

## Stative predicates with possessives in Classical Manx

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Manx has a small number—eight—of stative predicates that are constructed with possessive pronouns, as in *ta mee my hassoo* ‘I am standing’. Most of these items are undoubtedly verbal, that is, they are also constructed as ordinary verbs: *cadley* ‘sleeping’, *lhie* ‘lying’, *shassoo* ‘standing’, *soie* ‘sitting’, *trostey* ‘fasting’. However, *taaue* ‘idle’, and *tost* ‘silent’ do not have independent verbal uses in Manx, though their cognates in other Gaelic languages have: Sc. G. *tàmh* v. ‘reside, stay’ (*tàmh* n. ‘inactivity, idleness’), Ir. *tost* v. ‘fall silent’ (*tost* n. ‘silence’). *Lomarcán* ‘alone’, ‘only’ occurs only in this possessive construction, and, indeed, *ny-lomarcán* in the sense ‘only’ is better classified as a restrictive focusing modifier<sup>1</sup> than as a predicate. Whereas this construction of stative predicates with possessives is exceptional in Manx, the parallel construction of nominal predicates with possessives is quite general. The semantic effect may be rather similar: see, for example, *traartys* ‘desolation’<sup>2</sup> as a predicate nominal:

<i>Shoh yn ard-valley boggyssagh, va cummal ayns soaillid, dooyrt ayns e cree, Ta mish ayn, as cha vel unnane erbee casley rhym: kys t'ee er jeet dy ve ny traartys, ynnyd son maase dy lhie sheese ayn!</i>	This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in!	Zeph. 2.15
<hr/> <i>As bee ard-ynnydyn Isaac nyn draartys, as bee thieyn-sheaynt Israel er ny chur naardey</i>	And the high places of Isaac shall be desolate [Manx: ‘shall be a desolation’], and the sanctuaries of Israel shall be laid waste	Amos 7.9

As predicates of *ve* ‘be’, these eight stative predicate items are constructed in the same way in Classical and Modern Manx: the possessive pronoun agrees in person and number with the subject of *ve*. I include some selected examples in the lists below (A). My focus here is what other constructions these predicates are found in in Classical Manx, using my corpus of texts 1700-1850 that are digitally searchable.

The texts show that these constructions may be:

- B. stative predicates of intransitive verbs other than *ve*, such as *cheet* ‘come’, *tuittym* ‘fall’, *shassoo* ‘stand’, *tannaghtyn* ‘remain’, *soie* ‘sit’, *baghey* ‘live’, *roie* ‘run’, *goll* ‘go’.

They are also found:

- C. as complements of the objects of certain transitive verbs—of perception: *fakin* ‘see’, *jeeaghyn* ‘show’, *cur my ner* ‘behold’, and others: *faagail* ‘leave’, *feddyn* ‘find’, *goaill* ‘capture’, *cur lesh* ‘bring’, *cur ersooyl* ‘send away’.

<sup>1</sup> *Restrictive focusing modifier* is the term used for, e.g. *but*, *exactly*, *exclusively*, *just*, *only*, *simply*, in Rodney Huddleston and Geoffrey K. Pullum, *The Cambridge Grammar of the English Language*, Cambridge: University Press, 2002, 586-592.

<sup>2</sup> Probably related to this *traartys* are the expressions *ny haart* ‘confounded, discomfited, destroyed’ (only with *ny*), and *cur haart* ‘overthrow, destroy’ as in *Da Abdiel annoon hug eshyn niart, / As foyr da'n chliwe, dy chur Satan haart / Lesh laue feer aashagh* ‘to feeble Abdiel he gave strength, and keenness to the sword, to overthrow Satan with an effortless hand’ (Pargys Callit).

They may be used:

- D. as complements of *cur* ‘do’, ‘make’ + direct object, in causative constructions; thus, *cur ny lhie* is the common way to express ‘lay’.

Lastly, certain of them may be used not only as predicates but also:

- E. in apposition to verb subjects, as in the proverb *Cha vow laue ny haaue veg* ‘An idle hand will receive nothing’.

I give some special attention to *lomarcan*, which has two uses that overlap somewhat, both semantically and syntactically: a stative predicate ‘alone’, ‘without company’, and a restrictive focusing modifier ‘only’, ‘exclusively’, ‘just’.

In an appendix I illustrate the usage of *saie* ‘satiety, sufficiency’, also used with preposed possessives, but which differs from the constructions that are the focus of this paper in being used adverbially, rather than as a predicate.

Whereas *cadley*, *shassoo* and *soie* regularly appear without initial mutation following *ny* ‘her’ (that is, agreeing with a 3SG feminine noun), in the case of the items beginning with /t/, the expected \**ny taauue*, \**ny tost*, and \**ny trostey* are not found. In fact, the masculine 3SG forms *ny haaue* and *ny host* are used agreeing with feminine singular nouns. There is no relevant example of *trostey* constructed with a feminine singular noun. On problems of number agreement with *ny lomarcan* ‘only’, see the final section below.

## A. Predicates of *ve* ‘be’

Predicates of <i>ve</i> ‘be’			
CADLEY ‘asleep’	<i>Sonnish veign my lhie ec my aash; dy kuine veign <b>my chadley</b> ayns shee as ec fea</i>	For now should I have lain still and been quiet, I should have slept: then had I been at rest [Manx, or: ‘quietly I should be asleep in peace and at rest’]	Job 3.13
	<i>Tra t’ou shooyl, bee eh dty leeideilagh, tra t’ou <b>dty chadley</b>, nee eh dty choadey; as tra t’ou doostey, loayree eh rhyt</i>	When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee	Prov. 6.22
	<i>agh va Jonah ersooyl sheese ’sy chabbane, as lhie eh, as v’eh trome <b>ny chadley</b></i>	But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep	Jon. 1.5
	<i>As ren ee girree ec y vean-oie, as ghow ee my vac’s veih my lhiattee, tra va dty inney-veyl <b>ny cadley</b>, as ghow ee eh ’syn oghrish eck, as hug ee yn lhiannoo marroo eck hene ’syn oghrish aym’s</i>	And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom	1 Ki. 3.20
LHIE ‘lying’	<i>As ta mee <b>my lhie</b> dy jarroo mastey cloan gheiney, ta soit er aile: nyn veacklyn t’ad shleiaghyn as sideyn, as nyn jengey ny chliwe gyere</i>	And I lie even among the children of men, that are set on fire: whose teeth are spears and arrows, and their tongue a sharp sword	Ps. 57.5

Predicates of <i>ve</i> 'be'			
	<i>Ta dty vec er n'gholl neel, t'ad nyn lhie ayns king ooilley ny straidyn myr tarroo feie ayns ribbey: t'ad lane dy eulys y Chiarn jeh oghsan dty Yee</i>	Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God.	Isa. 51.20
LOMARCAN 'alone'	<i>As haink eh gy-kione mysh y traa shen, myr va Jeroboam goll magh veih Jerusalem, dy dooar yn phadeyr Ahijah yn Shilonite eh er y raad: as v'eh [Ahijah] er choamrey eh-hene lesh garmad noa: as v'ad nyn-neesht <b>ny-lomarcan</b> [sic] 'sy vagher</i>	And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field	1 Ki. 11.29
	<i>Agh fegooish coraa-dorraghey cha loayr eh roo: as tra v'ad <b>nyn-lomarcan</b> hoilshee eh dy chooilley nhee da e ostyllyn</i>	But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples	Mark 4.34
SHASSOO 'standing'	<i>Eisht haink eh er-gerrey da'n boayl raad va mee <b>my hassoo</b>:</i>	So he came near where I stood	Dan. 8.17
	<i>As dooyrt Balaam rish ainle y Chiarn Ta mee er n'yannoo peccah; son ve gyn-yss dou, dy row uss <b>dty hassoo</b> 'sy raad roym</i>	And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me	Num. 22.34
	<i>Agh va Moirrey <b>ny shassoo</b> cheu mooie jeh'n oaie keayney: as myr v'ee keayney, chroym ee sheese as yeeagh ee stiagh ayns yn oaie</i>	But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre	John 20.11
SOIE 'sitting'	<i>cha beam's <b>my hoie</b> myr bentreoghe, chamoo vees fys aym cre ta baase clienney</i>	I shall not sit as a widow, neither shall I know the loss of children	Isa. 47.8
	<i>as honnick mee ben <b>ny soie</b> er baagh scarleod, lane dy enmyn mollahtagh, lesh shiaght king, as jeh eairkyn</i>	and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns	Rev. 17.3
TAAUE 'at rest, at leisure'	<i>Bee'm <b>my-haaue</b>, agh smooinee-ym er y chooish er-lheh ayns my ynnyd-vaghee, myr y chiass kiune er lossreeyn, as goll-rish bodjal dy ghruight ayns chiass yn ouyr.</i>	I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.	Isa. 18.4
	<i>Ta mee mysh obbyr vooar, myr shen nagh voddym cheet sheese hiiu: cre'n-fa veagh yn obbyr <b>ny-haaue</b>, choud as aagym's eh, dy choyrt meeiteil diuish? [obbyr f.]</i>	I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?	Neh. 6.3
	<i>duirree Asher rish oirr ny marrey, as v'eh <b>ny haaue</b> ayns ny purtyn</i>	Asher continued on the sea shore, and abode in his breaches	Jud. 5.17
	<i>Son nee ny Egyptianee cooney ayns fardail, as gyn ymmyd: shen-y-fa ta mee er n'eamagh mychione shoh, She yn niart oc dy ve <b>ny haaue</b> [sic]</i>	For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still	Isa. 30.7

Predicates of <i>ve</i> 'be'			
	<i>Ny-yeih cha bailts dy beagh obbraghyn dty chreenaght <b>nyn-daau</b></i>	Nevertheless thou wouldst not that the works of thy wisdom should be idle	Wis. 14.5
TOST 'silent'	<i>S'foddey ta mee er ve <b>my host</b>; ta mee er lhiggey shaghey, as dreill mee orrym pene; nish ver-ym eam gyere myr ben er-troailt; nee 'm stroie as sluggey seose er-y-chooyl</i>	I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.	Isa. 42.14
	<i>Son my vees oo ooilley cooidjagh <b>dty host</b> ec y traa shoh</i>	For if thou altogether holdest thy peace at this time,	Est. 4.14
	<i>Hug oo er dty vriwnys dy ve er ny chlashtyn veih niau: va 'n ooir er-creau, as ve <b>ny-host</b> [ooir f.]</i>	Thou didst cause thy judgement to be heard from heaven: the earth trembled, and was still	Ps. 76.8
	<i>Ta dooinney ny ghaa cummal e hengey, er-yn-oyr nagh vel veg echey dy ghra; as fer elley <b>ny-host</b>, toiggal e hraa.</i>	Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time	Ecclesiasticus 20.6
TROSTHEY 'fasting'	<i>Kiare laa er-dy-henney va mish <b>my hrostey</b> derrey mish y traa shoh dy laa, as ec yn nuyoo oor ghow mee padjer ayns my hie</i>	Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house,	Acts 10.30
	<i>As erreish daue v'er ve foddey <b>nyn drostey</b>, hass Paul magh nyn mast'oc</i>	But after long abstinence Paul stood forth in the midst of them	Acts 27.21

B. Statives as predicates of other intransitive verbs (plus one example with a stative predicated of the subject of a transitive construction: *ceau yn oie* 'pass the night')

Statives as predicates of other intransitive verbs			
baghey	<i>Ooilley ny laghyn vees y doghan er, t'eh neu-ghlen; t'eh neu-ghlen: nee eh baghey <b>ny lomarcán</b>; cheu-mooie jeh'n champ vees e ynnyd-vaghee</i>	All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be	Lev. 13.46
çheet	<i>Cur-my-ner, ta dty ree cheet hood dy imlee, as <b>ny hoie</b> er assyl, as er lhiy sharragh assyl</i>	Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass	Mat. 21.5
goll	<i>Tra dennee Yeeseey er-y-fa shen dy darragh ad, as dy goghe ad eh er-niart, dy yannoo eh ny ree, hie eh seose reesht er slieau eh-hene <b>ny-lomarcán</b></i>	When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone	John 6.15

## Statives as predicates of other intransitive verbs

goll ersooyl	<i>tra honnick yn pobble va nyn shassoo cheu elley jeh 'n cheayn nagh row baatey erbee elley ayns shen, cheu-mooie jeh 'n un vaatey shen va ny ostyllyn er n'ghoaill, as nagh jagh Yeeseey maroosyn ayns y vaatey, agh dy row ny ostyllyn er n'gholl ersooyl</i> <b>nyn-lomarcan</b>	when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone	John 6.22
ny lhie	<i>Myr shen haink David as Abishai er y pobble 'syn oie: as cur-my-ner, va Saul ny lhie</i> <b>ny chadley</b> <i>ayns mean y champ, as y shleiy echey soit 'sy thalloo ec e chione</i>	So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster	1 Sam. 26.7
roie	<i>as hrog eh seose e hooillyn, as yeeagh eh, as cur-my-ner, dooinney roie</i> <b>ny-lomarcan</b>	and lifted up his eyes, and looked, and behold a man running alone	2 Sam. 18.24
shassoo	<i>As hie eh magh mysh y trass oor, as honnick eh feallagh elley shassoo</i> <b>nyn daaue</b> <i>'syn ynnyd-margee</i>	And he went out about the third hour, and saw others standing idle in the marketplace	Mat. 20.3
	<i>Cre 'n-fa ta shiu nyn shassoo ayns shoh fey ny laa</i> <b>nyn daaue?</b>	Why stand ye here all the day idle?	Mat. 20.6
soie	<i>Ta my chadley er gholl voym, as ta mee eer myr sparroo: ta soie</i> <b>ny-lomarcan</b> <i>er mullagh thie</i>	I have watched, and am even as it were a sparrow: that sitteth alone upon the housetop	Ps. 102.7
	<i>Kys ta 'n ard-valley va lane dy leih soie</i> <b>ny lhome-lomarcan!</b> <i>kys t'ee er jeet dy ve myr ben-treoghe!</i>	How doth the city sit solitary, that was full of people! how is she become as a widow!	Lam.1.1
	<i>Cre shoh t'ou dy yannoo rish y pobble? cre 'n-fa dy vel oo soie</i> <b>dy lomarcan</b> , <i>as y pobble ooilley nyn shassoo liort, veih 'n voghrey gys yn astyr?</i>	What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?	Ex. 18.14
	<i>Soie uss</i> <b>dy host</b> , <i>as stiagh oo ayns dorraghys, O inneen ny Caldeanee</i>	Sit thou silent, and get thee into darkness, O daughter of the Chaldeans:	Isa. 47.5
	<i>T'eh soie</i> <b>ny-lomarcan</b> , <i>as ny-host</i> , <i>er-yn-oyr dy vel eh er n'yymyrkey er eh</i>	He sitteth alone and keepeth silence, because he hath borne it upon him.	Lam. 3.28
tannaghtyn	<i>Eisht haink mee gys cloan y chappeeys ee Tel-abib, va cummal liorish awin Chebar, as hoie mee raad v'adsyn ny hoie, as ren mee tannaghtyn ayns shen</i> <b>my-host</b> <i>ny mast' oc shiaght laa</i>	Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days	Ez. 3.15
	<i>choyrlee Paul ad ooilley dy ghoaill beaghey, gra, Jiu yn chiarroo laa yeig, ta shiu er hannaghtyn</i> <b>nyn drostey</b> , <i>gyn lhongey cooie</i>	Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing	Acts 27.33

## Statives as predicates of other intransitive verbs

tuittym	<i>Agh myr v 'ad shiaulley, huitt eh <b>ny chadley</b>: as dirree sterrym mooar dy gheay er y cheayn, as lhieen yn ushtey stiagh orroo, dy row ad ayns gaue</i>	But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy	Luke 8.23
	<i>Ny lurg shen v 'eh er ny akin liorish ny smoo na queig cheead braar ec yn un cheayrt: jeu ta 'n ayrn smoo er-mayrn gys y tree t 'ayn: agh ta paart er duittym <b>nyn gadley</b></i>	After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep	1 Cor. 15.6
ceau yn oie	<i>Eisht hie yn ree gys e phlaase, as cheau eh yn oie <b>ny hrostey</b>: chamoo va greïnyn-kiaullee currit lhieu huggey, as hie e chadley veih</i>	Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him	Dan. 6.18

C. Stative predicates as complements of the objects of transitive verbs; in nearly all cases direct objects, but a couple of indirect objects or prepositional objects.

## Stative predicates as complements of the objects of transitive verbs

cummal	<i>lesh e shleiy chum eh 'hene <b>ny hassoo</b></i>	with his spear he supported himself standing	Pargys Caillit
cur ersooyl	<i>Ta chymmey aym er y pobble, er- yn-oyr dy vel ad er ve marym nish three laa, as cha vel monney beaghey oc dy ghoail: as cha der- ym ad ersooyl <b>nyn drostey</b>, er aggle dy gannooinee ad er y raad.</i>	I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way	Mat. 15.32
	<i>As my ver-ym ad ersooyl <b>nyn drostey</b> gys nyn dhieyn hene, nee ad gannooinaghey er y raad: son ta paart jeu er jeet veih foddey</i>	And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.	Mark 8.3
cur lesh	<i>hug ad lhieu huggey dooinmey dohanit lesh y chingys craaee, <b>ny lhie</b> er lhiabbee</i>	they brought to him a man sick of the palsy, lying on a bed	Mat. 9.2
	<i>Ayns wheesh as dy dug ad lhieu magh ayns ny straidyn sleih chingey <b>nyn lhie</b> er lhiabbaghyn as lhiaghtyn, dy voddagh eer scadoo Pheddyr goll shaghey cheet er paart jeu</i>	Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them	Acts 5.15
cur my ner	<i>Eisht by-chooidsave lesh jeeaghyn runt-my-geayrt, Er e chroo aalin ooilley ec un cheayrt; Er y thalloo jeeaghyn, hug eh ayn my-ner Adam as Aue, <b>nyn lomarcán</b> 'sy ghaar',</i>	Then it pleased him to look round about on his fair creation all at one time; looking to the earth, he beheld in it Adam and Eve, alone in the garden	Pargys Caillit

## Stative predicates as complements of the objects of transitive verbs

faagail	<i>As va Jacob faagit <b>ny lomarcan</b>: as ren dooinney gleck rish, derrey brishey'n laa</i>	And Jacob was left alone; and there wrestled a man with him until the breaking of the day	Gen. 32.24
	<i>va mee faagit <b>my-lomarcan</b>, ad shoh, cre'n raad t'ad er ve?</i>	I was left alone; these, where had they been?	Isa. 49.21
	<i>as va Yeeseey faagit <b>ny-lomarcan</b>, as y ven <b>ny shassoo</b> kiongoyrt rish</i>	and Jesus was left alone, and the woman standing in the midst	John 8.9
	<i>Liorish shoh eisht vees mee- chairys Yacob er ny heyrey, as shoh yn slane cowrey, dy vel e pheccaghyn er ny leih da; tra t'eh jannoo ooilley claghyn yn altar myr claghyn kelk t'er ny vroo dy myn, cha bee ny keylljyn ny ny jallooyt faagit <b>nyn shassoo</b></i>	By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up	Isa. 27.9
faagail y currym er	<i>Hiarn, nee dty aigney's eh dy vel my huyr er n'aagail y currym orryms <b>my lomarcan</b> dy hirveish er y cheshaght?</i>	Lord, dost thou not care that my sister hath left me to serve alone?	Luke 10.40
fakin	<i>My hee oo yn assyl echeysyn ta ayns noidys dhyt, <b>ny thie</b> fo e laad, cha jed oo shaghey: nee oo, son shickyrys, cooney lesh</i>	If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him	Ex. 23.5
	<i>hie deiney shaghey, as honnick ad yn corp <b>ny thie</b> er y raad, as y lion <b>ny hassoo</b> liorish y chorp</i>	men passed by, and saw the carcase cast in the way, and the lion standing by the carcase	1 Ki. 13.25
	<i>As tra va Yeeseey er jeet stiagh ayns thie Pheddyr, honnick eh moir e ven <b>ny thie</b>, as ching ayns y chiassaghey</i>	And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever	Mat. 8.14
	<i>As honnick yn assyl ainle y Chiarn <b>ny hassoo</b> ayns y raad, as e chliwe lommyrtagh ayns e laue</i>	And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand	Num. 22.23
	<i>Honnick mee yn Chiarn <b>ny hoie</b> er e stoyl-reeoil, as ooilley sheshaght-flaunyss ny hassoo liorish, er e laue yesh as er e laue hoshtal</i>	I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left	1 Ki. 22.19
	<i>Ny-yeih cha vel ooilley shoh jannoo ven y vie dou, choud as ta mee fakin Mordecai yn Ew <b>ny hoie</b> ec giat y ree</i>	Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate	Est. 5.13
	<i>As tra yn Yeeseey er n'gholl veih shen, honnick eh dooinney va enmyssit Mian, <b>ny hoie</b> ec boayrd y cheesh</i>	And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom	Mat. 9.9
	<i>Son my hee dooinney erbee uss, ta tushtey ayd, <b>dty hoie</b> ec bee ayns chiamble y jalloo, nagh bee yn chooinsheanse echeysyn ta annoon, miolit dy ee ny reddyn shen ta er ny hebbal da jallooyt?</i>	For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?	1 Cor. 8.10

## Stative predicates as complements of the objects of transitive verbs

	<i>Ny lurg shoh hee shiu Mac y dooinney <b>ny hoie</b> er laue yesh yn phooar, as cheet ayns bodjallyn yn aer</i>	Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven	Mat. 26.64
	<i>Er shen hug eh lesh mee liorish y spyrryd gys yn aasagh: as honnick mee ben <b>ny soie</b> er baagh scarleod, lane dy enmyn mollahtagh, lesh shiaght king, as jeih eairkyn</i>	So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns	Rev. 17.3
	<i>As honnick ee daa ainle <b>nyn soie</b> ayns coamraghyn sollys, yn derrey yeh ec y chione, as y jeh elley ec ny cassyn raad va corp Yeesey ny lhie</i>	And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain	John 20.12
feddyn	<i>As haink eh gys ny ostyllyn, as hooar eh ad <b>nyn gadley</b></i>	And he cometh unto the disciples, and findeth them asleep,	Mat. 26.40
	<i>Er-aggle dy jig eh doaltattym, as dy vow eh shiu <b>nyn gadley</b></i>	Lest coming suddenly he find you sleeping	Mark 13.36
	<i>My vees dooinney er ny gheddyn <b>ny lhie</b> marroo 'sy vagher</i>	If one be found slain in the land	Deut 21.1
	<i>As haink coraa ass y vodjal, gra, Shoh my vac graihagh; eaisht-jee rishyn.</i>	And there came a voice out of the cloud, saying, This is my beloved Son: hear him.	Luke 9.35-6
	<i>As lurg y chora, hooar ad Yeesey <b>ny lomarcán</b></i>	And when the voice was past, Jesus was found alone	
	<i>Myr shen tra v'ad ersooyl magh, scar ad veih my-cheilley, as chyndaa reesht haink ad gys yn un voayll; as lurg daue v'er vriaght eh my-cheilley yn oyr, ghow ad rish nyn yeeearree: eisht phoint ad tra ny-neesht cooidjagh, tra oddagh ad geddyn ee <b>ny lomarcán</b>.</i>	So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone	Susanna 14
	<i>Myr shoh hie ad magh gys giat ard-valley, Vethulia, as hooar ad <b>ny shassoo</b> [sic] ayns shen Osias, as shanstyryn yn ard-valley</i>	Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias and the ancients of the city	Judith 10.6
	<i>Ec Billey 'n tushthey hooar eh ee <b>ny shassoo</b>, E sooillyn injil jeeaghyn er y thalloo</i>	At the Tree of Knowledge he found her standing, her eyes looking low to the ground	Pargys Caillit
	<i>As Jimmee eh geiyrt er y dooinney dy Yee, as hooar eh eh <b>ny hoie</b> fo billey-darragh</i>	And went after the man of God, and found him sitting under an oak	1 Ki. 13.14
	<i>As haink eh gy-kione, lurg three laa dy dooar ad eh ayns y chiamble, <b>ny hoie</b> mastey ny firynsee, chammah geaishtagh roo, as cur feyshtyn orroo</i>	And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions	Luke 2.46
	<i>Eshyn ta dy Leah shirrey ee, cha mooar vees e ghoccar, son yiow eh ee <b>ny soie</b> ec e ghorryssyn</i>	Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors	Wis. 6.14

## Stative predicates as complements of the objects of transitive verbs

goaill	<i>My vees dooinney goit ny lhie marish ben-phoost, eisht bee ad ny-neesht er nyn goyrt gy-baase, chammah yn dooinney, ren lhie marish y ven, as y ven hene</i>	If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman	Deut. 22.22
jannoo	<i>Son shickyrys ayns yn oie, ta Ar jeh Moab jeant ny hraartys, as ny-host</i>	Because in the night Ar of Moab is laid waste, and brought to silence	Isa 15.1
jeeaghyn	<i>As yeeagh eh dooys Joshua yn ard-saggyrt, ny hassoo fenish ainle y Chiarn as Satan shassoo ec e laue yesh, dy chur eddin da</i>	And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him	Zec. 3.1
ve rour da	<i>son ta'n errey shoh ro hrome er dty hon; te rour dhyt's dty lomarcán dy ymmyrkey</i>	for this thing is too heavy for thee; thou art not able to perform it thyself alone	Ex. 18.18

D. Causative constructions with *cur*Causative constructions with *cur*

cur	<i>As ghow eh ad shoh ooilley, as yiare eh dagh unnane oc ayns daa ayryn, as hug eh dagh peesh ny lhie yn derrey yeh noi yn jeh elley</i>	And he took unto him all these, and divided them in the midst, and laid each piece one against another	Gen. 15.10
	<i>As haink ad gys y voayl va Jee er hoilshaghey da, as hrog Abraham altar ayns shen as chiartee eh yn fuygh as chiangle eh Isaac e vac, as hug eh ny lhie eh er y fuygh v'er yn altar.</i>	And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood	Gen. 22.9
	<i>lhig da my vioys y stampey sheese er y thalloo, as cur my onnor ny lhie 'sy joan</i>	let him tread my life down upon the earth, and lay mine honour in the dust	Ps. 7.5
	<i>As hug ee son y theihll yn chield mac rug jee, as hoill ee eh ayns aanrityn soillee, as hug ee eh ny lhie ayns manjoor, er-y-fa nagh row room er nyn son ayns y thie-oast</i>	And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn	Luke 2.7
	<i>Cur-jee ad nyn lhie ayns daa charnane rish lhiattee'n yiat, derrey'n voghrey</i>	Lay ye them in two heaps at the entering in of the gate until the morning	2 Ki. 10.8
	<i>Va'n chield-er jeu goll-rish lion, lesh skianyn urley: as yeeagh mee, derrey va ny skianyn spolgit Jeh, lhieu v'eh troggit seose veih yn thalloo, as v'eh currit ny hassoo er e chassyn, myr dooinney, as va cree dooinney er ny choyrt da</i>	The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it	Dan. 7.4
	<i>As hug ad lhieu yn assyl as y lhiy, as hug ad orroo nyn eaddeeyn, as hug ad eshyn ny hoie orroo</i>	And brought the ass, and the colt, and put on them their clothes, and they set him thereon	Mat. 21.7

Causative constructions with *cur*

<i>Agh Michael yn ard-ainle, tra ayns streeu rish y drogh-spyrryd, v'eh pleadeil mychione corp Voses, cha ghow eh er dy choyrt stiagh plaiynt oltoosanagh n'oi agh dooyrt eh, Dy der y Chiarn oo <b>dy-host</b>.</i>	Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee	Jude 1.9
<i>Rish lhing Voses myrgeddin ren eh obbyr vyghinagh, eh hene as Caleb mac Jephunne, ayns dy hass ad noi yn irree-magh, as lhiett ad yn pobble veih peccah, as hug ad <b>ny-host</b> yn trughanys mee-chrauee</i>	In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring	Ecclesiasticus 46.7
<i>as ver-yms <b>ny-host</b> yn trughanys ta cloan Israel, jannoo m'oi [sic]</i>	and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you	Num. 17.5
<i>Mannagh beagh y Chiarn er chooney lhiam: cha row saase my chour nagh beagh m'annym er ny choyrt <b>ny-host</b></i>	If the Lord had not helped me: it had not failed but my soul had been put to silence	Ps. 94.17
<i>Ta bannaghtyn er kione yn er-cairagh: agh ver tranlaase <b>ny-host</b> beel ny drogh-yantee</i>	Blessings are upon the head of the just: but violence covereth the mouth of the wicked	Prov. 10.6
<i>Son dy vel y Chiarn er speiney Babylon, as er chur <b>ny-host</b> [sic] ayn-gee yn coraa vooar [vooar implies coraa f., though then one would expect yn chora vooar]</i>	Because the Lord hath spoiled Babylon, and destroyed out of her the great voice	Jer. 51.55
<i>Son myr shen ta aigney Yee, dy vod shiuish lesh jannoo mie mee-hushtey deiney ommijagh y chur <b>ny-host</b></i>	For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men	1 Pet. 2.15

## E. In apposition to verb subjects

The use of *ny lomarcan* 'alone' in apposition to verb subjects resembles the use of possessives with low numerals: *ny neesht* 'both', 'the two of us/you/them' (< \**nyn yees* 'our/your/their two'); *nyn droor* 'we three/you three/the three of them'; *nyn giare* 'we four/you four/the four of them'. But these numeral expressions are not also used as predicates.

## Apposition to verb subjects

<i>Agh adsyn <b>nyn lhie</b> fo cadley trome yn oie cheddin, va dy jarroo atchimagh, as nagh dod shaghney shen haink orroo veih diunid yn niurin,</i>	But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,	Wis. 17.14-15
<i>Va paart jeu seaghnit lesh scaanyn neu-ghooghyssagh ...</i>	Were partly vexed with monstrous apparitions	
<i>Dooy's v'eh myr muc-awin <b>ny lhie</b> farkiaght, as myr lion cooylchlea</i>	He was unto me as a bear lying in wait, and as a lion in secret places	Lam. 3.10
<i>Cha vod-yms gymmyrkey errey ooilley'n pobble shoh <b>my-lomarcan</b>, son dy vel eh ro-hrome er my hon</i>	I am not able to bear all this people alone, because it is too heavy for me	Num. 11.14

## Apposition to verb subjects

<i>Cha vel mish er-son reill shiu <b>my-lomarcán</b></i>	I am not able to bear you myself alone	Deut. 1.9
<i>[K]ys oddym's <b>my-lomarcán</b> gymmyrkey ny cooishyn, yn errey, as yn anvea eu?</i>	How can I myself alone bear your cumbrance, and your burden, and your strife?	Deut. 1.12
<i>As huitt ny Sabeanee orroo, as ghow ad ad ersooyl; as t'ad er varroo ny sharvaantyn lesh foyr y chliwe: as ta mish <b>my-lomarcán</b> er scapail dy insh dhyt</i>	And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee	Job. 1.15
<i>Reesht, my ta jees lhie cooidjagh, eisht ta chiass oc; agh kys oddys fer ve cheh <b>ny-lomarcán</b>?</i>	Again, if two lie together, then they have heat: but how can one be warm alone?	Eccl. 4.11
<i>Ta mee er stampy yn press-feeyney <b>ny-lomarcán</b> [sic]; as jeh'n pobble cha row fer jeu mârym [expected: my lomarcán]</i>	I have trodden the winepress alone; and of the people there was none with me	Isa. 63.3
<i>As dooyrt ny shanstyryn, Myr va shinyn shooyl 'sy gharey <b>ny lomarcán</b> [sic], haink y ven shoh marish daa ven aeg</i>	And the elders said, As we walked in the garden alone, this woman came in with two maids	Susanna 36
<i>Eisht, <b>ny hassoo</b> 'sy vean oc, dooyrt eh, Vel shiu lheid ny ommidanyn, shiuish vec Israel, dy vel shiu fegooish feyshtey ny toiggal jeh'n irriney, er gheyrey inneen jeh Israel?</i>	So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?	Susanna 48
<i>As dooyrt eh, Jean breearrey dou: as ren eh breearrey da, as ren Israel ooashlaghey, croymmey er e lorg, <b>ny hoie</b> ec kione ny lhiabbagh</i>	And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head. [Vulgate: quo iurante adoravit Israhel Deum, conversus ad lectuli caput. Manx: and Israel worshipped, bent on his staff, seated at the head of the bed]	Gen 47.31
<i>Cha vow laue <b>ny haau</b>e veg.</i>	An idle hand will receive nothing.	Cregeen Prov.
<i>Ta çhengey <b>ny host</b> ny share na olk y ghra.</i>	A silent tongue is better than evil speaking.	Cregeen Prov.

The following table summarizes which of the stative predicates with possessives are used in each of the constructions mentioned above.

	CADLEY	LHIE	LOMARCAN	SHASSOO	SOIE	TAAUE	TOST	TROSTEY
A ve	✓	✓	✓	✓	✓	✓	✓	✓
B baghey			✓					
çheet					✓			
goll			✓					
goll ersooyl			✓					
ny lhie	✓							
roie			✓					
shassoo						✓		
soie			✓				✓	
tannaghtyn							✓	✓
tuittym	✓							
ceau yn oie								✓
C cummal				✓				
cur ersooyl								✓
cur lesh		✓						
cur my ner			✓					
faagail			✓	✓				
faagail y currymer			✓					
fakin		✓		✓	✓			
feddyn	✓	✓	✓	✓	✓			
goaill		✓						
jannoo							✓	
jeeaghyn				✓				
ve rour da			✓					
D cur		✓		✓			✓	
E Apposition to subject		✓	✓	✓	✓	✓	✓	

*MY/DTY/NY/NYN LOMARCAN* restrictive focusing modifier: ‘only’, ‘just’, ‘exclusively’

When the focused item is 1SG or 2SG, *my lomarcan*, *dy lomarcan* are usually found. But when the focused item is plural the expected *nyn lomarcan* is exceptional, the default 3SG *ny lomarcan* being used. The latter cases are indicated with [sic] in the examples below. The distinction between ‘alone, solitary’ and ‘only’ is not always easy to make; English ‘alone’ has often the sense ‘only’.

*My/dty/ny/nyn lomarcan* ‘only’

<i>As ren Joseph eh ny leigh harrish cheer Egypt, gys y laa t'ayn jiu, dy beagh yn wheiggoo ayn ec Pharaoh; er-lhimmey jeh thalloo ny saggyrtyn ny lomarcan, nagh row dy ve lesh Pharaoh</i>	And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part, except the land of the priests only, which became not Pharaoh's.	Gen. 47.26
<i>As hed ny froggyn void's, as veih dty hieyn, as veih dty harvaantyn, as veih dty phobble; ayns yn awin ny lomarcan vees ad</i>	And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only	Ex. 8.10
<i>Ny lomarcan ayns cheer Ghoshen raad va cloan Israel, cha row veg y sniaghtey-garroo</i>	Only in the land of Goshen, where the children of Israel were, was there no hail	Ex. 9.26
<i>cha bee monney erbee dy obbyr jeant orroo, er-lhimmey jeh ny shegin da dy chooilley ghooinee gee, shen ny lomarcan ta lowit diu dy yannoo.</i>	no manner of work shall be done in them, save that which every man must eat, that only may be done of you	Ex. 12.16
<i>Quoi erbee hebbys oural da jee erbee, agh da'n Chiarn ny-lomarcan, bee eh stroit gyn vyghin</i>	He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed	Ex. 22.20
<i>As dooyrt ad, Vel y Chiarn er loayrt dy jarroo ny-lomarcan liorish Moses? nagh vel eh myrgeddin er loayrt lioriny?</i>	And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?	Num. 12.2
<i>Lhig daue poosey lurg nyn aigney hene: ny-lomarcan rish deiney-mooijer jeh tribe nyn ayrey nee ad poosey.</i>	Let them marry to whom they think best; only to the family of the tribe of their father shall they marry	Num. 36.6
<i>nagh nee er arran ny-lomarcan ta dooinney beaghey, agh liorish creerbee ta cheet magh ass beall y Chiarn ta dooinney beaghey</i>	that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.	Deut. 8.3
<i>As cha nee riuish ny-lomarcan [sic] ta mee jannoo'n conaant, as y breearrey shoh</i>	Neither with you only do I make this covenant and this oath	Deut. 29.14
<i>as nee ooilley'n pobble treigeil eh; as bwoaillym y ree ny-lomarcan</i>	and all the people that are with him shall flee; and I will smite the king only	2 Sam. 17.2
<i>son ayd's, dy jarroo ayd's dty lomarcan, ta fys cre t'ayns creeaghyn ooilley cloan gheiney</i>	for thou, even thou only, knowest the hearts of all the children of men	1 Ki. 8.39
<i>Eisht dooyrt Elijah rish y pobble, She mish, dy jarroo mish my-lomarcan, t'er-mayrn ayns shoh jeh phadeyryn y Chiarn</i>	Then said Elijah unto the people, I, even I only, remain a prophet of the Lord	1 Ki. 18.22
<i>ny-lomarcan ayns Kir-haraseth daag ad ny voallaghyn echey shassoo</i>	only in Kirharaseth left they the stones thereof	2 Ki. 3.25

*My/dty/ny/nyn lomarcan* ‘only’

<i>Daesyn ny-lomarcan</i> [sic] <i>va'n thalloo er ny choyrt, as nagh daink joarree erbee ny mast'oc</i>	Unto whom alone the earth was given, and no stranger passed among them	Job 15.19
<i>Dt'oï's dty-lomarcan ta mee er n'yannoo peccah</i>	Against thee only have I sinned	Ps. 51.4
<i>Ta'n smooïnaghtyn croutagh oc ny-lomarcan kys dy chur eshyn sheese baillish Jee y hoiaghey seose</i>	Their device is only how to put him out whom God will exalt	Ps. 62.4
<i>ta chiarnyn elley cheu-mooie jeed's er reill harrin; agh liort's ny-lomarcan</i> [sic: not <i>dty lomarcan</i> ] <i>nee mayd gimraa er dty ennym</i>	other lords beside thee have had dominion over us: but by thee only will we make mention of thy name	Isa. 26.13
<i>bee ad-hene ny-lomarcan</i> [sic] <i>er ny livrey, agh bee yn cheer ny hraartys</i>	they only shall be delivered, but the land shall be desolate.	Ez. 14.16
<i>As honnick mish Daniel my-lomarcan yn ashlish, son cha vaik ny deiney va marym yn ashlish</i>	And I Daniel alone saw the vision: for the men that were with me saw not the vision	Dan. 10.7
<i>Shiuish ny-lomarcan</i> [sic] <i>ta mee er reih jeh ooilley kynneeyn y thallooin: shen-y-fa nee'm shiu y cherraghey son ooilley nyn meechnaueeaght</i>	You only have I known of all the families of the earth: therefore I will punish you for all your iniquities	Amos 3.2
<i>My she da nyn mraaraghyn ny lomarcan</i> [sic] <i>ta shiu coyrt oltaghey-bea, cre smoo ta shiu dy yannoo na feallagh elley?</i>	And if ye salute your brethren only, what do ye more than others?	Mat. 5.47
<i>Cha nee dy chooilley ghooïnney oddys shen y ghoail er, agh adsyn ny-lomarcan</i> [sic] <i>daue te er ny choyrt</i>	All men cannot receive this saying, save they to whom it is given	Mat. 19.11
<i>Kys hie eh stiagh ayns thie Yee, as ghow eh as d'ee eh yn arran casherick, as hug eh eh myrgeeddin daesyn va marish, ga nagh row eh lowit dy ve eeit, agh liorish ny saggertyn ny-lomarcan</i> [sic]?	How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?	Luke 6.4
<i>Chamoo ta mee guee er ny son oc shoh nyn lomarcan, agh myrgeeddin er ny son ocsyn nee credjal aynym's trooid y goo oc</i>	Neither pray I for these alone, but for them also which shall believe on me through their word	John 17.20
<i>Myr shen dy vel, cha nee ny-lomarcan yn cheird shoh ain ayns dangeyr dy ve mee lowit; agh myrgeeddin chiamble yn ven Jee vooar Diana dy ve beg soit jeh, as yn ard-ooashley eck dy ve er ny stroie, jeeish ta ooilley Asia as y seihll cur ooashley</i>	So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth	Acts 19.27
<i>Vel eshyn Jee ny Hewnyn ny-lomarcan</i> [sic]?	Is he the God of the Jews only?	Rom. 3.29
<i>Ny nee mish as Barnabas ny-lomarcan</i> [sic] <i>nagh vel ec nyn reamys dy chur nyn geird dy lhiattee?</i>	Or I only and Barnabas, have not we power to forbear working?	1 Cor. 9.6
<i>Agh v'ad ny-lomarcan er chlashtyn, Dy vel eshyn ren 'sy traa pastit tranlaase orrin, nish preacheil yn credjue v'eh roie dy stroie</i>	But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed	Gal. 1.23
<i>agh ren Jee myghin er, as cha nee ersyn ny-lomarcan, agh orrym's myrgeeddin</i>	but God had mercy on him; and not on him only, but on me also	Phil. 2.27

*My/dty/ny/nyn lomarcan* ‘only’

<i>Cur-jee my-ner cha vel mee er laboragh er my hon hene <b>my lomarcan</b>, agh er y hon ocsyn ooilley ta shirrey lurg creenaght.</i>	Behold that I have not laboured for myself only, but for all them that seek wisdom	Ecclesiasticus 24.34
<i>Harrystoo shoh <b>ny-lomarcan</b> [sic] va skeaylt oie groamagh</i>	Over them only was spread an heavy night	Wis. 17.20

Appendix on *saie* ‘satiety, sufficiency’

*Saie* is used only in the expressions

*my haie* ‘sufficiently for me’

*dty haie* ‘sufficiently for thee’

*e haie* ‘what is sufficient for him’

*nyn saie* ‘what is sufficient for us/you/them’, ‘sufficiently for us/you/them’.

Whereas the examples for *my haie* and *dty haie* show this idiom used adverbially, the examples of *e haie* are direct objects. With *nyn saie*, which is considerably more frequent, we find both nominal and adverbial uses.

<i>Ta my haie cooid-seihlt aym, as mooarane ayns my chummal; as cre olk oddys cheet my raad ny lurg shoh?</i>	I have enough, and possess many things, and what evil shall I have hereafter?	Ecclesiasticus 11.24
<i>Ta my haie fys aym, dy vel dy chooilley phecca ren mee rieau, as nagh vel mee er-ghoail-roo, as er yeearee pardoon er nyn son, shassoo ayns briwnys m’oi.</i>	I am convinced, that all the sins I ever committed, and which I have not confessed and begged pardon for, do stand in judgment against me.	Wilson, Sermon 1
<i>As bee dty haie bainney goair ayd son dty vee, dy yannoo magh dty lught-thie, as son beaghey dty inneeny.</i>	And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens	Prov. 27.27
<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 veaal, eddyr e eeacklyn: as dooyrt ad myr shoh rish, Trog ort, ee dty haie feill</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: and they said thus unto it, Arise, devour much flesh	Dan. 7.5
<i>T’eh lostey paart jeh ’syn aile; lesh paart elley t’eh gaarlaghey feill: t’eh roastey bee, as gee e haie</i>	He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied	Is. 44.16
<i>S’mooar y tooilleil t’er y verchagh ayns coyrt seose berchys, as tra t’eh er gheddyn e haie, t’eh goaill soylley jeh e chooid</i>	The rich hath great labour in gathering riches together; and when he resteth [Manx: when he has got his fill], he is filled with his delicates	Ecclesiasticus 31.3
<i>Cha bee eshyn gyn-loght ta sayntoilagh er airh, as eshyn ta coyrt rish drogh-ghellal yiow eh e haie jeh</i>	He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof	Ecclesiasticus 31.5
<i>hug oo daue nyn saie dy ushtey liorish saaseyn erskyn nyn yercal</i>	thou gavest unto them abundance of water by a means which they hoped not for	Wisdom 11.7
<i>As va ny chibbraghyn folmit, as cha row ushtey nyn saie oc son un laa</i>	And the cisterns were emptied, and they had not water to drink their fill for one day	Judith 7.21
<i>Shoh myr vees eh, tra ver y Chiarn diuish ec yn astyr feill dy ee, as ayns y voghrey nyn saie arran</i>	This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full	Ex. 16.8
<i>Lhig-jee dou loayrt; as eisht craid-jee nyn saie</i>	Suffer me that I may speak; and after that I have spoken, mock on	Job 21.3
<i>Tar royd, lhig dooin goaill nyn saie dy ghraih, derrey’n voghrey, lhig: dooin shin hene y gherjaghey lesh graih</i>	Come, let us take our fill of love until the morning: let us solace ourselves with loves	Prov. 7.18

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<i>Ayns fockle, ta <b>nyn saie</b> fys eu kys bailliuish feallagh elley dy hoilshaghey yn aigney-mie ocsyn diu hene</i>	In short, you know very well how you would have others to shew their love for you.	Wilson, Sermon 2, p. 36
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