

Bun as Bree



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

Some various uses of the preposition er.

1) Expressions for 'know':

Ta fys aym er - I know it (usu. facts)

Shen ny **ta fys euish er, ta fys aym's er** myrgeeddin - What ye know, the same do I know also (Job 13:2)

Ta enn(ey) aym ort - I know you (recognition, often of people)

cha bee enney ayd er Jee erbee agh orrym's - thou shalt know no god but me (Hos. 13:4)

Ta oayll aym er - I know it (more in depth)

ta chammah yn phadeyr as yn saggirt goll mygeayrt gys cheer nagh vel oayll oc er - both the prophet and the priest go about into a land that they know not (Jer. 14:18)

Ta ainjys aym ort (rhyt) - I know you, am acquainted with you

Ta shiu er ve mee-viallagh noi yn Chiarn, er-dyn laa va ainjys aym erriu - Ye have been rebellious against the Lord from the day that I knew you (Deut. 9:24)

Ta mee oayllagh er - I know it, am used to it

As ren David e chliwe y chryssey gys e eilley-cagee, as ghow eh er dy hooyll lhieu; 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 to go [tried to walk with them]; for he had not proved it [was not used to the like]. And David said unto Saul, I cannot go with these; for I have not proved them [am not used to them]. And David put them off him (1 Samuel 17:39)

Ta mee neu-oayllagh er - I am unaccustomed to it

va mee smaghtit, myr dow neu-oayllagh er y whing - I was chastised, as a bullock unaccustomed to the yoke (Jer. 31:18)

Ta mee ainjyssagh ort - I know you, am acquainted with you

O cre'n vaynrys eh dy ve ainjyssagh er Jee - O what Happiness it is to be acquainted with God (FRC p. 29)

Ta mee cur enney ort - I recognize you

liorish e vess, ta enney er ny choyrt er y villey - the tree is known by his fruit (Matt. 12:33)

Also note: Shione dou - I know (well a person, a thing, be very familiar with)

As dreggyr y drogh-spyrtyd as dooyrt eh, Yeesey shione dou, as ta enney aym er Paul; agh quoi shiuish? - And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? (Acts 19:15)

Son shione dou ny obbraghyn as ny smooinghyn oc - For I know their works and their thoughts (Is. 66:18)

2) Cha vel leigh aym ort - I do not respect you (usu. negative)

nagh vel veg y leiy echey er e Ghoo na e Oardaghyn - (SW p. 202)

s'beg y leigh t'oc orrym - I am become vile [little do they respect me] (Lam. 1:11)

3) Expressions for enthusiasm, attachment and desire

Notice that whereas in several of the above constructions, the English Bible has only 'love', the Manx translators display a rich range of idiomatic expressions for enthusiasm, desire and attachment. Similarly above there are eight expressions corresponding to the AV's 'know'.

Ta graih aym ort - I love you (Ta dwoaie / feoh aym ort - I hate you)

My ta dooinney gra, **Ta graih aym er** Jee, as **dwoaie echey er** e vraar, t'eh ny vreagerey - If a man say, I love God, and hateth his brother, he is a liar (1 John 4:20)

Ta mee graihagh ort - I love you (Ta mee dwoaiagh ort - I hate you)

nee adsyn bishaghey ta **graihagh ort** - they shall prosper that love thee (Psalms 122:6)

Ta mee aggindagh er - I am eager about, for it

Bee-jee **dwoaiagh er** yn olk, as **aggindagh er** y vie - Hate the evil, and love the good (Amos 5:15)

Ta mee shleeuit er - I am hellbent (lit. 'whetted') on it (usu. something bad)

Eshyn ta **shleeuit er** cosney, t'eh tayrn seaghyn er e hie hene, agh nee eshyn tannaghtyn ta dwoaiagh er gootyn - He that is greedy of gain troubleth his own house; but he that hateth gifts shall live (Prov. 15:27)

Shen-y-fa va ny Hewnyn wheesh shen smoo **shleeuit er** cur dy baase eh - Therefore the Jews sought the more to kill him (John 5:18)

Ta mee sondagh er - I am greedy for it

Cha bee eshyn ta **sondagh er** argid jeant-magh lesh argid; ny eshyn ta **shleeuit er** cosney lesh cheet-stiagh vooar - He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase (Eccles. 5:10)

Ta mee soit er - I am set on it

As bee creeaghyn y daa ree shoh **soit er** olk - And both of these kings' hearts shall be to do mischief (Daniel 11:27)

Ta mee loshtagh er - I am burning with desire for it

T'ad ooilley **loshtagh er** maarderys - They are all adulterers [*lit.* ablaze for fornication] (Hosea 7:4)

Ta mee jollyssagh er - I am greedy for it

eshyn ta **jollyssagh er** feeyn as ooil, cha bee eh berchagh - he that loveth wine and oil shall not be rich (Prov. 21:17)

Ta mee miandagh er - I desire it

Ny ee jeh arran fer y drogh-hooill, as ny lhig dty aigney ve **miandagh er** e vee blaystal - Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats [food] (Prov. 23:6)

4) Ta mee cheet ort - I mean you, I refer to you

Hiarn **nee orrynyn t'ou cheet** 'sy chora-dorraghey shoh, ny myrgeeddin er ooilley? Then Peter said unto him, Lord, speakest thou this parable unto us [are you referring to us in this parable], or even to all? (Luke 12:4)

Kys te nagh vel shiu goaill eu hene **nagh nee er arran va mee cheet**, agh shiu dy ghoaill twoaie jeh soorid ny Phariseeyn as ny Sadduceeyn? - How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? (Matt. 16:11)

As v'ad dy mooar seaghnit, as ren ad toshiaght dagh fer jeu dy ghra rish, Hiarn, **nee orrym's t'ou cheet**? - And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I [do you mean me]? (Matt. 26:22)

5) eie

- a) Ta mee cur eie ort / Ta eie aym ort - I have to do with / meddle with you
Nagh jean oo aggair erbee dooinyn, myr nagh vel shinyn **er choyrt eie ort's**, as myr nagh vel shin er n'yannoo nhee erbee rhyt agh mie - That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good (Gen. 26:29)
Tra hed shiu, nee shiu cheet gys pobble **nagh vel eie oc er** noidyn, as gys cheer aalin - When ye go, ye shall come unto a people secure [who have nothing to do with enemies, are not troubled by enemies], and to a large [beautiful] land (Judges 18:10)
- b) Cre'n eie t'ayd orrym? - What do you have to do with me?
Cre'n eie t'ayd orrym's, dy vel oo er jeet dy chaggey m'oï ayns my heer hene? - What hast thou to do with me, that thou art come against me to fight in my land? (Judges 11:12)
Cre'n eie t'ayd orrym, uss ree Yudah? - What have I to do with thee, thou king of Judah? (2 Chron. 35:21)
- c) gyn eie er - not to mention, never mind
As va earroo cloan Venjamin er ny ghoail ec y tra shen, ayns ny ard-valjyn shey thousaneyn as feed va tayrn y chliwe, **gyn eie er** cummaltee Ghibeah, va'n earroo oc shiaght cheead reih deiney - And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men (Judges 20:15)
As va earroo cloan Israel, **gyn-eie er** cloan Venjamin, kiare cheead thousane deiney-cliwe - And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword (Judges 22:17)

6) Verbal constructions with *er* expressing the indirect object.

- Ta mee giotal / stowal X ort - I give X as a present to you / bestow X on you
Ta mee giotal ersyn my chonaant dy hee - I give unto him my covenant of peace (Num. 25:12)
lhig da'n ree stowal y stayd ree coil eck er unnane elley ta ny share na ish - let the king give her royal estate unto another that is better than she (Esther 1:19)
- Ta mee shirveish X ort - I serve you X
Nish dy jean eshyn ta shirveish rass er y chorreyder, chammah shirveish arran son nyn meaghey - Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown (2 Cor. 9:10)
- Ta mee rheynn X erriu - I divide / share out X among you
Shoh enmyn ny deiney nee rheynn y thaloo erriu - These are the names of the men which shall divide the land unto you (Num. 34:17)
- Ta mee baggyrt X ort - I threaten you with X
Cre ta'n mollaght t'er ny vaggryt er cloan nagh vel biallagh da nyn ayr as nyn moir? - What is the curse threatened to children who are undutiful to the Parents? (AG p. 17)
- Ta mee shirrey X ort - I ask you for X / ask X of you
Cre ta'n anney shoh dy hirrey orrin? - What is required of us in this commandment? [What does this commandment seek of us?] (AG p. 18)
- Ta mee ceau X ort - I call you X (an insult or a reproach)
my t'ad er **cheau Beelzebub er** mainshter y thie, cre woad smoo nee ad e vooinjer y oltooney - If they have called the master of the house Beelzebub, how much more shall they call them of his household? (Matt. 10:25)

7) Body parts are 'on' people (not 'at' them: *Ta laue aym* 'I have a hand' would imply one was carrying a dismembered hand; it should be *Ta laue orrym*)

Ta shuyr veg ain, as **cha vel keeaghyn urree** - We have a little sister, and she hath no breasts (Song of Solomon 8:8)

son **va skianyn orroo** myr skianyn stork - for they had wings like the wings of a stork (Zechariah 5:9)

Ta'n kione echey tree keayrtyr wheesh as yn corp as **ta beecal feer vooar er**; yinnagh yn beecal echey cummal lane poagey as **ta skianyn feer lhean er** - Its head is three times the size of its body and it has a very large mouth. Its mouth would hold a full sack and it has very broad fins (my translation) (EF 4)

As va shenn ghooiney elley ginsh dou dy ren eh hene as e ghaa huyr fakin ben y pollonagh ayns Cass Strooan ny hoie er creg, as **va keeaghyn feer vooar urree** - Another old man was telling me that he himself and his two sisters saw a mermaid at Cass Strooan sitting on a rock, and she had very big breasts (EF 10)

8) Names, appearances, countenances, and colours are 'on' things

ennym - name

cre'n ennym t'er, as **cre'n ennym t'er** e vac - what is his name, and what is his son's name (Proverbs 30:4)

hug eh **er** Daniel **yn ennym** Belteshazzar as **er** Hananiah, Shadrach, as **er** Mishael, Meshach, as **er** Azariah, Abed-nego - he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego (Dan. 1:7)

T'eh coontey earroo ny rollageyn: as **ta ennym echey er** dagh unnane oc - He telleth [counts] the number of the stars: and calleth them all by their names (Psalm 147:4)

Cha sayms nee Robin, na Thom, na Juan, t'ort - I don't know if you are called Robin or Tom or John (Manks Advertiser, 13 Dec. 1821)

neel - complexion; caslys - appearance, likeness; jalloo - appearance, likeness

As er son nyn gummey, **va'n un chaslys er** y chiare, myr queeyl ayns mean queeyl - and as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel (Ezek. 10:10)

Myrgeddin ass y vean echey haink cochaslys kiare cretooryn bio, as shoh va'n cummey oc, **va jalloo dooinney orroo** - Also out of the midst thereof came the likeness of four living creatures - And this was their appearance; they had the likeness of a man (Ezek. 1:5)

son my heeys eh yn eddin euish, as **neel smessey orroo** na **er** nyn gosany: eisht ver shiu mee ayns gaue my ching roish y ree - for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king (Dan. 1:10)

9) Ends are 'on' things.

a) Ta jerrey, kione, mullagh er X - X is finished, ended, completed

tra vees jerrey er dty laghyn - when thy days be expired (1 Chron. 17:11)

Myr shoh **va kione er** ooilley yn obbyr ren ree Solomon y yannoo son thie'n Chiarn - So was ended all the work that king Solomon made for the house of the Lord (1 Kings 7:51)

Myr shoh **va mullagh er** slane obbyr y chabbane-agglish - Thus was all the work of the tabernacle of the tent of the congregation finished (Ex. 39:32)

b) cur / jannoo jerrey, kione, mullagh er X - finish, end, complete X

ver-ym jerrey er reeriaght thie Israel - I...will cause to cease the kingdom of the house of Israel (Hosea 1:4)

Myr shoh hie ny obbreyn er, derrey **hug ad kione er** yn obbyr - So the workmen wrought, and the work was perfected by them (2 Chron. 24:13)

Quoi jiuish ta kiarail toor y hroggal, nagh vel soie sheese hoshiaght, as coontey yn cost, vel wheesh echey as **ver mullagh er**? - For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? (Luke 14:28)

c) figuratively, ta mullagh er - he is finished, ruined, undone (Kelly's dictionary)

10) If you are *ort hene* ('on yourself'), it means you are alone, a synonym of *dtu lomarcán*. But if you are NOT *ort hene*, it means you are mad, out of your wits, not in control of yourself.

a) Ta mee orrym pene - I am on my own, by myself, alone

va Syrianee Zoba, as Rehob, as Ish-tob, as Maacah, orroo hene 'sy vagher - the Syrians of Zoba, and of Rehob, and Ishtob, and Maacah, were by themselves in the field (2 Sam. 10:8)

Shass **ort hene**, ny tar my choair; son ta mee ny s'casherick na uss - Stand by thyself, come not near to me; for I am holier than thou (Is. 65:5)

My ta mee...er n'ee my veer **orrym pene** er-lheh, as nagh vel y chloan gyn-ayr er gheddyn aym jeh...Eisht lhig da my roih tuittym veih my gheaylty, as my laue ve brisht veih m'uillin - If I have...eaten my morsel myself alone, and the fatherless hath not eaten thereof...Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. (Job 31:16-22)

Dussan dy vleeantyn elley / Dy chummal orrym-pene, / Veign faagit my lomarcán, / As veign my henn inneen - a dozen more years to live by myself, I would be left all alone, and become an old maid (my translation) (song *Moir as Inneen*)

b) Cha vel mee orrym pene - I am mad, not in control of myself

ta shiu fakin **nagh vel y dooinney er-hene** - ye see the man is mad (1 Sam. 21:13)

Son edyr shin ve shaghey shin hene, te gys Jee: ny edyr shin ve **orrin hene**, te er y ghraih euish - For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause (2 Cor. 5:13)

10) enmyssit er - named after

As bee giattyn yn ard-valley **enmyssit er** tribeyn Israel; three giattyn my-hwoaie, un yiat **er** Reuben, un yiat **er** Judah, un yiat **er** Levi - And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi (Ezek. 48:31)

Clasht rhym, O Yacob as Israel, ta **enmyssit orrym** - Hearken unto me, O Jacob and Israel, my called (Isaiah 48:12)

11) In Manx one goes in or out 'on' a door, window or gate, not 'through' or 'by' it. Note however, that this idiom can only be used in conjunction with *stiagh* or *magh*: *er yn uinnag* on its own simply means 'on the window'.

Eisht hed y saggirt **magh er dorrys** y thie - Then the priest shall go out of the house to the door of the house (Lev. 14:38)

Eshyn nagh vel goll **stiagh er y dorrys** ayns bwoaillee ny geyrragh, agh ta drappal seose er agh ennagh elley, t'eh shen ny vaarliagh as ny roosteyr - He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber (John 10:1)

Immee-jee **stiagh er y ghiat** coon - Enter ye in at the strait [narrow] gate (Matt. 7:13)

Tra hig boghtynid stiagh 'sy dorrys, / Ta graih goll **magh er yn uinnag** - When poverty comes in at the door, love goes out of the window (song *Carr y Phoosee*)

Cleiy uss **baarney** trooid y voalley ayns nyn shilley, as cur lhiat **magh** [dtu chooid] **er** - Dig thou through the wall in their sight, and carry out thereby (Ezek. 12:5)

As hed shiu **magh er ny doarlishyn** - And ye shall go out at the breaches (Amos 4:3)

If *stiagh* or *magh* are absent, *trooid* should be used. Note the contrast in the following example:

t'ad...er n'gholl **trooid y yiat**, as er n'immeeaght **magh er** - they...have passed through the gate, and are gone out by it (Micah 2:13)

12) *Er* can be used to describe a person's power or authority over another entity. Where we would say 'He is (the) king of France', Manx naturally says 'He is king on France', similarly 'the French have no king' would be 'there is no king on the French' (not 'there is no king at the French').

Cha vel ree **er** ny locustyn - The locusts have no king (Proverbs 30:27)

bee yn un vochilley **orroo** - they all shall have one shepherd (Ezekiel 37:24)

The prepositional possessives *my*, *dty*, *ny* and *nyn* are often used in this construction: note that they can have a definite sense so *T'eh ny ree er y Rank* means 'he is king of France' or 'he is the king of France', not 'he is a king of France'.

V'eh ny s'onnoroil na'n jees; son v'eh **ny chaptan orroo** - Of the three, he was more honourable than the two; for he was their captain (1 Chron. 11:21)

Son ta Mac y dooinney **ny Hiarn er** y doonaght hene - For the Son of man is Lord even of the sabbath day (Matt. 11:8)

13) Ta / t'eh orrym... - I have to...

The pronoun *eh* is optional, as is *dy* before the following verbal noun.

Dy vod y Chiarn dty Yee jeeaghyn dooin yn raad ta shin dy ghoail, as cre **t'orrin dy yannoo** - That the Lord thy God may shew us the way wherein we may walk, and the thing that we may [have to] do (Jer. 42:3)

Vel eh orrin dy ghobberan ayns y wheiggoo vee...? - Should I [must we] weep in the fifth month...? (Zech. 7:3)

cre cha mennick as **ta orrym's leih** da my vraar, tra yioym aggair liorish? - Lord, how oft shall my brother sin against me, and I [have to] forgive him? (Matt. 18:21)

ga **nagh vel orrym dy chur** coontey da peiagh erbee nish, as ga nagh vel mee smooinghyn er yn choontey **ta orrym dy choirt** - though I am accountable [have to account] to nobody now, and though I think not of the account I am [have] to give (SW p. 80)

14) With certain abstract qualities, especially to do with intelligence, learning and attention, *er* denotes having these qualities, generally negative.

T'eh moyrnagh, **er beggan tushtey**, agh branladee mysh questionyn as arganeyn streeuagh, voue ta cheet troo, anvea, oltooan, drogh-ouryssyn - He is proud, knowing nothing [having little knowledge], but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings (1 Tim. 6:4)

Ta ny mraane oc mee-cheeyllagh, as nyn gloan **er drogh-ynsagh** - Their wives are foolish, and their children are wicked [badly educated, reared] (Wisdom 3:12)

er beggan ynsagh - unlearned (Kelly's dictionary)

ta shin **er ny sloo dy hastey** as ny sneu-ghooie na ta'n Dow as yn Assyl hene - we...are more stupid and ungrateful than the very Ox or Ass (FRC p. 10)

Shione diu yn kerraghey hie er fockley magh orroosyn cheayl sharmaneyn Chreest, **er beggan geill** daue - You know the doom of those who heard the sermons of Christ, and would not mind them [with little attention to them] (SW p. 97)

yn sleih mee-vaynrey shen ren mish y violagh gys bea **er y veggan fruiys** [frioose] - those unhappy people who tempted me to an idle life [a life of little diligence] (SW p. 160)

bee ish dymmyrk shiu **er-nearey** - she that bare you shall be ashamed (Jer. 50:12)

Ver-yms briaght er dty ynricks, as dty obbraghyn; son bee ad **er beggan foaynoo** dhyt - I will declare thy righteousness, and thy works; for they shall not profit thee (Is. 57:12)

Sometimes *lesh* can be used in a similar way:

Vel shiuish myrgeeddin **lesh cha beg dy hushtey?** - Are ye so without understanding also? (Mark 7:18)

Dy firrinagh ta mee **lesh ny sloo dy hushtey** na dooinney erbee - Surely I am more brutish than any man (Prov. 30:2)

14) Various collocations with *er* (where English would not use 'in'):

er yn oie - at night

ren eh jarrood eh hene ny vud oc geaishtagh rish ny skeealyn v'ad ginsh harrish ny gogganyn jough gys ve foddey **er yn oie** - he forgot himself in their company while

listening to the tales they were telling over the noggins of ale till it was far into the night (EF 12)

er y theihll - in the world

ta mee...er choyrtennym dhyt, corrym rish ennym ny deiney mooarey ta **er y theihll** - I...have made thee a name like the name of the great men that are in the earth (1 Chron. 17:8)

Note: çheet er y theihll - be born

agh smerg da'n dooinney shen, liorish ta Mac y dooinney er ny vrah; s'mie veagh eh er ve son y dooinney shen nagh beagh eh rieau **er jeet er y theihll** - but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born (Mark 14:21)

er y çheer - in the country(side) (v. ayns y çheer - in the country (the nation))

As roie bochillyn ny mucyn roue, as dinsh ad eh ayns yn ard-valley, as **er y cheer** - And they that fed the swine fled, and told it in the city, and in the country (Mark 5:14)

er yrjid - in height, er lhead - in width, er lhiurid - in length, er çcheid - in thickness

three cubityn **er yrjid** - three cubits high (Ezek. 41:22)
da-eed cubit **er lhiurid** - forty cubits long (1 Kings 6:17)
cubit dy lieh **er lhead** - a cubit and an half broad (Ezek. 40:42)
ve lhead-bass **er cheid** - it was an hand breadth thick (Kings 7:26)

15) Various other idioms with *er*:

er bree dty loo - under oath

My ta persoon er n'yannoo peccah, as ayns gymmyrkey feanish **er bree e loo**, my t'eh er vakin, ny er chlashtyn jeh, mannagh vel eh dy hoilshaghey shen, nee eh gymmyrkey e pheccah - And if a soul [person] sin, and hear the voice of swearing, and is a witness [and in bearing witness under oath], whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity (Lev. 5:1)

er fys da - known to

Ny my ve **er fys da**'n er by-liesh y dow, dy row eh cliaghtey puttey, as nagh vel eh er ghoail kiarail jeh, nee eh son shickyrys geeck dow son dow, as bee'n marroo lesh hene - Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own (Exodus 21:36)

On heat, sexually excited: er cannoo - humans, general; er aghree - horses; er boggeys - goats; er deir - cattle; er gasseree - bitches; er gliee - pigs

V'ee **er-cannoo** lurg ny Assyriane e naboony, captany as fir-reill, coamrit yindyssagh stoamey, markiagh er cabbil, ad ooilley deiney aegey aalin - She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men (Ezek. 23:12)

"Ren oo fakyn yn pherkin?" dooyrt Bill Jack. "Va unnane ayns shoh, agh cha vel shin er vakin ee rish tammylt dy hraa," dooyrt ad. "Va ee gollrish nane veagh **er boggeys**." - "Did you see the porpoise?" said Bill Jack. "There was one here, but we haven't seen it for a while," they said. "It was like one that would on heat." (my translation) (EF 2)

Assyl feie ayns oayl yn aasagh, ta dy rouanagh stornal seose yn gheay; tra t'ee **er-aaghree** quoi oddys ee y lhiittal? - A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? (Jer. 2:24)

ta my vooa **er-dheyr** - my cow is wanting the bull (HLSM 2 p. 148)

haink ee **er-ghliee** reesht - she [the pig] came on heat again (HLSM 2 p. 149)

er finniu - furious, mad

t'eh gimman er-finnue - for he driveth furiously (2 Kings 9:20)

Er shoh va'n ree jiarg-chorree, as eer er-finnue - For this cause the king was angry and very furious (Dan. 2:12)

er keoiagh (pronounced 'er keeagh') - furious, in a passion

v'ad ooilley er-keoiagh - they were all in a passion (HLSM 2 p. 150)

er creau - trembling, shaking

tra v'eh er ghra shoh rhym, hass mee **er-creau** - when he had spoken this word unto me, I stood trembling (Dan. 10:11)

er jeid - on edge (of teeth, not anxiety)

Ta ny ayraghyn er n'ee berrishyn-feeeyney soor, as ta feeacklyn y chloan **er-jeid** - The fathers have eaten a sour grape, and the children's teeth are set on edge (Jer. 31:29)

er niart - by force

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 ny-lomarcan - 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)

goaill er egin - rape

Bee nyn gloan myrgeeddin er ny vransey ayns peeshyn roish nyn sooillyn; nyn dhieyn vees spooillit, as ny mraane oc **goit er-êgin** - Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished (Isaiah 13:16)

ren eh **goaill** yn inneen **er-egin** - he raped the girl (HLSM p. 149)

er shaghryn - astray

t'ad er phadeyrays ayns Baal, as er chur my phobble Israel **er-shaghryn** - they prophesied in Baal, and caused my people Israel to err (Jer. 23:13)

ny gow **er-shaghryn** ayns ny cassanyn eck - go not astray in her paths (Prov. 7:25)

16) *er ash*

Er ash is rarely used in the sense of 'back'; the word *back* is almost always used. One example is:

ta'n obbyr er choirt yn rheumatism er ash dou - the work has brought the rheumatism back to me (EF 16)

More usually, it has specific senses, with the verb *cheet*.

a) *cheer er ash* - grow, bud, sprout, spring forth, thrive (literally or figuratively)

myr ta ny rassyn ta cuirrit 'sy gharey **cheet er-ash** - as the garden causeth the things that are sown in it to spring forth (Is. 61:11)

Ta shin kianlt dy choirt booise kinjagh gys Jee er nyn son eu, vraaraghyn, myr te cooie, son dy vel y credjue eu **cheet er-ash** ny smoo as ny smoo - We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly (2 Thess. 1:3)

b) *cheet er ash* - come to light, be discovered

Tra va mee kiarit dy laanaghey Israel, eisht **haink** peccah Ephraim **er-ash**, as olkys Samaria - When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria (Hosea 7:1)

cha vel nhee erbee follit nagh jir gys soilshy: ny nhee erbee keillit, **nagh jig er-ash** - there is nothing covered, that shall not be revealed; and hid, that shall not be known (Matt. 10:26)

Proverb of the month:

Laa er meshtey as laa er ushtey - A day drunk and a day on water

Compare:

Oie mooie as oie elley sthie, olk son cabbil agh son kirree mie - One night out and another night in, bad for horses, but good for sheep

Abbreviations:

HLSM - Handbook of Late Spoken Manx, George Broderick (1984), vol. 2

SW - Wilson's sermons (1783)

AG - Aght Giare dy heet gys Tushtey as Toiggal jeh'n chredjue Creestee (1814)

FRC - Yn Fer-raauee Creestee (1763)

EF - the stories of Edward Faragher (Ned Beg Hom Ruy), numbering refers to the numbers of the stories in Broderick (1981).