A series of short articles on Manx Gaelic grammar, idiom, vocabulary and pronunciation.

Prepositional reflexive verbs:

Last month I promised a closer look at these verbs, that is, phrasal verbs involving a prepositional pronoun that agrees with the subject in person, gender and number.

The first one most learners encounter is *cur lhiat* (I always cite them in the 2nd person singular—which, as in colloquial English, is in Manx also serves the impersonal form 'one brings'—to distinguish them from verbs with prepositions which do not agree with the subject, such as *goaill rish*):

Ta mee cur lhiam - I bring
Dug oo lhiat? - Did you bring? etc.

Note that the prepositional element usually comes as close to the subject as possible, before the object and any adverbials:

ver-ym lhiam magh oo - I will bring thee forth (Ezekiel 38:4)

Note that *lesh* is semantically part of the verb, it does not here mean 'with'. If you want to say 'I bring with me' etc., you have to add a form of *marish* (and so have too prepositional pronouns agreeing with the subject):

Gow Mark, as cur lhiat **mayrt** eh - Take Mark, and bring him with thee (2 Tim. 4:11)

The other most common prepositional reflexive is *goll royd* 'to go on, to go off, to go on one's way, depart, leave':

as nee oo chyndaa 'sy voghrey, as **goll royd** gys dty chabbaneyn - and thou shalt turn in the morning, and go unto thy tents (Deut. 16:7)

ta mee faagail y seihll, as **goll roym** gys yn Ayr - I leave the world, and go to the Father (John 16:28)

As **hie** ee **roee**, as haink ee, as ren ee jeeassyragh 'sy vagher lurg ny beayneeyn - And she went, and came, and gleaned in the field after the reapers (Ruth 2:3)

Esh [Eisht] **hie** eh **roish** dy ieu [iu] maarish [marish] y comraagyn [e chumraagyn] - The he went his way to drink with his comrades (Ned Beg Hom Ruy, 15. Skeeal Mysh Mac Erinagh)

Agh honnick y pobble ad **goll roue** - And the people saw them departing (Mark 6:33)

Immee royd ayns shee - Go in peace (2 Sam. 15:9)

Gow royd dy lhie - Go, lie down [Go off to lie / to bed] (1 Sam. 3:9)

Royd with pronoun *oo* but with no verb is found with imperative force. *Royd oo* is something like 'off you go' in English:

Trog ort, **royd oo** gys y vagher foshlit - Arise, go forth into the plain (Ezek. 3:22)

Reue shiu, er-y-fa shen, gys nyn obbyr - Go therefore now, and work (Ex. 5:18)

Also without the pronoun:

Royd, immee gys y resowr shoh - Go, get thee unto this treasurer (Isaiah 22:15)

Reue is also found with the plural imperative ending *-jee*, as if it were a verb:

Cha row aym rieau ainjys erbee erriu: **reue-jee** voym, O shiuish ghrogh-yantee - I never knew you: depart from me, ye that work iniquity [evildoers] (Matt. 7:23)

Reue-jee, te neu-ghlen, **reue-jee**, **reue-jee**, ny tar-jee faare ad - Depart ye; it is unclean; depart, depart, touch not [do not come near them] (Lam. 4:15)

Note however, the idiom for 'go on' in the sense of 'continue speaking' is **not** *gow royd* but *gow lesh*, which is not reflexive (it means literally 'go with it' where 'it' is presumably what one is saying):

Eisht dooyrt y ven, Lhig da dty harvaant, ta mee guee ort, loayrt un ockle sodjey rish my hiarn y ree. As dooyrt eshyn, **Gow lesh** - Then the woman said, Let thine handmaid, I pray thee, speak one word unto my lord the king. And he said, Say on (2 Sam. 14:12)

As va bee soit roish: agh dooyrt eh, Cha jean-ym gee, derrey ta mee er n'insh my eilkin: as dooyrt Laban rish, **Gow lesh** - And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. (Gen. 24:33)

There are a number of other verbs which work in the same way with *royd*, e.g. *çheet royd* 'come on', *cosney royd* 'escape, flee, get away', *geddyn royd* 'get away', *troggal royd* 'depart, set off', *roie royd* 'run off', *getlagh royd* 'fly off', *creenagh royd* 'wither away', *jeeaghyn royd* 'look out'.

Examples:

As **haink** ny bochillyn **roue**, cur gloyr as moylley da Jee son dy chooilley nhee v'ad er chlashtyn as er vakin - And the shepherds returned, glorifying and praising God for all the things that they had heard and seen (Luke 2:20)

As dooyrt eh, **Tar royd**. As tra va Peddyr er jeet neose ass y lhong, huill eh er yn ushtey, dy gholl gys Yeesey - And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus (Matt. 14:29)

as **chossyn** ad **rhymboo** gys cheer Armenia - and they escaped into the land of Armenia (2 Kings 19:37)

Gow nish dty vac, eer dty ynrican vac Isaac, eh shynney lhiat, as **fow royd** gys cheer Moriah - Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah (Gen. 22:2)

Eisht haink sheshaght-caggee Pharaoh seose veih Egypt: as tra cheayll ny Caldeanee va cruinnaghey stiagh Jerusalem skeeal jeu, **hrog** ad **roue** veih Jerusalem - Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem (Jer. 37:5)

As dooyrt eh rish, **Roie royd**: eisht ghow Ahimaaz yn aagherrit raad y thalloo-rea, as chossyn eh er Cushi - And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi (2 Sam. 18:23)

Ta dty varchanyn earrooagh myr rollageyn yn aer, ta'n veishteig-vergagh stroie as **getlagh roish** - Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth [flies] away (Nahum 3:16)

Cre cha leah as ta'n billey figgagh er **chreenagh roish** - How soon is the fig tree withered away (Matt. 21:20)

Myr shen dy row'n Chiarn mêriu, my lhig-yms y raad diuish as da'n vooinjer veggey eu: **jeeagh-jee reue**, son ta olk rhymbiu - Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you (Exodus 10:10)

jeeagh royd, ta Jee feanish eddyr mish as uss - see, God is witness betwixt me and thee (Gen. 31:50)

With *er* are *troggal ort* 'get up, rise', *lhiggey ort* 'pretend', *fuirraghtyn / farkiagh ort* 'wait a moment, hold on' (only in imperative), *goaill ort* 'take on, take upon oneself; pretend, presume, seem; try, attempt; begin'.

As **hrog** ad **orroo** yn oor cheddin, as hyndaa ad gys Jerusalem, as hooar ad yn un ostyl yeig er nyn jaglym cooidjagh, as y cheshaght va maroo - And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them (Luke 24:33)

As hig eh gy-kione, ayns y voghrey ec irree ny greiney, dy **drog** oo **ort**, as tuittym er y valley - And it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city (Judges 9:33)

Tar stiagh, uss ven Yeroboam; cre'n-fa t'ou **lhiggey ort** dy ve ben elley? - Come in, thou wife of Jeroboam; why feignest thou thyself to be another? (1 Kings 14:6)

Ta fer ayn ta **lhiggey er** dy ve berchagh, ga nagh vel monney echey - There is that maketh himself [pretends to be] rich, yet hath nothing (Prov. 13:7)

Eisht dooyrt ee, **Fark ort**, my inneen, derrey hee mayd kys hed y chooish: son cha bee fea er y dooinney derrey vees eh er y laa shoh er chooilleeney e yialdyn - Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day (Ruth 3:18)

Caïd nagh bee jerrey er nyn ghoan? **fuirree-jee erriu**, as ny lurg shen nee mayd loayrt - How long will it be ere ye make an end of words? mark, and afterwards we will speak (Job 18:2)

fuirree ort - wait! (Thomas Christian, HLSM 2 p. 180)

The sense of *goaill ort* is difficult to translate in English. It often has a sense of presumption, of taking it upon oneself to do something, often falsely, or unjustly. On the other hand, it can be a neutral expression for undertaking to do something, or merely beginning to do something. Compare in English, we often say things like 'He started swearing at us,' when we are merely stating that swearing happened, and not emphasizing its commencement; 'started' is little more than a filler word, and in Manx *goaill ort* often seems to have similarly empty meaning. Very often in the following examples it does not correspond to anything in the original text, but simply adds a Manx idiomatic flavour.

Quoi-erbee ta **goaill er** dy heet coair cabbane casherick y Chiarn, bee eh er ny stroie - Whosoever cometh any thing near unto the tabernacle of the Lord shall die (Num. 17:13)

Jean eshyn ta streeu rish yn Ooilley-niartal **goaill er** dy ynsaghey eh? eshyn ta geddyn foill rish Jee, lhig da gansoor er y hon.   Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it (Job 40:2)

Agh my jir y charvaant shen ayns e chree, Ta my hiarn lhiggey shaghey dy heet; as **goaill er** dy woalley ny fir-vooinjerey, as ny inneenyn, as dy ee, as dy iu, as dy ve er meshtey - But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken (Luke 12:45)

T'eh myr dy baillish **goaill er** dy hoiaghey seose jeeghyn noa - He seemeth to be a setter forth of strange gods [It is as if he wanted to presume to set up new gods] (Acts 17:18)

Son t'ou uss, O my Yee, er hoilshaghey da dty harvaant, dy jean oo thie y hroggal da: shen-y-fa, ta dty harvaant er **ghoaill er** dy yannoo'n phadjer shoh kiongoyrt rhyt - For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee (1 Chron. 17:25)

T'ad **goaill orroo** dy vel kenjallys jeean oc diu, agh cha nee ass aigney-mie; dy jarroo, baillhieu shinyn y yeigh magh, dy gheddyn shiu daue hene - They zealously affect you [pretend that they have eager kindness towards you], but not well; yea, they would exclude you, that ye might affect them (Gal. 4:17)

T'ad goaill orroo dy vel tushtey oc dy Yee; agh ayns nyn obbraghyn t'ad gobbal eh, feohdoil as mee-viallagh, as noi dy chooilley obbyr vie er nyn groghey - They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate (Titus 1:16)

dy vel ad dy arryltagh er ghoaill orroo dy hirveish er ny nooghyn - that they have addicted themselves to the ministry of the saints [willingly have taken it upon them to serve the saints] (1 Cor. 16:15)

As ren David e chliwe y chryssey gys e eilley-caggee, as **ghow** eh **er** dy hooyll lhien; son cha row eh oayllagh er y lheid. As dooyrt David rish Saul, Cha voddym gymmyrkey ad shoh; son cha vel mee oayllagh orroo. As hug David jeh ad - And David girded his sword upon his armour, and he assayed [tried] to go; for he had not proved it [was not used to it]. And David said unto Saul, I cannot go with these; for I have not proved [am not used to] them. And David put them off him (1 Sam. 17:39)

lhisagh eh v'er ny choyrt gy-baase, er-y-fa dy **ghow** eh **er** dy nee Mac Yee v'eh - he ought to die, because he made himself [pretended / claimed that he was] the Son of God (John 19:7)

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 oltooanagh n'oï agh dooyrt eh, Dy der y Chiarn oo dty-host - Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not [did not take it upon himself to] bring against him a railing accusation, but said, The Lord rebuke thee (Jude 1:9)

Agh **ghow** ad **orroo** dy daaney dy gholl seose gys mullagh y clieau, agh cha ren arg conaant y Chiarn, ny Moses scughey veih'n champ - But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp (Num. 14:44)

As nee eh loayrt goan mollaghtagh noi yn er smoo syrjey, as ver eh mow nooghyn yn er smoo syrjey, as **gowee** eh **er** dy chaghlaa traaghyn, as leighyn - And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws (Dan. 7:25)

Chamoo **gow-jee erriu** dy ve mainshteryn, son ta un er nyn Mainshter, eer Creest - Neither be ye called masters: for one is your Master, even Christ (Matt. 23:10)

Another series of prepositional reflexives involve the preposition *veih / voish*.

The most common is *cur void*, lit. 'give / put / send from oneself', which has a variety of meanings. It can mean 'give away, part with, avoid, put away, lay aside, get rid of, be done with, send off, neglect, reject'.

T'eh fo saynt jollyssagh fey-ny-laa: agh ta'n feoiltagh **coyrt voish** lesh laue foshlit - He coveteth greedily all the day long: but the righteous giveth and spareth not (Proverbs 21:26)

nastee ta shiu er gheddyn, as dy nastee **cur-jee veue** - freely ye have received, freely give (Matthew 10:8)

Ta mee er hreigeil my hie, ta mee er **chur voym** my eiraght - I have forsaken mine house, I have left mine heritage (Jeremiah 12:7)

Agh questionyn ommijagh as giare-cheeayllagh **cur voïd** - But foolish and unlearned questions avoid (2 Timothy 2:23)

T'ou er **choyrt voïd** ooilley dty yymmoose - Thou hast taken away all thy displeasure (Psalms 85:3)

cur-jee veue tranlaase as spooilley - remove violence and spoil (Ezekiel 45:9)

T'eh myrgeddin er phointeil ordyr dy gheiney, nyn oik vees yh…dy **chur voue** lheid ny chebbyn dy vyghin - He has also appointed an order of men, whose business it shall be…to exhort christians not to neglect such offers of mercy (SW p. 176)

Jiooldey void, 'reject':

eshyn ta cheet hym, cha jeanym er aght erbee y **yiooldey voym** - him that cometh to me I will in no wise cast out (John 6:37)

t'eh er **n'yiooldey veih** yn reeriaght as ny princeyn eck - he hath polluted the kingdom and the princes thereof (Lam. 2:2)

Faagail void can mean 'leave alone, leave in peace, let be', and in this sense is a synonym of *lhiggey lesh*, *lhiggey fea da* (where, by the way, *lesh* and *da* go with the object e.g. *Faag void mee = Lhig lhiam = Lhig fea dou*):

Faag void shin, cre'n eie t'ayd orrin, Yeesey dy Nazareth? - Let us alone; what have we to do with thee, thou Jesus of Nazareth? (Mark 1:24)

Faag-jee veue ee, cre'n eïe t'eu urree? t'ee er n'yannoo obbyr vie orrym's - Let her alone; why trouble ye her? she hath wrought a good work on me (Mark 14:6)

Faag-jee veue eh, hee mayd jig Elias dy hauail eh - Let [him] be, let us see whether Elias will come to save him (Matthew 27:49)

Faagail void can also mean 'leave alone' in the sense of 'have nothing to do with, leave well alone, abandon, forsake, leave off':

Ta Ephraim er ny lhiantyn gys jallooyn: **faag voïd** eh - Ephraim is joined to idols: let him alone (Hosea 4:17)

Lhie dty laue er my s'loys dhyt, cooinee er y chaggey, as **faag voïd eh** - Lay thine hand upon him, remember the battle, do no more (Job 41:8)

It can also mean 'leave out, omit':

Faag void ny goan shoh er oie ghoonee - Leave out these words on a Saturday night[1] (AG p. 62).

Similar to *cur void*, *lhiggey void* means 'give away, part with, let go, give up, lend'

My chairys ta mee cummal shickyr, as **cha lhiggym voym** eh - My righteousness I hold fast, and will not let it go (Job 27:6)

As yn eer sleih shen hene, nagh jinnagh son y seihl gobbal nyn gredjue, na **lhiggey voue** nyn dreishteil jeh goll gys flaunys - And those very people, who would not for the world deny their religion, or give up their hopes of heaven (SW p. 43)

Fakin er-y-fa shen dy vel yn oik shoh ain, myr ta shin er gheddyn myghin? cha vel shin **lhiggey** nyn gree **voin** - Therefore seeing we have this ministry, as we have received mercy, we faint not [we do not let out hearts from us] (2 Corinthians 4:1)

Ny jean phadeyrys noi Israel, as **ny lhig** fockle **voïd** noi thie Isaac - Prophesy not against Israel, and drop not thy word against the house of Isaac (Amos 7:16)

Note also:

Deeasee yn charthan e hoyn **woish** as cha dooar eh arragh eh - The *carthan* lent away his bottom and did not get it back (Cregeen's Dictionary under *carthan* 'an insect found to have no vent below)

Ass can be used reflexively, e.g. *cur yllagh assyd* 'shout' lit. 'put a shout out of you':

Eisht **hug** deiney Yudah yllagh ard **assdoo** - Then the men of Judah gave a shout (2 Chronicles 13:15)

Finally, *cur mood* 'get dressed, put on' and *cur jeed* 'get undressed, take off':

cha der ad **moo** red erbee ta jannoo ollish - they shall not gird themselves with any thing that causeth sweat (Ezek. 44:18)

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[1] Note that *oie* here refers to the 'eve' of Sunday, not the 'evening'. 'Sunday evening / night' would be *oie Jedoonee*.

jean-jee rooisht, as **cur-jee j'iu**, as kiangle-jee aanrit-sack mysh nyn meeghyn - strip you, and make you bare, and gird sackcloth upon your loins (Is. 32:11)

More on *cur lhiat*:

In the passive in Classical Manx, the preposition usually agrees with the patient rather than the agent:

veign **er my choyrt lhiam** veih'n vreïn gys yn oaie - I should have been carried from the womb to the grave (Job 10:19)

Myr shen haink eh gy-kione…dy row Esther myrgeddin **er ny choyrt lh'ee** gys thie yn ree - So it came to pass…that Esther was brought also unto the king's house (Esther 2:8)

As va aggle er ny deiney, er-y-fa dy row ad **er nyn goyrt lhieu** stiagh ayns thie Yoseph, as dooyrt ad; Er coontey'n argid va er ny hyndaa ayns ny saick ain yn chied cheayrt, ta shin **er nyn goyrt lhien** stiagh - And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in (Genesis 43:18)

In later Manx, the prepositional becomes invariable as *cur lesh*, regardless of the person, number and gender of the subject:

ren **ad cur lesh** boteil y feesh [pheesh] - they brought a bottle each (Ned Beg, 1)

ren **ish cur lesh** mish dys Fleshwick - she brought me to Fleshwick (Ned Maddrell, HLSM 2 pp. 113-4)

cur lesh back ad - bring them back (Harry Kelly, HLSM 2 p. 114)

va **mee currit lesh** dys Creneash - I was brought to Cregneash (NM, HLSM 2 p. 114)

Proverb of the Month:

Cha nee yn vooa smoo eieys smoo vlieaunys. - It's not the cow that calls most which gives most milk.

Abbreviations:

AG - Aght Giare dy heet gys tushtey as toiggal jeh'n Chredjue Creestee (translation of Crossman's Catechism), 1814

Ned Beg - Manx Stories and Reminiscences of Ned Beg Hom Ruy, Edward Faragher (ed. George Broderick 1981)

SW - Sharmaneyn liorish Thomase Wilson (translations of some of Bishop Thomas Wilson's sermons), 1783

HLSM - Handbook of Late Spoken Manx, George Broderick, 1984