ‘behind me’, *nyn drooid* or *ny hrooid oc* ‘through them’. In this paper I describe the usage of twenty such items in Classical Manx (c. 1700-1850). A characteristic of the construction of most of these items is that the 3rd singular possessive pronoun takes the form *ny*, as in *ny enish* ‘in his presence’, ‘before him’, *ny jei* ‘after her’. Here the *n-* is the last vestige of a preposition meaning ‘in’ (cf. Irish *i*, Scottish Gaelic *an*). Thus *cooyl* ‘behind’ was originally ‘(in) back (of)’, and *noi* ‘against’ was originally ‘in face (of)’. Five of the twenty items here have a slightly different construction, in that the 3rd singular possessive pronoun is the regular *e* ‘his/her/its’; these are *beeal*, *kione* (*mychione*), *skyn* (*erskyn*), *son* and *toshiaght*. *Beeal*, *skyn*, *son* and *toshiaght* are themselves constructed as objects of the preposition *er* ‘on’, but, as set out below, each of them deviates to some degree from the regular pattern of Preposition + Noun + possessive complement that we see, for example in *er graih yn tushtal* ‘for the Gospel’s sake’, *er my ghraih hene* ‘for my own sake’, or *ayns ynnyd Yee* ‘instead of God’, *ayns my ynnyd* ‘in my stead’, *syn ynnyd oc* ‘in their stead’. *Mychione* ‘about’, ‘concerning’ contains the preposition *my* = *mysh* ‘around’ + *kione* ‘head’. *Lheid* ‘like’ is idiosyncratic; it is included here inasmuch as its construction with possessive complements resembles the remainder of the items discussed here.

A notable feature of the usage of these prepositional nominals in Classical Manx is syntactic variation. Most of them, though not all, exploit as alternatives both constructions Manx has available for personal pronoun possessives, as in *e ’olt* ‘his hair’ ~ *yn folt echey* lit. ‘the hair at him’. So we find, for example, both *nyn yei* and *ny yei<sup>2</sup> eu* ‘after you’; we also find a blend of the two constructions, as *nyn yei eu*. Preferences for one or another construction vary according to the item in question, and to the personal pronoun involved. It can be observed that there is a tendency to avoid the basic 3SG FEM. possessive *ny* ~ *e*, in favour of an alternative possessive using *eck*, perhaps because the unmutated base noun expected after 3SG FEM. possessive deviates markedly from the mutated forms found with the other persons. Thus, for example, *\*my-e-kione* ‘about her’ is not found at all, but only *mychione eck*. As seen in the selection of examples below, postposed *echey(syn)*, *eck(sh)* and *oc(syn)* are favoured when the complement of the prepositional nominal is itself followed by a relative clause, as in the example *dy row yn dreamal ny chour ocsyn ta dwoaiagh ort* ‘the dream be to them that hate thee’.

When the complement of the prepositional nominal is a noun, rather than a personal pronoun, three constructions are found, in variation:

- A. The expected (original) complement of a noun is in the genitive: a proper name shows Type 1 lenition, a definite feminine singular shows the article *ny*, an inflected genitive case form can be used, if one exists, and a masculine singular noun displays Type 2 lenition<sup>3</sup> after the definite article *y(n)*. For example, *fenish Yee* ‘in the presence of God’, *cour ny bleeaney* ‘for the year’, ‘year by year’; *fud ny hoie* ‘throughout the night’.

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<sup>1</sup> Labelled *phrasal prepositions* in J. Kewley-Draskau, *Practical Manx*, Liverpool: University Press, 2008.

<sup>2</sup> Here and in similar cases the 3sg masc. form of the prepositional nominal is taken as the base form, to which the inflected forms of *ec* are added.

<sup>3</sup> In Type 2 lenition, labials and velars mutate as in Type 1, dental stops do not mutate, and *s-* → *t-* (*sh-* → *ch*).

- B. Inasmuch as the construction is prepositional, its complement is constructed as the noun phrase complement of a true preposition, that is, with Type 2 lenition only after the singular definite article *y(n)*. E.g. *gour y vlein* ‘for the year’; *fegooish Jee* ‘without God’.
- C. Expected Type 2 lenition, according to either A or B above, is absent, and nouns with initial labial or velar consonants, or *s-/sh-*, show no lenition after the article *y(n)*. E.g. *mychione y kynney ain* ‘concerning our kindred’, *lurg yn sherriuid anmey shoh* ‘after this bitterness of soul’.

The usage of these patterns with each of the prepositional nominals is discussed below. Interesting examples of genitive complements (B) are highlighted **thus**; examples of the regular Prep + definite NP construction (B) are highlighted **thus**; cases with the absence of expected prepositional object mutation (C) are highlighted **thus**.

Alongside the prepositional nominals themselves, I include in the sections below examples of some additional idiomatic usages of the words in question.

The twenty items discussed here are these:

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| 1. <i>beeal</i> ‘mouth’: ‘before’, ‘in front’                          | 12. <i>lurg</i> ‘after’, ‘according to’                                      |
| 2. <i>cooyl</i> ‘back, backside’: ‘behind’                             | 13. <i>mastey</i> ‘midst’, ‘among’   |
| 3. <i>cour</i> ‘towards, for, provided for’                            | 14. <i>oi, noi</i> , cf. <i>oaie</i> ‘face’: ‘against’                       |
| 4. <i>faare</i> ‘near’   | 15. <i>quail</i> cf. <i>quaiyl</i> ‘assembly, court’<br>(go/come) ‘to meet’, |
| 5. <i>fegooish</i> ‘without’   | 16. <i>raad</i> ‘way, direction’: ‘towards’                                  |
| 6. <i>fenish</i> ‘presence’: ‘in the presence of’,<br>‘before’         | 17. <i>skyn</i> (cf. <i>kione</i> ‘head, end’): ‘on top of’,<br>‘above’      |
| 7. <i>fud</i> ‘among, throughout, mixed with’                          | 18. <i>er son, son</i> ‘for’   |
| 8. <i>jei</i> ‘after, behind’  | 19. <i>toshiaght</i> ‘front, beginning’: ‘forward’,<br>‘on one’s way’        |
| 9. <i>kione</i> ‘head’: ‘about’, ‘concerning’                          | 20. <i>trooid</i> ‘through’  |
| 10. <i>lheid</i> ‘(the) like’  |  |
| 11. <i>lieh</i> ‘half’, ‘part’: ‘on behalf of’, ‘to the<br>account of’ |  |

1. *beeal* ‘mouth’:
  - a. *ny veeal* ‘in his/its mouth’
  - b. *er beealoo* + GEN. ‘before, in front of’ (x1), lit. ‘on the mouth-side of’
  - c. *er dty veealoo* ‘before thee’  
*er e veealoo* ‘before him’  
*er nyn meealoo* ‘before them’
  - d. *er y veealoo oc* ‘before them’
  - e. *çheu-veealoo* ‘in front’ [lit. ‘mouth-side side’]
  - f. *y çheu-veealoo* ‘the forepart’

Noteworthy here is that the basic 3SG possessive pattern *ny veeal* (a) is not an example of the prepositional nominal construction \*‘before him’, but only an irregular form meaning ‘in his/its mouth’. The prepositional nominal construction in question consists of *er beealoo* (cf. Sc. G. *beulaibh* ‘front’ < *beul-thaobh* ‘mouth-side’). Even this is only attested once in the Bible with a non-pronominal noun phrase complement (b) *er beealoo Saul* ‘before Saul’, with no initial mutation such as would be expected for a proper name in the genitive. The construction is predominantly found with the preposed possessive pronouns (c), with one example of the *ec* possessive construction (d). *Beealoo* occurs also in the compound adverb *çheu-veealoo* ‘in front’ (e), and the corresponding noun *çheu-veealoo* ‘forepart’ (f).

a	<i>As cur-my-ner beisht elley, yn nah-er, goll-rish muc-awin, as hrog eh eh-hene seose er y derrey heu, lesh three asnaghyn ny veeal, eddyr e eeacklyn</i> <i>Lesh e phandoogh v'eh soo'n blaze stiagh ny veeal</i>	And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it	Dan 7.5
b	<i>As hug ee eh er beealoo Saul as e harvaantyn; as ren ad gee</i>	And she brought it before Saul, and before his servants; and they did eat	1 Sam. 28.25
c	<i>Ee dy feudagh myr dooinney, lhied as t'er dty veealoo</i> <i>Shen-y-fa nee yn Chiarn soiaghey seose noidyn Rezin n'oisyn, as tayrn ad dy cheilley; Ny Syrianee er e veealoo, as ny Philistinee er e chooylloo; as nee ad Israel y stroie lesh beeal foshlit</i>	Eat as it becometh a man, those things which are set before thee	Ecclesiasticus 31.16
	<i>Shen-y-fa nee yn Chiarn soiaghey seose noidyn Rezin n'oisyn, as tayrn ad dy cheilley; Ny Syrianee er e veealoo, as ny Philistinee er e chooylloo; as nee ad Israel y stroie lesh beeal foshlit</i>	Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together; The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth	Isa. 9.12
	<i>As va kuse dy eeastyn beggey oc: as vannee eh, as doardee eh dy hoiaghey ad shen myrgeeddin er nyn meealoo.</i>	And they had a few small fishes: and he blessed, and commanded to set them also before them	Mark 8.7
d	<i>agh t'ad soiaghey gootyn er y veealoo oc, myr gys deiney marroo</i>	but they set gifts before them as unto dead men.	Screeuyn Yeremy 26
e	<i>T'ou uss er my chummey cheu-chooylloo, as cheu-veealoo: as er choyrt dty laue orrym</i> <i>as ayns mean y stoyl-reeoil as cruin mygeayrt y stoyl-reeoil, va kiare beiyne lane dy hooillyn cheu-veealoo as cheu-chooylloo</i>	Thou hast beset me behind and before: and laid thine hand upon me	Ps. 139.4
	<i>as ayns mean y stoyl-reeoil as cruin mygeayrt y stoyl-reeoil, va kiare beiyne lane dy hooillyn cheu-veealoo as cheu-chooylloo</i>	and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.	Rev. 4.6
f	<i>As nee oo daa loob elley d'airh, as ver oo ad ayns lhiattee yn ephod fo, er y cheu elley, lesh y cheu-veealoo</i>	And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof	Ex. 28.27



a. <i>Nee lught-thie ny Gershoniteyn grunt y ghoaill son nyn gabbaneyn <b>cooyl</b> y chabbane-agglish, lesh y neear.</i>	The families of the Gershonites shall pitch behind the tabernacle westward	Num. 3.23
<i>As bee trass ayn j'iu ec giat Sur; as trass ayn ec y yiat <b>cooyl</b> y ghard</i>	And a third part shall be at the gate of Sur; and a third part at the gate behind the guard	2 Ki. 11.6
<i>Ta my ghraih myr feeaih aalin aeg: curmyner, t'eh shassoo <b>cooyl</b> yn voalley ain, t'eh jeeaghyn magh er yn uinniag, t'eh dy yeeaghyn eh-hene trooid y chlea</i>	My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice	Song of Sol. 2.9
<i>Ta treanee Vabylon er scuirr veih'n chaggey, t'ad lhie <b>cooyl</b> nyn voallaghyn</i>	The mighty men of Babylon have forborn to fight, they have remained in their holds	Jer. 51.30
<i>Ver drogh-ven nearey <b>cooyl e coshey</b>: agh ver ben vie ammys da e sheshey.</i>	A dishonest woman contemneth shame [lit. 'will put shame back of her foot']: but an honest woman will reverence her husband	Ecclesiasticus 26.24
b. <i>Cre t'ayd's dy yannoo rish shee? chyndaa uss <b>my chooyl</b>.</i>	What hast thou to do with peace? turn thee behind me	2 Ki. 9.19
<i>As hrog Abraham seose e hooillyn, as yeeagh eh, as cur-my-ner, <b>ny chooyl</b> va rea goit ayns thammag er e eairkyn</i>	And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns	Gen. 22.13
<i>Shoh honnick Adam, as y bangan ooyl, Huitt veih e laue, ny lhie er laare <b>ny cooyl</b></i>	This saw Adam, and the apple bough; it fell from her hand, and lay on the ground behind her	Pargys caillit 3743
<i>As ren ainle Yee, hie roish camp Israel, scughey as goll <b>nyn gooyl</b></i>	And the angel of God, which went before the camp of Israel, removed and went behind them	Ex. 14.19
<i>Rhymboo ta aile stroie, as <b>nyn gooyl</b> ta yn lossey coyrt naardey</i>	A fire devoureth before them; and behind them a flame burneth	Joel 2.3
c. <i>As howse eh lhiurid y vuildal jeeragh er yn chlose er-lleh <b>cheu-chooyl</b></i>	And he measured the length of the building over against the separate place which was behind it	Ezek 41.15
<i>as hass eh mastey ny biljyn-myrtle va heese 'sy choan, as <b>cheu chooylloo</b> va cabbil ray, brack as bane</i>	and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white	Zec. 1.8
<i>As my ta ayns y chione meayl, <b>cheu-chooylloo</b> ny cheu-veealoo, ching banee jiarg; yn loihrey t'ayn, er n'irree seose ayns e chione meayl, ny erskyn e eddin meayl</i>	And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead	Lev. 13.42
<i>Woaill eh ny noidyn echey ayns ny aynryn <b>cheu-chooylloo</b>: as hug eh ad gys nearey kinjagh</i>	He drave his enemies backwards: and put them to a perpetual shame	Ps. 78.67
d. <i>As nee dty chleayshyn clashtyn yn goo <b>cheu dty chooylloo</b>, gra, Shoh 'n raad, shooyll-jee ayn</i>	And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it	Isa. 30.20

<i>As hass ee ec e chassyn <b>cheu e chooylloo</b> keayne, as ren ee toshiaght dy niee e chassyn lesh jeir, as rub ee ad lesh folt e king, as phaag ee e chassyn, as ren ee ad y ooillaghey lesh yn ooil</i>	And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment	Luke 7.38
<i>cur deiney dy lhie cooyl-chlea noi'n ard-valley <b>cheu e cooylloo</b></i>	lay thee an ambush for the city behind it	Joshua 8.2
<i>Son shoh as ooilley v'ad mee-viallagh, as dirree ad magh dt'oi, as hilg ad dty leigh <b>cheu nyn gooylloo</b></i>	Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs	Nehem. 9.26
e. <i>Eisht hrog yn spyrryd seose mee, as cheayll mee <b>my-chooylloo</b> sheean tharmane mooar, gra, Bannit dy row gloyr y Chiarn veih e ynnyd hene</i>	Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place.	Ezek. 3.12
<i>as bee dty ynrickys er dty chione goll royd, as gloyr y Chiarn goll mayrt <b>er dty chooylloo</b>.</i>	and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.	Isa. 58.8
<i>Ny Syrianee er e veealoo, as ny Philistinee <b>er e chooylloo</b>; as nee ad Israel y stroie lesh beedal foshlit</i>	The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth	Isa. 9.12
f. <i>As hie cullee camp cloan Dan er y hoshiaght, va <b>er-cooyl</b> ooilley ny campyn, trooid ny sheshaghtyn oc</i>	And the standard of the camp of the children of Dan set forward, which was the rereward of all the camps throughout their hosts	Num. 10.25
<i>agh va David as e gheiney <b>er cooyl</b> yn armee marish Achish</i>	but David and his men passed on in the rereward with Achish	1 Sam. 29.2
g. <i>agh haink y gard <b>er nyn gooyl</b>, lurg arg y Chiarn</i>	but the rereward came after the ark of the Lord	Joshua 6.13
<i>As tra yeeagh Judah nyn yei, cur-myner, va'n caggey rhyboo as <b>er nyn gooyl</b></i>	And when Judah looked back, behold, the battle was before and behind	2 Chron. 13.14
<i>Agh hug Jeroboam er deiney dy lhie follit, dy heet mygeayrt <b>er y chooyl oc</b></i>	But Jeroboam caused an ambushment to come about behind them	2 Chron. 13.13
h. <i>Chamoo lhig Jee ny beishteigyn <b>er-gooyl</b>, Dagh nhee dy vel snaue, getlagh ard ny shooyl :</i>	Neither did God leave the insects behind, Every thing that creeps, flies high or walks	Pargys Caillit
<i>Shoh Ghraih, gow, ee; tilg dt' aggle ooill' <b>er-gooyl</b></i>	This, Love, take, eat; throw all thy fear behind	Pargys Caillit
<i>As hee oo nagh vel y baase ny cragh ayns ooil</i>	And thou wilt see neither death nor ruin is in an apple	
<i>Ta fer ayn ta laboragh as tarroogh, as dy bragh ayns siyr, agh t'eh wheesh shen smoo <b>ergooyl</b></i>	There is one that laboreth, and taketh pains, and maketh haste, and is so much the more behind	Ecclesiasticus 11.11
<i>T'eh coyrt <b>ergooyl</b> shen ny va hoshiaght, dy vod eh niartaghey shen ny va er-jerrey</i>	He taketh away the first, that he may establish the second.	Heb. 10.9
<i>Shen-y-fa nish chaggil-jee hym's ooilley phadeyryn Vaal, ooilley e hirveishee, as ooilley e haggirtyn, ny lhig dooinney jeu ve <b>ergooyl</b></i>	Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting	2 Ki. 10.19

<i>Son yn oyr shoh daag mee oo ayns Crete, dy chiartaghey ny reddyn ta ergooyl</i>	For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting	Titus 1.5
<i>son shen ny va shiuish er-gooyl ayn, t'adsyn er n'yannoo magh</i>	for that which was lacking on your part [Manx 'that which you were behind in'] they have supplied	1 Cor. 16.17
<i>Son ta mee goaill orrym nagh row mee veg ergooyl ny eer ostyllyn b'yrjey</i>	For I suppose I was not a whit behind the very chiefest apostles	2 Cor 11.5
<i>Agh ta tushtey aym's chammah as t'euish; cha vel mee veg ergooyl riu</i>	But I have understanding as well as you; I am not inferior to you	Job 12.3
<i>Son cre eh, ayn va shiuish ergooyl rish kialteenyn elley, mannagh row eh son nagh dug mee shiu gys cost?</i>	For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you?	2 Cor. 12.13
i. <i>T'eh goll geiyrt urree er-y-chooyl, myr dow gys y teigh</i>	He goeth after her straightway, as an ox goeth to the slaughter	Prov. 7.22
<i>nish ver-ym eam gyere myr ben er-troailt; nee'm stroie as sluggey seose er-y-chooyl</i>	now will I cry like a travailing woman; I will destroy and devour at once	Isa. 42.14
<i>As er-y-chooyl va'n dooinney er ny lheidys, as ghow eh seose e lhiabee, as huill eh: as er y laa shen va'n doonaght</i>	And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath	John 5.9
<i>Jean siyr, as cosne royd er-y-chooyl ass Jerusalem</i>	Make haste, and get thee quickly out of Jerusalem	Acts 22.18

3. *cour* ‘towards’, ‘for’, ‘provided for’ (Ir. *comhair, i gcomhair*)
- cour, gour* + GEN. ‘for, for the benefit of, sufficient for, for the period of,’ [cf. Spanish *para*]
  - my chour* ‘for me, provided for me’, etc.
  - ny chour eu* ‘for you’, etc.
  - nyn gour eu(ish)* ‘for you’, etc.
  - gour my ghrommey* ‘(me) backwards’, etc.
  - gour my vullee* ‘(me) head first, (me) headlong’, etc.
  - gour e ching* ‘headlong’ (Cregeen, P.C.),  
*gour e ghib* ‘mouth foremost’ (Cregeen)

Manx has several different prepositional expressions corresponding to English ‘for’. There is the regular inflected preposition *da* ‘to, for’, and two prepositional nominals: *cour* (or *gour*) ‘in the direction of’, ‘provided for’, ‘for the period of’, etc., and (*er*) *son* ‘for the sake of’, ‘for’ (see §17 below).<sup>5</sup> In (a) are examples of *cour ~ gour* with noun complements. I have included quite a large number of examples so as to illustrate the range of meanings of *cour ~ gour*. The examples in (b) are those where the pronoun object of *cour* is expressed with the preposed possessive; in (c) are those with grammatically 3SG. MASC. *ny chour*, followed by inflected *ec* expressing ‘possessive’; in (d) are examples of the blended construction, with preposed possessive pronoun and postposed inflected *ec*. All the examples in (c) and (d) are of plural objects, where *nyn gour* with preposed possessive pronoun does not distinguish between 1st, 2nd and 3rd person.<sup>6</sup> Sections (e), (f) and (g) illustrate the idiomatic use of *gour* followed by a possessed body-part noun in the genitive to express direction, or ‘-wards’ — *dreeym* ‘back’, *mullagh* ‘top, crest’, *kione* ‘head’, *gob* ‘beak, mouth’.

Observe that, in nearly every case where the construction would be different, the complement of *cour ~ gour* is genitive rather than prepositional: *cour ny bleeaney, gour e vaaish, gour e ghrommey, gour nyn drommey, gour e vullee*; with one case of *gour y vlein* (rather than \**gour ny bleeaney*).

a. <i>nee shen gymmyrkey mess cour three bleeaney.</i>	it shall bring forth fruit for three years	Lev. 25.21
<i>Son ve sarey'n ree mychione oc, dy beagh lowance kinjagh son ny fir- chiaullee, cour dagh laa</i>	For it was the king's commandment concerning them, that a certain portion should be for the singers, due for every day	Nehem. 11.23
<i>Tra t'ou craa dty villey-olive, cha jed oo yn nah cheayrt harrish ny banglaneyn: bee eh cour y joarree, y lhiannoo gyn ayr, as y ven- treoghe</i>	When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow	Deut. 24.20
<i>As chiare ny fir-olk shoh beaghey cour ree Solomon, as cour ooilley ny haink gys boayrd ree Solomon</i>	And those officers provided victual for king Solomon, and for all that came unto king Solomon's table	1 Ki. 4.27
<i>As hug ad lhieu dagh dooinney e yioot, siyn argid, as siyn airh, as coamraghyn, eilley-caggee, as spiceyn, cabbil, as muleyn, keesh cour ny bleeaney</i>	And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year	2 Chron. 9.24

<sup>5</sup> The distinction between *cour* and *son* in Manx recalls the difference, in Spanish and Portuguese, between *para* and *por*, both often = English ‘for’.

<sup>6</sup> Note the Daniel 9.4. example where the alternatives *ny chour ocsyn* and *nyn gour-syn* are both used, apparently for stylistic variation.



<i>As hass Ezra yn scrudeyr er pulpit fuygh v'ad er hroggal <b>cour</b> yn ymmyd</i>	And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose	Nehem. 8.4
<i>Ta kerraghey trome <b>cour</b> ny mee-chrauee</i>	Great plagues remain for the ungodly	Ps. 32.11
<i>agh vod eh arran y choyrnt myrgeeddin, ny feill y chiarail <b>cour</b> e phobble?</i>	but can he give bread also, or provide flesh for his people?	Ps. 78.21
<i>Ta'n niagh greihit <b>cour</b> laa yn chaggey</i>	The horse is prepared against the day of battle	Prov. 21.31
<i>Son dy chooilley nhee ta imbagh cooie, as traa <b>cour</b> dy chooilley chiarail fo niau</i>	To every thing there is a season, and a time to every purpose under the heaven	Eccl. 3.1
<i>As bee ish ayns mean yn aarkey son ynyd <b>cour</b> skeayley lieenteenyn</i>	It shall be a place for the spreading of nets in the midst of the sea	Ezek. 26. 5
<i>chamoo v'ad er n'aarlaghey daue hene veg y veaghey <b>gour</b> nyn yurnah</i>	neither had they prepared for themselves any victual	Ex. 12.39
<i>As hig eh gy-kione, dy jean ad er y cheyoo laa gaarlaghey shen ver ad lhieu stiagh; as bee eh ghaa wheesh as t'ad dy haglym <b>gour</b> y laa</i>	And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily	Ex. 16.5
<i>As cha jean oo jeelym dty gharey-feeyney, chamoo nee oo chaglym dy bollagh dy chooilley verrish t'ayns dty gharey-feeyney; nee oo faagail ad <b>gour</b> y voght as y joarree</i>	And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger	Lev. 19.10
<i>Myr sharvaant failt <b>gour</b> y vlein vees eh mârish</i>	And as a yearly hired servant shall he be with him	Lev. 25.53
<i>As ec paart elley jeh nyn mraaraghyn mec ny Kohathiteyn, va currym yn arran casherick dy aarlaghey <b>gour</b> dagh doonaght</i>	And other of their brethren, of the sons of the Kohathites, were over the shewbread, to prepare it every sabbath	1 Chron. 9.32
<i>Tra cheayll Adam branlaadee moyrnagh Aue, V'eh bwoailt lesh atchim, angaish trome as creau, As <b>gour</b> e vaaish hilg eh eh-hene er laare, Sherruiid aigney plooghey sthie e ghlare</i>	When Adam heard Eve's vain confusion he was smitten with dread, heavy anguish and trembling, and intending his death he threw himself to the ground, bitterness of mind choking in his voice	Pargys Caillit
b. <i>ta mee geamagh dy ard, agh cha vel feaysley <b>my chour</b></i>	I cry aloud, but there is no judgment	Job 18.7
<i>as bee yn altar prashey <b>my chour</b> hene dy vriaght liorish</i>	and the brasen altar shall be for me to enquire by	2 Ki. 16.15
<i>Cur-my-ner shen ny ta freilt! gow eh hood, as ee; son gys y traa shoh ve freilt <b>dty chour</b>, er-dyn traa dooyrt mee, Ta mee er chuirrey'n pobble</i>	Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people	1 Sam. 9.24

	<i>Myr shen hass mee er, as varr mee eh, son dy row mee shickyr nagh row saase ny chour lurg da ve er duittym</i>	So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen	2 Sam. 1.10
	<i>as dy hroggal y chiable shen, ny chour ta mee ro-laue er chiarail</i>	and to build the palace, for the which I have made provision	1 Chron 29.19
	<i>Yn un leigh vees ny choursyn ta ruggit ny mast eu, as da'n joarree ta beaghey mêriu</i>	One law shall be to him that is homeborn, and unto the stranger that sojourneth among you	Ex. 12.49
	<i>cha vel ymyd erbee sodjey ny chour, agh dy ve tilgit magh, as stampit fo cassyn deiney</i>	it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men	Mat. 5.13
	<i>gow-jee shelliu son y ghuin eck, my ta lleihys ny cour</i>	take balm for her pain, if so be she may be healed. [lit. 'if there is healing for her']	Jer. 51.8
	<i>t'ee cummal mastey ny ashoonee, cha vel aash ny cour</i>	she dwelleth among the heathen, she findeth no rest	Lam. 1.3
	<i>Nee eshyn eiraght y reih magh nyn gour: dy jarroo ynyd ooasle Yacob hug eh graih da</i>	He shall choose out an heritage for us: even the excellency of Jacob, whom he loved	Ps. 47.4
	<i>As ny cur-jee geill da nyn stoo-thie, son ta foays ooilley thalloo Egypt nyn gour</i>	Also regard not your stuff; for the good of all the land of Egypt is yours	Gen. 45.20
	<i>As shen y raad v'ad marish David three laa, gee as giu, son va nyn mraaraghyn er chiarail rolaue dy palchey nyn gour</i>	And there they were with David three days, eating and drinking: for their brethren had prepared for them	1 Chron. 12.39
c.	<i>O hie yn ree; son ta briwnys ny chour eu</i>	O house of the king; for judgment is toward you	Hosea 5.1
	<i>freayll y conaant as myghin ny chour ocsyn ta graihagh er, as nyn gour-syn ta freayll e annaghyn</i>	keeping the covenant and mercy to them that love him, and to them that keep his commandments	Dan. 9.4
	<i>ta briwnys strimmey ny chour oc shoh.</i>	these shall receive greater damnation	Mark 12.40
	<i>As ny chour ocsyn, eer cour ny saggyrtyn vees yn cronney casherick shoh</i>	And for them, even for the priests, shall be this holy oblation	Ezek. 48.10
	<i>Shegin da'n eiraght ve ny chour ocsyn ta er-mayrn jeh Benjamin</i>	There must be an inheritance for them that be escaped of Benjamin	Judges 21.17
	<i>son bee yn varchantys eck ny chour ocsyn ta shirveish fenish y Chiarn</i>	for her merchandise shall be for them that dwell before the Lord	Isa. 23.18
	<i>My hiarn, dy row yn dreamal ny chour ocsyn ta dwoaiagh ort, as dy ve coilleenit er dty noidyn</i>	My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies	Dan. 4.19
d.	<i>Gys eiraght shickyr as casherick, as nagh vel lheie ersooyl, kiarit ayns niau nyn gour euish</i>	To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you	1 Pet. 1.4
	<i>ta briwnys strimmey nyn gour oc shoh</i>	the same shall receive greater damnation	Luke 20.47
	<i>O cre cha palchey ta dty vieys, t'ou er chiarail nyn gour ocsyn ta goaill aggle royd</i>	O how plentiful is thy goodness, which thou hast laid up for them that fear thee	Ps. 31.21

e.	<i>myr shen dy jean y markiagh echey tuittym <b>gour e ghrommey</b></i>	so that his rider shall fall backward.	Gen. 49.17
	<i>As haink eh gy-kione, cha Leah's denmys eh arg Yee, dy huitt eh jeh'n stoyl <b>gour e ghrommey</b>, rish lhiattee'n yiat, as vrish eh e wannal, as hooar eh baase</i>	And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died	1 Sam. 4.18
	<i>As ghow Shem as Japheth garmad, as hug ad eh er nyn gheayltyl, as hie ad <b>gour nyn drommey</b>,<sup>7</sup> as choodee ad nearey nyn ayrey</i>	And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father	Gen 9.23
	<i>As hug David e laue ayns e spagey, as ghow eh clagh ass, as sling eh eh, as woail eh yn Philistine ayns glaare e eddin, dy ren y chlagh sinkeil ayns glaare e eddin; as huitt eh <b>gour e vullee</b> gys y thalloo</i>	And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face [lit. 'top-wards', i.e. 'head first'] to the earth	1 Sam. 17.49
	<i>hug ad lhieu ad gys mullagh y chreg, as hilg ad sheese ad <b>gour nyn mullee</b> jeh'n chreg, as v'ad broojit dy baase</i>	and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces	2 Chron. 25.12
	<i>Ta dooinney tastagh cronaghey yn olk ro-laue, as keiltyn eh-hene: agh ta ny giare-cheeyllee roie <b>gour nyn mullee</b>, as geddyn assee</i>	A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished [Manx: but the half-witted run headlong and suffer harm]	Prov. 27.12
	<i>as cur-my-ner roie yn slane griagh <b>gour nyn mullee</b> lesh yn eaynee gys y cheayn, as v'ad baiht ayns ny ushtaghyn</i>	and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters	Mat. 8.32

<sup>7</sup> NB not \**gour nyn ghrommey*, nor \**gour nyn nrommey*.

4. *faare* ‘near’  
*çheet faare* + NP ‘to come near to’  
*çheet ny aare*, etc. ‘come near him’

The construction *çheet faare* ‘to come near to’ is only sparsely attested in Classical Manx. Most of the attestations are included here. Note *ny tar-jee faare ad* with 3PL uninflected pronoun complement.

<i>Jeeagh-jee diu hene nagh jed shiu seose er y clieau, ny cheet <b>faare</b> yn oirr echey: quoi -erbee vennys rish y clieau bee eh son shickyrys er ny choirt gy baase</i>	Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death	Ex. 19.12
<i>Cha jean olk erbee taghyrt dhyt: chamoo nee chingys trome erbee cheet <b>faare</b> dty chummal</i>	There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling	Ps. 91.10
<i>My vees dooinney er-bee jiuish, ny jeh nyn sluight neu-ghlen, liorish cheet <b>faare</b> corp marroo, ny er jurnah foddey jeh, ny-yeih nee eh yn chaisht y reayll gys y Chiarn</i>	If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord.	Num. 9.10
<i>Deie ad daue, Reue-jee, te neu-ghlen, reue-jee, reue-jee, ny tar-jee <b>faare</b> ad</i>	They cried unto them, Depart ye; it is unclean; depart, depart, touch not	Lam. 4.15
<i>As tra honnick Aaron as ooilley cloan Israel Moses, cur-my-ner, va skell sollys er e eddin; as va aggle orroo dy heet <b>ny aare</b></i>	And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him	Ex. 34.30
<i>Nish er-y-fa shen jean-jee shiuish as y choonceil fys y chur gys yn ard-chaptan, eh dy chur lesh eh fenish euish mairagh, myr dy beagh red ennagh eu dy gheddyn toiggal sodjey jeh mychione echey: as bee mainyn aarloo dy ghoaill e vioys my jig eh <b>nyn vaar</b></i>	Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him	Acts 23.15

5. *fegooish* ‘without’, ‘in the absence of’ (cf. Sc. G. *eugmhais* ‘absence’)
- fegooish* + NP ‘without’
  - fegooish* + VN, + non-finite VP ‘without X-ing’, ‘without that ...’
  - dt’egooish* ‘without thee’,  
*n’egooish* ‘without him/her/it’, ‘without which’,  
*ny’egooish* ‘without which’  
*nyn’egooish*, ‘without us, without them’,

Though *fegooish* may in origin have been a noun, its construction in Manx with a noun complement appears to be that proper to a preposition, as far as one can infer from the first example in (a): *fegooish Jee* ‘without God’, rather than \**fegooish Yee*, though there are a few cases where the definite complement has no initial mutation at all.<sup>8</sup> *Fegooish* is often followed by a non-finite verb phrase complement, as illustrated in (b). When the complement of *fegooish* is a personal pronoun, only the preposed possessive is used. The masculine possessor agreement form *n’egooish* is used even when the complement is of feminine gender; we do not find \**ny’fegooish* or \**ny’hegooish*. The Bible and other texts I have access to digitally happen to have no example of *m’egooish* ‘without me’.

a	<i>Dy row shiu ec y traa shen fegooish Creest, fegooish cairys gys vondeishyn lught-thie Israel, as joarreeyn da conaanyn y ghialdyn, gyn veg y treishteil, as fegooish Jee ayns y theihll</i>	That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world	Eph. 2.12
	<i>nagh bee sheshaght y Chiarn myr kirree fegooish bochilley</i>	that the congregation of the Lord be not as sheep which have no shepherd	Num. 27.17
	<i>Nish son foddey dy hraa ta Israel er ve fegooish y Jee firrinagh, as fegooish saggyrt-ynsee, as fegooish y leigh</i>	Now for a long season Israel hath been without the true God, and without a teaching priest, and without law	2 Chron. 15.3
	<i>Myr cliegeen dy airh ayns stroin muickey, myr shen ta ben aalin, fegooish ymmyrkey mie</i>	As a jewel of gold in a swine’s snout, so is a fair woman which is without discretion	Prov. 11.22
	<i>Lhig dasyn ta fegooish peccah nyn mast’eu tilgey yn chieid chlagh urree</i>	He that is without sin among you, let him first cast a stone at her	John 8.7
b	<i>chum Absalom slane daa vleïn ayns Jerusalem, fegooish fakin eddin y ree</i>	Absalom dwelt two full years in Jerusalem, and saw not the king’s face	2 Sam. 14.28
	<i>As nish, cur-my-ner, er son cloan Ammon, as Moab, as cronk Seir orroo cha lhiggagh oo da Israel eie y choyr, tra haink ad ass cheer Egypt, agh hyndaa ad voue, fegooish ad y stroie</i>	And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not	2 Chron 20.10

<sup>8</sup> *fegooish y goo ve er ny chosney liorish ymmyrkey-bea ny mraane* ‘without the word be won by the conversation of the wives’; 1 Peter 3.1, and as quoted in BCP, Matrimony; *fegooish y cooney echeysyn* ‘without his help’ (Coyle Sodjey); *fegooish y Sushtal* ‘without the Gospel’ (Coyle Sodjey).

<i>Smerg diu scrudeyryn as Phariseeyn, chrauee-oalsey; son ta shiu geeck jaghee jeh mynthey, anise as cummin, agh cha vel shiu er chooilleeney currymyn s'yymyrchee yn leigh, cairys, myghin as firriny: ad shoh lhisagh shiu v'er n'yannoo, <b>fegooish</b> y chooid elley y aagail gyn jannoo</i>	Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone	Mat. 23.23
<i>cha daink ee arragh stiagh gys y ree, mannagh ghow yn ree taitnys aynjee, as <b>fegooish</b> yn ennym ec ve eit. [i.e. yn ennym eck]</i>	she came in unto the king no more, except the king delighted in her, and that she were called by name	Esther 2.14
<i>O my Ayr, mannagh vod yn cappan shoh goll shaghym, <b>fegooish</b> mee dy iu eh, dty aigney's dy row jeant</i>	O my Father, if this cup may not pass away from me, except I drink it, thy will be done	Mat 26.42
c <i>As dooyrt Pharaoh rish Joseph, Mish Pharaoh, as <b>dt'egooish</b> cha jean dooinney erbee troggal seose e laue ny e chass ayns ooilley cheer Egypt</i>	And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt	Gen. 41.44
<i>Liorishyn va dy chooilley nhee er ny yannoo; as <b>n'egooish</b> cha row nhee erbee jeant va er ny yannoo</i>	All things were made by him; and without him was not any thing made that was made	John 1.3
<i>cha vel tushtey echey dy yannoo ymyyd mie jeh shen ny t'echey: as te yn un chooid da dy ve <b>n'egooish</b>.</i>	he knoweth not aright what it is to have; and it is all one unto him as if he had it not	Ecclesiasticus 20.17
<i>deayrt ayns ny creeaghyn ain yn gioot smoo ard shen dy ghraih, yn eer kianley dy hee, as jeh dy-chooilley ghrayse, <b>n'egooish</b> quoi-erbee ta bio, t'eh coontit marroo kiongoyrt rhyts [graih m. or f.]</i>	pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee	BCP Collect for Quinquagesima
<i>son ta fys aym nagh vod Reguel ee y phoosey rish fer erbee elley cordail rish leigh Voses, <b>n'egooish</b> ve toilliu baase, er-y-fa dy vel cairys yn eiraght bentyn dhyts roish dooinney erbee elley</i>	for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death [Manx: 'without his being deserving of death'], because the right of inheritance doth rather appertain to thee than to any other	Tobit 6.12
<i>Eiy-jee da shee rish dy chooilley ghooiinne, as da craueeaght, <b>n'egooish</b> cha vod dooinney erbee yn Chiarn y akin [even though <i>craueeaght</i> is feminine]</i>	Follow peace with all men, and holiness, without which no man shall see the Lord:	Heb. 12.14
<i>Sheign da fys ve ec dy chooilley unnane ta veg y toiggal echey jeh'n Chredjue Chreestee, dy vel yh saase dy ghrayse dy reayl yn CHALLIN FO SMAGHT, <b>ny egooish</b> cha nheign da peiagh erbee treishteil dy ve er ny hauail</i>	Whoever knows any thing of the Christian Religion must know, that SELF-DENIAL is a means of grace without which no man must hope to be saved	Wilson's Sermons, 1.
<i>Nish ta shiu jeant magh, nish ta shiu berchagh, ta shiu er reill myr reeaghyn <b>nyn vegooish</b></i>	Now ye are full, now ye are rich, ye have reigned as kings without us	1 Cor. 4.8

<i>Agh eshyn ta <b>nyn vegooish</b>, t'eh giare- hooillagh, as cha vod eh fakin foddey jeh</i>	But he that lacketh these things is blind, and cannot see afar off	2 Peter 1.9
<i>Smooinee ayd hene dy vel oo gol gys y Cheel dy yanoo ooashley gys Jee, as dy hirrey leid ny reddyng shen nagh vod oo ve <b>nyn vegooish</b> gyn ve feer treih</i>	Consider seriously that you go to Church to do Honour to God, and to ask such Things as you cannot want without being miserable	Coyrle Sodjey p.72

6. *fenish* ‘presence’, cf. *feanish* ‘evidence’ (Ir. *fianaise* ‘evidence’, *i bhfianaise* + GEN. ‘in the presence of’)
- ayns fenish* + GEN. ‘in the presence of’ (also *veih fenish*, *ec fenish*, etc.)  
*ayns my enish* ‘in my presence’  
*ayns dty enish* ‘in thy presence’  
*ayns e enish* ‘in his presence’  
*ayns nyn venish* ‘in their presence’  
*ayns yn enish ayd’s* ‘in thy presence’  
*ayns yn enish echey(syn) ~ ’syn enish echey(syn)* ‘in his presence’  
*ayns yn enish eu ~ ’syn enish eu* ‘in your presence’  
*ayns yn enish oc(syn)* ‘in their presence’
  - fenish* + GEN. ‘before, in(to) the presence of’
  - my enish* ‘in my presence’  
*ny enish* ‘in his presence’, etc.  
*ny enish ocsyn* ‘in their presence’  
*fenish euish* ‘in(to) your presence’ x1
  - kionfenish* predominantly adj. ‘present’  
*kionfenish* + NP ‘before’  
*ec kionfenish* + GEN. ‘at the presence of’ x1
  - çheet kionfenish da* ‘appear unto’

The noun *fenish* ‘presence’ may occur in regular constructions as the object of a preposition (a). But *fenish* is also found as a prepositional nominal in the sense ‘before’, ‘in the presence of’, constructed predominantly with the genitive (b)<sup>9</sup>, and with pronominal possessives (c). The compound *kionfenish* is above all an adjective ‘present’; but there are several examples of *kionfenish* governing a noun phrase sometimes with the genitive, sometimes with the prepositional object construction.<sup>10</sup> *Çheet kionfenish da* (e) lit. ‘become present to’ is idiomatically used for ‘appear unto’.

a. <i>As ymmodee cowraghyn elley dy jarroo ren Yeeseey ayns fenish e ostyllyn, nagh vel scruiit ayns y lioar shoh</i>	And many other signs truly did Jesus in the presence of his disciples, which are not written in this book	John 20.30
<i>Ny-yeih, dreill mee my laue voue, as dobbree mee er graih my ennym hene, nagh beagh eh er ny oltoaney ayns shilley ny ashoonee, ayns nyn venish hug mee lhiam ad magh</i>	Nevertheless I withdrew mine hand, and wrought for my name’s sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth	Ezek. 20.22
<i>As hie Cain magh veih fenish y Chiarn, as ren eh cummal ayns cheer Nod, shar jeh Eden</i>	And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden	Gen. 4.16
b. <i>as ghow eh yn aasaag jeh hene, as ren eh e choamrey y chaghlaa, as haink eh fenish Pharaoh</i>	and he shaved himself, and changed his raiment, and came in unto Pharaoh	Gen. 41.14

<sup>9</sup> 29 examples of *fenish Yee*, in the Bible, as opposed to 3 examples of *fenish Jee*.

<sup>10</sup> 4 examples of *kionfenish Yee*, one of *kionfenish Voses*; 2 of *kionfenish Jee*, one of *kionfenish Moses*.



<i>As va Joseph jeh bleaney as feed dy eash, tra hass eh <b>fenish</b> Pharaoh ree Egypt; as hie Joseph magh veih <b>fenish</b> Pharaoh, as hie eh trooid ooilley cheer Egypt</i>	And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt	Gen. 41.46
<i>Gow nearey ... Jeh loght <b>fenish</b> briw as fer reill: jeh mee-chairys <b>fenish</b> quaiyl as theay: jeh dellal voltayragh <b>fenish</b> dty cho-heshey as dty charrey</i>	Be ashamed ... Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend	Ecclesiasticus 41.18
<i>As haink y pobble gys thie Yee, as duirree ad ayns shen gys yn astyr <b>fenish</b> Yee, as hrog ad seose nyn goraa, as cheayn ad dy sharroo</i>	And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore	Jud. 21.2
<i>Mannagh der-yms lhiam hood eh, eisht lhig dooys 've oolee <b>fenish</b> m'ayrey er son dy bragh</i>	If I bring him not unto thee, then I shall bear the blame to my father for ever	Gen.44.32
<i>Eshyn ta jannoo e oural ass cooid y voght, t'eh myr fer ta dunverys lhiannoo <b>fenish</b> e ayr</i>	Whoso bringeth an offering of the goods of the poor doeth as one that killeth the son before his father's eyes	Ecclesiasticus 34.20
c. <i>cha jig unnane <b>my enish</b> lesh laue follym</i>	and none shall appear before me empty	Ex 23.15
<i>As my vees eh ry-gheddyn, dy vel y fer kyndagh toilchin buillaghyn, dy der y briw er dy lhie sheese, as eh dy ve scuitchit <b>ny enish</b></i>	And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face	Deut. 25.2
<i>As hie Moses as Joshua, as hass ad <b>ny enish</b> ayns y chabbane-agglish</i>	And Moses and Joshua went, and presented themselves in the tabernacle of the congregation	Deut 31.14
<i>Eshyn neesht vees my haualtys: son cha jig yn crauee-oalsey <b>ny enish</b></i>	He also shall be my salvation: for an hypocrite shall not come before him	Job 13.16
<i>Agh ta braar goll gys y leigh rish braar, as shen <b>ny enish</b> ocsyn nagh vel jeh 'n chredjue</i>	But brother goeth to law with brother, and that before the unbelievers	1 Cor. 6.6
<i>Nish er-y-fa shen jean-jee shiuish as y choonceil fys y chur gys yn ard-chaptan, eh dy chur lesh eh <b>fenish euish</b> mairagh, myr dy beagh red ennagh eu dy gheddyn toiggal sodjey jeh mychione echey: as bee mainyn aarloo dy ghoaill e vioys my jig eh nyn vaar</i>	Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him	Acts 23.15
d. <i>As yeeagh eh mygeayrt-y-mysh, er dy chooilley heu as tra honnick eh, nagh row fer erbee <b>kionfenish</b>, varr eh yn Egyptian, as doanluck eh eh 'sy ghenniagh</i>	And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand	Ex. 2.12
<i>Nee uss girree seose <b>kionfenish</b> y chione lheeah, as ooashley y choyrt da'n chenndeeaght, as aggle y ghoaill roish dty Yee: Mish y Chiarn</i>	Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord	Lev. 19.32

<i>Ad shoh yn daa villey-olive, as y daa chainleyr shassoo <b>kionfenish Jee yn theihll</b></i>	These are the two olive trees, and the two candlesticks standing before the God of the earth	Rev. 11.4
<i>Gys y jerrey dy vod eh niartaghey ny creeaghyn eu gyn loght ayns casherickys <b>kionfenish Jee</b></i>	To the end he may stablish your hearts unblameable in holiness before God	1 Thes. 3.13
<i>Chrie yn thalloo, as ren ny niaughyn shilley <b>ec kionfenish Yee</b><sup>11</sup>: myr va Sinai myrgeeddin er ny chraa <b>ec fenish Yee, eh ta Jee Israel</b></i>	The earth shook, and the heavens dropped at the presence of God: Sinai also was moved at the presence of God, who is the God of Israel	Ps. 68.8
e. <i>As dooyrt Jee rish Jacob, Trog ort, gow seose gys Bethel, as jean cummal ayns shen: as trog altar ayns shen, da Jee <b>haink kionfenish dhyt</b>, tra v'ou er chea veih eddin Esau dty vraar</i>	And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother	Gen. 35.1
<i>As <b>haink ainle y Chiarn kionfenish da</b> as dooyrt eh rish, Ta 'n Chiarn mayrt 's, uss ghooorney niartal-caggee</i>	And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour	Judges 6.12

<sup>11</sup> *Kionfenish Yee* x4 Bible; *kionfenish Jee* x2.

7. *fud* ‘among, throughout, mixed with’ (Ir. *fud*, *ar fud*)
- fud* + NP ‘through(out), about, among’  
*fud-y-cheilley* ‘confused’, ‘mixed up’
  - nyn vud* ‘among them’,  
*nyn vud oc* ~ *ny vud oc* ‘among them’  
*ny vud ain* ‘among us’, etc.
  - goll fud* ‘be current with’

There do not appear to be simple nominal uses of *fud*, though, as a prepositional nominal, *fud* is often constructed with a genitive object, as in *fud ny çheerey* ‘throughout the land’, *fud y vagheragh* ‘in the field(s)’, *fud ny hoie* ‘all night’; the same object nouns occur also with non-genitive forms: *fud y cheer*, *fud y vagher*, *fud y leoie* (i.e. not \**fud ny leoie*, though *leoie* is feminine). With personal pronouns (only plural ones, because of the sense) all three constructions are found —preposed possessive: *nyn vud*, preposed 3SG MASC. possessive and following inflected *ec*: *ny vud oc*, and the blended construction *nyn vud oc*.

a. <i>As haink inneen Pharaoh sheese dy aarkey ee hene 'syn awin, as ren ny mraane aegey va shirveish urree, shooyl er broogh ny hawin: as tra honnick ee yn clean fud y chlioagagh, hug ee e sharvaant er y hon</i>	And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it	Ex. 2.5
<i>As hug Moses sarey, as hug ad eam fud y champ</i>	And Moses gave commandment, and they caused it to be proclaimed throughout the camp	Ex. 36.6
<i>As nee 'm nyn skeayley fud ny ashoonyn-quaaagh</i>	And I will scatter you among the heathen	Lev.26.33
<i>hed oo magh un raad nyn 'oi, as chea ersooyl rhymboo shiaght raaidyn, as bee shiu skeaylt fud ooilley reeriaghtyn y thalloon</i>	thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth	Deut. 28.25
<i>As va 'n cheshaght-chagee as ooilley 'n pobble er-creau fud y vagheragh<sup>12</sup></i>	And there was trembling in the host, in the field, and among all the people	1 Sam. 14.15
<i>As haghyr dooinney dy row ny raad, as cur-my-ner; v'eh er-shaghryn fud y vagher:</i>	And a certain man found him, and, behold, he was wandering in the field	Gen. 37.15
<i>As ghow eh shlig chrockan dy screebey eh-hene; as hoie eh sheese fud y leoie</i>	And he took him a potsherd to scrape himself withal; and he sat down among the ashes	Job 2.8
<i>Ta ny roosteyryn er jeet er ooilley ny ard-ynnydyn fud yn aasagh</i>	The spoilers are come upon all high places through the wilderness	Jer. 12.12
<i>as fud ny cheerey nee ny guintee gaccan</i>	and through all her land the wounded shall groan	Jer. 51.52
<i>Ta shin er hooyl noon as noal fud y cheer</i>	We have walked to and fro through the earth	Zec. 1.11
<i>As ren ad chaglym ad cooidjagh ayns dashyn, as va soar breinn jeu fud y cheer</i>	And they gathered them together upon heaps: and the land stank [Manx: ‘there was a foul smell of it through the land’]	Ex. 8.14

<sup>12</sup> Several other examples of *fud y vagheragh*.

	<i>As haink eh gy-kione ayns ny laghyn shen, dy jagh eh seose er slieau dy ghoail padjer, as dy ren eh tannaghtyn <b>fud ny hoie</b> ayns padjer gys Jee</i>	And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God	Luke 6.12
	<i>Te taghyrt dy vel <b>fud</b> y theihll whilleen caghlaa shen dy ghlare as cha vel veg jeu fegooish meanal</i>	There are, it may be, so many kinds of voices in the world, and none of them is without signification	1 Cor. 14.10
	<i>As <b>fud</b> y gharey v'eh ronsagh magh ny jeï, Ec billey'n tushtey hooar eh ee ny shassoo</i>	And throughout the garden he sought after her; at the tree of knowledge he found her standing	Pargys Caillit
	<i>e chooishyn va cha <b>fud-y-cheilley</b>, nagh voddins goll gys Media</i>	whose estate was troubled, that I could not go into Media	Tobit 1.15
b.	<i>as nee eh meiyghey, as chaglym shiu [sic] ass dy chooilley ashoon, <b>nyn vud</b> ta'n Chiarn dty Yee er dty skeayley</i>	and [he] will return and gather thee from all the nations, whither the Lord thy God hath scattered thee	Deut. 30.3
	<i>Cre'n aash veagh aym <b>nyn vud</b> ren mee y hayrn (Lesh wheesh dy yialdyn) dy hreigeil nyn Jiarn ?</i>	What rest would I have among those who induced me (with so many promises) to forsake our Lord?	Pargys Caillit
	<i>shen-y-fa hug y Chiarn lionyn <b>nyn vud oc</b>, varr paart jeu</i>	therefore the Lord sent lions among them, which slew some of them	2 Ki. 17.25
	<i>As dooyrt ad reesht, Haink yn er shoh, er e yoorreeaght <b>ny vud ain</b></i>	And they said again, This one fellow came in to sojourn	Gen. 19.9
	<i>Ta shin bannaghey dty Ennym casherick, son dy by-chooidsave lhiat dy chur gys fea yn irree-magh mee-reilltagh t'er ny ve er y gherrit shoh greesit seose <b>ny vud ain</b></i>	We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us	BCP Thanksgiving for restoring Publick Peace at home
	<i>My ta dooinney goaill hugghey ben as e moir, te peccah trome, bee ad er nyn lostey 'syn aile, chammah eshyn as adsyn, son nagh bee lheid y drogh-yannoo <b>ny vud eu</b></i>	And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.	Lev. 20.14
	<i>chamoo veem's ny sodjey mêriu mannagh stroie shiu yn er custey shen veih <b>ny vud eu</b></i>	neither will I be with you any more, except ye destroy the accursed from among you	Jos. 7.12
	<i>Ta m'annym's er chummal foddey <b>ny vud ocsyn</b>: ta nyn noidyn da shee</i>	My soul hath long dwelt among them: that are enemies unto peace	Ps. 120.5
c.	<i>kiare cheead shekel dy argid, yn argid va <b>goll fud</b> ny marchanyn</i>	four hundred shekels of silver, current money with the merchant	Gen. 23.16

8. *jei* ‘after, behind’ (Ir. *diaidh*; *i ndiaidh* + GEN. ‘after, following’; Sc. G. *an dèidh*)
- jei* + NP (x1)  
*jei shoh* ‘henceforth’ (Cregeen)
  - my yei* ‘after me’  
*ny jei* ‘after her’, (‘after them’)  
*nyn yei* ‘after us/you/them’  
*ny yei eu* ~ *nyn yei eu* ‘after you’
  - ny yei shoh* ‘hereafter’ ~ *ny jei shoh*
  - ny yeih* ‘yet, nevertheless’

There is only one Bible example of *jei* ‘after’ with a noun complement (a), though Cregeen also mentions the expression *jei shoh* ‘henceforth’. As in other cases, with possessives (b), three options are found, e.g. for ‘after you’: *nyn yei*, *ny yei eu* and *nyn yei eu*. Note idiomatic *ny yei shoh* ‘hereafter’ (c), once in the variant form *ny jei shoh*. *Ny yeih* ‘nevertheless’ (d) is spelt differently, though it may be the same in origin as *ny yei* ‘after it’.

a. <i>Creeaghyn deiney gannooïnaghey lesh aggle, as lesh jeeaghyn jei ny reddyn ta ry heet er y thalloo</i>	Men’s hearts failing them for fear, and for looking after those things which are coming on the earth	Luke 21.26
b. <i>Tar seose my yei</i>	Come up after me	1 Sam. 14.12
<i>T’eshyn ta cheet my yei er ny hoiaghey roym; son v’eh roym</i>	He that cometh after me is preferred before me: for he was before me	John 1.15
<i>Cosne ersooyl son dty vioys; ny jeeagh dty yei; chamoo jean cumrail raad erbee ’sy thalloo rea; cosne gys y clieau, er aggle dy bee oo er dty choyrt mow</i>	Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed	Gen 19.17
<i>Ta creenaght as tushtey giallit dhyt, as ver-ym dhyt berchys, as cooid, as onnor, lheid as nagh row ec veg jeh ny reeaghyn va royd, chamoo vees y lheid ec veg hig dty yei</i>	Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like	2 Chron. 1.12
<i>Ta m’annym paagh er dty hon, ta m’eill myrgeeddin goaill foddeeaght dty yei: ayns thalloo gennish as chirrym raad nagh vel veg yn ushtey</i>	My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is	Ps. 63.2
<i>As cha row lheid y laa as y laa shen, roish ny ny yei, dy d’eaisht y Chiarn rish coraa dooinney</i>	And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man	Josh. 10.14
<i>As tra yeeagh Saul ny yei, chroym David lesh e eddin gys y thalloo, as hug eh ooashley da</i>	And when Saul looked behind him, David stooped with his face to the earth, and bowed himself	1 Sam. 24.8
<i>Eisht hyndaa e harvaant magh ee, as vould eh yn dorrys ny jei</i>	Then his servant brought her out, and bolted the door after her	2 Sam. 13.18
<i>Nee ee faagail ennym custey ny-jei, as cha bee yn oltoan eck er ny ghoaill ersooyl</i>	She shall leave her memory to be cursed, and her reproach shall not be blotted out	Ecclesiasticus 23.26
<i>As abbyr-jee ny sodjey, Cur-my-ner, ta dty harvaant Jacob nyn yei</i>	And say ye moreover, Behold, thy servant Jacob is behind us	Gen. 32.20

<i>As haink e ostyllyn, as ghuee ad er, gra, Lhig y raad j'ee, son t'ee gyllagh nyn yei</i>	And his disciples came and besought him, saying, Send her away; for she crieth after us	Mat. 15.23
<i>As mish, cur-my-ner, ta mish niartaghey my chonaant riuish, as nyn slught nyn yei</i>	And I, behold, I establish my covenant with you, and with your seed after you	Gen. 9.9
<i>Nyn gloan va faagit nyn yei 'sy cheer, adsyn myrgeeddin nagh row cloan Israel dy slane er vainshtyragh</i>	Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy	1 Ki. 9.21
<i>V'ad er nyn eebyrt magh veih mastey deiney, deie ad nyn yei myr lurg maarliagh</i>	They were driven forth from among men, (they cried after them as after a thief;)	Job 30.5
<i>Cur-jee twoaie er-y-fa shen nagh bee shiuish goll-rish joarreeyn, chamoo gow-jee aggle roue, tra hee shiu sheshaght vooar rhyboo as ny-jei [sic], cur ooashley daue</i>	Beware therefore that ye in no wise be like to strangers, neither be ye afraid of them, when ye see the multitude before them and behind them, worshipping them	Letter of Jeremy 4
<i>Son ghow eshyn foddiaght ny yei eu ooilley, as v'eh lane dy hrimshey, er-yn-oyr dy row clashtyn eu dy row eh er ny ve ching</i>	For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick	Phil. 2.26
<i>Son Jee my eanish, cre cha jeean as ta mee goaill foddeaght nyn yei eu ooilley ayns meiyghys Yeesey Creest</i>	For God is my record, how greatly I long after you all in the bowels of Jesus Christ	Phil. 1.8
c. <i>ayns cowrey nagh bee eh ny yei shoh naaragh dy ghoaill-rish credjue Chreest v'er ny chrossey</i>	in token that hereafter <i>he</i> shall not be ashamed to confess the faith of Christ crucified	BCP Baptism
<i>Agh nish insh dou cre 'n-fa t'ou er hea [sic] voue, as er jeet hooynyn: son t'ou er heet [sic] gys sauchys; bee dy yien mie, bee oc bio noght, as ny-jei shoh</i>	But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter	Judith 11.3
d. <i>Vod moidyn jarrood e coamraghyn aalin? ny ben y phoosee e stoamid? ny yeih ta my phobble er yarrood mish laghyn erskyn-earroo</i>	Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number	Jer. 2.32
<i>Ta mee ceaut magh ass dty hilley; agh ny yeih nee 'm jeeaghyn reesht lesh dty hiamble casherick</i>	I am cast out of thy sight; yet I will look again toward thy holy temple	Jer. 2.4
<i>Eer joan yn ard-valley eu, ta lhiantyn hooiin, ta shin dy chraa j'in nyn 'oi eu: ny yeih, bee-jee shickyjeh shoh, dy vel reeriaght Yee er jeet er-gerrey diu</i>	Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you	Luke 10.11
<i>Bee ayns shee rish ymmodee: ny-yeih, ny bee ayd agh un charrey-coyrlee mastey thousane</i>	Be in peace with many: nevertheless have but one counsellor of a thousand	Ecclesiasticus 6.6

9. (*kione* ‘head’):
- a. *mychione* + NP ‘about’, ‘concerning’
  - b. *my-my-chione* ‘concerning me’  
*my-dty-chione* ‘concerning thee’  
*my-e-chione* ~ *my-y-chione* ‘concerning him/it’  
*mychione* (< *my-y-chione*) ‘about which’  
*\*my-e-kione* ‘concerning her’ → *mychione eck*  
*my-nyn-gione* ‘concerning us/you/them’
  - c. *mychione aym*, etc. ‘concerning me, etc.’

In origin this construction will have consisted of *my* ‘about, around’ + *kione* ‘head’ + GENITIVE. However, by the stage of Classical Manx, *mychione* + NP complement is treated as a prepositional phrase, and there is no sign of a genitive complement. On a fair number of occasions, the expected initial mutation after the definite article is absent (see *mychione y kynney*, *mychione y kiangley* under (a), and further examples in the footnote).<sup>13</sup> I include also a couple of examples under (a) where exceptionally *mychione* governs a non-finite or a finite verb phrase. When the complement of *mychione* is a personal pronoun (b), this is placed where it originally belonged, that is, between *my* and *kione*. The pattern *mychione aym* lit. ‘concerning at me’ (c) is also common in Classical Manx, and indeed it forms the only way to express ‘about her’, since *\*my-e-kione* is avoided. Note finally *mychione mish as uss* ‘concerning me and thee’.

a. <i>As hug y stiurt e laue fo slheeayst Abraham e vainshtyr, as ren eh breearrey da, mychione y chooish shen</i>	And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter	Gen. 24.9
<i>As dooyrt ad ry-cheilley, ta shin dy firrinagh oolee mychione nyn mraar</i>	And they said one to another, We are verily guilty concerning our brother	Gen. 42.21
<i>Ren y dooinney briaght jin dy gyere mychione nyn stayd, as mychione y kynney (sic) ain, gra, Vel nyn ayr foast bio?</i>	The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive?	Gen. 43.7
<i>eisht cha jean cre-erbee t’ee er loayrt, mychione e breearraghyn, ny mychione yn kiangley (sic) t’ee fo, shassoo ayns bree</i>	then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand	Num. 30.12
<i>As hug David fys, as vrie eh mychione y ven</i>	And David sent and enquired after the woman	2 Sam. 11.3
<i>As hie Moses magh quail e ayr ’sy leigh, as rea eh biallys da, as phaag eh eh: as vrie ad mychione slaynt y cheilley</i>	And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare [Manx: asked about each other’s health]	Ex. 18.7

<sup>13</sup> *mychione y cowrey mirrillagh* ‘of the wonder’ (2 Chron. 32.31); *mychione y coraa-dorraghey* ‘about the parable’ (Mark 4.10, 7.17); *mychione y slattys reeoil* ‘concerning the king’s decree’ (Dan. 6.12); *mychione y credjue* ‘concerning the faith’ (Acts 24.24), *mychione y sushtal* ‘concerning the gospel’ (Rom. 11.28); *mychione y sleih shoh* ‘concerning this people’ (Judith 5.5), *mychione y cree as yn aane* ‘touching the heart and the liver’ (Tobit 6.7). NB the mutated forms *cleih* (of *sleih*) and *clattys* (of *slattys*) are not used in the Bible, though they are mentioned by Cregeen.



<i>Shoh yn leigh <b>mychione</b> ny beilyn, as <b>mychione</b> ny eeanlee, as <b>mychione</b> dy chooilley creetoor bio ta snaue ayns ny ushtaghyn, as dy chooilley chretoor ta snaue er yn ooir</i>	This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth	Lev. 11.46
<i>Immee nish, er-y-fa shen. jean y pobble y leeideil gys yn cheer <b>my-chione</b> ta mee er loayrt rhyt</i>	Therefore now go, lead the people unto the place of which I have spoken unto thee	Ex. 32.34
<i>Nee shoh nyn mraar saa <b>mychione</b> loayr shiu rhym's?</i>	Is this your younger brother, of whom ye spake unto me?	Gen. 43.29
<i>Yn un cheead jeig shekel dy argid, v'er ny gheid void, <b>mychione</b> ghwee oo mollaht, as loayr oo jeh ayns my chlashtyn, cur-my-ner, ta'n argid aym's, mish ghow eh [= my-nyn-gione]</i>	The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it	Jud. 17.2
<i>son jean yn obbyr gra <b>mychione-syn</b> ren eh, Cha ren eshyn mee? ny jean yn saagh cummit gra <b>mychione-syn</b> ren cummey eh, V'eh gyn tushtey?</i>	for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?	Isa. 29.16
<i>Vel shiu gra <b>mychionesyn</b> ta'n Ayr er chasherickey, as er choyrnt gys y theihll, T'ou loayrt goan-mollahtagh; er-yn-oyr dy dooyrt mee, She Mac Yee mee?</i>	Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?	John 10.36
<i><b>mychione</b> eshyn t'er n'yannoo yn obbyr shoh [? for mychione echeysyn or mychionesyn]</i>	concerning him that hath done this deed	1 Cor. 5.3
<i>As hie eh roish, as loayr eh rish ny ard saggyrtyn as ny captanyn <b>mychione</b> eh y vrah daue [+ non-finite VP]</i>	And he went his way, and communed with the chief priests and captains, how he might betray him unto them.	Luke 22.4
<i>As <b>mychione</b> dy hrog eh seose eh veih ny merriu as nagh row eh arragh dy hyndaa gys loaid, dooyrt eh er yn agh shoh [+ Comp + VP]</i>	And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise	Acts 13.34
b. <i>Shoh dty chenjallys nee oo y hoilshaghey dooys; Raad erbee dy jem ad, abbyr <b>my-my-chione</b>, She my vraar eh</i>	This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother	Gen. 20.13
<i>As hem's magh as shassym liorish my ayr 'sy vagher raad t'ou follit, as loayrym rish m'ayr <b>my-dty-chione</b></i>	And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee	1 Sam. 19.3
<i>As ta mee er chlashtyn <b>my-dty-chione</b> dy vel oo son cur bun er ashlishyn, as reaghey cooishyn doillee</i>	And I have heard of thee, that thou canst make interpretations, and dissolve doubts	Dan. 5.16
<i>As dooyrt eh, Quoi dinsh dhyt dy row rooisht? Vel oo er n'ee jeh'n villey <b>my-e-chione</b> hug mee sarey dhyt, nagh jinnagh oo gee jeh?</i>	And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?	Gen. 3.11
<i>son cha dreig-ym oo, derrey vee'm er chooilleeney shen, <b>my-e-chione</b> ta mee er loayrt rhyt</i>	for I will not leave thee, until I have done that which I have spoken to thee of	Gen. 28.15
<i>nagh ren ad arraneyn y ghoail ry-cheilley <b>my-e-chione</b> 'sy daunsin, gra, Ta Saul er varroo e housaneyn, as David e yeih thousaneyn?</i>	did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?	1 Sam. 21.11



<i>As hrog eh altaryn ayns thie yn Chiarn, my-y-chione dooyrt y Chiarn, Ver-ymy my ennym ayns Jerusalem</i>	And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name	2 Ki. 21.4
<i>Shen-y-fa, vraaraghyn, va shin er nyn gherjaghey my-nyn-gione ayns ooilley nyn seaghyn as êgin liorish y chredjue eu</i>	Therefore, brethren, we were comforted over you in all our affliction and distress by your faith	1 Thes. 3.7
<i>As my-nyn-gione bee mollaht-mynney troggit liorish ooilley cappeeys Yudah ta ayns Babylon</i>	And of them shall be taken up a curse by all the captivity of Judah which are in Babylon	Jer. 29.22
<i>cre ta er jeet jeh ooilley e virrilyn my-nyn-gione dinsh nyn ayraghyn dooin?</i>	where be all his miracles which our fathers told us?	Judges 6.13
c. <i>As loayr braaraghyn e vayrey mychione echey ayns clashtyn ooilley deiney Shechem ooilley ny goan cheddin:</i>	And his mother's brethren spake of him in the ears of all the men of Shechem all these words	Judges 9.3
<i>as shoh myr vees eh, mychione echey jir-ymy rhyt, Eh shoh hed mayrt, yn er cheddin hed mayrt;</i>	and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee	Judges 7.4
<i>Cur-my-ner yn dooinney mychione echey loayr mee rhyt</i>	Behold the man whom I spake to thee of	1 Sam. 9.17
<i>Agh va moir ben Simon ny lhie ching 'sy chiassaghey, as chelleeragh dinsh ad da mychione eck</i>	But Simon's wife's mother lay sick of a fever, and anon they tell him of her	Mark 1.30
<i>heeyn mee magh my laueyn gys niau heose, as ren mee dobberan my vee-hushtey mychione eck</i>	I stretched forth my hands to the heaven above, and bewailed my ignorances of her	Ecclesiasticus 51.19
<i>son s'mooar ta jymmoose y Chiarn t'er vrishey magh nyn oi, er-yn-oyr nagh vel ny ayraghyn ain er n'eaishtagh rish goan y lioar shoh, dy yannoo cordail rish ooilley ny ta scruiit mychione ain</i>	for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us	2 Ki. 22.13
<i>Fuirree-jee tammylt, as nee 'm clashtyn cre nee 'n Chiarn sarey mychione eu</i>	And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you	Num. 9.8
<i>Son mychione oc shoh dooyrt y Chiarn, Yiow ad son shickyrys baase ayns yn aasagh</i>	For the Lord had said of them, They shall surely die in the wilderness	Num. 26.65
<i>Jeh ny ashoonyn mychione oc dooyrt y Chiarn rish cloan Israel, Cha bee veg euish dy yannoo roosyn</i>	Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them	1 Ki. 11.2
<i>Agh cha baillym shiu ve mee-hushtagh, vraaraghyn, mychione ocsyn ta nyn gadley</i>	But I would not have you to be ignorant, brethren, concerning them which are asleep	1 Thes. 4.13
<i>Ta fys ayd cre dooyrt y Chiarn rish Moses yn dooinney dy Yee mychione mish as uss ayns Kadeshbarnea.</i>	Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadeshbarnea	Josh. 14.6

10. *lheid* ‘(the) like’ (Ir. *leithéid*; Sc. G. *leithid*)
- lheid* y(n) + N ‘such a N’, *lheid ny* + NPL ‘such Ns’
  - my lheid* ‘such as I’  
*dy lheid (as)* ‘thy like’, ‘such as thou/thee’  
*e lheid* ‘his like’, ‘its like’  
*nyn lheid as* ‘such (ones) as’, *nyn lheid ocsyn as* ‘such (ones) as’
  - y lheid cheddin* ‘the same (kind of thing)’  
*y lheid shoh* ‘such a one as this’

I include *lheid* here among the prepositional nominals on the basis of its construction with possessive pronouns, though the construction is less prepositional than the others in this paper. The complement of *lheid* appears neither to be a genitive, nor a prepositional object; thus there is initial mutation only of FEM. SG. nouns after y(n).

a. <i>nagh row fys eu, dy vod lheid y dooinney as mish son shickyrys, folliaghtyn y gheddyn magh?</i>	wot ye not that such a man as I can certainly divine?	Gen. 44.15
<i>dy chooilley yough ta iu't ass lheid y saagh, bee eh neu-ghlen</i>	all drink that may be drunk in every such vessel shall be unclean	Lev. 11.34
<i>Son jean briaght nish mychione ny laghyn t'er n'gholl shaghey, va roish dy hraa, er-dyn laa chroo Jee dooinney er y thalloo, as veih'n derrey chione jeh'n seihll gys y chione elley, row rieau lheid y red mooar yindyssagh shoh, ny row clashtyn jeh e lheid?</i>	For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?	Deut. 4.32
<i>Cre ta jannoo ort, dy vel oo cheet lesh lheid y cheshaght?</i>	What aileth thee, that thou comest with such a company?	Judges 18.23
<i>As tra hug ee lh'ee ad huggey dy ee, ghow eh greme urree, as dooyrt eh r'ee, Tar as lhie liorym, my huyr. As dreggyr ee eh, Cha jean, my vraar, ny gow mee er êgin; son cha lhisagh lheid y red ve jeant ayns Israel; ny jean lheid yn ommijys</i>	And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister. And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly	2 Sam. 13.12-13
b. <i>As dooyrt Barzillai rish y ree, Caid t'ayms dy ve bio, my lheid's dy gholl seose marish y ree, gys Jerusalem?</i>	And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?	2 Sam. 19.34
<i>Ny reddyn shoh t'ou er n'yannoo, as chumm mish my hengey; as heill oo dy olkyssagh dy row mish eer dty lheid hene</i>	These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself	Ps. 50.21
<i>As er son y perfume t'ou dy yannoo cha jean shiu er nyn son hene veg jeh e lheid: bee eh casherick dhyt's da'n Chiarn</i>	And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord	Ex. 30.37
<i>Cur-jee my-ner yn dooinney ta'n Chiarn er reih, nagh vel e lheid mastey ooilley'n pobble</i>	See ye him whom the Lord hath chosen, that there is none like him among all the people?	1 Sam. 10.24

<i>Cre t'ayms dy yannoo rish deiney keoie, dy vel shiu er chur lhieu yn fer shoh dy chloie yn ommydan ayns my enish? jig e lheid shoh stiagh my hie?</i>	Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?	1 Sam. 21.15
<i>As my she baagh t'ayn, jeh nyn lheid as ta sleih chebbal gys y Chiarn: cre-erbee y lheid ta dooinney dy choyrt da'n Chiarn, bee eh casherick</i>	And if it be a beast, whereof men bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy	Lev. 27.9
<i>va laue'n Jee ain harrin, as livrey eh shin veih laue yn noid, as nyn lheid as va ny lhie cooyl-chlea dy follit er y raad</i>	and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way	Ezra 8.31
<i>Sur-jee cloan aegey, as ny jean-jee ad y lhiittal dy heet hym's: son jeh nyn lheid ta reeriaght niau</i>	Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven	Mat. 19.14
<i>Soilshee dty chenjallys-ghraihagh erskyn-insh, uss yn saualtagh ocsyn ta coyrt nyn dreishteil aynyd: veih nyn lheid ocsyn as ta shassoo noi dty laue yesh</i>	Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand	Ps. 17.7
c. <i>Nish er-y-fa shen, jean breearrey dou ayns shoh liorish Jee, nagh jean oo foalsaght rhym, ny rish my vac, ny rish mac my vac: agh cordail rish y chenjallys ta mee er hoilshaghey dhyt, dy jean uss y lheid cheddin dooys, as da'n cheer ayn t'ou er dty yoarreeaght</i>	Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned	Gen. 21.23
<i>C'raad yiow mayd y lheid shoh, dooinney ayn ta spyrryd Yee?</i>	Can we find such a one as this is, a man in whom the Spirit of God is?	Gen. 41.38

11. *lieh* ‘half’, ‘behalf’, ‘part’ (Sc. G. *leth* ‘half’, *às leth* + GEN. ‘on behalf of’)
- my-lieh* ‘on my behalf’,  
*ny lieh* ‘on his behalf’,  
*nyn lieh* ‘on their behalf’
  - ass lieh* + GEN. ‘on behalf of’,  
*ass my lieh* ‘on my behalf’  
*ass y lieh aym* ‘on my behalf’;
  - ayns lieh* + GEN. ‘on behalf of’,  
*ayns my lieh* ‘on my behalf’  
*ayns y lieh aym* ‘on my behalf’
  - cur my lieh* ‘impute to me’, etc.  
*cur ny lieh* ‘impeach, accuse (of)’,
  - cur gys lieh* + GEN. ‘impute’, ‘set to the account of’, ‘lay to the charge of’,  
*cur gys my lieh* ‘impute to me’  
*cur gys y lieh aym* ‘set to my account’
  - cur ass lieh* + GEN. ‘impute’  
*cur ass my lieh* ‘accuse me of’
  - er lieh* + GEN. ‘on the part of’,  
*er my lieh* ‘on my part, on my side’,  
*er y lieh aym* ‘on my part, on my side’

*Lieh* ‘behalf’ is not used on its own with noun complements; but *my lieh*, etc. is current for ‘on my behalf’ (a), as also are *ass lieh* + GEN., *ass my lieh*, etc. (b), and *ayns lieh* + GEN., *ayns my lieh*, etc. (c). For ‘to impute’ we find *cur my lieh*, etc. ‘impute to me’ (d), together with *cur gys lieh* + GEN., *cur gys my lieh*, etc. (e), and *cur ass lieh* + GEN., *cur ass my lieh*, etc. (f). *Er lieh* + GEN., *er my lieh*, etc. is ‘on the side of’, but also sometimes corresponds to ‘on behalf of’, apparently synonymous with the constructions in (a-c).

a. <i>as dy vod yn arrane shoh ve son feanish my-lieh noi cloan Israel</i>	that this song may be a witness for me against the children of Israel	Deut. 31.19
<i>eshyn nee pleadeil ny lieh lhig eh ve er ny choyrt gy-baase jeeragh er y voghrey shoh</i>	he that will plead for him, let him be put to death whilst it is yet morning	Judges 6.31
<i>Lhig dooin chea ersooyl veih eddin Israel; son ta'n Chiarn caggey nyn lieh, noi ny Egyptianee</i>	Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians	Ex. 14.25
b. <i>Shen-y-fa ny jean uss guee ass lieh yn phobble shoh, chamoo jean aghin ny padjer y hebbal er nyn son</i>	Therefore pray not thou for this people, neither lift up a cry or prayer for them	Jer. 11.14
<i>Nee ooilley pobble ny cheerey chebbal yn oural shoh ass lieh yn phrince ayns Israel</i>	All the people of the land shall give this oblation for the prince in Israel	Ezek. 45.16
<i>As ec y traa shen, shassee Michael seose yn ard-phrince, ta ass lieh cloan dty phobble</i>	And at that time shall Michael stand up, the great prince which standeth for the children of thy people	Dan. 12.1
<i>Ta ny briwnyn eck briwnys son leagh, as ny saggirtyn eck gynsagh son fail, as ny phadeyryn eck phadeyrys son argid: ny-yeih t'ad goaill orroo dy ve ass lieh yn Chiarn, as gra, Nagh vel y Chiarn ny mast' ain? cha jig olk erbee orrin</i>	The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us	Micah 3.11

<i>As nagh jean Jee cooilleeney <b>ass lieh e chloan reiht hene</b></i>	And shall not God avenge his own elect	Luke 18.7
<i>liorin dy voddagh shiu gynsaghey, gyn dy smooinahtyn jeh deiney erskyn ny ta scruiit, nagh bee veg eu boggyssagh <b>ass lieh fer erskyn fer elley</b></i>	that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another	1 Cor. 4.6
<i>Son diuish te er ny choyrnt <b>ass lieh Chreest</b>, cha nee ny-lomarcán dy chredjal ayn, agh myrgeeddin dy hurranse er y ghraih echey</i>	For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake	Phil. 1.29
<i>Eisht t'eh goaill padjer gys y jalloo shoh <b>ass lieh e chooid, e ven, as e chloan: as cha vel nearey er dy ghuee gys red gyn-vioys</b></i>	Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life	Wisdom 13.17
<i>son ta'n seihll caggey <b>ass lieh yn vooijnjer chairal</b></i>	for the world fighteth for the righteous	Wisdom 16.17
<i>eaisht Jee rhym, as loayr-jee <b>ass my lieh</b>, rish Ephron</i>	hear me, and intreat for me to Ephron	Gen. 23.8
<i>Nee'm gymmyrkey jymmoose y Chiarn, er-yn-oyr dy vel mee er n'yannoo peccah n'oi, derrey nee eh loayrt <b>ass my lieh</b>, as briwnys y chooilleeney er my hon</i>	I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me	Micah 7.9
<i>As hug Abner chaghteryn gys David <b>ass e lieh</b></i>	And Abner sent messengers to David on his behalf	2 Sam. 3.12
<i>As chrie Alexander lesh e laue, as baillish v'er loayrt <b>ass e lieh hene rish y pobble</b></i>	And Alexander beckoned with the hand, and would have made his defence unto the people	Acts 19.33
<i>My ta eshyn, ta eh hene ny pheccah, freayll roon ayns e chree; quoi nee loayrt <b>ass e lieh</b>, son pardoone ghrogh-yannoo?</i>	If he that is but flesh nourish hatred, who will intreat for pardon of his sins?	Ecclesiasticus 28.5
<i>Bee er dty hwoaie jeh fer-coyrlee, as smooinee ro laue cre t'eh shégin (son ver eh coyrle <b>ass e lieh hene</b>) er-aggle dy der eh yn errey ort's</i>	Beware of a counsellor, and know before what need he hath; for he will counsel for himself; lest he cast the lot upon thee	Ecclesiasticus 37.8
<i>Choud's v'eshyn lhiassaghey <b>ass e lieh hene</b>, Chamoo noi leigh ny Hewnyn, chamoo noi yn chiable ny foast noi Cesar, ta mee er n'yannoo foill erbee</i>	While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all	Acts 25.8
<i>agh marinyn ta'n Chiarn nyn Yee, dy chooney lhien, as dy chaggey <b>ass nyn lieh</b></i>	but with us is the Lord our God to help us, and to fight our battles	2 Chron. 32.8
<i>As honnick eh nagh row dooinney erbee lhieu, as ghow eh yindys nagh row fer erbee dy loayrt <b>ass nyn lieh</b></i>	And he saw that there was no man, and wondered that there was no intercessor [Manx: that there was not anyone to speak on their behalf]	Isa. 59.16
<i>agh cha jean ish shassoo <b>ass y lieh echeysyn</b>, chamoo jannoo er e hon</i>	but she shall not stand on his side, neither be for him	Dan. 11.17

<i>Tra loayrys Pharaoh riu, gra, Jeeagh-jee dou cowrey <b>ass y lieh eu hene</b>; dy jean oo eisht gra rish Aaron, Gow dty lorg, as ceau sheese eh fenish Pharaoh, as hig eh dy ve ny ardnieu</i>	When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent	Ex. 7.9
<i>Shen-y-fa ny jean uss aghin son y pobble shoh, chamoo trog seose eam ny padjer er nyn son, chamoo loayr <b>ass y lieh oc</b> hym's; son cha der-ym clashtyn dhyt</i>	Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee	Jer. 7.16
c. <i>nee shiuish oddys pleadeil [<b>a]yns lieh Yee?</b></i>	will ye contend for God?	Job. 13.8
<i>As ta fys echeysyn ta ronsaghey yn cree, cre ta aigney yn Spyrryd, er-yn-oyr dy vel eh jannoo accan <b>ayns lieh</b> ny nooghyn cordail rish aigney Yee</i>	And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God	Rom. 8.27
<i>Agh my te firrinagh, as nagh bee cowraghyn moidynys ry-gheddyn <b>ayns lieh</b> yn ven aeg, Eisht ver ad lhieu magh yn ven aeg gys dorrys thie e ayrey, as nee deiney'n ard-valley eck claghey gy-baase ee</i>	But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die	Deut. 22.20-21
<i>Gheiney, vraaraghyn, as ayraghyn, clasht-jee risht ny t'aym's dy ghra <b>ayns my lieh hene</b></i>	Men, brethren, and fathers, hear ye my defence which I make now unto you	Acts 22.1
<i>As nee eshyn loayrt <b>ayns dty lieh</b> rish y pobble</i>	And he shall be thy spokesman unto the people	Ex. 4.16
<i>cre'n traa neem's guee <b>ayns dty lieh hene</b>, as <b>lieh</b> dty harvaantyn, as <b>lieh</b> dty phobble...?</i>	when shall I intreat for thee, and for thy servants, and for thy people ...?	Ex. 8.9
<i>ta mee er n'yannoo soiagh jeed mychione yn accan shoh myrgeddin, nagh jeanym yn ard-valley shoh y stroie, <b>ayns e lieh</b> t'ou er loayrt</i>	I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken	Gen 19.21
<i>Nee'n Chiarn y Jee eu, ta goll reue, caggey er nyn son, cordail rish ooilley ny ren eh <b>ayns nyn lieh</b>, ayns Egypt</i>	The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt	Deut. 1.30
<i>she Creest hooar baase, ny sodjey, t'er n'irree reesht, ta eer ec laue yesh Yee, as ta myrgeddin loayrt <b>ayns y lieh ain</b></i>	It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us	Rom. 8.34
<i>Ta mee cur booise da my Yee dy kinjagh <b>ayns y lieh eu</b></i>	I thank my God always on your behalf	1 Cor. 1.4
d. <i>dy vel oo nish <b>cur</b> foill <b>my-lieh</b> mychione y ven shoh</i>	that thou chargest me to day with a fault concerning this woman	2 Sam. 3.8
<i>Cha vod ny Philistinee nish <b>coyrt</b> foill <b>my lieh</b>, ga dy jinnins assee dauesyn</i>	Now shall I be more blameless than the Philistines, though I do them a displeasure	Jud. 15.3
<i>Gys lieh Ghavid t'ad er choyrt jeih thousaneyn, as <b>my lieh's</b> cha vel ad er <b>choyrt</b> agh thousaneyn: as cre smoo baillish nish agh y reeriaght?</i>	They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?	1 Sam. 18.8

<i>agh mannagh vel yn irriney ayns nhee erbee t'ad shoh dy <b>choyrt my lieh</b>, cha vod dooinney erbee mish y livrey seose huc</i>	but if there be none of these things whereof these accuse me, no man may deliver me unto them	Acts 25.11
<i>Ny-yeih, ta reddyng ennagh aym dy <b>choyrt dty lieh</b></i>	Notwithstanding I have a few things against thee	Rev. 2.20
<i>Bannit yn dooinney nagh vel y Chiarn <b>cur</b> peccah erbee <b>ny lieh</b>: as ayns e chree nagh vel kialg erbee</i>	Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile	Ps. 32.2
<i>cur-my-ner ta mish er veysht eh kiongoyrt riu, as cha vel mee er gheddyn foill erbee ayns y dooinney shoh, mychione ny reddyng ta shiuish <b>cur ny lieh</b></i>	behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him	Luke 23.14
<i>Eer myr ta David myrgeeddin soiaghey magh stayd bannit y dooinney <b>ny lieh</b> ta Jee <b>cur</b> cairys fegooish obbraghyn</i>	Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works	Rom. 4.6
<i>Nish cha row eh scruiet er y ghraih echeysyn ny-lomarcán, dy row shoh <b>currit ny lieh</b></i>	Now it was not written for his sake alone, that it was imputed to him	Rom. 4.23
<i>ta mee guee ort, ny <b>cur</b> y peccah shoh <b>nyn lieh</b>, ta shin dy ommijagh er ve kyndagh jeh</i>	I beseech thee, lay not the sin upon us, wherein we have done foolishly	Num. 12.11
<i>Son ta shin ayns dangeyr dy bee irree magh er ny <b>choyrt nyn lieh</b> son obbyr y laa jiu</i>	For we are in danger to be called in question for this day's uproar	Acts 19.40
<i>ny-yeih cha vel Jee <b>cur</b> ommijys <b>nyn lieh</b></i>	yet God layeth not folly to them	Job 24.12
<i>Ta shen, dy row Jee ayns Creest, coardail yn seihll rish hene, cha nee <b>coyrt nyn loghtyn nyn lieh</b>; as t'eh er livrey dooinyn yn goo dy choardail</i>	To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation	2 Cor. 5.19
e. <i>Ver-ym lhiam my hushtey veih foddey, as ver-yms cairys <b>gys lieh</b> my Er-croo</i>	I will fetch my knowledge from afar, and will ascribe righteousness to my Maker	Job 36.3
<i>Hie Pilate eisht magh huc, as dooyrt eh, Cre ta shiu dy <b>chur gys lieh</b> yn dooinney shoh?</i>	Pilate then went out unto them, and said, What accusation bring ye against this man?	John 18.29
<i>As tra v'eh er jeet, hass ny Hewnyn haink veih Jerusalem mygeayrt, as <b>hug</b> ad stiagh ymmodee foiljyn trome y <b>gys lieh Phaul</b>, nagh voddagh ad prowal</i>	And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove	Acts 25.7
<i>Dirree feanishyn foalsey seose: <b>hug</b> ad reddyng <b>gys my lieh</b> nagh row mee kyndagh jeu</i>	False witnesses did rise up: they laid to my charge things that I knew not	Ps. 35.11
<i>Son ga nagh voddym <b>coyrt</b> nhee erbee <b>gys my lieh</b> hene, ny-yeih cha vel mee liorish shoh er my heyrey</i>	For I know nothing by myself; yet am I not hereby justified	1 Cor. 4.4
<i>as bee shoh er ny <b>choyrt gys dty lieh</b> son cairys fenish y Chiarn dty Yee</i>	and it shall be righteousness unto thee before the Lord thy God	Deut. 24.13

<i>N'oi tra va e phlairyntee er hassoo seose, cha <b>dug</b> ad nhee erbee <b>gys e lieh</b> jeh ny reddyn va mish dy smooïnaghtyn</i>	Against whom when the accusers stood up, they brought none accusation of such things as I supposed	Acts 25.18
<i>Ren Abraham Jee y chredjal, as ve er ny <b>choyrt gys e lieh</b> son cairys</i>	Abraham believed God, and it was counted unto him for righteousness	Rom. 4.3
<i>ta shin guee ort, ny lhig dooin cherraghtyn son bioys yn dooinney shoh, as ny <b>cur gys nyn lieh</b> yn uill gyn-loght</i>	we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood	Jonah 1.14
<i>Glare breeoil nagh vod ve loayrit n'oi: dy vod eshyn ta shassoo magh nearey 'ghoail, gyn veg yn olk echey dy <b>choyrt gys nyn lieh</b></i>	Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you	Titus 2.8
<i>As bee eh er ny <b>choyrt gys y lieh ain</b> son cairys, my nee mayd dy kiarailagh cooilleeney ooilley ny saraghyn shoh</i>	And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us	Deut. 6.25
<i>dy voddagh eh ve yn ayr ocsyn ooilley ta credjal, ga nagh vel ad er nyn ghiarey-chymmylt; dy voddagh cairys ve er ny <b>choyrt gys y lieh ocsyn</b> myrgeeddin</i>	that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also	Rom. 4.11
f. <i>Chamoo oddys ad prowal ny reddyn shen t'ad nish dy <b>choyrt ass my lieh</b></i>	Neither can they prove the things whereof they now accuse me	Acts 24.13
<i>as kied echey loayrt er e hon hene mychione yn oill veagh <b>currit ass e lieh</b></i>	and have licence to answer for himself concerning the crime laid against him.	Acts 25.15
<i>Bannit ta shiuish tra vees shiu oltooanit, as tranlaasit, as dy chooilley ghrogh-ghoo <b>currit ass nyn lieh</b> dy aggairagh er y choontey aym's</i>	Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake	Mat. 5.11
<i>As ghlioon eh sheese, as deie eh lesh ard-choraa, Hiarn, ny <b>cur y peccah</b> shoh <b>ass nyn lieh</b></i>	And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge	Acts 7.60
g. <i>Shoh ta mee gra eisht, as gymmyrkey feanish <b>er lieh</b> yn Chiarn, nagh jean shiu veih shoh magh gimmeeaght myr ta'n chooid elley jeh ny Ashoony-quaagh gimmeeaght ayns fardail nyn aignaghyn</i>	This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind	Eph. 4.17
<i>Ta'n Chiarn <b>er my lieh's</b>: cha bee aggle orrym jeh ny oddys dooinney y yannoo rhym</i>	The Lord is on my side: I will not fear what man doeth unto me	Ps. 118.6
<i>As fakin fer jeu surranse aggair, hass eh <b>er e lieh</b>, as goaill cooilleen er y tranlaasagh er e hon</i>	And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed	Acts 7.24
<i>Er-be dy row yn Chiarn hene <b>er nyn lieh</b>, foddee Israel nish gra: er-be dy row yn Chiarn hene <b>er nyn lieh</b>, tra dirree sleih seose nyn 'oi</i>	If the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us	Ps. 124.1
<i>agh ta shin coyrt oyr dy ve boggyssagh <b>er y lieh ainyn</b></i>	but give you occasion to glory on our behalf	2 Cor. 5.12
<i>Son ta'n viallys euish er ny imraa mastey dy chooilley ghooïnney. Ta mee er-y-fa shen goaill boggey <b>er y lieh eu</b></i>	For your obedience is come abroad unto all men. I am glad therefore on your behalf	Rom. 16.19



12. *lurg* ‘after’, ‘according to’ + NP (cf. Manx *lorg* ‘trace, track, vestige’; Ir. *lorg* ‘track’, *ar lorg* + GEN. ‘in pursuit of’)
- lurg* + NP ‘after’, ‘according to’
  - my lurg* ‘after me’, etc.  
*ny lurg eck(sh)* ‘after her’  
*ny lurg eu* ‘after you’ ~ *nyn lurg eu* ‘after you’
  - lurg shoh* ~ *ny lurg shoh* ‘after this, hereafter’  
*lurg shen* ~ *ny lurg shen* ‘afterwards’

Despite its origin (‘on the track of’), *lurg* ‘after’ seems never to be followed by a genitive noun complement, and there are indeed numerous cases in which the expected initial mutation of a definite SG. preposition complement is not observed, as can be seen in some of the examples (a) below. With personal pronoun complements, the usual range of alternative possessive expressions is found (b). Both (c) *ny lurg shoh* and *lurg shoh* ‘after this, hereafter’ are found, in equal proportions in the Bible (27:27); for ‘afterwards, after that’ *ny lurg shen* predominates over *lurg shen* in the proportion 82:32.

a	<i>As lurg yn craa-halloom va aile; agh cha row’n Chiarn syn aile: as lurg yn aile shen coraa kuine, injil, meeley</i>	And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice	1 Ki. 19.12
	<i>bee yn chooid elley jeh my vea ayns kiunid, lurg yn sherriuid anmey shoh</i>	I shall go softly all my years in the bitterness of my soul	Isa. 38.15
	<i>Cha vel er-y-fa shen deyrey erbee ny chour ocsyn t’ayns Creest Yeesey, nagh vel gimmeeaght lurg yn eill, agh lurg y Spyryd<sup>14</sup></i>	There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit	Rom. 8.1
	<i>As ghooisht Noah lurg y feeyn, as hooar eh fys cre va e vac saa er n’yannoo rish</i>	And Noah awoke from his wine, and knew what his younger son had done unto him	Gen. 9.24
	<i>As ver eh lesh rea gyn lheamys ass y chiolthane, lurg y phrice ver oo er, son oural, loght, gys y taggyrt</i>	And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest	Lev. 5.18
	<i>As haink eh gy-kione lurg y chramp, dy loayr y Chiarn rish Moses</i>	And it came to pass after the plague, that the Lord spake unto Moses	Num. 26.1
	<i>As ren ad gee jeh shenn arroo yn cheer er laa-ny-vairagh lurg y chaisht, berreenyn gyn soorit as arroo greddanit ’syn eer laa cheddin</i>	And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day	Jos. 5.11
	<i>As deie Jonathan lurg y yuilley, Jean siyr, dy tappee, ny fuirree</i>	And Jonathan cried after the lad, Make speed, haste, stay not	1 Sam. 20.38
	<i>Roish my vees y ghrian, ny’n soilshey, ny’n eayst, ny foast ny rollageyn er ny ghorraghey, as nagh vel ny bodjallyn er jyndaa lurg y fliaghey</i>	While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain	Eccl. 11.2
	<i>Agh ayns ny laghyn cheddin, lurg y seaghyn shen, aasee yn ghrian dorraghey, as cha der yn eayst e soilshey</i>	But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light	Mark 13.24

<sup>14</sup> 13 x *lurg yn eill* in the Bible

<i>Dreggyr Yeeseey, She eshyn eh da verym greme dy arran, tra vee'm er hummey eh. As tra v'eh er hummey yn greme, hug eh eh da Yuaase Iscariot mac Simon. As <b>lurg y greme</b>, hie yn drogh-spyrryd stiagh ayn. Eisht dooyrt Yeeseey rish, Shen t'ou dy yannoo, jean eh dy tappee</i>	Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly	Mark 13.26-27
<i>Yn goo shen (ta mee gra) ta fys euish dy row eh er ny hoilshaghey magh trooid ooilley Judea, as dy ghow eh toshiaght veih Galilee, <b>lurg y bashthey ren Ean y phreacheil</b></i>	That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached	Acts 10.37
<i>Vel shiu briwnys reddyn <b>lurg y caslys er cheumooie?</b></i>	Do ye look on things after the outward appearance?	1 Cor. 10.7
b <i>Dy jarroo, cha row boggey erbee aym jeh ooilley my ghoccar, va mee er ghoaill fo'n ghrian: er-yn-oyr dy nhegin dou faagail eh da'n dooinney hig <b>my lurg</b></i>	Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me	Eccl. 2.18
<i>Son shickyrys nee Solomon dty vac reill <b>my lurg</b>, as nee eh soie er my stoyl-reeoil</i>	Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne	1 Ki. 1.17
<i>myr shen nagh row unnane erbee roish dty hraa casley rhyt, chamoo <b>dty lurg</b> nee unnane erbee troggal seose corrym rhyt</i>	so that there was none like thee before thee, neither after thee shall any arise like unto thee.	1 Ki. 3.12
<i>As bee garmadyn casherick Aaron lesh e vec <b>ny lurg</b>, dy ve er nyn ooilaghey ayndoo, as dy v'er nyn gasherickey ayndoo</i>	And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them	Ex. 29.29
<i>Quoi <b>ny lurg</b> ta ree Israel er jeet magh? quoi eh t'ou geiyrt er? er moddey marroo, er jargan</i>	After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea	1 Sam. 24.14
<i>As haink eh gy-kione mysh jeih laa <b>ny lurg</b>, dy lhie'n Chiarn e laue er Nabal, dy dooar eh baase</i>	And it came to pass about ten days after, that the Lord smote Nabal, that he died	1 Sam. 25.38
<i>Ta Israel ny cheyrrey chailjey; ta ny lionyn er n'eiyrts ersooyl eh: hoshiaght d'ee ree Assyria yn eill jeh, as <b>ny lurg-syn</b> ta ree Vabylon er chaigney e chraueyn</i>	Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones	Jer. 50.17
<i>Cur-my-ner, ta shiaght bleeantyn dy phalchey mooar ry-heet, trooid ooilley cheer Egypt. As <b>nyn lurg</b>, hig shiaght bleeantyn dy ghortey, as bee ooilley'n phalchey er ny yarrood ayns cheer Egypt: as nee'n gortey stroie yn cheer</i>	Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land	Gen. 41.30
<i>Myr shen hie David, eh-hene as y shey cheead dooinney va marish, as haink ad gys yn strooan Besor, raad duirree paart jeu va faagit <b>nyn lurg</b></i>	So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed	1 Sam. 30.9

<i>As ny lurg ecksh, ghow eh Maachah inneen Absalom, ren gymmyrkey da Abijah</i>	And after her he took Maachah the daughter of Absalom; which bare him Abijah	2 Chron 11.20
<i>As liorish ny padjeryn ocsyn er nyn son, myr t'ad goaill foddeeght ny lurg eu er coontey ard ghrayse Yee ayndiu</i>	And by their prayer for you, which long after you for the exceeding grace of God in you	1 Cor. 9.14
<i>As dty luight, nee uss y gheddyn ny lurg oc, lhiat's vees ad</i>	And thy issue, which thou begettest after them, shall be thine	Gen. 48.6
<i>Laa dy ghorraghys, as dy ghrooid, laa dy vodjallyn as dy ghorraghys dowin, myr y voghrey skeaylt er ny sleityn; pobble mooar as niartal, cha row rieau nyn lheid, chamoo vees arragh ny lurg oc, eer gys bleantyn ymmodee sheelogheyn</i>	A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.	Joel 2.2
<i>Shen-y-fa, my vraaraghyn, deyr graihagh as nyn lurg eu ta foddiaight orrym, my voggey as my attey, shass-jee myr shen shickyry ayns y Chiarn</i>	Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord	Phil. 4.1

13. *mastey* ‘among’ (Ir. *i measc* ‘among’; Sc. G. *am measg* ‘among’)
- mastey* + NP ‘among’
  - ny mast’ eck* ‘in the midst of her’  
*nyn mastey* ~ *nyn mast’* ‘among us/you/them’  
*ny(n) mast’ ain* ‘among us’, *ny(n) mast’ eu* ‘among you’, *ny(n) mast’ oc* ‘among them’.

*Mastey* ‘among’ is followed by prepositional rather than genitive noun complements (a), insofar as they can be distinguished. Of the construction of plural objects with possessive *ec*, the version with *ny* is somewhat preferred over the version with *nyn*, in the proportions used in the Bible displayed in the following table.

<i>ny mast’</i>		<i>nyn mast’</i>	
<i>ny mast’ ain</i>	13	<i>nyn mast’ ain</i>	3
<i>ny mast’ eu</i>	75	<i>nyn mast’ eu</i>	35
<i>ny mast’ oc</i>	63	<i>nyn mast’ oc</i>	37

a	<i>As cheayll ad coraa yn Chiarn Jee goll trooid y gharey, ayns fynneraght y laa: as dollee Adam as e ven ad hene veih kionfenish y Chiarn Jee, mastey biljyn y gharey</i>	And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden	Gen. 3.8
	<i>Nee shiu, er-y-fa shen, freaylley’n doonaght: son te casherick diu: dagh unmane ta dy vrishey eh, bee eh, son shickyrys, er ny choyrt gy baase: son quoi-erbee nee obbyr erbee er, bee’n annym shen giarit jeh veih mastey e phobble</i>	Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people	Ex. 31.14
	<i>As cur-my-ner mastey yn vooinjer vee-cheeyllagh, honnick mee fud yn aegid dooinney aeg gyn tushtey</i>	And beheld among the simple ones, I discerned among the youths, a young man void of understanding	Prov. 7.7
	<i>Cre-erbee ta rheyyn yn yngyn, as ta lesh cass skeilt, as caigney-cheeilley mastey ny beiyen, shen nee shiu gee</i>	Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat	Lev. 11.3
b	<i>My ta mee nish er gheddyn foayr ayns dty hilley, O Hiarn, lhig da my Hiarn, ta mee guee ort, goll nyn mastey</i>	If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us	Ex. 34.9
	<i>quoi nyn mastey oddys surranse ayns loshtaghyn dy bragh farraghtyn?</i>	who among us shall dwell with everlasting burnings?	Isa. 33.14
	<i>Nee shiuish, er-y-fa shen, freayll ny slattyssyn as ny briwnyssyn aym’s, as cha jean shiu cur-rish veg jeh ny peccaghyn eajee shoh; chamoo veg jeh’n ashoon eu hene, ny joarree erbee ta nyn mastey</i>	Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you	Lev. 18.26
	<i>Marish shoh, ver y Chiarn dty Yee yn shellan-nieunagh nyn mastey, derrey vees adsyn vees er-mayrn, as nee follaghey ad hene voids, er nyn stroie.</i>	Moreover the Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed	Deut. 7.20
	<i>as va nyn mast’ daa cheead kiaulleyder, deiney as mraane</i>	and there were among them two hundred singing men and singing women	Ezra 2.65

<i>As ver-yms ort breearrey liorish y Chiarn, Jee niau as thalloo, nagh gow ben da my vac, jeh inneenyn ny Canaaniteyn, <b>nyn mast' ta mee cummal</b></i>	And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell	Gen. 24.3
<i>Scugh-jee, scugh-jee, reue-jee magh veih shen, ny benn-jee rish yn red neu-ghlen; tar-jee magh veih <b>ny mast' eck</b>, bee-jee glen ta gymmyrkey siyn y Chiarn</i>	Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord	Isa. 52.11
<i>As ghow yn Goo er dooghys ny foalley, as ren eh baghey <b>nyn mast' ain</b></i>	And the Word was made flesh, and dwelt among us	John 1.14
<i>Dreggyr Ean ad, gra, Ta mish bashtey lesh ushtey: agh ta fer shassoo <b>nyn mast' eu</b>, nagh vel enney eu er</i>	John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not	John 1.26
<i>As neem's my laue y heeyney magh, as bwoaillym Egypt, lesh ooilley my yindyssyn neem's <b>nyn mast' oc</b>: as ny lurg shen lhiggee eh yn raad diu</i>	And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go	Ex. 3.20
<i>Clasht rooin, my Hiarn; t'ou dty phrince niartal <b>ny mast' ain</b></i>	Hear us, my lord: thou art a mighty prince among us	Gen. 23.6
<i>Cur-jee ersooyl ny jeeghyn joarree ta <b>ny mast' eu</b>, as bee-jee glen, as caghlaa-jee nyn goamraghyn</i>	Put away the strange gods that are among you, and be clean, and change your garments	Gen. 35.2
<i>As lhig daue ynnyd casherick y yannoo er my hon; dy vod my enish ve <b>ny mast' oc</b></i>	And let them make me a sanctuary; that I may dwell among them	Ex. 25.8

14. *oi*, *noi* ‘against’ (cf. *oaie* ‘face’; Ir. *aghaidh* ‘face’, *in aghaidh* + GEN. ‘against’)
- a. *noi* + NP ‘against’
  - b. *m’oi* ‘against me’,  
*dt’oi* ‘against thee’,  
*n’oi(-syn)* ‘against him’,  
*e hoï* ‘against her’ (Cregeen),  
*n’oïee* ‘against her’,  
*nyn ’oi* ‘against us/you/them’,  
*noi echey* ‘against him’,  
*noi eck* ‘against her’,  
*noi ain(yn)* ‘against us’,  
*noi eu(ish)* ‘against you’,  
*noi oc(syn)* ‘against them’  
*nyn ’oi eu(ish)* ‘against you’,  
*nyn ’oi oc(syn)* ‘against them’
  - c. *noi-ry-hoi* ‘against one another’

Inasmuch as the base form *oi* ‘against’ (= *oaie* ‘face’) begins with a vowel, *n-*, the vestige of the original preposition = ‘in’, can be seen not only in the 3SG. form *n’oi* ‘against him/it’ but also in the form of the prepositional nominal *noi* used before a noun (a). The object in the construction is prepositional, with no examples of genitive objects (i.e. *noi yn cheer* rather than \**noi ny cheerey* ‘against the land’, and *noi Jee* ‘against God’ rather than \**noi Yee*.) There are some cases of definite prepositional objects lacking the expected initial mutation. For ‘against her’, the regular pattern would suggest \**ny hoï*, but this is not found (though Cregeen gives *e hoï*, not attested in the digital Classical texts). ‘Against her’ is in fact expressed with *noi eck* and also with the quite anomalous *n’oïee* (i.e. *noi ee?*), in the proportions 25:5 in the Bible.

a. <i>O soie mee seose er y chreg ta ny syrjey na mee: son t’ou er ve my hreishteil, as toor lajer dooys noi yn noid.</i>	O set me up upon the rock that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy	Ps. 61.3
<i>As bee yn pobble tranlaasit, yn derrey yeh liorish yn jeh elley, as dagh unnane liorish e naboo: nee yn lhiannoo gymmyrkey eh-hene dy roonagh noi yn chanstyr, as y moodjeen noi yn dooinney onnoroil</i>	And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable	Isa. 3.5
<i>As haink Pul ree Assyria noi yn cheer</i>	And Pul the king of Assyria came against the land	2 Ki. 15.19
<i>kys eisht oddym’s cur rish yn aggair vooar shoh, as peccah ’yannoo noi Jee<sup>15</sup>?</i>	how then can I do this great wickedness, and sin against God?	Gen. 39.9
<i>agh nee eh girree seose noi thie ny drogh-yantee, as noi yn cooney ocsyn ta cur-rish mee-chairys</i>	but [he] will arise against the house of the evildoers, and against the help of them that work iniquity	Isa. 31.2
<i>ta mee er woalley my vassyn noi an-chiartys dty chosney, as noi yn uill t’er ny ve deayrtit aynyd</i>	I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee	Ez. 22.13

<sup>15</sup> 19 instances of *noi Jee* in the Bible.

<i>nee eh shassoo seose myrgeddin <b>noi yn prince</b> dy phrinceyn, agh bee eh er ny vrishey fegooish laue</i>	he shall also stand up against the Prince of princes; but he shall be broken without hand	Dan. 8.25
<i>As dooyrt y Chiarn, Mish Yeeseey t'ou jannoo tranlaase er: S'doillee dhyt brebbal <b>noi</b> ny jilg</i>	And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks	Acts 9.5
<i>Bee yn ayr <b>noi yn mac</b>, as y mac <b>noi yn ayr</b>; yn voir <b>noi yn inneen</b>, as yn inneen <b>noi yn voir</b>, yn voir- 'sy-leigh <b>noi e ben chleuin</b>, as y ven-chleuin <b>noi e moir-</b> 'sy-leigh</i>	The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law	Luke 12.53
b <i>Cre'n êie t'ad orrym's, dy vel oo er jeet dy chaggey <b>m'oï</b> ayns my heer hene?</i>	What hast thou to do with me, that thou art come against me to fight in my land?	Jud. 11.12
<i>Agh ayns my arkys ghow ad boggey as haggil ad cooidjagh: dy jarroo, haink ny eer ghonnany cooidjagh <b>m'oï</b> nagh bione dou, jannoo craid jee'm, as cha scuirr ad</i>	But in mine adversity they rejoiced, and gathered themselves together: yea, the very abjects came together against me unawares, making mouths at me, and ceased not	Ps. 35.15
<i>As dooyrt Edom rish, Cha jig oo my raad's, er-aggle dy jig-ym magh <b>dt'oï</b> lesh y chliwe</i>	And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword	Num. 20.18
<i>Greie-caggee erbee ta troggit <b>dt'oï</b>, cha jig eh lesh; as dy chooilley hengey hroggyts dt'oï ayns briwnys nee oo y gheyrey</i>	No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn	Isa. 54.17
<i>My ta'n ashoon shen, <b>n'oï</b> ta mee er n'ockley-magh my vriwnys, chyndaa veih'n olkys oc, goym arrys jeh yn olk shen va mee kiarit dy yannoo roo</i>	If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them	Jer. 18.8
<i>As dy bee ee kyndagh jeh brishey-poosey rish dooinney erbee, as dy bee shoh kellit veih sooillyn e sheshey, as freilt follit, as ee jeant neu-ghlen, as nagh bee fenish erbee <b>n'oiee</b>, chamoo ee er ny ghoail ayns e peccah</i>	And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner	Num. 5.13
<i>son s'mooar ta jymmoose y Chiarn t'er vrishey magh <b>nyn oï</b></i>	for great is the wrath of the Lord that is kindled against us	2 Ki. 22.13
<i>eisht bee corree'n Chiarn er ny vrasnaghey <b>nyn oï</b> as bee shiu dy Leah er nyn eebyrnt veih'n cheer mie shen t'eh er choyrnt diu</i>	then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you	Josh. 23.16
<i>As tra cheayll cloan Israel shoh, ren slane sheshaght cloan Israel chaglym cooidjagh ec Shiloh, dy gholl dy chaggey <b>nyn oï</b></i>	And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them	Josh. 22.12
<i>Tra hig yn noid shagh myr thooilley, nee Spyryd y Chiarn troggal seose mergey <b>noi echey</b></i>	When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him	Isa. 59.19

<i>Trog ort, immee gys Nineveh yn ard valley mooar shen, as trog seose dty choraa <b>noi eck</b></i>	Arise, go to Nineveh, that great city, and cry against it	Jon. 1.2
<i>dy vod shen ve echey <b>noi ain</b>, as tuittym orrin, as shin y ghoaill ayns bondiaght, as ny assyllyn ain</i>	that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.	Gen 43.18
<i>son dy vel y Chiarn clashtyn y plaiynt ta shiu jannoo n'oi? as cre ta shiyn? cha nee <b>noi ainyn ta'n</b> plaiynt eu; agh noi'n Chiarn</i>	for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord	Ex. 16.8
<i>Ta mee er n'yannoo peccah noi'n Chiarn y Jee eu, as <b>noi eu hene</b></i>	I have sinned against the Lord your God, and against you	Ex. 10.16
<i>Eisht beam's myrgeddin <b>noi euish</b>, as kerraghey shiu foast shiaght keayrtyn son nyn beccaghyn</i>	Then will I also walk contrary unto you, and will punish you yet seven times for your sins	Lev. 26.23
<i>Son va dy jarroo laue'n Chiarn <b>noi oc</b>, dy stroie ad veih mastey'n cheshaght</i>	For indeed the hand of the Lord was against them, to destroy them from among the host	Deut. 2.5
<i>Ta eddin y Chiarn <b>noi ocsyn ta jannoo olk</b></i>	The countenance of the Lord is against them that do evil	Ps. 34.16
<i>Er-yn-oyr dy vel y noid er ghra <b>nyn oi eu</b>, Aha, ta eer ny shenn ard-yynydyn lhieu [sic] hene</i>	Because the enemy hath said against you, Aha, even the ancient high places are ours in possession	Ezekiel 36.2
<i>Smerg da cummaltee slystyn ny marrey, ashoon ny Cherethiteyn! ta goo yn Chiarn <b>nyn'oi euish</b></i>	Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the Lord is against you	Zep. 2.5
<i>As haggil Korah ooilley'n cheshaght <b>nyn oi oc</b></i>	And Korah gathered all the congregation against them	Num. 16.19
<i>ard-gheiney mastey cloan Ephraim, hass ad seose <b>nyn'oi ocsyn haink veih'n chaggey</b></i>	certain of the heads of the children of Ephraim ... stood up against them that came from the war	2 Chron. 28.12
c <i>T'ee follym, as feayn, as faasagh, as ta'n cree faitagh, as ta ny glioonyn bwoalley <b>noi-ry-hoi</b>, as ta guinn ghyere ayns ooilley nyn meeghyn, as ta neal y dorraghys er dy chooilley eddin</i>	[Nineveh] She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness	Nah. 2.10
<i>Ta mie as sie, bea as baase, er nyn goyrt <b>noi-ry-hoi</b></i>	Good is set against evil, and life against death	Ecclesiasticus 33.14



15. *quail* ‘meeting’, cf. *quaiyl* ‘assembly, court’ (Sc. G. *còmhdhail* ‘assembly’, *am chòmhdhail* ‘to meet me’)
- a. *goll quail* + NP ‘go to meet ...’  
*çheet quail* + NP ‘come to meet’  
*roie quail* + NP ‘run to meet’  
*cur quail* ‘send to meet’  
*cur lesh quail* ‘bring to meet’
  - b. *my whail* ‘to meet me’, etc.  
*ny whail oc* ‘to meet them’

*Quail* ‘to meet’ is used with *goll* ‘go’, *çheet* ‘come’ and *roie* ‘run’ (occasionally with *cur* ‘send’, *cur lesh* ‘bring’); a definite noun object (a) takes the prepositional construction, not the genitive; personal pronoun objects are illustrated in (b). In the possessive construction with *ec*, which is not very common, only the form *ny whail* is used, not *nyn quail*.

a	<i>As hooar Joseph e ainagh aarloos, as hie eh seose quail Israel e ayr</i>	And Joseph made ready his chariot, and went up to meet Israel his father	Gen 46.29
	<i>As hie Moses magh quail e ayr 'sy leigh, as rea eh biallys da, as phaag eh eh</i>	And Moses went out to meet his father in law, and did obeisance, and kissed him	Ex. 18.7
	<i>Shass uss ayns shoh liorish dty oural-losht, choud as hem's quail y Chiarn ayns shid.</i>	Stand here by thy burnt offering, while I meet the Lord yonder	Num. 23.15
	<i>Trog ort, as gow sheese quail chaghteryn ree Samaria</i>	Arise, go up to meet the messengers of the king of Samaria	2 Ki. 1.3
	<i>As myr va David cheet quail Ornan yeeagh Ornan as honnick eh David, as hie eh magh veih'n laare-vooiie, as chroyim eh eh-hene gys David lesh e eddin gys y thaloo</i>	And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground	1 Chron. 21.20
	<i>Roieys post quail post, as chaghter quail chaghter, lesh naight gys ree Vabylon, dy vel yn ard-valley echey goit ec y derrey chione</i>	One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end	Jer. 51.31
	<i>Eisht bee reeriaght niau er ny hoylaghey gys jeih moidynyn, ghow ny lampyn oc, as hie magh quail y dooinney poosee</i>	Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom	Mat. 25.1
	<i>As hug Moses lesh y pobble ass y champ dy gholl quail Jee, as hass ad er cheu heese jeh'n clieau</i>	And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount	Ex. 19.17
b	<i>cre-erbee hoshiaght hig magh my whail ass dorryssyn my hie's, ... dy bee shen dy shicky er ny chasherickey gys y Chiarn</i>	whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's	Jud. 11.31
	<i>Haink shin gys dty vraar Esau, as t'eshyn neesht cheet dty whail</i>	We came to thy brother Esau, and also he cometh to meet thee	Gen. 32.6
	<i>As hie ree Sodom magh ny whail</i>	And the king of Sodom went out to meet him	Gen. 14.17

<i>As haink eh gy-kione, tra cheayll Laban imraa jeh Jacob mac e hayrey, dy roie eh ny whail, as ghow eh ayns e roihaghyn eh, as phaag eh eh, as hug eh lesh eh gys e hie</i>	And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house	Gen. 29.13
<i>Roie nish, ta mee guee ort, ny quail; as abbyr r'ee, Vel eh dy mie mayrt?</i>	Run now, I pray thee, to meet her, and say unto her, Is it well with thee?	2 Ki. 4.26
<i>As roie stiurt Abraham ny quail</i>	And the servant ran to meet her	Gen. 24.17
<i>As veih shen, tra cheayll ny braaraghyn j'in, haink ad magh nyn guail choud as Appii-forum</i>	And from thence, when the brethren heard of us, they came to meet us as far as Appii forum	Acts 28.15
<i>tra vees shiu er gholl stiagh ayns yn ard valley hig dooinney nyn guail lesh saagh-craie dy ushtey; eiy-r-jee er gys y thie hed eh stiagh ayn</i>	when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in	Luke 22.10
<i>Lhig da markiaght goll magh nyn guail, as lhig da gra, Vel ooilley ayns shee?</i>	Take an horseman, and send to meet them, and let him say, Is it peace?	2 Ki. 9.17
<i>Ny cre'n ree ragh dy yannoo caggey noi ree elley, nagh soiagh sheese hoshiaght dy ghoaill coyrle, vel eh son goll magh lesh jeh thousandeyn ny whail echeysyn ta cheet n'oi lesh feed thousane?</i>	Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?	Luke 14.31
<i>as chur eh chaghteryn ny whail oc</i>	And he sent to meet them	1 Chron. 19.5

16. *raad* ‘way, direction’

- a. *raad* + GEN. ‘towards’, ‘by way of’
- b. *raad y vaaish* ‘on the point of death’
- c. *my raad*(‘s) ‘in my direction’, ‘towards me’
  - dy raad* ‘towards thee’
  - ny raad* ‘towards him/her/it’
  - nyn raad* ‘towards us/you/them’
  - çheet my raad* ‘come my way’, etc.

As well as being a regular noun *raad* ‘way’, *raad* is constructed as a prepositional nominal meaning ‘towards’, ‘by way of’ (a), with its object in the genitive, to judge by the idiom *raad y vaaish* (b) ‘on the point of death’. When the object of the construction is a personal pronoun (c), only the preposed possessive is found.

a. <i>Immee-jee seose yn raad shoh my-yiass; as gow-jee seose raad y clieau</i>	Get you up this way southward, and go up into the mountain:	Num. 13.17
<i>chyndaa-jee mairagh, as reue shiu gys yn aasagh, raad yn aarkey jiarg</i>	Tomorrow turn you, and get you into the wilderness by the way of the Red sea	Num 14.25
<i>Son tra haink ad stiagh 'sy thie, v'eh ny lhie er e lhiabbee ayns e hamyr: as woaiill ad as varr ad eh, as yiare ad yn kione jeh, as hug ad lhieu eh, as chossyn ad ersooyl raad yn aasagh fud-ny-hoie</i>	For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night	2 Sam. 4.7
<i>As haink troailtagh raad y dooinney berchagh</i>	And there came a traveller unto the rich man	2 Sam. 12.4
b. <i>ta mee raad y vaaish,<sup>16</sup> as cre sheeagh dou yn eiraght shoh?</i>	I am at the point to die: and what profit shall this birthright do to me?	Gen 25.32
<i>Son va un ynrycan inneen echey, va mysh daa vlein jeig dy eash, as v'ee raad y vaaish</i>	For he had one only daughter, about twelve years of age, and she lay a dying	Luke 8.42
c. <i>As dooyrt Isaac rish e vac, Kys dy vel oo er gheddyn eh cha Leah my vac? As dooyrt eh, Er-yn-oyr dy dug y Chiarn dy Yee my raad eh</i>	And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me	Gen. 27.20
<i>Bannit dy row'n Chiarn Jee Israel, ta er choyrt oo my raad er y laa shoh</i>	Blessed be the Lord God of Israel, which sent thee this day to meet me	1 Sam.35.32
<i>Cha bee'm dy bragh er my hilgey sheese: cha daghyr skielley erbee my raad</i>	I shall never be cast down: there shall no harm happen unto me	Ps. 10.6
<i>Agh baillym shiu dy hoiggal, vraaraghyn, dy vel ny reddyn t'er jeet my raad, er jyndaa magh dy chur y sushtal ny smoo er y hoshiaght</i>	But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel	Phil. 1.12
<i>Agh nish te er jeet dy raad, as t'ou lhag-chreeagh; te er duittym ort, as t'ou seaghnit</i>	But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled	Job. 4.5

<sup>16</sup> 14 examples of *raad y vaaish* in the Bible.

<i>ny soie uss beg jeh smaght y Chiarn, chamoo lhig dty chree void tra t'eh coyrt seaghyn <b>dty raad</b></i>	despise not thou the chastening of the Lord, nor faint when thou art rebuked of him	Heb. 12.5
<i>Ny jean olk erbee, myr shen cha jig skielley erbee <b>dty raad</b></i>	Do no evil, so shall no harm come unto thee	Ecclesiasticus 7.1
<i>Foddee enney v'er ny choyrer er dooinney liorish e hilley, as er y dooinney keeayllagh liorish e eddin, tra hig eh <b>dty raad</b></i>	A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him	Ecclesiasticus 19.29
<i>Agh Benjamin, braar Yoseph, cha dug Jacob marish e vraaraghyn: son dooyrt eh, Er-aggle, trooid taghyrt, dy jig olk <b>ny raad</b></i>	But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him	Gen. 42.4
<i>as cha lhig e haynt da dy ghoail jeh'n chioltane ny jeh'n ingan echey hene, dy aarlaghey son y troailtagh v'er jeet <b>ny raad</b></i>	and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him	2 Sam. 12.4
<i>As ren deiney Shechem soiaghey sleih dy lhie cooyl-chlea er e hon ayns mullagh ny sleityn, as ren ad spooilley ooilley ny haink <b>nyn raad</b></i>	And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them	Jud. 9.25
<i>Lhig dooin, ta mee guee ort, shamyr veg y yannoo er y voalley, as soiaghey seose ayns shen er e hon lhiabbee, as boayrd, stoyl, as kainlere; tra hig eh <b>nyn raad</b>, dy vod eh goaill aaght ayns shen</i>	Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither	2 Ki. 4.10
<i>As ren y Chiarn tilgey jeh slught Israel, as hug eh seaghyn <b>nyn raad</b>, as livrey eh ad gys laueyn ny spooilleyderyn, derrey v'eh dy bollagh er scughey ad ass e hilley</i>	And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight	2 Ki. 17.20
<i>As dy beagh shin fagit dy eiyrt er nyn yeearreeyn hene, na ny cliaghtaghyn mee-chrauee ta shin dy haaghey, na ny drogh sampleyryn ta cheet <b>nyn raad</b>, cha voddagh shin scapail tayrn orrin hene coayl-anmey</i>	And that if we had been suffered to follow our own wills, or the evil customs we contract, or the bad examples we meet with, we could not escape bringing upon ourselves destruction	Coyrle Sodje, 1.

17. *skyn* ‘top’ (cf. Ir., Sc. G. *os cionn* + GEN. ‘above the head (of)’)
- erskyn* + NP ‘on top of, above, over’
  - erskyn hallooin* ? ‘on earth’
  - er my skyn* ‘above me’ (Cregeen, P.C.),  
*er dty skyn* ‘above thee’ (Cregeen, P.C., Bib x1),  
*er e skyn* ~ *er-y-skyn* ‘above him/her/it’,  
*er nyn skyn* ‘above us/you/them’
  - er nyn skyn ocsyn* ‘above them’ x1  
*er y skyn oc* ‘above them’ x1  
*erskyn oc* ‘above them’ x2
  - as er e skyn* ‘and above’
  - bun-ry-skyn* ‘upside down’, ‘topsy-turvy’, ‘in confusion’

Though *erskyn* was in origin a prepositional phrase ‘on above the head (of)’ it is constructed with a noun prepositional object (a), with several examples of missing mutation. There is only one example of an idiom, in which *erskyn* has a genitive object: *erskyn hallooin* (b) ‘on earth’. With pronominal complements, the possessive personal pronoun is inserted between *er-* and *-skyn* (c); the 3SG form can be written *er-e-skyn* or *er-y-skyn* (with or without hyphens). The possessive with *ec* is rarely used, and only in the 3PL; the variant usages are shown in (d). Note idiomatically *as er e skyn* ‘and above’ in numeral expressions (e). Other than in *erskyn*, *skyn* ‘top’ occurs in the expression *bun-ry-skyn* (f) ‘upside down’.

a. <i>As chroo Jee yn aer; as scarr eh ny ushtaghyn fo yn aer, veih ny ushtaghyn <b>erskyn</b> yn aer: as shen myr ve</i>	And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so	Gen. 1.7
<i>As dooyrt y Chiarn Jee rish yn ardnieu, Er-yn-oyr dy vel oo er n’yannoo shoh, t’ou cursit <b>erskyn</b> dy chooilley chretoor; as <b>erskyn</b> ooilley maase y vagheragh; er dty volg nee oo snaue, as joan nee oo gee ooilley laghyn dty vea</i>	And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life	Gen. 3.14
<i>Agh ad shoh foddee shiu gee jeh dy chooilley chretoor etlagh snauee, ta goll er kiare cassyn, as lurgaghyn oc <b>erskyn</b> nyn gassyn, dy lheim lhieu er y thalloo</i>	Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth	Lev. 11.21
<i>as hie’n arreyder seose gys mullagh y toor, t’er y voalley <b>erskyn</b> y yiat, as hrog eh seose e hooillyn, as yeeagh eh, as cur-my-ner, dooinney roie ny-lomarcán</i>	and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone	2 Sam. 18.24
<i>ta dty chreenaght as dty vaynrays foddey <b>erskyn</b> y goo cheayll mee</i>	thy wisdom and prosperity exceedeth the fame which I heard	1 Ki. 10.7
<i>Cre cha eunyssagh ta dty ghraih, my huyr, my ven veen! ta dty ghraih foddey <b>erskyn</b> y feeyn share, as soar millish dty ennal roish bree dy chooilley spice s’blaystal</i>	How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices	Song 4.10

b.	<i>as my she shen dy vel eh <b>erskyn hallooin</b>, neem's ronsaghey er e hon trooid ooilley thousaneyn Yudah</i>	and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.	1 Sam. 23.23
c.	<i>nagh vel mee goaill rish Pooar <b>er-my-skyn</b></i>	I do not acknowledge any power above me	Pargys Caillit
	<i>Yiow'n joarree, ta cummal mayrt, seose foddey <b>er dty skyn</b>: as hig uss sheese feer injil</i>	The stranger that is within thee shall get up above thee very high; and thou shalt come down very low	Deut. 28.43
	<i>As eisht nee oo toiggal cre erbee cha biallagh as vees oo dauesyn ta <b>er dy skyn</b>, cre erbee yn aigney mie hoilshys oo dauesyn ta corrym rhyt, ny cre erbee cha dooie as vees oo dauesyn ta fo'd, ayd hene smoo vees vondeish liorish</i>	And then you will find, that be you never so obedient to your Betters, never so civil to your Equals, never so kind to your Inferiours, no Man will profit by it more than your self	Coyrle Sodjey XII
	<i>tra honnick Zimri dy row'n ard-valley er ny ghoaill, dy jagh eh stiagh ayns cooyrt plaase y ree, as losht eh thie'n ree <b>er-e-skyn</b> lesh aile, dy dooar eh baase</i>	when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died	1 Kings 16.18
	<i>As hass eh <b>er-e-skyn</b>, as hug eh oghsan da'n chiassaghey, as daag eh ee</i>	And he stood over her, and rebuked the fever; and it left her	Luke 4.39
	<i>As ren eh coodagh son y chabbane, dy chraitnyn rea daahit jiarg, as coodagh dy chraitnyn badjer <b>er y skyn</b></i>	And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that	Ex. 36.19
	<i>She Jee ta goaill cooilleeney dou, as ta coyrt y pobble sheese foym, As ta livrey mee veih my noidyn: t'ou myrgeeddin er my hroggal seose dy ard <b>er nyn skyn</b> dirree seose m'oi:</i>	It is God that avengeth me, and that bringeth down the people under me. And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me	2 Sam. 22.49
	<i>Myr ta'n urley gysaghey yn aalagh eck dy etlagh, clussaghey harrishdoo, skeayley e skianyn <b>er nyn skyn</b>, goaill ad, as gymmyrkey ad er e skianyn</i>	As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings	Deut. 32.11
d.	<i>Eshyn eh ta dy my livrey veih my noidyn dewil, as ta dy my hoiaghey seose <b>er nyn skyn ocsyn</b> ta shassoo m'oi: nee oo m'y livrey veih'n dooinney olkyssagh</i>	It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man	Ps. 18.49
	<i>Shimmey inneen t'er n'yannoo dy mie; agh t'ou uss <b>er-y-skyn oc</b> ooilley</i>	Many daughters have done virtuously, but thou excellest them all	Prov. 31.29
	<i>Ta feeyn as kiaulleeaght cur boggey 'sy chree; agh ta graih er creenaght <b>erskyn oc</b> ny-neesht.</i>	Wine and musick rejoice the heart: but the love of wisdom is above them both	Ecclesiasticus 40.20
	<i>Ta berchys as niart troggal seose yn cree; agh ta aggle y Chiarn <b>erskyn oc</b> ny-neesht</i>	Riches and strength lift up the heart: but the fear of the Lord is above them both	Ecclesiasticus 40.26

	<i>Agh 'skyn oc ooilley, Dooinneey'n obbyr share, S'ooasle, as s'aaley ta dty hooill soit er</i>	And above them all, Man, the best work, the noblest and the most beautiful your eye lights upon	Pargys Caillit
e.	<i>Son liorish oardys s'jerree Ghavid, vany Leviteyn coontit veih feed blein dy eash as er e skyn</i>	For by the last words of David the Levites were numbered from twenty years old and above	1 Chron. 23.27
f.	<i>As myr v'ad aarlooy dy chur dy baase eh, haink skeeal gys ard-chaptan y cheshaght, dy row ooilley Jerusalem bun-ry-skyn</i>	And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar	Acts 21.31
	<i>De'ie paart er-y-fa shen un red, as paart red elley: son va'n chaglym bun-ry-skyn, as cha row fys ec yn ayn smoo jeu cre'n-fa v'ad er nyn jaglym cooidjagh</i>	Some therefore cried one thing, and some another: for the assembly was confused: and the more part knew not wherefore they were come together	Acts 19.32
	<i>T'ad shoh t'er hyndaa yn seihll bun-ry-skyn er jeet ayns shoh neesht</i>	These that have turned the world upside down are come hither also	Acts 17.26

18. *er son, son* ‘for’ (Spanish *por*) (Sc. G. *air son, son*)
- er son, son* + NP ‘for’, ‘for the sake of’, ‘in payment for’, ‘as for’
  - er my hon* ‘for me’  
*er dty hon* ‘for thee’  
*er e hon* ‘for him’ ~ *er y hon* ‘for it’  
*er e son* ~ *er y son* ‘for her’  
*er nyn son* ‘for us/you/them’
  - er y son eck(sh)* ‘for her’,  
*son eckish* ‘for her’  
*er y hon eck* ‘for her’  
*er y hon ain(yn)* ‘for us’  
*er y hon ocsyn* ‘for them’  
*er ny(n) son ain(yn)* ‘for us’  
*er ny(n) son eu(ish)* ‘for you’  
*er ny(n) son oc(syn)* ‘for them’
  - roie er y hon* ‘flee’

The range of senses of *er son* ~ *son* is very extensive; I have not attempted to illustrate the range here (a). Definite noun complements take the prepositional construction, occasionally without initial mutation. In the construction with a preposed possessive pronoun (b) an orthographic distinction is observed, if not wholly consistently, between *er e hon* ‘for him’ and *er y hon* ‘for it’. When possessive *ec* is in play, a considerable range of variant forms is observed (c). I note (d) the idiomatic expression *roie er y hon* ‘flee’.

a	<i>As hug Adam ennym er ooilley'n maase, as er eanlee yn aer, as er ooilley beiyn y vagher: agh er son Adam, cha row cooney cooie er ny gheddyn</i>	And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him	Gen. 2.20
	<i>My nee'n ard -saggyrt ta oilit jannoo peccah lurg peccaghyn y phobble: eisht lhig da cur lesh, er son y peccah shen t'eh er n'yannoo, dow aeg gyn lheamys gys y Chiarn, son oural-peccah</i>	If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering	Lev. 4.3
	<i>As er son y chierroo heear, bee'n aarkey mooar hene eu son cagliagh</i>	And as for the western border, ye shall even have the great sea for a border	Num. 34.6
	<i>As er son ad shen, ta jeh'n daa cheead as three-feed as three-jeig, dy ve er nyn veaysley, jeusyn ta hoshiaght ruggit jeh cloan Israel, ta ny shlee na ny Leviteyn</i>	And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites	Num. 3.46
	<i>ver-ym argid dhyt son y vagher; gow voym eh, as nee'm my varroo y oanluckey ayns shen</i>	I will give thee money for the field; take it of me, and I will bury my dead there	Gen. 23.13
b	<i>As tra v'eh ec y Raue, ren eh briaght er my hon dy imneagh, as hooar eh magh mee</i>	But, when he was in Rome, he sought me out very diligently, and found me	2 Tim. 1.17
	<i>Son s'mooar ta'n Ooilley-niartal er n'yannoo er my hon, as s'casherick ta e ennym</i>	For he that is mighty hath done to me great things; and holy is his name	Luke 1.49



<i>Er shoh dooyrt e huыр rish inneen Pharaoh, Naillt's mish goll dy gheddyn dhyt boandyр jeh mraane ny Hebrewnee, dy vod ee yn lhiannoo y voandyrys <b>er dty hon?</b></i>	Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?	Ex. 2.7
<i>My vees maarliagh goit brishey stiagh ayns thie, as eh dy gheddyn builley baaish, cha bee fuill deayrtit <b>er e hon</b></i>	If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him	Ex. 22.2
<i>As haink inneen Pharaoh sheese dy aarkey ee hene 'syn awin, as ren ny mraane aegey va shirveish urree, shooyl er broogh ny hawin: as tra honnick ee yn clean fud y chlioagagh, hug ee e sharvaant <b>er y hon</b></i>	And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it	Ex. 2.5
<i>As nee reeaghyn y theihll ta er n'yannoo maarderys, as er vaghey dy rouanagh mâree, keayney, as dobberan <b>er e son</b>, tra hee ad jaagh y lostey eck</i>	And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning	Rev. 18.9
<i>Gheiney-poost, cur-jee graih da ny mraane eu, dy-jarroo myr hug Creest myrgeddin graih da'n Agglish, as hug eh eh-hene <b>er y son</b></i>	Husbands, love your wives, even as Christ also loved the Church, and gave himself for it	BCP Matrimony
<i>ta mee er chlashtyn, dy vel arroo ayns Egypt; gow-jee sheese gys shen, as kionnee-jee <b>er nyn son</b> veih shen, dy vod mayd ve bio, as nagh vow mayd baase</i>	I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die	Gen. 42.2
<i>Nee'n Chiarn caggey <b>er nyn son</b>, as bee-jee shiuish nyn dost</i>	The Lord shall fight for you, and ye shall hold your peace	Ex. 14.14
<i>As ren ny eiyrtyssee briaght <b>er nyn son</b> trooid ooilley yn raad, agh cha row ad ry-gheddyn</i>	and the pursuers sought them throughout all the way, but found them not	Jsoh. 2.22
<i>My yarrin, dy vel mee foast ayns treishteil, as sheshey 've aym yn oie shoh, as myrgeddin mec y ymmyrkey; Jinnagh shiu farkiagh <b>er nyn son</b> derrey harragh ad gys eash? jinnagh shiu fuirriaght gyn poosey <b>er nyn son?</b></i>	If I should say, I have hope, if I should have an husband also tonight, and should also bear sons: Would ye tarry for them till they were grown? would ye stay for them from having husbands?	Ruth 1.12-13
<i>c. As son e huыр ta ny moidyn, nagh row poost; <b>er y son ecksh</b> foddee eh ve neughlen</i>	And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled	Lev.21.3
<i>Nish hug Judith sarey da e hinney-veyl dy hassoo cheu-mooie jeh e shamyr-lhiabbagh, as dy uirraght <b>son eckish</b> dy heet magh, myr ren ee gagh laa</i>	Now Judith had commanded her maid to stand without her bedchamber, and to wait for her, coming forth, as she did daily	Judith 13.3
<i>Vel foast toghyr ny eiraght erbee sodjey <b>er nyn son ain</b> ayns thie nyn ayrey?</i>	Is there yet any portion or inheritance for us in our father's house?	Gen. 31.14
<i>As ghow eh arran, as hug eh booise, as vrish eh eh, as hug eh eh daue, gra, Shoh my chorp t'er ny choyrт <b>er nyn son eu</b>: shoh jean-jee ayns cooinaghtyn jeem's</i>	And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me	Luke 22.19
<i>agh <b>er nyn son euish</b>, gow -jee reue seose ayns shee gys nyn ayr</i>	and as for you, get you up in peace unto your father	Gen. 4.17

<i>Agh yarrood ad ny v'eh er n'yannoo: as ny obbraghyn yindyssagh v'eh er hoilshaghey <b>er nyn son oc</b></i>	But [they] forgat what he had done: and the wonderful works that he had shewed for them	Ps. 78.12
<i>Banee-jeé adsyn ta gwee mollaght diu, as gow-jeé padjer <b>er nyn son ocsyn ta cur seaghyn erriu</b></i>	Bless them that curse you, and pray for them which despitefully use you	Luke 6.28
<i>My shirrys oo ee myr argid, as ronsaghey <b>er y hon eck</b>, myr son berchys follit</i>	If thou seekest her as silver, and searchest for her as for hid treasures	Prov. 2.4
<i>Jean briaght, ta mee gwee ort, jeh'n Chiarn <b>er y hon ain</b></i>	Enquire, I pray thee, of the Lord for us	Jer. 21.2
<i><b>Er y hon ainyn</b>, ta nyn sooillyn er vailleil trooid treishteil fardalagh nyn gooney: ayns nyn arrey yeeagh shin son ashoon, nagh voddagh sauail shin</i>	As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not save us	Lam. 4.17
<i>Agh <b>er y hon ocsyn</b> ta'n cree oc gimmeeaght lurg yeearreeyn nyn nheeghyn eajee, as nyn mee-chraueeaght, neem's nyn raad y chooilleeney er nyn ghing hene</i>	But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads	Ezek. 11.21
<i>Chamoo ta shiu goaill eu hene kys dy vel eh ymyrchagh <b>er ny son ain</b>, un dooinney dy gheddyn baase son y pobble, as gyn y slane ashoon dy herraghtyn</i>	Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not	John 11.50
<i>As hass Yeeseey, as deëe eh orroo, as dooyrt eh, Cre bailliu mee dy yannoo <b>er ny son eu?</b></i>	And Jesus stood still, and called them, and said, What will ye that I shall do unto you?	Mat. 20.32
<i>Shen y traá dooyrt ad mastey ny ashoonee: Ta'n Chiarn er n'yannoo reddyn moarey <b>er ny son oc</b></i>	Then said they among the heathen: The Lord hath done great things for them	Ps. 126.3
<i>d Kys te, dy vel mee fakin ad agglit as cur cooyl? ta ny treanee oc lhieggít, as er <b>roie er y hon</b>, gyn jeeaghyn nyn-yei: son va aggle cruin mygeayrt-y-moo</i>	Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back	Jer. 46.5
<i>ta cummaltee Ghebim er haglym ad hene dy cheilley dy <b>roie er-y-hon</b></i>	the inhabitants of Gebim gather themselves to flee	Isa. 10.31

19. *toshiaght* ‘front, beginning’a. \**er toshiaght* + NP\**er nyn doshiaght ain*, etc.*er my hoshiaght* ‘(me) forward, forth’, ‘on my way’*er dty hoshiaght* ‘(thee) forward’, ‘on thy way’, before thee’*er e hoshiaght* ‘(him) forward’, ‘on his way’ ~ *er y hoshiaght* ‘(it) forward’, ‘on its way’)*er e toshiaght* ‘(her) forward’, ‘on her way’*er nyn doshiaght* ‘(us/you/them) forward’, ‘on our/your/their way’b. *cur er y hoshiaght* ‘promote, advance (trans.), procure, further’*çheet er y hoshiaght* ‘prosper, advance (intrans.)’*goll er e hoshiaght* ~ *goll er y hoshiaght* ‘pass onwards’

While *toshiaght* ‘beginning, front, onset’ is a regular noun, it has an idiomatic use, with preposed possessive pronouns only, as in *er my hoshiaght* ‘on my way’, ‘(me) going forward’ (a). Parallel to the orthographic distinction *er e hon* vs. *er y hon*, mentioned above §18, a distinction is practised between *er e hoshiaght* ‘on his way’ and *er y hoshiaght* ‘on its way’ Related are the idioms *cur er y hoshiaght* ‘to promote, advance (trans.)’ and *çheet er y hoshiaght* ‘to prosper, advance (intrans.)’; and *goll er e/y hoshiaght* ‘to pass on(wards)’ (b).

a. <i>Lhig dou goll er my hoshiaght trooid dty heer: goym y raad mooar, cha jyn daa-ym gys y laue yesh, ny gys y laue hoshtal</i>	Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left	Deut. 2.27
<i>Eisht hie mee er my hoshiaght gys giat y farrane, as gys loghan y ree; agh cha row raad da'n baagh va foym dy hayrtyn</i>	Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass	Neh. 2.14
<i>agh un red ta foym dy yannoo, jarrood ny reddyn shen ta my yei, as sheeyney er my hoshiaght gys ny reddyn ta roym, Ta mee chionney gys y vark</i>	but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark	Phil. 3.13-14
<i>Lhig da dty hooillyn jeeaghyn jeeragh royd as ferrooghyn dty hooillyn jeeaghyn dy kiart er dty hoshiaght</i>	Let thine eyes look right on, and let thine eyelids look straight before thee	Prov. 4.25
<i>Nish my vac, yn Chiarn dy row mayrt; as gow er dty hoshiaght lesh aigh mie</i>	Now, my son, the Lord be with thee; and prosper thou	1 Chron. 22.11
<i>As yeelt ee assyl, as dooyrt ee rish e sharvaant, Eiy, as cur er dty hoshiaght</i>	Then she saddled an ass, and said to her servant, Drive, and go forward	2 Ki. 4.24
<i>As ghow Abram e yurnah, goll er e hoshiaght my-yiass</i>	And Abram journeyed, going on still toward the south	Gen. 12.9
<i>Son cur-my-ner; nee oo giennaghtyn, as mac y ymmyrkey; as cha jig razor er e chione: son bee'n lhiannoo Nazarite gys Jee veih'n vrein: as hed eh er e hoshiaght dy livrey Israel ass laue ny Philistinee</i>	For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines	Jud. 13.5

<i>Erreish daue v'er chlashtyn y ree, jimmee ad rhyboo, as cur-my-ner hie yn rollage honnick ad ayns y shiar <b>er e toshiaght</b> roue, derrey haink ee, as hass ee erskyn yn ynyd raad va'n lhiannoo</i>	When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was	Mat. 2.9
<i>As haink eh gy-kione tra scugh yn arg <b>er y hoshiaght</b>, dy dooyrt Moses, Irree seose, Hiarn, as lhig da dty noidyn ve er nyn skeayley</i>	And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered	Num. 10.35
<i>As hie eh magh my-yiass gys Maalehacrabbim, as roie eh er-lhongst gys Zin, as hie eh seose er y cheu jiass gys Kadeshbarnea; goll <b>er y hoshiaght</b> gys Hezron</i>	And it went out to the south side to Maalehacrabbim, and passed along to Zin, and ascended up on the south side unto Kadeshbarnea, and passed along to Hezron	Josh. 15.3
b. <i>Son ta mish y Chiarn graihagh er cairys, ta griu vaarlee my ghwoaie son oural-losht; as <b>ver-yms</b> nyn obbyr <b>er y hoshiaght</b> ayns ynrickys</i>	For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth	Isa. 61.8
<i>Ta foalsaght ayns e chree, t'eh shêgin er olk dy kinjagh, t'eh <b>cur</b> streeu <b>er y hoshiaght</b></i>	Frowardness is in his heart, he deviseth mischief continually; he soweth discord	Prov. 6.14
<i>Ny-yeih, <b>hie</b> ee <b>er e toshiaght</b> ayns maarderys, nyns tayrn gys cooinaghtyn laghyn e aegid, tra ren ee maarderys ayns cheer Egypt</i>	Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.	Ezek. 23.19
<i>As ver-ym lhiam greme dy arran, as jean-jee nyn greeaghyn y gherjaghey; ny lurg shen <b>hed</b> shiu <b>er nyn doshiaght</b></i>	And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on	Gen. 18.5
<i>Abbyr rish cloan Israel ad dy <b>gholl</b> <b>er nyn doshiaght</b>.</i>	Speak unto the children of Israel, that they go forward	Ex. 14.15

20. *trooid* ‘through’a. *trooid* + NP ‘through’b. *dt y hrooid* ‘through thee’*ny hrooid* ~ *ny-hrooid* ‘through him/it’, ‘through her’ (sic)*nyn drooid* ‘through them’*ny hrooid eck* ‘through her’*ny hrooid oc* ‘through them’

*Trooid* with a noun complement is constructed as a regular preposition (a). With personal pronoun objects *trooid* takes possessives (b); if inflected *ec* is used, it takes the form *ny hrooid*, thus, for example, \**nyn drooid oc* is not found. Observe that for ‘through her’ the expected \**ny trooid* is not used; *ny hrooid* is used without gender distinction, or is followed by *eck*.

a	<b><i>Trooid</i></b> <i>Jee nee mayd obbraghyn mooarey: as eshyn eh ver fo-chosh nyn noidyn</i>	Through God we shall do great acts: and it is he that shall tread down our enemies	Ps. 108.13
	<i>As honnick mee ainle elley getlagh trooid mean yn aer</i>	And I saw another angel fly in the midst of heaven	Rev. 14.6
b	<i>Myr shen lhig-yms erriu yn ghortey, as drogh-veishtyn, as ver ad oo naardey; as hed paitt as fuill dt y hrooid</i>	So will I send upon you famine and evil beasts, and they shall bereave thee: and pestilence and blood shall pass through thee	Ezek. 5.17
	<i>hie ad seose er mullagh y thie, as lhig ad sheese ny hrooid, eh-hene as e lhiabbee, er y laare kiongoyrt rish Yeese y</i>	they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus	Luke 5.19
	<i>Myr shoh rheynn ad y cheer eddyr ad, dy gholl ny hrooid [cheer f.]</i>	So they divided the land between them to pass throughout it	1 Ki. 18.6
	<i>tra hig mayd gys y cheer, nee oo yn skeog shoh dy naie scarleod y chiangle y syn uinniag ny hrooid ren oo shin y lhiggey sheese [uinnag f.]</i>	when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by	Josh. 2.18
	<i>quoi yinnagh soiaghey dressyn as drineyn m’oi ’sy chaggey? yinnin goll nyn drooid, yinnin lostey ad cooidjagh</i>	who would set the briers and thorns against me in battle? I would go through them, I would burn them together	Isa. 27.4
	<i>as bee sleityn Israel follym-faase, nagh jed unnane nyn drooid</i>	and the mountains of Israel shall be desolate, that none shall pass through	Ezek. 33.28
	<i>veih sheeloghe gys sheeloghe bee eh ny hraartys; cha jed unnane erbee ny hrooid eck son dy bragh as dy bragh</i>	from generation to generation it shall lie waste; none shall pass through it for ever and ever	Isa. 14.10
	<i>Ga dy bee ad ec fea, as myrgeeddin ymmodee, ny-yeih shoh myr vees ad giarit sheese, tra hed eh ny hrooid oc</i>	Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through	Nah. 1.12
	<i>as ren nyn goadey ayns ooilley’n raad ren shin troailt, as mastey ooilley’n pobble ny hrooid oc hie shin</i>	and preserved us in all the way wherein we went, and among all the people through whom we passed	Josh. 24.17