Y’n Kammow a Gewri!

In the Footsteps of Giants!

A Cornish language community project learning resource.

Ludgvan School

Trythall School
This Cornish language (Kernewek) community learning resource has been developed following an Autumn 2018 community project funded by Cornwall Community Chest and enabled by Councillor Simon Elliott for the Ludgvan electoral division. Kernewek is being increasingly seen as an important and valuable aspect of Kernow’s culture, helping to provide a ‘sense of place’ and local identity which is important to share with children.

Working on a seasonal Harvest theme, alongside legends of local Giants and their huge appetites (just like children!), and working directly with children from Ludgvan & Trythall Community Primary Schools over three weeks, the project also embraced the European Day of Languages (26th September) and National Poetry Day (4th October). Junior age children from both schools also came together for a shared walk following in the footsteps of spiritual giants along the Celtic Way from Ludgvan Church to Tremenheere Sculpture Gardens where they then enjoyed a ‘Giant’ storytelling afternoon, followed by a ‘tea-treat’ with parents when refreshments were asked for in Cornish.

This guide has been written using the Standard Written Form (SWF) of Cornish in line with the ‘Cornish Language Strategy’ 2015-25. Some of the material was supplied and adapted from education packs produced previously by MAGA and Kowethas an Yeth Kernewek who have kindly given permission for its inclusion and it may freely be photocopied for learning purposes. Some of the material is new and the pack has been assembled by Tony Phillips.
Kernewek rag fleghes - Cornish for children

Kernewek is the native language of Cornwall. A Celtic language, closely related to Welsh and Breton and more distantly to Irish, Scots Gaelic and Manx, it has been revived as a living language over the past hundred years or so. In 2003 it was officially recognised by the government under the European Charter for Regional or Minority Languages.

Cornish is all around us in place-names and personal names and is seen increasingly in product names, business ventures and other organisations etc. With Cornish, children can see immediate links into the place they live and begin to understand their surroundings better.

Six good reasons why children should learn Cornish

· Learning Cornish helps them to understand the place they live in

· Learning another language helps to improve learning ability in general and literacy in particular

· Learning one language helps with learning another

· Parents and children can learn together

· Learning Cornish helps in understanding diversity

· It’s fun—gwari teg yw!
Taklow dhe wul - Things to do

Interest in Kernewek is growing hugely in Kernow. Children and adults are learning it and businesses are using it to name their products and even in their TV advertisements. Cornwall Council are putting up bilingual street signs every time new signs are needed. Builders are choosing Cornish to name their developments and the streets and houses in them. This sheet will help you pick out the Kernewek all around you.

Place-names: At least 75% of place-names in Kernow are derived from Kernewek. Here are some of the most common place-name elements. There are lots of books available that can provide more information. Using a large scale map, look for places in your area that include these elements.

<table>
<thead>
<tr>
<th>Place-name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tre</td>
<td>Homestead</td>
</tr>
<tr>
<td>Penn</td>
<td>Headland, end, top</td>
</tr>
<tr>
<td>Poll</td>
<td>Pool</td>
</tr>
<tr>
<td>Nans</td>
<td>Valley</td>
</tr>
<tr>
<td>Pons</td>
<td>Bridge</td>
</tr>
<tr>
<td>Ros</td>
<td>Heath</td>
</tr>
<tr>
<td>Chi</td>
<td>House</td>
</tr>
<tr>
<td>Porth</td>
<td>Harbour or Cove</td>
</tr>
</tbody>
</table>

Street signs: Watch for bilingual street signs in your area (there are lots now). See if you can spot any of the words in the table below. Can you translate your street or house name into Kernewek? Why not start a gallery of photos of bilingual signs.

<table>
<thead>
<tr>
<th>Street-name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stret</td>
<td>Street</td>
</tr>
<tr>
<td>Fordh</td>
<td>Road</td>
</tr>
<tr>
<td>Kew</td>
<td>Close</td>
</tr>
<tr>
<td>Park</td>
<td>Field</td>
</tr>
</tbody>
</table>

Personal names: There are also lots of Cornish personal names. Is there anyone in your class with one of these? Does anyone else have a name that sounds Cornish? Can you find out what it means?

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
<th>Cornish for</th>
<th>Welsh for</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jowan</td>
<td>Cornish for John</td>
<td>Lowena</td>
<td>‘happiness’</td>
</tr>
<tr>
<td>Peran</td>
<td>Patron saint of Cornwall</td>
<td>Tegen or Tegan</td>
<td>‘pretty little thing’</td>
</tr>
<tr>
<td>Jago</td>
<td>Cornish for James</td>
<td>Kerensa or Kerenza</td>
<td>‘love’</td>
</tr>
<tr>
<td>Tristan</td>
<td>From the Welsh for ‘noisy one’</td>
<td>Morwenna</td>
<td>‘sea maiden’</td>
</tr>
</tbody>
</table>

Henwyn enevales dov (pet names): there are lots of pets’ names in Cornish. Have a look at the list at: [https://www.cornwall.gov.uk/media/21532025/pet-names.pdf](https://www.cornwall.gov.uk/media/21532025/pet-names.pdf) . Is your pet’s name there?
Cornwall has lots and lots of saints. A Cornish proverb suggests ‘There are more saints in Cornwall than all of heaven’. For about a hundred years in the 5th and 6th centuries Celtic missionaries (future saints!) arrived in huge numbers from Wales and Ireland and began converting small local groups of people to Christianity. Most of these missionaries settled in coastal regions, near sites that were already in use for religion - holy wells, springs, standing stones, shrines.

Legend and reality have become confused, of course. It’s claimed that various saints arrived floating on such unlikely things as a millstone, a barrel or a stone altar – or even a leaf. Many are believed to have taken part in stone-throwing contests with local Cornish giants, winning with divine help, naturally! Many have left their names to the present day in town names like St Austell or St Germans.

Cornwall has three main saints: St. Petrock, St. Michael and St. Piran. Are we greedy or just unable to make up our minds?

**Petroc(k)** was probably born in South Wales and is associated with a monastery at Padstow, which is named after him – Petrockstowe or Petroc’s Place. Petrock is probably a version of Patrick. When he died, his relics were taken in a beautiful Norman casket reliquary from the monastery at Padstow to Bodmin.

**Myghal** is said to have appeared in a vision above St Michael’s Mount, a few miles west of Penzance, to a group of fishermen in the 5th century. A monastery sprang up and thousands of pilgrims followed shortly afterwards. St. Michael’s Way is a 12.5 mile walking route between Lelant and St. Michael’s Mount, dating back to prehistoric times (10000 BC to 410 AD) and it is thought to have been used by pilgrims and missionaries who arrived from Ireland or Wales and chose to abandon their ships and walk across the peninsula from Lelant to Marazion, rather than navigating the treacherous waters around Land’s End.

**Peran** is also the patron saint of tin miners. He was born in Ireland, studied in Rome and was made a bishop. In Ireland he performed many miracles but became unpopular with the Kings of Ireland and was flung into the sea, with a millstone around his neck. Miraculously he floated across the sea to Perran Beach in Perranporth where he built a chapel amongst the sand dunes. St. Piran’s flag (white cross on a black background) is said to represent white tin flowing from black rock (or good overcoming evil). St. Piran is believed to have lived for 200 years. He was fond of a drink and met his end falling down a well.

What can you discover about Cornish saints in your area?
‘An Lergh Keltek’
‘The Celtic Way’

The Cornish Celtic Way also incorporates the St Michael’s Way footpath mentioned on the previous page. This older pilgrimage route forms part of a wider network of pilgrimage routes across Europe which lead to one of the three most important places of Christian pilgrimage in the World – the Cathedral of St James in Santiago de Compostela, North West Spain.

St Michael’s Way was thought to have been used by pilgrims, missionaries and travellers, especially those from Ireland and Wales. The path from Lelant to Marazion was often taken to avoid the treacherous waters around Land’s End. However, the path was not without its own dangers, namely the Marazion marshes (now a RSPB reserve) and an alternative route from Ludgvan also exists, crossing through Tremenheere to Gulval in order to avoid such danger. It is also believed that this well travelled pilgrim route contributed much to Cornwall’s conversion into a Christian faith.

One can only wonder at the delight, relief and excitement these travellers and ‘spiritual giants’ may have felt as they descended down the path from Ludgvan Church on the last leg of their journey, to see Mounts Bay opening out before them with St Michaels Mount standing proud (on a clear day!).

Can you find the route of this path on a local map or, better still, why not follow in these travellers’ footsteps and walk the path together as a family? It can be done in stages.

Carving above the door of Ludgvan Church showing a pilgrim with a staff

Further information is available from https://www.cornishcelticway.co.uk/
Giants loom large in the folklore of Kernow and legend tells us that once upon a time the Penwith Peninsula, home to both Trythall and Ludgvan schools, as well as places such as Porth la (St Ives), Lulynn (Newlyn) and Lanust (St. Just), was plagued with them. Two of the most famous are Cormoran, the Giant of the Mount (St. Michael’s Mount at Marazion—Karrek Loos yn Koos) and Kowr Bolster.

Kowr an Mont:

Nans yw pell (A long time ago), long before Karrek Loos yn Koos existed, even before there was water in the bay, a kowr called Kormoran lived in the wood with his gwreg (wife) Cormelian. Kormoran decided to build a chi above the gwydh (trees). In fact it was his gwreg that had to build it, because Kormoran was very diek and not at all keen on doing any work. Cormelian carried the large, white meyn in her apron. Kormoran insisted the meyn should be gwynn. He didn’t like the green stones. Unn jydh while Kormoran was asleep (arta!), Cormelian chose a large green men rather than a white one and carried it up to the top of the bre. Suddenly, Kormoran woke up and was very serry s …… and kicked his gwreg high into the ayr. The strings of her apron snapped and the men gwyrdh tumbled out. It’s still there today, now surrounded by the mor. Its name is Karrek an Chapel or Chapel Rock. Kormoran’s house of stone is St. Michael’s Mount.

N.B. Karrek Loos yn Koos means ‘Grey rock in the wood’. What’s that all about?

To read about the other legends marked on the map above, go to:

(The story of Cormoran was adapted with thanks from materials on this page.)

For more detailed (and even more unlikely—and very funny) versions of local stories, see Henhwedhlow by Stevyn Colgan (it’s in Kernewek and Sowsnek). You can buy this book at Kowsva in Heartlands, Pool or from the webpage: http://www.cornish-language.org.
### BILINGUAL ‘HUNGRY GIANT’ POEMS
FROM LUDGVAN SCHOOL

<table>
<thead>
<tr>
<th>THE BIG FEAST!</th>
<th>AN GOOL BRAS!</th>
</tr>
</thead>
<tbody>
<tr>
<td>I’m hungry!</td>
<td>Gwag ov vy!</td>
</tr>
<tr>
<td>Fetch …..</td>
<td>Kergh …..</td>
</tr>
<tr>
<td>10 roast chickens</td>
<td>10 yar rostys</td>
</tr>
<tr>
<td>40 noisy ducks</td>
<td>40 hos trosek</td>
</tr>
<tr>
<td>100 baked cows</td>
<td>100 bugh fornys</td>
</tr>
<tr>
<td>50 juicy rabbits</td>
<td>50 konin sugnek</td>
</tr>
<tr>
<td>100 salty sheep</td>
<td>100 davas holanek</td>
</tr>
<tr>
<td>100 fried eggs</td>
<td>100 oy friys</td>
</tr>
<tr>
<td>70 large crabs</td>
<td>70 kanker bras</td>
</tr>
<tr>
<td>30 saffron cakes</td>
<td>30 tesen safran</td>
</tr>
<tr>
<td>200 tasty apple pies</td>
<td>200 hogen aval sawrek</td>
</tr>
<tr>
<td>5 pots of clotted cream</td>
<td>5 pott a dhehen molys</td>
</tr>
<tr>
<td>… and I want to drink …</td>
<td>… ha my a vynn eva …</td>
</tr>
<tr>
<td>30 bottles of milk</td>
<td>30 botel a leth</td>
</tr>
<tr>
<td>20 barrels of beer</td>
<td>20 balyer a gorev</td>
</tr>
</tbody>
</table>

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*Bilingual poem*
**BILINGUAL ‘HUNGRY GIANT’ POEMS**
FROM TRYTHALL SCHOOL

<table>
<thead>
<tr>
<th>I'M HUNGRY!</th>
<th>GWAG O'V VY!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Get me food!</td>
<td>Dro dhymm boos!</td>
</tr>
<tr>
<td>I want to eat  .....</td>
<td>My a vynn dybri  .....</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>10 roasted sheep</td>
<td>10 dâvas rostys</td>
</tr>
<tr>
<td>20 mackerel</td>
<td>20 brithel</td>
</tr>
<tr>
<td>10 fried cows</td>
<td>10 bugh friys</td>
</tr>
<tr>
<td>50 duck</td>
<td>50 hos</td>
</tr>
<tr>
<td>50 geese</td>
<td>50 goodh</td>
</tr>
<tr>
<td>50 crab</td>
<td>50 kanker</td>
</tr>
<tr>
<td>10 juicy teachers</td>
<td>10 dyskador sugnek</td>
</tr>
<tr>
<td>90 boiled potatoes</td>
<td>90 aval dor brijys</td>
</tr>
<tr>
<td>200 parsnips</td>
<td>200 panesen</td>
</tr>
<tr>
<td>50 raw eggs</td>
<td>50 oy kriv</td>
</tr>
<tr>
<td>40 tubs of ice-cream</td>
<td>40 kibel a dhehen rew</td>
</tr>
<tr>
<td>60 barrels of beer</td>
<td>60 balyer a gorev</td>
</tr>
<tr>
<td>30 pots of clotted cream</td>
<td>30 pott a dhehen molys</td>
</tr>
<tr>
<td>100 scones</td>
<td>100 skonsen</td>
</tr>
</tbody>
</table>
Termyn trevas

Harvest time

The Cornish harvest festival is known as Guldize (Feast of the Haystacks / ‘harvest home’) and was once a major occasion in the local calendar of many communities. There are, in fact, many traditions associated with the harvest, and the dates of these could be different in different places. One of these traditions is ‘Crying the Neck’, which is when the last shock of corn is cut and the end of the harvest is proclaimed. However, this tradition has declined following the invention of machines such as the combine harvester.

During Crying the Neck the master of ceremonies finds the last patch of corn in the field and cuts it with a traditional scythe (a long handled sharp hook). “I 'ave 'un! I 'ave 'un! I 'ave 'un!” Everyone who is there shouts back, “What 'ave 'ee? What 'ave 'ee? What 'ave 'ee?”, which leads to the reply: “A neck! A neck! A neck!” Then after this, everyone joins in shouting: “Hurrah! Hurrah for the neck! Hurrah!”

Sometimes the ceremony is conducted in the Cornish Language:

**An Tregher** (‘the cutter’) – “yma genev! yma genev! yma genev!”
**An Re erel** (‘the audience’) – “Pandr’eus genes? Pandr’eus genes? Pandr’eus genes?”
**An Tregher** (‘the cutter’) – “Penn Yar! Penn Yar! Penn Yar!”
**An Re erel** (‘the audience’) – “Houra! Houra! Houra!”

Crying the Neck ceremonies are regularly organised by members of the Old Cornwall Societies (http://www.oldcornwall.net ) and groups like the Cornish Culture Organisation. The ceremony is usually conducted in both English and Cornish. After the ceremony, farm workers and others would then quickly weave the ‘neck’ into a ‘shock’ or Corn Dolly which was then carried to oversee the traditional Harvest feast, known in Cornish as Guldize (sometimes Gool Dheys, Goldize or Nickly Dize). Each community would also have its own Corn Dolly patterns.

**Pyth yw Kynnyav?** What is Autumn?

Autumn is a season of the year, but which months are autumn? Maybe September, October and November but sometimes the seasons don’t always appear to be the same three months as they change in colour and weather! For example:

September, **mis Gwynngala**, translates as ‘white straw’ ..... perhaps named from how the fields can often look after harvest at this time of year?

November, **mis Du**, translates as ‘black month’ ..... perhaps named from the change in the weather? .... or the change in daylight? .... or the change in our mood!
Te Dehen Kernewek
Cornish Cream Tea

Cornish clotted cream is famous the world over and eaten in great quantities (perhaps by havysi rather than teythyogyon) on skons or, more traditionally, splittys. Spread kyfeth sevi on the halved split or scone, followed by a generous loas of dehen. No amanyn! Serve with a pot of te.

Dehen kernewek was made regularly on small-holdings and farms in years gone by, often to use up surplus leth (cream keeps for several days). Very fresh milk was set to stand in a wide earthenware padel with handles for at least 12 hours. It was then heated slowly, without letting it boil. When the shape of the bottom of the pan could be seen mirrored in the surface, it was removed and allowed to cool for another 12 hours. The thick crust was then skimmed off with a large lo or slice.

Splittys Kernewek

450g bleus krev
113g bleus plen
lo de sugra
1 tsp holan
28g burmen kro
85g amanyn Kernewek
450ml leth mygyl

First, mix the burmen and sugra together and then add to the leth mygyl
Next, sieve together the bleus and holan and then rub in the amanyn. Add sufficient liquid to make a workable toos. Knead well, then set aside and allow to prove until it has doubled in size.
Knead again, then form your toos into splittys and place on a baking sheet poltrys gans bleus. Leave to prove once more in a warm place until they have doubled in size again.
Finally, place in a pre-heated forn and bake at 175°C for ugens mynysen.

Recipe from Rodda’s website: https://www.roddas.co.uk/
Y'n Kammow a Gewri!

Tesen Hevva
Hevva Cake

Tesen Hevva is Cornish for ‘Hevva cake’. Hevva is a Cornish word meaning ‘a shoaling place’. A lookout on the cliffs was called a huer and when he saw a shoal of fish he would shout hevva and direct the fishing boats towards the fish. The criss-cross pattern on this cake represents the net and the currants represent the fish caught inside. Some people confuse hevva with heavy but the cake’s name comes from the Cornish word hevva, and not heavy.

<table>
<thead>
<tr>
<th>Devnydhyow</th>
<th>Ingredients</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bleus – flour, 450g</td>
<td></td>
</tr>
<tr>
<td>Margarin – margarine, 100g</td>
<td></td>
</tr>
<tr>
<td>Amanyn – butter, 100g</td>
<td></td>
</tr>
<tr>
<td>Sugra – sugar, 75g</td>
<td></td>
</tr>
<tr>
<td>Frutys seghys – dried fruit, 200g</td>
<td></td>
</tr>
<tr>
<td>Holan – salt, a pinch</td>
<td></td>
</tr>
<tr>
<td>Leth – milk, 275ml</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Yma edhom a...</th>
<th>You will need...</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mantol - scales</td>
<td></td>
</tr>
<tr>
<td>Bolla – bowl</td>
<td></td>
</tr>
<tr>
<td>Forgh - fork</td>
<td></td>
</tr>
<tr>
<td>Rolbren – rolling pin</td>
<td></td>
</tr>
<tr>
<td>Kollell – knife</td>
<td></td>
</tr>
<tr>
<td>Skubellik - brush</td>
<td></td>
</tr>
<tr>
<td>Forn – oven</td>
<td></td>
</tr>
</tbody>
</table>

Forfh Method

1. Put the bleus in a bolla.
2. Rub in the margarin until the mix looks like crumbs.
3. Add the frutys seghys, sugra, and the holan.
4. Add leth bit by bit and mix with a forgh until you have a stiff dough.
5. Get your hands in and give it a good kneading.
6. Roll out with a rolbren until it’s about 2cm thick.
7. Spread one third of the amanyn onto half of the dough with a warm kollell.
8. Fold the dough in half and roll out with the rolbren again so it’s about 2cm thick.
9. Spread another third of the amanyn onto half of the dough.
10. Fold the dough in half and roll out with the rolbren again so it’s about 2cm thick.
11. Spread the last third of the amanyn onto half of the dough.
12. Fold the dough in half and roll out with the rolbren again so it’s about 2cm thick.
13. Use the kollell to make a net pattern.
15. Bake in a forn (180°C) for about 30 minutes.

Serve with a good pot of te.
Ferennow Kernewek
Cornish Fairings

Ferennow Kernewek is Cornish language for ‘Cornish Fairings’. Fairings are biscuits that were made especially for fairs and feast days. They are associated with Cornwall because they contain exotic foreign spices that were imported by the free-traders (some people call them smugglers).

Devnydhyow Ingredients

Bleus – flour, 100g
Polter pobas – baking powder, 1 teaspoon
Sodiom bikarbonat – bicarbonate of soda, 1 teaspoon
Polter jynjyber - ground ginger, 1 teaspoon
Spis kemyskys – mixed spice, ½ teaspoon
Holan – salt, a pinch
Amanyn – butter, 50g
Sugra – sugar, 50g
Molas – treacle, 3 tablespoons

Yma edhom a... You will need...

Mantol - scales
Bolla – bowl
Lo – spoon
Kollel – knife
Servyoul pobas – baking tray

Fordh Method

1. Put the bleus, polter pobas, sodiom bikarbonat, polter jynjyber, spis kemyskys and the holan in a bolla.
2. Put the amanyyn in and rub it into the mixture until you have a mix that looks like breadcrumbs.
3. Stir in the sugra with a lo.
4. Put in the molas (a warm lo may help with this).
5. Mix up until you have a paste or dough, roll into a sausage about the size of your wrist.
6. Using a kollell cut discs about 5mm thick and put these on a greased servyoul pobas.
7. Bake in a forn (180°C) for 10 minutes.

Serve with a good pot of te.
Pasty

The pasty is the king of Cornish cuisine and we all know the best pasty is... the one your mum makes. It is said that the Devil would never cross the Tamar ‘lest ‘ee be meat in a pasty’! This is a traditional recipe that will make a small pasty. You could try using a nice Cornish cheese instead of beef to make a good vegetarian version.

<table>
<thead>
<tr>
<th>Devnydhyow Ingredients</th>
<th>Yma edhom a... You will need...</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bleus – flour, 110g</td>
<td>Mantol - scales</td>
</tr>
<tr>
<td>Blonek – fat, 50g</td>
<td>Bolla – bowl</td>
</tr>
<tr>
<td>Holan – salt, a pinch</td>
<td>Forgh – fork</td>
</tr>
<tr>
<td>Dowr – water</td>
<td>Rolbren – rolling pin</td>
</tr>
<tr>
<td>Bewin po keus – beef, 100g, or cheese, 50g</td>
<td>Plat – plate</td>
</tr>
<tr>
<td>Patatys – potato, 50g</td>
<td>Kollel lymm – sharp knife</td>
</tr>
<tr>
<td>Ervin – turnip, 25g</td>
<td>Forn – oven</td>
</tr>
<tr>
<td>Onyon – onion, 10g</td>
<td></td>
</tr>
<tr>
<td>Puber – pepper</td>
<td></td>
</tr>
</tbody>
</table>

Fordh Method

1. Put the bleus in a bolla.
2. Cut the blonek into little pieces and rub into the bleus until you have a mix like breadcrumbs.
3. Add the pinch of holan.
4. Add the dowr bit by bit and mix with a forgh.
5. Get your hands in there and knead until you have a dough.
6. Roll out the dough with a rolbren until it’s about 5mm thick.
7. Put a plat on top and cut round it with a kollel, take the plat away.
8. With a kollel lymm slice (never dice) the patatys, then the ervin onto one half of your dough circle. Leave the edge clear for crimping.
9. Chop your bewin or your keus into little chunks and place them onto the mound of patatys and ervin.
10. Finely chop the onyon and sprinkle it on.
11. Season with holan and quite a bit of puber.
12. Fold over and seal in the filling.
13. Crimp the edge. It takes a lifetime to do this properly!
14. Use the kolleel to make a hole in the top and carve your initial on the top.
15. Bake in a forn (180°C) for 40-45 minutes.

Serve with a good pot of te. Although John Wesley said it was a sin to have coffee or sugar because they were produced by slaves, a little sugar was allowed in the ‘dish o tay’ with a pasty. This was served as a pudding because if the pasty was ‘fitty’ then there was no need of a pudding.
Y'n Kammow a Gewri!

Tamm a Gernewek 1
A Bit of Cornish 1

Fatla genes? How are you?

**Pur dhrog** (xx) very bad

**Drog** (x) bad

**Da lowr** (√x) OK

**Da** (√) well

**Pur dha** (√√) very well

**Splann** (√√√) splendid

**Bryntin** (√√√√) brilliant

**Marthys da** (√√√√√) marvellous

Fatla genes?

How are you?

**Da lowr, meur ras.** OK, thank you.

**Ha ty, fatla genes?** And you, how are you?

**Yn poynt da ov, meur ras.** I am well, thank you.

**Mar pleg** Please

**Meur ras** Thank you

**Gav dhymm.** Excuse me.

**Drog yw genev.** I’m sorry.
Tamm a Gernewek 2
A Bit of Cornish 2

Piw os ta?  Who are you?
Josh ov vy.  I am Josh.
Lizzy ov vy.  I am Lizzy.

Pyth yw dha hanow?  What is your name?
Lowena yw ow hanow.  My name is Lowena.
Peran yw ow hanow.  My name is Peran.

Gav dhymm.  Excuse me.
Res yw dhymm mos.  I must go.

Dha weles!  See you! (to 1 person)
Agas gweles!  See you! (to >1 person)
Duw genes!  Goodbye! (to 1 person)
Duw genowgh!  Goodbye! (to >1 person)
Nos da!  Goodnight!
Y’n Kammow a Gewri!

Tamm a Gernewek 3
A Bit of Cornish 3

mann
onan
dew
tri
peswar
pymp
hwegh
seyth
eth
naw
deg

Unn Den Eth Rag Treghi

‘One man went to mow’

Unn den eth rag treghi,
Treghi prasow gora,
Unn den ha’y gi
Eth rag treghi gora.

Dew dhen eth rag treghi,
Treghi prasow gora,
Dew dhen, unn den ha’y gi
Eth rag treghi gora.

Tri den eth rag treghi ......

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Tremenheere Sculpture Gardens for hosting our afternoon event

Tremenheere Kitchen for hosting & enabling the family ‘tea-treat’

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Further information

Asnowdhow rag kerens ha dyskadoryon

Resources for Parents and Teachers

How can parents and teachers start? ........ There are adult Cornish classes all over Cornwall.

- See http://www.learncornishnow.com or contact Kowethas an Yeth Kernewek: http://www.cornishlanguage.org or local Klass An Hay (The Heamoor Class): http://www.klassanhay.org.uk

- Books, CDs, a DVD and other materials are available. Contact the Cornish Office (see below) or see Kowethas an Yeth Kernewek’s on-line shop at: http://cornish-language.org/Cornish-language-books.html

- Language organisations hold regular events. These organisations are listed on the index page of http://www.teachcornish.com.

- Games and other resources can be found on the Cornish Office’s website: https://www.cornwall.gov.uk/leisure-and-culture/the-cornish-language/

- The Cornish Office can advise on Cornish teachers who can help. Why not bring a few families together or start an after-school club?
“Well done for organising such a good event, putting Cornish schoolchildren in touch with their heritage, landscape and language.”
Canon Nigel Marns, Ludgvan Church & author ‘A Cornish Celtic Way’

“I really enjoyed learning about the history of Cornwall at the start in the church.”
Isla, Y6, Trythall School

“It was lovely to work with you on this. The children loved it and got a lot from it too. It’s such a good way to strengthen community.”
Mat Strevens, Headteacher, Trythall School

“I really liked the treasure-hunting. That was my favourite part of it.”
Jamie-Ray, Y4, Ludgvan School

“The children all loved their afternoon (at Tremenheere Sculpture Garden) … looking forward to the next session.”
Grace Wright, Y4 teacher, Ludgvan School

“The tesen safran (saffron cake) was splann!”
Thomas, Y4, Trythall School

“Lovely to hear some Kernewek in use and to see the children keen on it. It was good for me to learn a little too!”
Mark Harandon, storyteller

“You could probably lose a giant in the bamboos.”
Beau, Y4, Ludgvan School