S'mie lhiam shen: Impersonal copular constructions in Classical Manx

Max W. Wheeler, Ramsey, January 2016

This article continues the series in which I seek to expound the grammatical information to be found in Cregeen's *Dictionary of the Manks Language* (1835). Previous articles have focused on inflectional morphology, but this one looks at a characteristic construction whose general pattern (see the example in the title) is:

Copula verb	Adjective or Noun (predicate)	Preposition and its complement	Grammatical Subject NP or VP
s'	*mie*	*lhiam*	*shen*
is	good	with-me	that
'I like that'			

I have included also a couple of unusual constructions that do not quite match this model: *s'lesh* 'owns' (without adjectival or nominal predicate), and *strooys* 'it seems to me'.

Cregeen does not treat the impersonal copular construction thoroughly or comprehensively, and indeed some of what he says about examples of the pattern is unclear or misleading. Here I cite what is in Cregeen, comment on it, and include a range of examples from the Manx Bible (canonical books 1819), plus apocryphal books (Wisdom and Ecclesiasticus, 1773), and *Five stories from the Old Testament Apocrypha in Manx Gaelic from Manx Museum Ms.1236A in the William Sayle Collection*, transcribed and published by George Broderick for Yn Çheshaght Ghailckagh in 1979.

In this construction, illustrated in the table above, the copula verb has two tenses: present: independent - *s'* or *sh-,* dependent - initial consonant subject to Nasalization 3 or with *n-* or *nh-* (/nʲ/) before a vowel, (just as are future tense verbs), and past: *by* or *b'*. Occasionally we find *my* instead of *s'* or *by*. The formal predicate follows, either a noun, such as *egin* 'force', or an adjective, such as *mooar* 'great'. Certain items, apparently only those with radical *f-*, are lenited after *s',* thus *s'* + *feer* 'true'→ *sheer, s'* + *feeagh* 'valuable, worth' → *sheeagh;*[1] other consonants are not affected, such as *mie* 'good' and *mooar* 'great'. Lenition is found after *by*, thus, from *doillee* 'difficult' we have *by ghoillee* 'it was difficult'. Only two prepositions are generally to be found in the third slot: *da* 'to, for', and *lesh* 'with, by'. The grammatical subject follows the Prepositional Phrase: it may be a lexical noun phrase, or a sentential complement, most often a non-finite one.

Under each heading I copy out first Cregeen's information,[2]

1. AILL 'pleasure'
    "**sailly[m]**, *p.* I please; -**s**, *id. em.*
    cha **naill** or **naillee**, *v.* not wish; -**agh**; -**in**; -**ins**; -**ym**; -**yms**, [94]. S
    my **saillish** or **sallish**, *p.* if he please; -**in**, *id. em.*
    my **saillee**, *p.* if she please; -**ish**, *id. em.*
    my **saillin**, *p.* if we please; -**yn**, *id. em.*
    my **sailt**, *p.* if thou please, if it please thee.

my **silliu**, *p. p.* if you please; **-ish**, *id. em.*
cha **naillish**, *p.* he wishes not, or his will is not for; **-in**, *id. em.*
cha **naillhien**, *p.* we would not wish, &c. S
cha **nailliu**. See *nilliu*. S
nailt, *p.* wouldst thou wish or be pleased to be so? **-s**, *id. em.* S
nilliu, *p.* will ye or you be pleased; **-ish**, *id. em.* S
baill, *v.* would wish, or rather be, pleased, or willing.
baillish, he would, &c.
baillishin, he, &c.; *id. em.*
baillee, she would, &c.
bailleeish, she would or will, &., *id. em.*
bailleu, they would, &c., be
bailleuish, they would or will be, &c., *id. em*
baillym, I would, &c.
baillyms, I would; *id. em.* 161.
baillmayd, we would wish, or rather, be pleased or willing. [The presence of *-mayd* here is anomalous, treating *baill* as a verb. Even so *-mayd* is expected in a future tense, not a past one.]
baillhien, we, &c.
baillhienyn, we, &c.; *id. em.*
bailt, *v.* thou wouldst be pleased, wish, or be willing of; **-s**, *id. em.*
bailliu, you or ye would, &c.
bailloo. See *bailliu.*
bailliuish, you or ye; *id. em.*
my **billiu**, *v.* if you please or choose.
my **billiuish**, *v.* if you please, &c*., em.*
cre-saillym, <*adv.*> [*pro.*] what I please; **-s**, *id.*
cre-sailt, <*adv.*> [*pro.*] what thou pleasest; **-s**, *id.*
cre-silliu, <*adv.*> [*pro.*] what you please or what is your pleasure."

In this example the preposition *lesh* appears in contracted forms, attached to the root *-aill-*, thus **s'aill lhiam → saillym.* The construction is often used when the object of the preposition *lesh* is a personal pronoun, but examples (1)-(10) below have lexical noun phrases as prepositional object. The grammatical subject of the construction may be a noun phrase, as in (11)-(16). Or the grammatical subject of *-aill-* may be sentential; in all the examples the sentential subject is non-finite. When the subject of the included sentence is the same as the prepositional object of *lesh*, it is not explicit; the verb appears either in the gerund, or with *y* and lenition in the 'included object' construction' (31)-(32). In (24)-(30) the verb phrase is understood, in a relative clause/indirect question. When in the sentential element the subject is distinct from the objet of *lesh*, we generally get: *-aill-* [Subject *dy* Verbal noun (lenited)...], but in (38) we see just: *-aill-* [*mish goll*] 'wish me to go'.

AILL

| (1) | *Agh my **saillish** dooinney erbee ve streeuagh, cha vel lheid y cliaghtey ain,* | But if any man seem to be contentious, we have no such custom, | Lit. 'if it pleases any man to be contentious....' |

AILL

(2)	*dy **baillish** Jee dy beign's er gheddyn baase er dty hon, O Absalom, my vac, my vac!*	would God I had died for thee, O Absalom, my son, my son	Here optative with *dy* and *Jee* 'God' as the object of *lesh.* The grammatical subject is the finite complement clause *dy beign's er gheddyn baase* 'that I should have died'.
(3)	*As tra **baillish** Herod v'er choyrt lesh magh eh*	And when Herod would have brought him forth	[sGerund (Subject = object of *lesh*)]
(4)	*my **saillish** Jee arrys y chur daue gys goaill-rish yn irriney*	if God peradventure will give them repentance to the acknowledging of the truth	[sObj *y* Verbal Noun (Subject = object of *lesh*)]
(5)	*foast t'ad er ny hyndaa mygeayrt lesh stiurey beg fardalagh, raad **saillish** yn mainshter*	yet are they turned about with a very small helm, whithersoever the governor listeth.	
(6)	*My **saillish** y Chiarn,*	If the Lord will	
(7)	*tra **baillish** y Chiarn Elijah y ghoaill seose gys niau lesh geaychassee*	when the Lord would take up Elijah into heaven by a whirlwind	[sObj *y* Verbal Noun (Subject = object of *lesh*)]
(8)	*Son **baillish** dooinney donney ve coontit creeney, ga dy vel eh er ny ruggey myr lhiy yn assyl fadane.*	For vain m[a]n would be wise, though man be born like a wild ass's colt.	[sGerund (Subject = object of *lesh*)]
(9)	*cha **baillish** my phobble geaishtagh rish my choraa: as cha **baillish** Israel biallys y choyrt dou*	my people would not hear my voice: and Israel would not obey me.	[sGerund (Subject = object of *lesh*)] [sObj *y* Verbal Noun (Subject = object of *lesh*)]
(10)	*Da nagh **baillish** ny ayraghyn ain, ve biallagh*	To whom our fathers would not obey	[sGerund (Subject = object of *lesh*)]
(11)	*son cha **naillish** feill vroie voïd, agh feill aw*	he will not have sodden flesh of thee, but raw	
(12)	*Cha **naill-lhie[n]** yn dooinney shoh dy reill harrin.*	We will not have this man to reign over us	
(13)	*Oural as chebbal cha **bailt's***	Sacrifice and offering thou wouldest not	
(14)	*As nee oo baarail yn argid er cre-erbee dy **nailt***	And thou shalt bestow that money for whatsoever thy soul lusteth after	*cre erbee* is the grammatical subject of *nailt.*

AILL

(15)	*Son y vie shen **baillym**, cha vel mee jannoo: agh yn olk nagh **naillym**, shen ta mee jannoo.*	For the good that I would I do not: but the evil which I would not, that I do.	The NP subject *y vie shen* 'that good' appears here as the antecedent to a relative clause 'that I would [do]'
(16)	*Nish ec y feailley shen va'n kiannoort cliaghtey feaysley daue pryssoonagh erbee dy **bailloo***	Now at that feast the governor was wont to release unto the people a prisoner, whom they would	As in (15) the NP subject *pryssoonagh erbee* of *bailloo* appears as the antecedent of a relative clause
(17)	*Agh my **saill-lhieu** gynsaghey nhee erbee, lhig daue fênaght jeh ny sheshaghyn oc ec y thie: son te neu-yesh da ben dy loayrt sy cheeill.*	And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.	[sGerund (Subject = object of *lesh*)]
(18)	*agh my **sailts** goll stiagh ayns bea, freill ny annaghyn*	but if thou wilt enter into life, keep the commandments.	[sGerund (Subject = object of *lesh*)]
(19)	***Nailts** goll seose gys Jerusalem,*	Wilt thou go up to Jerusalem	[sGerund (Subject = object of *lesh*)]
(20)	*As hug ree Solomon da ben-reïn Sheba ooilley'n yeearree eck, cre-erbee **baill** ee shirrey*	And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked	[sGerund (Subject = object of *lesh*)]
(21)	*as myr shen t'eh dy chur lesh ad gys y phurt **baïlliu** 've ayn.*	and so he bringeth them unto the haven where they would be.	[sGerund (Subject = object of *lesh*)]
(22)	***Baillin** v'er lheihys Babylon*	We would have healed Babylon	[sGerund (Subject = object of *lesh*)]
(23)	***baill**-lhien v'er vriwnys eh cordail rish y leigh ain hene.*	and [we] would have judged according to our law.	[sGerund (Subject = object of *lesh*)]
(24)	*ta mee er choyrt eh da quoi-erbee **saillym***	I have given it unto whom it seemed meet unto me	[...*da quoi erbee saillym* [*coyrt eh da*]]
(25)	*As mannagh bee taitnys ayd aynjee, nee oo lhiggey j'ee goll raad **saill** ee.*	And it shall be, if thou have no delight in her, then thou shalt let her go whither she will	[...*raad saill ee* [*goll*]]
(26)	*as jeanjee roo myr **sailliu** hene:*	and do ye to them as is good in your eyes	[...*myr sailliu* [*jeannoo roo*]
(27)	*lhig cre **saïllish** cheet orrym*	let come on me what will	[*lhig cre saillish çheet orrym* [*çheet orrym*]]
(28)	*t'eh dy hyndaa ad raad **saillish** hene*	he turneth it whithersoever he will	[...*raad saillish hene* [*çhyndaa ad*]]
(29)	*As nee shiu baarail eh raad erbee dy **nailliu***	And ye shall eat it in every place	[...*raad erbee dy nailliu* [*baarail eh*]]

AILL

(30)	*Son ta ny boghtyn eu kinjagh mêriu, as tra erbee dy **nailliu**, foddee shiu ve mie roo*	For ye have the poor with you always, and whensoever ye will ye may do them good:	[*tra erbee dy nailliu* [*ve mie roo*]]
(31)	*dy hoilshaghey cre v'ayns dty chree, **baïlt's** e annaghyn y reayll, mannagh **baïlt**.*	to know what was in thine heart, whether thou wouldest keep his commandments, or no.	[sObj *y* Verbal Noun (Subject = object of *lesh*)]
(32)	***Bailt** mish y varroo?*	Wilt thou kill me?	[sObj *y* Verbal Noun (Subject = object of *lesh*)]
(33)	*Quoi jeh'n jees **sailliu** mee dy eaysley diu?*	Whether of the twain will ye that I release unto you?	[sSubject *dy* Verbal Noun]
(34)	***Saillym** oo dy chur dou nish hene er claare kione Ean Bashtey*	I will that thou give me by and by in a charger the head of John the Baptist	as (33)
(35)	***Nailt** eisht shin dy gholl as dy ghaartlian ass eh? As dooyrt eshyn, Cha **naillym***	Wilt thou then that we go and gather them up? But he said, Nay	as (33)
(36)	*Cre bailt mee dy yannoo er dy hon?*	What wilt thou that I shall do unto thee?	as (33)
(37)	*As eshyn **baillish** Paul dy gholl magh marish,*	Him would Paul have to go forth with him	as (33)
(38)	***Nailt's** mish goll dy gheddyn dhyt boandyr jeh mraane ny Hebrewnee?*	Shall I go and call to thee a nurse of the Hebrew women?	[sSubj Gerund] lit. 'Do you wish me to go to get for you...?']

2. CAIR da
  'ought to', 'is right for X to'
This construction is not mentioned by Cregeen.

(1)	*Eisht dansoor Peddyr as ny ostyllyn elley, gra, **S'cair** dooin ve ny s'biallee da Jee na da deiney.*	Then Peter and the other apostles answered and said, We ought to obey God rather than men.
(2)	*Eisht dooyrt Paul, Ta mee my hassoo ec stoyl-briwnys Cesar, raad **s'cair** dou ve er my vriwnys*	Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged

3. COOIDSAVE ~ GOOIDSAVE lesh
     "**s'gooidsave**, *a.* more or most vouchsafe. [?] G
     s'cooidsave, *v.* may vouchsafe. See *sgooid.*
     my **chooidsave**, *v.* if vouchsafe. C"
Or 'be pleasing to'. As the past tense is *by chooidsave*, the spelling *s'cooidsave* makes more sense, though *s'gooidsave* is much more frequent in the Bible. The form *gooidsave* occurs in dependent contexts. NB also optative *dy gooidsave* 'may it please'. When the grammatical subject of *cooidsave* is a sentential complement, and the subject of the sentential complement is the same as the prepositional object of *lesh*, the construction differs from that seen with

AILL. Whereas with AILL we have [AILL, *lesh*+Object, Gerund, etc.] here we have [COOIDSAVE, *lesh*+Object, *dy* Verbal Noun etc.] (4)-(12), except in (13a), where the VP is just *ve graysoil*, and (13b), (14) and (15) where we have an 'included object' construction with *y*: *myghin y hoilshaghey* 'to show mercy', *mish y livrey* 'to deliver me', *eh y hoilshaghey* 'to reveal him'. Here we may also find a finite clause as sentential subject of COOIDSAVE (16)-(17), of which there was only one example with AILL (1. (2))

COOIDSAVE

(1)	*clynnee eh nyn goraa, my **s'cooidsave** lesh*	he will hear our voice, if it please him.
(2)	*my **s'cooidsave** lesh y ree*	if it seem good to the king
(3)	*As ta mee gra dy **gooidsave** lhieu, as t'ad ayns lhiastynys daue*	It hath pleased them verily; and their debtors they are.
(4)	*son dy **scooidsave** lesh y Chiarn dy yannoo shiu e phobble*	because it hath pleased the Lord to make you his people.
(5)	*Cre vees jeant rish y dooinney, **s'gooidsave** lesh y ree dy hroggal gys y stayd smoo dy ard-ooashley?*	What shall be done unto the man whom the king delighteth to honour?
(6)	*Oh dy beagh my accan aym! as dy jinnagh Jee cur dou my vian! Eer dy **gooidsave** lesh Jee dy my stroie*	Oh that I might have my request; and that God would grant me the thing that I long for, Even that it would please God to destroy me
(7)	*Agh tra by-**chooidsave** lesh Jee, ren mish y reih veih brein my vayrey, as deie eh orrym liorish e ghrayse, Dy hoilshaghey e Vac aynym's*	But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me
(8)	*Shen-y-fa ta shin myrgeddin dy kinjagh goaill padjer er nyn son eu, dy **gooidsave** lesh y Jee ain dy choontey shiu feeu jeh'n eam shoh,*	Wherefore also we pray always for you, that our God would count you worthy of this calling
(9)	*cha jean ad scuirr, derrey **s'gooidsave** lesh y Chiarn dy choyrt feaysley dauesyn*	and will not depart, till the most High shall behold to judge righteously
(10)	*Shen-y-fa nish, dy **gooidsave** lhiat dy vannaghey thie dty harvaant*	Therefore now let it please thee to bless the house of thy servant
(11)	*shoh cronk Yee, ayn **s'gooidsave** lesh dy chummal*	this is God's hill, in the which it pleaseth him to dwell:
(12)	*Son **s'gooidsave** lhieusyn jeh Macedonia as Achaia, dy yannoo chaglym ennagh*	For it hath pleased them of Macedonia and Achaia to make a certain contribution
(13)	a. *as beem's graysoil dauesyn **s'gooidsave** lhiam ve graysoil,* b. *as nee'm myghin y hoilshaghey dauesyn **s'gooidsave** lhiam myghin y hoilshaghey.*	and [I] will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.
(14)	*lhig da my vioys ve dy mooar soit jeh liorish y Chiarn, as dy **gooidsave** lesh mish y livrey ass dy chooilley ghaue*	so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation
(15)	*eshyn da **s'gooidsave** lesh yn Mac eh y hoilshaghey.*	he to whomsoever the Son will reveal him.
(16)	*foddee dy **gooidsave** lesh Jee dy vod oo gwee mollaght orroo er my hon veih shen*	peradventure it will please God thou mayest curse me them from thence.

COOIDSAVE

(17)	*Son **s'cooidsave** lesh yn Ayr, dy jinnagh slane towse y dooghys flaunyssagh cummal aynsyn;*	For it pleased the Father that in him should all fulness dwell;

4. COOIN lesh

> "**s'cooin-lhesh**, *p.* he remembers. C
> **s'cooin-lhee**, *p.* she remembers. C
> **s'cooin-lhieu**, *p.* they remember, and you or ye remember. C
> **s'cooin-lhiam**, *p.* I remember. C
> **s'cooin-lhiat**, *p.* thou rememberest. C
> **s'cooin-lhien**, *p.* we remember. C"

There are no examples of this construction in the Manx Bible.

5. CUMMEY lesh

> "**scummey**, *adv.* what matter, no matter, would not matter."

*choud as t'eh gra ayns e chree, cha vel aggle orrym **s'cummey** lhiat's, O Yee, er y hon.*	while he doth say in his heart, Tush, thou God carest not for it?

6. DOILLEE da, lesh

> s'doillee
> "**by-ghoillee**, *adv.* because of difficulty or hardness; *Ex.* xiii. 15: *As haink eh gy-kione, tra dy **by-ghoillee** lesh Pharaoh yn raad y lhiggey dooin, dy ren y Chiarn stroie ooilley'n chied er ny ruggey ayns cheer Egypt, chammah yn chied er ny ruggey jeh dooinney as baagh.* And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast."

Cregeen's gloss 'because of difficulty or hardness' is, I think, off the mark, inasmuch as he misses the fact that *by* here is just the past tense of the copula, while *doillee*, is, naturally, an adjective. From the few Biblical examples it is unclear whether there is any difference between *s'doillee da* and *s'doillee lesh*.

DOILLEE

(1)	***s'doillee** lesh dy hroggal eh gys e veeal.*	it grieveth him to bring it again to his mouth
(2)	***S'doillee** dhyt brebbal noi ny jilg* (*Acts* 9.5)	it is hard for thee to kick against the pricks
(3)	***S'doillee** te dhyt dy vrebbal noi ny jilg* (*Acts* 26.14)	it is hard for thee to kick against the pricks.

7. EGIN da

> "**shegin**, *v.* (*shyin*) must, shall.
> *cha* **nhegin**, *v.* (sounded *neign*), must not. S
> **beign da**, *v.* that he must; *Mat.* xvi. 21: *Veih yn traa shen magh ren Yeesey toshiaght dy hoilshaghey da e ostyllyn, kys dy **beign da** goll seose gys Jerusalem.* From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem."

Lit. 'be necessary to', 'be obligatory to'. The sentential subject of EGIN is non-finite, with gerund (1)-(8), or with Direct Object+*y*+Verbal Noun, in the 'included object' construction (9)-(13). In (14) we see a gerund construction with a subject distinct from the prepositional object of *da*.

EGIN

(1)	*son eisht **beign** diu dy jarroo goll ass y theihll*	for then must ye needs go out of the world
(2)	*Dy **beign** dou goll dy baase mayrt, cha nobbin oo.*	Though I should die with thee, yet will I not deny thee
(3)	***shegin** diu ve currit dy baase.*	ye shall die.
(4)	*Cha **nhegin** fys v'ec Jonathan er shoh*	Let not Jonathan know this
(5)	*er-yn-oyr dy **nhegin** dou faagail eh da'n dooinney hig my lurg.*	because I should leave it unto the man that shall be after me.
(6)	*Cha **nhegin** daue cummal ny sodjey ayns shen.*	They shall no more sojourn there
(7)	*Son ta mee gra riu, Dy **nhegin** da shoh ny ta scruit, ve foast cooilleenit aynym's,*	For I say unto you, that this that is written must yet be accomplished in me
(8)	***Shegin** dooys gobbraghey ny obbraghyn echeysyn t'er my choyrt,*	I must work the works of him that sent me
(9)	***Shegin** dhyt's phadeyrys y yannoo reesht*	Thou must prophesy again
(10)	***shegin** dooinyn uss y ooashlaghey.*	we must worship thee.
(11)	*cha **beign** daue nyn gurrym y aagail*	they might not depart from their service
(12)	*Nagh **beign** da Creest ny reddyn shoh y hurranse?*	Ought not Christ to have suffered these things?
(13)	*Vel oo er yarrood ny saraghyn hug dt'ayr dhyt, dy **beign** dhyt ben y phoosey jeh dty chynney hene?*	Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred?
(14)	***Shegin** da myrgeddin goo mie ve echey vouesyn*	Moreover he must have a good report of them. [Is this lit. 'it is necessary to him (for) a good report to be at him', or 'it is necessary to a good report to be at him'? The positioning of *myrgeddin* makes the latter unlikely.
(15)	*Ta'n garey-feeyney va lhiam's kiongoyrt rhym: **shegin** da thousane ve ayd's, O Solomon*	My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand [lit. it is necessary to a thousand to be at you...']

8. ERREE da

"**erree**, *a.* latter end of, become of, end of.
s'erree, *a.* how end, become of, meaneth; *Acts,* ii. 12: *As v'ad ooilley fo atchim as imnea, gra yn derrey yeh rish y jeh elley, Cre **s'erree** da shoh?* And they were all amazed, and were in doubt, saying one to another, What meaneth this?;
befallen, how will the end be; *Deu.* xxix. 28: *As d'astyr y Chiarn ad ass y cheer oc ayns e arg, as ayns e chorree, as ayns e yymmoose vooar, as hilg eh magh ad gys*

*cheer elley, myr **s'erree** daue jiu*. And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. E"

Though Cregeen labels *erree* an adjective, it might as well, or better, be seen as a noun 'outcome', 'consequence', etc.

*Eshyn er-y-fa shen ta mee treishteil dy chur hiuish dy gerrit, cha leah as nee'm fakin cre **s'erree** dou*	Him therefore I hope to send presently, so soon as I shall see how it will go with me.

FEEAGH see s.v. FEEU

9. FEER da

"**sheer** [or *sheeir*], *d.* true, sure, or about to; as, *sheer loayrt er nyn son* (about or sure to speak for us). *Litany.*

beeir, *adv.* as, *my beeir da* (if what he says be true or to be heeded); the preterit or past tense of *sheeir*."

*Lhig dooin eh y cherraghey lesh baase scammyltagh: son my **sheer** da hene bee soiaghey jeant jeh*	Let us condemn him with a shameful death: for by his own saying he shall be respected.
*Son aynsyn ta shin bio, as bioyr, as baghey; myr **sheer** da paart jeh ny bardoonee eu hene ta gra, Son ta shinyn neesht jeh'n cluight echeysyn*	For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

10. FEEU da

"**sheeu**, *s.* is worth, worthy.

cha **n'eeu**, *a.* not worth, worthless; <*Job,* xviii. 12> [Cregeen's citation belongs to: **neeu**, *a.* reduced to want, undone; *Job,* xviii. 12: *Nee'n niart echey goll **neeu**, as bee toyrt-mow chion ec e lhiattee*. His strength shall be hungerbitten, and destruction shall be ready at his side.]. F

beeau, (from *by-fieau*) worth, would be worth; *syn.* with *beeagh*."

*as cre **sheeu** dooys ve bio?*	and why should I live? [Lit. 'what is it worth to me to be alive?']

11. FEEAGH da, (one example of *lesh*)

"**s'feeagh**, *a.* of how much value or worth, *comp.* and *sup.* F

sheeagh, *a.* is worth; in value.

cha **neeagh**, *s.* not worth, good for nothing. See also *cha neeu*. This word is written *nieeagh* (would wash), *Jer.* xiii. 10: *Bee yn pobble mee-chrauee shoh, ta gobbal dy eaishtagh rish my ghoan, ta gimmeeaght ayns roonid nyn gree hene, as geiyrt er jeeghyn elley dy hirveish ad, as dy chur ooashley daue, bee ad eer myr y cryss shoh, nagh **nieeagh** veg*. This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing. F

beeagh, *v.* would be worth." [or 'was worth']

Sheeu and *sheeagh* seem to be the same in meaning, though *sheeagh* is much more widely attested. The first group of examples below (1)-(9) illustrates *sheeagh* with no complement, that is, as 'is worth', not specifying to whom. The last example (14) is the sole one with *sheeagh lesh*.

FEEAGH

(1)	*son wheesh dy argid as **sheeagh** eh ver eh dou eh*	for as much money as it is worth he shall give it me
(2)	***sheeagh** y magher kiare cheead shekel dy argid*	the land is worth four hundred shekels of silver
(3)	*ver eh yn wheiggoo ayrn jeh ny **sheeagh** eh lesh*	he shall add thereto the fifth part thereof [lit. 'he shall bring the fifth part of what it is worth']
(4)	*agh nish **sheeagh** uss jeih thousaneyn j'inyn:*	but now thou art worth ten thousand of us
(5)	*verym dhyt ny **sheeagh** eh ayns argid*	I will give thee the worth of it in money
(6)	*Ta ben sheeoil as dooie gioot veih'n Chiarn: as s'mooar **sheeagh** yn aigney bwaagh-beasagh!*	A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed.
(7)	*cre **sheeagh** e niee?*	what availeth his washing?
(8)	*As ghow eh crown y ree oc jeh e chione, (**beeagh** talent dy airh)*	And he took their king's crown from off his head, the weight whereof was a talent of gold
(9)	*as cur-my-ner, va'n cryss loau, cha **beeagh** eh veg*	and, behold, the girdle was marred, it was profitable for nothing
(10)	*cre **sheeagh** dou yn eiraght shoh?*	what profit shall this birthright do to me?
(11)	*cre **sheeagh** dou my vioys?*	what good shall my life do me?
(12)	*Cre **sheeagh** eh, my vraaraghyn, da dooinney dy ghra dy vel credjue echey, as nagh vel obbraghyn echey*	What doth it profit, my brethren, though a man say he hath faith, and have not works? [lit. 'what is it worth... to a man to say that he has faith...'?]
(13)	*Cre **sheeagh** berchys da'n dooinney nagh lhig e chree da ymmyd y yannoo jeh;*	Riches are not comely for a niggard [lit. 'of what value is wealth to a man whose heart does not let him make use of it?']
(14)	*As cha **beeagh** lesh e laueyn y choyrt er Mordecai ny-lomarcan*	And he thought scorn to lay hands on Mordecai alone

12. IONE da

  "**shione**, *v.* do or doth know.
  cha **nhione** or **nione**, *v.* know not. *Prov. Share yn olk shione dooin, na yn olk nagh nhione dooin.* [Better the evil that we know than the evil which we know not.] S **bione**, *v.* knew, did know, the past tense of *shione*."

It is conceivable that the root of IONE is the same as *yioin* or *yoin* 'knowing, knowledge', mentioned below, which occurs in a different construction, but is included here in casethere may be a more than superficial connexion. The grammatical subject of IONE is often a noun phrase, as in (1)-(12) below; the knowledge may be carnal, as in (13). Or the grammatical subject is an indirect question (14)-(17).

IONE

(1)	*my **shione** dhyt deiney erbee aghtal ny mast' oc*	if thou knowest any men of activity among them
(2)	*Agh **shione** dooys dty oayll, as dty gholl magh, as dty heet stiagh, as dty eulys m'oï.*	But I know thy abode, and thy going out, and thy coming in, and thy rage against me.
(3)	*As reesht dob eh lesh loo, Cha **nione** dou yn dooinney*	And again he denied with an oath, I do not know the man.
(4)	*Ny-yeih cha **nione** diuish eh; agh **shione** dooys eh: as dy n'yiarrin nagh **nione** dou eh, veign my vreagerey goll riuish: agh **shione** dooys eh, as ta mee freayll yn raa echey.*	Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.
(5)	*Cha **nhione** dou oo.*	I have not seen thee. [lit. 'Thou art not known to me.']
(6)	*as nagh **nhione** diu ny cowraghyn oc?*	and do ye not know their tokens?
(7)	*Pobble nagh **nhione** dooys: nee m'y hirveish.*	A people whom I have not known: shall serve me.
(8)	*as **shione** da'n ghrian yn traa dy lhie*	and the sun knoweth his going down
(9)	***Shione** da'n dow yn er s'liesh eh*	The ox knoweth his owner
(10)	*Lhig dooin geiyrt da jeeghyn elley (nagh **bione** dhyt) as lhig dooin shirveish ad.*	Let us go after other gods, which thou hast not known, and let us serve them;
(11)	*Shoh myr ren Samuel roish my **bione** da yn Chiarn*	Now Samuel did not yet know the Lord [lit. 'thus did Samuel before the Lord was known to him']
(12)	*dy jarroo ga dy **bione** dooin Creest ayns yn eill, foast cha **nhione** dooin eh myr shoh ny-sodjey.*	yea, though we have known Christ after the flesh, yet now henceforth know we him no more.
(13)	*As **bione** da Adam Eve e ven, as ren ee giennaghtyn, as dymmyrk ee Cain*	And Adam knew Eve his wife; and she conceived, and bare Cain
(14)	***shione** dou cre t'oc ayns nyn smooinaghtyn dy yannoo*	I know their imagination which they go about [lit. 'I know what is at them in their thoughts to do']
(15)	*Son **shione** da cre jeh ta shin jeant*	For he knoweth whereof we are made
(16)	*cha **nhione** daue cre roish t'ad dy snapperal*	they know not at what they stumble
(17)	*As dreggyr eh mee, as dooyrt eh, Nagh **nhione** dhyt, cre t'er ny hoiggal lioroo shoh? As dooyrt mee, Cha **nhione**, my hiarn.*	And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

yioin

"*nyn **yioïn** or **yioyn**, s. their, &c. knowing or knowledge; Isa. lvii. 9: Hie oo gys y ree lesh dty ooillyn millish as lesh ymmodee dty spiceyn costal, as hug oo dty haghteryn foddey 'sy **yioyn**, as ren oo ginjillaghey oo hene dy jarroo gys joan ny hooirey.* And thou wentest to the king with ointment, and didst increase thy perfumes, and didst

send thy messengers far off, and didst debase thyself even unto hell;
their, &c. purpose; *Acts,* xxvii. 13: *As feaysley lesh geay meeley jiass sheiltyn dy row oc nish nyn* **yioïn**, *hiauill ad ry lhiattee Crete.* And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.
jeh **yioïn**, *adv.* knowingly.
yoin. See *yioyn*; *Pro.* xxiv. 28: *Ny bee feanish noi dty naboo jeh dty* **yoïn**, *as ny jean foalsaght lesh dty veillyn.* Be not a witness against thy neighbour without cause; and deceive not with thy lips."

I believe Cregeen mixes up two unrelated (or only distantly related) words here. One is *yioyn*, used in the expression *foddey 'sy yioyn* 'far off, far away, in the distance'; it seems doubtful that this has anything to do with 'knowledge' or 'purpose'. The other word is *yioin* or *yoin*, which is used in the expression *jeh*+Possessive+*yioin* 'with (one's) knowledge, consciously, deliberately; wilfully'. The use of *yioin* in *Acts*, xxvii. 13 cited above by Cregeen seems a bit different: *sheiltyn dy row oc nish nyn yioin* 'supposing that they had obtained their purpose', but fits if the focal sense of *yioin* is 'purpose', so *jeh e yioin* is 'on purpose, purposely'. The examples are all of *e yioin* 'his purpose' or *nyn yioin* 'their purpose' where mutation is expected. The base could be **jioin* or **gioin*.

YIOYN

ta ooilley dty chummaltee ayns geulaghyn dy cheilley, t'ad er-chea **foddey 'sy yioyn**	all that are found in thee are bound together, which have fled from far

YIOIN

Son va'n cretoor er ny injillaghey gys fardail, cha nee **jeh e yioin**, *agh kyndagh rishyn ren eh y injillaghey.*	For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.
Son my nee mayd peccah **jeh nyn yoin**, *lurg dooin v'er gheddyn toiggal jeh'n irriney, cha vel nyn gour oural arragh son peccaghyn*	For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins
As my ta sleih ny cheerey **jeh nyn yoin** *follaghey nyn sooillyn veih'n dooinney,*	And if the people of the land do any ways hide their eyes from the man
Dy vod eshyn ta marroo persoon erbee trooid taghyrt, as cha nee **jeh e yoin**, *cosney huc:*	That the slayer that killeth any person unawares and unwittingly may flee thither
As lhig-jee myrgeddin da lane-dhurn nish as reesht tuittym **jeh nyn yoin** *er e son,*	And let fall also some of the handfuls of purpose for her,
Nee dooinney keeayllagh smooinaghtyn er hene: agh cha bee yn dooinney quaagh mooarlagh dauntit lesh aggle, eer tra t'eh er n'yannoo **er e yoïn** *hene.*	A man of counsel will be considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel. [NB a different construction here, with *er e yoin hene* corresponding to 'without counsel'.]

13. LAIK lesh

    "**s'liack**, *v.* do or doth like. L

    by-liack or **by-laik**, *adv.* See also *bliack,* 167. did or didst like; *Gen.* xlviii. 17: *As tra honnick Joseph, dy dug e ayr e laue yesh er kione Ephraim, cha by-laik lesh eh.* And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him.

    b[']liack, *v.* did or didst like."

We find *my* instead of *by* in one example (3).

LAIK

(1)	*honnick Esau nagh **by-laik** lesh Isaac e ayr inneenyn Chanaan*	Esau seeing that the daughters of Canaan pleased not Isaac his father
(2)	*Fow dou ee, son **s'laik** lhiam ee dy mie.*	Get her for me; for she pleaseth me well.
(3)	*As hie eh sheese dy loayrt rish y ven; as **my-laik** lesh Samson ee dy mie*	And he went down, and talked with the woman; and she pleased Samson well
(4)	*tar as dell roo myr share **s'liack** lhiat*	come and deal with them as seemeth good unto thee

14. LEAYR da, lesh

    "**leayr** or **lheear**, *a.* clear, evident.

    [**s'leayr**], *v.* seeing, perceiving. See Remarks 167 and 168. [i.e. dependent **leayr**, past tense **bleayr**]

    b[']leayr, *v.* saw clearly, did see."

Thus *s'leayr da* (or *lesh*) = 'is visible to'. One example only of *lesh* (8).

LEAYR

(1)	*Nish va sooillyn Israel moal lesh eash, myr shen nagh **bleayr** da dy mie*	Now the eyes of Israel were dim for age, so that he could not see.
(2)	*As cha **bleayr** yn derrey yeh yn jeh elley*	They saw not one another [for '*da'n jeh elley*'?]
(3)	*as ren ee girree my **b'leayr** da sleih y cheilley*	and she rose up before one could know another
(4)	*as cha **lheear** dooin foast cre vees mayd*	and it doth not yet appear what we shall be
(5)	*as yeeagh deiney yn ard-valley geiyrt urree, derrey v'ee ersooyl sheese jeh'n clieau, as derrey v'ee er n'gholl shaghey'n coan, as nagh **bleayr** daue ee ny sodjey.*	and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more.
(6)	*Son cha vod shiu geddyn magh diunid cree dooinney, chamoo **s'lheear** diu ny reddyn t'eh dy smooinaghtyn*	For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh

LEAYR

(7)	*ta dorryssyn y gharey jeight, nagh **lheear** da dooinney erbee shin,*	the garden doors are shut, that no man can see us,
(8)	*Agh cha **b'leayr** lesh Ahijah ee, son va e hooillyn er hassoo 'sy chione, kyndagh rish e eash*	But Ahijah could not see; for his eyes were set by reason of his age.

15. LESH

"**s'l[ie]sh** or **s'lesh**, *v.* belonging to, owning, owneth, &c. L

b[']lesh or **by-liesh**, *s. m.* ownership.

> **by-liesh**, *adv.* belonging to, owner or owners of.

> **by-lesh**, his, belonging to him; **-yn**, *id. em*; *Obadiah,* 14: *Chamoo lhisagh oo v'er hassoo 'syn aa-gherrit, dy yiarey jeh adsyn **by leshyn** ren scapail; chamoo lhisagh oo v'er livrey seose adsyn **by-leshyn** va er-mayrn 'sy laa seaghnagh* Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

> **b[']leshin**, *v.* belonging to him.

> **by-lhieu**, *adv.* belonging to them."

This construction differs from the remainder in this article in that the copula directly governs the preposition *lesh*. The item possessed is the subject of the copula *s'*, and the possessor is the object of *lesh*. In the Bible there are only 3rd person examples, singular and plural. We find sometimes *my* instead of *s'* (9)-(10).

LESH

(1)	*Liorish y dooinney **s'lesh** ad shoh, ta mish torragh*	By the man, whose these are, am I with child
(2)	*Er yn aght cheddin nee ny Hewnyn ec Jerusalem kiangley yn dooinney **s'lesh** yn cryss shoh*	So shall the Jews at Jerusalem bind the man that owneth this girdle
(3)	*Son hass liorym's noght ainle Yee, quoi **s'lesh** mee, as eh ta mee dy hirveish.*	For there stood by me this night the angel of God, whose I am, and whom I serve.
(4)	*as bee mayd scammylt as oltooan dauesyn ooilley **s'lhieu** shin*	and we shall be an offence and a reproach to all them that possess us
(5)	*Nee drogh annym stroie eshyn **by-lesh** eh*	A wicked soul shall destroy him that hath it
(6)	*Ta olk vooar ta mee er vakin fo'n ghrian, eer berchys freilt gys yn assee ocsyn **by-lhieu** ad.*	There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.
(7)	*Shione da'n dow yn er **s'liesh** eh*	The ox knoweth his owner
(8)	*Nee'n dooinney **s'liesh** yn ooig lhiasaghey er y hon, as ver eh argid dasyn **by-liesh** ad, as bee'n baagh marroo echey hene.*	The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.
(9)	*As my vees eh callit [trooid lhag-chiarail,] shegin da eisht lhiasaghey y yannoo dasyn **my-liesh** eh.*	And if it be stolen from him, he shall make restitution unto the owner thereof.

LESH

(10)	*As my nee dooinney cooid erbee y eeasaght veih e naboo, as my hig assee er, ny my yiow eh baase, gyn y dooinney **my-liesh** eh ve kionfenish; nee eh, son shickyrys, jannoo mie eh.*	And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.

16. LHIASS da

> "**s'liass**, *v.* need, needeth, needs, &c. L
> **shlaiss**, *adv.* needs.
> **lhiass**, *adv.* needs; 2 *Tim.* ii. 15: *Bee uss imneagh dy phrowal oo hene firrinagh gys Jee, obbree nagh **lhiass** nearey 'ghoaill, rheynn dy kiart yn goo dy ynrickys*. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
> **liass**, *adv.* See *lhiass.* S
> **lhias dou**, *adv.* need I[?]".

The grammatical subject seems always to be sentential, with a gerund (1)-(7), or object+*y*+verbal noun ('included object' construction) (8). That is, the construction is not used for needing a thing, which is e.g. *ta feme aym er red ennagh* 'I need something'.

LHIASS

(1)	*My ta Jee er lhie e laue orrym, cre **s'liass** diuish?*	Why do ye persecute me as God? [lit. 'if God has laid his hand on me, why need you (do so)?']
(2)	*As dooyrt y ree rish Absalom, Cha **lhiass**, my vac, ny lhig dooin ooilley goll nish*	And the king said to Absalom, Nay, my son, let us not all now go
(3)	*Cha **lhiass** dhyt loayrt ny sodjey mychione dty chooishyn.*	Why speakest thou any more of thy matters? [lit. 'it is not necessary for you to speak further...']
(4)	*Cha **lhiass** daue goll roue.*	They need not depart.
(5)	*cha **lhiass** dou scrieu hiu*	it is superfluous for me to write to you
(6)	*Agh cha **lhiass** dou boggyssagh veg sodjey*	It is not expedient for me doubtless to glory [lit. 'it is not necessary for me to boast any further']
(7)	*Son veueish hie feiyr goo Yn Chiarn magh, cha nee ny lomarcan ayns Macedonia as Achaia; agh myrgeddin ayns dy chooilley voayl ta'n credjue euish ayns Jee er ny skeayley dy lhean; myr shen nagh **lhiass** dooin cheet harrish.*	For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing. [lit. '... so that we do not need to repeat it.']
(8)	*Cha **lhiass** da dooinney erbee gra, Cre ta shoh?*	A man need not to say, What is this?
(9)	***Lhiass** dooin ny-sodjey shin hene y voylley?*	Do we begin again to commend ourselves? [lit. 'do we need to praise ourselves any further?']

17. LHIG

> "**'slhig**, *v.* and let or permit. L
> *cha* **b[']lhig**, *v.* 167. will not let or permit.
> *cha* **b[']lhigagh**, *v.* would, &c. not let, &c."

There are no Bible examples of the copular construction Cregeen appears to be alluding to, though it looks as if he may be confusing two possible constructions: *cha lhig* 'will not let', in which *lhig* is the dependent future of the regular verb *lhiggey* 'allow, let' and *cha lhigagh* 'would not let' has the dependent conditional of *lhiggey*, on the one hand, and *cha b'lhig*, a copular construction, which would mean 'was not permitted, would not be permitted'. The verbal *cha lhig*, *cha lhigagh*, etc. is widely attested in the Bible.

18. LHOYS da

> s'lhoys
> "*cha* **lhoys**, *v.* dare not. <S>
> **loys dhyt**, *p.* darest thou.
> **b'loys**, *v.* durst, darest.
> **by-loys**, *v.* 167. durst or darest. See *b'loys.*
> *my* **v[']loys**, *v.* if darest or durst. B"

Cregeen omits to mention the positive present tense form of this construction, though it is well attested.

LHOYS

(1)	*heeyn eh eh-hene myr lion; as myr shenn lion; quoi **s'loys** y ghoostey eh?*	he couched as a lion, and as an old lion; who shall rouse him up? [lit. 'Who dares rouse him?', though one might expect *s'loys da*, as in the next example.]
(2)	*Quoi **s'loys** da dorryssyn e veeal y osley?*	Who can open the doors of his face? [lit. 'Who dares open the doors of his lip?']
(3)	*Kys **s'loys** dou arg Yee 'ghoaill thie hym?*	How shall I bring the ark of God home to me? [lit. 'How dare I bring the ark...?']
(4)	*Lhie dty laue er my **s'loys** dhyt*	Lay thine hand upon him [lit. 'Lay thy hand on him if thou darest'.]
(5)	*as quoi **s'loys** da m'y ghreinnaghey?*	and who will appoint me the time? [lit. 'Who dares incite me?']
(6)	*ayns cre-erbee **s'loys** da dooinney erbee ve dunnal... **s'loys** dooys ve dunnal myrgeddin.*	whereinsoever any is bold ... I am bold also.
(7)	*Kys **by-lhoys** da dellal rish y chuyr ain, myr rish streebagh?*	Should he deal with our sister as with an harlot?
(8)	*As cha **by-lhoys** da fockle d'ansoor y choyrt da Abner, son v'eh ayns aggle roish*	And he could not answer Abner a word again, because he feared him. [lit. 'he dared not give a word of answer to Abner...']
(9)	*haink daa ghooinney va drogh-spyrrydyn ayndoo magh ny whail, veih mastey ny hoiaghyn, as cha keoi shen v'ad, nagh **by-lhoys** da dooinney erbee goaill yn raad shen*	there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way
(10)	*Agh cha hoig ad yn raa shen, as cha **by-lhoys** daue fenaghtyn jeh*	But they understood not that saying, and were afraid to ask him

LHOYS

(11)	*Lhoys da fer erbee eu, as cooish echey noi fer elley, goll gys y leigh fenish y vooinjer neuchairagh, as cha nee fenish ny nooghyn?*	Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?
(12)	*Son cha lhoys dooin jannoo shin hene jeh'n earroo ocsyn*	For we dare not make ourselves of the number
(13)	*As huitt aggle as creau orroo, myr shen nagh row dooinney erbee by-loys da uirraght ayns shilley da e naboo*	And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour
(14)	*son raad t'ou dty yoarree cha by-loys dhyt fosley dty veeal.*	for where thou art a stranger, thou darest not open thy mouth [NB *by-loys* with present sense here.]
(15)	*cha by-loys da'n derrey yeh e heaghyn y hoilshaghey da'n jeh elley*	yet durst not one shew another his grief.
(16)	*cha by-loys dou my smooinaghtyn y hoilshaghey.*	[I] durst not shew you mine opinion
(17)	*myr shen nagh by-loys da beisht erbee shassoo roish*	so that no beasts might stand before him,

19. LIOOAR da

 "**s[']lioar** or **s[']liooar**, *adv.* hardly enough, enough, what sufficeth; *John,* xiv. 8: *Dooyrt Philip rish, Hiarn, jeeagh dooin yn Ayr, as **s'lioar** dooin eh.* Philip saith unto him, Lord, shew us the Father, and it sufficeth us.
 by-lioar or **by[-]liooar**, *adv.* 1[67], would be enough. See also *blioar*.
 b[']lioar, *v.* it would, &c. be enough."

There are no Bible examples of the past tense of this construction.

LIOOAR

(1)	*As dreggyr Yeesey, as dooyrt eh, Slioar shoh hene*	And Jesus answered and said, Suffer ye thus far.
(2)	*s'liooar eh, ta'n oor er jeet*	it is enough, the hour is come
(3)	*'Slioar dhyt; ny loayr rhym arragh jeh'n chooish shoh*	Let it suffice thee; speak no more unto me of this matter.
(4)	*Nagh 'slioar dooin peccah Pheor?*	Is the iniquity of Peor too little for us? [One would expect rather *Nagh lioar* here.]
(5)	*Daue shoh hug y stroieder raad, myr v'eh 'syn ammys oc: son s'lioar ve daue agh blass jeh e yymmoose y gheddyn.*	Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

20. MERG da

 "**smerg**, *in.* wo, a denunciation of calamity."

Probably the sense entails that MERG occurs in present independent only.

MERG

(1)	*S'merg dooinyn! son ta shin spooillit*	Woe unto us! for we are spoiled
(2)	*S'merg daue; son t'ad er n'immeeaght ayns raad Cain,*	Woe unto them! for they have gone in the way of Cain

MERG

(3)	***Smerg** dooys! cre'n erree hig orrym*	Woe is me! for I am undone [lit. 'woe unto me! what outcome will come on me?]
(4)	***Smerg** jeeish ta beishtagh as neughlen*	Woe to her that is filthy and polluted

21. MIAN lesh
  s'mian
  "**by-vian**, *v.* would fain; *Luke*, xv. 16: *As **by-vian** lesh e volg y lhieeney lesh ny bleaystyn va ny muckyn dy ee: as cha row dooinney erbee hug cooney da.* And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him."
S'mian lesh lit. = 'it is desire with him'. There are no further Bible examples.

22. MIE lesh
  SHARE lesh, da
  "*cha* **çhare-lhiam**, I would not rather. S. [Something odd here. We expect *cha bare lhiam*.]
  nagh **nhare**, *a.* is it not better or best. S
  bare, *a.* best, the <future> [past] of *share.*
  ny **bare**, better.
  bare da, best for him.
   bare dasyn, best for him, *em.*
   bare j'ee, best for her.
   bare j'eeish, best for her, *em.*
   bare daue, best for them.
   bare dauesyn, best for them, *em.*
   bare dou, best for me.
   bare dooys, best for me, *em.*
   bare dooin, best for us.
   bare dooinyn, best for us, *em.*
   bare dhyt, best for thee.
   bare dhyts, best for thee, *em.*
   bare diu, best for you or ye.
   bare diuish, best for you, *em.*
  bare lesh, he would rather.
   bare leshyn, he would rather, *em.*
   bare lhee, she would rather.
   bare lheeish, she would rather, *em.*
   bare lhieu, they would rather.
   bare lhieusyn <or **lhieuish**>, they, &c., would rather, *em.*
   bare lhiam, I would rather; *Prov. "Cha row rieau bare-lhiam jeant magh."* I would rather was never satisfied.
   bare lhiams, I would rather, *em.*
   bare lhiat, thou wouldst rather.
   bare lhiats, thou wouldst rather, *em.*
   bare [lhieuish, you] &c., would rather, *em.*
   bare lhien, we would rather.
   bare lhienyn, we would rather, *em.*"

Cregeen does not mention explicitly the *s'mie lesh* construction, but only the comparative version *share lesh* 'prefers' and *share da* 'is better for'. There are a number of different constructions for the sentential subjects of MIE/SHARE, as commented on below.

MIE

(1)	*Jean myr **s'mie** lhiat.*	Do whatsoever seemeth good unto thee	
(2)	*Ta'n sleih cairal fakin shoh, as **s'mie** lhieu eh*	The righteous see it, and are glad	Subject is a noun phrase (pronoun *eh*)
(3)	***Share** lhiam myghin na oural*	I will have mercy, and not sacrifice,	Subject is a noun phrase
(4)	*Agh immee-jee shiuish, as ynsee-jee cre ta dy ve toiggit liorish y raa shoh, **S'bare** lhiam myghin na oural:*	But go ye and learn what that meaneth, I will have mercy, and not sacrifice: [Typo for *Share lhiam...*, cf. above example?]	Subject is a noun phrase
(5)	*myr shen dy ren eh jeh reesht saagh elley, myr **s'mie** lesh hene dy yannoo eh.*	so he made it again another vessel, as seemed good to the potter to make it	Subject is VP with *dy*+ verbal noun (understood subject = object of *lesh*)
(6)	*As **s'mie** lhiam er y choontey euish, nagh row mee ayns shen*	And I am glad for your sakes that I was not there	Subject is finite clause *nagh row...*
(7)	***Bare** lhiam my chummal ve marish lion as dragon, na dy reayll thie marish drogh-ven*	I had rather dwell with a lion and a dragon, than to keep house with a wicked woman	Subject is a non-finite clause containing Subject + gerund, etc.
(8)	*ver ad shoh lhieu fys hooin, cre'n raad **share** dooin goll seose,*	bring us word again by what way we must go up, and into what cities we shall come	Subject is a VP with gerund (understood subject = object of *da*)
(9)	***share** diu roie hucsyn ta creck, as kionnaghey diu hene.*	but go ye rather to them that sell, and buy for yourselves.	as (8)
(10)	*Cre **share** dou jannoo?*	What shall I do?	as (8)
(11)	*cre<e> **share** dhyt dy ve dty haggyrt da thie un dooinney, ny dy ve dty haggyrt da tribe as kynney ayns Israel?*	is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?	Subject is VP with *dy*+ verbal noun (understood subject = object of *da*)
(12)	*son veagh eh ny **bare** dooin dy hirveish ny Egyptianee, ny dooin dy gheddyn baase 'syn aasagh.*	For it had been better for us to serve the Egyptians, than that we should die in the wilderness.	as (11)
(13)	*Nagh foddey **bare** dooin, dy beagh y pobble jiu er n'ee dy arryltagh jeh spooilley nyn noidyn t'ad er ghoaill?*	How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found?	as (11)

MIE

(14)	*bare da clagh wyllin dy ve croghit mysh e wannal, as eh dy ve tilgit ayns y cheayn.*	it is better for him that a millstone were hanged about his neck, and he were cast into the sea. [lit. it would be better for him a millstone to be hung round his neck...']	Subject is a non-finite clause containing Subject + *dy* + verbal noun, etc.

23. MOOAR lesh

> "*cha* **mooar lesh**, *v.* he careth not on account of size; **-yn**, *id. em.*
>
> *cha* **mooar lh'ee**, *adv.* she careth not, &c.; **-ish**, *id. em.*
>
> *cha* **mooar lhiam**, *adv.* I care not, &c.; **-s**, *id. em.*
>
> *cha* **by-vooar**, *adv.* careth not, careth not because of its bigness, size, or greatness; *Isa.* xxxiii. 8: *...t'eh er vrishey yn conaant, t'eh er hoiaghey beg jeh ny ard-valjyn, cha **by-vooar** lesh dooinney erbee.* …he hath broken the covenant, he hath despised the cities, he regardeth no man."

One might infer from Cregeen that *mooar lesh* is only used in the negative, but this is not the case. Essentially *s'mooar lhiam* is 'I care about', 'is important to me', and thus *cha mooar lhiam* 'I do not care about', 'is not important to me'. When what is cared or not cared about is nominal, one suspects that the more genuine construction is as in (1) with the nominal *yn olk* as the grammatical subject. The examples (2) and (3) with *son* look to be influenced by the English idiom 'care for' that they translate. In (4) the grammatical subject is a non-finite VP with *dy* + verbal noun, etc.

MOOAR

(1)	*son s'mooar lhiam yn olk ta mee hannah er choyrt erriu.*	for I repent me of the evil that I have done unto you.
(2)	*Nish cha mooar lhiam son nhee erbee, my vac, neayrys ta mee er choayll uss, soilshey my hooillyn.*	Now I care for nothing, my son, since I have let thee go, the light of mine eyes.
(3)	*Ta fer-ny-failley chea, er-y-fa dy nee fer-failt eh, as nagh mooar-lesh son ny kirree*	The hireling fleeth, because he is an hireling, and careth not for the sheep.
(4)	*Ta'n dooinney cairal goaill seose cooish yn ymmyrchagh: agh s'mooar lesh y drogh-ghooinney dy hoiggal eh.*	The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

24. **narra noain dhyt**, *adv.* may it not otherwise be known to thee, or may it inevitably, of necessity, or fate come on or to thee. [= *Nara noain dhyt, Nara'n yioin dhyt, Nar row noauyn dhyt.*]

In this construction, *narra* is for *nar row* 'let it not be'. Cregeen's glosses and the spelling with *'n yioin* suggest that he connected this idiom with *yioin* 'knowledge', 'purpose' (see here under IONE). Can this be right?

*my t'ad marroo, immee uss royd geiyrt orroo, **narra noain dooin** dy bragh 'akin jeed edyr mac ny inneen.*	if they be dead, go thy ways after them, let us never see of thee either son or daughter.

25. STROOYS

> "**stroos** or **strooys**, it appears so, (perhaps from *streeu*, strife); there has been a strife in me how it is, and it is so settled by me that it will or shall be as I say; the emphatic of *stroohene.*
>
> **stroo<u>hene</u>**, *p.* it appears to me or myself, I am persuaded in myself, I imagine or suppose, methinks."

This idiom has only first person singular present tense forms. It may not contain copula *s'.*

*As nish, vraaraghyn, **strooys** dy nee trooid mee-hushtey ren shiu eh, myr ren myrgeddin ny firreill eu.*	And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

26. TAITTIN lesh

> s'taittin
>
> "**by-haittyn**, *adv.* because of pleasure or delight, to pleasure or delight in.
> *my* **haittym**, *v.* if I will have pleasure &c. in; **-s**, *id. em.* T
> *my* **haittin**, *v.* if I would have pleasure or delight. T
> *cha* **daittyn lhiam**, *v.* I had not pleasure or delight. T"

It seems that Cregeen took the *-in* in *my haittin* as the 1SG conditional suffix, hence his gloss 'if I would have pleasure', but in the examples *my* is generally not the conditional particle, and *haittin* is just an alternative spelling for *haittyn*. His "*my haittym*" (future) seems constructed on this presuppostion, but it is not attested in the Bible. He does not mention the present tense form *s'taittin* (or *s'taittyn*), which is attested, though curiously several of the cases of *by haittin/ by haittyn* clearly have present meaning despite their form ((13), (15), (17)). Note present dependent form *daittin*; and several cases of *my-haittin = s'taittin*, *daittin*, or *by-haittin*. The grammatical subject of TAITTIN is nearly always a noun phrase, but in (16)-(17) we have a non-finite VP with a gerund and in (18) a finite clause.

TAITTIN

(1)	*My **s'taittin** lhieu eh, as dy bee eh aigney'n Chiarn nyn Yee, lhig dooin fys y choyrt magh*	If it seem good unto you, and that it be of the Lord our God, let us send abroad
(2)	***my-haittin** lhiat shen, gow eh*	if thou wilt take that, take it: [Conditional *my* here? If so, why not *my s'taittin* as in the example above?]
(3)	*myr shen ta dooinney ayns laue e er-croo, dy yannoo rish myr **s'taittin** lesh hene.*	so man is in the hand of him that made him, to render to them as liketh him best.
(4)	*Tra ta dooinney er phoosey ben, as my te myr shen nagh **my-haittyn** lesh ee, er-yn-oyr dy vel eh er gheddyn neu-ghlennid ennagh aynjee:*	When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her:
(5)	*As mannagh **my**-haittyn lesh y dooinney stierree ee,*	And if the latter husband hate her
(6)	*As **by-haittyn** lesh y cheshaght y raa shoh*	And the saying pleased the whole multitude

TAITTIN

(7)	*As er-y-fa dy dug eh tastey **by-haittyn** lesh ny Hewnyn shen, hie eh ny sodjey er e hoshiaght dy ghoaill Peddyr neesht.*	And because he saw it pleased the Jews, he proceeded further to take Peter also. [One might expect *...dug eh tastey **dy** by-haittyn lesh ny Hewnyn shen...* 'he noticed that it pleased...']
(8)	*As mannagh **daittyn** lesh e mainshtyr ee, ta er n'yannoo ee e cho-lhiabbagh, eisht lhig j'ee ve feayshlit*	If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed
(9)	*As **by-haittyn** lesh Holofernes as ooilley e harvaantyn ny goan shoh*	And these words pleased Holofernes and all his servants,
(10)	*As **my**-haittin lhiam dy mie yn raa shoh*	And the saying pleased me well
(11)	*As cheayll ooilley'n pobble shoh, as **by**-haittin lhieu eh*	And all the people took notice of it, and it pleased them
(12)	*As haink Hiram magh veih Tyre dy akin ny ard-valjyn va Solomon er choyrt da, as cha **by-haittin** lesh ad*	And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.
(13)	*son shoh **by-haittin** lhieu, O shiuish chloan Israel, ta'n Chiarn Jee dy ghra*	for this liketh you, O ye children of Israel, saith the Lord God.
(14)	*ghow shiu myr reih shen nagh **by-haittin** lhiam*	[you] did choose that wherein I delighted not.
(15)	*Eshyn **by-haittin** lesh glennid cree, son ynrickys e veillyn bee yn ree ny charrey da.*	He that loveth pureness of heart, for the grace of his lips the king shall be his friend.
(16)	*My **s'taittin** lhiat goll marym gys Babylon, tar royd,*	If it seem good unto thee to come with me into Babylon, come
(17)	*agh mannagh **by-haittin** lhiat goll mârym gys Babylon, jean dty aigney hene*	but if it seem ill unto thee to come with me into Babylon, forbear
(18)	*As **my-haittin** lesh y ree, as ooilley'n pobble dy beagh eh myr shen.*	And the thing pleased the king and all the congregation [lit. 'it pleased the king and all the people that it should be so']

27. TREIH lesh, da

Cregeen makes no mention of this construction, beyond the simple "**s'treih**, *a.* how miserable, wretched, forlorn, pitiful, dismal, pale; *comp.* and *sup.* T." *S'treih lhiam* 'I am sorry', *s'treih dou* 'woe unto me'.

***s'treih** lhieu dy akin ee 'sy joan*	it pitieth them to see her in the dust
***S'treih** dasyn ta streeu rish e Er-croo!*	Woe unto him that striveth with his Maker!

28. TRIMSHEY lesh
    s'trimshey
    "**by-hrimshey**, *adv.* for or because of sorrow or sadness."

As above, Cregeen is misled by thinking *by* = 'because of' here, rather than the past tense of the copula *she / s'*.

*As **by-hrimshey** lesh y ree:*	And the king was sorry:

29. URRYS da, lesh
> surrys
> "**surrys-enn**, *adv.* allowed to be well known. [??]
> nurrys
> *cha* **nurrys**, *adv.* need not be surprised.
> *cha* **nyrrys**, *v.* not wonder. Y
> burrys
> **b[']urrys-enn**, *adv.* See *baashiagh-enn.* ['easy to know or well known.']
> *cha* **burrys lhiam da jannoo eh**, 161. I am not surprised at his doing it.
> *cha* **vurrys lhiam da**. See radical *burrys*. B"

*Bee er dty hwoaie roish sooill ghaaney, cha **n'yrrys** jee tayrn scammylt ort.*	Watch over an impudent eye: and marvel not if she trespass against thee.

30. YNNEY lesh
> "**shynney**, *v.* do or doth like or love.
> *cha* **nhynney**, *v.* like not, do not like. S
> **bynney**, *s.* did prefer, or hold in estimation, had fondness for, did like; the past time of *shynney.*"

The grammatical subject of this construction is nearly always a noun phrase; an exception in example (17) where it is a non-finite VP with *dy* + verbal noun.

YNNEY

(1)	*Gow nish dty vac, eer dty ynrican vac Isaac, eh **shynney** lhiat*	Take now thy son, thine only son Isaac, whom thou lovest,
(2)	*as neem's jeu bee blaystal son dty ayr lheid as **shynney** lesh.*	and I will make them savoury meat for thy father, such as he loveth
(3)	***Shynney** lhiam my vainshtyr, my ven, as my chloan;*	I love my master, my wife, and my children
(4)	*son t'ou er gheddyn foayr ayns my hilley's, as **shynney** lhiam dt' ennym*	for thou hast found grace in my sight, and I know thee by name
(5)	*Son quoi-erbee **shynney** lesh y Chiarn, t'eh dy smaghtaghey*	For whom the Lord loveth he correcteth
(6)	***Shynney** lhiam adsyn **shynney** lhieu mee*	I love them that love me;
(7)	*Dy choyrt cooid vie ayns eiraght dauesyn **shynney** lhiam, as ny tashtaghyn oc y lhieeney.*	That I may cause those that love me to inherit substance; and I will fill their treasures. NB
(8)	***shynney** lesh sleih mie oo*	the upright love thee
(9)	*Vaik shiu eshyn **shynney** lesh m'annym?*	Saw ye him whom my soul loveth?
(10)	*Eshyn ta sparail e chlat, cha **nhynney** lesh e vac*	He that spareth his rod hateth his son
(11)	*Quoi erbee nagh vel jannoo cairys, cha vel eh jeh Jee, ny foast eshyn nagh **nhynney** lesh e vraar.*	Whosoever doeth not righteousness is not of God, neither he that loveth not his brother.
(12)	*Ta fys ain dy vel shin caghlaait veih baase gys bea, er-yn-oyr dy **nhynney***	We know that we have passed from death unto life, because we love the brethren. He

	lhien ny braaraghyn: eshyn nagh **nhynney** *lesh e vraar, t'eh tannaghtyn ayns baase.*	that loveth not his brother abideth in death.
(13)	*As* **bynney** *lesh Isaac Esau, son dy d'ee eh jeh'n feieys v'eh dy hayrtyn: agh* **bynney** *lesh Rebekah Jacob.*	And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.
(14)	*Agh* **bynney** *lesh Solomon ymmodee mraane joarree*	But king Solomon loved many strange women
(15)	*Nish va ny lhie er oghrish Yeesey, fer jeh e ostyllyn* **bynney** *lesh*	Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved
(16)	*er e ghraih vooar liorish* **bynney** *lesh shin*	for his great love wherewith he loved us
(17)	*Shoh myr* **bynney** *lhieu dy rouail mygeayrt*	Thus have they loved to wander