

Notennow Kernewek

(Notes on the meaning and use of words based on examination of *the Charter Fragment, the Passion Poem, the Ordinalia, Bywnans Meryasek, the Creation of the World, Bywnans Ke, the Tregear Homilies* and *Yowann Chi an Hordh*.)

I began compiling these notes in January 1997 while checking students' work and Cornish being prepared for publication. Dr Nicholas Williams' book *Cornish Today* as well as my own observations had alerted me to the fact that some words and usages in current use and/or as recommended in the *Gerlyver Meur* and *A Grammar of Modern Cornish* do not always conform to what we find in the texts, and the computer disk prepared by Keith Syed of these texts makes it possible to examine them very rapidly.

Now, whenever I feel unsure about the best way of expressing an idea in Cornish, I immediately switch to *Kyst Pandora* as I have christened Keith's disk to see just how the words I have in mind are used. The results are often revealing. The ones I have found most useful are tabulated in alphabetical order in these notes. I have tried to avoid repeating information already in *GM* or *GMC* but rather to expand it and occasionally point out where it does not agree with what we have in the texts.

It has been suggested that the quotations from the texts should be in the MS spelling rather than Kernewek Kemmyn. However, this is not intended to be a work of scholarship but rather a help for students and writers of Kernewek Kemmyn. We are very slowly making the texts available in the MS and KK spelling together. This will make it possible to compare the KK spellings with the MS.

In both *Cornish Today* and *Clappya Kernowek*, the primer which he has written to help people learn the system of Cornish which he proposes, Dr Williams has given lists of words popularised initially in Unified Cornish and now inherited by Kernewek Kemmyn which are less well attested in the texts (particularly the later texts) than others he would like to see used in their place. These lists are well worth perusing but unfortunately most of his suggestions are very obviously derived from English to such an extent that their increased regular use would make it seem that Revived Cornish is again being drowned in English while the Revival is still in its infancy. In the few cases where I have suggested words in common use might well be replaced by others, I have avoided suggesting non-Celtic words. In fact all but a very few are already in *GM*.

My examination of the texts is ongoing and I shall probably never complete it, but I hope to bring out a new edition of these notes every year for as long as I am able to do so.

Comments will be very welcome.

(Warning to KDL students: Some of the suggestions below may not always agree with information at present in the KDL courses.)

Ray Edwards
July 1997

Second Edition 1998

The notes have been extended and a few amendments made, so that this edition is twice as long as the first, and has been given the title *Notennow Kernewek*.

I am most grateful to Keith Syed and Dr David Balhatchet who have read and checked this second edition and made many corrections and suggestions.

It is gratifying to notice that, following the publication of the first edition of these notes last year, one or two people are now writing *dhiworth* rather than *diworth*, and *govenek* rather than *gwaytyans*. I am constantly seeing *Ogh!* and thinking to myself "That should be *A!*". I would like to commend the suggestions made in these notes to anyone involved with the writing, publishing or teaching of Cornish. I hope they will check the references, consider whether the suggestions are valid and adopt them if they are.

In general the term Revived Cornish in the notes embraces Unified and Kernewek Kemmyn.

Ray Edwards
July 1998

Third Edition 1999

The notes have further been added to and the length of the book increased from forty nine to eighty pages. Shortly after the second edition was published I received several pages of very interesting and helpful comment and notes from Dr Nicholas Williams and some of these are reflected in additions to the notes. He also made many suggestions for further research and I am grateful to him for the interest he has shown. I have not yet looked into all of these points as the notes are not based on systematic research but on the need to find an answer to practical problems as they arise. In other words, as well as searching the dictionaries and grammar books I run through the texts I have on computer disk using the "find" facility and if what I find seems to justify it, a note is added to the list. What I have found suggests that systematic research on the texts ought to be carried out to check the validity of all the information in current dictionaries and grammar books and would be a very worth while project for anyone with an adequate knowledge of Cornish and a suitable computer. I can supply most of the texts on disk. Ideally a few short Late texts such as the Biblical translations of Wella Rowe, and the Cornish writings of the Boson family and Edward Lhuyd should be added to it. Hopefully, this will be done sometime.

In October 1998 the Cornish Language Board published the New Cornish Dictionary, "An Gerlyver Kres" by Dr Ken George. About forty suggestions in these notes have been included in it. These are as follows, and a sub-note "Accepted in GK98" has been added to the notes themselves:

- a-der** Additional usage as the negative adverb *not*, used without a verb e.g. *hi a'th kar, a-der my: she loves you, not me.*
- a-ji:** Corrected usage: *inside* (adv.) This is followed by *dhe* when used as a preposition
- argh:** Plural *arghow* also given.
- bennath:** Amendment: The note in *GM: Middle Cornish form of 'thank-you' rather than 'meur ras'* is now omitted.
- bresel:** (additional meaning) *Dispute*, given as the first meaning rather than *war*.
- brewvann:** . Meaning amended to *soreness, inflammation.*

- danjer:** Meaning amended to *difficulty, reluctance*. *Dominion* which is given in *GM* should have been retained as well. *Danjer* is added to *kaletter* under *difficulty* in the Eng. Corn end.
- dison:** (additional meanings) *forthwith, straightway, immediately, without another word*.
- diworth:** from. Spelling amended to *dhiworth*.
- dustuni:** testimony. Plural amended from *dustunyow* to *dustuniow*.
- dustunya:** to give evidence. Similarly amended to *dustunia*.
- dustunyer :** referee. Similarly amended to *dustunier*.
- fors:** Additional examples: *ny res dhymm fors: it need not matter to us; ny wrav fors: I don't care*.
- gen:.** The *GM* meaning of *chin* is replaced by *jaw* as meaning of the dual form *diwen*. However the suggestion in *NK* is that *diwen* means *cheeks*, and that *elgeth* should be used for *chin*. *Chal* and/or *challa* seem(s) to be (a) better word(s) for *jaw*.
- glorius:** glorious. Spelling amended to *gloryus*.
- gokkyes:** Spelt *sic* in *GM* with sing. meaning *fool*. Amended to *gokki* sing. and *gokkies* plural.
- gwerrya:** to wage war. Amendment: *orth* omitted.
- hevis:** Additional meanings: *hair shirt, vest*. The words *hevis reun* occur twice in the texts and I suspect it should have been given here in *GK* as *hevis reun: hair shirt*, rather than *hevis* alone. (This was a device of penitential self-torture popular with medieval ascetics) *Hevis* is given, together with *vesta* under *vest* in the Eng-Corn end,
- hwara.** Given in *GM* as an alternative to *hware* but is now omitted.
- hwyp:** whip. Plural form *hwypys* added.
- junya:** *junya orth: to join to* omitted. The *NK* suggestion is that *junya* should be followed by *dhe* or *gans* to mean *join to*.
- kader:** warrior. Spelling amended to *kasor*.
- kamm:** crooked. Additional meaning: *person who is morally crooked*.
- kara:** to love. Additional phrase: *dell y'm kyrri: please*. This brilliant suggestion for a modern translation of this frequently occurring phrase in the texts is not one *NK* can claim credit for. It is mentioned here because *NK* does suggest two other phrases which also translate as *please* and all three occur far more frequently in the texts than *mar pleg* now in common use. These are *der dha vodh* and *my a'th pys*. These also deserve place in *GK98*.
- kas:** additional meaning: *wretchedness*.
- klos:** additional meanings as adjective: *enclosed, closed, shut*. (*GM* gives as noun only)
- kontrarius:** opposed. Spelling amended to *kontraryus*
- kovva:** remembrance. Omitted as it duplicates *kovadh*.
- lymm:** additional meaning *pointed* (The *NK* suggestion points out that the word is used only in reference to the crown of thorns and the spear that pierced the side of Christ so it is used only in this very literal sense. However, this note has now been amended [2005] to give two examples from *Bywnans Ke* where *lymm* is used differently)
- metya:** to meet. *Metya orth* and *metya gans* omitted.
- neb:** additional phrase *neb lies: not many*, not given in *Nance* or *GM*.
- nes:** nearer. Additional phrase *dos nes: to draw near; approach*
- nesa** to approach. (*intransitive*) added. The *NK* suggestion is that *to approach* or *draw near to* is *nesa dhe*, or, preferably, *dos nes dhe*.
- ol:** trace. Amended plural *olow*. *GM* has *olyow*.

pennblas: headquarters: Amended spelling: *pennplas*
peskweyth may: This is given as a conjunction under *whenever* in the Eng. Corn. end in addition to *byth pan*.
sad: additional meanings; *serious, constant*.
seul: whoever. The instruction *Followed by subjunctive* omitted.
sowdhan: additional meanings: *confusion, stupefaction*; additional phrase: *mos yn sowdhan: go astray*.
sowdhanas: additional meanings: *be confused, stray*.
strok: Replaced by *strekys (s) strokosow (pl): blow*.
teg: additional adverbial meanings: *quite, completely*. (The *NK* suggestion also included *complete* used as an adjective.)
tenewen: side. Spelling amended to *tenewenn* and plural *tenwennow* added.
unn additional meaning and use as an indefinite article *a*.
yn: additional phrases *yn^s fas: properly* and *yn^s fen: strongly*. *NK* also suggests that the meaning of *yn fen* is often *quickly* rather than *strongly*.

The preface to GK98 tells us that a new edition of the *Gerlyver Meur* is almost ready, and I am sending new notes to Dr Ken George at frequent intervals to enable him to consider whether the suggestions made should find a place in this.

In the meantime some notes which have been added to the present list since the publication of *GK98* contain references to it.

Ray Edwards
 July 1999

Fourth Edition 2000

Fifty eight new notes have been added to the list and a few of the old ones slightly amended. The new notes are labelled 2000. The new edition of the *Gerlyver Meur* mentioned above has not yet appeared but we are assured in *An Gannas*, August 2000 that it is on its way as well as a new edition of the *Grammar of Modern Cornish*. Advance copies of these notes have been sent to the editors of these two important standard works to enable them to make use of them. Dr Nicholas Williams has also prepared extensive lists of amendments to the Dictionary and made them available, we believe, to its editor though these are more to do with the derivation and authentication of words than their meaning and usage.

All the references to the texts have been checked or re-checked and a number of corrections made but I do not guarantee there are no mistakes left. Apologies are offered to users of earlier editions who may have been unable to find references wrongly numbered.

The line numbers in references to the *Creation of the World* have been adjusted to match those used by E. G. R. Hooper in his Unified Cornish edition and in my own new edition currently being published. They do not always agree with those used in the editions by Whitley Stokes and Paula Neuss. The numbering was not checked in previous editions of these notes which probably contain a mixture of the systems. However the numbers are never more than two or three apart from each other so cross referencing should not be a problem.

All the texts on which these notes are based are now in print from KDL or the Cornish Language Board, Tregear in the MS spelling only and the others in the MS spelling with *Kernewek Kemmyn* conversions and English translations.

Ray Edwards
 September 2000

Fifth edition 2001.

New editions of these notes have been published annually since 1997 with more notes added each time. Many of them have been taken into account in the first edition of the New Cornish Dictionary by Dr Ken George and a few in the second edition of Wella Brown's Grammar of Modern Cornish. This year, however fewer new notes have been made than in previous years and the 2001 edition is just a supplement of new notes made since the 2000 edition and should be used in conjunction with it. The new edition of the Gerlyver Meur mentioned in the preface to that edition has not yet appeared. A second edition of the New Cornish Dictionary was published in May 2000 though I did not get a copy until after the publication of the 2000 edition of the notes in September 2000. As its foreword states, it is essentially a reprint of the first edition and does not appear to have taken any account of later notes.

The main development this year has been the research by Dr Ken George mentioned under the item *Verbs* and confirming in part suggestions made in earlier editions of these notes.

Ray Edwards
July 2001

Sixth edition 2002

This year's harvest of new notes, resulting largely from work on the Tregear Homilies and biblical translation in collaboration with Keith Syed, is richer than last year's and I am again printing the whole collection in one book. In the last two years, forty additions have been made to the 2000 edition, the last full list. The 2001 and 2002 additions are labelled accordingly. There are now 363 notes altogether.

Ray Edwards
July, 2002

Internet Edition (as from) 2004

It is intended that this Internet Edition will replace printed editions and will be updated with additional material at fairly frequent intervals so that no more printed editions will be published

A transcription by Dr Oliver Padel of the manuscript text of the recently discovered Cornish play on the life of St Ke is now published on the Net on asnc.cam.ac.uk/pdfs/BewnansKeText-20March03.pdf and an English translation by Michael Polkinhorn on www.bewnanske.co.uk The play contains many new words, phrases and idioms that are difficult to understand at the present time but also a lot more that can be understood and some of these are now added, in tentative KK spelling, to these notes and it is hoped that it will be possible to add more as time goes on.

Ray Edwards
January 2004

Now updated to September 2005

a: Used as vocative particle and/or interjection preceding nouns, and as a general interjection, e.g.:

PC 2633 A Yesu, go-vy ragos
PC 2657 A harlot, gans dha hwedhlow
BM 605 A go-ni pan ven genys
BM 611 A, bedhewgh a gonfort da
BM 1364 A, my re beu re gruel

It normally translates as *O* or *Oh* and seems preferable in this use to *Ogh* (q.v.) which is often found in current Cornish writing. (See also *ow*)

a: about. See *yn kever*.

a verr dermyn/spas/spys: in a short time. There are many examples of all three expressions but *berr dermyn* etc. without the preceding *a* or with any other preposition is not found so they do duty also for *after a short time*, *shortly*, etc.

In the following two cases *berr* follows *termyn*:

RD 706 mar ny vynn dre y rasow, If he will not help me shortly....
ow gweres a dermyn berr,
ow holonn ynnov a derr,

RD 1312 Esedhewgh a dermyn berr

The context of the second example suggests this means *Sit down for a short time* though Nance translates *Sit down speedily*.

Rag termyn = for a time is found in a note in Cornish in the margin of TH 55 though this may well be a late Anglicism.

a-berth: This is given in the form *a-berth-yn* in *Nance* as a preposition meaning *in; within*. In the *GM* it is given as *a-berth* as a preposition with a note ‘N.B. Takes *yn*,’ but it is given in *GK98* as a preposition meaning *within* but with no mention of the following *yn*. This is unfortunate as it occurs seventeen times in the texts, always followed by *yn* to form a preposition and should clearly be used in this way.

(The following note has been altered, 2002, following a suggestion by Keith Syed)

a-bervedh: inside, on board. This is an adverb showing motion except in one case. Some examples are as follows:

(showing motion)

CW 2273 ...aga gorra ty a wra ...you will put them on board
yn dha lester a-bervedh. your vessel

BM 1083 Deus yn Hanow Dyw an Tas, Come aboard with us in the
lemmyn a-bervedh genen. name of God the Father

(Meryasek about to cross the Channel to Cornwall)

RD 2286 Gwrewgh y herdhya a-bervedh Shove it on board
(putting the body of Pilate into a boat)

(the one case not showing motion)

CW 1086 Lemmyn, Seyth, lavar dhymmo Now, Seth. tell me what you see
a-bervedh pandr'a wel'ta. inside

These show the adverb used in a normal physical sense only. When *inward(ly)* is used in a religious, spiritual or mental sense *war-ji* (q.v.) is probably a better choice of word.

A-bervedh is also used followed by *yn* to form a preposition showing motion as in the following cases:

PC 195 ke a-bervedh y'n kastell go into the village...

PC 2448 Gwiryonedh a res bos dres Truth must be brought into
a-bervedh y'n mater ma, this matter

RD 2173 ny vynn an dowr y asa The water will not allow it into
a-bervedh ynno heb wow. it, indeed

(refers to the body of Pilate)

PAA 146/6 Mar ny wredh devri dhodho Unless you indeed hang him

a-dheghowbarth: Given in *GM* as meaning *on the right hand; on the south side*, and in *GK98* as *on the South side* only. The authenticity code in *GM* is {1:N:0(38)} which indicates that it is not found in the texts. In fact, it occurs at RD 928 and 1172 where it means *on the right hand*, and is followed, in RD 1172 by *dhe* indicating *of*. *On the south side* seems a reasonable adaptation of meaning.

2002 a-dhia: Given in the KK dictionaries as meaning *from*. It is found twice in TH. Tregear uses the form *dhia* thirty-five times, usually spelt *thea* but the dictionaries do not give this. Neither is found in the other texts.

a-dhiworth: from. See *dhiworth*.

2000 **a-dro dhe:** about. See *yn kever*.
around. One specific meaning of this word, not given in *GM* or *GK98*, is *on* in the sense of a garment being *on* a person, e.g.

PC 1789	A's gwiskes a-dhesempis <u>a-dro dhodho</u>	Let him wear it <u>on him</u> immediately
PC 2075	hag a gach an surkot vras dhe-ves, eus <u>a-dro dhodho</u> ,	and snatch away the great surcoat which is <u>on him</u>
PC 2129	Ottomma genev heb fall kweth rudh sertan, purpur pall, dhe wiska <u>a-dro dhodho</u>.	...a red garment indeed, a crimson pall to put <u>on him</u>
PC 2934	<u>a-dro dh'y benn</u> kurun spern;	<u>on his head</u> a crown of thorns
PAA 140/6	Kweth esa <u>a-dro dhodho</u> .	There was a garment <u>on him</u>

2003 **a-dryv:** *behind*. This is given in *GM* and *GK 2000* as an adverb only and in *Nance* as an adverb and preposition. It occurs only once in the texts as follows where it is clearly used as a preposition

PAA 79/8	Ny gowsyn yn tewolgow A-dryv tus yn unn hanas.	...whispering <u>behind people</u>
----------	---	------------------------------------

2004 **a-hys:** This is often used as a preposition in modern writing to mean *along*, e.g. *a-hys an forth: along the road* although all the current dictionaries give it as an adverb meaning *at length, lengthways*. The first two examples below show how it is used following the noun which is preceded by *war* as the equivalent of *along* as a preposition. The other examples show it used meaning *lengthways, in length*. or with *growedha* to mean *to lie down*

CW 911	Ha ty, pryv, a wra kreupya, ha slynkya <u>war dor a-hys</u>.	... and slide <u>along the ground</u>
CW 921	My a vynn dalleth kreupya,, ha slynkya <u>war dor a-hys</u>.	... and slide <u>along the ground</u>
OM 653	Deus, ow howethes Eva, <u>growedh y'n gweli a-hys</u> ;	... <u>lie down in the bed</u>
OM 956	ha trihans kevelin da an lester a vydh <u>a-hys</u> .	and three hundred good cubits the vessel will be <u>in length</u>
OM 1334	Ke yn-bann war an keunys, hag ena <u>growedh a-hys</u> ,	Go up onto the firewood and <u>lie down</u> there
OM 2127	<u>Growedh y'n gweli a-hys</u> may hylliv genes koska.	<u>Lie down in the bed</u>
OM 2759	<u>a-hys yma a'y growedh</u> .	<u>she is lying down</u>

a-ji: inside. The texts make it clear that this is an adverb and is always followed by *dhe* to form a preposition. This is shown in the *Nance Dictionaries*, but

GM gives it as a preposition and it is commonly used in this way without the *dhe*. I counted eighteen cases of *a-ji dhe* in the texts when followed by a noun. It can refer to space or time, e.g.:

BM 2259	Ny vynna' alowa ki pur sertan <u>a-ji dhe'm</u> tir.	(... <u>upon</u> my land)
CW 4	Omma <u>a-ji dhe'n</u> clowdes	(here <u>within</u> the clouds)
OM 743	<u>A-ji dhe'n</u> yet gorr dha benn	(Put your head <u>inside</u> the gate)

In the following cases *a-ji* is used as an adverb:

OM 953	A-ves hag <u>a-ji</u> yn ta	(outside and <u>inside</u> as well)
OM 2319	ha my a fisten <u>a-ji</u> , ow trehevel an fosow.	(and I will hurry up <u>inside</u>)
CW 521	Gas vy dhe entra <u>a-ji</u>	(Let me come <u>in</u>)

(Accepted in *GK98*)

***akordya*:** to agree. This is given in *GM* as being followed by *orth* to mean *agree with*. The texts have one example of this, as follows:

BM 494	Trest a'm beus bos <u>akordys</u> (I trust it is <u>agreed with</u>) <u>orth</u> Yesu Krist a versi.
--------	--

To this *GK98* has added the phrase, *akordya y golon gans*: to agree with, in both the Corn/Eng and Eng/Corn ends of the book. This is evidently taken from the following lines:

PAA 40/7	Yn diwedh ny akordya y golonn gans y lavar.
----------	--

This appears to mean exactly what it says: *In the end his heart did not agree with his words*, and to abbreviate this *to agree with* only does not really make sense. I suggest therefore that *akordya orth* and *akordya gans* are both equally attested with the meaning of *to agree with* and may be used in this way.

2000 ***alyon*:** This word is given in all the current dictionaries as meaning *foreigner* or *alien* yet it is seldom seen in use in modern writing. The word normally found is *estren* which is also given in all the dictionaries and has Welsh and Breton cognates. However, *estren* is not found in the texts whereas *alyon* occurs twice at BM 2415 and 2451 which suggests it deserves to be used at least on an equal footing with *estren*. Both words are of Latin rather than Celtic origin.

***a'm govys*:** because of me. This phrase occurs twice in BM (406 and 1655) and twice in OM (76 and 108) although here it is spelt *a'n govys* by Norris but read as *a'm govys* by Nance. It is given in Nance with other pronouns as well and in *GM*. It seems to be a useful phrase to use but I have rarely seen it in Revived Cornish writings although it is given with a full conjugation in *GMC* §134.

The phrase *a-wovys Kernow* appears in *An Gannas* number 238 with the apparent meaning of *on account of* or *on behalf of Cornwall*. This seems a reasonable adaptation of *a'm govys* for use with a noun although *GMC* states categorically "This preposition is not used with a noun", and this is true as far as the texts are concerned.

2000 <i>a'y us</i>:	always.	This phrase is found as follows:
PC 786	Myghternedh war aga thus a veu arlydhi a'y us	Kings were <u>always</u> lords over their people
CW 1468	<u>A'y us</u> kig an bestes na, na a vest na lo'n y'n bys <u>ny</u> wrussen bythkweth tasya.	We <u>have</u> never tasted meat from those animals.....

The second example is *a vs* in the MS but read as *a'y us* by Nance in Hooper's 1985 edition. It is an alternative form of the more usual *a'y oes* with the same meaning but the distinction is indicated by the rhyme with *thus* in the first

example. This phrase is given in Nance 90 but not in *GM* or *GK98*. (*A vs* is also found at CW 1619 and 1734 as a spelling of *awos*)

amovya: see movya.

an: definite article. Used with ha: See *ha'n*.

an-: negating prefix. There are about seventy words in *GK98* beginning with this prefix, usually meaning un- but only the following are attested in the texts: *anes*; *anfeus* (plus compounds) *anhwek*; *anhedhek*; *anhudhek* (*anheudhek?*); *ankevi*; *ankres*; *ankothvos*, *anteythi*; *anvodh*; *anvri*; *anwoes* and *anwodhvos*.

2000 **an re:** This may be followed by an adjective such as *koth* (*old*) to mean *the old ones*, i.e. *the old people*, *those who are old*, or just *the old*. Normally when an adjective follows a masculine noun denoting persons, its initial is subject to softening or second state mutation. GMC §83(2b) gives *an re goth* as an example of this and the mutation occurs. In spite of this, there is a lot of doubt as to whether it is appropriate, the argument being that the adjective may be considered predicative rather than attributive, i.e. meaning *an re (yw) goth* with the *yw (is)* understood. Unfortunately this is a case where the texts do not offer much help as, useful as such expressions appear to be, there is only one case where mutation could occur, as follows:

PC 438an re mvnys This is the MS spelling and it does not show mutation though it has been mutated in the Unified Cornish edition by Graham Sandercock and in my own Kernewek Kemmyn edition.

The best guide seems to come from Breton where Keith Syed tells me an identical construction occurs and mutation invariably occurs in two modern Breton translations of the Bible.

So this seems to be the way to be used in Cornish.

an re ma/na: these/those. Although pronouns, these take a singular verb in verbal sentences as if they were nouns. e.g.:

BM 1564 Pan vo an re ma marow

BM 1797 Piw ylli an re ma bos?

BM 1801 Nyns o an re na dywow

TH 17a yma oll an re na usi ow leverel y [sic] bos an Katholik Eglos, eglos anwodhvos...

TH 22 pyseswgh rag an re na usi orth agas veksya ha'gas persekutya

There are many more similar examples

androw: See dohajydh

androweyth: See dohajydh

ankow: death. I wanted to see whether there was any difference in use or meaning between *ankow* and *mernans*. I could not find any clear distinction but there is quite a difference in the number of occurrences, 17 for *ankow* and 87 for *mernans*. *Ankow* is personified three times at CW 983, 1968 and 2000. These two factors may suggest that *ankow* is slightly more poetical and *mernans* more mundane, though the fact that all three occurrences of personification occur in CW may suggest this is a later tendency or just part of the style of the writer. In general it would seem the two words are interchangeable.

ankryjyk: unbelieving. This appears in *GM* with my name by it so I must have been guilty of perpetrating it! The authenticity code shows it is not attested in the texts and I have checked this. It also appears in *GK98*. *Diskryjyk* is attested five times with this meaning at RD 1369, 1431, 1519, and TH 24 so seems to be a better choice.

arall: *GMC* §81 states that this adjective has a plural form *erell* which may be used after a dual noun though the singular *arall* is to be preferred. In fact there is only one case of *erell* used after a dual noun:

PC 2820 An dhiw grows erell (MS erel)

There is also one case of its use after a singular noun preceded by *lies*:

TH 49a Yma lies awktour erell (MS erell)

There are many examples of normal usage, i.e. *arall* with a singular or dual noun and *erell* with a plural one. The following list shows a few only:

CW 1853 ha'n dhiw arall (MS arall) kekeffrys

CW 1932 ha'n dhiw arall (MS arall) pur dhiblans

PC 2576 ple kevir diw grows arall (MS aral)?

RD 1485 ha lies profoes arall (MS aral).

TH 25a Unn tebel person a yll tenna lies onan arall (MS arell)

TH 27a ma's rag ii konsiderashyon arall (MS arell).

TH 35a lies tyller arall (MS arel)

ardak: delay. See *lett*.

arghans: Although this word is commonly used to mean *money* its usual meaning in the texts is *silver*, e.g.:

OM 771 fenten, bryght avel arghans, (as bright as silver)

PAA 16/4 Owr hag arghans, gwels ha gwydh, (gold and silver...)

Ha "Kemmys y'n bys eus 'vas",

Yn-medh an jowl, "ty a'fydh"

The meaning of *money* is given in all dictionaries but it does not occur in the texts with this meaning except possibly in the two references in PC to the thirty pieces of silver which Judas received for betraying Jesus, and clearly, even here, *silver* could be meant rather than *money*. The references are PC 1514 and 1537. Elsewhere *money* is always called *mona*. Here, the references are BM 1672, 1873, 1904, PC 1508, 1556, and there are more examples in TH and JCH.

There is no difficulty in using *mona* rather than *arghans* for *money* but it may be necessary to coin words such as *monaji* instead of *arghantti* for *bank*, etc.

arghow: This word is found only at PC 1541 where it refers to the treasury into which Caiaphas refused to pay the thirty pieces of silver which Judas refused to accept as the price of betraying Jesus. Nance gives it as the plural of *argh* meaning a *coffer* or *chest* and with it, a second plural *erghi*. *Erghi* is not found in the texts and neither it nor *arghow* are in *GM* which just gives *argh* in this singular form only, meaning *coffer*, *chest* or *bin*. This form appears at BM 3401 only.

(Accepted in *GK98*)

arloedh: See *loeth*

2000 **ary:** This is given in the dictionaries with its plural form *arvow* as meaning *arm(s)* in the sense of *weapons*. The singular form is not found in the main texts but, according to *GM*, it is in Lhuyd though I have not found it yet. The plural occurs several times, often in the phrase *yn arvow*, meaning, apparently *armed*, or *bearing arms* (BM 2310, 2312, 3222, PAA 64/3, 74/2, RD 2522)

However I suggest that in at least two of these cases it means wearing armour:

PAA 64/3 Tus ven, gwiskys yn arvow ...wearing armour
RD 2522 Myghtern ov a lowena,
 ha'n viktori eth gene'
 yn arvow rudh. ...in red armour

(Writing about this line, Jane Bakere in *The Cornish Ordinalia*, p. 109, refers to Christ *clothed in scarlet armour*.)

The phrase *tus-arvow* also occurs several times (BM 1192, 1542, 3531, 3910)

with the meaning *men-at-arms*. This is given in Nance where it is hyphenated as a compound noun, but not in *GM* or *GK98*. *Arvek/arvogyon* given in *GM* and *GK98* for *armed man* was not found and it seems that *tus-arvow* would be better, at least for the plural form.

arvedh: This verb is given as meaning *to affront, harass or browbeat* in *GM*. Nance gives it meaning *to attack*. The following are the only cases of its use in the texts:

PC 2262	Ow <u>arvedh</u> bydh na hwila.	Never try <u>to assault</u> me)
RD 2407	dell eus an Yedhewon hwath pub eur worth agan <u>arvedh</u> hag ow kodros.	...as the Jews are still <u>attacking</u> and threatening us all the time)

Attack, as well as the *GM* meanings would probably fit in these two cases. Nance gives the word as a combination of *bedha*: *to dare* and *ar* meaning *slaughter* or *battle*, which suggests something more violent than just *harassment*. Although often used, *omsettya* (q.v.) does not appear to be correct to translate *attack* and *arvedh* seems necessary to make up the loss.

But what about *attack* as a noun? There seems to be the choice between continuing with *omsettyans* as given in *GM* and as normally used, or using *arvedh* as a noun. Neither is found in the texts but *omsettyans* has historical respectability insofar as it was used by Caradar when writing about air raids in World War II, as is pointed out in *GM*.

Nicholas Williams has pointed out to me *assaultys* in TH 30a in a context where *attacked* would be an appropriate meaning:

TH 30a Yn mar veur dell veu agan Mamm Sans Eglos a-dhiwedhes assaltys dre lies {sekt} ha sort a eresys...

Assaltya is in fact given in *GM* but *settya war* is recommended in preference. *Settya* occurs many times in the texts but always in the sense of *set* or *oppose*, often defensively rather than *attack*, so maybe *assaltya* is a verb we could use with this meaning.

2002 **arwoedh:** sign. This word is given in all the current dictionaries and is in common use. However, it is not found at all in the texts, a fact recognised in *GM*. All we have is the verb *kevarwoedh* meaning *guide* at PC 1043. The usual word for sign is *tokyn*. This is found fifteen times in our texts, examples being at BM 4235, CW 1644, OM 1243, PC 338.

2000 **astel:** This word is found twice in our texts as follows:
OM 2426 an myghtern a worhemmynn
 dhe oll an garpentryon,
 masons, ynwedh tioryon,
 may fons i ganso myttin
 omma dhe wul an templa
 a wrug y das dhe astel. ...which his father tried to do

RD 395 Y weles my a garsa
 owth astel omdhrehevel! ... trying to get up

In the first quote King Solomon's messenger is summoning all the craftsmen to build the temple which his father David had undertaken to build but was forbidden by God to continue. In the second a soldier guarding the tomb in which Jesus lies is saying he would like to see Jesus attempt to rise from the dead.

Norris suggests a connection with Breton *astal* meaning *leave off* and/or Welsh *ystel* meaning *attempt*. Nance has combined these to suggest: *to make a broken effort; to interrupt; break up; suspend; stop*, though none of these would actually fit in the text as reasonable translations and Norris' simple *attempt* seems better. *Try to* comes to mind.

However the *GM* and *GK98* omit Nance's first meaning or explanation, which clearly indicates *to attempt unsuccessfully*, and give the meaning as *discontinue, suspend, break off*, and have coined from this a noun *astel* in the modern sense of a *suspension of labour*. This is not justified by the texts but maybe it is by Norris' Breton word *astal* though I am unable to confirm this from the dictionaries I have.

Its use in the two cases quoted suggest that *attempt* or *try to* should be included in its meanings.

atal/attal: These two words appear in *GM* and in Nance, the one *t* form as *rubbish* or *mine waste* and the two *t* form as *repayment*. It is found once only in the texts at OM 427 where the MS has one *t*. This spelling is given in the Nance Dictionaries and the OM reference is quoted in *GM* against *atal*, meaning *rubbish*. God is telling Adam to sacrifice a tithe of his crop *in atal the kesky* (MS spelling) If *atal* means *rubbish* in this context, this phrase would appear to mean *to reprimand as rubbish* which makes little sense. If it means *repayment* the phrase could mean *in repayment or /acknowledgement of your reprimand (yn atal dha geski)*. (Adam is in trouble for eating the Forbidden Apple) This makes more sense and I suggest the reference in *GM* to OM 427 should go with *atal* meaning *repayment* rather than *rubbish*. *GM* gives *attal* as a neologism authenticated only by Nance 38. Nance 90 gives *atal* as from O.E. *adl* which looks as if it corresponds with modern English *addle* as in *addled eggs*. In *An Gannas* 257, May 1998, Pol Hodge quotes an English mining term *attle* which appears to be the same word and may be a justification for the double *t*. Otherwise both words would be spelt the same, with one *t*.

So it looks as if *Nance* and *GM* followed by *GK98* have the two words reversed:

atal atyli (both spelt with double *t* in *Nance* and *GM*) means *repayment*.
attal attle/addle means *rubbish*.

2003 attent: Nance and the *KK* dictionaries give this as meaning *attempt, endeavour, experiment*. It occurs twice in the texts as follows:

TH 56 ...mes y bresens y'n Sakrament yw an attent dhe vos *spiritual food*
 dhyn ni.

(Bonner) ...but his presence in the Sacrament, is to the
intent to be to vs an heavenly fode.

BM 2390	Henna oll ni a assent: deun alemma, verement bras ha byghan, tus hen, gwelhevin an pow, gan <u>attent</u> hwi a glyw, leg ha lyenn.	That we all agree Come out indeed, great and small Elders, nobles of the land You shall hear our <u>intention</u> Lay and lettered
---------	--	---

Although Stokes translates *attent* as *attempt*, it is clear that *intention*, matching Bonner's *intent*, fits the context much better. The Bishop of Cornwall is announcing the general intention of making Meryasek a bishop.

So it appears, from these two examples, that *attent* was used with the meaning of *intention* rather than *attempt*

2000 **a-ugh**: This is given in *Nance 90*, *Nance 78* and *GMC §259* as an *adverb* or *preposition* meaning *above*. Nicholas Williams has pointed out to me that it is never used as an adverb and I have checked this from many examples in the texts. Here are a few examples of *a-ugh* as a preposition. None is found of its being used as an adverb:

CW 374	my a'th charj <u>a-ugh</u> pub tra.	I command you <u>above everything</u>
OM 1136	ke, nij <u>a-ugh</u> lies pow.	Go, fly <u>over many lands</u>
PC 3	Dyw dres puptra eus <u>a-ughon</u> , God who is beyond all <u>above us</u> dhywgh y'n bys ma y ras dannvon,	
PAA 13/7	<u>A-ugh</u> eglos teg y'n wlas An esedhva yth esa.	above a beautiful church...

The mistake which is corrected in *GM* and *GK78* seems to arise because Nance describes forms like *a-ughov*, *a-ughon* as *special adverbial uses* which can translate as *overhead* etc. While this is reasonable as a translation, rather than the literal *above me*, *above us*, the texts show that *a-ugh* must be combined with a following pronoun for this to be valid. Without the pronoun it is a preposition only.

The word to use for *above* as an adverb, i.e. not followed by a noun or pronoun is *a-wartha* which is found 33 times mostly in the later texts or *a-vann* which is found 21 times, mostly in the older texts.

2006 However *a-ugh* is found in BK as an adverb as follows:

BK 19/87 mar trig a-ugh, y hylvydh: if he dwells on high he will be able

2001 **a-ves**. All current dictionaries give *a-ves* as meaning *outside*, *away* and *dhe-ves* as meaning *away*, giving the impression that they are synonymous. However, the texts make a distinction, using *a-ves* to mean *outside* (stationary) while *dhe-ves* indicates motion *away* from somewhere:

a-ves

BM 4442	Kyn hwiska pann teg <u>a-ves</u> , yn y nessa hevis reun pub dydh y hwiska sertan.	Although he wore a fair garment <u>outside</u>
CW 2258	<u>A-ves</u> hag a-ji yn ta gans pyg bedhens stanch gwrys.	<u>Outside</u> and inside let them be caulked with pitch
OM 953	<u>A-ves</u> hag a-ji yn ta gans pyg bedhes stanchurys,	<u>Outside</u> and inside let them be caulked with pitch
PAA 162/3	<u>A-ves</u> dhe'n dre yth esa, Menydh ughel yredi.	<u>Outside</u> the town there was a hill, high indeed
RD 2357	rag yn-mes yma y benn sur pur hir <u>a-ves</u> dhe'm tin.	for its end is indeed a long way <u>outside</u>

(Notice that the last two examples show that *a-ves dhe* is the form to use for a preposition, though these two examples are the only ones.)

dhe-ves

CW 2443	ny'n dal dhymm tewlel <u>dhe-ves</u> ...	There is no point in my <u>throwing it away</u>
OM 1097	Gallas an glaw <u>dhe-ves</u> glan,	The rain has completely <u>gone</u> <u>away</u>
PC 25	Pysadow a leun golonn a worr <u>dhe-ves</u> temptashyon	... <u>take away</u> temptation
PC 141Ke	<u>dhe-ves</u> , emskemunys,	<u>Go away</u> , accursed one
PC 205	prag yth hembrenkowgh ow enyvales <u>dhe-ves</u> ?	Why do you <u>take</u> my animals <u>away</u> ?
PC 1070	Ow Thas, mar ny yll bones may treyllyo mernans <u>dhe-ves</u>	...if it may not be that death <u>turns away</u>
PC 1123	gesewgh ow thus eus gene' <u>dhe-ves</u> kwit dhe dremena.	let my men who are with me <u>go right away</u> .

2000 **avon**: river. See *dowr*.

avonsyans: Not found. See *speda*.

2002 ***avoutri***: This is the first of a list of vices found on f.16a of TH. Most of them are English words that have simply been copied, sometimes with a slight change of spelling, from Bishop Bonner's English original. Three of them, (in KK spelling) are found elsewhere in the texts and are found in the KK dictionaries. They are *strif*, *envi* and *glotni*.

Avowtri and the associated word *advowtrar* are on TH 14a, and are given as *avowtry* and *avowtyer* in the Nance dictionary, and *avoultr* is given in Lhuyd's Vocabulary, glossing Latin *adulter*, though it is not marked as a Cornish word. *Avoutri* (adultery) and *avoutrer* (adulterer) are also in GM where TH is shown as the source. Possibly these two words have gained a place in the current dictionaries because they are not obviously the same as any English word in modern use, (though they are, in fact, forms of *adultery* and *adulterer*) and because there are no known Cornish words with the same meanings.

Another word in the list not found elsewhere is *fornication* but this has not gained a dictionary place. The English usages of these two words overlap to a great extent and there seems no reason to assume that their use in Cornish differs from this. However, based on their etymology, the strict meaning of *adultery* is *defilement* and that of *fornication* is *consorting with prostitutes*. It is suggested therefore that *fornikashyon* should be available for use in Cornish where it is important to establish this distinction, as sometimes happens in biblical translation.

awel: weather. Two examples found. *Kewer* (q.v.) a word in common use, is not found at all.

OM 1147 Bos sygh ha teg an awel ... that the weather is dry and fine
dhe Dhyw y koedh dhyn grassa

PC 1209 Rag yeyn fest yw an awel

It also occurs in N. Boson's "Duchess of Cornwall's Progress" as *hager awel*.

So *awel* seems preferable to *kewer*.

a-woeles: down below. There are six examples in which this phrase is used to indicate position without any indication of movement or direction towards it. Here are two of them:

BM 1956 Yma ev yn menydh bras,
dell glywav vy, sur mil pas
dhiworth an grond a-woeles. ... from the ground down below

CW 18 Ha'n mor ynwedh a-woeles ... and the sea also below
skon worth kompas a vydh gwrys.

There is one example where movement is indicated:

CW 2013 deun dh'y hedhes dhe'n gegin,
dhe'n pytt down barth a-woeles. ... to the deep pit below

See also *dhe-woeles* which is used with movement downwards and *war-woeles* used when direction downwards but not movement is indicated.

2000 ***awos***: Several examples of different meanings of this word are given in *Nance 90*, *GM* and *GK98*. The following would be a useful and interesting addition to these:

CW 2389 Anpossybyl nyns yw tra
dhe Wrier oll an bys ma,
awos distrui an bys
a-ji dhe our. Nothing is impossible for the
Creator of all this world, even
destroying the world within an
hour

2000 ***awos neb tra***: This phrase occurs as follows:

CW 558	My a'th pys, <u>awos neb tra</u> na gemmer marth anodho,	I beg you, <u>at all costs</u> , not to be surprised at it.
CW 699	Na via my dhe'th kara, ny vynnens <u>awos neb tra</u> yn-bann dha vos eksaltys.	If I did not love you I would not <u>on any account</u> want you to be exalted
CW 1619	orthiv vy sertan ny dal bos mellys <u>awos neb tra</u> .	One should not be involved with me <u>on any account</u> .
CW 1734	ha'n Oyl a Versi hwila Mercy, mar killydh, <u>awos neb tra</u> .	and seek the Oil of if you can, <u>at all costs</u> .

It is not often seen in modern writing though it could be a useful phrase to have available. It is not given as a phrase in *Nance 90* but it does appear in the *GM* and *GK98* with the meaning *for anything*. I suggest that the translations above are an improvement on this.

a-wosa: This is given as an adverb meaning *after* in *GM* and *Nance* although it is found as a preposition in the phrase *a-wosa hemma*, with the apparent meaning *after this* at BM 723, 1129, 3698, TH 16, and *a-wosa henna* at TH 13a. It occurs as an adverb meaning *afterwards* only at:

TH 13a ha may teffa pleynty onderstondya a-wosa ni ynwedh dhe skynnya yn pegh: so that he would plainly understand afterwards that we also had fallen into sin.

However *wosa* is much commoner as both preposition and conjunction.

2002 ***a'y esedh***: This is given in all the dictionaries and grammar books, and is in common use, as the equivalent of *sitting* as applied to a third person which may be modified to other persons by altering the pronouns to *a'm esedh*, *a'th esedh* etc. Corresponding expressions, *a'y sav* and *a'y worwedh* are also used for *standing* and *lying*.

However, *a'y esedh* is found only once in the texts as follows:

PAA 244/7 Ha warnodho, a'y esedh, And sitting on it, a joyful holy angel
El bennigys lowenek.

There is no case of *esedh* used in this way with other persons or numbers.

By contrast *owth esedha* which corresponds more literally to the English

sitting occurs four times as follows:

PC 932	Hayl syrr epskop, esos y'th kop Hail, sir bishop, you are <u>sitting</u> <u>owth esedha</u> !	in your cope!
PC 1328	wosa hemma ty a wel Mab Dyw sur <u>owth esedha</u>	After this you will surely see the Son of God <u>sitting</u>
PC 1486	Wosa hemma hwi a wel Mab Dyw sur <u>owth esedha</u>	After this you will surely see the Son of God <u>sitting</u>
PC 2342	rag yma <u>owth esedha</u> .	for he is <u>sitting</u>

We also find the past participle *esedhys* with *bos* (short forms) with the same meaning, as follows:

CW 185	Ye, ha wordhi pub prys dhe vos yn tron <u>esedhys</u>	Yes, and always worthy to be <u>sitting</u> on a throne
PC 93	Ughel yth os <u>esedhys</u> , ha deantell re'm lowta.	You are <u>sitting</u> high up and dangerously
PC 2837	Jentyl yth os <u>esedhys</u> .	You are <u>sitting</u> nobly

So it seems there are three ways of expressing *sitting* and the one most commonly used in Revived Cornish is the one least used in the texts.

There is no case of the simple present tense *a esedh* so there is no example of this being used as an equivalent of *is sitting*

a'y oes: This occurs in a small number of cases meaning *never* when used with a negative and *always* when used with an affirmative, as follows:

PAA 135/8 Kemmys payn ny veu a'y oes! (Never was there so much pain!)

- PAA 152/4 ... prenn yn dowr tewlys
A'y oes y'n howl na via. (which had never been in the sun)
 RD 331 Krysis a'y oes . Dyw a alloes (I have always believed...)
 y vones dhyn
 PC 786 Myghternedh war aga thus (Kings have always been lords
 a veu arlydhi a'y us over their people)
 (*A'y us* [q.v.] is a secondary form to rhyme with *thus* above)
 The phrase is evidently available as an alternative to other expressions in
 common use such as *pub eur oll*, *pub-prys*, *ny...bythkweth* etc. *A'y oes* is given in *GM*.

2002 ***a'y sav***: This is given in the dictionaries and grammar books, and is in common use as the equivalent of *standing* as applied to a third person which may be modified to other persons by altering the pronouns to *a'm sav*, *a'th sav* etc. Corresponding expressions, *a'y esedh* and *a'y worwedh* are also commonly used for *sitting* and *lying*.

A'y sav or *a'm sav* are found seven times in the texts and in every case the context suggests the meaning *upright* rather than *standing* as follows:

- CW 1210 rag kavow sevel a'm sav. because of trouble to stand upright
 War dhor lemmyn omhwelav. I now fall down to the ground.
 BM 3966 An dhragon vras eus y'n kav
 unn den dhe gerdhes a'y sav ...will not let one man walk upright.
 ny as ma'n lattho heb wow.
 BM 4192 Sevel a'm sav ny alla'. I cannot stand upright
 BM 4460 mar vras skant lowr y hylli ...sometimes he could hardly walk
upright
 treweythyow kerdhes a'y sav.
 OM 29 pub gwydhenn tevens a'y sav let every tree grow upright
 OM 1348 na allen sevel a'm sav. ...so I could not stand upright
 RD 776 ny allav sevel a'm sav. I cannot stand upright

Ow sevel which corresponds more literally to the English *standing* occurs nine times as follows:

- CW 1774 My a wel an plas gloryus
 ha'n el y'n yet ow sevel ...and the angel standing in the gate.
 OM 1690 ha'n mor a bub tu dhedha and the sea standing on both sides like
ow sevel avel diw fos. two walls
 PC 2355 Otta dhywgh Myghtern Yesu Here is
 a-dheragowgh ow sevel. King Jesus standing before you
 RD 519 ha war ow heyn a'n klywas ... and heard him rising out
 yn-mes a'n bedh ow sevel. of the grave
 RD 530 Yn sur gans ow dewlagas
ow sevel my a'n gwelas I saw him standing.
 TH 20a Yn mar veur dell usi an pith ha'n somm a bub tra oll, myns yw
 kontaynys y'n lagha a Dhyw ha'n brofety, ow konsistya hag ow sevel yn kerensa dhe
 Dhyw, hag yn kerensa dhe'th keskristyon:
 ...and standing in the love of God..
 TH 23 may hyll pub den heb error aswonn y honan, pana stat hag usi ynna ow
sevel: ...what state he is standing in
 TH 36 yn pana boyntys speshyal usi an awtorita ma ow konsistya hag ow
sevel: ...in what special details this authority is consisting and standing
 TH 60 Krist yw devedhys, not der sotelneth mes openly dhe geniver a wello
 ha vo ow sevel rybdho.

Christ is come to all who see and are standing by him

There are five instances of *a sev*,) the simple present of *sevel*, as follows:

- CW 2091 Y'n plas may mons i a sev They will stand in the place where they
 are
 PAA 226/5 Eledh dherygdhi a sev, Angels will stand before her
 PAA 259/3 Yndella oll ni a sev So we shall all stand
 RD 52 ev a sev dhe benn tri dydh, He will rise at the end of three days
 RD 276 A-ji dhe eghwa an jydh
 yn Paradhis ty a sev. ...you will stand in Paradise

In every case the context suggests a future tense rather than the continuous present *is standing*.

It seems clear that the forms *a'y sav* etc. commonly used to mean *standing* are more appropriate to translate *upright*, and that *ow sevel* is the best phrase for *standing*. The simple present tense should not be used for this purpose but rather for the future *will stand*.

2002 ***a'y worwedh***: This spelling in *GMC* §126/4 and the *KK* dictionaries appears to be the accepted *KK* spelling though the alternative spelling *a'y wrowedh* is found in the texts. It occurs twice meaning *lying*, as follows:

OM 2759 nans yw an voren marow,
a-hys yma a'y growedh. ...lying stretched out
BM 4538 Otta an korf a'y wrowedh. Here is the body lying...

However, *ow krowedha* (q.v) is found four times meaning *lying*, suggesting this might be preferable.

2000 ***bedh*** grave. This is given in *GM* with the authentication code {1:P0(38)}. As I understand it, this means:

(1) native word with regular primary development (See 5:2:1)

(P) place names in Cornwall (See 5:2:2)

(0) zero occurrences in texts (See 5:2:3)

(38) Nance's 1938 Cornish English dictionary (See 5:2:3)

This is clearly wrong as the word occurs many times in the texts, particularly in *PC* in connection with the burial of Jesus.

bennath: There is a note in *GM* under this word to say that *ow bennath dhis* rather than *meur ras* is the Middle Cornish form for *thank you*. I think this is very doubtful as, although *bennath* occurs many times in the texts with the meaning of *blessing*, occasionally perhaps implying *gratitude* as well, I could not find a case where *thank you* would be an obvious translation to fit the context. (Accepted in *GK98*) I found *meur ras* eleven times and *meur a ras* four times meaning *much thanks* and in most cases the modern translation *thank you* also seemed quite appropriate. I found *gromersi* (favoured by Nicholas Williams) thirteen times with *thanks* being definitely indicated and *thank you* the best translation in most cases. However, this is Anglo-French whereas *meur ras* is half Celtic at least.

bilen: Given in *Nance* as noun, adjective and adverb but in *GM* and *GK98* as adjective and adverb only. It is clearly used as a noun in the following cases:

BM 2294 Mar trig yn Kernow devri
ni a vet gans an bilen we shall encounter the villain
BM 2310 Tormentorys yn arvow,
dewgh yn-rag! Go-ev an vilen! Woe to the wretch!
BM 4146 na bydh moy na dhehweli
war bayn ankow, ty vilen. Do not ever return again, on
pain of death you wretch
CW 1576 Out, ty vilen, pandr' eus gwrys? What has happened, you villain?
PC 41 may fen gwithys rag an bilen ...so we are protected from the
evil one)
PC 571rag diswuthyl an bilen ...to destroy the wretch...
mar kews erbynn an lagha.
PC 2798 saw skrif ynno, an bilen ..but write on it that the
wretch
dhe leverel y vos ev said he was King of the Jews)
Myghtern Yedhewon, sertan.
PC 2827 Ha hwi, drehevewgh y benn,
may farwo an dhew vilen .. so the two villains die

blamya: How do we say *blame for*? I found two examples, as follows:
OM 2797 Mayth eder orth dha vlamya, so you are being blamed...

ha henna marthys yn fras, that you dragged it from the
a'n templa ty dh'y denna temple
TH 57 S Yowann a vlamyas an Kapernaitys rag i dhe wovynn fatell o Krist
abel dhe ri y gig dhedha dhe dhybri.

(Sayncte John blameth the Capernaites bycause they dyd aske howe
Christe was able to gyue them hys fleshe to eate. - [Bonner])

It will be seen that *for* plus a gerund could be used in the English in both cases
i.e. in the first example:

you are being blamed for dragging

and in the second:

St John blames the Capernaites for asking.

and this becomes a *subject + dhe + verbal noun* construction in the Cornish, (GMC
§141(19), in the first case by itself and in the second preceded by *rag*. This suggests
both constructions are viable.

bodh: will. See *dre dha vodh*.

bogh: cheek. See *gen*.

boghes: little (adv.) See *nebes*.

bos: to be. Dewi Annear has pointed out an indirect statement construction
for *bos* with a noun subject which I have never seen used in modern writing though it
is mentioned briefly in GMC §334/2 and in much more detail in CSII page 15 with
several examples from the texts. A sentence like:

My a welas bos an chi gans tan (I saw that the house was on fire)

can also be expressed:

My a welas an chi y vos gans tan.

CSII quotes the following similar examples:

RD 808	dell welsyn ni	
	<u>Yesu y vos</u> dasserghys	...that Jesus was risen
RD 956	Henn yw agan kryjyans oll	
	... <u>y vos</u> gorrys y'n pri	...that he was put in the ground
PAA 113/6	Ha leverewgh bos gevys oll ow sorr...	
	ha'm <u>galloes y vos</u> grontys dhodho	...and that my authority is

granted to him

(RD 2541 is also quoted but is omitted here, though valid, as it is rather
complicated.)

Dewi has found further examples at PAA 119/6, BM 3020, BM 4126, BM
4415, BM 4423, CW 2129.

Keith Syed has given me a number of examples, mainly in later texts, where
bos is used showing possession, though some of them should, perhaps, be read as
forms of *y'm beus*.

Bos meaning *to have* is common in TH and CW and I have come across the
following cases in the Middle Cornish texts:

BM 2046	anedha kyn <u>festa</u> kals	though <u>you had</u> many of them
RD 205	Ellas! Pandr'a wredh y'n bys - ena anken ha tristys	... always <u>having</u> distress and
	prest <u>ow pones</u> ?	woe

RD 769	My a'th pys, Arloedh a ras, a dhannvon dhyn ni kannas, may <u>fen</u> neppyth aswonnvos fatell yw dhis.	...that we <u>might have</u> some knowledge...
--------	--	---

RD 839	Arloedh Yesu, ro dhymm an gras may <u>foma</u> vu ha gwel a'th fas	Lord Jesus, give me the grace....that I may have a view and sight of your face
RD 2224	Ro dhymm kusul desempis, <u>may fen</u> vy kres.	...that I might have peace

This seems to be an occasional usage that should be borne in mind though I have not seen any mention of it in any grammar or dictionary of Unified or Common Cornish. Nicholas Williams has pointed out to me that it is mentioned in 23A.2 iv of his *Clappya Kernowek* and R. Gendall's *Students' Grammar of Modern Cornish 27B*. It seems unlikely it will be used in modern writing.

2000 **bos**: The long forms of bos are discussed in some detail in *GMC* §332 and in still greater detail in *CSII* Supplement IV, p. 62. The basic concepts governing the use of the long and short forms are given most clearly and simply in Peter Pool's *Cornish for Beginners* and A.S.D. Smith's *Cornish Simplified*. These may be summarised very briefly as:

The short forms show what or how a person or thing is or was.

The long forms show where it is or what it is/was doing, or that it exists, i.e. expressing the English *there is/there are*. (In his *Handbook of the Cornish Language* Henry Jenner showed that he was unaware of these distinctions)

Some points need to be mentioned:

GMC(2) §332(4) states that the *long forms* of *bos* are used only in verbal sentences and the verb is therefore always preceded by the particle *yth*. However, I have found the following examples of *bos* used in nominal sentences without *yth*:

PAA 124/1	Onan <u>esa</u> y'n pryson	There was one in the prison
PAA 131/1-2	...prennyer <u>esa</u> hands of the two Jews	there were sticks in the yn diwla an dhew Edhow
PAA 140/6	Kweth <u>esa</u> a-dro dhodho	A cloth/garment was around him
PAA 140/7-8	Prest an Edhewon debel dhe Yesu <u>esens</u> a-dro.	The wicked Jews were always around Jesus

I see no reason why this should not be imitated in modern writing.

There are a few cases where the long form shows *how* rather than *where*, as follows:

RD 1291	Kepar dell <u>eson</u> ynwedh keffrys yn keudh yn moredh	As we are also in grief and mourning likewise
BM 4310	Meryasek, fatell <u>esowgh</u> ?	Meryasek, how are you?
RD 2062	Lavar oll an gwir dhymm fatell ' <u>ma</u> -va.	... how is he?
RD 2395	ha pysyn Dyw galloesek, dell <u>eson</u> , agan unnek, ha namoy, gour na benyn.	...we eleven, as we are
RD 2502	Marth yw dhymm a'n denses <u>yma</u>	I am surprised that he is of the human kind

There is no case where a long form is followed by a descriptive predicative adjective though *CSII* points out that *parys* and *marow* are found in this position, but that these are equivalent to past participles, i.e. *prepared* and *died*.

What happens when *bos* is followed by a past participle is a somewhat grey area. *GMC* §332 (3e i & ii) give useful rules of thumb to the effect that when the subject is indefinite the long form is used, e.g. *Yma boes parys*. This may be taken as the equivalent of *There is food prepared*. If the subject is definite the short form is used, e.g. *An boes yw parys: The food is prepared/ready*. Writers are probably best advised to follow these.

However the examples of *parys* and *marow* quoted in *CSII* have definite subjects:

BM 2769	<u>Yma</u> an bolllys parys	The bulls are prepared
---------	-----------------------------	------------------------

CW 1712	<u>Yma</u> Kaym adla marow.	The rogue Cain is dead/has died
	I have also found the following	
BM 3239	<u>Yma</u> an turant heb mar er agas pynn drehevys	The tyrant is fearlessly risen up against you
	<i>Skrifys</i> occurs many times with both long and short forms, as follows:	
BM 394	skrifys <u>yw</u> kepar dell y'n gwrug.	it is written as he did it
CW 2172	Rag voydya an peryll na, skrifys <u>yma</u> dhymm pub tra	..everything is written for me and everything in this world is written about these things
CW 2179	ha pub tra oll y'n bys ma skrifys <u>yma</u> y'n re ma,	
CW 2197	Nyns <u>eus</u> art vydh ankevys, na tra arall, sur heb wow, mes ynna ' <u>mons</u> skrifys.	...but they are written in them
OM 2646	hag yn oll an keth henna nyns <u>eus</u> y hanow skrifys.	..his name is not written
PC 78	y fydh agan enevow dre lavarow Dyw megys. Ha, fethys an dywollow, y'n lyvrow dell <u>yw</u> skrifys	...as it is written in the books (in the book it is written that angels are keeping you)
PC 95	Y'n lyver <u>yma</u> skrifys bos eledh worth dha witha	
PC 101	<u>Yma</u> skrifys y'n lyvrow ny goeth dhis temptya dha Dhyw	It is written in the book that....
PC 138	<u>yma</u> skrifys y'n lyvrow,	It is written in the books
PC 435	Y'n lyvrow skrifys <u>yma</u>	It is written in the books
PC 1157	Y'n Lyver <u>yma</u> skrifys:	In the book it is written
PAA 14/3	Ahanas yth <u>yw</u> skrifys Bos eledh orth dha witha,	It is written about you that...
PAA 21/1	Dell <u>yw</u> skrifys, prest <u>yma</u> A-dro dhyn ni, gans otri/outray,	as it is written...
PAA 22/4	Skrifys <u>yw</u> yn lies le,	it is written in many places
PAA 73/4	Y'n eur na, fatell via A'm bywnans? - dell <u>yw</u> skrifys	..as it is written...
	Y'n lyvrow yn lies le,	
PAA 125/4	Yndellma, dell <u>yw</u> skrifys,	...as it is written..
PAA 183/1	Skrifys <u>yw</u> yn surredi Ha ken my ny'n lavarsen	it is written indeed
PAA 186/8	"Gans ladron y tiwedhas," Dell <u>yw</u> skrifys a'y dhiwedh.	...as it is written
PAA 206/4	"Gans ladron y tiwedhas," Dell <u>yw</u> skrifys a'y dhiwedh.	...as it is written
PAA 209/2	Nans o hanter-dydh y'n wlas Po moy. Dell <u>yma</u> skrifys,	As it is written...
RD 65	Dorgrys esa, ha lughes, My a lever an gwir dhis kepar dell <u>ywa</u> skrifys,	as it is written

There are many more examples in *TH*. In most cases it is difficult to see any reason from the criteria mentioned above as to why the long or short form is used.

bresel: *dispute* rather than *war* (military campaign) is indicated by the context in four examples found.

PAA 160/5	<u>Bresel</u> grev a veu sordys A'n grows piw ella dh'y dhoen	A bitter <u>dispute</u> arose
PAA 238/1	Ternos y sordya <u>bresel</u> Gans an Edhewon wokki	A <u>dispute</u> arose with the stupid Jews
OM 1814	Aron hweg, pyth a gusul	What advice do you give me

	a redh dhymm orth an <u>vresel</u>	regarding the <u>turmoil</u> the silly
	a son an tebel bobel?	people make
PC 1918	Rag ev a gyrgh dhiworthyn	
	kemmys na worththyo Jovyn	
	hag a wra dhyn drog <u>vresel</u> .	. And who cause us evil <u>unrest</u>

The main justification of the word in a strictly military sense seems to be the existence of *brezel* in Breton. *Kas* (q.v.) seems preferable in Cornish. (*GK98* now gives *dispute* as the first meaning of *bresel* with *strife*, *war*, following) 2005 *Kas* is found many times in *Bywnans Ke*, *bresel* not at all.

breselyer: warrior. The question mark over *bresel* makes *breselyer* also suspect, again being justified only by the Breton *brezelour*. See *kasor*.

brewvann: This word is given in *GM* as a verb meaning *crumble*, *weather*. It is not given at all in *Nance*. It occurs only once, clearly as a noun:

PC 478 hag elia y vrewvann (Nance translates *and salve his soreness*)

Oliver Padel, writing in *Cornish Studies No 7*, 1979, i.e. before the inception of *Kernewek Kemmyn*, or the publication of *GM*, suggested it should be added to the dictionaries with the meaning of *soreness*.

GM has evidently responded to this but has changed it from a noun to a verb with a different meaning. Dr Padel also mentions a farm name *Brew* in Sennen parish and suggests this may mean *broken land* and gives this same meaning in *Cornish Place Name Elements*. Has *GM* got the meaning *crumble* from this?

GK98 gives the meaning as *soreness*. It also adds *inflammation* but I do not quite see the justification for this addition.

bro: country. See *gwlas*.

bydh pan: This is given as meaning *whenever* in *Nance*, *GM* and *GK98*. However, the only example of it I could find is:

PAA 43/7 Go-ev bydh pan veva genys; which seems to mean: *Woe to him that ever he was born*. The best translation of *whenever* as a conjunction seems to be *peskweyth may* (q.v.).

bydh war: take care. I have found five examples of this. The meaning is not unlike that of the imperative of *gwaytya*: *look out*, *watch out* (q.v.). However, most examples of this are giving a command to *watch/take care/see* that something gets done, whereas the examples of *bydh war* are warnings against possible danger or mishap. The examples are as follows. There are also similar examples in the plural form, *bedhewgh war*:

BM 1103	Dremas, <u>bydh war</u> pyth ylli.	... <u>take care</u> where you go
	Bleydh bras y'n for' na devri	
	pur wir yma.	
CW 370	Saw <u>bydh war</u> dhymmno pup-prys	but <u>be careful</u> ...of this same tree
	a'n keth gwydhenn ma omma	
CW 1549	<u>Bydh war</u> dhymm na vova den	<u>take care</u> it is not a man
PC 2307	A bub tu <u>bydh war</u> lemmyn	<u>look out</u> all around
PC 2310	<u>Bydh war</u> yn ta a'th elin	<u>Watch out</u> for your elbow

bys: until, as far as, to. Usually becomes *bys yn* when followed by a noun. I counted twenty examples before deciding this was enough to prove the point. Typical is:

PAA 98/2 I eth...bys yn Pilat. (The usage is similar to *jusqu'à* in French.)

When followed by a pronoun, *dhe* is used and combines with the pronoun as usual.
e.g.:

BM 2530 Bys dhodho my a'gas led.

I counted more than ten similar cases.

Bys may is commonly used as a conjunction. *GM* also gives *bys di*, *bys nevra*, *bys omma*, *bys pan* (conjunction), *bys vykken*, *bys vynari*, and *bys vynytha*. I found several examples of all these phrases.

***chal*:** This is given in *GM* and *GK98* as meaning *jowl*. *Nance* gives it as *chal* and *challa* meaning *jowl* and *jaw bone*. As the word *jowl* is little used nowadays, *jaw* or *jaw bone* seem the best words to use. As seen in the examples below both *challa* and *chal* are used to fit the verse so both need to be retained, at least as far as the texts are concerned:

CW 1115 war an challa gans eskern an challa!

Abell ys stryken with a chawebone, and dyeth.

(This English stage instruction makes clear the meaning of *challa*)

OM 540 tann hemma war an challa. Take this on the jaw

OM 2733 Ha rag henna war an chal And for that I want
hy gweskel genev yw mall, to clout her on the jaw

PC 1181 Ev a'n jevydh war an chal; He will have it on the jaw

I suggest this word be used rather than *gen* (q.v.) for *jaw*.

***chastia*:** to chastise. This spelling is found in *GM* and appears to be correct. It has been spelled *chastya* in the *GK98* and this appears to be incorrect. The following examples show that the verses in which it occurs need the *i* as a full syllable.

BM 810 Mar ny vydh e chastiys (chast-i-ys; seven syllable line)

BM 1180 rag chastia an Kristonyon (chast-i-a; eight syllables, matching the
dres oll an wlas Rom alemma. following line, also eight
syllables)

PAA 127/6 Mar mynnowgh, my a'n chasti (chast-i; seven syllable line)

***chett*:** This word is appears to be cognate with French *chétif* and English *caitiff*, both derived from Latin *captivus*, meaning *captive*. Although this is not the usual meaning of *chett* there are two instances where this etymological meaning seems to be applicable. These are as follows:

PC 3042 Ev a derr an darasow He will break down the doors
hag a dhelirv an chettys. and free the captives

PC 3050 My a varr daras an yet, I will bar the gateway so that he
na gyrggho alemma chett, will not carry a prisoner off

This meaning is given in *Nance 90* but has been omitted from every other modern dictionary.

***dagrow*:** (verbs used with; see *diveri* and *devera* in *GM*. I was trying to find a way of saying *burst into tears* but this does not seem to be an easy option. Nicholas Williams suggests *koedha yn dagrow/oelva* by analogy, presumably with *koedha yn hwarth* which *Nance* gives. Neither is in the texts but Nicholas Williams points out that *kynth ota 'skynnys yn hwarth* occurs at CW 2307)

OM 402 Dagrow tynn gwrao devera (?diveri) I shall shed bitter tears

OM 630 Yma ken dhymm dhe oela I really have cause to weep
dagrow goes yn hwir heb mar tears of blood no doubt

PC 2607 ... na allav gweles yn fas
kemmys dagrow re oelis ... so many tears have I wept

PAA 222/3 Ha'y dagrow a dhevera And her tears flowed from
a'y dewlagas pur dhihwans her eyes

PAA 231/3 Ha'y dagrow a dhevera and her tears flowed...

danjer: This word occurs most frequently in the phrase *heb danjer* (q.v.) but the following examples are also found showing meanings close to that of the Old French *dangier* and Latin *dominiarium* from which it is derived.

BM 3482	Bydh nyns ov dha omajer, na der reson vydh <u>danjer</u> dhisso ny wrug.	I have never been your vassal nor paid you <u>homage</u> for any reason.
Ch. Frg. 40	Mara'n kevydh yn <u>danjer</u> Syns e fast yndella	If you get him into your <u>power</u> hold him tightly so
OM 168	Frut a'n wydhenn a skians dybri bydh <u>na borth danjer</u>.	...<u>do not hesitate</u> to eat

Maybe these meanings could be exploited more than they are in modern writing, especially as *GM* recommends the use of *peryll* (presumably with the meaning of *danger*) in preference.

Later, however, it clearly took on the meaning of *danger* as the following examples from the later texts show:

CW 2378	an lester a vydh genen der weres Dyw uskis gwrys, rag voydya an <u>danjer</u> ma.	...in order to escape this <u>danger</u>
TH 4	pan veu den gwarnys a-rag dorn rag omwitha dhiworth peryll ha <u>danjer</u> :	
	when man was warned beforehand to guard against peril and <u>danger</u>	
TH 15a	Rag dhiworth an <u>danjer</u> a'n tebel el ha pegh ny wodhya mab-den bos rydys ha delivrys:	

For man could not be delivered from the danger of the devil and sin:

There are nine more examples in TH where the meaning is clearly *danger*.

deantell: This word occurs as follows:

PC 94	ha deantell re'm lowta. (MS <i>dyantell</i>)
PAA 13/6	Deantell dhe esedha. (MS <i>dyantell</i>)

These clearly show that *deantell* must be pronounced as three syllables (*de-an-tell*) to make up the seven syllables which the line of verse needs. It is therefore unfortunate that *GK98* has changed the spelling to *dyantell*, as several other spelling changes in the new dictionary indicate that *y* followed by a vowel, sounds as a non-syllabic semi-vowel as is usual in English. These are as follows:

<i>dustunya</i>	to	<i>dustunia</i>
<i>glorius</i>	to	<i>gloryus</i>
<i>gokkyes</i>	to	<i>gokkies</i>
<i>kontrarius</i>	to	<i>kontraryus</i>

The MS spelling is with a *y* in both cases which makes one wonder why *de-* was used in the first place, but *diantell* or *diyantell* seem better suggestions now we have the *i* available in KK..

2003 deklarya: This verb is found only in Tregear, corresponding to *declare* in Bishop Bonner's English original. In the majority of cases both the English and Cornish word seem to mean *explain* or *make clear* rather than *make known*, *announce*, *assert* as in Modern English usage (Chamber's dictionary) as the following examples show. In every case the corresponding word in the Bonner original is *declare*.

TH 11	Rakhenna, pyseul on ni kelmys dhe Dhyw an Tas rag y versi ha'y ras, dhyn ni mar plenta <u>diskwedhys ha deklarys</u> yn Krist Yesu agan Arloedh ha <i>redeemer</i> <u>shown and made clear</u> ...
TH 20a	Yma Sen Yowann an <i>evangelist</i> yndella <u>ow testifia hag ow teklarya</u> y'n iii ^a hag y'n iii ^a chaptras a'y gynsa <i>canonical</i> epystyl. ... <u>testifies and explains</u> ...

TH 25a ev a dregh dhe ves esel a vo korruptys yn korf mab-den rag na wrello korruptya eseli glan erell a vo ow junya nessa dhodho. Yndellma yth yw deklarys dhy'hwi pana dra yw lel jeryta ha kerensa mar playn ny res dhe dhenvydh bos dessevys.

... thus it is made clear to you...

TH 33a Dre henna, yma ow teklarya fatell eus y'n Katholik Eglos ordyrs, hag offisers,

... he makes it clear that there are...

TH 37a Yndella gans kepar revrons yma Sen Awgustin lies termyn ow submyttya oll y *judgment* ha'y oberow dhe'n Katholik Eglos a Krist, ha rag deklarya y judgment ev, ow konsernya an awtorita a'n Katholik Eglos yma ow leverel yndellma:

...and to make clear his judgment...

TH 40 Ena ni a yll gweles an pyth a wren ni dhe aswonn dre eksperyans, rag Dyw a wrug deklarya y'n kethsam parabyl ma dre y brofet, pandr'a wruga gul rag an chi a Ysrael,

...God made clear in this same parable...

TH 44a An keth offis ma ny vynnsa Peder kemmeres na ve Krist dhe ri dhodho an awtorita kepar dell yw dherag deklarys y'n sekond a'n *actus appostlis*.

... as is made clear in the second...

delivra: to set free. The verb is most commonly used alone without an adverb or adverbial phrase. I counted eight examples before deciding that was enough to prove this.

delivra dhe-ves: to set free. This occurs at PAA 150/7.

delivra dhe wari: This occurs at PAA 127/8 and 144/8. Although less common than *delivra* alone I tend to prefer it as it incorporates a Cornish idiom to offset the very un-Cornish verb! No other verb is found with *dhe wari* in this sense.

2000 ***dell res:*** This phrase occurs several times with an apparent meaning close to that of its literal French equivalent *comme il faut*. i.e. *as one should/must*, rather than the literal *as is necessary*:

BM 2662	Ha my a glyw mar dha <u>dell res</u> .	And I hear as well as I should
CW 169	My a'th enor, dhymm <u>dell res</u> .	I honour you <u>as I should</u>
CW 186	My a'n gordh omma <u>dell res</u> ,	I will worship him here <u>as I should</u>
RD 1320	aswonnis Krist a gara' mar dha <u>dell res</u> .	I recognised Christ whom I love as well <u>as I should</u>
RD 1581	My a vynn mones dhe'm gwlas, esedha, <u>dell res</u> dhymmo, yn nev a-dheghow dhe'm tas.	...to sit, <u>as befits</u> me..
TH 3a dhiworto,....:	Rakhenna, kepar <u>dell res</u> dhyn ni pub eur oll aborrya pegh hag omwitha Bonner: Wherefore <u>as we must</u> allwayes abhorre synne and forebeare it...	

The last example is closer to the literal sense.

(2004) ***dell syw:*** This phrase is in common use to mean *as follows*. However it is not used in the texts but *yndellma* occurs many times in this sense. e.g.

BM382	Krist <u>yndellma</u> a lever	Christ speaks as <u>follows</u>
BM 4046	Dhe'n dhragon kows <u>yndellma</u> : 'Yesu Krist, Mab Maria,.....'	He speaks to the dragon as <u>follows</u> : 'Jesus Christ, Son of Mary.....'
CW1533	Hag y kewsis <u>yndellma</u> : Na wra den vydh ow ladha,	And he spoke <u>as follows</u> : No man shall slay me
PAA 14/1	An jowl dhe Krist a gewsis <u>Yndellma</u> , rag y demptya: "Ahanas yth yw skrifys.....;	The devil spoke to Christ <u>as follows</u> to tempt him, 'It is written of you....'
PAA 141/2	Ena Pilat a gewsis <u>Yndellma</u> dhe'n Edhewon: 'My ny wonn bones kevys...'	Then Pilate spoke <u>as follows</u> to the Jews; 'I do not know....'

dell y'm kyrr: (literally, as you love me.) This is given in the GK98 as an equivalent of *please*. I have checked this and found it used fourteen times in situations where *please* seems a good translation. Some examples are as follows:

BM 269	Lavar dhymm dell <u>y'm kyrr</u> , may hyllyn mos dhe livya,	Tell me, <u>please</u> , that we may go to lunch
OM 537	Ke yn rag <u>dell y'm kyrr</u> ,	Go forward, <u>please</u>

There appear to be four expressions, all listed in these notes, available to translate *please* although only one, *mar pleg*, is in common use in Revived Cornish. These are: *my a'th pys*, found more than thirty times, *dell y'm kyrr*, found fourteen times, *dre dha vodh*, found nine times and *mar pleg* found four times. It has to be

admitted that the first three seem very old fashioned if translated literally which is perhaps why *mar pleg* is preferred.

den da: good man. Found three times.

2002 ***den koth:*** The plural of this phrase, *tus koth*, in conjunction with the English word *ancient*, occurs three times in TH translating Bonnar's *fathers*, meaning early Christian writers and authorities :

TH 27a kepar dell yw Oecumenius ynwedh ow rekordya yn mysk lies *ancient* awktour arall a dus koth:

Bonner: as wytnesseth amonge manye other aunciente fathers,
Oecumenius also

TH 46 ... dus koth *ancient* ...

Bonner: .. aunciente and famous doctours of the church
TH 49a Yma lies awktour keffrys a'n Skryptor hag a dus koth *ancient*.

Bonner: Other lyke authorities of the auncient fathers...there are

The phrase *tus hen*, sometimes used by biblical translators for *elders* is based on one example only:

BM 2929 tus hen, gwelhevin an pow, : elders, nobles of the land

This suggests it refers here to the nobility rather than spiritual leaders such as Tregear had in mind and as is usually required in biblical translation. If Tregear's use of the phrase in conjunction with *ancient* implied *elders in olden times*, perhaps *tus koth* alone is the best translation for the New Testament *presbyters* or *elders*.

However Keith Syed feels that Tregear was wrong in using *tus koth* with this meaning as these early Christian writers, up to about 800 A.D. were always known as *fathers* or (*patres* in Latin) so *tasow* would have been the correct word, but Keith suggests the point is open for discussion.

densa: good man. Found eight times.

der: It is not always easy to decide when to use *der/dre* and when to use *dres* (q.v.) The following examples show *der* as meaning *by, through, as a result of*. By contrast *dres* means *throughout* or *beyond*.

BM 172	<u>Der</u> avis ow arlydhi	<u>By</u> the advice of my lords
BM 332	<u>der</u> an maryaj	<u>through/as a result of</u> the marriage
BM 436	<u>der</u> y byth gwrys den ryal	<u>through</u> his wealth made a royal person
BM 468	<u>der</u> graw naswydh.	<u>through</u> the eye of a needle
BM 853	Avel howl <u>der</u> weder a	as the sun goes <u>through</u> glass

derivas: to tell, inform. Four examples are found followed by *dhe*, one followed by *orth* - though *GMC* §152/4 recommends *orth*.

OM 162	Ty a yll <u>dhymm</u> derivas	You can tell <u>me</u>
OM 1105	Gwir <u>dhymm</u> ty a dherivas.	You tell <u>me</u> the truth
OM 1367	Abram, Abram, skon goslow lemmyn orth ow lavarow a ynnav derivas <u>dhis</u>.	... that I shall tell <u>you</u>
RD 846	Krist ow Selwyas, klyw mara'th teur <u>dhis</u> derivas dell garsen meur	... as I would very much like to speak <u>to you</u>
PC 1987	rag my a vynn derivas <u>orth</u> Yesu hwath...	... because I want to tell Jesus again ...

So *derivas dhe* seems preferable to *derivas orth*.

2000 **devos:** This is one of the longer forms of *dos*: to come. It has been omitted from *GK98* though it appears in *GM* with *Nance 38* as the only authentication. However the present participle form, *ow tevos* is found at OM 1741 and RD 2147.

dhe-dre: See *war-ji*.

dhe-ves: away. See *a-ves*, *delivra*, *gorra*.

dhe-woeles: Only the following two examples of this phrase are found. Both involve movement; the first *go to the bottom*, the second *turned top to bottom*.

RD 2196	Ke, ty Pilat milligys! Ena y'n dowr <u>dhe-woeles</u> sertan ty a;	Go you accursed Pilate! You will surely go into the water <u>to the</u> <u>bottom</u>
---------	--	---

TH 4	ma's puptra yn den o treyls an pyth a-wartha <u>dhe-woeles</u> : but everything in man was turned <u>upside down</u>
------	---

(A useful translation for 'upside down', given in *Nance* and *Williams* but not in the *KK* dictionaries)

2000 **dhe gyns:** the sooner. This is the literal meaning as given in *Nance* but omitted from *GM* and *GK98*. The phrase occurs three times and in each case is quite difficult to translate in a meaningful way. I have given a literal translation, followed in italics by a suggested less literal improvement or paraphrase. Any suggestions to improve these would be welcome. It presents a challenge to modern writers to find a way of using it! It is part of the language.

BM 2563	A byth an bys ny'm deur mann. <u>Dhe gyns</u> sur na rych na gwann awos pyth my ny sokra', rag nys yw ma's tarosvann.	Worldly wealth does not concern me at all, no <u>sooner</u> rich nor poor. I get no help from wealth for it is only a delusion.
---------	--	--

*(It does not matter whether I am
rich or poor)*

OM 454	ro dhymm dha vennath perfeyth, rag dhymm yma govenek kavoed <u>dhe gyns</u> tregeredh.	Give me your perfect blessing for I have a hope <u>the sooner</u> to obtain compassion
--------	--	--

(all the sooner)

RD 1843	Mar ny vydh Pilat marow <u>dhe gyns</u> , ny wonn pyth a wrav.	If Pilate is not dead <u>the sooner</u> I do not know what I shall do.
---------	---	---

(without delay)

2001 **dhe-ves:** See *a-ves*

dhiworth: from. This shortened form of *a-dhiworth* is found 167 times. The full form *a-dhiworth* is found only 6 times and the basic form *diworth* 7 times. It seems preferable therefore to standardise on *dhiworth* for modern writing rather than *diworth* which is usually found. (This suggestion is accepted in *GK98* and seems to be gaining ground)

2002 **dhia:** See *a-dhia*.

2006 **dial:** **GKK 2000** gives *tyli dial war* as to *wreak vengeans on*. This construction occurs three times in the texts. We also have *gul dial war*, twice, *kemmeres dial war*, once, and *tewlel dial war*, twice, as shown in the examples below.

tyli dal war;

RD 1753	<u>warnodho telewgh dial</u> ,	<u>take revenge on him</u>
---------	--------------------------------	----------------------------

BM 1595	A Dhyw a nev, <u>tal dial</u> _____	... <u>take vengeance on you</u>
...	<u>warnowgh</u> , a dus ongrassyes!	
BK 40/40	<u>Warnodho</u> Dyw <u>tal dial</u>	God <u>take revenge on him</u>
<i>gul dial war:</i>		
OM 947	na allav sparya namoy heb <u>gul dial</u> a verr spas <u>war</u> bub-oll sur marnas ty.	...without shorly <u>taking vengeance</u> <u>on</u> everyone except you
CW 2230	<u>Gul dial war</u> oll an bys	<u>take revemge on</u> all the world
<i>kemmeres dial war:</i>		
OM 1209	my ny <u>gemmera</u> ' nevra tromm <u>dial war</u> oll an bys,	... I shall never <u>take sudden vengeance</u> <u>on</u> all the world...
<i>tewlel dial war</i>		
OM 1250	Kyn fynniv <u>war</u> an bys ma <u>tewlel venjans na dial</u> ,	though I want <u>on</u> this world <u>to take revenge or retribution</u>
BK 31/89	may hylli <u>tewlel dial</u> <u>war</u> dha eskar yn fasow	... that you may <u>take revenge</u> <u>on</u> your enemy

Diala is also found as a verb several times.

2000 ***difasya***: This verb is given in all the dictionaries with the meaning *deface* etc and *Nance 90* quotes CW 476. This seems to be its only occurrence in the texts where it appears as a past participle with the MS spelling: *defashes*. This suggests that it would be more accurate to take the verbal noun as *difashe*, a verb of the *berrhe* type (See *Verbow Kernewek*) In context Lucifer is bemoaning the fact that he cannot appear before Eve because he is *hager* and *difashes* after being thrown into hell out of heaven so the two words are clearly synonyms and could be used similarly to strengthen each other in modern writing. *See also fasya*.

difres: This is given in *Nance*, *GM* and *GK98* as meaning *relieve*, *protect*, *save*. It is found three times in the texts as follows. Each case shows only the first of these meanings, *relieve*. The first two refer to Symon *relieving* Jesus when he was carrying the cross, and the third to the soldiers arranging to *relieve* each other as they guard the tomb of Jesus.

P.C. 2619	Rag gwannder ev re goedhas. Res yw dhisio y <u>dhifres</u>	You must <u>relieve</u> him
PC 2622	My a's deg fest yn lowen, rag y <u>dhifres</u> a anken.	..to <u>relieve</u> his distress
RD 409	War y dorn peub a <u>dhifres</u> y goweth. Piw a dhalleth?	Each will <u>relieve</u> his mate in turn. Who will start?

dises: (meaning *discomfort*, *trouble*, *difficulty*)

BM 2654	hwath my a wra moy <u>dises</u>	I will make more <u>trouble</u>
OM 1432	Ny vynnava orta bones na pell ena yn <u>dises</u>	I do not want them to be in <u>misery</u> any longer
	(meaning <i>disease</i> , <i>sickness</i> ; could be used as an alternative to <i>trobhel</i> .)	
BM 1377	dhe'n <u>dises</u> i a weres	they will cure the <u>disease</u>
BM 3104	pynag vo aga <u>dises</u>	whatever is their <u>disease</u>
OM 2025	lemmyn saw on oll nyni a'gan <u>dises</u> sur heb mar	now we are all surely cured of our <u>affliction</u> indeed
RD 1652	Ev a'n sawsa yn tevri a bub <u>dises</u> y'n bys ma	from every <u>disease</u> in this world
RD 1742	Lemmyn yth ov yaghhes a bub <u>dises</u>	now I am cured of every <u>disease</u>

disesya: This is given in *GM* with *Nance 38* as the only authentication. The past participle occurs at PC 97 spelt *desesys* in the Norris edition. This seems doubtful however as it is read as *dysevys* by Nance and this appears to be the correct reading as it agrees with a similar account of the temptations of Jesus at PAA 14/5:

PAA 14/5 Rag own yth omdhisevys for fear you were going to
stumble

diskwa: This is the imperative singular and 3rd sing. present of the verb *diskwedhes: to show*. It is frequently written *diskwedh* in modern writing but there seems to be no good reason for this. It occurs about eighteen times in the texts spelt *dysque*, *dyswe*, *dyswa*, or (in *Yowann Chi an Hordh*) *dyska*. *Nance 90* gives the spelling as *dysqueth* before a vowel. I have found only one case where it is spelt *dysweth* (MS) as a 2s. imp. at RD 1723 and there is an example in the texts of *diskwa* even before a vowel so it looks as if this would be the better spelling in all situations.

dison: This word is given as meaning *soundless* in *GM* and is commonly used in this sense in Revived Cornish. However it is not normally used in this sense in the texts but as *forthwith*, *anon* as given in *Nance*. *Immediately* would be a more modern word. *Nance* also gives *without another word*, which seems to be an attempt to reconcile what it should mean with what it does mean. I found two cases where it *might* mean *without a sound*:

OM 207 ... dison heb hwytha dha gorn silently (?immediately) without
desempis gwra y dhybri. blowing your horn, eat it straight
away.

(Eve is asking Adam to accept the Apple from her and eat it.)

BM 3770 Yn kosk bo difun dison I don't know whether I was
ny wonn esen. asleep or silently (?suddenly)
awake.

(The speaker is in prison and the Virgin Mary suddenly appears at night and sets him free)

In either case *dison* possibly does mean *silently* though it could also mean *immediately* or *suddenly*, and this may even be more likely.

However, it may still be the best choice for *silent*, as the other words, *tawesek* and *didros*, given in *Nance*, *GM* and *GK98* are not in the texts at all. The only appropriate word that is, seems to be *kosel* which is found at BM 2182, 2426, and OM 2073, though the meaning in these cases is closer to *peaceful* than *silent*.

(Accepted in *GK98*)

2000 ***distruyans:*** This word has appeared as a neologism in *GK98* to mean *destruction*. It is not found in the texts, however, but the English word *destruction* is found twelve times, spelt *distruyctyon* in CW and *destruccion* in TH. So which is better Cornish, a word borrowed from English at a time when Cornish was still a spoken community language, or a word newly reconstituted from Cornish elements? *Dystruycyon* is given in *Nance 90* but not in the KK dictionaries.

diwen: cheeks. See *gen*.

diworth: from. See *dhiworth*.

diwvogh: cheeks. See *gen*.

dohajydh: afternoon. This is found only once in the older texts:
PC 2912 genev hedhyw ty a vydh
rag dha fay yn paradhis

kyns es hanter dohajydh.

...before mid-afternoon

The current practice of using the word to mean *in the afternoon* seems justified by analogy with *myttin* and *nos* (q.v.) which occur many times adverbially in the sense of *in the morning* and *at night*. *Androw* also occurs once only with a similar meaning at PC 3121, and *eghwa* (MS *ewhe*) at RD 275. These presumably could also be used similarly but are rare in modern writing. *Androweyth* which is given in *Nance* and *GM* does not occur.

Nicholas Williams also points out that *Dyhodzhedh: in the afternoon* is given on p. 249 of Lhuyd's *Archaeologia Britannica*.

It seems unfortunate that *dohajydhweyth* has been added to the *GK98*. It is not in *GM*. It is not attested and it is not necessary.

dos: to come. See *deun gans*

2000 **dowr:** The usual meaning is *water* but the word occurs four times followed by *Tiber* and clearly meaning the *River Tiber* in the black comic episode of the *Death of Pilate*:

RD 2136 Arloedh, yn trog a horn krev

yn dowr Tiber ev a sev

RD 2163 tewlewgh ev yn trog a horn

yn dowr Tiber yn neb korn

RD 2214 den dres dowr Tiber nyns a

yn sertan na vo marow.

RD 2319 Yn dowr Tiber ev a veu

yn geler horn gorrys down,

The usual word in Revived Cornish for river is *avon*. This is not found in the texts nor applied to any river in Cornwall though there are a number of English rivers having the word as their name and the Welsh spelling *Afon* can readily be found on maps of Wales. It is attested in the VC glossing *flumen* vel *fluvius* and in the Vocabulary in Lhuyd's *Archaeologia Britannica* where it also glosses *flumen* so there is no doubt it means *river*. It could be argued from this that *avon* was not actually used in Cornish and that *dowr* in this sense may be seen as a calque on English e.g. the beginning of psalm 137, *Super flumina: By the waters of Babylon*, where *waters* clearly translates *flumina*, the literal meaning of which is *rivers*. So the pedigree of both words is a little uncertain. It is unlikely that *avon* will be replaced as the normal Revived Cornish word for river but it is worth bearing in mind that *dowr*, especially with the name of a river, is also available for use.

dre dha vodh: (lit. *by your will*) This phrase occurs nine times in PC and RD as will be seen from the list below, in contexts where it clearly implies *if you please*, or even, in a more modern style, simply *please*.

PC 208dhe'n Arloedh dhe wul yma,

dre dha vodh, gansa nebes.

The Lord has a little job for them if you please

PC 457Syrta, Arloedh, my a'th pys

a dhybri genev unn prys,

dre dha vodh, ha'th dyskyblon.

...I beg you and your disciples to eat a meal with me, if you please.

PC 481My a vynn dhe'th treys amma,

dre dha vodh, kyn nag ov gwiw

I will kiss your feet, if you please.

PC 567a dhos dhodho bys yn tre,

dre dha vodh, dh'y gusulya

...to come to him at his home, if you please, to consult him

PC 831dha woes ker dhe resseva

dre dha vodh y'n jydh hedhyw.

...to receive your dear blood, if you please, today

PC 1722 Dre dha vodh gorthyp lemmyn

answer me, if you please)

PC 2485 Ni oll a'th pys dre dha vodh,

we all beg you, if you please

PC 2987 Dre dha vodh dhis kemmer e

receive it, if you please

RD 2547 Dre dha vodh, lavar piw os.

please, say who you are

There appear to be four expressions, all listed in these notes, available to translate *please* although only one, *mar pleg*, is in common use in Revived Cornish. These are: *my a'th pys*, found more than thirty times, *dell y'm kerri*, found fourteen times, *dre dha vodh*, found nine times and *mar pleg* found four times. It has to be admitted that the first three seem very old fashioned if translated literally which is perhaps why *mar pleg* is preferred.

***dres*:** It is not always easy to decide when to use *dres* and when to use *der/dre* (q.v.). The following examples show *dres* as meaning *throughout*, *across* or *beyond*. By contrast *dre* means *by*, *through*, *as a result of*.

BM 1181	<u>dres</u> oll wlas Rom alemma.	from here <u>throughout</u> all the territory of Rome
BM 1508	<u>dres</u> oll an pow	<u>throughout</u> all the country
BM 2219	<u>dres</u> an mor di ev a dheuth.	he came there <u>across</u> the sea
BM 4187	My re beu yn-mes <u>dres</u> nos,	I have been outside <u>throughout</u> [the] night
CW 13	ollgalloesek <u>dres</u> puptra.	almighty <u>beyond</u> everything

***drog*:** bad. I looked into this word after finding it followed by *dylyd* in PC 3097, the Sandercock Unified edition. This seems to be a misprint as it is spelled *tylys* in the MS which is the past participle of the verb *tyli* as spelled in KK though Unified has a double *l*. It should, presumably, be *dyllys* or *tyllys*. The whole line in KK is as follows:

PC 3097 Y dhader yw drog tylys his goodness is ill rewarded.

The question really is whether the *t* should mutate to *d*. GMC §83(4) includes *drog* in a list of adjectives which, it says, *may either precede or follow the noun*. In fact it occurs with a noun many times but always precedes. We are also told: *When these adjectives precede the noun they mutate its initial consonant by softening*. In fact I found only six cases where the MS spelling indicated any mutation and nearly thirty where it did not. These six are as follows. The MS spelling is given in brackets in each case.

PAA 192/1	drog dhen	(drok zen)
PAA 202/2	drog dhiwes	(drok zewas)
PAA 259/7	drog dhen	(drok zen)
PC 2975	drog wires	(drok wyras)
RD 2086	drog dhiwedh	(drok thyweyth)
TH 32a	drog dhen	(drog then)

GMC §83(4) does not cover what happens if *drog* is followed by a past participle used as an adjective. The commonest case of this is *drog pes* which is given in *GM* without mutation and is commonly used thus. The phrase occurs only once in the texts at PC 3089, without mutation. A second example is quoted in *GM* as *drog gerys* (*ill-famed*) from the *VC* where it is spelled *drocgeriit* and glosses *infamis*. The *c* followed by *g* seems to preclude any suggestion of mutation. The only other case I have found of *drog* followed by a past participle is the *drog tylys* in PC 3097 which started this quest.

GM prints *drokpollat* (CW 769) and *droktra* (PC 12; 264 and RD 2423) in the one word form without mutation. The MS has *drok tra* as two words in each case. *GM* also prints *droktro* as one word (PD 3066) given as *drok tro* in the MS. *Nance 90* also gives *drok genesek* (RD 2186) which appears in the MS as *drog gen y gyk*.

So it looks as if mutation with nouns after *drog* is very hit or miss and that adjectives and past participles are not mutated.

drova: Bring him/it. This is the imperative of the verb *dri* joined to the pronoun *va*. *GMC* §62 and §64(3) describes *va* as a suffixed reduced 3s. masc. pronoun and gives a number of examples of its use as the subject of the verb to which it is joined. *Drova* seems to be the only case where it is used as the object. The usage does not seem to be mentioned in any modern grammar, but it may well have been omitted from Caradar's *Cornish Simplified* as part of his *simplification* as the suffixed pronoun *e* (*GMC* §66 (3a) is most commonly used for this purpose. However the usage needs to be recognised when used in the texts. It is found at BM 3835, CW 842, OM 247, PC 2807 and PC 3159.

drog pes: See *pes da*.

2006 **dughan:** Grief. In his 2006 edition of *Bywnans Ke* Dr Ken George points out that this spelling is incorrect. It occurs many times in BK as well as in the other texts but there are very few cases where there is any evidence for the guttural indicated by the –gh-. Nance gives *du(gh)an*; *duon*; *duwhan*; *dewhan*, but the KK dictionaries give only *dughan*. I found the following cases in the texts. The list includes parts of the verb *dughanhe* and the adjective *dughanek*.

BM 402, duen; 406, duwen; 954, duwon; 1057, dewen.

CW 1223, *dewhanees*; 1231, dewan; 1392, dewan; 1710, *duwhan*; 2006, dewhan.

OM 851, duwon; 2405, dewon; 2817, duwon; 1945, duan;

PC 1375 duon.

RD 1402, duon; 1413, duwenhe; 1414, duon; 2246, duon;

TH 43, dewan.

BK 2/66, deuwenhys; 5/78, dewenhys; 6/19, dewan; 8/17, *duhan*; 8/44, dewan; 13/66, thywon; 18/68, dywenhys; 19/22, dewenys; 20/61, dewenyk; 28/62, duwenhe; 31/12, *duwhenys*; 31/36, duenhis.

Out of thirty cases, only four have an *h* between the two syllables, indicating the guttural sound now usually spelt –gh- in Revived Cornish. These four are shown in italics. Two of them are in CW and two in BK, the latest of the Middle Cornish texts.

Dr Ken George is now suggesting *duwen* for the spelling of this word.

dustuni: Testimony. *GM* gives the plural of this word as *dustunyow* with the statement “Three syllables in plural”. The following lines show that the plural needs to have four syllables to make up the correct number of seven syllables to the line of verse and would therefore be better spelled *dustuniow*, i.e. with the long *i* to give it syllabic value (*dus-tun-i-ow*):

PC 1302 hag a gyv dustunyow (dus-tun-i-ow)

PC 1318 erbynn dustunyow lel? (dus-tun-i-ow)

PC 1498 na kavoes dustunyow (dus-tun-i-ow)

PAA 90/2 A hwilas dustunyow (dus-tun-i-ow)

PAA 94/6 Dustunyow drog na da (dus-tun-i-ow)

(Accepted in *GK98*)

(Two unattested words derived from *dustuni* are also spelled with *i* instead of *y* in *GK98*. These are *dustunier* (referee) and *dustunians* (testimonial), the latter given instead of *testenn* which appears in *GM*)

dustunia: To bear witness. The spelling given in *GM* is *dustunya*. As with the plural of *dustuni* (q.v.), the following examples indicate that the verbal noun form should have four syllables and therefore needs to be spelled *dustunia* to make up the count of seven syllables to the verse line.

PC 1337 dhy'hwi a dhustunya (dhus-tun-i-a)
PAA 210/7 An gwir dhe dhustunya (dhus-tun-i-a)

It follows from this that all forms of the verb will follow the pattern of *afia* rather than *afydhya* as was stated in my *Verbow Kernewek*. This has been corrected in the second edition

(Accepted in *GK98*)

dyantell: See *deantell*.

dyegrys: This occurs once as follows:
BM 3667 Dyegrys ov gans gwynnder. (I am blinded/dazed by
whiteness)

Nance, *GM* and *GK98* all give the meaning as *terrified, shocked, trembling* but the context of this one example we have suggests *blinded* or *dazed* might be better as indicated above. The Virgin Mary has just appeared to the speaker of the line in glory and accompanied by angels. In the next line but one he says *pandra yw an golowder?* He is obviously being blinded by the *gwynnder* (*whiteness*) and the *golowder* (*brilliance*) of the Virgin.

The seven syllable line indicates that *dy-eg-rys* sounds as three syllables and would be better spelled *diegrys* or *deegrys* than *dyegrys* as is given in *GM* and *GK98*. *Deegrys* is suggested in *Nance*. See *dyerbynna*.

dyerbynna: to meet. This is spelled in this way in *GM* and *GK98*. It is found as follows:

BM 2255 ev a dhyerbynn tristyns,
PC 628 hwi a dhyerbynn hware
PC 897 a's dyerbynn diogel
PC 2276 ny allsen y dhyerbynn.
PAA 167/6 Arta dh'y dhyerbynna.
PAA 174/1 Unn den a's dyerbynnas

In each case the *y* has to count as a syllable to make up the count of seven syllables which each line requires, so it would be better spelled *dierbynna*. (*di-er-byinn-a*) Ken George maintains that *dy-* (spelled *de-* when not followed by an *e* is an intensive prefix) and should stand in this case and also in *dyegrys* and *dyewa*. Keith Syed has also made a similar case to me. I am not yet convinced in the face of the evidence of the syllable count! *Y* followed by a vowel is virtually always a semi-vowel and if *i* gives the wrong sound I would think that *de*, i.e. *deerbynna* would be better and is suggested in *Nance*. In fact this spelling occurs in the MS at BM 2255 though elsewhere *y* is used. Although *ee* is unusual in *Kernewek Kemmyn* it is found in the emphatic pronoun *eev*.

dyewa: to be out of breath. This word occurs only once:
PC 2511 dell esov ow tyewa

Tyewa needs to be three syllable to make up the syllable count of seven (*ti-ew-a*) so would be better spelled with an *i* as shown than with a *y* as in *GM* and *GK98*. See *dyerbynna*.

dyghtya: to treat (a person [badly]), prepare (food etc). PC 691/2, in the MS spelling of the Edwin Norris edition, read as follows:

*fystyn leman me a'th pys
may fo dyghtys a vreder*

Peter and John are preparing the Passover meal for Jesus and the Disciples and Peter says these lines to John. The first clearly means:

Hurry, now, I beg you..

Nance reads *a vreder* in the second line as *an vreder*, going against a note by Norris suggesting *a vreder* means *O brother*, and translates the line:

so that the brethren may be served.

It seems likely that Nance is correct in taking *a* as *an*. I am not aware of any similar case in the older texts but it occurs a few times in *TH* and *Bywnans Ke*. If so it seems that this is the only case where *dyghtya* is used for treating or serving people well rather than badly.

I checked every other example of *dyghtya* in the texts and found they all fall into the two meanings indicated above, either to *treat/deal with* a person, usually badly, or to *prepare* something such as food. Here are examples of the first:

BM 1414 ny welis yn bys nameur (I never saw any man...
denvydh dell ywa dyghtyes. as he is treated)

PC 2605 Ogh, go-vy, ellas, ellas!
Gweles ow Mab mar divlas
gans tebelwesyon dyghtys. (...[badly] treated by evil men)

Other examples of this sense are found at PC 2926, 2945, 3189, PAA 71/7, 130/7, 141/7, 165/1, 177/4, 219/8, BM 1280.

The following are examples of the second meaning, *to prepare*:

PC 624ha my a'n dyght yredi, (I will ... prepare it [the food])
may hyllyn dell goedh dybri,

PAA 7/7 Rakhenna, dhe bub, dyghtya (...he prepared a way to be saved)
Fordh a wrugh dhe vos selwys.

Other examples in this sense are found at: PAA 133/2, 153/2, 163/2, 202/2,

There does not seem to be any justification for all the other meanings given in the dictionaries from the point of view of using the word in modern writing.

Dyw difenn!: God forbid! Found at BM 2910 and CW 1247. Given in *Nance* but omitted from *GM*.

edhomm: need of/for/to, etc. The texts show 5 examples followed directly by a verbal noun, 2 followed by *a* + v.n., 2 followed by *dhe* + v.n., and one followed by *anedha* which is equivalent to *a* + noun. There are also examples of most of these in *TH* and one immediately followed by a noun (*edhomm dillas*) It looks as if the commonest usage is *edhomm* followed immediately by a verbal noun or noun.

BM 356 Pan edhomm eus dhiso jy
a nagma roweth an bys? (+ a + v.n.)

BM 880 Pan edhomm o dhe Vab Dyw
bos ledhys avel karow? (+ verbal noun)

OM 967 Pyth yw an edhomm dhyn ni
kavoes lavur a'n par na? (+ v.n.)

OM 1949 Y fydh edhomm anedha (+ anedha = a + pronoun)

PC 182Dhe'n Arloedh edhomm yma (+ dhe + v.n.)
dhe wruthyl gans an re na.

PC 533Pyth yw an edhomm via
an oymment ker y skoellya? (+ v.n.)

PC 862Neb a vo y gorf golghys
ny'n jeves edhomm golghi, (+ v.n.)

PC 1336 Nyns eus edhomm nagonan
dhy'hwi a dhustunia, (+ a + v.n.)

PC 1497 Pyth yw an edhomm gortos? (+ v.n.)

RD 596 Na borth dout, my a genes
mar pydh edhomm dhe'th weres, (+ dhe + v.n.)

elgeth: chin. See *gen*.

2002 **enep:** surface, face, page of book. This is the definition given in GM and GK2000. The word is not found in our main texts. In VC it glosses *pagina* and Aelfric's Old English *tramet* which clearly mean the page of a book or the side of a writing surface. Aelfric lists it under *Nomina Domorum* or *domestic objects* alongside such words as *book, volume, letter*. In Lhuyd's Comparative Vocabulary it is found glossing *facies*, meaning *face*. It is spelt *enap* and three more Cornish words are given, *envoch* which I cannot find anywhere else, *mein* and *miras*, corresponding to *min* and *mires* in KK though the latter is given as a verb only in current dictionaries. It also glosses *pagina* as in VC, which Lhuyd defines in English as 'The side of a leaf or page of a book'. Here the spelling is *enep* though presumably it is the same word.

It is often difficult to decide what Cornish word to use for *face*. A choice of seven words is given in GK2000 but the three in most common use are *eneb*, *min* and *fas*. *Fas* is found 157 times in our main texts, often, but not always meaning *face*.

Examples are as follows:

BM 728	Yn ow <u>fas</u> koedhys yma kleves euthek	A dreadful disease has befallen my <u>face</u>
BM 1205	Sur orth fismens aga <u>fas</u> Kristonyon yth havalsens.	Certainly by the look of their <u>faces</u>
CW 563	Nyns eus own dhymm ahanas, drefenn bos mar deg dha <u>fas</u>.	...because your <u>face</u> is so fair

Min occurs only seven times, and only two or three times meaning *face*, as follows:

BM 3309	Yn tavern sur owth eva ymons pur rudh aga <u>min</u>.	...with very red <u>faces</u>
PAA 137/3	Hag y kewsens dh'y skornya, Hag a gamma aga <u>min</u>	...and pulled <u>faces</u>

So it would appear that the best choice for *face* is *fas* if you want to be as close to the texts as possible and *min* if you want to be as Celtic as possible. As often, you cannot have it both ways.

entra: to go into. This verb is found twice followed by *a-ji* at CW 521 and PC 3064, three times by *dhe* at PC 1170, 3059 and TH 8a (plus *entring dhe'n bywnans* at TH 19), and six times by *yn* at CW 502, 1818, TH 10a, TH 26a, TH 53 and TH 59. GMC suggests *dhe* at §141(2). It is not found with a direct object so does not follow English in this respect as the English verb *to enter* does normally take a direct object in modern usage though *enter into* is also used. So *entra dhe* appears to be the most usual Middle Cornish usage and *entra yn* (cf. French *entrer dans*) the later usage.

es: I often see expressions like *mar sur es*, apparently with the meaning *as sure as*. I have long thought they were incorrect and when a student queried them I decided to investigate. No grammar book or dictionary that I know recognises *es* as meaning *as*. The normal word is *avel*. I found two or three examples of this preceded by *mar* + adjective, a few more preceded by *maga* + adjective but only two where *es* could be considered as being used in this way to mean *as*. These were:

TH 21a	<u>maga ta</u> yn ger ha yn countenance, <u>es</u> yn oll agan oberow erell war-ves. Bonner: <u>as wel</u> in woordes, & countenance, <u>as</u> in all our outwarde actes, and dedes.
--------	---

TH 22a	Pana dra a wodhon ni yeuni <u>mar dha</u> ragon, <u>es</u> an Tas a nev? What thing can we desire <u>so good</u> for us <u>as</u> the Father of Heaven?
--------	--

So it seems that *mar/maga...avel* is better in such cases as *mar...es* is a later usage.

estren: See *alyon*.

2002 ***eur:*** This word occurs many times meaning *time* or *hour*, showing the time when an event occurs, notably in the common phrase, *pub eur*; *always*, or *all the time*, but not showing duration of time. The other word for *hour*, *our* showing duration of time occurs only twice as follows.

CW 2390 awos distrui an bys
a-ji dhe our ...within an hour.

RD 2555 my a dhug kurun a spern
neb tri our a-dro dhe'm penn ...for three hours on my head

These are the spellings used in Kernewek Kemmyn but the distinction is less clear in the texts as *pub eur* is twice spelled *pub ower* but several times *pub ear* or *pub eare*, so maybe the distinction in KK is not entirely sustainable.

ewn hanow: This phrase, meaning *true/correct/proper name*, occurs twice: at OM 678 (Seth a vydh y ewn hanow) referring to Seth, son of Adam and Eve and at PAA 174/2 (Simon o a'y ewn hanow) referring to Simon who carried the cross for Jesus. In neither case is there any apparent reason why the name should be characterised as *proper* and all the word seems to do is provide a syllable to fill up the line. If anyone can suggest a better theory it would be interesting to hear it. Is it calqued on a usage in Middle English, Welsh or Breton? *Hanow lel* seems to be used similarly at BM 4044.

fas: See *enep*

2000 ***fasya:*** Given in *GM* and *GK98* with the single meaning *pretend*. *Nance 90* gives this and also quotes the past participle *fasyes* found at CW 498 and gives also the MS spelling, *fashes* which suggests that the verbal noun form in this case should be *fashe*, although *fasya* is clearly indicated at PC 1680 and 2065. The CW example is as follows:

CW 498 hag yth yw wondrys fasyes/fashes, ...and has a wonderful face very
dhe *virgin* deg pur haval. much like a beautiful girl

This refers to the serpent that tempted Eve to eat the apple and the meaning *pretend* is not applicable as it clearly means the serpent was *faced like a virgin*. It seems also that the dictionaries should accept the form *fashe* as well as *fasya*. There are several verbs with similar double forms ending in -a and -he. See also *difasya*.

2005 ***feus:*** This word occurs four times in *Bywans Ke*, spelt *fves* and meaning *fortune*. It is given in *Nance* but not in the *KK* dictionaries, and does not occur in any other of the main texts. The derivatives *anfeus*: *misfortune*, and *anfeusik*: *unfortunate*, are well known of course. The examples in *BK* are as follows:

Stanza 219 20/43. Lowena ha sansoleth
Dh'agan arloedh pub seson
ha feus ha skentoleth ... and fortune and
knowledge
governans ha reson
Stanza 222 20/65 meur yw dha feus ... great is your fortune
dha vennath ha'th ryalder
Stanza 223 20/73 meur yw dha feus ... great is your fortune
dha vennath hath ryalder
Stanza 224 20/81 meur yw dha feus ... great is your fortune
dha vennath hath ryalder

fia: The meaning of this word is given in *GM* and *Nance* as *flee*. This word is virtually obsolete in modern English and I suggest a better translation in many cases would be *escape*. It is difficult to find examples of the verb noun in the texts with the

computer owing to the large number of instances of *fia* as part of *bos* but here are some, mostly of other parts of the verb:

BM 429	Meur a varth yw genev vy pan <u>fiydh</u> rychys an bys.	since you flee the wealth of the world.
BM 927	Outlayer <u>fiys</u> a'th wlas.	you have fled your country as an outlaw
BM 1041	A'n pow mars yw-a <u>fiys</u> .	..if he has fled the country
BM 2156	Rann yn kerdh re wrug <u>fia</u> ,	Some have <u>escaped</u>
BM 3537	Out, go-ni, res yw <u>fia</u>,	.....we must <u>escape</u>
BM 3543	a'n re m' yw <u>fiys</u> a-bell.	these have fled afar
BM 3730	Pyma ow frysner <u>fiys</u> ?	Where has my prisoner <u>escaped</u> ?
PAA 48/8	Ha'n deves dhe-ves <u>fiys</u>.	...and the sheep <u>escaped</u>
RD 134	Yn neb toll <u>fiyn</u> dhe'n fo,	Let us <u>escape</u> to some hole

The popular phrase *fia dhe'n fo* is found only once as above but there are three examples of *mos dhe'n fo*, also, apparently with the same meaning:

BM 2494	<u>Gallas</u> an turant <u>dhe'n fo</u>	The tyrant has <u>escaped</u>
PC 2159	Y asa dhe <u>vos dhe'n fo</u>	to allow him to <u>escape</u> ...
PAA 250/8	Nag ens i hardh dhe wortos Lemmyn oll <u>mones dhe'n fo</u>.	... <u>but all escaped</u>

Maybe *fia* could be used more in current writing. *Diank*, the word normally used for *escape* is found only four times. *Skeusi* and *skapya* are also found meaning to escape, *skeusi* at OM 139 and *skapya* at BM 1030, 1558, 1581, 2469, CW 1973 plus several more places, showing how the English word was gaining ground. So perhaps *fia*, which at least is not obviously English but is well attested is the best choice.

***fordh*:** I wanted to check the usual way of saying *on the/my/your* etc way. *Hyns* appears not to be used and *fordh* is usually metaphorical. I found the following examples of *fordh* in a literal sense.

BM 1131	y'th <u>fordh</u> gwra mos.	Go on your <u>way</u>
BM 3295	war ow <u>fordh</u> hir.	On my long <u>road</u>
BM 3426	Now, lemmyn, deun y'gan <u>fordh</u> .	Let us go on our <u>way</u>
PC 2294	I a yll bones kechys gans tus war <u>fordh</u> dhiworthyn	... on the <u>way</u> from us

So it looks as if the commonest way is *yn* + possessive adj. + *fordh*.

<i>fordh a</i>:	way of + noun	
BM 2540	ha roy dhymm y'n <u>fordh</u> a wir	in the <u>way of</u> truth
PAA 15/7	Dre neb <u>fordh</u> a govaytys	some <u>way of</u> greed
TH 12a	an <u>fordh</u> a justis	the <u>way of</u> justice
TH 20	y'n <u>fordh</u> a salvashyon	in the <u>way of</u> salvation
TH 31	lies maner <u>fordh</u> a'n par na	many a <u>way of</u> that kind

<i>fordh dhe</i>:	way to + verb	
PAA 7/8	<u>Fordh</u> a wrug dhe vos selwys.	(... a <u>way</u> to be saved)
PAA 245/8	Nyns eus <u>fordh</u> dhe omwitha.	(... there is no <u>way</u> to protect ourselves)

***fornikashyon*:** See *avoutri*.

***fors*:** The only example in *GM* of the use of this word is *na fors*: *no matter*. Two examples of this are as follows:

BM 1058	Wel, wel, <u>na fors</u> .	it doesn't matter
PC 2758	<u>Na fors</u> kyn na dhrehettho.	it doesn't matter
However there are several examples of it being used with <i>gul</i> , <i>bos</i> and <i>res</i> :		
BM 1257	Pyneyl ellen <u>fors</u> ny wrav	It doesn't matter where I go
BM 3620	A'm kria vy <u>fors</u> ny wredh	It doesn't matter about my crying
BM 1540	Nyns eus <u>fors</u> kyn fens kans moy	It doesn't matter if there were ...
BM 2355	Ny res dhyn <u>fors</u> ...	It need not matter...
BM 3438	Ny res dhyn <u>fors</u> ...	It need not matter...

These could be imitated more frequently than they are in modern writing.

(Accepted in *GK98*)

frows: This is given in *GM* and *GK98* as meaning *fraud*. It only occurs once at RD 1293 where the MS spelling is *fraus*, and Nance suggests it is the pure Latin word *fraus* (*deception*) borrowed to rhyme with *Emmaus*. The syllable count suggests that *Emmaus* is two syllables, not three as in the Modern English pronunciation and as indicated by the Greek spelling *~Emm-a-ou,j*, though the spelling *Emmaus* would be two syllables by the normal rules of Latin pronunciation. This seems the more likely case, but if it is taken to be a Cornish word to rhyme with *Emmaus* as a Latin disyllable the more appropriate spelling in KK would be *fraws*. Keith Syed suggests it would be better to spell *frows* as in *GM* and emend *Emmaus* to *Emmows* to rhyme.

2004 **fydhya yn:** This verb is used in *Bywnans Ke* stanza 126 to mean *have faith in*.

2001 **fyllel:** This is given in *GM* and *GK98/2000* as *fyllel a: fail to*. Presumably this means *fyllel a + verbal noun = to fail to + infinitive*. i.e. *fail to do something*. Its normal meaning is *to be lacking* and I found it only twice followed by a verbal noun in the sense indicated, as follows:

RD 1056/7	Ty a <u>fyll</u> gul dhymm krysi.:	You <u>fail to</u> make me believe
TH 17a	ny wren <u>fyllel dhe</u> onderstondya an Skryptor: we shall not <u>fail to</u> understand the Scripture	

The first of these two examples follows the normal rule that “*To* is not expressed before a verb-noun standing as an Object of a verb.” (CS I § 159). GMC § 238(2) also gives examples of the rule but does not state it clearly.

The second uses *dhe* corresponding to *to* probably under the influence of English. It would appear from this that the best practice would be to follow the example from RD and place any verbal noun directly after *fyllel*.

2003 **galar:** See payn

galsons: This is the 3rd person plural of the perfect of *mos*, found in the texts though little used in Revived Cornish. There are two instances where it is used with a noun subject, contrary to normal usage:

BM 1069	Ow envi yn kerdh galsons.	My enemies have gone away
RD 660	An brisners galsons ynwedh	The prisoners also have gone

gans: As well as the normal meaning of *with*, *Nance 90* suggests the meanings: *on behalf of*, *in favour of*, *for the good of*, when used with *gul noys*, *kewsel*, *pysi* and *eva*. On checking these out I could not find any examples with *gul noys* or *eva* though I did not search exhaustively, but I did find the following cases with *kewsel* and *pysi*:

PC 2394	Marth a'm beus a'th lavarow, doktour, dhe <u>gewsel</u> mar dall <u>gans</u> an boba kasadow.	...to <u>speak</u> so blindly <u>on behalf</u> <u>of</u> the hateful fool
BM 158	Maria hweg, <u>pys genev</u>	Dear Mary, <u>pray for me</u>

BM 3136 Maria, Myghternes nev,
pys gene' dhe Krist a ras, Pray for me to Christ of grace
 OM 2192 A, pys genev fest yn tynn. Go, pray for me most intently

In each case the meaning *speak with* or *pray with* could also make sense but *speak/pray on behalf of* fits the context so much better that I find Nance's suggestion very convincing but it is not mentioned in *GMC*, *GM* or *GK98*.

2001 **gasa:** GMC §183 (1) explains how this verb is used to supply a first person imperative in sentences like *Gas vy dhe goska*. This usage is well attested in the texts, e.g.

CW 522 Gas vy dhe entra a-ji Let me come inside

GMC §67 (c) gives an example of a third person imperative using an infixed pronoun rather than an independent one following the *gas*:

Na's gas dh'aga shyndya. Don't let them hurt them

Another example of this construction, this time in the first person occurs in Wella Brown's story *Gwir a Gerensa* on page 31 of his book *An Koes a Ven ha hwedhlow erell*:

*Ena dehwel dhe'n gweli ha'm gas dhe goska:
 Then go back to bed and let me sleep.*

However no case could be found in the texts of *gas/gesewgh* followed immediately by *dhe* with or without a preceding infixed pronoun. I suggest this sentence should be either:

Ena dehwel dhe'n gweli ha'm gasa dhe goska or
Ena dehwel dhe'n gweli ha gas vy dhe goska

gen: This is given in *Nance* and *GM* as meaning *chin*, and similar words exist in Welsh and Breton. However, the word is not found in the singular in the texts but it is found three times in the dual form at PC 1368, PAA 138/7, and PAA 242/4. Clearly, the meaning *chin* is not appropriate to a dual form, neither is *jaw* which is also given in *Nance*. The term *jaws* is sometimes used in the plural in English referring to the upper and lower parts of the mouth but these are not a matching right and left pair as are other parts of the body which have dual forms. The best translation would appear to be *cheeks* as suggested by Graham Sandercock in his 1982 edition of PC.

Lhuyd gives *gen* in his vocabulary for *mentum* which is Latin for *chin*. He also gives *elgeth* which is not found at all in the texts, but in the *VC* it also corresponds to *mentum* and to Aelfric's English word *cin*, so, *elgeth* seems to be the best word for this purpose.

So it seems *Diwen* can be used as well as *diwvogh* to mean *cheeks*. *GM* tells us that *bogh* comes from the Latin *bucca* and I was surprised, when I checked in my Latin dictionary, to find that its Latin meaning was in fact *cheek* whereas most words derived from it in the Romance languages such as *bouche* (French) *boca* (Spanish) and *bocca* (Italian) mean *mouth*. (Nicholas Williams tells me that the Latin *bucca* came to mean *mouth* in spoken Latin because the normal word *os* was easily confused with *os* meaning *bone* and possibly *hora* meaning *hour*.) This is one of a number of examples which suggest that British Latin was closer to Classical Latin than the Vulgar Latin spoken on the continent. The best word for *jaw* seems to be *chal* or *grudh* (q.v.) Nicholas Williams has also indicated to me this use of *chal*.

2002 **genesigeth:** All current dictionaries give *time of birth* as the first or only meaning of this word. This seems reasonable for the following examples from BM 4387 and TH 8 but in TH 6a and TH 26 the sense of the actual *fact of birth* or the *nature* of it seem more appropriate, and this might also be the meanng in BM 4387.

Nance suggested *a'y enesigeth* meant *from his birth onwards* but that was probably before he saw Tregear. It could refer to Meryasek's royal pedigree, leaving TH 8 as the only example referring unambiguously to the *time of birth*.

BM 4387 Ev o pur wir den wordhi He was a right worthy man indeed
a'y enesigeth devri, from his birth

TH 6a ... ha remembra agan mortal genesigeth a wrussyn kemmeres dhiworth
Adam an kynsa den a veu gwrys.

Bonner: ... to remember our mortall, and earthly generation, which we have al of him, that was first made.

TH 8 ... kollenwys dre'n Spyrys Sans dhia enesigeth

Bonner: ... replenyshed euen from his byrth, with the holy ghost

TH 26 ... kepar ha'n kreatur a Dhyw, junys dhyn ni dre enesigeth.

Bonner: ... as the creature of GOD and as one who by nature is ioyned in kyndred unto us.

2003 **gloes**: See *payn*

glorius: glorious. This word occurs many times in lines of verse requiring two syllables rather than three e.g.

BM 548 Yesu Krist, Myghtern glorius, (7 syllable line; *glor-yus*)

BM 2622 ha'n sans glorius Meryasek, (7 syllable line; *glor-yus*)

CW 27 Naw ordyr eledh glorius (7 syllable line; *glor-yus*)

CW 1773 My a wel an plas glorius (7 syllable line, *glor-yus*)

All the examples are in BM and CW but are enough to suggest that the word would be better spelled *gloryus* to indicate two syllables rather than three.

This was first pointed out by Keith Syed.

(Accepted in *GK98*)

(It is noteworthy that the MS spelling is usually either *glorijis* (BM 548, 562, 2622, 4421) or *gloryes*, (CW 27. 1021, 1773, 1899) *Gloryous* occurs only twice (CW 127, 2137) *Glorius* occurs once at TH 47 in the phrase *glorius martyrdom* where it may well be regarded as English rather than Cornish.

This suggests that the word may be the past participle of a verb *glorya* confused at a later stage with English *glorious*, and it might be better spelt *gloryes* in Kernewek Kemmyn. At CW 127 *gloryous* rhymes with *ywys* and *drengys*)

2000 **godhvös**: This is given in *GMC* §200 with the five imperative forms as: *godhvydh*, *godhvydhes*, *godhvydhen*, *godhvydhewgh*, *godhvydhens*.

Except for *godhvydh* these seem to be wrong. The syllable *-vy-* should be *-ve-* as was given in the first (Unified Cornish) edition of 1984. Only the 2nd person forms are actually attested in the texts but the spelling *godhvedhowgh* with *-ve-* not *-vy-* is confirmed six times although there are variations in the spelling of other parts of the word. *Godhvedh* is found twice (BM 2453 and 3548) and *godhvydh* twice (PC 849, actually 3s indic, and RD 2381) but the latter corresponds with *vydh* (from *bos*) so seems the better choice. *GMC* states "Endings are those of *bos* except for the present indicative and the imperfect indicative." The imperative forms of *bos*, as given in *GMC* §197 are: *bydh*, *bedhes*, *bedhen*, *bedhewgh*, *bedhens*. On this basis too, the imperative forms of *godhvös* should be *godhvydh*, *godhvedhes*, *godhvedhen*, *godhvedhewgh*, *godhvedhens*. This mistake has been followed in my *Verbow Kernewek* but has been corrected in the second edition.

goeth: This is given in *GM* as meaning *stream*. I found it once with this meaning:

OM 1093 An liv-woeth (MS *woth*) gwres omdenna (Let the flood stream subside)

It is given in *Nance* as meaning *stream* and *vein* and I found two examples of this latter meaning:

PC 2512	ha hwys pub <u>goeth</u> (MS <i>goth</i>) oll ha lith	and every <u>vein</u> and limb sweaty
PAA 132/3	War Krist y fons ow kronkya Ma na'n jeva <u>goeth</u> (MS <i>goth</i>) na lith Nag esa orth y revya,	...so that he had no <u>vein</u> or limb that was not causing him pain

One does not normally associate *veins* with *pain* or *sweat* which makes me wonder whether this is really a different word. Norris suggests *back* by comparison with the Welsh *gwddw* and there is a word *godhen* given in *GM* based on the *VC* meaning the *sole of the foot*. *Back* would fit the sense well, the *sole of the foot* less so but both better than *vein*.

GM also gives *gwythi* as meaning *veins* with a singulative form *gwythienn*, whereas Nance takes *gwythi* as the plural of *gwyth* which he gives as a secondary form of *goeth*. It is not clear how *GM* arrives at this singulative form but the form *gwythi* meaning *veins* is attested as follows:

BM 2993	may resas goes y <u>wythi</u> (MS <i>guythy</i>),	(...so that the blood of his <u>veins</u> ran)
BM 3053	Ow horf vy yw anteythi, pedrys, skwatyes ow <u>gwythi</u> (MS <i>guythy</i>),	(festering, crushed my <u>veins</u>)
PAA 183/7	Neb a vynna a ylli Nivera oll y eskern Ha'y skennys, kig ha'y <u>wythi</u> (MS <i>gwyzy</i>)	(...and his sinews, flesh and <u>veins</u>)

The difference in the MS spellings shows clearly there is a differentiation between *goeth* and *gwyth* which suggests further the possibility of *goeth* being a different word.

2004 **gokkia** This verb is found in stanza 41 of *Bywnans Sen Ke* in the phrase *Yth esos ow kokkia: You are playing the fool / being stupid*.

gokkyes: This is given in *GM* as meaning *fool*, quoting the Nance 1955 Dictionary. However, in both 1955 and 1990 editions, it is given as the plural of *goky* which would give it the meaning of *fools*. This appears to be the same word as is found at:

PC 1149:	Gortewgh lemmyn, <u>gokkies</u> .	(Wait now, you <u>fools</u>) (MS: gorteugh lymmyn <u>gockyes</u>)
----------	-----------------------------------	--

although *GM* does not cite this. In the context it could be singular, applying to Peter who had just cut off the ear of the High Priest's servant, or to all the disciples, as a warning not to do anything similarly foolish. However, the verb is plural and Jesus, who is speaking here, usually uses a singular verb to address one person. The seven syllable line calls for *gokk-i-es* to be three syllables and I have spelt it with *i* instead of *y* to make this point clear.

It also occurs similarly at:

RD 1136	Nyns owgh lemmyn <u>gokkies</u> , (MS <i>gokyes</i>)	(You are but <u>fools</u>)
---------	---	-----------------------------

Here it is definitely plural. Thomas is berating the disciples for believing that Jesus has risen. Again we see the need of three syllables to make up the seven syllable line.

So it looks as if *GM* should give *gokkies* as the plural of *gokki*, used as a noun to mean *fool*. These are the only instances of this plural form though the singular occurs many times, usually as an adjective. (Accepted in *GK98*)

2000 ***goli***: wound. All the dictionaries give this word as masculine. It occurs many times in the texts with reference to the wounds of Christ but only one is in a position capable of indicating its gender. This is:

RD 1540 Y'n woli gwenys may feuf (.in the wound by which I was
dre an golon pierced through the heart)

The MS spelling of *woli* is *woly*, clearly showing mutation which would indicate that the word is feminine. However, an irregular mutation takes place at:

RD 867 Maria, mir . ow fym' woli!

although:

PAA 227/4 Ha pedergweyth kans goli,

shows normal absence of mutation after a numeral.

(Under *pymp*, *Nance 90* states "final *p* omitted in *pym-woly Cryst*, the Five Wounds of Christ", although RD 867 is the only occurrence of this phrase)

gorhemmynn (verb): to order (someone to do something) The following examples show that the most usual way of telling someone to do something is to use the construction *gorhemmynn + dhe + person being ordered + may* or *na + subjunctive verb showing what he has to do*, (5 examples) but other possibilities are: *direct object + may + subj.*, (3 examples) *dhe + subj. without conjunction*, (or conjunction understood) (1 example) *dhe + verbal noun*, (2 examples) *imperative* (1 example).

- BM 1109 Best, dhis my a worhemmynn (dhe + na + subj.)
dhymmo na wrelli dregynn
- BM 1126 dhis, best, my a worhemmynn (dhe + verbal noun)
mos dhe'n gwylvos.
- BM 4141 my a 'th worhemmynn, Dragon, (direct object + may + subj.)
dhe'n gwylvos kwykk mayth ylli.
- CW 2460 My a worhemmynn hware (dhe + na + subj.)
dhe'n glaw namoy na wrelo.
- OM 27 hag y'n tir gorhemmynnav (direct object + may + subj.)
may teffo gwydh ha losow;
- OM 47 Dhedha my a worhemmynn, (dhe + subj. without
conjunction.)
ynkressyens ha bywens pell.
- OM 1091 My a worhemmynn hware (dhe + na + subj.)
dhe'n glaw namoy na wrelo.
- OM 2042 botler, my a worhemmynn, (imperative)
ha'th koweth, gwithewgh hwi i,
ma na vons yn neb maner
remevys dhe gen tyller,
- OM 2278/9 Messejer, ke, gorhemmynn (dhe + may + subj.)
oll dhe'n masons y'n sita
may teffons omma myttin
- OM 2408 Ke, gorhemmynn dhe'n sita (direct object + may + subj.)
may teffons omma hware,
war bayn aga bos diswrys:
masons ha karpentoryon
- OM 2422 an myghtern a worhemmynn (dhe + may + subj.)
dhe oll an garpentoryon,
masons, ynwedh tioryon,
may fons i ganso myttin
- OM 2439 ha dhedha prest gorhemmynn (dhe + v.n.)
gwruthyl hwel deg ha priva.

2003 gorhemmyynn (noun): command. Current dictionaries give this word with a plural form *gorhemmyynnnow*, and *gorhemmyynnadow* as a separate word but with a similar plural meaning. *Gorhemmyynnnow* does not appear to be attested in our texts so it would appear more correct to regard *gorhemmyynnadow* as the plural of *gorhemmyynn* and to avoid the use of *gorhemmyynnnow*. The singular *gorhemmyynn* is attested as follows:

CW 896, 1076, 2041, OM 121, 298, 353, 654, 696, 1256, 1941, 2414, PC 1264, 1653, 3005, RD 212, 1993,

and the plural *gorhemmyynnadow* as follows:

BM 1911, OM 481, 636, TH 27a.

Gorhemmyynnadow is commonly used in Revived Cornish to mean *greetings*, especially as part of a letter ending. This is given as the first meaning in the KK dictionaries but it would be interesting to know how it came into use as in all the cases quoted above the meaning is *commands*. However, this use seems likely to continue as the only alternative appears to be *dynnargh* which itself is only attested once at PC 2195

gorra: The commonest meaning of this verb is *to put* or *to place* but the context in the following examples suggests *to take* something or someone somewhere.

BM 1861	Dhe'th palys lemmyn mynnav gans prosesyon dha <u>worra</u>	... <u>take</u> you in procession ...
BM 3307	My a'gas <u>gorr</u> bys dhedha	... <u>take</u> you to them
BM 3811	Dhe Veryasek my a vynn dha <u>worra</u> pur wir lemmyn	I will <u>take</u> you to Meryasek
CW 1070	<u>Gorrewgh</u> i dhe'n Mont Tabor	<u>Take</u> them to Mount Tabor
OM 429	<u>Gorr</u> e dhe'n Menydh Tabor	<u>Take</u> it to Mount Tabor
OM 532	... re'm <u>gorro</u> dh'y wlas	... may he <u>take</u> me to his land
OM 1428	Ty a wra wosa hemma <u>gorra</u> an dus alena	... <u>take</u> the people from there

These examples from BM, CW and OM (there seemed to be enough without combing the other texts) suggest this may be used as well as *kemmeres* (q.v.) in this way. Cf. also the modern suggestion in *GM* of *gorrans* for a *lift in a car*.

gorra dhe-ves: to take away, e.g.:

PC 25	Pysadow a leun golonn a <u>worr dhe-ves</u> temptashyon	... <u>take away</u> temptation
-------	--	---------------------------------

gorra with: to take care. See *Kemmeres with*.

gorra yn-mes: to put/take out, e.g.:

OM 2780	<u>Gorr</u> an pren <u>yn-mes</u> gans mall	<u>Take</u> the wood <u>out</u> ...
TH 26a	Agan Savyour ni, Yesu y honan y'n v-es chaptra a Matthew a <u>worras yn-mes</u> dyskans dhyn ni rag nevr:	... <u>put out</u> a teaching ...)

(Would this be better than *tavethli* for *broadcast* in the modern radio/tv context, since this word is suspect? See comment in *GM*)

gorth dhe: opposed to.

BM 3394	<u>Dhe</u> 'm dyw ny vynnav bos <u>gorth</u> .	I will not <u>oppose</u> my god
---------	--	---------------------------------

2003 **goslowes:** *to listen*. GMC §152/4 gives this as being followed by *orth* to mean *listen to*, and this usage is common. Nance gives it as being followed by *orth*, *dhe* or no preposition, This is supported by the following cases, which show all three

as being in use. There are four cases of *dhe* and three of *orth* governing a person being listened to, and one with *orth*, four without a preposition of actual speech listened to.

This suggests the best usage might be no preposition for what is being listened to i.e. the actual sound or words, and *dhe* or *orth* for the person making it.

CW 114	Goslowewgh <u>dhe</u> vy lemmyn!	Listen to me now
CW 727	Goslow <u>dhymmo</u> ha deus nes.	Listen to me and come closer
CW 1944	Seyth ow mab, goslow <u>dhymmo</u> ,	... Listen to me
CW 2242	ha goslow <u>dhymm</u> a gowsav.	and listen to me who speak
PC 454Orta	den na woslowes.	Let no man listen to them
PC 496	goslow <u>orthiv</u> vy hware.	Listen to me immediately
CW 1429/30	Goslowewgh, a-derdro, <u>orthiv</u> vy myns eus omma.	Listen to me ... those who are here
OM 1365	Abram, Abram, skon goslow lemmyn <u>orth</u> ow lavarow	... listen to my words
PAA 1/4	Dhe woslowes y Basshyon;	.... to listen to his Passion
PAA 2/1	Goslowes ow lavarow	Let him listen to my words
TH 19a	goslowes y <i>blasphemous talk</i>	... listen to his blasphemous talk
CW 1727	ha goslow ow derivas.	And listen to my report

govenek: hope. This seems preferable to *gwaytyans* which is not found in the texts. e.g.:

BM 2900	Ni re dheuth omma a-dre yn <u>govenek</u> eksaltya	... in the sure <u>hope</u> of exalting
	Meryasek yn pur sertan	Meryasek
OM 453	rag dhymm yma <u>govenek</u> kavoës dhe gyns tregeredh.	there is a <u>hope</u> for me the sooner to gain compassion
TH 9	Nyns eus dhyn naneyl fydh, <u>govenek</u> , cheryta, paciens, chastyta, na travydh arall yw da, ma's dhiworth Dyw oll: We have neither faith, <u>hope</u> , charity ...	
TH 49	...ow talleth gans merklys, norysshys gans <u>govenek</u> , ynkressys gans cheryta ...: nourished with <u>hope</u>) (translating the Latin <i>spe nutrita</i> as mentioned in <i>GM</i>) (This suggestion seems to be gaining acceptance)	

gowegneth: falsehood, lying. This is in *Nance 90* but not in *GM* or *GK98*. It occurs at RD 906 and could be useful for Bible translators.

gras: grace, power etc. The plural is given as *grassys* in *Nance*. *GM* gives *grasow* and *grasys* but these have become *grassow* and *grassys* in *GK98*. There are examples of *grasow* with the single *s* in the MS at BM 3917, PAA 106/4, 234/8, and RD 705 but none of *grassow*, *grassys* or *grasys*.

gromersi: thank you. This was included in *GM* but omitted from *GK98* although it occurs thirteen times in the texts against eleven for *meur ras*, the phrase in common use in Revived Cornish.

2006 **grevya:** *to hurt, distress, oppress*. *GM* and *GK 2000* state that *grevya dhe nebonan* = *to trouble some one*. However, no case of this construction is to be found in the texts. The following examples show *grevya* taking a direct object in the normal way and there are several cases of the past participle being used to form the normal passive.

PAA 176/5	Pows Yesus a veu di'skys. Hy dis'ki meur <u>a'n grevya</u> ,	taking it off hurt him badly
PAA 205/8	Rag y skoedh hi <u>a'n grevya</u> ,	because his shoulder hurt him
PAA 231/5	Ha'n anken meur <u>a's grevya</u>	and the great distress

OM 1922	Yma hun orth <u>ow grevya</u>	caused her pain
RD 484	nyns eus payn orth ow grevya.	sleep is oppressing me
RD 497	Ny'm grev payn yn neb maner	there is no pain oppressing me
RD 502	nyns eus tra orth ow grevya.	no pain oppresses me in any way
BM 4545	Hireth eus orth ow grevya	nothing is distressing me
		a longing is grieving me

grudh: Given in *GM* and *GK98* as meaning *jaw* or *cheek*. It does not occur at all in the texts but is found in *VC* glossing *maxilla* meaning *jaw*, possibly extending to cheek. The entry corresponds to the Old English word *hleor* in Aelfric's glossary, the meaning of which is given as *cheek*, not *jaw*. The French and Italian derivatives of *maxilla* mean *jaw* but the Spanish one means *cheek*. There is also a Welsh cognate *grudd* which means *cheek*. I have never seen it used in modern writing and it looks as if it was replaced by the non-Celtic word *chal* (q.v.) before the main texts were written but could be used if a Celtic rather than a non-Celtic word is preferred..

gul pratt: to play a trick. This useful phrase is attested three times at OM 487, RD 605 and CW 517. *Gwari pratt* is not found but *gwari prankys* is found at TH 46a.

gwari prankys: TH 46a, but *gul pratt* (q.v.) is perhaps preferable

gwartha: This is given as meaning *top* and *summit* in *Nance* and as *summit* only in *GM*. This may give the impression that it is applicable only to such things as mountains but in the texts it refers to the top or upper part of Noah's ark and the top of Jesus' head which suggests it could be used for the top of anything. The two examples are as follows:

OM 1074	My a vynn lemmyn tyldya <u>gwartha</u> an gorhel gans kweth,	... the <u>top</u> of the vessel ...
PAA 135/1	A finna <u>gwartha</u> y benn	from the very <u>top</u> of his head

gwaya: to move, e.g.:

BM 3573	Ni a vynn y garghara pur wir na allo <u>gwaya</u>	so he cannot <u>move</u>
BM 4098	alemma ny'm beus <u>gwaya</u> .	I cannot <u>move</u> from here
TH 42a	ny vynnsa denvydh styrya na <u>gwaya</u> erbynn an colleges po kompani a bronteryon:	

... that any man would stir or move against the colleges ...

TH 48a	ny vynnsa denvydh <u>gwaya</u> na styrya erbynn an bredereth a Krist: ... that any man would <u>move</u> or stir against ...
--------	---

These four examples suggest that *gwaya* is the best word as an intransitive verb for actual physical movement. See *moyya* and *movyans*.

gwayans: Perhaps this word should be coined rather than *movyans* for physical, mechanical movement of the kind associated with *gwaya*.

2006	<i>Gway</i> is attested in BK, presumably with this meaning:
BK 25/54	ha prederi ... a'gan <u>gwayow</u> : and think about our <u>movements</u>

gwaytya: I have long been aware of the fact that the frequent use of this verb to mean *hope* or *expect* does not correspond with its normal use in the texts so I decided to list all the examples the computer could turn up, and found a total of thirty. Clearly it is not a Celtic word and there is only one slightly dubious example in PAA, the oldest known text apart from the very short Charter Fragment so it looks as if it was

borrowed from Middle English rather later. Its nearest cognate seems to be the Old French *guaitier*, from which the English *wait*, being also cognate with *watch*, is derived, and this seems to be the basic sense in which it is used in the texts, most often as an imperative, giving an order *to watch out, take care* or *see that* something gets done. It does mean *expect* at BM 1760 and *hope* at CW 1863, 2356 and TH 15a and 55a translating Bonner's *look for*. So it seems that its common use today in this sense is based on four examples in CW and TH and it was not so used by Middle Cornish writers. Maybe it could be used now in its Middle Cornish sense as an alternative to *bydh war* (q.v.) which I found only five times and used in rather different situations.

The two examples in TH are in the verbal noun form so that the statement in *GM* that this form is not attested appears incorrect. The MS spellings in TH are *gwettyas* and *gwetias* in the two examples quoted below.

Here are the examples:

BM 1194	<u>Gwaytyewgh</u> ombrevi manly,	<u>See that</u> you prove yourselves ...
BM 1760	My a woer ty a <u>waytsa</u> bones gwrys dhiso enor,	I know you would have <u>expected</u> ...
BM 2162	<u>Gwaytyewgh</u> may fewgh glan yesys.	<u>See that</u> you are fully confessed
BM 2679	<u>gwaytyewgh</u> dhe Dhyw grassa.	<u>See that</u> you thank God
BM 3275	<u>Gwayt</u> , pell na vydh heb dos dhyn.	<u>Look out</u> , he won't be long coming to us
BM 3422	<u>gwaytyewgh</u> usya, ha pylla boghosogyon.	<u>take care</u> to use and pillage poor Men ...
BM 4019	<u>Gwayt</u> yn teg y gonfortya	<u>Take care</u> to reassure him completely
BM 4144	Drog nevra <u>gwayt</u> na wrylli	<u>Take care</u> always not to do evil
CW 49	<u>Gwayt</u> ow gordhya war bub tu,	See that you praise me everywhere
CW 372	<u>gwayt</u> na ve gensi mellys,	<u>See that</u> it is not meddled with)
CW 1863	y'n eur na <u>gwaytyes</u> dihwans war-lergh Oyl Mersi pup-prys,	let him eagerly <u>hope for</u> ...
CW 1947	<u>gwayt</u> an Tas a nev gordhya,	<u>take care</u> to praise ...
CW 2276	Pub maner boes y'n bys ma eus dhe dhybri <u>gwayt</u> may tredh; rag den ha best maga ta,	<u>See that</u> you bring ...
CW 2278	yn dha lester <u>gwayt</u> may fydh.	<u>See</u> there is ...
CW 2356	... ha polatys bras, a <u>wayt</u> bos yn favour Dyw.	... who <u>hope</u> to be in God's favour
OM 394	ha <u>gwayt</u> na wra falsuri .	<u>Take care</u> you do no treachery
OM 441	dhodho <u>gwaytyewgh</u> offryinna	... <u>be sure</u> you offer him
OM 2156	<u>Gwayt</u> bos a-rag y'n voward,	<u>Make sure</u> to be in the vanguard
PC 604Ha	<u>gwayt</u> na ven ni toellys.	<u>Be sure</u> we are not deceived
PC 607Ha	<u>gwaytyewgh</u> bos tus parys	<u>Be sure</u> that men are ready
PC 639	<u>gwaytyewgh</u> dyghtya boes ynni	<u>Make sure</u> to prepare food there
PC 942	saw <u>gwaytyens</u> peub may tokko ganso lorgh py kledha da,	<u>let each be sure</u> he takes ...
PC 990	<u>Gwayt</u> an harlot na skappyo	<u>Be sure</u> the villain does not escape
PC 1887	<u>Gwayt</u> y wrynya prest yn tynn.	<u>Make sure</u> you hold him tight
PAA 139/8	Ha <u>gwayt</u> dinatur na vi.	<u>Take care</u> you are not unnatural (i.e. inhuman)

RD 373	<u>Gwaytyewgh</u> oll er agas fydh, pan vostyas dhe benn tri dydh y tasserghi dhe vywnans.	All <u>watch out</u> ... since he boasted...he would rise again ...
RD 1345	Thomas, lemmyn <u>gwayt</u> krysi an Arloedh dhe dhasserghi	now <u>see that</u> you believe
RD 1630	Dhodho <u>gwayt</u> may tannvenni Krist, bys yn daras y ji	<u>See that</u> you send ...
TH 15a	Pana dra a wren ni <u>gwaytya</u> dhiworth Dyw alemma rag mar te ni ha pegha ha'y ankevi ev? Forsoth, travydh ma's sorr, anger, ha'n venjans a Dhyw: (Bonner: What can we <u>loke for</u> at gods handes, yf we synne from henceforth but wrath and vengeaunce?)	
TH 55a	fatell yllons <u>gwaytya</u> favour a dhywleuv aga Thas a nev? (Bonner: how can they <u>looke for</u> any fauour at the handes of their heavenly father?)	

gwaytyans: hope. Not found as a noun. *Govenek* (q.v.) seems preferable.

2001 **gweffa:** This word does not appear in the KK dictionaries but is given in Nance 90 as the comparative of *gwyw* (KK *gwiw*) given also as *gwyf/gwef*, a contraction of *go-ev*. The only example of it is:

CW 586 ha my gweffa dhe vos punshys ...and I worthier to be punished
The MS spelling is also *gweffa*.

This appears to be a word that could be useful in modern writing to express *worthier* or *more suitable*.

(This was pointed out to me by Keith Syed)

gwellha dha jer: This phrase is well known as meaning *cheer up* or *be of good cheer*. It is found at CW 1306, OM 166 and PC 1050. There are two more phrases with *gwellha* each occurring once only and which seem to have a similar meaning. These are:

OM 2081 Gwellha dha vrys

PAA 115/3 Gwellha dha feth

gwerrya: to wage war. This is found only at BM 3454, as stated in *GM*. I wonder why it is given as followed by *orth* = *to make war on* in *GM* as the *on* does not arise in the context of this one example.

(*On* omitted in *GK98*)

(2006) (See *kas* for two quotes from Bywnans Ke showing the phrase *synsi kas orth* meaning *to wage war against* and *synsi kas gans* meaning *to wage war with*.)

gwith: See *kemmer with*.

2000 **Gwith yn hons kompes dhe est :** This line is CW 1742 with the fairly obvious meaning *Keep straight on to the east*. It is useful to have an answer ready made in the texts to the question *Which is the way to...?* All we have to do is substitute the place for the word *est* and we know it is genuine Cornish not something we have had to reconstitute to fill a gap. It does not appear in any of the dictionaries. (Dan Prohaska has pointed out to me that it does appear in Richard Gendall's *Students' Dictioanry of Modern Cornish* under *straight*.)

gwlas: Is there any difference between *gwlas*, *pow* and *bro* as all three are commonly used to mean *country* or *land*? I found a distinct clue at:

OM 2498 nag y'n wlas ma yn neb pow

which seems to mean *nor in any country/region in this land/realm*. This suggested that *gwlas* as well as *gwlasow* can mean *kingdom/realm* or at least a sovereign state in its entirety, whereas *pow* might be just a region of it. This distinction is given, but not emphasised, in *Nance* but not in *GM*. In perhaps the majority of cases where the words are used in the texts, no such distinction is implied but it is confirmed by the fact that *gwlas nev* meaning the *Kingdom of Heaven* is found twenty times, mostly in TH and the phrase *pow a-dro* meaning the *surrounding country*, three times.

TH makes a distinction in the following where he evidently sees *an pow*, *an trevow marghas ha'n trevow trigva* as parts of the *gwlasow*:

TH 25a Yndellma oll governans gwlasow, an pow, an trevow marghas ha'n trevow trigva, i a via res dhedha jently korrektya oll an re yw offenders yn-dann aga governans.

A similar distinction seems to be implied in the following lines:

RD 1633-8 Messejer, my a'th pys, ke
a-berth y'n pow dhe wandra
unn pols byghan,
rag maras usi y'n was
my a vynn mos dhe vires
sur ow honan.

Pilate is telling the messenger to wait around locally while he enquires throughout the whole country to find Jesus.

However, in many other cases, as in the other texts, the two words show little difference in meaning.

Bro is found only at PAA 250/4, as given in *GM* and there the meaning could correspond with either *gwlas* or *pow*.

2000 ***gwledh***: This word is found as follows:

OM 2370 Re'n kyrggho dhodho dh'y wledh (MS wleth)

This has generally been taken as the same as *wlas*: *kingdom* and *gwledh* does not appear in any of the dictionaries. In *Revue Celtique* 26 (1905) Loth claims that "it is clearly the Welsh *gwledd*: *banquet*, and has nothing to do with *gwlas* as Norris and Williams supposed" I have checked that *gwledd* does have this meaning in Welsh and the case is strengthened by the fact that *gwledh* is set to rhyme with *bedh* three lines above. I have therefore included this note to draw attention to the word so that consideration may be given as to whether it should be welcomed into the Cornish language as a fully paid up member as part of the centenary celebrations of Jenner's Handbook in 2004, ninety nine years after its discovery! It may be a more accurate word for a formal banquet that *goel*, a *watch/wake* or *religious festival*, or *keywi*: *an informal get together*.

2001 ***gwragh***. This word is given in all the modern dictionaries as meaning *witch*, *hag*. It is not to be found in any of the main texts on which these notes are based but it does occur in the VC spelt *gruah* and in Lhuyd's Comparative Vocabulary spelt *gurah* and glossing the Latin *anus* in both cases. *Anus* means *old woman* and Aelfric's glossary on which the VC is based has the Old English gloss *eald wif*.

None of these suggests the meaning *witch* so it would be interesting to know on what this commonly used meaning is based. The word occurs in several place names which are discussed by Padel but in no case is the word *witch* mentioned by him, nor is there any obvious reason why the place name should refer to a witch rather than just an old woman.

2002 ***gwrythyans*** This is given in GK 2000 as meaning *performance*, taken, apparently, from the Tregear word list given by Nance in Old Cornwall Vol iv, No 11,

Summer 1950 where this meaning only is given. It occurs three times in Tregear as follows:

TH 24 yma S Pawl y'n kynsa chaptra dhe'n Romans owth affyrmya playn fatell wodhya an bobel meur a wrythyans a Dhyw. Saw hwath awos oll aga godhvos hag *understanding*, i a goedha yn *abominable idolatry*

... that the people knew much about God's deeds/activities/creation.

But still in spite of all their knowledge ...

TH 25a martesen i a yll skynnya yn meschyl a'n par na, may teffens ha tenna re erell dre aga tebel *examples* ha gwrythyans, kepar hag unn lader, ev a yll robya lies den, ha kawsya lies onan dhe vos ladron ynwedh

... attract others by their evil examples and deeds ...

TH 34a ha'n rewl yw homma, kemmerys yn-mes a'n gwrythyans a *ancient* den dyskys yn dyskans an eglos Krist.

... and the rule is this, taken from the works of a man of old time, learned in the teaching of the church of Christ ...

I have given translations which fit the context and these suggest it was used by Tregear to mean *deeds*, *activities* or *works* in the sense of literary composition and probably could be extended to any piece of work of a creative nature. It could be useful to use in this sense as distinct from *ober*, etc which might mean work not calling for any creative skill or ability.

gwrynyya: This is given in *GM* as meaning *wrestle*, *hug*, *squeeze*, and in *Nance* as *grip*, *hug*, *squeeze*, *wrestle*, *grapple*. *GM* gives the authentication code {8:L:1(Lh.)} which apparently means it is a word of uncertain origin found once only, in Lhuyd. However, it also occurs twice in PC as stated in *Nance 90*, as follows:

PC 1132 My a'n dalghenn fest yn tynn,

ha gans ow dornow a'n gwryny

... and grip him with my hands

PC 1887 Gwayt y wrynyya, prest yn tynn

Take care to grip him

According to *GM* and *Nance* the Lhuyd spelling is *gwrindnia* and at PC 1887 it is *wrennye*, so should it be *gwrynyya* in KK?

gwythi: See *goeth*

ha: The use of *ha* introducing absolute phrases indicating attendant circumstances is described in *GMC* §351 and *CS* §166. When I first met these I was struck by their similarity to the famous line in Vergil:

Timeo Danaos et dona ferentes

which means, word for word, *I fear the Greeks and (them) bearing gifts* but is usually translated as *I fear the Greeks even when they bear gifts* (the gift in question being the Wooden Horse of Troy). The *et dona ferentes* represents more than just a temporal clause and I had a feeling that similar *ha...* phrases in Cornish could also have a stronger meaning. So far I have found three cases where this could be true with a concessive meaning but I feel sure there are more waiting to be found. These two are:

PC 2635 A Yesu, go-vy ragos

mar debel dhyghtys dha vos,

ha ty ow kul kemmys da

although you do so much good

RD 992

Ellas dha vos mar wokki

kammenn na vynnydh krysi

Penn Vyghternedh

hag ev ow kows dhyn nyini

even though he speaks to us

RD 1568

A Dhyw, assa veuv gokki

pan na vynnen vy krysi

a'n bedh y vos dasserghys,

ha my gwarnys gans lies!

although I was warned by many

Did the Cornish monks know their Vergil or is it because Vergil himself was a Gaul/Celt from Cisalpine Gaul, now Northern Italy?

2000 **ha'n:** and the. *GMC* §54 tells us that a possessive adjective is repeated before each noun to which it refers in a series joined by a conjunction, usually *ha*. This also applies to the definite article *an* which is repeated with a second noun following *ha* if it has been used with the first, in situations in which it is more usual in English to omit *the* before the second noun. The following are a few of the many examples found.

BM 369	Pyth a an tir <u>ha'n</u> trevow?	Where will the land and (the) villages go?
BM 579	Bennath genowgh oll an sens <u>ha'n</u> sansesow	The blessing of all the male and (the) female saints be with you
BM 1371	Dannvenewgh dhe'n epskobow <u>ha'n</u> dhoktours vras dos omma.	(Send for the bishops and (the) great doctors to come here)
BM 1380	kyrgh dhymm an epskop omma, <u>ha'n</u> doktour bras kekeffrys,	Bring me the bishop and (the) great doctor here as well
CW 84	Hag ynwedh bos diberthys sur ynter an jydh <u>ha'n</u> nos.	....between (the) day and (the) night
CW 100	an howl <u>ha'n</u> loer yn tevri,	the sun and (the) moon indeed

2002 **hanow gwann:** This is given in Nance as meaning *adjective*, but it is not in the KK dictionaries although it is in current use. It is only found once in the texts as *gwann hanow*:

TH 28a ... ma's ev a alwo y gentrevek ha'y geskristyon *fool uncharitably* bo neppyth a dhrog, ha gwann hanow arall.

... except he call his neighbour and his fellow Christians a fool uncharitably, or something bad, or some other adjective.

2006 **hardlych:** This is given in *GM* as meaning *exactly*. It does not appear at all in *GK98* but Nance gives it with two spellings; *hardlych* and *harlych*, and the following meanings: *with precision, strictly, exactly, closely, hard, fast*. However, except in two cases, these meanings do not fit the context well in the following examples from the texts. In most cases *boldly* is the word that fits best and I suggest that *hardlych* is, in fact, the Cornish word *hardh* (*bold*), influenced by the English word *hard* plus the old English adverbial ending *-lych* from *like*, later *-ly*.

I give below all the cases I have found in the texts with the MS spelling in brackets. As the *d* occurs in only one case the spelling *harlych* is evidently better and this has been used by Dr Ken George in his edition of *Bywnans Ke*. In each case except one, I give a new translation using *boldly*, followed by the older translation found in current editions of the texts, and I suggest that the new translations make more sense than the older ones.

BM 2832	Ny remembrons i an charj a res dhedha ri <u>hardlych</u> (MS har lych) dherag Krist pan dheer dhe'n vreus	<u>New:</u> They remember not the charge they must <u>boldly</u> give before Christ... <u>Old:</u> They remember not the <u>exact</u> account which they must give before Christ
OM 2515	Ottava musurys da; den y'n bys ny'n musur gwel. <i>hardlych</i> (MS harlyth) my a'n tregh omma hag ewn e gans oll dha nell.	<u>New:</u> ... <i>boldly</i> I cut it here and you fix it with all your strength <u>Old:</u> I will cut it <u>accurately</u> here ...etc
RD 2597	(In this case <i>accurately</i> does fit the context, but <i>boldly</i> also fits equally well) Pan veu an purpur gans skwych kechys dhe-ves gans dewdhorn, orto y glenas <u>hardlych</u> (MS hardlych)	<u>Old</u> ...part of the flesh

	rann a'n kig, bys y'n askorn (There is no new translation here as the original one is correct. It is the only case where <i>boldly</i> will not fit)	stuck <u>fast</u> to it..
BK 15.46	<u>Hardlych</u> (MS harlygh) gwra gwella gylli kyn parkyes myns a wylli ty a'n piw heb falladow	<u>New: Boldly</u> do your best, even though you enclose all you can see <u>Old:</u> <u>Exactly</u> do the best thou canst ...etc...
BK 15.57	Ottomma losow an gog ha kulregh ni a soen drog <u>hardlych</u> (MS hearlyrgh) yn agas bodi	<u>New:</u> ...we instill <u>boldly</u> into your body <u>Old:</u> ...we bless bad <u>behind</u> in your body
BK 29.16	(Dr Ken George reads <i>hearlyrgh</i> as <i>helergh</i> (behind) rather than <i>hardlych</i>) <u>hardlych</u> (MS harlyg) robyewgh yonk ha loes young myns a gyffowgh war an fordh	<u>New: Boldly</u> rob and old, all you find on the way <u>Old:</u> <u>Strictly</u> rob young and old., those whom you find on the road

2002 ***haval:*** This is given in GMC §141(9) and 152(3) as being followed by *dhe* or *orth* to mean like. No example was found in the texts of *haval* being followed by *orth* but it was found twenty one times followed by *dhe*. A few examples are as follows:

CW 354 Preder my dhe'th wul a dhor, Consider that I make you from
haval dhymm dhe'n penn ha tros. earth, like me from head to foot

PC 969yma heb fal There are many of his men like
meur a'y dus dhodho haval, him without fail

TH 1a Yth yw *benefit* ha konfort bras ragon ni dhe gonsydra agan bos ni
kreatys ha formys haval dhe'n imaj a Dhyw y honan
... to consider that we are formed and created like the image of God
himself

2006 ***hay!***: hey! This exclamation occurs twice in *B.K.* at 5.33 and 12.08. Ken George translates it as shown in both cases though he spells it *ay* in the KK column. It seems to be used to attract attention as the translation suggests and would be a useful addition to the small stock of attested Cornish interjections.

heb danjer: This phrase is found five times in OM, and twice each in PC and RD, usually meaning *without delay* or *without difficulty*, and often spoken by an underling saying he has carried out or will carry out the command of his master, e.g.:

PC 1869 Oll dhe'th vodh, ow arloedh ker,
devedhys on heb danjer we have come without difficulty
bys dhis omma, heb ardak.

However, the following example seems to have a rather different meaning. One of the meanings given in *Nance* for *danjer* is *reluctance* and that seems to fit here:

OM 2292 ... kannas os heb danjer;
nyns eus fowt ynnos gwelys. you are a willing messenger

(See also *danjer*)

heb mar: This phrase is given in *Nance* as meaning *doubtless*. It is in common use in this sense and as equal to *of course* etc though it does not appear in *GM* or *GK98*. There are a number of instances in the texts where this does not make very good sense in the context and I suggest that in the following cases at least, the meaning is closer to *without fear*.

BM 769	Yma gene' nowodhow, saw <u>ny vedhav sur heb mar</u> y gewsel dhywgh gans ganow	I have news but <u>I am afraid</u> to tell you by word of mouth
BM 3905	Yma dragon vras <u>heb mar</u> yn kav omma rybon ni.	There is a big <u>fearless</u> dragon in a cave near us
RD 110	Arloedh krev ha galloesek, hag yn batel barthusek. Rakhenna igor <u>heb mar</u> ,	Therefore open <u>without fear</u> Go off quickly, fearlessly, without delay or tarrying
RD 116	Ke yn kyrgh dihwans heb lett na strech <u>heb mar</u> .	What shall we four do when we come <u>fearlessly</u> indeed before Pilate?
RD 564	Pand'r'a wren agan peswar a-rag Pilat sur <u>heb mar</u> pan dheffyn ni yn tevri?	If I dared beat him up all to bits I would do so <u>without fear</u> .
RD 1894	Mar le vessyn y gnoukya oll dhe vrewyon, y hwren dhodho <u>heb mar</u> ;	

(I suggest the last example may be intended as a paradoxical joke on the part of the torturer who is talking about beating up Pilate in the presence of the Emperor Tiberius)

It is often used as little more than a line filler and in two cases the writer is content with the rather unpoetic comment *pur wir heb mar* as a complete line (RD 798 and 1644) I do feel, though, that the short circumlocution above *Ny vedhav heb mar* (BM 770) could be used occasionally for *I am afraid*.

hembronk: to lead. There are many examples in PC and PAA where Jesus is *led* from place to place during the course of his trial. It is also used in PC 204 referring to the ass on which Jesus rode. It seems suitable to translate *lead* in any context and *take* people around, on an equal footing with *gorra* and *kemmeres*.

2005 hemma/homma: According to GMC §69(1).and common practice in Revived Cornish *hemma/homma* are shortened to *hemm/homm* when followed by *yw* or *o*.

However, Benjamin Bruch in his 2005 doctoral thesis on Cornish versification points out that in the verse texts *hemma* and *henna* are in fact used in their full forms more often than the shortened forms even when followed by *yw* and I have also checked that there many cases of *hemma/henna yw* in the prose of Tregear. The totals we have arrived at for the verse and prose together are:

hemm yw: 30, hemma yw: 29, henn yw: 74, henna yw: 92

This suggests that both the full and shortened forms are available for users of Revived Cornish. *Cornish Simplified*, p. 24 tells us that the shorter forms may be used before *yw* and *o*.

However, although it is tempting to omit the final *a* of these words also before the particle *a* plus verb, this does not occur in the texts.

2005 henna/honna: See *hemma/homma*. The same comments apply.

2000 **hepken:** only. This meaning is given in *GM* and *GK98* (but not *Nance*) and it is commonly used in this way. There are the following two examples in PAA. In the first the literal meaning is *other than* (bread) though this obviously corresponds to the biblical phrase *by bread alone*. In the second it seems to do little more than provide a rhyme with *hy ben* (the other) two lines above as there is no reason why *more than two holes* might be needed for the two hands of Jesus. I suggest therefore that the

meaning *only* is much less obvious than in the case of *unnsel* (q.v.) and that the latter is a better word to use.

PAA 12/1	Mab-den <u>hepken</u> es bara Ny'n jeves oll y vywnans	... <u>other than</u> bread (by bread <u>alone</u>)...
PAA 178/4	Orth an les i a dollas Dew doll yn an grows <u>hepken</u>	....they drilled <u>just (only)</u> two holes in the cross

2002 ***herwydh***: This is given as meaning *according to* in the dictionaries and is found four times in this sense as follows, though it is more usual in the phrase *yn herwydh* meaning *near to*:

OM 1320	<u>herwydh</u> y volonjedh ev	<u>according to</u> his will
OM 2252	<u>herwydh</u> dha ras ha'th pyta;	<u>according to</u> your grace and pity
PC 816pub oll	<u>herwydh</u> y ober.	every one <u>according to</u> his work
PC 1978	ha <u>herwydh</u> agas lagha ha konshyans gwrewh y jujya	and judge him <u>according to</u> your law and conscience

War-lergh (q.v.) is found thirteen times with this meaning though even more frequently with the meaning *after*. It seems therefore that this is the better word to translate *according to* though this meaning is given well down the list in Nance and not at all in the KK dictionaries.

2000 ***hevelep***: likeness; like. The following examples show *hevelep* used mainly as a noun meaning *image* or *likeness* though in some cases (*yn hevelep dhe*) could be construed as an adjective or adverb.

BM 2150	Yn <u>hevelep</u> leskys glan ni a vedha pur dhison.	in <u>likelihood</u> we would be completely burnt forthwith
OM 2337	ty re dhiswrug yredi <u>hevelep</u> dhe'm fas vy	You have indeed destroyed the <u>likeness</u> of my own face, Uriah
RD 1705	Urri, neb o marghek len Fas Yesu genev yma yn <u>hevelep</u> gwrys a'y hwys.	who was a true knight I have the face of Jesus in a <u>likeness</u> made from his sweat
TH 1a	Gesewgh ni dhe wul den dh'agan similitud ha <u>hevelep</u> ni: Let us make man in our image and <u>likeness</u>	
TH 1a	Ev a'gan gwrug ni in dede yn <u>hevelep</u> dh'y imaj ev y honan: He indeed made us similar to his own <u>likeness</u>	
TH 1a	hwi a wra onderstondya nag o an <u>hevelep</u> a dhen haval dhe Dhyw: you will understand that the <u>likeness</u> of man was not like God...	
TH 1a	ha'n keth <u>hevelep</u> ha similitud yth esa y'n ena: and the same <u>likeness</u> and image were in the soul	
TH 44a	hware wosa i dhe resseva an Spyrys Sans yn <u>hevelep</u> a davosow a dan: just after they received the Holy Spirit in the <u>likeness</u> of tongues of fire	

hevis: shirt, found twice, *krys* (q.v.) found only in the *VC*.

BM 1968	yn ow nessa <u>hevis</u> reun
BM 4443	yn ow nessa <u>hevis</u> reun

It is also given in Lhuyd's *Cornish Grammar*, p. 250 in the phrase *An hevis a-dro y geyn*: *The shirt on his back*

Richard Jenkin has pointed out that the Welsh and Breton cognates (*hefys* and *hiviz* respectively) suggest it may have been an under garment and this is confirmed by its use in the two examples quoted above. Presumably its penitential value would be impaired unless it were worn next to the skin! So perhaps it might be better used to translate *vest* in the sense of an undergarment. *Nance 90* gives *vesta* and *jerky* in the E-C end but the latter must refer to the overgarment often called a *waistcoat*. So *hevis* might be a more authentic word for this purpose. Campanile suggests it is a borrowing from an old Germanic word *hamipia* cognate with Old English *hemed* and Latin *camisia*. *Hevis* is now added to *vesta* under *vest* in the Eng-Corn end of *GK98*.

huni: GMC 72(1) states that *huni* is used after *lies: many* and *pup: every* and this is confirmed by many examples in the texts. The only exception I have found is *yn kettep huni* in stanza 338, line 31/27 of *Bywnans Ke*. GMC goes on to say that it may be used with *an* in sentences like *Gwell yw genev an huni rudh: I prefer the red one*. This is not justified by the texts. The usual way of saying e.g. *a red one* in the texts is to use *onan q.v.*

GMC also suggests using *huni* with possessive adjectives to form a possessive pronoun which Cornish really lacks and gives the example *Ow huni o terryys: Mine was broken*. This is not supported by the texts. There is one example only of *ow onan* probably used in this way:

TH 31 Onan yw ow holommenn (vel kolomm) ha ow onan perfeyth:
One is my dove and my perfyte one (Bonner)

In fact Bonner is translating the Latin *Una est columba mea, perfecta mea* which I suggest could mean *My dove is one, completely mine*.

However this is a little remote so the GMC suggestion again seems reasonable. Apart from this, it seems the only way of saying e.g. *That book is mine* is: *An lyver na yw ow lyver vy*, or maybe *dhymmo vy*. The usual rendering of *It is mine* is *My a'n piw*.

2000 **hwans/hwansek:** desire/desirous. GMC states at §126(8d) that *hwans* is followed by *a* to mean *desire to (do something)*. GMC §255 indicates that it is followed by *a* or directly by a verbal noun. The following cases were found, five showing a verbal noun or noun with no preposition, four showing *hwans/hwansek* followed by *dhe*. There was no case where *a* followed.

no preposition

BM 2473	Yn Hanow Krist dhyn yma <u>hwans</u> orth eskar Krist <u>batalyas</u>.	... we have a <u>desire to do battle</u> against Christ's enemy
OM 774	orta <u>mires</u> mayth o <u>hwans</u> .	so there was a <u>desire to look</u> at them
OM 171	A'y frut <u>dybri</u> ny'm beus <u>hwans</u> ,	I have no <u>desire to eat</u> ...
RD 1330	Ny'gan bo <u>hwans</u> <u>gwariow</u>	We had no <u>desire to play</u>
RD 1517	ny'm beus a'th lavarow <u>hwans</u> aga <u>klywes</u>	I have no <u>desire to hear</u> your words

dhe

CW 1794	<u>hwansek</u> nyns yw <u>dhe dravydh</u>	he is not <u>desirous of anything</u>
PC 37	ass on <u>hwansek</u> oll <u>dhe bysi</u> .	how <u>anxious</u> we all are <u>to pray</u>
PAA 1/3	re wrontyo dhywgh gras ha <u>hwans</u> <u>dhe woslowes</u> y Basshyon;	may (he) grant you grace and <u>desire to hear</u> his Passion
PAA 222/2	<u>dhe hwerthin</u> ny's teva <u>hwans</u> .	She had no <u>desire to laugh</u>

hwara/hware: GM gives these two spellings as if they were two separate words, which does seem very unlikely. The word occurs very many times, always meaning *quickly, immediately, forthwith* or something very similar, and spelt variously *wharee, wharree, ware, warre*, but I did not find it ending in *a* anywhere in the texts. Frequently, the last unstressed syllable rhymes with another unstressed syllable spelt with either *e* or *a* but sometimes with a stressed *e* or *i*. It would be better to decide whether to spell it as *hwara*, using *a* as the nearest symbol available in KK to a neutral vowel, or *e* which is also sometimes used as a neutral vowel, although this is strange for an English speaker and is not really allowed for in the KK spelling system. The spelling *hware* has always been used in conversions of the texts to KK. The word seems to be at least as common in the texts as *uskis* and much commoner than (*yn*) *skav* which are the words in most common use now to mean *quickly*, and it could be brought into much greater use, especially if one of these two spellings were dropped.
(Accepted in GK98; *hwara* omitted)

hwyp̄p: whip. This word is given in *GM* without a plural form. Nance gives the plural ending -ys and this occurs at PC 2048 and 2056.
(Accepted in *GK98*)

junya: to join (to). This is given as being followed by *orth* in *GM*. This is not found at all. It is followed by *dhe* at OM 2085 and 2658 plus seven times in TH and is twice followed by *gans* in TH.
(Apparently accepted in *GK98* where *orth* is omitted)

kaletter: Given as *hardness, difficulty* in both *Nance* and *GM*. It is found only twice:

OM 1524 Ny vynnydh klywes Dyw ker,
lemmyn mos dhe'n kaletter: but (you) go to hardness;
dha golonn yw kales bras. your heart is very hard

TH 50a ow tessevyā an bobel kepar dell wrug ev, ha'ga dri dhe wondrys
kaletter ...

(Bonner: to deceiue the peple as he dyd, and to bryng them to that wonderful calamitie...)

In the first example Aaron is telling Pharo he is getting very hard (hearted) against the Israelites, and the second *kaletter* translates Bonner's word *calamity*. In neither case is *difficulty* a good translation. *Kales* occurs many times in the older texts always meaning *hard*, but it is found three times in TH, clearly with the meaning of *difficult* so this is probably enough to justify the use of *kaletter* as *difficulty*. Another possible candidate might be *dises* (q.v.) The first two examples under this word could be translated as *difficulty(-ies)* though it might be misunderstood as *disease*. *Heb danjer* (q.v.) seems suitable for *without difficulty*. The only word for *difficulty* given in the Eng-Corn *Gerlyver Servadow* is *kaletter*.
(*GK98* gives both *kaletter* and *danger* (q.v.) as meaning *difficulty* but it seems doubtful whether *danjer* should be so used other than in the phrase *heb danjer*)

kals: abundance, heap. This is found once with the first meaning:

BM 2046 anedha kyn festa kals (though you had many of them.)

(Keith Syed and Nicholas Williams have both pointed out to me that *bos* often means *to have* in the later texts and I have found this to be the case in TH and CW. See note under *bos*)

Kals is found twice with the second meaning at PC 62 and PAA 11/4, both times in the phrase *kals meyn* which is mentioned in *GM* and both referring to the heap of stones which the Devil suggested Jesus should turn into bread.

So it appears the word may be used with or without a following *a*, especially if we consider that *a* may have been omitted in the second two cases to fit the verse pattern.

(*Meur a*, followed by a plural noun and *lies* followed by a singular noun are by far the most usual ways of saying *a lot of*. I checked that there was a large number of examples but did not count them.)

kamm: This is usually an adjective meaning *wrong* or *crooked* or an abstract noun meaning *wrong doing*. There are examples of it being applied as a noun to a person to mean *rogue* or *wrong doer*. This meaning is given in *Nance* but not in *GM*.

PC 1126 Settyewgh dalghennow y'n kamm Seize the rogue who says ...
a lever y vos Mab Dyw,

PC 2248 'Ma strif yntra an dhew gamm. There is strife between the two rogues

(Apparently accepted in *GK98* with the definition: *person who is morally crooked*.)

kar: friend. Found only once with this meaning:
 BM 1996 dha gar dha honan nyns os You are not your own friend

It occurs elsewhere as *kinsman* or *father*:

BM 1939 Meryasek yn sertan
 o dhymmo pur ogas kar ... who was a very close kinsman
 to yn kerdh gallas me
 PAA 93/6 A'n barth deghow gans am Kar. ... on the right hand with my
Father

The plural form *kerens* is found as follows, always with the meaning of *kinsmen* rather than *friends*:

BM 419 hag oll dha gerens blamyas ... and all your kinsfolk blamed
 BM 3440 Menowgh y hwrer y bysi he is often begged by our
 gans agan kerens nessa nearest kinsmen
 TH 26 kerens ha kothman hag eskerens kinsfolk and friends and enemies

So it seems that *kar* is best avoided as a general translation for *friend*. *Koweth* which is found many times seems a better suggestion. I also counted *kothman* (q.v.) with this meaning twenty eight times.

karyn: carrion. This is given in *GM* with the authentication code {4:N:O(38)} Has *GM* overlooked *carynnyas* with this meaning at OM 1103 and 1107? Will the KK spelling be *karynnyas* or *karynyas*? I am assuming *karynnyas* in view of the double *n* in the MS.

kas: war. This word seems better than *bresel* (q.v.) for actual *battle* or *military war*. e.g.:

OM 1542 Lowena dhe flour an bys!
 Yma kas bras hwarvedhys A great war has broken out
 ha koedhys war dha bobel. and fallen upon your people
 Ny yllons bos niverys,
 an tus yw marow ywys
 nyns yw plesys Dyw Ysrel.

RD 122 Ev yw galloesek yn kas He is mighty in battle
 ha myghtern a lowena,

RD 2517 My yw Myghtern re wrug kas, I am a King who has made war
 oll rag dri Adam ha'y has
 a debel studh:

(With this meaning the word is given as feminine in the dictionaries but I do not know what the evidence for this is. In OM 1542 above the following adjective *bras* does not mutate in the MS.)

(2005) *Kas* is found six times in *Bywnans Ke* in the sense of *war* or *battle*, *bresel* not at all)

The following two examples show exactly how to say: 'wage war against' and 'wage war in alliance with'.

BM 30/60 Arthur Gernow myghtern freth Arthur of Cornwall, a vigorous king
 Stanza 328 a vynn orto synsi kas wants to wage war against him
 BK 31/68 ni re dheuth a lies gwlas we have come from many lamds
 Stanza 342 pan glywsyn dha vos serryas when we heard that you were
 angered
genes sy rag synsi kas to wage war with you

kas: misery, wretchedness (This meaning is in *Nance* but not *GM*.)
 Ch. Frg. 37 Kas o ganso, re'n Oferenn He was wretched, by the Mass

This is a recent reading by Lauran Toorians. It was earlier read as *Ras o ganso: He was gracious*)

RD 159	Yn paynys trigens eno heb joy prest ma's teffo <u>kas</u>.	... that they may attain <u>wretchedness</u>
RD 1586	Yn ow gwlaskor ma's teffo bywnans nevra, joy heb <u>kas</u>.	... life perpetual, joy without <u>misery</u>
RD 2576	hag a dhros lies enev a veur dhrog, tervans ha <u>kas</u> .	from great evil tumult and <u>wretchedness</u>

(Accepted in GK98)

kasor: warrior. This word is in the VC as *cadwur* glossing *miles* (soldier). Nance updates this to *casor* or *cajor*. GM gives the Old Cornish form as *cador* which is updated to *kader*. Nance's *casor* would be *kasor* in KK and seems preferable to *kader* or *breselyer* (q.v.)

(Accepted in GK98)

2001 Nicholas Williams comments as follows:

“‘Warrior’. The Old Cornish form *cadwur*, **cador* would develop in Middle Cornish as *cador*, not *casor*. When there is an /r/ in the following syllable assibilation of /d/ is prevented (unless /d/ occurs in the group /dw/). This is apparent from *peder* ‘four (fem) and *cadar*, *chair* in place names; cf ‘The Middle Cornish form would evidently have been **cador*’ (Padel: 35) The only justification for *casor* is as a new formation based on MC *cas*.”

ke: *hedge/wall*. The phrase *war an ke* is found at BM 1253 and 1896 with the apparent meaning of *abandoned*. This meaning is given with the two references in Nance 90 but is not given in GM or GK98. This seems a pity as not many Cornish idioms are found attested in the texts and this one deserves to be better known. GK98 gives it as meaning *abstaining in a vote*. It would be interesting to know on what this meaning is based as it appears to be quite different from its use in the two lines quoted. The complete line is the same in both cases:

BM 1253	P'eur a wels'ta <u>war an ke</u> gesys y'n bys ma enev?	When did you see a soul <u>abandoned</u> in this world?
BM 1896	P'eur a wels'ta <u>war an ke</u> enev mab-den y'n bys ma?	When did you see a human soul <u>abandoned</u> in this world?

kemmeres: to take. Until I was able to examine all the texts I had a suspicion that *kemmeres* should not be used in the sense of taking something or someone somewhere. However, the following examples prove I was wrong.

BM 4034	Dha dew japlen, <u>kemmer</u> i genes tey yredi	<u>Take</u> your two chaplains with you
CW 1996	Ty a'm gwel vy devedhys dha vywnans... dhe <u>gemmeres</u> alemma	to <u>take</u> away your life
OM 975	<u>kemmer</u> dha wreg ha'th fleghes	<u>take</u> your wife and your children

(See also *gorra* and *hembronk* which are used similarly.)

kemmeres dhe-ves: to take away

TH 6 Saw nys yw an Spyrans Sans mar dyligens yn travydh dell ywa ow tenna dhe'n
dor hag ow kemmeres dhe-ves an goeth a vab-den
(... taking away human pride)

TH 10a Ev yw an oen a Dhyw neb a gemmeras dhe-ves an peghosow a'n bys
(...who took away the sins of the world)

(As the only examples of this are in TH it may be felt that *gorra dhe ves* is preferable.)

2000 ***kemmeres with:*** This is given in *Nance 90* as the phrase *kemer wyth: take care* but has been omitted from all the KK dictionaries. It is found in the texts as the phrase *kemmer with* four times and as *kemmerewegh with* once with the meaning indicated, and four times in Tregear in the verbal noun form *kemmeres with: to take care*. It is clearly a useful phrase for modern writers and deserves a place in current dictionaries. *Gorra with* with the same meaning is also given in *Nance 90* but not elsewhere and is found once in the texts. The references for the above are as follows:

Kemmer with: BM 4365; TH 14a; JCH 6; JCH 8;

Kemmerewegh with: TH 27.

Kemmeres with: TH 5a; TH 18; TH 24; TH 32.

Gorra with: OM 1978 re worro with a'm ena: May (his spirit) preserve my
soul

The phrase *bydh war*, commonly use to mean *be careful* was found five times.

kemmeres yn-mes: to take out

RD 355 gans y dus y fydh ledrys

ha'n korf yn-mes kemmerys and the body taken away

TH 2a ev a wrug Eva, an kynsa benyn bythkwith a veu, a unn asowenn a denewen
kledh Adam kemmerys yn-mes

... taken out of the left side of Adam

kemmys/myns: These two words are dealt with in *GMC* §72(2) and 72(5). As stated there, they can both mean *as much* or *as many* but the many examples show that while *myns* is mostly used in this way, *kemmys* usually means so many or so much, not followed by a clause, though there are exceptions as in the examples below from PAA. *Kemmys* can be a pronoun or adjective while *myns* is a pronoun.

Examples of *kemmys* are as follows:

BM 1782 Meur druedh y kemmeris
ladha prest kemmys fleghes so many children
awos unn den.

CW 1016 kemmys geryow teg a'm beu. so many fair words

CW 1179 Rag dha ladha den mar kwra
ev a'n jevydh seyth kemmys. seven times as much

CW 1218 Kemmys yw an mollohow so many are the curses
dout yw dhymm kavoes trigva. I doubt I shall find a dwelling

CW 1282 Kemmys mollohow omma, So many curses here

CW 1348 Kemmys yw gansa mornys, He is mourned by them so much

CW 1793 Y drobel yth yw kemmys His trouble is so much

PC 270 kemmys enor dhymm yw gwrys. so much honour is done to me

PC 530 rag kemmys hi dhe'm kara. because she loved me so much

PC 1898 Ha na gows kemmys hwedhlow, And don't tell so many stories

PC 1917 Rag ev a gyrgh dhiworthyn
kemmys na worthyo louyn, as many as do not worship Jove

PAA 9/7 Ha kemmys a dhesiryas And as much as he desired

Dhodho ev a veu grontys.

PAA 16/5 Ha Kemmys y'n bys eus 'vas, ll that is good in the world

PAA 31/7 Ha kemmys i a'n kablasy And they blamed him so
May feu an dre kryghyllys. much that ..

Examples of *myns* are as follows:

BM 140 myns may hyllyn sur esyes You will be surely as
ty a vydh comfortable as we can make you

BM 579	Bennath genowgh oll an syns ha'n sansesow <u>myns dell</u> yns	... and the female saints, <u>as many</u> <u>as</u> they are
PC 590ty	a'fydh <u>myns</u> a vynni.	you will have <u>as much</u> as you want
PAA 40/4	Ny yll den vydh amontya <u>Myns a</u> gollas y'n chyffar)	<u>how much</u> he lost
In one case at least it acts as a noun with a definite article:		
PAA 117/5	Yn-medh Pilat, "Orth <u>an myns</u> A'n pegh, piwas res yw ri."	According to <u>the amount</u> of the sin ...
GMC points out one case where <i>myns</i> is used as an adjective with a singular noun:		
OM 983	myns den eus y'n bys	all men who are in the world

kerdh/yn kerdh: away. There are numerous examples of this throughout the texts, a favourite phrase being *yn kerdh gallas*: *he has gone away*, yet it is rarely seen in modern Cornish writing, presumably because it is not given in *GM* or *Nance*. It now appears in *GK98*. See also *yn kyrgh*.

kerensa: See *rag kerensa*

kewer: weather. Not found, but in Lhuyd, according to *GM*. spelt *keuar*. This must refer to the entry in the Comparative Vocabulary in Lhuyd's *Archaeologia* under the Latin heading *tempestat* which also gives *hagar-ael*. As *awel* (q.v.) occurs twice in the Cornish texts where it is *sygh*, *teg* and *yeyn*, and, in N. Boson's "Duchess of Cornwall's Progress" *hager*, it would seem that *awel* is the best general purpose word for *weather*.

kleves: I have wondered for some time why *kleves* (rather than *kleves meur* or *kleves bras* as given in the dictionaries) seems to be identified in the texts very often with *leprosy* rather than any other illness. I found a clue in the Latin stage instruction following RD 1740, *sanatuir a lepra*. The Emperor Tiberius is cured of leprosy by kissing the image of Christ on Veronica's kerchief but the Cornish text is never any more specific than calling his problem *kleves*. Only the Latin makes it clear that he was suffering from *leprosy*.

kloes: hurdle. Not found but it is possible that some examples transcribed as *klos* (q.v.) should be this word though in no case does the context suggest this. Both words are given as *clos* with a long *o* in *Nance's* Unified spelling.

klos: This word is given as a noun only in *GM*, meaning *enclosure*. It is found with this meaning at OM 1691, 2772, and RD 164. It could have this meaning at PC 3234 and RD 1290 but in these cases *glory* (W. *clod*) seems more likely. It is also found six times used as an adjective meaning *closed* or *shut* at BM 1728, 1789, 3792, CW 527, 864 and RD 389.

(Accepted in part in *GK98*)

klott: This word occurs at:
PC 1400 My a drew sur unn klott bras Presently I will surely spit a great
hware yn y dhewlagas, gob into his eyes
It does not appear in any dictionary used in this way but could be useful for
any writer who allows a similar situation to develop in a story!

klywes: The basic meaning is *to hear* but the dictionaries also give *to feel*, *perceive* and *smell*. Most examples in the texts have the meaning *to hear* but the following have these secondary meanings:

BM 709	fatell <u>omglywowgh</u> omma?	How do you <u>feel</u> here?
OM 1351	pan <u>glywviv</u> vy an tan tynn (Isaac about to be sacrificed)	when I <u>feel</u> the cruel fire
OM 2134	Ow arloedh hwegoll, ladh e, ken ev a wra ow shyndya mar <u>klywvydh</u> agan gwari.	(...if he <u>perceives/hears of</u> our game)

(Bathsheba to King David about disposing of Uriah. Notice that *klywes* can mean *hear of* or *about* something.)

PC 1223	ny <u>glywaw</u> yeynder dhe'm troes;	I can't <u>feel</u> the cold in my foot
TH 56a	yth yw rekordys an iii flogh dhe vos y'n fornes yn flam, hag i ny wrussons <u>klywes</u> toemmdr vydh: ...and they did not <u>feel</u> any heat	

kolon: belly. This masculine word should not be confused with *kolonn* (q.v.) which is feminine. It is found twice in the texts as follows:

PC 1743	Den yw hanter morvoren, benyn a'n penn dhe'n <u>kolon</u> .	A mermaid is half human, a wo- man from the head to the <u>belly</u>
OM 365	Ow <u>holon</u> gwag, divoetter re'm kemmer hag awel boes.	With my <u>stomach</u> empty...

It is given in *GM* though the authentication code appears to be incorrect but has been omitted from *GK98*.

kolonn: heart. This word is found many times, occasionally in the literal physical sense but more often indicating distress and grief. I have listed the adjectives, verbs and other expressions used with it in this way:

trog: e.g.: Y fydh sur kolonnow trog (BM 1570): Hearts will surely be broken.
trog is found 6 times at BM 1570, 3585, CW 1226, PC 3185, RD 1244, 1364

terrys: e.g.: Ow holonn yth yw terrys (CW 1261): My heart is broken.
terrys is found 4 times at CW 1263, 1349, PC 1946, 2243.

klav: e.g.: Marthys klav o ow holonn (BM 3788) Wondrous sick was my heart
klav is found 10 times at BM 3589, 3788, CW 1197, OM 1337, 1568, PC 1027, 1426, 2610, 2637, RD 724, 1846.

krakkyas: e.g.: Kolonnow rann a grakkyas. (BM 1582) The hearts of some broke.
krakkyas is found 3 times at BM 1582, PAA 139/1, 164/4.

terri: e.g.: Hy holonn terri a wra (CW 1204) Her heart will break.
terri is found 5 times at CW 1204 and OM 358, 2174, PAA 87/2, RD 724.

keudh: e.g.: Keudh eus y'm kolonn (RD 700) There is sorrow in my heart.
keudh is found 4 times at RD 696, 700, 1376, 2156.

The following expressions are found once only:

OM 2181	'Ma ow holonn ow <u>ranna</u>	My heart is <u>splitting</u> .
CW 1210	Ow holonn <u>ynter dew gallas</u> .	My heart <u>has gone in two</u> .
CW 1223	Yn ow holonn, pur dhevri yth oma pur <u>dughanhes</u>	In my heart indeed I am very <u>grieved</u> .
PC 2932	Yn ow holonn <u>ass yw bern!</u>	<u>What a burden</u> there is in my heart!
PAA 166/5	Ow holonn <u>ynta mil dharn</u> Marth yw genev na skward hi	I am amazed my heart does not tear <u>into a thousand pieces</u> .

2000 ***komprehendya:*** This is one of the many English words introduced in the Creation of the World where it occurs as follows:

CW 11 tri yth on yn unn substans, We are three in one substance
 komprehendys yn unn Dyw. comprehended in one God

It is given in *GM* with the suggestion: *use konvedhes*, presumably to translate *understand*, but this is not applicable because, as the context shows it is used in CW in the etymological sense of *include* or *embrace*, not in the modern sense of *understand*. The Eng/Corn dictionaries do not offer any words which have an equivalent meaning although *synsi* is somewhere near it. It has been omitted completely from GK98 and it seems appropriate for it to be re-instated with the meanings *include, comprise*.

kovadh: See *kovhe*.

kovhe: *Kovhe* (verb) and *kovva* (noun) are both given in *GM* as separate words though both appear to be based on the same word in PC 827. Below are quoted lines 827/8, firstly in the MS spelling as given by Norris, secondly in the Unified spelling given by Sandercock based on Nance and thirdly a suggested KK spelling:

PC 827/8 why a'm cofua vy hep gow
 pysough may feve evys (manuscript)

Why a'm cofha-vy, hep wow,
 pesquyth may feva evys. (Unified Cornish - Nance/Sandercock)

Hwi a'm kovha vy heb gow
 peskweyth may fova evys (suggested Kernewek Kemmyn)

Two words are also given in *Nance 90*, *cofhe*: (verb) *to remember* and *cofva*: (noun) *remembrance*. Again both quote PC 827 and under *cofva* is added "so understood by scribe". This must mean the scribe took the word as a noun, so the two lines, as given in the MS version above would then mean, in Norris' very literal translation, *You, in remembrance of me, without a lie, pray that it be drunk*.

Under *cofhe*, *Nance 90*, quoting PC 827 says "correcting *pysough* to *pesquyth*" and the Nance/Sandercock KU version above clearly takes *cofhe* as a verb, and, reading *pesquyth* instead of *pysough* gives the English as *You will remember me assuredly whenever it is drunk*.

So it seems Nance had two conflicting opinions on the matter.

The suggested KK version goes along with the *cofhe* verb opinion although it is difficult to imagine *pysough* being written for *pesquyth*. On the other hand this is much closer to the well known words of the Eucharist, "Drink this in remembrance of me"

There is also a word *kovadh* given as *covath* in *Nance* and attested as follows:

OM 1283 An kovadh (MS *couath*) bydh ny asav,
 mar kwredh dhymm an sakrifis.

OM 1359 Ev yw Dyw a ras . a'n kovadh (MS *cova'th*) ny as

In taking *cofua* as a noun it looks as if Nance, following Norris, assumed it was a form of this word but changed his mind possibly on the grounds that the scribe could have written *couath* in full as in OM without upsetting the verse.

Perhaps *kovva*: remembrance should be deleted from future editions of *GM* as *kovadh* fully supplies the need.

(Accepted in *GK98*)

konkludya: This word is given in *GM* as meaning *conclude* with the suggestion to use *gorfenna* in preference. However the following examples show that its meaning in the earlier texts was to *refute* or *defeat in argument*, and it was used to mean *conclude* only in Tregear and once in CW meaning decide, or come to a conclusion.

PC 1464 My a dhisput orto ev... ... and defeat him in one fell
 my a wra by Godys fo swoop
 y gonkludya war unn lamm.

PC 1656	hag a'n <u>konklud</u> , an jowdyn, a lever y vos Dyw dhyn	... and <u>refute</u> the rascal who says he is our God
PC 1659	My a'n <u>konklud</u> yredi, ma na wodhvo gorthybi unn reson dhe'm argument.	I will <u>refute</u> him instantly so that he cannot answer one point of my argument
PC 1675	mara mynnydh gorthybi hedhyw <u>konkludys</u> na vi	if you want to answer so that you are not <u>defeated</u> today
PC 1777	Dout a'n jeves an losel, mar kews y vos <u>konkludys</u> .	The rascal is afraid he will be <u>defeated</u> if he speaks
TH 5	Rakhenna, dhe <u>gonkludya</u> rag an present termyn ma...: So, to <u>conclude</u> for the time being...	
TH 7a	Yma an Skryptor ow <u>konkludya</u> oll yn-dann begh Scripture <u>concludes</u> that all (are) under sin	
TH 28	yma Oecumenius ow <u>konkludya</u> fatell res dhyn ni omladh erbynn agan eskar: Oecumenius <u>concludes</u> that we must fight against our enemy	
There are two more examples of the same usage in TH.		
CW 236	Determys ov dhe unn dra, ha <u>konkludys</u> magata	I am determined of one thing and <u>decided</u> as well
(GK98 omits the word completely)		

kontraryus: opposite. This is spelled *kontrarius* in *GM* and English words like *contrary* with the final *y* as a full vowel suggest this is correct. However it only occurs once as follows:

PC 1731 rag Dyw ha den yw dew dra
 pur gontraryus yn kinda. quite opposite in nature

Here a long fully vocalic *i* would create an excess syllable and it seems that the spelling *kontraryus* is better with only three syllables. *Kontrari* occurs several times in the texts and could have been used here with the correct syllable count and a similar meaning which makes one wonder whether the “Doctor” making this speech at the trial of Jesus is consciously using the Latin word *contrarius* rather than *kontrari*, presumably the normal Cornish word, itself borrowed via Anglo-Norman and Middle English, just to show how clever he is.

(Accepted in *GK98*)

kosel: quiet. See *dison*.

kothman: friend. I counted this word twenty eight times in our texts though it is seldom seen in Revived Cornish. It occurs several times in TH contrasting *friend* with *foe*, e.g.:

TH 21a pub den oll, da ha bad, kothman hag eskar:
 Every man, good and bad, friend and foe

Nicholas Williams suggests it is a better word for *friend* than *koweth* which often occurs in a context which suggests *companion* or *acquaintance* rather than *close friend*. *Koweth* is commoner in the older texts and *kothman* in the later ones, i.e. *TH* and *CW*.

2004 **kovys:** This past participle, MS spelling *covys*, clearly meaning *hidden*, occurs three times in TH as follows, but is not recognised in any of the dictionaries:

TH 11 ynno ev, yma oll an tresor a skians ha'n godhvos a Dhyw kovys:

In it, all the treasure of the wisdom and knowledge of God is hidden

TH 28 only konsevyes *secretly* y'n golonn, hag ena kovys dhiworth an
godhvos a dhenvydh,

only kept secretly in the heart and hidden there from the knowledge of

any man

TH 31a nyns yw an Katholik Eglos ma kovys dhiworthyn ni,

This Catholic Church is not hidden from us

2000 ***kowas***: The first meaning given in *GM* and *Nance* is *shower* and this is how it is mostly used in Revived Cornish. It is found only three times as follows:
OM 1080/1

Shem

Yn Hanow Dyw dh'y lawa,
ti e, py ni a'gan bydh meth.
Yma ow tegynsywa
hager gowas war ow fydh.

In the name of God, be he
praised, rig an awning or
we shall be in trouble. An
ugly storm is brewing, by
by faith

Jafet

Otta kowas pur ahas;
Ny's perth den mara pes pell
a-rond an dor stremys bras
ow tewraga gans meur nell.

Look, a severe rainstorm.
Man cannot endure it if it
continues for a long time,
mighty currents gushing
with great force around
the earth

TH 31 karyes ha ledys gans pub wave ha kowas gwyns, henna gans dyskans nowydh:
Bonner: beinge ledde and caryed with euerye waue and wynde of newe
learnynge

The first two cases coming close together in OM indicate signs of the forthcoming Flood which Noah had to endure and for which *shower* seems a gross understatement as the context shows, and I suggest that *rainstorm*, given in second place by *GM* and *Nance* is the best meaning. The third case above shows a *gust* of wind with no indication of rain at all. It is currently used also for a *shower* as an item of bathroom equipment.

Nicholas Williams has pointed out the following to me:

CW 2446 Y kostyons showr a vona. (They cost a shower of money)

It clearly shows the English word *shower*, though used in an unusual sense but one still found among others in Chamber's dictionary: *a fall, flight or accession of many things together*. Given that the word *showr* was apparently in use in Cornish by the time of CW, perhaps it should be given a place in the dictionaries and used in Revived Cornish rather than *kowas* to mean *shower* in all current senses of the word including the bathroom equipment.

koweth: friend, companion. This is found many times with these meanings in masculine, feminine, singular and plural forms and seems preferable to *kar* (q.v.) Also see *kothman*.

2000 ***kowethas***: This well known word for *society* or *fellowship* is given as feminine in the *Nance* dictionaries and *GM* and most Cornish speakers are used to saying *An Gowethas*. I was surprised therefore when it was pointed out to me that *GK98* gives it as masculine. I was also surprised to find it three times in *BM* at 1287 (*cowetheys*), 2885 (*cowethes*), and 4381 (*cowethas*) unmutated following *an* and only once with mutation at 4256 (*gowethas*). I have shown the MS spellings. The Welsh cognate *cyweithas* is also given as m. in the *Geiriadur Mawr*. It looks very much therefore as if the alteration in *GK98* which is given without any comment or explanation, is probably correct and we shall have to get used to saying *An Kowethas*!

2004 ***kreatur***: See *kroadur*. The plural form *kreaturs* is attested at: TH 1, 2, 2a, 3, 5, 12, 40a, 56.

kroadur: creature. This is given in *GK98* but is found only in *VC* as *croadur*. It is also given in *GM* where we are told it was replaced in Middle Cornish by *creatur*. This is confirmed by examples at CW 154, 936, PAA 151/4, RD 191, 259, plus many more in TH. It seems unfortunate therefore that *GK98* has omitted *kreatur* as both

forms of the word are obviously from Latin *creatura* though *kreatur* comes via French according to *GM*, and neither is more Celtic than the other.

krys: shirt. Found only in the *VC* as *kreis* glossing *camisia*. However Welsh, Breton and Irish cognates are quoted in *GM*. See *hevis*.

krysi: to believe. The following examples from *BM*, *CW*, *OM* and *PC* show that *krysi* can be used with a direct object to show belief in a fact of knowledge but is usually used with *dhe* to indicate trust or belief in such information or the person giving it. It is used with *yn* like English *believe in* to indicate belief in God or similar. This confirms the information given in *GK98* and corrects that in some prints of *Verbow Kernewek*.

krysi plus direct object: to believe.

CW 573	Ow negys a drel dhe les mara mynn'ta <u>ow krysi</u>.	...if you will <u>believe me</u>
	(but see <i>kyfi</i>)	
CW 1600	Ny allav <u>krysi henna</u> .	I cannot <u>believe that</u>
OM 1435/6	Arloedh, ny vynnons <u>krysi</u> , na klywes <u>ow voys-evy</u> ,	Lord, they will not <u>believe</u> or hear <u>my voice</u>
<i>krysi dhe:</i>	to believe/trust	
BM 1864	ha my a wra mar pywav, <u>dhe laghys Yesu krysi</u>	and if I live I will <i>trust</i> the laws of Jesus.
CW 637	sham yw genev dha glywes <u>ow krysi dhe'n geryow na</u> .	I am ashamed to hear you <u>believing</u> those words
CW 1024/5	A, soweth, ty dhe <u>grysi</u> <u>dhe'n jowl bras ha'y anfeusi!</u>	Oh, alas that you <u>believe</u> the great devil.
OM 233	<u>Dhiso ny vynnav krysi</u> , na dhe'th fekyl lavarow.	<u>I will not believe you</u> or your treacherous words
OM 287	<u>Dh'y falsuri y krysis</u> .	<u>I believed his lies</u>
PC 1771	diskwa dhymm neb maystri bras, may hyllyn <u>dhiso krysi</u>.	...so that we can <u>believe you</u>
PC 2883	Mara kwre-va yndella, <u>krysi dhodho</u> ni a wra y vos profoes bennigys.	...we will <u>believe him</u> ...
<i>krysi yn:</i>		
BM 971	<u>yn Krist yma ow krysi</u> .	he <u>believes in</u> Christ
BM 4116	kaws dhyn ni ev a via <u>yn Yesu</u> , Mab Maria, <u>dhe grysi</u> , byghan ha bras.	... <u>to believe in</u> Jesus, the son of Mary
BM 4125	<u>Yn Krist my a vynn krysi</u>	<u>I will believe in</u> Christ
OM 1508	Res yw dhis <u>ynno krysi</u> ,	You must <u>believe in</u> him
OM 1761	Mar mynnydh krysi sertain nag eus Dyw lemmyn onan a goedho <u>ynno krysi</u> ,	... <u>in whom one must believe</u>
OM 1784/5	saw gwith may hwrylli <u>krysi</u> lemmyn <u>y'n Tas a wrug nev</u> ,	... take care that you <u>believe</u> <u>in the Father</u>
PC 1597	bys omma, prest ow tyski <u>ynno pub den oll krysi</u> ,	... always teaching every man to <u>believe in</u> him
PC 2963	ni a wra <u>ynno krysi</u> ,	we will <u>believe in</u> him

kudha: Although this verb usually means *to hide* (oneself or something else) it is used to mean *blindfold* in the following examples:

PC 1370	Gans kweth my a vynn <u>kudha</u> <u>y fas</u> , hag onan a'n gwysk.	... <u>cover his face</u>
PC 1376	Re'm fay, henn yw gwari da. Y <u>gudha</u> skon my a wra.	...I will soon <u>blindfold</u> him
PC 1386	Gweskes lemmyn neb koweth, ha mara kwre'ta, re'm pat,	

PC 1393	my a wra y <u>gudha</u> ev. My a vynn y <u>dhiskudha</u> , hag yn spit dhodho trewa war y fas ha'y dewlagas.	...I will <u>blindfold</u> him. I will <u>unblindfold</u> him...
---------	---	---

They are all in the context of Jesus being blindfolded and harassed by his tormentors before the crucifixion.. In the first case *cover his face* is specified but after that *kudha* alone is felt to be sufficient. *Diskudh* appears to be used similarly a little later in PC 2852 where one of the tormentors has been blindfolded to draw lots over Jesus' coat. *Kudha lagasow* which is given in *Nance* under *blindfold* is not found. *Blindfold* is not given at all in the *Gerlyver Servadow* or the English end of *GK98*.

kummyas: leave, permission (to do something). The examples show that *kummyas dhe* is the commonest usage but *rag* and *a* are also found and there is one example of the subjunctive and one of the usage *gasa kummyas*: *to take leave*.

BM 1471	My a vynn pysi <u>kummyas</u> <u>rag</u> mones dre.	(<i>rag</i> + v.n.)
BM 2779	<u>Kummyas</u> pysa' <u>rag</u> mos 'lemma	(<i>rag</i> + v.n.)
BM 2969	ty a yn kerdh genen ni, hag omma <u>gas dha gummyas</u> .	take your leave
OM 79	saw a'n frut ny 'fydh <u>kummyas</u>	(<i>a</i> + noun)
OM 376	My a'th pys, Arloedh ughel, dhe'n tir ty a re <u>kummyas</u> <u>ma'm gasso</u> kyns es merwel	(subj.)
OM 379	ynno boes dhymm dhe hwilas. Adam, <u>kummyas</u> skon a'fydh hys dha bal leun <u>dhe</u> dreghi.	(<i>dhe</i> + verbal noun)
OM 409	Eua, <u>war</u> an bys maystri leun <u>gummyas</u> yma dhymm.	(<i>war</i> + noun)
OM 412	Gwynn agan bys, ow fries, bos grontyes dhyn ni <u>kummyas</u> dhiworth an Tas Dyw gwella <u>dhe</u> balas ha <u>dhe</u> wonis.	(<i>dhe</i> + v.n.)
OM 750	gwynn ow bys kavoes <u>kummyas</u> <u>dhe</u> wodhvos pyth vo ena,	(<i>dhe</i> + v.n.)
PC 3112	Ro dhymm <u>kummyas</u> , my a'th pys, a gemmeres korf Yesu,	(<i>a</i> + v.n.)
PC 3139	Yosep, eus dhis <u>kummyas</u> an korf ker <u>dhe</u> ynkleudhyas?	(<i>dhe</i> + v.n.)
PC 3146	<u>kummyas</u> grontyes dhymm yma <u>dh'y</u> ynkleudhyas yn lowen	(<i>dhe</i> + v.n.)

2000 ***kweth***: *GM* and *GK98* give the meaning of this word as *cloth* with the further information, *kweth lestri*: *dish cloth*. The word occurs many times in the texts, meaning a cloth or some sort of covering in many cases but in many more, probably the majority it clearly means an article of clothing, for example the white and crimson robes which were put on Jesus before the crucifixion in PC and PAA. Further examples are as follows:

BM 1929	Strypyewgh y <u>gweith</u> !	Take off his <u>clothes</u>
BM 1967	lemmyn my a wisk <u>kweth</u> loes.	Now I will wear a grey <u>garment</u>
BM 3041	rewgh dhymm <u>kweth</u> rag ow hudha, my yw noeth ha'n gwyns yw yeyn.	Give me a <u>garment</u> to cover me...
RD 1936	Pilat, genev nyns yw meth awos gwiska sur an <u>gweith</u> a veu yn kyrghynn Yesu	Pilate, I am not ashamed to wear the <u>garment</u> that was on Jesus
CW 965	Ha dew <u>gweith</u> dhedha gwra doen,	And bring them two <u>garments</u> ...

dh'aga hudha pub seson,
aga noeth na vo gwelys.

kwit: *GM* has this word spelt in this form only but *Nance* has two forms spelt in Unified *quyt*, one of them with the *y* marked long. The one with the long *y* is given as meaning *quite*, and with the short *y* as meaning *free* or *just(ly)*. However, *GM* gives the meaning of *kwit*, which by KK rules would correspond to the form with the long *y* as meaning *free*, not *quite* as does *Nance*.

In most of the examples in the texts the meaning of *quite* or *completely* seems best to fit the context. These are as follows:

CW 1571	ha'n seth gallas <u>kwit</u> dredhov.	and the arrow has gone <u>completely</u> through me
PC 149	my re'n kollas <u>kwit</u> dredho,	I have <u>quite</u> lost it ...
PC 345	kyn fe diswrys an templa dhe'n dor <u>kwit</u> , na saffa mann,	although the temple were <u>completely</u> destroyed
PC 1145	Ow skovarn treghys mirewgh <u>kwit</u> dhe-ves dhiworth ow fenn	my ear...is <u>completely</u> cut away from my head
RD 130	dyllewgh lughes ha taran <u>kwit</u> a'n loskko	... that will burn him <u>completely</u>

The following are examples of the meaning *free* etc.

PC 1123	gesewgh ow thus eus gene' dhe-ves <u>kwit</u> dhe dremena.	allow my men...to depart <u>freely</u>
PC 2900	Kepar hag ev on krowsys, ha dre wir vreus <u>kwit</u> jujys	... <u>fairly</u> judged by a true verdict
PAA 150/8	Dhe-ves i a dhelivras Barabas <u>kwit</u> mayth ella.	They freed Barabbas to go <u>freely</u>

GM probably takes both words as being the same but the failure to give the commonest meaning as found in the texts is an omission.

As a non-Celtic word it is not much used in modern writing, synonyms such as *dien* and *rydh* being preferred.

(Accepted in *GK98*)

kyfi: to confide in. This verb is given in *GK98* in place of *kyfya* in *GM*. *GM* tells us it is found at CW 574. This in fact is 573 in the Hooper edition of 1985 where it is given in the mutated form *hyfya*:

CW 573 mara mynta ow hyfya (Unified spelling as in that edition)

The same line is in the Paula Neuss edition of 1983 in the MS spelling as:

CW 575 Mar a mynta ow krysy

so it looks as if the reading is in question but *krysi* (q.v.) seems more likely as Stokes gives a note that the reading is *cregy* in the British Museum MS and this also gives a better rhyme. *Kyfi/kyfya* is not attested elsewhere. The noun *kyfyans* occurs twice as follows:

BM 3076	Rag dendil dhiso <u>kyfyans</u> ,	... to gain <u>trust</u> in you
OM 1808	ny's tevydh fowt a <u>gyfyans</u>.	... they will not have lack of <u>confidence</u>

(*GM* quotes OM 1805 but this appears to be an error)

Both these lines also have seven syllables, requiring *kyfyans* in both cases to be two syllables which would make the spelling *kyfyans* correct.

This evidence is slender, but such as it is, it suggests that the correct form of the verbal noun, if it exists, is *kyfya* as in *GM*. rather than *kyfi*. *GM* also states that *Nance* wrote *kyfy*, but the form printed in *Nance 90* is *kyfya*. This also quotes CW 573 as above with the spelling *hyfya*.

kyn: although. The information in *GMC* §293 is slightly confused. Many examples in the texts make the following clear: The word becomes *kynth* before all vowels except the particle *y* preceding an infixed pronoun. The example *kyns y'n aswonnydh* should be *kyn y'n aswonnydh*: *kyns y'n* is not found used like this in the texts. However *kyns yv aneth* (MS spelling) occurs at RD 1302. This is read by Norris as meaning *before it is tonight* (*kyns yw haneth*). This would not affect the above statement, but Nance reads it as *marvel though it is* (*kynth yv aneth*) If this is the correct interpretation it suggests *kyns yw* can mean *although it is* though it will be noted that Nance has 'corrected' the MS *kyns* to *kynth*. I could not find another case of *kyns yw* although I counted *kynth yw* thirteen times in the texts, apparently meaning *although it is*. I also found one case of *kyn* followed by *o* at RD 1535 but *kynth* is far more usual.

2000 ***kyns oll:*** I had got into the habit of using *a gynsa prys* as the equivalent of *firstly* or *first* as an adverb in such sentences as *I sat down first* but when I came across *kyns oll* being used by Nicholas Williams I checked it out against my own phrase. The latter is nowhere to be found in the texts but I found *kyns oll* eight times as follows:

BM 4170	pobel Rom orth dew vernans delivrys yth yns omma, <u>kyns oll</u> a debel gryjyans	<u>firstly</u> from heresy
RD 2053	govynnewgh orth an jayler <u>kyns oll</u> pan blit yma-va:	<u>First</u> ask the gaoler what what condition he is in
RD 2430	<u>kyns oll</u> ev a'gan formyas,	<u>First</u> he created us
TH 3	yma rann ahanowgh a vynnasa martesen godhvoss pella fatell veu mab-den <u>kyns oll</u> dres dhe begha: there are some of you who would perhaps like to know more how mankind was <u>first</u> brought to sin	
TH 3a	den a goedhas <u>kyns oll</u> yn pegh: man <u>first</u> fell into sin	
TH 4a	hwi a glywas <u>kyns oll</u> an kerensedhek gerensa a Dhyw dhe vab-den: you <u>first</u> heard the loving kindness of God to mankind	
TH 12	ma's ev a veu <u>kyns oll</u> gwrys pur ha glan: but he was <u>first</u> made pure and clean	
TH 55	ha <u>kyns oll</u> hemma yw dhe vos notys: and <u>firstly</u> this is to be noted	

Nance 90 gives *kens oll* for *first of all* and for *firstly* he gives *yn kensa*. This is a little surprising as it occurs six times but only in TH which was not available to Nance when the dictionary was prepared and there is no mention of it in the brief preface to the 1990 edition. *GK98* gives *wostalleth* for *at first*, but this is used rather differently and occurs only once at OM 2762 where the meaning is closer to the literal *at the beginning*. *Kyns oll* as a phrase is not given in either KK dictionary but I suggest the examples above show it is the most usual phrase for *first(ly)* as used in them.

kyrgh: yn kyrgh: This phrase, given as *yn-kergh* in Unified spelling in *Nance* does not appear in *GM* or *GK98*. It occurs at PC 2289, RD 116, 809 and 2305. The MS spelling is always *yn kergh* as in Unified, though the verbal form *kyrhaf* appears in this MS spelling at RD 1577 It appears to have the same meaning as *yn kerdh* and one wonders whether it is the same word. Nance postulates an unattested noun *kergh* which he links with the verb *kerghes* (KU spelling) in the same way as *kerdh* is linked with *kerdhes*. However whereas *kerdhes* means *to walk* or *move along* and so is a verb of motion, *kyrghes* meaning *to fetch* is less directly so, so that the meaning of *way* attributed to *kergh* by Nance is not too convincing. I suggest that *yn kyrgh* and *yn kerdh* which have the same meaning are really the same word.

ledya: to lead, take. I checked this verb because I was under the impression that it was used mainly for leading animals. In fact, I found only three cases of this, all connected with Silvester's dragon in BM 4028, 4058, 4104. There were eight other examples, mostly in TH and CW not involving animals. As this is clearly an English word, *hembra* (q.v.), which is well attested, is perhaps preferable.

les: Often used in the phrase *dhe les*, the usual meaning is *advantage*, *interest* or *profit*. There are cases in the texts where the context suggests it is used negatively as a euphemism or litotes for *bad*:

RD 876	A venynreydh ž na doch vy nes. na na wra gwryth ž na vo <u>dhe les</u> ;	Woman, do not touch me at all. Do not perform an act which is not advantageous. (= inappropriate, bad?)
(Jesus, after the Resurrection talking to Mary Magdalene)		
RD 952	Euveredh fol yw na'n gas lemmyn mos dhe dherivas tra na wra <u>les</u> .	It is useless folly which will not leave it but goes on to report a thing that does not make profit (= spread a false report?)
(Thomas criticising the report that Jesus has risen)		

lett: hindrance, delay. This occurs at least 20 times, *ardak* only once, so *lett* seems preferable.

leur: floor, ground, but often preceded by a preposition such as *dhe* giving the literal meaning *to the floor/ground*. In the following cases the context suggests that the best rendering into English would be to omit *ground* so that the phrase means simply *up* or *down*, indicating motion rather than direction or position and therefore available in these senses as alternatives to *yn-nans* and *yn-bann* (q.v.)

BM 4227:	Yesu yw agan savyour. Re'th trehaffo <u>dhiwar leur</u> !	...may he raise you <u>up</u>
PC 2868	Maras osa Mab Dyw meur, diyskynn a'n vynk <u>dhe'n leur</u> ,	...come <u>down</u> from the stand
PC 3141	Deun dh'y gemmeres <u>dhe'n leur</u> ,	Come on and get him <u>down</u>
PAA 8/7	Ev o Krist, a dheuth <u>dhe'n leur</u> .	He was Christ who came <u>down</u>
RD 882	Krist, klyw ow lev . lavar an eur may teudh a'n nev . arta <u>dhe'n leur</u>	...when you will come <u>down</u> from heaven
RD 2330	hag yn gorhel bras gorrys genen may teffa <u>dhe'n leur</u>	and stowed in a big vessel to come <u>down</u> with us

leverel: to say. *GMC* §152/4 (followed by some prints of *Verbow Kernewek*) gives this verb as being followed by *orth* with the meaning *tell*. I could not find any example of this but I found many cases where it was followed by *dhe* as given in *GMC* §141/14. A few of these are:
OM 752, PC 495, 741, 1957, RD 1180.

loeth: This word is given in *GM* and *GK98* as meaning *tribe*. It does not occur in the texts but it corresponds presumably with *luyth* in *Nance 90* the meaning of which is given as *battle-array, army*. *Nance 90* quotes two words from *VC*, *luid* and *luir* for *luit* and *GM* quotes by number three entries in *VC*; 158, 170 and 182. These numbers do not correspond exactly with the editions of *VC* which I have (Norris and Campanile) but it does seem that we have two quite different words. 158 seems to be 157 in Norris given as *leid* which *GM* says was amended to *loid* by I. Williams and is given as *loid* by Campanile. This glosses *progenies* or *tribus* which probably could

mean *tribe*. 170 seems to be Norris' 169 (*hebrenchiat lui*) glossing *dux* which could mean an *army commander* and 182 is Norris' 181 *luid* glossing *procintus*, which Norris says means *battle array*. My Latin dictionary gives only the ablative form *procintu* which it translates as *under arms, ready for battle*. *Procintus* clearly means a state of readiness for battle by having your armour strapped onto you (*cintus*) Campanile does not offer to explain what *procintus* means. Perhaps he did not think it necessary as *procinto* exists in Italian meaning *on the point of* doing something, slightly watered down from *going into battle*. He suggests that *luid* is a spelling variation of *loid/leid*.

If this is the case, the *VC* entries indicate two quite different meanings, one of which (*battle array*) is given in *Nance* only and the other (*tribe*) in *GM* and *GK98* but not in *Nance*. It seems to me that any new dictionary should make clear both meanings, namely *tribe* and *readiness for battle*, or by extension the battle itself as the entry *hebrenchiat lui*: *battle leader* suggests. Or maybe they are the same word in the sense of a tribe actually forming an army prepared to do battle.

Although none of the books I have says so, it looks very much as if this word forms the second syllable of the well known word *arloedh*, meaning *lord*, which occurs frequently in the texts. This is also in *VC* spelled *arluit* and glossing *dominus* or *herus*. *Ar-* is given in the Welsh *Geiriadur Mawr* as meaning *fore-* which would fit *arglwydd* or *arlwydd*, the Welsh cognate of *arloedh*. It looks as if *ar-* is used similarly in the Cornish word although the Cornish dictionaries do not give *ar-* as a prefix. This being the case, one wonders why *arloedh* ends in *dh* and *loeth* in *th* in *GM* and *GK98*. The *VC* reference of *arloedh* is not given in *GM*.

***loselwas*:** This word is found once only at PC 2718 where is used by the smith's wife. She is trying to make some nails to crucify Jesus because the smith himself cannot or will not do the job and is being helped by one of the torturers. She calls the torturer a *loselwas* to imply that he is useless because he is not using the bellows properly to blow the forge fire.

This is exactly the sense in which *loselwas* was used by John Richards in his hilarious book in Unified Cornish *Cowethlyver rag Loselwesyon* but when it was converted to Kernewek Kemmyn it has the far less colourful title *Gweres rag Tus Euver*. The change was presumably due to the fact that *GM* defined *loselwas* as *tramp* though this usually means a person who is homeless, perhaps through no fault of his own. The meaning given for *loselwas* in *Nance* is *ne'er do well, idle fellow* which are much better definitions.

Losel occurs several times along with a number of other colourful Middle English words such as *harlot, jowdyn, gadlyng* etc. all meaning *rogue, knave, rascal* and the like.

***lowena*:** joy. Is there any difference between this and *lowender*? Not much. *Lowena* is found many times in the sense of *joy*, often in a spiritual sense and without any sense of frivolity, and very often as part of a greeting. *Lowender* is found only four times, three of them following *yn* so meaning *in joy*, again usually in a spiritual sense without any sense of jollity. One case of *lowender* is in *CW* and the other three in *TH* which suggests it is a rather late usage so maybe *lowena* is preferable in current use.

(Nicholas Williams comments: 'The commonest word in the texts for *joy* is *joy*' This is true. The computer counted it 84 times)

***lowender*:** See *lowena*.

2000 **lyenn:** literature, learning. This occurs many times, always combined with *mab* as *mab-lyenn* with the meaning of *cleric* or *chaplain*. In every case the syllable count for the line requires it to have two syllables. The following spelling changes in GK98 make it clear that *y* followed by a vowel is a semi-vowel and does not count as a syllable:

<i>dustunya</i>	to	<i>dustunia</i>
<i>glorius</i>	to	<i>gloryus</i>
<i>gokkyes</i>	to	<i>gokkies</i>
<i>kontrarius</i>	to	<i>kontraryus</i>

This indicates that *lyenn*, spelled thus, is only one syllable (and rather a difficult one to say). It would therefore be better spelled *lien* to make two clear syllables. A few of the examples are as follows:

BM 516 pryns war an vebyon-lyenn
 BM 1345 Gene', ow mebyon-lyenn
 BM 3163 ha'm meni oll yn tien
 keffrys leg ha mab-lyenn

(Here the rhyme with *tien* is further confirmation)

OM 2600 mab-lyenn ow sel priva
 PC 554Ow mab-lyenn, kyrgh Annas

Note the marked contrast between the sound of the second syllable of *mebyon* and that of *lyenn*.

lymm: sharp. See *tynn*.

maga...avel: as...as. See *es*.

2004 **mall:** I have listed every example in our texts of this word showing the ways in which it is used. The following indicate *eagerness*. These could be imitated more than they are in modern writing.

CW 1974	a'n prys <u>mall yw genev</u>	As for the time, <u>I am eager</u>
OM 553	<u>Mall yw genen</u> dha gavoës, dhe vos lemmyn dhe derros,	<u>We are eager</u> to take you to go now to destruction
OM 2734	Ha rakhenna war an chal hy gweskel <u>genev yw mall</u> ,	And for that <u>I am eager</u> to clout her on the jaw
PC 1531	<u>Mall yw genev</u> dha gavoës dhe vos genen dhe derros,	<u>I am eager</u> to take you to your destruction
PC 2068	<u>Mall yw genev</u> y gavoës, rag y worra dh'y ankow.	<u>I am eager</u> to get him to send him to his death
PC 2829	My a wra <u>gans bones mall</u>	I will do so <u>eagerly</u>
RD 1488	Arloedh an bys ma ha nev; kows ganso <u>genen o mall</u> .	The Lord of this world and heaven; <u>we were eager</u> to talk to him

In the following example, the meaning as suggested by the context is *haste*.

OM 2780 gorr an prenn yn-mes gans mall get the wood out quickly

In this last one, the context and the scriptural source suggest *what is fitting*.

PAA 192/7 Agan kregi ni yw mall It is fitting for us to be hanged
 (though Nance gives 'all is in favour of hanging us')

mar...avel: as...as. See *es*.

mar pleg: This is found four times with the meaning of *please*.

There appear to be four expressions available, and listed in these notes, to translate *please* although only this one, *mar pleg*, is in common use in Revived Cornish. They are: *my a'th pys*, found more than thirty times, *dell y'm kerri*, found fourteen times, *dre dha vodh*, found nine times and *mar pleg* found four times. It has to be admitted that the first three seem very old fashioned if translated literally which is perhaps why *mar pleg* is preferred.

marow: See merwel.

2000 **mars:** whether. *GMC* §344(5) tells us that *mar* is sometimes omitted after *godhvös*, and gives the example: *Ny wonn eus koffi gesys: I don't know whether there is any coffee left*. I have never seen this used in modern writing but the following cases in the texts confirm this so it could be brought into greater use:

BM 1487	Ny wonn eus medhygieth a'm gwrello saw der lyvrow.	I don't know <u>whether</u> there is an medicine to cure me
BM 3770	Yn kosk bo difun dison ny wonn esen.	I don't know <u>whether</u> I was asleep or silently awake.

mars yw prys: This phrase occurs three times in PC and once in PAA, but only one of these seems to have any meaningful relevance to the context. This is:

PC 938	Lavar lemmyn <u>mars yw prys</u> dannvon genes tus ervys dhe gyrghe an vil losel.	(tell me <u>whether it is time</u> to send armed men with you...)
--------	---	--

Yudas Skarioth:

Yw, syrra, by Godys fo.

The other cases are as follows:

PC 222	War hy heyn, rag dha esya, dillas my a vynn lesa. Yskynn yn-bann, <u>mars yw prys</u> .	
PC 2831	Deun <u>mars yw prys</u> . Gesewgh i dhe dhisplewyas, ha haylyewgh an myghtern bras	
PAA 61/3	Pan o y bysadow gwrys, Dhe'n dewdhek y leveris "Koskewgh lemmyn <u>mars yw prys</u> . Powesewgh, hwi yw grevys."	

I suggested in my edition of PAA that this may refer to Mk 14 v.41 and Mt 26 v.45 but it rather looks now as if it may be no more than a line filler giving a convenient -ys rhyme. Or it may suggest "This is the right time for the job". It calls to mind the Spanish word *enhorabuena* and the French phrase *à la bonne heure*, meaning literally in a good hour or at a good time but implying in fact *OK!*

marth: The following examples, which are not exhaustive, illustrate how *marth* is used with *yw* (and less frequently *yma*), *y'm beus* and *kemmeres* and followed by *a* to indicate *surprise about*.

CW 549	<u>Marth</u> yw genev dhe'th klywes.	I am <u>surprised</u>
CW 553	Na gemmer <u>marth</u> vydh, benyn vas.	Do not be <u>surprised</u>
CW 559	na gemmer <u>marth</u> anodho,	Do not be <u>surprised about it</u>
CW 1606	<u>Marth</u> bras yth yw.	It is a great <u>wonder</u>
CW 2305	Ow hothman, na gemmer <u>marth</u> ;	Do not be <u>surprised</u>
OM 1309	Ow thas-eyv <u>marth</u> yn tevri eus dhymm lemmyn.	I am <u>surprised</u>
OM 1395	Yma <u>marth</u> dhymm a unn dra	I am <u>surprised about ...</u>
OM 1484	<u>ahanas marth</u> a'n jeves.	He was <u>surprised about you</u>
PC 2392	<u>Marth</u> a'm beus a'th lavarow,	I am <u>surprised about your words</u>
PC 2415	Yma <u>marth</u> dhymm ahanas.	I am <u>surprised about you</u>
PC 3177	ha nys yw <u>marth</u> .	It is not <u>surprising</u>
RD 1263	Euveredh yw dhis govynn	

	pyth yw an <u>marth</u> a hwarva	...what is the <u>wonder</u> that occurred
RD 1408	Ahanas <u>marth</u> yw gene':	I am <u>surprised</u> about you
RD 1830	rag dhiso jy <u>marth</u> ywa	it is a <u>surprise</u> for you

marthus: wonder. The plural of this is given as *marthusyon* in *GM* and this is supported by many examples in the texts although *marthusyon* does occur, evidently with singular meaning, at P.C. 770 where Andrew says he has great surprise (*marthusyon*) when Jesus says one of the disciples has betrayed him. It also occurs:

RD 1259 lemmyn, Dar, neb marthusyon
 eus hwarvedhys?

This is singular as shown by the *neb*.

The form *marthusow* occurs only at PC 82. Norris translated this as *miracles* but Graham Sandercock, following Nance, has the singular *miracle*, presumably taking the ending *-ow* as an abstract rather than a plural ending. It is needed for the rhyme, and the context suggests that the singular is more appropriate than the plural. Satan asks Jesus to go up onto the pinnacle of the temple and perform the one miracle of jumping to the ground without being hurt. CW 2125 has *Hemm' yth yw marthusyon bras* where *marthusyon* again appears to be singular referring to Enoch being carried off to Paradise.

2000 ***may:*** when. This use of *may* is dealt with in *GMC* §291. It is used following a noun indicating a point in time and the example is given, *y'n jydh may feu genys hi: on the day when she was born*. One often sees *pan* also used in this way but this is found only once in the texts:

OM 353	Ellas gweles an <u>termyn</u> ow Arloedh <u>pan</u> wrug serri; <u>pan</u> wrug dres y worhemmynn,	Alas to see the <u>time when</u> my Lord was angry, <u>when</u> I went beyond his command
--------	--	---

This presumably is because *pan* is separated from *termyn* and is repeated. The usual way is to use *may* as indicated above though there are only a few examples of this found in late Cornish prose. Middle Cornish verse managed to avoid the construction! They are as follows:

TH 2a hwath an termyn may fo den gwrys, nyns esa ynno fowt vydh:
 still in the time when man was made....

TH 40a na ankevi an miseri a wrussyn ni oll dhe suffra dhia an termyn may fen
 ni diberthys dhiworth an eglos a Krist:
 ...the time when we were separated...

JCH 39 ev a dhelatyas an termyn may hallava previ esa y wreg ow kwitha
 kompes yn y geve
 He put off the time when he could test whether his wife was
 playing fair with him.

mernans: death. See *ankow*.

2000 ***merwel:*** to die. The adjective *marow* is used as the past participle of this verb. Phrases like *pan o marow: when he had died*; (BM 451, 791) *yw marow: has died* (BM 2687, CW 1701) are found in the texts.

This information is given in *GMC* §244(4) which deals with irregular past participles but not in §193(3) which deals with the actual verb.

The form *merwys* erroneously given in *Verbow Kernewek* is not attested. It has been replaced by *marow* in the second edition.

mes: This word appears in all the dictionaries and is widely used to mean *but*. Also it is a word many people, (dare I even say ‘most people’?) can identify due to its similarity to the French *mais*. However Nicholas Williams has pointed out to me that it is far less common in the texts with this meaning than *saw*. He has made what I presume is a visual check through the main texts and listed about 40 cases of *mes* against about 120 of *saw*. I have run a computer check on BM only and found 2 cases only of *mes* against 19 of *saw*. This convinces me that we ought to be using *saw* far more and *mes* far less in this sense. Nicholas Williams has also found twenty four cases of *lemmyn* with this meaning. I found none in BM. Unified Cornish distinguished between *lemen* as meaning *but* and *lemmyn* as meaning *now* but Ken George came to the correct conclusion that they were really both the same word and are both spelt *lemmyn* in Kernewek Kemmyn. This would be an inconvenience if *lemmyn* were used more frequently than it is to mean *but*.

2000 **mes ha chi.**: This phrase is found just once as follows:

CW 1407 Ny vydh skians vydh y’n bys
 mes y aswonn ev a wra ...but he will know it inside and
 der an planetys, mes ha chi. out through the planets

The gives the very useful, modern idiom:

aswonn mes ha chi: to know inside (and) out

It is given in *Nance 78* but not in *Nance 90*, *GM* or *GK98*.

Nance 90 does give *mes a jy*, *mes a’n chy* and *yn mes a’n chy*, as *out of doors* but I could not find any of these phrases in our texts and it seems likely that the phrase quoted above is the only occurrence. There is some doubt as to whether the MS reads *mes ha chy* or *mes a chy* and it seems that *Nance* first read *mes a chy* which gave rise to the phrases in *GK 90* and later the more likely *mes ha chy* which gave rise to the amendment in *Nance 78*. *GK 90* was a reprint of the earlier 1938 dictionary.

metya: Followed by direct object in three cases, two cases found with *orth*, and two with *gans*, so d.o. seems preferred option.

BM 1070	Ow <u>metya</u> bydh ny allsons. (d.o.)	They could never <u>meet</u> me.
BM 4186	Ny wonn p’eur y’n <u>metyav</u> (d.o.)	I don’t know when I shall <u>meet</u> him.
PAA 20/3	Rag y hyllir ervira..... y vos prest orth dha <u>vetya</u> (d.o.)	...that he is always <u>waylaying</u> you
BM 2280	Pyth yw gwel dhis synsi dhe <u>vetya gans</u> an turant	...to <u>encounter</u> the tyrant
BM 2295	Mar trig yn Kernow devri ni a <u>vet gans</u> an bilen	we shall <u>encounter</u> the villain
BM 3207	Ny garsen orto <u>metya</u>	I would not like to <u>meet</u> him
RD 1343	...fatell wrussyn ni... ... <u>metya orto</u> hedhyw	..how we did ... <u>meet</u> him today

(I do not see any reason for the distinction in meaning between *metya orth* and *metya gans* made in *Nance* and *GM*.)
 (Accepted *GK98*)

2000 **meur:** many, much, great. This is commonly used followed by *a* and a noun to mean *much* or *many*, and preceding a noun to mean *great* or *much*. It is given in *GMC* §57(2a) and is confirmed by many examples in the texts. However the comparative form *moy* (*more*) is followed by *a* in only one case and there are not many examples of *moy* followed by a noun in a quantitative sense. These are as follows:

without a

BM 51 moy tresor
 BM 443 moy rychys

BM 2654	moy dises
BM 3385	moy drog
BM 3727	moy own
OM 2793	moy disenor
PAA 21/8	moy joy
PAA 128/5	moy kolonn
RD 2460	moy servysi
TH 6a	moy tus
TH 12	moy rohow
TH 28	moy payn
TH 28	moy gras
TH 33a	moy epskobow

with a

TH 1 moy a ras

So it would seem that modern writing would do better to avoid using *a* after *moy*.

Moy a'n par na occurs in TH 33 and it seems reasonable to imitate this as a phrase.

min: See *enep*

mona: money. See *arghans*.

movya: to move. Not used in the simple form for physical, mechanical movement, though *removya* is so used.

e.g.: movya

BM 260	My a vynn, kyns es dibarth, <u>movya</u> omma sertan tra.	I wish to <u>move</u> here a certain matter
PAA 4/4	Yesu Krist a veu <u>mevys</u> may fynnas diyskynna.	Jesus Christ was <u>moved</u> to come down
TH 37a	Ny vynnusen krysi an aweyl na ve an Katholik Eglos dhe ri dhymm eksperyans hag ow <u>movya</u> dhodho: I would not believe the Gospel if the Catholic Church did not ... <u>move</u> me to it	
TH 44a	...fatell wrug Peder...sevel yn-bann yn kres an elekt pobel ... dh'aga <u>movya</u> i dhe dhewis onan rag bos yn roum esa Yudas ynno: (...and <u>move</u> that they should choose one to take the place of Judas	
TH 50	An kynsa tra usi orth ow <u>movya</u> vy dhe brederi ... an epskop a Rom dhe vos an penn war oll an re erell... : The first thing which <u>moves</u> me to think that ...	

e.g.: removya

RD 396	Yn sertan mar <u>remoffya</u> , y benn krakk my a dorrsa,	Certainly, if he <u>moved</u> I would break his head, crack
OM 2045	ma na vons yn neb maner <u>remevys</u> dhe gen tyller	so they are not <u>moved</u> ... to another place
OM 2057	na sodon, kyn fo mar vras, a yll aga <u>removya</u>.	... can <u>move</u> them

So it seems best to use *gwaya* (q.v.) intransitively for physical movement and *removya* transitively. *Movya* should be used for suggestion or persuasion.

movyans: Not found though given by *GM* as being in TH. If it is a modern coinage maybe it would be better to use it in senses corresponding to *movya* and coin *gwayans* for senses corresponding to *gwaya*.

moy: See *meur*.

my a'th pys: This phrase has the simple if somewhat old fashioned translation *I beg you* or *I pray you*. I started to count examples in situations where they could correspond in use to modern English *please*. These are where they occur in parenthesis, usually associated with an imperative verb though separate grammatically from the rest of the sentence. In other words they can be removed without affecting the meaning, just like *please*. I give below one example out of many from each of the main texts where it occurs:

Ch. Frg. 21	<u>My a'th pys</u> : orti bydh da	<u>Please</u> be good to her
OM 326	gront dhe'th weythres, <u>my a'th pys</u> , neppyth a'n Oyl a Versi.	Grant your servant, <u>please</u> ...
PC 196ke	a-bervedh y'n kastell a-dheragov, <u>my a'th pys</u> .	Go into the village before me <u>please</u>
RD 232	<u>My a'th pys</u> , gans dha anow lavar dhymmo dha hanow,	<u>Please</u> ... tell me your name
BM 546	Yesu Arloedh, <u>my a'th pys</u> , gweres an den ma yw dall!	... <u>please</u> help this man who is blind
CW 171	<u>my a'th pys</u> ; krys ow lavar:	(<u>Please</u> , believe my word)

I stopped counting at thirty and there were obviously many more. In fact, the computer counted sixty six but I did not check visually to see in what sense they were all used.

It is not found in PAA or Tregear presumably because they contain little or no dialogue. Nor is it found in JCH. although it does contain dialogue. Maybe it would have been old fashioned by the time JCH was written.

There appear to be four expressions available, and listed in these notes, to translate *please* although only one, *mar pleg*, is in common use in Revived Cornish. These are: *my a'th pys*, found more than thirty times, *dell y'm kerri*, found fourteen times, *dre dha vodh*, found nine times and *mar pleg* found four times. It has to be admitted that the first three seem very old fashioned if translated literally which is perhaps why *mar pleg* is preferred.

2005 mynnes The use of this verb is dealt with at some length in GMC §306. It is used to show *willingness* or *wanting/wishing to do something*; followed by *orth* + *noun/pronoun* + *verbal noun*: *to want someone to do something*; or by *may* + *subjunctive*: *to want something to be done*, as well as as an auxiliary to form the future tense where it is found in the texts much more often than *gul*. However there are also many examples in the texts where it takes a noun or pronoun as object with the clear meaning of *wanting something*. I found the following cases:

BM 124	Rag kerensa an passhyon a borthas Yesu ragon, penys hedhyw a vynna',	I want penance today
BM 1071	Ow envi yn kerdh galsons. Ow metya bydh ny allsons. Dyw a vynnas yndella.	God wanted thus
BM 2813	Ny vynnav an dynyta: na bynytha kavoes kur	I do not want the dignity
BM 2845	Nevra my ny vynna' kur marnas a unn ena sur.	I do not ever want a cure except indeed of one soul
BM 2850	Ny vynn an den ma koela dhodho orth neb a vynn da.	This man will not pay heed to anyone who wishes him well
BM 4199	Pandr'a vynn'ta anodho?	What do you want from him?
CW 2319	fatla vynnta jy henna?;	How do you want that?
PAA 25/8	Hware sawys y fedha, Dell vynna Krist y honan.	As Christ himself wished (the fact that they would be saved)

PAA 28/3	Oll y vodh, ev dell vynna.	All his will, as he wished
PAA 54/4	Ha'n kig ny vynna henna;	and the flesh did not want that
PAA 67/4	Pandra yw a vynnogh hwi?	What is it you want?
OM 2829	Wosa henna y fynnas	After that he wanted
	Adam, Eva dre y ras;	Adam, Eve, by his grace
PC 590	ty a'fydh myns a vynni.	You will have all you want
	Govynn orthyn heb lettya	Ask of us without delay
PC 592	py seul a vynydh, devri.	All you want indeed
RD 1614	Ahanav pandr'a vynni?	What do you want from me?
TH 39a	govynnogh an pyth a vynnogh hag ev a vydh res dhy'hwi.	

Ask for what you want and it will be given to you

So, although there are far more examples of *mynnes* followed by a verbal noun, it is clearly not wrong to say *My a vynn karr-tan nowydh*, though *My a vynn kavoes karr-tan nowydh* may be preferable.

The following show a construction which corresponds exactly to English: *mynnes + noun/pronoun + verbal noun: to want someone to do (something)*

PAA 118/1	An Edhewon a vynna	The Jews urgently wanted him
	Porres y vones ledhys.	to be put to death
PAA 148/1	Yn-medh Pilat, "Hwi a vynn	You want me to kill him
	Dres puptra my dh'y ladha,	more than anything

myns: See kemmys.

myttin: morning. Used as a noun and adverb: *in the morning*:

BM 2738	sokor ni mo ha <u>myttin</u> !	help us night and <u>morning</u> !
OM 1533	y'th ladhav kyns es <u>myttin</u>	I will slay you before <u>morning</u>
OM 2279	may teffons omma <u>myttin</u>	to come here <u>in the morning</u>
OM 2307	y fydhons <u>myttin</u> parys	they will be ready <u>in the morning</u>
OM 2424	may fons i ganso <u>myttin</u>	to be with him <u>in the morning</u>

There are many more examples. As an adverb it comes after the verb near the end of the clause, not at the beginning. It is not preceded by a preposition to mean *in the morning*

Myttinweyth which is commonly used and is given in *Nance*, *GM*, and *GK98* is not found in the texts.

na bydh moy: This phrase is given as a translation for *either* in *Nance*. Although its literal meaning appears to be *never again* or *never any more*, *either* does fit the context to make a coherent translation in the following four examples which the computer has turned up though in some cases it may seem a little forced. Its meaning seems close to that of *na hwath*, which may well be thought preferable in such sentences as:

You can't do it and neither can I:

Ny ylydh y wul na bydh moy ny allav vy.

Ny ylydh y wul ha ny allav vy na hwath.

However, it has to be noted that there are four examples of *na bydh moy* against only two of *na hwath* (q.v.)

BM 4146	Drog nevra gwayt na wrylli	
	dhe vest na den, krev na gwann,	
	<u>na bydh moy</u> na dhehweli	... and (see that you) do not
	war bayn ankow, ty vilen.	return <u>either</u>
PAA 116/7	My ny gavav, re'm lowta	
	<u>Na bydh moy</u> ev ny gavas	... and he did not find a reason
	Prag may fe res y dhampnya.	<u>either</u>
PAA 198/7	Yowann dha vab my a wra.	

Na bydh moy ken mamm nevra do not ever seek a mother
 Es hyhi, ty, na hwila. other than her
 TH 7a Rag ny wodhon prederi unn preder da ahanan agan honan, na bydh
moy kows na gul da dhyn agan honan:
 For we cannot think one good thought of ourselves nor speak or do
 good of ourselves either
 although the words of Bonner's original are:
 we cannot think a good thought of ourselves, much less, we can say
 wel or doo well of our selves

na hwath: This phrase is given as meaning *yet, notwithstanding, all the same, for all that* in *Nance* and *not yet* in *GM*. It is found in the following two cases where I feel a more modern rendering could be *not either* and that, conversely, it is a neat phrase for use in this sense in modern writing although there are only two examples as against four of *na bydh moy* (q.v.)

CW 563 Nyns eus own dhymm ahanas,
 drefenn bos mar deg dha fas,
na hwath dout vydholl y'n bys. nor any fear at all either
 CW 1462 P'yw an jowl! Pandra vydh gwrys?
 My ny wonn, war ow ena',
na hwath ny gavav gweres. and I can't get help either
 It is also found at CW 1503 and JCH 24 but this translation does not fit
 in these cases.

wb 2003 **nag** (relative pronoun): *GMC* §340(11) tells us that when *na* introduces a negative relative clause the verb is in the appropriate person and number. One of the examples given is: *Yma meyn nag yns a'n keth gwell*. However *nag yns* is not found at all in the texts but I found the following cases of *nag yw* with a plural antecedent:

BM 2519 My a gommond der ow gwlas
 nagha dywow nag yw 'vas ...to deny gods which are not
 valid.
 TH 14a ha dyskador dhe'n re nag yw fur ...and a teacher for those who
are not wise
 TH 26 ha'n re nag yw da, ..and those who are not good

It is not practicable with the computer to check the accuracy of this statement with every verb but I have ascertained that *na wrons/wrens/wrellons/wrollens* is not attested and I have found the following cases of *an re na + na + singular verb*:

TH 23a ... oll an re na na wrello sywya aga bolonjedh aga honan:
 ...all those who do not follow their own will
 TH 38a ...punshya oll an re na na vynna obaya an bronteryon:
 ...punish all those who would not obey the priests

These two further cases (and there may be others) tend to confirm that relative *na* is normally followed by a singular verb even when there is a plural noun antecedent. (See *an re ma/na* for behaviour of this phrase as a verb)

nagonan: This is given as a pronoun meaning *no one* in *Nance*, *GM* and *GK98*. There are, however, three cases of it being used adjectivally, as follows:

PC 1336 Nyns eus edhomm nagonan There is no need for you to
 dhy'hwi a dhustunia give evidence
 PC 2435 Ny glywis drog nagonan I have not heard that he ever
 ev dhe wul bythkweh y'n bys. did anything evil at all
 PAA 187/6 Skila nyns o nagonan. There was no reason

In view of these examples it seems likely that PAA 25/4 also could be interpreted as indicated below.

PAA 25/4 Dal na bodhar ny asa, He did not abandon the blind or

Nag omlavar nagonan, deaf or any dumb person

Previously a comma had been placed before the *nagonan* and the lines interpreted as *He did not abandon the blind or deaf or dumb, not a single person.*

If this is true, there are only two cases in the older texts of *nagonan* being used as a pronoun (PC 2641 and PAA 235/5) and five in TH

nammnygen: For a long time it seemed to me there was no way of saying e.g.: *He has just come*, and I have only recently discovered the use of this word. It occurs only once in our texts:

BM 3680 Nos tewl yth o nammnygen, (It was just dark)

This seems a reasonable translation in the context though *GM* gives *just now* and *Nance just now, just before*. This one example suggests it should follow the verb.

naneyl ... na: I wanted to check whether *naneyl ... na* governed by a preposition has the preposition once only before the *naneyl* or after it and repeated after the *na*. I found only one case of this:

PC 1881 naneyl yn nos nag yn jydh

showing the preposition *yn* following *naneyl* and repeated after *na*.

One example does not prove much, of course, and in this particular case the alternative *yn naneyl nos na dydh* does sound very awkward and would not fit the metre. But it does give some guidance at least.

2006 ***neb (relative adverb)***: is found ten times in *TH*, *CW* and *Bywnans Ke* as a relative adverb meaning *where* as follows:

TH 1a) yw dhe vos notys ynwedh neb a wrug Dyw leverel:

And here is to be noted by the way, that where almighty god sayeth, (followed by biblical quote) (Bonner)

TH 36a y'n Eglos, neb yma an Spyrans Sans, hag a vydh trigys rag nevra.

in the churche, where he (the Holy Ghost) doth, and shall abide for euer. (Bonner)

TH 47a) neb a veu an penn ha'n dalleth a *superstition*, may teffa ena growedha ha powes an penn ha'n dalleth a vennesikter, ha neb a veu an pryns a'n *heyne*, henn yw an pryns a'n *Jews*, trigys, ena an prynsys a Sans Eglos a res dhedha growedha.

that where the head of superstition was, there should rest the heade of holynes, and where the prynces of the heathen did dwel, there the prynces of the churche shoulde lye. (Bonner)

TH 48 pandr'a wrug an se po stall a Rom dhe'th hurtya jy, neb a wrug Peder esedha?

what hath the sea of Rome hurted the, where Peter dyd syt? (Bonner)

TH 48 Ha pandr'a wrug an se po stall a Yerusalem dhe'th hurtya jy, neb a wrug Jamys esedha

or what hath the sea of Hierusalem hurted the, where Iames did sit, (Bonner)

TH 52a) ha neb esa dout y'n geryow kewsys gans Krist, rann a'n aweylers, onan po arall, a wrug y igeri *plainly* an veri *meaning* anodho.

And where in doubtfull speaches of our sauour Christ, some one or other of the Euangelistes, euermore openeth plainely the very meaning of the speches, (Bonner)

CW 2082 yma manshyons, heb gow, neb yma an dhewolow where there are the devils
a dheuth mes a nev golow

CW 2028 yn onan a'n kloysters na neb na vydh tamm lowena, where there will not be a bit of joy

CW 2067 Triges an chorl neb yma. Let the churl stay where he is

BK 1/33 pur ewn neb y fynnav mos very straight where I want to go

Stanza 5 (though Ken George reads as:

Pur ewn neb y fynno mos exactly as it may wish to go)

TH, CW and BK are all rather late writings so presumably this usage was a late development, but the examples show *neb* followed by *a* or by *y* and then the verb,

or by *na* and the verb in the one negative example. *May* or *le may* occur many more times meaning *where*, but these examples of *neb* suggest it could be an acceptable alternative.

neb (adjective): The following examples show that *neb* is used before a singular noun:

1) in an indefinite sense meaning *some* or *any*:

- | | | |
|---------|--|--|
| BM 50 | Rag agas bennathow hwi
yw moy tresor dhymmo vy
es pyth an bys ma <u>neb eur</u> . | ... than this world's wealth <u>any time</u> |
| BM 330 | Ty a dhemmedh, ow mab hweg,
dhe <u>neb arloedhes</u> wordhi, | ... <u>some</u> worthy lady |
| BM 1223 | Awos own a Kostentin
nag a baynys <u>neb termyn</u> | ... nor torture <u>any time</u> |
| BM 1284 | Nevra koskor ongrassyes
menowgh a wra bostow bras
<u>neb tebel dorn</u> pan vo gwrys. | ... when <u>some/any</u> evil turn is done |
| BM 2837 | ev a re reken yn sur
a'n enevow <u>neb termyn</u> : | ... he will surely give an account of souls <u>some time</u> |
| RD 2366 | a dravydh ny gemmeryn
<u>neb lowena!</u> | ... we shall not take <u>any joy</u> from anything |
| 2) | before a numeral, meaning <i>about</i> : | |
| BM 1350 | yma sur <u>neb tri ugens</u> . | ... <u>about</u> sixty |
| BM 1589 | my re wrug fleghes <u>neb hwegh</u> | ... <u>about</u> six |
| | (This is Combellack's reading which seems doubtful) | |
| 3) | in a partitive sense meaning <i>some</i> | |
| CW 2466 | <u>neb karyn</u> hi a gavas. | ... she found <u>some</u> carrion) |
| 4) | before <i>unn</i> and a following noun apparently meaning <i>a certain</i> . | |
| JCH 25 | hi a gusulyas gans <u>neb unn managh</u> esa y'n dre:
she took council with <u>a certain monk</u> who was in the town | |

GMC §49(2) states that *neb* may be followed by a plural noun. No case of this was found in the texts. See *nebes*.

(2006) *Neb* followed by a plural noun does occur at:

BK27/54, stanza 295 yn *neb dydhyow eus ow tos*: in some days that are coming

neb (pronoun): The use of *neb* as the antecedent to a relative clause is described in *GMC* §72(7) However, all the examples given are singular and it does not make it clear that *neb* can also be a plural relative pronoun, as is demonstrated in the following examples. Notice that the verb is always singular as for a noun subject:

- | | | |
|-----------|--|--|
| BM 1295 | <u>Neb</u> yw y'n bys mertherys
i a dheu dhe lowena. | <u>Those who</u> are martyred in the world, they will come to joy. |
| BM 2314 | I a shak aga barvow
<u>neb</u> a settyo er dha bynn. | <u>Those who</u> are against you, they shake their beards |
| BM 3654 | <u>Neb</u> a'th wordh a vydh esyes
kyn fens i pols ow kortos. | <u>Those who</u> worship you will be relieved though they wait a while |
| BM 4296 | Dhe'm gweles <u>neb</u> a dheu di
my a's akwit pur dhison. | <u>Those who</u> come to see me there I will absolve them forthwith |
| CW 960 | ni yw <u>neb</u> a'n dendilas
because | It is <u>we who</u> deserved it |
| | drefenn an difenn terri. | of breaking the ban |
| PAA 115/1 | Dhe'n jowl meur <u>neb</u> o tus keth
Dhe Pilat a leveris, | <u>Those who</u> were slaves to the great devil said to Pilate |

Neb is also used preceded by a preposition to form an oblique relative in the construction: *prep.* + *neb* + *a* + *verb*. The following examples occur of *dhe*, *orth* and *rag* used in this way:

BM 949	Mahum, darbar hardigras <u>dhe neb a</u> wrug ow throbla!	Mahound, prepare vengeance <u>for the one who</u> troubled me
PC 22	Mersi yw skoed <u>dhe neb a'n</u> pys	Mercy is a shield <u>to anyone</u>
PC 2078	piwpythag oll a vo ev. Venjans <u>dhe neb a'n</u> sparryo!	<u>who</u> begs for it, whoever he is Vengeance <u>on anyone who</u> spares him
PAA 66/4	Yudas, ow ri ty a vynn Dre dha vay a redh mar hweg <u>Dhe neb a'm</u> torment mar dynn.	Judas, you will give me <u>to the one who</u> will torture so cruelly.
BM 2850	Ny vynn an den ma koela dhodho <u>orth neb a</u> vynn da.	This man will not heed <u>the</u> <u>one who</u> wishes him well
PC 540Na	dhegewgh sorr yn kolonn <u>orth neb a</u> wra ow ura,	Do not bear anger in the heart against <u>the one who</u> anoints me
PC 1260	<u>orth neb a</u> glywas govynn	Ask <u>anyone who</u> heard
TH 19	kepar ha dell veuva tresor rych a oll gwiryonedh <u>rag neb a</u> vynna: as in a rych tresurye all truth <u>for whoso</u> lystethe (Bonner)	
TH 64	Rakhenna an <i>quantite</i> a'n oblashyon ma yw <i>sufficient</i> rag oll an payn. Hwath yth yw gwrys satisfaction, dhedha <u>rag neb a vo</u> offrys: ... Satisfaction is yet made for <u>those for whom</u> it is offered	

I could not find cases of other prepositions used with *neb* but I see no reason why appropriate ones should not be. The usage is mentioned in *GMC* §340(10) 2002 *GMC* §340(10) states that it may be preceded by a preposition while remaining in a direct relative sentence as subject or object. There are many cases of this use as subject in the texts but I could not find any at all of its use as an object.

neb lies: This phrase, apparently meaning *not many* or *very few*, found at BM 740 and 3054, is not in *GM* or *Nance*. It could be a useful phrase to use.

BM 740	...ma na gar tus an bys ma <u>neb lies</u> sur ow gweles.	<u>not many</u> ... like to see me
BM 3054	Ny'm kar <u>neb lies</u> mab bronn. (Accepted in <i>GK98</i>)	<u>not many</u> ... love me

nebes: Examples of use:

BM 784	<u>nebes</u> a west dhe Karn Bre,	<u>a little</u> to the west ...
BM 1367	<u>Nebes</u> joy a'm beus a'n bys.	I have <u>little</u> joy in the world
BM 1961	y honan oll ev a vydh, y voes ha'y sosten <u>nebes</u>.	... with <u>little</u> food and sustenance
BM 3350	<u>Nebes</u> esen ow tybi	<u>Little</u> did I think
BM 3827	a teffes dhymm <u>nebes</u> nes	if you came a <u>bit</u> nearer
CW 829	Syrr, war <u>nebes</u> lavarow, tast jy part a'n avalow.	in <u>a few</u> words...
CW 1590	Gorta, gas vy dh'y dava, drefenn gweles mar <u>nebes</u>.	... because of seeing so <u>little</u> = because I can see so <u>little</u>
CW 1620	Ty a wel, veri <u>nebes</u>	You see very <u>little</u>
CW 1653	ha my, ny welyn banna, po <u>nebes</u> , pur wir yn fas.	and I could see nothing or <u>little</u> indeed.
OM 389	Arloedh, henn yw re <u>nebes</u>	that is too <u>little</u>
PC 207dhe'n	Arloedh dhe wul yma, dre dha vodh, gansa <u>nebes</u> .	The Lord ... has <u>something</u> to do with them
PC 495yma	dhymm, re'm lowta, <u>nebes</u> dhe leverel dhis.	I have... <u>something (a little)</u> to say
to you)		
PC 3009	<u>Nebes</u> servis ty a wra.	You will perform a <u>little</u> service
TH 5	kyn fe an dra vydh mar <u>nebes</u> yn y natur y honan:	

- TH 9 Bonner: be the thyng in his owne nature neuer so smale a thyng
Rakhenna ny veu ma's nebes a'n dus prout, an dus fur, an dus dyskys,
an dus perfeyth, han Pharyses a veu sawyes dre Krist:
It was but a few of ...
- TH 33a Ha'n brontoryon ha'n epskobow ny vedhons disdaynys, na nebes
regardys, kepar dell vedhons lemmyn:
... nor little regarded ...
- TH 36a ha henna o a-ji dhe nebes blydhynyow awosa i dhe resseva an Spyrys
Sans:
... and that within a few years after they ...
- TH 37 kyn fo yn mater a nebes valew:
though in a matter of little value
- TH 59a Nyns yw nebes an enor yw res dh'agan ganow, dhe ressevya korf agan
Arloedh:
It is not a small honour which is given to our mouths
- TH 65a S. Awstin ow kows nebes moy:
St Augustine says a little more

I was quite surprised, after making the above list of every case of *nebes* I could find, that out of the twenty examples, eighteen had a diminutive value and only two a partitive one, and even with these (PC 208 and 495), the context would admit of a diminutive one (PC 208 *The Lord has a little job for them* and PC 495 *I have a brief word to say to you*). I have always been under the impression, based on CS. p.78, GMC §57(2b). *Nance* and *GM* that its diminutive and partitive aspects were roughly equal but this is certainly not borne out by the texts. The examples form a good guide as to how the word should be used. So the next time I want to say something like *rather strange* I shall probably use *koynt lowr* rather than *nebes koynt*. It looks as if *nebes* would be interchangeable with *boghes* in many cases, one exception being *boghes venowgh: very seldom* which occurs only at BM 4161 whereas *nebes venowgh* is not found. Also, *boghes* is found only once with a plural noun to mean *a few*:

BM 3329 Yma boghes tus dhe be: There are few people to pay
as compared with the three examples of *nebes* thus used and shown above, suggesting that *nebes* is preferable.

Compare this with *neb*. It is clear that *neb* followed by a singular noun means *some* or *any* whilst *nebes* followed by a singular or plural noun means *a small amount* or *a few of*. The plural partitive article *some* is wanting in Cornish and should be omitted. In other words, for example: *Yma nebes tus* means, *There are a few people*, not, *There are some people*. This is, *Yma tus*. As a pronoun, *some* is best rendered by *rann* (q.v.)

nebonan: someone. I have sometimes seen this word used in negative sentences where I would normally use *nagonan* or *denvydh* and I wondered whether this was justified. I found it only three times in our texts and never with a negative, so it seems such a usage is not justified by the texts. The references are as follows:
RD 1403, *JCH* 26 and 34.

2000 **nena:** *there, then*. I counted this word thirty five times in *CW* and *TH* as a late form of *ena*. It is given in *Nance 90* where it is explained as 'perhaps affected by *y'n ur na*.' As it occurs so many times maybe a place should be found for it in the *KK* dictionaries.

nesa: This is given as a verb in *Nance* meaning to *draw near, approach* and in *GM* as *approach* only. This latter gives the impression that it is a transitive verb taking a direct object but it is found only four times in the texts and without an object.

By far the commonest expression is *dos nes* followed by *dhe* where appropriate, meaning *to draw near to*. This suggests that if *nesa* is used at all it should be used with *dhe* but that *dos nes dhe* is probably to be preferred.

(Accepted in GK98)

neshe: Appears in all three dictionaries in addition to *nesa* but it is not attested at all and does not appear to be necessary.

nos: night. The texts show *nos* used in the following ways:

1) Simply as a noun:

BM 1647	Yn unn <u>nos</u> , mar lavara', my a wrussa dhy'hwi naw	in one <u>night</u> , if I say so ...
BM 1684	nans yw <u>nos</u> pur yredi	it is now <u>night</u> indeed...
BM 3496	kyns hy bos <u>nos</u> .	before it is <u>night</u>
BM 3680	<u>Nos</u> tewl yth o nammnygen,	It was just dark
PAA 237/7	An <u>nos</u> na a dremenas	That <u>night</u> passed by
TH 52	Ynwedh y'n <u>nos</u> na agan Savyour a dhybris an pascall oen: Also that <u>night</u> our Saviour ate the paschal lamb	

(This is the only case where *y'n nos* is followed by *na* making it clear it should be read as *y'n nos (na)*; *in the night (there)*, not *yn nos* which is taken to mean *at* or *by night*. It seems possible that every other case could be read either as *yn nos*; *at night*. or *y'n nos*; *in the night*. though other phrases such as *dre nos* and *dres nos* where there is no article make *yn nos* more likely, and this is what I have assumed. The MS spelling is usually *in*.)

2) Adverbially, to mean *at night* or *by night* without an introductory preposition, and often combined with *dydh*:

BM 724	dhe wordhya Krist dydh ha <u>nos</u>	to worship Christ by day and <u>night</u>
BM 1772	kekeffrys ha <u>nos</u> ha dydh	... by both <u>night</u> and day
CW 1668	Bywa yth esov pub eur yn toemnder ha yeynder rew, sur <u>nos</u> ha dydh.	... by day and <u>night</u>

3) Preceded by *yn* to mean *at night* or *by night*:

BM 1787	Dew dhen a dheuth dhymm <u>yn nos</u>	Two men came to me <u>at night</u>
BM 1813	<u>Yn nos</u> i a veu gene'.	They were with me <u>at night</u>
BM 3622	<u>Yn nos</u> praga na'm klywydh?	Why don't you hear me <u>at night</u> ?
BM 3674	<u>Yn nos</u> , na gemmer dig'lonn;	Do not be disheartened <u>at night</u>
BM 3767	Maria dhymmo <u>yn nos</u> prison	Mary truly came to me in <u>at night</u>)
BM 4452	pur wir a dheuth dhe'n pryson Milweyth <u>yn nos</u> pur sertan yth e dhe benn y dhewlin,	A thousand times <u>at night</u> ...
OM 39	an loer <u>yn nos</u> , howl yn jydh,	... the moon <u>at night</u> ...
PC 1264	Ytho orthiv ny goedh dhis govynn <u>yn nos</u> diogel.	So you should not ask me <u>at night</u> , surely
PC 1881	naneyl <u>yn nos</u> nag yn jydh	neither <u>by night</u> nor day

4) Preceded by *dhe* meaning *at night* or *by night*:

BM 2254	Kyns es dy' Mergher <u>dhe nos</u>	Before Wednesday <u>night</u>
---------	------------------------------------	-------------------------------

5) Preceded by *haneth yn* or *haneth dhe* to mean *tonight*:

BM 1726	Benedicite, pana syght a'm beu vy <u>haneth yn nos!</u>	... what a vision I had <u>tonight</u>
BM 2462	boneyl prysner dhymmo vy esedh kyns <u>haneth dhe nos</u>.	... prisoner before tonight

6) In the phrase *yn nos haneth* to mean *tonight*

PC 671	Rag <u>yn nos haneth</u> dybri boes Pask omma ev a vynn.	because <u>tonight</u> he wants to eat the Passover meal here
PAA 49/3	Yn-medh Krist, " <u>Yn nos haneth</u> ,	Christ said, " <u>Tonight</u> ...
PAA 52/4	Yn-medh Krist, " <u>Yn nos haneth</u> ,	Christ said " <u>Tonight</u> ...
PAA 239/5	"Ni a yll <u>yn nos haneth</u> ,	"We may get lost quite suddenly

- Fest distowgh bones kellys tonight...
- 7) Preceded by *dre* meaning *at night* or *by night*:
 BM 3056 my re beu yn-mes dre nos, I have been outside at night
- 8) Preceded by *dres* meaning *throughout the night* or *all night*:
 BM 4187 My re beu yn-mes dres nos I have been outside all night
- PAA 237/5 Ganso dres nos y hwoelyas they kept watch all night
- 9) Joined to *-weyth* to mean *at night* or *by night*:
 BM 1785 saw nosweyth a-dhifuna: but, awake at night, I saw
 syght koynt a welis sertan. a strange vision
- BM 4445 Na nosweyth ny wre powes nor did he rest at night

The above list is not exhaustive. The total count for each of these headings is as follows:

- | | |
|---|----|
| 1) as a noun not in categories 2-9: | 19 |
| 2) adverbially without a preposition: | 13 |
| 3) preceded by <i>yn</i> (<i>y'n?</i>): | 14 |
| 4) preceded by <i>dhe</i> : | 1 |
| 5) preceded by <i>haneth yn</i> or <i>haneth dhe</i> : | 4 |
| 6) in the phrase <i>yn nos haneth</i> : | 4 |
| (There are also ten cases of <i>haneth</i> used alone meaning <i>tonight</i> .) | |
| 7) preceded by <i>dre</i> : | 1 |
| 8) preceded by <i>dres</i> : | 3 |
| 9) joined to <i>-weyth</i> | 2 |

The list shows that *nosweyth* which is commonly used to mean *at night*, *during the night*, *at night time* etc is far less common in the texts than the other ways which are shown.

***ogas*:** near, nearly, nearby, near (to). Here are some examples of the use of this word.

- | | | |
|-----------|---|-------------------------------------|
| BM 636 | maras eus dhis chi na plas
<u>ogas</u> omma,
gwra ow gedya vy bys di, | <u>near</u> here |
| BM 655 | Eus dowr omma <u>yn ogas</u> ? | <u>near</u> here |
| BM 763 | <u>ogas</u> ha pell | <u>near</u> and far |
| BM 1106 | Mara teu <u>yn dha ogas</u> | <u>near</u> you |
| BM 1939 | Meryasek yn sertan
o dhymmo pur <u>ogas</u> kar | a very <u>close</u> relation |
| BM 2246 | Ny vynn godha' unn Kristyon
<u>yn y ogas</u> pur sertan; | <u>near</u> him |
| BM 2643 | mars eus drog spyrys <u>ogas</u> , | <u>nearby</u> |
| BM 3938 | <u>ogas dhyn</u> ni. | <u>near</u> (to) us |
| CW 1226 | ow holonn yw <u>ogas</u> trogh. | <u>nearly</u> broken |
| CW 1572 | Pur <u>ogas</u> marow yth ov! | very <u>nearly</u> dead |
| CW 2119 | <u>ogas dhe</u> worfenn an bys. | <u>near</u> the end of the world |
| CW 2467 | Nans yw <u>ogas ha</u> blydhen | <u>nearly</u> a year ago |
| PAA 19/8 | Ma na allo an tebel
<u>Ogas dhis</u> bones treyllys. | ...be turned <u>upon</u> you |
| PAA 140/3 | <u>Ogas</u> o. Nyns esa pell, | It was <u>near</u> . It was not far |
| PAA 200/2 | Nans o devedhys an prys
Mayth o <u>ogas dh'y</u> dhiwedh. | <u>near</u> his end |
| PAA 249/6 | Sur, <u>a-ogas</u> hag a-bell | <u>near</u> and far |

***ogh*:** This is given as *an interjection of grief or dismay* in the 1990 Nance Dictionary and this accords well with the examples that are found in the texts. Typical ones are:

- | | |
|---------|--|
| CW 850 | <u>Ogh</u> , <u>ogh</u> , tru, my re beghas, |
| OM 1528 | ev a wra tynn dha bunshya, |

may leverri, “Ogh, ellas!”

PC 2627 Ogh, ellas, go-vy, tru, tru!

PC 3031 Ogh, my re beu boghes koynt

The 1978 Nance Dictionary, *GM* and *GK98* give it simply as *oh! ah! alas!* and this seems to have given rise to its frequent use in Revived Cornish writing in the sense of *Oh*, expressing no more than mild surprise. Examples in the texts suggest that *A* (q.v.) is more appropriate for this.

The last example above is one of only two where the word is not associated with other expressions of woe such as *tru*, *ellas*, *go-vy*, etc. and indicates *dismay* rather than *grief*. (See also *ow*)

ol: trace. *GM* gives the plural as *olyow*. I have found the plural form three times in the texts at OM 711, 760, (spelt *olow*) and CW 1747 (spelt *allow*). It is given in *GM* as being at BM 266 (a misprint for 366) and 380 but both these examples are singular. It would seem therefore that *olow* is a better plural form than *olyow*, which I cannot find.

(Accepted in *GK98*)

oll: The following is stated in *Nance 90* under *oll*:

“as *all*, always precedes preps.; *eres oll dheugh-why: peace unto you all; oll y'n pow: in all the country; oll dhe'm gallos: to the extent of my ability.*”

There are many examples of this word order, though it does not seem to be mentioned in any of the grammars or the other dictionaries. Here are a few of them:

BM 897	Epskop wordhi my a'th hwra, chyf rewler <u>oll a'n pow ma</u>.	... of all this country
BM 2027	yth yw rag kavoes selwyans <u>oll dhe'n ena</u>.	... for all the soul
BM 2811	Meur ras <u>oll dhe'n arlydhi</u> ,	... to all the lords
CW 1736	Na dhout, gorthyp ty a vydh <u>oll a'th negys</u>.	... an answer <u>to all your query</u>
CW 2138	mayth yw go-ev <u>oll dh'y yssew</u>.	... woe <u>to all his issue</u>
CW 1083	Ha'n degves <u>oll a bub tra</u> ,	... and the tenth <u>of every thing</u>

However, Nance's “always” is incorrect as there are also many examples where the word order is the same as in English, e.g.:

BM 183	kortes hag uvel yn sur <u>dres oll fleghes</u> an pow ma.	... <u>beyond all the children</u> in this land
BM 231	Dyw, ass o'ta meur braysyes <u>dres oll Breten</u> , heb ahwer!	... <u>throughout all</u> Brittany
BM 865	Nyns eus ger gwir malbew damm hwath <u>yn oll dha dherivas</u>.	... <u>in all</u> your report)
BM 1181	rag chastia an Kristonyon <u>dres oll wlas Rom</u> alemma.	... <u>throughout all the land</u> of Rome

Ambiguity can occur if *oll* followed by a preposition is preceded by another noun (implied by the verb in BM 4388) to which it could apply, and only the context indicates the most likely meaning, e.g.:

BM 4388	dell wodhon <u>oll yn</u> Breten,	... as we all know in Brittany
	(OR)	... as we know in all Brittany
CW 1068	ha'n devesyow <u>oll y'n</u> gwel.	... and all the sheep in the field
	(OR)	... and the sheep in all the field
CW 2178	ha pub tra <u>oll y'n</u> bys ma	... everything in this world
	(OR)	...everything in all this word
RD 2517	My yw myghtern re wrug kas <u>oll</u> rag dri Adam ha'y has a debel stuth	I am a king who has done battle to bring Adam and all his seed out of evil plight

(This is the translation in the Sandercock edition. I am inclined to think it should be “I am a king who has made all out war to bring...etc”)

However, in most such cases, the meaning is clear enough, e.g.:

BM 2505 Evewgh oll gans an gwari, All drink with the play
(Rather than: Drink with all the play)

I suggest *oll* preceding the preposition could be used sparingly in modern writing for variety and effect, taking care to avoid the ambiguity mentioned above.

omsettya: Thus verb is given as meaning *to attack* or *to raid* in *GM* and is commonly used in these senses in Revived Cornish. It is found twice in our texts as follows. In neither case does it appear to have this meaning:

Ch. Frg. 29 ...Ev omsettya orthis sy ... so that he dare not oppose you
kamm na vedho at all

PAA 20/7 ...Pan omsettyas dhe demptya when he set himself to tempt

Arvedh (q.v.) is given for *attack* in *Nance Eng-Corn*. It seems a better verb to use for this meaning.

omsettyans: See note under *arvedh* about the use of this word as a noun.

onan: This is often used with an adjective, e.g.:

BM 3935 rag yma dragon diblans,
hag onan vras, sur omma. ... and a big one ...
Ch. Frg. 7 Ha fest onan deg. ... and a very pretty one
OM 1192 Fesont, onan fat ha da ... a pheasant, a good fat one

2002 ***our***: hour, see *eur*.

2004 ***outya***: This verb is found in stanza 4 of *Bywnans Ke* meaning to cry *Out! Out!* repeatedly as does King Tewdar in the play frequently to show his anger and frustration at the demeanour of Ke. It could be used in modern writing to mean *to cry out angrily*.

2006 ***ow*** This interjection occurs three times in some horseplay between the gaoler and his lad in *Bywnans Ke*. The first time it is spoken by the lad and may indicate he had been beaten by the gaoler with a rod, also mentioned in the dialogue, though the stage directions do not indicate this. The other times it is spoken by the gaoler, maybe in mockery. Its use seems to be limited to this one dialogue. However it could be used in Revived Cornish as an exclamation of surprise in contrast with *Ogh* (q.v.) which indicates grief or dismay and *A* (q.v.) which is a mild exclamation roughly equivalent to *Oh*

BK 5/38 Ow! My a wodhya pur dha
Dha vo'ta ow rekordya
Ow bosa den yredi

BK 5/41 Ow!. Medhow yw an javel

BK 5/57 Ow! My a wra by my soul

2000 ***ow***: plus verbal noun to form present participle. This construction is most often used as a verbal adjective or with long forms of *bos* to form a continuous present or imperfect tense. It is also found a number of times used like the ablative of the gerund in Latin, meaning *with, in, by, for, though*, etc. (doing something). Examples are as follows:

BM 633 ha skwith my yw ow kerdhes. I am tired with walking
CW 768 A Eva, Eva, ty a fyllis, Eve, Eve, you failed by
paying

CW 1942 ow koela orth an el na. attention to that angel
Meur wordhyans dhe'n Drynses Tas Much praise to the Trinity Father
ow krontya dhymmo selwyans, for granting me salvation
OM 689 mayth yw ow diwvreggh terrys so my arms are worm out with
worta menowgh ow kweytha. often working at them

PC 588ha	my a wra dhywgh spedy <u>ow kavoës</u> Krist yredi.	I will help you <u>in finding</u> Christ indeed
PC 687Y	owann, gweres <u>ow kul</u> tan, (or <i>Help make a fire</i> . This is the regular construction with <i>gweres</i>)	John, help <u>with making</u> a fire
PC 1028	Ow holonn res eth yn klav <u>through</u>	my heart has become sick
PC 1067	<u>ow klywes</u> dha lavarow. Arloedh, agan dewlagas yw marthys klav <u>ow koelyas</u> .	<u>hearing</u> your words Lord, our eyes are wondrous sick <u>with keeping</u> awake
PC 1517	Rag, <u>ow kwertha</u> Krist dhy'hwi, my re beghas marthys meur.	because, <u>by selling</u> Christ to you I have sinned very greatly
PC 1520	Ye, mar veur my re beghas <u>ow kwertha</u> Krist leun a ras	Yes, so greatly have I sinned <u>by selling</u> Christ, full of grace

2004 **ow krowedha**: The phrase in general use for *lying* is *a'y worwedh* (q,v.) This occurs twice in the texts with this meaning, but *ow krowedha* is found four times as the following examples indicate:

OM 2567	Ottava <u>ow krowedha</u> ;	See it <u>lying</u>
PC 2544	War Kedron <u>ow krowedha</u> yma prenn da ren ow thas,	<u>Lying</u> on the Cedron ...
PAA 25/5	Ev a sawya an glevyon. Dal na bodhar ny asa, Nag omlavar, nagonan, Na klav vydh <u>ow krowedha</u>.	... nor invalid <u>lying</u>
TH 14a	ty yw Jew, hag yth esos <u>ow krowedha</u> y'n lagha You are a Jew and you are <u>lying</u> in (subject to) the law	

So *ow krowedha*, which is closer to the English *lying*, seems to be preferable.

ow sevel: See *a'y sav*

2000 **own**: fear. For a long time I assumed that expressions of fear followed by a verb, i.e. *to be afraid that something may/will happen* would take a subjunctive as they do in French and Latin. However this form of sentence is not found in the texts.

Doutya is found a few times as a verb but the most common idiom is *own* or *dout* usually preceded by *rag* or *awos* but sometimes with a verb as in PAA 122/1 below, with the following verb as a verbal noun, or, in one case, (PAA 14/5), a clause introduced by *yth*, as the following examples show:

OM 159	Eva, ny allav medhes <u>rag own</u> ty dhe'm kuhudha.	... <u>for fear</u> you will accuse me
OM 196	Amayys ov ow prederi pandr'a allav dhe wruthyl an aval orth y derri, <u>rag own</u> genes bones gil.	... <u>for fear</u> you are deceitful with me
PC 97	Y'n lyver yma skrifys bos eledh worth dha witha <u>rag own</u> dha vos disevys,	... <u>for fear</u> you will fall
PC 886awos	<u>own</u> bones ledhys.	... <u>for fear</u> of being killed
PC 2245	Mar'th eus <u>own</u> bones knoukys,	... if you are <u>afraid</u> of being hit
PAA 14/5	<u>Rag own</u> yth omdhisevys	... <u>for fear</u> you would fall
PAA 122/1	<u>Own</u> bos Krist Mab Dyw an Nev An tebel el a'n jeva	The devil was <u>afraid</u> that Christ was Son of God of heaven
PAA 156/4	<u>Rag own</u> y vones ledhys.	... <u>for fear</u> of being killed
PAA 174/8	<u>Rag own</u> kavoës y ankow.	... <u>for fear</u> of meeting his death
PAA 206/2	Poesa <u>rag own</u> bos megys.	... <u>for fear</u> of being choked
PAA 234/4	<u>Rag own</u> kavoës y ankow	... <u>for fear</u> of meeting his death
PAA 249/4	<u>Rag own</u> i dhe leverel Ha dh'y notya dres an wlas,	... <u>for fear</u> they would tell and make it known throughout the land

Doutya is used similarly in the following case:
CW 1635 Der henna, my a dhoutyas So I feared I would be killed by
gans peub y fedhen ledhys. every man

So it appears that a verb of *fearing* is followed by a noun clause construction just as with indirect statements after verbs of *saying* and the subjunctive is not normally used.

However there is one case where *dout na vons* appears to mean *for fear lest* at:
CW 2180 ha pub tra oll y'n bys ma
skrifys yma y'n re ma,
dout na vons i ankevys. (...for fear they are forgotten)

This seems to be the only case in which the subjunctive is used. Maybe it should be regarded as a late usage.

owth esedha: See *a'y esedh*.

2006 ***pals***: many, plentiful. This adjective follows a plural noun (G.M.C. §83 (6c))
This statement is based on the following:

PAA 165/6 Goliow pals, lies mil. A lot of wounds, many thousand

However, it also occurs in BK as follows:

BK 23/06 stanza 247 pals yw a owr y'th kastell plenty it is of gold in your castle

This is rather a strange construction but it does show *pals a* used like '*meur a*' to mean *plenty of* when followed by a noun. In this case, the noun is singular but it could probably be used with a plural noun as well.

BK 28/34 stanza 304 ha'm lawoethnys a vydh pals: and my _____ will be plentiful.

The meaning of *lawoethnys* is not known but the example shows that *pals* may also be used as a complement of *bos*.

The dictionaries give also the verb *palshe*: *to be plentiful*, and *palster*: *plenty* as a noun, but these are not attested though they have Breton cognates. .

pan: when. See *may*.

2003 ***payn***: I made the following list of examples of the use of *payn*, *poenow*, *poenvos*, *poenvotter*, *galar* and *gloes* in an attempt to find the best word for *pain* in the way it is mostly used nowadays, i.e. as a non-emotive word indicating severe discomfort due to an accident or bodily dysfunction. None of the Cornish words available seems to fit this exactly and the examples indicate the following:

Payn. Very commonly used but nearly always of inflicted pain or torture or as a severe punishment.

Poen. Found only in the plural, *poenow*, with far fewer examples. The usage is much the same as *payn*.

Poenvos. Not so many examples and suggesting distress but without actual physical pain. The first two examples show no more than Meryasek's friends being put out because he will not conform to their life style, and the second two to the comparative hardship of a hermit's life as compared with that of a noble.

Poenvotter. Similar to *poenvos*; but showing more severe *distress*, *hardship*, *wretchedness* but still not necessarily implying specific physical pain.

Galar. This is found many times in BM and occasionally elsewhere in connection with healing miracles and referring to the condition of the sufferer before the miracle, so it tends to mean an *affliction* or *illness* rather than a specific pain, but not externally applied or as a punishment. The other words mentioned above are not used in these situations where there is no suggestion of harm or punishment externally applied, so *galar* seems to be the nearest we can get to the current general meaning of *pain* as suggested above.

Gloes. This is defined in the dictionaries as *pain*, *anguish*, *spasm* and the examples pretty well confirm this. It seems to be a sensation of great severity which

may be emotional or physical or the one causing the other. As such it seems to be suitable, in modern writing, for a sharp, sudden pain. Four of the five examples apply to Mary by the Cross suffering anguish which seems to amount also to physical pain. The fifth refers to one of the soldiers guarding the body of Jesus in the tomb. He wakes up suddenly and feels a sharp pain.

As some of the examples show, both *galar* and *gloes* are also found reinforcing the other words.

payn

BM 449	Pyth eth y ena devri? Dhe ifarn, dhe'n <u>payn</u> bilen.	... to hell, to the vile <u>torture</u>
BM 683	Lader kleves dhymm yma	
BM 765	Rag <u>payn</u> faynt yw ow holonn. i a's tevydh <u>paynys</u> glew,	....my heart is faint with <u>pain</u> they will have sharp <u>pains</u> and also cruel death
BM 1166	hag ynwedh mernans kruel. hag a's gorr oll dhe'n mernans der iselder <u>payn</u> ha mewl.	by the degradation of <u>torture</u> ... you are greatly to blame and you will suffer <u>torture</u>
CW 161	meur dhe vlamy yth osta ha <u>paynys</u> y'fydh ragdho.	there you will dwell (i.e. in hell) in <u>torture</u> for ever
CW 248	Ena ty a vydh trigys, ... Yn <u>paynys</u> bys vynari	there (i.e. in hell) let them
CW 295 dwell	Ena trigens yn <u>paynys</u> , ha <u>galarow</u> meur pub prys,	in <u>torture</u> and great pain for ever
OM 2233	(There are many more examples in CW, all referring to the pains of hell) pan <u>payn</u> a goedha dhodho?	what <u>punishment</u> should befall him?
OM 2280	war <u>bayn</u> kregi ha tenna,	on <u>pain</u> of hanging and drawing
PC 2592	Ellas, A Krist, ow Mab ker, yn meur <u>bayn</u> pan y'th welav!	when I see you in great <u>pain</u>
PC 3186	Nammnag yw ow holonn trogh rag <u>galarow</u> ha <u>paynys</u> .	for sorrow and <u>pain</u>
PAA 2/8	Y'n grows gans kentrow festys, <u>Paynys</u> bys pan veu marow.	.. <u>tortured</u> until he was dead.
PAA 6/1	An <u>paynys</u> a wodhevis Ny veu ragdho y honan,	The <u>torture</u> he suffered

poenow

OM 904	ni a'th teg bys gorfenn bys ... yn <u>poenow</u> dhe wrowedha.	...to lie in <u>pain</u>
PC 7	yn nev agas enevow nevra a drig heb <u>poenow</u>	... will dwell for ever without

pain

RD 2346	Poethvann pub eur ha rynni, skrinva vras an dhewolow, ev a'n jevydh genen ni: a bub drog vaner <u>poenow</u> .	Everlasting scorching heat and shivering, great grinning of the devils he shall have with us, <u>torments</u> of every evil
---------	---	--

kind

TH 15	rag ronsona mab-den ha'y dhelivra dhia <u>poenow</u> ha dhia <i>captivity</i> : to ransom mankind and free him from <u>pain</u> and captivity	
-------	--	--

(In most of the above examples it is stated or implied that the 'pain' is externally caused, often as a punishment)

poenvos

BM 1984	dha neshevin yn <u>poenvos</u> ymons ragos y'n bys ma.	your kinsfolk are <u>upset</u> on your account...
BM 1986	Prag ymons i yn <u>poenvos</u> ?	Why are they <u>upset</u> ?
BM 1995	Truedh meur yw ahanas, den yw sevys a lin bras, ty dhe vynes mar sempel bones omma yn <u>poenvos</u> ,	It is a great pity that as a man risen from a great lineage, you want to be here so simply in <u>hardship</u>
BM 2948	Ny dhosedh pur wir ragos	It is indeed not seemly for you

	omma triga <u>yn poenvos</u> , rakhenna deus genen ni.	to dwell here in <u>hardship</u> so come with us
BM 4188	My re beu yn-mes dres nos, meur ow anwoes ha'm <u>poenvos</u>	I have been out all night, very cold and in great <u>distress</u>
RD 1256	Bos trist, dhy'hwi pandr'a hwer, ha, <u>poenvosek</u> agas cher?	What is the matter that you are so sad and <u>distressed</u> your countenance?
<u>poenvotter</u> OM 364	Ny wodhon rag <u>poenvotter</u> pyth en, yn gwel po yn koes.	We know not because of <u>wretchedness</u> where we are going, in field or forest
OM 898	Awos oll dha fas ha'th son genen ni y fydh dha thron yn <u>poenvotter</u> vynari.	Notwithstanding all your fuss and noise your throne will be with us in <u>wretchedness</u> for ever.
PC 2656	Ha hwi a bys an runyow dh'agas gorheri heb wow, kemmys vydh an <u>poenvotter</u>.	.... so great will be the <u>distress</u> .
<u>galar</u> BM 566	<u>Galar</u> ny'm beus, gras dhe Yesus	I have no <u>affliction</u>
BM 2535	ha hwi, kewsewgh, arloedh freth, dhodho agas <u>galarow</u> .	speak to him, eloquent lord of your <u>troubles</u> (<i>he is blind</i>)
BM 2659	Saw ov, ny'm beus <u>galarow</u> .	I am cured, I have no <u>affliction</u>
BM 3067	Meur yw sur ow <u>galarow</u> , ha faynt ov heb falladow, an kig poder yredi	Great are my <u>afflictions</u> and I am faint, no mistake
BM 3086	saw ha <u>dialar</u> yw lel.	the festered flesh is indeed cured and free from <u>pain</u>
BM 4225	sawya oll dha eseli a bub <u>galar</u> ha kleves.	... cure all your limbs of every <u>pain</u> and disease
RD 1684	saw benyn genev yma dredho dha sawya a wra a'th <u>halarow</u>.	... who will cure you of your <u>afflictions</u>
<u>gloes</u> PAA 171/7	Ha'n <u>loes</u> a's kemmer's mar dynn May klamderas hi arta.	And the <u>pain</u> seized her so sharply that she swooned again
PAA 221/8	Angus bras ha paynys tynn Ha <u>gloes</u> krev a's kemmeras.	... and a strong <u>pain</u> seized her
PC 224/8	Dyw, drog a <u>loes</u> !	God! What a wicked <u>pang</u> !
PC 1147	'Ma an <u>loes</u> dre ow holonn rag galarow hag anken.	the <u>pain</u> is through my heart
RD 512	May fe! my re goskas poes ha re'm kemmeras drog <u>loes</u> !	And a bad <u>pain</u> has seized me

In view of the above I would like to suggest the following definitions for future dictionaries:

payn, poenow: Pain, usually externally inflicted, punishment or torture.

poenvos: Inconvenience, considerable difficulty, mild distress or hardship.

poenvotter: Severe distress, wretchedness.

galar: Physical affliction, pain.

gloes: Anguish, sudden sharp pain.

(The word *dolor(s)* also occurs several times in *Bywnans Ke* but in general with the meaning of *sorrow* or *trouble* rather than actual physical *pain*)

Penn: It is common practice in Revived Cornish to use *penn* before another noun in apposition to it and acting as an adjective meaning *main* or *chief* and there are many examples of this in *GM* where it also states that it causes lenition (soft or second state mutation) I could find only the following seven examples of this usage in our texts with one example (RD 2530, misprinted as 2350 in *GM*) confirming the mutation and three (BM 2268, TH 33 and 52a) not doing so.

BM 2268 yma y bennblas heb mar. his headquarters

(*GM* spells *pennblas* but MS has *penplas*, amended to *pennplas* in GK98)

CW 514	ha <u>penn</u> rewler warnan ni	<u>chief</u> ruler
PAA 119/2	Dhe Pilat o <u>penn</u> justis,	<u>chief</u> magistrate
RD 2530	omma a-berth y'n <u>penn</u> wlas	“in the <u>supreme</u> realm” (Nance)

(The above examples are also in *GM*, spelt as one word as above. The following are not given in *GM* so are spelt as two words as in the MS)

TH 33	an <u>penn</u> men a'n kornet	the <u>head</u> stone of the corner
TH 49a	<u>penn</u> ledyer an bysow	<u>main</u> ringleader
TH 52a	<u>penn</u> menystrys	<u>chief</u> ministers

A similar construction is common where *penn* means *the end of* and again there are many examples in *GM* with the following few in the texts. *GM* does not differentiate between this meaning and the first so presumably lenition should occur again as indeed is stated in *GMC* §61 if the two words form a “close compound”. All of the following examples except *penn kan* are given in *GM* and so are spelt below as one word as found there. *Penn kan*, the one case not given in *GM*, does not show mutation in the MS.

BM 100	an <u>penn</u> kan, henna yw D.	the <u>end</u> of the song
BM 595	dre vodh Dyw, kyn <u>penn</u> seythun.	the <u>end</u> of a week
PC 347	kyns <u>penn</u> -trydydh, re'm lowta,	the <u>end</u> of three days
PC 1646	sur kyns <u>penn</u> vis.	before the <u>end</u> of a month
PC 1760	kyn' <u>penn</u> -trydydh y hwrussys	before the <u>end</u> of three days ...
RD 30	kyns <u>penn</u> seythun.	before the <u>end</u> of a week
RD 72	bys <u>penn</u> vlydhen.	until the <u>end</u> of the year

But in the majority by far of cases where *penn* precedes a noun with both the above meanings, this noun stands in the relationship of an appositional genitive (*GMC* §55) and the article *an* or a possessive adjective comes between the *penn* and the second noun.

BM 174	dhe dhug <u>penn</u> an chevalri,	the <u>head</u> of chivalry
BM 215	gras dhe Krist <u>penn</u> an eledh.	<u>head</u> of the angels
BM 281	Ha'm mamm ger yn <u>penn</u> an voes	the <u>head/end</u> of the table
BM 318	Hwi yw <u>penn</u> agan eghenn,	the <u>head</u> of our clan
BM 594	Ni a'th worr dhe <u>Benn</u> an Wlas,	to Land's <u>End</u>
BM 1159	neb yw <u>penn</u> oll y eghenn	the <u>head</u> of all his clan
BM 1226	Krist, yw <u>penn</u> an arlydhi,	<u>chief</u> of lords
BM 1336	Yesu Krist, <u>penn</u> an eledh,	<u>head</u> of the angels
BM 2208	a Tamer dhe <u>Benn</u> an Wlas.	to Land's <u>End</u>
BM 2597	gul war-lergh Krist, <u>penn</u> an sens.	<u>head</u> of the saints
BM 4097	Re Vahomm hweg, <u>penn</u> an sens,	<u>head</u> of the saints
BM 4108	bos Krist <u>Penn</u> an arlydhi.	<u>Lord</u> of Lords
BM 4307	gans bennath Krist, <u>Penn</u> an sens,	<u>head</u> of the saints
PC 1891	gevyans war <u>benn</u> an dhewlin;	on <u>end</u> of the knees
RD 313	<u>Penn</u> -vyghternedh . dre dha eledh	<u>chief</u> of kings

(*GM* reads *penn-vyghternedh* as an abbreviation of *penn an vyghternedh*. It is clearly unlike TH 52a *penn menystrys* above where Jesus is described as appointing all the Twelve Apostles as “chief ministers over all the ministers in the world”

RD 325	Gelwys owgh hwi <u>penn</u> arlydhi.	<u>Lord</u> of Lords
RD 712	Dell ywa <u>Penn</u> -vyghternedh,	<u>chief</u> of kings
RD 720	<u>Penn</u> -vyghternedh	<u>chief</u> of kings
RD 804	<u>Penn</u> -vyghternedh.	<u>chief</u> of kings
RD 991	<u>Penn</u> -vyghternedh,	<u>chief</u> of kings
RD 1396	Krist, yw <u>penn</u> gour ha benyn,	<u>head</u> of man and woman

(This is clearly rather a special case)

TH 46	veri <u>penn</u> an eglos	<u>head</u> of the church
-------	---------------------------	---------------------------

So an examination of these texts gives little clear guidance as to when, and when not, to mutate after *penn*. It is probably best therefore to follow the advice given in *GMC* and mutate all nouns which follow *penn* immediately with the exception of those otherwise indicated in *GM*, though it is far from clear why these also do not mutate. Where *an* comes between *penn* and the second noun this will mutate according to normal rules, of course.

N.B. This note refers only to the use of *penn* meaning *chief* or *end*. It does not refer to *penn* used in its literal sense of *head* followed by an adjective such as *penn-bras*.

***pes*:** How many? This is found only in Andrew Borde, *Pes mildir eus alemma dhe Loundres* quoted in Nance's *Cornish for All*, though it is in common use in Revived Cornish as detailed in *GMC* §76 and is given in *GM* as being cognate with Welsh and Breton *pet*.

Py lies is found once:

BM 2829 hware y fydh govynnys
py lies peuns a yll bos ... how many pounds ...
 anedhi gwrys.

Pygemmys is found twice but with the meaning *how much?* rather than *how many?*:

OM 2104 ha gweles yn blydhen hir and see how much it grows in a
pygemmys hys may teffo. full year
 PAA 185/7 Rag my ny wonn pygemmys for I do not know how much
 Ymons i sur ow pegha they are surely sinning

So *py lies* (plus singular noun) seems preferable for *how many?* as an interrogative adjective and *py seul* (q.v.) as a pronoun.

***pes da*:** This phrase is followed by *a* to mean *pleased with* at BM 2706, 2975 and 4381. The negative form *drog pes* is found only at PC 3089 where it governs a *dhe* + verb noun construction, but presumably *a* would be correct if followed by a noun.

***peskweyth may*:** whenever. I was unsure of the best word to use for *whenever* as a conjunction. Possibilities such as *pup-prys may*, *pub torn may*, *pub treveth may* were not found in our texts, neither was *bydh pan* (q.v.) which is given in the *Gerlyver Servadow* and in *Nance*. Nance gives *pypynag* (q.v.) but this seems doubtful. I found the following example of *peskweyth may*:

CW 2503 Peskweyth ma's gwellav hi, Whenever I see it
 remembra ahanowgh hwi (God is telling Noah about the Rainbow)
 my a wra bys vynari,

(*peskweyth a wrussyn ni offendya* occurs in TH 24 but it seems better to use *may*. Nicholas Williams has pointed out to me that *a*² is increasingly used for *y*⁵ in TH)

So I shall use *peskweyth may* in future.

2002 ***piw eus, piw usi*:** *GMC* §332(7) deals with the use of the long forms of *bos* and states:

“The rule that *yma* is used in all principal, affirmative, sentences, while in negative sentences, interrogative and subordinate sentences *usi* is regularly used with a definite subject and *eus* with an indefinite subject is adhered to in modern (*i.e. revived*) Cornish. In the list of interrogative words which follows some anomalous cases are noted.”

Piw and *Pyth* are not included in this list of interrogative words, and as has been pointed out to me by John Christie, it is not always clear whether these two

interrogative pronouns refer to a definite or an indefinite subject. e.g. *Who is coming?* could mean *Who is it who is coming?* (def.) or *Who is there coming?* (indef.). Similarly, *Who is here?* could mean *Who is it who is here?* (def.) or *Who is there here?* (indef.)

Below is every case of the two phrases found in our texts. It will be seen that every time, *piw eus* is used in connection with *place* and *piw usi* is used with *ow* and the verbal noun to form a present participle, so maybe this is a safer criterion by which to judge whether to use *piw usi* or *piw eus*.

Examples of *piw eus*.

- BM 3301 Hou, syrrys, piw eus yn tre? ... who is in town?
 BM 4039 My ny wonn dhe'm konfortya
piw eus omma devedhys. ... who is come here
 TH 11 Piw eus ahanowgh hwi a yll ow reprovya?:
 Who is there among you...?
 TH 28a Piw eus yn agan mysk ni ma's ev a alwo y gentrevék ha'y geskristyon
 fool, uncharitably?:
 Who is there among us...?
 TH 28a Ye, piw eus yn agan mysk?:
 Yes, who is there among us?
 JCH 43 Piw eus ena a-barth Dyw?:
 Who is there...?

Examples of *piw usi*

- TH 43a Piw usi ow kows dhe vos an Mab a Dhen?:
 Who is saying...?
 TH 59 ...piw usi ow tespisya ha gwitha y eryow bennigys ev:
 ...who is despising...

A similar situation is found with *pyth eus* and *pyth usi*. In every case *pyth eus* shows *where a thing is*, simply that it *exists* (= *there is*), or *possession*. Every case of *pyth usi* is used with *ow* + *the verbal noun* to form a present participle.

Examples of *pyth eus*:

- BM 1927 Ty a gell moy, an pyth eus
 a-dro dhisio diogel. ...what there is around you...
 CW 2442 Res yw sawya an pyth eus: ...what there is
 TH 5 Saw ev a ros dhyn ni notable qualities ha powers, an pyth eus dhe
 greaturs erell:
 ...what other creatures have...
 TH 19 an pyth eus skrifys yn aga holonnow,
what there is written in their hearts
 TH 28 kyn fo an pyth eus rekwirys dhiworthyn vydh mar gales dhe vos gwrys,
 an pyth eus kevys yn Skryptor
 however hard what is required from us to be done, what is found in
Scripture.
 TH 37 an pyth eus kevys yn Skryptor
 what is found in Scripture

Examples of *pyth usi*:

- TH 20 ha'n pyth usi Kristoneth openly ow tyski:
What Christianity clearly teaches
 TH 20 ma's an pyth usi an Katholik Eglos ow tyski:
 ... what the Catholic Church teaches
 TH 37a An pyth usi an Eglos ow kommendya:
 ... what the Church recommends.
 TH 56 fatell usi an sacrament an alter yw an pyth usi an sakrifis a'n eglos ow
konsistya:
 ... of what the sacrifice of the Church consists

2002 **piw usi:** See piw eus.

plansa: to plant. The past participle of this verb is *plynsys* as given in *Nance* and attested at OM 2032, 2092 and 2657 (where it rhymes with *Drynses*) It is not specified in *GMC* or *GM* and for this reason was omitted from my *Verbow Kernewek*. This has been corrected in the second edition.

plynsys: See *plansa*.

2000 **plyw:** (spelt *plu* in *GM*) The dictionaries give the meaning as *parish* and tell us it is derived from the Latin word *plebem* which means *people*. I suggest it is used in this etymological sense in the following cases:

RD 2106	bysi via oll an <u>blyw</u> rag y witha,	....all the <u>people</u> would be busy (needed) to guard him
RD 2198	Ke, ty Pilat milligys! ha genes molleth pub <u>plyw</u>	....and with you the curse of <u>everyone</u>
RD 2584	hag a-wel dhe lies <u>plyw</u>:	....and in the sight of many <u>people</u>

Maybe this is sufficient evidence to justify the occasional use of the word as an alternative to the ubiquitous *tus*.

2003 **poen:** See *payn*

2003 **poenvos:** See *payn*

2003 **poenvotter:** See *payn*

2000 **poenya**: Both this verb and *resek* (q.v.) mean to run, so what is the difference? The examples below make it clear that *poenya* is used of people physically running on their feet. Presumably it could refer to animals or even vehicles doing the same thing though there are no examples of this in the texts. With two exceptions *resek* is used of blood or water running or tree roots growing into the ground or in a metaphorical sense.

OM 2789	Deun ganso a-dhesempis, ha <u>poenyn</u> gans mur a gris, hag y'n dowr gorryn an prenn.	...and <u>run</u> with much vigour
PC 2510 am out	Uskis ny yllyn <u>poenya</u> ,	I could not <u>run</u> fast as I
	dell esov ow tyewa,	of breath
PAA 38/7	Dhe'n Edhewon y <u>poenyas</u> Krist y Arloedh rag gwertha.	He <u>ran</u> to the Jews to sell Christ his Lord
PAA 164/5	Dre unn skochfordh y <u>poenyas</u> Kavoes hy mab mar kalla.	She <u>ran</u> through a short-cut...
RD 550	Na gevyn, war ow ena, kyn fen nevra <u>ow poenya</u> yn pub toll orth y hwilas.	...although we were <u>running</u> for ever...
TH 30a	lies onan a wrug resek ha <u>poenya</u> yn stray, many a one ran and <u>ran</u> astray	

pow: country. See *gwlas*

prankys: See *gul pratt*.

pratt: See *gul pratt*.

premys da: This phrase is found at PC 1544 where it refers to buying a field with the thirty pieces of silver rejected by Judas for betraying Jesus. It is translated as *cheaply* in the Sandercock edition and is given for *cheap* in *Nance Eng-Corn* but not in *GM*. Assuming Nance's interpretation is correct it could be a useful way of putting *cheap(ly)* into revived Cornish and is maybe slightly more colourful than *a bris isel* and similar alternatives. Was the French phrase (*à*) *bon marché* in use so far back? Could it be calqued on this?

2000 **prynsipata**: principality. This word is found once at CW 53 in the plural form *pryncipatys*. It is given in *Nance 90* and in *GM* but has been omitted from *GK98* where it has been replaced by *prynseth*, which appears to be a neologism not attested in the texts.

pur ewn: *Poran* occurs many times in the texts and is given in *GM* and *Nance* as meaning *just, exactly* probably from *pur ewn*. It is worth noting that this phrase also occurs in full six times with the same meaning, although it does not get a mention in its own right in the dictionaries. The references are:

OM 2717, PC 605, 1607, PAA 147/4, 218/7, RD 708,

py le pynag: See *py pynag*.

py lies: See *pes*.

py seul: See *seul*.

pygemmys: See *pes*.

pybynag: One of the meanings given in *Nance* is *whenever*, but the word usually means *whatever* in the texts (and as given in *GM* and *GK98*) and I could find only the following case where the meaning might possibly be *whenever*, and even here *wherever* seems more likely as it is translated in the Graham Sandercock edition of PC, derived from *Nance*:

PC 550 *Pybynag* may fo redys (Wherever this Gospel is read...)
 an Aweyl ma, kyhwedhlys
 hi a vydh, pur wir, nevra.

Py le pybynag is found once, meaning *wherever*. This is at PC 1551. Caiaphas is saying he will buy a field wherever he can find one; *py le pybynag y's kyffyn*.

The best translation for *whenever*, as a conjunction, seems to be *peskweyth may* (q.v.).

Pyth a dhevis: This phrase occurs:

PC 3017 Henna yw pyth a-dhevis.

with the literal meaning *That is a thing of device*, meaning in this case *That is just right*. It provides a useful idiom which is sometimes used by modern writers though it is not given in *GM* or *GK98*. It is given as *pych a-dhevys* in *Nance* 78 but *pyth* in *Nance* 90. This corresponds with the MS spelling which is *pyth* though the Sandercock edition of PC also gives *pych* with the translation: *That is a thrust just as I wanted*.

Pyth dhe wul?: There is a temptation to use this phrase, presumably in imitation of the French phrase *Que faire?* for *What shall I/we do?* However, it is not a Cornish idiom and is not found in the texts. We find *Pyth yw gwella dhe vos gwrys* at RD 562 and also at 1590 but maybe the best suggestion for translating this and similar questions is to use the word *kusul*. We find the following examples:

OM 1813	Aron hweg, pyth a gusul a redh dhymm orth an vresel?	... what advice do you give me about the dispute?
PC 555	pyth yw an gusul wella?	what is the best thing to do?
PC 1340	pandra yw agas kusul yw gwell dhodho dhe wruthyl?	what is your advice (as to) what is best to do to him?
PC 1432	Ellas pyth yw dhymm kusul orth an dra ma dhe wruthyl?	what is to be done about this this matter?
PC 1447	Annas hweg, pyth yw kusul dhyn ni gwella dhe wruthyl?	what is the best thing to do?
PC 1915	Orth hemma pyth yw kusul?	what shall we do about this?
RD 14	Pyth yw an gusul wella?	what is the best thing to do?
RD 25	Ytho, pyth yw dha gusul?	what is the best thing to do?
RD 1858	Pyth yw an gusul wella?	what is the best thing to do?

2002 ***pyth eus***: See piw eus

2002 ***pyth usi***: See piw usi

2002 ***rag kerensa***: for the sake of. This phrase is fairly well known with this meaning rather than the more obvious one of *for the love of*. However it does not appear as such in any of the dictionaries in current use. *Nance* gives the form *rag dha gerensa*: *for your sake* only. This is attested many times, examples being: CW 359, OM 2122, OM 2138, PAA 68/8.

Many examples are also found of *rag kerensa* + *noun*: *for the sake of (someone/something)* e.g. RD 833, BM 123, BM 403, BM 500.

Rag kerensa orth is also found twice as follows:

OM 1208 Noe, rag kerensa orthis, Noah, for your sake ...
 my ny gemmera' nevra

OM 1231 tromm dial war oll an bys,
 Noy, rag kerensa orthis, Noah, for your sake ...
 my a wra dhis ambos da;
 and Orth Yesu rag kerensa occurs at BM 2611 and 2612
 The meaning is similar here though maybe the context suggests it is a little
 more in the direction of *for the love of*.

2003 **rann:** This word is well known with the meaning of *part* which is
 given in all the dictionaries. It also occurs many times in the texts meaning *some* as a
 pronoun but this has been omitted from the KK dictionaries and there is a tendency to
 use *nebes* (q.v.) when *rann* would be a better word. Some examples are as follows:

BM 1531 Rann kregys, rann dibennys, Some hanged, some beheaded
 CW 2357 Syrra, dhe rann a'n re na Sir, to some of these he would
 ev a vynnsa disklosya have revealed.....
 an *distruction* bras ha'n liv.
 PC 2869 ha diskwa rann a'th vaystri. and show some of your supremacy

TH 3 Saw yma rann ahanowgh a vynnsa martesen godhvov pella fatell veu
 mab-den kyns oll dres dhe begha:
 But perhaps some of you would like to know.....

ravshya: This is given in *GM* and *GK98* as a verb meaning *to entrance*. It
 appears to be based on one example only in the texts, the past participle *rafsys* (MS
 spelling) which occurs at RD 198. It refers to Enoch being *translated* (The Authorised
 Version word) presumably to heaven, without suffering death, as stated in Hebrews 11
 v. 5. The meaning therefore appears to be *carried off*, *transported* or maybe *snatched
 away* rather than *entranced*. Nance gives the Unified spelling as *rafsya* (for *ravysya*)
 with the meanings *to ravish*, *transport*. So it is not obvious where KK has found the *h*.
 In fact the past participle which is all we have might well suggest *rafsa* as the verbal
 noun form.

re: See *an re*.

removya: See *movya*.

2004 **res:** This word is well known and is widely used as an adjective meaning
necessary, especially in the phrase *res yw: it is necessary; one must*. It is also found in
 the texts as a third person verb. The following are a few of the cases occurring. More
 are given under *dell res*. It is never found used in this way in Revived Cornish and the
 only correct dictionary which recognises this use is Williams:

PC 1015 ...an tri a res mones genev yredi. the three must indeed go with me
 PC 1070 Ow Thas, mar ny yll bones
 may trelyo mernans dhe-ves
 saw y wodhav dhymm a res, ... but I must suffer it
 BM 1753 My a woer lemmyn yn ta I well know now
 godha' mernans dhyn a res. We must suffer death
 CW 676 ny res dhywgh ow mystrestya: There is no need for you
 to mistrust me
 OM 2524 serri orthiv ny res dhis You need not be angry with me
 PAA 51/7 Henn yw lowr, namoy ny res, That is enough. No more is
 needed

These examples, and many more, suggest that *a res*, used in a nominal clause
 is best translated by *must*; *ny res* means *not needed* or *not necessary*; and *dell res*
 (q.v.) is best translated by *should*, and, of course, in converse, these phrases could be
 used in Revived Cornish in similar senses..

2000 **resek:** Both this verb and *poenya* (q.v.) mean to run, so what is the difference? With two exceptions the examples below make it clear that *resek* is used of blood or water running or tree roots growing into the ground or (especially by Tregear) in a metaphorical sense.

BM 2263	Avodya sur mar ny vynn y woes a <u>resek</u> dhe'n leur.	if indeed he wants to avoid his blood <u>running</u> to the ground
CW 1829	Ha'y gwreydhyow dhe'n dor isel yma <u>ow resek</u> , pur lel, bys yn ifarn, pytt pur grev.	and its roots <u>are running</u> low into the earth...
OM 773	ha peder stredh vras devri <u>ow resek</u> a-dhiworti, worta mires mayth o hwans.	and four great streams are <u>running</u> from it....
RD 2181	Dhe'n dowr ganso ni a <u>res</u> avel tus fol.	we shall <u>run</u> to the water with him like mad men
TH 8a	kepar dell wra lies gover <u>resek</u> dhia unn (kenogan): as many brooks <u>run</u> from one (spring?)	
TH 11	Ev yw an fenten eus <u>ow resek</u> gans mersi ha gras: He is the fountain who <u>is running</u> with mercy and grace	
TH 17a	ny wrons i yn ta onderstondya an Skryptor Lel, ma's pub eur <u>resek</u> pella ha pella yn error: ... but all the time <u>run</u> further and further into error	
TH 19a	ny wrussa denydh <u>resek</u> yn eresi, mes pub den a wrussa glena, synsi ha sywya an Katholik Eglos: no man would <u>run</u> into heresy ...	
TH 30a	lies onan a wrug <u>resek</u> ha poenya yn stray: many a one would <u>run</u> and run astray	
TH 53	ryvers a dhowr a wra <u>resek</u> yn-mes anedha i: rivers of water <u>run</u> out of them	

ri: to give. This common verb has been omitted from the Corn-Eng end of *GK98*, although it occurs many times in the texts, of course. This must be an oversight. It appears in the Eng-Corn end under *give* and the 3rd sing. *re* and the imperative *roy* are given.

2001 **ro:** gift. All the dictionaries give the plural as *rohow*. This seems to be based on just one example in the texts at PAA 251/6. The spelling *royow* occurs eleven times in TH and might therefore be considered preferable.

ryal: royal. The word is thus spelled in *GM* and *GK98*. It occurs as follows:

BM 2	ha sevys a woes ryal,	(MS <i>ryel</i>)
BM 252	Wolkomm omma, lij ryal,	(MS <i>ryall</i>)
BM 436	der y byth gwrys den ryal	(MS <i>ryel</i>)
BM 553	diskwa dha alloes ryal	(MS <i>ryall</i>)
BM 1627	Dynyta a'n goes ryal	(MS <i>ryel</i>)
BM 2428	yma myghternedh ryal	(MS <i>ryal</i>)
BM 2464	myghtern Margh ryal, keffrys	(MS <i>ryal</i>)
BM 2818	Bywnans ryal a'fydh sur	(MS <i>ryal</i>)

Every case shows the word in a seven syllable line in which it has to be pronounced as two syllables. The following spelling corrections in *GK98* show that *y* followed by a vowel is now accepted as a non-syllabic semi-vowel as normally used in English:

<i>dustunya</i>	to	<i>dustunia</i>
<i>glorius</i>	to	<i>gloryus</i>

gokkyes to *gokkies*
kontrarius to *kontraryus*

Following this principle, *ryal* would be one syllable, not easy to pronounce and some amendment to the spelling seems necessary such as *rial* or *riyal*. The MS spelling uses *y* as a full vowel because *j* was often used as the semi-vowel.

sad: serious. This is given in *Nance 90* with many meanings. *GM* gives the meaning as *steadfast* only. Two examples were found as follows:

OM 491 Mar ny wredh dell lavarav, You will have serious/constant
ty a'fydh pur dorment sad torture
RD 1593 Arloedh, ow husul yw sad My advice is serious/ongoing

These indicate that the *GM* definition is a bit thin. I would suggest *serious*, *constant*, *steadfast* - at least. I was surprised to find that my English dictionary gave *steadfast* and *constant* as the first meanings of *sad* in English, with *sorrowful*, which is what I thought it meant, well down the list.

(Accepted in *GK98*)

saw: See *mes*.

2000 ***sawment***: This is given in *GM* and *GK98* with the one meaning of *salve*. It occurs three times in the texts as follows.

BM 1373 I a lever der lyvrow they will say in (the) books
mars eus *sawment* y'n bys ma whether there is a cure/protection
orth an kleves. for this illness
BM 1638 Syrr emperour, bedhens ledhys ... let them be slain for the sake
rag sawment dhy'hwi lemmyn: of a cure for you now
CW 2185 Rag sawment i a vydh gwrys they will be made as a
dhe'n lyvrow. protection for the books

(This refers to two pillars which are to be built to protect some books against the forthcoming Noah's flood)

I suggest the translations used above or similar ones should be included in KK dictionaries.

sawya: The most common meaning of this in the texts is *to cure* or *heal*. Examples are found at BM 732, 743, 786, 804 and there are many more.

It is also used to mean *to save* from danger, loss, or similar, mostly in a normal physical sense. Examples are found at BM 1680, CW 2312, 2443, 2445, etc. *Selwel* (q.v.) is not found in these senses but only in the religious or spiritual sense of *saving souls*. This distinction is made clear in *Nance 90* and in *GM* but *GK98* gives both as meaning *to save from danger* with no mention of the spiritual sense for *selwel*. This may be misleading especially for those working on Bible translation.

selwel: This occurs a number of times indicating the *saving of souls*. Examples are found at PC 2953, RD 334, 975, 1144 and elsewhere. *Sawya* (q.v.) is found mostly in the senses of *curing*, *healing* and *saving from loss or danger* in the normal physical sense and less often in the sense of *saving souls*. This difference is made clear in *Nance 90* and in *GM* but *GK98* gives both as meaning *to save from danger* with no mention of the spiritual sense for *selwel*. This is misleading especially for those working on Bible translation.

2003 ***seren***: This is found once only:

TH 66 An keth Austen ma a leveris a seran rag e vam Monica
This Austen said (requiem) mass for his mother Monica

The spelling given is as in the manuscript transcription by Christopher Bice based on the work of Nance. It also appears in the list of words from TH published by Nance in the Old Cornwall Summer 1950 number with the meaning 'mass for the

dead', and in the Nance English Cornish Dictionaries where it is given for 'prayer for dead'. The preface to these dictionaries indicates that they contain new words from Tregear. It was omitted from the *Gerlyver Meur* but reappeared in the *Gerlyver Kres*. However D. H. Frost of St David's Catholic College Cardiff, in his work in progress on *Sacrament an Alter* suggests that *a seran* should be read as *aferan*. This is the same word as is found at BM 4419, PC 764 and CF 37, spelt *offeren/oferen* clearly meaning the *mass* or *eucharist*, and spelt *oferenn* in KK. Keith Syed and I have looked at this in facsimiles of the MS and it does seem very likely, which means that the word *seren* does not really exist and that *oferenn* should be used instead.

It is unfortunate that I used *seren* in my story *Keresk 936 A.D.* which was used in the 2/3rd grade KDL course!

seul (a): This is given in *GM* as *whoever* followed by the subjunctive but this is true only where normal usage requires the subjunctive. The following examples show that the indicative is, in fact, more usual and that the meaning is not exclusively *whoever*:

CW 98	Ow bolonjedh yw henna, may tokkons ynna pur splann frutys dhe'm bodh, rag maga <u>seul a</u> dheg bywnans hogen.	... <u>all who</u> live henceforth	(indicative)
PAA 2/1 (subjunctive)	<u>Seul a</u> vynno bos selwys	<u>All who</u> want to	be saved
PAA 79/4	<u>Seul a</u> vynna y klywas.	<u>All who</u> wanted heard	(either)
PAA 119/7	Hag oll drog, <u>seul a</u> wrussa,	... and all evil, <u>all that</u> he had done	(indicative)
PAA 213/3 (indicative)	<u>Seul a</u> wrussa bodh y Das	<u>All who</u> had done his Father's will	
RD 136	alemma bys mayth ello <u>seul a</u> dhe'n nev.	... until <u>everyone who</u> is going to heaven leaves here.	(subjunctive)

The interrogative phrase *py seul* occurs twice:

BM 1604	<u>Py seul</u> yw somm an fleghes?	<u>How many</u> is the total of the children?
PC 592	Govynn orthyn heb lettya <u>py seul</u> a vynnydh, devri.	Ask us for ... <u>as much</u> as you want

N.B. use of *py lies* (q.v.) as interrogative adjective.

(Accepted in *GK98*)

2000 ***sevelyek:*** This is given in *GM* and *GK98* as *bystander* and *GM* quotes CW 457: This seems to be its only occurrence in the texts and is as follows:

CW 457	ha my sevelyek omma	and me stuck here in hell in fire
	yn ifarn yn tan, pup-prys	for ever

The translation is Nance's. Although *bystander* is perhaps a reasonable etymological interpretation, its use in this context is much more colourful. Lucifer has just been thrown out of heaven and is bemoaning his imprisonment in hell, so the word is an adjective, available for modern writers in any similar situation, possibly as an alternative for *stag omma* etc.

2001 ***sevureth*** This word is found in *Nance 90*, the *GM* and *GK98* with the meaning *seriousness*, *gravity* and the *GM* tells us it is found at BM 938 and in TH. These are as follows

BM 938	Meriadocus Taw dhymmo vy! Dha glapp syns! Spena a wredh meur a wyns omma sur yn <u>sevureth</u> . Gwell yw dhis bos Kristyon, gordhya Krist a leun golonn, ha my lemmyn a'th vesydh.	Do be quiet! Hold your peace! You are indeed making a lot of futile wind. It is better for you to be a Christian to worship Christ with a whole heart, and now I will baptise you.
--------	--	---

In fact Stokes translated lines 936/7 as: *You do spend much of wind here surely in seriousness* but clearly he could not make sense of *sevureth* and put a query by *seriousness*. Nance attempted to make sense of it by putting a full stop after *wyns* in line 937 and applying the *sevureth* to *Gwell yw dhis bos Kristywn* so he translates:

Now surely in all seriousness thou hadst better become a Christian.

He is thus forced to give *omma* the unusual meaning of *now* and it is not very convincing.

In his Kernewek Kemmyn version of the same extract Graham Sandercock has reverted to Stokes' interpretation but has slightly altered the translation to:

You do spend much of wind here surely seriously.

TH 9 ow rekordya ynwedh fatell wren ni gul akont ha reken a bub ger kewsys yn sevureth.

Here *bub ger kewsys yn sevureth* translates Bishop Bonner's *every idle word* which could be modernised to *every futile word* so that his meaning seems very close indeed to what Meryasek is saying to Teudar. The Christopher Bice transcript of Tregear has the word typed as *sovereth* and Keith Syed suggested *euveredh* which seems less likely though the meaning would fit well.

I suggest therefore that, in these two cases, in spite of its apparent similarity to *severe*, *sevureth* means *futility* rather than *seriousness*. The adjective *sevr* which is also given in the dictionaries is not attested in the texts so its validity seems to be in some doubt.

seweni: to succeed. Found as verb only, though *Nance* and *GM* give associated adjective and noun forms. See *speda*.

BM 1915	Ny <u>sewen</u> henna neb tu.	... will not <u>succeed</u> any way
BM 3425	Mollothow kentrevogyon dhy'hwi <u>seweni</u> a wra.	Neighbours' curses will <u>succeed</u> for you
CW 1283	My a woer. Ny <u>sewenav</u> nevra y'n bys.	I shall never <u>succeed</u> in the world
CW 1765	An nor sur ny <u>sewenas</u> y'n for' may hwrug ev kerdhes.	The earth indeed has not <u>thrived</u> on the way ...
OM 520,523	Pandra? Ny vynn Dyw gul vri ahanav na <u>seweni</u> an pyth a dhrehav ny wra, ha pub eur chatel Abel i a <u>sewen</u> milblek gwell, Abel a'n pren rag henna.	God will not take note of me and what I create will not <u>thrive</u> ... they <u>thrive</u> a thousand times better
PC 1133	ha gans ow dornow a'n gwryn na <u>sewenno</u>	so that he does not <u>succeed</u>

There is no example of the verb followed by a verbal noun or other construction to mean *succeed in doing something*.

However Nance quotes *sowen* (*KK sewen*) as being found in *Ustick*. *Nance 90* and *GM* both quote *sowynyans* (*sewenyans*) as being in *Keigwin*. Both these are quoted as nouns meaning *success*.

showr: See *kowas*.

skant/skant lowr: scarcely. With this meaning *skant* is followed by a negative verb and *skant lowr* by an affirmative one. This distinction is made clear in the 1990 edition of *Nance*. Examples are given in the 1978 *Nance* but it is not mentioned at all in *GM* or *GK98*. It is confirmed by the following examples in the texts:

BM 543	<u>Skant lowr</u> y halla' kerdhes.	I can <u>scarcely</u> walk
BM 4459	mar vras <u>skant lowr</u> y hylli	

treweythyow kerdhes a'y sav. ... he could scarcely walk upright
 CW 1459 skant ny welav unn banna. I scarcely see a thing
 Nance also quotes:
 My a wrug skant lowr klywes (I scarcely heard)
 from William Bodenar's letter.

skout: This is given in *GM* as the Middle English word *scowte* meaning *skit*, *hussy* with the attestation (38) indicating that it is attested only in the *Nance 38* Dictionary. It is found however, in:

OM 2667 Out warnas, a bur vil skout; ... O most wretched hussy
 and refers to the unfortunate Maximilla who gets burned and clubbed to death through sitting on the holy beam in the temple which Solomon has just built and calling upon the yet to be incarnated Jesus Christ for help.

2002 **skwir:** This occurs twice in *O.M.* as follows:

OM 2510 My a'n musur lowr yn ta ...
 gans skwir kompes ha skantlyn: ... with an accurate square and
 template

OM 2544 Deun dhe'n myghtern dhe dhesta
 an jist na vynn dos dhe skwir. ...that the beam will not fit
accurately

In the first example *skwir* is clearly a noun and is given as such meaning *a carpenter's square* in the dictionaries. In the second, it forms an adverbial phrase with *dhe*, apparently meaning *accurately*. It would be useful to add this phrase to the current dictionaries.

2003 **solempna:** This is given in all current dictionaries as meaning *solemn*. It is not attested as a three syllable word but seems to be a back formation from *solempnyta* which is used in TH and CW to mean *ceremonial* rather than *solemnity*. However *solem* is found twice in TH on f.20 and 51a meaning *solemn* so it seems a better word to use. *Solempna* is mentioned by Nicholas Williams in his list on p.300 of *Cornish Studies* (Second series) number 9 published in 2001. He seems to regard *solempna* and *solem* as being the same word.

TH 20 pub Kristyon yw rekwirys dhe wul solem vo yn aga besydh:

all Christians are required to make a solemn vow at their baptism

TH 51a ...fatell wrug agan Savyour Krist omma y'n bys gull solem promys a
 Voes:

...that our Saviour Christ here on earth made a solemn promise of food.

sowdhan: Both *GM* and *Nance* give this as *surprise*, *stupefaction*, *bewilderment*, but the two examples found in TH suggest that it does not really mean *surprise* which it is often used to translate and that *yn sowdhan* really means *astray* or *lost*. *Bewildered* might also be appropriate but *surprised* does not seem strong enough.

TH 17a kepar ha den a vo gyllys mes a'y fordh yn sowdhan:

TH 30a/31 lies onan a wrug resek ha poenya yn stray, henna yw dhia fordh yn
sowdhan.

In both these examples TH seems to have inserted it as an extra to reinforce Bonner's English: *even as a man that is once out of his way* in the first case and *have runne astray* in the second.

(Accepted in *GK98*)

sowdhanas: This corresponding verb is found at:

PC 610ma na ven ni sowdhenys so we don't get lost

(though *Nance* translates *surprised*)

PC 2417 ty dhe vynnnes sowdhanas that you want to go astray

It is given as *surprise, startle, mislead, bewilder, stupefy, lead or go astray* in *Nance*. *GM* gives *surprise* only. The context suggests that *get lost* is the meaning though *be bewildered* might be appropriate so that *sowdhenys*, the past participle, could mean *bewildered*, but again it seems too strong a word for just *surprised*.
(Accepted in part in *GK98*)

speda: It looks as if *speda* is better authenticated than *avonsyans* or the noun *sewen* (neither are found in the texts) to mean *progress, success* or *speed*.

BM 1090 *My faith, honn yw speda deg ... that is good going*
Devedhys on bys yn tir.

CW 1185 *Now, God speda dhis ow thas. God speed you my father*

TH 32a *Surely, ymons yn gwann kas ma's (marnas) i a wrello gans speda hag*
yn *du termyn repentya ha gul penans:*
... unless they speedily and in due time repent

strok: Given in *GM* as meaning *stroke* with the plural forms *strokosow* and *strekys*, though the singular form is unattested. *Strokyas* followed by *vras* (MS spelling) is found at:

OM 2716 *My a re gans meur a ras I will now most gracefully give a*
hware lemmyn strokyas vras mighty blow

suggesting that this form is a feminine singular as given in *Nance 78* together with *strocas*. It is given in *Nance 90* as masculine as also in *GM*, but *Nance 78* is actually later than *Nance 90*, as this is a reprint of *Nance's* 1938 Dictionary. The fact that it is singular is further confirmed by the previous verses in OM in which the third and fourth torturers each give Maximilla one blow each which would be matched by this one blow now given by the first torturer:

OM 2709 (IV^s tortor) *My a's gwysk gans unn blojon*

Strekis (MS spelling) is found at PAA 227/3 and is preceded by the numeral *mil* which indicates that this also is singular as given in *Nance 90* as an alternative to *strokyas*.

This suggests that *GM* should be amended to read *strokyas/strekys* as the singular forms and *strokosow*, which occurs several times, as the plural form, as given by *Nance*.

(*GK98* gives *strekys* as the sing. form but still omits *strokyas*)

2003 stroth: All the dictionaries give this word with the same spelling in KU and KK as meaning *strict*. *GM* says it is derived from Latin *strictus*, and compares Breton *strizh* as does *Nance*. Three cases of the adjectival (as opposed to the verbal) form of the word were found, all in TH, with three different spellings: *stroytia*, *stroyt*, and *stroytya*, as shown below. It is not clear whether the ending *ia/ya* is a comparative ending as it is used in two cases with *moy* which would create a double comparative, but the *oy* spelling, which contrasts with the spelling of the verbal form *strotha* (q.v.) suggests derivation via the French form *étroit*, so I suggest a spelling *stroyt* would be better. The regular comparative form of this would be *stroytta*, which would serve for Tregear's comparative forms, if, indeed, that is what they are.

TH 27a *Hag yndella kelmys on ni dhe berformya ha dhe gollenwel an re na*
moy strottha (?stroytta) dell o an Jewis kelmys dhe witha laghys Moyses. (MS
stroytia)

TH 27a *Nyns eus mar stroth bywnans, na mar gales travail hwilyls dhiworthyn*
ni, dell esa dhiworth an Jewys (MS stroyt)

TH 37 *Gans meur moy strottha (?stroytta) promisyow yma ev ow kul mention*
dhe'n re a wrello disobaya an awtorita a'n eglos. (MS stroytya)

2003 **strotha**: This verb was found three times with a slightly variant meaning each time. These are reflected in the meanings given in the dictionaries.

OM 1297 gans lovan bedhes strothys, (*bound round*) (MS *strothys*)

RD 2592 Yth o ow fows, ha'm brestplat,
purpur garow dhe'm strotha (*to gird me with harsh crimson*) (MS

strothe)

TH 39a hag ymbrasya ha strotha (*embrace*) an fydh ha'n dyskans a'n eglos (MS *strotha*)

The *-oth-* spelling used in KU and KK corresponds with the MS in these three cases, in marked distinction from the *oy* MS spelling found in the adjectival form *stroth* (?*stroyt*) (q.v.). It would seem that the two forms have reached Cornish (from *strictus*) by different routes and that the difference should be maintained.

teg: Seems to mean *complete(ly)* in the following examples. This meaning is given in *Nance* but not in *GM*.

BM 21 Gramer a'n jeffa, devri If he had grammer indeed, he would
y fia teg. be complete
(i.e. He would be completely educated)

BM 748 Sawys teg os yn sertan. You are certainly completely cured

BM 1497 Hwi a via teg sawys. You would be completely cured

BM 2134 Sawys on ni glan ha teg. We are fully and completely cured

BM 2624 My a wel lemmyn yn teg I can see fully

PC 2538 Na my, re sent Jovyn hweg,
a ve rag krows hanter teg, half completed
ewn ha krev, by God ys fo.

PAA 232/1 Yosep dhe Krist a ewnas
Y arrow ha'y dhiwvreggh hweg
Y'n vaner dell o yn hwas
Hag a's ystynnas pur deg. fully stretched them out

(Accepted in *GK98*)

In Tregear, teg lowr is used as follows to translate Bonner's *easy*:

TH 55a yth yw teg lowr dhe onderstondya (it is easy to understand)

2000 **temptashyon**: This is found eleven times in the texts and in *Nance 90* (spelt *temptacyon*) and in *GM*. It has been omitted from *GK98* which gives *temptyans*. *GM* advises 'use *temptyans*'. This is not attested at all in the texts though the verb *temptya* from which it has been derived is.

tenewen: This is given in *GM* as meaning *side*. No plural form is given but it suggests this may be a plural form of *tanow*. The form *tenwennow* is found at OM 2442, clearly meaning *sides*.

(Accepted in *GK98* and sing. spelled *tenewenn*)

2000 **tewlel jynn**: This phrase occurs as follows:

CW 440 My a vynn tewlel neb jynn I will set some trap
dh'y doella, mara kallav. to trick him if I can

As *gin* is one of the meanings given for *jynn*, the meaning *to set a trap* seems appropriate. It is not given as a phrase in any of the dictionaries but could be a useful one to use.

2000 **ti**: to swear an oath. The following expression occurs once only:

CW 1628 My a lever heb y di.

The literal meaning is *I say without swearing an oath* which Nance interprets as *I say in plain speech*. Assuming this interpretation is correct it is a useful idiom to add to the few genuine Cornish idioms available to modern writers though it would be interesting to know whether it is calqued on a contemporary English expression. It is given in *Nance 90* but not in *GM* or *GK98*.

2002 ***tias***: This word is found in TH meaning to address someone as *ty*.

TH 30 .. ow tias y geskristyon, bo ow kul *tush* ragdho ...

..by thou-ing his fellow Christian or tush-ing him ..

(Bonner's words are: .. *do thou him or tush at him* ..)

The word, spelt *tyas* in the MS seems to be calqued on the English use of *thou* as a verb: to address someone as *thou* and is not found in the dictionaries. It is clearly not to be the same word as *ti* or *tia* meaning *to swear*. This would fit in the context in TH but Bonner's English makes its actual meaning clear. The context of the phrase suggests that calling someone *thou* (or *ty* in Cornish) was not socially acceptable in the latter half of the sixteenth century. I wonder if this is confirmed elsewhere. It seems a little strange as it is found in Shakespeare and the Authorized Version of the Bible and other contemporary writings, presumably. Does the word suggest that *ty*: *you* might be better spelt *ti* in Kernewek Kemmyn?

2002 ***tokyn***: sign. See *arwoedh*.

tra: thing. The plural is given as *traow* in *GM*, and *GMC* §43(5) states "The noun *tra* 'thing' has the plural *traow* which means things in general, whether concrete or ideal. The plural noun *taklow* has the narrower meaning of *gear, stuff*."

However, *traow* is not attested in our texts though Nicholas Williams has pointed out to me that there are two examples of *traow* in Lhuyd's *Archaeologia Britannica*. *Taklow* is found five times at CW 765, 2447, OM 936, PC 92, and TH 60. Only the second of these examples has the meaning *things* in a concrete sense. Noah's wife is insisting on getting as many of her *things* as possible on board the Ark. The other four examples use the word in the abstract, meaning *matters*. In two cases (OM 936 and PC 92) they are qualified as *taklow priva*. This suggests that *taklow* should be used as the plural of *tra* rather than *traow* in all senses.

The plural form *taklennow* also occurs several times in TH usually with the meaning *things* or *matters*

2000 ***transformya***: This word obviously borrowed from English is found at CW 2113 in the past participle form *transformys*:

CW 2113 may festa kwykk transformys that you may be quickly transferred

The line refers to the *translation* (the AV word) of Enoch in Hebrews 11 v.5 for which *ravshya* (q.v.) is used at RD 198.

It is not spelt out either in Heb 11 v. 5 or Genesis 5 v. 21-4 (which give a very brief biography of Enoch) exactly what happened to him but the usual interpretation seems to be that he went to paradise where he is found in RD and to where he is *transformys* in CW.

The Greek word used in Hebrews occurs three times, twice as a verb and once as the noun *metaqhsij* (metathesis) which is still used in English to indicate a change of place rather than form, so the AV word *translation* was accurate when written though its normal modern meaning has changed. The choice of the verb *transformya* by the writer of CW was not so good as no change of *form* is suggested, and that is why I have translated it above as *transferred* which can refer to a person being moved from one place to another more specifically than *taken away* which appears in most modern versions of Hebrews.

This, however is splitting hairs as far as the use of *transformya* in Revived Cornish is concerned as it has to be assumed that the writer of CW took *transformya* and *transform* as having the same meaning.

For *transform* the English end of *GK98* gives only *treusfurvyva* which is a neologism not found in the texts or earlier dictionaries. So which is better Cornish, a word borrowed from English at a time when Cornish was still a spoken community language, or a word newly reconstituted from Cornish elements? *Nance 90* gives *treylya*, *dihevelebi*, *chanjya* and *transformya* as suggestions for *transform*. Perhaps some at least of these should be added to the KK dictionaries even if *treusfurvyva* is retained. And what do we call an electrical *transformer*?

***tremena*:** The most common meaning of this verb in the texts is *to die* or *pass from this world*, e.g.:

BM 4383 tremenys yw Meryasek. Meryasek has passed away

It also refers frequently to the passage of time, e.g.:

OM 656 Nans yw lemmyn tremenys Now some two hundred years have
neb dew kans a vlydhynyow. passed by

It often refers to crossing water, e.g.:

OM 1648 vydh ny yllyn tremena We shall never be able to cross this sea
an mor ma war ow ena.

In one case it means *to surpass* or *excel*:

BM 1511 Goes glan yma dhe'n re na
a dremen pub eliow. which excels every salve

In one other case it is used with *dres* meaning *to pass by*. Thus, this might be a good expression for *overtaking* a vehicle:

RD 525 dresov ev a dremenas he passed by me

It can also mean *to go away*, or maybe *escape* as in:

PC 1123 gesewgh ow thus eus gene'
dhe-ves kwit dhe dremena. to go away freely

The following seems to be a "one off" difficult to apply to modern writing but it shows further that *tremena* can take a direct object, as in the case of the *crossing water* examples above.

PAA 258/5 Oll y bayn y'n tremensa. (All his pain passed/left him)

2000 ***tremenys***: The past participle of *tremena* could be used to translate *late* as in the following case.

CW 2012 Ena Adam tremenys Let us take the soul of the late Adam
deun dh'y hedhes dhe'n gegin to the kitchen

This suggestion is made in *Nance* but not elsewhere. It would be a worthwhile addition to the English end of modern dictionaries.

trespass/trespassya: These two words which are spelled *sic* in *GM* appear as *treuspass/ya* in the *GK98*. This spelling seems incorrect as the words are not compounds of the Cornish word *treus* but are from Middle English, as stated in *GM*.

The MS spelling at PC 1441 is *trespascye*, PC 1814, *trespas*; 2458, *trespys*; BM 1116, *truspys*; BM 1123, *truspys*; BM 1987, *truspys*; TH 24a, *trespas*; TH 31a, *trespas*; and CW 425, *trespas*. The following MS spellings are found for *treus*:

BM 1552 treusewgh kwykk dhe Kostentin, (MS *trussogh*)

BM 1555 Dihwans dhe'n emp'rour treusewgh (MS *trussogh*)

PC 1505 My re beghas marthys treus (MS *trus*)

PC 2562 rag kavoes treusprenn dhedhi, (MS *trus*)

PAA 120/7 Hag ow ri dhis boksow treus? (MS *tres*)

PAA 215/2 Dhe Pilat, mester treus o (MS *treus*)

It will be seen that, although there is some confusion, *trespass(ya)* is spelled six times with *e* and three times with *u*, while *treus* is spelled five times with *u* or *eu* and once with *e* which does suggest that *trespass(ya)* is the better spelling.

trestya: to trust. To get a clear picture of how this verb is used I have listed every example in the texts reviewed:

Followed by *yn* (trust in):

BM 67 My a drest yn Dyw a-vann
BM 920 Fol os mar trestydh ynna.
BM 4553 Trestya ynno a wrello, whoever trusts in him
CW 221 ha warbarth trestyewgh ynnov.
OM 1659 gwrewgh hwi trestya yn y ras.
PC 1439 Trestya a wrav y'th versi.
RD 2036 Y'n bys ma na drest namoy:
TH 21a dhe drestya yn ev (to trust in him)
TH 53a Yth yw kales rag an re rych usi ow trestya yn aga substans dhe vos sawys
(It is hard for the rich who trust in their wealth to be saved)

Followed by *dhe* (rely on, trust):

BM 3942 Na drestyn ni dhe henna.
CW 177 trestyewgh dhodho.
CW 894 trest jy dhe'm ger.
CW 1675 Hemma yw gwir, dhymmo trest.
CW 1868 ha dhodho y hyll trestya.
CW 2367 trest dhymmo.
CW 2506 trest jy dhymmo.

Followed by direct object:

CW 675 ny res dhywgh ow mysttrestya:
CW 1378 A'n promys my ny rov oy;
y drestya ny vynnav vy

Followed by noun clause (trust that):

BM 4041 ha trestya a wrav sertan
pub eur oll ev dhe'm gweres. (trust....that he will help me)

As a passive infinitive:

BM 2045 Nyns yns dhe drestya, ma's fals, (They are not to be trusted)

Followed by a nominal clause as a noun clause:

TH 5a my a drest hwi a vydh circumspect (I trust you will be...)
TH 39 my a drest hwi a wel hag a glyw rakhenna.....an keth-sam awtorita ma a'n katholik eglos a Krist
(I trust you see and hear therefore....)

Followed by *fatell* introducing an indirect statement:

TH 14a ow trestya fatell o'ta gedyer dhe'n re yw dall
(confident that you are a guide....)

Used without an object as an intransitive verb:

TH 9a nyns eson ni ... ow trestya mar berfeyth dell via res dhyn,
(We do not trust as perfectly as we should)
TH 55 Hwi a vydh, my a drest, ynstruktys ha dyskys, my a drest, y'n dra larj lowr:
(You will be, I trust, instructed and taught, I trust...)

treveth: occasion. This is given in *GM* as occurring once only in N. Boson. It is also found at OM 799, PC 1724, TH 8, 43, 53.

troes: Given in *GM* and *GK98* as *starling* without a plural form. The plural is given as *tryjy* and *treyjy* in *Nance* and is found as follows:

BM 2399 Dug Kernow hag oll y dus,
 yn-dann ow threys my a's glus I will bird-lime them beneath my
 poran kepar ha treysi (MS *treysy*) feet just like starlings

tus koth: See den koth.

tynn: Both *tynn* and *lymm* are given as meaning *sharp* in *GM* and *Nance*. However, every example of *lymm* except one refers to the spear which pierced the side of Jesus or the thorns in the crown of thorns, and clearly means *pointed* or *sharp* in a literal, physical sense. The references are:

BM 2604, PC 2119, PAA 217/7, 218/6, RD 1117, 2582.

Tynn, which occurs much more often, means *painful*, *bitter* or *cruel*. Typical examples are as follows:

RD 1132 ty a'fydh sur edrek tynn. bitter regret
BM 870 Mernans tynn ev a borthas: cruel death
BM 1199 I a's tevydh torment tynn, cruel torture
OM 1351 pan klewvivy an tan tynn, cruel fire

(Accepted in *GK98*)

(2005) *Lymm* is also found in *Bywnans Ke* as follows:

BK 22/63 stanza 242 ha'th skians lymm: and your sharp intellect
BK 32/75 stanza 352 fers ov ha lymm, I am fierce and sharp

tys-ha-tas: The single meaning of *tit for tat* given in *GM* seems the least appropriate from the choice offered by *Nance*, which is: *blow for blow*, *tit for tat*, *tick-tack*, *thwickthwack*, *tiss-toss*, and it also compares the Latin *tuxtax*. The phrase is found three times in *PC*, as follows:

PC 2077 ha knoukya prest tys-ha-tas
PC 2107 gans ow skorja tys-ha-tas
PC 2719 ha knouk an horn tys-ha-tas

The first two refer to the scourging of Jesus and the third to the hammering out of the nails for the crucifixion.. In no case is there any sense of retaliation which is the meaning of *tit for tat* according to Chamber's dictionary. It seems no more than an imitation of beating. Perhaps *bang bang!* might convey this in English. Alongside *Nance*'s comparison with Latin one might suggest the name *Bam Bam* in the television programme "The Flintstones".

(Partly accepted *GK98*)

unn: Most current grammars of Cornish state that the English indefinite article (*a*, *an*) is not usually expressed in Cornish. See *CS* §1, and *CB*, lesson 1. *GMC* §95(3) gives *unn* as meaning *one*, or *a certain*. Similar definitions are found in the *Nance* Dictionary and *GM*. This may be slightly misleading as I have counted *unn* used eight times in *PAA* and ten times in *BM* where the only sense compatible with the context is that of the indefinite article. There are similar examples in all the texts and the usage is recognised by Edward Lhuyd (*Archaeologia* p.240), C. Zeuss (*Grammatica Celtica* p.239) and Nicholas Williams (*Clappya Kernowek* p.11)
(Accepted in *GK98*)

2000 **unnik:** See *unnisel*.

2000 **unnisel:** only. This is found twice in *OM* as follows and both examples confirm *only* as the obvious meaning and translation. *Hepken* (q.v.) is also given in *GM* and *GK98* with this meaning though not in *Nance*. Here the meaning, as indicated by the context, is less obvious. *Unnik*, also appears in all three dictionaries but this is

borrowed from Welsh and not attested in the texts so that *unnsel* seems to be the best choice of word.

OM 971	A-ban vynnydh pub huni ladha oll a'n norvys ma saw <u>unnsel</u> ow thus ha my, ladh ni gansa magata.	As you want to slay everyone in this world, except me and my people <u>only</u> , slay us with them as well.
OM 1031	saw <u>unnsel</u> ty ha'th fleghes	but you and your children <u>only</u>

us: See *a'y us*.

verbs: I feel I should include in these notes a comment on two innovations which appear in *GMC*.

The first is the use of *-es* instead of *-ens* as the third singular imperative ending. It is noted in the first (Unified Cornish) edition of *GMC* (§186) that the older ending *-es* had been replaced by the plural ending *-ens*, but in the second (Kernewek Kemmyn) edition it is noted that “The 3s. in Modern Cornish has restored the use of the forms in *-es*. The 3p. in *-ens* had taken its place in many instances.” (§183(3))

This restoration has been widely accepted so that 3s. imperatives ending in *-es* rather than *-ens* are now regarded as correct in Kernewek Kemmyn, but a partial examination of the texts has revealed fourteen cases of *-es* as against thirty four cases where *-ens* is used. A more complete search is needed but at the present time it does seem doubtful whether the change is fully justified.

2006 Dr Ken George's edition of 'Bywnans Ke' has brought more evidence as follows:

BK 09.72	ens the gregy (es)	Let him go hang
BK 23.53	rag meth na vethens gesys (vedhes) ...	... let him not be allowed
BK 23.58	gwrens e drvbut hay svt (gwres)	Let him make ...
BH 25.32	ens peswar myghtern worthy (ens)	Let four worthy kings go
BK 38.55	ens an javal the gregy (ens)	Let the devil go hang
BK 39.07	Ens mes am golag vskys (ens)	Let him get out of my sight quickly

Each line of text is in the MS spelling but I have inserted in brackets the spelling of the 3rd sing. imperative verb used in the K.K.transcription. It will be noted that for the first three, the *-ens* ending is changed to *-es* as per the G.M.C. recommendation but for the last three the *-ens* of the MS is retained.. The texts which I have edited have followed the G.M.C. recommendation although I felt sure it was wrong, as I did not want to rock the boat. Maybe the better spelling will be generally adopted.

The second is the principle of doubling and hardening the final consonant of the stem of the subjunctive. (*GMC* §182). I have examined every possible case in our texts where this could occur and made a list running to eight pages. The list supports the principle in part only.

The following changes were found to have occurred in the texts:

br	ppr
dh	th (tth?)
g	kk
he	hah
l	ll
n	nn
r	rr
rdh	rth (rtth?)
v	ff

The following changes were not found to have occurred:

d	tt
mbr	mppr
dl	ttl
ns	nss
nt	ntt
p	pp
rv	rff
sk	skk
st	stt

I can supply fuller information on this research to anyone wishing to see it.

2001 In October 2000 Dr Ken George presented a paper to the Annual Harvard Celtic Colloquium giving details of research he had carried out. This has been published in *Agan Yeth 3* obtainable from the Cornish Language Board. In January 2001 the third edition of Wella Brown's Grammar of Modern Cornish was published indicating agreement with Dr George's findings.

The result of the changes is that several long awkward consonant clusters are reduced in number by one, making them that less cumbersome.

The following changes which are listed above as not being attested in the texts are retained or amended for reasons which Dr George gives in his paper, based mainly on analogy with comparable cases in Cornish and other Celtic languages.

d	>	tt
dhl	>	tthl
p	>	pp
mbr	>	mpr instead of mppr
rv	>	rf instead of rff

The following changes listed above are now omitted:

n	>	nss
nt	>	ntt
sk	>	skk
st	>	stt

There are more simplifications to clusters which are found in verbs in current use but where the evidence in the texts is mixed or inconclusive or which do not occur at all in the texts.

While welcoming these modifications, I feel it would have been better to follow my original suggestion to retain doubling and hardening *only* where amply attested in the Cornish texts.

The following rules have been approved by Dr George:

New rules governing verbal stems in the subjunctive according to the paper by Dr Ken George 'Changes to the Verbal Stem in the Subjunctive Mood in Cornish' presented to the Twentieth Harvard Celtic Colloquium and accepted by Wella Brown in the third edition of his 'Grammar of Modern Cornish' 2001.

NB 'Consonant' means a consonant *sound*. This may sometimes be written as two letters. The following occur in Kernewek Kemmyn and the table shows how they are spelled when 'hardened' and/or doubled:

ch	cch
dh	tth
gh	ggh
j	cch
sh	ssh
th	tth

1) All double (unvoiced) consonants remain unchanged. (There are no cases of double voiced consonants):

e.g. ff > ff (offro)

- 2) All single consonants are doubled and hardened where appropriate:
 e.g. b > pp (gorthyppo)
 The one exception to this is *w* which remains unchanged.
- 3) Groups of two different consonants harden the second one, but do not double it, if the first one is *gh*, *l*, *m*, *n*, or *r*.
 e.g. ld > lt (skaltyo)
- 4) Groups of two different consonants in other cases, harden and double the first consonant.
 e.g. bl > ppl (popplo)
 However, if *t* is the second letter there is no change.
- 5) Groups of three different consonants harden the middle one but do not double it.
 e.g. ldr > ltr (moltro)
- 6) Verbs ending in *he* end the stem in *hah*:
 e.g. (berrhaho)
- 7) Two alternative suggestions are given in *Verbow Kernewek* for *ravsya/ravshya*. It is suggested that the subjunctive stem for these should now be *vs* > *fs* and *vsh* > *fsh* respectively.

The changes from previous practice as recommended in GMC 1 & 2 and *Verbow Kernewek*, first edition, are underlined.

vertu: This non-Celtic word is unlikely to be used much by modern writers but it occurs frequently in the texts usually implying power, authority strength etc. This corresponds roughly with the Latin word *virtus*, derived from *vir* meaning *a man* and signifying manly qualities, and Modern French *vertu* for which Harrap's Dictionary gives *courage, valour* as the first meaning. This contrasts with the current meaning of the English word *virtue* which often tends to imply a somewhat spineless goody-goodness. I suggest therefore that the first meaning for *vertu* in *GM* as *virtue* is rather misleading.

vyaj(ya) The following cases were found of the use of this word, seven times as a noun and once in the verbal noun form. All except one are from the *Creacion of the World* which suggests it did not come into use until late. In every case where it is used as a noun it needs two syllables (*vi-aj*) to make up the count of seven syllables to the line. In the one case where it is in the verbal noun form (CW 1333) the first *y* is not syllabic and the MS spells it *vaggya*. In every other case the MS spells *vy-* or *ve-* confirming the evidence of the syllable count This suggests the noun would be better spelled *viaj*. Arguably, from the one example found, the verb form should be *vajya* but it would be better, as there is only one example, to spell it *viajya* to correspond with the noun. This one case seems likely to be an aberration as cognates exist in several European languages all with the *v---j* section as two syllables; *voyager*, *viajar*, *viaggiare* and probably more. The underlying late/vulgar Latin word is *viaticare*.

CW 483	po an vyaj na dal oy.
CW 679	po an vyaj ny dal tra,
CW 707	dhe wul vyaj mar nobyl,
CW 806	rag dha vyaj y'n torn ma,
CW 916	Ottomma hager vyaj,
CW 1333	mayth yw res yn kerdh vyajya. (pronounce <i>vyajya</i> , as two syllables, otherwise 8 syllables)
CW 2065	Yth' oll agan vyaj ni,
OM 2163	boemm y'n vyaj a rollo

vysyt(ya): This word is not found in any of our texts nor in *GM* or *GK98*, though it is given tentatively in *Nance* and is often found in use. The verb is a word that need

not really exist. It came about because Latin had a way of creating “frequentative” verbs indicating (at least in theory) an action which occurs frequently. The Latin verb *videre* (to see) had a frequentative form *visere* (to see frequently or to examine) from which was formed a second frequentative form *visitare* (to see even more frequently or to visit). All three forms survived into French as *voir*, *viser*, and *visiter* though the second with a changed meaning. *Visiter* gave English *visit*, but not, apparently, Cornish *vysytya*. The meaning is easily supplied by the brief locution *mos dhe weles* which, in my opinion is to be preferred. Nicholas Williams accepts *vysytya* in *Clappya Kernewek* but it does not appear in the mini-dictionary in *Cornish Today*. The noun is more difficult and might, perhaps justify borrowing *vysyt* from English *visit*, though Nance gives the strange word *vystya* which I have never seen used and is probably a misprint.

(Nicholas Williams points out that the noun *visitacyon* is found in TH 11a. None of the dictionaries has picked this up.)

war an: One often sees *war'n* or sometimes *warn* as an abbreviation of *war an*. It is clear from GMC §101(4) and §161(6) that *warn* is used only in numerals before *ugens* meaning *twenty*. There is no case of *war'n* in the texts used otherwise and in verse, the two syllables *war an* are usually necessary for the metre, so it seems that the general use of *war'n* is incorrect.

war an ke: See *ke*.

war dha vrys: on your mind. (PC 499). Note this surprisingly literal translation of a common modern English phrase.

war verr lavarow: briefly (OM 127) Given in *Nance* but not in *GM*. or *GK98*.

warbarth gans: See *warbarth ha*.

warbarth ha: together with. This phrase is given in *Nance* but not in *GM* or *GK98*. It occurs only once as follows:

PC 2051 awotta ni devedhys

warbarth ha'n kynsa galow. (together with the first call)

warbarth gans is also found once only but with a rather different meaning:

CW 1506 Hwi a'm gwel: overdevys

yth oma warbarth gans blew. (I am covered all over with hair)

war- : *GM* gives this as a head word with the information, *Compounds with this prefix imply looking rather than moving*. It is easy to miss this (as I did for a long time!) if we look at the compounds themselves rather than this head word. The statement is generally true though there are exceptions and I have checked on all such compounds with the following results:

war-dhelergh: back(wards). Only three instances occur as follows, all clearly indicating movement:

BM 4092 war-dhelergh gwell yw dhyn mos. It is better for us to go back

PAA 205/8 War-dhelergh mara'n gorra. If he put it backwards

TH 10 Ni a wrug mos war-dhelergh, Arloedh, dhiworth oll dha breseptys ha'th kommondmentys ha'th jujmentys:

(Bonner: We haue gone backe from all thy preceptes, and iudgements.)

war-ji: This occurs once only, in TH:

TH 26a ni a res dhyn diskwedhes agan dader war-ji y'n golonn:

(Bonner: but inwardelye also in our hartes, shoulde be lykewyse good)

This quotation comes immediately after the one below under *war-ves*, contrasting *outward* show and *inner* goodness.

War-ji is given in *GM* with the meaning *homewards* but clearly TH does not use it in this sense. *Nance* 78 gives *war-jy* as *inwardly*, obviously based on TH. It would almost certainly imply *movement* if used in the sense of *homewards* as we normally *go home* rather than *look* or *point homewards*, so *Nance's* suggestion seems better. The commonest expression for *home(wards)* is *dhe-dre* which I counted about twenty four times, and *war-tu ha tre*, *war-tu tre*, and *tre* alone are also found in this sense. All seem preferable to *war-ji* which seems better reserved for *inward(ly)*.

The one case above of *war-ji* shows it used in a spiritual or religious sense. It may therefore be a better word for use in this way, by Bible translators for example, than *a-bervedh* (q.v.) which is only found in the normal, physical sense.

2002 ***war-lergh***: is found thirteen times meaning *according to* though even more often with the meaning *after*. The first meaning is given well down the list in *Nance* and not at all in the *KK* dictionaries. *Herwydh* (q.v.) the word most commonly used to mean *according to* occurs only four times and it usually found preceded by *yn* with the meaning *near to*. The cases of *war-lergh* meaning *according to* are as follows:

BM 4406	<u>war-lergh</u> y ober omma.	<u>according to</u> his work here
OM 2269	oll <u>war-lergh</u> dha gusulyow bys vynytha my a wra.	I will always act <u>according to</u> your advice
OM 2827	<u>war-lergh</u> y vrys.	<u>according to</u> his mind
PAA 247/9	I a wrug a-dhesempis Oll <u>war-lergh</u> y arghadow.	they immediately acted <u>according</u> <u>to</u> his command
TH 1 of the	<u>war-lergh</u> an maner a'n bobel:	<u>according to</u> the manner people
TH 16a	<u>war-lergh</u> an Spyrys:	<u>according to</u> the Spirit
TH 18	<u>war-lergh</u> an <i>general meaning</i> a eglos Krist, saw <i>not</i> <u>war-lergh</u> an privedh <i>interpretation</i> a dhenvydh: <u>according to</u> the general meaning of the church of Christ, but <i>not</i> <u>according to</u> the private interpretation of anyone	
TH 21	<u>war-lergh</u> y vynd ha'y appetyd y honan: <u>according to</u> his own mind and appetite	
TH 26a	hag yth esens ow pywa <u>war-lergh</u> an <i>literal sense</i> a lagha Moyses and they were living <u>according to</u> the literal sense of the law of Moses:	
TH 33	<u>war-lergh</u> aga <i>mind</i> aga honan:	<u>according to</u> their own mind
TH 35a	fatell wrug agan Savyour Yesus Krist kows dhe abostoledh <u>war-lergh</u> an vaner ma: that our Saviour Jesus Christ spoke to the disciples <u>like</u> this	
TH 37	...na wryllyn ni <u>war-lergh</u> agan <i>fantasy</i> agan honan jujya an dra: ...that we should not judge the matter <u>according to</u> our own fancy	

war-nans: This commonly used word occurs only twice in our texts at PAA 177/7 and 205/3 where it is clearly used as an adverb meaning *downwards* in both cases, thus confirming the information in *Nance* and *GM* (though *GM* describes the word as *VN*, which must be a misprint) (Corrected in *GK98*)

It indicates direction rather than movement. So what do we do for *down* as a preposition? John Parker has pointed out to me that I have (wrongly) used *war-nans* this way three times in my translation of *Alice in Wonderland*. It seems one has to get round it the best one can in the situation and I suggest the following corrections to my gaffs in *Alice*:

P. 1 War-nans an Toll-Konin >

Dhe woeles an Toll-Konin *or* An Toll-Konin yn-nans

...ow-koedha war-nans puth pur dhown >

..ow koedha yn puth.. *or* ..ow koedha dhe-woeles puth..

P.67 ynk esa ow tevera war-nans y enep > ...war y enep *or* der y enep yn-nans.

(Nicholas Williams has made the same mistake on page 245 of *Cornish Today* where he has *war-nans chymblys* for *down chimneys* again in a translation from *Alice*, but this time *Through the Looking Glass*)

war-rag: forward. Only one example found. It indicates direction but without movement, or at least very limited movement. Cf. the much commoner *yn-rag* which does indicate movement:

PAA 206/1 Na war-rag ev ny ylli (Nor could he lean forward...)
Poesa rag own bos megys.

2003 **war-tu delergh:** This phrase is given in Nance but not in the KK dictionaries with the meaning *back* as an adverb. It is found twice as follows:

OM 961 War-tu delergh daras ynn At the rear you will make
ty a wra, yw port henwys. a narrow door...
CW 2267 War-tu a-dhelergh daras - At the rear you will indeed
ye - ty a wra; port ev a vydh henwys. make a door...

Both these lines refer to building door at the stern end of Noah's Ark. Presumably the *a-* is inserted in the CW version to make up the syllable count as *ynn* which ends the line in the OM version is omitted.

So the meaning seems to be *at* or *towards the back* rather than just *back*. I was trying to find a phrase to translate *at the back of* (e.g. a room) which is not given in any dictionary and, I suggest that if we add the ubiquitous preposition *dhe* to make *war-tu dhelergh dhe*, although it is not attested as such, it is the phrase we want.

war-tu (ha): towards. Most examples of this indicate movement, as follows:

OM 2003 ha war-tu tre fistenens, and let them hasten (towards)
home
PC 322ow mos war-tu ha'n templa going towards the temple
PC 2991 Fatell en ni war-tu tre? how shall we get (towards)
home?
PC 3237 Ens pub oll war-tu ha tre. let everyone go (towards) home

The following two indicate position rather than direction or movement:

CW 2267 War-tu delergh daras - behind, you will make a door ...
ty a wra; port ev a vydh henwys.
OM 961 War-tu delergh daras ynn behind, you will make a door ...
ty a wra, yw port henwys.

The following two indicate very limited movement, little more than direction:

BM 825 Ty vacheler, treyl war-tu ma! Turn this way, lad!
PAA 207/5 War-tu ha'y vamm a'n piwo He wanted to hold his head
Y benn a vynnas synsi, towards his mother ...

So we see that this word is used to indicate movement, position or direction.

war-vann: upwards. There are only two examples as follows:

BM 1450 mir war-vann, dreva dha vin! Look up, raise your
countenance
BM 3671 Omgonfort, dreva war-vann! Take comfort, get up
Both indicate direction or very limited movement.

war-ves: Not given at all in *Nance*, *GM*, or *GK98* but found four times in TH:

TH 21a magata yn ger ha yn countinans, es yn oll agan oberow erell war-ves:
(Bonner) aswell in woordes and countenance, as in all oure outwarde
actes and dedes)

TH 26a yma ev ow menya na wrellen ni Kristonyon diskwedhes agan honan da
ha virtus war-ves yn syght an bys only, kepar dell wrug an skribys
ha'n farisys:

(Bonner) he meaneth, that we Chrysten folke shoulde not onely outwardele, seme good in the syghte of the worlde as did the Scribes, and the Phariseis

TH 28a Dre ‘racha’ ni a yll onderstondya an sin war-ves, uttrys yn-mes dre anger dre henna mayth yw cheryta terrys:

(Bonner) by ‘Racha’ we muste understande an outward sygne, uttered by the mouth wyth breache of charytye

TH 56 ev yw present y’n Sakrament yn-dann an form a vara ha gwin, yndella mayth yw sertifiys (vel krefhes) agan syght ni war-ves, ha’gan perseverens, gans an formys ha qualites sencible

(Bonner) he is present in the sacrament, under the fourmes of bread and wine so that our outwarde eyes and senses, are certyfyed wyth the outward fourmes and sensyble qualities.

As will be seen it is used as an adjective or adverb meaning *outward(ly)* rather than an adverb indicating movement, direction or position.

war-woeles: The following is the only example of this phrase. It suggests its use is appropriate when direction is indicated, as opposed to position only but without movement.

OM 781	Ha <u>war-woeles</u> , pan viris, my a welas hy gwreydhyow	And when I looked <u>down/below/underneath</u> I saw ...
--------	---	---

with: See *kemmeres with*.

woud: This Middle English word meaning *mad* is given in *GM* as (38) which presumably means it is unattested except in the 1938 *Nance* Dictionary. It does occur however at:

RD 544 kyn fo an harlot mar woud

It also occurs, but as part of a line all in English at:

OM 2670 Nygh for sorw y am ful woud. (Spelling as in the MS)

It is set to rhyme with *blood* in both cases.

The expression *I am ful wod*, spelt sic also occurs in *Bywnans Ke* at stanza 35, where it also rhymes with *blod*, also spelt sic.

It is unlikely to find much favour with current writers of Revived Cornish who have words like *mus* and *fol* available.

ya/ye: These two spellings are given in *GM* and *GK98* as the equivalent of saying *yes* when the normal method of repeating the interrogative verb is not available. The word occurs at PC 1519 and RD 2355 where the syllable count suggests it is monosyllabic.

There are several examples in *CW* where the syllable count demands a disyllable and it occurs 22 times in Tregear spelled *ea* 21 times and once as *eya*, again suggesting a disyllable. In 10 cases it translates *yea* in Bishop Bonner’s original English but in 12 cases Tregear seems to have inserted it for emphasis or contrast.

All this indicates that it was rare in middle Cornish when it was pronounced as a monosyllable and became commoner by the time of Tregear when the pronunciation shifted to that of a disyllable. As Kernewek Kemmyn is based on middle Cornish the spelling *ye/ya* seems reasonable for normal writing but it leaves a question as to how to transcribe it when it needs to be two syllables in *CW* as mentioned above.

I would suggest Tregear’s *eya* to make the two syllables quite clear. As Tregear is earlier than *CW* it seems likely that this indicates the actual pronunciation even though *CW* keeps the English spelling *yea*. The Unified edition by E. G. R. Hooper uses *yea* mostly though there are two cases where *ea* is used and one where it is omitted presumably because the line seems to be too long anyway.

Nance 1978 states that it is not used in reply to a question. This is untrue in at least two cases in Tregear where it occurs in Peter's reply to the question of Jesus, "Lovest thou me?" on folio 43, Homily 9.

Rather a special case is PC 2663 as follows:

PC 2663 ye a ...coweth da ye (MS spelling)

Norris gives a note to the effect that the line is a syllable short. This could be made up by assuming that the *ye a* is actually *yea* written as two words to indicate disyllabic pronunciation and adding a corresponding *a* to the second *ye* as has been done in the Sandercock edition of PC. However the two other Ordinalia examples mentioned above suggest that the word was one syllable at that time. It seems more likely that it should read *Ye, a goweth da, ye;* though we are still a syllable short. Maybe the three dots indicate a missing or illegible word though it is hard to imagine what could go between *a* and *k/goweth*. Another possibility to make up the syllable count, would be to take *koweth* as plural, *kowetha*, as does the Norris translation. It would fit the context well. Here it seems to be an interjection to call the attention of the *koweth(a)* whereas elsewhere the meanings *yes*, or *yes indeed*, seem appropriate.

yn- : GM gives this as a head word with the information, *Adverbial prefix, used to connote movement*. It is easy to miss this (as I did for a long time!) if we look at the compounds themselves rather than this head word. The statement is generally true though there are exceptions and I have checked on all compounds to which it applies and the results will be found below:

yn-bann: up(wards). This occurs many times, mostly indicating movement but frequently also indicating direction, position or very limited movement, e.g. (movement)

BM 598 ha'w marners, tennewgh dison ... now hoist the sail up for me
an goel dhymm yn-bann lemmyn!

BM 1085 Tenn an goel yn-bann, mata. Hoist the sail up

BM 1436 Dewgh yn-bann, my a'gas pys. Come on up, I beg you.

(direction or position)

BM 1977 Mil pas yn-bann alemma a thousand paces up from here

CW 1826 My a wel goodly wydhenn

ha'y thopp pur ughel yn-bann; ... and its top very high up

CW 1917 ha serpont yn-bann ynni. ... and a snake up in it

It occurs frequently with *sevel* (*stand up*) and *kemmeres* (*take up / pick up*). It occurs many times in TH in phrases obviously calqued on English:

OM 65 Adam, sav yn-bann yn klor, Adam, stand up quietly

OM 1454 An lost kemmer dhedhi yn-bann Pick up its tail

TH 7 Ev a dyv yn-bann kepar ha flourenn It grows up like a flower

TH 22 ... hag ogati a stoppyas yn-bann an pur volonjedh, an lyvely fenten a vywnans:

(Bonner) and almost clearly stopped up the pure well of gods lyuely woorde

It looks as if *yn-bann* occurs in any situation corresponding to *up* (adverb) or *upwards*, but not as a preposition, and is much commoner than *war-vann*. However it seems that basically, in spite of the many exceptions, *yn-* implies motion and *war-* implies direction and there could be a case for suggesting it would be better to use *yn-bann* and *war-vann* on this basis in modern writing. (Also see *leur*)

yn-dann: GMC §168 (3) and 243(6) describe the use of this word before a verbal noun to form an adverbial present participle. Only one example of this usage is found:

PC 1002 Skolkyewgh dhi yn-dann dava : creep up, feeling your way

Ow^d plus the verbal noun is the usual, well attested way of forming a normal present participle and *yn unn²* plus the verbal noun (q.v.) if used adverbially.

(2004) yndellma: See *dell syw*

yn fas: (*yn*⁵ + *mas*, not to be confused with *yn fas*: *in the presence of*). In a number of cases *properly* suggests itself as the best translation, e.g.:

OM 374	... na allav kerdhes <u>yn fas</u>	I cannot walk <u>properly</u>
OM 2010	Ro nerth dhe gerdhes <u>yn fas</u>	Give strength to walk <u>properly</u>
OM 2327	Mar ny wonedhons <u>yn fas</u>	if they do not work <u>properly</u>
PC 2607	... na allav gweles <u>yn fas</u>	I cannot see <u>properly</u>
PC 2612	Ny allav sevel <u>yn fas</u>	I cannot stand <u>properly</u>
PAA 64/6	Ny welens <u>yn fas</u>	They could not see <u>properly</u>
PAA 156/7	Toul vydh ny allav <u>yn fas</u> ynna synsi	I cannot hold any tool <u>properly</u>
PAA 220/5	Ny welen <u>yn fas</u>	I could not see <u>properly</u>

Notice that all these examples but one are negative. *Yn ta* occurs very frequently meaning *well* in affirmative sentences.

yn fen: (*yn*⁵ + *men*). This is not given in *GM* nor in the 1970 edition of *Nance*, but the 1990 edition gives the meaning as *strongly, eagerly, impetuously, firmly*. These meanings are presumably derived from the basic meaning of *men* but in most of the examples below the phrase seems to be associated with *speed*, so meaning *quickly* or as an adverb to intensify *fistena*. Only two, (PAA 57/3 and RD 2275) indicate *strongly* or *eagerly* rather than *quickly*. So maybe the phrase could be used in modern writing as a change from *yn uskis*.

OM 1947	ha dro i genes dhe-dre dhe Yerusalem <u>yn fen</u> .	and bring them with you ... <u>in</u> <u>haste</u>
OM 2787	Amalek, re bi kregys, <u>yn fen</u> kemmer an eyl penn.	pick up the one end <u>quickly</u>
PAA 57/3	Goelyewgh ha pysewgh <u>yn fen</u>	Watch and pray <u>earnestly</u>
PAA 113/2	Herodes a leveris Dhe'n Edhewon, "Ewgh <u>yn fen</u> "	go <u>quickly</u>
PAA 167/5	I a fistena <u>yn fen</u>	They hastened <u>eagerly</u>
PAA 256/1	Ewgh <u>yn fen</u> dh'y dhyskyblon	Go <u>quickly</u> to his disciples
RD 715	A, fistenyn ni <u>yn fen</u> ;	Let us hasten <u>at once</u>
RD 1242	Doen agan offrynn dhe'n bedh <u>yn fen</u> gwren ni.	Let us <u>quickly</u> take our offering to the grave
RD 2275	Halyens pub den oll <u>yn fen</u> !	Let every man pull <u>hard</u>

(Accepted in part in *GK98*)

2000 **yn kever**: This is given in all the dictionaries and is in very common use in Revived Cornish to mean *about, concerning*. I was quite surprised therefore when Nicholas Williams pointed out to me, and I checked myself, that it occurs only four or five times in the texts, governing a personal pronoun:

BM 3360	My a vynn pysi gevyans bos mar dhiék y'th <u>kever</u>	I want to beg forgiveness for being so lazy <u>with regard to you</u>
BM 3798	Maria, re beuv re logh <u>yn dha gever</u> .	Mary, I have been too Negligent <u>with regard to you</u>
RD 1886	<u>yn y gever</u> dell veuv bad <u>him</u>	as I was wrong, <u>with regard to</u>
JCH 39	y feuv toellys ev a dhelatyas an termyn may hallava previ esa y wreg ow kwitha kompes <u>yn y gever</u> ; esa po nag esa: he stayed long enough to see whether his wife was playing straight <u>with regard to him</u>	I was deceived
OM 562	ha ty dyskant [ym-keuer]	

(Taken by Stokes and Nance as *y'm kever*, i.e., *sing to each other, sing in turn*, but I suggest it is more likely to be *omgemmer* i.e. *you undertake (to sing) a descendant*.)

The examples show that the phrase is properly used to indicate one person's attitude or action with regard to another and is used with a possessive adjective. However I suggest there is no reason why a noun should not be similarly used. For example in RD 1886, Tiberius might have said "My a veu toellys yn kever Pilat": "I was deceived as regards Pilate". This is rather different from the general sense of *about* in which we usually see it in Revived Cornish.

It rather looks as if a better phrase for *about, concerning* is *a-dro dhe*, though this is used mainly in the physical or geographical sense, not in the sense of *concerning*:

BM 1928	Ty a gell moy a'n pyth eus <u>a-dro dhiso</u> diogel.	You will surely lose more of the wealth that is <u>on you</u>
BM 3614	Wasty a boes heb falladow ny vynnen <u>a-dro dhodho</u> .	I would certainly not waste food <u>on his account</u>
BM 3670	pandra yw an golowder eus <u>a-dro dhymm</u> heb ahwer?	What is the light which is plentiful <u>around me</u> ?
BM 3682	ha lemmyn sur gol'wyjyon <u>a-dro dhymm</u> yma koedhys,	and now surely a radiance has dropped <u>around me</u>

There are many more cases showing *a-dro dhe* used similarly and only the following two where it clearly means *concerning*:

TH 15 kepar dell usi Skryptor ow kul menshyon a-dro dhe'n termyn ha'n oes a xxxiii-ans a vlydhynyow:
As the scripture makes mention about the time of his age of 33 years

JCH 46 Hag yndella yma diwedh am drolla a-dro dhedha.
And so ends my story about them

Nicholas Williams points out that *a* is often used in this sense and he has given me several examples from TH. I tried to find more in the older texts but it was difficult due to the frequency of the word *a* in other uses. However I found a number of cases of *anodho* in this sense a few of which are as follows:

BM 188	Meryasek yw kerys, <u>anodho</u> yma notyes meur a dhader y'n pow ma.	... much good is noted <u>about him</u> in this country
BM 2222	Ow styward, a glywsowgh hwi kows <u>anodho</u> yn tevri?	... do you indeed hear talk <u>about him</u> ?
BM 2855	Meur a varth yw <u>anodho</u>	there is much surprise <u>about him</u>
CW 559	na gemmer marth <u>anodho</u> ,	don't be surprised about it

2000 ***yn kyrghynn***: around. One specific meaning of this phrase not given in *GM* or *GK98* is *on* in the sense of garment being *on* a person. e.g.

BM 3003	gwisk dha dhillas <u>y'th kyrghynn</u>	put your clothes <u>on</u>
BM 4242	Dhe wiska kemmer dillas lemmyn, densa, <u>y'th kyrghynn</u> ,	put clothes <u>on</u> to dress now, good sir
RD 1864	Hedra vo <u>yn y gyrghynn</u> kweth Yesu	while he has <u>on him</u> the garment of Jesus
RD 1922	kavoës an bows na heb gwri eus <u>y'th kyrghynn</u> my a vynn.	I want the seamless robe which is <u>on you</u>

yn-medh: says/said. Normally followed by subject noun or pronoun expressed. There are many examples in the texts in singular and plural. There is just one example of the latter (*yn-medhons*) where the subject pronoun *i* is omitted. This is at PAA 155/2. The first person form, *medhav*, is found twice only with neither a preceding *yn* nor a following *vy*:

CW 825	Mar ny vedhav/vydhav ow desir nevra ny'm gwelydh omma, <u>medhav</u> , unn spys.	If I do not have my wish you will never see me here again one moment, <u>I tell you</u>
CW 1350	Kemmys yw gansa mornys, aga holonn yw terrys rag kavow, <u>medhav</u> y di.	

Ny vedhav in line 825, *vethaf* in the MS according to Neuss, is translated by her as *I do not get* but is changed to *ny'm byth-vy* by Nance with the same translation. To me it looks remarkably like the same verb as *medhav* in line 826. If it is, the meaning would presumably be "If I do not tell of my desire, you will never see it here, for a moment I tell (you)" (meaning, I imagine, that Adam would not gain the benefit promised by the Serpent from picking the Apple) Nance and Neuss read the *ny'n* as *ny'm* and make it, *You will never see me*. (One objection to this is that in the OM Eve clearly tells Adam he will not see her again, as is assumed here by Nance) It would also indicate that *medhav* is not limited to use with direct speech as appears to be the case with *yn-medh*.

However, there is doubt about the second quotation. The 1985 edition by E. G. R. Hooper (Talek) of the Caradar and Mordon Unified Cornish version gives *bedhav y di* but translates *I dare say* while the Paula Neuss 1983 edition gives *methaf y dy* (MS spelling) and translates *I dare swear it*. There seems to be a crossed line between the two. *Bedhav y di, I dare swear it* seems likely in which case the first example above is the only one we have of *medhav*: *I say*. Apparently, it was not in very common use.

yn-mes: out. Verbs used with:

- dri yn-mes: to bring/pull/get out
 BM 3685 Doro yn-mes dha arrow Pull your legs out
dyllo yn-mes: to send out, release
 OM 1099 Da yw yn-mes dyllo bran
 (Noah is being advised to send out a crow to see if the Ark is near land)
gorra yn-mes: to put out (q.v.)
hedhes yn-mes: to fetch/get out
 RD 633 ha hedh an brysners yn-mes ... fetch the prisoners out
kemmeres yn-mes: to take out
 RD 355 gans y dus y fydh ledrys ... and the body taken out
 ha'n korf yn-mes kemmerys

yn-nans: down(wards). This only occurs once at:

- OM 165 A'n nev my a dheuth yn-nans. I came down from heaven
 and clearly indicates movement. See *war-nans*, which shows direction. (Also see *leur*)

yn neb kas: in any case. I have always been a bit suspicious of this phrase. It seems too easy and too modern but it is in fact found at CW 1366 and PC 853.

yn-nes: This occurs three times as follows:

- BM 1309 Yn-nes, re'm karadewder, near by.....lightning has fallen
 yma koedhys golowder
 BM 3470 Sav yn-nes, na vydh re dont, Stay there, do not be too
 impudent

TH 3a A'n frut eus yn Paradhis ni a dheber, ma's a'n frut a'n wydhenn eus yn-nes yn kres Paradhis, Dyw a'gan difennas na wrellen tochyha na mellyha gensi: (Bonner) Of the fruyte whyche is in paradyse we eate, but of the frute of that tree that groweth in the myddest of paradyse GOD hath charged us not to eate or touche it

It is composed of *nes*, the comparative of *ogas* (*near*) with the adverbial particle *yn* so it should mean *nearer* which is the meaning given for it in *GM* but in the examples found it seems to have lost any comparative sense and means just *near*, *by*, or *at hand*. There is clearly no connotation of movement and it seems likely it should be regarded as *yn* preceding an adjective to make it adverbial, rather than with

an adverb suggesting direction or movement (see *yn-*) so perhaps the hyphen would be better omitted.

yn-rag: forward. Many examples of this are found, always with a verb indicating movement, very often as *deus yn-rag* or *ke yn-rag*. Cf. *war-rag*. A few references are:

BM 2311, 3568, OM 1393, 2403.

yn unn + verbal noun: This construction is described as an *adverbial present participle* in *GMC* and other grammars and is often used wrongly as a normal present participle in cases where *ow^f + verbal noun* is appropriate. The following examples show the adverbial use with translation suggestions, most of which do not use the English present participle:

BM 1393	Mos a wrav <u>yn unn drettya</u> .	I will go <u>at a trot</u>
PAA 48/3	Ty, ke <u>yn unn fistena</u> .	You, go <u>in haste</u>
PAA 74/3	Hwi a dheuth dhymm yn arvow, Dre dreyson <u>yn unn skolkya</u>	... treacherously, furtively
PAA 79/8	Ny gowsyn yn tewolgow A-dryv tus <u>yn unn hanas</u>.	... <u>whispering</u> behind people
PAA 158/5	Toch vydh gonis ev ny yll, Dell wonn, <u>yn unn fistena</u> .	I know he can't do any work <u>in a hurry</u>
PAA 168/2	Benynes prest a holyas. Yesu Krist <u>yn unn arma</u> .	<u>Wailing</u> women incessantly followed Jesus Christ.

English-Cornish Index

This is an index to the notes only. It should not be used as an English-Cornish Vocabulary without referring to the notes themselves

a/an:	unn	believe (in):	krysi
abandoned:	ke (war an ke)	belly:	kolon
aboard:	a-bervedh	bewildered:	sowdhan(as)
about:	yn kever	bin:	arghow
above:	a-ugh	birth	genesegith
abundance:	kals	bit:	nebes
according to:	herwydh, war-lergh	bitter:	tynn
account; on any account:	awos neb tra	blame:	blamya
accurately:	skwir	blessing:	bennath
across:	dres	blinded:	dye Gryys
adjective:	hanow gwann	blindfold:	kudha
adultery:	avoutri	blow:	strok
adverbial participle:	yn unn	boldly	hardhlych
act according to:	war-lergh	briefly:	war verr lavarow
afraid:	heb mar, own	bring him/it:	drova
after a short time:	a verr dermyn	broadcast:	gorra yn-mes
afternoon:	dohajydh	but:	mes
agree:	akordya	by:	der
along:	a-hys	by night:	nos
alas:	ogh	bystander:	sevelyek
all:	oll	captive:	chett
all who, all that:	seul	care (take):	bydh war kemmeres with
although:	kyn	carrion:	karyn
always:	a'y oes, a'y us	case (in any):	yn neb kas
and the:	ha'n	chastise:	chastia
anger (shout angrily):	outya	cheap:	prenys da
any:	neb	cheeks:	gen
any direction:	neb tu	cheer:	gwellha dha jer
approach:	nesa	chest:	arghow
armour:	arv	chief:	penn
arms:	arv	chin:	gen
as...as:	es	clear (make clear)	deklarya
as far as:	bys	closed:	klos
as follows:	dell syw	cloth:	kweth
as many, as much:	myns, seul	clothing:	kweth
astray:	sowdhan(as)	coffer:	arghow
at night:	nos	command:	gorhemmynn
at the back (of)	war-tu delergh (dhe)	complete(ly):	teg
attack:	arvedh	comprise:	komprehendya
attempt:	astel	conclude:	konkludya
authority:	vertu	confide:	kyfi
away:	a-ves, dhe-ves	constant:	sad
(at the) back of	war-tu delergh dhe	costs; at all costs:	awos neb tra
bad:	drog	country:	gwlas
bang:	tys-ha-tas	creature:	kroadur
battle:	loeth	cruel:	tynn
be:	bos	cure:	sawment
behind:	a-dryv		

dazed:	dyegrys
death:	ankow
deeds:	gwrythyans
deface:	difasya
defeat:	konkludya
delay:	ardak, lett
delay (without):	heb danjer
deserve:	dervynn
desire/desirous:	hwans
destruction:	distruyans
die:	tremena
died (past part.)	marow
difficulty:	kaletter, dises
difficulty (without):	heb danjer
discomfort:	dises
disease:	dises
dismay:	ogh
down below:	a-woeles
downwards:	dhe-woeles, war-nans war-woeles, yn-nans, leur
eager(ly)	mall
either:	na hwath, na bydh moy
elder:	den koth
enclosure:	klos
end:	penn
enter:	entra
escape:	fia, diank, tremena
even:	awos
evidence:	dustuni
exactly:	pur ewn
exactly right:	pyth a-dhevis
excel:	tremena
expect:	gwaytya
explain	deklarya
face:	enep
face:	fasya
fail:	fyllel
faith:	fydhya yn
falsehood:	gowegneth
father:	kar
fear:	own
fearless:	heb mar
feel:	klywes
few:	nebes, neb lies
first(ly) :	kyns oll
fixed:	sevelyek
fool(s):	gokkyes
foolishly (behave)	gokkia
footprint:	ol
for a short time:	a verr dermyn
for the good of:	gans
for the sake of:	rag kerensa
foreigner:	alyon

fornication:	avoutri
fortune:	feus
forward:	war-rag, yn-rag
free:	kwit
free (set):	delivra
friend:	koweth, kar, kothman
from:	dhiworth, a-dhia
gift:	ro
go into:	entra
gob:	klott
God forbid:	Dyw difenn
good man:	den da, densa
garment:	kweth
greetings	gorhemmynnadow
grief:	dughan
grip:	gwrynya
gust (of wind):	kowas
hardness:	kaletter
heap:	kals
hear (of):	klywes
heart:	kolonn
hesitate:	danjer
hey!	hay!
hindrance:	lett
homage:	danjer
home(wards):	war-ji
hope:	govenek, gwaytya
hour:	eur
how much/many:	seul, pes
hurdle:	kloes
hussy:	skout
idle:	loselwas
image:	hevelep
immediately:	dison, hware
in:	a-ji; a-berth
in a short time:	a verr dermyn
in any case:	yn neb kas
in favour of:	gans
in the afternoon:	dohajydh
include:	komprehendya
inform:	derivas
inside	a-bervedh, a-ji
inside out:	mes ha chi
intention:	attent
into	a-bervedh
inward:	war-ji
jaw:	chal, grudh
join:	junya
joy:	lowena
journey:	vyaj
just:	nammnygen, pur ewn
just right:	pyth a-dhevis
keep straight on:	gwith yn hons kompes dhe est

kingdom:	gwlas
kinsman:	kar
know:	godhvos
land:	gwlas
late:	tremenys
lead (to):	hembronk, ledya
leave:	kummyas
leprosy:	kleves
let me... (1s. imp.)	gasa
lie down	a-hys
like:	haval
like(ness)	hevelep
listen to:	goslowes
little:	nebes, boghes
look out:	gwaytya, bydh war
lord:	arloedh
lost:	sowdhan
lying:	gowegneth
lying: a'y worwedh,	ow krowedha
mad:	woud
main:	penn
make clear	deklarya
matter:	fors, tra
meet:	metya, dyerbyinna
miracle:	marthus
misery:	kas
money:	arghans
more:	meur
more suitable,	
more worthy:	gweffa
morning:	myttin
move:	gwaya, movya
movement:	movyans, gwayans
must:	res
name:	ewn hanow
near, nearly:	ogas
near (draw/come):	nesa
necessary	res
need:	edhomm
neg. relative clause:	nag yw
neither ... nor:	naneyl
night:	nos
not any:	nagonan
no one:	nagonan
not:	a-der
not many:	neb lies
oh!:	a! ogh!
on (clothing)	a-dro dhe, yn kyrghynn
on behalf of:	gans
on board	a-bervedh
on the:	war an
on your mind:	war dha vrys
only:	unnsel, hepken

opposed to:	gorth dhe
opposite:	kontrarius
oppress:	grevya
order:	gorhemmynn
other:	arall
out:	yn-mes
out of:	a-der
out of breath (to be):	tyewa
outside:	a-ves
outward:	war-ves
pain:	payn, grevya
painful:	tynn
participle:	yn unn
pass:	tremena
peaceful:	dison
people:	plyw
perceive:	klywes
permission:	kummyas
plain speech:	ti
plant/planted:	plansa
play trick:	gul pratt
please:	dre dha vodh my a'th pys dell y'm kyrri mar pleg
pleased (with):	pes da
plentiful:	pals
power:	vertu, danger
prepare:	dyghtya
principality:	prinsipata
prisoner:	chett
properly:	yn fas
protection:	sawment
quickly:	yn fen, hware
quite:	kwit
rainstorm:	kowas
referee:	dustuni
refute:	konkludya
relation:	kar
relative clause, neg.	nag yw
relieve:	difres
rely:	trestya
remember:	kovhe
remembrance:	kovhe
repayment:	attal
requiem mass	seren
restrict:	strotha
right (on the):	a-dheghowbarth
river:	dowr
rogue:	kamm
rubbish:	atal
run:	poenya, resek
sake; for the sake of:	rag kerensa
save:	sawya, selwel

say:	yn-medh
scarcely:	skant
serious:	sad
seriousness:	sevoreth
set a trap:	tewlel jynn
set free:	delivra
sharp:	tynn
shirt:	hevis, krys
shortly:	a verr dermyn
should:	dell res
show:	diskwa
shower:	kowas
shut:	klos
sickness:	dises
side:	tenewen
sign:	arwoedh
silent:	dison
silver:	arghans
sitting:	a'y esedh
small:	nebes
smell:	klywes
society:	kowethas
solemn	solempna
some:	neb, rann
someone:	nebonan
sooner:	dhe gyns
soreness:	brewvann
south (to the):	a-dheghowbarth
square:	skwir
standing:	a'y sav
starling:	troes
steadfast:	sad
straight (keep straight on):	Gwith yn hons kompes dhe est
stream:	goeth
strict	stroth
stroke:	strok
stuck:	sevelyek
succeed:	seweni
success:	speda
suitable (more)	gweffa
surprise:	marth, sowdhan
take (away):	deun gans
take care (that):	gwaytya
take out:	gorra, kemmeres yn-
mes	
tears:	dagrow
tell:	leverel dhe
temptation:	temptashyon
testimony:	dustuni
thank you:	bennath
that:	hemma
then:	nen
there:	nen

these:	an re
thing:	tra
this:	hemma
those:	an re
those who:	neb
thou (as verb):	tias
through:	der
throughout:	dres
time:	mars yw prys, eur
tit for tat:	tys-ha-tas
to:	bys
together with:	warbarth ha
tonight:	nos
top:	gwartha
towards:	war-tu (ha)
trace:	ol
transform:	transformya
trap:	tewlel jynn
travel:	vyajya
treasury:	arghow
treat:	dyghtya
trespass:	trespass(ya)
tribe:	loeth
trick:	gul pratt
trouble:	dises
trust:	krysi, trestya
turned upside down	dhe-woeles
ugly:	difasya
unbelieving:	ankryjyk
until:	bys
up, upwards:	yn-bann, war-vann, leur
upside down:	dhe-woeles
useless:	loeselwas
vein:	goeth
vengeance	dial
vest:	hevis
villain:	bilen
visit:	vysytya
war:	bresel, kas, gwerrya
want:	mynnes
warrior:	breselyer, kasor
watch out (that):	gwaytya
way:	fordh
way of:	fordh a
way to:	fordh dhe
weather:	awel, kewer
weep:	dagrow
what:	pyth
what is:	piw eus
when:	may
whenever:	peskweyth may
wherever:	pypynag
whether:	mar
whip:	hwyp

who:	neb
who is:	piw eus
willing:	heb danjer
witch:	gwragh
within:	a-berth
without delay:	heb danjer
without difficulty:	heb danjer
witness (to bear):	dustuni
wonder:	marthus

works:	gwrythyans
worry:	fors
worthier:	gweffa
wound:	goli
wretch:	bilen
wretchedness:	kas
yes:	ya/ye

References

The quotations from the *Ordinalia* and the *Creation of the World* are from the conversions to Kernewek Kemmyn made by Keith Syed based mainly on the editions by Whitley Stokes, Edwin Norris, and Paula Neuss, and *The Tregear Homilies* from the edition by Christopher Bice. Those from *Passhyon agan Arloedh* and the *Charter fragment* are from conversions made by Ray Edwards and from *Yowann Chi an Hordh* made by Jowann Richards. The few words mentioned from the *Vocabularium Cornicum* are from the edition by Campanile mentioned below.

BM Bywnans Meryasek.

Ch. Frg. The Charter Fragment

CW The Creation of the Word

OM Origo Mundi

PAA Passhyon agan Arloedh

PC Passio Christi

RD Resurrexio Domini

TH Tregear Homilies

VC Vocabularium Cornicum

JCH Yowann Chi an Hordh

Archaeologia Britannica, Edward Lhuyd, Oxford, 1707

Campanile The edition of the *Vocabularium Cornicum* in *Profilo etimologico del Cornico antico* by Enrico Campamile. Università di Pisa, 1970.

Clappya Kernowek, Dr N. J. A. Williams, Agan Tavas, 1997.

CB Cornish for Beginners, P. A. S. Pool, Cornish Language Board, 1970

CS Cornish Simplified, A. S. D. Smith, Dyllansow Truran, 1972.

CSII Cornish Simplified, Book 2, A. S. D. Smith, Dyllansow Truran 1984

Cornish Place Name Elements. O. J. Padel. English Place Name Society, 1985

Cornish Studies 1979 Vrewvan 'Soreness' P.C. 478 O. J. Padel

Cornish Today, Dr N. J. A. Williams, KDL, 1995.

GK98 The New Standard Cornish Dictionary, (An Gerlyver Kres) Dr Ken George, Cornish Language Board, (1998)

GM Gerlyver Kernewek Kemmyn (An Gerlyver Meur) Dr Ken George, Cornish Language Board (1993)

GMC Grammar of Modern Cornish, Wella Brown, Cornish Language Board (1993). It is the second, Kernewek Kemmyn edition to which reference is normally made. If the first, Unified Cornish, edition (1984) is referred to this is stated in the note.

Gerlyver Servadow.

Gerlyver Kernewek Kemmyn (Dyllans Servadow) (Sowsnek-Kernewek) Dr Ken George, Cornish Language Board (1995)

Grammatica Celtica. C. Zeuss, Leipzig, 1853

Nance This covers the 1955 and/or 1990 editions of the Cornish Dictionary by R. Morton Nance, published respectively by the Cornish Language Board and Dyllansow Truran, and Nance's editions of the texts. The years of the dictionaries are specified where necessary.

Verbow Kernewek. Ray Edwards. KDL. 1995.

Williams English Cornish Dictionary, Nicholas Williams. Agan Tavas, Redruth 2000

Reference is also made to:

The edition of *The Creation of the World* by Paula Neuss, Garland Publishing Inc., New York 1983.

The 1985 edition by E.G. Retallek Hooper based on the Unified Cornish and Translation of R. Morton Nance and A.S.D. Smith, published by Dyllansow Truran.

The 1982 edition of *Passio Christi* by Graham Sandercock based on the Unified Cornish and Translation of R. Morton Nance and A. S. D. Smith, published by the Cornish Language Board.

