

THE TWO MIDDLE CORNISH WORDS FOR ‘GRACE’:

GRAS AND RAS

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1) INTRODUCTION

In Welsh, there are two separate words meaning ‘grace’: *gras* and *rhad*. The first comes from Old French *grace* and the second from proto-Celtic. Their Middle Cornish cognates are *gras* and *ras*. Modern Breton has *gras* only, but *Rad-* is recorded in a personal name in Old Breton.

The body of this paper is a near-exhaustive list of cases of *gras* and *raz* in traditional Cornish. Quotations from the traditional texts are given in the original spelling, here printed in roman type, usually in blue. In the headings of sections and in discussion, the standardized spelling *Kernewek Kemmyn* (George 2020) is used, printed in bold italic in blue, with the one modification that *ras* [‘ra:z] is spelled as *raz*, in order to distinguish it clearly from *ras* [‘ra:s], the lenited form of *gras*.

The final syllable in *gras* comes from Old French /-ç/, which was an affricate, possibly [θs]. Middle English did not possess this sound, and substituted [s] in its place. The sound did exist in Middle Cornish, notably in the etymon ‘resurrect’ /daçerx-/, with /ç/ spelled usually as <ss> or <th>, but once (RD.1462) as <ths>. The affricate could be simplified to [-s] or to [-θ], giving respectively the spellings *gras* ~ *grace* and *grath*, in order to satisfy the exigencies of rhyme in the texts. Spellings in later Middle Cornish suggest that the simplification to *gras* [‘gr:as] became general.

Old Cornish **rad* suffered assibilation to Middle Cornish *ras* [‘ra:z]. The lenited form of *gras* was spelled *ras* and pronounced [‘ra:s]; it is thus a homograph but not a homophone of *ras* [‘ra:z]. These two forms are currently also spelled *ras* in Revived Cornish, in both *Kernewek Kemmyn* and SWF orthographies. The expression *y ras* ‘his grace’ is likewise ambiguous. It might be thought that the alternative form *y gras* [ɪ ‘ɣra:s], where <g> implies a vestigial lenited sound (cf. Breton *e c’hras*) would resolve the ambiguity; i.e. forms with <g> must represent *gras*, not *raz*. However, in theory a Middle Cornish speaker could have interpreted [‘ra:z] as a lenited form of a non-historical *graz* [‘gra:z] (see section 5). Both [‘gra:s] and [‘gra:z] were spelled *gras*. This idea may seem speculative, but Lhuyd’s “Grâz, *Grace*; Lên a ’raz, *Full of Grace*” (AB231b) tends to support it. More convincing is *grajak* ‘gracious’ (BK05.55); this palatalized form is difficult to explain if formed from *gras* [‘gra:s], but makes sense if coming from *graz* [‘gra:z]. Forms ending in <-ce> or <-th>, however, definitely indicate *gras*, and these are printed in green below. Similarly, the expression *ow ras* ‘my grace’ must mean *ow raz*, and for this, red printing is used.

In the main, the translations into English are those of the editors of the editions listed in the bibliography. There is of course a great tendency to translate both *gras* and *raz* as ‘grace’, which is not always helpful, since *grace* itself has several meanings.

2) **GRAS** MEANING ‘GRACE’

As Pryce points out in his Vocabulary, there are two meanings for *gras*:
PV11220 **GRAS, Grass** grace, thanks
We first deal with the meaning ‘grace’.

2.1 **gras as an individual noun**

In all of these cases, *gras* has been translated as ‘grace’.

PA.001	ha zymmo gras ha skyans	and to me grace and knowledge
RD.1338	ny fyl a gras	will not want for grace
OM.1659	gureugh why trestye in y gras	do ye trust in His grace
OM.2253	herweth the grath hath pyte	according to Thy grace and Thy pity
BM.0212	lemmyn grace an spyrys sans	now the grace of the Holy Ghost
BM.2583	ov map grays du war an beys	my son, God’s grace on the world
BM.3663	grays du purguir the henna	God’s grace right truly to that man
BM.3703	maria na ve the rays	Mary, but for thy grace
BM.3872	megys y feth gans ov grays	nourished he shall be with My grace
BK07.05	mar sew the ras	if it is Thy grace
TH01v29	gans lowar gyfte moy a gras	with plenty more gifts of grace
TH02v25	ha speciall grace in weth	and special grace also
TH10v08	rag ny yllyn ny heb an grace	for we cannot without the grace
TH11r33	ow resak gans mercy ha grace	running with mercy and grace
TH11r43	rag y vercy hay grace thynny	for His mercy and grace to us
TH12r26	an especiall royow a race	the special gifts of grace
TH12v14	restoria mabden then stat a ras	restore mankind to the state of grace
TH23v51	destitud a gere Du ha grace	deprived of God’s word and grace
TH27v42	ow excedia an measure a grace	exceeding the measure of grace
TH51r54	ha grace in bewnans ma	and grace in this life
TH55vN	whath grace Dew ow quetha	yet the grace of God protects

Lhuyd has the following two entries in his monograph *Archaeologia Britannica*:

AB064b	Gras	Latin <i>Gratia</i>
AB231b	Grâz	<i>Grace</i>

The first of these looks like a copy of the Middle Cornish spelling; the second is surprising, because the <z> implies voicing of [-s] to [-z] (see section 5).

The following appears to be a mistake, since it does not make sense:

BK33.50	gras clow the lef	lit. grace hear thy voice
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Williams emended it to **a clow the lef** ‘will hear thy voice’.

2.2 **Seeking and having grace**

The subject here is nearly always a person or persons seeking or receiving grace from the Deity. The cases are classified by the verb used.

The verb *pysi* is used of one seeking grace:

BM.2339	me a vyn pesy the grays	I will beseech thy grace
BM.3475	a dermen ha pesy grath	in time and to beseech grace
BK28.59	ow pegy gras	begging for mercy

In this last case, *gras* evidently has a different meaning: ‘mercy’; the third legate is relating to Lucius his encounter with Arthur, from whom he had to beg mercy.

The loan-word *obtain* is used in SA:

SA63r07	mas in ded te a obtaynest grace	but in truth you obtained the grace
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The verb *kavoës* can mean ‘to get’ or ‘to have’:

PC.2971	pur wyr cafus mar mur ras	indeed, have so great a power
RD.1698	ty a yl cafus mur gras	thou mayest well gain great thanks
BM.2740	y gras genen may keffen	His grace with us that we may have /
BK36.62	why a thyrfyn cafas gras	you deserve to receive thanks

The loan-word *reseva* is used here:

TH28r28	the receva moy grace	to receive more grace
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When the supplicant has received grace, *a’m beus* ‘to have’ is sometimes used:

OM.0263	grath nath fo	which thou mayest not have favour
OM.0422	thy wythe an geffo graas	if he had grace to keep it
OM.1413	nymbus grath	I have not grace
OM.1749	thyworthe magan bo gras	that we may have grace from them
OM.2077	dyworto mam boma gras	that I may have grace from Him
BM.0047	maym beua the well grays	that I might have better grace
BK33.59	in dywath may festa gras	that thou mayest have grace at the end
TH30v09	neb astevas spot vith a gras	anyone who has a modicum of grace
CW.1425	maym bome grace woza hemma	that I may have grace after this

The most complicated use of *a’m beus* needs several lines for it to be unravelled:

CW.0870	pyw a thysquethas thyso	Who showed you that you were naked,
CW.0871	tha vos noth tryes corf ha bregh	feet body and arms, except the fruit
CW.0872	lemyn an frute grace na[th]vo	which you have no permission
CW.0873	monas the thibbry heb peyghe	to go and eat except in sin?

bewa ‘to own’ is possible:

OM.0974	ty a bew ov grath nefre	thou shalt ever have My favour
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Or just plain *bos* ‘to be’, with *yn* ‘in’ or *gans* ‘with’:

RD.2424	rak y fo the gras gynen	for that Thy grace is with us
RD.2429	i fo crist ... hay gras gynen	there will be Christ and His grace with us
PA.222.	rag an grayth yn hy ese	because of the grace that was in her

Lhuyd records the above line in his notebook, and mistranslates it:

LV079.59a	Rag an grayth	by means of trouble
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He singles out the head-word, with mistranslations:

LV079.59	GRAYTH	Eng. ‘trouble’, Latin ‘molestus’
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Pryce makes the same mistakes as Lhuyd:

PV11226	hag ragan grayth ynne	and by means of the anguish in her
PV11226	GRAYTH	trouble, anguish

2.3 Bestowing grace

The subject here is nearly always God or Christ, bestowing grace on mortal supplicants.

Here the commonest verb is *ri* ‘to give’:

PC.0291	ro thymmo grath a thos theth plath	grant me grace to come to Thy place
RD.0821	roy grath a wul da pup+pris	grant grace to do well always
RD.0826	arluth ro thymo an gras	Lord, grant to me the boon
RD.0839	arluth ihesu ro thym an gras	Lord Jesu, grant me the grace
OM.0680	roy thotho grath thy seruye	grant him grace to serve him
OM.1463	ham grath a rof lemy n thys	and My grace I now give thee
BK10.16	roy thym gras theth lel svya	give me grace to follow thee loyally
BK14.12	roy thym gras the wuthyl da	give me grace to do good
BK15.44	dv roy thym gras the wul da	God give me grace to do well
TH14v43	abundans a gras res thotha	abundance of grace given to him
TH27v40	an abundance a grace lymyn rys	the abundance of grace now given
TH27v42	an measure a grace res then Jewis	the measure of grace given to the Jews
TH28r12	grace ew plenty res the vabden	grace is plenteously given to mankind
Symonds	Dieu rew grace thew gilda	God give grace to you to do good

Note, however, that without the context, the use of *ri* may be ambiguous:

OM.1472	ha grath thyso my a re	and My grace I will give thee
	Because God is speaking here to Moses, grath evidently means ‘grace’; but if Moses had been speaking to God, the phrase would have meant ‘and my thanks I will give Thee’.	

In the last set of examples, *ro* was often translated as ‘grant’; the actual loan-word from English *grant* is also found:

OM.1726	hay gras theugwhy re wronntyo	and may He grant you His grace
BM.2543	hath lel gras dymo grontya	and grant me Thy loyal grace
PA.001	re wronte zeugh gras ha whans	may He grant you grace and desire
	Pryce (or Tonkin) re-wrote the above line in a way that he could understand:	
PV18826	dhe wronte theugh gras	to grant you grace

Alternatively, God sends grace, expressed by *dannvon*:

PC.0004b	y grath danvon	to send His grace
PC.0118	danvon gras thynny omma	to send grace to us here
OM.0669	y grath thyn may tanvonno	that He may send His grace to us
OM.1187	y gras re thanvonno thyn	may He send us His grace
OM.2574	dev ker danvon thym an gras	dear God, send me the favour
BK23.17	dv danvon ras	God send grace

Or provides it (*darbari*):

BM.0992	ihesu crist darber 3 [#] e [#] grays	Jesu Christ, provide thy grace
BM.2685	ha grays thym ... re tharbarre	and grace to me may He vouchsafe

2.4 The phrase *leun a ras* ‘full of grace’

The expression *leun a ras* is a translation of Latin *gracia plena*; here *ras* is likely to be [ra:s]; cf. Welsh *llawn a ras*, Breton *leun a c’hras*. Supporting this is the spelling *grace* at OM.0436. Occasionally, to form a rhyme, the plural *rasow* is used.

The expression is applied to God the Father:

RD.0578	<i>dev luen a ras</i>	God full of grace
BK34.83	<i>dv levn a ras</i>	God full of grace
PA.086	<i>ow nagha du leun a ras</i>	denying God full of grace
OM.0106	<i>kepar del os luen a ras</i>	just as Thou art full of grace
OM.0436	<i>luen a <i>grace</i> os</i>	full of grace art Thou (addressing God)/
OM.1939	<i>a das del os luen a ras</i>	O Father, as Thou art full of grace
PC.1087	<i>ov thas ker luen a gras</i>	my dear Father, full of grace
PC.1031	<i>ow thas whek luen a ras da</i>	my good sweet Father, full of grace

The translation of the above line is by Graham Sandercock; another possibility is that *da* refers to *gras* rather than *ow thas*; if this is the case, it shows *gras* to be masculine.

and to Christ:

PA.106	<i>ze ihesu leun a rasow</i>	to Jesus full of grace(s)
PA.186	<i>ha crist yn cres leun a ras</i>	and Christ in the middle, full of grace
PC.1520	<i>ow querthe crist luen a ras</i>	selling Christ, full of grace
RD.2613	<i>a ihesu crist luen a ras</i>	O Jesu Christ, full of grace
BM.0754	<i>me a beys crist luen a rays</i>	I beseech Christ, full of grace
BM.2520	<i>ha gorthya crist luen a ras</i>	and worship Christ, full of grace
BK11.26	<i>gans weras Christ len a ras</i>	with the help of Christ, full of grace
BM.2737	<i>ihesu an map luen a ras</i>	Jesu the Son, full of grace
PC.0409	<i>a ihesu whek luen a ras</i>	O sweet Jesu, full of grace
PC.3218	<i>bennath ihesu luen a ras</i>	the blessing of Jesu, full of grace
PC.0393	<i>jhesu arluth luen a ras</i>	Jesu, Lord, full of grace
BM.0550	<i>ihesu arluth luen a rays</i>	Jesu, Lord, full of grace
BM.3860	<i>ihesus arluth luen a ras</i>	Jesus, Lord, full of grace
BM.1098	<i>arluth ihesu luen a rays</i>	Lord Jesu full of grace
PA.087	<i>y arluth leun a ras</i>	his Lord, full of grace
PC.3190	<i>nep yv arluth luen a ras</i>	who is Lord, full of grace
PA.011	<i>mar sos mab du leun a ras</i>	if thou art the Son of God full of grace
PA.095	<i>te yv mab du leun a ras</i>	thou art the Son of God, full of grace
PA.100	<i>ose mab du leun a ras</i>	art thou the Son of God, full of grace?
PA.009	<i>mab marea leun a ras</i>	Son of Mary full of grace
PA.052	<i>mab marya leun a ras</i>	Son of Mary full of grace
BK10.58	<i>mab marya len a ras</i>	Son of Mary full of grace
PA.103	<i>dremas yw ef leun a ras</i>	He is a holy man, full of grace

and once to the Holy Spirit:

PA.003	<i>han sperys sans leun a ras</i>	and the Holy Spirit full of grace
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to Mary:

PA.232	<i>ha marya leun a ras</i>	and Mary, full of grace
BM.0704	<i>maria mam luen a rays</i>	Mary, mother full of grace

and occasionally to other persons:

PA.254	en benenas leun a ras	the women full of grace
PC.2989	a thev iouyn luen a ras	O God Jove, full of grace
BM.0714	meryasek wek luen a rays	sweet Meryazek, full of grace
BM.0750	rag eff yv lenwys a grays	for he (Meryazek) is filled with grace
BK16.58	lven a rasaw	full of graces (referring to Jove)

There are also cases with a verb:

RD.0327b	luen yv a ras	He (Jesus) is full of grace
RD.1558	kepar del os luen a gras	inasmuch as Thou art full of grace

Lhuyd notes the phrase by itself in his notebook:

LV094.68a	Len a rās	Welsh <i>Lhawn o rās</i> .
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In his printed book, *Archaeologia Britannica*, he has:

AB231b	Lên a 'raz	<i>Full of Grace</i>
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The surprising feature here is <-z>, implying voicing of Middle Cornish [-s].

Pryce copies the phrase from a Middle Cornish text:

PV15632a	luen a'ras	full of grace
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2.5 The phrase *dre + gras* ‘by grace’, ‘through grace’

The preposition *dre* ‘through’, ‘by means of’ causes lenition. It is sometimes spelled *der* or *dir* in the texts.

dre an gras

TH14v44	dre an grace na eff a gotha thotha	through that grace it befell him
TH39v33	nena crist y honyn dre grace	then Christ Himself through grace

dre ras + agent

PA.219	dre ras an goys y whelas	by virtue of the blood , he saw
RD.0252	dre grath a vap dev	by the grace of the Son of God
OM.0663	dre grath an arluth guella	through the grace of the sublime Lord
OM.1085	dre grath an nef agan tas	by the grace of Heaven from our Father
OM.1861	dre grace an tas a vghon	by the grace of the Father above
OM.2014	myghtern ker dre gras an tas	dear King, by the virtue of the Father
OM.2019	dre grath an gueel bos sawys	by virtue of the rods be healed
BM.0348	na vanna dre grath ihesu	I will not, through Jesu’s sake
BM.2082	dre grath du ha tra nahen	through God’s grace and nothing else
BM.2504	dre gras du a veth guelys	through God’s grace shall be seen
BM.4137	dre gras ihesu us avan	through grace of Jesu who is above
BK19.73	der gras Christ	through the grace of Christ
BK19.74	der gras Christ	through the grace of Christ
SA63r05	wath dir grace christ	yet, through Christ’s grace

dre + leniting possessive pronoun + *ras*

PC.0401	ro thym ow kerth dre the ras	give me my walking through thy grace
RD.0705	mar ny fyn dre y rasow	If he will not, by His grace
OM.1805	an tas an nef dre y gras	the Father of Heaven by His grace
OM.2829	dre y ras	by His grace
BM.0669	ihesu dymmo der the graes	Jesu, to me through Thy grace
BM.0876	eff a also der y rays	He could through His grace
BK04.73	Christ reth ame[n]dya der e ras	may Christ improve thee by His grace

dre + adjective + *ras*

Here, because the adjective precedes the noun, it lenites *gras* to *ras*.

RD.0616	me an guelas dre mur ras	I saw Him by a great favour
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dre + possessive pronoun + adjective + *ras*

PC.0028b	dre y luen ras	through His full grace
RD.1215	dre y mur ras	by His great grace
RD.2373	arluth ker dre the vur ras	dear Lord, through Thy great grace
OM.0495	dre y luen <i>grath</i> hay versy	by His full grace and His mercy
BK05.06	an dathorhas der e ver ras	resurrected him by his great grace

dre + non-leniting possessive pronoun + *gras*

PA.046	mar nyth wolhaff dre ow gras	if I do not wash thee by My grace
The above line has been miscopied in PC., giving:		
PC.0857	mar nyth wolhaf dre ow <i>ras</i>	if I do not wash thee by My grace
OM.0006	dre ov <i>grath</i> dalleth an bys	by My grace to begin the world

A rarer alternative to *der* is *gans*:

BK01.31	<i>gans</i> gras the worth an d[r]yngys	through grace from the Trinity
BK02.03	ga^s gras dv war ow ena	by the grace of God, upon my soul

2.6 'evil grace'

The following are concerned with the opposite of 'grace'.

In PC, we find an all-English line:

PC.1640	<i>god yeue yow al yfle gras</i>	God give you all ill-fortune
The Middle English expression <i>yfle gras</i> is literally 'evil grace'. It also appears in lines otherwise in Cornish, all in PC, with a variety of translations:		
PC.1198	<i>ke yn rak wyth yffle gras</i>	go forward, bad luck to thee
PC.2076	<i>may haller ry yfle gras</i>	so that one can pay Him out
PC.1404	<i>cafus drok hag yfle grath</i>	to get harm and retaliation
Pryce did not understand <i>yfle</i> in the above line, which he quotes:		
PV19011	<i>hag yfle grath</i>	and meant favour

A Cornish form of the expression is found in:
 OM.0550 yn drog gras thy das adam in **requital** to his father Adam
 Pryce quotes this line:
 PV.9442a yn drog-gras thy das adam in **requital** to her [sic] father Adam
 and highlights the noun:
 PV.9442a Drogras revenge, requital

The following expression is used by Adam to Eve, after he has eaten the apple:
 OM.0251 a debel venyn hep ras O evil woman **without grace**
 Here *ras* is ambiguous; it could be *raz*, or it could be lenited *gras* after *heb*; in Cornish, *heb* ‘without’ occasionally lenites the following noun, and that could be the case here.
 This is one of the lines in OM taken into CW, where it is written:
 CW.0852 a teball benyn heb grace you evil, **graceless** woman
 This appears to support the second possibility, but it may just be that Jordan, the copyist of CW, had *ras* in his exemplar, and re-spelled it.

3) **GRAS** MEANING ‘THANKS’

Whereas Spanish and Italian have similar words for ‘grace’ and ‘thanks’ (Sp *gracia / gracias*; It *grazia / grazie*), Cornish has exactly the same form for both: **gras**. Potentially this leads to ambiguity.

The full expression of thanks has the elements (not necessarily in this order):
 subject + verb + *meur* + *ras* + *dhe* pronoun + name
 No example has been found with all six elements.

3.1 The expression godhvos gras(ow)

This is the commonest expression for ‘to give thanks’. Literally it means ‘to know grace’, but a better translation would be ‘to acknowledge thanks’, ‘to be grateful’. The cases are here arranged in the order of the verbal paradigm, rather than the age of the text.

BK05.07	e coyth thotha gothvas gras	It is right to give him thanks
CW.0712	te a yll gothvas thym grace	You may be grateful to me
RD.0869a	thys y whon gras	I am grateful to thee
OM.2016	the dev the voy y whon gras	the more I shall give thanks to God
CW.1992	tha thew y whom gras ractha	I thank God for them

The above line was copied by Pryce, complete with the spelling mistake (*whom* should be *whon*); his translation is also in error:

PV18611	that thew y whom gras raetha	to God I will give thanks for it
CW.2000	ankow y whon theis mur grace	Death, I thank thee very much
CW.2004	tha thew y whon gras ragtha	I am grateful to God for it
Symonds	Gad marsh	I proffer great thanks

The above expression may be a corruption of *Gonn meur ras*;
 on the other hand it may represent *gromercy* = French *grand merci*.

BK37.24	me a wor theso mer gras	I extend to thee much thanks
BM.0309	mur gras y wothen nefra	much thanks we give ever
BM.3548	ser turont gothfeth thym grays	Sir tyrant, give thanks to me
BK20.92	gras e wothvean thewhy	I would thank you
OM.0530	re woffe gras	may acknowledge thanks
CW.0706	haw dremas a wor thym grace	and my husband will be grateful to me
CW.0730	may woffas thym grassow	to make you grateful to me

3.2 Other verbs of thanking

3.2.1 *ri gras* ‘to give thanks’

As shown in section 2.3, this expression is potentially ambiguous. The recipient of *gras* in all the examples below is God, so *gras* is much more likely to mean ‘thanks’ rather than ‘grace’.

TH05r16	the ry grace the thu golosek	to give thanks to Almighty God
TH11r46	pan grace a yllyn ny ry thotheff	what thanks can we give to Him?
TH51r26	ha ry mer a grace the thu ragtha	and give much thanks to God for it
TH54v21	ha ry grace the thu ragtha	and given thanks to God for it

3.2.2 *a'm beus* ‘to have’ (thanks)

As with *ri*, the meaning of *gras* has to be determined from the context:

RD.0167	a arluth mur gras reth fo	O Lord, much thanks be to Thee
RD.1621	thyworthyf gras man geffo	that he may have thanks from me
BM.1545	angeveth an grays brassa	shall have the greatest thanks
BK11.48	ha te a vyth mer a gras	and thou shalt have much thanks

3.2.3 *dendil* ‘to earn’

The one example of this verb is in the 2nd person imperative:

BK16.60	dyndyl grasaw	earn thanks
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3.2.4 *leverel* ‘to say’

The following is Tregear’s translation of Bonner’s ‘and gaue thanks’, taken from the accounts of the Last supper in the Gospels:

TH52r06	hag a leueris grace ,	and said grace
Edwards’ literal back-translation of Tregear’s words remind us that grace has the special meaning ‘thanks given before a meal’.		

3.2.5 *gul* ‘to make’

BK07.59	the thew ef a ra grasaw	to God he gives thanks
Here <i>ra</i> may be a miscopying for <i>re</i> ‘gives’.		

3.3 Expressions of thanks without verbs

Here we see different orders for the elements:

	name + <i>dhywgh (hwi) meur ras</i>	
RD.1817	a arluth thywhy mur gras	O Lord, many thanks to Thee
BM.0320	ov arluth lich thyugh mur grays	my liege lord, to you much thanks
BM.0484	ov arluth dywy mur grays	my lord, much thanks to you
BM.0575	ser epscop dywy mur grays	Sir Bishop, to you much thanks
BM.0753	meryasek dywhy mur grays	Meryazek, to you much thanks
BM.1677	ser emperour dywhy mur grays	Sir Emperor, much thanks to you
BM.2775	ov arluth dywhy mur grays	my lord, to you much thanks

	(<i>meur</i>) gras dhe + name	
PC.0169	gorthyans ha gras the dev ow thas	worship and thanks to God my Father
OM.1149	gorthyans ha gras thys a das	worship and thanks to Thee , O Father
BM.0215	grac the crist pen an eleth	thanks to Christ , the head of the angels
BM.0567	grays the ihesus	thanks to Jesus
BM.1096	gras the ihesu galosek	thanks to mighty Jesu
BM.2133	gras the crist ha meryasek	thanks to Christ and to Meryazek
BM.2188	grays the ihesu galosek	thanks to mighty Jesu
BM.2811	mur grays ol then arlythy	much thanks to all the lords
BM.4399	ha gras the ihesu heb greff	and thanks to Jesu indeed
BM.4424	grays the ihesu galosek	thanks to mighty Jesu
SA63v55	henna ew <i>grasce</i> the Dew.	that is thanks to God
Pender	marastha Dieu	much thanks to God

In the following, **a** may be in error for *dhe*:
Boorde Eus, sarra, grace a dew

Yes, sir, thanks to God

	<i>meur ras dhe</i> + pronoun	
BM.2891	mur grays dyugh heb feladov	many thanks to you without fail
BM.3702	maria thyso mur grays	Mary, to thee much thanks
BM.3795	maria dyso mur grays	Mary, to thee much thanks
BK14.36	Syr Teuthar mer gras theso	Sir Tewdar, many thanks to thee
BK35.28	ha this mer gras	and much thanks to thee
CW.1872	mear a ras thewhy eall due	thank you very much , angel of God
CW.1954	a das kere mere rase thewhy	O dear Father, many thanks to Thee
CW.0701	mear a rase thewhy sera	thank you very much , sir

Lhuyd re-spells the above phrase as:
LV122.03a Mêr a rês the why Sera

Much Thanks to you S^r

	<i>grasow</i> is used instead of <i>meur ras</i>:	
BK24115	ha thewgh grasow ha ganhasow	and to you thanks , O ambassadors
BK30.89	gormolys thys ha grasaw	praises to thee, and thanks
BK32.69	gormolys theugh ha grasaw	praises to you, and thanks

dhe + name + (*mur*) *gras*

RD.0327a	the ihesu gras	thanks be to Jesus
BM.0622	in kernov the ihesu gras	in Cornwall, thanks to Jesu
BM.0713	ha me yv yagh the crist grays	and I am cured, thanks to Christ
BM.3147	the ihesu grays	to Jesu thanks
BM.3781	the varya wyn mur grays	to blessed Mary much thanks
BM.4207	the du gras	thanks to God
BM.4273	the ihesu grays	thanks to Jesu
BM.4516	ʒ [#] e [#] ihesu gras	to Jesu thanks
BK01.28	the Jesu gorthyans ha gras	to Jesu worship and thanks
BK31.29	hag am confort the thow gras	and comfort me, thanks to God
CW.1232	ʒa thew grace	thank God
CW.1882	tha thew gras	thank God

4) THE WORD *RAZ*

In his notebook, Lhuyd clearly distinguishes *Râz* from *Ras*:

LV122.02	<i>Râz</i>	Welsh <i>Rhâd</i> , Latin <i>paulo pretio</i>
LV122.03	<i>Ras</i>	Thanks

He identifies *Râz* with Welsh *Rhâd*, but his Latin meaning *paulo pretio* ‘at a little price’ applies to the Welsh rather than the Cornish.

It is difficult to find a word which adequately describes the meaning of *raz*. The commonest word used by the translators is of course ‘grace’, but grace in what sense? The meaning which comes through on examining the cases is ‘high moral status’. Williams gets near with ‘qualities’ (BK20.32) and ‘prowess’ (BK34.14) for *razow*.

Twice the meaning ‘power’ is used: in CW.0014 God declares that *der ow raz* ‘through My power’, Heaven will shortly be created, which seems reasonable. The other case does not fit at all: at OM.2715, the First Executioner boasts that he is about to torture a woman, Maximilla: *my a re gans mur a ras / whare lemy n strokyas bras / pur evn war an brest a rag* / ‘forthwith I shall now give with **much power** a great buffet directly on the breast in front’. Norris translates *gans mur a ras* by ‘with much accuracy’, which makes me wonder whether the Cornish actually represents *gans mur rach* ‘with great care’. If so, the case is irrelevant as far as *raz* is concerned.

4.1 Cases whose structure points to *raz*

The phrase *ow ra(y)s* must be *ow raz*. It is found five times:

RD.0121	<i>drefen mar mur yv ow ras</i>	because My grace is so great
RD.1584	<i>intrethe gasaf ow ras</i>	I leave among them My grace
BM.0513	<i>mur yv ov rays pup termen</i>	great is my grace always
BM.0928	<i>covs vn geer erbyn ov rays</i>	speak a word against my grace
CW.0014	<i>skon y fythe gwrys der ow rase</i>	soon there will be made, by my power

The following show no reason for lenition, so seem to be *raz*:

CE.0033a	<i>ras</i> o ganso	
BM.3917	my yv epscop ... mur ov <i>rasov</i>	I am a bishop, great my graces
BM.4380	lowena dywhy ha <i>ras</i>	joy to you and grace
BK11.46	joy war the vody ha <i>ras</i>	joy on thy body, and grace
BK16.66	na thusta <i>ras</i>	thou hast not grace
BK31.26	ha dv ren [than]vanna <i>ras</i>	and may God send grace
BK32.71	Arthor a gel e rasow	Arthur shall lose his favours
BK34.14	dysquethough agys <i>rasow</i>	show your prowess
BK37.17	ha skyentolath ha <i>ras</i>	and knowledge and thanks

4.2 Cases which could be *raz* or *ras*, but appear more likely to be *raz*

The following cases are ambiguous, because *ras* is preceded by a word causing lenition.

with *yw*:

RD.0790	kepar del yv mur y <i>ras</i>	inasmuch as He is of great grace
BK22.07	mer ew the <i>ras</i>	great is thy grace
BK22.79	mer ew the <i>ras</i>	great is thy grace

and without *yw*:

PA.243	den a pert ha mur y <i>ras</i>	manifestly a man with great grace
PA.258	den apert ha mur y <i>ras</i>	manifestly a man and full of grace
PC.0117	my a pys dev mer y <i>ras</i>	I shall pray to God of great virtue
PC.2421	saw y worthyef hay <i>ras</i>	but to worship Him and His grace
RD.1718	ha mur the <i>ras</i>	and of great grace
RD.1908	in pur wyr ha mur y <i>ras</i>	very truly, and of great grace
OM.2329	syr arluth whek mur y <i>ras</i>	Sire, sweet lord of much grace
BK03.55	ha den perfet mer e <i>ras</i>	and a perfect man, of great grace
BK24.11	drefen the <i>ras</i>	because of thy grace
BK33.47	dv mer eras	God of great grace
BK20.32	ow predery ath rasow	considering thy qualities
BOD.076	mer yee Rasaw (yee = <i>dha</i>)	great thy graces

The following expression is notable:

BK30.57	lyas e <i>ras</i>	many his graces
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The adjective *lies* ‘many’ behaves like a numeral in that the following noun is in the singular; so *lies raz* means ‘many graces’. This example shows that the same rule applies when a possessive pronoun is present.

In the following, *a* may be emended to *e* ‘his’:

BK04.86	dv mer a <i>ras</i>	God of great grace
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4.3 **noun + *a raz***

The adjectival phrase *a raz* is usually translated directly, using ‘of grace’. Variations are *a veur raz* and *a razow*.

It might be represented by Lhuyd in:

AB231c	<i>Aras</i>	<i>Of Grace</i>
	but one would expect <i>a raz</i> from Lhuyd; this was copied and mistranslated by Pryce:	
PV.6921	<i>ARAS</i>	grace

When the noun is a person, *a raz* is usually translated by ‘of grace’, ‘gracious’, but ‘of worth’ would be better:

PC.0253	<i>bynyges yv map a ras</i>	blessed is the Son of Grace
PC.0297a	<i>ihesu a ras</i>	Jesu of grace
PC.1769	<i>mar soge map dev a ras</i>	If Thou art the Son of God of grace
RD.0767	<i>me ath pys arluth a ras</i>	I pray Thee, Lord of Grace
RD.0814	<i>a ihesu myghtern a ras</i>	O Jesu, King of Grace
RD.1335	<i>arluth a ras</i>	the Lord of grace
RD.1475	<i>ihesu yv arluth a ras</i>	Jesus, who is Lord of grace
RD.1498	<i>ren arluth dev a ras</i>	by the Lord God of grace
OM.0073	<i>adam del of dev a ras</i>	Adam, as I am a gracious God
OM.0695	<i>theworth an tas dev a ras</i>	from the gracious Father God
OM.0803	<i>cherubyn el dew a ras</i>	Cherub, angel of gracious God
OM.1304	<i>gans dev a ras</i>	by gracious God
OM.1359a	<i>ef dev a ras</i>	He, a gracious God
OM.1451a	<i>a thev a ras</i>	O gracious God
OM.1475	<i>arluth a ras</i>	gracious Lord
OM.1669	<i>gorthyans thys a thev a ras</i>	worship to Thee, O gracious God
OM.2845b	<i>menstrels a ras</i>	gracious minstrels
BM.0319	<i>gouerner lich a fur rays</i>	governor, liege of great grace
BM.0751	<i>ha kernys gans du a rays</i>	and loved by God of worth
BM.2300	<i>heyl tevdar emperour a rays</i>	Hail, Teudar, emperor of grace
BM.2470	<i>re thu arluth mur a rays</i>	by God, great Lord of grace
BM.3005	<i>del goth the epscop a rays</i>	as becomes a bishop of grace
BM.3135	<i>peys gena the crist a rays</i>	pray with me to Christ of grace

When the noun is not a person, the phrase ‘of virtue’ is commonly found:

PA.234	<i>ha spycis a vur rasow</i>	and spices of great virtue
PA.235	<i>oyment o a gymmys ras</i>	ointment was of such great virtue
OM.0186	<i>rag hy bos gvethen a ras</i>	because it is a tree of virtue
OM.1747	<i>gvelynny a gemmys ras</i>	rods of such great worth
OM.1957	<i>a monnt tabor gueel a ras</i>	rods of virtue from Mount Tabor
OM.1987a	<i>an guel a ras</i>	the rods of virtue
OM.1989	<i>an reme ev guel a ras</i>	these are rods of virtue
OM.2012	<i>gueel a vur ras</i>	rods of great virtue
OM.2059	<i>my a wyth an gueel a ras</i>	I shall keep the precious rods
BM.3785	<i>the orth y yamach a rays</i>	from her image of grace
BK15.49	<i>me a gerg[h] erba rasaw</i>	I shall fetch herbs of grace

Occasionally a pronoun is used, rather than a noun:

PA.104	da y won y vos a ras	well I know that He is worthy
BK31.17	lowena the why a ras	joy to you of status

4.4 noun + *raz*

The following are like noun + *a raz*, but without the *a*. In almost every case, the preceding word would not cause lenition, so that we can be fairly sure (as in section 4.1) that *ras* means *raz*. The exception is *fenten ras*, where *fenten*, being a feminine noun, might be leniting *gras*. Compare *mab raz*, where *mab* is masculine.

RD.0307a	ihesu map ras	Jesus, Son of Grace
RD.0510	thum confortye the vap ras	Thy beloved Son to comfort me
RD.0819	ha benneth ihesu map ras	and Jesu's blessing, Son of Grace
RD.0858a	ihesu map ras clew ow dysyr	Jesus, beloved Son , hear my desire
OM.0836	yn paradys fenten ras	in Paradise a fountain of worth
OM.1317	the thev ras rak y worthye	to the God of grace to worship Him
OM.2800	ha bos thotho kymys ras	since it has so much virtue
BM.0486	ellas ragos ov map rays	alas for thee, my beloved son
BM.2640	rag kerense crist map ras	for love of Christ, son of grace
BK17.91	ga^s perha^ ras	with a gracious master
BK18.23	warbarth the berha^ rasow	together to a gracious lord
BK20.71	lowena the berhan ras	lit. an owner of grace
BK24.01	lowena the berhan ras	a lord of grace
BK34.07	pys the vab ras	beseech thy gracious son
SA60v35	Dew golosake hae vab ras	Almighty God and His beloved Son

5) THE ADJECTIVE GRAJAK

One would expect the adjective formed from *gras* to be *grasek*, but this is not found, except in GM20. The attested form is:

BK05.55	ha thys me a vith grajak	and I shall be thankful to thee
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This form is remarkable because it appears to be a very rare example of confusion between the reflexes of Old Cornish /-s-/ and Old Cornish /-d/, which were normally kept strictly apart. It may have been sub-standard, being uttered by the jailer.

To explain this, we turn to two other lines from BK:

BK03.65	marso Christ dv mar rajak	if Christ was so gracious a god
BK05.49	re gorf Astrot dv rajak	by the body of Astrot, a gracious god

The word *rajak* here looks like an adjective formed from *raz* + *-ek*: in a palatalizing text like BK, the reflex of Old Cornish /-d-/ would be [-dʒ-], spelled <j>, and the manuscript is late enough for *-ek* to appear as *-ak*, giving *rajak*. But *rajak* could have been interpreted as the lenited form of a non-historical *grajak*, as found at BK05.55. A similar explanation may apply to Lhuyd's *Graz*; i.e. rather than the voicing of [-s] in *gras*, which is unlikely because of the continuing presence of English *grace*, *Graz* arose from the delenition of *raz*.

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