

August 2022

N Williams Podcasts

(1) Epiphany

<https://www.skeulantavas.com/audio/1-degol-st%C3%BBI?c=podcast-library-1>

28 December 2015

- Epiphany: Degol Stûl, <Yr Ystwyll> in Welsh, both from Latin <stella>.
- Three wise men 'magoi' (μάγοι) in Greek traditionally referred to as kings e.g. in song.
- Not named in gospels but traditionally Caspar, Melchior, Balthazar.
- Relics taken by Helen mother of Constantine to Milan from where Frederick gave them to the bishop of Cologne.
- Caspar, Melchior, Balthazar names' most common use among Germans.

(2) Floods in Fermoy (Co Cork)

<https://www.skeulantavas.com/audio/2-l%C3%AEvyow-in-wordhen?c=podcast-library-1>

3 January 2016

- Flood mentioned by God to Noah in *Origo Mundi* {OM 1027-8}
- Fermoy on the Abhainn Mhór (An Awan Veur) 'the Munster Blackwater'
- Cost and benefits of flood gates/sluices & embankments at Fermoy

Tomednow/fosow parhus : embankment; *yet fros melyn* : mill sluice gate ; *Conteth Corky* : County Cork;

(3) Horse in Celtic

<https://www.skeulantavas.com/audio/3-margh-in-keltek?c=podcast-library-1>

11 January 2016

- Horse in Irish & Welsh place names, <equus> Latin - <each> in older Irish (today still in Scottish-Gaelic) - e.g. Eachléim 'horse's leap' Co Mayo, Eachroim/Aughrim 'horse's back' Co Galway (where battle in 1691); cf <*eb> in Brythonic (e.g. Epynt 'horse path' Powys);
- <capall> in modern Irish; <kevyll> in Cornish place name (e.g. St Michael Penkevil?).
- 'Young horse' <ebol> in Welsh, <ebeul> in Breton; <ebol> (x6) in Cornish texts {CW 2398, PC 177, 193, 201, 219, 321} but referring to 'young ass' not 'horse'.
- *Creation of the World* <Drog-ebol> 'stubborn man' {CW2398}.
- <Casek mar ha eball> in Bilbao MS also however.

(4) Joachim & Anna

<https://www.skeulantavas.com/audio/4-ana-ha-joakym?c=podcast-library-1>

17 January 2016

- Joachim & Anna parents of Mary in Apocrypha.
- ‘*Buhez Santez Ana*’ drama in Breton in 18C – still in manuscript only, not print,
- Ana less venerated/honoured than Joachim, his name especially in Germany.
- Jachymov in Czech Republic the town of Sankt Joachimsthal; its coinage Joachimsthalers > thalers > dalers > dollars in New York in the USA.

(5) Erica Vagans - Kekezza

<https://www.skeulantavas.com/audio/5-erica-vagans-kekezza?c=podcast-library-1>

24 January 2016

- Heather - <grug> in Cornish, <grug> in Welsh, <fraoch> in Irish; from same root as Greek <ereike> (ἔρεικη) & Latin <erica>.
- *Erica vagans* / ‘Cornish heath’ in dialect recorded as <kekezza>.
- <Kekezza> maybe from <clegh kesow> – ‘bells of turves’ – <kesen>, a peat/turf cut {<kezan> E Lhuyd}.
- Maybe <*clegh kesow> > <*ke’kesow> > <kekezza>

(6) Beech tree

<https://www.skeulantavas.com/audio/6-fawwedhen?c=podcast-library-1>

31 January 2016

- The same root giving both Latin <fagus> (*Fagus sylvatica*) and English ‘beech’ - the bark of beech being used for writing, hence ‘book’
- Beech in Ireland not native, hence no Irish word but instead an English word used in Antony Raftery’s poem ‘*Cill Aodáin*’ (about trees there in Co Mayo).
- Beech not mentioned/attested in Cornish texts – based on Welsh & Breton; Fowey name contains <faw>.

Fawwedhen : a beech tree; *fawen* : beech

(7) Wolves

<https://www.skeulantavas.com/audio/7-bleydhas?c=podcast-library-1>

14 February 2016

- Grey wolf ‘*Canis lupus*’ destroyed from much of Europe; nowadays in N Spain, Italy, Balkans and Poland. The last in England 16C, Scotland 17C, Ireland in 1786.
- In Cornish texts wolf or wolves in *Béwnans Meryasek* (Meriasek warned) & *Creation of the World* (Cain blaming a wolf for Adam’s no-show) {BM 1103-1107, CW 1148-1151}.

- Root from which came Latin <lupus> not used in Celtic languages.
- Irish nicknames for wolf (<madadh allta > 'wild dog' as in Gleann na Madadh 'Glenamaddy' 'Valley of the Wolves' in Co Galway; usual name <mac tíre> 'son of the land').
- Names <bleydh> in Cornish, <blaidd> in Welsh and <bleizh> in Breton for 'wolf' meaning 'horrible beast'.

Polônya : Poland;

(8) Daffodil

<https://www.skeulantavas.com/audio/8-afodyl?c=podcast-library-1>

22 February 2016

- Welsh £1 coin (with words from anthem) pictures a leek as national plant; likely due to <cenhinen> for 'leek' being also found in <cenhinen Bedr> 'St Peter's leek' for a 'daffodil'.
- Greek <asphodel> (ἀσφοδελ). In English 'Daffodil' from Dutch 'De afodyl'. Scientific name 'Narcissus' from Greek legend.
- Flowering very short lived (poets take note). Irish name <lus an chromchinn> 'bent head flower'.
- Not attested in Cornish – suggestions: <afodyl> (Middle English), <kenynen Peder> (Welsh), <lylien Gorawys> ('Lent Lily' in English)

(9) Elections in Ireland

<https://www.skeulantavas.com/audio/9-d%C3%B4wysyans-wordhen?c=podcast-library-1>

28 February 2016

- Parties; Fine Gael & Labour coalition last 5 years; before them Fianna Fáil defeated in 2011, when EU & IMF & ECB as a troika arrived & new govt set to gain international markets' confidence.
- Transferrable vote usually means long time to count last vote.
- Fine Gael badly, Labour party worse; Fianna Fáil won many seats but Sinn Féin, Green Party, protest groups & independent members meant no 1 party likely able to form govt.

Udnyans Ewropek : EU; *Bank Cresednek Ewrop* : European Central Bank; *Arhas Kesgwłasek Mona* : International Monetary Fund; *mothow arhansek* : financial deficits; *vôtys treusperthadow* : transferrable votes; *ferfter* : steadiness/stability; *kesgovernans* : coalition govt; *esedhva* : parl constituency/seat;

(10) Leap year

<https://www.skeulantavas.com/audio/10-bledhen-labm?c=podcast-library-1>

6 March 2016

- Monday last week the 29th Feb. <Leap year> in English as <blwyddyn naid> similar in Welsh. E Lhuyd wrote <Bledhan lebmal> for ‘Blwyddyn dawl’ likely meaning <blwyddyn naid>.
- In Roman Republic February was the last & shortest month – to increase its length as necessary, they counted twice the 6th day before March as <bissextum>, giving an <annus bissextilis> or in French <année bissextile>.
- In Breton <bloavezh bizeost>; in Irish <bliain bhisigh> - <bhisigh> from <biseach> so <biseach> spread to mean ‘slightly amended, added’ e.g. ‘Nára fada go mbeidh biseach ort’ – ‘may it not be long before you have an improvement’. Daltach Mac Firbhisigh 17C wrote genealogies, little known of him but that his surname Mac Fir Bhisigh likely meant his father born on 29th Feb.

Bledhen labm : leap year;

(11) St Patrick

<https://www.skeulantavas.com/audio/11-padryk-sans?c=podcast-library-1>

13 March 2016

- St Patrick 17th March, his history. Ulaidh people fleeing enemies went from Emain Macha (church at Ard Macha/Armagh) to Dún – Patrick buried there at Downpatrick.
- In S Ireland Palladius present beforehand maybe. Serpents banished by Patrick (or by ice age).
- Caleb Threlkeld in Dublin: book on flowers in early 18C mentioned shamrock in hats (3 points for Trinity) on St Patrick’s day.

Padryk : Patrick; *Teyrdelen* : shamrock

(12) Swan

<https://www.skeulantavas.com/audio/12-sw%C3%A0n?c=podcast-library-1>

17 March 2016

- <elerch> in OCV, and older name for Veryan <Elerhy>. E Lhuyd said word forgotten. In *Origo Mundi* <swan> used {OM 133}.
- Swans of interest in Irish: important tale ‘Oidheadh Chloinne Lir’ – Lear’s sons turned to swans, time spent on loch Dairbhreach & straits of Moyle & Inishglora. Larne in Antrim near to straits of Moyle: swan in coat of arms. S of Inishglora are Inishkea N & S i.e. <Inis Géidhe> - likely that <Géidhe> for ‘goose’, meaning today ‘swan’.
- Irish <eala> for ‘swan’; <geis> < <goose> < German <gans>.

Culvor : straits;

(13) Republic

<https://www.skeulantavas.com/audio/13-poblegeth-p%C3%B2-rep%C3%B9blyk?c=podcast-library-1>

27 March 2016

- NW in '60s suggested <poblegeth> instead of RMN's dictionary entry <republyk>.
- Free State first - president after 15 years, 10 years later a republic.
- RC church special place, social teaching clear in employment, divorce, contraception. Many schools & hospitals the same.
- In a true republic all citizens equal.

Frankstât Orenj : Orange Free State; *Kemeneth Bredednek* : British Commonwealth; *dydhemedhyans* : divorce; *andenythyans* : contraception;

(14) Ulster coat of arms

<https://www.skeulantavas.com/audio/14-baner-%C3%99leth?c=podcast-library-1>

29 March 2016

- Red cross on yellow background/field, white shield with red hand. Ó Néill, Lord of Tyrone was biggest Irish chieftain of Ulster. Tradition that a boat race held to choose chieftain, Ó Néill won by cutting off & flinging hand.
- Red cross on yellow from de Burgo, Burgh in Suffolk NE of Ipswich. W de Burgo came to Ulster; important family descended from him; made earls: 13C Walter de Burgo the first; his wife Aveline FitzGeoffrey's mother was Isabel Bigod, daughter of Earl of Norfolk. The Bigod family having died out it seems, Walter de Burgo took the coat of arms for his own.

Gilva : background; *Uleth* : Ulster; *scochon* : shield;

(15) Ireland

<https://www.skeulantavas.com/audio/15-hanow-wordhen?c=podcast-library-1>

12 April 2016

- HIBERNIA on commemorative coins & Dublin GPO pediment, Hibernia being Latin name for Ireland, < *Iweriyu > likely historic form, Romans interpreted as 'winter-ish', since they didn't come thought always cold. In Celtic < *Iweriyu > < Ériu > in Old Irish & < Éire > and < Erin > in modern Irish. < *Iweriyu > thought a close relative of Greek < Pieria > (Πιερία) N Greece where were Muses - < p > usually lost in Celtic. < *Iweriyu, Pieria > both 'fertile, rich country'.
- 5C Gaels in central Scotland called region < Éire >, whence < Strathearn >. Inflected form of < *Iweriyu > was < *Iweryon > giving < Iwerddon > in Welsh; RMN Cornish-ised < Iwerddon > as < Ywerdhon >, which is not found anywhere; also the accented vowel changed < e > to < o > due to the following < r >. In 'Menja Tiz Kernuack' 1693, J Tonkin wrote of King James II, < Ha e tha Worthen eath e whonnen rag cowas gen e gare Trip-Cunnen > {Menja Tiz... v8}. (Trip-Cunnen being Richard earl of Tyrconnell, king's emissary in Ireland.)
- A few year later E Lhuyd's 'Archaeologia Britannica' mentioning Irish, called by him Scot-Brythonic, as < laveryz en Ehualdir an Alban hag en G'laskor Uordhyn > "spoken in highlands of Scotland & in kingdom of Ireland". Apart from these 2 mentions, no mention of the name, therefore will call < Wordhen >.

Tâlenep : pediment; *Awenow* : Muses; *furvblegys* : inflected; *menek* : a mention;

(16) Fox

<https://www.skeulantavas.com/audio/16-lowarn?c=podcast-library-1>

19 April 2016

- Fox (*Vulpes vulpes*) mentioned in Old Cornish and as <lowarn> in BM {BM 2980 – also OM 895?}. <louarn> in Breton, <llewyn> in Welsh. E Lhuyd gives <lowarn> and <lostek>.
- 2 names in Irish: <sionnach> i.e. 'full of tricks', and <madadh rua> 'red dog'. Tadhg Ó Catharnaigh in 11C named 'Sionnaigh' & his descendants 'Ó Sionnaigh'. 'Fox' a common surname in Ireland nowadays.
- Hunting boar or stags was popular; when forest cut, fox hunting replaced this. Fox hunting banned in several countries at beginning of millennium. Fox hunting not banned in northern Ireland nor in Republic.
- Foxes common really in villages and cities. A fox in South Dublin often seen at night, or sleeping in morning, seen a few weeks ago in broad daylight on a busy crossroads.

(17) The Anzacs

<https://www.skeulantavas.com/audio/17-d%C3%ABdh-an-anzacs?c=podcast-library-1>

26 April 2016

- 25th April is Anzac Day. The first was in 1916 to remember the Gallipoli campaign the previous year. Because of the centenary, in Christ Church Cathedral in Dublin a remembrance service was held the day before. Australian national anthem and a NZ national anthem in Maori language.
- Gallipoli campaign designed to take Dardanelles straits and then Constantinople. Though on the peninsula 8 months, campaign didn't succeed - had to withdraw to Egypt. About 80 thousand Turkish soldiers killed, 50 thousand on the other side: 9 thousand Australia and 3 thousand New Zealand.
- Australia an independent dominion in 1901, New Zealand in 1907. First occasion for young nations to show themselves co-operators. First Anzac day was also when a small group in Dublin took on themselves to fight against the power for which the Anzacs and several thousand Irish had died.

Nerth Lu Austrâlya ha Zêlond Nowyth : Australian and New Zealand Army Corps; *hymna nacyonal* : national anthem; *kefrys*: allies; *gorenys*: peninsula; *Ejyp*: Egypt; *domynyon anserhak* : independent dominion; *kevrenegyon*: sharers/cooperators; *gwaryva gesgwłasek* : international stage;

(18) Kegys / hemlock

<https://www.skeulantavas.com/audio/18-kegys?c=podcast-library-1>

8 May 2016

- *Umbelliferae* a large family named for shape. Can be eaten (e.g. celery) but can be difficult to tell apart and some can be dangerous.
- 'Hog weed' so named til recently in Cornwall dialect showing its leaves good for pigs. However Giant Hogweed from New Zealand escaped from gardens, with sap which, on skin in sunlight, causes painful big blisters.
- Hemlock poisonous, dangerous for children if used in mouth as pea-shooter.
- Socrates condemned to drink a bowl of hemlock sap. Symptoms of poisoning eyes rolling, difficulty breathing, uneven heartbeat, skin insensitivity, convulsions/shaking/palsy of body – the mind remaining clear.

Sùgan : sap; *gûsyk* : blister; *kegyis* : hemlock; *garrow cow* : hollow stalks; *afrewlys* : uneven;

(19) Dragon

<https://www.skeulantavas.com/audio/19-dragon?c=podcast-library-1>

16 May 2016

- Of Chinese and European dragons; European with pointed bat's wings & eagle's talons – fire breathing.
- Red dragons used in Roman flags, mentioned by Geoffrey of Monmouth, red & white dragons for Saxons and Welsh.
- Red dragon in Welsh <Y Ddraig Goch>, <draig> as <dryg> in Old Cornish for 'dragon' {OCV <Draco, driuc>}
- Dragon in middle Cornish - *Sylvester* in BM {BM 4138-4147}. Both Welsh & Cornish from Latin word, from Greek <drakon> (δράκων).
- Christian tradition of dragons being evil from St Michael battling the dragon in Revelations. St George fights the dragon.
- St Silvester a first conservationist by not killing but exiling.

Jeffrey Menow : Geoffrey of Monmouth; *mentênnydh* : conservationist; *dylës* : unfound/extinct;

(20) Rainbow

<https://www.skeulantavas.com/audio/20-cabmdhavas?c=podcast-library-1>

21 May 2016

- Each raindrop like a prism bending/refracting light, in truth the bend is a circle, partly seen.
- In Old Cornish <camnivet> {OCV Yris l. arcus, camniet }; in Middle Cornish would be <*camneves> 'bent thing of heavens'. Maybe second element taken as <deves> 'sheep'; in Later Cornish is found <Cabmdhavas i'n metty'n, glaw 'yll bos etten>.
- Noah and the ark found in *Origo Mundi* and *Creation of the World*; rainbow mentioned in *Creation of the World* {CW 2498-1508} in connection with Noah's sacrifice, and people being certain God wouldn't destroy their world again.

stumma: to bend;

(21) Bicycles

<https://www.skeulantavas.com/audio/21-dywros?c=podcast-library-1>

22 May 2016

- In 1818 hobby horse of wood with 2 wheels, pushed with feet, very slow, pedals on wheels sped-up the machine. In last quarter 19C penny farthing with smaller wheel behind – dangerous, solid tyres so not smooth; chains, pneumatic tyres and gears improvements.
- Bicycles most used energy converters in the world. The rider uses sense of balance to keep the machine standing on 2 not 4 wheels - ball bearings & pneumatic tyres reducing the friction – using strongest body part, legs, for power and tenderest part, hands, to steer. Whether uphill or down, gears making bicycle as efficient as possible. If there were more cycle paths in cities, cyclists would be fully happy.

Hebyhors: hobby horse; *trosellow* : pedals; *deneren ha ferdhyn* : penny-farthing; *bondys newmatek*: pneumatic tyres; *chain* : chain; *both* : hub; *maglen* : gear; *convertyth fors* : energy converter; *peldhegor* : ball bearing; *frycsyon* : friction;

(22) 'Bloody Mary'

<https://www.skeulantavas.com/audio/22-maria-wosek?c=podcast-library-1>

3 June 2016

- Bloody Mary for many a cocktail with vodka & tomato juice, said to be good for a hangover. In history, Mary Tudor daughter of Henry VIII & 1st wife Catherine of Aragon. Young, sickly brother Edward only 6 years king.
- Because Catherine a Catholic, an attempt to make Lady Jane Grey (their cousin) queen as Protestant, but she beheaded. Protestants oppressed, burned alive, perhaps foremost bishops Cranmer, Latimer & Ridley – name 'Bloody Mary'.
- In her reign Edmund Bonner, bishop of London, wrote book about Catholic faith. Sermons in the book translated into Cornish by John Tregear.
- Married Philip II of Spain, no children. Spanish Armada didn't succeed.
- Rule also important in Ireland – lands were taken in middle of Ireland from Irish chieftains, 2 new counties: King's County and Queen's County: Maryborough/Marbra, changed to Port Laoise. Wise hostellers there might name the Bloody Mary the town's official cocktail.

cùrun spern : hangover (fig.); *Tewdar* : Tudor;

(23) Jeans

<https://www.skeulantavas.com/audio/23-j%C3%AEns?c=podcast-library-1>

3 June 2016

- Jean's cloth first made in Genoa (Gênes in French); Nîmes in France then produced 'de Nîmes' / 'denim'; same cost but lasted longer. Exported through Europe.

- Levi Strauss of Bavaria to USA in mid 19C to 'dry goods' store in San Francisco. His buyer Jacob Davies of Latvia designed 'blue jeans overall'; then trousers; for cowboys & miners especially.
- Made not to shrink in damp; rivets instead of buttons; then zip fasteners for ease. Gold rush was then at its high point. Mid-50s films such as James Dean in 'Rebel without a cause' set out jeans before the people, as fashion. Because of physical dimensions, skirts on some occasions might be advised over jeans for ladies, but good for gardening or painting.

Jîns : jeans; *jîn* : denim; *raglen vlou jîn* : blue jeans overall; *gorthkenter* : rivet; *kevren vew* : zip fastener; *glebor* : dampness; *fysky rag owr* : gold rush; *fashyon* : fashion;

(24) Jeanne Calment

<https://www.skeulantavas.com/audio/24-jeanne-calment?c=podcast-library-1>

3 June 2016

- Jeanne Calment born Feb 1875 in Arles. Married 2nd cousin Fernand Calment when 21, a rich businessman, so she didn't need to work and had various hobbies. He died of blood poisoning when he was 73 – she had a daughter Yvonne who married and had a son Frédéric – when he was 8 years old Yvonne died so Jeanne raised him. Frédéric became a doctor and died without marrying or children at 36.
- Without heirs, 90 in 1965 – contracted with lawyer André-François Raffray (47 years old) to give him her apartment on dying, to receive per month 3,500 Francs / £300. M Raffray died of cancer when he was 77. His widow continued payments two year more until Jeanne died – about £110,000, twice value of apartment.
- Jeanne cycled strictly 'til 100, began fencing at 85, and ate more than 2lb chocolate weekly. Died 1997 aged more than 122 – so far as we know, the oldest person that ever was.

[I'n vledhen mil whegh deg ha pymp Jeanne Calment o naw deg bloodh coth. – naw cans??]

Roskyjya : roller skating;

(25) Marathon

<https://www.skeulantavas.com/audio/25-marath%C3%B4n?c=podcast-library-1>

25 June 2016

- For many marathon is a long race, but a place in Greece (Μαραθών) meaning 'fennel field' . 409 BC Persians under King Darius came to conquer Greece. Fidioides was sent from Athens to fetch Spartans, they couldn't come; he ran to Marathon & took part in the battle there, where Persians were defeated. Tale says he was then sent to Athens where he declared, "χαίρετε νικῶμεν" 'rejoice, we won', and thereon died.
- Late 19C a race track was built for new Olympic games. Distance was about 40km/25 miles, about Marathon to Athens distance, named in honour of Fidioides. If true, he ran about 50 miles, then fought in a battle, then 25 miles to Athens. However really the story was

invented many years after his death. No one could run so far in a few days; 25 miles is enough for anyone.

Marathôn : Marathon; *Fenokel*: fennel;

(26) Archimedes

<https://www.skeulantavas.com/audio/26-arkym%C3%AAAd%C3%AAAs?c=podcast-library-1>

3 July 2016

- Ovid the poet referred to south of Italy, where were many Greeks, as 'Magna Graecia' or Great Greece; in some villages in S Italy Greek still spoken today. An Italian family with restaurants in Dublin has the surname Macari, which is Greek.
- Archimedes renowned; mathematician & engineer, invented machines including levers for weight; said, "Give me a place to stand & I'll move the world". Once the king of Syracuse asked to check the gold in crown. Difficult, as no permission to know what the metal was (for fear of fraud). Knowing silver lighter than gold; took gold and silver of same weight as crown; measured water rise; saw water rise not as much with pure gold as with crown, so knew gold in crown not pure.
- Tale says Archimedes taking a bath, leapt out shouting "Eurekâ" (εὕρηκα), I've found it" – known as Archimedes Principle. In 2nd Carthaginian war at Syracuse, doing a calculation problem, Roman soldier believed his calculating equipment was of value & slew him, in 220 BC.

Magna Graecia : Great(er) Greece; *ow qwil troncas* : taking a bath; *Calcor*: mathematician/calculator; *Colpes* : lever;

(27) David & Goliath (1 of 2)

<https://www.skeulantavas.com/audio/27-davyth-ha-goliath-1?c=podcast-library-1>

10 July 2016

- Orazio Gentileschi in ING of David & Goliath, everyone knows story, David harpist in King Saul's palace. But in the story the Philistine king asks who is the young man who did it; further in the story Elhana is said to kill Goliath, instead of David.
- Saul's/David's harness & battle-dress more similar to ancient Greeks'; tradition of champions not Hebrew but Greek or Celtic; this found in Irish & in Greek Iliad e.g. Hector & Achilles.
- Nestor the old man says he fought extremely mighty Eurathalion when young. Philistines of similar descent to Greeks & Celts. Some scholars think David & Goliath not from Hebrew but based on Greeks.

Oryel Nacyonal Wordhen : Irish National Gallery;

(28) David & Goliath (2 of 2)

<https://www.skeulantavas.com/audio/28-davyth-ha-goliath-2?c=podcast-library-1>

10 July 2016

- Philistines more like Greeks. Goliath similar name to Alyattes of Lydia. Some scholars link with Uliat of the Caryans who spoke an Indo-European tongue.
- Wise to look at story, in 1 Samuel {1 Samuel 17:43}. Goliath said to be 9 feet tall; says, 'Am I a dog that you come at me with staves?' yet text says David has 1 crook only. David slings a stone from his bag, kills & decapitates Goliath.
- A sickness called *acromegaly* is known for causing damage to the pituitary gland, governing the body's growth, sometimes causes double vision and tunnel vision, perhaps explains Goliath seeing 2 staffs and not seeing David taking a stone from his bag – that is how David was able to defeat him.

Gwagren bûr : pituitary gland; *gwelesygeth keyfordh* : tunnel vision;

(29) Hugo Boss

<https://www.skeulantavas.com/audio/29-hugo-boss?c=podcast-library-1>

10 July 2016

- Selling clothes, spectacles, leather &c. Started at Metzingen in Baden-Württemberg now \$3.4 billion p.a. and 13 thousand people employed.
- Wall St Crash bankrupted, but creditors' permission for 6 sewing machines retained; restarted in 1931 & joined Nazis in same year. Made uniforms for SS, Hitler Youth &c. Used labour of PoWs & slave labour during war.
- After war H Boss found to be a supporter of Nazis for early support & money made, lost voting rights and fined 100,000 Marks – died 2 years later with tooth abscess. Half century later after many legal cases in the USA, a fund set up with German govt & companies to make reparation to prisoners and slave servants.
- Hugo Boss company took part & paid more than \$100 million. Hugo Boss the tailor died many years ago but the business in his name is still alive.

Dasqwertha : retail; *dettoryon* : creditors; *lavur kethyon* : slave labour; *postem* : tooth abscess; *arhas, fûnd* : fund;

(30) Salamanders

<https://www.skeulantavas.com/audio/30-salamander?c=podcast-library-1>

31 July 2016

- Salamanders amphibians, endangered in continent in certain places due to fungus; known as fire salamander due to markings on body. Wrong beliefs including salamanders from burning fire in same place for 7 years; anyone anointed with salamanders' blood couldn't be hurt by fire; Aristotle & Pliny said salamanders' coldness of body could extinguish fires; used as sign of Francis I of France, as a small crowned dragon amid fire.
- Not found in Britain or Ireland; lizards (different) reptiles with dry skin. Tales told in Ireland belonging to those of the Salamander. NW heard Irish speaker in Co Galway 40 years ago say if one were to catch a lizard and rub tongue 9 times on its belly, the tongue would have

safety against burning & fire. Lizards v withdrawn & hiding, so hard to get one. Tale from salamanders in continental Europe.

dywelvegyon : amphibians; *peswar paw* : lizard; *cramvil* : reptile.

(31) Mistletoe

<https://www.skeulantavas.com/audio/31-uhelvarr?c=podcast-library-1>

10 August 2016

- Mistletoe (*Viscum album*) unattested in Cornish, so base <uhelvarr> on Welsh & Breton. Grows on trees as parasite. Pliny said this made nothing more prized by ancient Celts than mistletoe, if growing on an oak – harvested with golden sickle and white cloak then 2 white bulls sacrificed. Druids believed cure for poison and would ensure young (births) to animals.
- In Scandinavia Baldur son of Óðin, god of love and peace, afraid of dying so his mother Freya made all trees promise not to hurt him; mistletoe forgotten as not tree; Loki made an arrow of mistletoe and gave to Höðr, Baldur's brother, to shoot from a bow, guided by Loki. Baldur was killed, and was mourned.
- Mistletoe connected with love via Baldur; berries like male reproductive function. These days people kissing under mistletoe; according to tradition when a fellow kisses under the mistletoe he has to break a berry from the plant; when all berries gone, kissing forbidden. Unfortunately the tradition not found in Ireland since plant not native there.

Uhelvarr : mistletoe; *oleker* : parasite; *cendal* : cloak; *Loghlyn* : Scandinavia;

(32) Earl

<https://www.skeulantavas.com/audio/32-y%C3%B9rl?c=podcast-library-1>

14 August 2016

- Earl = count
- <conteth Kernow> in *Bêwnans Meryasek* re Cornouaille, a part of Brittany {BM 512} [Cornouailles = Kernow; Cornouaille = Kernev]
- Normans held 'earl' in England equal to 'count' in Normandy, though earls' wives called countesses and earls' territories called counties.
- <yurl> also in *Bêwnans Meryasek* {BM 1937, 1944, 2682, 2704, 2730, 2787, 2851, 2887, 2890, 2896, 2902, 2933}. The 'Comes Venetensis' count says, <Me yw yùrl in Venetens> {BM 2682}.
- 'Count' not used in Britain, in favour of 'yurl'.
- <yurl> also used in *Bêwnans Ke*.

Yurl : earl; *România* : Romania;

(33) Hengist & Horsa

<https://www.skeulantavas.com/audio/33-hengyst-ha-horsa?c=podcast-library-1>

21 August 2016

- In *Bêwnans Ke*, Modred is taking the crown for himself from Arthur; Arthur prepares to return so Modred sends to Childeric Duke of the Saxons and so mentions Hengist & Horsa in BK {434/3239}.
- Clearly *Bêwnans Ke* author knew of Geoffrey of Monmouth's writing, said that Vortigern asked Hengist & Horsa to help against Picts, &c, conquered & built houses in Kent & Isle of Wight, in AD 455.
- In N Germany 2nd quarter of 19C often 2 carved horses heads on houses, called Hengist & Hors. More than 1 Latin author mentions Germans worshipping 2 brothers in horse-form. Likely Hengist & Hors mythological German figures only.

Kynt : Kent; *Enys Ooth* : Isle of Wight;

(34) Ox eye daisy

<https://www.skeulantavas.com/audio/34-caja-vr%C3%A2s?c=podcast-library-1>

28 August 2016

- Daisy, of family *Asteraceae* - in Cornwall one name is <egor Duw> due to opening/closing with sunlight/shade. Actually several flower growths, previously called the *Compositae* family.
- Artichoke (flower buds eaten before flowering), chicory (instead of coffee), sunflower (food & pressed oil), camomile (herbal tea), echinacea (medicinal), fleabane (pyrethroid poisons good for killing fleas/flies – commercial fly-sprays today have the same poison).
- Ox eye daisy flowering May – September, will not close when brought indoors; favourite flower.

Howl-les : sunflower; *Caja vrâs* : Ox eye daisy;

(35) Cassivellaunus

<https://www.skeulantavas.com/audio/35-casvelyn?c=podcast-library-1>

3 July 2016

- J Caesar 1st in Britain 55 BC; 2nd time 54 BC; Cassivellaunus chief of Catuvellauni in land N of Thames; fortified but Caesar entered his city; Cassivellaunus had many enemies about him; Caesar left with hostages and promise of tribute.
- Cassivellaunus a hero in Welsh tradition as Caswallon mab Beli; several stories without truth; Triads of Isles of Britain says allowed Romans in for horse called Meinlas.
- Mentioned in *Bêwnans Meryasek* {BM 2465} as part of threats by Tewdar against the Duke of Cornwall.

Triasow Enys Breten : Triads of the Isles of Britain / Trioedd Ynys Prydein;

(36) Orchids

<https://www.skeulantavas.com/audio/36-pleth-maria?c=podcast-library-1>

18 September 2016

- Orchids, of the family *Orchidaceae*, unattested so <tegyrinen> coined in Cornish from Welsh <tegeirian>. Wild orchids in Britain biennial; 2 tubers, as testicles; 1 for the past year, 1 larger for the year ahead; hence Greek <orkhis> (ὄρχις).
- Irish <magairlín> from <magairle> having same meaning. In parts of Ireland believed that a woman could make a man fall in love with her by preparing a root and putting in his food or drink; the wrong root would drive him mad; no way to tell.
- In Cornwall *Spiranthes spiralis* is found, white petals about the green stalk, somewhat like a woman's hair; thus 'Lady's tresses' – <an losowen vian gen hy arr nedhys eus ow tevy in agan hallow ny yw cries Pleth Maria> so <Pleth Maria> mentioned for species of orchid by E Lhuyd – traditional name.

tegyrinen : orchid; *keleren* : tuber;

(37) Macsen Wledig

<https://www.skeulantavas.com/audio/37-mytern-massen?c=podcast-library-1>

25 September 2016

- Magnus Maximus <Massen> in Cornish, 4th century AD; good soldier, made leader of all army in Britannia, in 380AD. Western emperor was Gratian, for whom Grenoble 'Gratianopolis' in France. Maximus named emperor by his soldiers, recognised by eastern emperor Theodosius after defeating Gratian, making his base Trier (Treverorum). Killed by forces of eastern emperor. Likely had many of his soldiers settle in Armorica, perhaps the start of the Brythonic colony there. Made famous in centuries after death in Welsh traditions; called Macsen Wledig (Chieftain Macsen); thought to be head of several aristocratic families in Wales.
- '*Breuddwyd Macsen Wledig*' '*Macsen Wledig's dream*' is one of the histories about him. In this, as emperor he goes from Rome to marry Elen in Wales; usurped in absence and with his brother-in-law Conan Meriasek takes his empire back - gives Brittany in Gaul to Conan & his soldiers. Maybe some truth in this story regarding Conan and Brittany. In *Bêwnans Meryasek* Conan is mentioned as king of Brittany, only in a small 'walk-on part'. {BM 5}

Gal : Gaul; *gwlasva* : colony;

(38) Sycamore

<https://www.skeulantavas.com/audio/38-sycamorwedhen?c=podcast-library-1>

25 September 2016

- Sycamore (*Acer pseudoplatanus*) not native, nor name attested. Besides <sycamorwedhen> various other names suggested in Cornish (i) as Maple (*Acer* family) <gwynyolen veur> from Welsh, (ii) <scawen an wragh> for 'Maple' from Breton.
- However... the sycamore name in English also applying to those in Cornwall is from a completely different species, *Ficus sycomorus* or sycamore fig tree, from N Africa, M East & Holy Land.
- This tree mentioned more than once in Bible. Flowers cannot be fertilised/pollinated & bear fruit without a certain kind of wasp. Wasp goes in via small hole with pollen; can't get out; galls formed on fig (fruit inedible) – to avoid this someone must use a special knife to cut the fruit to allow the wasp to get out. "I'm not a prophet nor son of a prophet. I'm a shepherd and sycamore fig tender." {Amos 7:14}

Yst Cres : Middle East; *ponegys* : fertilised; *guhien* : wasp; *podn* : pollen; *calejednow* : gall

(39) Leprosy

<https://www.skeulantavas.com/audio/39-lovryjyon?c=podcast-library-1>

9 October 2016

- Leprosy was common in Europe, attacked parts of body which by losing feeling would be lost bit-by-bit (e.g. fingers).
- Lepers [<clevyon dyberthys> {BM 1414, 3108}] had to live in special shelters to not infect others; as per Mosaic law keeping lepers away from other people. Common practice in Europe until 19C when especially in Norway doctors studied scientifically. Gerhard Hansen was one, leprosy often called 'Hansen's disease', medicines available but had to be taken up to 6 or sometimes 12 months. Fewer and fewer cases nowadays and likely disease will disappear in future years.
- In the Old Testament the story of Naaman. In *Bêwnans Ke* mention of <Naaman Syran> {<Naaman Sirum> BK 113/809}. In *Bêwnans Meryasek* {BM 741-746} Meriasek mentions Naaman talking with a man sick with leprosy.

Lovryjyon {BM 1356}: leprosy; *plagus* : contagious; *trevesyk*: shelter; *clevejy* : to infect/sicken;

(40) Pig, pigs - hogh, mogh

<https://www.skeulantavas.com/audio/40-hogh-mogh-hag-erel?c=podcast-library-1>

16 October 2016

- In Old Cornish <hogh> for a pig; more than one pig is <hogh> - as seen in <losow mogh> in dialect <lizzamoo> '*hog weed*' given by farmers as fodder for pigs. Another name seemed to replace: <porhel>, based on Latin. J Tregear mentions when discussing religious dietary restrictions {TH 27a <porrell>}.
- <hogh, mogh, porhel> referring to tame/domestic animals. Celtic literature often refers to <torgh gwyls> '*wild boar*', often hunted in forests in past times.
- In '*Culhwch ac Olwen*' Culhwch must complete his hunt of Twrch Trwyth by getting from on its head special comb and scirrors.

- In Irish a very sad tale of hunting boar on Ben Bulbin, where Co Sligo now is; a hunt organised by Diarmaid O Duibhne, Finn Mac Cool invited, Diarmuid wounded and could be healed by water from Finn's hands, but Finn remembers Diarmaid stole Gráinne so doesn't help; sons of Diarmaid ask him so goes back but again remembers Gráinne and doesn't help; thus dies Diarmaid by a boar's wounds without any help from Finn.

Torgh gwyls : wild boar; *críben*; comb; *gweljiow* : scissors;

(41) Magic

<https://www.skeulantavas.com/audio/41-pystry?c=podcast-library-1>

23 October 2016

- Before the scientific revolution, there were many things people didn't know much; couldn't explain diseases such as the Black Death – this spread by fleas on rats, and seems to have killed between 80-200 million people in Europe in mid 14C. Nor could people understand earthquakes, storms & cold weather. Innocent women were accused of being witches.
- A word for 'magic' <hus> is used in *Passio Christi* {PC 2694-1695}; another word <pystry> is used in *Bêwnans Meryasek* by Duke Magus to Silvester, not believing he can control the dragon {BM 4074-4079}; a further word <nygromauns> used by Tewdar about St Ke {BK 145/1000}

An wheldro sciensek: the scientific revolution; *an Mernans Du* : The Black Death; *whydn* : fleas (collective); *logos brâs* : rats (collective); *gwragh* : witch;

(42) Muslin, cloth

<https://www.skeulantavas.com/audio/42-pann-m%C3%B4ss%C3%B9l?c=podcast-library-1>

31 October 2016

- Many sorts of cloths mentioned in Cornish texts: <owrlyn> for 'silk', <cendal> for 'fine linen' in the Ordinalia {PC 3160, BK 1726, OM 1752, BM 1965}. *Bêwnans Ke* mentions these and others: <damask>, <púrpur>, <satyn>, <velvet> {BK 243/1724, 1728, 1727, 1723}. No reference to 'cotton' nor to 'muslin': recommended is <pann Môssùl> that is 'the cloth of Mosul' rather than simply 'cloth of Mosul'.
- It seems the best sort of muslin was made in the country around Dhaka, i.e. in Bangla Desh today. Muslin only began to be used in Europe in 18C and Italians spread its use in Europe. The Italian word for 'muslin' is <mussolo> and it seems Benito Mussolini's ancestors were muslin merchants.
- We know how common 18C use of muslin in Britain was from Jane Austen's novels, e.g. 'Northanger Abbey' when heroine Catherine Moreland and her friend Miss Allen, are presented to Henry Tilney, Ms Allen asks him if he understands about muslin – he answers her politely and says, "Very well, my sister entrusted me with the choice of dress for her, I bought one for her a few days ago and all young women who saw the dress declared it to be a frightfully good bargain. I only paid 5s a yard for it while it was true muslin from India." Not

surprisingly therefore Catherine Moreland fell in love with him on the spot. In those days a young woman couldn't but fall in love with a young man who knew so much about muslin.

Pann Mòssùl : muslin; '*Abbaty Northanger*' : 'Northanger Abbey';

(43) Guy Fawkes

<https://www.skeulantavas.com/audio/43-guy-fawkes?c=podcast-library-1>

6 November 2016

- <Calan Gwav> or Halloween at first was a pagan festival, the ancient Celts of these islands believed that summer ended and winter began that night – frightened of evil spirits slipping around between the 2 halves of the year and doing harm, they wore grisly masks & lit fires to drive them away.
- In following centuries fireworks were added to the customs. Halloween is celebrated in Scotland & Ireland but in England has been displaced by the festival 5 days later: Guy Fawkes night. Part of the elements of Halloween in Guy Fawkes night e.g. bonfires & fireworks. The conspirators planned to blow up with gunpowder James I together with parliament. The govt got wind beforehand. The night of the 4th G Fawkes was found in the parliament's cellar with 30 barrels of gunpowder; the other conspirators were seized, tortured and put to death, usual practice for traitors.
- Treason was planned by some Catholic notables as they weren't pleased with James. Despite a Catholic mother, James I wasn't showing enough toleration. Guy Fawkes, Catholic since youth, went to Spain to fight for them against the Dutch, who were seeking independence from them. In that war G Fawkes learnt much about gunpowder and thus was chosen as gunpowder specialist. When the treason was uncovered, the king ordered bonfires to be lit to celebrate deliverance.

Calan Gwav : Halloween; *creftus* : artificial; *tanow creftus* : fireworks; *kesplottoryon* : conspirators; *polter godn* : gunpowder; *godhevyans* : tolerance/toleration;

(44) Tartan

<https://www.skeulantavas.com/audio/44-brithen?c=podcast-library-1>

13 November 2016

- Lately at a wedding in Edinburgh, groom in a kilt, used for ceremonial occasions nowadays; not common til end of 18C. Tartan gained popularity due to Walter Scott's novels & their kindling interest in culture. In early 20C Irish Gaels took up tartan, but theirs was rich yellow cloth.
- Louis Charles Duncombe-Jewell a Cornish nationalist born in Liskeard in 2nd half 19C, saw church carving at Altarnon of fiddle player in kilt/skirt, believed that to be a Celtic kilt, and on that foundation revived the custom in Cornwall of wearing kilts for ceremonies. At first the Cornish kilt was just black; in the 20C '60s the nephew of RMN, EE Morton Nance designed a special tartan for Cornwall – black & white from the flag and gold from

Dumnonian kingdom & Cornish rugby colours, red from chough's beak & legs, blue for the sea.

- The Cornish tartan well recognised and recorded in official register of tartans. In an Edinburgh tartan shop, with a Cornish tartan tie on, I asked the shop assistant if he recognised: "Yes, Cornish tartan," he said & showed more of same. Bought there a Cornish tartan scarf.

Golesen : kilt; *brithen* : tartan;

(45) Cathedra

<https://www.skeulantavas.com/audio/45-peneglos?c=podcast-library-1>

21 November 2016

- Truro Cathedral founded end 19C
- <peneglos> in Cornish, <ardeaglais> 'high church' in Irish, <eglwys gadeiriol> 'seat (of bishop) church'; shortened from 'cathedral church' for bishop's <cathedra>/chair.
- In Cornish, <cadar> only in place names, <chair> used in *Bêwnans Meryasek* {BM 3002-3006},
- Roman Catholic churches without cathedra/chair can be a 'basilica' (from <basilike stoa> (βασιλική στοά) 'royal porch'); examples: Knock in Ireland in '60s for pilgrims to shrine of Virgin Mary, Sacré Coeur in Paris.
- Paisley place name in Scotland perhaps from <*passeleg> a Brythonic form of <basilica>. St Giles in Edinburgh had no bishop, Presbyterian, 'high kirk' correct name though church authorities calling 'cathedral'.

Tremenva : porch, passage; *scrin* : screen, shrine;

(46) Britain & Brittany

<https://www.skeulantavas.com/audio/46-breten-veur-ha-breten-vian?c=podcast-library-1>

27 November 2016

- 'Britannia' in Roman times, 'Brittones' the dwellers; 3-6C many to NW of Gaul bringing their language <*Brittonika> which changed over time to <Brezhoneg> these days.
- They called the land <Brittia> 'Little Britain' now 'Breizh'; to distinguish between them, were called <Breten Veur> and <Breten Vian>.
- On the other hand in *Bêwnans Meryasek* the bishop of Cornouailles [with an 's'], the district around Quimper in Brittany, also mentions <Breten Vian> {BM 517 (BM 169)}. Cornish names seemingly founded on English names 'Great Britain', 'Little Britain'. Welsh name <Llydaw> from Roman time <Letavia> inhabitants, and <Prydain> for GB; possibly in Cornish place name <Predannack>.
- In *Bêwnans Ke*, <a'n Vretons> {BK 368/2805} refers to people of GB not Brittany. Revived Cornish using <Bretonyon> for Bretons of Brittany; N Boson uses <Brittes> for Bretons of Brittany {Nebes Geryow} and E Lhuyd calls them <Brethon>.

Gallya : (province of) Gaul;

(47) St Lucy

<https://www.skeulantavas.com/audio/47-l%C3%BBcy-sans?c=podcast-library-1>

29 November 2016

- St Lucy a young maid martyred in Sicily under Diocletian; Caribbean island <Sen Lûcy> named after; foremost Swedish female saint; 13th December.
- Short days, celebrated with lights, big day for children, chosen girl dressed in white with crown of candles, nowadays battery lights for safety.
- Lights out, Lucy enters with serving maids, conical hats and staves with star atop, singing special Lucy song well known, sweet cakes of curled cat with saffron.
- Another tradition of Lucy first partner of Adam; tale says consorted with Devil & infernal children invisible; maybe pagan – this & midsummer 2 most important cultural traditions.

bilyow : batteries; *pykern* : point, cone; *gron* : huddle, curl; *fyges howl* : raisins; *Golowan* : middle of summer festival;

(48) Christmas plants

<https://www.skeulantavas.com/audio/48-plansow-nadelyk?c=podcast-library-1>

28 November 2016

- Pine tree in days of Queen Victoria, mother born in Germany & husband Prince Albert was German; pine not native to Ireland or southern Britain.
- 2 plants previously used to decorate: holly & ivy; both evergreen with leaves in December. 'The holly and the ivy' in England since 18C or earlier. Green & red of leaves & berries considered special to Christmas.
- *Poinsettia* also used, named for J R Poinset, USA to Mexico ambassador, brought by him to USA in 19C, scientific name *Euphorbia pulcherrima* – of genus *Euphorbia*, the spurge; also the red parts of the plant are bracts not true leaves, between a flower and a true leaf.

pinwedhen : pine tree; *kelyn* : holly ; *idhyow* : ivy; *bythwer* : evergreen; *blejen Nadelyk* : *poinsettia* plant; *flabmgoos* : spurge; *bract* : bract;

(49) Santa Claus

<https://www.skeulantavas.com/audio/49-santa-claus?c=podcast-library-1>

9 December 2016

- Santa is from Dutch name <Sinterklaas>, St Nicholas bishop of Myra in Asia Minor, modern Turkey, patron mariners & children, 12th Dec; in Netherlands played as fat, with red bishop's

gown, red mitre, with helper called Black Peter (Zwarte Piet) who gives coal to bad children while Santa shares gifts with good children.

- In Germany & Switzerland 'das Christkindl' 'Christ child' gives gifts in their homes on 24th Dec, must be unseen. Another face of Santa is his dwelling in a north pole with a vehicle drawn by reindeer, down the chimney.
- Because like devotion to saints, not popular with Presbyterians in Scotland so replaced with Hogmanay.

Âsya Vian : Asia Minor; *Pedn Ehel an North* : North Pole; *kyrwas ergh* : reindeer (plural); *Calan an Vledhen* : Hogmanay/New Year's Eve; *Iselalmayn / Iseldiryow* : Netherlands;

(50) 9 lessons & carols service

<https://www.skeulantavas.com/audio/50-servys-naw-redyans?c=podcast-library-1>

15 December 2016

- First Kings College Cambridge service broadcast by BBC 1918; through '30s & WW2; though music changed, lessons from Bible the same as originally: from Genesis about the fall of man, from Isaiah about the saviour, then the story of Jesus Christ's birth from the gospels, opening with from John 'In the beginning was the Word and the Word was with God.'
- Started in Truro 1878 archbishop Edward Benson trying to make services palatable to people, based on Methodist form of service, not really started to keep people from pubs, actually held in wooden building as cathedral not yet built; 1883 E Benson archbishop of Canterbury and service of 9 readings spread wide.
- First sung more than 120 years ago in Cornwall.

Dyhepcor : indispensable; *Corforeth Bretednek an Darlesans*: BBC; *Kergraunt* : Cambridge; *Esay*: Isaiah; *Kerynt* : Canterbury;

(51) Lights before electricity

<https://www.skeulantavas.com/audio/51-golow-dhyrag-an-tredan?c=podcast-library-1>

15 December 2016

- Before electricity big houses may have had gas, but only where pipes. Paraffin lamps only after Industrial Revolution. Nice white candles not available before then – only now made from wax as by-product and cheap. Previously wax v dear, tallow candles used from cow/pig fat into mould with wick going through. Poor people used a fat dip, a piece of cloth in a saucer with fat: not good smell.
- Rush candle another type – collected, dehusked, allowed to dry, pith exposed and soaked in fat, kept . Often better light than tallow candle.
- In Irish one name for 'daddy long legs' <Pilib an gheataire> 'Philip the rush-light' known for flying about the rush-light; another name for rush light <brobh luachra> 'rush stalk' – together a collective for 'rushes' is <luachair> likely meaning 'bunch of lights'.

Menoyl : petroleum; *Wheldro Dhywysyanssek* : Industrial Revolution; *is-ascor* : by-product; *cantol sov* : tallow candle; *form* : mould (for shaping fluid/solid); *bûben* : lamp/candle wick; *porven* : rush, rush candle; *marou* : plant pith; *treghvil* : insect

(52) James MacPherson

<https://www.skeulantavas.com/audio/52-james-macpherson?c=podcast-library-1>

1 January 2017

- Aberdeen education, then schoolmaster. 1760 published 'Fragments of ancient poetry collected in the Highlands of Scotland', money for more collecting in Hebrides; 1761 published re Ossian, son of Fingal, written in rhythmic English. Then Temora 2 years later and shortly after Works of Ossian.
- Challenged re truth on publication – likely collected from oral tradition of the Highlands. After 1745 Scotland regarded by many as wild without culture, thinking changed by J MacPherson's fake translation.
- Ossian earned renown through Europe, translated, played part in Romantic Movement, read by Napoleon maybe, Jean Bernadotte king of Sweden named his son Oskar. 1780 J MacPherson elected for MP Camelford, which seat he kept for himself til death & accrued much riches. On death in 1798 buried in Poets' Corner in Westminster Abbey.

Enesow Heleth : the Hebrides; *Rëscamel* : Camelford; *abaty* : abbey;

(53) Holy Grail

<https://www.skeulantavas.com/audio/53-an-greal-sans?c=podcast-library-1>

8 January 2017

- In some tales, the Holy Grail is the bowl from which Jesus drank on Maundy Thursday; Joseph of Arimathea brought to Glastonbury, buried there. Centuries later, knights of the Round Table began searching.
- Tale found in several languages; Chrétien de Troyes began '*Perceval*'. Thomas Mallory '*Morte d'Arthur*' version has the grail showing itself to Arthur and knights providing food, who then search for it. None succeed except Galahad as he is chaste with no sins.
- In 19C Alfred Lord Tennyson based his poem '*The Holy Grail*' on T Mallory. Poetry written also by Robert Hawker vicar of Morwenstow as '*Quest of the San Graal*'; the grail is seen by Arthur and company but passes leaving Tintagel and the sea. J Betjeman thought R Hawker's better than A L Tennyson's, as R Hawker's belief clear and sacred.

Enys Wedryn : Glastonbury ; *Gwlas an Hâv* : Somerset;

(54) St Blazey

<https://www.skeulantavas.com/audio/54-sen-blaisy?c=podcast-library-1>

15 January 2017

- Many years ago at a Catholic mass in Co Clare, 3rd Feb, after the mass faithful knelt before altar and priest with 2 candles crossed the candles under their chins and called for blessing of God and St Blazey against throat ailments in months to come.
- St Blazey born end 3C in Sebasteya in Armenia (Sivas in Turkey today); bishop & doctor renowned for healing & spiritual counsel, and healed animals. Close of life withdrew praying to cave; 313 Agricola reached Sebasteya, imperial command to oppress Christians & seize bishop. Going to prison, met woman and son who choked on fish bone, saved through prayers, basis for throat cure beliefs. Tortured but didn't recant, beheaded.
- One of the most loved saints in Christendom; <Biagio> in Italy, <Blaise> in France. St Blazey NW of Tywardreath in Cornwall.

Blasyùs : Blazey; Armênya : Armenia;

(55) *Tristan & Isolde*

<https://www.skeulantavas.com/audio/55-tristan-hag-isolt?c=podcast-library-1>

22 January 2017

- Tristan & Isolt known – title of Caradar book; versions in different countries. Unwilling maid betrothed to old king, leading handsome young servant to abscond with her; he must but torn in loyalty to her and to king, doesn't end well as both dead in the end.
- In Caradar's book old king Margh and young man Tristan, prince of <Lethesow> Lionesse. <Mytern Margh rial> mentioned by name only in *Bêwnans Meryasek* {BM 2464}. Some think based on Irish 'Diarmaid ha Gráinne' but seems unlikely. <Drustan> mentioned in Pictish kings' names often so some think Scottish tale southward & bound with Arthur (Tristan at Round Table).
- In Europe the name <Drustan> changed to <Tristan> a la French <triste>. Joseph Bédier early 20C published Old French version as modern French; Hillaire Belloc translated to English, most of which Caradar later translated to Cornish, the rest by David Watkins and the two Cornish parts together published by Gwask an Orelewen, i.e. Eddie Climo.

Lethesow : Lionesse (also reef);

(56) <Almayn> or <Jermany>

<https://www.skeulantavas.com/audio/56-almayn-p%C3%B2-jermany?c=podcast-library-1>

5 February 2017

- In *Resurrexio Domini* a torturer says to Emperor Tiberius <yth ejen in cres Almayn orth unn prÿs ly> 'we were in mid Germany at a meal time' {RD 2148-2149}. <Almayn> here; <Almain> in Middle English from French <Allemagne>, from the Alemanni in SW Germany - in English 'Germany'. Their own name <Deutschland>, in their language <Deutsch> - meaning 'people', whence English <Dutch> for Netherlanders. 'Double Dutch' in English meaning 'High German'/south Germany (even more different from English & thus harder for them to understand).

- Romans called <Germania> whence provincial names <Germania Inferior> & <Germania Superior>; uncertain origin of name. Maybe linked with Celtic root seen in Cornish as <garma> 'to shout'; Celts dwelling next to Germany considering them loud-voiced.
- <Germany> as in English, more common in Cornish texts than <Almayn> e.g. J Tregear <rann in Jermany...> 'a part [of them] in Germany...' ; J Tregear <Merowgh inweth wàr Jermany...> 'Look also on Germany...' {TH 32} {TH 49a}. Further in *Bêwnans Ke*, <My re dhanvonas defry...a bagans in Jermany> 'I have also sent...of pagans in Germany' {BK 433/3229-3232}

Iselalmayn [also *Iseldiryow*] : Netherlands;

(57) Scrofula

<https://www.skeulantavas.com/audio/57-cleves-an-mytern?c=podcast-library-1>

12 February 2017

- Scrofula swelling of lymph nodes, caused by tuberculosis; from Latin <scrofa> for 'pig' as similarity to a sow. Middle ages England & France belief that a king's touch could heal hence 'the king's evil' – E Lhuyd wrote <cleves an mytern>.
- 11C touching started with Edward the Confessor in England and Philip I in France, gold coins given out at ceremonies where hundreds were touched, the coins being like magic charms. Queen Anne the last to touch in England but Charles X in early 19C France continued.
- Lacking these, a person could try <scawen dowr> 'figwort' (*Scrophularia*); the 'doctrine of signatures', or signs, suggested that red plants would be good for blood illnesses, & tooth-shaped plants for teeth. Therefore plant thought to be good against smelly disease. Really plant not much good. Disease remained until wiped out by antibiotics in 20C.

nôdow lymfek : 'lymph nodes; *tysyk* : tuberculosis; *wis* : sow; *milprev hudol*: magic charm;

(58) Children in Celtic

<https://www.skeulantavas.com/audio/58-flogh-flehes-in-keltek?c=podcast-library-1>

19 February 2017

- In Cornish <flogh> and <flehes>; Breton <floc'h> meaning 'page, squire'; likely both from Germanic <vlôch> like 'flea' in English (speed in mounting horse). In Welsh <plenty>, collective <plant> from Latin <planta>, meaning <shoot, young plant>.
- <Planta> also introduced as <clann> 'family, children' in Scotland, thence in English as 'clan'. In Breton, for 'child' is said <bugel> whose meaning is 'shepherd' in Cornish; in days before compulsory education, children especially boys, took care of animals on the **downs**. Cognate <buachaill> for child very common in Irish.
- In Ireland a people called tinkers or travellers, not linked to (Roma) gypsies, who have their own language, based on English but with many Gaelic words, called Shelta officially, but called by its speakers De Gamon. Some words baxy forcy e.g. <póg> > <góp> 'kiss', <doras> > <rodas> 'door'; likewise < buachaill > > <balluach, balluak>, into English as 'bloke'.

Whadnen : flea; *sery gwydn* : tinkers; *travloryon* : travellers; *jypsons* : gypsies;

(59) *Upside-down - An pëth awartha dhe woles*

<https://www.skeulantavas.com/audio/59-an-p%C3%ABth-awartha-dhe-woles?c=podcast-library-1>

23 February 2017

- John Tregear wrote <pùb tra i'n den o *trailys an pÿth awartha dhe woles*> {TH 4}. Thus, 'to turn something "upside-down"' <*trailya an pÿth awartha dhe woles*>.
- Therefore could say, for 'inside-out', <an pëth aberveth in mes>; 'back-to-front' <an pëth arag dhergh>, alternative found in Cornish dialect <baxy-forcy> also.
- For 'head-over-heels' could follow Welsh with <tin dres pedn> or <dres y bedn ha'y scovarnow>.

An pëth awartha dhe woles : upside-down;

(60) *Noughts & crosses – crèn ha crows*

<https://www.skeulantavas.com/audio/60-cr%C3%A8n-ha-crows?c=podcast-library-1>

1 March 2017

- Noughts & crosses played in Rome BC; 2 parallel lines, amid them drawn 2 parallel lines, forming 9 boxes. (1 box in middle closed entirely, others partly.) 1 player begins with a X, other with O, plan being to make a line of O or X. O or X in middle space need never lose. Game easy to teach children, and for learning fair play.
- In England called 'noughts and crosses', 'OXO' or 'kit cat-cannio.'; in Ireland called 'Exy-Ozy' or 'X's and O's'; in USA as 'Tic tac toe' (though originally this for a different game perhaps.)
- Had recommended in dictionary <pedn ha min>, however this game seemingly not noughts-and-crosses but instead similar to 'headicks and pinticks' in Scotland, with metal pins in the palm. Suggested instead for noughts-and-crosses: <crèn ha crows>.

geslínek : parallel; *elyn pedrak* : right angle;

(61) *Henry Jenner history 1 of 2*

<https://www.skeulantavas.com/audio/61-jenner-1?c=podcast-library-1>

12 March 2017

- Born mid 19C St Columb Major, father curate, went to parish in Kent; school Essex & clerk in High Court London; 2 years later in dept of ancient MSs in British Museum. There on back of charter found some forty lines of Cornish. 1875 Rev Lach-Szyrma wrote; in west Cornwall they sought old people who remembered traditional Cornish; published next year.
- At British Archaeological Association meeting in Bodmin E Jenner read paper. Then 20 years doing other things.

- 1902 founded Cowethas Celto-Kernuac; 1904 Jenner as Gwaz Mikael member of Breton Gorseth; 1904 '*Handbook of the Cornish Language*' started revival; 1909 retired from British Museum & lived west Cornwall.
- 1928 8 people from Cornwall bards in Welsh Gorseth, and they then met at Boscawen-Ūn near St Buryan as bards of Cornish Gorseth, first time it was held; E Jenner first Grand Bard as Gwas Myhal (Breton bardic name translated).

[mil naw cans seyth deg pypm : mil eth cans ...]

Scrifwas : clerk; Kynt : Kent; Asran : department; Hendrajy : Museum (antiquities); Helans : St Stephen in Brannel ;

(62) Henry Jenner history 2 of 2

<https://www.skeulantavas.com/audio/62-jenner-2?c=podcast-library-1>

19 March 2017

- 1877 married Kitty Lee Rawlings, author of novels & art books; Jenner a Jacobite pro-Stuarts, member of Order of White Rose; Queen Victoria not pleased to speak to him. When retired lived in childhood home of his wife in Hayle, met younger man R M Nance, the 2 cooperated.
- Anglican til final year before death in 1934 when received in Roman Catholic church, buried at Lelant. Said, 'My life's plan to make Cornishmen understand their Celtic heritage.'
- Tried to revive language from latest point, so closer to Later Cornish; in handbook founded on E Lhuyd's beginning 18C description. E.g. <pedn, gwydn, cabm, tomb> instead of <pen, gwyn cam, tom>; no accents. Clearly E Jenner skilled linguist & spelling good for revival. RMN more middle Cornish, many think that unwise.

Mentenour fest dasweythus : reactionary conservative; *bolytygieth* : politics;

(63) Robert Morton Nance 1 of 2

<https://www.skeulantavas.com/audio/63-nance-1?c=podcast-library-1>

27 March 2017

- Parents born Cornwall, he & 2 brothers in Cardiff all their childhood; in St Ives with grandmother for holidays; studied drawing & painting Cardiff then art school in Herts; married fellow student & returned south Wales; widowed, remarried, lived between St Ives & Penzance.
- Only contact with Cornish in 1904 via E Jenner handbook; learned in 1920s, met & got on famously with E Jenner; founded group of Old Cornwall Society, later Federation of Old Cornwall Societies with journal '*Old Cornwall*' (editor til death). In early 1930s on E Jenner's death RMN made Grand Bard, name Mordon.
- Maybe most valuable work '*Cornish For All*' late 1920s; turned back on later Cornish instead Middle Cornish of *Passyon Agan Arlùth* and Ordinalia plays the basis – Unified spelling in dictionaries 1934, 1938, 1955. Hard to revive language without native speaker, harder still to use medieval forms to talk about our age.

Kefrysyans Cowethasow Kernow Goth : Federation of Old Cornwall Societies;

(64) Robert Morton Nance 1 of 2

<https://www.skeulantavas.com/audio/64-nance-2?c=podcast-library-1>

8 April 2017

- Began work of Unified when more than 45 and was not trained linguist, no surprise errors. Couldn't distinguish <map mab, tek teg, gwak gwag>; nor <gwëdh> 'trees', <Gwaith< gweyth> 'time occasion' and <gwith> 'keeping'; nor different vowel in <deus> 'come!' & <a dus> 'O men'.
- No later versions e.g. <gansans> = <gansa>, <dhedhans> = <dhedha> or <pedn> & <lebmel> for <pen> ha <lemmel>. Unwilling to use word from English; used <arhans> for money though that meaning only 'silver' in texts. Likewise used <blejen>, 'flower,' <comolen> 'cloud', <avon> 'river', <enep> 'face', <tron> 'nose' & <blasa> 'to taste'; found are: <flour>, <cloud>, <river>, <fâss>, <frigow> ha <tâstya>. Also likewise <dewotty> and <gwerthjy>, invented by himself, instead of <tavern> and <shoppa>.
- His more learned co-worker was Caradar, professional linguist, knew Welsh well, also Manx, but had to agree with RMN when they differed. Unified has very old appearance; RMN good scholar & his works serious but 25 years rule delayed more than advanced language.

Purieth : purism;

(65) Caradar 1 of 2

<https://www.skeulantavas.com/audio/65-caradar-1?c=podcast-library-1>

17 April 2017

- Arthur Saxon Dennett Smith born Sussex 1883; talented linguist, wrote 'Welsh Made Easy', then set himself to Cornish & contacted RMN; learnt Cornish via 'Cornish For All' in early 1920s with bardic name Caradar. Teaching in 1920s in Blundell school in Tiverton, Somerset – there gave Cornish classes outside usual, for this 'Lessons in Spoken Cornish' sold 500 copies.
- 1933 came to Cornwall, evening classes and magazine 'Kernow' 15 numbers published; had to leave Cornwall as mother ill, published 'Away! herwyth Sen Mark' 1936. 1939 'Cornish Simplified' – first grammar in graded lessons. In 1940s 2 translations: 'Nebes Whethlow Ber' & 'Whethlow an Seyth Den Fur a Rom'. His longest translation 'Trystan hag Ysolt', worked on while air raid warden in WW2; in Cornish from early 20C Joseph Bédier from Old French; died in 1950 before completion; published next year by his widow as memorial.
- Caradar often didn't agree with RMN but yielded; could speak & write well & showed how to revive Cornish.

Warden Ewhiasow Air : Air Raid Warden;

(66) Caradar 2 of 2

<https://www.skeulantavas.com/audio/66-caradar-2?c=podcast-library-1>

24 April 2017

- When RMN published dictionary 1952, dedicated to Caradar who died 1950. Calls him “my learned co-worker ... over many years” – some truth in this, but privately they didn’t get along too well.
- Began to cooperate but in 1938 Caradar not pleased with RMN’s dictionary; RMN asked Caradar to hold off publishing short Cornish-English dictionary so he could sell more copies. Caradar wrote that RMN only a reed shaking in wind, weak, natured, more like old woman than man. Continued: were he content to publish language as it was, I’d be pleased. He’s attempting something for a skilled linguist, a reconstruction, some of what he’s done is like that by a child. Also wrote: RMN’s not easy to work with, has been sole authority on language since E Jenner died. Perhaps thus can forgive him thinking that if he can’t solve a problem, no one can.
- Clear from this that RMN set on ruling the roost re Cornish. Reason: RMN not himself certain, as not trained in languages nor science of linguistics; whereas Caradar 1st in higher class of Latin & Greek at Cambridge, knew Welsh well and had taught modern language for many years. Seems RMN was afraid of Caradar’s knowledge and envious also of his at-homes-ness in the language. Pity RMN didn’t listen, wouldn’t have been so many weaknesses in Unified.

(67) Talek 1 of 2

<https://www.skeulantavas.com/audio/67-talek-1?c=podcast-library-1>

30 April 2017

- RMN died 1959; as grand bard replaced by Talek (E.G.R. Hooper); born St Agnes 1906; worked as gardener in Kew Gardens, London. In Gorseth at 26, friend of Caradar who wrote him re RMN; letters now in Gorseth archives.
- After WW2 ran Mount Pleasant School in Camborne, secondary private, where he taught Cornish (photo in P B-Ellis book); 1952 R Gendall began magazine ‘*An Lef*’; in 1954 to Talek who changed name to ‘*An Lef Kernewek*’, lasted until the early 1980s.
- Because Talek knew about plants and trees, took care to be correct about scientific names of flowers & trees mentioned in Cornish. In ALK 115 was a list of trees, and suggested new names for some e.g. <fawen Eynda> for *Catalpa*, <gwedhen syvy> for *Arbutus* & <spernen velen> for *Berberis*.
- Talek spoke Cornish fluently and with Caradar and others published including: ‘*Trystan hag Ysolt*’, ‘*Cornish Simplified*’, ‘*Nebes Whethlow Ber*’, ‘*Whethlow an Seyth Den Fur a Rom*’, ‘*An Awayl Herwyth Sen Mark*’, ‘*Kemysk Kernewek*’, ‘*Lyver Hympnys ha Salmow*’, ‘*Lessons in Spoken Cornish*’, ‘*Pascon agan Arluth*’ and the Mabinogion in Cornish. Also published much poetry in ALK. In 1992 Talek had been a bard of the Gorseth for 60 years – certificate given him by 4 previous Grand Bards.

Covscrîvyow : archives (writing);

(68) Talek 2 of 2

<https://www.skeulantavas.com/audio/68-talek-2?c=podcast-library-1>

7 May 2017

- Contributor to 'An Lef Kernewek; in '60s & '70s, editor pleased to have writing to fill pages; many wrote first for ALK.
- Talek wrote letters in Cornish e.g. about Gorseth exams system. N Williams bard in 1962, only needed to write a long passage; Talek complained people only taking exams to be bards then forgetting language; nor happy about people going only 1st grade; only printed 500 copies of '*Nebes Whethlow Ber*' but complained about still-unsold copies. Also wrote re worries re school and lack of ALK contributors. Annoyed by Welsh scholars making fun of Cornish e.g. Simon Evans, 'miserable remains of Cornish'.
- Mostly concerned about Cornish itself. Because he knew Cornish better than anyone else, in demand as translator e.g. Wedding of Susan Chapman + Malcolm Smith at Perranarworthal Oct 1965. The first marriage in Cornish; Talek said he was sad Caradar wasn't there to do the translation, as he himself wasn't pleased with his own – knew much, always humble.

(69) Poppies

<https://www.skeulantavas.com/audio/69-rosen-mogh?c=podcast-library-1>

14 May 2017

- Poppies of family *Papaveraceae* – opium poppy was from E Mediterranean, now elsewhere, from milk from seed-pod; more than half in Afghanistan; other drugs such as codeine. Little drugs in seeds, used to decorate breads & cakes, oil for cooking.
- Poppy weed <myll> or <rosen mogh> annual red flower in ploughlands – 'corn rose', 'corn poppy', WW1 fighting disturbed soil & poppies flourished. 1915 Canadian Lt John Macrae wrote of poppies, '*In Flanders Field the poppies grow...*'. Taken as memorial for soldiers, by USA, French, Canadians, GB, Australia & NZ. In UK worn (plastic, as flower weak) around day of ceasefire, 11/11. J Macrae died of pneumonia.

Losowen cùsk : opium poppy; *Cresvor* : Mediterranean Sea; *drogga cùskles* : opium; *bolhen has* : seed pod; *côdîn* : codeine; *whednen* : weed; *ardar* : plough; *cessyans tedna* : ceasefire; *fakel skevens* : lung inflammation/pneumonia;

<https://www.skeulantavas.com/audio/70-elowen?c=podcast-library-1>

(70) Joan Petchey

<https://www.skeulantavas.com/audio/70-elowen?c=podcast-library-1>

28 May 2017

- Joan Petchey bardic name <Elowen> '*elm tree*' though not so slim; always laughing, specially about stupid people; In '60s & '70s arranged circle (Kelgh Keltek) writing in a Celtic tongue;

of great value when seldom meeting; also kept a summer school in Truro, N Williams went; many went who were later famous in Celtic; for example a professor now of Celtic in Canada.

- Talek warned Elowen could be a 'snake' but after a misunderstanding we got on well. She & others tried to speak Cornish every day, especially day of Gorseth without speaking English; walking Saltash rail platform, chatting, with Elowen translating.
- Basic conditions in school, food specially, 1st time a Scottish aristocrat (lived in Spain), with unusual ideas re right monarchy of Scotland, v precious. 1st evening students at table for baked beans, seen looking about for a finger bowl.

Scala besias : 'finger bowl';

(71) 'Bêwnans tavas y gowsel'

<https://www.skeulantavas.com/audio/71-b%C3%AAnans-tavas-y-g%C3%B4wssel?c=podcast-library-1>

4 June 2017

- Caradar wrote, in '*Cornish Simplified*', "No language lives without being spoken ..."
- V hard to speak Cornish when no native speakers; 1000 times easier to write than to speak. Seems RMN inter alia didn't try, asked N Williams & Caradar not to chat in Cornish while robing for Gorseth, also said necessary to study to save tongue from loss.
- RMN couldn't let Talek or Caradar see him talking, he wasn't comfortable doing so. Grand Bards over 20 years restricted use to reading & writing; in the '60s seen people teaching but never conversing in Cornish. 1970 Gorseth procession, talking to neighbour, banner bearer turned & said, "Don't talk in the procession!"; so disappointed didn't return to Gorseth til 30 years later. However conversation much better thanks to Rod Lyon, Mick Paynter, Jenefer Lowe, Matthew ap Dewy et al. As per Irish expression: 'Beatha teanga a labhairt' – '*the language's life is its speaking*'.

(72) Hail

<https://www.skeulantavas.com/audio/72-keser?c=podcast-library-1>

18 June 2017

- <Keser> for hail found in Old Cornish {OCV grando : keser} and by W Pryce <ergh, rew, gwyns ha clehy & keser> and E Lhuud wrote the phrase <Yma ow cul keser> 'It is hailing'.
- Starting as drops, can be >2lb/8"Ø/>100mph; aircraft, vehicles, buildings, crops and people can be damaged. In a deserted place in N India called Roopkund, mid last century, in small valley 16,000' above sea level, a lake full of skeletal bodies; investigated in depth at start of this century, found they all were killed hundreds of years ago by blows to the head & shoulders by somethings round & cricket ball-sized; about AD 850 party of pilgrims going around the valley were caught in a hail storm, which killed them all.
- In mid-England in 1843 hail hit East Anglia, hail in some places 4'9" deep on the land – so great the damage that an insurance company was formed in case of such happenings in

future. Its name: The General Hail Insurance Company, latterly known as Norwich Union, part of Aviva in our time.

Banna : drop; *bannahow* : drops; *keseren* : hailstone; *mêsva*: inch (unit); *airen* : aircraft; *surheans* : insurance;

(73) Thistle

<https://www.skeulantavas.com/audio/73-ascallen?c=podcast-library-1>

25 June 2017

- Thistles awkward for farmers. W Rowe {a farmer} in translation of Genesis 3, God saying to Adam, <“Cùssys yw an nor rag dha gerenja. Gen duwhan che a wra debry anodha oll dedhyow dha vôwnans. Spern ha ascal a wra e dry rag dhis.”> ‘*Cursed is the ground for your sake. With sorrow you will eat of it all the days of your life. Thorns and thistles it will bring you.*’ {Gen III:18} Tillers of the land don’t like as thorny/sharp and difficult to rid soil of.
- Back of new £1 coin has rose of England, Irish shamrock, Welsh leek and Scottish thistle. Order of the Thistle is the highest in Scotland and the order’s chapel is in St Giles High-Kirk in Edinburgh. Originally said to be founded by James VII (II of England) the year before he lost his throne. Said to be 13C battle Norwegians vs Scots, Norse keen to attack Scots; to stay unheard by Scots, removed shoes; in night one stepped on thistle, shouted loudly, woke Scots ready for enemies. However, seems untrue.
- Every family/clan in Scotland has flower; Stewart is thistle; between Robert II’s 14C reign and Queen Mary’s 2C later, every king/queen was of Stewart family; likely official sign of Scotland chosen then.

Dineydyn : Edinburgh; *Tyrdêlen* : shamrock; *Norgagh* : Norway;

(74) Gawen 1 of 2

<https://www.skeulantavas.com/audio/74-gawen-1?c=podcast-library-1>

9 July 2017

- Gwalchmai perhaps from Gawain, maybe via Breton. Gavin a form of Gawain. Gwalchmai meaning ‘May Hawk’, some think ‘Wasteland Hawk’. *Gwalchmai* son of Gwyar, Arthur’s sister, in Welsh tradition, thus Arthur’s nephew. Wm Malmesbury 12C calls *Gwalchmai* <*Walwen*> said to be prince of Galloway SW Scotland – brother of Hengistus chief of Jutes exiled him – tomb in Pembs.
- Big part also in Geoffrey Monmouth’s history – Gawain went to Europe to fight Lucius with Arthur; when Modred’s treason known the knights return via Kent, where Modred kills Augel of Scotland and Gawain. *Bêwnans Ke* follows Geoffrey’s closely.
- In *Bêwnans Ke* before Arthur leaves Gawain speaks to him {BK f10v 217/1503-1507?} and when Arthur arrives in Kent, where Modred has killed Augel and Gawain, he cries in anguish about Gawain {BK 441/3284-3288?}.

Menow : Monmouth;

(75) Gawen 2 of 2

<https://www.skeulantavas.com/audio/75-gawen-2?c=podcast-library-1>

16 July 2017

- ‘Syr Gawain and the Grene Knyght’ – long and valuable – poet not known – middle English in later 14C. Arthur & knights at Camelot New Year’s Day, huge green knight enters with axe and challenges to return a blow after year-and-a-day. Gawain accepts & beheads knight, who then picks up the head which tells Gawain he must undergo similar blow in the Green Chapel next year. Near end of year Gawain sets off & comes to castle where live Sir Bertilak & his wife, Green Chapel 2 miles thence. Gawain & Bertilak in morning agree to give one another whatever they get; Lady Bertilak seduces Gawain but apart from courteously agreeing to a kiss he declines. Bertilak and Gawain give respectively a deer and a kiss. Next evening a boar, and 2 kisses. Gawain next day doesn’t obliged & she gives him silk belt to protect him from injury. Gawain doesn’t tell Bertilak about the belt. Next day after 3 attempts the Green Knight can’t injure him – he says he is Bertilak, changed by magic. Gawain ashamed he didn’t let on about the belt but Bertilak calls him the best knight ever. Many Celtic elements in the tale so tis no surprise twas composed in Cheshire v near Welsh border.

De Halan an Vledhen: New Year’s Day; *bora gwyls* : wild boar;

(76) Athelstan

<https://www.skeulantavas.com/audio/76-athelstan-audrey?c=podcast-library-1>

23 July 2017

- W Pryce: Cornish in Exeter ‘til 936, Athelstan chased over Tamar; born late 9C, son of Edward the Elder, grandson Alfred the Great, kings of Scotland & Wales & Vikings of York lordship, so considered first king of all England. Pushed Cornish west of Tamar, seems acknowledged overlordship.
- Name meaning ‘*brilliant, jewel*’; 1st element <æthel-> common in Anglo-Saxon men & women; 2 examples Athelburga & Athelthryth - <Æthelthryth> meaning ‘*noble strength*’, most famous owner princess born East Anglia early 7C; though given in marriage to 2 kings, remained a virgin. Escaped from 2nd husband & founded convent & monastery in Ely; after death cathedral dedicated to her & St Peter. 23rd June annual fair.
- After Normans <Adeldreda> & in French <Audrey>, taking its place. At her fair ‘St Audrey’s Fair’ sold ladies’ clothes especially lace. 17C Puritans not happy re lace, thought to show worldly pride; lace bought there ‘St Audrey lace’ or ‘Taudrey lace’ – Puritan condemnation gave the word ‘tawdry’.

Lâss : lace;

(77) Cider

<https://www.skeulantavas.com/audio/77-c%C3%A4Eder?c=podcast-library-1>

29 July 2017

- Hebrew 'strong drink' <shechar> (חַמֵּץ) ~ into Greek as <sikera> (σίκερα) ~ <sicera, cisera> into Latin, interpreted as fermented apple juice (cider) by Francophones: <cisre, cidre>. In Breton this became <sistr, jistr> for 'cider' and in English <cider>.
- Cider in Cornish: twice in *Bêwnans Meryasek* : Meriasek says he doesn't drink, and Decanus says of Meriasek he didn't drink cider {BM 1969, 1451}, as per Luke's gospel {Luke 1:15} re John the Baptist for <sikera> actually, likely originally some sort of beer or wine. Meriasek being Breton, cider being Breton drink, easy to imagine Bretons thinking he held off cider.

(78) Cereal, corn

<https://www.skeulantavas.com/audio/78-%C5%B8sow?c=podcast-library-1>

29 July 2017

- 4 main cereals wheat, barley, oats, rye hereabouts, uses of cereals. In *Creation of the World*, Adam to Cain mentions <kergh, barlys ha gwaneth> {CW 1066}; William Gwavas later mentioning <Barlys, gwaneth ha kergh> and <Trehy grônd bêten rag gonys sugal>. Wheat bread and oat bread <bara cà> <bara kergh> mentioned in Old Cornish Vocabulary {OCV Panisalbus : baracan; Panisauena : barakeirch}. Wheat good for protein, needs dryth & sun.
- 2nd choice oats, in Scotland as porridge; & in Ireland before potato in 17C. Barley food but stomach wind, avoided if mixed with other cereal : 'maslin bread'. Also animal fodder.
- Barley can be malted for beer, distilled for whisky.
- Rye the 4th cereal, common in E & N Europe, Germans still eat much rye bread; that rye formerly grown clear from W Gwavas's words, & Robert Burns' 'Coming through the rye'. Rye spirit made, as heard in Don McLean's 'American Pie'.
- If you are diabetic, avoid wheat, barley & rye – oats will be ok if separate from other cereals.

Gwaneth : wheat; *barlys* : barley; *kergh* : oats; *sugal* : rye; *yos kergh* : porridge; *anlê*s : disbenefit; *bara ys kemyskys* : maslin bread; *gwyras* : whisky, spirit; *cêlyak* : diabetic

(79) Gogmagog's leap

<https://www.skeulantavas.com/audio/79-labm-gogmagog?c=podcast-library-1>

12 August 2017

- In Genesis Gog is one of Japhet's 7 sons {Genesis 10:2} and Ezekiel mentions Gog and Magog {Ezekiel 38:2}; Revelations mentions Satan misleading Gog & Magog to attack Christendom {Revelation 20:7-8}.
- Another legend, awful daughters of nasty emperor Diocletian didn't wish to marry so escaped to Britain, found husbands and begot aggressive giants, Gog & Magog the last 2 – chained in London to defend against enemies - London Guildhall still has picture.

- Different version in West: 2 huge figures carved in chalk at Plymouth Hoe, destroyed 2nd half 17C, one called Gogmagog i.e. Gog + Magog. Geoffrey of Monmouth tale: when Brutus & Romans came to Britain, giants already there – they were attacking Brutus in Totnes. Brutus' men called all except Gogmagog, 12' tall, Corineus chief of Cornwall was a champion chosen to wrestle Gogmagog. First meeting Gogmagog broke 3 of Corineus's ribs; angered, he grabbed the giant & ran with him to the coast, there he threw the giant in the sea where he drowned. That throw was from the place, Geoffrey says, called Gogmagog's Leap, and was the start of Cornish wrestling.

Porth Sutton : Plymouth Hoe; *Menow* : Monmouth;

(80) St Cadoc

<https://www.skeulantavas.com/audio/80-casek-sans?c=podcast-library-1>

20 August 2017

- St Cadoc born S Wales end 6C; founded Llanccarfan college in Vale of Glamorgan, and churches, visited St Michael's Mount, made a spring rise which healed stomach illnesses especially intestinal worms – likely this a reference to Cadoc's Well near Padstow.
- In *Bêwnans Ke*, Cadoc mentioned as <Casek>; 12 legates sent from Lucius to Arthur asking why no tribute. 9th legate says, <Lowena dhis, a dasek gwartheyvyas meur a wasow. Ny ve dha bar re Gasek na ny'n gwelvyth lagasow i'n bÿs hogen!> '*Joy to you, fatherly overlord of many lands. By Cadoc you have no equal nor eyes will see in this world ever!*' {BK 269/1972-1976?}
- In Latin '*Vita Cadoci*' St Cadoc & Arthur are enemies: Lligesog Dorn Hir powerful Briton chief; kills 3 of Arthur's knights. No chieftain will give him sanctuary for fear of Arthur, however Cadoc gives him sanctuary for 7 years. Then he's betrayed to Arthur who comes to Cadoc with any army to the bank of the Usk. The matter put before the Welsh; the saints decide Lligesog must pay 300 cows red/brown front, white behind, no one knew where to get them. 300 ordinary cattle brought to Cadoc – their colours changed by miracle – when brought to Arthur, they vanished, replaced by reeds. Arthur repented and asked Cadoc to forgive him.

Nans Morganùg : Vale of Glamorgan; *Lannwedhenek* : Padstow;

(81) Ducks & Drakes

<https://www.skeulantavas.com/audio/81-tyck-tack-mallard?c=podcast-library-1>

27 August 2017

- Ducks-&-drakes widely known – player throws stone, which leaps on touching water, as many times possible. Called 'water skipping' in USA – there is competition, current champion made stone leap 88 times. In Europe no more than 3 leaps required, objective is as far as possible. Stable due to high speed, lift from pushing down water; 20° the best angle. In Europe called 'doing frogs' or 'doing ducks' – in Breton <spazhañ an dour> '*castrate the water*'; in Welsh < dip-dap-do > or <dic-dac-do> or <dili-dac-do>. No name in Cornish

language texts but F Jago's dialect book has <tic-tac-mollard>, sort of close to the Welsh. <mallart> for 'drake' found in *Origo Mundi* {OM 1199}; <tyck-tack-mallard> recommended.

sad : stable;

(82) Halgavar Court

<https://www.skeulantavas.com/audio/82-cort-hal-gavar?c=podcast-library-1>

4 September 2017

- R Carew born in Antony near Torpoint 1555, Oxford educated, translator of Italian & Spanish, '*Survey of Cornwall*' – reprinted more than once, most recently in mid last century with F E Halliday the editor [golegyth?]. Didn't speak much Cornish but printed sayings: "me ne vydna cowska Sowsnek" '*I won't speak English*', <Trûrû, trueth yw, owth omdedna y'n jevÿth try rew> '*Truro, a pity, pulling back will have 3 rows*'.
- Of Bodmin, Carew mentions the Court of Halgavar {goat-moor}. This devised by lads of Bodmin to make fun of newcomer: seeing a young fellow in some way not correctly dressed (e.g. 1 spur only, or no belt), brought before Halgavar Court. This outside town, place full of quagmires – accused must go to the moor to fight a dragon, as he's told, or do something crazier still; no court nor dragon there, just wet muddy places to fall into.
- Carew says an idiom in Bodmin of a scruffy fellow is that they should be brought before Halgavar Court. Cornish speakers could say similar now, but in PC times maybe best avoid that.

Golegyth: editor/adaptor; *lisegow lenky*: quagmires, sloughs; *den scubellak*: scruffy man; *kewerder polytyk*;

(83) Devon - Dewnans / Dewnan

<https://www.skeulantavas.com/audio/83-dewnans-p%C3%B2-dewnan?c=podcast-library-1>

10 September 2017

- *Dumnonii* or *Dumnones* were an ancient British tribe in SW Britain; Some say from Celtic <*dubno-> for 'deep' or 'world', some from Latin <dominus> for 'master'. Powerful until 8C, taken by West Saxons, only leaving the western part inhabited by Cornouii. Saxons E of Tamar used Celtic <Dumnonia> til by 8C <Devon>.
- E Lhuyd 3 times in his grammar mentions <Deunanz> likely from Welsh <Dyfnaint>, from Welsh <dyfnaint>. It seems E Lhuyd Cornish-ised <Dyfnaint> as <Dewnans> so that the final <s> matches the final Welsh <t>.
- In 16C W Camden's English version of Britannia, says, "Devonshire is called by the Cornish-Britons Deunan", without <s>, likely straight from Dumnonia, sadly no examples written by native Cornish speaker. N Boson mentions the country but calls <Pow Densher> from English. <Dewnan> recommended.

(84) Richard Gendall

<https://www.skeulantavas.com/audio/84-richard-gendall?c=podcast-library-1>

15 September 2017

- Richard Gendall born Turks & Caicos 1924, youth in St Blazey & Winnowe, his father parish vicar. WW2 joined RN as cadet, commanded landing craft in allied landings S France. Post war a teacher of modern languages in England, New Zealand & other places. When retired was teaching in Helston school.
- To begin with supported Unified Cornish & helped RMN with dictionary mid-last century; also started '*An Lef*', after 2 years handed to Talek. Remembered as poet & singer, many Cornish songs for famous singer Brenda Wootton, she & he recorded '*Crowdy Crawn*' LP: out in early '80s. Nearly simultaneously Kesva an Taves Kernewek published '*Kernewek Bew*', Richard's book for beginners; many think this the best book ever for students; wouldn't surprise considering Richard's long experience teaching languages.
- Growing ever more unsatisfied with Unified, believe movement forgetting 17C & 18C Cornish, tho' easier to speak than Unified. Early '80s published '*An Curnoack Hethow*' where for 1st time was Cornish based on later writers e.g. William Jordan, Nicholas Boson, William Rowe, William Gwavas, Edward Lhuyd &c presented; much difficulty, changed spelling more than once. Finally decided on exactly E Lhuyd's spelling, as scientific; other spellings difficult for people learning this. But we must thank Richard for updating the language & thus preparing a fitty tool for the future.

Landreth : St Blazey; *Wynek* : St Winnowe; *kefrysyy* : allies;

(85) Modred

<https://www.skeulantavas.com/audio/85-modred?c=podcast-library-1>

25 September 2017

- '*Annales Cambriae*' mentioned Modred at year AD 537, falling with Arthur in battle of Camllan; no hint he was Arthur's enemy. In later tradition Modred a great traitor; grounded on Geoffrey of Monmouth saying Modred was Arthur's nephew left, when Arthur left Britain to fight emperor Lucius, to rule rightly in his place - made himself king of Britain & wedded Queen Guinevere.
- That story found in *Bêwnans Ke*; tyrant threatens bishop {BK 416/3124}. <Modred> form used by G Monmouth Old Cornish; <Medrawd, Medrod> in Welsh, linked with <medraf> '*I can, I know how*'.
- <Modred> masculine name besides Arthur's nephew; <Tre Modred> in Domesday book, <Ros Modres> near Penzance {Rosemodress SW4423}. In *Bêwnans Ke* called <Modres> with <-s> from <-d> at end; seems a rule in Cornish that whenever <d> & <r> together, d unchanged (no assibilation) e.g. <crodra>, <edrek>, <godros>, <Hedra>. In Redruth are <d> & <r>, so <Redruth> right - thus <Resrudh> mistaken.

Menow : Monmouth

(86) Proper Nouns

<https://www.skeulantavas.com/audio/86-henwyn-dyblans?c=podcast-library-1>

25 September 2017

- All these are wrong: <*an Eglos Sen Peran> 'the Church of St Piran', <*an Benneglos Trûrû> 'the Cathedral of Truro' & <*an Yêth Kernow> 'the language of Cornwall'. Why? Unnecessary/mistaken use of 'an' before proper nouns in chains-of-words. Kernow is a unique place name, therefore definite. If first noun is linked with second in possessive relationship (in all Celtic languages), if the second is definite then the first is taken as definite also. Therefore <Eglos Sen Peran> 'the Church of St Piran', <Penneglos Trûrû> 'the Cathedral of Truro' & <Yêth Kernow> 'the language of Cornwall' are all correct.
- Further: St Piran, Truro & Cornwall are all unique & definite; an indefinite noun can also be made definite, if were to put then definite article before it e.g. <*an hel an dre> is wrong: <hel an dre> 'the hall of the town' or 'the town hall' is correct.
- We all know: <I'n termyn eus passys th'era tregys in Seleven den ha benyn in tyller cries Chy an Hordh> {JCH 1} 'In olden days a man & woman lived in St Levan in a place called the House of the Ram' – 'the house of the ram' – 'house' is definite because 'the ram' precedes.
- J Tonkin writes in a song, <Mytern Frynk th'erof vy ow mênnya> 'I mean the King of France'. {Menja Tiz ... v 14} How could we say, 'Louis XIV was a king of France'? (i.e. to make the king indefinite, {'a king' instead of 'the king'}) Advice is: <Yth o an Peswardhegves Louis mytern a vyterneth Frynk> 'Louis the Fourteenth was a king of the kings of France'.

Ger mell dyblans : definite article; cowethyans pewek : possessive relationship;

(87) Albany

<https://www.skeulantavas.com/audio/87-alban-albany?c=podcast-library-1>

8 October 2017

- <Albion> the oldest name for Britain, Celtic, root <*alb-> 'white'; maybe white cliffs, others think 'visible' to distinguish from underworld; French expression 'perfidie Albion' 'treacherous Britain' enduring - 1st found in print in French Revolution time. In Britain use referred to only northern part. In Irish <Alba, Albain> referring to Scotland only. In Scotland still more limited to north of the Forth; appearing in English as <Albany>.
- Duke of Albany first found end 14C under Robert III, to his brother Stewart, used many times since. James VI of Scotland, I of England linked Duke of York title with that of Duke of Albany.
- In 1660s Charles II's brother James made Duke of York in England & Duke of Albany in Scotland. Dutch colony in N America taken by Charles, some names changed – on Hudson River town called Beverwijk renamed Albany in honour of king's brother; likewise in his honour New Amsterdam renamed to New York. New York everyone knows; Albany is capital of New York state.

Wheldro : revolution; gwlasva : colony; lostledanas : beavers;

(88) England

<https://www.skeulantavas.com/audio/88-pow-an-sowson?c=podcast-library-1>

15 October 2017

- RMN's dictionary offers for <England>: <Bro Sows, Pow Sows, Pow an Sowson>. <Bro Sows> from Breton <Bro Saoz>; unattested in Cornish; <bro> pretty rare in Cornish, only 1 known, in *Passyon Agan Arlùth* {PAA 250.4}. Commonly <pow> for 'country, land' but <Pow Sows> never found in texts. The only attested name by RMN is <Pow an Sowson>; once by E Lhuyd in *Archaeologia Britannica*, and once in his MS {Llanstephan MS84}.
- Welsh use <Lloegr> for 'England'; in Old Welsh time this only meant Britain S of Humber & Severn estuary; now all England. Origin unknown: some think <laoch> 'soldier' in Irish thus 'collection of warriors'; some think 'border country'. Celtic languages refer to English as 'Saxons' i.e. <Sowson> in Cornish, <Saeson> in Welsh, <Sasunnaich> in Scottish-Gaelic. English themselves called the country <Englond, England> and the language <Englisc, English> 'the Angles' language'.
- It so happens in Cornish the most common name for England is <Inglond> - J Tregear wrote/translated <lemmyñ dhe drailya dh'agan pow ny a Inglond... sê ha'n stall a Rom dell jeves Inglond ... danvenys omma dhe Inglond,> 'Now to turn to our country of England ... seat and stall of Rome as has England ... sent here to England' {from E Bonner, TH 50a-51}. <Inglond> would hardly please many Cornish speakers; thus suggested Lhuyd's name <Pow an Sowson>.

Mor Havren : Severn estuary;

(89) All Saints' Day / De Halan Gwav

<https://www.skeulantavas.com/audio/89-de-halan-gw%C3%A2v?c=podcast-library-1>

22 October 2017

- 1st Nov 'All Saints Day', <De Halan Gwav>, <Gouel an Hollsent> in Breton & <Gwyl yr Hollsaint> in Welsh.
- Celts believed spirits could slip between the summer and the winter; fire and fireworks to scare them off from homes and cow-houses. Faces carved into pumpkins in USA, in big turnips in Britain & Ireland.
- Called Hallowe'en in English.
- <Comûnyon an Holl Sens> 'the Communion of all the saints' used by J Tregear {TH 39}.
- For the Christian festival perhaps <Gool an Holl Sens>.

(90) Wales

<https://www.skeulantavas.com/audio/90-kembra?c=podcast-library-1>

29 October 2017

- <Cymru> for 'Wales', <Cymry> for 'Welshmen'; really same word; common in old times for inhabitants to use name of people for country; e.g. <Kernow> from <Cornovii>.
- Cymry started in Old North, <*kombrogi> 'compatriots' – evident in old north in Cumbria; Welsh spoken there 'til 12C; Penrith place name would be <pen rhyd> in Welsh & <penn rës> in Cornish. Welshman <Kembro> in Middle Cornish, <Cymro> in Welsh.
- RMN suggested <Kembry> for 'Wales'; however E Lhuyd gives <Kembra> and <tus Kembra> for Welsh inhabitants; <Kembra> in *Bêwnans Ke* twice {BK 169/1164, 187/1292} – <Kembra> correct therefore.

(91) Oyl

<https://www.skeulantavas.com/audio/91-oyl?c=podcast-library-1>

5 November 2017

- <oyl> from Latin <oleum> - <olyf> being the tree from Latin <oliua>
- <Meneth Olyvet> Mount of Olives mentioned in texts e.g. *Resurrexio Domini* {RD 2398 + ...}
- Gethsemane where many olives grew, meaning 'oil press' (ܓܝܬܫܡܢܐ) in Aramaic.
- <Rag hanter mis deworta saym a vydn codha>, <saym> for fish oil (olives could not be cultivated in N Europe) found in J Boson pilchard rhyme and in *Origo Mundi* {OM 2703-2708}.
- Not a pleasant smell from <saym>.

(92) Awan – Dowr – Ryver

<https://www.skeulantavas.com/audio/92-awan-dowr-ryver?c=podcast-library-1>

12 November 2017

- RMN suggested <avon>, <avenow> in dictionary. In Old Cornish Vocabulary <aun> {OCV Flumen l. fluuius, aun}, and <Awen Tregeare> place name at end 17C.
- *Origo Mundi* example <nyns eus pons war Dhowr Cedron> {OM 2804}
- *Resurrexio Domini* example <Dowr Tyber> {RD 2162-2164}
- *Bêwnans Ke* example <Dowr Humbyr> {BK 434/3235-3237}
- *Bêwnans Meryasek* <ryver> example {BM 1138-1145}
- J Tregear <ryvers> example {TH 53}
- In sum: Un-named <ryver>; when named <dowr>

(93) Guinever/Jenefer

<https://www.skeulantavas.com/audio/93-gwynnewer?c=podcast-library-1>

19 November 2017

- Lady Guinevere – name Welsh root <Gwynhwyfar> related to <Findabair> in Irish, daughter of Medb, queen of Connaught. Both from <*Windo-sêbra> 'white wizard-ess, fair wizard-ess'.

- Geoffrey of Monmouth's story is when Arthur leaves Britain to fight Lucius, leaves his queen in his nephew Modred's hands; Modred is disloyal, forces Guinevere to marry him. This tale used in *Bêwnans Ke*, where queen called <Gwenewer>.
- In another version Lancelot is her lover, best knight in court, starts loyal, goes to rescue her when abducted by enemies, they fall in love gradually, sadly committing adultery right under the king's nose.
- The tale of the unhallowed relationship of Lancelot & Guinevere large part of '*Idylls of the king*' by A L Tennyson – the adultery in court the reason why Arthur's enemies defeat him & thus dispersion of the Round Table fellowship.
- Gwynewer was common in Cornwall in old times, <Gwynewer> > <Gwynhewer> > <Gynefer> > <Jénéfer> then into English as <Jênefer> - only common in Cornwall.
- In early 20C GB Shaw chose Jennifer as name in '*Doctor's Dilemma*' – half century later Jennifer one of the commonest female names in England. Jennifer is from Guinevere, and is Cornish in origin.

(94) Abraham

<https://www.skeulantavas.com/audio/94-abram?c=podcast-library-1>

26 November 2017

- Before Christmas, readings remembering people who came before Jesus. Abraham, in Cornish <Abram>, the patriarch of the Jews; was promised by God "in your seed all nations will be blessed"; Abraham obedient to commandment to sacrifice Isaac <Isak> {Genesis 22}. In *Origo Mundi* {OM 1277-1821, 1313-1318, 1371-1378}, Abraham finds a goat & sacrifices instead of his son.
- The Bible says there was another son, Hagar his mother, called Ishmael {Genesis 21}. Muslims considering him to be Arabs' ancestor, and say he not Isaac was in danger of being sacrificed at the altar. Though the Bible's and Islam's accounts not entirely the same, in both Abraham is the patriarch & man of great faith.

(95) John the Baptist

<https://www.skeulantavas.com/audio/95-jowan-baptyst?c=podcast-library-1>

3 December 2017

- John the Baptist: in *Bêwnans Meryasek* called <Sen Jowan Baptyst> {BM 4128}, called <Jowan Baptyst> in J Tregear {TH 8, 29a, 43a}; thus right name.
- John prophet in OT style, preached repentance, baptised in River Jordan, therefore baptism big part of Christian church life.
- Herod married to brother Philip's widow Herodias; John preached against him but was imprisoned not killed; Herodias's daughter danced & pleased Herod, promised & asked for head of John on a plate. John beheaded & daughter gave head to mother.
- Daughter of Herodias not named in NT, scholars think called Salome. O Wilde's play treated death of John in very lively manner; but remembering words of the old Breton song {?} <Sant

Yann benniget a zo bet dibennet gant eun danserez> '*Blessed St John has been beheaded by a dancing girl.*'

(96) The Christmas Crib

<https://www.skeulantavas.com/audio/96-presep-an-nadelyk?c=podcast-library-1>

10 December 2017

- Commonly seen in churches & public places is the Christmas crib, similar to the stable where Jesus was born acc Gospel St Luke, with Virgin Mary, Joseph & animals & new child. Shepherds also, and after Christmas the wise men with gifts. Stable only in St Luke, wise men only in St Matthew.
- Born 1st quarter 13C St Franci Assisi went to Holy Land where he was shown the traditional place where the Saviour was born. When he returned he presented the scene to people, to think of the birth of Christ rather than the material parts of the story. Living people & actors originally played the parts but later figures of clay &c.
- Read of a place in mid England where the Christmas crib was forbidden so as not to offend citizens who weren't Christians. This shows a lack of understanding; in that part most people are Muslims, not Christians. In Qur'an the only mention is of one woman, her name Mary mother of Jesus. Muslims believe Mary was a virgin when she bore Christ, and Jesus, by name of <Isa> (عيسى) is also one of the greatest prophets in Islam, where he is also called <Massih> (المسيح) which is <Messias> (משיח, Μεσσίας) or <Christ>.

(97) Wassail

<https://www.skeulantavas.com/audio/97-wass%C3%AAI?c=podcast-library-1>

17 December 2017

- 'Carols' in origin meant jolly dance; closely related is <carolly> meaning 'to dance' in Cornish. 'Carol' was used for the song with the dance, nowadays for the Christmas songs. Some translated to Cornish. For example, <Dyn dôm lowen yns wâr vàn i'n nev clegh ow seny!> & <Kyns in cyta Davyth rial> & <Clew, canasow nev a gân gormola dhe'n Flehyk splann> '*Ding dong merrily*', '*Once in royal David's city*', '*Hark the herald angels*'.
- Some songs are weakly linked e.g. Wenceslas carol, nor '*Here we come a wassailing*'. Wassailing is an old English tradition, people door to door wishing their neighbours health in year to come.
- <Wassail> Old English meaning '*be healthy*', before drinking to health of the provider. <Wassail> found in *Passio Christi*; with Christ on the cross, offered gall & vinegar as <wassêl> {PC 2978}. For wassails hot spiced cider & good food. Last Saturday of November Redruth Wassail.

Degol Stefan : St Stephen's day, boxing day; *bystel* : gall; *aysel* : vinegar; *wassêl* : wassail;

(98) Silvester

<https://www.skeulantavas.com/audio/98-degol-sylvester?c=podcast-library-1>

24 December 2017

- Silvester in *Bêwnans Meryasek* – in the play Constantine of Rome is oppressing Christians, but he suffers leprosy; believes punishment from God for cruelty. Doctor suggests bathing in infants' blood; conscience forbids him and he sends home 3,000 brought children with money; sees vision of St Peter & Paul advising him to make Silvester pope, who's in hiding. Constantine asks & is baptised & by miracle healed; gives order to worship Christ alone.
- Not historically true, Constantine never oppressed Christians but became Christian & made Christianity official faith; Silvester was also pope in his time.
- St Silvester died last day of December, therefore 31st Dec now his day; however end of 16C most of Europe went to new calendar so his day only then at end of year. Generally New Year's Eve here but in much of Europe called St Silvester's day.

Dedhyador : calendar; Nos Calan Genver : New Year's Eve;

(99) St Hilary

<https://www.skeulantavas.com/audio/99-sen-eler?c=podcast-library-1>

7 January 2018

- St Hilary early 4C at Poitiers, bishop AD 350, anti-Arians (who believed Jesus made as lower than God), got bishops to excommunicate Arelates, an Arian; also condemned emperor Constantius thus exiled to Phrygia a while, then returned. Honoured as doctor of the church. Died 13th January 368. Spring term in Trinity College & Oxford & others called Hilary term.
- St Hilary parish mentioned in JCH as <Gûn Sen Eler> St Hilary Downs {JCH 13}.

(100) Glass & Crystal

<https://www.skeulantavas.com/audio/100-gweder-ha-gwr%C3%BFs?c=podcast-library-1>

13 January 2018

- Josef Baramathia (of Arimathea) in *Passio Christi* says of an alabaster tomb for Jesus <maga whydn avell an leth> 'white as milk' {PC 3138}; J Tregear says transfigured Christ's face <shînya kepar ha'n howl> 'shine like the sun' {TH 56a} and <y dhyllas a veu gwrÿs maga whynn avell an ergh > 'clothes made white as snow'. In *Bêwnans Meryasek* Constantine is advised to bathe in childrens' blood by which <pàn vewgh in henna golhys yth ewgh gwynn avell crystal> 'you'll go white as crystal when you're washed in that' {BM 1520-1521}. <Crystal> same as Middle English <crystal>.
- Latin <uitrum> 'glass' leads to English 'vitreous', 'vitrification': from Brittonic in Roman times is Cornish <gweder> for 'glass'. J Tregear wrote: <kepar ha in gweder why a yll gwelas ha percevia agas bêwnans> 'as in a glass you can see and perceive your life' {TH 28a}.
- If based on <*uritum> rather than <uitrum> that would give <gwrÿs> for 'crystal'; this is used more than once. In *Passio Christi* a white robe is put on Christ & Herod says, <a's gwyskens

adhesempys adro dhodho ev mar mynn. Maga whynn avell an gwrÿs. > *'let him wear it right away about him if he wants. As white as crystal'* {PC 1788-1790}. In *Bêwnans Ke*, Modred the traitor says to Guinevere, <Arlodhes, gwynn avell gwrÿs, deun dhe'n chambour, me a'th pys, may hyllyn omacowntya.> *'Lady, white as crystal, let's go to the chamber, I beg you, so that we may compare notes'* {BK 388/2981-2983}.

- Suggested: <mar wydn avell leth> & <mar wydn avell an ergh>, <mar wydn avell an gwrÿs> *'as white as milk/snow/crystal'*; <gwrÿs> *'crystal'* another form from same root as <gweder> *'glass'*.

(101) 3 Cities

<https://www.skeulantavas.com/audio/101-teyr-cyta?c=podcast-library-1>

21 January 2018

- 2 cities mentioned more than once in Cornish texts: Jerusalem & Bethlehem. Apart from these, 1 city mentioned only in New Testament; 2 cities not in the Bible at all: Rome, Exeter & London.
- *Bêwnans Meryasek* takes place largely in Rome; J Tregear as Catholic priest often mentions Rome, e.g. in BM Constantine says of himself 'Yth ov gelwys Costentîn in Rom **chif-cyta an bÿs** emprour cûrunys certan.' *'I'm called Constantine emperor in Rome, capital of the world'* {BM 2513-2515}. J Tregear wrote/translated: <Ha in pana dyller a wrussons y sùffra martyrdom? Poran in Rom neb yw an penn ha **chif cyta a'n bÿs**. > *'And where did they suffer martyrdom? Right in Rome which is the head and chief city of the world'* {TH 47}. <chif cyta a'n bÿs > seems Cornish title for Rome perhaps.
- Exeter mentioned in <Jowan Chy an Hordh> {JCH 13} & by J Tonkin in his song 'Menja tus Kernowek bÿs gosowes' {Menja tiz ... v5}, also more than once by E Lhuyd, who calls J Trelawny <Ispak Keresk> *'bishop of Exeter'*. Keresk meaning fort on the river Exe, with 2nd syllable stress.
- In his conversation, A Boorde writes <Pes mildir eus alebma da Loundres?> 'How many miles from here to London?'. In the Bilbao MS is <me a res mos dhe Loundres mes a dhornow> 'I must go to London out of hand'; E Lhuyd, W Gwavas & J Boson also mention <Loundres>. This is some strange - <London> being called <Loundres> in Cornish – this the Breton name, from French – not being of concern to Cornish people, they didn't use the name since Norman times, and instead used the Breton name.

(102) Bridget & the Virgin

<https://www.skeulantavas.com/audio/102-bryjet-ha-n-werhes?c=podcast-library-1>

29 January 2018

- 1st Feb St Bridget day; one of 4 Celtic calendar days & beginning of Spring – also one of 3 greatest saints of Ireland.
- 2nd Feb Mary of candles – the church that day remembering Jesus presented in the temple by his mother Mary. Feast days coinciding & Bridget taking precedence; story of Bridget & Virgin Mary, explained by the people.

- The Virgin Mary & Bridget were walking in the country, Mary gone with child some months, i.e. with Jesus, embarrassed as she had no husband. They saw ahead a bunch of young men & the Virgin explained how awkward she was about meeting them for fear of being made fun of. Bridget saw a harrow left by some farmer, put this on her head and strutted straight on through the bunch – doing so to distract to herself – the lads made fun of her but missed the Virgin slipping behind them. Virgin rejoined & thanked Bridget & promised her day would come first.
- They didn't live in the same century, nor same country – but interesting story as an example.

Bleynorieth : precedence; *payony* : to (walk like a) peacock;

(103) Valentine's day

<https://www.skeulantavas.com/audio/103-degol-volans?c=podcast-library-1>

5 February 2018

- St Valentine's day 14th Feb, big day for sweethearts, not much known about the saint nor connection with romantic love.
- One version that St Valentine a priest in 2nd half 3C; empire split in 3 then, on the borders aggressive people challenging; Claudius Gothicus solved problems, he beat the aggressive peoples & united the empire. Maybe 2, maybe 1 Valentine, one said to be priest in Umbria. Claudius forbade soldiers to marry, to make them dedicated & tough without wives & children (also newly-weds not required to sign up). Valentius defied the emperor & married a couple, preserving the man from Roman legion service. Therefore V put to death & buried N of Rome. Some scholars think this story rationalisation.
- 14th was the day birds (supposedly) began looking for mates; first mention of this in Geoffrey Chaucer's *'Parlement of Foules'* "For this was on seynt Volantynys day Whan euery bryd comyth there to chese his make". NB Chaucer writes <Volantyn>. Welsh name is <Folant>. Recommended: <Volans> & <Degol Volans> for the day.

Rêsonegyans : rationalisation;

(104) Spring

<https://www.skeulantavas.com/audio/104-gwaynten?c=podcast-library-1>

11 February 2018

- <Corawys> (feminine) not actually found in Cornish so from <y Grawys> in Welsh and/or <koraiz> in Breton. Both from Latin <quadragesima>, the '40th day'; therefore Quadragesima the 1st Sunday of Lent. The Tuesday before that (Shrove Tuesday) is attested in Cornish as <Enes> {E Lhuyd Archaeologia Britannica Carnisprivium : Enez} – also from Latin <initium> 'start'. In English known as <Lent> which word is connected to 'lengthen', as in the season's longer days.
- Though Lent season for penance, must be acknowledged that the season's pleasing. <Howl soth, torr leun, paradhys an gwenten> 'When the wind's in the south, the belly is full—spring is like paradise.'

- Scholars also think same root in <gwenton> 'Spring' as in <gwennol> 'swallow (bird)' – this word in both Old Cornish Vocabulary and in *Bêwnans Ke*. When Oubra the herbalist sees Tewdar the 1st time she says, < pàn y'th clôwys ow kelwel, muskegys moy ès gwennal , i'n fordh orth hy lowena. > 'when I hear you calling, mazed more than a swallow, on the way in her joy' {BK 160/1108-1110 f7v}. Also <Bronn Wenyly> 'the hill of swallows, Brown Willy' – English expression has a swallow being a token of Summer; Celtic linking of swallows with Spring.

Corawys : Lent; *benyn losow* : herbalist (fem);

(105) Vortigern

<https://www.skeulantavas.com/audio/105-vortigern%C3%B9s?c=podcast-library-1>

19 February 2018

- Modred in *Bêwnans Ke* mentions <Vortygernus>/Vortigern (though he's not in play) {BK 434/3240}, just that he was king of Britain. Main story about the 5C, Vortigern welcomed Hengist & Horsa to fight the Picts; in beginning Saxons loyal, after while rebelled & seized land in SE.
- '*Highest lord*' is the meaning, and <Vortygernus> the Latin form; <Gwrtheyrn> in Welsh; would be <Gorthern> in Cornish.
- Geoffrey of Monmouth wrote he fell in love with Rowena daughter of Hengist, gave chunk of land for her, fled, built tower in Snowdonia / Eryry but subsided - (boy who was not his father's son) in Carmarthen said there was a pool, then 2 sleeping & woken dragons causing foundations to subside. That was Merlin; tale linking Vortigern with Arthur.

Gorthern : Vortigern; *Menow* : Monmouth; *Eryry* : Snowdonia; *Kerverdhyn*; Carmarthen; *gornaturek* : supernatural;

(106) St Piran

<https://www.skeulantavas.com/audio/106-peran-sans?c=podcast-library-1>

11 March 2018

- Earliest mention <Carn Peran> in 10th century; also others e.g. <Peran i'n Treth> 'Perranzabuloe', Peran Porth, Peranudhnow & Peran ar Wodhel .
- Almost nothing known – from tale born in Ireland, crossed to Cornwall on stone; part taken from life of Ciarán, important saint in Ireland; seems someone thought Piran a Brythonic form of Ciarán - Piran not Irish. More likely Cornish, maybe Welsh, as church dedicated to St Piran in Cardiff in old times. Not known why taken as Cornish national saint. Seems tanners took as patron saint as they processed on 5th March with relics, specially in tin-renowned north coast.
- Another mystery the back-with-white-cross flag – not old history – taken as St Piran's and thus Cornwall's some time in 19C; said to refer to white tin against unprocessed ore – strange but not true. Flag is similar to Breton <Croaz Du> (black cross on white field) Breton 13C-16C, arms of Breton family <Pezran> black cross on silver field.
- St Michael more loved.

Gwirhaval : likely/probable; *creryow* : relics; *mûn* : ore;

(107) Annunciation / Degol Maria mis Merth

<https://www.skeulantavas.com/audio/107-degol-maria-mis-merth?c=podcast-library-1>

11 March 2018

- Annunciation in March; Gabriel announces to Mary; words from St Luke {Luke 1:26-38}; birth of Jesus 9 months exactly later, hence 25th March Annunciation first day of year; in Britain & Ireland thus 'til mid-18C – calendar change & 1st Jan start of year; financial year 1st April start retained despite calendar change.
- Not attested in Cornish; <Gouel Maria Veurzh>/Gool Maria Merth in Breton; 25th March 'Lady Day' in English – thought wise to follow E Jenner in coining <Degol Maria mis Merth> or <Degol agan Arlodhes>.
- Mothering Sunday 4th Sunday of Lent, mid-Lent – Easter Sunday movable but in old calendar usually the 4th Sunday on 25th March or thereabouts; Virgin declared thereon to be mother of saviour; no surprise that day taken to honour every Christian mother.

Bledhen arhansek : financial year; *Degol Maria mis Merth* : Annunciation; *hevuf* : movable;

(108) Palm Sunday / De Sul Blejyow

<https://www.skeulantavas.com/audio/108-de-sul-blejyow?c=podcast-library-1>

18 March 2018

- In JFK airport in New York, 'welcome' on notice on wall in many languages: Hebrew <berûkchim ha ba'im> (ברוכים הבאים) '*blessed are those who are coming*'. In the singular form <barûkh ha ba'> (ברוך הבא) '*blessed is he who comes*'; common expression in Hebrew for '*you are welcome*'; taken from Bible. Psalm 118:26 says 'blessed is he who comes in the name of the Lord!'. The same expression used in NT when Jesus rides into Jerusalem on an ass. In *Passio Christi* Christ entering Jerusalem among scenes, greeted by children, first boy says <... benegys yw neb a dheu ...> '*... blessed is he who comes ...*' {PC 271-276}.
- Christian celebrate the entrance the Sunday before Easter; called 'Palm Sunday' in English for the palm branches spread before Jesus; only Cornish name for '*Palm Sunday*' is in *Passyon Agan Arlûth* as <De Sul Blejyow>.
- Though <blejyow> found nowhere else in texts, RMN thought the word for 'flowers'; also <blejen> for '*flower*', found in Old Cornish (but not in Middle Cornish). In Middle and Later Cornish for '*flower*' and '*flowers*' the words, often found, are <flour> and <flourys>. An example <...palm ha flourys ... kekefres...> '*... palm and flowers together ...*' {PAA 29.7}. Thus <blejyow> only for Palm Sunday, <flourys> Cornish.

An nyver udnyk : the singular; *vu* : view (noun), scene (dramatic);

(109) Maundy Thursday

<https://www.skeulantavas.com/audio/109-de-yow-hablys?c=podcast-library-1>

25 March 2018

- Maundy from French <Maundé> from Latin <mandatum> 'commandment'.
- After supper, Jesus have new commandment, then washed feet of disciples {John 13:34}.
- Medieval monarchs showed humility by washing feet & giving money, food, clothes. In UK Thursday before Easter queen gives Maundy Money. Pope still washes various people's feet e.g. prisoners.
- <De Yow Hablys> in Cornish, <lau Cablyd> in Welsh, <Yaou Gamblid> in Breton from Latin <capitalavium> 'washing of the head' due to Celtic church baptism at Easter: preparation included not washing, until Thursday before.
- *Passio Christi* <Taw, Peder...> {PC 855-857, 860}

gwil troncas : to take a bath;

(110) Easter / Pask

<https://www.skeulantavas.com/audio/110-sul-pask?c=podcast-library-1>

2 April 2018

- Easter important; early; can be as early as 23rd March, as late as 25th April; difference in dates based on Jewish Passover & movable Passover; English strange in having 1 word for 'Easter' and another word for 'Passover'; same for both in many languages.
- <Easter> from <Eostre>, English goddess whose month in Spring; taken for Easter when Christianity came. Passover for Jews remembering delivery out of captivity in Egypt, in Exodus {Exodus 12}. Word <Passover> invented by William Tyndale in translation of Bible; for <pesach> in Hebrew (פסח) ('he passed over us' – i.e. angel of God passing over without killing). <Pesach> is <Pascha> in Aramaic > Cornish <Pask> - can refer to Jewish and to Christian festival.
- Christian Easter/Pask 1st Sunday after full moon after Spring equinox; different method in old days: when St Augustine came to England, Christians in north celebrating Easter by Iona way, i.e. in Celtic fashion. Big hassle, solved finally in Synod of Whitby late 7C, N English agreed to calculate Easter by Roman method.

Muvadaw : movable; *Aramek* : Aramaic; *kehesnos an gwaynten* : Spring equinox; *Seneth* : parliament, synod;

(111) University

<https://www.skeulantavas.com/audio/111-%C3%9Bnyversyta?c=podcast-library-1>

15 April 2018

RMN devised <penscol>, founded on <prifysgol> in Welsh; but <ûnyversyta> in *Bêwnans Meryasek* {BM 78} – with <university> in English coming from Latin <universitas magistrorum et scholarium>

'community of masters & scholars'. Most of *Bêwnans Meryasek* in Brittany and in Rome, i.e. within France and Italy in our time; medieval Bologna in France & Montpellier in Italy big universities in W Europe: Bologna 11C famous for law, Montpellier officially 13C with law school endowed by Bologna alumni & famed for medical school. Meriasek's father sends for a master/tutor for his son, who introduces himself {BM 76-81}.

Bêwnans Meryasek author unlikely to have invented < Bonilapper, ûnyversyta vian. >, likely from sources. NW thinks that Bonilapper a portmanteau of famous **Bologna** & Montpellier (a la Oxbridge), with metathesis <l> <-> <n>. <*Bolonpeller> > <*Bonylepper> <Bonilapper>. Bologna & Montpellier 2 biggest universities in Europe; <Bonilapper> said to be a small university by magister (tutor) in BM: probably a joke.

Penfentydnyow : sources; *treuscorrans an kes-sonyow* : metathesis;

(112) Pay your bill

<https://www.skeulantavas.com/audio/112-pe-dha-recken?c=podcast-library-1>

15 April 2018

- In *Creation of the World*, Noah's wife not ready to heave out valuable stuff: <y costyens showr a vona> 'they cost a shower of money' {CW 2445}; Let's never forget <mona> is 'money', <arhans> is 'silver' alone. <Ôstes, pandr'yw dhe be?> 'Waitress, what is my bill?' Answered with <Sera, agas reckon yw pypm dynar> 'Sir, your bill is five pence' {A Borde}. Alternative way to answer: <Dhyso jy ev a gòst grôt> 'For you it will cost fourpence' in *Bêwnans Meryasek* {BM 3326}.
- Besides <recker>, <scot> for 'bill', <Wèl, wèl, me a be an scot> 'Well, well, I'll pay the bill.' {BM 3340}. J Tonkin wrote <Ny a venja pe an mona sur> 'We would certainly pay the money' {Ni venja pea... v1}.
- Nothing attested for 'I can't afford it.' – RMN suggested <ny allaf ry kebmys> 'I can't give as much'. For other occasions, e.g. when in *Bêwnans Meryasek* the canon is trying to recruit Meriasek as bishop, he says he won't occur any expense for the benefice: <nyns êth in còst iredy> 'you will not indeed incur expense' i.e. 'It will cost you nothing.'
- NW dictionary recommended <affordya>; could use <pÿth> 'wealth, means, assets.' e.g. <Yma va dres ow fÿth perna chy in Keresk> 'I can't afford to buy a house in Exeter' or e.g. <Nyns yw dres ow fÿth lendya mil buns dhe'm myrgh> 'I can afford to lend my daughter a thousand pounds.'

Chenon : canon (ecclesiastical); *benfys* : benefice (office); *pÿth* : wealth, assets, means;

(113) Pentecost

<https://www.skeulantavas.com/audio/113-sul-gwydn-pencast?c=podcast-library-1>

22 April 2018

- 7th Sunday after Easter 'Whitsunday', celebrating descent of Holy Spirit on apostles (Acts 2); from 'Whit Sunday' / <De Sul Gwydn>, perhaps for white clothes of new Christians baptised

that Sunday. Lately the word <wit> ‘knowledge’ linked – according to NT, when Holy Spirit descended on first Christians, received great knowledge.

- RMN recommended <Sul Gwyn>, seems based from Welsh; another English word for the day is ‘Pentecost’ from Greek <Pentecoste> (Πεντηκοστή) ‘50th day’; for festival by Jews in OT called <Shavuot> (שבועות) ‘weeks’, coming 50 days after Passover. Important: (1) day to start reaping wheat; (2) celebration of gift of 10 commandments to people of Israel from on Mt Sinai.
- For Christians, ‘Pentecost’ another name for descent of Holy Spirit, as <Pencast> in Cornish; mentioned thrice by E Lhuyd. J Tregear <Yth yw scrifys fatell wrug Peder kemeres warnodho in presens a oll an apostlys dhe gows in aga hanow y oll dhe’n bobel wâr Du Fencost myttyn, strait wharê wosa y dhe recêva an Spyrys Sans in hevelep a davosow a dan.> ‘It is written that Peter received on himself in the presence of all the apostles to speak in all their names to people on Pentecost morning - immediately after they received the Holy Spirit in likeness of tongues of fire’.
- In our time there are churches emphasising gifts of the Spirit in the Christian’s life; these are ‘Pentecostal’ churches and their members ‘Pentecostals’.

De Sul Gwydn : Whit Sunday; *Pencast* : Pentecost; *Pencastek* : Pentecostal;

(114) Become

<https://www.skeulantavas.com/audio/114-to-become-in-kernowek?c=podcast-library-1>

30 April 2018

- RMN recommended <mos ha dos> or <mos ha bos> ‘to become’. Not found at all.
- <Dos dhe vos> found once {TH 4a}
- <mos> alone {BM 1520-1521} & {RD 2297-2298 }
- <mos> in perfect form {OM 253}
- Verbal adjective of <mos> {CW 1791}
- Verbal adjective of <codha> JCH {JCH 2}
- Verbal adjective of <bos> {(SAA) TH 62a }
- Preterite of <bos> {BM 3968-3969}
- Preterite of <bos> {PAA 110.7-8}

(115) Hungry

<https://www.skeulantavas.com/audio/115-hungry-in-kernowek?c=podcast-library-1>

6 June 2018

- RMN recommended <yma nown dhymm> or <ewl dybry a’m beus> for ‘I am hungry’ in his dictionary. Neither expression in texts.
- Neither <ewlek> nor <nownek> found in texts. <gwak> in Unified, <gwag> today.
- <...ow holon gwag...> Adam says in *Origo Mundi* {OM 365-366}.
- Caym when cursed says in *Origo Mundi* <lemmyn dyvreth ov ha gwag > {OM 1173-1174}

- In *Bêwnans Meryasek* the crozier-bearer of archbishop Poly is sad he can't eat before leaving {BM 3927-3300}
- W Rowe of Christ's 40 day fasting <... e veu woja nena gwag...> {Matthew 4:2}
- W Pryce has {gwag ov vy; a wrav vy gawas hawnsel}
- <nown> for 'hunger' – once in Old Cornish, once in *Origo Mundi*, twice in *Bêwnans Ke*. Tewdar's servant says <Me a'm bÿdh drog-nown...> {BK 56/428 , 63/488, OM 400}

Crosser : crozier-bearer;

(116) King

<https://www.skeulantavas.com/audio/116-king-in-kernowek?c=podcast-library-1>

14 May 2018

- 'King': Welsh <brenin> cognate of <bryntyn> in Cornish; <Roue> in Breton = <ruy> in Cornish = <rhwyf> in Old Welsh = <rí> ni Irish: all from root of <rex, regis> in Latin.
- Middle Cornish word entirely different <myghtern, mytern>, accent on 2nd syllable, similar Old Breton <machtiern>, Old Welsh <mechdeyrn> - from earlier <*macciotigernos> 'lord who gives a surety' to a lord more powerful than himself. May explain why <myghtern> only used for 'king' in Cornwall. In Wales kings over large areas, in Cornwall over smaller areas under kingdoms, e.g. Dumnonia.
- Another word in Cornish for 'king' is <kyng>, from English. *Bêwnans Meryasek* {BM 1-5} <... kyng Conany>. <mytern uhel> 'high king' also here – if one king is under another, the greater is the high king. In Old Cornish the word for 'kingdom' is <ruifanaid>, respelled by RMN as <revaneth> and by some Cornish speakers as <ruvaneth>, e.g. <Ruvaneth Unyes> for 'UK' {Regnum : ruifanaid}. The word only found once in Old Cornish & not ever thereafter. <gwlascor> found more than 30 times – preferring <Glwascor Unys> for 'UK'.

(117) Eve / Eva

<https://www.skeulantavas.com/audio/117-eva?c=podcast-library-1>

20 May 2018

- Adam & Eve found often in Cornish texts e.g. J Treger <an kensa benyn...> {TH 2a}. Elsewhere JT suggesting not as wise as Adam, thus Devil went to her most to tempt <ev ny wrug cessa dre creft ha dre qwestyonyow adro dhe Eva ...> {TH 4}. All the tale of the first sin shown in *Origo Mundi* – after eating of forbidden tree, God asks, <Eva, prag y whrusta sy...> {OM 276-280}.
- In *Creation of the World* Eve's personality best shown; long chat between her and the serpent i.e. the Devil, seeking to make her think tis her own will to taste the fruit, none too easy as Eve a bit simple. Eve says of herself <Skians benyn ...> {CW 614-615}
- Eventually Eve takes apple and, worse, offers to Adam, says: <Mirowgh...> {CW 736-740}
- Adam's not inclined to eat, so Eve threatens: <Mir, kebmer an aval teg...> {CW 833-836}
- Trusting in her Adam eats and both are cursed and with them all mankind. Backing up a bit, after Eve eats, the Devil tries to get Eve to persuade Adam to eat. She answers <Ny vanaf bos mar grefny> 'I woldn't be so greedy as to keep all myself...' an example of dramatic

irony. 'God forbid keeping it without sharing!' But eating the apple was precisely the thing God forbade them.

(118) Bathsheba / Bersabe

<https://www.skeulantavas.com/audio/118-bersabe?c=podcast-library-1>

20 May 2018

- In the OT is the story of David and Bathsheba wife of Uriah the Hittite. David sees beautiful woman washing opposite his palace, commands her brought, she with child – David orders Uriah set before the front line in battle; he is killed, David & Bathsheba free to marry. Prophet Nathan came & spoke of a rich and a poor man – a stranger left all sheep of rich man but took & killed only sheep of poor man – David said stranger worthy to die – “You are the man”, said Nathan. Child from adultery died; Solomon second, king after David.
- A version of this in *Origo Mundi*, some differences of Bible and Cornish play; e.g. Nathan judges in Bible, but an angel in *Origo Mundi*; in Bible Bathsheba's words not recorded, in *Origo Mundi* a player & example of adulteress; spurs David to kill her husband and when Uriah tells her sadly he must leave for battle, she says: <Ogh, govy pàn veuv genys! Gans moreth yth ov lenwys wàr dha lergh, ow arlùth wheg! > 'Oh, if only I'd not been born! I'm filled with misery after you, dear lord' but then, as an aside, <Saw bynner re dhewhyly...> 'But may you never return ...' {OM 2193-2198}

Wadn-wre'ty : adulteress;

(119) Currants (fruit)

<https://www.skeulantavas.com/audio/119-fyges-corynt?c=podcast-library-1>

24 June 2018

- W Gwavas: <fyges an howl> for 'raisins'; RMN: <fyges Corynt> for 'currants'.
- Blackcurrant *Ribes nigrum* – native but not attested - <corynt du> / <coryns du> recommended.
- Redcurrants in W Europe for flavouring.
- Gooseberries - *Ribes uva-crispi* - RMN recommended <growsen> (from Welsh) <groser> & <grozzle> in English dialect. W Borlase supplied Breton <agroasen> but this is used for rose-hip instead. Like Welsh <egroesen> for rose-hip. RMN has <agrowsen> (not <growsen>) for 'rose hip'. Suggested maybe <greun spernek> or <eyrin Maria> 'Our Lady's sloes' from Welsh <eirín Mair>.

Câkys : cakes; *Grêss* : Greece; *reun* : bristles;

(120) Lamech/Lamek

<https://www.skeulantavas.com/audio/120-lamek?c=podcast-library-1>

30 June 2018

- Lamech/Lamek in 2 OT pedigrees – (1) from Cain/Caym (2) from Seth. Father of Noah/Noy & a nasty piece of work.
- Lamek proudly says though his ancestor Cain was bad, he is much worse: <Sur me yw an kensa...> {CW 1453-1459}
- In *Creation of the World* Lamech loves hunting, not to eat but for clothes, can hardly see. Knows ancestor Cain living, hiding in wilderness, servant sees something/someone hiding in bushes, helps Lamech to shoot from his bow, Lamech's arrow kills Cain and he rages against his innocent servant: < A soweth gweles an prÿs! ...> {CW1701-1705}

[lyw Noy = lyv Noy]

Aghscrif : pedigree/family tree; *galanas goos* : blood feud;

(121) Broom

<https://www.skeulantavas.com/audio/121-banallen?c=podcast-library-1>

8 July 2018

- Beans members of family *Fabaceae* of plants including beans, peas, /trefoil/shamrock (St Patrick teaching Trinity); other family members: alfalfa, gorse, chainys owr/laburnum, banallen/broom. (*Cytisus scoparius*) (Latin *scopa* = broom). <Banallen> in Old Cornish Vocabulary and E Lhuyd's vocabulary. Broom meaning from plant in English.
- Broom tool in Latin <genista> = <genet> in French, hence <Plantagent> = '*broom plant*' nickname. Jeffery duke/yurl of Anjou early 12C married Queen Matilda, their 2nd son Henry of England. Pods of this plant used in coat of arms. Plants thought to preserve herds' hooves, even where just growing, and male/female plants used for drink to same human gender (people in Cornwall could tell gender of plant).
- Common in Cornish place names: e.g. Park Bannel, Benallack, and Rospanel ;

deyrdel : trefoil/shamrock; *Magles* : alfalfa; *chainys owr* : laburnum; *banallen* : broom; guthow : pods;

(122) Maximilla

<https://www.skeulantavas.com/audio/122-maxymyla?c=podcast-library-1>

9 July 2018

- Tales not from Bible devised in middle ages; 'Legend of the Rood' a special collection, tale of Seth getting oil of mercy in form of pips which put into Adam's head & buried at Golgotha, in sign of Trinity, grow into a tree which after miracles becomes the rood on which Jesus is crucified; i.e. saves humankind. In *Origo Mundi* Solomon's carpenters try to use for temple but either too long or too short, evidently blessed so timber taken to temple, Maximilla sits whereon her clothes catch fire & she sees vision prophesying coming of Christ – angers & is insulted, struck & killed – saying <Arlùth Jesus Crist a nev, kemmer mercy a'm enef, dell ov ragos tormentys.> '*Lord Jesus Christ of heaven, have mercy on my soul, as I am for you tortured.*' {OM 2721-2724}.

- Maxymylya (martyr in *Origo Mundi*) only known in 2 sources: (1) Middle English poem from Northumbria (2) *Origo Mundi* MS.

Sprusen : pip; *serpredn* : carpenter; *sery predn* : carpenters;

(123) Veronica

<https://www.skeulantavas.com/audio/123-veronyca?c=podcast-library-1>

23 July 2018

- In stations of the cross, on walls of many churches, 1st picture is Pilate condemning (specially Palm Sunday devotions), 6th picture cleaning Christ's face with cloth; she not mentioned in New Testament. Woman in 6th station picture named as Veronica, from early church. Not mentioned in *Passio Christi*. Doesn't mention the <sudarium> 'sweat cloth' (as per 6th station) – a woman wraps Christ's body instead. Veronica ~ <Vera> + <icon>?
- Verse 77 of *Passyon Agan Arlùth* has a woman (Veronica? No name given) and a cloth <Unn venyn dhâ a welas...>

Fordh an Grows : stations of the cross;

(124) Death of Pilate

<https://www.skeulantavas.com/audio/124-mernans-pylat?c=podcast-library-1>

29 July 2018

- In *Resurrexio Domini* is a bit about Pilate's death; Emperor Tiberias has leprosy; hears Jesus can heal; messenger to Pilate to order him to bring Jesus to Rome, says Jesus can't be found. A woman called Vernona tells Jesus dead & Pilate killed him; but she has cloth with picture of Jesus' face, saves Tiberias. Pilate before emperor in Jesus' robe, thus Pilate can't be angered, made to take off robe, Pilate told he must face worst death ever, thrown in jail, kills himself. Jailers try to bury but earth won't receive body; body in river but many poisoned thereby; Pilate's body in boat & launched out in wide sea borne by storm to a rocky mountain, there devils take Pilate's soul to eternal pain in hell {PC 1587-2360 '*Mors Pilati*'}.
- 3 strange notes:
 - (i) Vernona in Cornish play with the cloth, called Veronica elsewhere
 - (ii) Tiberias, Vernona & the devils keen on vengeance, none note Christ's own teaching on mercy
 - (iii) 3 parts of Ordinalia: *Origo Mundi* 'Beginning of the World', *Passio Christi* 'Christ's Passion', & *Resurrexio Domini* or 'The Lord's Resurrection' – Vernona has big part in *Resurrexio Domini* though unmentioned in *Passio Christi* - seems those 2 plays by different authors

(125) August(us)

<https://www.skeulantavas.com/audio/125-aug%C3%B9st%C3%B9s-mis-est?c=podcast-library-1>

6 August 2018

- In Roman republic (July) 5th month, called <Quintilis>, Roman Senate replaced/renamed by <Iulius> for Julius Caesar on death. In 6BC August named instead of month Sextilis. In French <aout>, <Awst> in Welsh, <miz-Eost> in Breton. <Mis Est> in *Bêwnans Meryasek* {B 2073, 2197} & E Lhuyd.
- Augustus caused 'Pax Romana', first to have imperator title as ruler, pretended to restore republic, only gave Senate the quietest provinces, thus had the more soldiers & thus the real ruler.
- Renown obvious from place names Autun: Augustodunum; Zaragoza: CaesarAugusta; Augsburg: Augusta Vindelicorum. Augustus – in Greek:Sebastos. Sivas (Turkey): Sebasteia. Catherine the Great took titles 'Augusta' & 'Sebaste' (the Greek form of Augustus) hence Sebastopol.

(126) Little and large

<https://www.skeulantavas.com/audio/126-bian-ha-br%C3%A2s?c=podcast-library-1>

12 August 2018

- <*byghan> with <gh> not found in texts. <Beghan> x2 in *Passyon Agan Arlùth*. <Byhan> sometimes in early texts. <Byan> (with [ia] diphthong) most common. <Bean> in Tregear Homilies & *Creation of the World*. E Lhuyd has <bïan>. Because of <ha> proverting <at> of word, <behatna> (instead of <behadna>) in W Rowe & J Boson.
- <Munys> (*Passio Christi* <flehes munys> {PC } & W Pryce {T Tonkin?}) from Latin <minûtus>. <Meur> seldom 'great', usually 'much', though x3 <Breten Veur> in *Bêwnans Ke*; e.g. <meur a dus> 'many men' or <meur a gerensa> 'much love'.
- Usually for 'great'/'big' is <brâs>, also plural <brâsyon> (big/rich people, cf Thomson's D Pentreath epitaph) in <keffrys brâsyon ha kemmyn> in *Bêwnans Ke* {BK 185/1275}.

Diwvogalen : diphthong; *an gradh uhelha* : superlative; *ragoclûsyans* : pre-occlusion; *kettesten* : attestation;

(127) St Nath Í / St Nathy

<https://www.skeulantavas.com/audio/127-nathy-sans?c=podcast-library-1>

19 August 2018

- St Nath Í in Taney parish (<Teach Nath Í> = <chi/pluw Nath Í>) south of Dublin, 6C Achadh Conaire / Achonry in Co Sligo. Church closed some years ago due to low numbers. 'St Nathy's church' official title.
- Crumnathy – Crum: Cruimther closely related to <preimther> in Old Welsh & <prowner> in Old Cornish, all from <premiter> 'priest' in British Latin, from <presbyter> in Classical Latin.
- <Nath Í> = 'grandson of yew tree', cf Mac Dara = 'son of oak tree' (also 6C, lived in W Ireland where built oratory on Mac Dara island 16th July). <Nad Fraoigh> = 'grandson of heather' (Cornish <grug>); see also Mac Caorthain = 'son of rowan tree', Mac Coill = 'son of hazel'

tree, Mac Draighin = '*son of blackthorn*' (spernen). Women instead often named after seeds, fruit e.g. <Gráinne> = '*stone/pit/seed*', <Eithne> = '*pip/kernel*', <Deirdriu>/<Deirdre> = '*acorn*'. This naming doesn't seem to have been used among Welsh or Cornish.

Collwedhen : hazel tree; *mesen* : acorn, *kerdhynen* : rowan tree; *spernen* : blackthorn;

(128) Newcomen's engine

<https://www.skeulantavas.com/audio/128-ijn-newcomen?c=podcast-library-1>

19 August 2018

- Newcomen's engine – early 18C – heavy timber on pivot, rod at one end to pump underground, other end attached to piston - steam from boiler injected in cylinder.
- Water to cool for vacuum to retract piston/pyston.
- Seems the first at Whel Veur/Wheel Vor near Helston as early as 1715.
- Used in Gt Britain & continent also. J Watt avoided reheating cooled cylinder by providing separate vessel specially for cooling. T Newcomen born in Devon.

Cawdarn : boiler; *lesca* : to rock, pivot, swing; *skitys* : injected; *chambour* : cylinder/chamber; *wheldro dywysyansek* : industrial revolution;

(129) The word <Bardh>

<https://www.skeulantavas.com/audio/129-an-ger-bardh?c=podcast-library-1>

2 July 2018

- E Lhuyd referred to englyn in *Archaeologia Britannica* but eglynnyn mentioned in *Bêwnans Ke* (by Arthur) {BK280/2058-2061a}.
- OCV <pridit> for '*poet*' {OCV Poeta : pridit} – found in *Bêwnans Ke* as <prydyth> in <prydyth mort> '*dead poet*', Virgil {BK 332/2497}.
- For 'poetry' RMN proposed <*bardonieth> as per Welsh <barddoniaeth> '*poetry*' and <barzhoniezh> in Breton; for 'poem' RMC recommended <*bardhonek> from Welsh <barddoneg> & Breton <barzhoneg>. At first Boscawen-Ûn Gorseth, name chosen for members <bardh>, plural <berdh>, after Welsh Gorsedd <bardd>.
- <Barth> found only in OCV with glosses *mimus* & *scurra* {OCV *Mimus*; *scurra* : *barth*} which can mean '*actor in a farce*' '*buffoon*' &c.

(130) Insects

<https://www.skeulantavas.com/audio/130-treghvilas?c=podcast-library-1>

10 September 2018

- <*Insect*> in Latin = '*cut within*' (narrow waist); no attested word in Cornish (relatively new scientific term). <Treghvil> plural <treghvilas> could be used.

- About a million species have been identified. <Guhien>, <kelyonen>, <whannen>, <culyek reden> are attested.
- <Tycky Duw> for 'butterfly' – 1st element unclear (<Gloyn Duw> in Welsh – 'God's ember' – likely therefore <tycky> something to do with burning). Dragonfly horse-adder / <nader margh> (<nader> with 'n' preceding found in Cornish). Beetles, of family *Coleoptera*, v numerous. <Cafor> & <whylen> for 'chafer' & 'beetle' found in Old Cornish. <Whylen> in "ny gusk whylen yn dann droos" *Bêwnans Meryasek* {BM 3983}.
- Of family *Coccinellidae* – those with hard cases on wings called *elytra* - 'God's cow' for 'ladybird' in English in Cornwall, as <buoc'hig Doue> in Breton, unattested but likely so in Cornish, as <buwhyk Duw>.

(131) Only

<https://www.skeulantavas.com/audio/131-only-in-kernowek?c=podcast-library-1>

17 September 2018

- 'Only' - <marnas/ma's> in place of 'only' in many texts, e.g.:
- <nyns owgh ma's dew lorel> 'you are only two scoundrels' in *Origo Mundi* {OM 1504} and <kyns dyberth ny wharth ma's ran> 'before departing only some will laugh' in *Bêwnans Meryasek* {BM 1060}
- <lemen> can be used: <... nyns yw ev lemen an loor ...> '...it is only the moon ...' in *Bêwnans Meryasek* {BM 2101-2103}.
- <yn udnyk> not attested, some think from Welsh <yn unig>; maybe good Cornish though.
- <Only> attested also: <dhymmo na rewgh grassa mès only dhe Grist avàn> 'do not thank me but only Christ above' (*Bêwnans Meryasek*) {BM 3151-3152}; <Ny wrug Crist cara y gothmans only...> 'Christ did not love only his friends...' (Jowan Tregear) {TH 22a}; <nynj o ev only den...> 'it was not only a man...' (Sacrament an Alter) {SAA/TH 61} & <dhybmo lavar, a wrug Duw còwsel dha jy only ...? > 'did God speak to you only...?' (*Creation of the World*) {CW 2348}.
- <heb ken> used by some; however not found as meaning 'only'; <ken> here meaning 'reason', <heb ken> 'without reason', as <poos yw genef dyswuthyl heb ken an keth flehes-ma> 'I am reluctant to destroy these same children without reason' (*Bêwnans Meryasek*) {BM 1633-1634} and also <Eva, prag y whrusta jy tùlla dha brias heb ken?> 'Eve, why did you deceive your husband without reason?' (*Creation of the World*) {CW 885-886}.

(132) If only

<https://www.skeulantavas.com/audio/132-if-only-in-kernowek?c=podcast-library-1>

24 September 2018

- 2 halves/parts to 'if only'. Wishing something were true – e.g. in *Bêwnans Meryasek* at school a boy wishes he had breakfast to avoid being beaten: <unweyth a caffen hawnsel, me a wrussa amendya> 'if only I could have breakfast, I would improve' {BM 110-111}. The word <unweyth> after subjunctive v useful. <A pe unweyth nebes mona moy genef, me a alsa

vysytya ow broder in Austrâlya> for '*If only I had a little more money, I could visit my brother in Australia*'.

- 2nd half/part is for misfortune – use <go-> plus pronoun as in <govy, gojy, goev> and either (a) <pan> it the bad thing actually happened (and we wish it hadn't), or (b) <na> (if it didn't happen and we wish it had). : (a) <Govy pàn wrug hy ow gasa> '*Woe is me that she left me*', i.e. '*if only she hadn't left me*' & (b) <Goev na ylla clappya Kernowek> '*Woe is him that he can't speak Cornish*,' i.e. '*if only he could speak Cornish*'. Examples in texts: <Govy pàn welys Eva> '*if only I hadn't ever seen Eve*' (*Origo Mundi*) {OM 621}; <govy pàn wruga peha gans corf an debel-venyn> '*if only I hadn't sinned with the body of the wicked woman*' (*Origo Mundi*) {OM 2250}; <govy na veuma war kyns> '*if only I had been aware beforehand*' (*Bêwnans Meryasek*) {BM 4099}.

(133) Apple

<https://www.skeulantavas.com/audio/133-aval?c=podcast-library-1>

1 October 2018

- Apples eaten fresh or stewed, as cider or spirits, e.g. calvados in France; apple a day keeps the doctor away. Apples used as word to indicate other fruits or plants e.g. <pommes de terre> '*potato*', <Sinaasappel> '*orange*', pomodoro '*golden-apple*' for '*tomato*'. Same in Cornish: <aval dor> '*potato*', <aval kerensa> '*tomato*', <aval gwlanek> '*peach*'.
- *Passyon Agan Arlùth* {PAA 6.5-6.8}
- *Creation of the World* {CW 736-740}
- By its fruit's seeds in Adam's nostrils the tree is providing the cross of Christ.
- Bible doesn't say what fruit, just says 'fruit'. Ancestors clearly thought forbidden fruit to be apple; some think figs.
- Likelier perhaps Holy Land fruit <greunaval> '*pomegranate*' – another fruit having <aval> in its name.

Aval dor : potato; *aval kerensa* : tomato; *aval gwlanek* : peach; *greunaval* : pomegranate;

(134) St Michael Archangel

<https://www.skeulantavas.com/audio/134-myhal-arghel?c=podcast-library-1>

8 October 2018

- Michaelmas 29th September – was important for paying debts or making contracts – autumn term, Michaelmas term in universities & law courts – found more than once as <Gool Myhal> and <Degol Myhal> in Cornish texts.
- E.g. in *Bêwnans Ke* <Ny gans Arthùr in y sàl kyn trycken bys Wool Myhal...> {BK 200/1376-1378}
- In *Bêwnans Meryasek* {BM 2180-2204}
- *Creation of the World* {CW 599-601}

- I.e. <Myhal, sera> is swearing by St Michael – dramatic irony in Eve swearing by him when he is the main enemy of the Devil, to whom she is speaking.
- One of the best loved saints in Cornwall, St Michael's Mount. Several churches dedicated in Cornwall: Helston, Lannergh, Lawhitton, Lesnewth, St Michael Penkevyl & Michaelstow. E Jenner bardic name <Gwas Myhal>.

(135) Fruits in the rose family

<https://www.skeulantavas.com/audio/135-fr%C3%BBtys-a-deylu-an-rosen?c=podcast-library-1>

8 October 2018

- The apple (*Malus*) member of the broad Rose family (*Rosaceae*): also e.g. pears (E Lhuyd attested), rose-hips (pips, juice from flesh having sugar & vitamin C – for women & children through Ministry of Food in WW2); many rose fruits having edible flesh around a seed; called drupe type of fruit e.g. cherry, plum (E Europe spirit <slívovits> from Slavic <sliva> related to English <sloe>), sloe.
- Also apricots & peaches & nectarines (smooth not woolly skin). Blackberries a bunch of drupes.
- E Lhuyd called 'strawberry' <moren cala> but <syvy>/<syvien> attested e.g. 'Delkyow sevy' song recorded by W Pryce (a pseudocarp, as seeds on skin not within).

Agrowsen: rose-hip; *hedheber* : edible; *êronen* : drupe; *fals-frut* : pseudocarp;

(136) Excalibur

<https://www.skeulantavas.com/audio/136-calesvol?c=podcast-library-1>

21 October 2018

- Excalibur's meaning 'hard cleft/cut/groove' - <Caledfwlch> in Welsh; <Caladbolg> in Irish, of warrior Fergus mac Roích, in Irish – likely Caladblog and Calesvol coming from separate roots; <Calesvol> in *Bêwnans Ke* {BK 438/3269}. Geoffrey of Monmouth using name <Calybûrnûs>, forged in Avalon.
- Tales of Excalibur: stone in St Paul's cathedral, only Arthur could draw; alternatively that Excalibur given by the Lady of the Lake just before his reign – after being badly wounded by Modred, gave to Bedwyr/Bedevere to return, who bewitched by the sword, didn't, but did on 3rd request, whereon sword caught & went from mortal view.

(137) Important

<https://www.skeulantavas.com/audio/137-important-in-kernowek?c=podcast-library-1>

29 October 2018

- <Den meur y roweth> would be ok.

- For 'Important' - <a vry> suggested by RMN, but unattested, instead <a bris> 'of value' is attested – *Passyon Agan Arlùth* has <marhek a bris> 'an important knight', <den a bris> 'an important man' and <trevow a bris> 'important towns' {PAA 190.3, 217.4, PC 132}.
- J Keigwin in Charles II translation has <tus a bris> 'important men'.
- In *Bêwnans Meryasek* the tyrant mentions <brâsyon ha kemmyn> 'both important men and common folk'. {BM 3125}
- <posek> unattested & made up from Welsh <pwysig>;
- 'bysy yw' can be widely used – E.g. *Origo Mundi* an officer in Pharoë's army says: <bysy yw dhywgh fystena kyns ès y dhe dremena an Mor Rudh sur> 'it is important for you to hurry before they cross the Red Sea indeed.' {OM 1633-1635}; in *Bêwnans Meryasek* the second Magician says, <bysy yw dhyn bones war: yma dragon vrâs heb mar í'n cav omma rybon ny> 'It is important for us to be careful; a great dragon without doubt is in the cave here beside us.' {BM 3904-3906}

(138) Fluent

<https://www.skeulantavas.com/audio/138-fluent-in-kernowek?c=podcast-library-1>

5 November 2018

- RMN suggested <freth> for 'fluent' in his dictionary; not good for fluent – if we look at the texts, we see <freth> meaning 'impetuous, vigorous, eager, forceful, energetic'. Examples: {PC 1114, 1241, 1351, BK 248/1770, 340/2554}
- Could invent <*frosek> from <fros> to mean flowing, as per 'fluent' from Latin <fluens>.
- Irish say <Gaeilge líofa> 'polished Irish' so could say <Kernowek polshys>.
- Verb <practycya> attested twice by John Tregear {TH 20, 39}, so <practycys> verbal adjective could be used for <Kernowek practycys>.
- <Hockya> 'hesitate' also found in *Origo Mundi* and *Resurrexio Domini* {OM 198, PC 2828, RD 1891}.

Hanow gwadh verbek : verbal adjective;

(139) Falmouth

<https://www.skeulantavas.com/audio/139-falmouth?c=podcast-library-1>

11 November 2018

- Falmouth: Place Names Panel suggested <Aberfala>; <aber> for 'estuary' in Welsh, only found in Old Cornish Vocabulary against Latin <gorges> 'whirlpool, eddy'. <aber> found nowhere else in texts or place names.
- <Loghfala> also suggested, since <logh> in place names in Cornwall as for 'deep estuary'.
- <Falmeth> in O Pender's letter to W Gwavas. <Hosket> metathesis for <hogshead>.
- Arwennack as <Arwennek> ('opposite white stream') home of powerful Killigrew family, and mentioned in *Origo Mundi* {OM 2592}.
- Also <castel brâs eus in Arwednak> in J Harry's rhyme (likely talking about Pendennis castle).
- Only <Arwennek> and <Falmeth> found in texts.

(140) Brother Odoric

<https://www.skeulantavas.com/audio/140-broder-odryk?c=podcast-library-1>

18 November 2018

- <Odryk> / Odoric of Pordenone 13C NE Italy, Franciscan order joined in 1318, sent to East to preach.
- Travelled through Armenia, Media, Persia where there were Franciscan-founded missions, via Persian Gulf to India near Mumbai, saw Jaganath/juggernaut festival in Puri, then Sumatra, Borneo, Gwangjow (Guangzhou/Canton), reached khan's/emperor's capital & then after 3 years in China home.
- David Vychan of Glamorgan translated 15C,
- Caradar translated parts into Cornish & Talek published in 60s in *Kemysk Kernewek*.
- Specially wrote about <Kambelech> as splendid, rich capital, maybe Beijing.
- <Cattai> in Welsh version. <Cathay> may be suggested as country name in Cornish.

Vorbleg Persya : Persian gulf; *Odryk* : Odoric;

(141) Englantyne Jebb

<https://www.skeulantavas.com/audio/141-eglantyne-jebb?c=podcast-library-1>

25 November 2018

- W Rowe wrote of the killing of the holy innocents {W Rowe Matthew 2:16} reminding that in adults' fighting, children suffer worst; so thought Englantyne Jebb founder of Save the Children Fund; born 1876, educated Oxford, active in charities for living standards of young people. 1913 visited Macedonia where things very bad after Balkans war; stayed til Great War start.
- Took big part in campaign against blockade of Austria-Hungary, for children in C Europe suffering; first year after war with sister founded Save the Children Fund to aid children of Germany & Austria. Save the Children Union in Geneva 1920.
- Great need growing in Greece and in Russia through Bolshevik policies, E Webb believed important to plan carefully to improve situations. Declaration of Rights of Children at League of Nations in 1924; inspiration of UN accord on Children's Rights.
- Ill for many years with goitre, died 1928, remembered e.g. in 17th December of Anglican church calendar.

Tus leundevys : adults; *kerhydnyans* : blockade; *Udnyans Kesgwylasek Selwel an Flehes* : Save the Children Union; *savla* : situation; *pensagh* : goitre;

(142) Vienna

<https://www.skeulantavas.com/audio/142-viena?c=podcast-library-1>

3 December 2018

- 1870 capital of Austro-Hungarian empire – within which were Vienna, Prague, Budapest, Bratislava & Lvov; biggest city of German speakers in the world; famous for music: Brahms & c linked.
- The Second School of composers Schoenberg, Mahler & c also involved.
- Scientific world capital beginning of 20C – S Freud's psychoanalysis; Sezessionstil in sculpture & painting, led by Klimt; L Wittgenstein's philosophy; many museums & drawing rooms.
- Hitler an Austrian citizen spent years in Vienna, extremists' thoughts; '30s E Dolfuss chancellor shut down parliament. 1938 Hitler's army marched in to seize Austria & unite with reich, called the Anschluss; Hitler welcomed days later. Occupied after WW2, Russians staying 'til 2 years after Stalin died. As independence not 'til 1955 Austria seemed not so dedicated to tracking Nazi war criminals; some escaped entirely.

Gis an Omdhyberthyans : Secession style/ Sezessionstil; *penserneth* : carving, *sculpture*; *terysy* : extremists;

(143) Goose & Guinea Fowl

<https://www.skeulantavas.com/audio/143-goodh-ha-culyak-gyny?c=podcast-library-1>

10 December 2018

- Goose was Christmas meal, later from USA guinea-fowl; 16C Constantinople merchants sold birds from Guinea in Africa to Europe, thus 'guinea fowl' or 'turkey' was the name in English. Then when the Englishman went to America they gave the name 'turkey' to a completely different bird there, *Meleagris gallopavo*. Turkey today only refers to the American bird – they are of different families.
- However since E Lhuyd recorded <culyak Gyny> & <yar Gyny> for American *Meleagris* it looks like the Cornish retained the older name.
- For Cornish speakers today, for the 'guinea fowl' from Africa, could be used the words <gwir-gulyak Gyny> and <gwir-yar Gyny>.
- Goose eaten with apple sauce, (American) turkey with cranberries; American cranberries different from European cranberries, though both of the species *Vaccinium*. Most common is *Vaccinium myrtillus* 'bilberry, whortleberry.'
- <lusen> unattested; recently based on Welsh & Breton.
- NB: E Lhuyd giving <ÿs du> 'whortleberry' – likely <lus du> from Old Celtic and thence to <ÿs du>. Use whichever!

Culyak Gyny / yar Gyny : American turkey; *gwir-gulyak Gyny / gwir-yar Gyny* : (African) guinea-fowl; *lus rudh* : cranberries; *kigsconus* : vegetarian;

(144) Winter solstice

<https://www.skeulantavas.com/audio/144-howlsav-an-gw%C3%A2v?c=podcast-library-1>

17 December 2018

- Winter solstice 22nd December – in Cornish after <mis Du> is <mis Kevardhu> i.e. ‘month facing mis Du’. <gearróga dubha na Nollag> in Irish: ‘the short black days of Christmas’ : they are the shortest dark days before Christmas. Mid winter known as <dúluachair> : ‘(light of) darkness’ .
- People having SAD feeling down & energy-less & maybe sleeping for long: >9% Finns with SAD, even more in Alaska. A cure is light treatment, sufferer exposed to light for long periods. Linked to drunken-ness/alcohol abuse also, problem in Sweden where alcohol only in state shops. Norway & Sweden homes brightly lit inside for protection. 13th December in Sweden St Lucy’s day, with white robes & candles
- <Yule> probably linked with <jolly> - Cornish <jolyf>.

Cleves dyglon sêsonek : seasonally affected disorder (SAD); naw an cans : 9%;

(145) The past year: 2018

<https://www.skeulantavas.com/audio/145-an-vledhen-eus-passys?c=podcast-library-1>

24 December 2018

- Ian Jackson published ‘Gerlyver Kescows’ and ‘Kescows Nebes Moy’.
- Evertype for the first time won Holyer an Gof award for ‘Pystrior Marthys Pow Òz’ / ‘Wonderful Wizard of Oz’.
- Ray Chubb launched ‘Bêwnans Meryasek’ – in church of St Martin & Meriadoc in Camborne.
- NW seen in *An Mis* video on YouTube: firstly talking about difficulties for Ireland if UK leaves EU; secondly about a study showing many visitors to Cornwall know of culture of Cornwall and would like to learn a few words.
- Appreciation for Matthi ap Dewi and Radyo an Gernewegva.

(146) Next year: 2019

<https://www.skeulantavas.com/audio/146-nessa-bledhen?c=podcast-library-1>

26 December 2018

- 2 big issues in this year’s politics: action of the President of the USA; and debates about the question of the UK ceasing to be a member of the EU. To come in 2019:
- Uncertainty over USA, Democrats won many seats in House of Representatives in mid-term elections; they will be able to investigate the president’s personal business and pursue president’s tax statements; and Russian involvement in US elections.
- Brexit, clearly conferences on Brexit not going so well; withdrawal from EU tricky; if Customs Union & Internal Market left, consequences bad for everyone in country; if Northern Ireland only in Customs Union that will damage unity of UK; if UK remains in Customs Union & Internal Market, without membership of EU, country will be under rule of the EU without power to change the rules at all. Uncertainty whether parliament will agree in January vote; some believe new referendum necessary.

Chy an Canasow : House of Representatives; *moyhariv* : majority; *dogven* : document; *Bretmes* : Brexit; *Udnyans Porthtollow* : Customs Union; *Marhas Wâr Jy* : Internal Market; *werynvôta* : referendum;

(147) Ludgvan's spring

<https://www.skeulantavas.com/audio/147-fenten-lujan?c=podcast-library-1>

30 December 2018

- Ludgvan <Lujan> in Cornish.
- Some think from <lujow> 'ashes'. Other think from a saint's name written in 14C as <Ludewan, Ludwan, Lewdegran>.
- Tale says St Ludgvan in a dry place prayed to God for a well. The well water was good for eyes. The saint prayed again: also the water was good to cure dumbness.
- The water also guarded against the hangman's rope.
- Later parents brought a child for baptism; the Devil seized the child – Ludgvan drove off the Devil but the Devil spat in the well when leaving - all properties of the well but protection from the hangman's rope were lost.
- Years later a farmer died and his widow remarried a week later; neighbours suspected (sickness, discord, associating with second husband while first alive); his body disinterred, much arsenic in body. Woman tried in court, and hung. She was native to Ludgvan, so baptised from the well; people dismayed; but discovered she had been baptised in next parish; thus no reason to doubt the water's power.

Helavar : able to speak; *orpiment* : arsenic; *gwadn-wrety* : adulteress;

(148) Tamar Bridge

<https://www.skeulantavas.com/audio/148-pons-tamar?c=podcast-library-1>

21 January 2019

- Tamar Bridge mentioned in the Charter Fragment {CF 17-20}, but not known which bridge.
- In our time 2 bridges most used further south: Tamar bridge for road traffic & Royal Albert Bridge for railway. 'Til mid 20C no Plymouth – Cornwall bridge; only 2 ferries. UK government didn't pay for bridge – Plymouth & Cornwall councils bore cost; opened '60s. 30 years later found not up to EU lorry standards, had to be rebuilt/alterd; opened 2002 by Princess Anne.
- Rail bridge much older; designed by IK Brunel opened by Prince Albert in 1859; before the road bridge, popularly known as 'the Tamar bridge'. Made of cast iron like Menai bridge; both must be protected from rus.
- <Pons Howt> Horsebridge in <Tredirklym> Stoke Climsland oldest existing bridge, but built later than the Charter Fragment period.
- For L Carroll's "Menai bridge" in 'Through the Looking Glass' translation, changed to <Pons an Tamar>.

Plimoth : Plymouth; *daromres* : traffic; *keybal* : ferry; *an Stert* : Torpoint; *horn tōwlys* : cast iron; *gossen* : rust;

(149) Turn

<https://www.skeulantavas.com/audio/149-turn-in-kernowek?c=podcast-library-1>

27 January 2019

- <tro> for 'turn' found in <drog-tro> 'an evil turn' and <wàr neb tro> 'at any turn, at any event'. More common in <adro> 'about, around' e.g. *Resurrexio Domini* {RD 2554-2555}
- Seems based on <troyll> but this is only attested in dialect English in Cornwall as in a 'feast', but this may be for people moving 'about' as in dancing - like Breton <troell> 'convululus' & Welsh <troell> (wheel, circle).
- E Lhuyd gives <pollen troylya> for <ditch, moat>, but maybe instead this was for a 'whirlpool, eddy'.
- If so, <troyllya> would be the word for <to turn>, though not found anywhere in texts .
- <Torn> & <tor'> are attested - <i'n torn-ma, i'n tor'-ma> attested more than 30 times.
- <Trailya> as <trylya> in *Passyon Agan Arlùth & Passio Christi* in the earliest form.
- *Passio Christi* {PC 577-578}
- 2 monosyllabic forms of <tryl>, (i) imperative 'turn!' (ii) present-future 'he turns'. <e> came into <tryl> later on, in a similar way to <ke> > <kei> and <chy> > <chei>, and so forth, came later on.
- Trillen verb found in ME e.g. Chaucer "trill this pyn".

rag ensampyl i'n *Passyon Agan Arlùth* - Passio Christi

Gorhemynek : imperative; *present-devedhek* : present-future;

(150) Trelawny (1 of 2)

<https://www.skeulantavas.com/audio/150-trelawny-1?c=podcast-library-1>

27 January 2019

- Trelawny / 'Song of the western men' song written by R Hawker in 1st quarter 19C; often considered Cornish national anthem; translated to Cornish in early 20C by H Jenner; many think referring to Jonathan Trelawny in James II (of England, VII of Scotland)' struggle; however likely referring to his grandfather John Trelawny - born end of 16C at Fowey, about 1620 caught in Charles I struggle vs parliament. In Cornwall Duke of Buckingham & James Bragg (for king) vs William Coryton & John Eliot, who proposed to stand for MPs.
- A letter written to voters suggesting to choose neither of Coryton nor Eliot; among signers was John Trelawny high-sheriff in Cornwall & magistrate (one of several magistrates who put their hand to/signed) the letter. Parliament demanded J Trelawny come to London to explain, they refused, were arrested and 2, J Trelawny and Walter Langdon, put in Tower of London.
- Possible occasion of the song. When parliament dissolved/prorogued Charles freed J Trelawny & W Langdon from the tower & made him a baronet.

Antempna Kenedhlek Kernow : Cornish national anthem; *keskerys* :
?processed?prorogued?dissolved?

(151) Trelawney 2 of 2

<https://www.skeulantavas.com/audio/151-trelawny-2?c=podcast-library-1>

4 February 2019

- Jonathan Trelawny (grandson of John) born mid Pelynt mid 17C – bishop of Bristol - against James II's Declaration of Indulgence (thought it first step, thought it too open ended, thought it was against laws of parliament) - William Sancroft, archbishop of Canterbury, J Trelawny of Bristol & 6 other bishops sent a letter to king saying they couldn't agree –put in Tower of London, found innocent June 1688. November 1688 parliament invited William of Orange – things fell apart for James who fled & next year parliament passed Act of Rights, limiting royal power. Mentioned by E Lhuys in AB as bishop of Exeter, maybe reward for support for William.
- R Hawker may have mistaken Jonathan T for John T when he wrote the song, maybe took 20,000 line from Come all ye jolly tinner boys in early19C.

Brysto : Bristol; *Kergynt* : Kergynt;

(152) Hawker, vicar of Morwenstow

<https://www.skeulantavas.com/audio/152-hawker-prownter-morwena?c=podcast-library-1>

17 February 2019

- Robert Hawker born Plymouth beginning 19C; when Oxford undergraduate, married Eliza more than 20 years older; honeymoon in Tintagel; stirred King Arthur interest; years later long poem '*The Quest of the Sangraal*', judged by J Betjeman better than A L Tennyson's. Ordained & 1834 vicar Morwenstow, there all his life. When Eliza died he wrote, "Over nearly 40 years I was never more than 5 nights away from her and now I'm in desolation." Married 20 year old Polish woman, had 3 daughters. First priest to hold harvest festival to thank God. Hated the workhouse system breaking up families. Industrious on his farm, helped poor against rich. When sailors died in shipwreck people had been burying them on the beach or left bodies adrift; Hawker's practice to give Christian burial. Held eccentric – said to have worn just seaweed & sat on rocks singing & combing hair, some thought him a mermaid; built a shed & there wrote letters & poems – a mystic, clear in poetry. Wrote '*Trelawny*' / '*Song of the western men*' when 21 anonymously; mixed 2 men of same name, and song against Napoleon.

Torrva lester : shipwreck; *kevrînyas* : mystic;

(153) St Samson

<https://www.skeulantavas.com/audio/153-samson-sans?c=podcast-library-1>

24 February 2019

- Samson of Old Testament – Delila, & Philistines.
- St Samson, Welsh, much written about by Breton monk within century of death
- Amon & Ana royal parents of Dyfed & Gwent, born end 5C, put under care of St Illtud, in Llanilltud/Lantwit in Glamorgan
- Founded monastery in Cornwall: possible locations in Cornwall: South Hill, Golant; definitely St Kew
- <eglos Sent Samson> mentioned Duke of Vannes in *Bêwnans Meryasek* {BM 2982-2984},
- Meriasek/Meriadoc 4C - Samson 5-6C anachronism, one of several reasons to doubt *Bêwnans Meryasek* as real history

Morganûg : Glamorgan; *Enys Berr* : Caldey island; *Penvro* : Pembrokeshire; *Landohow* : St Kew; *Golnans* : Golant; *Soth Henle* : South Hill; *camamseryans* : anachronism;

(154) Pinocchio

<https://www.skeulantavas.com/audio/154-pinocchio?c=podcast-library-1>

4 March 2019

- ‘*Adventures of Pinocchio*’ by Carlo Collodi 1883 – puppet carved by Gepetto, comes alive, led astray by Cat & Fox to bad behaviour; promises to go to school but nearly misbehaves, aims to go to Country of Fools but doesn’t exist; eventually turned to asses & performing circus tricks.
- Emphasis on schools and education.
- Written shortly after unification when many illiterate.
- Originally published in a serial in ‘*Il Giornale per i Bambini*’
- Because in segments, story doesn’t line up sometimes, e.g. green haired girl found to have died, then appears as adult woman – lends the nature of a dream.
- Much translated - Cornish translation available.

(155) Constantine

<https://www.skeulantavas.com/audio/155-constentyn?c=podcast-library-1>

10 March 2019

- Latin <Constantinus> Constantine/Costentyn in *Bêwnans Meryasek* (largely inaccurate).
- Various Constantine rulers:
- Constantine the Great born c 272, son of Constantius who was vice-emperor in west and summoned to Britain to fight for it, on his father’s death Constantine declared western emperor by soldiers; after defeating Licinus & Maxentius, ruled in both east and west. A character is in *Bêwnans Meryasek* – bad skin disease, decides not to bathe in blood of children and is saved through miracle.
- Another Constantine n army of emperor Honorius, declared himself emperor in west in 407, went to Europe & Honorius agreed to make him co-emperor in west; Britain turned against

him, he defeated by Germans coming into empire, killed by Honorius in 411 - known as Constantine of Britain.

- Geoffrey of Monmouth confused Constantine of Britain with Constantine the Great (Costentyn Meur), with Arthur, and Arelius Ambrosius.
- Another Constantine king of Dumnonia at end of 6C; went to live in monastery; maybe of the place name <Langostentin> in west Cornwall.

(156) Cave

<https://www.skeulantavas.com/audio/156-cave-in-kernowek?c=podcast-library-1>

17 March 2019

- Words with meaning 'cave, cavern' and similar, x4: <fow>; <gogo>; <fogo>, <ogo> (and <cav>).
- Cavern: <fow> (as <fowys>) only x1 in *Passio Christi*, more with sense 'den, lair' {PC 332-336};
- <gogo> found only in '*Speculum Britanniae*' by J Norden, at end of 16C - <Poll Reden> in Powder "a wonderfull deepe hole or Caue, which the Welshe call an Ogo, the Cornish a Googoo";
- W Pryce <voogo> (confused lenited <mog> 'smoke' as <vog>);
- <ogo> in place names (e.g. Ogo-dowr, Ogo Pons, Trenuggo (Tre wâr an Ogo) & Progo (from Porth Ogo)); <leuirgo> ("seal fish") in W Borlase lexicon, maybe for <leugh ogo> – 'cave calf' i.e. seal; *Bêwnans Ke* example {BK 248/1778} <ugo> for 'lair, cave'
- Otherwise only attested-in-texts word is <cav> {BM 3906, 3965, 4071}.

Pow Ereder : Powder hundred;

(157) Paul Arelian

<https://www.skeulantavas.com/audio/157-pawl-aur%C3%AAlyan?c=podcast-library-1>

24 March 2019

- Paul Arelian born 6C in Wales son of Porphyrius, sent to study at Lantwit Major with St Illtud, as with Samson, Gildas & St David; ordained & later to Brittany. Founded churches e.g. Enys Batz / Île de Batz; bishop, under French authority, at St Pol de Leon/Castell Pawl, which took his name, near Roscoff. St Pol cathedral 13C on church's site; his stole kept there, he buried there 575. Festival (day of death) 12th March; in Cornwall confused with different saint, Paul of York, hence there in September.
- Sister called Satyvola also known as Sidewell, said with nuns to dwell St Michael's Mount - this place was then a bit in public eye though – story says Paul visiting, found a platform of dry land near Mousehole called the bay of the rock (Baya an Garrek) where church founded still with name Paul Aurelian.
- D Pentreath buried in this Paul churchyard, 1777, memorial stone only in 2nd half next century.

Sacrys : ordained, consecrated;

(158) Chair

<https://www.skeulantavas.com/audio/158-chair-in-kernowek?c=podcast-library-1>

1 April 2019

- Scavel (stool) in Old Cornish vocabulary and text of *Creation of the World* example <scavel droos> {CW 18-20} as 'footstool'; and in Tregear Homilies {TH 64a}; and W Pryce expression <scavel an gow> 'gossip bench' and N Boson talking of Harry Leder <an scavel crackya-codna ujj va' sedha wàr in cres an âls uhel> {*Duchess of Cornwall's progress / Rag an Arlathas woolaes Kernow*}.
- For a 'seat with a back'; RMN <cadar>, but <cader> found only in place names e.g. Perranzabuloe <Chapel an Gader>; from Breton <kador>, <cador> in Welsh, <cathaoir> in Irish, all from Latin <cathedra>.
- Chair used in *Bêwnans Meryasek*, *Tregear Homilies* and *Passio Christi* [ironically of bishop M taking his seat] examples & in place names (Carn Chair in Sennen & Chair Leder in St Levan) – from Latin via French {BM 3002-3003, TH 49, PC 2228-2230}

(159) Edwin Norris

<https://www.skeulantavas.com/audio/159-edwin-norris?c=podcast-library-1>

7 April 2019

- E Norris born end 18C, and school, at Taunton; worked in Italy & France as private teacher for English families; learnt French, Italian, Armenian & modern Greek.
- Returned, worked for EIC in London then resigned & made under-secretary of Royal Asian Society for rest of life. Assyriologist, one of first to decipher cuneiform – published 3 parts of book but died before completion; 1841 'Outlines of ... languages of western & central Africa'. Published, entitled 'Ancient Cornish Drama', the 3 plays of Ordinalia from the Bodley/Oxford manuscript from 1859 on (and since), by OUP; in 2nd volume printed Old Cornish Vocabulary and 'Sketch of a Cornish Grammar'. His work a template for following scholars, e.g. E Jenner in his 'Handbook...'. Bonn University gave honorary doctorate because of his scholastic work; died in 1872.

Cowethas an Eyndaow Yst : East India Company; *gednscrefa* : cuneiform writing; *kevrol* : volume; *golegy* : to edit/adapt; *scolhegyus* : scholastic;

(160) Whitley Stokes

<https://www.skeulantavas.com/audio/160-whitley-stokes?c=podcast-library-1>

12 April 2019

- W Stokes born Dublin 1830, Trinity College, father professor, studied law & made barrister; practised London as barrister, to India 1860s where advised viceroy and drew code of civil & criminal law. Married Mary Bazely there; they had 4 boys 1 girl; Mary died there; returned to

London & remarried Elizabeth Temple; stayed in London. Knew Irish from young age but didn't learn to speak modern Irish; did much valuable work on middle and old Irish. Worked with Ernst Windisch on '*Irische Texte*' compilation 1891.

- Also valuable work on Cornish with the first academic editions of *Passyon Agan Arlùth*, *Creation of the World* and *Bêwnans Meryasek*. With Kuno Meyer founded '*Archiv für Celtische Lexikographie*' in 3 volumes; articles by W Stokes included: Welsh plant names list, versions of 3 Old Irish vocabularies and a list of readings from the Breton Kemperle Cartulary. Also for Cornish: vocabulary for *Bêwnans Meryasek*, and corrections to Edwin Norris' edition of the Ordinalia. In the subsequent 2 volumes of the *Archiv* there's nothing about Cornish.
- Said that he wrote much in his ship's cabin en voyage between London & India. Made fellow of Order of India in 1889 died in London 1909, buried in old Paddington cemetery.

Pendescador : professor; *dadhlor* : barrister; *lesruw* : viceroy; *laha dynasek* : civil law; *laha trespassek* : criminal law; *kevrol* : volume;

(161) Joseph Loth

<https://www.skeulantavas.com/audio/161-joseph-loth?c=podcast-library-1>

21 April 2019

- J Loth born 1847, Breton speaker from Morbihan, teacher in Pontivy then other places, after Franco-Prussian war taught various places in Paris, met Henri d'Arbois de Jubainville there who urged learning Celtic languages. Founded '*Annales de Bretagne*'; studied spread of Breton in France and the eastern boundary of spoken Breton is known as the 'Loth line'. Member of faculty of arts in Rennes university; published many Breton articles in '*Revue Celtique*' and translated Mabinogion to French from Welsh; analysis of Latin words in Breton, Cornish & Welsh, 1892 – Henry Lewis abridged & published in Welsh half a century later.
- Particularly interested in later Cornish e.g. many translations of W Rowe in *Revue Celtique*; in '*Archiv für Celtische Lexikographie*' published the Cornish part of A Borde '*Introduction to Knowledge*' and a version of W Bodinar's letter.
- Suggested sound between s and g in pesy/pegy &c. Not correct but adopted in 1980s as dj as tj but later removed. Doctorate from Glasgow in 1901, died 1934.

[Tamall : - typo?]

Kesasran : academic faculty;

(162) Robert Williams

<https://www.skeulantavas.com/audio/162-robert-williams?c=podcast-library-1>

28 April 2019

- Robert Williams born 1810 Llandudno, son of vicar; school at Shrewsbury then Oxford University; after BA and MA ordained; various Welsh parishes; 1879 appointed rector of Culmington, Herefordshire. Never married. Wrote biographies of famous Welsh people in

Welsh and English; published fragments from manuscripts apropos of local history. In 1860s published '*Lexicon Cornu-Britannicum*' republished more than once in this century and now readable online. Used *Vocabularium Cornicum*, *Passyon Agan Arlùth*, the *Ordinalia* plays, *Creation of the World* and the vocabularies of W Pryce and E Lhuyd.

- R Williams spelling of note: used <c> instead of <k>, wrote <Cernevec> with 2nd vowel <e>: <cerense> 'love', <Cembrion> 'Welshmen' ha <ci> 'dog'. Wrote <Cernevec> with 2nd vowel <e>, whereas in traditional texts this vowel is always <o> or <u>. Clearly used by RMN for his dictionary.
- R Williams identified *Bêwnans Meryasek*, though this came too late for him to use in his own dictionary. He died 1881 in Culmington & was buried in the churchyard. Later a memorial stone; written in Welsh but below, from *Origo Mundi*: <me a wor yn tâ lemmyn devedhys yw ow thermyn>. {OM 1883, 1885}

'I know well my time is come.'

Tresalop : Shrewsbury; *bewgraf* : biography;

(163) Frederick Jago

<https://www.skeulantavas.com/audio/163-frederick-jago?c=podcast-library-1>

5 May 2019

- Frederick William Pearce Jago born in Cornwall in 1818; studied medicine in University of London & became doctor; seems to have practised in Bodmin & later lived in Plymouth; his wife Johanna was also a doctor; interested in fingerprints, wrote letter to The Times re their use in catching Jack the Ripper.
- Specially remembered for 2 books: (1) '*The Ancient Language and Dialect of Cornwall*' 1882 dedicated to Cornwall itself; discusses language decline & D Pentreath, mostly about words heard in English language in Cornwall – partly Celtic, partly dialect, partly standard English (2) 1887 'An English-Cornish Dictionary' – people wondered why English-Cornish would be useful at this time – wrote, "dictionary without English-Cornish would be like a bird with only 1 wing." Fortunately, F Jago could use *Bêwnans Meryasek*; other sources were *Passyon Agan Arlùth*, the *Ordinalia* plays, *Creation of the World* E Lhuyd, W Pryce & W Borlase. Used words known in dialect or by older people, especially Bernard Victor of Mousehole. Dictionary with variant spellings for same word. RMN clearly used dictionary for his 1930s dictionary.

Olow besias ; fingerprints;

(164) China

<https://www.skeulantavas.com/audio/164-china-in-kernowek?c=podcast-library-1>

12 April 2019

- Ancient Greeks knew about China and distinguished between the north & south: inhabitants of the north they called <Sêres> and their land <Sêryca> (giving 'silk' in English); inhabitants of the south they called <Sînay> and their country <Sîna> - this (latter) form was used as <Sîna> by the Romans and is seen in the 'Sino-' prefix in English.

- 'China' from Sanskrit, some think, from the Qin royal family/dynasty, 3C BC; not seen in English before 16C. Other form in European languages: <Kina>.
- China in Celtic languages: <an tSín> (Irish), <Siona> (Scottish Gaelic), <Sina> (Breton), <Tsieina> (Welsh) (<Cattai> in 15C Welsh); <China> (SWF), <Cheany> (R Gendall – Persian word for Chinese pottery, word brought into England - from <cheeny> for earthenware/pottery in dialect), <Cathay> (by Caradar in his translation of Odoric).
- Many Slavic languages have <Kitai>.

Rag-gorrans : prefix; *pednplâss* : headquarters, capital ;

(165) St David

<https://www.skeulantavas.com/audio/165-davyth-dewy?c=podcast-library-1>

19 May 2019

- David <Davyth> important in *Origo Mundi*; Hebrew name; some scholars think meaning is 'much loved'; others think the king's real name was <Elhanan>. David when young killed Goliath but in 2nd book of Samuel, it says Elhanan killed Goliath {2 Samuel 21:19 / 1 Samuel 17}.
- David, or Dewi, patron saint Wales; born 6C west Wales by tradition; seems St Non [Altarnun] was his mother. His name at Davidstowe: founded churches in Wales, Dumnonia & Brittany. <Tyddewi> or St David's (house) in Pembro on site of monastery dedicated to his name. David only abbot when at Synod of Brefi: spoke against heretics, whereon made bishop. Died 1st March 589; 1st March his saint's day & today Welsh national holiday also.
- Seems Christians often took Old Testament names. In Cornwall <Selevan> from Solomon; Welsh <Samson> revered in Brittany.
- 2 forms: Some think David > Dewi > Dafydd/Davyth. Or: <Dewi> similar to plain Celtic forms <Dauí>/<Dui> in Old Irish, and <Davyth> taken on even though no link between them? <Davyth> in *Passyon Agan Arlùth*, *Origo Mundi* and *Passio Christi* and in Tregear Homilies, & <Dewi> found in at least 5 place names in Cornwall such as <Trethewey>.

Mab lien : clergyman;

(166) Brown

<https://www.skeulantavas.com/audio/166-brown-in-kernowek?c=podcast-library-1>

26 May 2019

- A coach station west of Dublin called 'The Red Cow' – name from tavern; <bó dhearg> meaning 'red cow' literally, to really mean 'dark brown cow'. <An cosán dearg> – 'the red path' – meaning 'beaten track' i.e. a path worn muddy brown through use.
- <Bó bhui> – 'yellow cow' for 'light brown cow'. No word for brown either in Cornish texts, nor in vocabularies of Lhuyd or Pryce. <Gell> from Breton, meaning 'brown' was recommended by RMN. However, in Welsh <gell> has meaning 'orange, yellow'. For a 'brown horse' in Welsh <cefyll coch>, also <bara coch> for 'brown sugar', 'brown bread', <siwgrw coch>, <cwrw coch> &c; also <cwrw melyn> for 'light-brown ale', <esgidiau melyn>

for 'light-brown shoes'; also however <llwyd> 'grey' used e.g. <glo llwyd> for 'brown coal' and <paper llwyd> for 'brown paper'. Sometimes also <dugoch> using 'black' to mean 'dark-red' i.e. 'brown'.

- Suggested to adapt in Cornish <durudh> or <paper loos> &c, without forgetting Welsh <gell> is not 'brown'.

(167) Petroc

<https://www.skeulantavas.com/audio/167-petrok-sans?c=podcast-library-1>

2 June 2019

- <Petrok> (<Pedrog> in Welsh) 'Petroc' = diminutive of Peter; as at Llanbedrog in Pembro; in Brittany is <Loperec> from <Pérec>.
- Seems to have been called <*Pedrek> in Cornwall also found in Cornish place names as Trebetherick, Little Petherick.
- 2 histories, one 11C and the other 12C.
- In 2nd, Petroc son of king Glywys in Wales, so his uncle was St Cadoc/Casek; declined to be king so went with group of nobles to Ireland to study as a monk; score of years later landed on the Camel estuary, there a while, went as pilgrim to Rome & Jerusalem, then (not easy to believe) to India & lived on island 7 years, only 1 fish for food, returned to Cornwall, killed a serpent & brought dead man to life, went with 12 disciples to wilderness, likely Little Petherick/Nansfenten, saved a deer being hunted by noble Constantine, who he converted & baptised, founded one more monastery & returned to Padstow, where he died.
- <Petroces-stowe> where Petroc met monk Gwedhenek, hence Lanwedhenek/Lodenec i.e. Padstow. Padstow main place but Petroc honoured in Bodmin also.
- Relics taken to Bodmin for fear of Vikings then in 12C to St Mevan/Mewan abbey in Brittany then back to Bodmin – in July is Bodmin Riding festival, maybe to celebrate restoration of relics.
- 15C Welsh poet Dafydd Nanmor wrote Petroc had been a soldier of Arthur, at battle of Camlan 536, from lineage of kings of Cornwall.

Vikings : Vikyngas;

(168) Ysolt / Eysyllt

<https://www.skeulantavas.com/audio/168-ysolt-eyyllt?c=podcast-library-1>

9 June 2019

- Isolt well known – Caradar's translation 1951 – from Hillaire Belloc's from J Bédier's from Old French.
- Isolt previously thought from Old German <is> 'cold, ice' + <hilya> 'battle': unlikely.
- Another Isolt: Isolt of the white hands in Welsh Isolt <Meinwen> (likely) <mein> (<moon> in Cornish) + <gwydn> (<slender & white>) half-translated to French but not French <mains> (hands) 'white hands'.

- Genealogies have <Etthil> (later) Eyllt as another form.
- K Jackson suggested Welsh <syllu> (to look out) and Breton <sellout> – if so Adsiltia ~ “at her look men / men look at her”.
- A Saxon charter in Cornwall has <hryt Eselt> ‘Eselt’s ford’ as place name (pre-assibilation). In middle Cornish therefore, some day good to see, ‘Tristan hag Esels’.

Aghscrif : genealogy; pendescador : professor;

(169) Celibate Meryasek

<https://www.skeulantavas.com/audio/169-meryasek-dydhemeth?c=podcast-library-1>

16 June 2019

- In Greece surnames such as Papandreou, Papaconstantinou with Papa- (Παπα-) prefix, meaning ‘father’ are surnames of a priest’s children originally. Thus Papandreou is for ‘son of priest Andrew’. Orthodox church priests in Russia, Greece, and others, have permission to marry.
- <McTaggart> = <Mac an tSagairt> : priest or <MacAnaspie> = <Mac an Easpaig> bishop. Clergy in west allowed marriage til 2nd Lateran council 12C. Meriasek celibate in *Bêwnans Meryasek* {BM 323-327, 520-525}.
- In the play though Meryasek is made a priest, he has no parish in his charge nor administers sacraments, just a hermit in the wilderness; the miracles have nothing to do with him being a priest.
- Real Meriasek likely 6C, likely the play’s author used a Latin text from 16C, hence celibacy, though in Meryasek’s real time he could have been a priest and married. As in other points, cannot trust *Bêwnans Meryasek* as real history.

Grêss : Greece; Ewngryjyk : Orthodox;

(170) Pub

<https://www.skeulantavas.com/audio/170-pub-in-kernowek?c=podcast-library-1>

23 June 2019

- In online dictionary <dywotty> for ‘pub, tavern’ – this from <dewotty> suggested by RMN in 1938 dictionary for <pub, tavern>, from Welsh <dioty>; however this is not attested. The word in Cornish texts is <tavern>, found in *Bêwnans Meryasek* {BM 3307-3308} and also in E Lhuyd: <tavern> and <chy tavern>. In RMN’s 1934 dictionary only <tavern> is found for this.
- Latest GPC <dioty> at end of 18C; <tafarn> usually in Welsh nowadays.
- E Lhuyd recorded <tavern> also in Breton, as well as <hostleri> in Breton, still in Breton now as <ostaleri, ostaliri>, but is only Breton-attested, and not attested in Cornish texts.

(171) Glass Island

<https://www.skeulantavas.com/audio/171-enys-wedren?c=podcast-library-1>

30 June 2019

- Glastonbury in Somerset is in low level land and often flooded, Glastonbury Tor often like an island. Old English name is <Glestingaburg>, 'the fortress of the Glestingas' (a Saxon band).
- The Welsh name for Glastonbury took the first syllable <Glas-> with the English word 'glass', and thus, with floods often making an island, gave the name <Ynys Wydrin> (<Enys Gweder) 'Island of Glass'.
- Abbey built 7C, destroyed 12C & rebuilt, one of the richest in England.
- Geoffrey of Monmouth priest then bishop at Llenelwy / St Asaph in Wales mid 12C; due to strife there probably never visited his diocese; died 1155. Fake history mostly, with some real events; though in Latin, said some taken from Welsh books; seemingly that's false. His history has Brutus (Britain named for him); the second big character is Belînus, said to have been king of Britain who conquered Gaul & pillaged Rome; also Arthur, conquering the continent but betrayed by Modred – they fight at Camlan where Modred killed & Arthur badly wounded. Arthur brought to Avalon to heal.

Molvra : tor; *Menow* : Monmouth; *Gwlas an Hâv* : Somerset;

(172) Joseph of Arimathea

<https://www.skeulantavas.com/audio/172-josef-baramathia?c=podcast-library-1>

7 July 2019

- Arthur after the battle at Camlan brought to Avalon to recover from his wounds. At end of 12C tomb of Arthur discovered at Glastonbury, and a lead cross with Latin inscription – supposed fakes.
- Joseph of Arimathea, called <Josef Baramathia> in *Passio Christi* and *Resurrexio Domini*, playing the part mentioned in the New Testament. Other stories grew however. Early 13C Robert de Boron of Burgundy, wrote that Joseph caught Jesus' blood as he was on the cross in the grail. Joseph found the 'holy grail' – brought grail to *Vaus d'Averon* valley, later writers garbled this name to *Avalon*.
- Supposed to be buried at Glastonbury.
- One of the best poems about the grail is '*The Quest of the Sangraal*' by R Hawker of Morwenstow.

(173) Toads

<https://www.skeulantavas.com/audio/173-cronogas?c=podcast-library-1>

14 July 2019

- Cornish people in old days thought toads to be venomous, it seems. In *Origo Mundi* (while in the wilderness), Caleph tells Moses he's been injured by a black toad {OM 1777-1779}.
- In *Passyon Agan Arlùth*, Judas is said to be worse than a toad <gweth ages cronak> {PAA 47.8}.
- D Pentreath, on being angered by someone, called them <Cronak an hager du>.

- R Hunt reported in 1800s Auntie Alsey / toad story:– Auntie Alsey in Antony SE Cornwall, home owned by shopkeeper in Devonport; argument over payment of rent; cursed shopkeeper and wife and child; made nothing of it; calm wife frightened by appearance of toad in shop - fainted; shopkeeper threw toad in fire; toad not burnt – toad thrown into flowerbed; next morning toad found dead, and next day Auntie Alsey said to have died from injuries at a fire at her home (brought to poor-house hospital). Child grew up fine, officer in navy, but died young leaving widow expecting – some thought premature death from Auntie Alsey’s curse.

Glôjy : hospital; *chy an vohosogyon* : poor-house;

(174) Money

<https://www.skeulantavas.com/audio/174-money-in-kernowek?c=podcast-library-1>

21 July 2019

- £200k promised, to increase the spoken Cornish language.
- <mona> attested frequently; <arhans> as money not attested.
- In *Passyon Agan Arlùth* <owr hag arhans...> {PAA 16.4-16.5} ; *Origo Mundi* <... garlont gwrës a arhans ...> {OM 2096-2098} ; T Boson for W Gwavas< An pel arhans-ma ...> (- all these for actual silver metal objects).
- *Passio Christi* <... meur a vona dà > {PC 485-486} ; *Bêwnans Meryasek* <Yma mona gans henna> and <saw dascor oll dha vona> {BM 1904, 1917} ; John Tregear <... offra dhe ry mona ...> {TH 46a} ; Noah’s wife in *Creation of the World* <y costlyens showr a vona> {CW 2445} ; Jowan Chy an Hordh <... Ha an mona ...> {JCH 46} ; in W Pryce ACB < Dry dre an mona ... >
- <arhans> for silver metal, <mona> for money
- ... and <puns> or <pens> correct for a lb/£ pound, rather than <*peuns>

Ragresor : pioneer/fore-runner;

(175) Prester John

<https://www.skeulantavas.com/audio/175-jowan-prownter?c=podcast-library-1>

28 July 2019

- 1910 Scottish writer J Buchan published novel ‘Prester John’; character called Lupita uses the legend for his renown.
- Medieval tales about Prester John in Asia; there were Christians, though ‘heretics’; 12C patriarch of St Thomas Church in India visited Rome, wanted help from Christian west, who themselves wanted help from Christian Asia. Letter supposedly from Prester John in 1165 (fake but believed by many).
- Voyages of Brother Odoric, who mentioned Prester John, translated in 14C, including into Welsh, and from Welsh into Cornish by Caradar.
- Europeans stopped believing in Prester John in Asia; they knew there was a Christian kingdom in Ethiopia; hence the thinking of Prester John moved to Africa, where J Buchan’s novel was set in S rather than E Africa.

- In Welsh, Prester John <Prete John>, the French form; <presbyter Johannes> in Latin; <prownter> from <presbyter> so <Jowan Prownter> suggested.

Genesygyon : native (born) people; *crowsgasow* : crusades; *Ewropeans* : Europeans;

(176) Fairy

<https://www.skeulantavas.com/audio/176-fairy-in-kernowek?c=podcast-library-1>

4 August 2019

- Hard to translate ‘fairies’ to Cornish. RMN suggested <pobel vyghan>.
- <spyryjyon> plural; <corr> ‘dwarf’ or <bocca nos> ‘bucca’ {CW 1589, 1196} could be used.
- ‘Morgana le Fay’ from <fée> in French.
- In stories angels fallen with Satan; or old gods; or spirits of the dead; people dwelling in world before mankind.
- Latin <fatum> plural <fata> > <fée> or <fay> + -rie (abstract suffix),
- <fairy> used by Caradar in Trystan hag Ysolt;

(177) Mist / Cloud

<https://www.skeulantavas.com/audio/177-mist-cloud-in-kernowek?c=podcast-library-1>

10 August 2019

- English dialect <lew> for valley/sea mist;
- Mevagissey <musyk>, Mousehole <muzzicky> for drizzling.
- RMN may have derived/made up <*ilow> ‘music’ from <lew>, having confused <musyk> (weather) with <music> – <alaw> in Welsh being music also.
- <Nywl> in E Lhuyd & W Borlase.
- <Commol> not attested in Cornish, even though <Cwmwl> in Welsh and <koumoul> in Breton (both from Latin <cumulus>)
- <Cloud> attested in *Creation of the World* - examples {CW 1-6, 70-77}.

(178) Dawn & Dusk

<https://www.skeulantavas.com/audio/178-dawn-ha-dusk-in-kernowek?c=podcast-library-1>

18 August 2019


- <Dëdh tardh> in RMN; <duth tarth> in W Pryce ; also <dyworth an jëdh> ‘at dawn’ in RMN’s dictionary – otherwise not found.
- <pelgens> in 1934 dictionary, from <pellgent> (Breton) and <pylgaint> (Welsh) for ‘Christmas midnight service’ and for ‘dawn’

- <Terry an jedh> is in E Lhuyd glossing <diluculum> for 'dawning, daybreak', also, via E Lhuyd, by W Pryce & W Borlase.
- Dusk: (RMN had suggested <*anwolow>) <Tewlwolow> from dialect <tullalulla>;
- 'At dusk' <dworenos> in *Passyon Agan Arlùth* (<dyworth an nos>) {PAA 234.5-234.7}.
- E Lhuyd for {Llanstephan MS p145} <'ter an dhew olow> glossing <cyfnos, gogyfnos, cyflychwyr>) 'evening twilight, dusk'.
- Cf Irish <idir an dá sholas> : Likely meanings <ynter an dhew wolow> (sun & moon+stars).

(179) Egypt

<https://www.skeulantavas.com/audio/179-ejyp?c=podcast-library-1>

25 August 2019

- In W Pryce's *Archaeologia Cornu-Britannica*, there are two '10 commandments/decalogue': one 'Kernowek coth' with, for 'Egypt', <Tir Myzraim>; another 'Kernowek modern' using the same name – Hebrew name used (מצרים), not the Cornish name at all.
- Egyptian name for Egypt <Hikuptah> 
- ('House of Ptah's soul' i.e. city of Memphis) <Hikuptah> > <Aiguptos> (Αἴγυπτος) (Greek) > <Aiguptikos> (Greek adjective) > ethonym 'Coptic' Egyptian Christians.
- Arabic for 'Egypt' is <Misr> (مصر), closely related to Hebrew <Mizraim> (מצרים).
- <Aegyptus> in Latin, <Égypte> in French.
- Latin <Aegyptus> developed naturally as <Aifft>; <Eiffteg> suitable name for 'Coptic' in Welsh.
- <Ejpsian> in Breton, or <Egptad> from Latin register.
- 16C Welsh poet William Cynwal wrote in praise, among other women, of Isis/<Eysys>: hieroglyphics <llytherennau Edsipt>. (<Aifft> the official Welsh name, but <Edsipt> also in use.)
- <Ejyp> in *Origo Mundi, Bêwnans Ke* & W Rowe {OM 1421-1422, BK 349/2640-2641, W Rowe Matt 2:15}. RMN Suggested <Ejyptyon> for Egyptian, although also (and also for Romany gypsies, though inaccurate) <Egypcyon>.

Hanow gwadn : adjective; *lytherednow Ejyp* : hieroglyphics;

(180) Build

<https://www.skeulantavas.com/audio/180-to-build-in-kernowek?c=podcast-library-1>

1 September 2019

- 'To Build':
- <drehevel> (& short versions: <drevel>) OK – attested. *Passyon Agan Arlùth* example <veu drehevys> {PAA 184.1-184.2}, John Tregear example <agas colodnow> {TH 16}
- Also to 'raise up'. *Bêwnans Meryasek* example {...usy ow trehevel...} {BM 2102-2103} and *Passyon Agan Arlùth* <...bos mab Duw drehevys...> {PAA 252.7-252.8}

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Commented [PJ33]: <https://translate.google.com/?sl=auto&tl=en&text=%D7%9E%D6%B4%D7%A6%D6%B0%D7%A8%D6%B8%D7%99%D6%B4%D7%9D&op=translate>

- To build: *Origo Mundi* <Moyses wheg, ny a dhreha ragon chy> {OM 1715-1716}, *Passio Christi* example < na'n drehafsa > {PC 386-388}, <Buz mor menow dereval ...> J Jenkins {Cousow do ve...}.
- <Byldya> suggested; attested in *Creation of the World* <... byldya lester ...> {CW 2296-2298}, Tregear Homilies <... byldya ow egglos >, <... byldys wâr meneth > {TH 44, 17a}.
- Also gul in sense 'to make' attested eg *Passyon Agan Arlûth* example <... ha'y wythyl warlergh henna dre vêstry> {PAA 91.2-91.5}; and 3 examples from *Origo Mundi* <... gruthyl templa > <Davyd, ny wreth dhymmo chy ...> <... the wul an templa> {OM 2283-2285, 2333-2334, 2424-2425}; & J Jenkins < gwell treaven war an treath ...> {Cousow do ve...}.
- Cf Irish 'to do, make' verb: <rinneadh an teach> '*the house was built/made*'. Maybe 'to make a house' meaning 'to build a house' was found in Common Celtic.

(181) The Chough

<https://www.skeulantavas.com/audio/181-an-balores?c=podcast-library-1>

8 September 2019

- Spanish author Miguel de Cervantes (wrote '*Don Quixote*' 1615, earliest novel, gent reads too much & goes mad, tries to practice chivalry) – mention of tradition in all of Britain of Arthur becoming a black crow (uncertain) and to return. In Cornwall no link of Arthur and black crow – instead Arthur linked with Cornish chough (*Pyrrhocorax pyrrhocorax*) of the *Corvidae* family as is the black crow.
- Arthur in Cornwall said to have turned to a chough: the red beak & talons from blood shed in battle. Killing choughs forbidden. National symbol for Cornwall e.g. Federation of Old Cornwall Societies, with 'nyns yw marow Mytern Arthur'.
- In Scotland & Wales the chough was called in English 'the Cornish crow'. Easy to see confusion of crow & chough by Cervantes.
- Though chough had been absent, in year 2000 chough returned to Cornwall – strangely enough the only place in Europe where chough now common is Spain.

Marhak gwandra : knight errant; *Kefrysians Cowethasow Kernow Goth* : Federation of Old Cornwall Societies;

(182) Locust

<https://www.skeulantavas.com/audio/182-loc%C3%B9st?c=podcast-library-1>

15 September 2019

- Locust: <legest> in Old Cornish Vocabulary for '*lobster*' {OCV Polippos, legest}; <legest> for '*lobster*' in E Lhuyd's day.
- Different word needed for locust Latin <locusta> can mean (1) locust (2) crustacean, or (3) lobster.
- Under <locusta> in Old Cornish Vocabulary is <culyek reden> - which is same word as for '*grasshopper*' {OCV Locusta, cheliocreden}.

- RMN suggested <culyek reden askellek> ‘winged grasshopper’.
- NW suggests <locust>, plural <locüstys>.
- Locusts usually living alone, brains change in season & swarm together, doing great damage. Locusts, grasshoppers when young are in nymph form, not chrysalis. Joel the Old Testament prophet describes locusts, 4 phases seen.
- Insects forbidden in OT except for those with jointed legs – hence John Baptist ate locusts.

Crestednek : Crustacean; *culyek reden* : grasshopper; *treghvil* : insect; *prëv del* : caterpillar; *nymf* : nymph;

(183) Mermaid

<https://www.skeulantavas.com/audio/183-morvoren?c=podcast-library-1>

15 September 2019

- Debate in *Passio Christi* about the incarnation of Christ, one doctor saying in support of his belief of possibility of being both God and man simultaneously {PC 2403-2406}
- Legend re mermaid and a man surnamed Luty/Leuty at Cury (Kerrier) having been enticed by a mermaid; he didn't go with her but given gift of magic to stop bad charms; 9 years later he was in a boat when she returned to take him with her; he jumped in water (huh?) to escape and neither he nor body seen again.
- Different story at Zennor, young woman at church fine singer, only occasionally seen, remained young looking, showed interest in M Trewella who followed her, not seen again; years later mermaid seen & asked captain of boat to move anchor blocking door to her house, to feed children – carved in pew of Zennor church.
- Likely not true – mermaids call stocking to sailors seen symbolic of sin of carnal inclination, hence carved into church pew. Unlikely Cornish saw it that way though, hence mention of mermaid in *Passio Christi*.

Chair i'n eglos : pew;

(184) New book by Tewennow

<https://www.skeulantavas.com/audio/184-lyver-nowyth-tewennow?c=podcast-library-1>

19 September 2019

- Rod Lyon, known for ‘George & Samantha’, reading An Nowodhow on BBC and Grand Bard, has published ‘*Colloquial Doesn't Mean Corrupt*’, about the language and possible improvements.
- Cornish language revival began with H Jenner handbook in 1904; he based mostly on later Cornish writers Andrew Borde, the Bosons, William Gwavas, Oliver Pender &c. Later RMN led, basing dictionaries on middle Cornish especially *Passyon Agan Arlùth* and the *Ordinalia*.
- For example: RMN didn't permit <nynj> in place of <nyns> though this often found; used pluperfect though this only found in *Passyon Agan Arlùth* text; also didn't allow pre-occlusion though this found from *Bêwnans Meryasek* onwards; nor keen on using <fatell> and <dell> as conjunctions or reported speech though this well attested; nor the <-ans> 3rd

person plural endings on prepositions e.g. <dhedhans, ragthans>; nor use of 3rd person pronoun <anjei>. Also mentioned: the use of words such as <dewotty> instead of <tavern>, and <arghans> instead of <silver>.

- Finally Rod's also showing how splendid was W Rowe's Cornish.

Amser tragorfennys : pluperfect tense; *ragoclûsyans* : pre-occlusion; *cows reportys* : reported speech; *rag'hanow* : pronoun;

(185) Michaelmas

<https://www.skeulantavas.com/audio/185-degol-myhal?c=podcast-library-1>

6 October 2019

- Michael's name means 'Who is like God?' – greatly honoured by Jews; Daniel in the Old Testament sees St Michael as protector of Israel; also great saint to Christians. Jude's epistle entitles him 'Archangel', equivalent in rank to Gabriel and Rafael. In Revelation is read that amid war in Heaven, Michael and his angels fought with the dragon, whose place was no longer in Heaven. Mont St Michel, France, founded 8C; St Michael's Mount 2 century later as daughter church of the institution. Churches dedicated to St Michael in Cornwall include: Helston, Lannergh, Lawhitton, Lesnewth, St Michael Penkevyl & Michaelstow. Said by some patron saint of Cornwall (Piran would thus be only of tinnars). 29th September Michaelmas – mentioned more than once in texts – examples *Bêwnans Ke* and *Bêwnans Meryasek* {BK 200/1376-1379, BM 2198-2201, 2077}.
- In *Resurrexio Domini* St Michael seen {PC 319-322}. *Creation of the World* was written down in Helston, the patron saint of which parish is St Michael (in that play Michael has first fought in Heaven & after evicting Lucifer also evicts sinful Adam & Eve from paradise {CW 305-312, 968-970}). 8th May in Helston also perhaps a feast <Dauns an Fer> 'furry dance'. H Jenner's bardic name: <Gwas Myhal>.

Dyffresyas : protector; *Degol Myhal* : Michaelmas; *Dauns an Fer* : furry/flora dance;

(186) The Ancient Celts

<https://www.skeulantavas.com/audio/186-an-hen-geltyon?c=podcast-library-1>

2 July 2014

- Stonehenge: many stone arrangements Drumbeg, Beltany, Co Cork, in Ireland. These solar/equinox aligned.
- Builders not Celtic-speakers but pre-Celtic; had gods of the sky, chiefly the sun; Celts mythology from Bronze Age i.e. later, had gods instead beneath the land/water.
- Most Irish river names feminine: e.g. Boyne = *Bowinda goddess / 'white cow'.
- <Aos sí> 'people of the mounds' – 'fays/fairies'
- Bronze age worship involved return of precious weapons and so forth to gods below ground or water - Calesvol return to water reminiscent of Celtic offerings.

Brons: bronze; *Carol an Kewry* : Giants' Dance / Stonehenge; *dauns meyn* : stone/earth monumental arrangement/ 'circle/'henge'; *rag-Keltek* : pre-Celtic (elsewhere proto-Celtic);

(187) Idioms

<https://www.skeulantavas.com/audio/187-tavasedhow-kernowek?c=podcast-library-1>

6 October 2019

- W Borlase: <An men eus ow rolya ny vydn nefra cùntell best> 'The rolling stone will never gather moss'
- Could say <Whег yw an gwin mèс wherow yw an pèmont> for 'there's no such thing as a free lunch.'
- Borrowed from Welsh: <Gwertha an vuwgh rag perna tarow>, for 'to rob Peter to pay Paul'.
- Also borrowed: <A wonetho has dreyn, ny dal dhodho mos dieskys> 'he who sows thorns, should not go barefoot'.
- Welsh: <Ny a dheuth hens an tarow> 'we took a short cut.'
- Welsh: <stairys an bùcka> 'spiral staircase'
- Irish: <Ev a wrug pìsas wàr an lynas hedhyw myttyn> 'he got out of bed on the wrong side'
- Welsh: <derevel pows wosa pìsas> 'shutting the stable door after the horse is bolted'
- Could say, <Yth ywa yèyn lowr dhe rewy an cawgh i'n vran> of a very cold day.
- Irish: <Ev yw chymbbla tobackô> 'he's a chain smoker'
- Could say <yth eson ny in neyth nedras> for, 'we're up shit creek without a paddle.'
- Could say <Yth ywa kepar ha gwary jyggyс dhe ven mildir.> or <y fia mar dhâ dhyn còwsel orth an gwyns> for 'It's like talking to the wall.'
- Could say <Hy yw moy tavas èс dyns> 'she doesn't stop talking' which is reminiscent of <an lavar coth ...> in W Pryce's ACB.

Tavasedh : idiom/saying;

(188) Ivy

<https://www.skeulantavas.com/audio/188-idhyow-ha-rycyn?c=podcast-library-1>

20 October 2019

- E Lhuyd has <idhyow> (Welsh <eiddeu>, Breton <iliav>, Irish <eidhean>) for Latin <hedera> 'ivy'; E Hamp suggested <h-> in <hedera> was a literary spelling, thus the root word in Latin <*edera>. All therefore from <*ed-> to eat, pertaining to tendency of ivy to 'bite' and 'eat' its host. Really ivy doesn't bite but can take all air, water and sun from the host, thus killing.
- Jonah chapter 4 has Jonah, after landing safe from the belly of the fish, going to Nineveh to proclaim God's judgement; while waiting a plant grows and provides shade, Jonah's pleased, but a pest withers the plant, leaving Jonah unshaded. In the Latin Bible translation (Vulgate) the plant is called <hedera>; in the King James Version in English, a 'gourd'. However Michael Zohari, biblical botany specialist, showed that castor oil plant was meant; commonly found in Holy Land; grows quick & leaves shade. In Hebrew texts called <kikayun> (כִּיקַיּוּן) linked to the Egyptian word <kaka> for the same plant; likely referring to the plant's oil used as purgative.

- Internationalism of <kaka> shown by W Pryce's ACB recording <caca an gwely> 'to shite abed'.

Liednak : literary; *Losoworieth* : botany, herbalism, horticulture; *rycyn* : castor oil plant; *drogga egerus crev* : purgative;

(189) Later

<https://www.skeulantavas.com/audio/189-later-in-kernowek?c=podcast-library-1>

1 November 2019

- <dewetha> in texts only for 'latest, last', not for 'later' (RMN thought ok to use, but texts don't support this).
- For 'latest, last', examples e.g. J Tregear < ys i'n dewetha bledhen> {TH 47}; Sacrament an Alter <...dewetha geryow...> {SAA/TH 59}; N Boson <an dewetha reem vez an Kensa Caon Horace> {Nebes Geryow...};
- To render something like 'later' as in 'I'll see you later'
- 2 words for late: (1) <dewedhes> e.g. *Resurrexio Domini* <... ha dewedhes> {RD 1303-1304}; and (2) <holergh> e.g. *Passyon Agan Arlùth* < Pàn o pòr holergh> {PAA 244.1-244.2}.
- Perhaps one could say <moy holergh> but this is not found in texts.
- In texts meaning something like 'after that, thereafter' are a few ways e.g. *Origo Mundi* <ha wosa henna evyn ...> {OM 2626-2628}; J Tregear { ev a vÿdh awosa hemma...} {TH 16}; *Bêwnans Meryasek* < warlergh henna bejydhys ty a vëdh> {BM 1821}; *Bêwnans Meryasek* <warlergh henna leverys...> {BM 4422-4423}
- E Lhuyd provided <uja hedda> (<wosa henna>) for 'afterward, hereafter'.
- Similar in use in Irish.
- Can also use <yn scon>.

(190) Possessive adjectives

<https://www.skeulantavas.com/audio/190-henwyn-gwadn-pewek-in-kernowek?c=podcast-library-1>

10 November 2019

- Learners of Cornish learn possessive adjectives – my, your, hers, his, our, their.
- In English, spoken emphasis, "Yes, but what about MY dinner?!"
- In Cornish speech, don't EMPHASISE spoken possessive pronouns, instead stick a matching pronoun after the clause for emphasis. Emphasis of that kind is not found in any Celtic language. (Correctly spoken.)
- Examples of post-posed pronouns: e.g. *Origo Mundi* <res yw sewa y vodh ev...> {OM 661-662}; *Bêwnans Meryasek* <... ha dhodho ev leveryn y wrians ev ...> {BM 3958-3959}; *Bêwnans Meryasek* <... ha'm benneth vy ...> {BM 53-54}; Tregear Homilies <Hemma yw in agan yeth ny> {TH 21}; <ynter hy hâs hy...> {CW 914-915}
- In later language this expression is little found, sometimes only the tail-end being found, and sometimes without any emphasis being intended e.g. Sacrament an Alter <dh'agan dry

ny... {TH/SAA 59a} ; J Boson < bara *ny* > ; E Lhuyd <... cara why ...> ; W Bodinar <bloodh *vy...*>

Hanow gwann pewek : possessive adjective; *rag'hanow* : pronoun; *poosleva* : to accentuate (speech); *kestrowen* : syntax (singular);

(191) Holly

<https://www.skeulantavas.com/audio/191-kelyn?c=podcast-library-1>

17 November 2019

- <kelyn> is 'holly' (*Ilex aquifolium*) – in OCV; <killin> in dialect; found in place names & surname.
- <Celyn>, <kelenn>, <cuileann> in Welsh, Breton, Irish.
- Same origin for English 'holly' and for <Hulst> in N Germany, <houx> in France, from the same root.
- Pagan associations with holly earlier than Christmas associations (to drive spirits away, being evergreen & spiky). Red berries also power against buccas & spirits. OK to take a bit for Christmas.
- 1940s Staffs record of farmer wanting to remove holly from land, knew it not 'right', asked a labourer to cut down the tree; labourer refused despite threat of sack; got someone sceptical to remove the tree; though healthy, that man died in a 3 month.
- Pagan originally, but linked to Christianity, e.g. St Day carol words.
- Prince Albert introduced conifer/pine tree at Christmas. However in SW Britain til WW1 at least, using holly branches in Cornwall as Christmas decorations.

Bythwer : evergreen; *sabwedh* : conifer;

(192) The Wind in the Willows

<https://www.skeulantavas.com/audio/192-an-gwyns-i-n-helyk?c=podcast-library-1>

24 November 2019

- Greenbank hotel Falmouth – K Grahame stayed there months, wrote letters to son used as basis of 'The Wind in the Willows'; only 1 son Alistair; eyesight poor & troubled mind during short life; Toad seemingly based on him. Relations between them worsened; at Oxford Alistair killed himself days before 21st birthday.
- The tale has 4 friends: Mole, Ratty, Badger and Toad; river & Toad Hall; Toad steals car & jailed, returns to Toad Hall, finds occupied by weasels, friends free Toad Hall & its owner's character redeemed.
- Much to do with English interest in social class: Mole lower, Ratty upper, Badger working, Toad aristocracy.
- Translation available – '*An Gwyns i'n Helyk*'.

Mêntermyn : meantime; *rencas cowethasek* : social class; *Godh'or* : Mole; *lovednen* : weasel;

(193) Stork & Heron

<https://www.skeulantavas.com/audio/193-stork-ha-kerhyth?c=podcast-library-1>

1 December 2019

- Alcalá UNESCO World Heritage Site, churches & buildings and storks nesting. Black storks in Germany, Poland, Hungary, Italy & Greece; white storks in Spain & Portugal. White storks (*Ciconia ciconia*) graceful and big; protected by law; in congratulations cards for new arrivals, child depicted carried in cloth from storks beak.
- Greeks told queen Gerana with whom Jupiter was in love; Jupiter through envy changed her competitor to a stork, who then tried to steal Juno's child. White Storks migrate in autumn to Africa; marriages used to held mid-summer; on return of stork from Africa in March, April, 9 months after midsummer, firstborn often arriving. Different theory: stork confused with pelican, reputed to feed young with blood from own breast; pelicans often in heraldry & coloured windows seen feeding young thus; also in Corpus Christi.
- 'Stork' mentioned in English in Old Cornish Vocabulary {OCV Ardea, cherhit, stork} but not found in Britain, as (nearly) <kerhyth>, word for 'heron' (*Ardea cinerea*). Actual heron common in Ireland and Britain. Storks & herons not so nearly related, herons in pelican family.

Whybon : stork; *ëdhen dianedhy* : migratory bird; *damcanieth* : theory; *kerhyth* : heron;

(194) Firewood, dung & peat

<https://www.skeulantavas.com/audio/194-cunys-glos-ha-kesow?c=podcast-library-1>

8 December 2019

- <Cunys> for firewood in *Passio Christi* < Cowetha, hedhowgh cunys...> {PC 1219-1221} & J Jenkins < Ny dal dis perna cunys wàr an saw> {Cousow do ve...};
- Cow dung used for warmth in Cornwall til 19C glos for combustible dung; example in *Creation of the World* <...ha glos dhe lesky...> {CW 1091-1093} (obviously smoky);
- <kesow> for 'peat turf' in W Pryce <Whelas tus dha trehy kesow> ; peat burnt in many places in Ireland still; cut in Somerset til recently and in Cornwall; EU project to revive peat bogs, Bodmin Moor in Cornwall.
- *Erica vagans* 'Cornish heath' found nearly only on the Lizard; in dialect known as <kekezza>; previously suggested from <*clegh kesow> 'bells of the peatland'.

Towarhek; turf peat-bog; *Goon Brèn* : Bodmin Moor;

(195) St Nicholas

<https://www.skeulantavas.com/audio/195-sen-nyclas?c=podcast-library-1>

8 December 2019

- St Nicholas - not much known – by tradition born 270 at Patara in SE Asia Minor, Turkey today. When rich parents died, shared his inheritance with poor. Story says man lost money

for dowries for 3 daughters which would oblige them to prostitution; St Nicholas in night threw money through window. Also said went to Holy Land, storm arose, rebuked waves, they calmed. Made patron saint of children and also patron saint of mariners. Returned to Myra (Demre today), made bishop, attended Nicean Council to debate Trinity; said to have struck a heretical opponent, hence not included in list of the Council's bishops. Popular & soon after death in 342 much devotion.

- Early 11C Turks took Myra, Italian sailors took relics to Bari; devotion spread through W Europe; festival on death day 6th December.
- Sinterklaas in Netherlands, played by man in red robe like bishop; gives gifts to children, helped by Black Pete giving coal lumps to children who didn't behave well. Tradition seems to have gone to Dutch colony in America, New Amsterdam (New York); day for gifts set back to Christmas, and named Santa Claus.

Argovrow : dowries; *creryow* : relics; *gwlasva* : colony;

(196) Belgium

<https://www.skeulantavas.com/audio/196-pow-beljan?c=podcast-library-1>

8 December 2019

- 'Til 16C Belgium part of Spanish territories, then north part of Low Countries got independence as Netherlands; start 18C passed to Austria; Napoleon made them part of France; when defeated, southern Low Countries given to Netherlands. But in 1830 the Francophones rebelled against Dutch rule and set up independent Kingdom of the Belgians.
- First king Leopold Saxe-Coburg, Queen Victoria's uncle, in constitutional monarchy; 2 languages Flemish and French. French more common in Brussels the capital.
- In late 15C Cornish rebellion with J M An Gof was Thomas Flamank, Cornish but likely Low Countries ancestors.
- John of Gaunt, one of Edward III's sons, and his sons were Lancastrian party leaders (born in Ghent in N Belgium). In *Bêwnans Ke* the traitor Modred trying to bribe the messenger says <te a'fÿdh cyvyl de Gaund> {BK 403/3058} (the messenger refuses the usurper).
- At the end of 17C J. Tonkin wrote 'Menja tus Kernowek bÛs gosowes' including <... Pow an Flemen ...>.
- John Boson wrote in 'Nebes Geryow' including <... Francan-Beljan me a wra bos...>
- Clear Cornish people in old days knew of Belgium and didn't consider strange or bad.

Pow Beljan : Belgium; *Nederlond* : Netherlands; *Gaund* : Ghent; *Kerhirvyn* : Lancaster; *Pow an Flemen* : Flanders; *monarky selrethek* : constitutional monarchy;

(197) Dracula

<https://www.skeulantavas.com/audio/197-drac%C3%B9la?c=podcast-library-1>

8 December 2019

- Vlad Tîpesh (Tepeş) 2nd son of Vlad senior, Prince of Wallachia given 'Order of the Dragon' by Holy Roman Emperor Sigismund due to success in fighting Turks, thus byname <Dracul> 'the dragon'; his son known as <Dracula>. 1448 held hostage/surety by Turks when heard Wallachian nobles had killed his father & older brother; returned, regained lands. Cruel to enemies, impaled them; remembered by Romanians as great man who stood up to the Turks.
- 1897 Irishman B Stoker began 'Dracula' novel; not based in historical fact; vampire, neither alive nor dead, a 'nosferatu', undead; inactive except at night, sucking blood, enough attacks make a victim a vampire. Dracula invites J Hawker, sent in box to England, J Hawker and Mina and Dr van Helsing hunt Dracula. Story told through letters and diaries.
- Some critics think metaphor for landlords in 19C oppressing the poor of Ireland; alternatively B Stoker managed Washington Irving the actor, maybe Dracula based on him.
- Translation: '*Dracula hag Ôstyas Dracula*' in 2016.

Trewana: to impale; *dywodhaf*: unbearable; *Rûmanya*: Romania; *pellscrîven*: telegram; *dëdhlyver*: diary; *omgaror*: egotist; *dynyans*: charm, suavity;

(198) St Gylmym/Colman

<https://www.skeulantavas.com/audio/198-synt-gylmyn?c=podcast-library-1>

7 October 2014

- Newry in Catholic diocese of Dromore – fine cathedral, patron saint Colman (Gylmyn in Cornish).
- Not much reliably known; according to book of his Life, born N Ireland mid 6C, founded monastery there & later on pilgrimage to Rome where made bishop; en route back via Britain, queen bore stillborn son; Colman prayed & child revived to be St David. Llangolman & Chapel Colman in Pembs dedicated to Colman. No associated place names in Cornwall.
- In *Origo Mundi*: <re synt Gylmyn> {OM 2413}.
- <Gylmyn> with initial <G-> apparently permanent mutation. Permanent mutation; from Latin <Colmanus> would give <kylmyn, kelmyn> in middle Cornish. Because several 'Colman' among Celtic saints, we can't be sure which is invoked in *Origo Mundi* (nor perhaps why an OT character invoked a Christian saint).

Gylmyn Sans: St Colman; *brierynsys*: pilgrimage; *trailyans parhus*: permanent mutation;

(199) Strongbow

<https://www.skeulantavas.com/audio/199-strongbow?c=podcast-library-1>

19 December 2017

- Richard de Clare, Arcfort, born in Kent 12C, son of Duke of Pembs (inherited later); 'Arcfort' byname i.e. Strong-bow. Helped Dermot McMorrow king of Leinster, who lost lands to High King Rory O'Connor as he had abducted another king's wife; he and Strongbow did a deal: if Strongbow & a big army came to Ireland, he could marry Dermot's daughter & inherit kingdom after her father's (Dermot's) death. Strongbow & other Normans came & gained

Leinster for Dermot; 1169 began English presence in Ireland; gained lands according to the deal, and ceded the big towns to his king Henry II of England.

- Buried in Trinity/Christ Church in Dublin; tomb used by merchants as place to settle debts & make contracts; tomb destroyed in fall of wall at cathedral through subsidence in later 16C, replacement tomb from Drogheda installed in its position. Despite redecoration 2nd half 19C, Drogheda tomb still there, with another knight's coat of arms, but known as "Strongbow's tomb".

(200) Scotland

<https://www.skeulantavas.com/audio/200-scotland?c=podcast-library-1>

15 August 2014

- Cornish speakers used to saying <Alban> for Scotland but this word only ever found in E Lhuyd's writing, and he, a Welshman, likely took the word from Welsh <yr Alban>. Nowadays Welsh people mostly use <Sgotland>, first found 13C.
- <Scotland> found 3 times in *Bêwnans Ke* {BK 185/1280, 434/3237, 441/3284}. Ethonyms <Godhal ha Scot> also found (BK 183/1259) and also <Kernow ha Scot> {BK 330/2486} {<Cornow ha Scot>}.
- *Bêwnans Ke*'s writer in a note also shows that 'Scotland' labelled 'Scotia' in his day {'AUGELUS REX ALBANIE (que nunc Scotia dicitur)' @BK 185}. This is now seen in Nova Scotia, E of Canada. Many Gaelic speaking highland Scots went in 18C & 19C, many unwilling. Revival of Scottish Gaelic supported by province government.
- In Irish, Scotland is called <Alban>, and inhabitant called <Albanach>. In Donegal were plantations of people from England and Scotland in 17C; Protestants more numerous thus in Donegal than elsewhere in republic; Irish Gaelic speakers in Donegal calling Anglicans <Sasanach>, while calling Presbyterians <Albanach>. Often a "Sasanach" has never been to England, or an "Albanach" to Scotland – v interesting terms for religio-sociology researchers.

Anvoth : unwilling;

(201) I understand

<https://www.skeulantavas.com/audio/201-yth-esof-vy-ow-convedhes?c=podcast-library-2>

5 January 2020

- Sometimes long-form continuous must be understood as simple-present, not present continuous
- Examples:
- *Bêwnans Meryasek* <yth esof prest ow crisy> {BM 834}; J Tregear <...nynj eson ny ow cara...> {TH 9a}; J Tregear <... nynj eson ny ow pesy> {TH 9a}; J Tregear < Mars esowgh why worth ow cara vy> ; {TH 23a}; J Tregear <... esta jy worth ow cara vy ...> {TH 43}; Sacrament an Alter <...ujy an eleth ow gweles...> {TH 59}; Sacrament an Alter <... yma Crist orth agan maga ny ...> {TH 59}; J Boson <... an hager-awel uij va gwil...> {Duchess of Cornwall's Progress B1}; J Boson <an gorhal uij va gwil> {}; W Pryce <...yma anjy menowgh hedha gâ honen, ...> {}; E Lhuyd <...eus o tevy...> ;

- Similar in Welsh <ydywf fi yn deall> and in Scottish-Gaelic <tha mi 'tuigsinn> = <yth esof vy ow convedhes>.

Present pêsus : present continuous;

(202) Lion

<https://www.skeulantavas.com/audio/202-lion-in-kernowek?c=podcast-library-2>

26 January 2020

- W Pryce has <lewes> for lioness.
- <lion> in *Passyon Agan Arlùth <...ès dell wra lion ...>* {PAA 21.5-21.7}, *Bêwnans Ke <whath lion goodh...>* {BK 248/1777-1779} & *Tregear Homilies <kepar ha lion >* {TH 3a} from 1st letter of Peter.
- In Judges lions attack Samson, and Revelation Christ is called Lion of the tribe of Judah.
- Very common in heraldry, e.g. 3 lions on England and 1 on Scotland flags. Lions in ancient times over SE Europe, Middle east, Africa and Asia – at end of 19C in much of Middle East; now lions only in NW India – lately in a national park of Gir forest in Gujarat. Survey every 5 years, lions seem to be increasing, 523 lions in 2010; 650 in 2012; Proverbs says lion stately & the most powerful of beasts and doesn't flinch from anyone.

(203) Horse

<https://www.skeulantavas.com/audio/203-geryow-rag-horse?c=podcast-library-2>

12 January 2020

- <Margh> in Cornish, Welsh and Breton – not much found in Irish although <marcach> ~ <marhak> for horseman quite common.
- <Margh> as personal name, of king, example <Mytern Margh Rial> in *Bêwnans Meryasek* {BM 2464}.
- Story grew that he had horses's ears under the crown, told of an Irish king also.
- Continental Celtic <*epo-> for 'horse', e.g. in goddess <Epona>; related to Latin <equus>, same as <each> for 'horse' in Scottish-Gaelic; not found in Cornish though root word in <ebal>, e.g. <casek margh ha ebal> 'mare, horse and colt' in Bilbao MS. <Casek> in Breton & Welsh also, from (<*kanxst-ika? 'stallion's mate').
- Welsh has <gorwydd> 'steed, horse' < <*uerêdus> (Latin <paraveredus> (with Greek <para-> prefix, German <pferd> 'horse'). An earlier form gave <palefrei> in Old French, <palfrey, palfrey> in Middle English, found as <palfray> in *Origo Mundi* {OM 1965-1966}
- Irish <capall> 'horse' & Welsh <ceffyl> found only in Cornwall in St Michael Penkevil; all related to Latin <caballus> 'horse' and French <cheval>. Thence <chevalry, chivalry> {BM 173-175, 432, CW 291}
- Morel, courser, haknay &c found in texts.

Galek: Gallic;

(204) Goths & Gothic

<https://www.skeulantavas.com/audio/204-gothas-ha-gothek?c=podcast-library-2>

19 January 2020

- Goths were Teutonic tribe on Baltic in <*Gutisk-andi> > <Gdansk>/Danzig. Split into west Goths and east Goths at the Danube; in 410 under Alaric laid waste Rome; Goths went to Spain; until 8C when Muslims conquered Spain; likely though that the name Gothaland > Catalonia.
- Many Goths stayed on the Danube and Wulfyla, later bishop of Goths, converted them – Wulfyla of Greek family but grew up as a Goth – driven to Moesia (Bulgaria now) where he translated the Gothic Bible. E Goths took over all Italy, capital Ravenna under Theodoric; as Arian, like Wulfyla, didn't believe in divinity of 2nd person of trinity (i.e. the Son). Only from his reign manuscripts survive, and that little, as held heretics. Goths conquered by another tribe, the <Langobardi>, whence <Lumbardy> mentioned in *Bêwnans Meryasek* {BM 1534}.
- In 16C name applied to a style of architecture with pointed arches; Giorgio Vasari the first to connect them with this style; considered by people S of Alps as barbarous. 18C Gothic applied to novels set in old buildings & filled with fear and dread. In our day Gothic is applied to young peoples' culture, with black clothes &c, founded on that concept of the Gothic novel.

Dowr Donow : River Danube; *gwaregow lybm* : pointed arches; *penserneth* : architecture;

(205) Cake

<https://www.skeulantavas.com/audio/205-cake-in-kernowek?c=podcast-library-2>

2 February 2020

- In present revived Cornish, <tesen> used for 'cake', KJG deriving from <tes> 'heat'; not accurate.
- <tesen> linked with <tos> for 'dough' supplied by W Borlase; likely also to do with bread not sweet food, cf Jowan Chy and Hordh < Nena anjy a dorras an *desen* ha th'era naw pens i'n desen. Ha an mona anjy a gavas ha'n *bara* anjy a dhebras.> {JCH 46} In Ireland still lady of the house said to bake 'a cake of bread'.
- For 'sweet cake' in Cornish E Lhuyd recorded <câken>, plural <câkys>.
- In Irish is <císte> 'sweet cake' hag <arán spíosartha> 'spiced bread'.
- <torth vara> found for a loaf of bread in texts e.g. Resurrexio Domini <...torth vara ev a dorras> {RD 1489-1491}.
- <torth> thus seen grammatically feminine; <ro kendon dhymm a *dri dorth> incorrect gender in Kesva Testament Nowydh <ro kendon dhymm a deyr thorth>.
- RMN suggested <tesen gales> for 'biscuit' in 1938 dictionary, <byskyt, byskyttys> in 1952 dictionary; in Welsh only <bara caled> 'ship's biscuit'.
- <bara bian> suggested by Academy for 'bread roll, split'; from Breton <bara bihan> from French <petit pain>.

Benow : feminine;

(206) Baldur

<https://www.skeulantavas.com/audio/206-bald%C3%B9r?c=podcast-library-2>

12 February 2020

- Baldur a Teutonic god, son of Wodin & Freja, god of beauty & loved by all, dreamed of death, mother made all trees swear not to hurt, Loki made mistletoe arrow & persuaded blind Hodr to shoot Baldur with same.
- One of chief Nazis was Baldur von Schirach made head of Hitler Youth.
- Several words in Germanic known to have non Indo-European roots; Carthage 6C BC power in Mediterranean, founded colonies in Portugal & Spain; many Carthaginian coins in Britain, Kent especially. T Venneman suggested Carthage founded settlements in Britain and around the North Sea; inhabitants bilingual in Punic & Early Germanic; difficult to find Indo-European roots for <folk, flock, plough, earth/Erde, shilling, penny>, but easy to derive them from Punic. Baldur unlike immortal Indo-European gods; similar in name to <Ba'l'Addir> 'powerful lord'.
- Nazis being v anti-semitic, ironic if Baldur from Semitic origin.

[Gwiasva = Gwlasva]

Gwlasva : colony; *Punek* : Punic; *Jerman* : German; *Jermanek* : Germanic; *dyvarow* : immortal; *Fenycyans* : Phoenicians; *geseth* : irony;

(207) Europe

<https://www.skeulantavas.com/audio/207-ewrop?c=podcast-library-2>

9 February 2020

- Greek €2 has picture of young woman riding a bull; called Europa; originally Phoenician goddess, into Greek mythology; dreamed of seeing 2 women arguing – Asia & Europe; Asia said Europe born in Phoenicia so belonging to Asia; other said Jupiter/J Zeus gave her continent, thus named after her; on waking Europa gathered maids & walked by sea to calm down; Jupiter saw & came in form of white bull, shining & flower fragrant; all maids cuddled him, when he lay down Europa climbed on; sprang up and galivanted through the fields; carried her to Crete; there she married a king who fostered her children, of Jupiter really – Europe in honour of Europa.
- Europa a Greek name, unclear why Phoenician princess would have this name; said most beautiful but name meaning 'her face is broad'; Crete not on Europe landmass.
- Alternative: Europa born Phoenicia, where Semitic language <'ereb,'erebu> meaning 'evening' – for Semites Europe was in the direction of the sunset, the west; word meaning 'evening' used for many languages, e.g. German <abenland> 'west'.

Asvaba : to step-parent, adopt; *Fenycya* : Phoenicia;

(208) Some new words

<https://www.skeulantavas.com/audio/208-nebes-geryow-nowyth?c=podcast-library-2>

8 March 2020

- Some events in the news – some new words for them.
- Brexit: UK left EU, seems Eurpsecptics won but young people more favourable to EU. Also climate crisis, some think people putting too much CO2 in atmosphere permanently changing its climate, thinking necessary to restrict fossil fuel use in cars & power stations; some remember 1970s prediction of world cooling not heating, climate sceptics. Question of anti-Semitism in Labour Party and Islamophobia in Conservative Party. Translating ‘phobia’, distinguish between (i) fear as I claustrophobia, and (ii) hate as in Islamophobia – use <-own> for fear (i) and <-hatyans> for (ii) hate; Verbal noun <hatya> attested in Tregear Homilies 15a.) cf *Passio Christi* <Sarsyn po Yedhow kyn fo> {PC 2027} Sarsyn ‘Saracen’ meaning ‘Muslim’. Coronavirus spotted in November in Wuhan.

Bretmes : Brexit; *Ewrodhyscryjgyon* : Eurosceptics; *dioxîd carbon* : carbon dioxide; *airgelgh* : atmosphere; *aireth* : climate; *cunys omgaregys* : fossil fuels; *tredanva* : power station; *gorotham an aireth* : the climate crisis; *airethdyscryjgyon* : climate sceptics; *gwlasgegeth* : politics; *clousown* : claustrophobia; *stretown* : agoraphobia; *gorth-Yêdhow* : anti-Semitic; *Sarsynhâtyans* : Islamophobia; *gwlaskewar* : politically correct; *plag bysefan* : pandemic; *Cathay* : China;

(209) Henbane

<https://www.skeulantavas.com/audio/209-gahen?c=podcast-library-2>

28 July 2014

- ‘Henbane’ (*Hyoscyamus niger*) 1’-2’ height, delicate yellow flowers <gahen> in Old Cornish Vocabulary {OCV Simphoniaca, gahen} – of *Solanaceae* family; some food e.g. tomatoes, potatoes, some poison e.g. deadly nightshade, whose roots are like parsnips (recorded instances of people accidentally eating – if just a small amount, mazed for a while but not dying); anaesthetic in small quantities.
- Henbane v dangerous to domestic birds, hence name; not native – from S Europe for medicine; not common in Cornwall now – field names in W Cornwall: <Gahen> St Just, <Gayan> St Levan, <Aragayan> St Ives. (Maybe escaped from herbal gardens, maybe grown in Roman times.)
- <gafann> found in Irish, maybe borrowed from SW British <gahen> thought to be from earlier form <*gasowona>, earlier <*ghansowona> : ‘goose killer’ - proto-Celtic. Maybe Irish encountered in Cornwall as settlers in early Christian age, without their own name used the Old Brittonic name as found in Cornwall.

[aval dowr : aval dor]

Gahen : henbane; *udnvledhednek* : annual; *dywvledhednek* : biannual; *aval dor* : potato; *morel* : deadly nightshade; *gwredhyow panes* : parsnips; *dogen* : dose; *clamderyas* : anaesthetic; *ÿdhyn clos* : domestic fowl; *rag-Keltek* : proto-Celtic;

(210) Money

<https://www.skeulantavas.com/audio/210-geryow-rag-mona?c=podcast-library-2>

12 February 2020

- In old money, *L, s, d* where *d* is pennies from Latin <denarius>, in Cornish as <dynar>, <dyneren> {PAA 36.2, PC 536, 1514, 1538, BM 3404}; *s* for Latin <solidus> 'shilling' as <swllt> in Welsh or <sols> in Cornish (<saout> in Breton indicating 'cattle' – cf English 'fee' vs German <vieh> 'young cow'); Latin *libra* not used as pound in Welsh or Cornish, *punt* in OCV, *puns* or *pens* best spelling rather than *peuns*, monosyllable before -ns vowel alternating *i* with *e*. (Vocalic alternation?); *L* for Latin <libra>, 'pound' – til the Euro <lira> was Italian currency – probably would give similar to <lyver> similar to <liber> 'book'; like Welsh, Cornish took 'pound' from Old English <pund> for <punt> in Welsh and Old Cornish (with vowel change to [ú]). However, -nt > -ns (assibilation) in Cornish meant <puns> in Middle Cornish.
- Because in Cornish texts is found (as alternation): both *pryns* 'pensevyk' & *prence* 'pensevyk'; both <dyns> 'teeth' & <dens> 'teeth'; both <syns> 'saints' & <sens> 'saints'; both <myns> 'amount' & <mens> 'amount'; both <kyns> 'before' & <kens> 'before' – likewise is also found <puns> 'pound' and <pens> 'pound'. {PC 212, 3144, BM 1464, 2579, 2592, 2820, 2829, JCH 9, 12, 46} This alternation caused thinking that <*peuns> was the root form; not so.

Unsytaben : monosyllable; *Eylyans* : alternation;

(211) Rhododendron

<https://www.skeulantavas.com/audio/211-grugrosen?c=podcast-library-2>

23 June 2014

- Rhododendron (*Rhododendron ponticum*), common in Ireland especially on acid soil, late 18C from Black Sea
- Three to seven thousand seeds per flower
- Couple lost in rhododendron growth in Ireland in Knockmealdown mountains on Co Tipperary/Co Waterford border. Tried to find path, got lost below and amid rhododendrons, used mobile phone, rescue team reached them, pushed through to lake and carried out by boat.

Gugrosen : rhododendron; *egyn* : a shoot;

(212) Otters

<https://www.skeulantavas.com/audio/212-dowrgy?c=podcast-library-2>

8 September 2014

- Many mammals never returned to Ireland when climate more mild after Ice Age. Otters (*Lutra lutra*) however returned in Ireland, eating frogs, birds & insects, called in English 'water dog' from <mada uisce>, meaning same, which was formerly <dobharchú>, also meaning same – <dowrgy> in Cornish, <dourgi> in Breton, <dyfrgi> in Welsh.
- River Ottery from Otter.
- Root <*udro> (water beast) – from this came Irish adjective <odhar> 'brown, dun'. From this the name Horan / Ó hOdhraín – 'brown-haired man's grandson' or 'otter's grandson'.

Aireth : climate; *treghvil* : insect; *hanow gwadn* : adjective; *ragistorek* : prehistoric;

(213) Ian Paisley

<https://www.skeulantavas.com/audio/213-ian-paisley?c=podcast-library-2>

24 September 2014

- Rev Ian Paisley died last week at 88 years; good things said about later career; good to remember negative part also.
- Ordained minister, fundamentalist, in '20s & later founded own Free Presbyterian Church; against RC church, ecumenicalism & homosexual practice; in '60s Unionist leader T O'Neill tried to reduce the 2 communities' dispute & between N & S Ireland; I Paisley campaigned against that and T O'Neill had to resign; same with J Chichester Clark; all the while campaigning against the Catholics' 'Civil Rights Movement'.
- 1974 Sunningdale Agreement shared Protestant & Catholic power in N, Paisley spoke against & took part in Loyalist Strike: displaced agreement & Brian Faulkner's career. In '80s Pope John Paul II hardly started to address European Parliament before I Paisley accused him of being the Anti-Christ (was then thrown out). 1998 Good Friday Agreement with shared-power devolved govt; I Paisley campaigned against & succeeded in making D Trimble lose First Minister office, but presently I Paisley softened. 2007 I Paisley made First Minister in coalition govt with Sinn Féin.
- In early life I Paisley spoke against cooperation of 2 communities; destroyed careers of wise, measured and learned men; then against hope did the very thing he'd damned them for: cooperation with Catholics & power-sharing in N Ireland. Pity I Paisley's behaviour not softened one or two score years before.

Selvenek : fundamentalist; *Unyansydhion* : Unionists; *contradians* : dispute; *pednvenyster* : Prime Minister (Stormont office, defunct); *Môvyans Gwiryow Dynasek* : Civil Rights Movement; *astel ober* : a strike; *Leoutydhion* : Loyalists; *kevrada gallos* : power-sharing; *Kensa Menyster* : First Minister; *governans kevrada* : coalition government;

(214) Surrogate motherhood

<https://www.skeulantavas.com/audio/214-mamoleth-benfyk?c=podcast-library-2>

14 October 2014

- In Ireland lately a couple who couldn't have children; asked sister bear children, fertilised egg in her body; healthy twins born.

- Father certainly known, but law case in registering children, as, who was their mother? Clerk refused to register egg-donor as she didn't give birth. Woman & husband appealed to high court; said donor mother, but government displeased – appealed to Supreme Court who said woman who bore was mother, according to *Mater semper certa est*. If donor named true mother, what about woman who bore child? Who should be named on birth certificate, and is it in public interest to give permission to this process? In UK surrogate motherhood permitted on promise the surrogate mother will not receive payment. In other countries e.g. Finland, Switzerland, France where surrogate motherhood disallowed, payment is irrelevant. Irish govt promised legislation as at present there is none in Ireland on this.

Mamoleth benfyk : surrogate motherhood; *froothushes* : fertilised egg, ovum; *torras* : pregnancy; *uhelgort* : high court; *Cort Uhelha* : Supreme Court; *rethians* : legislation;

(215) Newquay airport

<https://www.skeulantavas.com/audio/215-airborth-towan-plustry?c=podcast-library-2>

2 March 2010

- Came to Cornwall for DTregedna End of 20C necessary to fly via Plymouth; Plymouth airport runway not long enough for modern aircraft & couldn't be lengthened due to housing, so was closed. Flew instead via St Mawga/Lanherne/Newquay airport; before opening 21C as civilian, had been RAF; because used for fast & large aircraft, runway long, one of the longest in the UK – 3km, over 1 ½ miles.
- Flew in ATR-72 built in cooperation between Airbus & Alitalia; 72 meaning max number of passengers, 2 turboprops – used by many airlines, cargo, police & coast guard. As not big, likely to jig a bit climbing or dropping, in strong wind especially. Must be admitted ATR-72 involved in more than one accident, through icing in cold air; de-icing boots on wings to inflate & break ice on wings; jet planes don't need this as their wings used a system of turbulence that keeps wings clear of ice; no accidents, just some turbulence - except hot chocolate too hot so tongue burnt.

Airen : aircraft; *Hens tira* : runway; *dynasak* : civilian; *turbo-genworrer* : turboprop; *styfairen* : jet plane; *frobmans* : turbulence; *botas dyrew* : de-icing boots;

(216) Rodents

<https://www.skeulantavas.com/audio/216-kn%C3%AEvilas?c=podcast-library-2>

12 March 2020

- Rodents mammals with 2 front teeth in upper & lower jaws constantly growing.
- Mouse or <Logosen>, plural <logas> known in Cornwall, found in Old Cornish Vocabulary {OCV Clissemus l. mus l. sorex, logoden}, and in toponyms, e.g. Trelogosek & Ker Logas {Carloggas}.
- E Lhuyd also mentions <logosen brâs> 'rat' – 2 sorts in Britain & Ireland: black was common, brown introduced 18C; black rat said sometimes to have carried the flea for the 14C Black Death – seemingly untrue, no doubt people displeased to see big rat in their house.

Everyone likes to see squirrels, red squirrels in recent times chased away by grey squirrels from the Americas.

- Marmots in S Europe mountains, sort of ground squirrels, fatter bodies.
- In America a type of marmot called groundhogs; Pennsylvania Dutch celebrating 'Groundhog Day' 2nd Feb: if groundhog exits hole & sees shadow cast from sunny sky, will return 'til end of 7 weeks more; if sees no shadow, will away & spring will begin early.
- Hamster not native to islands, known as pet; likewise guinea pigs – origin of name unclear, native to the Andes mountains S America: like mankind, cannot generate vitamin C in its body (useful for researchers of human illnesses). A member of guinea pigs' family is the capybara, biggest rodent in world, 4' long, 2' high, 10 stones in weight.

Knîvil : rodent; *whadnen* : flea; *gwywer* : squirrel; *moregan* : marmot; *pyg whyban* : groundhog; *bohak* : hamster; *best bian chy* : domestic pet; *hogh gyny* : guinea pig;

(217) The Great War

<https://www.skeulantavas.com/audio/217-an-gwerryans-br%C3%A2s?c=podcast-library-2>

19 December 2014

- 2014 start of WWI, nearly fifty thousand Irish died, little discussion.
- Easter Monday 1916 started Britain-Ireland contention & led to 1920 independence. Easter Rising more famous than WW1.
- 20 years ago beginning of change; Islandbridge WW1 memorial gardens in Dublin restored & opened; 10 years later Irish Peace Park in Messines in Belgium opened for Irish soldiers who died in the Great War, by Queen Elizabeth with King Albert of Belgium & Presiden Mary McAleese of Ireland. Common enough to see red poppies on people's coats in Dublin in early Nov. Not simple though. 1970 Kingsbridge rail station in Dublin renamed Houston station in honour of Sean Houston, railway clerk, a leader of the rebellion. 2 memorial slabs on the wall; 1 sacred to the memory of rail service workers who died in WW1; another for those who fought with Sean Houston against the Englishman. The first fought with the Englishman against the Germans; the second fought with the Germans against the Englishman.

Kenkyans : contention; *myllas cogh* : red poppies;

(218) St Bridget's Day

<https://www.skeulantavas.com/audio/218-degol-bryjet?c=podcast-library-2>

29 January 2014

- 1st Feb St Bridget's day, in Irish <Lá Fhéile Bríde>; born 5C, 1 of 3 greatest Irish saints, sometimes called Mary of the Irish; king of Leinster granted as much as cloak would cover, miraculously covered several acres; conversion & baptism thereby – now Kildare cathedral, dedicated to her.
- Pagan style patroness of poetry.
- Bridget/Bríd maybe cognate with <brenin> (Welsh for 'king') and <bryntyn> (Cornish 'brilliant, noble').

- 1st Feb was 1st day of Celtic Spring aka Imbolc.
- Bridget's cross <cros Bhríde> from rushes to protect house & animals; a cloth baby <an Bhrídeog> made also; bit pagan, bit Christian.

Fronn : a rush plant;

(219) Duffy & the Devil

<https://www.skeulantavas.com/audio/219-d%C3%B9ffyy-ha-n-jowl?c=podcast-library-2>

22 March 2020

- Rumpelstiltskin tale related by the brothers Grimm. Many similar in other countries.
- In west Cornwall collected by R Hunt in 19C, as '*Duffy and the Devil*' Jenny Chegwin's stepdaughter Duffy; heard by squire Lovel denying that she lazy & unskilled; squire takes her home & gives her mountain of wool to knit. Really she a lazybones & knows nothing of knitting, sewing or making clothes, sits at the wheel & says, may the Devil sew for the squire! Straight a small dark man with forked tail, says 'I'll sew for you, you marry the squire, if you can't tell my name after 3 years is done, with me you'll come. The devil made hose & other clothes, she gave the squire, they married. For 3 years the devil did the work, one day the squire went hunting, chased a hare into a witch ridden wilderness, saw the small dark man with forked tail, singing "She'll never guess who I am! Terry Top's my name!". When the devil came back she asked, are you Lucifer? *No, he's my servant*. Are you Beelzebub? *No, he also is my servant*. Are you Terry Top? In a surprised rage, the devil left; and all the clothes he'd knitted for the squire, then out hunting, came abroad on the spot.

(220) Scotland & Ireland

<https://www.skeulantavas.com/audio/220-scotland-ha-wordhen?c=podcast-library-2>

15 May 2014

- Scotland independence referendum coming September.
- Ireland only country to leave UK.
- Letter from Graham Gudgin in Financial Times, Cambridge economist, describing misfortunes of Ireland's independence for economic development. 1920 standards of living like Denmark's; in '1960s poorest in NW Europe, despite not taking part in WW2 & receiving Marshall Aid. A million people left in 1950s; equivalent to number of people leaving Ireland because of famine in 19C. After 40 years of independence, policy changed, opened up economy and enticed international companies inward with v low taxes – but this didn't help native companies perform well. Until '90s local companies not doing so well as in N of Ireland, despite many years of civil unrest there. Clearly independence no great success for national wealth, seemingly no automatic passport to prosperity,

Ancres dynasek : civil unrest; *erbys*- econ-; *tremencubmyas* : passport;

(221) Old sayings

<https://www.skeulantavas.com/audio/221-lavarow-coth?c=podcast-library-2>

29 March 2020

- Proverbs: known as <proverb> {TH 8}, <lavar> {englyn, E Lhuyd}, <poynt a skians> {JCH}.
- *Origo Mundi*: <ambosow orth trygher gwres, anedha nyns eus lagha>. {OM 1235-1236}
- *Bêwnans Meryasek*: <Le may fo an bugel medhel an lowarn ... a leha an devysyow>. {BM 2979-2981}
- *Bêwnans Ke*: <A varwa awos arveth, nyns yw gwyw dhe varhogeth>. {BK 136/928-929}
- Later: <an men eus ow rolya ny vydn nevra cuntel best>;
- <nyns eus goon heb lagas na ke heb scovarn>;
- <bÿdh avÿsys dywweyth kyns gweskel unweyth>; {JCH 10}
- <an gwiryoneth yw an gwella>;
- <gwell yw gwitha avel govyn>;
- <yma'n gog y'n lowarth>;
- <pobel abell a byw castylly>; {Scawen MS}
- <ny dal dhywgh gul treven war an treth>; {J Jenkins "Cousow do ve..."}>
- <na wra gasa an fordh goth rag an fordh nowyth>.
- Regarding seasons: <gwav yn hav tereba Golowan ha hav yn gwav tereba Nadelek>;
- <yn hav por' cov gwav>; {W Gwavas motto}
- <deber morgy in mis Me rag dhe wul maw. >
- Weather: <cammdavas y'n metty'n glaw yw etn>.
- E Lhuyd: <den heb tavas a gollas y dir>. {eglyn}
- Tregear & bible: <an den gwiryon a goodh seyth treveth y'n jedh>.
- Suggested new coinages: <pellder a wra melder>; <whor yw glanyther dhe'n sansoleth>; <ny gav menowgh onour>; <pàn ella an gath alès, y teu an logos in mes>.

(222) Will o' the Wisp

<https://www.skeulantavas.com/audio/222-tan-nos?c=podcast-library-2>

5 April 2020

- "Jack the Lantern..." rhyme in Perranporth – 'wad' for lantern. 20C Cornwall figures called 'Joan the Wad', for good fortune.
- <Tan noz> in Breton. (RMN recommended <*tan nos>.)
- <Pwca> in Wales, puck, like Cornish <bucka nos> {CW 1589}.
- 'Drunken Jack' tale in Ireland, who was too clever for the Devil to take his soul; he was too wicked however to enter Heaven, and the Devil couldn't admit him to Hell, so he was condemned to wander the world forever. He asked the Devil to light his way at night; the Devil set behind him a live coal from Hell; Jack put this into a hollow turnip; thus the first Hallowe'en lantern.
- Swamps' decaying organic matter – to phosphane, diphosphane - flammable on air contact – and methane. Because fewer swamps these days, Will o' the Wisps less common.

(223) Hedgehogs

<https://www.skeulantavas.com/audio/223-sortas?c=podcast-library-2>

12 April 2020

- <sort>/<zart> for 3 different animals in Old Cornish and Later Cornish: {OCV Hyricus I. erinatus, sort ; also E Lhuyd's preface Echinus, sort; }
- (i) hedgehogs – animal with spikes, eating snails, worms, slugs, hibernating November to March, cooked in clay, numbers reduced in Britain
- (ii) porcupine <*sort meur> of family *Insectivora*, 'porcupine' meaning 'spiky pig' in Old French (but not really pig), found in S Europe
- (iii) sea urchin (old name for hedgehog in English), of *Echinoidea* type, 1-4" across, when died their bones known in Caribbean as sand dollars

(224) Aircraft

<https://www.skeulantavas.com/audio/224-airednow?c=podcast-library-2>

19 April 2020

- Daedalus & Icarus imprisoned in the Cretan labyrinth; escaped on wings made by Daedalus; Icarus flew too high & heat of sun melted wax of wings so he fell (actually air colder higher).
- 18C 2 brothers Montgolfier made hot air balloon fly in presence of the king.
- Henry Cavendish at end of 18C discovered hydrogen, lighter than air, soon used in balloons.
- 1785 Jean-Pierre Blanchard & John Jeffries flew over the channel in a hydrogen balloon.
- George Cayley beginning of 19C began study of heavier-than-air flight
- Gliders like a kite - Otto Lilienthal, made several glider flights, died in accident less than 50 years old.
- Brothers Wright made first flight at Kitty Hawk, South Carolina, learnt much from G Cayley & O Lilienthal, using light petrol engine 1903, by 1905 could fly 20 miles and stay flying half an hour.

Milhentall : labyrinth; *baloun* : balloon; *Airennow* : aircraft; *poster* : weight; *lyftyans* : lift; *lettyans* : drag; *herdhyans* : thrust; *gwylanellow* : gliders; *sarf nejja* : kite;

(225) Wren Day/Wran Day

<https://www.skeulantavas.com/audio/225-d%C3%ABdh-an-wradnen?c=podcast-library-2>

19 December 2017

- <Lá an Dreoilín> in Ireland, 'Wren Day' or 'Wran Day' (*a*) in Ireland on St Stephens Day: <Dreoilín, dreoilín, rí na n-éan, is mór mo mhuirín ach is beag mé féin> 'Gwradnen, gwradnen, mytern an ydhyn, brás yw ow theylu saw me yw bian ow honen.' 'Wren, Wren,

king of the birds, my family is big but I myself am small,' say the boys & young men with a captive wren, and the ladies of the house then give them some good food.

- Wren used to be killed – usually a fake wren these days. Wrens renowned for knowledge and keeping low to the ground, a symbol of mankind thus.
- Perhaps a pagan ceremony delayed, at coming of Christianity, til just after Christmas.

Howlsav an Gwâv : the winter solstice;

(226) Changeling

<https://www.skeulantavas.com/audio/226-canjon?c=podcast-library-2>

26 April 2010

- In *Resurrexio Domini* Pilate calls Josep Baramathia (Aramathea) <Josef canjon> {RD 644; PC 2921, BM 3255}. French 'chanjeon' -> English? (also 'changeon') -> Cornish. Meant as pejorative. Also, Tulfric saying in English <mey canjeon Lawethan> {RD 137}.
- Changelings in Europe thought to account for weak body/mental children. In Wales thought to be similar at first, but behaving worse and worse with time. In Ireland, sat on a paddle and kept over the fire; a changeling would fly up the chimney.
- Men an Tol, Madron, meant to restore a child from a changeling. In past times murders even defended on grounds of killing changeling not child.
- Likely *spina bifida*, cystic fibrosis, Down's syndrome, cerebral palsy or autism.

(227) The Black Death

<https://www.skeulantavas.com/audio/227-an-mernans-du?c=podcast-library-2>

2 May 2020

- Words for Coronavirus found in vocabulary on Kernowek Lulyn & Agan Tavas.
- Black Death in Europe 14C. From East Asia to Crimea via fleas or marmots. Atmosphere / climate drying & chilling in start 14C fleas migrated.
- 2 sorts of rodents needed by plague – 1 can survive, other not – the second rodent population dyng, the fleas then spreading to humans causing buboes (pelennow) in humans groin or armpit. 1-7 days after infection, signs of illness; 30-90% fatality rate.
- That plague was bacterial not viral. 450 million in Europe pre-plague; 350 million after (200 years to recover).
- A Minster had been at Talcarn/Castle Botterill / N Coast nr Tintagel, so many farmers died that monastery couldn't continue. Also no Cornish language speakers left among the clergy there.

Cùrunvîrûs : Coronavirus; *marmots* : logas meneth; *knîvilyas* : rodents; *whydn* : flea; *pelednow* : buboes; *egyn* : bacterium; *casel vordhas* : groin; *gorthviotogyon*: antibiotics; *try deg an cans* : 30%; *naw deg an cans* : 90%;

(228) Great plague of London 1665-1666

<https://www.skeulantavas.com/audio/228-plag-br%C3%A2s-loundres?c=podcast-library-2>

10 May 2020

- Great plague of London 1665-1666 – 3 plagues in century before.
- Unhygienic living conditions within the walls, hygiene impossible; animal & human waste on cobbles in street; in 1660s a wall around London; shanty town outside the city and 15 thousand homes burning coal; lots of rats carrying disease.
- Deaths increased in spring; quarantine increased deaths.
- King & court left London; bribery to write illness as death instead of plague could be cause of not more listed as from plague; more than a thousand in a mass grave.
- Reduced in winter 1665-1666 - maybe 25% of London: maybe 100,000 deaths.
- Fire then in September 1666 – Sir Christopher Wren rebuilding in brick & stone not wattle-&-daub; stopped future rat-spread disease.

Plag : plague ; *trevow scovva* : shanty-town; *blethweyth ha pry* : wattle-and-daub;

(229) Covid 19

<https://www.skeulantavas.com/audio/229-covyd-nawnjek?c=podcast-library-2>

17 May 2020

- Covid 19 – here we are in shutdown – some people in USA declaring that disease spread from laboratory; China blames USA; seems certain to have started in Wuhan in China. The virus has been fully-sequenced; found to have passed from bats – were it genetically modified, new sequences would have been seen in the genome.
- People in lockdown and shutdown, tiring of not going out to work according to some journalists; some people enjoying compulsory holidays, spending more time with family – family cycling common sight now in Dublin, not previously; It may become possible to return to previous way of life, with precautions. Either a vaccine or antiviral drugs would be required to take away risks of Covid-19; maybe Covid might continue to evolve 'til not dangerous.

Covyd Nawnjek : Covid 19; *creftus* : artificial; *whelva* : laboratory; *Poblegeth Gweryn Cathay* : PRC; *cowl-dhielvednys* : fully sequenced; *genynjaunjys* : genetically modified; *sciencydhyon* : scientists; *kevresow nowyth* : new sequences; *eskelly grehyn* : bats (skinny-wings); *leunstroth* : shutdown; *yn-dadn alwhedh* : under lockdown; *jornalydhon* : journalists; *breglhyn* : vaccine; *breghlydnans* : vaccination; *skyttyans* : squirting, injection; *rag-ambosow* : precautions; *displegya yn naturek* : evolve;

(230) Lime tree

<https://www.skeulantavas.com/audio/230-owrwernen?c=podcast-library-2>

24 May 2020

- Lime tree (the most common sort is *Tilia x europaea*) a mix of 2 kinds, not known when arrived in Britain (maybe: Romans? 17C?). <Owrwernen> suggested by RMN from Welsh.
- Thick bush often at base; leaves heart-shaped; (*T. cordata*) is a type common in S England, France, Germany with small leaves – planted in street near Brandenburg Gate: Unter den Linden, in 17C at orders of Frederick William the Great Elector, replanted in 1950s.
- Teutonic meetings in groves of limes (helped the gods show truth). Flowers' sap/mucilage good for throat blockage, for coughs & illness. Leaves good for boys to whistle loud & sharp. Also known in English as '*linden*', NW resident in Lynwood neighbourhood, named for tree. Bark used for ropes. Leaves used for whistle. Linnaeus / Carl Linné d 1778 – his genus & species name system for plants – family name from tree near house.

Owrwernen : lime tree; *dhêlcodha* : deciduous; *fakel* : inflammation; *glus* : mucilage; *rusken* : bark; *anwesva* : breathing difficulty;

(231) Elowen

<https://www.skeulantavas.com/audio/231-elowen?c=podcast-library-2>

1 June 2020

- Kelgh Keltek set up in Turo for people learning a Celtic language to correspond by writing letters – v useful as no computers or pocket phones then. Joan Petchey (Elowen) arranged the Kelgh Keltek.
- As graduate student at Oxford NW volunteered in her summer school – went to Truro Elowen quite stout & red faced; Elowen at first not pleased with NW, speaking plainly said she suspected too full of himself but NW quietly assured that she had mistaken idea, that he was there to help. All ok thereafter.
- Could be harsh with other, often making jokes of others when absent – e.g. poor man said for 'three cats' as <tri cathas> instead of <teyr hath>.
- No relatives except her mother - language a big thing in life. One of few who tried to speak Cornish. Maybe when she died, Cornish lost one of its greatest champions.

(232) Charter Fragment

<https://www.skeulantavas.com/audio/232-darn-an-chartour?c=podcast-library-2>

7 June 2020

- At end of 19V H Jenner in British Museum came upon some previously unnoticed Cornish text: about 40 lines on the back of a charter from St Stephen in Brannel, the Cornish lines written c 1400. A young man is being offered advice about a wife {CF 4, 6-7}.
- Then there is talking to the woman herself, offering advice on how to make herself the mistress. The question of mastery in marriage reminds of St Keyne's well. According to the tale St Keyne was daughter of King Breghan, Welshman {cf Brycheiniog, Brecon beacons} 5C. Whichever spouse drank first of the well, would 'wear the trousers'.

- A tale is told of a groom hurrying to be first to the well, who finds that the bride has taken a bottle of well water to the wedding, and a swig therefrom straight after the ceremony.
- Some scholars think the lines a whole piece in themselves; the lines to be said as part of a marriage itself.
- NW thinks lines part of a play like *Bêwnans Meryasek* or *Bêwnans Ke*; main protagonist a young man, offered young woman as wife; likely in part which would follow, he would likely decline marriage, decide to be celibate.
- News: A new edition, lately launched, of the *Charter Fragment*, with verses and original spelling, in KS, English and a foreword about the text itself in the Cornish literature tradition. All this is in one book with a new publication of the long poem known as *Passyon Agan Arlùth*.

(233) *Passyon Agan Arlùth*

<https://www.skeulantavas.com/audio/233-passyon-agan-arl%C3%B9th?c=podcast-library-2>

14 June 2020

- *Passyon Agan Arlùth*: the first long text in Middle Cornish; 259 verses of 8 lines; 7 syllables per line *abababab*. Text relates the passion of our Lord, how Jesus was arrested, judged & condemned to be crucified; accounts of Jesus before Pilate & Herod, scourged and crowned with crown of thorns; also the treachery of Peter and grief of the Virgin Mary; the road to Calvary to described, Jesus on the cross, and his death; & his placement in the tomb. Gospel-based, but Apocryphal matter also e.g. Longius regaining his sight when washed in blood from Jesus. Cheerfully ended by the poet with florious resurrection, in last verse <Dell sevys Duw a'y vedh...> {PAA 259.1-8}
- Recently printed together with the *Charter Fragment*; A Kent's foreword re background to the *Charter Fragment* and *Passyon Agan Arlùth* in context of Cornish literary tradition; NW gives notes on both texts; M Everson gives the text exactly as in the manuscripts, with scribal abbreviations; a version of the text in its original spelling is given, with the same text in KS, and a translation in English. All illuminations are reproduced in original colours; a list of every Cornish word is included. *Passyon Agan Arlùth* seems to have been composed at Sancreed mid 14C, always hailed as literary gem, suprising that such perfect Christian poetry can be composed on the very edge of the known world.
- Appearing as first number of *Corpus Textuum Cornicorum*, published by Everttype.

Lymnansow : illumination, illustration;

(234) *Let it snow*

<https://www.skeulantavas.com/audio/234-let-it-snow?c=podcast-library-2>

21 June 2020

- Imperatives singular & plural – <Gwra hedna> to 1 person, <Gwrewgh hedna> to many. In *Bêwnans Ke* he says to Tewthar: <Golsow lemmyn ha **bydh fur**> '*Listen [Tewthar] and be*

wise' but Lucifer to all the angels of Heaven in *Creation of the World* says <Golsowowgh dha vy lebmyn> 'Listen [all you angels] to me now' {BK 32/235, CW 115}.

- Plural imperative to colleagues in English sometimes with <gul> used as 'let' auxiliary – (i) 1st person plural <gwren ny> e.g. J Tregear <Rag henna gwren ny kemeres with ha'y avoydya> 'Therefore let us take care & avoid him' {TH 5a}, (ii) 2nd person plural <gesowgh ny> in context of sermons e.g. J Tregear <Rag henna gesowgh ny dhe veneges ...> 'Therefore let us account' & J Tregear <Gesowgh ny dhe remembra...> 'Let us remember' {TH 9, 24}.
- In English imperative 'let him' with <-ens> 3rd person plural ending in Cornish e.g. . *Origo Mundi* God the Father says <Dhedha me a worhemmyn: encressyens ha bewens pell> 'I command them, let them increase and live long' {OM 47-48}; In *Bêwnans Ke* he says <Bedhens mar freth del vynho, ny'm beus own a gows orto> 'Let him be as forthright as he wishes, I am not afraid to speak to him' {BK 71/558-560}. The verb <gul> as imperative is commonly seen used this way e.g. *Passio Christi* <lemmyn gwrens y dhelyfrya> 'now let him deliver him' {PC 2886}; *Bêwnans Meryasek* <gwrens ow servya daily> 'let her serve me daily' {BM 3697}; *Creation of the World* <Rag henna gwrens tus dowtya...> 'Therefore let men doubt...' {CW 2167-2168}
- For this also the particle <re> – in Cornish re wrello, re bo, re'th weresso; for 'let it snow' : 're wrello ergh'. E.g. *Bêwnans Meryasek* <Maria re bo gordhys> 'Let Mary be praised' {BM 3761}; <dres pùb oll re'n gordhyo> 'let him honour him above all' {PC 1848}; *Bêwnans Ke* <Re'th weresso benytha> 'let him always bless/assist you' {BK 113/807}
- Finally, E Lhuyd <Yma ow cul keser> 'It is hailing', so for 'let it snow', maybe <gwrens ergh> or <re wrello ergh>.

Verb gweresek : auxiliary verb; temygen : particle; gis gorhemynek : imperative mode; gis sojeta (islavarek?) : subjunctive

(235) Hallo & Goodbye

<https://www.skeulantavas.com/audio/235-hallo-goodbye-in-kernowek?c=podcast-library-2>

28 June 2020

- Common to say these days <*dydh da> - this spelling not found but <dedh da> is found in traditional corpus, though from English.
- E Lhuyd took <boragweyth> from Welsh <boregwaith>. <*bora> is only found in the flower name <borales> 'morning plant, daisy' in the Old Cornish Vocabulary {OCV Consolda, boreles}.
- <Myttyn da> is in traditional corpus.
- <Dùrdadhewhy> &c though found, aren't commonest. <Dùrda dhe why> is fine, coming from <Duw roy dëdh dâ> 'May God give a good day'.
- <Lowena dhis>/dhywgh is commonest - more than 35 times in texts – also saves mention of time when writing a message to be read at unknown time/date.
- <Dhywgh why oll> : everybody.
- For goodbye, <Duw genowgh why>. <Benatuw> also found for 'farewell'.
- Farwel most commonly found, in examples: *Origo Mundi* <Farwèl, ow arlùth gwelha> {OM 2165}; *Passio Christi* <farwèl, ow bennath genes> {PC 560}; *Resurrexio Domini* <ny strechyaf pell; genes farwèl> {RD 1625}; *Bêwnans Meryasek* <ow mamm wheg, genowgh farwèl> {BM

3178}; *Bêwnans Ke* <Farwèl, canhas plegadow!> {BK 319/2409}; *Creation of the World* <Farwèl, ow hothman a'n nev> {CW 718}

(236) Letter writing

<https://www.skeulantavas.com/audio/236-lytherow-in-kernowek?c=podcast-library-2>

5 July 2020

- Letters writing – Dates: in full eg J Keigwin < i'n degves dÿdh, mis Hedra, in bledhen Mil whegh cans dewgans ha try > 'on the tenth day of the month of October, in the year one thousand six hundred forty and three', shorter ways J Boson wrote <Mis Ebrel, pympes dÿdh, seytek cans ha deg> 'The month of April, fifth day, seventeen hundred and ten' – O Pender wrote single figure numerals only <Dew, dew Est, onen seyth onen onen> 'two, two August, one seven one one' >;
- how to address: <sira>/<madama> wheg ('a' prefix leniting if used); <madama> in *Passio Christi* {PC 1935}
- various content, e.g. <Th'ov vy lowen dhe glôwas dhorth why> 'I am happy to hear from you'. <Me a re marcy dhywgh rag agas nowodhow> 'Thank you for your news.';
- signing off with <yth ov vy agas gwas isel> (W Pryce); <gen oll an colon vy> / <gans oll ow holon vy> (J Boson); <Yêhas dhe why lebmmyn ha woja hemma inwedh> (J Boson); <gans bolunjeth dâ> / <gen bonùjeth dâ> (N Boson)

(237) One - 1 of 2 [ironically]

<https://www.skeulantavas.com/audio/237-one-in-kernowek-1?c=podcast-library-2>

13 July 2020

- One - Onen ;
- <unn> ; <dre an offys a unn den...> {TH 4a}; <myns a dev ino unn jëdh...> {OM 385} ; NB <d-> to j-> after <unn>, leniting e.g. <unn vab>
- henna, honna for 'that one' ; NB H Rider Haggard's 'She' as 'Honna'
- an re (ma/na) ('ones') 'those ones' ; *Passio Christi* <an re munys ow tenna > {PC438} ; J Tregear <an re erel> {TH 19}
- 'That's a tricky one' – *Charter Fragment* <dhis y rov mowes ha fest onen deg> {CF 6-7} ; *Bêwnans Meryasek* <yma dragon dyblans hag onen vrâs sur omma> {BM 3934-3935} – NB if a feminine object (e.g. <mowes, <dragon>), then lenition in following adjective i.e. (t)<deg> & (b)<vras> even when adjective coming only after <onan>;
- huny only after <pub>, <lies> or <kettep> – not attested otherwise, even though Breton having <an hini du>, <an hini nevez> and so on.
- or else, for 'one' the object noun itself.

(238) One - 2 of 2

<https://www.skeulantavas.com/audio/238-one-in-kernowek-2?c=podcast-library-2>

19 July 2020

- ‘Ones’ – plural of ‘one’ – ‘those ones’
- <an re vras> (<an re yw clav> <an re rych> {TH 8a, 56}) or <an vrasyon> {BM 3215} for ‘the big ones’;
- ‘other ones’ <an remenant> {TH 33a, BM 2503};
- ‘loved ones’ – suggested <an re yw kerys genes>;
- <an re erel>;
- <nebonen>;
- autonomous forms / impersonal forms ending in present as <-ir> &c (but not later than *Bêwnans Meryasek* i.e. early 16C) ; in English ‘one’ in this way used as a pronoun;
- passive voice (pyneyl: which one?) ; e.g. *Passio Christi* <pyneyl o moyha senjys an keth denma dhe gara?> {PC 510-511} ;
- <an eyl y gila> / <...hy ben>; use <eyl> (masc) or <ben> (fem) for ‘the other’ e.g. *Bêwnans Meryasek* <me a vynn don an eyl penn> {BM 4491} ; J Tregear <an re-ma yw contrary an eyl dh’y gela> {TH 16a} ; N Bosen <awos bos an Frynkek fin parys dhe gemeres wâr an eyl, ha’n Sowsnek nôbla wâr y gela> {Nebes geryow...} ; <Duw a vynn shâmys ow bos ha’m garr settys dres hy ben> {BM 3301-3302}

Rakhanow : pronoun; formys dystak : impersonal forms;

(239) Blue

<https://www.skeulantavas.com/audio/239-glas-gwer-blou?c=podcast-library-2>

27 July 2020

- <gorm> in Irish for colour of the sky (blue), but also <duine gorm> ‘man with black skin’ where <gorm> is for ‘black skin’.
- <Coch>/<goch> used for both ‘red dragon’ and ‘brown bread’ in Welsh.
- In *Origo Mundi* : <devedhys yw hag yma in hy min branch olyf glas> (olive green) {OM 1121-1122, CW 2462}, *Resurrexio Domini* <rag y worra i’n dowr glas yw ow desîr > (blue water) {2193};
- <Gwerdh> Old Cornish Vocabulary for ‘verdant’ {OCV Viridis, guirt}, <gwer> in E Lhuyd: <gwer avell an gwels>;
- *Bêwnans Ke* <ny a wysk blou ha morê> ‘we’ll wear blue and murrey’ (reddish purple) {BK 404/3064} ; E Lhuyd <blou> = ‘caeruleus’ .
- <Glas> may be used for ‘grey’. J Bosen: <an Garrek Las y’n Coos> (<Carrek Loos> elsewhere). E Lhuyd: <blew glas> for ‘grey hairs’. In Later use, seemingly <glas> meaning only ‘grey’.

(240) Craig Weatherhill

<https://www.skeulantavas.com/audio/240-craig-weatherhill?c=podcast-library-2>

2 August 2020

- Craig Weatherhill RIP – ‘*Cornovia*’ large book in 2011 – 250 places described of historic & archaeological interest, with maps & photos/pictures; recognised as essential for anyone wishing to know about past centuries in Cornwall.
- ‘*Lyonesse Stone*’, fantasy novel, based on Penwith folklore, translated 2009 as ‘*Jowal Lethesow*’, about John & Penny finding a marvellous jewel in a shipwreck, which transports them to past times and events in Cornwall.
- More than anything, Craig knew about place names in Cornwall; he wrote 2 chapters of ‘*Form & Content in Revised Cornish*’, and in 2009 ‘*Concise Dictionary of Cornish Place Names*’, more than 3,300 place names in rivers, hills, villages &c. Gives the older spellings together with their dates. Used SWF(T) and KS.
- Often recommended more than 1 definition of a place name. (Usual benediction: Arluth, kemmer mercy a’y enef.)

Hendhyscanssek : archaeological;

(241) Table

<https://www.skeulantavas.com/audio/241-table-in-kernowek?c=podcast-library-2>

9 August 2020

- For ‘*table*’, Latin <mensa>, in Old Cornish Vocabulary is <muis> {OCV Mensa, muis}; in middle Cornish <moos> 1 x *Passio Christi*, 1x *Resurrexio Domini* {PC , RD 860} 1 x *Bêwnans Meryasek* <ha’m mamm ger in penn an voos> {BM 281}
- likely changed from <muys> or <moys> to <moos> by BM; similar to Verbal Noun <mos> and <bos> or noun <boos> - maybe changed to avoid confusion.
- E Lhuyd has <bord> instead of <muis> with dagger/obelus † symbol -- besides perhaps;
- <tâbel>/<tâblys> also used; J Tregear <gas vy ... ha pana tâbel ...> {TH 59}
- Suggested: <tâblys calcorieth> ‘*mathematical tables*’ but <rol an lyver> for ‘*table of contents*’

Tâblys calcorieth : mathematical tables; *rol an lyver* : for table of contents;

(242) Magic

<https://www.skeulantavas.com/audio/242-sonow?c=podcast-library-2>

16 August 2020

- For ‘*magic charm*’, not found in the texts but from <soon> in English dialect in Cornwall is <*son>; like Welsh <swyn> incantation, remedy’, cf ‘soons’ in dialect English (witches’ charms/cures);

- Examples of Irish ('*Anna Mary's mother/Mary Christ's mother/St Elizabeth, John the Baptist's mother/may those 3 people be between me and the enemy of my bed/the timber on which Christ was crucified between me and nightmares/and everything else which might harm us*') & Cornish-English charm recitation (for teeth: '*Christ passed his brother's door/saw his brother lying on the floor/What aileth thee brother?/Pain in the teeth?/Thy teeth shall pain thee no more/ In the name of the Father, Son and Holy Ghost.*')
- Blessing/charm examples maybe in texts of *Bêwnans Meryasek*; a *Bêwnans Ke* example <Kepar dell y'th pernas ker / Jesu re bo dha vedhek /a'n leper crev anhedhek. /*Re'th wheresso* benytha: ostendat modo mirum hic/ qui Naaman Sirum /mundari dedit aqua> {BK 113/807-810}, sometimes with Latin (BK 807-810 'may he show a miracle here, who granted Naaman the Syrian to be purified by water' – in Old Testament Naaman a leader of Arum's army who was leprous, healed on washing 7 times in Jordan on Elisha's advice), <re'th weresso> collocation often used {BM 741, 4228}.
- A *Bêwnans Meryasek* example: <Jesu yw agan savyour / re'th trehava dhywar leur. / Maria re'th wheresso / ha re grauntyo / hy bodh mar pea / yehes dhyso i'n tor'-ma.> {BM 4226-4231}
- Note <re'th wheresso> collocation.

Clavorak : leprous; *Elyseùs* : Elisha;

(243) Olaf

<https://www.skeulantavas.com/audio/243-%C3%94laf?c=podcast-library-2>

23 August 2020

- Balally in S Dublin: Baile Amhlaoibh – '*settlement of Olaf*' – Olaf king of Dublin died 941, primary school in '60s named after him – different Olafs though - Olaf Haraldson (later) 1015-1028 king of Norway (saint) – fighting Cnut (of England & Denmark), enemy for many years, at battle of Stikelstad, was killed, made a saint by his friend the bishop Grimkell a year later and recognised by Pope Alex III a century after – remembered by Norwegians for fasting twenty years of Norway's independence from the Danes; debated but seems to have tried & succeeded in strengthening Christianity in Norway during his rule; now patron saint of Norway.
- Popular in Scandinavia and a church in Poughill dedicated to him (likely after Norman arrival). St Olaf's day – called 'Tooleda', August saint **Olaf's day** celebrated until the 18th century in Poughill.

Sans tasek : patron saint; *Loghlyn* : Scandinavia, *Vikyngas* : Vikings;

(244) Adders

<https://www.skeulantavas.com/audio/244-nedras-ha-mil-pr%C3%ABv?c=podcast-library-2>

30 August 2020

- R Carew noted Ireland has no adders, Cornwall has plenty; 19C Robert Hunt tale from Land's End: a tinner left a pot of milk uncovered, snake entered pot; tinner covered pot with

turf/peat trapping snake inside; other snakes came – tinner had to run - & snakes stayed overnight without moving - tinner set ring of peat turves about the gorse, set light to them and the snakes were burned in gorse & killed; hills free of snakes for a long time after.

- <mil prëv> stone – thought to be from snake saliva; the stone soaked in water to give cure for snake bites; E Lhuyd compared this stone with similar stone called <glain neidr> in Wales; also Pliny the Elder mentioned <ovum anguinum>.

Kesen : turf of peat; *trefyas* : saliva; *cana* : pot;

(245) Wales, Cornwall, France

<https://www.skeulantavas.com/audio/245-kembra-kernow-frynk?c=podcast-library-2>

6 September 2020

- Words for 'Country', 'land' &c:– <bro> x1 in PAA < in pùb tyller dres an vro > {PAA 250.4}
- <pow> very common, in later language particularly {@100 attestations};
- N Boson <pedn west Pow Densher>; W Gwavas <pow an Brethon> i.e. 'Britain' (not 'Brittany), <Pow Ameryca>; J Tonkin: <pow an Flemmen> – and others including Biblical <pow> by W Rowe. Most of these are <pow an-> 'some people or person'.
- <Kembra>, <Kernow> and <Frynk> are much older than the <pow-> forms; coming from the plural or collective for the people, giving name to the land e.g. Kembra meaning in Cornish both 'Welshmen' and 'Wales'. cf Welsh <Cymry> 'Welshmen' having same sound & historically effectively same meaning as 'Cymru'; and Kernow from <Cornovii>.
- Kernow attested in *Passio Christi* {PC 2712}, *Bêwnans Meryasek* {BM x@10, some Kernev in Brittany}, and in the Boson family (Nicholas, John & Thomas) writing.
- (E Lhuyd's <Pow Kernow> - this was probably just his invention – 'Cornwall' in Welsh is just 'Cernyw').
- <Frynk> & Welsh <Ffrainc> from old Celtic <*Franki> for 'the Franks' – in plural number again. <Pow Frynk> is not unnecessary; correct is <Frynk>, along with <Kernow> and <Kembra>.

(246) Dick Angwin

<https://www.skeulantavas.com/audio/246-dyck-angwyn?c=podcast-library-2>

13 September 2020

- Dick Angwin – near Lands End, met by John Ray, naturalist, 1672, J Ray nearby again in 1679; Mr Angwin wrote notes in mine accounts between 1655-1672; seems to have died by 1689. W Scawen said he had hoped to acquire Mr Angwin's notes, but said that they were all destroyed, and so could not.
- Also mentioned in N Boson's '*Nebes Geryow...*'; praised as best scholar of the day, but noted re mistake regarding 'all goats' (<gever oll>) in <Keverangow>. (N Boson mistook the meaning also.) Meaning of <Keverangow> is the 'shares' or Hundreds: Powder, Pydar, Kerrier, Penwith – 4 meeting near Scorrier, near Redruth. In '*Nebes Geryow...*' N Boson called him, < an brâssa ha'n cotha fratier mesk oll an clappyors Kernowek >
- Maybe <screfadher> > <*skefradher> > <fratier>, root meaning 'writer, scribe'.

- N Bason called Dick Angwin <Empack>, maybe from <empirick> (where <iri> read as <a>).

Naturor : naturalist; *Pow Ereder* : Powder hundred; *Pedera* : Pydar hundred; *scriba honendeskys* : self-taught scribe;

(247) Nicholas Bason

<https://www.skeulantavas.com/audio/247-nicholas-bason?c=podcast-library-2>

20 September 2020

- N Bason born Newlyn 1620, well educated, as seen in Latin quotations in his 'Nebes Geryow Adro dhe Gernowek' from Ausonius & Horace, and from Montaigne.
- E Lhuyd mentioned being helped by people including 'Nicholas Bason a Neulyn in pluw Pawl' – forbidden to speak Cornish as a child, family servants forbidden to address him in Cornish, knew not a word until 6 years old.
- '*Duchess of Cornwall's Progress*' / '*Cor Duches Kernow*' written for instructing in Cornish language; Regarding Catherine Gordon, wife of Perkin Warbeck.
- Wrote DCP to teach his children commoners' language; fragments only left in Cornish.
- Also likely wrote *Jowan Chy an Hordh* - his second son John copied out JCH; written 40 years before, said E Lhuyd; content is similar to the 3 tales widely found in W Europe.
- Dick Angwin is mentioned by him, though not by name, and he also mentioned John Keigwin.

(248) John Keigwin

<https://www.skeulantavas.com/audio/248-jowan-keigwyn?c=podcast-library-2>

27 September 2020

- John Keigwin – 'a'n chi iselha yn Por'Enys'.
- Rated by N Bason & E Lhuyd.
- the first to translate middle Cornish texts; worked on Ordinalia, *Passyon Agan Arlùth & Creation of the World*.
- D Gilbert published in 19th C but many errors, hence Whitley-Stokes made new edition;
- E Norris published CW from J Keigwin but with twenty errors per page, 8 errors per verse of PAA;
- J Keigwin was blamed for errors, but Talek shifted blame to D Gilbert (maybe wrong);
- E Lhuyd in a letter said that J Keigwin changed the text when he didn't understand or didn't like it;
- King Charles letter translation – used <milchamath> (מלחמה) (Hebrew), didn't use Cornish for 'camp' 'enemy' or 'print', and used <arhans> for 'money';
- J Bason praised in verse saying he was in various languages "deskys da"; NW thinks only "hanter-deskys".

(249) James Jenkins

<https://www.skeulantavas.com/audio/249-james-jenkyns?c=podcast-library-2>

4 October 2020

- James Jenkins – Alverton d 1700 – J Boson called ‘old cousin Jenkins’ & wrote verse in his memory; also an epitaph; sent both to W Gwavas – W Gwavas altered epitaph, so last lines <Termyn vedn dos rag an corf dhe dhassorhas / mès tavas coth Kernow yw gyllys>.
- 2 bits of verse, may even be 2 parts of same work.
- AABCCDDEE... ; alliteration e.g. ; first 4 lines bit like short lines [4 syllables] in Ordinalia & *Bêwnans Meryasek*; 2nd part/verse has longer lines (advice to reader).
- idioms e.g. <perna cunys wâr an sawgh> ‘buy firewood by the load’, <gàs tobma adhelegh ha ‘râg> ‘warm you before & behind’, <gwil treven wâr an treth> ‘build houses on sand’.
- possible that knowledge of traditional Cornish verse remembered by J Jenkins.

Zeg/seg : brewer’s spent grains, *draff*; *treven* : houses;

(250) Edward Jenner

<https://www.skeulantavas.com/audio/250-edward-jenner?c=podcast-library-2>

11 October 2020

- Edward Jenner – noted some people’s cross-immunity to covid by previous similar viral infection as comparison.
- 100 thousand people per year died of smallpox in Europe (some blinded); variolation – pus from pox pustules into healthy skin, sometime protected, sometimes killed recipient (Inown from India & China/Cathay of old).
- Latin <vaccinus> : cf <buwghas>; E Jenner took cowpox material from milkmaid & vaccinated more safely using that.

Crows-imuneth : cross-immunity; *pockys buwgh* : Cowpox; *pockys munys* : smallpox; *lethvyrgh* : milkmaid; *lydn podrek* : pus; *curyak* : pimple, skin spot; *breghyans* : vaccination;

(251) Wales, Welsh language

<https://www.skeulantavas.com/audio/251-kembra-kembrek?c=podcast-library-2>

25 October 2020

- Kembro – ‘Welshman’ cf Walter Kembro, = Cymro in Welsh, from *kombrogos compatriot, Britons called themselves that in distinction from incoming Gaels
- Chy an Kembra (Welsh Borlase) likely attestation of plural/collective,
- Kembro>Kembra for sing & plural so plural Kembrion in E Lhuyd & W Borlase.
- O Pender: <Gembrek> – in texts moy + noun without lenition always; Cymraeg feminine in Welsh, perhaps no definite article but permanent (parhus) lenition in Cornish (cf others), hence Gembrek.

(252) John Boson

<https://www.skeulantavas.com/audio/252-iowan-boson?c=podcast-library-2>

1 November 2020

- J Boson learnt from father N Boson & taught W Gwavas; scripture translations, epitaphs & letters.
- Grammar misunderstandings: no pre-verbal possessive pronouns, no long form bos with present participle, uneven bos use elsewhere e.g. <my vy gas gwas> for <my yw agas gwas>; preterite/imperfect jumbled; used <bysca> / <bythqweth> for future; often no particle and no initial lenition; wrote <warbarth> for <warlergh>.
- Not fluent, unwise basis for modern use.

Temygen : particle;

(253) William Scawen

<https://www.skeulantavas.com/audio/253-william-scawen?c=podcast-library-2>

8 November 2020

- William Scawen 1600-1689 gent & Stannary vice-warden, his sister Elizabeth married Martin Keigwin.
- MP, pro-Charles I in civil war.
- '*Observations ... Passio Christi*' published 1777.
- Although regarding *Passio Christi*, the MS mentions other Ordinalia features also, said texts couldn't be understood well in his time perhaps as his nephew J Keigwin had struggled to translate. 'Lively' & 'manly' description of spoken Cornish; wonky toponym etymology; some proverbs (2 of which also found in *Jowan Chy an Hordh* < Na wra gara an vordh goth rag an vordh nowyth> & <Res yw miras dywweyth kyns lemmel unweyth> {JCH 6, 10}).

Les-warden : vice-warden; *gwerryans Dynasek* : civil war;

(254) John Tonkin

<https://www.skeulantavas.com/audio/254-john-tonkin?c=podcast-library-2>

15 November 2020

- J Tonkin - Tailor from St Just (Pluw Ust) fl 1690s. '*Menja tus Kernowek*' – re J Trelawny loyal to James II but anti-Indulgence. (He was Bristol bishop, then Exeter c/o William III.)
- J T pro-Orange?
- Some think native speaker, NW disagrees. <tus Kernowek> instead of <Kernowyon>; uses conditional then ordinary present gallos not matching conditional. Misses a pre-positd

possessive pronoun with post-positd <y honan>. Optative/jussive (<reffa>) used in 2nd song – similar to use in *Bêwnans Meryasek* but probably incorrectly. Uses <lies> instead of <meur> for ‘much’.

- Better than J Boson e.g. but likely ‘native listener’ only.

[255 not in list]

(256) Compass points

<https://www.skeulantavas.com/audio/256-poyntys-an-compas?c=podcast-library-2>

29 November 2020

- Compass points NESW – main text only using borrowed <North>, <Est>, <Soth > & <Wes>t.
- E.g. *Bêwnans Meryasek* <golsowowgh orth Júbyter agas tassens a’n barth North> {BM 2327-2328}; *Bêwnans Ke* <Ke souyth ha north ha gura cry cref in pub cost> {BK 312/2350-2351}; *Jowan Chy an Hordh* <Cubmyas teg ev a gemeras ha pell dha Ęst ev a dravalvas> {JCH 3}; {Matt 2:9}; *Bêwnans Meryasek* <Dhe Soth ny a vynn sensy in hanow Crist eus avan> {BM 2292-2293}; *Passio Christi* <Nyns eus gwas a West dhe Hayl a’n tollo gwell> {PC 2474-2475}.
- Borrowed compass point names from the time of the Ordinalia.
- 3 line eglyn printed in W Pryce [T Tonkin?] ACB, corrupted but maybe <Howlsedhas>, <Gogleth>, <Duryan>, <Dyhow> for S, N, E, W.
- Maybe ‘north’ in Vounder Gogglas, St Just 17C, and the word <Duryan> for ‘east’ similar to Welsh <dwyrain>. These not suggested by RMN.

(257) Jane Eyre

<https://www.skeulantavas.com/audio/257-jane-eyre?c=podcast-library-2>

6 December 2020

- Charlotte Brontë published ‘Jane Eyre’ in 1847, immediate best-seller, 2nd & 3rd editions following; not all pleased, many & Queen Victoria liked. Jane Eyre’s story living with her uncle’s harsh widow. Boarder at charity school, tough, gets good education; after advertising appointed governess of small girl at Thornfield Hall, meets guardian of girl Edward Rochester; he falls in love but on day of marriage found that he already married – his wife Bertha Mason deranged and kept on 3rd floor of house; Jane reluctantly flees him.
- Can be considered *bildungsroman*, melodrama & gothic novel. Analysed from various positions, feminist, Marxist & anti-colonial; also of Freudian psychoanalysis that Bertha Mason is Jane’s *alter-ego*, one controlled by urges(lovonow?) the other by conscience.
- Most people though enjoy the book as a realistic story; Jane Eyre has been adapted for film more than any other novel in English; the latest in 2011 with M Wasikowska as J Eyre, M Fassbender as M Rochester. No dramatisation, however good, can present the novel correctly, for some things in the novel happen in Jane’s head and cannot be depicted on screen at all.
- Of course, ‘Jane Eyre’ has been translated to many languages and now can be had in Cornish; NW’s translation is simply called ‘Jane Eyre’ and published by Everytype.

Lyver gorwerth : best-seller book; *omdhevades* : orphan girl ; *anedhyades* : boarder (fem);
gordhrâma : melodrama; *jif-gorwer romantek* : romantic hero (masc); *dielvednys* : analysed;

(258) Riddles

<https://www.skeulantavas.com/audio/258-desmygow?c=podcast-library-2>

18 December 2020

- Traditional riddle is a short verse describing something in a round-about way: the listeners must figure-out what is intended. Humpty Dumpty is well known:
- Humpty Dumpty was sat on a wall / Humpty Dumpty fell heavily / The king's soldiers nor his horses couldn't / Put him together again though it was important to them.
- The answer being 'egg'. In English here is one: What always runs but never walks,/ often murmurs, never talks,/ has a bed but never sleeps,/ has a mouth but never eats? A a river. In Irish here is a riddle: <Tanaí thíos, leathan thuas, / ag lígean a scíthe / agus a lámh ina chluais.
- i.e.: 'Cul awoles / ledan avàn, / pàn vo va ow powes/ yma y dhorn in y scovarn.'
- 'Narrow below / broad above / when he is resting / his hand is in his ear.'
- A: a bucket
- For example a riddle in Breton:
- Un itron penn ruz azezet / war ur skaoñ c'hlas dantelezet. / Ar vugale zo sod ganti / ha digor a gav e pep ti.
- i.e. 'Arlodhes rudh hy fenn esedhys/wâr scavel wer dhensak./ Yth yw an flehes muscok rygthy/ha hy yw wolcùm in pùb chy.
- 'A lady with a red head, seated / on a tasty green stool / the children are crazed by it / and she's welcome in every house.'
- A: a strawberry
- So far as NW knows, only 1 riddle in traditional Cornish {ACB}
- Flogh a veu genys in mis Merth. / Ny a drohas y vêgel in mis Est. / Ev a ros towl / dhe Prownter Powl / mis Du kyns Nadelyk
- 'A child was born in March, we cut his navel in August; he gave a fall to the vicar of Paul in November before Christmas'.
- A: barley, sown in March, reaped in August; beer made which the tipsy vicar drank and tumbled. The darker months make drinking more tempting sometimes. (Hopefully no listeners will follow suit.)

Desmyk : riddle; *gwius* : threading/winding-around ; *andydro* : round-about; *bêgel* : navel;

(259) Christmas carols

<https://www.skeulantavas.com/audio/259-carolyow-nadelyk?c=podcast-library-2>

15 December 2020

- <karol> for <carol> found in Old Cornish Vocabulary {OCV Chorus, karol} for <chorus> meaning a group of singers and dancers; from French into English into Cornish; 'Giants'

Carol' was in older days used for Stonehenge; reminding of <Dauns Meyn> for megalithic circles.

- Though Christmas the festival of the incarnation, a portion of carol songs don't mention same; For example, '*Here we come a-wassailing*', '*the Twelve Days of Christmas*', nor '*Deck the Halls with Boughs of Holly*' – the last being of Welsh origin, the words mentioning <nos galan> as tis a new year's rather than Christmas song. St Stephen, whose day after Christmas, mentioned in '*Good King Wenceslas*'; Wenceslas actually a duke treacherously slain by his brother, considered a saint. '*Jingle Bells*' first published in Massachusetts, mid 19C; written for Thanksgiving. Genuine carols are to do with the incarnation; some in English are translations e.g. '*Silent Night*' from German & '*Come all ye faithful*' from Latin. Some hymns on the other hand lately translated from English to Cornish, e.g. '*Hark the Herald Angels Sing*' and '*Once in Royal David's City*'.
- Of interest to Cornish speakers is the carol whose first line is '*Now the holly bears a berry as white as the milk*'; melody & words recorded early 20C from Thomas Beard of Gwennap {St Day carol}.
- "Now the holly bears a berry as white as the milk, And Mary she bore Jesus, who was wrapped up in silk:
- Now the holly bears a berry, as blood is it red, Then trust we our Saviour, who rose from the dead:"
- Translated:
- "Now the holly bears a berry as white as ice, Jesus is born, the only Son of God:
- Now the holly bears a berry, as red as the rose, And arisen is Jesus, and defeated is the night"

Calan Genver : New Year's Eve; *Jorna an Grassans* : Thanksgiving;

(260) W Rowe

<https://www.skeulantavas.com/audio/260-wella-rowe?c=podcast-library-2>

18 December 2020

- W Rowe farmer in W Cornwall, sometimes called Wella Kerew, in his own family Willow Kereve; in 1690s troubled that native tongue in danger; therefore translated to Cornish out of Scripture the Ten Commandments, stories of Adam & Eve, birth of Christ & temptation of Christ in wilderness. Also wrote vocabulary & family history; his manuscripts missing. In 1723 Rev Ustick at Breage saw the MS in possession of Matthew, W Rowe's son; and rewrote the parts from the Bible, now in British Library. W Rowe married Florence Baynard, also a native speaker, although concerned for language only spoke English to their children, which did little to save language.
- Seems W Rowe never learned traditional Cornish writing practice; some things of note show he spoke later form: pre-occlusion well advanced e.g. <hedda> for <hedna>; pronoun <anjy> for 'they, them' e.g. <pa' wrug *anjy* gwelas an steren, th'o *anjy* lowen gen meur a lowender> {Matthew 2:10}; <vy> for <me> 'I, me', <dha vy> for <dhybm> 'to me', & <dhurtam> for <dhyworthyf> 'from me'. Using English words <desiryra> 'to desire', <frantyk> 'lunatic,

deranged', <cùssys> 'cursed, cussed' & <profet> 'prophet'. Also applied <-s> plural ending <screfors>, <pùscadors>.

- His knowledge of the language was very good though. Example {Genesis 3:11-17}. Rod Lyon holds W Rowe in high regard, says "It's easy to see how perfect the Cornish of W Rowe is to serve as the basis of our spoken language."

(261) Bedstraw

<https://www.skeulantavas.com/audio/261-cala-gwely?c=podcast-library-2>

8 January 2021

- Nativity stories recollect the birth of Christ in a stable in Bethlehem and thus sleeping on hay; til the present time sleeping on straw was common. <cala gwely> found in Old Cornish Vocabulary {OCV Stramentum, kalagueli}. W Pryce vocabulary also has <cala gwely>. In *Bêwnans Meryasek*, Meriasek said to sleep on straw as the canon says, <nos vÿth ... marnas in cala garow> {BM 4445-4447} W Pryce also has <Gorah an vose tha shakiah an kala> {ACB sentences} 'Put the maid to shake the straw' – likely to ensure no grain seed left, after which the straw/stalks can be used for the animals' litter or more often for peoples' beds.
- One could sleep like Meriasek on the straw itself; but also the straw can be stuffed in a canvas bag, a way to make a mattress. In some countries straw was set down in a wooden bed with sides, and sheets then laid atop the straw. Medieval kings & nobles slept on straw under cloths and servants must change the straw daily. Servants slept on straw, on the floor; the poor on bare straw too, and changed only when there was new straw available, yearly perhaps.
- Welsh for 'bed' is <gwely>; 'to make the bed' is <cywiro y gwely>; strictly the meaning is 'arrange the bed, correct the bed'. In Irish, <leaba> is 'bed' from a root meaning 'sleeping cubicle', from which the word developed to mean the bed itself; to 'make a bed' is <cóiriú an leaba>; <cóiriú> and <cywiro> being cognate. The root of both is likely <*kom-wiro> - the Cornish cognate is <kewera> {from <pur gewar> PAA 138.5} so in Cornish 'to make a bed' is <kewera gwely>.
- Straw & hay quite comfy - E Lhuyd also wrote <Huei 'ra kavaz an guâz broz zigir-na kusga uor an gorha> 'You will find that great lazy fellow sleeping on the Hay' {AB}

Gwasarn : beasts' litter straw; *colhes* : mattress;

(262) Hope

<https://www.skeulantavas.com/audio/262-govenek?c=podcast-library-2>

1 January 2021

- RMN recommended <gwaitya> for 'to hope'. Usually the word used in sense of 'to mind that, to watch, to take care' e.g. *Origo Mundi* <gwait bos arâg...> {OM 2156-2157}, *Bêwnans Meryasek* <Ha pân vesta saw ha glân gwait dystrûya...> {BM 1719-1721}; *Bêwnans Ke* <Gwaityowgh gul agas devar> {BK 278/2042}.
- However the verb <gwaitya> means 'to wait, expect' sometimes e.g. *Creation of the World* <pàn vo pypm mil ... i'n eur-na gwaityans> {CW 1861-1864}. RMN gives <gwaitya> as a

verban noun, but this is nowhere found: the verbal noun instead is <gwetyas> as can be seen from examples: J Tregear <pana dra a wren ny gwetyas dhyworth Duw...?>, <fatell yllons gwetyas favour...?> {TH 15a, 55a} ; the later form of <gwetyas> is <qwachya> as seen in J Tonkin's 'Menja Tis Kernowek' <Mytern Jamys 'wrug qwachas y stoppya,... / Ev a wrug qwachas mos dha'n gwella ternewen...> {Menja Tis... v7}

- <Gwaityans> also suggested for noun 'hope' e.g. Caradar in 'Cornish Simplified' wrote <...yma gwaityans genef y whra pùb studhyor...kewsel kyns ès screfa> - however <gwaityans> is not attested in the traditional language.
- <Govenek> is the word for 'hope' as is clear from examples: *Origo Mundi* <ro dhymm... dhymm yma govenek cafos...> {OM 452-454} ; *Bêwnans Meryasek* <Ny re dheuth...yn govenek exaltya Meryasek> {BM 2899-2901} ; J Tregear <Nyns eus dhyn naneyl fêdh, govenek,...> {TH 9}

(263) Henri Dunant

<https://www.skeulantavas.com/audio/263-henri-dunant?c=podcast-library-2>

10 January 2021

- Switzerland started 13C as federation of cantons Schwyz, Unterwalden & Uri for self-defence; more gradually joined; independence from Holy Roman Empire in 17C; history after reformation not quiet as most Protestant & some Catholic. After short civil war in 1847 federal constitution with name of an original canton: Schwyz, <Schweiz> in German, on whose coat of arms founded national flag: white cross on red field. Since multilingual, international official name is <Confoederatio Helvetica> in Latin.
- H Dunant born 1828 Geneva, whose cantonal tongue is French; an active Christian, as young man studied bible and helped poor people; businessman – went to Algeria to start company cultivating wheat; authorities not inclined to help so appealed to Napoleon III, then in Solferino in Lombardy, fighting beside Piedmontese against Austrians holding much of N Italy. Dunant went at the conclusion of a hideous battle with thousands of wounded men lying unaided on the field. Dunant took it on him to organise townsfolk, especially women and girls, to help stricken soldiers; from this, founded society to help wounded & sick soldiers, with Swiss flag inverted to red cross on white field.
- Initially Dunant's society flourished but due to his humanitarian work his business failed and, worse, accused of fraud; had to resign from his own society; Red Cross still working; Dunant at 67 awarded first Nobel peace prize.

Pow Swyts : Switzerland; *kefrysians* : federation; *keverang* : district/canton; *gwerryans dynasek* : civil war; *corf lahys* : constitution; *kefrysek* : federal; *gorthrailya* : to invert/alternate; *dengerenjedhek* : humanitarian; *gwythresa*: to work;

(264) Celandine

<https://www.skeulantavas.com/audio/264-celandine-in-kernowek?c=podcast-library-2>

17 January 2021

- (i) 'greater celandine' - *Chelidonium majus* where *Chelidonium* from Greek <chelidôn> (χελιδών) 'swallow' – recommended name <losowen gwednal>. A member of the *Papaveraceae* poppy family. Not native: brought to Ireland & Britain as medicine, originally garden plant escaped, growing in old woods & out of pavements. Broken stalk will show much orange sap; in old days used to treat eyes, thus another recommended name <losowen lagas>. Dioscurides the Greek doctor wrote that the swallow uses sap to open blind eyes of its young; used in Cornwall in early 20C for eyes. Herbalists today using for asthma & bronchitis; foremost for warts.
- (ii) 'lesser celandine' – no scientific link with greater celandine – name used to be *Ranunculus ficaria*, now *Ficaria verna*. Although common in Cornwall except on Bodmin Moor, no attested name; based on Welsh a suggested name: <steren an gwaynten>; flower light 8-beamed bright yellow star. Tuber shaped like haemorrhoids bulges/piles, thus by 'doctrine of signatures' believed to be good for that; hence old English name 'pilewort' - may actually have curative virtue. <ficus> in Latin means both 'a fig' and 'haemorrhoid bulge, piles'. Not the most romantic but W Wordsworth early 18C understood beauty of lone flower at start of year.

Losowen gwednal : greater celandine; *steren an gwaynten* : lesser celandine; *gwednal* : a swallow; *berranal* : asthma; *cleves clos dywvron* : bronchitis; *gwenogednow* : warts; *Goon Bren* : Bodmin Moor; *keler* : tuber; *cleves marhogyon* : haemorrhoids; *dyscans an sînansow* : doctrine of signatures;

(265) Hallo, Goodbye

<https://www.skeulantavas.com/audio/265-hallo-goodbye-in-kernowek?c=podcast-library-2>

24 January 2021

- <Dydh dâ> or <Dëdh dâ> said by many Cornish-speakers; vowel is long, so <Dydh dâ> is right, <Dydh dâ> [ðið da:] is wrong. <Dydh dâ> nowhere found in texts; nearest is <Myttyn dâ dhe why> attested by W Pryce. In later Cornish 'Hallo, good day' attested in A Borde & R Carew: <Dürda dhe why> for <Duw roy dëdh dâ dhywgh why>.
- In Middle Cornish <Lowena dhis> or <Lowena dhywgh> is the expression used, in many texts. In *Passyon Agan Arlùth* <Lowena dhis, a vëster...> {PAA 65.3-65.4}; in *Origo Mundi* <Ow arlùth, lowena dhis...> {OM 2303-2304}; *Passio Christi* <Lowena dhis Mab Davyd...> {PC 277-278}; *Resurrexio Domini* <Lowena dhis, Syr Pylat> {RD 601}; *Bêwnans Meryasek* <Ser epscop, dhywgh lowena> {BM 519}; *Bêwnans Ke* <Lowena dhis, Syr Tewdar> {BK 126/881}; *Creation of the World* <> {CW 1880-1881}.
- Many Cornish-speakers saying 'Duw genes' for 'goodbye' – not found in singular form, though <Duw genowgh why> in A Borde, and R Carew gives <Benatuw gena> for 'Farewell,' i.e. <Benath Duw genowgh>.
- <Farwèl> for 'farewell' found more than twenty times in the texts. In *Origo Mundi* <Farwèl ow arlùth gwelha...> {OM 2289-2290}; *Passio Christi* <Farwèl, ow benneth genes> {PC 560}; *Bêwnans Meryasek* <Mones a rav ... genowgh farwèl> {BM 2732-2734}; *Bêwnans Ke* <Farwèl, canhas plegadow!> {BK 319/2409}; *Creation of the World* <Farwèl, ow hothman ...> {CW 718}.

(266) Uncle, aunt, cousin

<https://www.skeulantavas.com/audio/266-uncle-aunt-cousin-in-kernowek?c=podcast-library-2>

31 January 2021

- <êwnter> for 'uncle'; in Old Cornish Vocabulary <êwnter abarth tas> 'paternal uncle' and <êwnter abarth mamm> {OCV Patruus, eüterabardtat; Avunculus, abarhmam}; = <ewythr> 'uncle' in Welsh, <eontre> in Breton. In Middle Cornish only found in *Bêwnans Ke*, as <ôwnter>.
- OCV also <modryp> for 'aunt' <modryp abarth mabm> {OCV Materera, moderebabarhmam}; root meaning 'woman similar to mother'.
- Also only in OCV and BK is <noy> 'nephew' {OCV Nepos, noi}; in *Bêwnans Ke*, Arthur entrusts kingdom to his sister's son, and says to Guenevere <Gwith vy i'th cov ha'm noy a wra dha rêwlya> 'Keep me in memory & my nephew will govern you' {BK 558/2746-2747}, then commands Modred, who says, <Dha worhemmy'n a vÿdh gwrÿs, pòr manifest..., ow ôwnter ker> 'your command will be done, very clearly..., my dear uncle' {BK 2784-2786}; (it is very much not).
- <nith> 'niece' is in the OCV {OCV Neptis, noi} but apparently not in middle Cornish.
- Only attested word for 'cousin' is by W Pryce <canderow> 'cousin german', i.e. 'male first cousin'; none for 'female cousin'. From Breton & Welsh RMN invented <kenytherow> 'female cousin'.
- Found in the texts is <cosyn> signifying 'male comrade' rather than member of extended family e.g. in *Bêwnans Ke* Modred calls Chellery (Childeric) Duke of the Saxons <cosyn> though they are not linked <BK 435/3245>. Might as well however use <cosyn> for cousins of all sorts.
- Welsh has words for 'second cousin', 'third cousin' &c, not found in Cornish: could say <kenderow a'n secùnd degrê> 'male cousin of the 2nd degree'; or in everyday chat <flogh kenderow ow thas> 'my father's male cousin's child' or <flogh kenytherow ow mabm> 'my mother's female cousin's child'; we could be forgiven for <an re na yw ow second cosyn> 'those are my 2nd cousins'; or else dodge the difficulty & say <y yw nes'hevyn dhybm>.

(267) Newborn

<https://www.skeulantavas.com/audio/267-flogh-nowyth?c=podcast-library-2>

7 February 2021

- An expectant lady in English is 'pregnant'; in dictionary 3rd edition RMN suggested <brassys> based on Breton; native expression is <gans flogh> e.g. Jowan Chy an Hordh <Pàn wrugowgh why mos in kerdh, th'era vy gyllys try mis gen flogh> 'When you went away, I was 3 months pregnant' {JCH 44}.
- W Borlase for 'a woman in childbed' has <benyn in golovas>; people in old days thought pangs to be from Eve's sin in tasting fruit; in W Rowe's translation of Genesis, God says, <Me a vedn meur cressya dha dhuwhan ha dha omdhon; in duwhan chy a wra don flehes> 'I will greatly increase your suffering when you give birth; in sorrow you will bear children' {W Rowe Gen 3:16}. Usually another woman will help & comfort in childbirth: <glyvedhes> 'a midwife'; mentioned in the saying <Germogh myghtern, Breg glyvedhes> {W Borlase:

Germow mathern, Breage lavethas} ‘*Germoe a king, Breage a midwife*’, seemingly about the traditional argument of the parishes regarding patron saints.

- As soon as child born, bond to mother must be cut, as in W Pryce <Flogh a veu genys in mis Merth; ny a drehyys y vègel in mis Est> ‘*A child was born in March; we cut his navel in August*’. In *Jowan Chy an Hordh* the womans tells Jowan he’s father of a small boy: <lebmyr ma dhe ny meppyk wheg i’n gwely, dhe Dhuw re bo grassys> ‘*Now we’ve a dear little tacker in the bed, thank God*’. According to W Pryce, people believed that eating dogfish in May would get a male child.
- A newborn must of course be fed with mother’s milk; a ‘*woman feeding a child*’ is <mammeth> – in *Sacrament an Alter* is written <An vamm a gemmer meth treweythyow rag bos mammeth> ‘*sometimes the mother is inconvenienced due to being a wet-nurse*’ {SAA/TH 59a}; also from *Sacrament an Alter* <lowar mabm a worr hy flehes dhe venenes erel dhe vaga> ‘*many a mother puts her children to other women to feed*’ {SAA/TH 59}.
- ‘*Children not yet weaned/taken from the breast*’ are <flehes ow tenna> ‘*infants suckling*’; in *Bêwnans Meryasek* Constantine with a skin disease is advised to wash in innocent infants’ blood: <Flehes porrës yw dhywgh fest/ dhe gùntell dres oll an pow/ ha spessly re ow tena;/ goos glân yma dhe’n re-na> ‘*You really need infants / to gather across all the country / specially those suckling / those ones have clean blood*’.
- <Baby> is attested meaning ‘baby’ (<Baban> is not attested, its meaning is ‘doll’); in *Bêwnans Meryasek* is <Merowgh an babiov wheg> ‘*See the sweet babies*’ and <Deus deus, a vaby> ‘*Come, come, o baby*’ {BM 1577, 3635}.
- For the sense ‘baby’, <flogh> is also used e.g. in *Creation of the World* <Hag in top an keth wedhen / me a wel unn vagheth wheg / ow sedha yn pòr sertan / hag in hy dywvron flogh teg. > ‘*And in the same tree’s top / I see a sweet maiden / sitting definitely / and in her breast a fair baby*’ {CW 1834-1837}.

(268) The suffix -va

<https://www.skeulantavas.com/audio/268-an-gorfen-ger-va?c=podcast-library-2>

14 February 2021

- The suffix <-va> common in Cornish, from <-ma>, linked with <mes> ‘field’ I Cornish or <maes> in Welsh, its root meaning ‘place’. Can be seen in <trygva, esedhva, encladhva>. <-va> can be used to build other words e.g. in RMN’s dictionaries <covscrifva> ‘*archives*’, <cammva> ‘*place of stepping, stile*’, <golghva> ‘*bathroom, laundry*’, <gwaryva> ‘*theatre*’, <lytherva> ‘*post-office*’ and <soodhva> ‘*place of employment, office*’. Also <Kernewegva> as in said website ‘*place where Cornish is spoken*’.
- Some <-va> words based on Welsh; e.g. <lyverva> ‘*library*’ by E Lhuyd in early 18C.
- In texts, strangely enough, <-va> words mostly not for places where things done, but for abstract action, e.g. in *Passyon Agan Arlùth* <gans aga garm hag olva Jesus Crist a veu môvys> ‘*... weeping ...*’ {PAA 4.3-4.4}; *Origo Mundi* <hèn yw dÿdh a bowesva> ‘*... rest*’ <powesva> {OM 145}; *Bêwnans Meryasek* <an eneyjgva a Jesus Crist wâr an bës> ‘*...birth...*’ <genejgva> {PC 850-851}; J Tregear <ev a ordénas an wlas a nev heb dêwethva> ‘*...ending*’ {TH 31a}, <an eglos yw convocacyon, hèn yw cùntellva a’n bobel dres oll an bÿs> ‘*...gathering...*’ {TH 31}, <yma ow sygnyfia, an violacyon ha’n torrva a jeryta> ‘*...rupture/breaking...*’ {TH 28}, <rag sygnyfia an drailva a’n bara ha’n gwin dhe’n sùbstans a gorf Crist ha’y woos> ‘*...transformation/changing...*’ <trailva> {TH 56a}; in *Creation of the World* <me a vydn bos

golow gwrÿs hag inwedh bos *dyberthva* sur inter an jÿdh ha'n nos> '*...distinction/division...*' {CW 83-85}; Bêwnans Ke <y fêdh roweth, ha sowena i'th teylu whath ha *wherthynva*> '*...laughter*' {BK 245/1745-1748}

- NW suggests <bôsva> for 'existence' – pleased to first hear its use by speakers.

Gorfen ger: suffix; *Gwrians abstract* : abstract action;

(269) The pirate of Tregeseal

<https://www.skeulantavas.com/audio/269-morlader-tregathyel?c=podcast-library-2>

21 February 2021

- A thoroughly vile fellow 3 centuries ago dwelt atop the cliffs at Tregeseal near St Just, said to have been a pirate, but his comrades shunned him; dwelt in W Cornwall, rich by evil-doing; when folks asleep, set out a hobbled horse on the clifftop with a lantern – mariners at sea steered to follow the light believing it astern of another ship on the open sea; instead ships broke asunder on the rocks; the man scat mariners climbing up the rocks on the head with an axe, or when they seized rocks he cut off their hands. Anything on the ship, the rogue took for himself, thus his riches grew.
- When he was dying, heard yelling, "Save me from the Devil and the sailors seeking to split me in bits!"; the minister tried to banish the Devil but failed, the Devil taking many forms and in the end making of himself a fly. Though harvest time the bed-chamber was dark as night; two men reaping heard, "the time is come but the man is not yet come" – they saw at sea a black ship drawing near, so close only its mast was visible beneath them; clouds arose out of the sea and moved to the man's bedroom, amid thunder and lightning – suddenly ceased. Neighbours took the dead man in a coffin to bury, which seemed too light – a black hog followed them; suddenly the skies darkened and again terrible weather closed in, so they took shelter in the church; when they came out, only the handles & some nails were left from the coffin, the rest burnt up by the lightning.

Tregathyel : Tregeseal; *logel* : coffin;

(270) Peran Sans: St Piran

<https://www.skeulantavas.com/audio/270-peran-sans?c=podcast-library-2>

27 February 2021

- 5th March is St Piran's day; the dates of his life and his own name are a mystery. In old days it was noticed how <p> in Cornish often equates to <c> in Gaelic, e.g. <penn> but <cenn, ceann> in Irish; thus put about that Piran was Ciarán of Clonmacnoise; thus events from Ciarán's life ascribed to Cornish saint.
- However in linguistics Ciarán & Piran can't be linked; O Padel noticed <Pierguin> in Breton names from 10C and suggested <Pierguin> was the same name as <Peran>; would have been <Pierwyn> later in Cornish; but this is too far from <Peran> to be a version.
- The closest name is <Peiryán> '*little lord*' in Old Welsh, and a saint <Pieranus> known in 11C England. Chapel to Peran in Cardiff 12C; thus maybe Welsh. Peran i'n Treth/Perranzabuloe

start of devotion and mention of Peran in 930 in <Carnperan >; veneration spread through Cornwall & Brittany; by 13C Perranzabuloe had many relics: his head, a reliquary, silver bowl, gilded crozier with silver & jewels, silver cross with reliquary, cross of bone and small copper bell. Perranzabuloe a large enough parish that Breanek/St Agnes was within; the reliquary was carried around the parish, especially the [Rogation] week before Ascension.

- In W Pryce is <Sten Sen Agnes yw an gwella sten in Kernow> 'St Agnes tin is the best tin in Cornwall' {ACB}; because St Agnes is in Perranzabuloe, seems St Piran veneration linked with tanners; because Cornwall famed for tin, Peran taken as patron saint of Cornwall itself. W Borlase in 1758 {'Natural History of Cornwall'} wrote 'The tanners also hold St Piran's day on the 5th of March, and (in all considerable mines) are allowed money to make merry withal in honour of St Piran, who is recorded to have given them some very profitable information relating to the tin manufacture.' A white cross on a black field is known as St Piran's and Cornwall's flag; usually explained as worked white tin against black tin ore; this keeps link between tanners and St Piran.

Crêryow : relics; crêrva : reliquary; Peran i'n Treth : Perranzabuloe (Perran in the Sands); Breanek : St Agnes;

(271) Pandora

<https://www.skeulantavas.com/audio/271-pand%C3%B4ra?c=podcast-library-2>

7 March 2021

- Prometheus was a Titan (old pre-Olympian god); formed mankind, tho' getting (Olympian) Athena's help; thus fond of mankind; tricked Zeus/Jupiter re sacrifices so that people could keep the better part of the beast for their own use, and only the bones to the gods. Angered by Prometheus' trick, Jupiter kept to himself the gift of fire; Prometheus covertly stole fire & gave to mankind on earth.
- In vengeance, Jupiter cursed mankind with a woman made of water & clay by Vulcan the gods' smith, Venus/Aphrodite gave her beauty, Athena robed her and taught her all domestic skills, and Mercury the messenger imbued her with deceit and cunning. She was called Pandora (Πανδώρα) meaning 'all gifts' – the first woman who ever was; sent to Prometheus' brother Epimetheus who was v gullible and forgot warning to refuse Olympians' gifts; she being so winsome, Epimetheus married her and as dowry she had a large pot (translated incorrectly at times as 'box') in which were hidden all miseries of the world: sickness, hunger, dispute and war.
- When Pandora opened the pot, all these flew out to plague mankind up to the present day; remaining in the pot was hope, to lessen mankind's misery.
- Nor was Jupiter finished with Prometheus; he condemned him to be chained to a boulder in the Caucasus – daily a terrible eagle tore his liver from him, which regrew at night to be eaten from his body by the awful bird the next day. Many ages passed before the gods relented; finally Jupiter allowed his son Hercules to go and slay the eagle; thus was Prometheus freed.

Hegol : credulous, gullible; argovrow : dowry; er : eagle; avy : liver (organ); dyserry : to relent;

(272) Le, Plâss, Tyller – Place

<https://www.skeulantavas.com/audio/272-le-pl%C3%A2ss-tyller?c=podcast-library-2>

14 March 2021

- <le> 'place' in Cornish same origin as <lle> in Welsh & <lec'h> in Breton; <le> only in set phrases, e.g. <lies le> 'many a place/many places' e.g. in *Passio Christi* <Thus it is necessary, dell redyer in lies le, ...> 'In the same time it is given, as one reads in many places...' {PC 1167-1170}; also <lower le> 'many places' e.g. *Passyon agan Arlùth* <An bedhow in lower le...> 'The tombs in many places...' {PAA 210.1-210.4}; <pub le> 'every place/everywhere' e.g. *Resurrexio Domini* <Deun ny the dre ha leveryn in pùb le> 'Let's go to town and say everywhere...' {RD 805-806}; also quite common <i'n le may ma> 'in the place where (she/he/it is)' e.g. *Passio Christi* <Gwregh y gronkya torr ha keyn worth an post i'n le may ma> 'Beat him before and behind at the post where he is' {PC 2057-2058}; also common <py le> or <ple> 'which place/where' e.g. J Tregear <Kepar ha dre an geryow a Dhuw ny a wor py le a veu paradís plynjys> 'Like by God's words we know where paradise was planted' {TH 32}; *Origo Mundi* <Caym, lavar ple ma Abel,...> 'Cain, say where Abel is,...' {OM 571-574}. <le> also seen in <alemma, alebma, alena>. <le> not used as a free word in itself, and not found in the plural; <*leow> and <*leyow> by RMN are plain inventions.
- <Plâss> for 'place' used in set phrases also, e.g. in *Resurrexio Domini* <parys prest yw dha vercy dhe'th servont sur in pùb plâss> 'your mercy is always ready for your steadfast servant everywhere/anywhere' {RD 1559-1560}; *Origo Mundi* <rag ny glêwsowgh in neb plâss sawor a'n par-ma bythqweth> 'for you never smelt anywhere an odour of this sort' {OM 1990-1991}; *Passio Christi* <py plâss y hyll e dybry...?> 'Where can he eat...?' {PC 635-636}. However, <plâss> is different from <le> as it can be used as a word in itself e.g. *Origo Mundi* <rag cola worth unn veryn glân ev re gollas an plâss a'm leuv dhyhow> 'for trusting a woman he's clean lost the place at my right hand' {OM 419-421}; like <le>, <plâss> has no plural form.
- <tyller> 'place' also used in set phrases, e.g. *Passyon agan Arlùth* <in pùb tyller dres an vro> 'everywhere throughout the country' {PAA 250.4}; J Tregear <Yma Sèn Powl ... in lies tyller i'n scryptour> 'St Paul is ... in many a place in the scripture' {TH 7a}; *Origo Mundi* <py tyller yma Moyses ha py cost yma tregys?> 'where is Moses and what region he is housed?' {OM 1551-1552}. However <tyller> can be used as a free word e.g. *Passyon agan Arlùth* <An Jowl a drailyas spyrys hag êth dh'y dyller teythy> 'The Devil changed his mind and went to his proper place' {PAA 18.1-18.2}. The plural is attested twice: *Passyon agan Arlùth* <i'n lyfrow ... tylyryow esa parys> 'in the books ... places were ready' {PAA 206.4-206.6} and J Tregear <Oll an tylyryow-na...> 'All these places...' {TH 45}.

Lavar stag : set phrase;

(273) The Three Advices

<https://www.skeulantavas.com/audio/273-an-teyr-h%C3%B9ssul?c=podcast-library-2>

21 March 2021

- One of earliest '3 advices' folk tale written 11C middle Irish, 'Merugud Uilix' 'Wanderings of Ulysses'; also e.g. in India & Germany; also, Scot in Highlands had to go to England for work,

farmer offered his pay or 3 advices: (i) going home, keep to big road, (ii) don't stay where old man married to young woman, (iii) don't do anything without thinking twice – gave him bread to break when home with wife. Saw a shortcut, a merchant took but his bag stolen; came to house with old man & young woman so slept in barn and cut fragment from stranger's pocket, old man killed in night, knife found on merchant so he led to be hung, saw young man with coat of same material with young wife, they hanged; came home & saw handsome young man in bed, intended to go in & kill him but remembered 3rd advice & wife told him young man is his son, returned home previous night from service; broke the bread, found all his pay therein. Listeners will recognise as version of *Jowan Chy an Hordh*.

- JCH the only folk tale in Cornish, recorded by E Lhuys in start 17C, obviously older as young woman's lover in the tale is a monk, all monks gone from Cornwall by 17C.

Drolla gweryn : folk tale;

(274) Ota Benga

<https://www.skeulantavas.com/audio/274-ota-benga?c=podcast-library-2>

28 March 2021

- Charles Darwin '*Origin of Species*' 1859; theory that every creature in world linked; differences arising from nature through millions of years; one consequence was the prehistory of man – with apes, e.g. the chimpanzee and gorilla (*Gorilla gorilla*), from same ancestor. If so, could be imagined that some men closer to primitive ancestor; Darwinists often said various peoples ranked low or high according to place in evolution.
- Ota Benga a Mbuti aka pygmy from Belgian Congo, his wife & children killed by Belgian soldiers; caught by African slavers, bought by S Verner in 1904; brought with other Africans to St Louis, USA, for Public Exhibition. Returned to Africa with S Verner, remarried, but not among kindred; after 2nd wife snakebite death, with S Verner to USA; later S Verner financial embarrassment: sold O Benga to Bronx zoo in NY; housed a time in the Ape House. African-American ministers complained about the zoo showing O Benga like animal; many white people couldn't understand, e.g. NYT: "*We can't understand the emotion some others speak in this business; 'Tis pure stupidity to lament the misery & shame they think Benga endures. Pygmies are very low in human hierarchy, and when some say Benga'd be best off in school rather than animal enclosure, they forget he likely can't derive any benefit from there. Thinking all men are alike to one another apart from book learning is old fashioned thinking and far behind the modern world.*" However Benga freed and lived with Baptist family in Virginia; wanted to return to Africa but couldn't due to WW1; fell into low spirits; borrowed gun & killed himself; his age 33.

Damcanieth : theorising; *ragistory* : prehistory; *chympansy* : chimpanzee; *gorsym* : gorilla; *Dyskyblyon Darwin* : Darwinists; *milva* : zoo;

(275) The Duchess of Cornwall

<https://www.skeulantavas.com/audio/275-arlodhes-kernow?c=podcast-library-2>

4 April 2021

- Perkin Warbeck born Belgium (lowlands) in 1470s – early 20s claimed in Burgundy that he was rightful King of England; he sowed tale that when 2 princes in tower killed on Richard III's orders, he the younger brother escaped due to reluctant executioner; older 'brother' had been Edward, so he was rightful heir of his brother by law, and named Richard, hence Richard IV. Under false name, gathered supporters on continent, landed in Kent but attacked by Henry VII's soldiers; fled to Ireland then Scotland, whose king gave much aid, seeing him useful in struggle with King of England. In Scotland married Catherine Gordon with celebrations; in 1497 landed in Cornwall, some month after Michael Joseph (an Gof)'s rising; gathered six thousand men but they soon defeated by Henry's soldiers; Perkin fled, caught, executed after trying to escape.
- Perkin's title, inter alia, Prince of Wales: thus likely Duke of Cornwall also – if so, Catherine Duchess of Cornwall; while he campaigned, she stayed west Cornwall. Seems she was remembered century & a half later, when N Boson wrote *The Duchess of Cornwall's Progress* – likely noblewoman therein Catherine.
- Written, in English with phrases in Cornish, to amuse N Boson's children & instruct re traditions of the area's people, a folk lore collection of west Cornwall. Inter alia, Duchess praying at (Chapel) Carn Brea; Harry the Hermit there, accused by dean of St Buryan of being a wizard. Only fragments left, Catherine called <Arlodhes Kernow> '*Lady Cornwall*' e.g. <Rag gàn Arlodhes dâ / Ny a venn gwil gàn moyha> '*For our good Lady / we'll do our most / best*' {DCP (g)}. Though Perkin executed at end of 15C, Catherine survived by 20 years & married thrice more.

Pow Beljan : Belgium; *Bòrgayn* : Burgundy; *côst* : region (| coast); *drog-colyak* : evil wizard;

(276) Nans, Valy – Valley

<https://www.skeulantavas.com/audio/276-nans-valy?c=podcast-library-2>

11 April 2021

- <nans> for '*lowland between two hills*' found in Old Cornish Vocabulary {OCV Vallis, nans} and seen once in *Passyon agan Arlùth*: <In eur-na dhe'n menydyow / why a ergh warnowgh codha; in ketella an nansow / why a bys ra'gas cudha. > '*Then the hills / you'll urge to fall on you; likewise the valleys / you'll ask to cover you*' {PAA 170.1-170.4}; thus <nans> (singular) nowhere found as independent word. Used in set phrases e.g. <war nans> '*down*' in *Passyon agan Arlùth* <Rag gwann-spern hag ev yn tenn ... wàr nans na bôssa y benn ...> '*For thorn pricks while he was stretched ... down leaning his head ...*' {PAA 205.1-205.4}. Also in similar expression <in nans> '*downward*' e.g. *Origo Mundi* <A'n nev my a dheuth in nans,/ Eva wheg, gwelha dha jer > '*From heaven I came down / Sweet Eve, cheer up*' {OM 165-166}. Apart from these, not found in texts, which is odd when we think how common is <nans> in toponyms.
- Another word <tnow> '*low land between ridges*' e.g. *Bêwnans Ke* < Me a gergh erba rasow ... dres tnow, dres gûn, dres mene', ...> '*I'll bring beneficial herbs of grace ... across valley, across down, across hill ...*' {BK 169/1159-1164}; not found in plural; <tnow> closely related to <tyno> in Welsh, whose plural not found in Welsh either.
- <valy> attested e.g. in *Creation of the World* <me a vynn heb faladow / unn den formya / in Valy Ebron defry > '*I will without fail / make a man / in Hebron vale certainly*' {CW 338-340}; perhaps unsurprising that the words are uncommon, as no big mountains in Cornwall;

biggest is Brown Willy on Bodmin Moor at 1080'; compare with <Wyddfa> 'Snowdon' at 3060'. Likely sufficient were <pans> and <gobans>, found in place names, meaning 'small valley'. Still surprising only 1 example in texts of <nans>, <tnow> & <valy>, and that <pans> and <gobans> not found at all.

Lavar stag : set phrase; *Bronn Wenyilly* : Brown Willy; *Gŷn Brèn* : Bodmin Moor;

(277) Malaria

<https://www.skeulantavas.com/audio/277-cleves-s%C3%A5son?c=podcast-library-2>

18 April 2021

- In *Bêwnans Meryasek* the doctor's servant [Bachelor Jenkin] says, <Rag êsya an pedrennow / ha rag stoppya tarthennow / yma dhywgh why fortynt teg> 'For easing the buttocks / and for stopping tertians / you have good luck' {BM 1422-1424}. RMN explained <tarthennow> as plural of <terthen> 'tertian ague'; if true, <terthen> for the illness coming every 3rd day. Elsewhere in *Bêwnans Meryasek* a man sick from this says <Dhuw, ellâs, pandrama? / Lader cleves dhym yma / a vëdh gelwys an sêson> 'God, alas, what is it? / A thief of a disease I have / which is called "the season"' {BM 678-680}.
- In our time in English doctors call this 'Malaria' from Italian <mala aria> 'bad air' - believed rotten atmosphere above swamps until end 19C; really from parasite *Plasmodium*, through bite by *Anopheles* gnat/mosquito; these bite when ready to lay eggs, blood for sustenance. If *Anopheles* has a parasite, these injected within victim's bloodstream – straight to liver. Really bad hot fits & shivers after a few days, and feeling unwell in other ways; red blood cells succeed in killing most parasites, thus a break for a few days; then the parasites multiply and fits begin; if untreated, possible to die from anaemia.
- Malaria common in Europe in old times; not now found in developed world due to draining of many swamps thus no breeding place for mosquitos; insecticides/insect killing chemicals also; drugs used to treat in Europe & N America; Quinine from the bark of the tree *Chinchona* was first anti-malarial – better available now. Malara still deadly peril in India & sub-Saharan Africa; sometimes in Europe & N America sometimes said due to global warming; this not true – mosquitoes can thrive in a cool climate – e.g. in 19C many malaria cases amid men digging the Rideau Canal in Canada.

Cleves Sêson : Malaria; *airgelgh* : atmosphere; *arvilak* : parasite; *kersek* : swamp; *avy* : liver (organ); *dedhwy* : ovulate, lay eggs; *shora* : seizure, fit; *gwres* : heat; *corfyk* : cell; *gwadnwoos* : anaemia; *kemygyon* : chemicals (noun); *treghvil* : insect; *gorthsêson* : anti-malarial; *tesyans bysefan* : global warming; *aireth* : climate; *goyeyn* : cool/temperate;

(278) Atmospheric Railway

<https://www.skeulantavas.com/audio/278-hens-horn-airgelghus?c=podcast-library-2>

25 April 2021

- There's a small S Dublin town called Dalkey, with 'Atmospheric Road' < Bóthar Atmaisféarach> in Irish; 19C railway from mid-Dublin to Dalkey, in the last part from

Kingstown (1 ¾ miles) necessary to go steeply uphill – this was difficult for steam engines, thus air pressure instead - when train came from Dublin centre to Kingstown, a piston (on ground) was affixed to engine above, in an iron pipe between the two rails from Kingston to Dalkey. A steam pump in Dalkey removed air to make a vacuum in pipe; when brake released, air pressure behind the piston was greater than that of vacuum before, pushing engine & coaches forth from Kingstown to Dalkey; because this was uphill all the way, the return journey made using gravity alone. A leather flap was atop hole/slot in pipe all the way but difficult to keep airtight. Opened 1844, train worked for a decade, then steam engines were built, capable of pulling coaches uphill more easily.

- Though concept of atmospheric railways abandoned in 19C, seems people in our time thinking of vacuum propelled trains. Companies in various countries pondering new sorts of inter-city train; e.g. LA & SF or Dubai & the UAE. Thus: the train itself running in a big low-air-pressure pipe/tube – travellers/passengers seated in pressurised pod; the pod lifted from the rails by magnet & pushed forward by another magnet; the pipe/tube itself elevated on pylons. Due to low air pressure & running contactlessly above the rails, friction & drag greatly reduced – thus train running faster than an aircraft, thus shortening journey time. A train of that sort called a 'Hyperloop'; v expensive to build – not yet running, likely we'll see the first example soon.

Airgehlhus : atmospheric; *gwagla* : vacuum; *clethren* : rail; *lappa* : flap; *dordhynyans* : gravity; *airstanch* : airtight; *rüttyans* : friction; *drailyans* : drag; *cûth* : pod; *gwaskedhys* : pressurised; *tednveyn* : magnet; *airen* : aircraft;

(279) Queen Anne

<https://www.skeulantavas.com/audio/279-ana-myternes?c=podcast-library-2>

2 May 2021

- A glossary is in the Bilbao MS, prepared by J Tonkin and by W Gwavas; 2 expressions mentioning the queen: <Mos dha'n mor in servys an Vyternes> 'Go to sea in the Queen's service' and <Ma dha vy trial in cort an Vyternes> 'I have a trial in the Queen's court'; this was Queen Anne, reigned from 1702.
- Daughter of James II and first wife Anne Hyde; Protestant like her mother; queen when William III died (widow of Mary, Anne's sister); husband Prince George of Denmark; pregnant 17 times, not one survived as heir to the crown; without issue when she died at 49.
- Several occurrences: Scotland + England union to make GB; 1 year before Anne, Act of Settlement by English parliament blocking any descendant of Charles I from the throne (Anne only excepted), due to their being Catholics – Sophia of Hanover to be queen after Anne; a Protestant, Sophia born in 2nd quarter 17C, her mother Elizabeth Stuart, daughter of James I/VI, her father Frederick (Elector) Palatine; grew up in lowlands, married Ernest Augustus prince in N Germany, who was made the first Elector of Hanover, thus she was Electress. Very clever - one of her fast friends Gottfried Leibnitz, mathematician & philosopher; she studied other contemporary philosophers, e.g. Spinoza & Descartes. Took big part in building Hanover palace & its fine gardens. When declared next monarch of GB, more than 70; Anna died August 1714, however Sophia already died in June. Therefore her son George, Elector of Hanover, made king of GB, George I; thus began Hanoverian royal family which lasted 'til the death of Victoria at beginning of 20C

Act a Restryans : Act of Settlement; *dieskynnyas* : descendant ; *Dôwysyas* : elector (male);
Dôwysyades : elector (female); *Ise/tiryow* : lowlands, Netherlands;

(280) Invented Verbs

<https://www.skeulantavas.com/audio/280-verbow-desmygys?c=podcast-library-2>

8 May 2021

- Today's topic: 3 verbs (I-III) used in revived Cornish which are not found in traditional texts, all beginning with the reflexive prefix <om->.
- (I) <omjùny> 'join or bind yourself to something or someone' – RMN 1952 dictionary – but <om-> not needed/original verb has meaning in *Origo Mundi* <rag an theyr gwelen ... a jùnyas dhe onen> 'for the 3 rods ... joined into 1' {OM 2656-2658}; <kyns dallath aga ober inwedh y a wra jùnyas ...> 'before beginning their work also they combine ...' {TH 1}
- (II) <omgùntell> 'collect, [gather together] come together in 1 bunch' ; RMN in 1952 dictionary under 'to collect' (including people) as <kesomgùntell>; however unattested and neither <kes-> nor <om-> needed, the plain verb itself sufficing as seen in *Passyon Agan Arlùth* <meur a dus o cùntellys er y bynn dh'y gùhudhas> 'many people were gathered against him to accuse him' {PAA 88.7-88.8}; <myns eus omma cùntellys, pòr apert y re'th vlâmyas, ha te ger vÿth ny gewsys> 'however many are gathered here, very clearly they have blamed you, and you've spoken no word at all' {PAA 92.3-92.5}
- (III) <omlowenhe> in 1934 RMN dictionary 'to enjoy oneself' – <lowenhe> found in texts with 2 meanings (i) and (ii):
 - Meaning (i) 'make someone happy, reduce someone's sadness' – *Resurrexio Domini* <Lavar dhymm mara kylllyth in neb poynt ow lowenhe> 'speak to me if you can in any particular to console me' {RD 1689-1690}; and *Bêwnans Ke* <ha'n Arlùth a'th pernas ker, re'th lowenho solvegyns!> 'and the Lord who redeemed you dearly, may he cheer you soonest!' {BK 421/3152-3153};
 - Meaning (ii) 'to be happy, feel happy [to rejoice]' *Passio Christi* <ow holon yw marthys clâv; lowenhe me ny allaf> 'my heart is marvellous sick; rejoice I cannot' {PC 1426-1427}; J Tregear <Inon agan honen ny yllyn ny lowenhe, rag ahanan agan honen nynj on ma's pehadoryon> 'We can't be happy in ourselves, for we are just sinners' {TH 10a}; RMN gave this second meaning 'to rejoice' to <*omlowenhe>.
- Also found in texts are <rejoycy> e.g. *Creation of the World* <ny gemeras edrek vÿth mès y a rejoycyas pòr veur > 'didn't regret but he rejoiced greatly' {CW 2048-2049} and in J Tregear <Te neb uij ow rejoycy a i'n laha...> 'You who are rejoicing in the law...' {TH 14a}; and also <enjoy> in J Tregear <oll an re-na a wrello comyttya tra a'n par-ma, ny wrownj y enjoya gwlas nev ... > 'all those who may commit a thing of this sort, they shall not enjoy the kingdom of heaven' {TH 16a}. For 'to enjoy', could use <cafos plêsour>.
- Certain that <omjùny>, <omgùntell> & <omlowenhe> are not part of traditional texts; better without using them.

Rag-gorrans dastewynys : reflexive prefix;

(281) Das Narrenschiff – The Ship of Fools

<https://www.skeulantavas.com/audio/281-gorhal-an-felyon?c=podcast-library-2>

15 May 2021

- Long poem '*Das Narrenschiff* 'Ship of Fools' by S Brant in Basel, Switzerland 1494; comedic allegory mocking contemporary vices & idiocy; idea of ship of fools begun in Plato's '*Republic*' common in middle ages, S Brant's a prime example: full title '*Das Narrenschiff ad Narragoniam*' '*Ship of Fools to Foolsland*'; within a few years translated to Latin, French & English. Woodcuts maybe by A Dürer and painting by H Bosch. More than a hundred chapters, each to a sort of foolishness: marrying for money, adultery, involving yourself in your neighbour's business &c. Though no sequence in book, author says each can overcome their foolishness by submitting to God's will. Written in German before Latin, thus '*Narrenschiff*' loved by Germans.
- Is the book foreseeing mankind's new position on the nature of Christian faith? Or is it on the other hand still a remnant of Middle Ages sensitivities?
- The term used again in our time in 2013; C Turney professor of climate change in NSW university with fellow scientists & 20+ tourists, hired Russian research ship & sailed to Antarctica; to prove that ice sheet retreating terribly; the company/fellowship determined to use 1913 measurements as comparison to show the ice less than a century earlier. C Turney & co travelled in summer when weather hottest. Unfortunately the ice was not reduced, but increased; their research ship stuck fast about two thousand miles from the Antarctica continent proper. They were further from Antarctica than 20C researchers / explorers. 2 ice breakers tried to reach them, but had to turn back as ice too thick to go through; finally all the travellers airlifted from their ship; then finally an American ice breaker succeeded in freeing the research ship. For many journalists it was hard not to make jokes of the ship and its company; newspapers called them ship of fools for/of our times.

Mabdenyth : humanist; *dyvîn* : theologian; *prendrogh* : woodcut; *rester* : sequence, ordering; *aireth* : climate; *ledn* : sheet, cover;

(282) Turf / turves

<https://www.skeulantavas.com/audio/281-Kesow?c=podcast-library-2>

Spring 2014

- Turf (peat): <kesen> (plural <kesow>) various plant matter semi-rotten found in peatlands <towarhegow>; in many wet places in N Europe, where wetness prevents oxygen from entering in plant matter to allow decomposition. Is or was often used as fuel; must first be cut with special spade, to small blocks left to dry in sun, good for fire through winter.
- Turves cut in Cornwall in past; cf phrase in W Pryce <whelas tus dhe drehy kesow> '*look for men to cut turf*'. In Ireland turves were & are used throughout as fuel, still 3 power stations burning peat turves for electricity; usual to see <cruach mhóna> or 'peat/turf mound' outside farmsteads; semi-public <Bord na Móna> or 'Peat Association' cutting turves as a business and pressing peat to make small turf blocks; sold as fuel for homes.
- In Ireland nearly half of peatlands removed by cutters including Bord na Móna. Peatlands provide special environment for plants & animals, thus EU try to preserve remaining

peatlands; in Ireland thus cutting prohibited in certain places & some owners must be compensated/remunerated for the loss. Not all pleased; some have campaigned for a while against the peat/turf rules; by-election in W Ireland early October – seat won by independent Michael Fitzmaurice, chairman of local cutters’ association fighting for Irish people’s right to cut their own turf in their own peatlands. Important question: problem unlikely to go disappear soon.

Kesen : turf; *towarhegow* : peatlands; *blockys* : blocks; *tredanva* : (electrical) power station; *omgelgh*: environment; *is-dêwysyans* : by-election;

(283) Gliders

<https://www.skeulantavas.com/audio/283-gwylanelow?c=podcast-library-2>

23 May 2021

- Aircraft heavier than air: because going quickly and shape of the wings – air passing over upper face quicker than lower face; difference provides lift (for as long as speed sufficient).
- Aircraft without engines, must be pulled aloft in sky by aircraft with engine, or launched from atop a hill/high place. Many pioneers, greatest Otto Lilienthal, born Anklam in E Germany, b 1848, engineering education. Many glider tests from elevated locations; with brother Gustav made more than two thousand flights in gliders they built; learnt many things; knowledge of glider control of use to the brothers Wright, when they attained powered flight. In 1896 mid-flight control lost, fell to earth from nine feet altitude; died 2 day later at age 48.
- Gliders of use in conflict, WW2 especially; gliders used for carrying parachutists, tanks & armed/armoured cars, e.g. Normandy invasion, 1944. In the same year in Operation Market Garden in the Netherlands there were more than two thousand gliders used; though unsuccessful, more than 2,300 gliders delivered troops & combat equipment to the designated locations.
- Gliders not used in our day; helicopters instead. Gliders used today for sport, very wide and made of very light materials, fibre-glass, carbon fibre or ‘kevlar’. Natural warm air currents allow contemporary glider pilots to ascend high in their lightweight craft; in 2006 two pilots in their glider in Oregon, USA, reached an altitude of over fifty thousand feet.

Airen, jyn neyja : aircraft; *treustrogh* : cross-section; *gwylanel* : glider; *ragresor* : pioneer; *goreskyn* : invasion; *troaskel* : helicopter; *fibweder* : fibre-glass;

(284) Lobster Thermidor

<https://www.skeulantavas.com/audio/284-legest-thermydor?c=podcast-library-2>

30 May 2021

- From the French Revolution came, along with the worldwide metric system, the revolutionary calendar; unlike tradition, every month had 30 days, with 5 added at year’s end. Split into 4 parts, autumn, winter, spring & summer, each month received a name

devised by poet Fabre d'Eglantine – summer months Messidor, Thermidor & Fructidor: 'harvest month', 'heat month' & 'fruit month'.

- Its inception's date not agreed by historians, a year of terrible slaughter occurred in the revolution: 'la terreur' / 'The Terror'; the Committee of Public Safety condemned many to death - controlled by Jacobins, especially their leader Maximilien Robespierre: "All good citizens deserve the nation's protection; enemies of the people deserve only death." Persons deemed enemies of the people beheaded by new guillotine machine; summer 1793-1794 saw more than sixteen thousand killed, two and a half thousand in Paris. By 2nd summer people weary of slaughter; coup d'état vs Robespierre, who was beheaded by guillotine 10th Thermidor (28th July); thereon the worst of The Terror ceased. Life thereafter more free, though with no improvement to the conditions of the poor people; this period known as the Thermidorian Reaction.
- A century after Robespierre's fall, in Jan 1891, a drama called 'Thermidor' by Victorien Sardou opened in Comédie Française theatre in Paris. Controversial, painting an unflattering picture of Robespierre, stirred unrest: theatre was closed. Famous chef Leopold Mourier devised new recipe: lobster meat in rich wine sauce stuffed in lobster shell, lightly roasted. Seen amid the time of discussion of Sardou's play, called Homard Thermidor (Lobster Thermidor); in our day still common.

Wheldro : revolution; *Kesva a Sawment Poblek* : Committee of Public Safety; *dasoberyans* : reaction; *sant* : meal/dish/course;

(285) James Lynchehaun

<https://www.skeulantavas.com/audio/285-lynchehaun?c=podcast-library-2>

8 November 2015

- Agnes McDonnell was wife of a barrister in London, bought a big house on Achill Island Co Mayo in 1890s; often lived alone there as husband's business kept him in London; employed Achill native James Lynchehaun as agent. Strife arose between them & Agnes threatened James with law: Sep 1884 he attacked her severely and set alight the house (which was badly damaged).
- She wasn't killed but near death: bloodied, leg badly burnt and skull broken, an eye gone, together with her nose bitten from her face; gorse shoved in assault. Straightaway police arrested Lynchehaun though he escaped at night and an associate hid him for months. Finally caught and received a life sentence; escaped after 7 years in Maryborough (Port Laoise) to USA; British authorities wanted extradition & Indianapolis police brought him to court; there pleaded his actions in Co Mayo due to membership of Republican Brotherhood/Fenians i.e. for small nations' rights – court accepted this so he was not returned to Ireland; remained free rest of his life. Agnes McDonnell lived long until 1923; in public always veiled to hide disfigurement.
- In early 20C J M Synge presented *Playboy of the Western World*; set Co Mayo, protagonist Christy Mahon mostly based on J Lynchehaun, though in play C Mahon killed father not assaulted helpless woman. Many believed J Synge's play a libel on W Ireland people; J Lynchehaun however worse than any play's character.

Dadhelor : barrister; *mainor* : agent;

(286) St Patrick's Day Parade

<https://www.skeulantavas.com/audio/286-keskerth-degol-padryk?c=podcast-library-2>

26 February 2014

- 17th March St Patrick's day; significant for Catholic Church in Ireland and Church of Ireland also; big secular holiday for Irish-Americans in USA; parades in many cities – Boston & NY biggest perhaps. The 2 cities' parades' organisers said gay men/lesbian woman are allowed to parade, but not as such i.e. no banners declaring such – organisers obtained right to rule so from US Supreme Court in 1995 – mayors of Boston & NY planning to boycott event because gay associations barred.
- Many politicians from Ireland in USA for the holiday; Joan Burton – Labour minister in govt – said she would boycott NY event due to ban. The Taoiseach/PM Enda Kenny, though, said he would take part in NY parade, saying holiday for celebration rather than politics.
- Many commentators observed that many gay Irish people were in USA having deliberately abandoned Ireland as their lives were made too hard for them there - previously little tolerance for gay people. If gays not allowed to parade as gays in USA, maybe many Americans would think Irish people themselves hostile to gay people; could dissuade gay top-notch biochemists or computer experts from working in Ireland – then would US companies set up in Ireland? Ironically Irish people today less conservative than Irish Americans, e.g. strong support for gay marriage, to be in referendum next year (2015).

Leg : lay, secular; *gwlasegor* : politician; *menegydh* : commentator; *informategor* : computing expert; *geseth* : irony; *gwerynvôta* : referendum;

(287) Cymbeline

<https://www.skeulantavas.com/audio/287-kenvelyn?c=podcast-library-2>

15 March 2015

- Shakespeare's *Cymbeline* first performed 1611; based on British king at time of Christ's birth. the historic name, in Welsh as <Cynfelin>, would be <*Kenvelyn> in Cornish. Cunobelinus allied with Romans in large SE England kingdom with capital at Camulodonum (now Colchester, Essex). Though based on Cunobelinus, Shakespeare's *Cymbeline* from tale in Raphael Holinshed, who borrowed from Geoffrey of Monmouth – whose stories not to be taken as real history.
- According to Geoffrey, Cymbeline was son of Tenvantius, Duke of Cornwall, also King of Britain - Cymbeline succeeded him; Shakespeare inserted events about Cymbeline's daughter married to Posthumus, fine man not of the blood royal. Posthumus forced to flee by would-be assassins, to Rome & met there Iachimo; who wagered he could go to Britain & seduce king's daughter and thereafter bring evidence to Posthumus of having slept with her – in the event Iachimo's plan doesn't prosper - the play ends happily.
- Interestingly Iachimo i.e. Giacomo is the Italian form of 'James'; this part seemingly from an Italian source. Also Cymbeline's daughter Imogen – her name, scholars agreed, originally

Innogen, from an Irish root, an old form of <ingen> for 'daughter', 'girl'. Shakespeare's source uncertain; but misreading Imogen popular ever since Cymbeline first performed.

Kefrîsya : to ally; *pednpllass* : capital; *Menow* : Monmouth;

(288) The Orange Order

<https://www.skeulantavas.com/audio/.c/podcast-library-2>

15 July 2014

- Last Saturday the 12th July; when the Orange Order parade in N Ireland to commemorate battle of the river Boyne 1690, when William Orange victorious vs James II. Orange Order men Protestants – celebrating the day as Wm Orange Protestant, his victory ensuring Protestant govt in these islands. Order founded in Co Armagh century after battle to aid Irish Protestants vs armed men among Catholics. Every year the order parading in many towns & villages in N Ireland, sashes about them with bands playing music loudly. In the past, with Protestant govt in N Ireland, Orange parades through Catholic areas deliberately to demonstrate Protestant rule.
- Now there's a Parades Commission to decide whether Orange Men can parade in any place, and disorder following parades in Catholic areas much reduced. Nor is govt in N Ireland sectarian; parties from both sides ruling in the power sharing executive. Respected gents, be they doctor or solicitor, need no longer be members, so Order membership lower than ever.
- Must be admitted Orange Order history not overly illustrious but should be born in mind that Wm Orange a better king than James II, and laid foundations of many of our democratic rights. Thus interesting that there's an annual Orange parade in the Republic (mostly Catholic) in Co Donegal. Also of note are parades in other countries e.g. Australia, Canada, New Zealand, USA; cultural display rather than to vex Catholics. Biggest irony: at battle of river Boyne at end of 17C, then-Pope Alexander VIII was allied with Wm Orange (Protestant) against James (Catholic).

Keskerdhes : to parade, walk together; *Comysson rag Keskerdhow* : Parades Commission; *sectek* : sectarian; *execûtyf kevradna gallos* : power sharing executive; *kefrîsys* : allied;

(289) Dowries

<https://www.skeulantavas.com/audio/289-argovrow?c=podcast-library-2>

6 July 2015

- No word known in Cornish for dowry but <argouroù> in Breton, <argyfrau> in Welsh; thus <*argovrow> seems sensible. Dowry purpose to provide for children from the marriage, or perhaps in case of widowhood. Charles II m. Catherine of Braganza 1661; Portuguese crown gave King of England 2 big cities, 1 of them Bombay (Mumbai).
- In Shakespeare's King Lear, king declares kingdom to be split between 3 daughters, their dowries according to love for him; Regan & Goneril said their love boundless; Cordelia, youngest, says she must love her father and also husband, thus love limited; Lear thinks she slighted him, so cuts off her dowry. Cordelia's suitors: duke of Burundy – loses interest on

hearing she has no dowry; king of France – says she is a dowry herself, happy to marry without.

- Dowries common in Ireland, particularly among farmers, til recently; Irish word <spré> ‘dowry’, or lack, mentioned in many folk songs, re poor girls unable to marry due to poverty and no dowry. Also songs about men obliged to marry women not pretty, due to the dowry; as could be expected, such marriages not turning out happily for men or women involved. As per the old Irish saying, <Imíonn an spré ach ní imíonn an streille> ‘dowries disappear, but not the plain face’.

Argovrow : dowry; *Bùrgoyn* : Burgundy;

(290) The Year of the French

<https://www.skeulantavas.com/audio/290-bledhen-an-francas?c=podcast-library-2>

12 October 2015

- In central Ballina (Béal an Átha), a monument set up commemorating <Bliain na bhFrancach> ‘Year of the French’; significant in Co Mayo. In 1791 Belfast Society of United Irishmen; French Revolution inspired. Firstly moderate, to unite people, whether Anglicans, Presbyterians and Catholics, as Irish; also in Dublin & other places.
- Later, aims changed to break link between Ireland & England & secure independent republic; in spring 1798 280k+ members in Ireland; rebelled in May. Authorities knew and soldiers suppressed rebellion. Gen Humbert landed in August with 1k+ French soldiers; joined by 3k local volunteers, set up Republic of Connaught; short-lived, as in September govt heavily defeated rebels in Co Longford, thus destroying the rebellion.
- Later when Napoleon entered Germany, his army were welcomed as liberators; after a few years of French rule the people saw them as harsh masters and turned against them; which may have happened in Ireland had all the country been taken.

Cowethas an Wydhyly Udnys : The Society of United Irishmen; *Wheldro Frynk* : French Revolution; *bodhak leek* : local volunteer;

(291) Lord Leitrim

<https://www.skeulantavas.com/audio/291-arl%C3%B9th-leitrim?c=podcast-library-2>

24 November 2015

- William S Clements born early 19C, young officer when a horse fell on him; badly injured & lamed ever after, with constant pain; made 3rd Earl Leitrim when father died in mid 19C. Many lands in W & N Ireland; his severe nature displeased tenants; very strict re rents: people knew that, on his visits, likely a family would be evicted. After ‘The Land Act’ tenants could go to court for compensation if evicted for any reason other than default of rent payment. Thus, said that some were pleased to be evicted; also said that Lord Leitrim exercised ‘droit de seigneur’ i.e. sleeping with tenants’ daughters before marriage – no evidence for this.

- In some ways Lord Leitrim's nature not kindly; likely suffering a mental illness. Early morning April 1878, very cold; the earl was in a carriage with 2 servants going from his home near Milford, Co Donegal, when attacked by armed men – he was killed. People of the district knew who did the crime but though a big reward was offered, the murderers were never caught. Historians now know though that 3 men of Fanad, Co Donegal, did it. In Kindrum in Fanad in 1960 a memorial stone & cross were set up in honour of those who killed Lord Leitrim; some call them 'Fanad patriots'. Let's not forget Lord Leitrim was an elderly, lame man 72 years of age; also the assassins slew Lord Leitrim's secretary John Makim, age 24, and their driver Charles Buchanan – no matter the earl's deeds, these two young men were completely innocent.

Gobrenor : tenant; *asteveryans* : compensation; *istoryor* : historian; *gwlascaror* : patriot;

(292) Clonskeagh / Cluain Sceach

<https://www.skeulantavas.com/audio/292-clonskeagh-cluain-sceach?c=podcast-library-2>

15 June 2015

- Clonskeagh district in S Dublin from Irish <Cluain Sceach> '*the field of the thorns*'; <Sceach> closely related to <spedhes> '*briar*', found more than once in expression <spern ha spedhes> or <spedhes ha spern>. Noteworthy: definite article '*the*' found in <Cluain Sceach>, conceivably from pagan age; fairy thorns found in various places through Ireland; most of these hawthorn (*Crataegus*), many linked with archaeological sites e.g. barrows, holy wells.
- Strong & hard appearance, a special power believed to be within; popular opinion against interfering with them: still related in many parishes how someone suffered bad luck/business failure/sickness or death through profaning the holy thorns.
- Pre-Christian Irish instead of temples worshipped gods through trees, especially yew trees & mountain ash/rowan – god or spirit believed to dwell within the tree. With Christianity's coming, old gods displaced from mastery of the world, but not entirely gone: turned to spirits/fays. Pagan spirit remained in Irish minds though accepting Christianity: don't interfere with holy thorn/spirit's dwelling. Clonskeagh now a Dublin suburb: houses, shops, roads. Likely holy thorn removed by someone olden times; their fate unknown; Clonskeagh now has appearance of prosperity.

Spedhes : briar; *ger mell* : definite article; *spern an fayas* : fairy thorns; *spernen wydn* : hawthorn; *ewen* : yew; *kerdhynen* : mountain ash/rowan; *mestra* : suburb;

(293) House

<https://www.skeulantavas.com/audio/293-chy?c=podcast-library-2>

6 June 2021

- In the Old Cornish Vocabulary for <domus> is <ti>; obviously closely related to Breton <ti> & Welsh <ty>. Also found in place names; <Ty war'n heyl> '*House on the sands/estuary*', <Ty war Dreth> '*House on a shore*' & <Ty Hydyn>, '*Tehidy*'. Furthermore <ti> in <tiak>, plural

<tiogow> ‘farmer’ (‘master of the farm, country dweller’). Softened in middle Cornish to <chy>; e.g. <Chy an Vownder> ‘The house of the lane’, <Chy an Gwel> ‘The house of the field’, <Chy Kembro> ‘Welshman’s house’ ha <Chy Nowyth> ‘New house’.

- Also in texts e.g. *Origo Mundi* <Davyd, ny wreth dhymmo chy yn certan bys venary> ‘David, you shall certainly never build a house for me’ {OM 2333-2334}; *Passio Christi* <in chy Duw ny goodh marhas> ‘In God’s house a market should not [be]’ {PC 2419}; *Bêwnans Meryasek* <In Kernow me a’ m bêdh chy ryb Maria a Cambron> ‘In Cornwall I’ll have a house beside [that of] Mary of Camborne’ {BM 4293-4294}; J Tregear <dre rêson y bosen gyllys in mes dhia an chy a Dhuw> ‘because of their being gone out from the house of God’ {TH 40a}.
- Further, <ajy> ‘within’: *Origo Mundi* <Ajy dhe’n yet gorr dha benn> ‘Put your head within the gate’ {OM 743}; J Tregear <ha henna o ajy dhe nebes bledhynnyow awosa y dhe receva an Spyrans> ‘and that was within some years after they received the Holy Spirit’ {TH 36a}.
- Some Cornish speakers these days using <*chiow> for the plural – this is not found anywhere. The plural of <chy> is <treven> ‘houses’ as per examples: J Tregear <Neb a garra y das po y vamm, y vab po y vyrgh, chy, treven pò tiryow, moy agesof vy, yn medh Crist, nys yw wordhy dhe vos dycscypyl na servont dhymm> ‘Whoever may love his father or mother, house, houses or lands, more than me, said Christ, is not worthy to be my disciple or servant’ {TH 21a}; J Jenkins <Ny dal dhywgh gwil treven wâr an treth> ‘It doesn’t pay to build houses on the beach’ {Cousow do ve ...}; T Boson <Kêwgh ogas dh’y drevan ha bedhowgh why lowen> ‘Approach his dwellings and rejoice’ {100th Psalm 3:2}.
- <Kemer with na rewh why ôstya in chey lebma vo den coth demedhys da benen yonk> ‘Take care you don’t lodge in a house where there be an old man married to a young woman’ {JCH }; N Boson <th’eroma pedery th’o dort sians ow dama tefna an pobel choy ha’n kentrevogyon dha clappya tra vÿth dha vy bÿs Sowsnek> ‘I think it was from the wishes of my mother, forbidding house staff and neighbours from talking anything to me but in English’ {Nebbaz Gerriau...}; <Ha pa’tho anjy devedhys i’n choy, y a welas an flogh yonk gen Maria y dhama> ‘And when they were arrived in the house, they saw the young child with Mary his mother’ {W Rowe, Matt II:11}.
- Though <*chiow> is not found, <-jiow> could be in some words where <chy> is their second part; place names include: <boujy>, <clâvjy/clôjy>, <crowjy> & <melynjy>. No plurals of these are actually found; however if we needed to use plurals we’d say <boujiow>, <clâvjyow>, <crowjiow> & <melynjiow>.

(294) Nettles

<https://www.skeulantavas.com/audio/294-lynas?c=podcast-library-2>

6 July 2015

- ‘Nettle’ as <linhaden> in OCV; E Lhuyd also <linaz> later; also <dreys, spern, lynas ha spedhas> ‘brambles, thorns, nettles and briars’ in J Tregear {TH 9} & in *Bêwnans Ke* <Praga i’ gas kerthow why y tev lynas in erbers heb gonys vëth?> ‘Why in your gardens do nettles grow in gardens without being cultivated/weeded ever?’ {BK 306/2295-2297 “}. Irish <neanta> or <neantóg> - likely a link. Long been eaten; likes nitrogen in soil; often found in soil with organic matter e.g. earth lavatories and cemeteries.
- 16C <Betha Colaim Cille> ‘Life of St Columba’ : when v old, praying in cemetery, met old woman cutting nettles as her only food – he decided thereon to eat nothing but nettles.

Eaten in Ireland in 1960s; cut & put in apple juice as 'apple champ'. Fabric can be made from nettles, due to much fibre in stalk – must be cut in put in cold water to destroy acid sting, fibre can then be extracted as per flax; as strong as canvas.

- In WW1 Austria & Germany, surrounded by enemies so no cotton; nettles thus gathered and used for soldiers' clothes & kit; nettle cloth common in Scotland to 18C; strangely seemingly no sign of same in Ireland.

Nytrojen : nitrogen; *attêsva dor* : earth lavatory; *enclathva* : cemetery; *lyn* : flax; *losk* : burn/sting (acid);

(295) The Tuam Babies

<https://www.skeulantavas.com/audio/295-babiow-tuam?c=podcast-library-2>

4 June 2014

- A few years ago a great assembly of skulls and bones of infants were found buried near the town of Tuam, Co Galway; buried in septic tank on former site of refuge for unmarried mothers & their babies; called 'The Home' locally. All of the children died in the refuge. Local historian Catherine Corless a while ago gathered the children's details: name, when born, when died, cause of death. Seemingly 798 infants buried in the tank between 1936-1961 (when the orphanage closed).
- Administered by RC order of Bon Secours nuns, when most unmarried mothers bringing their babies were already shunned by their families. They couldn't support themselves or children. Instead their babies were adopted or remained in refuge til 7 years of age, then sent to Industrial School – these had a bad reputation due to common physical & sexual abuse. Tuam orphanage conditions not good either; official visitors in '40s reported many of the unfortunate children there skinny and weak – from lack of good care & food. Very many died of illness, higher death rate than outside.
- Older residents recall how Tuam refuge infants attended the town school, but Tuam children were told to keep themselves separate. Surviving children from the refuge remembered nuns often describing them as children of sin, of little value. Now, because every child's name is known, Tuam people are thinking of a memorial stone with each name on it. Reportedly the Bon Secours nuns' order sought a meeting with bishop to talk about how best to honour children; cynics could say a little late now that all the unfortunate infants are not alive; better would have been were they not mistreated when alive.

Dowrargh ; water tank; *sentry* : refuge; *asvabys* : adopted; *omdhevatty* : orphanage; *Scolyow Dywysyansek* : Industrial Schools; *ascornek* : bony/skinny; *gevrath mernansow* : death rate;

(296) Binghamstown

<https://www.skeulantavas.com/audio/296-binghamstown?c=podcast-library-2>

2 November 2015

- Bingham family to Ireland in Elizabeth I & won much land in west and elsewhere. Head of family made Earl Lucan at end 18C. R Bingham born pre-WW2 7th Earl Lucan; 1970 in marital

strife killed his children's nanny, beat his wife & fled in borrowed car; never seen again. Another branch, less important than Earl Lucan, had lands on Mullet peninsula, Co Mayo. At end of 18C Maj Dennis Bingham, built new village called Binghamstow - in those days animals and goods moved around by sea, and roads were not good, or unbuilt – didn't prosper, nearest harbour half a mile. Smallholders drove their beasts instead miles N to Belmullet, a small settlement with sea on both sides.

- Maj Bingham, to preserve his estate, gated the road; people had to pay in order to get animals to Belmullet; whence Binghamstown's Irish name <An Geata Mor> 'The Great Gate'; the ruse didn't succeed as estate residents found another way to Belmullet, not by the gate. Bingham family members died out in 19C & Binghamstown today only a small hamlet; 1 street, 1 shop, 1 Catholic church, 1 post office & some houses, some un-lived-in; Belmullet however flourishing.

*Goreny*s: peninsula;

(297) David, Piran, Patrick

<https://www.skeulantavas.com/audio/297-dewy-peran-padryk?c=podcast-library-2>

3 March 2015

- 1st March St David's Day; patron saint of (Wales); 5th St Piran's day; 17th St Patrick's Day – all born in these isles, likely Britain. St David said to have died 1st March 589; St Patrick lived end of 5C – born Britain & brought to Ireland as slave, freed & returned to preach Christianity; Piran least known-about – likely early 6C, his life-story written likely 14C – i.e. closer in time to us than to him – hardly entirely credible.
- Said that Piran came from Ireland, his name originally Ciarán; however Celtic linguists know that names Ciarán & Piran can't be linked. Canon Doble, great scholar of Cornish saints, believed Piran was Welsh not Irish, and a prince in Glamorgan; maybe Piran's mother was an Irishwoman. Piran spent his youth in S Wales; in old days there was a chapel at Cardiff.
- If there's any foundation to the various holy-days, all 3 of David, Piran and Patrick died in March; all in Britain in 5C/6C; in that time the Roman Warm Period weather was cooling; the winters it must be said were more severe; all 3 spent their life in penance and harshness, and we can suppose their being in their 60s at least when they died, i.e. weakened by old-age. No reason for surprise then that they died in spring after winter's cruelty. If this guess is right, this explains why each saint's festival falls in the same month.

Morganok : Morgannwg/Glamorgan; *Kerdydh* : Cardiff;

(298) St Colman

<https://www.skeulantavas.com/audio/298-kylmyn-sans?c=podcast-library-2>

October 2014

- NW recently in Newry, in Catholic diocese of Dromore with a beautiful cathedral, built in 1st half 19C; to St Colman patron saint of Dromore; don't know much about Colman; according to his hagiography though, born in NE Ireland mid 6C; founded monastery in district after being pilgrim to Rome, where pope consecrated him bishop. Returning via Britain, the queen bore son but stillborn – by Colman's saints revived, and grew to be St David patron of Wales. Llangolman dedicated to St Colman, also Capel Colman in Pembrokeshire. Not in Cornish toponyms but in *Origo Mundi*. King Solomon of Israel wishes to build a temple in Jerusalem, therefore orders his messenger to command carpenters and masons to come immediately, so as to begin the temple - *Origo Mundi* <syr arluth re synt gylmyn/my a wra the worhemyn/ol yn tyen/hag a warn the vysterdens/avorow thy's may teffens/yn ketep pen.> 'Sir lord by St Colman/I do command you/completely/and to notify craftsman/tomorrow that they come to you/every one.' {OM 2413-2418}
- <Mysterdens> meaning 'craftsmen'; Solomon's servant uses <re Synt Gylmyn> 'by St Colman' seemingly <Gylmyn> (with <G>) is in permanent mutation. <Llangolman> in Welsh place names has literary form <Colman>. However Latin <Colmanus> via old Cornish would give <Kelmen> or <Kylmyn> in middle Cornish. Seemingly St Colman thus in Cornish at least once. We can't be sure that this is the same saint as St Colman at Dromore. Furthermore we can't explain why a person in a play based on the OT would mention a Christian saint. Were we able to answer these questions, perhaps we would know more about the devotion to him in medieval Cornwall.

Mysterdens : craftsmen; *trailyans parhaus* : permanent mutation;

(299) Bretons and the Nazis

<https://www.skeulantavas.com/audio/299-bretonyon-ha-n-natsys?c=podcast-library-2>

12 July 2015

- French state never over-keen on Breton tongue & culture; when Germans conquered France in 1940, many Breton nationalists believed things would be better than under the French Republic; Breton heard on the radio and taught in the schools. Therefore a part of the Bretons supported the Germans; many also Catholic and conservative and thus very against the Bolsheviks. Another part of the Bretons however saw Germans as enemies and joined the Résistance. Abbé Jean-Marie Perrot, Catholic priest and Breton nationalist, killed by a Résistance communist September 1943; small band of militant nationalists in '30s – renamed after dead priest as Bezen Perrot 'Perrot Legion'; put under German supervision and considered as Breton branch of the Waffen SS.
- Alan Heusaff joined BP and condemned to death after the war; fled to Ireland where he spent the rest of his life, working inter alia as Celtic nationalist. Louis Fuetren also joined BP & fled to Ireland, obtained tertiary education in Galway & taught French in private Dublin school; in his will left money to National Library of Wales & to Breton language associations in Brittany – both refused the money due to his Nazi links. Roparz Hémon was a Breton nationalist, not a BP member but helped Germans in Brittany in WW2; after the war fled to Ireland and continued academic work; published many books about Breton language, one a marvellous grammar of middle Breton – sadly R Hémon never returned to Brittany.

Kemyntyther : will;

(300) Independent

<https://www.skeulantavas.com/audio/300-anserhak?c=podcast-library-2>

29 March 2014

- NW really began learning Irish when graduate student at Oxford, doing a 2 year course in Celtic studies, which began in 1965; in same year Rhodesia under I Smith declared their country independent from the UK without Westminster govt's permission. Listening in those days to <Raidió Éireann> '*Radio Ireland*' so's to hear & thus learn Irish. Often RE news mentioned <fógairt aontaobhach neamhspleáchais> '*unilateral declaration of independence*'.
- The word <neamhspleáchais>, genitive <neamhspleáchais> '*independence*' interesting – searching, found to be based on <neamhspleách> '*independent*', this in turn based on <spleách> '*flattering, clinging, dependent*'. Seemed to NW then that Cornish could use the same idea.
- OCV has the word <les serchoc> {OCV Lappa, lesserchoc } '*burdock, Arctium lappa*' – its fruits clinging to people's clothes and animals' fur and hair. <Les serchoc> in old Cornish would be <les serhak> in middle Cornish, i.e. '*loving plant, clinging plant*' due to its small fruits holding to people & animals. Based on <serhak> '*loving, clinging*', NW devised the word <anserhak> '*not clinging, independent*' – NW's newly minted word appeared, it is thought, for 1st time in *An Lef Kernewek* #108 (Winter, 1969) page 5, in NW's letter to the publisher, Talek. NW living in Ireland at the time, and writing about <an un pow keltek yu anserhak> '*the only Celtic country that is independent*'. Thereafter, seemingly, <anserhak> '*independent*' accepted little by little by Cornish-speakers. If we wish to say '*independence*', must use <anserhogmeth> '*independence*' – cf <bohosak> '*poor*' but <bohosogmeth, bohojogmeth> '*poverty*' in *Bêwnans Meryasek* {BM 2010}. Interesting thus that Cornish word for '*independence*' based not on Welsh or Breton but on Irish <neamhspleách>.

Anserhak : independent;

(301) Parliament

<https://www.skeulantavas.com/audio/301-seneth?c=podcast-library-3>

13 June 2021

- Originally <Cynulliad Cenedlaethol Cymru> '*National Assembly for Wales*', in Cornish <Cùntellva Nacyonal Kembra>, renamed 2020 to simply <Senedd Cymru> '*Welsh Parliament*' <Seneth Kembra>. 'Parliament' from Old French <parlement> based on verb <parler>. (<Seneth> discussed drekly.) Pre-Norman English word <thing> for 'parliament'; closely-related words seen in Nordic languages:- Danish <Folketing> '*People's parliament*', Norwegian <Storting> '*Big parliament*', Iceland <Althing> '*General parliament*' (founded 930 – said to be the oldest in world), Mann <Tynwald> <<Thingvollr> (Nordic) '*the place of the parliament*' (similar to Scottish Highlands toponym <Dingwall>).
- Though closely related to German, that language preferring the loan from Latin <Diät> 'diet, gathering'. Historically important Diet of Speyer 1529, where all in Holy Roman Empire were

commanded to be faithful to the Catholic Church – M Luther & followers complained, Latin <protestare> giving name of ‘Protestants’ to reformers. In German, <Diät> and Latin <dies> ‘day’ confused, thus Germans began to use <tag> ‘day’ for parliaments, e.g. <Parteitag> ‘political party’s gathering’ and <Bundestag> ‘federal republic’s parliament’; the German Reichstag was the parliament under the Kaiser and following republic – Hitler, as chancellor, after damage during an accidental fire in 1933, used this to limit civil rights & secure his own power. After WW2 the Reichstag rebuilt; now a meeting place for the Bundestag.

- <Seneth> found in Old Cornish; some believe Welsh & Cornish words to be linked with English ‘senate’; however, this untrue as Latin <synodus> is the root; in OCV we read <Synodus: seneth>.

Chansler : chancellor;

(302) St Thomas

<https://www.skeulantavas.com/audio/302-sen-tobmas?c=podcast-library-3>

20 June 2021

- <Tommas> found in Ordinalia & J Tregear; in Bêwnans Ke called <Sen Tommas>; <Tobmas> found in Bilbao MS in expression <Me a yll mos der an hôl country gen Tobmas pîbor ha’y dhen> ‘I can go through the whole country with piper Thomas and his man’. These forms come from Aramaic <Ta’wma> (<תאומא>) meaning ‘twin’. In Gospel of John Ch 20 reported that, “Saw nyns esa Tobmas (henwys an Gevel), onen a’n dewdhek, gansans pân dheuth Jesu. Rag hedna an dycscyplys erel a leverys dhodho, “Ny re welas an Arlùth.” Saw ev a leverys dhedhans, “Saw nyns esa Tobmas (henwys an Gevel), onen a’n dewdhek, gansans pân dheuth Jesu. Rag hedna an dycscyplys erel a leverys dhodho, “Ny re welas an Arlùth.” Saw ev a leverys dhedhans, ‘Marnas me a wel in y dhêwla pryk an kentrow, ha settya ow bës in pryk an kentrow, ha gorra ow leuv in y denewen, nefra ny vanaf cresy” “But Thomas (called the twin), one of the twelve, wasn’t with them when Jesus came. Therefore the other disciples said to him ‘We have seen the Lord.’ But he said Unless I see his hands the mark of the nails, and set my finger in the mark of the nails, and put my hand in his side, I will never believe.” {John 20:24-26}. In the Cornish play *Resurrexio Domini* this section is expanded greatly to make a story of its own. Jesus appears to his disciples when Thomas isn’t present; Thomas believes the resurrection to be too good to believe, and therefore falsehood; thus sparring with each of the believing disciples one after another <A Peder, ty a’n nahas; / rag bos y bain mar ahas / dhis ny gresaf, / ha me a’th pës, gas dha wow; / na whyla plauntya whedhlow / dell y’th pesaf.> “Oh Peter, you who denied him / for his pain was so bitter / I don’t believe you / and I beg you, abandon your lie / don’t seek to plant rumours / as I beg you.” {RD 1351-1356}
- He also says to Andrew: <Androw, meur yw dha dhesir / an dra-na, na yll bos gwir, / gul dhymm cryjy: / y vos in bàn dasserhys / ha dhe’n bës arta trailys. / Assos gocky!> “Andrew, your desire is great / off for this thing which can’t be true / to make me believe / his being raised again / and returned to the world / you’re so stupid!” {RD 1459-1464}
- Thomas says to Cleopas & companion on the road to Emmaus <nyns owgh lemen gowgyon> “you’re naught but liards” {RD 1510}; is still more impolite to Mary Magdalene and threatens her: if she persists in foolishness about the resurrection, he’ll break her head {RD 1049-1132}. Afterwards, Jesus shows himself and Thomas believes, further Jesus forgives him. Finally, before ascending to heaven, Christ says to Thomas <Tommas, ty â dhe Eynda / hag ena pregoth a wra / in ow hanow; / ha gwra dhis moy servjy. / l’n wlas-na ow leungrjysy

/ tus yw tanow.> “Thomas, you’ll go to India / and there preach / in my name / and make to/for yourself more servants. / In that land fully believing / people are scarce.” {RD 2457-2462}.

- *Resurrexio Domini*’s author clearly knew the St Thomas tradition, that St Thomas travelled beyond the Roman Empire to the Malabar Coast in SW India, today’s Kerala. In that area he founded many churches and was martyred in AD 52 at Mylapore near Chennai (formerly Madras). There are reasons to think this untrue, though it can’t be denied that there are many Christians in Kerala; though split into more than 5 separate communities, they all agree that their churches were founded by the apostle St Thomas.

Emaws: Emmaus;

(303) Hugo Grotius

<https://www.skeulantavas.com/audio/303-hugo-grotius?c=podcast-library-3>

27 June 2021

- Two things in our age relevant to international behaviour: international law and war crimes. International law: rules of countries towards each other; war crimes about incorrect deeds or non-combatants’ rights. These grounded on writings of Dutchman Hugo Grotius / Hugo de Groot. Born Delft, Leyden university, lawyer. In 1610s theologians conflict: Calvinists vs Arminius’ followers (strict predestination vs Arminius’ more liberal opinion). Grotius pro-Arminius & wrote in pamphlet that citizens’ only 2 necessary confessions: God’s existence and providence.
- 1619 Synod of Dort declared Arminius a heretic – Calvinist-Arminian strife manifested as Prince of Orange vs other elements in republic. Grotius imprisoned for life escaped in chest of books, to Paris. In France wrote 1625 book in Latin *De jure belli et pacis* – foundation of international law. Medieval Christian teaching unclear about behaviour in war, Grotius still further researched principles, inter alia, of humanitarian treatment of victims of war. International Court of Justice set up after WW1 in Dutch capital The Hague, still sitting as branch of UN.

Iselalman: Dutchman, Netherlands native; *dyvînyys*: theologians; *Calvynyndhyon*: Calvinists; *ragwelesygeth*: providence; *An Hag*; The Hague;

(304) Metal

<https://www.skeulantavas.com/audio/304-olcan?c=podcast-library-3>

30 June 2021

- 1968 RM Nance dictionary <olcan> ‘*tin, metal*’ viz Gwel Olcan nr Sancreed & C Weatherhill for ‘*Godolphin*’ suggests <goodh olcan> ‘*tin stream*’. Cornish <Olcan> and matching Welsh <alcan> ‘tin, brass’ both from middle English <alcanye>. Handful of examples in texts e.g. <dhodho y tysqwedhas owr hag arhans, gwels ha gwëdh ha kemmys i’n bys eus vas> ‘*He showed to him gold & silver, fields & trees and whatever’s good in the world*’ {PAA 161.3-5};

also in W Pryce book <Bargydnya gen den da mos da'n whel stên> '*Bargain with a man to go to the tin mine*'. E Lhuyd glossary has <sten> and <brest> for 'bronze' [not 'brass'].

- Bronze an alloy of copper & a little tin; bronze age to 6C BC; for tools/weapons, from many lands people came to Cornwall for tin.
- Iron mentioned in many texts e.g. Resurrexio Domini <In Dowr Tyber ev a veu in geler horn gorrys down> '*In the River Tiber he was put deep in an iron coffin*' {RD 2319-2320}. In western Europe the iron age lasted to 9C (though steel also used). E Lhuyd for 'steel' has <metol>; but NW prefers RMN <dur> (from Welsh/Breton). Steel from iron melted with a little carbon; 19C Englishman Henry Bessemer invented method for making steel cheaply in large quantities; air blown through chamber to burn off impurities. Although notably used to make big guns, process advanced Industrial Revolution. Steel purity a problem of oxidisation/rust. About 20% chromium will make stainless steel. Expensive but good vs rust, e.g. kitchen knives & pots.

Brest: brass or bronze; *kesolcan*: alloy; *manganis*: manganese; *Wheldro Dhywysyanssek*: Industrial Revolution; *olcan crom*: chromium; *dur dynam*: stainless steel;

(305) 'Castle' in Cornish

<https://www.skeulantavas.com/audio/305-castle-in-kernowek?c=podcast-library-3>

30 June 2021

- Of words for 'castle' first <ker>, seeming linked with <ke> 'hedge': enclosed, strengthened (on a hill) e.g. <Ker Dhu, Ker Seys, Ker Veynek & Ker Vodres> '*Carthew, Carzise, Carvinac, Carvedras*' - related to Welsh <caer>, which often means 'city' e.g. <Caernarfon> '*Carnarvon*' & <Caerfyrddin> '*Carmarthen*'; only Cornish 'city' example <Keresk> '*Exeter*' in <Ev a vetyas gen try vertshans a Tre Dhin... tos dre mes a fer Keresk> '*He met 3 merchants of Treirin*' {JCH} and <ha devedhys dha Geresk maga saw ha bysca veu pysk> '*come to Exeter as safe as ever a fish was*' {J Tonkin 'Canna Kernuak' 5.4}
- <Din> second, close relative of Welsh <din> & Scot-Gaelic <dún> (e.g. <Dùn Èideann> '*Edinburgh*'). Seen in <Din Meur>.
- Based on <din>, <dinas> (E Lhuyd says meaning 'rampart'), e.g. <Dinas> 'Dennis Hill', 'Pendennis'. Also <dinan> as in Cardinan <Ker Dinan> Ker + Dinan (similar meanings)
- <castel> from middle English: *Bêwnans Meryasek* <me a vynn yn pur certan agas gweles i'm castel> '*I'll certainly see you in my castle*' {BM 244-245} <Omma sur ryb an castel gelwys Pontelyn defry> '*Here definitely by the castle called Pontelyn absolutely*' {BM 1139-1140}; <tregys ov lemmyn heb wow berth in Castel an Dinas> '*I'm housed, no word of a lie, within Castle an Dinas*' {BM 2209-2210} (again similar meanings). Thomas in Resurrexio Domini mentions M Magdalen's birthplace as <Castel Maudlen>.
- <Castel> as '*village*' *Passio Christi* <in hanow an Tas uhel kê aberveth i'n castel adhyragof, my a'th pÿs> '*In the name of the high Father, go within the village in front of me, I beg you*' {PC 194-196}; Cleophas' friend says to the 'stranger' in Resurrexio Domini <ny jùjyn mones neppell lemen bys i'n unn castel henwys Emmaws> '*We don't reckon to go so far, but up to village called Emmaus*' {RD 1294-1296}; likely in middle ages 'castle' signifying small settlement round about.

- Plural <castylly> e.g. *Bewnans Ke* <Pals yw an owr i'th castylly> 'Much is the gold in your castles/villages' {BK 1795-1796}. W Scawen <Pobel abell a bew castylly> '*People afar own castles/villages*' i.e. '*life is nicer elsewhere*'.

(306) Damascus

<https://www.skeulantavas.com/audio/306-damask?c=podcast-library-3>

17 July 2021

- In *Bêwnans Ke* the 6th herald/legate mentions Lucius' fabrics: <velvet, cendal, satyn & damask> {BK 1725-1727}; <damask> cloth woven with designs in silk especially. Damascus Syrian capital but middle English <damask>, on silk road China->Europe, much rich cloth made there also; mentioned oft in OT but in NT Acts known for conversion of St Paul (Chapter 9).
- One tradition re creation in Genesis is Jerusalem centre, so Adam's creation there
- Another tradition says in Hebron, followed in Creation of the World <Gallas Lûcyfer drog-prëv/mes a'n nev dhe dewolgow/ha lemmyn in y le ev / me a vynn heb falladow/unn den formya / in Valy Ebron defry / rag collenwel iredy /an le may teuth anodho.> '*Evil worm Lucifer has gone/out of heaven to darkness/and now instead of him/I will without fail/ make a man/in Hebron vale for sure/ to absolutely fulful/the place whence he came*' {CW 335-342}.
- Third tradition, beginning with St Jerome – Semitic root <dam> meaning '*blood*': etymology unknown; St Jerome guessed '*drinking blood*', linked with Genesis 4 {4:10} '*Your brother's blood cries out to me from the ground.*' Thus Cain & Abel also near Damascus when Abel killed. Since Cain didn't leave til cursed by parents, seeming Adam & Eve also nearby. Though Hebron creation site in CW, Origo Mundi follows St Jerome: <mab den a bry yn perfeth me a vynn y vos formys> '*son of man, of clay, perfectly I wish (that) he be formed*' {OM 55-56} and in the stage directions: <Hic faciat Adam {in agro damascene}> '*Here (God) makes Adam in the field beside Damascus*'.

Owrllyn: silk;

(307) Celtic colours

<https://www.skeulantavas.com/audio/307-lywyow-keltek?c=podcast-library-3>

31 March 2021

- Red Cow Inn 17C W of Dublin – Irish <bó dhearg> with <dearg> meaning both red and dark brown; also e.g. <glas> meaning 'green' of grass or leaves but 'grey' of cats or cattle; also <gorm> 'blue' of sky but 'black' of human skin.
- Cf in Cornish <glas> - Noah says in Origo Mundi <devedhys yw hag yma in hy min branch olyf glas> 'she has come with a branch of green olive in her beak.' {OM 1121-1122}
- Pilate's body is spoken about in Resurrexio Domini <deun ganso dewhans toth brâs rag y worra i'n dowr glas yw ow desir > 'let us go quickly immediately, for my desire is to place him in the blue water' {RD 2192-2194}

- Likely this made Cornish speakers avoid <glas>; also used for 'green' is <gwerdh> and later <gwer> (which E Lhuyd preferred: e.g. <delyow gwer> 'green leaves' & <gwer avell an gwels> 'green as the grass').
- <Blou> in Bêwnans Ke {BK 3064} & E Lhuyd (<glas> not used in his day). Celtic tongues' colours vocabulary before organic chemists in 19/20C.

(308) Porphyria

<https://www.skeulantavas.com/audio/308-cleves-p%C3%B9rpur?c=podcast-library-3>

17 July 2021

- Porphyria inherited from parent(s), porphyries in liver: various body & mind symptoms. Can't be cured but treated, common among Dutch descent in South Africa (from small number of farmers). George III king 1760 onward said to suffer porphyria: instance later in reign with discoloured urine; seriously enough his son ruled as prince regent 1811-20 (the Regency). Nowadays however affirmed that George III suffered bipolar disorder.
- Vampires (e.g. Dracula)-porphyria link: thought vampires could not bear garlic *Allium sativum* – interesting that garlic chemicals increase virulence of porphyria.
- Symptoms e.g. madness, skin trouble and thick hair growth on body. Thought advanced that Nebuchadnezzar king of Babylon suffered porphyria. Book of Daniel {4:30} : cast out, ate grass, hair & nails grew.

Cleves pùrpur: porphyria; *pensevyk les-ruw*: prince regent; *dysorder deweghlek*: bipolar disorder;

(309) First of August

<https://www.skeulantavas.com/audio/309-calan-est?c=podcast-library-3>

22 July 2014

- 15th August Assumption Day – in Irish <Lá Fhéile Mhuire Mhór sa bhFómhar> or Great feast of the Blessed Virgin in Autumn; small feast of the Blessed Virgin on the 8th; August called <mí Lúnasa> - calend or 1st day is called <Lá Lúnasa>, one of the quarter days. Previously Gaels celebrated Lúnasa walking to a mountaintop or sacred spring offering harvest first-fruits or whortleberries, ripe in August.
- Pagan origins, but today as Christian practice, e.g. pilgrimage to Croagh Patrick Co Mayo afoot (sometimes barefoot), memorialising St Patrick fasting 40 days & exiling snakes therefrom. Really not Christian saint but pagan god Lugh (namesake Lúnasa) – god of crafts (esp farming), honoured at start of autumn, for a good harvest. Translated to St Patrick forcing off devils & serpents; Christian-converted festival brought forward to last Sunday of July (not 1st Sept). People nearby don't call the mountain Croagh Patrick, in Irish they say an <Chruach> 'the Mountain' or 'the Reek' in English.

Gool Maria Hanter Est/Tremenva an Werhes Ker Maria: Assumption Day; *ÿs du*: whortleberries/hurts;

(310) Wild Iris

<https://www.skeulantavas.com/audio/310-elestren?c=podcast-library-3>

23 June 2014

- Old Irish poem beginning <Cetmain cain ree...> '*May is a beautiful season...*'. My departed colleague James Carney thought this end of 6C – form by accent not by syllables (on number of stresses – sign very old). <Cetmain> '*May*' closely related to <Cyntefin>/<kyntefin> in middle Welsh, both from Celtic <*kintu-samino> - '1st month of summer'; for ancient Celts month in mid-summer was <*medio-samino> <*medio-samo> giving <Metheven> in Cornish, <Mehefin> in Welsh and <Meitheamh> in Irish.
- Plant mentioned <Eilestar> said to be colour of gold - <seileastram> or <feileastram> in modern Irish and 'wild iris' or 'yellow flag' in English - <elestren> seen in OCV. Not known if from same root or a borrowing. Beautiful plant just like iris, but yellow instead of purple, growing by rivers, stream & pools & wet place; seen from June to August. In W Ireland a week ago in June, wild iris flowering; remember that ancient Irish used a different calendar to us and theirs was later in the year.

Poslev: stress/accent;

(311) Dairy Products

<https://www.skeulantavas.com/audio/311-sosten-l%C3%AAty?c=podcast-library-3>

15 March 2015

- After WW2 milk thought v good for growing children because of calcium (bones & teeth) – thus govt introduced free milk for primary/elementary schoolchildren. Education minister in 1971 M Thatcher forbade schoolchildren's milk thus nickname 'Milk-Snatcher Thatcher'; enabled partly as doctors then believed milk & dairy produce increased obesity, and as cholesterol in milk; thus, margarine as healthy choice for adults. Must be admitted link between cholesterol and heart disease not so simple as sometimes said.
- One certain thing: idea of dairy not being healthy would be odd to our ancestors. The ancient Celts clearly valued cattle and milk: Irish for a boy is <buachaill> '*he who looks after cattle*' – related to Cornish word <bugel> originally '*cow-herd*' not '*shepherd*'. An Irish speaker talking of a '*road/way*' will say <bóthar>, whose meaning is, '*where cattle will be driven*' – likely linked to Cornish <bownder> '*lane*'.
- Many other words strengthen impression cattle much loved by ancient Celts. Perhaps they had the right idea: research in USA & Sweden showed how young people strengthen by milk, protected against diabetes (risk reduced by about 60%) – no surprise to our ancestors.

Leundevys: full-grown/adult; whythrans: research; cleves shùgra: diabetes;

(312) St Jerome

<https://www.skeulantavas.com/audio/312-sen-ier%C3%B4m?c=podcast-library-3>

15 August 2015

- St Jerome mentioned in J Tregear homilies as writing about Christian authors; born c 307 Stridon (now in Slovenia), known specially as Bible translator to Latin – OT translated from Hebrew & Aramaic not Greek. Second half of life in Holy Land studying Semitic languages & preparing translations – died 420. His translation used so much that known as the Vulgate i.e. ‘people’s Bible’.
- Ordained priest while young: Augusta Treverorum, Belgica (Trier, Germany); visited Galatia, Asia Minor (Turkey today). St Paul epistle to Galatians in Greek (common tongue in E empire). St Jerome’s intro to St Paul’s Galatians said their tongue similar to language heard in Trier, Gallia Belgica. If we believe, 2nd 4C Celtic tongue in both Trier in west & Galatia in east of empire, let alone Britain & Ireland.

(313) Irish Guild

<https://www.skeulantavas.com/audio/313-cumann-gaelach?c=podcast-library-3>

17 June 2014

- This year {2014} 100th anniversary <Cumann Gaelach na hEaglaise> ‘*Irish Guild of the Church*’, progressing Gaelic in Church in Ireland – Anglican thus sister to CoE. Many in Ireland believe colonists speak English & Protestants and natives speak Irish & Catholics - but this too simple. Some natives welcomed early reformation, first Gaelic book printed in Ireland 1571 Anglican catechism, CoE in Ireland printed Gaelic NT early 17C & Book of Common Prayer directly after.
- Five different Irish translations of Anglican prayer book published, most recently a decade ago; OT translated in 1st half 17C but unpublished for twenty years due to great unrest. Englishman W Bedell caused translation: born Essex, educated Cambridge, installed bishop Kilmore Co Cavan 1629. OT & NT together published as Irish Bible/Bedell Bible. Catholic Bible unpublished til 1770s: Catholic Church used Bedell Bible though considering CoI heretics. Ordinary people however believed Devil couldn’t speak Irish, thus Bedell Bible free of heresy.

Trevesgyryon: colonists; *genesgyyon*: natives; *catekîs*: catechism;

(314) New Year’s Day

<https://www.skeulantavas.com/audio/314-de-halan-genver?c=podcast-library-3>

11 December 2015

- <Du Halan an vledhen> found in Bêwnans Ke {BK 1880-1881}; clearly traditional reference to 1st day of the year. Also <Du Halan Gwâv> found in Bishop of Exeter’s Court 1572. <Calan> without <Du> found in Bêwnans Meryasek as <Calan Me>, first of May {BM 3338}. <Calan, Du Halan> from Latin <calendae> ‘*first day of the month*’ lit. ‘*the day which gives its name to the month*’. Obviously English <calendar> also therefrom. Romans of Empire considered 1st Jan first of year; however Romans of Republic considered 1st March to being year; seen in months September <septem> ‘7’, October <octo> ‘8’, November <novem> ‘9’ & December <decem> ‘10’ – if year ending last of Feb (shortest month at end of year).

- Argument: Academic year beginning September, church year first Sunday in Advent, financial year on 1st April – sensible to start in Spring, 1st March.
- <De Calan> not like any other holiday; Christmas, St Piran's, Easter Sunday, Whit Sunday (Pentecost) refer to saint or other event – New Year only referring to itself. First day of year arbitrary, without any other meaning.

Asvens: Advent; *Sul Wynn*: Whit Sunday/Pentecost; *herwyth sians*: arbitrary;

(315) Dublin's name

<https://www.skeulantavas.com/audio/315-hanow-dulyn?c=podcast-library-3>

24 March 2015

- Dublin originally on S bank of Liffey, estuary filling/retreating with tide; saline water only in river at Phoenix Park W of city – name from <fionnuisce> 'white/sweet water' (not tasted W of there). No bridges in old days, only hoops/hurdles weighted with stones on river bed so that when tide ebbed, people/animals could cross – gave name <Áth Cliath> 'ford of hurdles'.
- Name Dublin from Irish also: about ¼ mile E of hurdles ford, river Poddle joins Liffey; Vikings built their farms in point/angle between; S of here is deep & dark pool called <Duibhlinn> 'black pool'. First name was <Dyvelyn> used in middle English, latin version <Dublinia> whence modern form. Though Poddle underground, at low tide a grating can be seen through which river Poddle runs into Liffey.

Chif-cyta: capital; *heyl*: estuary; *maglen*: grating, gear;

(316) The Week

<https://www.skeulantavas.com/audio/316-an-seythen?c=podcast-library-3>

15 April 2015

- The month based on the moon - 28 days full moon to next – a quarter is seven days: a week. Romans used <septimania> for these 7 days but not officially accepted til Constantine's day. Cornish <seythen> from <septimania>, likewise Breton <sizhun> & Irish <seachtain>. Welsh <wythnos> 'eight nights' not from <septimania>, seemingly counting a same night twice. In English we say <week> but was <sennight> i.e. 'seven night' til latterly; <fortnight> for 'fourteen night' also.
- Romans belonged to call days by main heavenly bodies – these names used by Celts e.g. in Cornish; Hebrews used week, no names to days, just 1st, 2nd, 3rd, ... - only exception <yom shabbat> {יום השבת} 'the day of the sabbath'. Hebrew scripture says how God created then rested on the 7th day, thus day of rest; Constantine in 4C officially adopting 7 day week made 1st day (Sun-day) day of rest, day when Christ rose again from the dead.
- Modern calendars often showing Monday first, Sunday really first. The week sat aside in French Revolution where there were instead 3 <decade> per month, each 10 days. People didn't like that only 1 day in 10 was a day of rest and no wonder that the system lasted only 10 years.

(317) Butterfly

<https://www.skeulantavas.com/audio/317-tycky-duw?c=podcast-library-3>

1 August 2021

- Cornish word for a butterfly is <tycky Duw>; <butterfly> in Old English; Dutch is <boterschijte> '*butter shit*'; some say to do with insect's dung. yellow like butter; others think popular belief was butterflies incarnations of evil witches, who liked butter & would turn into insects to covertly steal out of the churn. Traces of this in <botterheks> '*butter witch*', <boterwijf> '*butter's woman*' in Dutch and <Butterhexe> 'Butter witch' and <Milchdieb> 'milk thief' in German.
- <tycky Duw> only in E Lhuyd (W Borlase & W Pryce therefrom). Element <Duw> 'God' found in many Celtic insect names e.g. Breton <buoc'h Doue> 'God's cow', <yarig Doue> 'God's little hen' & <c'hwilig Doue> 'God's little beetle' for a ladybird. Also Breton <aelig Doue> 'God's little angel', Welsh <gloyn Duw> 'God's ember' & Scots-Gaelic <dealan Dé> 'God's ray'.
- A game common throughout England was 'ticky ticky touch': 1 child chosen as chacer, when succeeded then whoever touched became chacer – chacer called 'ticky'. Believed this basis for <tycky Duw>; butterfly darting about flowers in same way. NB also a family of butterflies called skippers.

Treghevil: insect; *regythen*: spark, ember; *gwibya*: to dart (like a fly), flutter;

(318) Atlas

<https://www.skeulantavas.com/audio/318-atlas-1?c=podcast-library-3>

8 August 2021

- Atlas a titan in Greek mythology, son of Iapetus, brother Prometheus; had many daughters inc Hesperides; when titans vanquished by Olympian gods, condemned to forever carry the sky; believed to be in the furthest west, later believed mountains in NW Africa. Hercules son of Jupiter by Alcmena; Juno (Jupiter's wife) grudging to Hercules, thus commanded to obey king of Mycenae, who set 12 tasks. One: get Hesperides' apples guarded by dragon in garden – Hercules took Atlas' place holding the heavens in return for his getting Hesperides' apples. Atlas decided never to hold the sky but Hercules asked to do so for a moment, Atlas not realising this a trick.
- Atlas used in English for maps, from 16C by geographer/cartographer Gerardus Mercator, who called a map after the titan, which has persisted. Genitive case of <Atlas> is <Atlantos> thus Atlantic Sea/Ocean.
- Greeks spoke of powerful country in Atlantic, Atlantis, due to citizens' wickedness sunk below the waves. British tradition also of drowned country, Ker Is west of Douarnenez, king's daughter foolish and used key to let in sea through wall (all drowned but king); In Wales, Cantrae'r Gwaelod in Cardigan Bay, drowned; Cornwall tale of Lethesow/Lyonesse between Lands End & Scilly – se rose one night & drowned. Described in C Weatherhill's novel "Jowal Lethesow".

Gorvyn: grudge; *Mycênê*: Mycenae; *doryth*: geographer;

(319) Morning

<https://www.skeulantavas.com/audio/319-morning-in-kernowek?c=podcast-library-3>

15 August 2021

- <Hedhyw> this day, <Avorow> the day after; 'avorow' after midnight as in <in prÿs hanter-nos> " {PAA 76.6} in Passyon agan Arlùth. Sunrise usually used: <howldrevel> in E Lhuyd, also <terry an jêdh>; W Pryce <dêdhtardh>.
- <Myttyn>/<Mettyn>: (Origo Mundi) <Ass yw whég an hun myttyn!> 'The morning sleep is so sweet!' {OM 2074}; (J Tregear) <yth yw scrifys fatell wrug Peder kemeres warnodho in presens oll an apóstlys dhe gows in aga hanow y oll dhe'n bobel wâr du Fencost myttyn> 'It is written that Peter took upon him in presence of all the apostles to speak in all their names to the people toward Pentecost morning' {TH 44a}; (Bêwnans Meryasek) <y leverys oferen de Gwener vettyn certain> 'He certainly said mass on Friday morning' {BM 4419-4420}; <ha ma gwreg vy ow pobas mettyn ha hy a wra gwil tesen ragos> 'while my wife is baking in the morning and she will make a cake/loaf for you' (Jowan Chy an Hordh) {JCH 11}.
- <Termos> - next day, when already passed - e.g. (Passyon agan Arluth) <An Êdhewon ny vynna bos an ladron ow cregy ternos, rag Pask o dhedha>'The Jews didn't want the thief hung the next morning, for it was Passover to/for them' {PAA 229.1-229.3}. Alternatively <nessa myttyn> (Jowan Chy an Hordh) <ha nessa mettyn an wadn-wre'ty, hy a dhalathas dha wil cry ter o hy drema hy destries> 'and next morning the wicked wife, she started to make a shout that her good husband was destroyed' {JCH 28}.
- Greetings: W Pryce <Mettyn dâ dha why>, R Carew <Dûrda dha why> (short for <Duw roy dêdh dâ dha why>).
- 1955 RMN dictionary <myttyn> & <bora> - <bora> seen only in OCV <boraes>, for 'morning flower', 'daisy'. Also seen in <boragweyth> 'in the morning' by E Lhuyd but likely invented from Welsh <boreugwaith>.

(320) 1916

<https://www.skeulantavas.com/audio/320-nawnjek-wh%C3%AAtek?c=podcast-library-3>

26 December 2015

- 1916 commemorations: events beginning conflict rebels-UK troops eventually independence. Recently declared Queen invited in 2016; many happy but not everyone. P Pearse against George V, how can grand-daughter take part?
- Irish Home Rule Act through parliament before WW1, home rule would've been after WW1, maybe full independence, without rising. Holy Week sacred to separatists, if royal family involved in ceremony then rising clearly not big matter to UK government. After WW1, if home rule, perhaps Irish remained in UK, with rising standard of living in first half 20C, would have avoided many problems vexing the Republic from the 20s to today. I.e. what point celebration of event of which fair enough to say there was no need?

Omrewl: Home/Self-Rule; *kescarydhyon*: separatists;

(321) Provinces of Ireland

<https://www.skeulantavas.com/audio/321-provyncys-wordhen?c=podcast-library-3>

26 December 2015

- Four provinces: <Ùleth> 'Ulster', Leinster, Munster, Connaught. NB Irish <cúige> meaning 'fifth part' viz <cúig> '5'; Prehistoric Ireland had 5 provinces with Meath amid (Meath & Westmeath now 2 counties in Leinster – were 1 til Henry VIII & before that their own province). <Cnoc Teamhrach> 'hill of Tara' seat of pre-Norman high king, with much of richest land. Old Irish <Mide> now <Mí> old form <*medion> 'place in country's centre', also in <Mediolanum> now Milano/Milan in Italy. Gaelic historians knew word for 'fifth' used but only four provinces so divided biggest, Munster, but that was just local historians' guess.
- 'Province' sometimes used for Northern Ireland but only 6 counties therein: 9 in province so Cos Donegal, Cavan & Monaghan in republic (thus NI correct title).

Kenistorek: Prehistoric; *mytern-uhel*: high king;

(322) Feast Day of St John

<https://www.skeulantavas.com/audio/322-golowan?c=podcast-library-3>

26 December 2015

- Golowan is the feast of St John on 24th June; called in Irish <Lá Fhéile Eoin> 'Holiday of John'; <fhéile> without softening mutation/lenition is <féile> - like Cornish <gool> from Latin <vigilia> - evening & night before the holiday. In St Luke {Luke I} St John the Baptist conceived 6 months before Jesus; Jesus born 25th November hence 24th June 6 months before.
- 21st June sun at highest (zenith) short time before St John's – tied by church – before Christianity came, NW Europe pagans celebrated solstice – St John's thus pagan in Christian clothes. St John's important across Europe, in Ireland lighting bonfires on hills & leaping across them for health & success – people praying for themselves & animals & harvest. – but not one of the bigger Irish festivals. Biggest festivals Samhain (calend/1st of Nov); Imbolc St Brigid's feast, (1st Feb); Bealtaine (1st May) & Lúnasa (calend/1st August).

Mis Efen/Metheven: June; *howlsav*: solstice;

(323) Gorseth

<https://www.skeulantavas.com/audio/323-gorseth?c=podcast-library-3>

22 August 2021

- E Williams born 1747 in Morgannwg/Glamorgan, stonemason; interested in memorials esp S Wales & collected Welsh manuscripts (sometimes counterfeited to support his line), wanting to show pagan Welsh traditions survived despite Christianity & oppression of King Edward of England. Wrote book "Barddas" pretended to be pre-Christian philosophy – completely his

imagination (took opium/laudanum). Founded body called Gorsedd of the Bards of the Isle of Britain, named himself Iolo Morgannwg; Gorsedd first met 1792 Primrose Hill, London, next 3 years later at Bont-Faen in Glamorgan. E Williams persuaded others that Gorsedd bardic traditions genuine. Still lasting; entry impossible without exam in Welsh, the Gorsedd's only language.

- At very end of 19C 20 delegates from Brittany received as ovates (lowest bardic rank) - these formed Goursez Breiz assembled at Guingamp first time at beginning of 20C; split in 1929 when neo-pagan Kredenn Geltiek formed.
- Gorseth Kernow formed 1920s, H Jenner & 11 others appointed at Boscawen-Ūn by Welsh arch-druid 1928. Replaced on death by R M Nance, who remained til death. H Jenner a firm Christian whose father a CoE priest and RC in final years; RMN not church member – this gap seen in Gorseth ceremonies.

Urdha: to appoint;

(324) Cromwell in Ireland

<https://www.skeulantavas.com/audio/324-cromwell-in-wordhen?c=podcast-library-3>

30 November 2014

- Two reasons Oliver Cromwell ill-liked in Ireland: his soldiers killed those defending Drogheda (same in Wexford), and banished the Irish-speakers from their lands out to Connaught. First, historians debate Drogheda slaughter: not inclined to surrender, usual then to kill all enemy soldiers in taken town – Cromwell said Wexford slaughter God's judgement due to killing of Protestant planters 3 years before in rising. Benburb battle war cry of RC side Sancta Maria; days of 30 Years War in Europe, where many terrible things done in God's name against innocent people.
- Second, dispossessing & sending to W Ireland wastelands: he never thought of removing everyone, only landowners, left common people to work the land; from Irish texts people preferred Cromwell to ejected Catholic landowners. Real villain amid Irish speakers Murrough O'Brien, baron Inchiquin, commander of king's army: burnt his enemies' land, killed many people, burnt Cashel cathedral with many RC worshippers inside, killed many priests & monks. Cromwell unmentioned in Irish language tradition; M O'Brien still in expressions.

(325) Loch Ness monster

<https://www.skeulantavas.com/audio/325-euthvil-logh-nysh?c=podcast-library-3>

20 June 2021

- Cryptozoology a pseudo-science seeking proof of existence of animals only documented in folktales, of natives of many countries e.g. yeti – existence only in beliefs of Himalayan mountain farmers (likely bear or monkey seen in distance). Bigfoot/Sasquatch mythical beasts in N America, like a hairy man, many claim to have seen, likely originated in Amerindian tales, nowadays when seen usually just a dream through imagination of the

over-watchful – or soldiers returned from Vietnam with injured minds, living like wild men in the woods – also many sightings likely tricks or pranks purpose.

- In Central America some believe in the Chupacabra ‘sucker of goats’ blood’ – a row of spikes on its back, seemingly not well known til 1990s. In centrl Africa some believe in mythical river beast called Mkele-Mbembé, in Lyngala ‘he who stops blood flow’ – said to be four-footed herbivore reptilian with smooth skin & 1 tooth only - word reached Europe early 20C when dinosaurs held wide interest.
- Leading to the Loch Ness Monster – clearest photo, monster like water snake – understood now though that many photos fakes. Scientists searched deeply, but no trace of monster found, nor even of bones – really from imagination of highlanders. Gaelic speakers in both Scotland & Ireland thought a water horse or serpent to dwell in many big lakes. Loch Ness biggest loch in Scotland and no surprise that people believed a monster to dwell there.

Euthvil: monster; *kel-zôlogieth*: crypto-zoology; *fug-sciens*: pseudo-science; *Bucka an ergh*: Yeti; *bosva*: existence; *gwelesygethow*: sighting; *fug-lien*: fiction; *cramvil*: reptile; *gorscantegyon*: dinosaurs;

(326) Mount Carmel

<https://www.skeulantavas.com/audio/326-carmel?c=podcast-library-3>

4 September 2021

- Mt Carmel a row of mountins in N Israel, esp in OT re Elijah. In 1 Kings{18:22} prophets of Baal gathered – Elijah declared, “I’m left alone but 450 prophets of Baal are here”. Elijah challenged them and ... drying the water ... it was proved who was the true God. Mt Carmel in Arabic sometimes Jebel Mar Ilyas. Believed holy – Jewish & Christian hermits in caves.
- C. 1200 Christian hermits housed c/o Order of Our Lord of Mt Carmel; C13 prior general Englishman Simon Stock saw vision of Blessed Virgin of Mt Carmel – in vision gave to him brown scapula as token of right gain by her for brethren & token of salvation & protection – the order spread. Carmelite nuns order founded 1452 (e.g. Theresa of Avila). Carmel common name, in Spanish Carmen. In 1840s Prosper Mérimée published “Carmen”, on which G Bizet composed namesake opera – staged first in Paris 1875; showing ordinary lives and recidivism & roughness – main character dies on stage – people shocked. Aptness of the music assured it was most-popular; sadly Bizet himself died while the play was being performed.

Elias: Elijah; *crowscador*: crusader; *scablar*: scapula;

(327) Theodoric

<https://www.skeulantavas.com/audio/327-theodoric?c=podcast-library-3>

12 September 2021

- Teutonic name Theodoric ‘ruler of the people’: Dietrich in German, Dierik & Dirk in Dutch & Thierry in French. Theodoric the Great of the Ostrogoths born Pannonia (Austria) 554, as boy

hostage in Constantinople, got good classical education; when adult, Zeno emperor made him Roman commander 589 campaigned vs Odoacer king of Italy; defeated & made himself king. Supported Roman rule & spread power in Balkans & as far as Visigoths in Spain, also Burgundy & N Africa kingdom of Vandals.

- Made capital in Ravenna, churches & palaces; problem: religion – he & Goths were Aryans but Italy mostly Catholics ('orthodox') – Aryans denied Trinity of 3 persons in 1 God. They believed 2nd person created by the Father, thus lower – had been condemned by Council of Nicaea 325 but most Germanics stayed Aryan – likely easier for them to believe Jesus not eternal but a great sort of man. In Italy 2 beliefs separated; Theodoric's counsellor Boethius was Catholic, likely wanted to strengthen link with Catholic emperor in east; displeased Theodoric who imprisoned and then put him to death. Boethius wrote "[Consolations of Philosophy](#)" (one of most popular medieval books).
- Theodoric towards end of reign threatened all round by Catholics, died 526. Less than 30 miles S of Ravenna is city Cattolica, some scholars think when in mid 4C church briefly took in Arianism a bishop fled to sanctuary, and the name unchanged.

Leundevys: full grown (adult); *kaskerdh*: campaign; *Níss*: Nicaea; *ewngryjyans*: orthodoxy/right belief; *camgryjyans*: heresy;

(328) Sabrina

<https://www.skeulantavas.com/audio/328-sabrina?c=podcast-library-3>

19 September 2021

- J Milton wrote poem "Sabrina" about water spirit, asked to save honour & virtue by maiden against man seeking to defile her; name Sabrina sometimes used; American S A Taylor in 1950s wrote play "Sabrina Fair" performed to success on Broadway; family called Larabee in Long Island mansion, rich because of their businesses – older brother Linus managing them. He thought to be cold & emotionless caring only about profit & money. Younger brother David smart & keen & with string of lovers, finally engaged to marry young daughter of their father's old friend – Linus proposed to join companies in merger (useful to both). Chauffer's daughter Sabrina secretly loves David – sent to Paris to get over it; on return beautiful & David notices her; Linus sees how could destroy company merger; hatches plan to seduce Sabrina himself but reckons without falling in love with her.
- Filmed 1954 with H Bogart=Linus, A Hepburn=Sabrina; 1995 H Ford & J Ormond (2nd version preferred).
- Sabrina a Celtic name, now as river Severn (not attested in Celtic); <*Sabrina> would be <*Hefrin> in Welsh, but in Welsh 'Severn' is <Hafren> - showing pronounced with a short <i> ; thus would be <Dowr Havren> in Cornish.

Gorudnyans: Merger;

(329) Maid of Orleans

<https://www.skeulantavas.com/audio/329-maghteth-orlyans?c=podcast-library-3>

20 June 2021

- The Duke of Orleans mentioned in Bêwnans Meryasek {BM 282}; French city, name also for Maid of Orleans Jeanne d'Arc. Presented often as symbol of French resistance to unrighteous English force in France, in which narration caught, tried & condemned to death by English. Born c 1412 Hundred Years War where English king claimed France; 2 French parties Orleanists & Burgundians – Burgundians in power in north, including Paris, where wool trade more advanced thus allied with English, as dependent on English wool supplies. Treaty of Troyes: English King Henry VI 1431 crowned king of France in Notre Dame cathedral, Paris (his mother & mother-in-law French). Jeanne caught by Burgundians & sent to church in Paris. Hussites then active in Bohemia; Jeanne sent letter threatening them. Jeanne born in Duchy of Bar in E France, in bishopric of Toul in German/Holy Roman Empire; Duke of Bar noble of HRE; thus Jeanne born right on frontier of France & Germany.
- Jeanne made saint after WW1; Vichy France rulers used her as heroine against English; under De Gaulle regarded her as nation against Germans. She not really nationalist, but ardent Catholic.

Orlyans: Orleans/Orléans; Borgayn: Burgundy;

(330) Gwrians

<https://www.skeulantavas.com/audio/330-gwrians?c=podcast-library-3>

3 October 2021

- Academi Kernewek says plural of <gwrians> is <*gwriansow> but this not attested, because <gwrians> can itself be plural/collective 'actions, behaviour, things done'.
- Examples (*Resurrexio Domini*) <tormentores, dewgh yn scon may heuthhaho ow holon, a'gan gwrians na'm bo meth> 'torturers, come quick so that my heart may be cheered up, so that of our doings I may have no shame' {RD 1876-1878}; (*Bêwnans Meryasek*) <dyswrÿs yw an pow lemmyn ha der dha wrians heb dowt lies marow> 'the country is now undone and through your actions doubtless many dead' {BM 3961-3963}; (*Bêwnans Meryasek*) <ha moy wordhy y wrians yw dhe gomendya dyblans> 'and more worthy is his conduct to commend clearly' {BM 4389-4390}; (*Bêwnans Ke*) <Lemmyn me a wor yn tâ orth dha worthyp ha gwrians dha vos cle'jys > 'Now I know well by your answer and action (that) you are diseased' {BK 603-605}; (*Bêwnans Ke*) <Arlùth nev re bo gordhys, mar deg yth ov confortys der wrians an caradow> 'May the Lord of heaven be praised, so beautifully I am comforted by the dear ones' actions' {BK 829-831}; (*J Tregear*) <yma Sen Powl i'n kynsa chapter dhe'n Romans owth affirmya plain fatell wodhya an bobel meur a'n gwrians a Dhuw> 'St Paul in the first chapter to the Romans is affirming clearly how the people knew much of the deeds of God' {TH f14}; (*J Tregear*) <rag mar pedhons gerys dhe vos, martesen y a yll skynnya in myschyf a'n par-na may teffens ha tenna re erel dre aga tebel-examplys ha gwrians> 'for if they will be said/left to be, perhaps they might pull others by their bad examples and actions' {TH f25a}; (Creation of the World) <me a wor hag a lel-grÿs gwrians Duw y vos hebma> 'I

know and from true belief, the deed of God is this {CW 2127-2128}. No plurals <*gwriansow> of <gwrians> found in traditional Cornish.

- When publishing his edition of the W Jordan play, W Stokes gave title “Gwrians an Bys: the Creation of the World” – “Gwrians an Bys” came from J Keigwin. In his own version, J Keigwin ended the play with <Hag in oll an bÿs-ma an gwrians why a welas> ‘*And in all this world the action/creation you saw*’ which is strange as <gwrians> doesn’t mean ‘*creation*’ but ‘*activity, behaviour*’.
- Correct word for ‘creation’ in Cornish <creacyon> - five examples from J Tregar: (1) <Rag in creacyon a bÿb tra aral vÿsÿbyl ny wrug Duw an Tas a nev ma’s commondya...saw in creacyon a vab den an Tas a ùsyas solempnyta bràs> ‘*For in creation of everything else visible the Father only did command, but in the creation of mankind the Father used great ceremony*’ {TH f1}; (2) <Y a gollas an oryjnal inocency, stât a vownj y in aga creacyon> ‘*They lost the original innocence, the state in which they were in their creation*’ {TH f4}; (3) <lemmyn merkyowgh, tus vas, pandra wrug Duw an Tas ragon ny in agan creacyon> ‘*Now notice, good people, what God did for us in our creation*’ {TH f1a}; (4) <Whath rag procêdya pelha rag decernya an creacyon a dhen, why a wra ùnderstondya an second chapter a’n lyver a Moyses gelwys Jenesys> ‘*Still to proceed further to perceive the creation of man, you will understand the second chapter of the book of Moses called Genesis*’ {TH f1a}. (5) <an especyal royow a râss inha mab den o endewys i’n dallath in y creacyon> ‘*the special gifts of grace in them mankind was endowed in the beginning in his creation*’ {TH f12}
- <Creacyon> written by W Jordan himself in CW: <why a welas pub degrê lies maters gwaries ha creacyon oll an bÿs.> ‘*you saw every degree many matters played and creation of all the world.*’ {CW 2533}

Golegyans: edition;

(331) Spider

<https://www.skeulantavas.com/audio/331-kefnysen?c=podcast-library-3>

10 October 2021

- Arachnida group of animals invertebrate & with jointed legs – 2 commonest spider & scorpion. No word for this found in Cornish corpus, thus RMN suggested <kefnysen> ‘*spider*’, collective <kefnys>, of Breton <kevnidenn> (origin unknown). R Gendall <kenesen> in Cornish-English, alas no source supplied.
- <Spider> seeming from <*spinthra> containing root <spin-> ‘*sew*’, viz German <Spinne>, same root; reference to way creature makes web to catch flies.
- In Irish 2 names: <damhán alla> ‘*little deer of the outcrop*’, & <fíodóir> ‘*weaver/webber*’. No Celtic word in Welsh: <copyn> from <coppa> ‘*spider*’ in Old English, sometimes in <attercop> in English dialect; <cop> only now found in English in <cobweb>.
- Another order of Arachnida are <Scorpiones>, no word in corpus but RMN offered <scorpion> based on Middle English. Has 8 legs but 2 big pincers forward, and jointed tail behind, bent in arch over back, with sting. Scorpion’s ‘*bite*’ painful but usually not fatal.
- In OT King Rehoboam says to his people re difference re his father: “My father chastised with whips; I will chastise with scorpions” {1 Kings 12:11}. Maybe unwise to badger his

subjects so but anyway. Fortunately scorpions not native to G Britain nor Ireland, but in S Europe & many other places. <Scorpion> also in revived Cornish <scorpyonles> ‘forget-me-not’ (*Myosotis*) from Welsh <ysgorpiionllys> referring to flowers’ shape & arch like scorpion’s tail.

Marwyl: mortal/fatal;

(332) Tel Aviv

<https://www.skeulantavas.com/audio/332-tel-aviv?c=podcast-library-3>

17 October 2021

- Theodor Herzl a Jew born Budapest 1860, when 17 went with family to Vienna, journalist/correspondent for France of *Neue Freie Presse* followed closely l’affaire Dreyfuss, anti-semitic slander & cause of 8 years’ contention. Capt Alfred Dreyfuss Jewish in French army, falsely accused of spying for Germans. When arraigned in Paris, T Herzl witnessed “Death to the Jews!”, deeply horrified; furthermore simultaneous in Russia were pogroms. Due to anti-semitism, changed early thoughts on Jewish-Gentile harmony; decided anti-Semitism could neither be defeated nor cured; only avoidable through Jewish state. 1896 T Herzl published “*Der Judenstaat*” ‘The Jewish State’; pamphlet argued Jews to abandon Europe & go to Palestine, their historic country – then part of Turkish empire.
- Published novel “*Altneuland*” in 1902 – pictured Palestine then and imagined 20 years thence, with many Jews arrived; country prospering with modern economy and equal rights for all, Jew or Arab – thus T Herzl father of Zionism – never dwelt there, died 1904 at 44.
- Likely T Herzl based title “*Altneuland*” on Prague synagogue *Altneushul* i.e. ‘old & new synagogue’. Five years after T Herzl’s death, city founded in Palestine on N border of Jaffa; in book of Ezekiel {3:15} is a place name Tel Aviv ‘mound of stone fragments of the Spring’ – stone fragments are old & the Spring is new, hence close to “*Altneuland*”. Some doubt this and say <altneu> Hebrew not German, meaning not ‘old-new’ but ‘if he comes’ { על תָּנָא } referring to the Messiah.

Gohebyth: correspondent; *Gorth-Yedhowieth*: Anti-Semitism; *airgyllgh*: atmosphere; *kenedhlegieth*: patriotism, nationalism;

(333) Sacré Coeur

<https://www.skeulantavas.com/audio/333-sacr%C3%A9-coeur?c=podcast-library-3>

24 October 2021

- Veneration of the Sacred Heart of Jesus well known among Catholics; to deeply consider daily love of Christ toward mankind. Medieval roots but modern form linked with visions of Margaret Maria Alacoque, born Burgundy; when 24 made nun of the Order of the Visitation & in nunnery saw 2 visions; Christ gave her the correct manner of venerating the Sacred

Heart. Lived only to 43 but short time predecease was asked to urge king to consecrate the French people to the Sacred Heart; didn't happen til after monarchy ejected in French Revolution. Due to petitions of French bishops in 1858 Pope declared Friday 19th after Pentecost to be Sacred Heart holiday.

- Though monarchy gone, France an empire twenty years in 19C under Napoleon III, then Germans fought French & captured Paris, Napoleon fled to England & France a republic again – many workers in Paris not happy with new govt: rose up & set up radical govt called the Commune. After a brief time soldiers suppressed the Commune; thousands of rebels killed – archbishop of Paris a hostage with them and he killed as revenge.
- Two years later the French Senate voted to build a basilic dedicated to the Sacred Heart, part of French national renovation. Monmartre, high hill looking over Paris chosen; architect Paul Abadie won design competition: Roman-Byzantine style, common then; above main entrance 2 bronze images – St Louis king of France and Jeanne d'Arc. Much stained glass in dome & mosaic; consecrated 1919 – many think in memory of soldiers losing life against Germans, really however 1873 Senate vote.

Borgayn: Burgundy; *Wheldro*: revolution; *strifgar*: contentious (?); *penser*: architect; *Besontin*: Byzantine; *gweder lywys*: stained glass; *crobmvan*: dome; *kemeynyk*: mosaic; *cromdo*: vault;

(334) Bats

<https://www.skeulantavas.com/audio/334-eskelly-grehyn?c=podcast-library-3>

31 October 2021

- In E Lhuyd, <skelly grehyn, skerly grehyn> for 'bat', likely <eskelly crohen> or <askell grohen> - in Breton <askell groc'hen>; OCV <ughommys> 'moving above'. Very strange – mammal flying like bird, showing themselves at dusk. Latin <vesperilio> after <vesper> 'evening': developed in Italian as <pipistrello>: <pipistrelle> English for a small type; usually <bat> from middle English <bakke> apparently from Norse. Also <flittermouse>, same as German <Fledermaus> 'flying mouse'.
- Difficult to classify in olden days: Bible as a bird, Deuteronomy 14{ 18} amid unclean birds: 'storks, heron, hoopoe, bat'. Fable by Aesop about uncertainty of bats' nature: war between birds & animals with compromise impossible; harsh & many slain, bats chose neither – when birds winning, bats birds; when animals winning, bats animals. When war over, bats' behaviour debated, their treachery insupportable: animals & birds united to drive out bats – thenceforth lived in caves, dark towers & abandoned ruins & only emerging in darkness.
- Bad reputation that if bat lands on someone's head, impossible to disengage from the hair; because out in darkness, linked with spirits & witches – often in pictures of hallowe'en. Other Breton name is <logoden dall> 'blind mouse'; mostly not blind but sight not good; to catch flies in dark using echo location – putting out high/loud call which when the sound strikes something, returns to the creature to tell it where the thing struck.

Brodnek: mammal; *kerhyth*: heron; *kesassoylyans*: compromise; *trovyans daslef*: echo location; *Calan Gwâv*: All Saints Day; *Nos Calan Gwâv*: All Saints Eve/Hallowe'en;

(335) 'Like a buried city'

<https://www.skeulantavas.com/audio/335-kepar-ha-cyta-encledhys?c=podcast-library-3>

7 November 2021

- "Kepar ha Cyta Encledhys" by Matthei ab Dewi, much loved host of Radyo an Gernewegva.
- 2 generations of Pengilley family: first that of Jacka Pengilley 2nd half 18C: knows D Pentreath & W Bodinar, wife & 3 children in small cottage on N Penwith coast quite near to St Ives. Jacka a tinner, sees tongue dying around him, thus decides to write diary in Cornish.
- Second generation W Cornwall in our times, father Geoff Pengilley & wife & 2 children, oldest Gary Pengilley interested in Cornish culture & learning language after school.
- Jack's diary &c in strong chest unopened til novel's start; diary tightly binding 2 families, though separated 230 years.
- Picture of hard life 18C poor W Cornwall & lower middle class family these days, and of adolescent not fitting too well in school. 2 families' experience wound together, lively & believable. Written in English "Like a Buried City", translated by NW to KS, both versions published 1st Nov 2021, by Everttype, a little under £15.

Keskerys: separated;

(336) Dragonfly

<https://www.skeulantavas.com/audio/336-nader-margh?c=podcast-library-3>

14 November 2021

- E Lhuyd in glossary MS <nader margh> 'dragonfly' of sub-order Anisoptera; other members of order in Carboniferous period, biggest insects ever, wings about 30" wide. Dragonfly as egg in water, nymph emerges & remains most of life, some kinds 5 years; not developing as pupa, rather growing/shedding skin several times, until adult. Eats tadpoles, larvae of other insects & small fish; when adult emerges from water, usually at night, sheds final skin & flies away. Has sharp eyes & flies well, feeds while flying – flies, butterflies, moths & smaller dragonflies.
- One Latin name <libellula> 'small booklet' : when at rest with wings spread, somewhat like pages of opened book. Many German names: <Teufelspferd> 'Devil's horse', <Teufelnadel> 'Devil's needle', <Wasserhexe> 'water witch'; in Sweden Devil said to use to weigh people's souls. Said to be snake in many countries e.g. Wales <gwas an neidr> 'the 'serpent's servant'.
- C Europe tale: cruel & arrogant princess riding o'er her country w/o regard; met small man seeking audience: commanded him to clear the way, he refused - she rode over him. Small man cursed her praying she be forever joined to her mount: straightaway she & horse combined as dragonfly.
- In England people give names of ill or injury e.g. <devil's darning needle>, <ear cutter>, <horse stinger>, which last same as <nader margh>. Harm to horse mentioned in Bêwnans

Meryasek <By my fay an wybesen a latha margh a calla> ‘by my faith the fly/gnat would kill a horse if it could’ {BM 2421-2422}.

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Termyn Glowek: Carboniferous period; *gowdhan*: moth; *lyvryn*: booklet; *montolla*: to weigh;

(337) St Malo

<https://www.skeulantavas.com/audio/337-sen-mal%C3%B4?c=podcast-library-3>

21 November 2021

- Seven saints acknowledged as Christian founders, a pilgrimage called “Tro Breizh” to celebrate: Tudwal (Trégier), Paul (St Pol de Léon), Brioc (St Brieuc), Corentin (Cornouailles), Padarn (Vannes), Sampson (Dol) & Malô (St Malo). Six known in Cornwall but no mention of Malo; in sources re birth also <Maclou> & Latin <Maclovius, Machutus>; likely born Wales 520 (name meaning uncertain). Baptised only as adult, by St Brendan the navigator – one of his disciples in Llancarfan abbey. Brendan born SW Ireland, best known for tale of travel to Isles of the Blest, written that voyage lasted seven years, unknown where – many places suggested: Canary Isles, Faeroe Islands, Azores or maybe Madeira – likely they were only invented. After Brendan Malo went to Britain & helped St Aaron spread the faith; Aaron 1st bishop of Aleth (now St Servan), v near modern St Malo (named in honour of (person) St Malo).
- The Falkland Islands group of islands in S Atlantic about 300 miles E of Patagonia; Falkland name given by the English at end of 17C to channel between 2 biggest islands in honour of A Cary, 5th viscount of Falkland, treasurer of English navy – not used for all islands until 1765 when Capt J Byron claimed islands in name of George III of Britain. Uninhabited til mid 18C when Louis Antoine de Bougainville founded Port Louis on E Falkland – called islands Les Îles Malouines i.e. St Malo Islands. Sailors & farmers of Port Louis came from St Malo in Brittany. The claim to them passed from France to Spain and to Argentina. English founded Port Stanley in 1845 – British colony flourished. Called Las Malvinas in Spanish; UK has rights to them, recognised especially after war with Argentina in 1980s; however UN refers to islands as Falkland Islands/Islands Malvinas.

Golyor: sailor, navigator; *culvor*: strait, channel, narrows (sea); *ÿs-yurl*: viscount; *gwlasva*: colony;

(338) Worm

Link <https://www.skeulantavas.com/audio/302-sen-tobmas?c=podcast-library-3>

28 November 2021

- In Cornish <prëv, prÿv> more than 1 meaning; < prëv prenn> in OCV meaning/glossing ‘eruca caterpillar’; in E Lhuyd <prëv> glossing ‘vermis, worm’. In the texts, used for ‘snake’ e.g. in Origo Mundi <an Tas a wrug der intent in mesk oll preves an bys formya prëv henwys

serpont> 'the Father did intentionally, amid all snakes of the world, make a snake called serpent' {CW 498}; also for 'dragon' e.g. in *Bêwnans Meryasek* <ha ny oll gwithys dyblans orth an dhragon, prëv an pla> 'and/while we all (are) protected plainly against the dragon, the plague dragon' {BM 4172-4172}; in *Resurrexio Domini* and in *Bêwnans Ke* we find the expression: <in mesk preves> meaning 'among vermin, insects' i.e. 'a (dirty) pit, or prison cell' {RD 2011, BK 419}.

- In Middle English <worm> used for various creatures also, sliding through earth or coiling itself. Tale of Lambton worm in Co Durham – John Lambton young scapegrace fishing on Sunday instead of church, catches small beast like newt, so ugly that thinks he has caught the Devil, throws away in stream; to make amends he departs on crusades, meantime creature grows to be hugeous – poisons stream, long enough to wrap around a hill 7 times, frightening the country and eating sheep and small children. Some neighbours try to kill beast but none succeed – though fragment cut off, part re-joins beast's body. After 7 years John returns; after consultation with witch, puts spikes in his armour & attacks beast mid-river. As soon as bit cut off, swept away by river so can't rejoin the monster's body. Witch says if you destroy the beast, must kill first thing met on way home. His father has agreed to let the dog out to welcome him, but is so happy the beast is dead, that he forgets agreement: first thing met by John is his father. However, John kills the dog, but the family is cursed until 9 generations.

Crowscasow: crusades; *Pedrevan dhowr*: newt; *dewelvenek*: amphibian; *treghvil*: insect; *kenok*: (ring-?) worm; *arvwysk*: armour; *euthvil*: monster;

(339) Cinderella

<https://www.skeulantavas.com/audio/339-lusewednyk?c=podcast-library-3>

5 December 2021

- Cornish <Lusewednyk> invented for 'Cinderella' based on Breton <Luduennig>; in many countries; German <Aschenputtel>, French <Cendrillon> first published 1697 by C Perrault; widower remarried, 2nd wife cruel, she had 2 daughters, man had 1 mild & good daughter with first wife; 2 daughters made stepsister tidy house & no bed but by cinders of fire (therefore name). Prince organised dance & noble maids of the town invited; while stepsisters went, her godmother visited, who was a fay; said she'd like to go but couldn't as clothes old & no way to travel. Clothes by magic improved & coach of pumpkin, coachman of rat & horses of mice. All amazed by her beauty, prince danced with no other, warned by fay to leave dance before midnight, left behind glass shoe, prince said could only marry her whom shod by shoe. Many tried on shoe but only Cinderella fitted; married & lived happily.
- Glass shoe? Gold in German version; some say <verre> for glass error for <vair>, material of red squirrel fur (likely explanation not true); C Perrault member of Academie Française "Cendrillon, ou la petite pantoufle de verre" so knew slippers/shoes made of glass; no point hoping for reality in tale - pumpkins don't turn into coaches - so all in all might as well accept shoes of Cendrillon were made of glass.

Whybanor: slipper;

(340) Names of the Nameless

<https://www.skeulantavas.com/audio/340-henwyn-an-re-dyhanow?c=podcast-library-3>

12 December 2021

- Many are mentioned in the Bible but not named; over time names invented for anonymous.
- Cain & Abel sons of Adam & Eve, but sisters not named; they must also be their wives; sources apart from the Bible mention name of Cain's sister & wife, also in *Creation of the World* – e.g. Cain after killing Abel, intends to wander in wilderness, & says <Calmana ow whor, fysten, gas ny dhe vos alemma> '*Calmana my sister, hurry, let's go from here*' {CW 1332-1333} thus sister and wife; Luke {16:19-31} the beggar Lazarus & the rich man, who is not named but usually called <Dives>, Latin for 'rich man' – in Bêwnans Meryasek < A Dîvês dell redyn ny rych lowr o in pùb termyn. Pyth êth y ena defry? Dhe iffarn dhe'n pain bylen.> '*Of Dives, as we read, he was pretty rich all the time. Indeed, where went his soul? To hell, to the awful pain.*' {BM 446-449}. In Luke {23}, Jesus is crucified between two thieves, one repentant, other hard in sin, unnamed but Dismas and Gestas in the apocryphal "Acts of Pilate", and in *Passio Christi* Pilate says, <May fo crowsys ow brës yw Dysmas, Jesmas ha Jesu> '*That may be crucified, my judgement is, Dysmas, Jesmas and Jesus*' {PC 2504-2505}.
- In New Testament apocrypha is a woman meeting Jesus on way to Calvary, who cleans the face of our Saviour with a cloth, face imprinted on it. Not in NT but some think she's historic as mentioned in stations of the cross. In apocryphal writing called Berenike/ Veronica; unmentioned in *Passio Christi* but (with cloth) in *Resurrexio Domini*; seeming Veronica too long for (scansion) verse so <Vernona> instead e.g. <Ow hanow yw Vernona; fâss Jesu genef yma in hevelep gwrÿs a'y whës> '*My name is Vernona; I have the face of Jesus in a likeness made of his sweat*' {PC 1703-1705}
- Perhaps the most important unnamed people in the Bible are those who gave gifts to newborn Jesus, astrologers from Babylon, only mentioned in Cornish in W Rowe; scripture doesn't mention number (inferred from their 3 gifts of gold, frankincense & myrrh), nor says them to be kings (this guessed maybe from Psalm 68 {68:29}, '*Because of your temple in Jerusalem, kings will carry gifts to you*'). Traditional names are Melchior 'gold is my king', Caspar from *kese* 'treasurer', and Balthasar meaning '*help the king*'.

Sterdhewynyon: astrologers;

(341) Christmas hawthorn

<https://www.skeulantavas.com/audio/341-spennen-nadelyk?c=podcast-library-3>

19 December 2021

- Before Christianity in W Europe, belief that hawthorn (*Crataegus monogyna*) powerful. Church said Saviour born under hawthorn; and crown of thorns made from hawthorn.

- A special hawthorn linked with Glastonbury; according to the story Joseph of Arimathea visited Glastonbury with the holy grail & left his staff (in Wearyal hill) which rooted and became a hawthorn, then on flowering twice in May and at Christmas. Joseph of Arimathea not linked with arrival Christianity in England in early writings – earliest in 13C; hawthorn only mentioned in 1520 book “Life of Joseph of Arimathea” published by Richard Pynson (written at request of Glastonbury abbey). Hawthorn mentioned with walnut tree (flowering on St John’s day). Abbey closed in 1539, mostly torn down in reign of Elizabeth I; the tree kept flowering around Christmas. James I & Charles I not as opposed to Catholicism as Elizabeth & interested in bi-annual flowering. Bishop James Montague of Bath & Wells presented to Queen Anne (James I’s wife, from Denmark) branches & nuts. The interest shown disturbed many Puritans (fearing Stuart restoration of Catholicism). Puritans pretty strong in Somerset - kings not nice to them. On breakout of civil war, a parliament soldier cut down the hawthorn, but memory of the hawthorn lived on in the minds of the people.

Spernen wydn: hawthorn/whitethorn/mayflower ; *Enys Wedren*: Glastonbury; *Gwlas an Hav*: Somerset;

(342) Ireland 1922-2022

<https://www.skeulantavas.com/audio/342-wordhen-1922-2022?c=podcast-library-3>

26 December 2021

- Ireland independent a century in 2022; suppose separatists keen to improve state of the Irish viz remaining in UK; still in Commonwealth as the Free State; immediately strife between pro-Commonwealth & pro-full-independence/republic – unobtained for 20 years+.
- Civil war did damage, bridges, roads had to be repaired, first year ended in great debt; when strong separatists came to power start of ‘30s, started economic self-sufficiency policy. Though Ireland neutral in WW2 & received Marshall Aid, Ireland didn’t prosper in 1950s a million citizens left for other countries. Population falling below first year of independence population til 1961. As rich as Denmark when leaving UK; poorest in NW Europe in 1960. More than 90% Catholic on independence, so education policy in hands of RC church, problems as seen later. As UK left in 1922, improvement in living standards not shared, partly as separated from taxpayers in rest of UK; e.g. in welfare state after WW2 specially NHS. Ireland didn’t prosper til govt changed policy and through low taxes enticed foreign companies to set up businesses. Sadly govt didn’t succeed in saving Irish language; though Ireland independent nearly a century, language almost completely dead in its traditional locations.

Kescarydhyon: separatists; *gwerryans dynasek*: civil war; *honenlowrder*: self-sufficiency; *Stât an Les*: Welfare State

(343) Olm (*Proteus anguinus*)

<https://www.skeulantavas.com/audio/343-olm-proteus-anguinus?c=podcast-library-3>

2 January 2021

- Slovenia in SE central Europe; short Mediterranean coast, capital Ljubljana, long part of Austria & known as Carniola. Slovenian a Slavic tongue, about 50k speakers still in Austria. After WW1 Yugoslavia established (originally kingdom of Serbs, Croats & Slovenes); in WW2 Slovenia lost to sight from occupation by Italy, Germany, Hungary & Croatia; after WW2 part of Yugoslavia 2nd time; when Tito died Yugoslavia started to fragment, separate republic in 1991. Joined EU in 2004: Euro currency. Own money the <tolar> with 100 <stotin> 'cent'. On 10 stotin coin was picture of amphibian called the olm & scientific name *Proteus anguinus*. Much of Slovenia in mountains called Dinaric Alps, with caves esp Postojna caves; the olm lives in the rivers through these caves, all its life in darkness – animal blind as skin over its eyes not fully developed; other senses sharp. Pink skin & flat head; remaining as tadpole breathing through gills, wherein similar to axolotl, Mexican salamander.
- Likely first mentioned in 1689 in book by scholar of animals J Valvasor "Glory of the Duchy of Carniola" – mentioned how olm washed up after heavy rain & people thought them young of dragons in the caves. Presence of olm publicised Postojna caves & government using to entice eco-tourism to Slovenia.
- Due to pink skin Slovenian people calling 'human fish'. <olm> in English borrowed from German <Grottenolm>.

Dhewellednek: amphibian; *pednyn*: tadpole; *bryncow*: gills;

(345) Auk & Penguin

<https://www.skeulantavas.com/audio/344-auk-ha-berraskel?c=podcast-library-3>

9 January 2021

- Great Auk *Pinguinis impennis* sort of flightless bird died out in mid 19C; could be found on stony isles with much fish as food; these not common, auks could only raise young in few places; when not rearing young, in Atlantic from Spain, Britain & Ireland to Greenland & Canada. About 3' high & 20lb weight; black back, white belly; white patch on eye in summer; wings too short to fly (in air); Transatlantic mariners' source of food which greatly reduced numbers, also that their small feathers very valuable. The last 2 birds killed on small island 10 miles SW of Iceland. When auks known to be made rare, people sought to get specimens, or of eggs – also helped loss of the species.
- Name 'penguin' first seen in 16C; when explorers went to the S hemisphere they remarked how penguins similar to auks; hence name 'penguin' after auks – no link between 2 species. Likely razorbills in Alcidae family the closest to auks, on other hand penguins belonging to their own Spheniscidae family, and only in S hemisphere except Galapagos Island Penguin *Spheniscus mendiculus*.
- French <pingouin> meaning Great Auk but word seeming first found in English or Dutch; some experts say penguin from Welsh <pengwyn> (<pedn gwydn> in Cornish) referring to

white patches on head); others say from Latin <pinguis> 'fat, shortened' (latter supported by German word <Fettgans> 'fat goose').

Ísland: Iceland; hantergelgh: hemisphere; berraskel: penguin; gelvyn lybm: razorbill;

(345) San Marino

Link <https://www.skeulantavas.com/audio/302-sen-tobmas?c=podcast-library-3>

16 January 2022

- San Marino small state, Italy all round, in Appenines & Adriatic about 6 miles away nr Rimini; oldest sovereign state and constitutional republic in world. Medieval Italy many duchies & republics (cf flag with shields of Amalfi, Venice, Genoa & Pisa) now part but San Marino separate from Italy. From St Marinus, mason who rebuilt Rimini after pirate attack, due to oppression of Christians under Diocletian founded monastery on Mt Titanus; medieval communities joined monastery to form republic; Duchy of Urbino all round & when pope acquired Urbino, put itself under the Pope (didn't control republic). When Napoleon conquered Italy, Antonio Onofri gained friendship & freedom of S Marino assured.
- In the time of the Risorgimento, sanctuary for many supporting unification. Garibaldi fled 1859 with wife Anita & some soldiers, Anita carrying 5th child but she died. In Mussolini's days, S Marino fascist party ruled but declared neutral in WW2; in June 1944 bombed by RAF as English mistakenly thought seized by Germans & equipment stored there. The republic's parliament the Great & General Council; every 6 months choosing 2 rulers called captains-regent, from 2 different parties. Main industries banking, electronics, ceramics & tourism, main agriculture wine & cheese; taxes lower so many companies based in republic; thus high standard of living.

Poblegeth selrethek: Constitutional republic; amethek: agricultural;

(346) Coal

<https://www.skeulantavas.com/audio/346-glow?c=podcast-library-3>

23 January 2022

- In *Origo Mundi*, Cain isn't pleased about burning harvest as a sacrifice: < Pÿth yw an gordhyans dhe Dhuw bos leskys dhe glow lusow wàr an carygy dega?> 'What's the praise to God (of) the tithe being burnt to (char)coal ashes on the rocks?' {OM 476-478}; James Jenkins says <Gwell y via perna nebes glow/ Ha hedna vedn gàs tobma dhelergh ha ràg> 'Betterfit buy some coal/and that will warm you behind and before' {J Jenkins, Cowsowgh da vy} – likely referring to charcoal. 'Sea coal' old name in English – coal sedimentary rock appearing underground – will call <glow carrek>. These days coal burnt warming houses, electrical power stations & industrial processes.
- Charcoal different: remains of wood burnt without much air, so water & gaseous substances removed. In old days charcoal gettable where trees grew; little used now except e.g. BBQs, & in balls as stomach trouble remedy, also birch charcoal used by artists.

- <Carbon> from Latin <carbo> meaning ‘*charcoal*’; found in other forms e.g. graphite – crystal carbon, hexagonal, occurring in earth’s crust where stable, used as ‘lead’ in pencils; when under pressure graphite is diamond; graphene first isolated & described at Manchester University by Konstantin Novoselov & Andre Geim – made of a page of graphite 1 atom in thickness. Scientists work gained Nobel prize 2010, despite slenderness has many marvellous properties of strength, tensile, optical, mechanical & electronic.

Glow predn: Charcoal; *carrek wodhojek*: sedimentary rock; *glow carrek*: underground coal; *tredanva*: electrical power station; *drog-gôans*: stomach trouble; *uras*: lubricant; *grafit*: graphite; *wheghcornek*: hexagonal; *grafên*: graphene; *Mankenyon*: Manchester; *tenvenieth*: tension;

(347) Today & Tomorrow

Link <https://www.skeulantavas.com/audio/302-sen-tobmas?c=podcast-library-3>

30 January 2022

- <Hedhyw> meaning ‘*this day*’. E.g. after 5 days in *Origo Mundi* God says: <Hedhyw yw an wheghfes dÿdh abàn dhaletlys gonyys.> ‘*Today is the sixth day since I began to work*’ {OM 49-50}; <> “ {};
- Made from 2 elements: <he-> ‘*this*’ (e.g. <haneth> ‘*this evening*’) and <dhyw> - <*dyw> is same as in <duw Gwener, dugol>
- Talking of ‘*this very day*’, <in dÿdh hedhyw> e.g. in J Tregear <bythqweth whath ny fyllys dhia termyn an aposteleth bys in dydh hedhyw, na ny wra fyllell bys vycken> ‘*never yet has failed since the time of the apostles til today, nor will ever fail*’ {TH 17}.
- Talking of ‘*in our days, the present time*’, the expression <hedhyw i’n jëdh> e.g. J Tregear <Petylyânus, neb a wrug despîsya an sê ha’n stall a Rom, kepar dell usy an heretykys lemmyn hedhyw i’n jëdh> ‘*Petilianus, who despised the see of Rome, as are the heretics in the present day*’ {TH f48}
- <Myttyn hedhyw> ‘*this morning*’ e.g. in *Passio Christi* <pàn sefsys hedhyw myttyn certan yagh êns.> ‘*When you got up this morning they were healthy*’ {PC 2680-2681};
- <Haneth> for ‘*this evening*’ e.g. in *Passio Christi* <my re dhesîryas fest meur debry genowgh why haneth boos Pask kyns ow bos marow> ‘*I have very much desired to eat with you this evening, Passover mean before I die.*’ {PC 718-720};
- ‘*The day after today, tomorrow*’ is <avorow> (cf English <morrow>) e.g. in W Gwavas <Gwra êwna gàs fordhow hedhyw pò avorow ha why a yll bos den dê whath.> ‘*Mend your ways tomorrow and you can be a good man yet.*’ { }
- ‘*Day after tomorrow*’ is <trenja> (only found in E Lhuyd’s glossary so no example).
- ‘*Day before today, yesterday*’ is <de> but found only in OCV & E Lhuyd (again no example).
- Fortunately example for ‘*evening of yesterday*’, <newher> e.g. in *Bêwnans Meryasek* <ny veuv in scol re’m leawta bys in newher gordhuwher> ‘*I wasn’t at school, by my loyalty, until yesterday evening*’ {BM 102-103} – scholar’s reason why he can’t read.
- Day before yesterday is <degensete> from <*de kens es de>, but found only in E Lhuyd’s glossary.

(348) St Dwynwen

<https://www.skeulantavas.com/audio/348-dwynwen-sans?c=podcast-library-3>

6 February 2022

- St Valentine's day day of lovers in England & Ireland, 14th Feb, special link Ireland as bones of saint in reliquary in Carmelite church in Whitefriar St, Dublin (story for another time). In Wales an additional day for lovers, St Dwynwen's day, already gone this year on 25th Jan – said daughter of king Brychan Brycheiniog, hence 5C. Maelon Dafodrill fell in love with her, and she him, but she betrothed to man chosen by father; downcast & asked God to overcome her love for Maelon; angel of God appeared & gave enchanted drink after which Maelon turned to ice, also 3 wishes: (1) Maelon to resume original form, (2) God to take care of every true lover, (3) Dwynwen never would be troubled by love again but remain unmarried. Withdrew to small Enys Llanddwyn off SW Anglesey, as anchoress; said to have studied herbs and healed many through knowledge; lovers made pilgrimages there.
- After reformation, cult forgotten but in 1960s restarted, now celebrated in Wales.
- St Adwen/Adwenna daughter of Brychan like Dwynwen, i.e. sister; parish/church in Camelford dedicated to her; in Cornish traditions Adwen patroness of lovers like her sister; maybe time to revive her holiday for lovers – unfortunately her feast day not known – Catherine John in her book suggested St Valentine's day (not sure if this the best advice).

Volans: Valentine; *Volans Sans*: St Valentine; *crerva*: reliquary; *Mon*: Anglesey/Môn;

(349) Knockers

<https://www.skeulantavas.com/audio/349-b%C3%B9ckyas-bal?c=podcast-library-3>

13 February 2022

- In German traditions is a spirit: <kobolde> – said to be small and living underground where many of them are miners; Brothers Grimm tale "Snow White & Seven Dwarves", dwarves digging ore, thus obviously meant to be a <kobolde>. In 16C thought that koboldes urged miners to take ore worthless but toxic. Eventually this mineral as new metal <cobalt>. Mine spirit in English called <bluecap>; in Welsh <coblyn>; in Cornwall 'knocker'.
- Miners believed riches to be found where knockers heard working; but loath to go those places. Old man & son of Bosporthenis on Golowan/St John's night waited til saw little people with gold ore from mine – said they knew secrets of their tongue so communicated & made agreement: they to take 10% of ore out of the mine & leave; knockers would give them the part with rich ore. They followed the deal and soon prospered, old man never failed but he died, son greedy & unkind, tried to defraud little people despite the deal – stream of ore ran out, the son couldn't get by, began to drink & wasted all his father's left money, died poor & needy.

Buckya Bal: Mine spirit/knocker; *kemenessa*: communicate;

(350) Macbeth

<https://www.skeulantavas.com/audio/350-macbeth?c=podcast-library-3>

20 February 2022

- MacBeth (Scots Gaelic <Mac Beatha>, of Loarn family, sub-branch of royals; chieftain of Moray in NE; battle in 1040 – cousin king Donnchadh ('Duncan'), killed – Macbeth crown, exiled Duncan's sons Malcolm & Donall Bán. His wife Gruach, grand-daughter Kenneth II (Duncan's predecessor). Reigned 17 years in 11C important, Jerusalem pilgrimage & said to be generous to poor; strife with Vikings & Edward the Confessor of England sent army with Siward of Northumbria to fight, on Dunsinane hill 1054 – 3 years later Malcolm killed MacBeth and became king instead.
- Differences between Shakespeare play & historic record as WS used R Holinshed's "Chronicles", published end 16C – similarities (in both queen ambitious) & differences (Banquo untrustworthy in R Holinshed but innocent & killed in play); MacBeth & Banquo meet supernatural persons in both, prophesying: in R Holinshed these are forest spirits but in Shakespeare these are witches/hags. First performed in 1606, in England where James I/VI of Scotland had been king more than a decade; when James still in Scotland, published book "Daemonologie" with thoughts on magic and witches; also explaining why persecuting witches rightful for Christians; MacBeth in play dealing with king of Scotland & witches much to blame – can see why WS wrote play in form he did.

Uhelwhans: ambition; *gornaturek*: supernatural;

(351) Here and there

<https://www.skeulantavas.com/audio/351-omma-hag-ena?c=podcast-library-3>

27 February 2022

- In Cornish 3 degrees of distance: <omma>, <ena> 'there', <enos> 'far beyond us/yonder'.
- E.g. from *Bêwnans Meryasek* <Sur me a'n gwel, arlùth rial, enos i'n plain> 'I definitely see un, royal lord, yonder in the open' {BM 819-821}; <Me a wel enos dew was> 'I see yonder 2 fellows' {BM 1204}; <ottenso enos i'n pras ha ganso ost brâs ervys> 'There he is in the field and with him a great armed host' {BM 3447-3448}; and from *Bêwnans Ke* <A welta kyrwas enos, dell vynnas Duw, whar ha dov orth an yêwyow devedhys?> 'Do you see stags yonder, as God wishes, mild and tame, arrived at the yoke?' {BK 847-849}
- <enos> sometimes contracted to <nos> e.g. Origo Mundi <an bos nos dywy a wra saw nyns ujj ow lesky (Origo Mundi)> 'The bush yonder kindles but is not burning up' {OM 1397-1398}; likely a la English <enos> forgotten.
- Differences between English & Cornish here/there omma/ena. 'Come here' in English but <omma> not used for this, instead <deus nes> 'come near' e.g. *Charter Fragment* <dieskyn ha powes ha dhymmo deus nes> 'come down & rest and come here' {CF 4}; Origo Mundi <Eva, deus nes, kemer hy rag dhis ny lavaraf gow> 'Eve, come here, take it, for to you I say no lie' {OM 179-180}; from *Resurrexio Domini* <deus nes dhymm del y'm kyrry rag kêwsel moy yn tefry> " {RD 1726}; and from *Bêwnans Meryasek* <deus nes hag assay an pot> " {B 3325}.

Word <nes> here to link with <nessa> e.g. <goos nessa> 'closely related/associated', <pows nessa> 'underclothes/next the skin'

- Two meanings of <ena> (i) 'in that place/there' e.g. J Tregear <ev a fias alena dhe Rom hag ena Simon Magùs a wrug decêvya an bobel> 'he fled from there to Rome and then Simon Magus deceived the people' {TH 46a} (ii) 'in that time/then' e.g. *Passyon agan Arlùth* <Ena Crist a dhelyfras a bryson Adam hag Eva> 'Then Christ delivered Adam and Eve from captivity' {PAA 213.1-2}. As per (i), <omma> meaning 'this place' e.g. from *Bêwnans Meryasek* <yma omma pobel lowr> 'there are enough people here' {BM 3940} and <marow yth ov omma pòr wir gans hy anal boos> 'Truly I'm dead here by its heavy breath' {BM 4094}. Also <omma> meaning 'right now' e.g. J Tregear <Omma me a vynn govyn unn qwestyon dhe vos assoyls (Tregear)> 'Now I will ask a question to be solved' {TH 24a}.
- Can use <omma> to mean 'to this place', e.g. (*Passio Christi*) <doro an prysners omma> 'Bring the prisoners (to) here' {PC 2320} and (W Pryce) <mollath Duw war ev a wrug hy dry hy obma> 'God's curse on he who brought her (to) here' {W Pryce, marriage rhyme}.
- However <ena> cannot be used for 'to that place'; <dy> is the correct word, e.g. (*Passyon Agan Arlùth*) <y feu danvenys dhyworth an Tas eleth dy> 'an angel was sent from the Father to there' {PAA 18.8-8} and from *Bêwnans Meryasek* <gwell yw dhyn mos dy uskys> 'We prefer to go to there quickly' {BM 689}.