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WILLIAM JORDAN & WHITLEY STOKES

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THE CREATION OF THE WORLD,

A CORNISH MYSTERY,

EDITED, WITH A TRANSLATION AND NOTES,

BY

WHITLEY STOKES, Esq.

EDITOR OF "THE PASSION" (A MIDDLE-CORNISH POEM): "THE PLAY OF THE SACRA-
MENT" (A MIDDLE-ENGLISH DRAMA): "CORMAC'S IRISH GLOSSES":—&c.

[The Philological Society is indebted to Mr. EDWIN NORRIS the editor of "*The Cornish Drama*" &c. for seeing this work through the press, and adding a few various readings &c. distinguished by his initials, — on account of Mr. Stokes's absence in India. F. J. F.]

THE CREATION OF THE WORLD.

THE text of the 'Creation', the Cornish drama now printed, was,
like the poem of the 'Passion', which forms part of our last
volume, thrust forth on the world by Mr. Davies Gilbert. In
the case of the 'Creation', as in that of the 'Passion', Mr. Gilbert
interpaged the Cornish text with an English version by John
Keigwin.[1] So erroneous is Mr. Gilbert's book, in text as well
as in translation, that no argument seems needed to justify the
Philological Society in printing a corrected edition of the only
important relic of Cornish literature which, since the late publi-
cation of the Passion, has been unattainable in a trustworthy
form.

Mr. Edwin Norris, in his *Cornish Drama*, II, 441, good-
naturedly observes that the average number of errors in Mr.
Gilbert's edition of the 'Creation' is not more than twenty in a
page. Two or three examples will give some notion of the
nature, though not of the number, of these mistakes:—

Pp. 2, 3.　Try Person yn idne Dewaes
　　　　　　ow kys rayny a bys vickar
　　　　　　"Three Persons in one Godhead
　　　　　　Do reign of the world sovereign."

The same, rightly read and translated:—
　　　　　　Try person yn idn dewges
　　　　　　ow kys raynya bys vickan
　　　　　　"Three Persons in one Godhead,
　　　　　　Reigning together for ever."

[1] The title of Mr. Gilbert's edition of the 'Creation' is as follows:—
The Creation of the World, with Noah's Flood; written in Cornish in
the year 1611, by William Jordan; with an English translation, by John
Keigwin. Edited by Davies Gilbert, F. R. S., F. S. A. &c. London,
1827.

A

Pp. 4, 5. Can hasawe them danveys
            Rage ou servia bys Vichar
            "Songs unto me sending
            For the serve me the world's Sovereign."

    The same rightly read and translated:—
            Canhasawe them danvenys
            rage ow servia bys vickan
            "Messengers sent to me
            to serve me for ever."

Pp. 6, 7. Them y fethow can, hag ow av
            Hag y wrowgh ow aradowa.
            "To me you shall be singing and answering
            And doing my commands."

    The same rightly read and translated:—
            Them y fethow canhagowe
            hag y wrewgh ow aradowe
            "To me ye [the Angels] shall be messengers,
            And ye shall do my commands."

Pp. 66, 67. May moyghen y lavyerhy
            Der weyll o gorhemen trogha
            "But most of her labour shall be.
            By gripings I shall command to cut;"

    The same rightly read and translated:—
            May mýghea y lavyer hy
            der weyll ow gorhemen troghe.
            "Let her travail increase
            Through breaking my command."   Genesis iii. (16.)

The division of the lines in the printed copy is also marvellously inaccurate.

Four copies of the present drama are known. *A.* (from which the text now printed has been taken) is the oldest; it is a paper MS., in small folio, dated Aug. 12ª, 1611, preserved in the Bodleian library, and marked *N.* 219. *B.* is a copy of *A.* contained in the first volume of a quarto paper MS. lately presented by Mr. Ley of Bosahan to the Bodleian. *C.* is in the British Museum, Harleian, *N.* 1867. It appears from a note in Welsh at the end that Lhuyd collated this copy with *A.* in 1702. *D.* is preserved in a paper folio MS. lately in the possession

of Mr. Hotten of Piccadilly, and containing also a copy of the 'Passion'.

The language of the mystery now printed differs from that of the 'Passion' and of the drama published by Mr. Norris chiefly in the following respects:—

1°. The vowel *e* has often become *a*, as in *arna* 'until' = *erna*: *carenga* 'love' for *kerenge*, *kerense*, *tha* 'to' for '*the*', *plag* 'fold' 1614 = *plek*, *resacke* 'a running' 1828, for *resek* = *redeg*.

2°. *th* and *gh* (*ch*), in *inlaut* and *auslaut*, have become mute, and are consequently interchanged. Thus *bedna* 'blessing' 1541, for *bennath*, *a vy* 'is' 4, for *a vyth*, and *hunythe* 2246 for *huny*: *bean* 'little' 118, for *beghan*: *gh* is put for *th* in *segh* 'arrow' 1573, and *th* for *gh* in *war-lerth* 'after' 1795 *marth* 'horse' 406, *peth* 'sin' 586, *gwreth-tye* 'housewife' 942, *kerth* 'oats' 1066, *gorthell* 'ark' 2254.

3°. *m* (*mm*) has become *bm*: thus *lebmyn* 'now' 70, 2239, 2489, *thybma* 'to me' 570, 2495: *kybmar* 'take' 692, *mabm* 'mother' 1203, 1910, *a lebma* 'hence' 1208, 2079, *kebmys* 'so many' 1220, 1350, 2145 = *kybmys* 1284, *cabm* 'crooked' 1603, 2501, *hebma* 'this' 2193: *obma* 'here' 2523.

4°. *n* (*nn*) has become *dn*: thus *idn* 'one' 6 = *udn* 1752, 2539, *radn* 'part' 2356, *gwadn* 'weak' 1275, 1679, 2479, *lodn* 'bullock' 1361, 2365, *badna* 'drop' 1364, *pedn* 'head' 182, 916, 1019, 1597, *defednys* 'forbidden' 1803, *blethydnyow* 'years' 2404, *skydnya* 'to descend' (*skydn* 2369, *skydnys*, 2305) 2207, *bedna* 'blessing' 1541, *hedna* 'that' 2447, 2491, 2509.

5°. The corruption of *s* into *g* soft (as in *George*) is more frequently met with: thus *canhagowe* 'messengers' 67, *drengys* 'Trinity' 126, 2238, 2007 *blonagath* = voluntas, 96, *carenga* 'love' 359, 847, 1754 = *carensa* 840, *sallugye* 'to salute' 721 = *salugy* 1776, *sengys* 'held', 438, 2236 = *synges* 2050, *thagye* 'to thee' 2349, *cregye* 'to believe' 1602, *pegy* = *petere* 2206. For this soft *g*, we find *j* (*nynjew* 'is not' 263) and *dg* (*devydgyow* 'sheep' 1070, *pydgyaf* 'I desire' 1364,) 1509, 1670, *marrudgyan* 'marvels' 1764, 2123 (= *marodgyan* 1803, 1897, and *marogyan* 1875) *crydgyans* 'belief' 2316.

6°. Matters of spelling rather than of language are, a. the

frequent occurrence of an inorganic mute *e* at the end of a word
(e. g. *hawe mabe* 'and my son' 9, *tase* 'father' 12, *neve* 'heaven'
15, *bothe* 'desire' 16, *gwreage* 'woman' 834), b. the use of *i* for
u (*idn* 6 'one' = *un* 10) and *u* for *i* (*un*, 1909, 'in') the using *ae* to
express *â* (*taes*): the using *ea* to express *ê*: thus *eall* 'angel'
47, *wheag* 'sweet' 95 = *wheake* 759, *dean* 'man' 254, 417, *teake*
'fair' 412, *gwreag* 'woman' 877 = *gwreage* 834, *bearn* 'grief'
1092, *steare* 'star' 102, *gear* 'word' 164, 896 = *geare* 211, *seath*
'sit' 66 = *seathe*, 54, and c. the using of *oo* or *oe* to express
ô: (e. g. *oole* 'weep' 2304, *nootha* 'nakedness' 969, *boes* 'to be').

7*. Pronominal infixation is less frequent: e. g. 'I am named'
is *me ew henwis* l. 12 instead of *y-m gylwyr* as in the cor-
responding passage, O. 1. So *dro hy* 'bring it' 1488, *my wrug*
'made me' 1766.

8*. Lastly, loanwords from the English occur in far greater
number.

Passing from the language to the subject matter we may remark
that the author imitates and often copies the *ordinale* called 'Origo
Mundi', which stands first in Mr. Norris's *Cornish Drama*. Some
parts, however, are his own; for example the fall of Lucifer and
his angels, Cain's death, Enoch's translation, Seth's prophecy
and erection of the pillars. Who the author was remains uncertain.
The William Jordan mentioned at the end may well have been
only the transcriber, and the occurrence in the stage-directions
of such forms as *sortis*, *beastis*, *garmentis*, *every ch-on* 'every
one' and *car[i]eth* 'they carry' seems to indicate a date prior to
1611, when Jordan completed his manuscript. The author's
mention of limbo, too, may tend to shew that the play was com-
posed before the Reformation.

The text has been transcribed for press and the translation
and notes written, during a voyage to India, apart from books
and philological friends. This circumstance will, I trust, induce
Celtic scholars to deal leniently with the errors and defects which
they will probably find in the following pages.

E. I. S. 'Clarence' lat. 39° 27' S. long. 10° 25' W.

August 21, 1862.   Whitley Stokes.

THE CREACON

OF THE WORLD.