

## 2. The Noun

### 1. Gender

Nouns in Middle Cornish are either masculine or feminine. For nouns which do not refer to living beings which are clearly male or female the only way to know the gender is (a) through way of the mutations, or (b) when a masculine or feminine pronoun or numeral refers to it.

(a) The mutations which show the gender of a noun, as well as examples, are given in II.2(2) and (13) for masculine, and in II.2(1), (9), (13), (14) and (15) for feminine nouns.

(b) Examples of gender defined by a pronoun or numeral are:

pronoun: <y box ryche leun a yly (...) hy a vynnas y derry> 'her costly box full of oil (...) she wished to break him (i.e. the box)' P.35ab; <an avell (...) dre3y adam may pephse> 'the apple (...) through her [it was] that Adam had sinned' P.152d; <an nos|ma (...) hag oll y drok> 'that night (...) with all her crime' P.237d; <paradys (...) frut losow ha has a vo ynnny hy tevys> 'paradise (...), the fruit, plants and seed which may be in it (f.) grown' O.75-78; <ov ene guythe ef rag tarosvan> 'my soul, preserve it (m.) from demons' O.2363-64;

numeral: <Dew 3en>, <dew then> 'two (masc.) men' P.42a, O.333; <pedar ran> 'four (fem.) parts' P.190a; <peswar marreg>, <peswar marrek> 'four (masc.) soldiers' P.190b, 241d; <tyyr spus> 'three (fem.) seeds' O.823;<sup>1</sup> <dyw fos> 'two (fem.) walls' O.1690; #

**Note 1.** Since the orthography of initial mutations is far from consistent, the absence of a written mutation cannot be a sure guide to the gender of a noun. Therefore, and especially since the spelling of mutations seems to become less consistent as time proceeds in the Middle Cornish period, it seems very hazardous to assume a 'gender shift' on the basis of the Middle Cornish and Late Cornish texts. Even though the mutations often are the only criterion to indicate the gender of a specific noun, it cannot be told from the orthography whether the mutation was there in the spoken language or not in an instance where the expected mutation is not written. (See Robert A. Fowkes, 'Brythonic gender reduction - the Cornish picture', *Fs. Henry Hoeningwald* (ed. Cardona & Zide). Tübingen 1987.#) A comparable situation occurs in Middle Breton where initial mutations are only rarely written while there is no doubt about their existence whatsoever; cf. HMB.2.

**Note 2.** A complication in defining the gender of a noun from a numeral connected with it occurs with the numeral 'two'. The masc. form /dew/ occurs in writing as <dew>, <dev> or <dow>, while the fem. form /diw/ may be written <dyw> or <dew>. Spellings with <e> can therefore not be taken as a sure proof of the gender of the numeral.

2. The noun /tra/ 'thing' behaves as masculine in some respects, and as feminine in others. After the article and after the numeral /unn/ it is lenited as if it were feminine. A following adjective is also lenited. On the other hand it is referred to with masculine pronouns and masculine numerals are used with it. (For the same ambiguity with /tra/

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<sup>1</sup> In O.870 we find, however, <try spus> with the masculine form of the numeral. Originally, /spus/ is a collective and the form /spusenn/ (fem.) would be expected in these both these instances. Moreover, only in the *Ordinalia* the form is /spus/, whereas in CW we find /sprusenn/. In Middle Breton we find *splusenn* besides *spusenn*. Cf. *Gerlyver Noweth*, s.v. 'sprüsen, spüsen'.

in Breton see HMB.22.)

**Note.** According to Nance (*Gerlyver Noweth*, s.v. 'pobel') the noun /pobl/ 'people' is feminine singular, but is referred to by plural pronouns and takes a plural verb. This can be seen in the following examples:

fem.: <an bobyll>, <a|n bobyll> '(of) the people' P.67a, O.1803, 1832;  
masc.: <rag pobyll an bys pan vons-y> 'for the people of the world, since they were' P.6b; <pobyl (...) na vons> 'lest the people (...) be (pl.)' P.89d, <ol y pobel ymons y> 'all his people, they are' O.1687.

Alternatively, it is possible to consider the noun as a masculine plural.<sup>2</sup> This would explain all the above mentioned peculiarities just as well (cf. II.2(2) and (13)). The same reasoning would also hold good for /tus/ 'people, men'; cf. 2.4 N(5), below.

3. A suffix /-es/ is used to derive feminine nouns denoting persons from masculine ones. Examples are:

<meystres> 'mistress' CE.31, from /mestr/ 'master'; <arlu3es>, <arlothes> 'lady' CE.32, D.1965, 2194 from /arloedh/ 'lord'; <peghadures> 'sinful woman' P.32a,<sup>3</sup> D.491, from /peghadur/ 'sinner'; <mygternas> 'queen' P.226b, from /myghtern/ 'king'; <cowethes> 'female companion' O.92, 95, 98, etc., from /kowedh/; <dves> 'goddess' O.155, from /du/; <portheres> 'portress, doorkeeper' D.1225, from /porther/;

Probably /mowes/ 'girl' originally was a feminine derivative of this type from /maw/ 'young man, servant' (cf. B *maoues*; HMB.21; L&P.35(2)). In Middle Cornish it was, however, probably seen as a separate noun, unrelated to /maw/ and with a different vowel.

#### 4. Number

Nouns may be singular or plural. Plurals can be marked as such in various ways:

(a) The change of one or more vowels in the stem:

/a/ > /e/: <mergh> O.1065 from /margh/ 'horse';  
/a/ > /y/: <dyns> P.96c, O.826, D.1218 from \*/dans/ 'tooth'; <syns> P.211d from \*/sans/ 'saint';  
/o/ > /e/: <tell>, <tel> P.134c, D.3174 from /toll/ 'hole';  
/a\_a/ > /e\_e/: <deves>, <deues> P.48d, O.1065, D.894 from /davas/ 'sheep';  
/a\_o/ > /e,y\_a/: <yscryn>,<sup>4</sup> <escryn>, <yscryn> P.183c, O.2743, D.3173, 3179 from /askorn/ 'bone';  
/e\_e/ > /e,y\_y/: <e3yn>, <ethyn>, <ythyn> P.206c, O.43, 118, 130, etc. from /edhen/ 'bird';  
/o\_e/ > /e\_y/: <kerdyn> P.131b from /korden/ 'cord, string';

<sup>2</sup> In both Breton and Welsh this word – *pobl* in both languages – is feminine and the forms in all three languages are derived from Latin *populus*, a masculine noun. In terms of synchronic Middle Cornish grammar it seems however most convenient to take the noun as masculine plural.

<sup>3</sup> The exact spelling of this word in the Ms. is not clear, the syllable <-dur-> is hardly legible, while the ending <-es> is a complete conjecture as part of the manuscript is missing. In the private copy of his own edition, Stokes remarked that one of the Bodleian-Mss. has <pehadures>.

<sup>4</sup> Rhyming with <pren> 'tree' in the following line.

/e/ > /ey/: <dreyne> P.133d, 134c from /dren/ 'thorn'; <meyn>, <myyn> P.11b, 209d, O.2281, 2318, 2411, etc. from /men/ 'stone';

/oe/ > /ey/: <treys>, <tryys>, <trys> P.46a, 130d, 159c,<sup>5</sup> etc., O.711, 760, 2807, D.251, 474, 480, etc. from /troes/ 'foot';

**Note.** It is hard to decide whether the <e>/<y> variation shown as the result of vowel change from original /a/ denotes a real variation between /e/ and /y/ in Middle Cornish, or indicates a single resulting /y/. Since phonetically /e/ is the most probable result of changed /a/ the variation between /e/ and /y/ might indicate the co-existence of 'mutation' and 'enhanced mutation' respectively. Where we have only plural forms showing /y/ for original /a/ in the singular this would seem to imply an earlier stage in the language in which the result was /e/. (The size of the corpus is of course such that it easily allows us to believe that not all possible forms are actually attested.)

#### (b) The addition of an ending:

/-(y)ow/: <lauarow>, <lavarow>, <leuarow>, <lauaraov> P.1c, 2a, 12b, etc., O.127, 174, 234, etc., D.67, 76, 372, etc. from /lavar/ 'word, speech'; <colmennow>, <colmmenow> P.76b, 131c, 212c, O.1347 from /kolmenn/ 'knot'; <corfow> P.210b, O.253 from /korf/ 'corps, body'; <olow> O.711, 760 from /ol/ 'track'; <marhasow> D.335 from /marghas/ 'market';

/-(y)on/: <Pehadoryon> P.5c from /peghadur/ 'sinner'; <gockorion>, <guycoryon>, <guykcoryon> P.30c, D.331, 1304 from /gwykor/ 'pedlar, trader'; <laddron> P.90d, 186d, 192d, etc., D.336, 2255 from /ladr/ 'thief'; <prevyon> O.1159 from /prev/ 'worm, serpent, reptile'; <sqyerryon> O.1640 from /skwier/ 'squire';

/-(y)es/: <benenas>, <benenes> P.29a, 168a, 168c, etc., O.1575, 1588, 1611, etc. from /benen/ 'woman'; <bestes> O.43, 52, 118, etc. from /best/ 'animal'; <myrhes>, <myrghes> O.1038, D.2639 from /myrgh/ 'daughter'; <enevalles> D.205 from \*/enevall/ 'animal';

/-edh/: <eleth> P.14b, 18d, 226c, O.10, 586, D.6, 31, 96, etc. from /el/ 'angel'; <gvraget> O.976 from /gwreg/ 'woman'; <myghterneth> D.785 from /myghtern/ 'king';

/-yn/: <bommyn> 'blows' D.2088, 2729 from /bomm/ 'bang, heavy blow';

/-(y)as/: <croffolas> O.1662 from /krothvol/ 'murmur, complaint'; <strokyas> O.2716 from \*/strok/ 'stroke';

/-i/: <<sup>2</sup>brofusy>, <profugy> P.73c, D.1480 from /profs/ 'profet'; <esely> P.183b,<sup>6</sup> 184d, 235a, etc., O.2735 from /esel/ 'limb'; <anfugy> O.2328, D.1473, 2044 from /anfeus/ 'misery, trouble';

/-ys/: <paynys>, <paynis>, <peynys> P.3d, 6a, 9b, etc., O.600, 1354, D.2601, 3186 from /payn/ 'pain'; <floris>, <floures>, <flowrys>, <flourys> P.29d, O.769, D.258, 267 from /flour/ 'flower'; <princis> P.64, 97b from /pryns/ 'prince'; <branchys>, <branchis> O.785, D.244, 249, 267 from /branch/ 'branch'; <whaffys> O.2747 from /hwaf/ 'whack, blow';

/-s/: <schere wys>, <schere wes> P.31a, 203d, 213d, D.1142 from /shere we/ 'wicked one'; <resons> P.100b, 118b, D.822, 1822 from /reson/ 'reason'; <scorgijs>, <skorgys> P.131a, D.2056 from /skorjy/ 'scourge'; <menstrels> O.1995, 2845 from \*/mynstrel/ 'minstrel'; <tormentors> O.2682, D.959 from \*/tormentor/ 'torturer';

**Note 1.** The endings /-ys/ and /-s/ seem to be used with loanwords only and may have been borrowed together with the nouns with which they are used. Thus, these endings may reflect Middle English *-es* and

<sup>5</sup> The use of the plural here, after the numeral 'two' (in de Ms. represented by <ij>) is irregular (cf. 4.4#).

<sup>6</sup> The form <asely> in P.183b probably is a scribal error for <esely>, which is the form this word takes on all other occurrences in P. In O.1012, 1797, 2824 this plural shows vowel affection (as in B *ezel*, pl. *izili*).

-s, and Old French -s; see LICC.10 N.2. The etymology of <skennys> 'sinews' P.183d is not clear, but most likely it is related to – or at least influenced by – English *skin* (cf. Breton *skant* 'scales (of fish)', which would have given \*/skans/ in MC). Norris, *Gerlyver Noweth*, gives 'skenna' as the sg. form.

**Note 2.** The plural of /koweth/ 'friend', <cowe3e>, <cowethe>, <cowythe> P.41b, 150b, 245a, O.2478, 2727, D.107, 203, 319, etc., <(kes)kewe3a> 'company, companion' P.110d, probably goes back to \*/kowethedh/ (cf. *W cyweithydd* 'company, host'), where the tendency to lose final spirants was strengthened by a tendency to dissimilation.

**Note 3.** Of the Middle English borrowing <laha> 'law' P.99c, 143a, the plural is written <lays> seven times in P (32c, 75a, 78c, 79b, 80a, 107d, 121c) and <lahys> once in P (182d). In all editions of the text this has consequently been restored to *lahys*, and as such this word is counted in George's table of the orthography of intervocalic /gh/ (cf. I.40).<sup>7</sup> In D.580 the plural occurs as <lahes>. Perhaps the pronunciation of the intervocalic /gh/ in this word had been reduced to zero altogether (as had happened in Middle English *lawe*, *lage*, *la3e* < Old English *lagu*) and the <h> was merely orthographic (as in the plural <rohow> P.251c form /ro/ 'gift'. The metre shows these forms to be disyllabic in all instances.

**Note 4.** Another borrowing, /sojet/ (Middle English *suget*, Old French *suget*), has the plural form <sogete> P.211d, which may have been pronounced /sojte/ since otherwise the line would be one syllable too long. Nance, *Gerlyver Noweth*, s.v. 'sojeta', suggests that the word might in this instance be a singular used as a collective. He gives a plural 'sojetys'.

(c) The addition of an ending plus vowel change:

/-i/: <abestely> P.27a, 44a, 57a from /abostol/ 'apostle'; <gwy3y> P.183d from \*/gwedh/ 'vein'; <bryny> O.133 from /bran/ 'crow, raven'; <yssyly>, <ysyly> O.1012, 1797, 2824, D.1733 from /esel/ 'limb'; <arlythy> O.2346, 2383, D.786, 1558, 1900, etc. from /arloedh/ 'lord';

/-yow/: <meny3yow>, <menythyow>, <mynythyow> P.170a, D.108, 2652 from /menedh/ 'mountain'; <tellyryow> P.206c from /tyller/ 'place'; <delyow>, <dylyow> O.30, 777 from the collective /del/ 'leaves'; <boxsesow>, <boxsusow> D.1362, 1367, 1389 from \*/boksas/ 'buffet, slap';

/-yon, -yen/: <empynnyon>, <empynyon>, <ympynnyon> 'brains' P.134c, D.2120, 2138, which seems to have a plural form only (/ympynnyon/ < \*/yn-penn-yon/ 'in the head (things)'); <mebbyon>, <mebyon> O.437, 1038, 1129 from /mab/ 'son'; <dyscryggyyon>, <dyscryggyon> O.1855, 1869 from \*/dyskrejag/ 'disbeliever'; <guesyon> D.615, 1299 from /gwas/ 'boy, lad';

/-edh/: (no exx. in CE, P, O, or D; LICC only gives <gvrageth> 'wives' from /gwreg/.)

/-ens/: <yskerans>, <yskerens> P.241b, D.737 from /eskar/ 'ennemy';

/-yer/: <prenyer>, <prenyer>, <prynner>, <prynnyer> P.131a, 151d, 153a, O.1010, 1290, 1314, etc. from /prenn/ 'tree, log, timber stick';<sup>8</sup>

/-yn/: <hynwyn> O.35, 120, 135 from /hanow/ 'name'; <<sup>2</sup>dymmyn> O.357, 2228 from /tamm/ 'piece'; <bremmyn> D.2104 from /bramm/ 'fart';

/-ys/: <flehys>, <fleghys>, <flehes>, <flehas>, <fleghes>, <fleghas> P.149d, 168c, 169a, etc., O.932, 975, 1031, etc., D.239, 432, 437, etc. from /flogh/ 'child';<sup>9</sup> <strekis> P.227b

<sup>7</sup> Herniman in his edition gives <la[h]ys> every time the manuscript has <lays>. Pennaod does the same (the first column in his edition gives the text of Ms. Harleian N.1782) but mistakenly printed <lahys> in P.32c.

<sup>8</sup> From the orthography, it is impossible to decide whether the first two plural forms did have no vowel-change or that it simply is not shown in writing. Even the transcription accompanying the facsimile of the manuscript published by Woodhouse silently adds the h's.

<sup>9</sup> In B the forms are sg. *floc'h*, pl. *flec'h*, so that – at least historically – MC /fleghes/ is a double plural (cf. LICC.11, and also 5# below). (See also 2.5.)

from \*/strok/ 'stroke, weal' (see also 2.5#);  
/-ow/, in which case the phonetic reason for vowel affection is lacking. The only example for this in P is <<sup>2</sup>bederow> P.228c from \*/pader/ 'paternoster', (cf. B *pater*, pl. *patero*, W *pader*, pl. *paderau*);

(d) Some nouns form plurals in an irregular way:

/boks/ 'box-tree' has a plural with an irregular vowel change in <byxyn> D.261. Nance, *Gerlyver Noweth*, interprets this form as the plural of a word meaning 'branch of box-tree' (a diminutive?). Phonologically this would most likely be /beksyn/.

/ki/ 'dog' (<ky> D.2242, and in <brathky> 'hound' P.65b, D.2087, <mylgy> 'greyhound' D.2927), pl. /ken/ (in <brathken> P.96c)

/mestr/ 'master', pl. <mestrysy>, <mestrygi>, <mestrygy>, <mestrygi> /mestryji/  
O.2468, D.1647, 1711, 1850, etc.

/tenewyn/ 'side' drops a syllable when the plural suffix /-ow/ is added: <tenwennow>, <tynwennow> O.2442, D.2084.

(e) Suppletion: the use of a special form for the plural:

/den/ 'man', /tus/ 'people, folk': <Mur a dus ha benenas> 'many men and women' P.29a; <ene tus mara kafaf yn-mes y fethons gorrays> 'if I find people there, they shall be driven out' O.341-42; <tus benenes ha fleghys>, <tus benenes ha flehys> 'men, women and children' O.1588, 1611, 1623; <tus ha bestes> 'men and beasts' O.1847; <danvon tus th|y aspye> 'send men to spy him out' D.581; <ol ow tus gour ha benen> 'all my people, man and woman' D.768;

/tra/ 'thing', /taklow/ 'things, matters': <my a leuer yntrethon taclow pryve> 'I will tell (you), between ourselves, private matters' O.935-6; <the wruthyl (...) takclow pryve> 'to attend private matters' D.91-92;

**Note 5.** Nance, *Gerlyver Noweth*, gives /tus/, just like /pobl/ 'people' as feminine singular in some respects, and as plural in others. However, in the Middle Cornish material there is no need to take this noun as anything else but masculine plural. (See also 2.2N above; in both B and W the word *tud* is masculine.)

**Note 6.** On some occasions the noun /den/ seems to have a collective meaning 'men, mankind'. So e.g. in the phrase <mollo3 den ha gour ha gwrek> 'the curse of men, both husband and wife' P.66c. The common expression /mab den/ for 'mankind' may also be understood as a sort of collective meaning literally 'son(s) of men'.

5. Sometimes more than one plural marker is added to one singular stem:

<cle3y3yow>, <clythythow>, <clythythyow> /klydh-ydh-yow/ P.74b, D.608, 1172 from /kledhe/ 'sword'. Phonologically, these forms probably represent /kledh-edh-yow/, with vowel affection caused by /-yow/.

\*/strok/ 'stroke, blow' occurs with the simple plural forms <strekis> P.227b and <strokyas> O.2716 as well as with the double plural <strokosow>, <strococow>.

<strecusow>, <strekesow> P.173b, 174c, O.2225, D.2072, 2081. This double plural may be built on the ME pl. *strokes*.

<flehysygow>, <flehesyggow> occurs in O.1868, D.2649 besides the normal /fleghys/ 'children', which historically is already a double plural itself from the singular /flogh/ 'child'.

Besides the plural /breuder/ for singular /breudr/ 'brother', a form <breudereth>, <brudereth> occurs also in D.714, 1430.

/bomm/ 'blow' appears both with the simple plural <bommyn> in D.2088, and with the double plural /bommynow/ <<sup>2</sup>vommennow> in O.2324

6. This multitude of ways in which plurals can be marked out must already have confused the scribes (and speakers?) of Middle Cornish. In a number of instances we see the same word appear on different occasions with different plural forms, even within the same text:

<<sup>2</sup>3yscyplys> P.52b, 55c, <<sup>2</sup>3yschyblon>, <dyskyblon>, <<sup>2</sup>t(h)yskyblon> P.256a, D.457, 636, 677, etc., <dyskyblyon>, <dyskyblyon> D.1, 69, 173, etc. from \*/dyskybl/ 'disciple, pupil'; <oberys> O.291, <oberow> O.1862, D.13 from /ober/ 'work, deed'; <masons> O.2262, 2278, 2298, etc., <masones> O.2470 from \*/mason/ 'mason'; <karpentorryon>, <karpentoryon> O.2410, 2422, <carpenters> O.2557 from \*/karpentor/ 'carpenter'; <<sup>2</sup>varthogyon>, <<sup>2</sup>vartheygyon> O.2546, D.770 <marthusow> D.82 from /marthus/ 'miracle';

7. Some nouns are collectives referring to a group of objects or a mass of something. Of these collectives singulars can be formed by addition of the singulative ending /-enn/:

<gvethen>, <gwethen>, <guethen> 'tree' O.29, 167, 176, etc. from /gwedh/ 'trees'.  
<gwelen>, <guelen>, <guelan> 'rod' P.136d, 138a, 202c, O.1444, 1447, 1459, etc. from /gwel/ 'rods, sticks'.  
<gryghonen> 'sparks' D.2717 from /gwryghon/ 'spark'.  
<scoren> 'branch' O.776, 802, 805 from \*/skor/ 'branches'.

Other collectives, of which no singulative forms are attested, are:

/benow/ 'female', <benow> O.990, 1022  
/blew/ 'hair', <blew> D.484, 521  
/keunys/ 'firewood', <kunys> O.1296, 1299, 1333, etc., D.1219, 1241  
/del/ 'leaves', <deyl> O.254  
/derw/ 'oaks', <derow> O.1010  
/ys/ 'corn', <eys>, <ys> O.1058, 1559, D.881  
/flour/ 'flower(s)', may be used both as a singular and as a collective, <flour> O.710(?#)  
/frut/ 'fruit'. may be either singular or collective, <frvt>, <frut>, <ffrut> O.30, 77, 79, etc.  
/glow/ 'charcoal', <glow> O.477  
/gore/ 'hay', <gorre> O.1058 ({B} <gorra>)  
/gorow/ 'male', <gorow> O.990, 1022  
/gwartheg/ '(horned) cattle', <guartek> O.1065  
/gwels/ 'grass', <gwels>, <guels> P.16b, O.712

/ (g)iew/ (?) 'sinews', <aga ieyw> D.2681.<sup>10</sup>  
 /losow/ 'plants, herbs', <losow> O.28, 77  
 /lujow/ 'ashes', <lusew>, <lusow> O.477, 1355  
 /mogh/ 'swine', <mogh> O.1065  
 /skyll/ 'cuttings, scatterings', <skyl> O.2720  
 /spedhes/ 'briars, brambles', <spethes> O.275, 687  
 /spern/ 'thorns, thornbush', <sperne>, <spern>, <spyrn> P.133a, 165b, 205a, O.275, D.2064, 2118, 2934  
 /spus/ 'seeds', <spus> O.823, 870, 874  
 /ster/ 'stars', <steyr> P.211a

Of singulative forms plurals can again be formed to denote a limited plurality:

<dagrennow try> 'three drops' P.225a; <scorennow> 'branches' O.780, 838, 2444;  
 <gvlyynny>, <gvlyynny>, <gvlyynny> 'rods' O.1747, 1791, 1931, D.1390; <y vlewennow> 'his hair' D.2095;

**Note 1.** We might assume a collective form \*/dagr/ 'tears' with a singulative \*/dagrenn/ 'one tear, drop'. Since the form \*/dagr/ is not found in the Middle Cornish texts, while the plural form /dagrow/ 'tears' does occur (P.222b, 231b, D.482, 519, 2608), it is not clear if this word was still understood as having a collective meaning. Perhaps /dagrenn/ 'drop' had become lexicalised separately (cf. BM.3319 <mars|us dagren> 'if there be a drop').

Sometimes the collective may take a plural ending also:

<delyow>, <dylyow> 'leaves' O.30, 777; <losowys> 'plants, herbs' O.31, 1742;

**Note 2.** It may be assumed that originally /kolm/ was a collective as well. It occurs as <colm> in D.1525, 1526, 2042. Only in the last of these occurrences it clearly means 'knots, bonds', in the other contexts the meaning seems to be singular. /kolmenn/ occurs as a singular in P.131d, D.177, a plural /kolmennow/ is found in P.76b, 131c, 212c, O.1347.

8. A number of nouns has a special dual form consisting of the numeral 'two' plus the noun in question. This dual is used in Middle Cornish for parts of the body which come in pairs naturally. That it was understood as a 'normal' plural and not as denoting especially *two* things can be seen from <yn dewle an ij ethow> 'the hands of the two Jews' P.131a. Other examples are:

/dewlagas/ 'eyes' (/lagas/ 'eye'): <<sup>2</sup>ewlagas>, <dew lagas>, <ij lagas>, <dew-lagas>, <dev-lagas>, <<sup>2</sup>theu-lagas> P.83b, 219c, 222b, etc., O.2058, D.396, 410, 1066, etc.  
 /dewlin/ 'knees': <<sup>2</sup>ewleyn>, <dewlyn>, <dowlyn>, <<sup>2</sup>thew-glyn>, <dev-glyn>, <<sup>2</sup>theu-lyn> P.54d, 58a, 137a, etc., O.1196, D.136, 247, 1891, etc. from /glin/ 'knee'.  
 /dewverr/ 'legs' (\*berr/ 'leg, shank'): <<sup>2</sup>ew-ver> P.173c.  
 /dywen/ 'jaws, cheeks' (/gen/ 'chin'): <<sup>2</sup>ewen>, <dywen> P.138d, 242b, D.1368.<sup>11</sup>  
 /dywle(v)/ 'hands' (/leuv/ 'hand'): <dewle>, <dewleff>, <<sup>2</sup>thewleff>, <<sup>2</sup>ewleff>, <ij

<sup>10</sup> The expected (etymological) form would be /giew/, but the possessive pronoun /aga/ 'their' does not normally cause lenition.

<sup>11</sup> The singular <gen> 'chin' occurs in rhyming position in O.2712. *Vocabularium Cornicum* gives <genau> gl. os 'mouth', but in Middle Cornish we otherwise find <ganow> 'mouth' P.59c, 106a, 106b, 247b. The vowel in this Middle Cornish form remains unexplained; the expected form would have been \*/genow/; cf. B *geno*, W *genau*.

leyff>, <<sup>2</sup>3ewle>, <dyw-luef>, <dew-luef>, <devle>, <dule>, <dyulef>, <<sup>2</sup>thulef>, <dyvlef>, <<sup>2</sup>thywle>, <dyvluelf> P.48d, 130d, 131a, etc., O.1346, 1534, D.474, 583, 1216, etc.  
 /dywskoedh/ 'shoulders' (/skoedh/ 'shoulder'): <duscoth>, <dywscoth> D.2583, 3069.  
 /dywvreggh/ 'arms' (/breggh/ 'arm'): <<sup>2</sup>3efreggh>, <<sup>2</sup>3effreggh>, <dyv-vreggh>, <<sup>2</sup>thyw-vreggh>, <thyv-vreggh>, <dywvreggh> P.76a, 232a, O.688, D.1179, 1189, 3159.

There seems to have been no dual form for 'feet', and contrary to normal practice the plural /treys/ is used after the numeral 'two': <ij dreys> 'the two feet' P.159c. (For the same exception in Breton, see HMB.26; in W a dual does not seem to exist for 'feet' either.)

For the lenition which sometimes occurs after dual nouns, see II.2(16)#. In CE and P this lenition never occurs after a 'real' dual (written as a close compound) and might in the instances where it does occur be explained also as an instance of lenition rule (13): lenition after a plural masculine noun.

### 9. Syntax of the noun

Since the syntax of nouns in relation to other parts of speech is treated under the heading of those particular parts of speech, all that remains to be said here concerns the sequence of two or more nouns in one clause.

When two or more nouns follow one another directly within one clause, their relation may be one of the following:

(a) An undefined noun may be preceded by another noun in a genitival relation. (For the similar construction in which the second noun is defined by the article, see 1.3).

Examples are:

<cals meyn> 'a heap of stones' P.11b, D.62; <garlont sperne> 'a garland of thorns' P.133a; <prys gwespar> 'the time of vespers' P.230a; <be kunys> 'a load of fire-wood' O.1296, 1299; <an hun myttyn> 'the sleep of morning' O.2074; <war keyn asen> 'on the back of an ass' D.321; <an clathva crystunyon> 'the burial-place for Christians' D.1545;

(b) Similarly a proper noun may be preceded by another noun which it defines in a genitival relation, e.g.:

<pons tamar> 'Tamar bridge' CE.18; <meneth olyff> 'the Mount of Olives' P.52a; <Eneff iudas> 'the soul of Judas' P.106a; <dyth pasch> 'the day of Easter' P.124c; <mab dauy>, <map dauid>, <map daueth>, <map dauyth> 'the son of David' P.197b, D.271, 277, 419, etc.; <both pylat> 'the will of Pilate' P.251d; <chatel abel> 'the chattel of Abel' O.522; <dev isrel> 'the God of Israel' O.1546; <on pask> 'the Paschal Lamb' D.707;

Sometimes more than one noun follows in a construction like this. In such instances each of the nouns is qualified by the following one in a genitival relation and the sequence is progressively specifying the meaning of the phrase:

<a|n pegh beuas ris|yv|ry> 'of the sin it is needful to make award' (lit. 'to give (or rather 'the giving'; /ri/) there is the need (/res/) of an award (/pewas/) of the sin (/pegh/)') P.117c; <a vewnans crist acheson> 'of the life of Christ a reason' P.187a; <Own boys crist mab du a|n neff an tebel el a|n geve> 'the evil angel was afraid that Christ was the



son of the God of heaven' (lit. 'fear (/own/) of the being (/bos/) of Christ the son of God from the heaven the wicked angel had') P.122a; <Otte voys mernans abel> 'behold the blood of the death of Abel' O.577; <y|n ayr deth brus> 'in the sky of the Day of Judgement' D.1669; <rak kerenge map den> 'for the love of mankind' (lit. 'of the son(s) of men') D.3228;

(c) In the above constructions – which are by far the most frequent – the first noun is qualified by the second one and the relation is genitival. When there is no genitival relation, the nouns may form a (loose) compound in which the first noun acts as qualifier:<sup>12</sup>

<pen lustis> 'chief justice' P.119a;03,13 <crows pren>, <y|n grovs pren>, <an grous pren>, <an grous pren> '(on) the cross-tree' P.183d, D.766, 2585, 3045; <an harlot guas> 'the rascally fellow' D.981, 1195; <conna bregth> 'wrist' (lit. 'the neck of the arm') D.2762;

(d) Two nouns may also be in apposition:

<a|n hombronkyas (...) bys yn aga fryns annas o vn Iucter bras yn pow> 'they led him (...) unto their prince, Annas, who was a great justice in the district' P.76cd; <th|y das adam> 'to his father, Adam' O.550; <A das colon caradow> 'O father, dear heart' O.721; <Bersabe flour ol an bys> 'Bathsheba, flower of all the world' O.2121; <peder coweth dvn> 'Peter, friend, let us go' D.643; <re maghom arluth pup le> 'by Mahomet, lord of all places' D.994;

(e) Finally, two nouns may be co-ordinated without a conjunction to express this:

<eff o harlot tebel-was> 'he was a scoundrel, an evil fellow' P.38c; <eysyll bestyll> 'vinegar (and) gall' P.202b; <bestes puskes golowys> 'beasts, fishes (and) lights' O.52; <adam eua> 'Adam (and) Eve' O.2829; <symon jud dun> 'Simon, Jude, let us go' D.465; <dismas iesmas baraban> 'Dismas, Jesmas (and) Barabbas' D.2233;

This may also be the case in an enumeration, where the conjunction /ha(g)/ 'and' is used between the last two items mentioned only:

<Pedyr androw ha lowan>, <peder androw ha oiwan> 'Peter, Andrew and John' P.53a, D.464; <annas pylat ha cayphas> 'Annas, Pilate and Caiaphas' P.112b; <nef mor tyr ha gveyth> 'heaven, sea, land and trees' O.51; <cythol crowd fylh ha savtry> 'citole, crowd, viol and psaltery' O.1997; <epscop pryns doctor ha maw> 'bishop, prince, doctor and servant' D.1794; <dismas iesmas ha ihesu> 'Dismas, Jesmas and Jesus' D.2505;

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<sup>12</sup> This compound might also be explained as a genitival group meaning 'chief of justice'. Cf. <y|n pren crous> 'on the wood of the cross' D.2162, 2357, 2374, etc., where the two nouns are co-ordinated.