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, 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.

hwypp: whip. Plural form *hwyppys* added.

junya: j*unya 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)

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^5 *fas: properly* and yn^5 *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 that 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

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.

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
	<u>A-bervedh yn</u> krows kregi,	<u>upon</u> the cross
TH 16	...dhe resseva <u>a-bervedh ynna</u> kerensa bras dhe Dhyw
	...to receive <u>into</u> them the great love for God.

a-der: This is given in *GM* as a preposition meaning *without*, *outside*, *except*. It is given in *Nance* with three alternative spellings, *adar*, *ader* and *ater* as a preposition, conjunction or adverb meaning *without*, *away*, *from*, *out of*, *outside*, *except,* with a number of examples. Keith Syed has suggested to me very reasonably that in the following cases it is used as a negative adverb where *ny* or *na* could not be used, i.e. not with a verb, and so avoids repeating the verb. In each case the MS spelling of the word is given in brackets:

BM 718	Gressewgh dhe Krist, a dus vas,
	<u>a-der</u> (adar) travydh dhymmo vy.	(Thank Christ,... <u>not</u> me at all)
BM 2680	Ev re wrug agas sawya
	<u>a-der</u> (adar) my, krysewgh pup-prys.	(He has saved you, <u>not</u> I...)
OM 2719	ha'y brewi gwyls <u>a-der</u> (yn dar) klor,	(...and beat her up viciously, <u>not</u> gently)

In one case the meaning is clearly *out of*:

| BM 3631 | Maria, <u>a-der</u> (at*er*) dha vregh | (Mary, <u>out of</u> your arm...) |
| | dyllo dhymm dha Vab Yesu. |

Nance quotes the following line:

| BM 4311 | <u>A-der</u> (adar) medhelhes bras owgh |

and translates it as:

> *except* for your being greatly weakened.

This means the following three lines:

BM 4310/12	Meryasek, fatell esowgh,
	<u>A-der</u> (adar) medhelhes bras owgh?
	Bedhewgh a jer.

would translate as:

> Meriasek, how are you, *except for* your being greatly weakened? Be of good cheer.

This does not make very good sense and I think it would be better to follow Stokes who treated the *adar* as an exclamation (= *Dar*!) and translated the line as:

> Alas! You are greatly weakened!

It seems likely to me that a further example occurs at:

| RD 2537 | ow hobersen a fue gures | my chain mail coat was made thick, not |
| | tev <u>y dar</u> bol | thin |

(MS spelling) If so *y dar* is a further MS spelling of *a-der.*
The suggested KK spelling is:

> ow hoberjon a veu gwrys
> tew a-der boll

So it seems that Keith Syed's suggestion is generally applicable. In all these cases the MS spelling is *dar*, alone or preceded by *a, yn* or *y* written separately or joined to it by a hyphen or as one word. The exception, BM 3631, has *ater* in the Stokes edition of the MS with the *-er* in italics as if they are not clear in the MS. Maybe this is a different word in spite of the suggestion in Nance that they are all the same word. Perhaps *a-dar* would be a better spelling in KK.

Where a contrast is being made, as in the quotations, this gives the facility of negating verbs without an awkward repetition of the verb and adjectives and adverbs which have no negative form. For example, to put back into Cornish the translation suggested above for BM 719 *Thank Christ, not me* without using *a-der* would need the repetition of the verb:

Gressewgh dhe Krist, na gressewgh dhymm travydh.

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 no 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	Let him wear it <u>on him</u>
	<u>a-dro dhodho</u>	immediately
PC 2075	hag a gach an surkot vras	and snatch away the great
	dhe-ves, eus <u>a-dro dhodho</u>,	surcoat which is <u>on him</u>
PC 2129	Ottomma genev heb fall	
	kweth rudh sertan, purpur pall,	...a red garment indeed, a crimson
	dhe wiska <u>a-dro dhodho</u>.	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	and three hundred good cubits
	an lester a vydh <u>a-hys</u>.	the vessel will be <u>in length</u>
OM 1334	Ke yn-bann war an keunys,	Go up onto the firewood
	hag ena <u>growedh a-hys</u>,	and <u>lie down</u> there
OM 2127	<u>Growedh y'n gweli a-hys</u>	<u>Lie down in the bed</u>
	may hylliv genes koska.	
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 a-ji dhe'm tir.	(...upon my land)
CW 4	Omma a-ji dhe'n *clowdes*	(here within the clouds)
OM 743	A-ji dhe'n yet gorr dha benn	(Put your head inside the gate)

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

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

(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 akordys (I trust it is agreed with ....)
	orth 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 govis: 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 govis* by Norris but read as *a'm govis* 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-wovis 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 govis* 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 ***a'y us:*** always. This phrase is found as follows:

PC 786	Myghternedh war aga thus	Kings were always lords
	a veu arlydhi a'y us	over their people
CW 1468	A'y us kig an bestes na,	We have never tasted meat
	na a vest na lo'n y'n bys	from those animals.......
	ny wrussen bythkweth tastya.	

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 438 an 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 <u>vo an re</u> ma marow
BM 1797   Piw <u>ylli an re ma</u> bos?
BM 1801   Nyns <u>o an re na</u> dywow
TH 17a<u>yma oll an re na</u> usi ow leverel y [sic] bos an Katholik Eglos, eglos anwodhvos...
TH 22   pysewgh <u>rag an re na usi</u> 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 <u>erell</u> (MS erel)
        There is also one case of its use after a singular noun preceded by *lies*:
TH 49a Yma lies awktour <u>erell</u> (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 <u>arall</u> (MS arall) kekeffrys
CW 1932   ha'n dhiw <u>arall</u> (MS arall) pur dhiblans
PC 2576   ple kevir diw grows <u>arall</u> (MS aral)?
RD 1485   ha lies profoes <u>arall</u> (MS aral).
TH 25a Unn tebel person a yll tenna lies onan <u>arall</u> (MS arell)
TH 27a ma's rag ii konsiderashyon <u>arall</u> (MS arell).
TH 35a lies tyller <u>arall</u> (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 <u>arghans</u>,   (as bright as <u>silver</u>)
PAA 16/4   Owr hag <u>arghans</u>, gwels ha gwydh,   (gold and <u>silver</u>...)
        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 is 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 ***arv:*** 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 <u>wearing</u> armour:

PAA 64/3   Tus ven, gwiskys yn <u>arvow</u>   ...wearing armour
RD 2522   Myghtern ov a lowena,
               ha'n viktori eth gene'
               yn <u>arvow</u> 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   ...as the Jews are still
        pub eur worth agan <u>arvedh</u>   <u>attacking</u> and threatening
        hag ow kodros.   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, o*msettya* (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 garpentoryon,
masons, ynwedh tioryon,
may fons i ganso myttin
omma dhe wul an templa
a wrug y das dhe <u>astel.</u>   ...which his father tried to do

RD 395   Y weles my a garsa
owth <u>astel</u> 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.

<u>atal/attal</u>:   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 which 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 <u>attent</u>: Nance and the KK dictionaries give this as meaning *attempt, endeavour, experimen*t. It occurs twice in the texts as follows:

TH 56   …mes y bresens y'n Sakrament yw an <u>attent</u> dhe vos *spiritual food* dhyn ni.
(Bonner) …but his presence in the Sacrament, is to the
<u>intent</u> to be to vs an heauenly fode.

BM 2390   Henna oll ni a assent: That we all agree
deun alemma, verement   Come out indeed,
bras ha byghan,   great and small
tus hen, gwelhevin an pow,   Elders, nobles of the land
gan <u>attent</u> hwi a glyw,   You shall hear our <u>intention</u>
leg ha lyenn.   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 <u>intention</u> 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 **<u>a-ugh</u>:**   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>, dhywgh y'n bys ma y ras dannvon,	God who is beyond all <u>above us</u>
PAA 13/7	<u>A-ugh eglos</u> 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.

2001 **<u>a-ves.</u>** 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:

<u>a-ves</u>

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.)

<u>dhe-ves</u>

CW 2443	ny'n dal dhymm tewlel <u>dhe-ves</u>...	There is no point in my <u>throwing</u> it <u>away</u>
OM 1097	Gallas an glaw <u>dhe-ves</u> glan,	The rain has completely <u>gone away</u>
PC 25	Pysadow a leun golonn a worr <u>dhe-ves</u> temptashyon	...<u>take away</u> temptation
PC 141	Ke <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</u> right <u>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 <u>awel</u>	… that the weather is dry and fine
	dhe Dhyw y koedh dhyn grassa	
PC 1209	Rag yeyn fest yw an <u>awel</u>	

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 <u>a-woeles</u>.	… from the ground <u>down below</u>

| CW 18 | Ha'n mor ynwedh <u>a-woeles</u> | … and the sea <u>also below</u> |
| | 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 <u>a-woeles</u>. | … to the deep pit <u>below</u> |

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, <u>awos</u> distrui an bys a-ji dhe our.	Nothing is impossible for the Creator of all this world, <u>even</u> 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 vynnsen <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 mar kyllydh, <u>awos neb tra</u>.	and seek the Oil of Mercy, 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.

<u>**a-wosa:**</u> 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 13aha may teffa pleynly onderstondya <u>a-wosa</u> ni ynwedh dhe skynnya yn pegh: so that he would plainly understand <u>afterwards</u> 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, <u>a'y esedh</u>, El bennigys lowenek.	And <u>sitting</u> on it, a joyful holy angel

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 <u>owth esedha</u>!	Hail, sir bishop, you are <u>sitting</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 <u>is 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 <u>a'y oes</u>!   (<u>Never</u> was there so much pain!)

PAA 152/4   ... prenn yn dowr tewlys
              A'y oes y'n howl na via.   (which had <u>never</u> been in the sun)

RD 331   Krysis <u>a'y oes</u> . Dyw a alloes   (I have *always* believed....)
              y vones dhyn

PC 786   Myghternedh war aga thus   (Kings have <u>always</u> been lords
              a veu arlydhi <u>a'y us</u>   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 <u>a'm sav</u>.   because of trouble to stand <u>upright</u>
              War dhor lemmyn omhwelav.   I now fall down to the ground.

BM 3966   An dhragon vras eus y'n kav
              unn den dhe gerdhes <u>a'y sav</u> ...will not let one man walk <u>upright</u>..
              ny as ma'n lattho heb wow.

BM 4192   Sevel <u>a'm sav</u> ny alla'.   I cannot stand <u>upright</u>

BM 4460   mar vras skant lowr y hylli   ...sometimes he could hardly walk
<u>upright</u>
              treweythyow kerdhes <u>a'y sav</u>.

OM 29   pub gwydhenn tevens <u>a'y sav</u>   let every tree grow <u>upright</u>

OM 1348   na allen sevel <u>a'm sav</u>.   ...so I could not stand <u>upright</u>

RD 776   ny allav sevel <u>a'm sav</u>.   I cannot stand <u>upright</u>

         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 <u>ow sevel</u>   ...and the angel <u>standing</u> in the gate.

OM 1690   ha'n mor a bub tu dhedha   and the sea <u>standing</u> on both sides like
              <u>ow sevel</u> avel diw fos.   two walls

PC 2355   Otta dhywgh Myghtern Yesu Here is
              a-dheragowgh <u>ow sevel</u>.   King Jesus <u>standing</u> before you

RD 519   ha war ow heyn a'n klywas   … and heard him <u>rising</u> out
              yn-mes a'n bedh <u>ow sevel</u>.   of the grave

RD 530   Yn sur gans ow dewlagas
              <u>ow sevel</u> my a'n gwelas   I saw him <u>standing</u>.

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 brofetys, ow konsistya hag <u>ow sevel</u> yn kerensa dhe Dhyw, hag yn kerensa dhe'th keskristyon:
              ...and <u>standing</u> in the love of God..

TH 23   may hyll pub den heb error aswonn y honan, pana stat hag usi ynna <u>ow sevel</u>:   ...what state he is <u>standing</u> in

TH 36   yn pana boyntys speshyal usi an awtorita ma ow konsistya hag <u>ow sevel</u>: ..in what special details this authority is consisting and <u>standing</u>

TH 60   Krist yw devedhys, not der sotelneth mes openly dhe geniver a wello ha vo <u>ow sevel</u> rybdho.
              Christ is come .... to all who see and are <u>standing</u> by him

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

CW 2091   Y'n plas may mons i <u>a sev</u>   They <u>will stand</u> in the place where they
                                                   are

19

PAA 226/5	Eledh dherygdhi <u>a sev</u>,	Angels <u>will stand</u> before her
PAA 259/3	Yndella oll ni <u>a sev</u>	So we <u>shall all stand</u>
RD 52	ev <u>a sev</u> dhe benn tri dydh,	He <u>will rise</u> at the end of three days
RD 276	A-ji dhe eghwa an jydh yn Paradhis ty <u>a sev</u>.	...you <u>will stand</u> 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 <u>a'y growedh</u>.	...<u>lying</u> stretched out
BM 4538	Otta an korf <u>a'y wrowedh</u>.	Here is the body <u>lying</u>...

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

| PC 2827 | Ha hwi, drehevewgh y benn, | |
| | may farwo an dhew <u>vilen</u> | .. so the two <u>villains</u> die |

blamya: How do we say *blame for*? I found two examples, as follows:

OM 2797	Mayth eder orth dha <u>vlamya,</u>	so you are being <u>blamed</u>....
	ha henna marthys yn fras,	that you dragged it from the
	a'n templa ty dh'y denna	temple

TH 57 S Yowann a <u>vlamyas</u> an Kapernaitys rag i dhe wovynn fatell o Krist abel dhe ri y gig dhedha dhe dhybri.

(Sayncte John <u>blameth</u> 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 <u>for dragging</u>

and in the second:

St John blames the Capernaites <u>for asking</u>.

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 <u>bos an chi</u> gans tan (I saw that the house was on fire)

can also be expressed:

My a welas <u>an chi y vos</u> 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</u> *have* 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 <u>what</u> or <u>how</u> a person or thing is or was.

The long forms show <u>where</u> it is or <u>what it is/was doing,</u> or <u>that it exists,</u> 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 <u>without</u> *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>	there were sticks in the
	yn diwla an dhew Edhow	
	hands of the two Jews	
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 Yesus <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 dhymmo 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 bollys 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 us

Skrifys 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
CW 2179	ha pub tra oll y'n bys ma skrifys <u>yma</u> y'n re ma,	and everything in this world is written about these things
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 dywolow, y'n lyvrow dell <u>yw</u> skrifys	...as it is written in the books
PC 95	Y'n lyver <u>yma</u> skrifys bos eledh worth dha witha	(in the book it is written that angels are keeping you)
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 *yw* skrifys Bos eledh orth dha witha,	It is written about you that...
PAA 21/1	Dell yw skrifys, prest <u>yma</u> A-dro dhyn ni, gans otri/outray,	as it is written...
PAA 22/4	Skrifys yw yn lies le,	it is written in many places
PAA 73/4	Y'n eur na, fatell via A'm bywnans? - dell *yw* skrifys Y'n lyvrow yn lies le,	..as it is written...
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, Dorgrys esa, ha lughes,	As it is written...
RD 65	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.

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

PAA 160/5	Bresel grev a veu sordys	A bitter dispute arose
	A'n grows piw ella dh'y dhoen	
PAA 238/1	Ternos y sordya bresel	A dispute arose with the stupid
	Gans an Edhewon wokki	Jews
OM 1814	Aron hweg, pyth a gusul	What advice do you give me
	a redh dhymm orth an vresel	regarding the turmoil the silly
	a son an tebel bobel?	people make
PC 1918	Rag ev a gyrgh dhiworthyn	
	kemmys na wortthyo Jovyn	
	hag a wra dhyn drog vresel.	. And who cause us evil unrest

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, bydh war pyth ylli.	...take care where you go
	Bleydh bras y'n for' na devri	
	pur wir yma.	
CW 370	Saw bydh war dhymmo pup-prys	but be careful...of this same tree
	a'n keth gwydhenn ma omma	
CW 1549	Bydh war dhymm na vova den	take care it is not a man
PC 2307	A bub tu bydh war lemmyn	look out 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...<u>bys yn</u> 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   <u>Bys dhodho</u> 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 <u>challa</u> 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 <u>challa</u>.   Take this on the <u>jaw</u>
OM 2733   Ha rag henna war an <u>chal</u>   And for that I want
                hy gweskel genev yw mall,   to clout her on the <u>jaw</u>
PC 1181   Ev a'n jevydh war an <u>chal</u>;   He will have it on the <u>jaw</u>
        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 (<u>chast-i-ys</u>; seven syllable line)
BM 1180   rag chastia an Kristonyon (<u>chast-i-a</u>; eight syllables, matching the
                dres oll an wlas Rom alemma.   following line, also eight
                                                syllables)
PAA 127/6   Mar mynnowgh, my a'n chasti (<u>chast-i</u>; 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 <u>chettys</u>.   and free the <u>captives</u>
PC 3050   My a varr daras an yet,   I will bar the gateway so that he
                na gyrggho alemma <u>chett</u>,   will not carry a <u>prisoner</u> 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 gwrav <u>devera</u> (?diveri) I shall <u>shed</u> bitter tears

OM 630	Yma ken dhymm dhe <u>oela</u>	I really have cause <u>to weep</u>
	dagrow goes yn hwir heb mar	tears of blood no doubt
PC 2607	... na allav gweles yn fas	
	kemmys dagrow re <u>oelis</u>	… so many tears have I <u>wept</u>
PAA 222/3	Ha'y dagrow a <u>dhevera</u>	And her tears <u>flowed</u> from
	a'y dewlagas pur dhihwans	her eyes
PAA 231/3	Ha'y dagrow a <u>dhevera</u>	and her tears <u>flowed</u>…

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,	I have never been your vassal nor
	na der reson vydh <u>danjer</u>	paid you <u>homage</u> for any reason.
	dhiso ny wrug.	
Ch. Frg. 40	Mara'n kevydh yn <u>danjer</u>	If you get him into your
	Syns e fast yndella	<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 <u>danger</u> 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 *dyantel*)
PAA 13/6 Deantell dhe esedha. (MS *dyantell*)

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:

dustunya	to	*dustunia*
glorius	to	*gloryus*
gokkyes	to	*gokkies*
kontrarius	to	*kontraryus*

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 *redeemer*.

　　　　　　... <u>shown and made clear</u>...

TH 20a Yma Sen Yowann an *evangelist* yndella <u>ow testifia hag ow teklarya</u> y'n iii[a] hag y'n iiii[a] chaptras a'y gynsa *canonical* 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. <u>Yndellma yth yw deklarys dhy'hwi</u> pana dra yw lel jeryta ha kerensa mar playn ny res dhe dhenvydh bos dessevys.

　　　　　　... <u>thus it is made clear to you</u>...

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

　　　　　　... <u>he makes it clear that there are</u>...

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, <u>ha rag deklarya y *judgment* ev</u>, ow konsernya an awtorita a'n Katholik Eglos yma ow leverel yndellma:

　　　　　　...<u>and to make clear his judgment</u>...

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

　　　　　　...<u>God made clear in this same parable</u>...

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

　　　　　　... <u>as is made clear in the second</u>...

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	Rakhenna, kepar <u>dell res</u> dhyn ni pub eur oll aborrya pegh hag omwitha dhiworto,...:	
	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 phase 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 kyrri: (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 kyrri</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 kyrri</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 kyrri*, 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 27akepar 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 churche
TH 49aYma 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	Der avis ow arlydhi	By the advice of my lords
BM 332	der an maryaj	through/as a result of the marriage
BM 436	der y byth gwrys den ryal	through his wealth made a royal person
BM 468	der graw naswydh.	through the eye of a needle
BM 853	Avel howl der weder a	as the sun goes through glass

__derivas:__ to tell, inform. Four examples are found followed by *dh*e, one followed by *orth* - though *GMC* §152/4 recommends *orth*.

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

orth Yesu hwath...   Jesus again …

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

Derivas occurs twice in the 3rd sing pret, once ending in *-is* (PAA 94/5) and once in *-as* (PAA 79/6)   *GMC* §180/4b recommends *-is* but the rhyme at PAA 79/6 supports *-as*.

2001 **_dervynn_**: This is given as *to demand* in the dictionaries. However, the examples below show is used three times by Tregear to translate Bonner's *deserve,* and in every other case from the older texts *deserve* fits the context much better than *demand*. I suggest that Nance got this wrong before he had Tregear available and it should be amended to *to deserve*. He gave this meaning in Old Cornwall, Vol IV No 11 Summer 1950. The meanings *deserve, merit* are also added to the Nance 1952 dictionary.

BM 185	y <u>tervynn</u>sa myrgh emp'rour	He would <u>deserve</u> the daughter
	dh'y bar, kevys mar pe-a.	an Emperor as his equal ...
BM 3390	Nyns yw hemma dyw sempel:	He is not a simple god. He
	y <u>tervynn</u> y enora	<u>deserves</u> to be honoured

(In my edition of BM I amended the translation in these two cases from *deserve* to *demand*, but it now looks as if I was wrong in doing so!)

CW 1095	Dyw a <u>dhervynn</u> bos gordhys	God <u>deserves</u> to be worshipped
	gans an gwella frut pub prys	with the best fruit always

(Again in my edition I translated as *demands*)

TH 15a rag ev y honan ny wrug <u>dervynn</u> an mernans na'n payn na a wruga
            suffra, rag ev bythkweth ny beghas:
            Bonner: him selfe havinge never <u>deserved</u> anye whyt of payne, as
            who never synned

TH 24a Ha gwren ni konsydra pana rohow a wrussyn resseva dhiworth Dyw,
        heb ni dh'aga <u>dervynn</u>:
            Bonner: wythout oure <u>desertes</u>

TH 30a an dader a Dhyw Galloesek yn y versi a-ugh puptra dhyn ni diskwedhys
        heb y <u>dhervynn</u>:
            Bonner: nothing <u>deserving</u>

The Whitley Stokes edition of BM translates as *deserve* but his edition of CW seems to have it wrong with *determines* so it is not easy to see how Nance got *demand*. I followed Nance, alas, in my editions of BM and CW so I have it wrong there as well, but I have corrected it in Tregear.

2005   Two more examples are found in Bywnans Ke in stanzas

263:	wolkomm y'm tir	welcome into my land
	-----------	
	mar terffynnowgh:	if you are deserving
395:	Hwi a dhervyn kavoes gras:	You deserve to receive thanks

deun gans: This phrase is found four times meaning *let us take*. (*Nance 90* gives *carry off*):

OM 559	<u>Deun ganso</u> dhe-dre war not	Let us take him both together
	dh'agan arloedh Lucifer:	
OM 2788	<u>Deun ganso</u> a-dhesempis,	Let us take it at once
	ha poenyn gans meur a gris,	
	hag y'n dowr gorryn an prenn.	
PC 1501	<u>Deun ganso</u> er y anfeus	Let us take him...
	dhe Pilat agan justis,	
RD 2192	<u>Deun ganso</u> dehwans toeth bras.	Let us take it... (i.e. Pilate's body)

30

The phrase does not seem to occur with other parts of *dos*. i.e. it is only used in the first person plural imperative but could be useful to imitate in modern writing.

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 dhe-woeles sertan ty a; | Go you accursed Pilate! You will surely go into the water to the bottom |
| TH 4 | ma's puptra yn den o treylys an pyth a-wartha dhe-woeles: | but everything in man was turned upside down |

(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. Dhe gyns sur na rych na gwann awos pyth my ny sokra', rag nyns yw ma's tarosvann.	Worldly wealth does not concern me at all, no sooner 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 kavoes dhe gyns tregeredh.	Give me your perfect blessing for I have a hope the sooner to obtain compassion *(all the sooner)*
RD 1843	Mar ny vydh Pilat marow dhe gyns, ny wonn pyth a wrav.	If Pilate is not dead the sooner 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*.

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 dhiso 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>	Each will <u>relieve</u> his
	y goweth. Piw a dhalleth?	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 vynnav orta bones	I do not want them to be in
	na pell ena yn <u>dises</u>	<u>misery</u> any longer
	(meaning *disease, sickness*; could be used as an alternative to *trobel*.)	
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	now we are all surely cured
	a'gan <u>dises</u> sur heb mar	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 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 3s. imp. at RD 1723 and there are two examples in the texts of *diskwa* even before vowels 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	... <u>dison</u> heb hwytha dha gorn desempis gwra y dhybri.	<u>silently (?immediately)</u> without 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 <u>dison</u> ny wonn esen.	I don't know whether I was asleep or <u>silently (?suddenly)</u> 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 *distructyon* 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? *Dystructyon* is given yn *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 <u>dohajydh</u>.	...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 <u>dowr Tiber</u> 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 *flluvius* 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 208	dhe'n Arloedh dhe wul yma,	The Lord has a little job for
	dre dha vodh, gansa nebes.	them if you please
PC 457	Syrra, Arloedh, my a'th pys	...I beg you and your disciples to
	a dhybri genev unn prys,	eat a meal with me, if you please.
	dre dha vodh, ha'th dyskyblon.	
PC 481	My a vynn dhe'th treys amma,	I will kiss your feet, if you
	dre dha vodh, kyn nag ov gwiw	please.
PC 567	a dhos dhodho bys yn tre,	...to come to him at his home,
	dre dha vodh, dh'y gusulya	if you please, to consult him
PC 831	dha woes ker dhe resseva	...to receive your dear blood, if
	dre dha vodh y'n jydh hedhyw.	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	dres oll wlas Rom alemma.	from here throughout all the territory of Rome
BM 1508	dres oll an pow	throughout all the country
BM 2219	dres an mor di ev a dheuth.	he came there across the sea
BM 4187	My re beu yn-mes dres nos,	I have been outside throughout [the] night
CW 13	ollgalloesek dres puptra.	almighty beyond 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 32adrog 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_.

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-bynn-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 nor 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 <u>dyghtyes</u>.　　　 as he is <u>treated</u>)
PC 2605　　　Ogh, go-vy, ellas, ellas!
　　　　　　　Gweles ow Mab mar divlas
　　　　　　　gans tebelwesyon <u>dyghtys</u>.　　　(...[badly] <u>treated</u> 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 624 ha my a'n <u>dyght</u> yredi,　　　　　(I will ... <u>prepare</u> it [the food])
　　　　　　　may hyllyn dell goedh dybri,
PAA 7/7　　　Rakhenna, dhe bub, <u>dyghtya</u>　　(...he <u>prepared</u> a way to be saved)
　　　　　　　Fordh a wrug 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 <u>edhomm</u> eus dhiso jy
　　　　　　　<u>a nagha</u> roweth an bys?　　　　(+ a + v.n.)
BM 880　　　Pan <u>edhomm</u> o dhe Vab Dyw
　　　　　　　<u>bos</u> ledhys avel karow?　　　　(+ verbal noun)
OM 967　　　Pyth yw an <u>edhomm</u> dhyn ni

37

	kavoes lavur a'n par na?	(+ v.n.)
OM 1949	Y fydh edhomm anedha	(+ anedha = a + pronoun)
PC 182	Dhe'n Arloedh edhomm yma	(+ dhe + v.n.)
	dhe wruthyl gans an re na.	
PC 533	Pyth yw an edhomm via	
	an oynment ker y skoellya?	(+ v.n.)
PC 862	Neb 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 writng 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 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 fas koedhys yma	A dreadful disease has befallen my face
	kleves euthek	
BM 1205	Sur orth fismens aga fas	Certainly by the look of their faces.....
	Kristonyon yth havalsens.	
CW 563	Nyns eus own dhymm ahanas,	
	drefenn bos mar deg dha fas,	....because your face 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 *min*.	...with very red *faces*
PAA 137/3	Hag y kewsens dh'y skornya,	
	Hag a gamma aga *min*	...and pulled *faces*

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 maga ta yn ger ha yn countenance, es yn oll agan oberow erell war-ves.

          Bonner: as wel in woordes, & countenaunce, as in all our outwarde actes, and dedes.

TH 22a Pana dra a wodhon ni yeuni mar dha ragon, es an Tas a nev?

          What thing can we desire so good for us as 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* in 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 dictioanaries, 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.	Lowena ha sansoleth	
	Dh'agan arloedh pub seson	
	ha <u>feus</u> ha skentoleth	… and fortune and knowledge
	governans ha reson	
Stanza 222	meur yw dha <u>veus</u>	… great is your fortune
	dha vennath ha'th ryalder	
Stanza 223	meur yw dha <u>veus</u>	… great is your fortune
	dha vennath hath ryalder	
Stanza 224	meur yw dha <u>veus</u>	… 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>.	... but all escaped

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> |

(This phrase also occurs several times in *Bywnans Ke*, apparently meaning *eventually* or *in the end* or such modern idioms as *for the long haul*)

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*.

fordh a: 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

fordh dhe: 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 *gul*, *bos* and *res*:

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, <u>pys gene'</u> dhe Krist a ras,	<u>Pray for me</u> to Christ of grace
OM 2192	A, <u>pys genev</u> fest yn tynn.	Go, <u>pray for me</u> 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 unambiguouisly to the *time of birth*.

BM 4387   Ev o pur wir den wordhi   He was a right worthy man indeed
                       a'y <u>enesigeth</u> devri,   from his <u>birth</u>
TH 6a   ... ha remembra agan mortal <u>genesigeth</u> a wrussyn kemmeres dhiworth Adam an kynsa den a veu gwrys.
                       Bonner: ... to remember our mortall, and earthly <u>generation</u>, which we have al of him, that was first made.
TH 8   ... kollenwys dre'n Spyrys Sans dhia <u>enesigeth</u>
                       Bonner: ... replenyshed euen from his <u>byrth</u>, with the holy ghost
TH 26   ... kepar ha'n kreatur a Dhyw, junys dhyn ni dre <u>enesigeth</u>.
                       Bonner: ... as the creature of GOD and as one who by nature is ioyned in <u>kyndred</u> 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 *glorijs* (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 **_godhvos:_** 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 godhvos 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-<u>woeth</u> (MS *woth*) gwres omdenna (Let the flood <u>stream</u> 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 *goth*) 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 *goth*) na lith	...so that he had no <u>vein</u>
	Nag esa orth y revya,	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 *guythy*),	(...so that the blood of his <u>veins</u> ran)
BM 3053	Ow horf vy yw anteythi,	
	pedrys, skwatyes ow <u>gwythi</u> (MS *guythy*),	(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 gwyzy)	(...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 <u>plural</u> 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 gokyes)   (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 <u>woli</u> gwenys may feuf   (..in the <u>wound</u> 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' <u>woli</u>!

although:

PAA 227/4   Ha pedergweyth kans <u>goli</u>,

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, <u>dhis</u> my a worhemmynn   (dhe + na + subj.)
              dhymmo <u>na wrelli</u> dregynn
BM 1126   <u>dhis</u>, best, my a worhemmynn   (dhe + verbal noun)

              <u>mos</u> dhe'n gwylvos.
BM 4141   my a'<u>th</u> worhemmynn, Dragon,   (direct object + may + subj.)
              dhe'n gwylvos kwykk <u>mayth ylli</u>.
CW 2460   My a worhemmynn hware   (dhe + na + subj.)
              dhe'n glaw namoy <u>na wrello</u>.
OM 27   hag y'n tir gorhemmynnav   (direct object + may + subj.)
              <u>may teffo</u> gwydh ha <u>losow</u>;
OM 47   <u>Dhedha</u> my a worhemmynn,   (dhe   +   subj.   without
conjunction.)
              <u>ynkressyens</u> ha <u>bywens</u> pell.
OM 1091   My a worhemmynn hware   (dhe + na + subj.)

45

	dhe'n glaw namoy <u>na wrello</u>.	
OM 2042	botler, my a worhemmynn,	(imperative)
	ha'th koweth, <u>gwithewgh</u> hwi i,	
	ma na vons yn neb maner	
	remevys dhe gen tyller,	
OM 2278/9	Messejer, ke, gorhemmynn	(dhe + may + subj.)
	oll <u>dhe</u>'n masons y'n sita	
	<u>may teffons</u> omma myttin	
OM 2408	Ke, gorhemmynn dhe'n sita	(direct object + may + subj.)
	<u>may teffons</u> omma hware,	
	war bayn aga bos diswrys:	
	<u>masons ha karpentoryon</u>	
OM 2422	an myghtern a worhemmynn	(dhe + may + subj.)
	<u>dhe</u> oll an garpentoryon,	
	masons, ynwedh tioryon,	
	<u>may fons</u> i ganso myttin	
OM 2439	ha <u>dhedha</u> prest gorhemmynn	(dhe + v.n.)
	<u>gwruthyl</u> hwel deg ha priva.	

2003 gorhemmynn (noun): command. Current dictionaries give this word with a plural form *gorhemmynnow*, and *gorhemmynnadow* as a separate word but with a similar plural meaning. *Gorhemmynnow* does not appear to be attested in our texts so it would appear more correct to regard *gorhemmynnadow* as the plural of *gorhemmynn* and to avoid the use of *gorhemmynnow*. The singular *gorhemmynn* 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 *gorhemmynnadow* as follows:
BM 1911, OM 481, 636, TH 27a.

     Gorhemmynnadow is commonly used in Revived Cornish to mean *geetings*, 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 proseshyon dha <u>worra</u>	... take you in procession ...
BM 3307	My a'gas <u>gorr</u> bys dhedha	... take you to them
BM 3811	Dhe Veryasek my a vynn	
	dha <u>worra</u> pur wir lemmyn	I will take you to Meryasek
CW 1070	<u>Gorrewgh</u> i dhe'n Mont Tabor	Take them to Mount Tabor
OM 429	<u>Gorr</u> e dhe'n Menydh Tabor	Take it to Mount Tabor
OM 532	... re'm <u>gorro</u> dh'y wlas	... may he take me to his land
OM 1428	Ty a wra wosa hemma	
	<u>gorra</u> an dus alena	... take 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</u>
   <u>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 lsiened 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 454 <u>Orta</u> 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,   Listen to me ... those who are
   <u>orthiv</u> vy myns eus omma.   here

OM 1365 Abram, Abram, skon goslow ... listen to my words
   lemmyn <u>orth</u> ow lavarow

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 *blasphemous talk* ... 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> there is a <u>hope</u> for me the sooner
   kavoes dhe gyns tregeredh. to gain compassion

TH 9 Nyns eus dhyn naneyl fydh, <u>govenek</u>, cherita, paciens, chastyta, na travydh arall yw da, ma's dhiworth Dyw oll ymons ow tos:
   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 *spe nutrita* as mentioned in *GM*) (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.

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	
	gwartha an gorhel gans kweth,	... the top of the vessel ...
PAA 135/1	A finna gwartha y benn	from the very top of his head

gwaya: to move, e.g.:

BM 3573	Ni a vynn y garghara	
	pur wir na allo gwaya	so he cannot move
BM 4098	alemma ny'm beus gwaya.	I cannot move from here

TH 42any vynnsa denvydh styrya na gwaya erbynn an colleges po kompani
       a bronteryon:
       ... that any man would stir or move against the colleges ...
TH 48any vynnsa denvydh gwaya na styrrya erbynn an bredereth a Krist:
    ... that any man would move or stir against ...
    These four examples suggest that *gwaya* is the best word as an intransitive verb for actual physical movement. See *movya* and *movyans*.

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

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

	ganso lorgh py kledha da,	
PC 990	Gwayt an harlot na skappyo	Be sure the villain does not escape
PC 1887	Gwayt y wrynya prest yn tynn.	Make sure you hold him tight
PAA 139/8	Ha gwayt dinatur na vi.	Take care you are not unnatural (i.e. inhuman)
RD 373	Gwaytyewgh oll er agas fydh, pan vostyas dhe benn tri dydh	All watch out ... since he boasted...he would

rise again ...

	y tasserghi dhe vywnans.	
RD 1345	Thomas, lemmyn gwayt krysi an Arloedh dhe dhasserghi	now see that you believe
RD 1630	Dhodho gwayt may tannvenni Krist, bys yn daras y ji	See that you send ...
TH 15a	Pana dra a wren ni gwaytya 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 loke for at gods handes, yf we synne from henceforth but wrath and vengeaunce?)	
TH 55a	fatell yllons gwaytya favour a dhywleuv aga Thas a nev? (Bonner: how can they looke for 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*)

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 <u>wlas</u> ma yn neb pow
which seems to mean *nor in any country/region in this land/realm.* This suggested that *gwlas* as well as *gwlaskor* 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 <u>gwlasow</u>, <u>an pow</u>, an <u>trevow marghas</u> ha'n <u>trevow trigva</u>, 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 <u>y'n pow</u> dhe wandra
                unn pols byghan,
                rag maras usi <u>y'n wlas</u>
                my a vynn mos dhe vires
                sur ow honan.

        Pilate is telling the messenger to wait around <u>locally</u> while he enquires throughout the <u>whole country</u> 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 *kevywi: 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 <u>wrythyans</u> a Dhyw. Saw hwath awos oll aga godhvos hag *understanding*, i a goedha yn *abominable idolatry*

          ... that the people knew much about God's <u>deeds/activities/creation</u>. But still in spite of all their knowledge ...

TH 25 amartesen i a yll skynnya yn meschyf a'n par na, may teffens ha tenna re erell dre aga tebel *examples* ha <u>gwrythyans</u>, 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 <u>deeds</u> ...

TH 34 aha'n rewl yw homma, kemmerys yn-mes a'n <u>gwrythyans</u> a *ancient* den dyskys yn dyskans an eglos Krist.

          ... and the rule is this, taken from the <u>works</u> 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.

gwrynya: 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 <u>gwryn</u>   ... and <u>grip</u> him with my hands
PC 1887   Gwayt y <u>wrynya</u>, prest yn tynn   Take care to <u>grip</u> him

According to *GM* and *Nance* the Lhuyd spelling is *gwridnia* and at PC 1887 it is *wrennye*, so should it be *gwrynnya* 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 <u>even when</u> 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,	
	<u>ha</u> ty ow kul kemmys da	<u>although</u> you do so much good
RD 992	Ellas dha vos mar wokki	
	kammenn na vynnydh krysi	
	Penn Vyghternedh	
	<u>hag</u> ev ow kows dhyn nyni	<u>even though</u> 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!	<u>although</u> 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.

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, <u>haval dhymm</u> dhe'n penn ha tros.	Consider that I make you from earth, <u>like me</u> from head to foot
PC 969	yma heb fal meur a'y dus <u>dhodho haval</u>,	There are many of his men <u>like him</u> without fail
TH 1a	Yth yw *benefit* ha konfort bras ragon ni dhe gonsydra agan bos ni kreatys ha formys <u>haval dhe</u>'n imaj a Dhyw y honan	

... to consider that we are formed and created <u>like</u> the image of God himself

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 <u>heb danjer</u>	we have come <u>without difficulty</u>
	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 <u>heb danjer</u>;   you are a <u>willing</u> messenger
          nyns eus fowt ynnos gwelys.

    (See also *danjer*)

***heb ma**r*:   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,   I have news but <u>I am afraid</u> to
          saw <u>ny vedhav sur heb mar</u>   tell you by word of mouth
          y gewsel dhywgh gans ganow
BM 3905   Yma dragon vras <u>heb mar</u>   There is a big <u>fearless</u> dragon
          yn kav omma rybon ni.   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>
RD 116   Ke yn kyrgh dihwans heb lett   Go off quickly, fearlessly,
          na strech <u>heb mar</u>.   without delay or tarrying
RD 564   Pandr'a wren agan peswar   What shall we four do when
          a-rag Pilat sur <u>heb mar</u>   we come <u>fearlessly</u> indeed
          pan dheffyn ni yn tevri?   before Pilate?
RD 1894   Mar levessyn y gnoukya   If I dared beat him up all to bits
          oll dhe vrewyon,   I would do so <u>without fear</u>.
          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 that 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 is that the shorter forms <u>may</u> 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 es</u> bara	...<u>other than</u> bread (by bread
	Ny'n jeves oll y vywnans	<u>alone</u>)...
PAA 178/4	Orth an les i a dollas	....they drilled <u>just (only)</u> two
	Dew doll yn an grows <u>hepken</u>	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 816	pub oll <u>herwydh</u> y ober.	every one <u>according</u> to his work
PC 1978	ha <u>herwydh</u> agas lagha	and judge him <u>according to</u> your
	ha konshyans gwrewgh y jujya	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	in <u>likelihood</u> we would be
	ni a vedha pur dhison.	completely burnt forthwith
OM 2337	ty re dhiswrug yredi	You have indeed destroyed the
	<u>hevelep</u> dhe'm fas vy	<u>likeness</u> of my own face, Uriah
	Urri, neb o marghek len	who was a true knight
RD 1705	Fas Yesu genev yma	I have the face of Jesus in a
	yn <u>hevelep</u> gwrys a'y hwys.	<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 *jerkyn* 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 *hamiþia* cognate with Old English *hemede* 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 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 but seems reasonable. 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 terrys: 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 gwariow</u>	We had no <u>desire to play</u>
RD 1517 your	ny'm beus a'th lavarow <u>hwans</u> aga <u>klywes</u>	I have no <u>desire to hear</u> 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)

***hwypp*:** 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 <u>kaletter</u>:   but (you) go to <u>hardness</u>;
         dha golonn yw kales bras.   your heart is very hard
TH 50aow tessevya an bobel kepar dell wrug ev, ha'ga dri dhe wondrys
      <u>kaletter</u> ...
               (Bonner: to deceiue the peple as he dyd, and to bryng them to that
                 wonderful <u>calamitie</u>...)
      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 <u>kals</u>   (though you had <u>many</u> 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 <u>kamm</u>   Seize the <u>rogue</u> who says ...
           a lever y vos Mab Dyw,
PC 2248   'Ma strif yntra an dhew <u>gamm</u>.   There is strife between the two <u>rogues</u>

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

kar: friend. Found only once with this meaning:
BM 1996   dha <u>gar</u> dha honan nyns os   You are not your own <u>friend</u>
     It occurs elsewhere as *kinsman* or *father*:
BM 1939   Meryasek yn sertan
           o dhymmo pur ogas <u>kar</u>   … who was a very close <u>kinsman</u> to
           yn kerdh gallas   me
PAA 93/6   A'n barth deghow gans am <u>Kar</u>.   … on the right hand with my <u>Father</u>
     The plural form *kerens* is found as follows, always with the meaning of *kinsmen* rather than *friends*:
BM 419   hag oll dha <u>gerens</u> blamyes   … and all your <u>kinsfolk</u> blamed
BM 3440   Menowgh y hwrer y bysi   he is often begged by our
           gans agan <u>kerens</u> nessa   nearest   <u>kinsmen</u>

TH 26   <u>kerens</u> ha kothman hag eskerens   <u>kinsfolk</u> 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 <u>kas</u> bras hwarvedhys   A great <u>war</u> has broken out and
           ha koedhys war dha bobel.   fallen upon your people
           Ny yllons bos niverys,
           an tus yw marow yn [wys]:
           nyns yw plesys Dyw Ysrel.
RD 122   Ev yw galloesek yn <u>kas</u>   He is mighty in <u>battle</u>
           ha myghtern a lowena,
RD 2517   My yw Myghtern re wrug <u>kas</u>,   I am a King who has made <u>war</u>
           oll rag dri Adam ha'y has
           a debel studh:
           Myghtern ov a lowena,
           ha'n viktori eth gene'
           yn arvow rudh.

(With this meaning the word is given as feminine in the dictionaries but I do no 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 many times in Bywnans Ke, *bresel* not at all)

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 kas. | … that they may attain wretchedness |

| RD 1586 | Yn ow gwlaskor ma's teffo | |
| | bywnans nevra, joy heb kas. | … life perpetual, joy without misery |

| RD 2576 | hag a dhros lies enev | |
| | a veur dhrog, tervans ha kas. | from great evil tumult and wretchedness |

(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 ar 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 war an ke	When did you see a soul
	gesys y'n bys ma enev?	abandoned in this world?
BM 1896	P'eur a wels'ta war an ke	When did you see a human soul
	enev mab-den y'n bys ma?	abandoned 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, kemmer i	Take your two chaplains with
	genes tejy yredi	you
CW 1996	Ty a'm gwel vy devedhys	
	dha vywnans...	
	dhe gemmeres alemma	to take 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 nyns yw an Spyrys Sans mar dyligens yn travydh dell ywa ow
        tenna dhe'n dor hag ow <u>kemmeres dhe-ves</u> an goeth a vab-den
        (… <u>taking away</u> human pride)
TH 10aEv yw an oen a Dhyw neb a <u>gemmeras dhe-ves</u> an peghosow a'n bys
       (...who <u>took away</u> 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 *kemmerwewgh 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;
Kemmerewgh 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 <u>yn-mes kemmerys</u>   and the body <u>taken away</u>
TH 2a   ev a wrug Eva, an kynsa benyn bythkweth a veu, a unn asowenn a
        denewen kledh Adam <u>kemmerys yn-mes</u>
        ... <u>taken out of</u> 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 <u>so many</u> or <u>so
much</u>, 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 <u>kemmys</u> fleghes   <u>so many</u> children
        awos unn den.
CW 1016   <u>kemmys</u> geryow teg a'm beu.   <u>so many</u> fair words
CW 1179   Rag dha ladha den mar kwra
        ev a'n jevydh seyth <u>kemmys</u>.   seven times <u>as much</u>
CW 1218   <u>Kemmys</u> yw an mollothow   <u>so many</u> are the curses
        dout yw dhymm kavoes trigva.   I doubt I shall find a dwelling
CW 1282   <u>Kemmys</u> mollothow omma,   <u>So many</u> curses here
CW 1348   <u>Kemmys</u> yw gansa mornys,   He is mourned by them <u>so much</u>
CW 1793   Y drobel yth yw <u>kemmys</u>   His trouble is <u>so much</u>
PC 270<u>kemmys</u> enor dhymm yw gwrys.   <u>so much</u> honour is done to me
PC 530rag <u>kemmys</u> hi dhe'm kara.   because she loved me <u>so much</u>
PC 1898   Ha na gows <u>kemmys</u> hwedhlow,   And don't tell <u>so many</u> stories
PC 1917   Rag ev a gyrgh dhiworthyn
        <u>kemmys</u> na wortthyo Iouyn,   <u>as many as</u> do not worship Jove
PAA 9/7   Ha <u>kemmys</u> a dhesiryas   And <u>as much</u> as he desired
        Dhodho ev a veu grontys.

PAA 16/5	Ha <u>Kemmys</u> y'n bys eus 'vas,	<u>ll that</u> is good in the world
PAA 31/7	Ha <u>kemmys</u> i a'n kablas May feu an dre kryghyllys.	And they blamed him <u>so</u> <u>much</u> that ..

Examples of *myns* are as follows:

BM 140	<u>myns may</u> hyllyn sur <u>esyes</u> ty a vydh	You will be surely <u>as</u> <u>comfortable as</u> 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 590	ty a'fydh <u>myns a</u> vynni.	you will have <u>as much as</u> 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 *myns* 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 *tempestas* which also gives *hagar-auel*. 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 <u>lepra</u>*. 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 <u>klott</u> bras   Presently I will surely spit a great
            hware yn y dhewlagas,   <u>gob</u> 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   when I <u>feel</u> the cruel fire
     (Isaac about to be sacrificed)
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>glywav</u> yeynder dhe'm troes;   I can't <u>feel</u> the cold in my foot
TH 56ayth yw rekordys an iii flogh dhe vos y'n fornes yn flam, hag i ny
            wrussons <u>klywes</u> toemmder 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,   A mermaid is half human, a wo-
            benyn a'n penn dhe'n <u>kolon.</u>   man from the head to the <u>belly</u>
OM 365   Ow <u>holon</u> gwag, divoetter   With my <u>stomach</u> empty...
            re'm kemmer hag awel boes.
     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:

trogh: e.g.:   Y fydh sur kolonnow <u>trogh</u> (BM 1570): Hearts will surely be <u>broken</u>.
     trogh is found 6 times at BM 1570, 3585, CW 1226, PC 3185, RD 1244, 1364
terrys: e.g.:   Ow holonn yth yw <u>terrys</u> (CW 1261):   My heart is <u>broken</u>.
     terrys is found 4 times at CW 1263, 1349, PC 1946, 2243.
klav: e.g.:   Marthys <u>klav</u> o ow holonn (BM 3788) Wondrous <u>sick</u> 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.
krakkya: e.g.:   Kolonnow rann a <u>grakkyas</u>. (BM 1582) The hearts of some <u>broke</u>.
     krakkya is found 3 times at BM 1582, PAA 139/1, 164/4.
terri: e.g.:   Hy holonn <u>terri</u> a wra (CW 1204)   Her heart will <u>break</u>.
     terri is found 5 times at CW 1204 and OM 358, 2174, PAA 87/2, RD 724.
keudh: e.g.:   <u>Keudh</u> eus y'm kolonn (RD 700)   There is <u>sorrow</u> 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   In my heart indeed I am very
            yth oma pur <u>dughanhes</u>   <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>yntra 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, komprehendys yn unn Dyw.	We are three in one substance 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 <u>cofua</u> vy hep gow pysough may feve evys	(manuscript)
	Why a'm <u>cofha</u>-vy, hep wow, pesquyth may feva evys.	(Unified Cornish - Nance/Sandercock)
	Hwi a'm <u>kovha</u> 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 <u>decide</u>, or <u>come to a conclusion</u>.

PC 1464	My a dhisput orto ev...	
	my a wra by Godys fo	... and <u>defeat</u> him in one fell
	y <u>gonkludya</u> war unn lamm.	swoop
PC 1656	hag a'n <u>konklud</u>, an jowdyn,	... and <u>refute</u> the rascal who says
	a lever y vos Dyw dhyn	he is our God
PC 1659	My a'n <u>konklud</u> yredi,	I will <u>refute</u> him instantly so that
	ma na wodhvo gorthybi	he cannot answer one point of my
	unn reson dhe'm argument.	argument
PC 1675	mara mynnydh gorthybi	if you want to answer so that
	hedhyw <u>konkludys</u> na vi	you are not <u>defeated</u> today
PC 1777	Dout a'n jeves an losel,	The rascal is afraid he will
	mar kews y vos <u>konkludys</u>.	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,	I am determined of one thing and
	ha <u>konkludys</u> magata	<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 <u>gontraryus</u> yn kinda.	quite <u>opposite</u> 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, <u>kothman</u> hag eskar:

        Every man, good and bad, <u>friend</u> 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 meaing *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 <u>kovys</u>:
     In it, all the treasure of the wisdom and knowledge of God is <u>hidden</u>

TH 28   only konsevyes *secretly* y'n golonn, hag ena <u>kovys</u> dhiworth an godhvos a dhenvydh,
     only kept secretly in the heart and <u>hidden</u> there from the knowledge of any man

TH 31 anyns yw an Katholik Eglos ma <u>kovys</u> dhiworthyn ni,
     This Catholic Church is not <u>hidden</u> 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,   In the name of God, be he
ti e, py ni a'gan bydh meth.   praised, rig an awning or
Yma ow tegynsywa   we shall be in trouble. An
hager <u>gowas </u>war ow fydh.   ugly <u>storm</u> is brewing, by
     by faith

Jafet
Otta <u>kowas</u> pur ahas;   Look, a severe <u>rainstorm</u>.
Ny's perth den mara pes pell   Man cannot endure it if it
a-rond an dor stremys bras   continues for a long time,
ow tewraga gans meur nell.   mighty currents gushing
     with great force around
     the earth

TH 31   karyes ha ledys gans pub wave ha <u>kowas gwyns</u>, henna gans dyskans nowydh:
     Bonner: beinge ledde and caryed with euerye waue and <u>wynde</u> 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 <u>showr</u> a vona.   (They cost a <u>shower</u> 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 *kyfi*)		
CW 1600	Ny allav <u>krysi henna</u>.	I cannot <u>believe that</u>
OM 1435/6	Arloedh, ny vynnons <u>krysi</u>,	Lord, they will not <u>believe</u>
	na klywes <u>ow voys-evy</u>,	or hear <u>my voice</u>

krysi dhe: to believe/trust

BM 1864	ha my a wra mar pywav,	and if I live I will *trust*
	<u>dhe laghys Yesu krysi</u>	the laws of Jesus.
CW 637	sham yw genev dha glywes	I am ashamed to hear you
	<u>ow krysi dhe'n</u> geryow na.	<u>believing</u> those words
CW 1024/5	A, soweth, ty dhe <u>grysi</u>	Oh, alas that you <u>believe</u>
	<u>dhe'n</u> jowl bras ha'y anfeusi!	the great devil.
OM 233	<u>Dhiso ny vynnav krysi</u>,	<u>I will not believe you</u>
	na dhe'th fekyl lavarow.	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	...we will <u>believe him</u>...
	y vos profoes bennigys.	

krysi yn:

BM 971	<u>yn Krist</u> yma <u>ow krysi</u>.	he <u>believes in</u> Christ
BM 4116	kaws dhyn ni ev a via	
	<u>yn Yesu</u>, Mab Maria,	...to <u>believe in</u> Jesus,
	<u>dhe grysi</u>, byghan ha bras.	the son of Mary
BM 4125	<u>Yn Krist</u> my a vynn <u>krysi</u>	<u>I will believe in</u> Christ
OM 1508	Res yw dhis <u>ynno krysi</u>,	You must <u>believe in him</u>
OM 1761	Mar mynnydh krysi sertan	
	nag eus Dyw lemmyn onan	
	a goedho <u>ynno krysi</u>,	<u>...</u> in whom one must believe

OM 1784/5	saw gwith may hwrylli <u>krysi</u> lemmyn <u>y'n Tas</u> a wrug nev,	... take care that you <u>believe 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 him</u>
PC 2963	ni a wra <u>ynno</u> krysi,	we will <u>believe in him</u>

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, my a wra y <u>gudha</u> ev.	...I will <u>blindfold</u> him.
PC 1393	My a vynn y <u>dhiskudha</u>, hag yn spit dhodho trewa war y fas ha'y dewlagas.	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.	(*rag* + v.n.)
BM 2779	<u>Kummyas</u> pysa' <u>rag</u> mos 'lemma	(*rag* + v.n.)
BM 2969	ty a yn kerdh genen ni, hag omma <u>gas dha</u> <u>gummyas</u>.	take your leave
OM 79	saw <u>a</u>'n frut ny 'fydh <u>kummyas</u>	(*a* + 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 ynno boes dhymm dhe hwilas.	(subj.)
OM 379	Adam, <u>kummyas</u> skon a'fydh hys dha bal leun <u>dhe</u> dreghi.	(*dhe* + verbal noun)
OM 409	Eua, <u>war</u> an bys maystri leun <u>gummyas</u> yma dhymmo.	(*war* + 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.	(*dhe* + v.n.)
OM 750	gwynn ow bys kavoes <u>kummyas</u> <u>dhe</u> wodhvos pyth vo ena,	(*dhe* + v.n.)
PC 3112	Ro dhymm <u>kummyas</u>, my a'th pys, <u>a</u> gemmeres korf Yesu,	(*a* + v.n.)
PC 3139	Yosep, eus dhis <u>kummyas</u> an korf ker <u>dhe</u> ynkleudhyas?	(*dhe* + v.n.)
PC 3146	<u>kummyas</u> grontyes dhymm yma <u>dh</u>'y ynkleudhyas yn lowen	(*dhe* + 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>gweth</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,	Give me a <u>garment</u> to cover me...
	my yw noeth ha'n gwyns yw yeyn.	
RD 1936	Pilat, genev nyns yw meth	Pilate, I am not ashamed to wear
	awos gwiska sur an <u>gweth</u>	the <u>garment</u> that was on Jesus
	a veu yn kyrghynn Yesu	
CW 965	Ha dew <u>gweth</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	although the temple were
	dhe'n dor <u>kwit</u>, na saffa mann,	<u>completely</u> destroyed
PC 1145	Ow skovarn treghys mirewgh	my ear...is <u>completely</u> cut away
	<u>kwit</u> dhe-ves dhiworth ow fenn	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'	allow my men...to depart <u>freely</u>
	dhe-ves <u>kwit</u> dhe dremena.	
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	They freed Barabbas to go
	Barabas <u>kwit</u> mayth ella.	<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 krysye

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*.

<u>kyn</u>:   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 <u>except</u> the particle *y* preceding an infixed pronoun. The example *<u>kyns y'n aswonnydh</u>* should be *<u>kyn</u> 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 yu 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 *<u>kyns oll</u>;* 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 vynnsa martesen godhvos 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, *hembronk* (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 · na doch vy nes. | Woman, do not touch me at all. |
| | na na wra gwryth · na vo <u>dhe les</u>; | 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	It is useless folly which will not
	lemmyn mos dhe dherivas	leave it but goes on to report a
	tra na wra <u>les</u>.	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> again
		from heaven

RD 2330	hag yn gorhel bras gorrys		and stowed in a big vessel to
	genen may teffa <u>dhe'n leur</u>		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 luir*) 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* <u>and</u> *readiness for battle*, or by extension the battle itself as the entry *hebrenchiat luir: 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:

dustunya	to	*dustunia*
glorius	to	*gloryus*
gokkyes	to	*gokkies*
kontrarius	to	*kontraryus*

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-<u>lyenn</u>
BM 1345   Gene', ow mebyon-<u>lyenn</u>
BM 3163   ha'm meni oll yn tien
            keffrys leg ha mab-<u>lyenn</u>
      (Here the rhyme with *tien* is further confirmation)
OM 2600   mab-<u>lyenn</u> ow sel priva
PC 554 Ow mab-<u>lyenn</u>, 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 gavoes,	<u>We are eager</u> to take you
	dhe vos lemmyn dhe derros,	to go now to destruction
OM 2734	Ha rakhenna war an chal	And for that <u>I am eager</u>
	hy gweskel <u>genev yw mall</u>,	to clout her on the jaw
PC 1531	<u>Mall yw genev</u> dha gavoes	<u>I am eager</u> to take you
	dhe vos genen dhe derros,	to your destruction
PC 2068	<u>Mall yw genev</u> y gavoes,	<u>I am eager</u> to get him
	rag y worra dh'y ankow.	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;	The Lord of this world and
	kows ganso <u>genen o mall</u>.	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 <u>gans mall</u> | get the wood out <u>quickly</u> |

In this last one, the context and the scriptural source suggest *what is fitting*.

| PAA 192/7 | Agan kregi ni <u>yw mall</u> | <u>It is fitting</u> 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 *godhvos*, 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	I don't know <u>whether </u>there is
	a'm gwrello saw der lyvrow.	an medicine to cure me
BM 3770	Yn kosk bo difun dison	I don't know <u>whether</u> I was
	ny wonn esen.	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>	(tell me <u>whether it is time</u> to send
	dannvon genes tus ervys	armed men with you...)
	dhe gyrghes an vil losel.	

   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	Marth yw genev dhe'th klywes.	I am surprised
CW 553	Na gemmer marth vydh, benyn vas.	Do not be surprised
CW 559	na gemmer marth anodho,	Do not be surprised about it
CW 1606	Marth bras yth yw.	It is a great wonder
CW 2305	Ow hothman, na gemmer marth;	Do not be surprised
OM 1309	Ow thas-evy marth yn tevri eus dhymm lemmyn.	I am surprised
OM 1395	Yma marth dhymm a unn dra	I am surprised about ...
OM 1484	ahanas marth a'n jeves.	He was surprised about you
PC 2392	Marth a'm beus a'th lavarow,	I am surprised about your words
PC 2415	Yma marth dhymm ahanas.	I am surprised about you
PC 3177	ha nyns yw marth.	It is not surprising
RD 1263	Euveredh yw dhis govynn pyth yw an marth a hwarva	...what is the wonder that occurred
RD 1408	Ahanas marth yw gene':	I am surprised about you
RD 1830	rag dhiso jy marth ywa	it is a surprise 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 termyn ow Arloedh pan wrug serri; pan wrug dres y worhemmynn,	Alas to see the time when my Lord was angry, when 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 40ana ankevi an miseri a wrussyn ni oll dhe suffra dhia an <u>termyn may</u> fen
ni diberthys dhiworth an eglos a Krist:
...the <u>time when</u> we were separated...

JCH 39 ev a dhelatyas an <u>termyn may</u> hallava previ esa y wreg ow kwitha
kompes yn y gever
He put off the <u>time when</u> 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 <u>inside and</u>
der an planetys, <u>mes ha chi</u>.   <u>out</u> 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 <u>orto metya</u>	I would not like to <u>meet</u> him
RD 1343	...fatell wrussyn ni...	..how we did ... <u>meet</u> him today
	...<u>metya orto</u> hedhyw	

(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:

<u>without *a*</u>

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

<u>with *a*</u>

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: Se*e 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.: <u>*movya*</u>

BM 260	My a vynn, kyns es dibarth,	I wish to <u>move</u> here a certain
	<u>movya</u> omma sertan tra.	matter
PAA 4/4	Yesu Krist a veu <u>mevys</u>	Jesus Christ was <u>moved</u> to come
	may fynnas diyskynna.	down
TH 37a	Ny vynnsen 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 dhe	An kynsa tra usi orth ow <u>movya</u> vy dhe brederi ... an epskop a Rom 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*.

<u>**mo**</u>y***:*** See *meur*.

<u>***my a'th pys:***</u> 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 196	ke 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:	I do not want the dignity
	na bynytha kavoes kur	
BM 2845	Nevra my ny vynna' kur	I do not ever want a cure
	marnas a unn ena sur.	except indeed of one soul
BM 2850	Ny vynn an den ma koela	This man will not pay heed
	dhodho orth neb a vynn da.	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 vynnowgh 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 vynnydh, devri.	All you want indeed
RD 1614	Ahanav pandr'a vynni?	What do you want from me?
TH 39a	govynnowgh an pyth a vynnowgh 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 <u>*in the morning*</u>

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 yllydh y wul na bydh moy ny allav vy.*
> *Ny yllydh 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.	
	<u>Na bydh moy</u> ken mamm nevra	do not ever seek a mother
	Es hyhi, ty, na hwila.	<u>other</u> than her
TH 7a <u>moy</u>	Rag ny wodhon prederi unn preder da ahanan agan honan, <u>na bydh</u> kows na gul da dhyn agan honan:	
	For we cannot think one good thought of ourselves nor speak or do good of ourselves <u>either</u>	
	although the words of Bonner's original are:	
	we cannot thinke 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,	
	<u>na hwath</u> dout vydholl y'n bys.	nor any fear at all <u>either</u>
CW 1462	P'yw an jowl! Pandra vydh gwrys?	
	My ny wonn, war ow ena',	
	<u>na hwath</u> ny gavav gweres.	and I can't get help <u>either</u>

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 <u>dywow nag yw</u> 'vas	...to deny <u>gods which are not</u> valid.

TH 14aha dyskador dhe'n <u>re nag yw</u> fur   ...and a teacher for <u>those who</u>
<div align="right">...and a teacher for <u>those who
are not</u> wise</div>
TH 26   ha<u>'n re nag</u> yw da,   ..and <u>those who are not</u> 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 <u>an re na na wrello</u> sywya aga bolonjedh aga honan:
<div align="center">...all those <u>who do not follow</u> their own will</div>
TH 38a...punshya oll <u>an re na na vynna</u> obaya an bronteryon:
<div align="center">...punish all those <u>who would not obey</u> the priests</div>

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 <u>nagonan</u>   There is <u>no</u> need for you to
            dhy'hwi a dhustunia   give evidence
PC 2435   Ny glywis drog <u>nagonan</u>   I have not heard that he ever
            ev dhe wul bythkweth y'n bys.   did <u>anything</u> evil at all
PAA 187/6   Skila <u>nyns o</u> nagonan.   <u>There was no</u> 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
            <u>Nag omlavar nagonan</u>,   deaf or <u>any dumb person</u>

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 <u>nammnygen</u>,   (It was <u>just</u> 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 <u>before</u> the *naneyl* or after it and repeated after the *na*. I found only one case of this:

PC 1881   <u>naneyl yn</u> nos <u>nag yn</u> jydh

showing the preposition *yn* <u>following</u> *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.

2004 ***neb*:** is found a few times in *TH, CW* and *Bywnans Ke* meaning *where* but iniitation of this is probably not to be recommended.

***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
</u>   <u>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	… he will surely give an account
	a'n enevow <u>neb termyn</u>:	of souls <u>some time</u>
RD 2366	a dravydh ny gemmeryn	... we shall not take <u>any joy</u> from
	<u>neb lowena</u>!	anything

2)   before a numeral, meaning *about*:

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 *some*

CW 2466	<u>neb karyn</u> hi a gavas.	… she found <u>some</u> carrion)

4)   before *unn* and a following noun apparently meaning *a certain*.

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*.

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	<u>Those who</u> are martyred in the
	i a dheu dhe lowena.	world, they will come to joy.
BM 2314	I a shak aga barvow	<u>Those who</u> are against you,
	<u>neb</u> a settyo er dha bynn.	they shake their beards
BM 3654	<u>Neb</u> a'th wordh a vydh esyes	<u>Those who</u> worship you will be
	kyn fens i pols ow kortos.	relieved though they wait a while
BM 4296	Dhe'm gweles <u>neb</u> a dheu di	<u>Those who</u> come to see me there
	my a's akwit pur dhison.	I will absolve them forthwith
CW 960	ni yw <u>neb</u> a'n dendilas	It is <u>we who</u> deserved it because
	drefenn an difenn terri.	of breaking the ban
PAA 115/1	Dhe'n jowl meur <u>neb</u> o tus keth	<u>Those who</u> were slaves to the
	Dhe Pilat a leveris,	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	Mahound, prepare vengeance
	<u>dhe neb</u> a wrug ow throbla!	<u>for the one who</u> troubled me
PC 22	Mersi yw skoes <u>dhe neb a'n</u> pys	Mercy is a shield <u>to anyone</u>
	piwpynag oll a vo ev.	<u>who</u> begs for it, whoever he is
PC 2078	Venjans <u>dhe neb a'n</u> sparryo!	Vengeance <u>on anyone who</u> spares him
PAA 66/4	Yudas, ow ri ty a vynn	Judas, you will give me .....
	Dre dha vay a redh mar hweg	<u>to the one who</u> will torture
	<u>Dhe neb a'm</u> torment mar dynn.	so cruelly.
BM 2850	Ny vynn an den ma koela	This man will not heed <u>the</u>
	dhodho <u>orth neb</u> a vynn da.	<u>one who</u> wishes him well
PC 540	Na dhegewgh sorr yn kolonn	Do not bear anger in the heart
	<u>orth neb</u> a wra ow ura,	against <u>the one who</u> anoints me

PC 1260	orth neb a glywas govynn	Ask anyone who heard
TH 19	kepar ha dell veuva tresor rych a oll gwiryonedh rag neb a vynna:	
	as in a rych tresurye all truth for whoso lystethe (Bonner)	
TH 64	Rakhenna an *quantite* a'n oblashyon ma yw *sufficient* rag oll an	
	payn. Hwath yth yw gwrys satisfaction, dhedha rag neb a vo offrys:	
	… Satisfaction is yet made for those for whom 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	
	neb lies sur ow gweles.	not many ... like to see me
BM 3054	Ny'm kar neb lies mab bronn.	not many ... love me

(Accepted in *GK*98)

nebes: Examples of use:

BM 784	nebes a west dhe Karn Bre,	a little to the west ...
BM 1367	Nebes joy a'm beus a'n bys.	I have little joy in the world
BM 1961	y honan oll ev a vydh,	
	y voes ha'y sosten nebes.	... with little food and sustenance
BM 3350	Nebes esen ow tybi	Little did I think
BM 3827	a teffes dhymm nebes nes	if you came a bit nearer
CW 829	Syrr, war nebes lavarow,	in a few words...
	tast jy part a'n avalow.	
CW 1590	Gorta, gas vy dh'y dava,	
	drefenn gweles mar nebes.	... because of seeing so little
		= because I can see so little
CW 1620	Ty a wel, veri nebes	You see very little
CW 1653	ha my, ny welyn banna,	and I could see nothing
	po nebes, pur wir yn fas.	or little indeed.
OM 389	Arloedh, henn yw re nebes	that is too little
PC 207	dhe'n Arloedh dhe wul yma,	The Lord ...
	dre dha vodh, gansa nebes.	has something to do with them
PC 495	yma dhymmo, re'm lowta,	I have...
	nebes dhe leverel dhis.	something (a little) to say
		to you)
PC 3009	Nebes servis ty a wra.	You will perform a little service
TH 5	kyn fe an dra vydh mar nebes yn y natur y honan:	
	Bonner: be the thynge in his owne nature neuer so smale a thynge	
TH 9	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 <u>little</u> value

TH 59a Nyns yw <u>nebes</u> an enor yw res dh'agan ganow, dhe ressevya korf agan
   Arloedh:
     It is not a <u>small</u> honour which is given to our mouths

TH 65a S. Awstin ow kows <u>nebes</u> moy:
     St Augustine says a <u>little</u> 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 <u>little</u> job for them* and PC 495 *I have a <u>brief</u> 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 <u>boghes</u> tus dhe be: There are <u>few</u> 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 <u>few</u> people,* not, *There are <u>some</u> 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 is it 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 *GK*98)

__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',   in one <u>night</u>, if I say so ...

	my a wrussa dhy'hwi naw	
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 toemmder 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 prison	Maria dhymmo <u>yn nos</u> pur wir a dheuth dhe'n pryson	Mary truly came to me in <u>at night</u>)
BM 4452	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 <u>yn nos haneth</u> 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>, Fest distowgh bones kellys	"We may get lost quite suddenly <u>tonight</u>...

7)   Preceded by *dre* meaning *at night* or *by night*:

BM 3056	my re beu yn-mes <u>dre nos</u>,	I have been outside <u>at night</u>

8)   Preceded by *dres* meaning *throughout the night* or *all night*:

BM 4187	My re beu yn-mes <u>dres nos</u>	I have been outside <u>all night</u>
PAA 237/5	Ganso <u>dres nos</u> y hwoelyas	they kept watch <u>all night</u>

9)   Joined to *-weyth* to mean *at night* or *by night*:

BM 1785	saw <u>nosweyth</u> a-dhifuna: syght koynt a welis sertan.	but, awake <u>at night</u>, I saw a strange vision
BM 4445	Na <u>nosweyth</u> ny wre powes	nor did he rest <u>at night</u>

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 *yn* (*y'n*?): 14
4) preceded by *dhe* : 1
5) preceded by *haneth yn* or *haneth dhe*: 4
6) in the phrase *yn nos haneth*: 4
(There are also ten cases of *haneth* used alone meaning *tonight*.)
7) preceded by *dre*: 1
8) preceded by *dres*: 3
9) joined to *-weyth* 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	
	ogas omma,	near here
	gwra ow gedya vy bys di,	
BM 655	Eus dowr omma yn ogas?	near here
BM 763	ogas ha pell	near and far
BM 1106	Mara teu yn dha ogas	near you
BM 1939	Meryasek yn sertan	
	o dhymmo pur ogas kar	a very close relation
BM 2246	Ny vynn godha' unn Kristyon	
	yn y ogas pur sertan;	near him
BM 2643	mars eus drog spyrys ogas,	nearby
BM 3938	ogas dhyn ni.	near (to) us
CW 1226	ow holonn yw ogas trogh.	nearly broken
CW 1572	Pur ogas marow yth ov!	very nearly dead
CW 2119	ogas dhe worfenn an bys.	near the end of the world
CW 2467	Nans yw ogas ha blydhen	nearly a year ago
PAA 19/8	Ma na allo an tebel	
	Ogas dhis bones treylys.	...be turned upon you
PAA 140/3	Ogas o. Nyns esa pell,	It was near. It was not far
PAA 200/2	Nans o devedhys an prys	
	Mayth o ogas dh'y dhiwedh.	near his end
PAA 249/6	Sur, a-ogas hag a-bell	near 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	Ogh, ogh, 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.*

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 *GK*98)

oll: The following is stated in *Nance 90* under *oll*:
"as *all,* always precedes preps.; *cres 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</u> dha dherivas.	... <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 <u>oll</u> 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 <u>omsettya</u> orthis sy kamm na vedho	... so that he dare not <u>oppose</u> you at all

PAA 20/7   ...Pan <u>omsettyas</u> dhe demptya   when he <u>set himself</u> 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 <u>onan vras</u>, sur omma.   ... and <u>a big one </u>...
Ch. Frg. 7   Ha fest <u>onan deg</u>.   … and <u>a very pretty one</u>
OM 1192   Fesont, <u>onan fat ha da</u>   ... a pheasant, <u>a good fat one</u>

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*.

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 <u>ow kerdhes</u>.   I am tired <u>with walking</u>
CW 768   A Eva, Eva, ty a fyllis,   Eve, Eve, you failed <u>by paying</u>
           <u>ow koela</u> orth an el na.   attention to that angel
CW 1942   Meur wordhyans dhe'n Drynses Tas Much praise to the Trinity Father
           <u>ow krontya</u> dhymmo selwyans,   <u>for granting</u> me salvation
OM 689   mayth yw <u>ow diwvregh terrys</u>   so my arms are worm out <u>with</u>
           worta menowgh <u>ow kweytha</u>.   often <u>working</u> at them
PC 588 ha my a wra dhywgh spedya   I will help you <u>in finding</u> Christ
           <u>ow kavoes</u> Krist yredi.   indeed
PC 687 Yowann, gweres <u>ow kul</u> tan,   John, help <u>with making</u> a fire
      (or *Help make a fire*. This is the regular construction with *gweres*)
PC 1028   Ow holonn res eth yn klav   my   heart   has   become   sick <u>through</u>
           <u>ow klywes</u> dha lavarow.   <u>hearing</u> your words
PC 1067   Arloedh, agan dewlagas   Lord, our eyes are wondrous
           yw marthys klav <u>ow koelyas</u>.   sick <u>with keeping awake</u>
PC 1517   Rag, <u>ow kwertha</u> Krist dhy'hwi,   because, <u>by selling</u> Christ to you
           my re beghas marthys meur.   I have sinned very greatly
PC 1520   Ye, mar veur my re beghas   Yes, so greatly have I sinned
           <u>ow kwertha</u> Krist leun a ras   <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>   <u>Lying</u> on the Cedron
           yma prenn da ren <u>ow thas</u>,   ...
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 14 aty 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.

<u>ow sevel</u>:　　See *a'y sav*

2000 *<u>own</u>:*　　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 886	<u>awos 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	The devil was <u>afraid</u> that Christ
	An tebel el a'n jeva	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> kavoes 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> kavoes y ankow	… <u>for fear</u> of meeting his death
PAA 249/4	<u>Rag own</u> i dhe leverel	… <u>for fear</u> they would tell and
	Ha dh'y notya dres an wlas,	make it known throughout the land

　　　Doutya is used similarly in the following case:

CW 1635	Der henna, <u>my a dhoutyas</u>	So <u>I feared</u> 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,	
	<u>dout na vons</u> i ankevys.	(....<u>for fear they are</u> forgotten)

　　This seems to be the only case in which the subjunctive is used. Maybe it should be regarded as a late usage.

<u>owth esedha</u>:　See *a'y esedh*.

<u>pan</u>:　　when. See *may*.

2003 <u>payn</u>:　　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 an 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 payn bilen.	... to hell, to the vile torture
BM 683	Lader kleves dhymm yma	
	Rag payn faynt yw ow holonn.	....my heart is faint with pain
BM 765	i a's tevydh paynys glew,	they will have sharp pains
	hag ynwedh mernans kruel.	and also cruel death
BM 1166	hag a's gorr oll dhe'n mernans	
	der iselder payn ha mewl.	by the degradation of torture ...
CW 161	meur dhe vlamya yth osta	you are greatly to blame
	ha paynys y'fydh ragdho.	and you will suffer torture
CW 248	Ena ty a vydh trigys, ...	there you will dwell (i.e. in hell)
	Yn paynys bys vynari	in torture for ever
CW 295	Ena trigens yn paynys,	there (i.e. in hell) let them dwell
	ha galarow meur pub prys,	in torture and great pain for ever

(There are many more examples in CW, all referring to the pains of hell)

OM 2233	pan payn a goedha dhodho?	what punishment should befall him?
OM 2280	war bayn kregi ha tenna,	on pain of hanging and drawing
PC 2592	Ellas, A Krist, ow Mab ker,	
	yn meur bayn pan y'th welav!	when I see you in great pain
PC 3186	Nammnag yw ow holonn trogh	
	rag galarow ha paynys.	for sorrow and pain
PAA 2/8	Y'n grows gans kentrow festys,	
	Paynys bys pan veu marow. .	..tortured until he was dead.
PAA 6/1	An paynys a wodhevis	The torture he suffered

	Ny veu ragdho y honan,	

poenow

OM 904	ni a'th teg bys gorfenn bys ...	
	yn poenow dhe wrowedha.	...to lie in pain
PC 7	yn nev agas enevow	
	nevra a drig heb poenow	... will dwell for ever without pain
RD 2346	Poethvann pub eur ha rynni,	Everlasting scorching heat and
	skrinva vras an dhewolow,	shivering, great grinning of the
	ev a'n jevydh genen ni:	devils he shall have with us,
	a bub drog vaner poenow.	torments of every evil kind
TH 15	rag ronsona mab-den ha'y dhelivra dhia poenow ha dhia *captivity:*	
	to ransom mankind and free him from pain 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 poenvos	your kinsfolk are upset on
	ymons ragos y'n bys ma.	your account...
BM 1986	Prag ymons i yn poenvos?	Why are they upset?
BM 1995	Truedh meur yw ahanas,	It is a great pity that as a man
	den yw sevys a lin bras,	risen from a great lineage, you
	ty dhe vynnes mar sempel	want to be here so simply
	bones omma yn poenvos,	in hardship
BM 2948	Ny dhesedh pur wir ragos	It is indeed not seemly for you
	omma triga yn poenvos,	to dwell here in hardship
	rakhenna deus genen ni.	so come with us
BM 4188	My re beu yn-mes dres nos,	I have been out all night, very
	meur ow anwoes ha'm poenvos	cold and in great distress
RD 1256	Bos trist, dhy'hwi pandr'a hwer,	What is the matter that you
	ha, poenvosek agas cher?	are so sad and distressed your countenance?

poenvotter

OM 364	Ny wodhon rag poenvotter	We know not because of
	pyth en, yn gwel po yn koes.	wretchedness where we are going, in field or forest
OM 898	Awos oll dha fas ha'th son	Notwithstanding all your fuss
	genen ni y fydh dha thron	and noise your throne will be
	yn poenvotter vynari.	with us in wretchedness for ever.
PC 2656	Ha hwi a bys an runyow	
	dh'agas gorheri heb wow,	
	kemmys vydh an poenvotter.	.... so great will be the distress.

galar

BM 566	Galar ny'm beus,	I have no affliction
	gras dhe Yesus	
BM 2535	ha hwi, kewsewgh, arloedh freth,	speak to him, eloquent lord
	dhodho agas galarow.	of your troubles *(he is blind)*
BM 2659	Saw ov, ny'm beus galarow.	I am cured, I have no affliction
BM 3067	Meur yw sur ow galarow,	Great are my afflictions and
	ha faynt ov heb falladow,	I am faint, no mistake
BM 3086	an kig poder yredi	the festered flesh is indeed
	saw ha dialar yw lel.	cured and free from pain
BM 4225	sawya oll dha eseli	... cure all your limbs of
	a bub galar ha kleves.	every pain and disease
RD 1684	saw benyn genev yma	
	dredho dha sawya a wra	... who will cure you of your
	a'th halarow.	afflictions

gloes

PAA 171/7	Ha'n loes a's kemmer's mar dynn	And the pain seized her so
	May klamderas hi arta.	sharply that she swooned again
PAA 221/8	Angus bras ha paynys tynn	
	Ha gloes krev a's kemmeras.	... and a strong pain seized her

PC 224/8	Dyw, drog a loes!	God! What a wicked pang!
PC 1147	'Ma an loes dre ow holonn rag galarow hag anken.	the pain is through my heart
RD 512	May fe! my re goskas poes ha re'm kemmeras drog loes!	And a bad pain 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 *GK*98)

CW 514	ha pennrewler warnan ni	chief ruler
PAA 119/2	Dhe Pilat o pennjustis,	chief magistrate
RD 2530	omma a-berth y'n pennwlas	"in the supreme 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 penn men a'n kornet	the head stone of the corner
TH 49a	penn ledyer an bysow	main ringleader
TH 52a	penn menystrys	chief 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 penn kan, henna yw D.	the end of the song
BM 595	dre vodh Dyw, kyn pennseythun.	the end of a week
PC 347	kyns penn-trydydh, re'm lowta,	the end of three days
PC 1646	sur kyns pennvis.	before the end of a month
PC 1760	kyn' penn-trydydh y hwrussys	before the end of three days ...
RD 30	kyns pennseythun.	before the end of a week
RD 72	bys pennvlydhen.	until the end 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 penn an chevalri,	the head of chivalry
BM 215	gras dhe Krist penn an eledh.	head of the angels
BM 281	Ha'm mamm ger yn penn an voes	the head/end of the table
BM 318	Hwi yw penn agan eghenn,	the head 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 <u>all</u> 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 <u>not</u> 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 <u>py lies</u> peuns a yll bos anedhi gwrys.	... <u>how many</u> pounds ...

Pygemmys is found twice but with the meaning *how much?* rather than *how many?*:

OM 2104	ha gweles yn blydhen hir <u>pygemmys</u> hys may teffo.	and see <u>how much</u> it grows in a full year
PAA 185/7	Rag my ny wonn <u>pygemmys</u> Ymons i sur ow pegha	for I do not know <u>how much</u> 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 is 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	<u>Peskweyth ma's</u> gwellav hi,	Whenever I see it
	remembra ahanowgh hwi	(God is telling Noah about the Rainbow)
	my a wra bys vynari,	

     (*peskweyth <u>a</u> 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*.

<u>Examples of *piw eus*.</u>

BM 3301	Hou, syrrys, <u>piw eus</u> yn tre?	... who is <u>in town</u>?
BM 4039	My ny wonn dhe'm konfortya	
	<u>piw eus</u> omma devedhys.	... who is come <u>here</u>
TH 11	<u>Piw eus</u> ahanowgh hwi a yll ow reprovya?:	
	Who is there <u>among you</u>...?	

TH 28a<u>Piw eus</u> yn agan mysk ni ma's ev a alwo y gentrevek ha'y geskristyon
    fool, uncharitably?:
          Who is there <u>among us</u> ...?

TH 28aYe, <u>piw eus</u> yn agan mysk?:
          Yes, who is there <u>among us</u>?

JCH 43	<u>Piw eus</u> ena a-barth Dyw?:	
	Who is <u>there</u> ...?	

<u>Examples of *piw usi*</u>

TH 43a<u>Piw usi ow</u> kows dhe vos an Mab a Dhen?:
          Who <u>is saying</u>...?

TH 59	...<u>piw usi ow</u> tespisya ha gwitha y eryow bennigys ev:	
	...who <u>is despising</u> ...	

     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.

<u>Examples of *pyth eus:*</u>

BM 1927   Ty a gell moy, an <u>pyth eus</u>

	a-dro dhiso diogel.	...what <u>there is</u> around you...
CW 2442	Res yw sawya an <u>pyth eus</u>:	...what <u>there is</u>
TH 5	Saw ev a ros dhyn ni notable qualities ha powers, an <u>pyth eus</u> dhe greaturs erell:	

...<u>what</u> other creatures <u>have</u>...

| TH 19 | an <u>pyth eus</u> skrifys yn aga holonnow, |

<u>what there is</u> written <u>in their hearts</u>

| TH 28 | kyn fo an <u>pyth eus</u> rekwirys dhiworthyn vydh mar gales dhe vos |
gwrys,   an <u>pyth eus</u> kevys yn Skryptor

however hard <u>what is required from us</u> to be done, what is found <u>in Scripture</u>.

| TH 37 | an <u>pyth eus</u> kevys yn Skryptor |

what is found <u>in Scripture</u>

<u>Examples of *pyth usi*</u>:

| TH 20 | ha'n <u>pyth usi</u> Kristoneth openly <u>ow tyski</u>: |

<u>What</u> Christianity clearly <u>teaches</u>

| TH 20 | ma's an <u>pyth usi</u> an Katholik Eglos <u>ow tyski</u>: |

… <u>what</u> the Catholic Church <u>teaches</u>

TH 37aAn <u>pyth usi</u> an Eglos <u>ow kommendya</u>:

… <u>what</u> the Church <u>recommends</u>.

| TH 56 | fatell usi an sacrament an alter yw an <u>pyth usi</u> an sakrifis a'n eglos <u>ow konsistya</u>: |

… of <u>what</u> the sacrifice of the Church <u>consists</u>

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 hasl 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,	...and <u>run</u> with much vigour
	hag y'n dowr gorryn an prenn.	
PC 2510	Uskis ny yllyn <u>poenya</u>,	I could not <u>run</u> fast as I am out
	dell esov ow tyewa,	of breath
PAA 38/7	Dhe'n Edhewon y <u>poenyas</u>	He <u>ran</u> to the Jews to sell
	Krist y Arloedh rag gwertha.	Christ his Lord
PAA 164/5	Dre unn skochfordh y <u>poenyas</u>	She <u>ran</u> through a short-cut...
	Kavoes hy mab mar kalla.	
RD 550	Na gevyn, war ow ena,	
	kyn fen nevra <u>ow poenya</u>	...although we were <u>running</u> for
	yn pub toll orth y hwilas.	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*.

prenys 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 is 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 *pypynag*.

py lies: See *pes*.

py seul: See *seul.*

pygemmys: See *pes.*

pypynag: 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 Pypynag may fo redys   (Wherever this Gospel is read...)
        an Aweyl ma, kyhwedhlys
        hi a vydh, pur wir, nevra.

     Py le pynag 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 pynag 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 phase, 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   ... what advice do you give me
         a redh dhymm orth an vresel?   about the dispute?
PC 555 pyth yw an gusul wella?   what is the best thing to do?
PC 1340   pandra yw agas kusul   what is your advice (as to) what
         yw gwell dhodho dhe wruthyl?   is best to do to him?
PC 1432   Ellas pyth yw dhymm kusul   what is to be done about this
         orth an dra ma dhe wruthyl?   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 is 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	
	tromm dial war oll an bys,	
OM 1231	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 godhvos 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 kown 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 ocurring. More are given under *dell res*. It is never found used in this way in Revived Cornish and the only currect 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 treylyo 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 necesasy*; 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	if indeed he wants to avoid
	y woes a <u>resek</u> dhe'n leur.	his blood <u>running</u> to the ground
CW 1829	Ha'y gwreydhyow dhe'n dor isel	and its roots <u>are running</u> low
	yma <u>ow resek</u>, pur lel,	into the earth...
	bys yn ifarn, pytt pur grev.	
OM 773	ha peder stredh vras devri	and four great streams are
	<u>ow resek</u> a-dhiworti,	<u>running</u> from it....
	worta mires mayth o hwans.	
RD 2181	Dhe'n dowr ganso ni a <u>res</u>	we shall <u>run</u> to the water with
	avel tus fol.	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 denvydh <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 *ryel*)
BM 252	Wolkomm omma, lij ryal,	(MS *ryall*)
BM 436	der y byth gwrys den ryal	(MS *ryel*)
BM 553	diskwa dha alloes ryal	(MS *ryall*)

BM 1627	Dynyta a'n goes ryal	(MS *ryel*)
BM 2428	yma myghternedh ryal	(MS *ryal*)
BM 2464	myghtern Margh ryal, keffrys	(MS *ryal*)
BM 2818	Bywnans ryal a'fydh sur	(MS *ryal*)

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:

dustunya	to	*dustunia*
glorius	to	*gloryus*
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, ty a'fydh pur dorment <u>sad</u> | You will have <u>serious/constant</u> torture |
| RD 1593 | Arloedh, ow husul yw <u>sad</u> | My advice is <u>serious/ongoing</u> |

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 mars eus *sawment* y'n bys ma <u>cure/protection</u> orth an kleves.	they will say in (the) books whether there is a for this illness
BM 1638	Syrr emperour, bedhens ledhys rag <u>sawment</u> dhy'hwi lemmyn:	... let them be slain for the sake of a <u>cure</u> for you now
CW 2185	Rag <u>sawment</u> i a vydh gwrys dhe'n lyvrow.	they will be made as a <u>protection</u> 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
                 seul a dheg bywnans hogen.   ... all who live henceforth   (indicative)
PAA 2/1   Seul a vynno bos selwys   All who want to be saved   (subjunctive)
PAA 79/4   Seul a vynna y klywas.   All who wanted heard   (either)
PAA 119/7   Hag oll drog, seul a wrussa,   ... and all evil, all that he had done (indic
PAA 213/3   Seul a wrussa bodh y Das   All who had done his Father's will (indic)
RD 136   alemma bys mayth ello   ... until everyone who is going to heaven
                 seul a dhe'n nev.   leaves here. (subjunctive)
           The interrogative phrase *py seul* occurs twice:
BM 1604   Py seul yw somm an fleghes? How many is the total of the children?
PC 592 Govynn orthyn heb lettya
               py seul a vynnydh, devri.   Ask us for ... as much 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!	Do be quiet! Hold your peace!
Spena a wredh meur a wyns	You are indeed making a lot of
omma sur yn <u>sevureth</u>.	futile wind. It is better for you
Gwell yw dhis bos Kristyon,	to be a Christian to worship
gordhya Krist a leun golonn,	Christ with a whole heart, and
ha my lemmyn a'th vesydh.	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 Kristyon* 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 <u>sevureth</u>.

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 *sevur* 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	Neighbours' curses will <u>succeed</u>
	dhy'hwi <u>seweni</u> a wra.	for you
CW 1283	My a woer. Ny <u>sewenav</u>	I shall never <u>succeed</u> in the
	nevra y'n bys.	world
CW 1765	An nor sur ny <u>sewenas</u>	The earth indeed has
	y'n for' may hwrug ev kerdhes.	not <u>thrived</u> on the way …
OM 520,523	Pandra? Ny vynn Dyw gul vri	God will not take note of
me		
	ahanav na <u>seweni</u>	and what I create will not <u>thrive</u>
	an pyth a dhrehav ny wra,	
	ha pub eur chatel Abel	
	i a <u>sewen</u> milblek gwell,	… they <u>thrive</u> a thousand times
	Abel a'n pren rag henna.	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   Skant lowr y halla' kerdhes.   I can scarcely walk
BM 4459   mar vras skant lowr 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 wetched 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 *accuratetly*. 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 <u>sowdhan</u>:

TH 30a/31   lies onan a wrug resek ha poenya yn stray, henna yw dhia fordh yn
     <u>sowdhan</u>.

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 610 ma na ven ni <u>sowdhenys</u>   so we don't <u>get lost</u>

                (though Nance translates *surprised*)

PC 2417   ty dhe vynnes <u>sowdhanas</u>   that you want to <u>go astray</u>

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 <u>speda</u> deg   … that is good <u>going</u>
         Devedhys on bys yn tir.

CW 1185   *Now, God* <u>speda</u> dhis ow thas.   God <u>speed</u> you my father

TH 32a Surely, ymons yn gwann kas ma's (marnas) i a wrello gans <u>speda</u> hag yn
    du termyn repentya ha gul penans:
         … unless they <u>speedily</u> 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 <u>strokyas</u> vras mighty <u>blow</u>

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 <u>one</u> blow each which would be matched by this <u>one</u> blow now given by the first torturer:

OM 2709   (IVˢ tortor)   My a's gwysk gans <u>unn</u> 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 27aHag 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 27aNyns eus mar stroth bywnans, na mar gales travail hwilys dhiworthyn ni, dell esa dhiworth an Jewys (MS *stroyt*)

TH 37   Gans meur moy strottha (?stroytta) promysyow 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 giving 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 39ahag 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 dhiwvregh hweg	
	Y'n vaner dell o yn hwas	
	Hag a's ystynnas pur deg.	fully stretched them out

(Accepted in *GK*98)
       In Tregear, teg lowr is used as follows to translate Bonner's *easy*:
TH 55ayth yw teg lowr dhe onderstondya   (it is easy to understand)

104

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 <u>tewlel</u> neb <u>jynn</u>   I will <u>set</u> some <u>trap</u>
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 <u>tias</u> y geskristyon, bo ow kul *tush* ragdho ...
..by <u>thou-ing</u> 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 Brittanica*. *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 <u>transformys</u> that you may be quickly <u>transferred</u>

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 μεταθησιj (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 *treusfurvya* 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 *treusfurvya* 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   <u>tremenys</u> yw Meryasek.   Meryasek has <u>passed away</u>

It also refers frequently to the passage of time, e.g.:

OM 656   Nans yw lemmyn <u>tremenys</u>   Now some two hundred years have
           neb dew kans a vlydhynyow. <u>passed by</u>

It often refers to crossing water, e.g.:

OM 1648   vydh ny yllyn <u>tremena</u>   We shall never be able <u>to cross</u> 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 <u>dremen</u> pub eliow.   which <u>excels</u> 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 <u>dremenas</u>   he <u>passed</u> 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 <u>dremena</u>.   to <u>go away</u> 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 <u>tremensa</u>.   (All his pain <u>passed/left</u> him)

2000 ***tremenys*:*   The past participle of *tremena* could be used to translate *late* as in the following case.

CW 2012   Ena Adam <u>tremenys</u>   Let us take the soul of the <u>late</u> 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, truspus; TH 24a, trespas; TH 31a, trespas; and CW 425, trespas. The following MS spellings are found for *treus*:

BM 1552   <u>treusewgh</u> kwykk dhe Kostentin,   (MS trussogh)
BM 1555   Dihwans dhe'n emp'rour <u>treusewgh</u> (MS trussogh)
PC 1505   My re beghas marthys <u>treus</u>   (MS trus)
PC 2562   rag kavoes <u>treusprenn</u> dhedhi,   (MS trus)
PAA 120/7   Hag ow ri dhis boksow <u>treus</u>?   (MS tres)
PAA 215/2   Dhe Pilat, mester <u>treus</u> 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 <u>drest yn</u> Dyw a-vann
BM 920   Fol os mar <u>trestydh ynna</u>.
BM 4553   <u>Trestya ynno</u> a wrello,   whoever <u>trusts in</u> him
CW 221   ha warbarth <u>trestyewgh ynnov</u>.
OM 1659   gwrewgh hwi <u>trestya yn</u> y ras.
PC 1439   <u>Trestya</u> a wrav <u>y'th</u> versi.
RD 2036   <u>Y'n</u> bys ma na <u>drest</u> namoy:
TH 21a dhe <u>drestya yn</u> ev   (to <u>trust in</u> him)
TH 53a Yth yw kales rag an re rych usi ow <u>trestya yn</u> aga substans dhe vos sawys
               (It is hard for the rich who <u>trust in</u> their wealth to be saved)
          Followed by *dhe* (rely on, trust):

BM 3942   Na <u>drestyn</u> ni <u>dhe</u> henna.
CW 177   <u>trestyewgh dhodho</u>.
CW 894   <u>trest</u> jy <u>dhe'm</u> ger.
CW 1675   Hemma yw gwir, <u>dhymmo trest</u>.
CW 1868   ha <u>dhodho</u> y hyll <u>trestya</u>.
CW 2367   <u>trest dhymmo</u>.
CW 2506   <u>trest</u> jy <u>dhymmo</u>.
          Followed by direct object:

CW 675   ny res dhywgh ow my<u>strestya</u>:
CW 1378   A'n promys my ny rov oy;
                  y <u>drestya</u> ny vynnav vy

Followed by noun clause (trust that):

BM 4041   ha <u>trestya</u> a wrav sertan
              pub eur oll ev dhe'm gweres.   (<u>trust</u>....that he will help me)

       As a passive infinitive:

BM 2045   Nyns yns dhe <u>drestya</u>, ma's fals,   (They are not <u>to be trusted</u>)

       Followed by a nominal clause as a noun clause:

TH 5a   my a <u>drest</u> hwi a vydh circumspect   (I <u>trust</u> you will be...)

TH 39   my a <u>drest</u> hwi a wel hag a glyw rakhenna......an keth-sam awtorita ma a'n katholik eglos a Krist
              (I <u>trust</u> you see and hear therefore....)

       Followed by *fatell* introducing an indirect statement:

TH 14a   ow <u>trestya</u> fatell o'ta gedyer dhe'n re yw dall
              (<u>confident</u> that you are a guide....)

       Used without an object as an intransitive verb:

TH 9a   nyns eson ni ... ow <u>trestya</u> mar berfeyth dell via res dhyn,
              (We do not <u>trust</u> as perfectly as we should)

TH 55   Hwi a vydh, my a <u>drest</u>, ynstruktys ha dyskys, my a <u>drest</u>, y'n dra larj lowr:
              (You will be, <u>I trust</u>, instructed and taught, I <u>trust</u>...)

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 <u>treysi</u> (MS *treysy*)   feet just like <u>starlings</u>

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 *painfu*l, *bitter* or *cruel.* Typical examples are as follows:

RD 1132	ty a'fydh sur edrek <u>tynn</u>.	<u>bitter</u> regret
BM 870	Mernans <u>tynn</u> ev a borthas:	<u>cruel</u> death
BM 1199	I a's tevydh torment <u>tynn</u>,	<u>cruel</u> torture
OM 1351	pan klewviv vy an tan <u>tynn</u>,	<u>cruel</u> fire

(Accepted in *GK98*)

(2005) *Lymm* is also found in *Bywnans Ke* in the phrases *ha'th skians lymm* stanza 242 and *fers (fearce) ov ha lymm,* stanza 322. Clearly the meaning is still <u>sharp</u> though not in a mechanical, physical sense.

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 *unnsel.*

2000 *__unnsel__:*   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 <u>restored</u> 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.

         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-goodiness. 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 *vyajya*, 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 <u>not</u>, 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
          <u>warbarth ha</u>'n kynsa galow.   (<u>together with</u> 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 <u>warbarth gans</u> blew. (I am covered <u>all over</u> 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 26ani 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	war-lergh y ober omma.	according to his work here
OM 2269	oll war-lergh dha gusulyow bys vynytha my a wra.	I will always act according to your advice
OM 2827	war-lergh y vrys.	according to his mind
PAA 247/9	I a wrug a-dhesempis Oll war-lergh y arghadow.	they immediately acted according to his command
TH 1	war-lergh an maner a'n bobel:	according to the manner of the people
TH 16a	war-lergh an Spyrys:	according to the Spirit
TH 18	war-lergh an *general meaning* a eglos Krist, saw *not* war-lergh an privedh *interpretation* a dhenvydh: according to the general meaning of the church of Christ, but not according to the private interpretation of anyone	
TH 21	war-lergh y vynd ha'y appetyd y honan: according to his own mind and appetite	
TH 26a	hag yth esens ow pywa war-lergh an *literal sense* a lagha Moyses and they were living according to the literal sense of the law of Moses:	
TH 33	war-lergh aga *mind* aga honan:	according to 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 *fantasy* 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 *GK*98)

 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 <u>war-rag</u> ev ny ylli (Nor could he lean <u>forward</u>...)
 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 <u>War-tu delergh</u> daras ynn <u>At the rear</u> you will make
 ty a wra, yw port henwys. a narrow door....
CW 2267 <u>War-tu a-dhelergh</u> daras - <u>At the rear</u> 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 <u>war-tu</u> tre fistenens, and let them hasten (<u>towards</u>)
 home
PC 322 ow mos <u>war-tu</u> ha'n templa going <u>towards</u> the temple
PC 2991 Fatell en ni <u>war-tu</u> tre? how shall we get (<u>towards</u>)
 home?
PC 3237 Ens pub oll <u>war-tu</u> ha tre. let everyone go (<u>towards</u>) home
 The following two indicate position rather than direction or movement:
CW 2267 <u>War-tu delergh</u> daras - <u>behind</u>, you will make a door ...
 ty a wra; port ev a vydh henwys.
OM 961 <u>War-tu delergh</u> daras ynn <u>behind</u>, 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 <u>war-tu ma</u>! Turn <u>this way</u>, lad!

PAA 207/5 <u>War-tu ha</u>’y vamm a’n piwo He wanted to hold his head
  Y benn a vynnas synsi, <u>towards</u> 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 <u>war-vann</u>, dreva dha vin! Look <u>up</u>, raise your
   countenance

BM 3671 Omgonfort, dreva <u>war-vann</u>! Take comfort, get <u>up</u>

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 21 amagata yn ger ha yn countinans, es yn oll agan oberow erell <u>war-ves</u>:
  (Bonner) aswell in woordes and countenance, as in all oure <u>outwarde</u>
  actes and dedes)

TH 26a yma ev ow menya na wrellen ni Kristonyon diskwedhes agan honan da
  ha virtus <u>war-ves</u> yn syght an bys only, kepar dell wrug an skribys
  ha’n farisys:
  (Bonner) he meaneth, that we Chrysten folke shoulde not onely
  <u>outwardele</u>, 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 <u>war-ves</u>, uttrys yn-mes dre
  anger dre henna mayth yw cheryta terrys:
  (Bonner) by ‘Racha’ we muste understande an <u>outward</u> 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 <u>war-ves</u>, 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 <u>outwarde</u> eyes and senses, are certyfyed wyth the
  outward fourmes and sensyble qualityes.

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, And when I looked
  my a welas hy gwreydhyow <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 <u>woud</u>

It also occurs, but as part of a line all in English at:

OM 2670 Nygh for sorw y am ful <u>woud</u>. (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 is 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 <u>up</u> for me
            an goel dhymm <u>yn-bann</u> lemmyn!
BM 1085   Tenn an goel <u>yn-bann</u>, mata.   Hoist the sail <u>up</u>
BM 1436   Dewgh <u>yn-bann</u>, my a'gas pys.   Come on <u>up</u>, I beg you.
(direction or position)
BM 1977   Mil pas <u>yn-bann</u> alemma   a thousand paces <u>up</u> from here

CW 1826	My a wel goodly wydhenn	
	ha'y thopp pur ughel <u>yn-bann</u>;	... and its top very high <u>up</u>
CW 1917	ha serpont <u>yn-bann</u> ynni.	... and a snake <u>up</u> in it

It occurs frequently with *sevel* (<u>*stand up*</u>) and kemmeres (*take up / pick up*). It occurs many times in TH in phrases obviously calqued on English:

OM 65	Adam, sav <u>yn-bann</u> yn klor,	Adam, stand <u>up</u> quietly
OM 1454	An lost kemmer dhedhi <u>yn-bann</u>	Pick <u>up</u> its tail
TH 7	Ev a dyv <u>yn-bann</u> kepar ha flourenn	It grows <u>up</u> like a flower
TH 22	... hag ogati a stoppyas <u>yn-bann</u> an pur volonjedh, an lyvely fenten a vywnans:	
	(Bonner) and almost clearly stopped <u>up</u> 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*)

<u>yn-dann</u>: *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 |

Ow⁴ 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) **<u>yndellma</u>:** See *dell syw*

<u>yn fas</u>: (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.

<u>yn fen</u>: (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	and bring them with you ... <u>in</u>
	dhe Yerusalem <u>yn fen</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	Let us <u>quickly</u> take our offering
	<u>yn fen</u> gwren ni.	to the grave
RD 2275	Halyens pub den oll <u>yn fen</u>!	Let every man pull <u>hard</u>

(Accepted in part in *GK*98)

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	I want to beg forgiveness for
	bos mar dhiek <u>y'th kever</u>	being so lazy <u>with regard to you</u>
BM 3798	Maria, re beuv re logh	Mary, I have been too
	<u>yn dha gever</u>.	Negligent <u>with regard to you</u>
RD 1886	<u>yn y gever</u> dell veuv bad	as I was ill, I was deceived
	y feuv toellys	<u>with regard to him</u>
JCH 39	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</u> him	
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 descant*.)

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	You will surely lose more of the
	<u>a-dro dhiso</u> diogel.	wealth that is <u>on you</u>
BM 3614	Wastya boes heb falladow	I would certainly not waste food
	ny vynnen <u>a-dro dhodho</u>.	<u>on his account</u>
BM 3670	pandra yw an golowder	What is the light which is
	eus <u>a-dro dhymm</u> heb ahwer?	plentiful <u>around me</u>?
BM 3682	ha lemmyn sur gol'wyjyon	and now surely a radiance has
	<u>a-dro dhymm</u> yma koedhys,	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 <u>a-dro dhe</u>'n termyn	
	ha'n oes a xxxiii-ans a vlydhynyow:	
	As the scripture makes mention <u>about</u> the time of his age of	
	33 years	
JCH 46	Hag yndella yma diwedh am drolla <u>a-dro dhedha</u>.	
	And so ends my story <u>about them</u>	

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, | |

	anodho yma notyes	... much good is noted <u>about</u>
	meur a dhader y'n pow ma.	<u>him</u> in this country
BM 2222	Ow styward, a glywsowgh hwi	… do you indeed hear talk
	kows <u>anodho</u> yn tevri?	<u>about him</u>?
BM 2855	Meur a varth yw <u>anodho</u>	there is much surprise <u>about</u> <u>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	put clothes <u>on</u> to
	lemmyn, densa, <u>y'th kyrghynn</u>,	dress now, good sir
RD 1864	Hedra vo <u>yn y gyrghynn</u>	while he has <u>on him</u> the
	kweth Yesu	garment of Jesus
RD 1922	kavoes an bows na heb gwri	I want the seamless robe
	eus <u>y'th kyrghynn</u> my a vynn.	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	If I do not have my wish you
	nevra ny'm gwelydh omma,	will never see me here again one
	<u>medhav</u>, unn spys.	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 <u>tell of</u> 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 <u>her</u> 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:
  <u>dri yn-mes</u>: to bring/pull/get out

BM 3685	<u>Doro yn-mes</u> dha arrow	Pull your legs <u>out</u>
	<u>dyllo yn-mes</u>: to send out, release	
OM 1099	Da yw <u>yn-mes dyllo</u> bran	
	(Noah is being advised to send out a crow to see if the Ark is near land)	
	<u>gorra yn-mes</u>: to put out (q.v.)	
	<u>hedhes yn-mes</u>: to fetch/get out	
RD 633	ha <u>hedh</u> an brysners <u>yn-mes</u>	... <u>fetch</u> the prisoners <u>out</u>

kemmeres yn-mes: to take out

RD 355 gans y dus y fydh ledrys
      ha'n korf <u>yn-mes kemmerys</u>   ... and the body <u>taken out</u>

yn-nans: down(wards). This only occurs once at:

OM 165 A'n nev my a dheuth <u>yn-nans</u>.   I came <u>down</u> 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 <u>Yn-nes</u>, re'm karadewder,   <u>near by</u>......lightning has fallen
      yma koedhys golowder

BM 3470 Sav <u>yn-nes</u>, na vydh re dont,   Stay <u>there</u>, 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
      <u>yn-nes</u> yn kres Paradhis, Dyw a'gan difennas na wrellen tochya na
      mellya 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*[4] + *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,   I know he can't do any work
      Dell wonn, <u>yn unn fistena</u>.   <u>in a hurry</u>

PAA 168/2 Benynes prest a holyas.   <u>Wailing</u> women incessantly
      Yesu Krist <u>yn unn arma</u>.   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

creature:	kroadur		footprint:	ol
cruel:	tynn		for a short time:	a verr dermyn
cure:	sawment		for the good of:	gans
dazed:	dyegrys		for the sake of:	rag kerensa
death:	ankow		foreigner:	alyon
deeds:	gwrythyans		fornication:	avoutri
deface:	difasya		fortune:	feus
defeat:	konkludya		forward:	war-rag, yn-rag
delay:	ardak, lett		free:	kwit
delay (without):	heb danjer		free (set):	delivra
deserve:	dervynn		friend:	koweth, kar, kothman
desire/desirous:	hwans		from:	dhiworth, a-dhia
destruction:	distruyans		gift:	ro
die:	tremena		go into:	entra
died (past part.)	marow		gob:	klott
difficulty:	kaletter, dises		God forbid:	Dyw difenn
difficulty (without):	heb danjer		good man:	den da, densa
discomfort:	dises		garment:	kweth
disease:	dises		greetings	gorhemmynnadow
dismay:	ogh		grip:	gwrynya
down below:	a-woeles		gust (of wind):	kowas
downwards:	dhe-woeles, war-nans		hardness:	kaletter
	war-woeles, yn-nans,		heap:	kals
	leur		hear (of):	klywes
eager(ly)	mall		heart:	kolonn
either:	na hwath, na bydh moy		hesitate:	danjer
elder:	den koth		hindrance:	lett
enclosure:	klos		homage:	danjer
end:	penn		home(wards):	war-ji
enter:	entra		hope:	govenek, gwaytya
escape:	fia, diank, tremena		hour:	eur
even:	awos		how much/many:	seul, pes
evidence:	dustuni		hurdle:	kloes
exactly:	pur ewn		hussy:	skout
exactly right:	pyth a-dhevis		idle:	loselwas
excel:	tremena		image:	hevelep
expect:	gwaytya		immediately:	dison, hware
explain	deklarya		in:	a-ji; a-berth
face:	enep		in a short time:	a verr dermyn
face:	fasya		in any case:	yn neb kas
fail:	fyllel		in favour of:	gans
faith:	fydhya yn		in the afternoon:	dohajydh
falsehood:	gowegneth		include:	komprehendya
father:	kar		inform:	derivas
fear:	own		inside	a-bervedh, a-ji
fearless:	heb mar		inside out:	mes ha chi
feel:	klywes		intention:	attent
few:	nebes, neb lies		into	a-bervedh
first(ly)	: kyns oll		inward:	war-ji
fixed:	sevelyek		jaw:	chal, grudh
fool(s):	gokkyes		join:	junya
foolishly (behave)	gokkia		joy:	lowena

124

journey:	vyaj	oh!:	a! ogh!
just:	nammnygen, pur ewn	on (clothing)	a-dro dhe, yn kyrghynn
just right:	pyth a-dhevis	on behalf of:	gans
keep straight on:	gwith yn hons kompes dhe est	on board	a-bervedh
		on the:	war an
kingdom:	gwlas	on your mind:	war dha vrys
kinsman:	kar	only:	unnsel, hepken
know:	godhvos	opposed to:	gorth dhe
land:	gwlas	opposite:	kontrarius
late:	tremenys	order:	gorhemmynn
lead (to):	hembronk, ledya	other:	arall
leave:	kummyas	out:	yn-mes
leprosy:	kleves	out of:	a-der
let me... (1s. imp.)	gasa	out of breath (to be):	tyewa
lie down	a-hys	outside:	a-ves
like:	haval	outward:	war-ves
like(ness)	hevelep	pain:	payn
listen to:	goslowes	painful:	tynn
little:	nebes, boghes	participle:	yn unn
look out:	gwaytya, bydh war	pass:	tremena
lord:	arloedh	peaceful:	dison
lost:	sowdhan	people:	plyw
lying:	gowegneth	perceive:	klywes
lying:	a'y worwedh, ow krowedha	permission:	kummyas
		plain speech:	ti
mad:	woud	plant/planted:	plansa
main:	penn	play trick:	gul pratt
make clear	deklarya	please:	dre dha vodh
matter:	fors, tra		my a'th pys
meet:	metya, dyerbynna		dell y'm kyrri
miracle:	marthus		mar pleg
misery:	kas	pleased (with):	pes da
money:	arghans	power:	vertu, danjer
more:	meur	prepare:	dyghtya
more suitable,		principality:	prinsipata
more worthy:	gweffa	prisoner:	chett
morning:	myttin	properly:	yn fas
move:	gwaya, movya	protection:	sawment
movement:	movyans, gwayans	quickly:	yn fen, hware
must:	res	quite:	kwit
name:	ewn hanow	rainstorm:	kowas
near, nearly:	ogas	referee:	dustuni
near (draw/come):	nesa	refute:	konkludya
necessary	res	relation:	kar
need:	edhomm	relative clause, neg.	nag yw
neg. relative clause:	nag yw	relieve:	difres
neither ... nor:	naneyl	rely:	trestya
night:	nos	remember:	kovhe
not any:	nagonan	remembrance:	kovhe
no one:	nagonan	repayment:	attal
not:	a-der	requiem mass	seren
not many:	neb lies	restrict:	strotha

right (on the):	a-dheghowbarth	take out:	gorra, kemmeres yn-mes
river:	dowr	tears:	dagrow
rogue:	kamm	tell:	leverel dhe
rubbish:	atal	temptation:	temptashyon
run:	poenya, resek	testimony:	dustuni
sake; for the sake of:	rag kerensa	thank you:	bennath
save:	sawya, selwel	that:	hemma
say:	yn-medh	then:	nena
scarcely:	skant	there:	nena
serious:	sad	these:	an re
seriousness:	sevureth	thing:	tra
set a trap:	tewlel jynn	this:	hemma
set free:	delivra	those:	an re
sharp:	tynn	those who:	neb
shirt:	hevis, krys	thou (as verb):	tias
shortly:	a verr dermyn	through:	der
should:	dell res	throughout:	dres
show:	diskwa	time:	mars yw prys, eur
shower:	kowas	tit for tat:	tys-ha-tas
shut:	klos	to:	bys
sickness:	dises	together with:	warbarth ha
side:	tenewen	tonight:	nos
sign:	arwoedh	top:	gwartha
silent:	dison	towards:	war-tu (ha)
silver:	arghans	trace:	ol
sitting:	a'y esedh	transform:	transformya
small:	nebes	trap:	tewlel jynn
smell:	klywes	travel:	vyajya
society:	kowethas	treasury:	arghow
solemn	solempna	treat:	dyghtya
some:	neb, rann	trespass:	trespass(ya)
someone:	nebonan	tribe:	loeth
sooner:	dhe gyns	trick:	gul pratt
soreness:	brewvann	trouble:	dises
south (to the):	a-dheghowbarth	trust:	krysi, trestya
square:	skwir	turned upside down	dhe-woeles
standing:	a'y sav	ugly:	difasya
starling:	troes	unbelieving:	ankryjyk
steadfast:	sad	until:	bys
straight (keep straight on):	Gwith yn hons kompes dhe est	up, upwards:	yn-bann, war-vann, leur
stream:	goeth	upside down:	dhe-woeles
strict	stroth	useless:	loselwas
stroke:	strok	vein:	goeth
stuck:	sevelyek	vest:	hevis
succeed:	seweni	villain:	bilen
success:	speda	visit:	vysytya
suitable (more)	gweffa	war:	bresel, kas, gwerrya
surprise:	marth, sowdhan	want:	mynnes
take (away):	deun gans	warrior:	breselyer, kasor
take care (that):	gwaytya	watch out (that):	gwaytya
		way:	fordh

way of:	fordh a	witch:	gwragh
way to:	fordh dhe	within:	a-berth
weather:	awel, kewer	without delay:	heb danjer
weep:	dagrow	without difficulty:	heb danjer
what:	pyth	witness (to bear):	dustuni
what is:	piw eus	wonder:	marthus
when:	may	works:	gwrythyans
whenever:	peskweyth may	worry:	fors
wherever:	pypynag	worthier:	gweffa
whether:	mar	wound:	goli
whip:	hwypp	wretch:	bilen
who:	neb	wretchedness:	kas
who is:	piw eus	yes:	ya/ye
willing:	heb danjer		

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.

Unused research

2004 **_tre:_**   home. The following expressions are found in the texts in connection with *home*.

JCH 11	mos tu ha tre:	to go home
PC 3235	Ens peub oll war-tu ha tre.	Let all go homeward
OM 2003	war-tu tre fistenens,	Let them hasten home
JCH 11	doen tre:	to take home
JCH 13	ow tos tre:	coming home
JCH 38	mos tre:	to go home
BM 216	wolkomm yn tre:	welcome home
BM 3184	yn tre omma genev vy.	Here at home with me
BM 3301	piw eus yn tre?	Who is at home?
RD 1381	Hedhyw a trikkes yn tre,	If you had stayed at home today
OM 2003	war-tu tre fistenens,	Let them hasten home
PC 2991	Fatell en ni war-tu tre?	How shall we go homeward?
PC 3213	Deun ni lemmyn war tu tre.	Let us now go homeward
PC 3235	Ens peub oll war-tu ha tre.	Let all go homeward
RD 2644	Lemmyn ens peub war-tu tre.	Now let all go homeward

PC 566… hag a'th pys   …and requests you to come home to him
a dhos dhodho bys yn tre
PC 1800   ni a'n gorr hware   we will take him home…..to Pilate
dhe Pylat fast bys yn tre,

PC 2991	Fatell en ni war-tu tre?	How shall we go homeward?
PC 3213	Deun ni lemmyn war tu tre.	Let us now go homeward
PC 3235	Ens peub oll war-tu ha tre.	Let all go homeward
RD 1381	Hedhyw a trikkes yn tre,	If you had stayed at home today
RD 2644	Lemmyn ens peub war-tu tre.	Now let all go homeward
TH 60a	ke dhe'th tre	go home
BM 195	mones dhe dre	to go home
BM 1471	rag mones dre.	to go home
BM 1572	devedhys dre my yw	I have come home
BM 1588	A-ban yth ov mes a dre	since I left home
BM 1675	Dhe dre, mammethow	(Go) home, mothers!
BM 2676	ewgh hwi (dhe) dre.	Go home
BM 2848	deun ni dhe dre	let's go home
BM 2962	ewgh dre	go home

This list is not exhaustive but it shows:
Tre alone meaning *home(wards) at home* used adverbially four times
Yn tre used five times meaning *(at) home* not indicating movement
Bys yn tre used twice meaning (home)wards indicating movement
War tu tre used five times meaning home(wards)