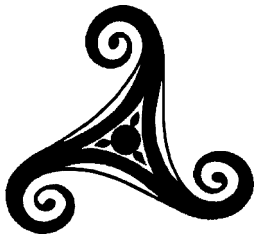
John Cowper Powys's *A Glastonbury Romance*: A Reader's Companion

Updated and Expanded Edition

W. J. Keith



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Preface

The aim of this list is to provide background information that will enrich a reading of Powys's novel/romance. It glosses biblical, literary and other allusions, identifies quotations, explains geographical and historical references, and offers any commentary that may throw light on the more complex aspects of the text. Biblical citations are from the Authorized (King James) Version. (When any quotation is involved, the passage is listed under the first word even if it is "a" or "the".)

References are to the first edition of *A Glastonbury Romance*, but I follow G. Wilson Knight's admirable example in including the equivalent page-numbers of the 1955 Macdonald edition (which are also those of the 1975 Picador edition), here in square brackets. Cuts were made in the latter edition, mainly in the "Wookey Hole" chapter as a result of the libel action of 1934. References to JCP's works published in his lifetime are not listed in "Works Cited" but are also to first editions (see the Powys Society's *Checklist*) or to reprints reproducing the original pagination, with the following exceptions: *Wolf Solent* (London: Macdonald, 1961), *Weymouth Sands* (London: Macdonald, 1963), *Maiden Castle* (ed. Ian Hughes. Cardiff: University of Wales Press, 1990), *Psychoanalysis and Morality* (London: Village Press, 1975), *The Owl, the Duck and – Miss Rowe! Miss Rowe!* (London: Village Press, 1975), and *A Philosophy of Solitude*, in which the first English edition is used. In the case of *Porius*, references are to the edition by Judith Bond and Morine Krissdóttir (New York and London: Overlook Duckworth, 2007) with page-numbers for the 1995 Colgate University Press text edited by Wilbur K. Albrecht following in square brackets; in that of *Owen Glendower*, the first references are to the first edition, with the common pagination of the U.K. Walcot 2002 and the U.S. Overlook 2003 editions in square brackets. Details of all other books quoted (and details of JCP's posthumously published writings) will be found in the concluding "Works Cited."

Common universal references are ignored, but, except in the most obvious (e.g., "London"), all British geographical references are glossed. Phrases and quotations from foreign languages are translated even when elementary. I usually give page-references only to the first appearance of a word or phrase, unless later references seem significant. However, all but the most casual of artistic and literary references are included.

In referring to Arthurian and Grail scholarship, I have concentrated on the work of older scholars (R. S. Loomis, John Rhys, Jessie L. Weston) because these are the authorities that JCP used. Many of their theories, of course, have now been superseded.

A street-map of Glastonbury, marked by JCP, is produced in Dante Thomas (39), in Rands, "Aspects" (27), and on the cover of *Powys Review* 9 (1981-2).

I would like to record special thanks to James Carley, Kate Kavanagh, and Susan Rands, who provided valuable corrections and additions to the earlier versions of this compilation. And I am especially grateful to Jacqueline and Max Peltier for their continual encouragement over several years and for their efforts to make these annotations accessible on their own and the Powys Society's websites, and to Lihua Gui for patient and cheerful computer assistance.

W. J. K. November 2010

A

"A grave for Mark …" (epigraph) — A translation of a stanza from "Stanzas of the Graves" in *The Black Book of Carmarthen* (probably ninth century), which "is generally considered to provide the earliest recorded evidence for a concept of Arthur as a hero who had never died and would never die" (Green [72]). JCP clearly derived it from Rhys's *Studies* (19). The meaning of the third line has been much discussed; it probably means "Nobody can say where Arthur's grave is" (Padel [50]), while "*anoeth* … refers to something difficult to acquire, hidden, precious, a wonder" (David Jones ["Myth" 213]), and is sometimes translated as "the world's wonder" (Thomas Jones [127]). Geoffrey Ashe notes that the line could also be translated as "Concealed till the Judgment Day the grave of Arthur," and comments: "Its essential message is clear: 'Don't ask questions.' The poet is aware of a secret" (*King* [117]). JCP's use of the stanza here immediately casts doubt on the claim that Arthur's grave is in Glastonbury. For further details, see Keith (81-4).

"a great good place" (26 [44]; cf. 169 [179]) — The title of a short story by Henry James, first published in *The Soft Side* (1900). Also quoted in *The Inmates* (239, 240), *Dorothy M. Richardson* (44), and *The Dorset Year* (274).

à quatre (1094 [1045]) — Involving four [people] (French).

a second figure … sorceress (343) — In the 1955 edition (334), this reads : "the still recumbent figure of Mr. Geard" (see Smith article).

"a thousand years were as a day" (677 [650]) — From Psalm 90:4, perhaps via Isaac Watts's hymn "O God our help in ages past …" (noted by Kate Kavanagh).

"à **trois**" (121 [133]) — Involving three [people] (French), usually referring to an unorthodox marriage.

"a wide solution" (98 [112]) — Sir Thomas Browne, *Hydriotaphia, Urn-Burial* (Ch.5), also quoted in *Wood and Stone* (530), *The Complex Vision* (202), and *Jack and Frances* (I 54).

Abbey Barn (204 [211]) — The fourteenth-century tithe-barn at the corner of Chilkwell Street, well known for its carvings in stone of the symbols of the four evangelists; a lion for Matthew, an ox for Mark, a man for Luke, and an eagle for John. In JCP's time it was still in use; it is now a Rural Life Museum.

Abbey House (18 [37]) — A large house overlooking the east end of the Abbey Ruins, built in 1825 and inhabited in the novel/romance by Euphemia Drew. Along with the Ruins, it was auctioned in 1907 (see "Bishop" below, and Carley, *Glastonbury* [175]). By 1982 it had become an Anglican retreat house. A sketch (1833) is reproduced in Dunning (89), and there is a photograph of its gateway in Rands ("Aspects" [34]).

Abbey Ruins (18 [37]) — The ruins of Glastonbury Abbey, suppressed at the Dissolution.. See also "Bishop." JCP includes "the Ruins of Glastonbury" in a list of objects that can change "one's whole life" (*The Meaning of Culture* [268]).

Abbey Theatre in Dublin (333 [325]) — The famous Irish theatre where many of the plays of Sean O'Casey, J. M. Synge, and W. B. Yeats were first performed.

Abbot's Kitchen (513 [496]) — A fourteenth-century building within the Abbey Ruins, which survived the Dissolution intact.

Abbot's Tribunal (339, 654 [330, 629]) — A substantial merchant's house in Glastonbury High Street, now the Glastonbury Museum. Until recently, it was thought to have been the monastery's court-hall. (Information from James Carley.)

Abishag (1091 [1042]) — The Shunamite woman chosen to lie with the aged David to keep him warm in 1 Kings 1:1-3.

abstracted trance (301 [294]; cf. 907 [887]) — Cf. the characteristic JCP hero's sinking into his soul. It is interesting that here the condition is attributed to Socrates (q.v.).

Acheron (1027 [981]) — A river in the classical underworld. So, "Acherontic" (340 [332]).

Achilles (272 [268]) — The hero of Homer's *Iliad*. He had a pair of immortal horses, Xanthos and Balios; these led the chariot when Achilles killed Hector (see Books 19 and 21). They are also mentioned in *Autobiography* (388), where Xanthos is incorrectly given as Zanthus.

acquainted with fear (592 [570]) — Probably an echo of "acquainted with grief" (Isaiah 53:3).

Æolian harp (640 [615]) — A supposedly natural instrument by which strings emitted sounds when played upon the wind. "Æolus-breath" (583 [561]) is the sound conveyed by the wind. Æolus was the classical god of the winds.

Aestiva Regio (596 [573]) — Summer region (Latin), mentioned by Rhys (52, 329, 346). Almost certainly a name for Somerset.

affairs of men (1155 [1102]) — An apparent echo of Shakespeare's *Julius Caesar* (IV iii 218), also quoted in *Mortal Strife* (161).

After Wookey Hole, when … (892) — In the 1955 edition [854] this becomes simply "When …" (see Smith article).

Agamemnon (258 [254]) — Mycenaean leader at Troy, slain on his return by his wife Clytemnestra and her lover Aegisthus; see Aeschylus' play *Agamemnon*.

Agapé (103 [117]) — Spiritual love (Greek), close to but not identical with the Pauline "charity" of the Authorized (King James) Version.

Agathos-Dikaios (733 [703]) — Implying goodness and righteousness. JCP is wrong, however, in attributing the reference to St. John. In fact, it is found to be in Luke 23:50, translated in the Authorized (King James) Version as "a good man and a just."

Agincourt (64 [80]) — Scene of the battle in 1415 where the forces of Henry V defeated those of the French.

"**airy syllables**" (1118 [1067]) — Abridged from Milton's *Comus* (l.208), also quoted in *One Hundred Best Books* (15).

Aix-les-Bains (911 [872]) — A French lake-resort close to the borders of Switzerland and Italy.

Aladdin's cave (355 [345]) — The home of the owner of the magic lamp, whose story is told in *The Arabian Nights' Entertainments*.

"**alarums and excursions**" (865 [828]) — Standard stage-directions in Shakespearean battle-scenes. referred to extensively in JCP's fiction (e.g. *Wolf Solent* [259], *Autobiography* [104], *The Pleasures of Literature* [55], and *In Spite Of* [194]).

Albertus Magnus (249 [245]) — Medieval philosopher and scientist (1193 or 1206-1280), one of the great scholars of the Middle Ages, a teacher of Aquinas. He appears as a character in JCP's later novel/romance *The Brazen Head*.

Alder Dyke (50 [67]) — A stream in the area of Northwold, also mentioned in *Autobiography* (149). JCP revisited the dyke with his brother Littleton on 4 August 1929 (see *Diary 1929* [59-60]), where they borrowed a key for the rowing-boat in much the same circumstances as those reported in Chapter 2. They also found the boat in exactly the same place, "where the Dyke ran into the river" (55 [72]). See also Richard Perceval Graves (219), Littleton Powys's *The Joy of It* (83, 84, 89, 90), and a JCP letter to Littleton in Humfrey (325).

Aldhelm, Saint (333 [325]) — At various times Abbot of Malmesbury and Bishop of Sherborne (639-709), described by Llewelyn as "the Father of Dorset and one of the most lovable of the Saxon saints" (*Somerset Essays* [179]). His spirit makes a brief appearance in *Two and Two* (24). Llewelyn also wrote an essay on "St Aldhelm's Head," a headland on the Dorset coast, in *Dorset Essays* (87-92).

Alexander (370 [359]) — Alexander the Great (356-323 BC), Macedonian leader, who established a vast empire extending to India. According to tradition, he killed his friend Clytus in a drunken brawl. He died at the age of thirty-two.

Alfred (1044 [997]) — King of the West Saxons (849-99) who reigned from 871 until his death. He succeeded in defeating the Danes and unifying the country.

Alham [River] (267 [262]) — A river joining the River Brue just west of Castle Cary, some eight miles southeast of Glastonbury.

all my eye (839 [804]) — All nonsense, the beginning of a popular phrase "all my eye and Betty Martin," traditionally said to be a corruption of "Ah! mihi, beate Martine," a Latin invocation of St. Martin.

Alice (514 [496]) — The Mad Hatter is a prominent figure in "A Mad Tea-Party," the seventh chapter of Lewis Carroll's *Alice's Adventures in Wonderland* (1865).

all flesh was literally grass (168 [177]) — Adapted from 1 Peter 1:24.

all the sweet-sickly religious lies that had ever medicined the world (108 [122]) — Jerome McGann (179) detects here an echo of Marx's *Communist Manifesto*.

altar … that had been used in the original wattle-edifice (562 [541]) — See "Wattle Church."

Altar Stone (84, 85 [99, 100]) — A recumbent stone within the U-shaped set of trilithons at Stonehenge, "the largest of the non-sarsen stones" (Richards [28]), c.16 feet long. It was given its name by Inigo Jones in 1620, but it "was not an altar. Nor was it used for human offerings to the gods" (Burl [203]). It is usually considered to have once stood upright – and Castleden considers it must have been "the centre-piece of the whole design" (135) – though Richards expresses possible doubts: "In reconstructions it is most frequently shown as standing as an upright pillar, but it is possible that it may have lain flat on the ground and genuinely looked like an altar" (28, where there is also an excellent photograph). Its place of origin, like the other bluestones, is now generally regarded as south Wales.

"**alter-ego**" (318 [311]) — "other self" (Latin).

Ambrosianus Merlinus (552 [532]) — See "Merlinus Ambrosianus."

Americy (8 [28]) — America (dialect).

Amesbury (89 [104]) — Seven miles north of Salisbury, Wiltshire. Here Guinevere is said to have ended her life in a nunnery (822 [788]).

Ancient British boat (676 [649]) — From the Lake Village (q.v.). After JCP's time, the Glastonbury Museum was moved to the Abbot's Tribunal (q.v.).

ancient line of trenches (259 [255]) — Ponter's Ball. Its function and date of origin are, however, still archaeologically uncertain.

and nothing said (412 [399]) — For JCP if not for Number Two, an allusion to Milton's poem "Lycidas" (l.129). One of JCP favourite quotations; see also *Wood and Stone* (442, 541), *After My Fashion* (215), *Ducdame* (165, 323), *Visions and Revisions* (77), etc. Also used on several occasions by Llewelyn Powys (e.g., *Dorset Essays* [158]).

Andover (75 [91]) — A town in Hampshire, northeast of Salisbury.

Aneurin (728 [699]) — Usually Aneirin, the late sixth-century author of *Gododdin*, one of the most ancient of surviving Welsh poems about a battle in northern England or southern Scotland.

"**Angels one and two and three …**" (697 [669]) — A variant on the bedtime prayer-rhyme "Four angels round my bed" (noted by Kate Kavanagh).

"**animula, vagula, blandula**" (957 [915]) — Literally, "gentle, fleeting, wandering spirit" (Latin), the opening line of a poem

ascribed to the dying Emperor Hadrian, addressed to his soul. JCP may have derived it from Walter Pater's *Marius the Epicurean*, where it is used as an epigraph. Also quoted or adapted in *Rodmoor* (431), *Ducdame* (16), *Wolf Solent* (351), *Porius* (437 [498]), and frequently in his non-fiction prose.

Annwn (1120 [1069]) — The Celtic Otherworld. "…the word Annwn (pronounced Anoon) does not mean Hades, though often so translated, but the dwelling place of the pagan gods" (Loomis, *Development* [21]). One of the entrances to Annwn was said to be Glastonbury Tor.

Anselm (249 [245]) — Norman saint (1033-1109), appointed Archbishop of Canterbury by William I but later involved in a dispute over church lands.

anti-Pauline (1089 [1040]) — See under "Johannine."

Antony (698 [670]) — Marcus Antonius (c.82-30 BC), one of the Second Triumvirate with Lepidus and Octavius Caesar; the latter defeated him at the Battle of Actium.

"Any lie … new life" (931 [891]) — H. W. Fawkner describes this passage, disparagingly, as "Nietzscheanism in a nutshell" (114).

Aphrodite (127, 241 [139, not in 1955]) — The Greek goddess of love, to whom Paris assigned the prize in the Judgment of Paris, and was rewarded with Helen of Troy (q.v.).

Apocalypse (1112 [1062]) — Another name for the Book of Revelation. "Apocalyptic Beings" (204 [211]) are the symbols and images mentioned in Revelation. See also "Head of the Apocalypse."

Apocrypha (614 [590]) — Mr. Stilly's father is technically correct, since the original meaning of the word refers to the non-canonical Jewish texts not officially accepted into the Hebrew Scriptures but included in the Greek (Septuagint) and Latin (Vulgate) translations of the Old Testament. However, in recent times early Christian texts that are not admitted into the Christian Bible have been increasingly referred to as the New Testament Apocrypha (cf. M. R. James, *The Apocryphal New Testament* [1924]).

apple of discord (838 [803]) — Point of contention, derived from the Greek story of Eris presenting an apple for "the most beautiful," which led to the Judgment of Paris and ultimately to the Trojan War.

"**apple of me eye**" (707 [679]) — The pupil of the eye. A traditional phrase meaning anyone extremely dear; see, e.g., Deuteronomy 32:10.

aquarium (101 [115]) — This image derives from aquariums kept by the Powyses in Shirley and Rothesay House in Dorchester when the older Powyses were children. JCP's comments in *Autobiography* are significant: "I think it satisfied in some profound manner my desire to be God, or at least *a* god … I fancy the First Cause must possess *his* aquarium" (59; cf. 67). See here 647, 1077 [622, 1029].

Aquinas [Saint Thomas] (249 [245]) — Italian theologian (c.1225-74), often regarded as the greatest scholar of the Medieval Church. His synthesis of Christian and Aristotelian thought came to be known as Thomism, and is contained in his *Summa Theologica*.

"**Arabia Deserta**" (486, 491, 870 [470, 474, 833]) — *Travels in Arabia Deserta* (1888) by C. M. Doughty (1843-1926) is a prose work notable for its distinctive if somewhat antiquated style. JCP reviewed it, under the title "Children of Adam," in the *Dial* (May 1927). Also praised in *The Meaning of Culture* (36-7) and *In Defence of Sensuality* (248). See also "Bint."

Arawn (728 [699]) — King of Annwn (the Celtic Otherworld), who changes places with Pwyll Prince of Dyfed in the opening "Branch" of *The Mabinogion*.

Arcadia (26, 203 [45, 210]) — The idealized landscape of Pastoral, an imaginary world very different from the bleak geographical region in Greece.

Archangel (807, 1172 [774, 1118]) — Michael (q.v.), here the patron saint of the church on Glastonbury Tor.

architect (705, 807, 1120, 1122 [677, 773, 1069, 1070-71]; cf. 920-21, 1025, 1095 [881, 980, 1045]) — Based on JCP's architect-brother, A. R. Powys (1881-1936). See the "Author's Note" immediately preceding the text and JCP's letter to Littleton in Humfrey (329). However, the reference to "mystical intention of compass-points" (733 [703]) sounds more like Frederick Bligh Bond (see "famous modern antiquary").

Ares (241, 376 [not in 1955, 365]) — The Greek god of war. During the Trojan War, Diomedes (Diomed), the most distinguished Greek fighter after Achilles, succeeded in wounding both Aphrodite and Ares. See Homer's *Iliad* (Book 5). Ares was also the lover of Aphrodite, wife of Hephaestus, who caught them in a net and exposed them to the laughter of the other gods. See *Homer and the Aether* (99, 111).

Argo (237 [not in 1955]) — In Greek mythology the ship in which the Argonauts, under Jason, sailed in search of the Golden Fleece. It was so named because it was built by Argus, son of Phrixus. See the *Argonautica* of Apollonius Rhodius.

Arianrod (727 [697]) — The sister of Gwydion whose actions, accurately recounted by Angela Beere, are recorded in "Math, Son of Mathonwy" in *The Mabinogion*. Usually "Arianrhod"; JCP follows Lady Charlotte Guest's usage.

Arimathean (1017 [972]) — Relating to Joseph of Arimathea (q.v.). The adjective is not common, and JCP may derive it from Tennyson's "The Holy Grail" (l.51) in *The Idylls of the King*. (Suggestion from James Carley.)

Aristophanic (614, 619 [590, 595]) — Relating to Aristophanes (c.448-c.385 BC), Greek comic dramatist, notorious for his satiric treatment of traditionally sacred subjects.

Aristotelian (299 [293]) — Relating to Aristotle (384-322 BC), Greek philosopher. The "Aristotelian effect" experienced by Mat Dekker is "catharsis" (see two lines below), the purification of emotion through art that Aristotle writes about in his *Poetics*.

arrière pensée (778 [746]) — Mental reservation (French).

Artemis (321 [313]) — Daughter of Zeus and sister of Apollo, well known as a virgin huntress. Known to the Romans as Diana. For Persephone's "Artemis" nature, see 322 [314].

Arthur, King (epigraph, 166 [175]; cf.105-6 [118-9]) — The figure of Arthur comes down to us in two main forms: as the wholly fictional hero of Arthurian romance and as the military leader of the British against the Saxons who may or may not have some faint basis in historical reality. The Arthur of Glastonbury belongs in the former category; the supposed discovery of his grave in the grounds of the Abbey in 1190/91 occurred so conveniently that it is best, in the absence of further evidence, to regard it as a construct of political rather than the result of archaeological endeavour. Though the incident takes its place in the "romance" of Arthur's life and adventures, it was probably designed to scotch a possible Arthurian *mystique*: "Arthur proved safely dead and buried in English territory would act as a deterrent to potential Celtic nationalism" (Carley, *Glastonbury* [158]).

The author of the *Historia Brittonum*, now no longer attributed to Nennius but still dated c.830, was "the earliest (at least, the earliest whose works survive) to use the name Arthur of a British warrior-figure of the Dark Ages" (Higham [74]). The first connection of Arthur with Glastonbury is found in Caradog of Llancarfan's *Life of St. Gildas* in the early twelfth century, about the same time as William of Malmesbury and Geoffrey of Monmouth, but he makes no reference to Arthur's burial there. William of Malmesbury, a generally reliable historian for his period, also appears totally unaware of Arthur's Glastonbury connection (see Treharne [40-41]), and Geoffrey of Monmouth, while recounting the story of Arthur's being taken to Avalon (q.v.) after the Battle of Camlan, never makes the identification with Glastonbury. The Glastonbury monks were, however, able to connect the legends of Joseph of Arimathea with those of King Arthur, the fourteenth-century John of Glastonbury asserting that Arthur was descended from Joseph's nephew (see Watkin [22]). For Joseph's supposed burial there, see "St John the Baptist's Church."

In *Autobiography* (502) JCP recounts that the Welsh miner's question to Geard, "*when [do] you think King Arthur is going to come back*?" (1138 [1086]), was asked of himself, apparently sincerely, on an American lecture-tour. Cf. *Diary 1930* (35). Later, in *Porius*, JCP portrays Arthur as "that heroic Romanized Welshman" (*Obstinate Cymric* [94]). See also "The books say that Arthur …" For further details, see Keith (Ch.4).

"arts-and-crafts" (541 [522]) — A late nineteenth-century movement influenced by William Morris's ideas about art and design.

Arviragus (584 [562]) — According to tradition, one of the sons of Cymbeline, King of Britain. When his elder brother was killed by the Romans, Arviragus succeeded him and waged a successful counter-attack against them. This is a rare indication that JCP, either at first- or second-hand, knew Geoffrey of Monmouth's *History of the Kings of Britain*.

as cats lap milk (857 [820]) — An echo of Shakespeare's *The Tempest* (II i 288). Also alluded to in *Wood and Stone* (299).

"as white as wool" (73 [89]) — Revelation 1:14. Cf. Daniel 7:9. Also used in *Diary 1931* (11), and cf. *Letters to Llewelyn* (II 258). A favourite quotation of JCP's brother Theodore (1875-1953), who employs it in *Mr. Weston's Good Wine* (Ch.1) and elsewhere.

Asham Wood (93 [108]) — About five miles southwest of Frome, Somerset.

Ashbury Camp in Cornwall (751 [720]) — At Week St. Mary, south of Bude. Discussed by R. S. Loomis as a strong candidate for the Castle of Pelles, the Grail Castle (*Celtic Myth* [198-200]).

Asmodeus (1068 [1021]) — An evil demon in the apocryphal book of Tobit.

Athelney (957 [916]) — Between Gloucester and Taunton, famous as the place where King Alfred (q.v.) reputedly burnt the cakes. More historically, it is the place where he lay in hiding before rallying and defeating the Danes. Llewelyn has an essay on Athelney in *Somerset Essays*.

Athling (333, 529-30 [325, 510]) — The word "atheling" means "of princely or noble blood."

Atlantis (886-7 [848-9]) — A legendary island in the Atlantic producing a high civilization that is supposed to have sunk beneath the ocean. It was described by Plato (q.v.) in his *Timaeus* and *Critias*. The Druids are traditionally said to be survivors of the catastrophe. JCP frequently used the phrase "Lost Atlantis" (with a capital L) elsewhere - including *Maiden Castle* (7), "Edeyrnion [2]" (117), *Porius* (4 [22], etc.), and in *Atlantis* (219, etc.), where Odysseus is presented as visiting the underwater city. The adjective "Atlantean" (463 [448]), however, refers to Atlas, the Titan said to uphold the world.

Attar of Roses (520 [502]) — A perfume derived from flower-petals.

Atwelle, Richard (506 [489]) — A historical figure, whose tomb (1476) is still to be seen in St. John's Church. JCP is here quoting John Leland on Atwelle's contributions to the church, though he somewhat modifies the spelling (see Rands, "Aspects" [35]).

Au contraire (1040 [994]) — On the contrary (French).

Auerbach's Cellar (1053 [1006]) — Setting for a climactic scene in Goethe's *Faust*.

Augustine, Saint (249 [246]) — Christian theologian and philosopher (354-430), Bishop of Hippo, famous for his religious writings, especially *The City of God* and his *Confessions* (q.v.), not to be confused with the sixth-century Augustine who led the Christian mission to Kent.

Aunt Elizabeth (7, 1106-7 [27, 1056-8]) — Elizabeth Crow. It is interesting to note that JCP originally intended that she should die in the "Iron Bar" chapter, but Phyllis Playter

recommended the change; see *Diary 1931* (202, 206, 208, 212).

Aunt Sally (364 [354]) — Originally a fairground game in which missiles were thrown at a wooden head attached to a pole; as an image, something set up in order to be knocked down.

[**that**] **Austrian** (732 [702]) — A Puckish, indirect reference to Sigmund Freud (1856-1939) and his psychological theories.

Avallach, King (183, 771 [192, 739]) — A lord of the dead, whose name may have contributed to the legends associated with Avalon (q.v.), where he is said to have lived with his daughters, sometimes regarded as the guardians of Avalon. JCP's information almost certainly came from Rhys (336-7). To Loomis (*Celtic Myth* [189-90]) he is also a solar deity, and again linked with Glastonbury. In *Porius* (94 [87]) he is acknowledged as the father of Nineue.

Avalon (115 [127]), ***Avallonia*** (105 [118]) — The "Isle of Apples," traditionally the place to which Arthur was taken after the Battle of Camlan to heal his wounds. For possible origins of the name, see Watkin (16) and Carley, *Glastonbury* (162). Interpretation of the story depends, however, as Carley has noted (164), on whether we believe that "Arthur's tomb was found at Glastonbury because Glastonbury was identified as Avalon" or that "Glastonbury was identified as Avalon because tradition suggested that Arthur was buried there." The current state of historical research favours the second alternative. "Geoffrey [of Monmouth] never identifies 'Avalon' with Glastonbury or any other place" (Treharne [68]). It is, however, covertly identified as Glastonbury at the close of *Perlesvaus* (now generally dated at the turn of the twelfth and thirteenth centuries). The identification was first made in *De Principis Instructione* (c.1194) by Gerald of Wales (Giraldus Cambrensis), accepting the authenticity of the tombstone supposedly excavated a few years earlier (see "*Hic jacet sepultus*" and Treharne [97-8]). However, Avalon has been given alternative locations elsewhere, including Gwynedd (see Lapidge [137]), and there are two potential Avalons in France. A photograph of the Isle d'Aval may be found in *La lettre powysienne* 10 (printemps/automne 2005), 44. JCP himself places it specifically to the east of Glastonbury in the area around Wick (see 206-10 [213-17]). "Avalonia" is the preferred spelling, though "Avallonia" appears in Geoffrey of Monmouth and John Leland.

Avanti! (551 [531]) — Forward! (Italian).

Avernus (1047 [1001]) — A lake near Como in Italy which became associated with the entry to the underworld. Here Aeneas makes his descent to the underworld in Virgil's *Aeneid* (Book 6).

Avicenna (249 [245]) — Arab physician and philosopher (980-1037), a commentator on Aristotle (q.v.) who tried to unite Aristotelianism and Platonism.

Avignon (590 [567]) — A town in southern France.

Axe, River (170 [179]) — A Somerset river that flows into Weston Bay and the Bristol Channel just south of Weston-super-Mare.

Aztec (434 [421]) — Relating to an Amerindian civilization flourishing in central Mexico in the fourteenth and fifteenth centuries.

B

Baby Bunting (375 [364]) — From the children's rhyme "Bye Baby Bunting / Daddy's gone a-hunting." Kate Kavanaugh (private correspondence) notes its relevance in the context of fatherhood.

Bacchanalian (571 [550]) — Relating to a festival in honour of Bacchus, the god of wine in classical myth.

Backwear Farm (175 [184]) — Situated at West Backwear, near the site of the Lake Village (q.v.), one and a half miles northwest of Glastonbury.

Bagdad (838 [803]) — Nowadays usually Baghdad, the capital of Iraq.

Balaam's ass (265 [261]) — The story of Balaam and his ass (which is temporarily endowed with the gift of speech by God) is told in Numbers 22.

Balin/Balyn (326, 351, 728 [319, 342, 699]) — In the Grail romances the character responsible for wounding King Pelles. Both spellings exist, but "Balin" is perhaps preferable. See also "Dolorous Blow."

Baltonsborough (95, 924 [110, 884]) — A village four miles southeast of Glastonbury, said to be the birthplace of St. Dunstan.

Baphomet (1068 [1021]) — Historically, an idol the Knights Templars were accused of worshipping. The word is probably a corruption of "Mahomet," but the biblical scholar Hugh J. Schonfield believes it to be a code disguising the Arabic "Sophia," Wisdom.

Baptist's day (578 [556]) — June 24, Midsummer Day, the nativity of John the Baptist. See "Our Lord … in the Jordan."

Bardic Triads — See "Triads" and "Welsh Triads."

Bardsey (251, 419 [247, 406]) — An island off the North Welsh coast in the modern county of Gwynedd, another claimant for the honour of being the place of Merlin's "Esplumeoir" (q.v.). This is mentioned in both Rhys (368) and Loomis (*Celtic Myth* [127]). But see also under "Cronos."

Barnaby Rudge (919 [879]) — The simple-minded hero of Charles Dickens's novel of the same name (1841), usually accompanied by a pet raven which would croak "I'm a devil!" (Ch.6).

Barter had felt … trusted! (230) — This paragraph is divided into three in the 1955 edition [235-6] and a full-stop is substituted for the exclamation-mark.

Barter, Tom (21 [40]) — In a letter to Littleton, JCP reveals that the surname is adapted from that of Mary Carter, whom the brothers apparently knew at Northwold (see Humfrey [325]); cf. also *Diary 1931* (70) and *The Dorset Year* (172). His death (1100 [1050]) is in some respects similar to that of Creiddylad in *Porius* (481 [551]), while the setting recalls that of Abbot Whiting (q.v.). JCP draws upon his own experience for the bullying of Barter at Greylands/Sherborne. The back cover of the Village Press edition of Louis Wilkinson's *The Buffoon* (1975) claims that Tom Jones ("Tom Fielding" in the novel), JCP's friend about whom he writes in *Autobiography*, also served in part as a model for Barter.

Baskerville (1012 [967]) — A style of printing type named after John Baskerville (1706-75).

Bastille (166 [175]) — The Paris prison destroyed at the time of the French Revolution.

Batcombe (225 [231]) — A Somerset village some five miles southeast of Shepton Mallet.

Batemoor (1168 [1114]) — An area near Montacute about which Llewelyn writes in "A Montacute Field" (*A Baker's Dozen* [86]).

Bath (162 [171]) — The famous Roman town and spa in Somerset.

Battle-of-Hastings (130 [142]) — The battle in Kent in 1066, where King Harold was killed. William of Normandy succeeded as William I (William the Conqueror).

Battle of Sedgemoor — See "Sedgemoor."

Bawdrip (813 [779]) — A village ten miles west of Glastonbury.

Bayeux Tapestry (238, 696 [not in 1955, 668]) — Ancient tapestry preserved in Bayeux, France, representing William of Normandy's victory at the Battle of Hastings in 1066. JCP also uses the phrase as a synonym for "Norman" (see 811 [778]).

Beckery (173, 994 [182, 951]) — An area to the west of Glastonbury, near Wirral (Wearyall) Hill, and the site of the Chapel Perilous according to John of Glastonbury. For the chapel there, see "Bridget, Saint."

bedmaker (246 [243]) — The name in Cambridge for a woman who cleans the rooms for a group of undergraduates.

Bedouin (486 [470]) — Relating to nomadic Arabs of the desert.

Beecham's Pills (987 [944]) — A popular patent-medicine of the period.

Beere, Lawyer (173 [182]) — The surname is that of Richard, one of the last abbots of Glastonbury (1493-1524).

"**Begin! Begin! …**" (926 [886]) — Doubtless an allusion to Hamlet's "Begin, murderer; pox, leave thy damnable faces and begin" in Shakespeare's *Hamlet* (III ii 261).

Behemoth (394 [382]) — A mythological beast in Job 40:15.

bell, book and candle (168 [178]) — A phrase that has become part of popular speech; it derives, however, from a Catholic service of excommunication.

Bellamy, Mrs. (433 [419]) — Also used as the name of Lexie's housekeeper in *Ducdame* (30). It was the maiden name of the widow of the gardener to the Powyses at Dorchester; she later became JCP's housekeeper in Sussex (see *Autobiography* [251]).

bell-cot, bell tower (331 [323]) — See "St. Margaret's Chapel."

Bendigeitvran (728, 1120 [699, 1069]) — Another name for Bran the Blessed, a mythical Welsh hero whose story is told in "Branwen Daughter of Llyr" in *The Mabinogion* (see "Head of Bran the Blessed" and "Mabinogi").

Benedict Street (45 [62]) — A street to the west of Glastonbury High Street, running between Paradise and Wirral Park.

Benedictines (113, 367 [126, 357]) — An ascetic order of monks founded by St. Benedict (c.480-543).

Benhole (1117 [1066]) — A cave along the Somerset coast near Quantock's Head (q.v.).

Benignus Alley (173 [182]) — Close to Benignus' (St. Benedict's) Church on Benedict Street.

Benignus, Saint (166 [175]) — An Irish saint, said by William of Malmesbury to have followed St. Patrick to Glastonbury, to have succeeded him as the second Abbot (c.472), and to have lived as a hermit at Meare (Carley, *Glastonbury* [xix, 2, 105-7]). For the church in Glastonbury now known as St. Benedict's, originally dedicated to him, see "St. Benignus". According to legend (see, for example, L. S. Lewis (*Glastonbury* [17]), his staff took root like Joseph of Arimathea's.

Bere Lane (204 [211]) — A lane running south of the Abbey Ruins between Wearyall Hill and Chilkwell Street. At 399 [387]) "east" is odd, since Bere Lane is aligned roughly east-west: "south" may be intended.

Bernard [Saint] (249 [245]) — A Cistercian monk (1091-1153), Abbot of Clairvaux from 1115 until his death, known as an influential theologian.

Bessarabia (1124 [1073]) — An area just south of the Ukraine, once part of Russia.

"Bet y March …" (epigraph) — See under "A grave for Mark …"

bête noire (677 [650]) — Object of hatred (French).

"**Better join … banded about**" (229) — This passage is omitted from the 1955 edition. (see Smith article). Susan Rands ("Topicality" [49]) claims that it is "likely" that Capt. Hodgkinson, the owner of Wookey Hole Caves who later sued JCP for libel, was in the habit of making remarks similar to those expressed here. Her informant was the late Audrey Firbank of Priddy, secretary of the Mendip Farmers' Hunt for over forty years (private communication).

"between him and the wall" (277 [272]) — Not, probably, a literary quotation.

Bewick's "Birds" (249 [246]) — *A History of British Birds*, written and illustrated by Thomas Bewick (1753-1828]), published in 1797. Llewelyn wrote an essay on Bewick published in *Thirteen Worthies* and also in a limited edition in 1951.

"beyond the reaches of their souls" (1118 [1067]) — From Shakespeare's *Hamlet* (I iv 56), also quoted in *The Meaning of Culture* (167).

Biblical account of the creation (575 [553]) — See Genesis 1:5 and 16.

"Bint" (486 [470]) — JCP alludes to this word in *Diary 1931* (28, 317).

Birds of Rhiannon (785, 819 [753, 785]) — Mysterious, comforting birds associated with Rhiannon (q.v.) that were supposed to have sung at the time when the Head of Bran the Blessed rested at Harlech. See "Branwen Daughter of Llyr" in *The Mabinogion*. "Battle ceased because the warriors became immobilized by the sound-spell, but as a late Triad bitterly observes, that song is seldom heard" (David Jones, *Roman* [15, n31).

Bishop [of Bath and Wells] (44, 216 [62, 223]) — In 1907 the Ruins were put up for auction by the owner, a Mr. Stanley Austin. They were bought (for £30,000) by a middleman who later, through an arrangement with the Bishop of Bath and Wells, resold them to the Church of England – hence the passing reference at 751 [720]).

bizarrerie (241 [not in 1955]) — Oddness (French).

Black Book of Carmarthen (epigraph and 771 [739]) — An important manuscript of early Welsh literature, perhaps the earliest in the Welsh language, probably dating from the late thirteenth century.

black-caps (803 [769]) — Judges when condemning criminals to death.

Black Rock (1117 [1066) — A rock in St. Audrie's Bay (q.v.). (Information from Susan Rands). There is also, however, a Black Rock in Weston Bay at the mouth of the River Axe.

Blake, William (242, 654 [not in 1955, 628]) — English poet and engraver (1757-1827), whose Jerusalem "hymn," "And did those feet in ancient time," may well be based on the old legend that Jesus accompanied Joseph of Arimathea to Glastonbury while still a youth. The specific reference at 242 [not in 1955] is not clear.

blaze of Something … Cosmic Rays (371 [361]) — "… the entrance of the Grail in the hall at Camelot was preceded by a dazzling ray" (Loomis, *Grail* [183]).

Bleeding Lance (739, 740 [709]) — The lance or (sometimes) spear of Longinus (q.v.) which became a central Grail symbol from Chrétien de Troyes onwards.

Bleheris, Blehis (454, 468, 941, 1105 [440, 453, 900, 1056]) — The apparent name of a twelfth-century writer (mentioned by Giraldus Cambrensis) whom Jessie L. Weston, in *From Ritual to Romance,* accepted as the author of the Grail romances. There is an important discussion of the subject in Carey (269-96) that on balance favours the existence of such a figure. In *Porius* JCP introduces the figure of the Henog as a descendant of Bleheris and as author of *The Mabinogion*.

"Bless us and keep us!" (733 [703]) — Geard's version of the prayer "The Lord bless you and keep you" (Numbers 6:24).

Blimp, Sergeant (439 [425]) — A traditional parody-name for a type of British soldier.

Blodenwedd (727 [697]) — An erroneous form of Blodeuwedd, a girl conjured out of flowers by Math and Gwydion as a wife for Llew Llaw Gyffes. She eventually kills him with the help of her lover Gronw. The story is told in "Math Son of Mathonwy" in *The Mabinogion*. JCP later introduces her as a figure glimpsed momentarily in *Porius* (Ch.32). The misspelling also occurs in *Letters to Llewelyn* (II 232).

bloody King (639 [614]) — Henry VIII; see "Henry."

bloody sweat (255, 361, 639 [251, 352, 615]) — Deriving from Luke 22:44, probably via the Anglican litany (information from Kate Kavanagh). Also used in *Maiden Castle* (103), *Morwyn* (293), and *Owen Glendower* (853 [699]).

Blue Ben (1117 [1066]) — The area on the Somerset coast immediately west of Quantock's Head. (Information from Susan Rands.)

Boadicea (375 [365]) — First-century British queen who rebelled against the Romans.

board-school (501 [484]) — Not a boarding school but a school run by an administrative board.

Bodleian (250 [247]) — The famous library at the University of Oxford.

Bohemian (437 [423]) — Literally, as at 581 [559], referring to inhabitants of Bohemia, an area now part of the Czech Republic, at the time of *A Glastonbury Romance* in Czechoslovakia, and before 1918 a part of the Austro-Hungarian Empire. Most often employed nowadays to indicate a carefree, undisciplined, often artistic life.

Bolsheviki (217 [223]) — Mr. Wollop means communists like Red Robinson. "Bolsheviki" is the correct plural of "Bolshevik" (cf. 229 [234]). So, "Bolshevist" (872 [835]).

Bonaventura (249 [245]) — Also known as St. Bonaventura (1221-74), theologian and general of the Franciscans. JCP later introduced him as a character in *The Brazen Head*.

Book of Taliessin (771 [739]) — A manuscript of poems copied in the early seventeenth century, containing poems attributed to Taliesin, and others based on the Taliessin legend or on biblical subjects. Not to be confused with "[The Tale of] Taliessin." See also under "Taliessin."

Boots [323 [315]) — "The Boots" was a hotel employee of the period who polished the boots and shoes of the guests overnight.

Booth, General (808 [775]) — William Booth (1829-1912), founder of the Salvation Army.

Bosanquet, Henry (507 [490]) — Fifth of the seven "Recorders of Glastonbury" (q.v.). He was born in 1760 of a Huguenot family, and served from 1794 until his resignation in 1800. Little else is known about him, except for his death in 1817. (Information from Grant [266-7], courtesy of Susan Rands.)

bottom of the sea (235 [240]) — See "There was only that one entrance …"

Bournemouth (1126 [1074]) — The well-known seaside resort in Hampshire on the south coast of England.

Bove Town (160 [170]) — One of the poorer areas of Glastonbury east of the High Street. Also a road in the area (854 [817]), virtually a continuation of the High Street.

Bradshaw (690 [662-3]) — George Bradshaw's *Railway Guide*, a well-known and comprehensive railway-timetable. See *The Dorset Year* (123).

Bran the Blessed — See under "Bendigeitvran."

Brandon (1 [21]) — A small town in Suffolk, on the border of Norfolk. Brandon Heath is called "the historic Heath" (3 [23]) because of Grime's Graves, "the most famous of British flint-mining centres," and considered "the shrine of a fertility cult … that was generally practised among the Neolithic people" (Hawkes [250, 39]) though the discovery of a goddess-figure along with phallic symbols in 1939 is now considered a possible hoax. JCP made the journey between Brandon Heath and Northwold (q.v.) with his brother Littleton on 3 August 1929 (*Diary 1929* [58] and *Petrushka* [10]). See also Littleton's *The Joy of It* (78, 86). There is also a brief reference to Brandon Heath in *Rodmoor* (350).

bread and bed and candlelight (19 [38]) — Given the reference just above to "anonymous ballads," this is almost certainly an adaptation of the line "Fire and fleet and candlelight" from "A Lyke-Wake Dirge."

Brent Knoll (139, 554-5 [151, 534-5]) — A hill and village north of Burnham-on-Sea in the west of Somerset, visible from Glastonbury Tor and elsewhere in the area. Like Glastonbury, despite the comment at 555 [535]), it has a hill church dedicated to St. Michael.

Breughel (385 [374]) — A Flemish painter of landscapes and peasant-life (c.1526-69), known as Pieter Breughel the Elder to distinguish him from one of his painter sons, also called Pieter.

Briareus (342 [334]; cf. 591 [569]) — A hundred-armed giant in classical mythology on the side of the Olympians against the Titans.

"brides" (994 [951]) — Doubtless an authentic local detail.

Bridge of Sighs (450 [436]) — The bridge at Mark's Court is named after the well-known bridge in Venice celebrated by Byron in *Childe Harold's Pilgrimage* (Book 4).

Bridge Perilous (108, 368 [121, 358]) — See "Pomparlès Bridge."

Bridget, Saint (966 [924]) — Irish saint (born c.443), often known as Brigit, who is said to have visited Beckery (c.488) and stayed there (see Hutton [73]). A Bridget cult certainly existed there. The reference to a Chapel of Mary Magdalene at Beckery founded by St. Bridget (994 [951]) reflects a well-known story, but it is more likely that the chapel in question (which has been excavated) was "rededicated to St. Brigit" (Carley, *Glastonbury* [109]).

Bridgewater (198 [205]) — A Somerset town west of Glastonbury, properly spelt "Bridgwater" and sometimes corrected in the 1955 edition, but JCP consistently inserted the "e." Bridgewater Bay (781 [749]) is a body of water forming part of the Bristol Channel. JCP errs when Mat Dekker on Glastonbury Tor defies the sun "as it rose … over Bridgewater Bay" (1097 [1047]), since the Bay is to the northwest of Glastonbury (noted by Susan Rands).

Bridport (1151 [1099]) — A small coastal town on the Dorset coast, west of Weymouth.

Brindham [Farm] (102, 117 [116, 130]) — The tiny community of Brindham is a mile northeast of Glastonbury.

Brisen, Dame (898 [860]) — An enchantress who brings Lancelot to the bed of Elaine at the beginning of the "Lancelot and Elaine" story as recounted by Malory (XI 2).

Bristol (30 [48]) — A seaport in Gloucestershire. The Bristol Channel (116 [129]) is a large body of water separating south Wales from the north coast of Devon and Cornwall.

British Lake Village — See "Lake Village."

Browne, Sir Thomas (98 [112]) — English doctor and writer (1605-82), author of *Religio Medici* and *Urn Burial*.

Brue River (108 [121]) — A river that runs just south of Glastonbury, fed by streams from Wookey, and runs into Bridgwater Bay just south of Burnham-on-Sea. At 370 [360] the direction of the river "northeast" is an error for northwest.

"brutal and carnal purpose" (113 [126]) — Presumably from the Rule of St. Benedict.

"brutish sting" (267, 330 [263, 322]) — From Shakespeare's *As You Like It* (II vii 66). Also quoted in *Autobiography* (43, 376, 467) and in *Letters to Llewelyn* (I 40). Llewelyn uses the phrase of the Cerne Giant's phallus in *Dorset Essays* (69).

Brutus (835 [799]) — One of the murderers of Julius Caesar in 44 BC, presented in Shakespeare's *Julius Caesar*.

Brythonic (788 [756]) — Relating to the Brythons, a branch of the Celtic peoples.

Buddha (776 [744]) — The popular name of Siddhartha Gautama (c.563-483 BC), founder of Buddhism. "Buddha" means "The Enlightened One."

bugg-uncles (202 [209]) — Weatherwax's conflation of "bubukles' (cf. Shakespeare's *Henry V* [III vi 108]) and "carbuncle." The OED records "bubukles" as itself a confusion of "bubo" and "carbuncle." JCP refers to "bubuncles" in *Powys to Sea-Eagle* (33).

Bulwarks Lane (209 [216]) — A lane to the east of Glastonbury, running north to meet Wick Hollow and Paradise Lane. According to Rands ("Aspects" [30]), it "goes across the top of Chalice Hill." The spelling varies; it is without an apostrophe in the map annotated by JCP (see Rands [27]).

Bunyan, John (626 [602]) — British writer and preacher (1628-88), best known for *The Pilgrim's Progress*.

Burnham (418 [406]) — Burnham-on-Sea, at the mouth of the River Parrett, northwest of Glastonbury.

Burnham and Evercreech Railway (267, 418 [262, 406]) — A railway line, now disused, running from Burnham (q.v.) to Evercreech (q.v.), which served Glastonbury between 1890 and 1954.

Bushey Combe (117 [129]) — Immediately north of Chalice Hill, south of Bove Town.

Butleigh Wood (193 [201]) — Three miles south of Glastonbury.

Butt Moor (95 [110]) — About two miles southeast of Glastonbury.

Butts Close (584 [562]) — Just north of Glastonbury High Street. Cf. Butts' Alley (682 [655]), where the apostrophe is presumably an error.

Byronic (188 [196]) — Relating to Lord Byron (1788-1824), British poet best known for *Childe Harold's Pilgrimage* and *Don Juan*, and for his decidedly ambiguous love-affairs.

Byzantium (451 [437]) — The city of Constantinople, now Istanbul, and the empire (395-1453) of which of which it was the centre. So, "Byzantine" (432, 733 [419, 703]).

C

Cade, Jack (584 [562]) — The leader of a peasant-style revolt that threatened London in 1450. He appears as a character in Shakespeare's *2 Henry VI*, cited by JCP in *The Pleasures of Literature* (303) to illustrate Shakespeare's lack of sympathy with working-class unrest.

Cadmus (601, 694 [578, 666]) — A legendary Greek hero. After slaying a dragon that had killed his men, Cadmus was instructed by Athena to sow the teeth of the dragon on the earth, out of which armed men sprang up.

Caer Pedryvan (729 [699]) — According to Rhys (300), an alternative name for Caer Sidi (see below).

Caer Sidi (454, 1048 [440, 1002]) — Also known as "Turning Castle" (q.v.), a rather mysterious island-Elysium frequently mentioned in Welsh mythology, and subsequently often identified with Glastonbury (see 251 [247]). Here it is associated with Mark's Court. See "Complete was …" Also seen as part of the underworld, and as such appears as a setting for *Morwyn*. Cf. also "Carbonek."

Cæsar (369 [359]) — Julius Caesar (100-44 BC), the Roman general who invaded Britain. See also "Rubicon."

Cagliostro (609, 707 [586, 678]) — Alessandro Cagliostro (1743-95), an Italian impostor, who dealt in elixirs and love-philtres. He was also involved in the Diamond Necklace affair in Louis XVI's court. He died in prison.

Camel (412, 506 [400, 489]) — The name of a family associated with Glastonbury; John Camel or Cammell (died c.1487) is buried in St. John's Church, where his tomb may be found in St. George's Chapel (see Boyd and Bonham [8 (photo) and 13]). It is also a place-name; see Queen Camel and West Camel five miles north of Sherborne, and the reputed site of Camelot at Cadbury Castle, two miles east of Queen Camel. See also Rands ("Aspects" [35]). "Camel may mean 'bare ridge or rim'" (Dunning [123]).

Camelot (516 [498]) — The name of Mother Legge's house of pleasure refers back ironically to that of King Arthur's court, tentatively identified as Cadbury Castle (see "Camel" above), though confidence in this identification has decreased in recent years. Even its excavator, Leslie Alcock, admits the name to be an invention of the French poets (163). It is not mentioned in Welsh sources, first appearing in some manuscripts of Chrétien de Troyes. "Camelot of the romances can hardly be counted as a real place" (Dean [59]). Many authorities believe that it does not refer to a fixed spot, but was the name given to Arthur's regularly moving court. This may be relevant to the fact that *The High History of the Holy Grail* distinguishes two Camelots: "This Camelot that was the Widow Lady's stood upon the uttermost headland of the wildest isle of Wales by the sea to the West … The other Camelot, of King Arthur's, was situate at the entrance of the kingdom of Logres" (Evans translation, Branch XXII, Title V [270]). For an allusion to Mother Legge's Camelot in Brighton, see *The Dorset Year* (129). There is a reference in *Wood and Stone* to "Cadbury Camp, the authentic site of the Arthurian Camelot" (133). JCP records a visit to Cadbury castle with three of his brothers in *Autobiography* (333). Llewelyn has an essay, "Cadbury Camp" (illustrated) in *Somerset Essays*.

"cannikin-clink" (919 [880]) — A reference to the drinking-song, "And let the cannikin clink," sung by Iago in Shakespeare's *Othello* (II iii 72).

"Canst thou not minister …?" (360, 852 [351, 816]) — From Shakespeare's *Macbeth* (V iii 40).

Cantle (573 [552]) — The family name is borrowed by JCP from that of Christian Cantle in Thomas Hardy's *The Return of the Native*. The description of Dickery Cantle as "the weakest and most helpless creature that Mr. Geard had ever seen" (597 [574]) would fit Christian perfectly. His first name, Dickery, may also owe something to Diggory Venn, the reddleman in Hardy's novel.

cantrips (941 [900]) — Spells, charms.

Canute, King (12 [32]) — King of England (1016-35), also king of Norway and Denmark, mentioned here because of Norfolk's connections with the Danelaw.

Capaneus (244 [241]) — One of the "Seven against Thebes" in Statius's *Thebaid*, who appears in Dante's *Inferno* (Canto 14). "As I was *then* … such am I *still*" is a translation of l.51.

Caradoc (87 [102]) — There are several relevant Caradocs, including the British chieftain also known as Caractacus, Caradoc (Caradog) of Llancarfan (the hagiographer who wrote a *Life of St. Gildas*), and one of the Knights of the Round Table.

Carbonek (175, 204, 251 [183, 212, 247]) — The Grail castle. Rhys (305) identifies it with Caer Sidi (q.v.), which has in turn been associated with Glastonbury because of the legend of Joseph of Arimathea and Chalice Hill (q.v.). Cf., however, Jung and von Franz: "Naturally the Grail Castle cannot be localized in reality" (13). "Carbonek" is Malory's spelling. An alternative form is "Corbenic," which occurs in the *Queste del Saint Graal*. The name is derived by Loomis from "*cor benoit*" or "blessed vessel" (*Grail* [242]), but his etymology has since been challenged.

Cardiff (698 [670]) — Industrial seaport in south Wales, capital of Wales. "Cardiff Villa" (822 [787]) is the home of the Geards on Street Road.

Carthage (682 [655]) — A city-state in North Africa, close to modern Tunis, destroyed by the Romans at the close of the Punic Wars (146 BC). So, "*Carthaginians*" (679 [652]), who are said to have sailed as far as Cornwall in search of tin. They were also known as "Phoenician" (see 741 [711]), from which the word "Punic" is derived.

Cary Fitzpaine (783 [751]) — A hamlet near the Fosse Way, three miles northeast of Ilchester.

Cary River (783 [751]) — South of the River Brue, southwest of Castle Cary.

Casca (835 [799]) — One of the murderers of Julius Caesar (q.v.), presented in Shakespeare's *Julius Caesar*.

Cassiopeia (166 [175]) — A northern circumpolar constellation.

Cassius (835 [799]) — One of the murderers of Julius Caesar (q.v.), presented in Shakespeare's *Julius Caesar*; for "lean," see I ii 193.

Castle of Carbonek — See "Carbonek."

Castle Perilous (369 [359]) — According to JCP's version, the reference should refer to Chalice Hill; see, e.g., 419 [406], though one at 864 [827], an allusion to Malory, has no definite Glastonbury connotation. However, it is supposed to be the Red Knight's Castle located near the Isle of Avalon in Malory and Tennyson (see entry in Christopher W. Bruce's *Arthurian Name Dictionary*).

Catcott Burtle (763 [732]) — A hamlet seven miles northwest of Glastonbury.

catchpole (234 [239]) — According to the OED, a tax-gatherer or petty officer of justice. Also used in *Wolf Solent* (195) and *Autobiography* (485).

Catechism (366 [356]) — Here Bartholomew Jones seems to be confusing the Catechism and the Book of Revelation.

Catholic chapel (409 [397]) — St. Mary's, on Magdalene Street.

Cattle Market (782 [750]; cf. 218 [224]) — On George Street, north of Glastonbury High Street, now used as a car-park and local market only.

Caucasus (581 [559]) — A range of mountains between the Black and Caspian Seas.

Cauldron (140 [151]) — Various cauldrons occur in Welsh mythology, most of them related to or identified with each other. They include the Cauldron of Ceridwen (726 [697]), the Cauldron of Yr Echwyd (140 [151]), also known as the Cauldron of the Head of Hades (i.e. Pwyll, 203 [210]), and Bran's Cauldron of Rebirth in "Branwen Daughter of Llyr" in *The Mabinogion*. The first of these is a cauldron of inspiration; the next two are alternative names for the magical food-producing vessel that Taliesin claims to have brought back as one of the "spoils of Annwn" when Arthur made a foray into the underworld reminiscent of the harrowing of Hell (see Rhys [244]). These are related to the cauldron or horn of plenty, itself identified by many commentators with the Grail (see Loomis, *Grail* [243]). In *Morwyn* Taliesin recites a list of cauldrons (242). See also "Mwys."

cause célèbre (187 [195]) — Famous trial (French).

Celts (788 [755]) — Robin Wood notes that, for JCP at this stage, "the adjectives Cymru, Welsh and Celtic are interchangeable" (6). Later he took the view that the Welsh were non-Aryan and non-Celtic (see *Obstinate Cymric* and *Porius*).

Cerberus (152, 468 [162, 453]) — The three-headed dog which guarded the classical underworld. In Virgil's *Aeneid* (Book 6), the Sibyl gives each of Cerberus's heads a drugged sop so that Aeneas can enter Tartarus.

Ceridwen (509, 726 [491, 697]) — A witch figure and owner of a magic cauldron (q.v.) in Welsh mythology. See "The Tale of Gwion Bach," part of "[The Book of] Taliesin," often translated along with *The Mabinogion*.

"chaffed by the populace" (926 [886]) — A favourite expression of Mr. Phelips of Montacute, quoted by JCP in *Autobiography* (116, 152]). Also alluded to here in the phrase "hustled by the populace" (586 [564]).

"chain-swung censers" (647 [622]) — Adapted from John Keats's "Ode to Psyche" (l.33). Ironically, the goddess at this point in the book is Venus.

Chalice Hill (108 [121]) — One of the three hills of Glastonbury, to the east of the Abbey Ruins, where Joseph of Arimathea is said to have hidden the Holy Grail (see "Chalice Well"). I know of no evidence of a particular stone being discovered there.

Chalice House (44, 111, 286 [62, 124, 281]) — Based on an actual house in the vicinity of Chalice Well. A Catholic seminary until 1912, it was then bought by Alice Buckton, who produced a series of mystery plays and pageants that may partly have influenced the idea of Geard's Pageant. Later, it was bought by Wellesley Tudor Pole, who set up the Chalice Well Trust in 1958.

Chalice Well (165 [175]) — The name was originally "Chalkwell" (cf. "Chilkwell"). A chalybeate spring, the waters of which have a reddish tinge associated with the Holy Blood. A legend states that the waters flowed red after Joseph of Arimathea (q.v.) hid the Holy Grail (identified as the cup or chalice of the Last Supper) on Chalice Hill (see 784 [752]). "It does not appear that healing power was supposed to attach to any spring in Glastonbury before the middle of the eighteenth century" (Robinson [48]). It was once claimed that John Dee, the Elizabethan alchemist, had found the "Elixir Vitae" in Glastonbury in 1582 (*Chalice Well* [5]), but this is now doubted. L. S. Lewis (*Glastonbury* [5]) claimed, on undisclosed evidence, that "more than 2,000 years ago it was a sacred well of the Druids," and JCP takes up the assumption (737 [707]). "The Victorian Age … introduced a miracle-working fountain known as Chalice Well, which, unlike the Grail, could boast of few if any cures" (Lagorio [80]). JCP in 1929 reported: "Found the Holy Graal Well" (*Diary 1929* [54]), *Petrushka* [8]). The Well is now administered by the Chalice Well Trust. The "truth" connecting Chalice Well with the Neolithic Lake Village (737 [797]) is purely speculative.

Chantry Kilve — See "Kilve Chantry."

Chapel Field Barn (814 [781]) — East of Mere, close to the road to Hindon in Wiltshire.

Charlemagne (233, 432 [238, 419]) — European leader (742-814), King of all the Franks from 771, Emperor of the Holy Roman Empire from 800.

Charlotte, Lady (771 [739]) — Lady Charlotte Guest (1812-95), translator and editor of *The Mabinogion* (see "Mabinogi"). See Susan Rands, "John Cowper Powys's Ideal Woman."

Charlton Mackrell (783 [751]) — A village two miles east of Somerton.

Charon (238, 413 [not in 1955, 401]) — In classical mythology, the ferryman who conducts the souls of the dead across the River Styx to the underworld. According to Hodgkinson (5), some parts of Wookey Hole were known as "Charon's Beach" and "Charon's Chamber."

Chartist (743 [713]) — A member of a British working-class movement that flourished from 1837 until 1848.

Chelsea (405, 688 [393, 661]) — An area of London well known as the home of artists and writers.

Chesil Beach (382 [371]) — On the Dorset coast between Weymouth and Abbotsbury, well known for its finely polished stones. JCP uses it as a location in *Weymouth Sands* and the play *Paddock Calls*. Llewelyn has an essay, "The Chesil Beach," in *Wessex Memories*. For JCP it was a favourite place, and on his death his ashes were scattered there.

Chesterblade (266 [262]) — Ten miles east and slightly north of Glastonbury.

child [revived] (933 [893]) — This scene recalls some of Jesus's miracles, but more specifically (as Kate Kavanagh notes [private correspondence]) the story of Elisha reviving the Shunamite's son in 2 Kings 4:18-36. It is also interesting to note that, according to a sixteenth-century verse *Life of Joseph*, a child from Wales was raised from the dead at Joseph's shrine (Carley, *Glastonbury* [124]).

"Children … are wards" (476 [460]) — If this is an authentic quotation from a "Marxian pamphlet," I haven't traced it.

Chilkwell Street (204 [211]) — A Glastonbury street running between the Abbey Ruins and Chalice Hill. The name is believed to be a variant of "Chalkwell," hence "confused." Warner in 1826 referred to it as "Chinkwell Street" (xxv). However, JCP himself seems a bit topographically confused about this part of town. The references at 731 [701] and 745 [714] do not easily conform to Glastonbury reality: the reference to avoiding Bove Town is irrelevant to driving to Chilkwell Street via Silver Street, and Chilkwell Street is entered before arriving at the Abbey Barn.

chilly and dark (154-5 [164]) — A possibly unconscious echo of S. T. Coleridge's poem "Christabel" (l.14).

Chilton-under-Polden (813 [779]) — A community some seven miles west of Glastonbury.

Chinnock (326 [319]) — Chinnock is the name of two villages (East and West Chinnock) two to three miles south and southwest of Montacute, of a road in Glastonbury, and of an early Abbot of Glastonbury (1375-1420) who fostered the development of the Joseph of Arimathea legend in Glastonbury (see Lagorio [67]). Tom Chinnock's habit of shouting sexually suggestive comments to local girls may represent an exaggerated version on JCP's part of his own childhood harassment of the "Spanish maiden" in Dorchester, as recounted in *Autobiography* (58).

"Christ is risen! … Christ our Passover" (423 [410]) — "Christ is risen!" is the traditional Christian greeting on Easter Sunday; "Christ our Passover" occurs in the Easter Day service, quoted from 1 Corinthians 5:7 (noted by Kate Kavanagh).

Christ within him (469 [454]) — An echo of Galatians 2:20, also quoted in *Dostoievsky* (195, 200), *Rabelais* (292, 385, 389, 400), and frequently in *The Pleasures of Literature*.

chub of Lydford Mill (766 [734]) — This catching of a remarkable fish would seem to bear some relation to the story in Robert de Boron's *Joseph of Arimathea* in which Brons catches a fish associated with the Grail meal. See Weston (116), which JCP knew well, and Loomis's *Grail* (231). The rhyme at 768 [736] is presumably JCP's own. Cf. also the catching of the perch in *Wolf Solent* (485).

Church of St. Mary — See "St. Mary's Church."

Ciceronian (136 [148]) — Relating to M. Tullius Cicero (106-43 BC), the famous Roman orator noted for his eloquence.

Cimmerian (89, 241 [104, not in 1955]) — Relating to a people supposed to live in perpetual darkness; see Homer's *Odyssey* (Book 11). A favourite JCP word.

Circe (1021 [976]) — A beautiful witch who turns men into swine at the touch of her wand in Homer's *Odyssey* (Book 10).

Clement of Alexandria (229, 679 [not in 1955, 652]) — Theologian and one of the Church Fathers (c.150-c.225). His probable comment on Wookey Hole in *Stromateis* does not mention a stalactite but reads as follows: "Those who have composed histories say that in Britain there is a certain cave at the side of a mountain and at the entrance a gap; when, then, the wind blows into the cave and is drawn on into the bosom of the interior, a sound is heard as of the clashing of numerous cymbals" (quoted from Balch 225).

Cleopatra (698 [670]) — Princess of Egypt (69-30 BC), lover of Julius Caesar and Mark Antony.

Clifton blue (612 [588]) — A species of butterfly. JCP checks the accuracy of the reference with Littleton in a letter (see Humfrey [331]), though Littleton refers to a "Clifden blue" in *The Joy of It* (32).

"**clouds without water**" (345, 351 [336, 342]) — Jude 12. Also quoted in *Owen Glendower* (741 [607]) and *Diary 1931* (8, 163, 177).

Clytemnestra (258 [254]) — Wife of Agamemnon; along with her lover Aegisthus, she murdered him on his return from the Trojan War (see the *Agamemnon* of Aeschylus).

Clytus (370 [359]) — One of Alexander the Great's military leaders, said to have been killed by him in a drunken brawl.

cockle-shell pilgrim (997-8 [954]) — Pilgrims to the shrine of St. James at Santiago de Compostella in Spain used to wear cockle-shells on their caps because it was a sign of St. James.

cock-shys (364 [354]) — Stalls at fairs where missiles were thrown at targets. In fact, the correct plural form is "cockshies."

Cœur de Lion (695 [667]) — Lion-Heart (French), nickname of Richard I, King of England, 1189-99.

Cogley Wood (671 [644]) — Some twelve miles to the east of Glastonbury, one mile east of Bruton. Mentioned in Littleton Powys, *The Joy of It* (112).

Cold Harbour Bridge (370, 764 [360, 732]) — One and a half miles northwest of Glastonbury. Traditionally, the occurrence of "Cold Harbour" in a place-name is supposed to indicate a Roman settlement.

coloquintida (353 [344]) — A plant of the gourd family known for its bitter pulp.

Colosseum (461 [446]) — The great amphitheatre in Rome, used for gladiatorial combats.

Combwich (813 [779]) — On the River Parrett, four miles northwest of Bridgwater.

"**Come out of him**" (852 [816]) — Mark 5:8.

"**Comfort ye … sin**" (33 [51-2]) — Isaiah 40:1-2. However, "hands" and "sin" should read "hand" and "sins." Partly quoted in "Letters to Lucy" (112).

comme le diable (46 [64]) — Like the devil (French).

Common Moor (175 [184]) — Just north of Glastonbury, close to the site of the Lake Village.

"**Complete was the captivity …**" (843, 849, 853 [807, 813, 816]) — An extract from the ancient Welsh poem "Preiddau Annwn" (see "Harrowing(s) of Annwn"), traditionally ascribed to Taliesin. JCP follows the translation of this passage in Loomis, *Celtic Myth* (320). The first two lines are quoted and commented on by Taliesin in *Morwyn* (177). It is also quoted in a decidedly free translation in *Porius* (667 [771]).

"**complex**" (811 [777]) — JCP is thinking of psychological, especially Freudian, terminology as it filters down into popular consciousness. At 802 [769]), "complexes" is Red Robinson's version of "accomplices."

Coney (795 [763]) — Rabbit (obsolete usage), but here an antiquated form of endearment.

"**Confessions**" (249 [246]) — The great autobiography of St. Augustine (q.v.), written c.400.

consciousnesses, human and subhuman (1-2 [22]) — In his "*Glastonbury*: Author's Review," JCP elaborated, making reference to "certain astronomical powers or bodies, possessed of sub-human or super-human consciousnesses who have a definite effect, magnetic or chemic, and even personal, upon the characters" (8).

Constable's "Hay-Wagon" (164 [173]) — A painting by John Constable (1776-1837), English artist, generally known as "The Hay-Wain," in the National Gallery, London.

Constantine (87, 698 [102, 670]) — Roman emperor (born c.288), who reigned from 324 until his death in 337. He made Christianity the official religion of the Roman Empire.

contra mundum crudelem (986 [943]) — Literally, "against the cruel world" (Latin).

"**cooled a long age in the deep-delvèd earth**" (588 [566]) — From John Keats's "Ode to a Nightingale" (l.12). Also quoted in *Rodmoor* (119) and *Autobiography* (402).

Cordelia (141 [151]) — The name of Geard's elder daughter obviously recalls the daughter in Shakespeare's *King Lear*. JCP is inconsistent about her age; she is described as thirty years of age (142 [153]), but is later seen as "a girl of the second decade of the twentieth century" (355 [346]).

Corinthians (679 [652]) — Inhabitants of Corinth in Greece, recipients of two famous epistles from St. Paul.

Coriolanus (964 [922]) — The Roman leader in Shakespeare's tragedy of that name, noted for his contempt for the masses.

cormorant (23 [42]) — Probably an allusion to Milton's description of Satan sitting like a cormorant on the Tree of Life after gaining entry into Eden. See *Paradise Lost* (IV 196).

Cornish King (431 [418]) — King Mark.

corpse candles (868 [831]) — Mysterious lights said in British folklore to appear as a premonition of death; also candles set around a coffin at a wake.

"corpse-God" (203 [210]) — See "Rex Semi-mortuus."

Corpus (246 [243]) — Corpus Christi College, Cambridge. Interestingly JCP makes Sam Dekker attend his own college, where he too decided not to become a clergyman.

Corsican (773 [741]) — Napoleon (q.v.).

Corsley Heath (91 [106]) — Between Frome and Warminster, just within the Wiltshire border.

cottage-loaf (1086 [1038]) — Traditional mould for a loaf of bread with a small round lump on top of a larger one.

"couchant, in-bend, sable" (343 [not in 1955]) — Heraldic terms.

Council of Pisa [etc.] (562 [541]) — Church councils that upheld an early date for the founding of a church in Glastonbury (see "thirty-one years").

Court-Martial (377 [367]) — The children are apparently confusing "court-martial" and "Court-Marshall."

Cousin Percy [7 [27]) — Persephone (q.v.), wife of Dave Spear.

Cow Bridge (370 [360]) — Over the River Brue, one mile south of Glastonbury.

Cowper, William (29, 73, 690 [47, 89, 662]) — English poet and hymn-writer (1731-1800), best known for his long poem *The Task* (1785) and his *Olney Hymns* (1779). JCP's mother was descended from the Cowper family (hence his middle name), and he recalls an early memory of being surrounded by Cowper relics in *Autobiography* (103). *The Task* is a poem beginning with an invocation to a "sofa" (q.v.), the subject having been assigned to him as a "task." For another reference to a Cowper portrait (690 [662]), see *Maiden Castle* (165).

crack in the world (149 [159]) — Another of JCP's presentations of a "crack in creation." Cf. "the Thing Outside breaking into our closed circle" (265 [260]). See also 292, 471 (the Grail), 738, 789, 981, 983, 1051 [287, 456, 708, 756, 938-9, 940, 1004]. The concept recurs in JCP's fiction.

Cradle Bridge Farm (370, 981 [360, 938]) — Two miles west of Glastonbury. At 370 [360] "northeast" should read "northwest."

Cranach, Lucas (1083 [1035]) — German painter (1472-1553), well known for his rather angular nudes (usually of Eve).

Cranes of Ibycus (428 [415]) — According to Greek myth, cranes hovered over the murderers of Ibycus, a poet of Samos, after he had called upon them in his last moments to avenge his death. Also mentioned in *Autobiography* (573). JCP may have derived them from Act II of Goethe's *Faust*, *Part 2*.

Crannel Moor (103 [117]) — Two miles north of Glastonbury.

Crécy (64 [80]) — Scene of a battle in 1346 in which the English under Edward III defeated the French.

"credo" (200 [207]) — "I believe" (Latin), the opening words of the Creed (see below).

Creed (261 [257]) — The statement of belief in a Christian church-service.

Cringleford (111 [125]) — A small Norfolk community just southwest of Norwich.

crochets (501 [484]) — An error for "crockets," medieval ornaments in the form of leafage.

Croft Pond (868 [831]) — Presumably on the farm at Moorleaze (q.v.).

Cro-Magnon (522 [504]) — A prehistoric race of human beings in Europe.

Cromer (534 [515]) — A seaside resort on the north Norfolk coast.

Cromwell (534 [515]) — Oliver Cromwell (1599-1658), English political leader, Lord Protector of England during the Puritan Interregnum.

Cronos (342 [334]) — One of the Greek Titans, overthrown by the Olympians, identified with the Roman Saturn. In *Porius*, Myrddin Wyllt is represented as a reincarnation of Cronos. While the imprisonment of Cronos/Merlin is more often considered as taking place on Bardsey (q.v.), another strong candidate is the Scilly Isles (839 [804]); see Rhys (Ch.15). As Kronos he appears as a voice in *Up and Out* (64-65).

Croscombe (891 [853]) — Six miles northeast of Glastonbury.

Crow, Canon (5 [25]) — William Crow, based on William Cowper Johnson (1813-93), JCP's maternal grandfather, who was also "Canon." See also "Author's Note" (immediately preceding the text) and *Autobiography* [141]). Johnson was, however, buried in Yaxham (q.v.), which had been the family living until he was appointed to Northwold, whereupon his son succeeded at Yaxham (see Littleton, *The Joy of It* [78]).

Crow, Elizabeth — See "Aunt Elizabeth."

Crow, John (2 [22]) — One of two Johns in the book, who thus qualify, in JCP's playful fashion, for the title of John of Glastonbury, the name of a mid-fourteenth-century monk who wrote a chronicle devoted to the antiquities of Glastonbury Abbey. Crow also takes over a number of JCP's own characteristics (including his walking-stick, his habit of

hugging his knees, his praying to stones, etc.). The opening paragraph - the arrival from Paris at a railway-station and subsequent walk to a village with family associations - closely resembles the opening of *After My Fashion*, written in 1919 between *Rodmoor* and *Ducdame* but not published until 1980. It may also be worth noting that, at thirty-five (2 [22]), he is exactly the same age as Wolf at the beginning of *Wolf Solent* (2) and of Adam Skald in *Weymouth Sands* (66).

Crow, Philip (25 [44]) — It was the presentation of this figure that caused the libel suit following the publication of *A Glastonbury Romance*. Not only was G. W. Hodgkinson the owner of Wookey Hole caves (q.v.), but he also owned an aeroplane. For details of the case, see Rands ("Topicality" [48-9] and "Glastonbury Libel"). The "Philip" mentioned at 27, 28 [45, 46] is this Philip's father.

crowned with fumitory (417 [404]) — Adapted from Shakesperare's *King Lear* (IV iv 3).

Cupids (4 [24]) — Cupid was the Roman god of love, portrayed as a child.

curiosity shop — See "Old Curiosity Shop."

Curiously enough … Elizabeth (1090 [1041]) — This is an error. Elizabeth Crow's conversation with Paul Trent took place in the morning.

Cybele (1172-4 [1118-20]) — The Great Mother, goddess of Nature. Cf. *Morwyn* (218). It was a suggestion by JCP's companion Phyllis Playter that caused him to close his romance-novel with this extended reference. See *Diary 1931* (267, 277), or *Petrushka* (82). Obliquely referred to, it would seem, at 351 [343] as "She herself, the historic matrix of these happenings." For further information, see Keith (Ch.7).

cyclops (236 [not in 1955]) — A group of one-eyed giants in Greek mythology, the best known being Polyphemus in Homer's *Odyssey* (Book 9). Technically, the plural should be "cyclopes." So, "cyclopean" (85, 88 [100, 103]).

Cymric (92, 142 [106, 152]) — Welsh. Originally the word meant "comrade," See the discussion in *Porius* (341, 444-5 [384, 507-8]), and JCP's collection of essays on Welsh topics, *Obstinate Cymric*.

Cyprian (503, 647 [486, 622]) — Relating to Aphrodite, goddess of love. Cyprus was in ancient times a chief centre for the worship of Aphrodite.

D

Daffadown-dilly (100, 391 [114, 380]) — Daffodil (dialect). At 100, 810 [114, 776] the meaning would presumably be "beautiful."

Dagonet (566 [545]) — A foolish knight in the Vulgate *Lancelot*, King Arthur's Fool in Malory, whom Tennyson made into a character like the Fool in Shakespeare's *King Lear* in "The Last Tournament" (*The Idylls of the King*).

Danaë (578 [556]) — The daughter of a King of Argus in classical legend was raped by Zeus who visited her in a shower of gold.

Danes' Bottom (671 [[645]) — Immediately southwest of Kingston Deverill (q.v.) in Wiltshire.

Danish ancestors (5 [25]) — After the departure of the Romans and just before the coming of the Normans, Norfolk and much of the eastern side of present-day England had been part of the Danelaw.

Dante (139, 239, 340, 359, 368, 376, 654, 1027, 1050 [150, not in 1955, 332, 349, 358, 366, 628, 981, 1004]) — Italian poet (1265-1321), author of *The Divine Comedy*, divided into three parts: *Inferno* (Hell), *Purgatorio* (Purgatory), and *Paradiso* (Paradise). JCP wrote about him in *Visions and Revisions* and *The Pleasures of Literature*. See also *"Inferno"* and "Purgatorio."

Darwin, Charles (190 [198])) — British scientist (1809-82), who first formulated the theory of Evolution.

Daughters of King Avallach (728 [699]) — See "Avallach, King."

David ap Gwilym (771 [739]) — One of the most distinguished of early Welsh poets, who wrote in the middle of the fourteenth century.

David, Saint (165 [175]) — Welsh churchman and patron saint, who flourished in either the sixth or seventh centuries. In the later Middle Ages, Glastonbury Abbey claimed to possess his bones. He is supposed to have built St. Joseph's Chapel (see Carley, *Glastonbury* [110-112]).

Decoy Pool, Decoy Rhyne (850, 1125 [814, 1073]) — Four miles northwest of Glastonbury.

"deep and liquid rest, forgetful of all ill" (300 [294]) — From Shelley's "Adonais" (l.63). Also quoted in *Rodmoor* (456), *In Defence of Sensuality* (159), *Elusive America* (141), and *Diary 1929* (117).

deep calling to deep (799 [766]) — See Psalm 42:7. Also quoted in *Maiden Castle* (396), *Suspended Judgments* (59), and *The Meaning of Culture* (146), and also in the Latin text ("*abyssus abyssum invocat*"), previously mistranscribed in *Visions and Revisions* (185) and later quoted correctly in *Up and Out* (120).

Deianeira (1102 [1052]) — Wife of Hercules/Heracles, accidentally responsible for his agony by giving him the "shirt of Nessus" (q.v.), not knowing that it had been poisoned.

Dekker, Reverend Mat (97 [111]) — Based to a considerable extent on JCP's father, though his hatred of the sun seems to be a quality derived from JCP's mother (see *Letters to Llewelyn* [I 145]).

Dekker, Sam (97 [111]) — Dhira B. Mahoney remarks that "Sam Dekker, … having an affair with a married woman, is clearly a Lancelot figure, but when he takes a vow of celibacy to serve Christ and abjures the woman, he is Galahad or perhaps Perceval leaving Blanchefleur. Moreover, when he

sees a vision of the Grail, he is pierced by a Lance in the vitals like the Fisher King" (65-6). Like JCP, Sam decided not to take holy orders after graduating from Cambridge. Morine Krissdóttir (*Magical* [86]) notes that his being brought up by a single parent connects him with the archetype of the Grail Knight. The dilemma of his relationship with Nell Zoyland appears to be influenced by Llewelyn's relationship with Gamel Woolsey (see *Diary 1930* [183, 187]) while the novel/romance was being written. It is also interesting to note that JCP, until advised by Phyllis Playter, originally thought of the Sam/Nell liaison as ending happily (see *Diary 1931* [231]).

Demeter (509 [492]) — Greek goddess of vegetation, called Ceres by the Romans. JCP often seems to equate Demeter with Cybele (q.v.).

Demetrius (342 [334]); cf. 1117 [1066]) — A traveller quoted by Plutarch (q.v.), then by Rhys (367), from which the passage was copied by JCP.

departed yesterday from Glastonbury (39) — "from" is an obvious error for "for," which is corrected in the 1955 edition [57].

deserted sheepfold (822 [788]) — Possibly an allusion to the central symbol in Wordsworth's poem "Michael," especially when so close to "mossy stone" (an echo from "She Dwelt Among the Untrodden Ways"). But see also (77 [92]).

Deucalian and Pyrrha (694 [666]) — In Greek legend, after a flood Deucalion and his wife Pyrrha were instructed to throw the bones of his mother behind them. These became men and women. JCP's pebble is a (perhaps misremembered) variant.

deus mortuus (1070 [1022]) — See "*rex mortuus*."

Devereux (27, 228 [46, 234]) — The name seems arbitrary until one remembers that it was Robert Devereux, Earl of Essex, lover of Elizabeth I, who was subsequently executed for treason. Elizabeth could then be regarded, in a sense, as potentially Elizabeth Devereux. The name may also foreshadow Philip's failure.

devilish king (260 [256]) — Henry VIII (see "Henry").

dew-pond (77 [92]) — Dew-ponds feature in the plots of *After My Fashion* (284) and *Maiden Castle* (375).

diabolus metallorum … plumbum candidum (323 [316]) — Literally, "the devil of metals … shining (or white) tin" (Latin). The first phrase is glossed as "hermetic tin" at 847 [811]).

Diana of the Ephesians (1034 [988]) — Nature-goddess associated with the ancient city of Ephesus in modern Turkey, whose many-breasted statue indicated her function as a representative of fertility.

Dickens (422 [409]) — Charles Dickens (1812-70), British novelist about whom JCP wrote in *Visions and Revisions* and *The Pleasures of Literature*. His novels were often illustrated by "Phiz" (Hablot K. Browne).

"Dickery, dickery, dock …" (1064 [1016]) — Adapted from a traditional nursery-rhyme, beginning "Hickory, dickory, dock …"

Dickinson, William (507 [490]) — The last of the seven "Recorders of Glastonbury" (q.v.). Born in 1771, he was for many years a local Member of Parliament, and served as Recorder from 1821 until the office disappeared with the passing of the Municipal Corporations Act of 1835. He died in 1837. (Information from Grant ["Recorders" 269-70], courtesy of Susan Rands).

Didcot (75 [91]) — A small town near Oxford.

Didlington (8, 13 [28, 33]) — The surname is derived from the place-name, one and a half miles east of Northwold, Norfolk (cf. 1093 [1044]). See Littleton's *The Joy of It* (83-6 *passim*). But the "accursed Didlington cad" (912 [873]) is Barter.

die all (1137 [1085]) — From Horace, *Odes* III, 30. The original Latin is quoted in *Autobiography* (619) and a mixture of English and Latin in *The Art of Growing Old* (213).

dilly-darling (494 [477]) — From Rabelais' *Pantagruel* (Bk.3, Ch.14). The *English Dialect Dictionary* merely records "dilly" as a rare Somerset usage, meaning "queer, cranky." Also used in *Maiden Castle* (35), and by Llewelyn in *Rats in the Sacristy* (159).

Ding-Dong (391 [380]) — A word of uncertain meaning in context, though the obvious synonym for "bell" is possible (cf. *Letters to Llewelyn* [II 81]). In *Autobiography* (476), it refers to a character of this name in Rabelais.

Diogenes (164 [173]) — Greek cynic philosopher (c.412-323 BC) with a wry view of humanity. He is popularly believed to have lived in a barrel or tub (952 [911]).

Diomed (376 [365]) — See under "Ares."

"disarrayed" (252 [249]) — See "Guyon, Sir."

distrait (940 [900]) — Inattentive, absent-minded (French).

Ditcheat [Underleaze] (671 [644]) — A village some eight miles southeast of Glastonbury. The spelling "Ditchett" (810 [777]) is an error.

divided in her mind (62 [78]) — In *Porius* (247, 401 [271, 456]) JCP ascribes the phrase "divided in his mind" to Homer and is doubtless referring to Achilles at the burial of Patroclus in Book 23 of the *Iliad*. Compare, however, "this way and that …"

Divine Comedy (812 [778]) — The allusion is to the vast three-part poem by Dante (q.v.).

divine-diabolic soul of the First Cause (1 [21]) — This is a crucial idea in JCP from as early as *Wood and Stone* ("'Vast unfathomable tides of cosmic conflict drive us all backwards and forwards" [364]) and is discussed in detail in *The Complex Vision* ("'the universe' is created by the perpetual struggle between love and malice or between life and what resists life" [112]). See also "Watchers."

dizzard (199, 679 [206, 652]) — "A weak-minded person, a fool" (*English Dialect Dictionary*); a favourite JCP word, also used in *Autobiography* (348) and *Weymouth Sands* (319).

Djinn (805 [771]) — A demon of Arabian mythology (also used in the plural).

dog, a little black cocker spaniel (995 [951]) — Based on "the Black," later "the Very Old," the dog belonging to JCP and Phyllis Playter, bought in October 1930 (see *Diary 1930* [168-9]), who also appears in *Morwyn*. See *Diary 1931* (225), though JCP later altered the ordering of his plot so that he is not present when Sam sees the Grail.

Dolorous Blow (321, 326, 1048 [313, 319, 1002]) — The wounding of King Pelles by Balin with the Lance that Longinus thrust into the body of Jesus at the Crucifixion, originally in the *Suite du Merlin*, and later in the Vulgate Cycle and Malory. Used by JCP as an image for violent action, including Finn Toller's murder of Tom Barter.

Dominie Sampson (250 [247]) — The comic schoolmaster in Sir Walter Scott's *Guy Mannering*.

Dominus-Glominus … (790 [758]) — A nonsense rhyme perhaps invented by JCP.

Don Juan (715 [686]) — The archetypal immoral lover, Mozart's Don Giovanni, but derived by JCP, no doubt, from Byron's comic poem *Don Juan*.

Don Quixote (2, 251, 306-7, 313, 412, 845 [22, 248, 299-300, 306, 400, 810]) — The deranged knight in Cervantes' comic epic *Don Quixote*. JCP wrote about Cervantes and Don Quixote in *The Pleasures of Literature*. See also "quixotic."

"**Don't go through the Square … into Chilkwell**" (731 [701]) — The topography is confused in this passage. See under "Chilkwell Street."

"**Doorman be a friend of mine**" (411 [399]) — The same (not very convincing) excuse is later used in *Weymouth Sands* (509).

Dorchester (515, 700-701, 1126 [497, 673, 1074]) — The county town of Dorset, where JCP lived for part of his childhood and briefly in the 1930s, and in which he set his later novel, *Maiden Castle*. The Casterbridge of Thomas Hardy's novels.

dotty (1001 [957]) — Mad, crazy (slang).

Doughty (486 [470]) — Charles M. Doughty (1843-1926), British writer of prose and verse, author not only of *Travels in Arabia Deserta* (see "*Arabia Deserta*") but also of the long poem *The Dawn in Britain*.

Doulting (93 [108]) — A village six miles east of Wells, just east of Shepton Mallet.

Dover (417 [404]) — On the coast of Kent, alleged setting of a scene in Shakespeare's *King Lear* (IV vi).

Dragon Ensign (589 [567]) — The dragon is the supposed symbol of King Arthur, whose father was Uther Pendragon (q.v.).

"**dreadful faces**" … "**fiery arms**" (408 [396]) — From Milton's *Paradise Lost* (XII 644).

Dream of Life (164 [173]) — Probably an echo of Shelley's *Adonais* (l.344).

Dresden fruit-plates (567 [546]) — The German city of Dresden was famous for its china.

Drew, Euphemia (9 [29]) — Mary Crow's employer in Glastonbury. It is worth noting that in the chapter entitled "Idolatry," where Mary Crow has to battle to be allowed to join her husband, JCP is repeating in his own idiom the curious relationship between Mrs. Aldclyffe and Cytherea Gray in Thomas Hardy's novel *Desperate Remedies*. An earlier, melodramatic treatment of the same topic occurs in *Rodmoor* (Ch.13, especially 172-3).

Drive Gates (1168 [1114]) — Apparently a location in Montacute, probably the entrance to Montacute House.

Druids (33, 86, 106 [51, 101, 120]) — The religious hierarchy among the ancient Celtic peoples. There is, in fact, "no valid archaeological or literary evidence to associate the Druids with Stonehenge" (Stephens, *Oxford Companion*), though T. D. Kendrick (210), the respected authority on Druidism, and Jacquetta and Christopher Hawkes (62), the English archaeologists, believed that, while not creating Stonehenge, the Druids may have later used the site. See also Spence (44-5). In addition, there is no evidence of any Druid connection with Wookey Hole. Druids were traditionally associated with oak-trees (208 [215]). So, "Druidic" (86, 190, 527, 726 [101, 198, 478, 508, 697]). See also "Temple of the Druids." JCP will later present the last of the Druids in action in *Porius*.

"**drunk upon the milk**" **of an unseen Paradise** (1045 [999]) — Adapted from the last line of Coleridge's "Kubla Khan." See also "Milk o' Paradise."

duck-a-duck (180 [189]) — Probably a nonsense-phrase of JCP's invention, associated perhaps with Louie and Lily, whom Abel Twig calls "ducks" at 182 [190]). Cf. "Lord-a-Lord" (199 [206]).

Dulcinea del Toboso (306 [300]) — The woman whom Don Quixote mistakes for a courtly lady in Cervantes' comic epic.

"**duller than the fat weed … on Lethe's wharf**" (977 [934]) — From Shakespeare's *Hamlet* (I v 33-4). Also quoted in *Rodmoor* (247}, *Maiden Castle* (34), and *Visions and Revisions* (113).

dumb like a lamb in slaughter (621 [597]) — Sally is apparently recalling Acts 8:32.

Dunkery Beacon (488 [471]) — A peak on Exmoor, Somerset.

Duns Scotus (249 [245]) — Theologian and Franciscan (c.1265-1308), probably born in Scotland, an advocate of a metaphysical system that differed from that of Aquinas.

Dunsinane (182 [190]) — Macbeth's court. The bewildered physician is the doctor called to observe the sleepwalking Lady Macbeth. See Shakespeare's *Macbeth* (V i and iii).

Dunstan, Saint (166, 1095 [175, 1046]) — Christian saint (c. 909-988), "the most important figure in Glastonbury [Abbey]'s long history" (Carley, *Glastonbury* [10]), probably born at Baltonsborough (see 924 [884]) near Glastonbury and educated at the Abbey. He later held offices in both church and state, including the positions of Abbot of Glastonbury and Archbishop of Canterbury. Both places claimed to possess his bones. The Glastonbury story of having discovered them "foreshadows the 'discovery' of the bones of king Arthur and queen Guinevere a few years later" (Gransden, who calls the story "more than dubious" [41, 43]); see also Carley, *Glastonbury* (113-8). "St. Dunstan scolding Satan" (1007 [963]) refers to the famous story in which he is said to have tweaked the Devil's nose.

Dutch William — See "William of Orange."

Dyehouse Lane (198, 381 [205, 370-71]) — In Glastonbury, to the west of "Paradise," near Northload Bridge. "Dye House" also occurs, but "Dyehouse" seems preferable.

Dye's Hole (52 [69]) — Near Northwold, also mentioned in *Autobiography* (150) and in a letter to Littleton in Humfrey (325). Revisited by JCP and Littleton on 3-5 August 1929 (*Diary 1929* [59-60] and *Petrushka* [10]).

E

East Anglia (63 [79]) — An area of eastern England generally comprising Suffolk and Norfolk, but sometimes taking in parts of Essex and Cambridgeshire. So, "East Anglian" (11 [31]).

East Cranmore (93 [108]) — About four miles east of Shepton Mallet.

East Dereham (111 [125]) — A village in Norfolk, west of Norwich.

East End (620 [596]) — The poorer part of London.

East Lydford (370 [360]) — Six and a half miles southeast of Glastonbury, close to the Fosse Way.

East Pennard (671 [644]) — A village some six miles east of Glastonbury.

Ebbor Rocks (225 [231]) — Seven miles northeast of Glastonbury, close to Wookey Hole. Part of this area was bought by G. W. Hodgkinson, the owner of Wookey Hole who later sued JCP, to preserve it from quarrying in 1929. It was given to the National Trust by his widow in 1967 as a memorial to Sir Winston Churchill. It is now a nature reserve.

ecclesia vetusta (106 [119]) — Ancient church (Latin), the phrase traditionally used to describe the church at Glastonbury allegedly built by Joseph of Arimathea. Described by L. S. Lewis (*Glastonbury* [4]) as "the celebrated Wattle Church, 'The Ecclesia Vetusta,' 'The Olde Church,' St. Joseph's Chapel, probably the first above-ground church in the world, the Mother Church of Britain." At [119] "*vertusta*" is a misprint.

Edgar, King (166, 929, 1138 [175, 889, 1086]) — Known as Edgar the Peacemaker (c.943-75), he succeeded to the kingdoms of Mercia and Northumberland in 957 and to that of Wessex in 959, thus uniting all England. James Carley (*Glastonbury* [12]) describes him as "perhaps the greatest of all Glastonbury's royal patrons."

Edgar's Chapel (106 [119]; cf. 287 [282]) — Begun during the abbacy of Richard Beere (1492-1524). When completed, it made Glastonbury Abbey "the largest ecclesiastical building in England" (Carley, *Glastonbury* [71]). Its existence had been doubted until it was discovered by Frederick Bligh Bond (see "famous modern antiquary"), described later as "the one who found the Edgar chapel by the help of that spirit" (539 [520]).

Edgarley (95, 924 [110, 884]), **Edgarley Great Field** (932 [892]) — Immediately southeast of Glastonbury, the "great field" being a survival of the medieval field-system.

Edington Heath/Junction (763 [732]) — Seven miles west-northwest of Glastonbury. Edington Junction no longer exists.

Edmund Hill Lane and **Pottery** (160, 846 [170, 810]) — Edmund Hill Lane runs north on the northeast side of Glastonbury (see JCP's map in Rands, "Aspects" [27]), where a clay pit and tile works are marked along with the Pottery. Rands describes it as "a little grassy lane" (32).

Edward the First (105 [119]) — King of England, who reigned from 1272 until 1307. The reburial of the claimed bones of Arthur took place in 1278.

Edward the Fourth (455 [441]) — King of England, who reigned from 1461 until 1470.

Eel Bridge (754 [723]) — "… that desperate Eel-Bridge that had to be crossed in the Grail legend before you reached the Castle of Carbonek" (*Autobiography* [421]), but also the bridge between life and death. Also mentioned in *Maiden Castle* (203), *Owen Glendower* (718 [588]), "Edeyrnion [2]" (115), *Porius* (262), and *Diary 1931* (92). Now regularly called the "needle-bridge"; apparently Sebastian Evans, English translator of *The High History of the Holy Graal*, misread the French *aiguille* as *anguille*. Cf. Evans's translation (84) with Bryant's (76).

Egyptian Ptolemies (111 [125]) — The Ptolemies were a line of Egyptian kings who reigned from the fourth to the first centuries BC. It was customary for them to take their sisters as queens.

eidolon (354 [345]), plural **eidola** (263 [259]) — Image. A favourite JCP word, which he seems to have derived from the Neoplatonists an/or Edgar Allan Poe.

Elacampaine (880 [843]) — Elecampane (the usual spelling) is a plant in the daisy family recorded in Culpeper's *Herbal* as growing "almost in every county of England" (130). JCP found and identified it at Hillsdale (see *Diary 1930* [174]). A sweetmeat made from it is also called by this name.

Elaine (593 [571]) — The "Lady of Shalott," lover of Lancelot in the Arthurian romances.

Elijah (1141 [1089]) — Old Testament prophet. For his being carried up to Heaven in a chariot of fire, see 2 Kings 2:11. See also under "Ravens that fed …"

Elisha (211 [218]) — An erroneous reference. Elijah is meant; see "Ravens that fed …"

Elizabethan House (419 [407]) — Montacute House.

ell (46 [63]) — An obsolete form of measurement, equal to forty-five inches.

Elms, The (189-90 [197-8]) — The home of Philip Crow, marked on JCP's annotated map on Wells Road (see Rands, "Aspects" [27, 35]).

"Eloi, Eloi, Lama Sabachtani" (626 [602]; cf 638, 643 [613, 618]) — "My God, my God, why hast thou forsaken me?" (Aramaic). Words spoken by Jesus on the cross as reported in Mark 15:34 (Matthew 27:46 reproduces the Hebraic equivalent). A favourite quotation of the Powyses, possibly associated with their loss of faith. Also quoted in part in *Weymouth Sands* (531) and *Diary 1930* (77). JCP quotes the translation in *The Religion of a Sceptic* (22-23), *In Defence of Sensuality* (226), *Up and Out* (97), and refers to it in *Three Fantasies* (62, 109) and *Powys to Frank Warren* (30). See also Llewelyn's discussion of it from an African perspective in *Black Laughter* (63-4), and also in *Damnable Opinions* (74).

Elphin (771 [739]; cf. 855 [818]) — The finding of Taliesin in the weir by Elphin, the son of Gwyddno Garanhir, is told in the ancient Welsh story "[The Tale of] Taliesin," often translated with *The Mabinogion*, and in Thomas Love Peacock's *The Misfortunes of Elphin*. Other references here, of course, are to Elphin Cantle, the innkeeper's son.

Ely Cathedral (4 [24]) — Ely is a cathedral city in the fenlands of Cambridgeshire, northwest of Northwold.

Empyrean (1027 [981]) — A heaven of pure fire, the abode of God.

en masse (495 [478]) — In a crowd, together (French).

Enceladus (973 [931]; cf. 591 [569]) — One of the Titans in classical myth who rebelled against the gods, and are traditionally said to be imprisoned under Mount Etna.

Enchiridion (561 [541]) — A collection of the teachings of Epictetus (q.v.), compiled by a student, the only surviving record of his beliefs. JCP translates it as "Hand-Book" and discusses his ideas in *A Philosophy of Solitude* (25-33 *passim*). The word is used frequently in JCP's diaries as an indication of stoic acceptance.

Englynion (771 [739]) — Poems composed in a very complicated Welsh verse-form, using combinations of alliteration and assonance.

"entelechies" (319, 1027 [311, 981]) — Vital agent directing growth and life (Greek).

Epictetus (561 [541]) — A first-century AD Greek Stoic philosopher, who had been a slave. The only surviving record of his teaching is the Enchiridion (q.v.). JCP discusses him helpfully in *A Philosophy of Solitude* (25-31).

Epicurus (616-7 [593]) — Greek philosopher (c.342-270 BC) who taught that happiness was the highest good.

Erebus (921 [881]) — Literally, "darkness," a gloomy place through which, in classical mythology, the dead pass on their way to Hades.

Eros (310 [303]) — The Greek god of sexual love, son of Aphrodite, equivalent to the Roman Cupid.

"Esplumeoir" (169-70, 1048, 1077, 1105 [179, 1001, 1029, 1056]) — JCP's spelling of either "Esplumeor" or "Esplumoir," a mysterious word referring to Merlin's "disappearance" (cf. 250-51 [247]) apparently meaning "moulting cage," which is used in *Perceval*, a thirteenth-century French prose-romance. It presumably implies a period of retreat (death?) before transformation (rebirth?). A favourite word of JCP, who employs it in a number of other books, including *The Owl, the Duck, and – Miss Rowe! Miss Rowe!* (26), *Autobiography* (643), *Morwyn* (199), *Owen Glendower* (889 [728]), *Porius* (608, 738 [699, not in 1994]), *In Spite Of* (204), and *Obstinate Cymric* (9, 11). See *Diary 1930* (26) for JCP's finding the term in Jessie L. Weston. Throughout *A Glastonbury Romance*, JCP presents Merlin's "esplumeoir" as taking place in Glastonbury; see 594 [571] and under "Merlin." For further discussion of the term, see the articles by Helen Adolf, Ben Jones, and John Matthews.

Euclidean Square (98 [112]) — The concept of a square in Euclidean geometry, first developed at the turn of the fourth and fifth centuries BC by Euclid, a mathematician in Alexandria.

Eureka (751 [720]) — I have found it (Greek). The famous cry of Archimedes, the mathematician from Syracuse in the third century BC, on discovering the principles of hydrostatics.

Evans, Owen (87 [102]) — His surname may be an allusion to Sebastian Evans, translator and editor of *The High History of the Holy Graal* (*Perlesvaus*), which JCP had read (*Letters to Llewelyn* II 108), and author of *In Quest of the Holy Grail* (1892). His first name could also be an allusion to Owen Glendower, the Welsh leader and subject of a later JCP novel/romance. He may be in part influenced by a Welshman named Evans, "a strange saint," who visited JCP in New York in 1929 (see *Petrushka* [24]). In *Autobiography* (9) Owen Evans is described as "a well-nigh hopeless sadist"; in *Petrushka* (148), however, JCP admits that he was himself "exactly <u>like Mr Evans!</u>" in his reaction to a "<u>Sadistic Book</u>."

Evercreech (225 [231]) — Some nine miles east of Glastonbury. See also "Burnham and Evercreech Railway."

"everything that lived was holy" (1171 [1117]) — See the last line of William Blake's "The Marriage of Heaven and Hell." Also quoted in *A Philosophy of Solitude* (126) and *Rabelais* (381).

exactly at that same hour (1090 [1041]) — JCP errs here. The conversation between Paul Trent and Elizabeth Crow took place in the morning, before lunch; see 1037, 1039 [991, 993).

Excalibur (367 [357]) — See "Sword of Arthur."

except my life (487 [470]) — A possibly unconscious echo of Shakespeare's *Hamlet* (II ii 221), also quoted in *Jack and Frances* (II 149).

Exeter (690 [663]) — The county town of Devonshire.

F

Fabius Cunctator (236 [not in 1955]) — Quintus Fabius Maximus (275-203 BC), named "Cunctator" (Delayer"), the Roman general who defeated Hannibal by delaying strategies that came to be known as "Fabian tactics."

face to face (1157 [1104]) — A probably deliberate echo of 1 Corinthians 13:12.

Faery Queen (203 [210]) — *The Faerie Queene*, a long, unfinished poem by Edmund Spenser (c.1522-99). See also under "Salvage Man."

famosi fabulatores (372 [362]) — Famous story-tellers (Latin).

famous initials *J. A.* (134 [146]) — See under "St. John the Baptist's Church."

famous modern antiquary (223 [229]; cf. 287, 539, 923 [282, 520, 883]) — Frederick Bligh Bond (1864-1945), who excavated Glastonbury Abbey in the early twentieth century, made some useful discoveries, particularly in relation to Edgar's Chapel (q.v.), but became involved in occultism and automatic writing and was relieved of his duties. See Tim Hopkinson-Ball's book and John Thomas's article.

fandangle (495 [479]) — Dialect version of "fandango," a Spanish dance.

"fat and scant of breath" (630 [606]) — From Shakespeare's *Hamlet* (V ii 298). Some editions of the play read "faint" for "fat."

Faust (340, 421, 509, 820, 931 [332, 409, 492, 786, 891]) — The long two-part dramatic poem by Goethe (q.v.). So, "Faustian" (590 [567]). See also "Mothers."

Fawkes, Guy (161 [171]) — English conspirator (1570-1606) executed for his part in the Gunpowder Plot to blow up the House of Commons. His effigy is burnt in England on Guy Fawkes Day (5 November).

feathering (60 [77]) — Turning the blade of an oar parallel with the surface of the water, producing a feathery effect.

Fell, Doctor (173 [182]) — JCP must surely be making an allusion to the well-known squib, an adaptation of a Martial epigram: "I do not like thee, Dr. Fell, / The reason why I cannot tell; / But this I know, I know full well, / I do not like thee, Dr. Fell." This is supposed to have been spoken by Tom Brown (1663-1704), directed at Dr. John Fell, Dean of Christ Church, Oxford. Here Bibby Fell (184 [193]) is Dr. Fell's sister.

Fête d'Amour (310 [303]) — Love-feast (French).

fifteenth of March (1117, 1124 [1066, 1073]) — This date may have been influenced by the ominous suggestions of "the Ides of March," the day of Julius Caesar's assassination, so effectively presented in Shakespeare's play (see *Letters to Ross* [xiv-xv]).

fifth of March (1 [21]) — Charles Lock (275) notes that JCP originally set this opening scene on April Fool's Day.

Finis (120 [132]) — End (Latin).

"firk … ferret" (177 [186]) — An echo of Ancient Pistol's speech in Shakespeare's *Henry V* (IV iv 28); "ferret" is used similarly in *After My Fashion* (59).

First Cause (1 [21], etc.) — In *A Glastonbury Romance*, God is never mentioned as such by the narrator (as distinct from the characters). JCP's ideas on the subject were shared - perhaps influenced - by Phyllis Playter; see *Diary 1930* (75).

Fisher Kings (771 [739]) — The Fisher Kings or Rich Fishers are constant protagonists in the Grail romances. The phrase "Fisher King" first occurs in the late twelfth-century *Perceval ou le Conte du Graal* by Chrétien de Troyes. See also "Waste Land."

Fishguard (1138 [1086]) — A coastal town in modern Pembrokeshire.

five shillings (500 [483]) — 25p in post-1971 British coinage.

Flood, the (1114 [1063]) — Morine Krissdóttir (*Magical* [91-3]) sees the Flood as JCP's version of the "freeing of the waters" motif to restore the land's fertility after the successful asking of the Grail question, but if so it is oddly destructive. At any event, JCP was being "realistic" and up-to-date here, since Glastonbury suffered severe flooding in December 1929, at the time JCP was first planning to write about Glastonbury. See Rands, "Topicality" (49ff.) and Keith (151-5).

fol-de-lols (912 [873]) — Dialect version of "folderols," but not listed in the *English Dialect Dictionary*. Doubtless a JCP coinage, which he also employs in *Porius* (277 [307]) and (in his own prose) in *Letters to Richardson* (49).

Folly Wood (266, 825 [262, 790]) — A wood by the Whitelake River just north of Little Pennard, between Pilton and Pylle. (Information from Susan Rands.)

fons et origo (603 [580]) — Fount and origin (Latin).

Fontainebleau … Blois … Chantilly (430 [416]) — Places in central or northern France with palaces, woods, and gardens.

Fool in Lear (538, 614 [518, 590]) — Lear's Fool in Shakespeare's play is a poignant figure whose quips are often more wise and painful than comic.

Fontarabia (451 [437]) — The reputed site of the defeat of Charlemagne's forces as presented in the medieval romance *The Song of Roland*. JCP may be recalling Milton's *Paradise Lost* (I 586-7), where it is spelt "Fontarabbia."

"foreign stones" (86, 922 [101 [882]) — See under "Stonehenge."

Fortis imaginatio generat causas (1137 [1085]) — Literally, "A strong imagination creates causes" (Latin). Identification of "the old schoolmaster" is uncertain.

Foulden Bridge (50 [67]) — Foulden is one mile northeast of Northwold, Norfolk, though JCP also uses the name (as "Foulden's") for a Dorsetshire bridge in *Ducdame* (387, etc.). Revisited by JCP with Littleton on 3, 4, and 6 August 1929 (*Diary 1929* [59, 61). See also Littleton's *The Joy of It* (85, 91).

Fountain of Blood (352 [343]) — The waters of Chalice Well (q.v.).

Fra Angelico (354 [344]) — Italian painter (1387-1455), active in Florence.

Francis, St. (973, 987 [931, 944]) — Founder of the Cistercian order (1182-1226). Born in Assisi, he became famous for his love of nature, and for his hymns, including a much-praised "Hymn to the Sun." Cf. "Read St Francis 'Cantate del Sole'" (*Diary 1929* [68]).

"free among the dead" (320 [312]) — Psalm 88:5. Also quoted in *After My Fashion* (206), *Wolf Solent* (604), and *Suspended Judgments* (438).

French Revolution (776 [744]) — The series of revolutionary events beginning in 1789 and culminating in the execution of Louis XVI in 1793.

"Friar John des Entommeures," "Friar John of the Funnels" (461 [446]) — From Rabelais (q.v.), the character appearing in the Cohen translation as "Friar John of the Hashes" (Book 1, Ch.27). Later translated by JCP as "Friar John of the First Cut, or, if you prefer, of the Meat Choppers" in *Rabelais* (149). "Funnels" is from the Urquhart translation.

"from his steadfast heart" (810 [776]) — From Homer, but not identified.

Frome (91 [105, 106]) — A Somerset town northeast of Glastonbury; also the river of the same name that flows through it (225 [231]).

fuggle (1099 [1049]) — Meaning uncertain; both the OED and the *English Dialect Dictionary* record "cheat" as a possible meaning. In context it appears to mean "squash."

"full fathom five" (238 [not in 1955]) — From Shakespeare's *The Tempest* (I ii 396); "fathom-five" is an error. Also quoted in *Suspended Judgments* (331).

"furious fancies" (314 [307]) — From "Tom o' Bedlam's Song," an evocative but anonymous Elizabethan song that may have inspired Shakespeare in the mad scene of *King Lear*. Robert Graves, in an essay in *The Common Asphodel*, has gone so far as to attribute it to Shakespeare himself. Also quoted in *Autobiography* (120), and cf. *The Inmates* (33).

G

Galahad, Sir (594 [571]) — One of the Knights of the Round Table in Arthurian romance, illegitimate son of Lancelot, prominent in the Grail quest and distinguished for his virginity. JCP introduces him into *Porius*, where he treats him satirically.

gall and wormwood (496 [479]) — Deuteronomy 29:18. Also quoted in *Wood and Stone* (485) and *Ducdame* (234).

Garden of Gethsemane (370 [359]) — Garden near Jerusalem where, according to the Gospels, Jesus was arrested on the night before the Crucifixion.

Gargamelle, Queen (231, 505 [236, 488]) — The mother of Gargantua in Rabelais' *Gargantua*.

gave up his life … friend (1100 [1051]) — Cf. John 15:13. JCP draws on the earlier part of Jesus' saying for the pun on the protagonist's name in *Maiden Castle* (14).

Gawain, Sir (594 [571]) — One of the Knights of the Round Table in Arthurian romance, who became one of the seekers of the Grail.

Gazette — See "Western Gazette."

"Geard of Glastonbury" (11 [31]), **Geard, Johnny** (32 [50]) — JCP borrowed John Geard's surname from a Mr. Geard of Montacute mentioned in *Autobiography* (141). Cf. the "Jimmy Geard" visited by JCP on 28 July 1929 (*Diary 1929* 55). The Geards were a well-known local working family there, often mentioned by the Powyses (see, for example, Llewelyn's *Skin for Skin* (63), *Somerset Essays* [70, 134], and *A Baker's Dozen* [121]), and Katie's "A Visit to Theodore" (101). In a collection of letters in the *Powys Journal* 10 (2000), Llewelyn refers to a report in *John Bull* of "an 'exposure' of a Charles Geard who had been for many years a religious leader of some kind" ("Essayist" [45]). More details concerning the Geards may be found in Geard (10-11).

He is clearly presented in the novel/romance as a Merlin figure, and G. Wilson Knight properly stresses the fact that his "origins are Saxon … and his wife Welsh" (38). Ned Lukacher points out that Geard's sleep in Wookey (Ch.12) is offered as a version of the dormant Cronos (20), thus looking forward to the concept of Merlin as a reincarnation of Cronos in *Porius*.

genius loci (9 [29]) — Genius (or spirit) of the place (Latin).

"Gens" (699 [671]) — Tribe, breed (Latin).

George Street (218 [224]) — North of Glastonbury High Street.

ghost of the Enchanter (466 [451-2]) — An echo of Shelley's "Ode to the West Wind" (l.3).

Gildas, Saint (166 [175]) — A sixth-century writer of a book attacking the corruption of his own times. His claims to saintliness are meagre. William of Malmesbury believed that he spent some years in Glastonbury and was buried there. Caradog of Llancarfan, a contemporary of William, adds further details in his *Life of St. Gildas*.

gippoos (883 [845]) — Gypsies (dialect).

Gladman's House (234 [239]) — One of the boarding houses at "Greylands School" (q.v.), clearly based on Wildman's House at Sherborne, which JCP attended.

Glamorgan (1140 [1088]) — In JCP's time, a county in southern Wales, now split into West Glamorgan, Mid-Glamorgan, and South Glamorgan.

Glast, Glastenic, Glaston, Glastonia (596 [573]) — Alternative names for Glastonbury. "Glaston Resurgans" (576 [554]) means "Glastonbury revived" (part Latin).

Glastonbury — A small town in Somerset. Two main legends centre upon Glastonbury: that Joseph of Arimathea (q.v.) came there soon after the Crucifixion, bringing with him cruets containing the blood and sweat of Jesus; and that the bones of King Arthur were buried in the Abbey, the monks claiming to have rediscovered his tomb in 1190/91. Around the first of these legends, a number of connecting legends have arisen, notably that of the Glastonbury Thorn (see under "Holy Thorn") and Chalice Well (q.v.). Similarly, around the Arthurian legends has arisen the belief that Arthur's sword was thrown into the water at Pomparlès Bridge (q.v.). Glastonbury is often presented as having an association with glass (cf. "Ynys Witrin"), but Treharne notes that "vitrin" can mean "woad" as well as "glass," and that Glastonbury "embodies the Celtic element 'glas,' which means 'blue,' the colour of the woad dye" (121-3). He also observes that "Glastonbury is never once mentioned by Geoffrey [of Monmouth] in the whole of his long account of British history" (67). JCP visited Glastonbury with Llewelyn, Alyse Gregory, and Gamel Woolsey in the summer of 1929 (see *Diary 1929* [53-4], *Petrushka* [8], and Richard Perceval Graves [218]). Graves records that JCP got information from Woolsey about Glastonbury.

Glastonbury Fair (257 [253]) — See "Tor [Fair-] Field."

Glastonbury Museum (186 [195]; cf. 203 [210]) — First established in 1886. Since 1983 housed in the Abbot's Tribunal (q.v.).

Glastonbury Thorn (706 [678]) — See "Holy Thorn."

Glastonbury Tor (96 [110]) — The hill just outside the town of Glastonbury, on the top of which stands the ruined tower of St. Michael's church built in the fourteenth century, though the tower itself dates from the fifteenth century. It was traditionally the realm of Gwyn ap Nud[d] (q.v.), the Welsh trickster figure. Many believe that it was approached in the Middle Ages by the "Glastonbury Tor Maze" (see Ashe's pamphlet), but this is still controversial.

"Gleichnis" (1083 [1035]) — Simile, similitude (German).

Glendower, Owen (584 [562]) — A Welsh leader (c.1359-c.1415), who led a revolt against the English rule of Henry IV. JCP wrote a novel/romance, *Owen Glendower* (1941), about him. How the Glastonbury mob "received and concealed" him is dubious in the extreme.

glimsey (493 [476]) — A word not given in either the OED or the *English Dialect Dictionary*; here probably meaning "foolish."

"God-den" (768 [736]) — "Good evening." A rustic term frequently employed by the comic characters in Shakespeare.

God-Man (611, 636 [587, 611]) — See "Man-God."

Godney (363 [353]) — Three miles northwest of Glastonbury. It is said to mean "God's Island." Godney Marsh (103 [117]) is identical with Godney Moor, just north of Godney. Godney Road (175 [183]) leads somewhat indirectly from Glastonbury to Godney past Common Moor and the Lake Village.

Goethe (509 [492]) — Johann Wolfgang von Goethe (1749-1832), German author and philosopher, best known for *Faust* (q.v.). JCP writes about him in both *Visions and Revisions* and *The Pleasures of Literature*.

Golden Bough (351 [342]) — With the aid of a "golden bough," Aeneas is able to descend into the underworld in Book 6 of Virgil's *Aeneid*. The phrase gave its name, of course, to Sir James Frazer's anthropological study.

Golgothas (285 [279]) — Golgotha was the place where Jesus was crucified.

Gone to earth (723 [694]) — A phrase derived from fox-hunting.

good moment … gone (1047 [1000]) — Possibly (though JCP disliked him) an echo of Robert Browning's poem "Two in the Campagna" (l.50): "… the good minute goes."

Gordon, Lord George (584 [562]) — Protestant fanatic (1751-93) who led the riots in London in 1780 protesting against the repeal of certain laws against Catholics. He was tried and found insane.

Gore Sand (1117 [1066]; cf.1115 [1065]) — Sand-flats on the Somerset coast near Burnham-on-Sea.

'gorlas' … "gorlasser" (202, 203 [209, 210]) — Rhys (256) describes "gorlassar" as a word which "seems to have denoted a dark blue or livid colour." Cf. *Diary 1929* (75). Thus "gorlasser" appears to be a misprint.

Gould, Davidge (507 [490]) — Third of the seven "Recorders of Glastonbury" (q.v.), who served from 1734 until 1748. He died in 1765, and is buried in St. Benignus (q.v.). "Davidge" was his mother's maiden name. He was succeeded

by his son Henry (1710-93) from from 1748 until his death, though JCP makes no mention of this. (Information from Grant ["Recorders" 264-5], courtesy of Susan Rands.)

Goya (735 [705]) — Francisco José de Goya y Lucientes (1746-1828), Spanish painter.

Gradon Farm (91 [106]) — An error for Grandon Farm, about two miles southeast of Frome.

Grail (18 [37]) — The Holy Grail, "the vessel first called *graal* in [Chrétien de Troyes'] *Perceval ou le Conte du Graal*, composed between 1180 and 1190" (Goetinck [117]). It is sometimes regarded as a dish or platter, sometimes as a chalice, sometimes as a stone. The idea of a Grail appears to derive from three main sources: Christian symbolism, fertility sumbolism, and Celtic story. For JCP there were primarily two grails: the Holy Grail (112 [125]) that has become a part of Arthurian literature and represents a religious mystery generally connected with either the chalice or the dish from the Last Supper and the objects surrounding the Crucifixion; and "the heathen Grail of the old Celtic mythology" (726 [696]), a life-giving receptacle generally associated with an ancient cauldron. Here the two Grails are united by the nature of Owen Evans's researches. It is also described in the book as a "fragment of the Absolute" (780, 1170 [748, 1117]). For Mr. Geard's view of the Grail, and perhaps JCP's – "something … dropped from Somewhere Else" – see 471 [456], and cf. 789 [756]).

L. S. Lewis writes of "the Holy Grail, so inseparably associated with Arthur and Glastonbury" (*Glastonbury* [37]), but Robinson insists, contradicting Mat Dekker (106 [120]), that "the Glastonbury [Abbey] tradition to the very end … made no claim, no allusion whatsoever, to the Grail itself" (39). Indeed, according to Ashe ("Grail" [12]), "the plain statement that Joseph brought the Grail [to Glastonbury] … is never made … by anyone before Tennyson." In the early 1330s, "the prophecy of Melkin the Bard was concocted at Glastonbury" but the so-called Grail "was transformed into a respectable Holy Blood relic" (Carley and Crick [370]). The Grail was first associated with Joseph in a supposedly historical account by John Hardyng in his *Chronicle* in the mid-fourteenth century, though this was probably unknown to JCP; see the articles by Edward Donald Kennedy and Felicity Ruddy in Carley 2001. See also "The books say that Arthur …" For further details, see Keith (Ch.6).

Grail-Messenger (509, 522 [492, 504]) — A traditional figure in Arthurian romance represented here by Mad Bet, the equivalent to the Loathly Damsel who, according to Loomis, was "completely bald, as a result of Perceval's failure to ask whom one served with the Grail. Her locks will not grow again [in the *Perceval*] until a knight asks the required question" (*Grail* [102]; cf. 256 [252] above, and Loomis's *Celtic Myth* [279-80] and also 256 [252 above]). Morine Krissdóttir notes that women who took part in the Adonis cult were required to shave their hair (*Magical* [88]). JCP also refers to "mad" messengers of the Grail in *Autobiography* (569-70); see also *The Inmates* (65). Brebner points out that "the very woman [Evans] identifies as the 'Grail Messenger' is the one who precipitates the murder which he has been longing to witness' (101), while Cavaliero (63) notes that Cordelia (to Evans) and Crummie (to Sam Dekker) are more genuine Grail Messengers than the "dark" Mad Bet.

Great Bradley Wood (814 [780]) — Five miles south of Frome.

great creative Nature (177 [185]) — A favourite expression of JCP's, possibly derived from Perdita's phrase "great creating nature" in Shakespeare's *The Winter's Tale* (IV iv 88). JCP also uses the phrase in *Autobiography* (104), *Weymouth Sands* (171, 526}, *Owen Glendower* (52, 498 [43, 409]), *The Inmates* (146, 150), and often in his non-fiction prose.

great goddess chance (768 [737]) — A favourite phrase in JCP employed throughout his work.

"**Great Good Place**" — See "a great good place."

Great Ridge (814 [781]) — Great Ridge Wood is between Mere and Stonehenge in Wiltshire.

Great Western station (252 [249]) — A railway-station on the now-closed Burnham and Evercreech line of the Great Western Railway, the private company that served the west of England up to the late 1940s.

Green-Hill-Far-Away (615 [591]) — Alluding to the traditional hymn by Cecil Frances Alexander (1818-95) beginning "There is a green hill far away / Without a city wall."

Green Pheasant Inn, Taunton (321 [313]) — Based on the Bird in Hand, formerly an inn and brewery, subsequently an antique furniture shop; see Townsend (27).

green [sky] (536 [516]) — JCP writes about seeing green skies in New York State (*Diary 1931* [252, 285]).

Greuze (396 [384]) — Jean-Baptiste Greuze (1725-1805), French painter.

Greylands [School] — (230, 233-4, 274, 397, 763, 1024, 1085, 1126 [235, 239, 269, 385, 731, 979, 1036, 1074]) — Sherborne and especially Sherborne School, which JCP and most of his brothers attended; indeed, some impressions of the first edition read "Sherborne" (q.v.) instead of "Greylands." Sherborne School is, in fact, mentioned late in the book (958, 1144 [917, 1092 - but cf. 958, 959 [917]), but the identification is clinched by the reference (333 [325]) to "the Greylands Pageant, in which the Headmaster played Saint Aldhelm." This is an accurate account of the Sherborne Pageant of 1905 (Rands, "Topicality" [42]); it is also mentioned in *Autobiography* (109), and there is a photograph in Gourlay (10). William, JCP's youngest brother, was one of the performers (see Warden [10]). However, elsewhere JCP goes hopelessly astray in terms of time-scheme, since the twenty-five-year-old Ned Athling could hardly have "helped Mr. King" with the Pageant (333 [325]). The reference to "a Saxon arch … in a wall at Greylands" (705 [677]) refers to an archway at the west end of the north aisle of Sherborne Abbey (information from Janey Goddard, Sherborne School). See also "Gladman's House."

Griffiths, Edmund (507 [490]) — Sixth of the "Recorders of Glastonbury" (q.v.). Little is known of him, save that he took up his duties in 1809, but resigned in ambiguous circumstances in 1821. Grant is uncertain whether the surname ends with an 's' or not ("Recorders" 268-9). (Information courtesy of Susan Rands.)

Grimm's fairy tales (623 [599]) — A collection of German folk-tales compiled by the Brothers Grimm (1812-15). Both brothers, Jakob Ludwig Karl (1785-1863) and Wilhelm Karl (1786-1859), were philologists and mythologists.

Guardian (1007 [963]) — A leading newspaper of the period, at that time still called the *Manchester Guardian*.

Guardian of the Grail (326, 351, 728 [319, 342, 699]) — See "Pelles."

Guest, Lady Charlotte — See "Lady Charlotte's *Mabinogion*."

Gurth (43 [60]) — An allusion to the Saxon swineherd in Sir Walter Scott's *Ivanhoe*.

Guy Fawkes — See "Fawkes, Guy."

Guyon, Sir (252 [249]) — The knight of temperance, the main figure in Book II of Edmund Spenser's *The Faerie Queene*. The '"disarrayed"' loveliness that tempted him is the enchantress Acrasia; see Canto XII, stanza 77, l.3 (cf. *The Inmates* [144]).

Gwair (843, 848 [807, 812]) — A mysterious figure in Welsh mythology, best seen as a type of "The Captive God" (Loomis, *Celtic Myth* [Ch.32]), mentioned in the ancient Welsh poem "The Harrowing(s) of Annwn" (q.v.). Cf. *Morwyn* (177, 184).

Gwenevere (586 [564]) — Wife of King Arthur, a cause of the break-up of the Round Table on account of her affair with Lancelot, and her abduction by Modred. The usual spelling is "Guinevere"; JCP's is not included in a list of variants in Walters (lxv, n1), or in Ackerman..

Gwgawn of the ruddy Sword (epigraph) — A "local hero of Ceredigion," also mentioned in no.24 of *The Welsh Triads* (see Bromwich 46, 384).

Gwlad yr Hav (596, 620 [573, 596]) — "The Land of Summer" (Welsh). Sometimes identified with the otherworld or with the area around Constantinople. Mr. Evans calls it "the Elysian Death-Fields of the Cymric tribes" (771 [739]), but JCP generally follows Rhys (241) in locating it in Somerset.

Gwydno-Garanhir (729, 771 [699, 739]) — A lord from Deganwy in "[The Tale of] Taliessin" who owned the weir in which Taliesin (q.v.) was found by Elphin (q.v.). He "appears in many Welsh texts and is often associated with the Kingdom of Rheged" (Caitlin Matthews [118]), but seems identical with the character of the same name who has an inexhaustible grail-like hamper in "Culhwch and Olwen" (729 [699]), from which JCP derives his information. Cf. also *Morwyn* (242). Gwyddno is the usual spelling, but JCP follows Rhys (see *Diary 1929* [75]). The hyphen is an error, as is "Gwydion" at 850, 1024 [814, 978]).

Gwyn-ap-Nud (264 [260]) — The "old Welsh Prince of Darkness" (599 [576]), who, according to folk-belief, had a palace in Glastonbury Tor. Generally presented as a mischievous demon. For the Glastonbury connection, see Ashe, *King* (25). Normally "Gwyn ap Nudd," though again JCP is following Rhys - and again the hyphens are unnecessary.

Gwythur (epigraph) — Seen by Rhys as "a form of the sun-god" (36).

H

H.P. (379 [369]) — See "Huntley and Palmer biscuits" and "Selective biscuits."

Hades (1025 [980]) — The classical underworld.

half a crown (500 [483]) — Two shillings and sixpence, the equivalent of 12½p in post-1971 British currency.

half-seas-over (926 [886]) — Drunk (slang).

hamadryad (72 [88]) — A dryad who is the spirit of a particular tree. In 1902 JCP contributed a short story entitled "The Hama Dryad and the Demon" to *The Victoria*, a one-copy handwritten magazine among the young Powyses. It is reprinted in *The Powys Society Newsletter* 31 (July 1997), 27-40, and in a less accurate transcript in *The Powys Newsletter* (Colgate University) 2 (1971), n.pag.

handful of dust (351 [342]) — Possibly a deliberate echo of T. S. Eliot's *The Waste Land* (I 80), though a standard phrase which JCP employs as early as 1916 in *Confessions of Two Brothers* (175). Evelyn Waugh's novel with this title did not appear until 1934.

Hapsburg (87 [102]) — The ruling family of the "Holy Roman Empire" from 1428 until its dissolution in 1806.

Hardy (205 [212]) — Thomas Hardy (1840-1928), English novelist and poet, who created a fictional area of Wessex for his west-country writings. JCP knew him and dedicated his first novel, *Wood and Stone*, to him, and wrote about him in *Visions and Revisions*, *The Pleasures of Literature*, and elsewhere.

Harris-tweed (322 [314]) — A famous tweed produced on Harris, a Scots island in the Outer Hebrides.

Harrod's Mill (10 [30]) — Near Northwold, Norfolk, mentioned in *Autobiography* (37, 150). Revisited by JCP and Littleton on 4 August 1929 (*Diary 1929* [60] and *Petrushka* [11]). See also Littleton's *The Joy of It* (85).

Harrower of Hell (340 [332]) — This phrase normally refers not to Dante (who journeys *through* Hell in the *Inferno*) but to the legend of Christ harrowing Hell between Good Friday and Easter Sunday, and leading the virtuous pagans to Paradise.

"Harrowing[s] of Annwn" (843-7 *passim* [807-11 *passim*]) — "Preiddau Annwn," usually translated now as "The Spoils of Annwn," an ancient Welsh poem traditionally attributed to Taliessin. Note that "Harrowings" (843 [corrected in the 1955 edition] is inconsistent with other usages, though it is the form employed by Loomis in *Celtic Myth*.

The poem is translated by Skene (I 264-6), by Caitlin Matthews (107-8), and very freely by Robert Graves in *The White Goddess* (106-7). The most accurate translation is said to be Marged Haycock's (62-3). It is generally recognized as an early example of a grail quest. JCP reports in his *Diary 1931* (205) that the "Iron Bar" chapter was once to be called "The Harrowing of Annwn."

Hartlake Railway Bridge (159 [169]) — One mile north of Glastonbury; the railway is now disused.

Hastings — See "Battle of Hastings."

Hatter, the — See "*Alice*."

Havyatt [Gap] (95, 104, 225, 924 [110, 118, 231, 884]) — One-and-a-half miles southeast of Glastonbury, where the advancing Danes were persuaded to turn back.

Haw Bottom Old Farm (333 [325]) — Unmarked on most maps, but located near Middlezoy, eight miles southwest of Glastonbury.

hawk from a hernshaw (231 [236]) — An allusion to a disputed text in Shakespeare's *Hamlet* (II ii 397) quoted in *Diary 1931* (300). Other readings instead of "hernshaw" (an old version of "heron") include "heronshaw" (same meaning) and "handsaw." For other possible references, see *Wolf Solent* (259, 403), and *Owen Glendower* (860 [704]).

Hawker, Ben (620 [596]) — Given JCP's tendency in this book to name characters after writers on Glastonbury and the Grail, it is tempting to regard this name as an allusion to R. S. Hawker (1806-75), the poet-author of *The Quest of the Sangraal*. However, JCP maintains in *Letters to Ross* (125) that he had not heard of Hawker until 1954!

hazel-stick (1 [21]) — A sign of the JCP hero.

"He didn't last year, and I fancy he *couldn't* very well … not on a job like that" (152 [162]) — Obscure; presumably "refuse" is understood. Clearly, however, Sam deduces that Zoyland will not be living at home – with Nell.

"He hath no comeliness …" (613 [590]) — Adapted from Isaiah 53:2. Cf. *Maiden Castle* (406).

"He willing and she willing" (889 [851]) — From Homer, but not identified. Also quoted in *Owen Glendower* (490 [403]).

Head in the Apocalypse (1112 [1062]) — Revelation 1:14. Also used in *Elusive America* (203). Cf. "as white as wool."

Head of Bran the Blessed (785 [753]) — See "Bendigeitvran." After Bran's death, his preserved head provided sustenance in Gwales (usually identified with the Isle of Gresholm [q.v.]) until it was buried in the Tower of London. See "Branwen Daughter of Llyr" in *The Mabinogion*.

Head of Hades — See "Cauldrons."

"Heads without name, no more rememberèd than summer flies" (228, 234 [234, 239]) — The first six words are from Milton's *Samson Agonistes* (l.677), but the last three words are misquoted from the previous line. Also (mis)quoted in *Elusive America* (96), *Mortal Strife* (8), and *Letters to Goldman* (47). (Identified by James Carley.)

Hearne House (891 [853]) — Just south of North Wotton, four miles northeast of Glastonbury.

heart's tongue ferns (694 [667]) — The correct name is "hart's-tongue fern."

Hearty Moor (267 [262]) — A "rough tract of untilled country" (824 [789, incorrectly as "Heart Moor"]), three miles east of Glastonbury.

heathen poet (1137 [1085]) — Horace. See "*die all*."

Heine, Heinrich (723 [693]) — German poet (1797-1856). Reference unidentified.

Hêle Stone (84 [99]) — "… a massive, seemingly unworked, and southward-leaning sarsen" (Johnson [116]), almost sixteen feet high. Nowadays referred to as the Heel Stone. John Crow is almost certainly right in his instinctive feeling that it predates Stonehenge itself. "Some writers have adopted the strange spelling 'hele' in an affectation of medievalism, while others have mistaken it for a word related to the Greek word for 'Sun' [Helios]. For some strange reason, no one yet appears to have suggested that the name comes from the most obvious property of the stone, namely that it is heeling over" (North [415] in 1996). Johnson revised this suggestion in 2008. The popular belief that it is aligned to the summer sunrise was doubted, by Stukeley, as early as the eighteenth century, and is now generally rejected by experts, who believe the stone to have been "originally one of a pair" (Richards [18]) and that the true alignment was between them.

Helen of Troy (127 [139]) — Wife of Menelaus, whose abduction by Paris led to the Trojan War. The allusion points up the similarity of situation in the Nell/Will Zoyland/Sam Dekker triangle.

Hengist-and-Horsa (600 [577]) — Relating to the best-known leaders of the Anglo-Saxon invasion, but now often considered mythical (see Green [9]), a suspicion that, as Higham notes (249), goes back as far as Macaulay.

Henry (793 [760]) — Henry VIII (1491-1547), King of England from 1509 until his death, who dissolved Glastonbury Abbey in 1539.

"Her mind … Wookey" (890) — This sentence was omitted from the 1955 edition.

Hera (206 [213]) — Wife of Zeus in Greek mythology, identified by the Romans with Juno. When Io, beloved of Zeus, was metamorphosed into a heifer, Hera tormented her with a gadfly.

Heracles (1102 [1052]) — The Greek name for Hercules (see "Herculean"). This reference, in the interests of consistency, should read "Hercules."

Heraclitean (190 [198]) — Relating to Heraclitus, the ancient Greek philosopher who flourished at the end of the sixth century BC, and saw the universe in a perpetual state of flux. He believed that fire was the dominant element (see 1146 [1094]).

Herculean, herculean (714, 865 [685, 828]) — Relating to Hercules, an ancient hero famous for his strength and his performing of twelve "Labours" or tasks. Cf. "Heracles."

"Here we are!" (340 [332]) — One of JCP's favourite Goethe quotations, also employed in *Suspended Judgments* (227), *The Meaning of Culture* (108), and *Mortal Strife* (203).

"Here we go round the Mulberry Bush" (415 [403]; cf. 459 [445]) — Traditional children's song. Its tune has already been adapted for John Crow's "doggerel" (383 [372]). T. S. Eliot's "Here we go round the prickly pear" ("The Hollow Men" Section V [1925]) may also be echoed here.

Hermes (323 [316]) — In this context, Hermes Trismegistus, the name given to the Egyptian god Thoth, and prominent in occult and alchemical studies.

Hesperidean fruit (183 [192]) — Fruit from the Garden of the Hesperides, a rich and fertile place in Greek mythology known especially for its golden apples.

"Hic jacet Arturus … futurus" (106 [119]) — "Here lies Arthur, the once and future king" (Latin). From Malory (XXI 7); "Arthurus" in the original.

"Hic jacet sepultus … Avallonia" (105 [118]; cf. title of Ch.4) — "Here was buried the renowned King Arthur in the Isle of Avalon" (Latin). Supposed inscription on a cross (now lost) discovered in Glastonbury in 1190/91, as given by John Leland, though "Arturus" and "Avallonia" should read "Arturius" and "Avalonia" (see Robinson [11] and cf. Carley, *Glastonbury* [178] and Carley ed. [3]). See also "Arthur" and "Glastonbury."

high-church (384 [373]) — That extreme of the Anglican Church closest to Roman Catholicism, with its emphasis on ceremony, ritual, confession, etc.

Highbridge (419, 781 [406, 749]) — Just southeast of Burnham-on-Sea.

Hill Deverill (814 [781]) — Near Longbridge Deverill, two and a half miles south of Warminster, Wiltshire.

Hill Head [Road] (326, 327 [318, 319]) — South of Wirrell Hill, Glastonbury, often written as one word.

History of the Grail (509, 492]) — Presumably Sebastian Evans's translation, *The High History of the Holy Grail* (*Perlesvaus*).

Hobbididance (561 [541]) — One of the five fiends that Edgar, disguised as "Poor Tom," claims to be assailing him in Shakespeare's *King Lear* (IV i 61); also mentioned in *In Defence of Sensuality* (72).

Hoch (928 [888]) — Short for "*Hoch lebe …*" "Long live …" (German).

hoi polloi (442 [428]) — The common people (Greek).

hold Eternity in my hand (641 [616]) — Adapted from William Blake's poem "Auguries of Innocence" (ll.3-4). Cf. "Christ holds …" eight lines above.

Holy Grail — See "Grail."

Holy Thorn (104 [118]) — A supposedly miraculous thorn-tree on Wirral – or Wearyall – Hill (q.v.), said to have originated when Joseph of Arimathea thrust down a staff he had fashioned from a hawthorn in the Holy Land, though this legend can be traced back only to the late seventeenth and early eighteenth centuries (see Hutton [62]). Subsequently, it regularly flowered at Christmas (Old Style). The original was destroyed during the Puritan Revolution, but cuttings survived and several examples exist around the town, including one that JCP saw in front of St. John the Baptist's Church (see 326 [319], and *Diary 1929* [54]), though this specimen had to be cut down in 1992. A replacement has since been planted there. L. S. Lewis, himself Vicar of Glastonbury, recorded in his *St. Joseph* (7th ed., 1955, 34) that a still better specimen was to be found in the vicarage garden. James Carley (*Glastonbury* [183]) notes that "the scientifically minded modern sceptic can point out that the thorn is a perfectly well attested Levantine species - it is designated *Cratagus Oxyacantha Praecox* - presumably brought home by a medieval pilgrim" - hence JCP's use of "Levantine" (416, 649 [404, 624]); cf. *Diary 1929* [54]). For Mad Bet it is "the Tree of Life" (414 [402]). Written record of the existence of the thorn dates back to 1520 (see Robinson [44-5]), though Traherne records it in a fourteenth-century seal of the Abbey (122). According to Valerie Lagorio it was "transformed into Joseph's flowering staff in the early eighteenth century" (80); she further notes that the other St. Joseph, husband of Mary, also had a flowering staff in popular legend.

Homer (810, 889, 921 [776, 851, 881]) — The ancient Greek epic poet, probably ninth century BC, to whom the *Iliad* and the *Odyssey* are attributed. So, "Homeric" (453, 618, 792 [439, 595, 760]). JCP wrote about the *Odyssey* in *The Pleasures of Literature* and offered a free modernized translation of the *Iliad* in *Homer and the Aether*. For "the Homeric view of death" (28 [47]), see the *Odyssey* (Book 11). I have not traced the "Homeric wind" (578 [556]) or the scene alluded to at 1024 [979]).

homo mortuus (1068 [1020]) — Literally "dead man" (Latin); corpse-man.

Hornblotton (100 [114]), **Hornblotton Mere** (795 [763]) — Seven miles southeast of Glastonbury.

hors-de-combat (515 [497]) — Out of action (French).

Horsey Level (981 [938]) — Three miles northeast of Bridgwater.

House of Lords (872 [835]) — The upper house of the British parliament.

"**How long, O Lordy …**" (974 [931]) — See Habakkuk 1:2. "How long, O Lord" is a recurrent phrase in the Bible, especially in the Psalms and Jeremiah. See also *A Philosophy of Solitude* (223).

how this world wags (942 [901]) — Cf. Shakespeare's *As You Like It* (II vii 23). Also quoted in *Visions and Revisions* (57), and *The Pleasures of Literature* (276).

hugging his knees (56 [72]; cf. 78, 506 [93, 489]) — A characteristic gesture of the JCP hero. Cf., for example, *Wolf Solent* (588) and *Porius* (633 [729]).

Huish Episcopi (863 [827]) — Near Langport, eight miles southwest of Glastonbury.

Huntley and Palmer biscuits (219 [225]) — A brand of biscuit, made in Reading, that JCP refers to elsewhere in *Wolf Solent* (16) and *Autobiography* (75). Cf "H.P."

Huntspill Level (1117 [1066]) — Three miles southeast of Burnham-on-Sea. JCP claims its distance from Glastonbury "cannot be much more than eight miles," but it is closer to eleven.

Huntspill Moor (763 [731]) — Close to the mouth of the Parrett River, just southeast of Burnham-on-Sea, a little to the right of Huntspill Level (see above).

hustled by the populace (586 [564]) — See "chaffed by the populace."

hydrocephalic (136 [147]) — This condition seems to have been borrowed by JCP from a dwarf in Shirley; see *Autobiography* (11) and Littleton, *The Joy of It* (29), who gives his name as Heber Dale. Physically, Geard's enormous head is repeated in the appearance of Peter Peregrinus in *The Brazen Head* (226).

hydro-philiastic (1158 [1105]) — JCP's form of "hydrophilic," having an affinity with water.

I

"**I am I**" (721, 777, 1100 [692, 745, 1051]) — A phrase that becomes increasingly frequent in JCP's writings, especially in the opening chapters of *The Complex Vision*, in *In Defence of Sensuality*, *A Philosophy of Solitude* (Ch.2), and *Porius* (724-6 [841-3]).

"**I beg you to make Mary a happy girl**" (90 [104]) — A phrase that especially annoyed Llewelyn. JCP writes of this (misquoting himself in the process) in *Autobiography* (536-7). Llewelyn was unimpressed with his defence; see his *Letters* (189).

"**I can't abide Over-lookers!**" (511 [493]) — Cf. "I never do, and never did like on-lookers," a favourite remark of a Brighton equivalent of Mother Legge in *Autobiography* (241). According to Rev. Richard Warner in 1826, the "evil eye" was "called by the name of *overlooking*" in the Glastonbury area (278). Mother Legge may be making a pun here.

"**I saw Eternity this morning**" (1012 [967]) — Presumably an allusion to the first line of Henry Vaughan's poem "The World," "I saw Eternity the other night" – which would in fact have been more accurate here (see "this morning").

"**I've a whisper for you …**" (795 [763]) — Probably JCP's invention.

"**I want! …**" (284 [279]) — Probably an allusion to the engraving entitled "I want! I want!" in William Blake's "The Gates of Paradise." This scene is also alluded to in *Autobiography* (540).

Iachimo (726 [697]) — The villain in Shakespeare's *Cymbeline* who succeeds in gaining admittance to Imogen's bedroom (II ii). This scene is also alluded to in *Wolf Solent* (7), *Maiden Castle* (399), and *The Dorset Year* (143).

Iago (919 [880]) — The villain in Shakespeare's *Othello*.

ichor (243, 818 [not in 1955, 784]) — Fluid flowing in the veins of the gods.

"**Ichthus, the World Fish**" (979 [936]) — "Ichthus" is Greek for "fish," and was used as a symbol of Christ because the word is formed from the initial letters of "Iesous, Christos, Theou, Uios, Soter" - Jesus Christ, Son of God, Saviour." Jung and von Franz comment: "The image of the fish came up out of the depths of the unconscious as an equivalent of the historical Christ and the psychic nature of man, where the archetype of the Redeemer dwells. In this way Christ becomes an inner experience, the 'Christ within'" (183).

"**If you get me … running**" (417 [404]) — Inaccurately quoted from Shakespeare's *King Lear* (IV vi 206-7). The scene is set close to Dover, though Shakespeare is vague geographically. The mad Lear is described in an earlier scene (IV iv 3) as "Crowned with rank fumiter and furrow-weeds." Also quoted in *Jack and Frances* (II 188).

Ilchester (762 [731]) — South of Glastonbury, some five miles north of Montacute. Llewelyn has an essay entitled "Ilchester" in *Somerset Essays*.

Illustrated London News (1007 [963]) — An illustrated weekly magazine very popular in the period.

Imitatio Christi (966 [924]) — *Imitation of Christ* (Latin), the best-known work of the German monk and religious writer Thomas à Kempis (c.1380-1471).

immortal horses (272 [268]) — See "Achilles."

imperium in imperio (1118 [1067]) — "empire within empire" (Latin). A well-known phrase frequently used by Joseph Conrad in his novel *Nostromo*.

"**In and out of the window**" (416 [403]) — From a traditional song.

"**In sense! Out foolishness!** (180 [189]) — A standard phrase-pattern. Llewelyn quotes "Out nettle, in dock" from a poem by William Barnes in *Thirteen Worthies* (203), and a longer version in *Love and Death* (248)

In the gloaming …" (1058-9 [1011]) — A Victorian song by Annie Fortescue Harrison (1851-1944). (Information from James Carley.)

In Wookey … pain of it (519) — Omitted from the 1955 edition (see Smith article).

Ina, King (165-6, 367 [175, 357]) — Now usually spelt "Ine." King of Wessex from 688 until his abdication in 726 and his pilgrimage to Rome. He built a church in Glastonbury (later extended by St. Dunstan), and granted special privileges to the Abbey, including freedom from secular control. The charter attributed to him is a forgery, but may reflect an ancient tradition.

"inavarst" (99 [113]) — Penny Pitches' attempt at "in advance."

Indractus, Saint (166 [175]) — A priest at the time of King Ina (see above). "St. Indract was according to tradition the son of an Irish king who followed St. Patrick to Glastonbury and was murdered in the vicinity with his companions by robbers. William of Malmesbury wrote his life, now lost … There is evidence suggesting that he was venerated at Glastonbury at least by the early eleventh century" (Gransden [42n]; see also Carley, *Glastonbury* [107-9]).

Inferno (244, 371 [241 [361]) — The first part of Dante's *Divine Comedy*. See also "Capaneus" and "Pistoian."

infinite variety (532 [513]) — A common enough phrase (Llewelyn, for example, employs it in *Apples Be Ripe* (32), but a possible echo of Shakespeare's *Antony and Cleopatra* (II ii 241). Also quoted in *Wolf Solent* (97) and *The Meaning of Culture* (202). JCP uses it in *Damnable Opinions* (8), and alludes to the previous line in the "Preface" to the 1955 edition [xiii].

Inquisition (730 [701]) — The Roman Inquisition was set up by the Roman Church c.1321 at the time of the Albigensian heresy. The Spanish Inquisition was established by the Spanish state c.1480 to try both religious and political offenders.

inscription … found on Chalice Hill (727 [698]) — Fictional.

Insula Avallonia (105, 207, 596 [118, 214, 573]) — Isle of Avalon (Latin). A phrase that occurs on the alleged tombstone of Arthur. "Avalonia" is the usual spelling. See also "Avalon" and "*hic jacet sepultus* …"

Insula Pomorum (596 [573]) — Isle of Apples (Latin), i.e., Avalon (q.v.), so called in the *Vita Merlini* (c.1150).

Insula Vitrea (596 [573]) — Glass Island (Latin), i.e., Glastonbury. A term used by William of Malmesbury; but cf. Traherne (121-2), quoted under "Glastonbury."

Io (206 [213]) — A woman loved by Zeus in classical mythology. See under "Hera."

"Is it a Tench?" (982 [940]) — Sam is here asking the all-important Grail-question (see 983 [940]).

Isaiah (33 [51]) — The quotation is from Isaiah 40:1-2.

Iseult (594, 1102 [571, 1052]) — King Mark's wife, Tristram's lover, in the Tristram (or Tristan) story.

Isle de Voirre (596 [573]) — Isle of Glass (French), i.e., Glastonbury. A term used by Chrétien de Troyes, the writer of Arthurian romances, in *Erec*. See also Traherne, quoted under "Glastonbury."

Isle of Bardsey — See "Bardsey."

Isle of Ely (60 [76]) — Fenland rather than an island in the strict sense, in Cambridgeshire.

Isle of Glass (675 [649]) — Another name for Glastonbury (q.v.), dating back to Giraldus Cambrensis (c.1194).

Isle-of-Glastonbury (93 [108]) — While Glastonbury is low-lying and subject to flooding, it is not technically an island.

Isle of Gresholm (785 [753]) — The ancient Gwales, modern Grassholm, an island off the coast of modern Pembrokeshire. See also under "Head of Bran the Blessed."

Isles Lointaines (1042 [996]) — See "Les Isles Lointaines."

Isles of the Blest (1002 [958]) — Ideal, imaginary islands.

Isles of the Dead (1089 [1040]) — Islands where gods or heroes are said to be sleeping or imprisoned before their return to this world. See Rhys (Ch.15).

It vaunts itself not (532 [513]) — An echo of 1 Corinthians 13:4.

J

Jacob (596 [573]) — The Old Testament patriarch, father of Joseph (q.v.).

Jacobean (1097 [1048]) — Relating to the reign of James I of England (1603-25).

James (793 [760]) — James II (1633-1701), Roman Catholic King of England from 1685 until the "Bloodless Revolution" of 1688.

Janus-faced (61 [77]) — Looking in two directions. Janus was the Roman god who acted as the gate-keeper of Heaven.

Jason (237 [not in 1955]) — In Greek mythology, the leader of the quest for the Golden Fleece. See also under "Argo."

Jeffreys, Judge (599, 1044 [576 [998]) — George Jeffreys (1648-89), notorious for his cruelty in punishing the prisoners captured after the Monmouth Rebellion of 1685.

Jerome (249 [245]) — Saint Jerome (c.340-420), Church father who translated the Bible into Latin, the version now known as the Vulgate. For centuries this was the official text of the Roman Catholic Church.

Jersey cows (764 [733]) — Well-known breed of cattle, originating on the island of Jersey, one of the Channel Islands.

Jerusalem (610 [587]) — An error for Judea (q.v.); cf. a few lines below. See also "Pontius Pilate."

Jesus, Oxford (567 [546]) — Jesus College, Oxford, which has a strong Welsh tradition. It is interesting to note that Sir John Rhys (q.v.) was President of the College from 1896.

Johannine (1089 [1040]) — Relating to the more mystical and philosophical Christianity represented by St. John's gospel, "anti-Pauline" because less concerned with doctrinal, ethical, or evangelical issues, though some theologians have detected resemblances between the two via possible Gnostic influences.

Jones (99 [113]) — Bartholomew Jones. The surname may well have been chosen to suggest W. Lewis Jones, author of *King Arthur in History and Legend* (1911).

Jongleur of Paris (624 [600]) — "Jongleur" can mean either "tumbler" or "juggler" (French). "Le Jongleur de Notre Dame" was a popular thirteenth-century French "conte" or short narrative. See Michel Zink, ed., *Le Jongleur de Notre Dame: contes chrétiens du Moyen Âge*. Paris: Éditions du Seuil, 1999. Also referred to in *Visions and Revisions* (127).

Jordan (737 [707]) — The River Jordan in the Holy Land where Jesus was baptized by John the Baptist.

Joseph (596, 878 [573, 840]) — Here the Old Testament Joseph. The references are to Joseph's "coat of many colours" (Genesis 37:23), which he was wearing when his brothers cast him into the pit, and to Potiphar's wife, who falsely accused him of trying to seduce her (39:11-20).

Joseph of Arimathea (104 [118]) — The biblical character (see Matthew 27:57, etc.), who is supposed in subsequent legend to have brought to Glastonbury cruets (or the Grail) containing specimens of the blood of Jesus. The "official" date for his arrival was AD 63 (Lagorio [66]). See also under "Holy Thorn," "inscription," and "St. John the Baptist's Church" (where his alleged tomb is no longer identified but still existent). "What Joseph found" (140 [151]) was presumably the dish used by Jesus at the Last Supper. His story is first developed within the Grail-romance tradition by Robert de Boron in *Joseph of Arimathea* in the late twelfth century, but no connection with Glastonbury is made in the earlier literature, though the "Continuations" of Chrétien's *Perceval ou le conte du graal* stressed Joseph's missionary efforts in Britain (see Lagorio [62]), while *Perlesvaus* [*The High History*] is believed to have Glastonbury connections. William of Malmesbury (in his unedited account [1125-35]) does not mention him, though references are interpolated later (see Treharne [Ch.3] and Lagorio [62]).

The earliest reference to Joseph's burial in Glastonbury may be a letter patent to John Brome in 1345 (Treharne [116]). Treharne's account of the legend includes the following: "Near the foot of the Tor St. Joseph eventually buried the Holy Grail lest rude hands should profane it" (6). JCP transfers this story to Merlin (cf. 727 [698]). Joseph is never mentioned by Geoffrey of Monmouth. According to Lagorio, the Abbey "incorporated Joseph into the legend of its foundation" in the mid-thirteenth century, but it was not until the fifteenth century that he "became an acknowledged member of the Glastonbury canon of saints" (55). Jung and von Franz note that Glastonbury even "came under suspicion of having stolen the relics of Joseph of Arimathea from the cloister of Moyenmoutier in Lorraine" (344 n15).The earliest reference to Arthur's descent from Joseph occurs in a manuscript of c.1350 (Lagorio [65]). "John of Glastonbury's *Chronicle*, written in the last decade of the fourteenth century, gives the complete and definitive version of the English legend of Joseph" (Lagorio [66]).

For further details relating to Joseph and Glastonbury, see Keith (54-5, 65, 111-13).

Judas (417, 523 [404, 505]) — The betrayer of Jesus in the Christian gospels.

Judea (610 [587]) — A later form of Judah, the region centred on Jerusalem at the time of Jesus. See also "Jerusalem" and "procurator."

Juliet (545 [525]) — The heroine of Shakespeare's *Romeo and Juliet*.

just (999, l.24; 1017, l.35 [955, l.36; 973, l.4]) — A slip, since a day has passed since Sam had his vision of the Grail (cf. 984 [941]). And see "This morning" and "today."

K

Kannard Moor — See "Kennard Moor."

Keinton Mandeville (95 [110]) — Six miles south-southeast of Glastonbury.

Kennard Moor (370 [360]) — Immediately southeast of Glastonbury. "Kannard" (95 [110]) is a typographical error.

kernos (738 [708]) — "An ancient Mediterranean and Near Eastern earthen vessel with small cups around a rim or fixed in a circle on a central stem" (OED, first recorded in English in 1903 in Jane Harrison's *Prolegomena to a Study of Greek Religion*).

kettle of fish (466 [451]) — Originally a riverside picnic where salmon was eaten; later a phrase indicating an uncomfortable situation.

kick the bucket (1094 [1045]) — Die (slang).

Kilve Chantry (1117 [1066]; cf. 813 [779]) — North of the Quantock Hills, near the coast at Bridgwater Bay. Also, sometimes, "Chantry Kilve."

King, [the] (161 [171]) — See "Harry."

King, Mr. (333 [325]) — Rev. H. B. King, schoolmaster and a participant in the Sherborne Pageant mentioned in *Autobiography* (97, 130-31, 136, 159, 349). JCP wrote an obituary of him in *The Shirburnian* 38 (November 1935). JCP's letters to Littleton in Humfrey (331, 332) show that JCP intended in late editions to omit any reference to Mr. King's role in the pageant. This, however, never took place. In *Autobiography* (109) the pageant is fully credited to Louis N. Parker.

King, Mr. Recorder (1044 [997]) — See "King, Peter."

King Edgar Chapel man (923 [883]). — Frederick Bligh Bond; see "famous modern antiquary." For "King Edgar Chapel," see "Edgar's Chapel."

King Edgar's Lawn (222 [228]) — The green beside Edgar's Chapel (q.v.).

King George (379 [369]) — George V (1865-1936), King of England from 1910 until his death.

King Harry (513 [496]), **King Henry** (783 [751]) — Henry VIII (see "Harry").

King James (541 [522]) — James I (1566-1625) King of England from 1603 until his death. He was also King James VI of Scotland.

King Lear (417 [404]; cf. 614 [590]) — See "If you get me …"

King-of-Thule eyes (73 [89]) — Dead eyes. See "Ultima Thule."

King, Peter (507 [490]) — The first of the "Recorders of Glastonbury" (q.v.) in the early eighteenth century, Born in 1669, nephew of John Locke, he held the office of Recorder from 1705 until 1708. He was raised to the peerage in 1725, and later served as Lord — Chancellor of England. He died in 1735. His portrait, by Godfrey Kneller, hangs in the Town Hall. (Information from Grant ["Lord Chancellor"], courtesy of Susan Rands.)

King's Arms (1168 [1114]) — A public house in Montacute.

King's Wood Warren (671 [644]) — A long way to the east of Glastonbury, four-and-a-half miles east of Bruton, Somerset.

Kingston Deverill (814 [781]) — Between Warminster and Mere, Wiltshire.

kluta ethnea nekron (923 [884]) — Translated (from the Greek) in text. See "the glorious tribes …"

krater (738 [708]) — Greek or Roman mixing-bowl.

Kropotkin, Peter (749 [718]) — Russian philosophical anarchist (1842-1921).

Kubla Khan (334 [326]) — The title of a visionary poem by S. T. Coleridge.

Kulhwch … Olwen (729 [699]) — Characters in the ancient Welsh romance "Kulhwch and Olwen," often translated with *The Mabinogion,* which JCP frequently alludes to in *Porius*. The customary spelling is "Culhwch."

L

laborem et panem … circenses (351 [342]) — "Labour and bread … circuses" (Latin). The reference is to the phrase "*panem et circenses*," "bread and circuses," relating to the basics that would keep the working-class content and obedient.

Lady Charlotte's Mabinogion (771 [739]) — Lady Charlotte Guest (1812-95) was translator and editor of the first edition of *The Mabinogion* in English (1849), the collection of ancient Welsh tales so central to a study of Welsh mythology (see "Mabinogi"). For biographical details, see Susan Rands, "John Cowper Powys's Ideal Woman."

Lady of Shalott (580 [558]) — Elaine in the Arthurian romances, the title "Lady of Shalott" (=Astolat) being popularized by Tennyson's famous poem of that name.

Lady of the Lake (186 [194]) — The reference is not to the subject of Sir Walter Scott's once-famous poem of that title, but to a character in Arthurian romance who takes many forms but is often identifiable as Morgan Le Fay. See Rhys (22-23).

Lake Village [Great Field] (106. 1127 [120, 1075]) — An Iron-Age community (third century BC) built on artificial islands near Godney (q.v.), excavated in 1892 (another was subsequently discovered at Meare). They are better described as "marsh settlements" (Pryor [403]). As with the dating of *Maiden Castle* in the novel of that name, JCP, who tended to prefer early dates, continually refers to the settlement as "neolithic" (737, 757, 929, 1171 [707, 726, 889, 1117]), but this is incorrect. Neolithic axes have been found in the area, but numerous products of the settlement's ironworks have also been uncovered. Some of the excavated objects are in the Glastonbury Museum in the Abbot's Tribunal (q.v.), but more are in the County Museum at Taunton.

Lancelot [du Lac] (167, 587, 593 [176, 565, 571]) — The knight of the Round Table who had the fatal affair with Queen Guinevere in the Arthurian romances; he is also the knight beloved of Elaine, the "Lady of Shalott" (q.v.). The chantry (822 [788]) appears in several versions of the Arthurian story. The detail of his losing "a cubit of his stature" (833 [798]) refers back to a passage in the quotation from Malory at 828 [793]). "Launcelot" is the older spelling (see the Malory quotation just mentioned), but is inconsistent within the main text.

Lane End (91 [106]) — Near Corsley Heath, two-and-a-half miles southeast of Frome, in Wiltshire.

Large Copper (763 [731]) — A curious, almost certainly mistaken reference because this species of butterfly is generally considered to have become extinct before the time-setting of the book. In *Autobiography* (150), however, he writes of himself and Littleton at Northwold as children when one of them "saw a breath-taking vision … of the almost extinct 'Large Copper' in the fields by Oxborough Ferry." But that would be in the 1880s, and Northwold was close to the last remaining refuge of this butterfly in Wicken Fen. However, Littleton writes in *The Joy of It* (92) about a "large tortoiseshell," so JCP is probably confused.

Last Abbot of Gastonbury (578 [556]) — See "Whiting, Abbot."

last of the Stuarts (120 [132]) — James II (q.v.).

"laughter-loving" (241 [not in 1955]) — A standard epithet in Homer for Aphrodite, the goddess of love. It is also used by Hesiod in the *Theogony*.

Laverly (825 [790]) — A small community some four miles east of Glastonbury, near West Pennard (spelt "Laverley" on Ordnance-Survey maps).

Leeds (30 [48]) — An industrial town in Yorkshire.

Leland the Antiquary (105 [119]) — John Leland (c.1503-52), who visited Glastonbury Abbey just before and after the Dissolution. He left copious notes for a "History and Antiquities of the Nation" later published as *Leland's Itinerary* (1710-12) and *De Rebus Britannicis Collecteana* (1715).

lemans (946 [905]) — Sweethearts (archaic usage).

Lenin (166 [175]) — Vladimir Ilyich Lenin (1870-1924), Russian revolutionary, the main force behind the October Revolution of 1917.

Leno, Dan (537 [518]) — Early twentieth-century comedian, also mentioned in *Autobiography* (343) and *Maiden Castle* (349).

Leonardo (654 [628]) — Leonardo da Vinci (1452-1519), Italian painter and man of science, best known for his *Mona Lisa*.

Les Isles Lointaines (1042 [996]) — The Far-off Islands (French). See "Surluse."

"**Let this cup –** (524 [506]) — Matthew 26:39, Jesus's prayer in the Garden of Gethsemane.

Lethe (342 [333]) — One of the rivers of the Greek underworld; the drinking of its waters brought forgetfulness.

Levantine (416 [404]) — See "Holy Thorn."

Leviathan (394 [382]) — The monstrous sea-serpent in Job 41:1.

levin (1051 [1004]) — Lightning (archaic usage).

Lhassa (291 [285]) — Usually "Lhasa," capital of Tibet, traditional centre of Tibetan Buddhism.

life-illusion (261, 962 [257 [920]) — A central JCP concept, most evident in *Ducdame* and *Wolf Solent*, but recurring throughout his work, from *Confessions of Two Brothers* (65) onwards.

"**like a hound in summer**" (794 [762]) — If a quotation, not identified.

like a sword between them (485 [468]) — An allusion to the well-known story of Tristram setting down his sword between himself and Iseult.

Limbo (246, 416 [243, 403]) — A supposed area on the border of Hell, a place of forgetfulness and oblivion. Also, in the traditional Catholic scheme, the place where unbaptised infants are said to go after death.

Limoges (874 [837]) — A town in west-central France.

Linet (864 [827]) — See "The Tale of Sir Gareth" in Malory, famously retold by Tennyson in the *Idylls of the King*, and discussed by Loomis in *Celtic Myth* (Ch.8). Cf. the character of Luned in *Owen Glendower* (267 [220]).

Lisette (4 [24]) — Herbert Williams (83) believes that this minor character is based, like Elise [*sic*] Angel in *After My Fashion*, on Isadora Duncan, the dancer, with whom JCP was briefly intimate.

Lisieux (583 [561]) — A town in Normandy, France, site of the shrine to St. Thérèse of Lisieux (1873-97), a Carmelite nun canonized in 1925. JCP mentions "little Thérèse of Lisieux" in *A Philosophy of Solitude* (73).

Llandovery (1141 [1089]) — A town in modern Carmarthenshire.

Lleminawc (843 [807]) — Loomis discusses Lleminawc and Llwch at length in *Celtic Myth* (especially 92-6), and argues that Lancelot du Lac derives from a conflation of these names. It is quite possible that they are two names for the same person. Caitlin Matthews (108, 157) identifies Lleminawc with Llew Llaw Gyffes. Cf. also Spence (199).

Llew (727 [697]) — Son of Arianr[h]od, whose story is told in "Math Son of Mathonwy" in *The Mabinogion*.

Llwch — See under "Lleminawc."

Locke, John (507, 1053 [490, 1006]) — English philosopher (1632-1704), born at Wrington, Somerset, and best known for his *Essay Concerning Human Understanding* (1690). Llewelyn has an essay on him in *Somerset Essays*.

Lodmoor, Lodmore (488, 787 [471, 755]) — Both forms of the name refer to the marshy area just northeast of Weymouth, Dorset, about which JCP writes in *Wood and Stone* (Ch.28) and *Weymouth Sands* (Ch.5). Llewelyn wrote an essay, "Lodmoor," collected in *Wessex Memories*. The "Lodmore" spelling (which also occurs in *Wolf Solent* [502]) is an inconsistency. A painting by Gertrude Powys is reproduced in black-and-white in *Powys Review* 26 (1991), 31, and Lodmoor appears as a detail in her "The Coastguard Road, Weymouth," also in black-and-white in *Powys Journal* 2 (1992), 118.

logoi (562 [542]) — Discourses (Greek).

London architect — See "architect."

Long Leat Park (91 [106]) — Generally spelt as one word, Longleat, this well-known stately home of the Marquis of Bath is located just south of the road between Frome and Warminster, on the Wiltshire side of the Dorset-Wiltshire border. JCP also spells it as two words in *Diary 1931* (283).

Longinus (351, 1048 [342, 1002]) — Traditional name of the Roman soldier said to have pierced Jesus's side at the time of the Crucifixion (see John 19:34). The name is, however, to be found only in the Apocryphal Gospel of Nicodemus. A bleeding lance or spear, often attributed to Longinus, becomes an important image in the Grail romances. For Geard's transformation of the symbol, see 739-40 [709]).

Longbridge Deverill (814 [781]) — Two and a half miles south of Warminster, Wiltshire.

Loomis (843 [807]) — Roger Sherman Loomis (1887-1966), a scholar of Arthurian and Grail literature whose books include *Celtic Myth and Arthurian Romance* (1927) and *The Grail* (1963).

"loop'd and windowed raggedness" (269 [265]) — From Shakespeare's *King Lear* (III iv 31). Also quoted in *The Pleasures of Literature* (43, 94).

Lord Mayor's Show (493 [477]) — A traditional parade organized by the Lord Mayor of London.

Lorie de la Roche Florie (727 [698]) — JCP derives the name of Gawain's mistress from Loomis's *Celtic Myth* (228), which cites an obscure source. She heals the badly wounded Lancelot with a magic ointment.

Lost Atlantis — See "Atlantis."

lost purple dye (702 [674]) — Tyrian purple, the secret of obtaining which, available to ancient peoples, is now lost.

Lotto (355 [346]) — A game of chance involving the drawing of numbers.

Louis Quatorze chair (395 [384]) — Furniture of the age of the "Sun King," Louis XIV (1638-1715), King of France from 1643 until his death.

Lourdes (583, 706, 932 [561, 677, 892]) — A town in the extreme southwest of France where, in 1858, a peasant girl claimed to have seen a number of visions of the Virgin Mary. Since then it has become for Catholics a major place of pilgrimage.

Louvre (717 [688]) — The famous museum in Paris. One of its best-known rooms is the "Salon Carré."

Lower Crannel (850 [814]) — There is a Lower Crannel Farm just two miles north of Glastonbury.

lower than sea-level (1116 [1065]; cf. 1117 [1066]) — This is not, in fact, accurate. According to Desmond Hawkins, the rivers Brue, Parret, Axe, and Tone are down "*almost* to sea level when the coast is still fifteen or twenty miles away … The Brue is already below *high-tide level* by the time is reaches Godney Moor" (17, 33, my emphases).

lozey and dozey (365 [355]) — A dialect form of "lazy-dazy" (lazy) and "crazy-dazy," which JCP uses elsewhere, a formula for imitating rustic dialogue.

Lucifer (852 [815]) — Originally Venus, the morning-star, but later applied to Satan, explained as his "unfallen" name before the expulsion from Heaven. Hence: "How art thou fallen from heaven, O Lucifer, son of the morning" (Isaiah: 14:12).

Lulworth [Cove] (89, 488 [104, 471]) — A cove on the Dorset coast, east of Weymouth, much loved by the Powyses. JCP, Theodore, and Llewelyn all lived reasonably close to the cove at one time or another.

Lycidas (32 [50]) — A pastoral elegy by Milton, about which JCP writes appreciatively in *The Pleasures of Literature* (372-4). In a letter to his brother Littleton (Humfrey [329]), JCP alludes to his grandfather's fondness for reading the poem.

Lydford [Mill] (766 [734]) — West and East Lydford are both some six miles southeast of Glastonbury.

M

Mabinogi, *Mabinogion* (727, 771, 1120 [697, 739, 1069]) — A collection of four ancient Welsh stories – "Pwyll Prince of Dyfed," "Branwen Daughter of Llyr," Manawydan Son of Llyr," and "Math Son of Mathonwy." First translated into English by Lady Charlotte Guest in 1849, who gave her book the title *The Mabinogion* in the belief that it was an authentic plural. This was, however, an error, the correct form being *Mabinogi*. The meaning is still in dispute; it has been connected with the Welsh word for boy (*mab*) to mean either stories for boyhood or stories by youthful apprentice bards. It may also mean "material pertaining to the god Maponus" (= Pryderi, who appears in all four stories). For information on Lady Charlotte Guest, see Susan Rands, "JCP's Ideal Woman."

Machiavelli, Signor (696 [668]) — Niccolò Machiavelli (1469-1527), Italian politician and writer, best known for *The Prince* (1513). So, "Macchiavellian" (167 [176]).

Mad Bet (411 [398]) — Betsy Chinnock (1096 [1047]), a manifestation of the "Grail- messenger" (q.v.). Her baldness (415, 522 [403, 504]) links her with the Loathly Damsel or the Maiden of the Cart in the Grail romance *Perlesvaus* [*The High History*]; see Loomis, *Grail* (102ff.). In JCP's work she may owe something (beyond her first name) to Betsy and Nancy Cooper in *Ducdame*. Krissdóttir (*Descents* [256]) sees her as based on the then-bald Emily, formerly the Powys nurse, and Happy Mary in *Autobiography* (253-4). The scene at 521-2 [503-4] is obscure, but presumably Evans is thinking in images of suffering, perhaps the iron bar, which are somehow projected into Bet's consciousness.

Madame Tussaud's (634 [609]) — The famous exhibition of wax figures, including the Chamber of Horrors, in London, dating back to the nineteenth century.

Magdalene Street (141 [151]) — The road that runs to the west of the Glastonbury Abbey ruins. Like "the Magdalene" (1016 [972]), the reference is to Mary Magdalene.

magic casement (1124 [1073]) — An echo of John Keats's "Ode to a Nightingale" (l.69). Also quoted in *The Inmates* (257), *Visions and Revisions* (143), and *Suspended Judgments* (258).

"magic, mystery, and miracle" (1051 [1005]) — If a quotation, not identified.

Mahomet (425, 707 [412, 679]) — Now more often referred to as Mahommed (570-632), the founder of Islam. He married a wealthy widow who, with his family, was converted to his teachings after his visions in 610.

Maid Marian (231 [236]) — A companion of Robin Hood in medieval ballad and stories.

Maid-Mother of the Crucified (285 [280]) — Mary, the mother of Jesus, who is traditionally represented in art in a blue gown.

Maidencroft Lane (157 [167]) — A road to the east of Glastonbury, an extension of Wick Hollow.

Maidenhead (75 [91]) — A town in Berkshire between Reading and London. The bed with "one of its brass knobs missing" anticipates the missing bedpost in *Maiden Castle* (Ch.1).

"**make hay**" (168 [177]) — From the popular proverb, "make hay while the sun shines."

"**make the fig**" (371 [361]) — Make an obscene gesture; see Dante, *Inferno* (Canto 25, 1.2). JCP also quoted this passage in *Visions and Revisions* (44-45), *Diary 1930* (23), *The Art of Happiness* (208), *Mortal Strife* (188), and *Rabelais* (24, 118).

Malebolge (833 [798]) — A series of pits in the eighth circle of Hell in Dante's *Inferno* (Canto 18).

Malory, Sir Thomas (166, 828, 864, 923, 1042, 1045, 1071, 1105 [176, 793, 827, 883, 996, 999, 1023, 1055]) — English romance-writer (c.1394-1471), whose retellings of the stories of King Arthur and his Knights were published by Caxton as *Le Morte Darthur* (1485), now most often published as *The Works of Sir Thomas Malory*, following an alternative manuscript discovered in 1934. JCP employed the modernized Caxton text in the Macmillan Globe edition.

mandragoras (108 [122]) — Usually singular, meaning "mandrake" or "mandrake root"; here the drugged state supposed to be produced by that plant.

Man-God (384, 572 [374, 551]) — It is important to realize that JCP often makes a distinction between "God-Man" (q.v.) and "Man-God": "The 'God-man' may be 'discovered' in nature, but the 'Man-god' must be 'created' by man" (*The Complex Vision* [101]). But he is not always consistent; see, e.g., 399 [387].

Manichæan (1005 [961]) — Relating to a religious group founded in the third century, which believed that two hostile forces, one good and one evil, controlled the universe. It was later condemned as heretical by the Christian Church.

Manley, Farmer (1124 [1072]) — A Farmer Manley from Willum's Mill near Yeovil is prominent in the plot of *Wolf Solent* (see 159). However, JCP also locates a Mr. Manley in a poem, "The Recruit" (*Wolf's-Bane* [59]), also from "Willum's Mill," which Llewelyn mentions in *Love and Death* (121) and identifies in his essay "Montacute Mills" in *Wessex Memories* (107) as "Wulham's Mill." JCP seems to have telescoped the two mills.

Manor House Road (561 [541]) — A road in Glastonbury north of both the High Street and the Cattle Market.

marble slab (562 [541]) — For details, see "thirty-one years." For a photo, see Capt (87).

Marcion (292 [286]) — Unorthodox Christian theologian of the second century, whose ideas were eventually condemned, but who made a contribution to the creation of the biblical canon, especially in the championing of the Pauline epistles. Llewelyn has a chapter on "Gnosticism and the Doctrine of Marcion" in *The Pathetic Fallacy* (1930).

Mariana's moated grange (418 [406]) — Mariana is a character in Shakespeare's *Measure for Measure*. Betrothed to Angelo, she was deserted by him when she lost her fortune, and retired to a "moated grange" (III i 276-7). JCP may, however, have come to the phrase via Tennyson's poem "Mariana," which is given the somewhat inaccurately quoted epigraph, "Mariana at the moated grange." Also used in *Autobiography* (247).

Mark, King (419, 594 [406, 571]; cf. epigraph) — "… poor King Mark" (615 [592]) because, after Iseult accepted him, she fell passionately in love with Tristram as a result of their unwittingly drinking a love potion. Mark was King of Cornwall, and one version of the story is told by Malory. His death at the hands of Merlin appears to be JCP's invention.

Mark's Causeway (117 [1066]) — Some ten miles northwest of Glastonbury.

Mark's Court, Mark Moor Court (418 [405]) — Mark Moor is about seven miles northwest of Glastonbury; Mark's Court, however, is fictional. Geard's visit seems intended to recall the visit of Peredur to Turning Castle (Caer Sidi) in the Welsh *Peredur Son of Evrawc* as told in Rhys (*Studies* [302-3]).

Marquis of P. (122 [134]) — Susan Rands argues convincingly that this character is a composite of the Marquis of Bath ("who still owns much of Somerset") and Mr. Phelips of Montacute ("in looks and manner"); see "Topicality" (47).

marrow (510, 1098 [492, 1049]) — Beloved (obsolete word often employed in medieval ballads).

Marston Bigot (225 [231]) — A hamlet some two miles southwest of Frome, Somerset..

Marx (439 [426]) — Karl Marx (1818-83), German political theorist, author of *Das Kapital* (1867), founder of Communism. So, "Marxian" (476 [460]), "Marxianism" (796 [763]), and "Marxist" (1061 [1014]).

Mary Magdalene (994, 1016-7 [951, 972]) — A follower of Jesus; see John 20. For the chapel of Mary Magdalene, see under "Bridget."

Mary the sister of Lazarus (624 [599]) — See John 11:1.

Massacre of the Innocents (328 [320]) — See Matthew 2:16. For the carvings, see "St, Mary's Church."

Math Son of Mathonwy (727 [697]) — The chief figure who gives his name to the fourth story in *The Mabinogion*; see "Mabinogi."

Maundy Thursday (354, 384 [344, 373]) — The day before Good Friday. Geoffrey Ashe (*King* [241]), following Jessie L. Weston, notes that the Grail, associated with the Divine presence and the Sacramental meal, is connected specifically with Maundy Thursday.

Me humpty — See "Oh, me humpty."

Meare, Meare Heath, and **Meare Pond** (370, 418, 763, 850 [460, 406, 732, 814]) — Three miles northwest of Glastonbury, Meare is the site of another Iron-Age lake-village community. Meare Heath and Pond are south and north of the village respectively. See also "Moor Pool."

Meissen coffee-cups (567 [546]) — Meissen is a town in southeast Germany famous for the production of fine porcelain.

Meleagnant, Mellygraunce, Melwas (596 [573]) — All names in different versions of a story concerning a knight who abducts Guinevere and is ultimately slain by Lancelot or, sometimes, Gawain. See the "Knight of the Cart" story in Chrétien de Troyes, and Malory. Spellings vary, but "Meleagnant" and "Mellygraunce" are obvious misprints for "Meleaguant" and "Mellyagraunce." "Melwas" is a Welsh form. All three are mentioned by Rhys (51) and Loomis (*Celtic Myth* [11]). "Meleagant" is also a common form.

Mendips (32 [51]) — A range of hills between Glastonbury and Bristol, where Wookey Hole (q.v.) is located.

men's almshouses (331 [323]) — In Magdalene Street (q.v.).

Menshevik (172 [181]) — A moderate, "minority" Bolshevik group that advocated compromises with the liberal position. It was later suppressed by the "majority."

Mephistopheles (509 [492]) — The devil-tempter in the Faust story, including Marlowe's *Dr. Faustus* and Goethe's *Faust*. So, "mephistophelean" (368 [358]).

Merlin (107, 791 [120, 758]) — The half-legendary, half-prophetic figure, often associated with King Arthur (following Geoffrey of Monmouth and Robert de Boron), sometimes with more ancient Celtic sources. JCP draws on both traditions. Later, he was to introduce the older Merlin - as Myrddin Wyllt - into *Porius*. For the episode of Merlin and the stag (336 [328]; cf. 1049 [1002] and *Porius* (208 [225]), see Loomis (*Celtic Myth* [129]). There is a bad misprint in the 1955 edition [328, l.16] where "stags" appears as "stage"! JCP substitutes Merlin for Joseph of Arimathea in most Glastonbury references; thus there is no reference in local legend to "Merlin's tomb" (324, 419, 471 [316, 406, 455]), nor to his burying the heathen Grail (see 140, 369, 419, 471 [151, 359, 406, 455]; cf. 923 [883]), nor to any confrontation with Mark (419 [406]). It should be noted, however, that JCP associates Merlin with Glastonbury in *Wolf Solent* (314), and that he makes a brief appearance in *Morwyn* (Part 3). See also under "Esplumeoir."

Merlinus Ambrosianus (250 [247]; cf. 552 [532]) — Geoffrey of Monmouth's term for Merlin (q,v,). "Ambrosianus" should read "Ambrosius."

"metagrabolise" (792 [759]) — "Mystify" – a word originating in Rabelais (see I 19, III 22), also employed by JCP in *Morwyn* (314), *The Art of Growing Old* (80, 180), and occasionally elsewhere.

Methodist Chapel (1008 [964]) — In Lambrook Street, close to Glastonbury High Street.

Methwold (39 [57]) — Two miles southwest of Brandon.

Michael (697 [669]) — Archangel, celestial leader and protector.

Michaelmas (253 [250]) — A festival celebrated on September 29.

miching mallecho (337, 919 [329, 880]) — From Shakespeare's *Hamlet* (III ii 157). Hamlet himself defines the meaning as "mischief," though its origin is uncertain. Derivations from Old French and Old Spanish have been suggested. Also used in *Visions and Revisions* (162), *Suspended Judgments* (394), *Autobiography* (576), *The Pleasures of Literature* (166), *Elusive America* (137), and even in *Lucifer* (Part IV). Cf. also Llewelyn's *Dorset Essays* (20).

Middlezoy (333 [325]) — Some eight miles southwest of Glastonbury.

Midsummer [Day] (151, 575 [161, 553]) — John Darrah stresses the importance of the day in the Arthurian romances (21).

Milk o' Paradise (203 [211]) — An allusion, intended by JCP if not by Penny Pitches, to the last line of Coleridge's "Kubla Khan." Also quoted in *Weymouth Sands* (331), *In Spite Of* (102), and *Letters to Llewelyn* (II 44).

Milton Clevedon (671 [644]) — A village ten to eleven miles east of Glastonbury.

mind clouded (1170 [1117]) — Almost certainly an echo of Tennyson's "Morte d'Arthur" (l.309), also quoted in *Maiden Castle* (460).

"minute particulars" (1060 [1013]) — From Blake's *Jerusalem* (Plate 55, l.60). Also quoted in *Weymouth Sands* and *Autobiography* (379).

Mr. Geard was not praying … he was commanding" (737 [707]) — This suggests the power in faith-healing that Jesus granted to his disciples; see Luke 10:17. Geard, we remember, had been a nonconformist preacher.

Mr. Orphanage (509 [492]) — Mother Legge's attempt at Mephistopheles.

Modred (584 [562]) — King Arthur's treacherous nephew, seducer of Guinevere. The association with Glastonbury comes in the story of Melwas, also a seducer of Guinevere, in Caradog of Llancarfan's *Life of St. Gildas* (see Carley, *Glastonbury* [95-6]). "Modred" is now an old-fashioned spelling replaced by "Mordred" but was the form used by Rhys. In *Porius*, where he is a central character, he appears as "Medrawd."

mommet (863 [826]) — Effigy (dialect).

Momus (595, 610 [572, 587]) — The god of mockery and censure mentioned in the ancient Greek poet Hesiod, hence a suitable name for a mocking clown.

Mon Dieu! (520 [502]) — My God! (French).

Mona Lisa (717 [688]) — The well-known painting by Leonard da Vinci in the Louvre.

Monkton Deverill (671 [645]) — A village in Wiltshire to the east of Glastonbury, halfway to Salisbury, north of Mere.

Monmouth (583 [561]) — James Scott, Duke of Monmouth (1649-85), an illegitimate son of Charles II and leader of an unsuccessful rebellion against James II in 1685. He was captured and executed.

Montacute (419, 429 [407, 416]) — A village in southern Somerset where the Powys family lived for many years after 1985, the father being Vicar. It became the setting for JCP's first novel *Wood and Stone*, and he writes affectionately about the area in *Autobiography*. The Powyses were on good terms with the Phelips family at Montacute House, about which Llewelyn writes in the opening essay in *Somerset Essays*. Oddly, JCP does not seem to have been aware of the legend that Joseph of Arimathea was buried at Montacute (see Carley, *Glastonbury* [123]). Montacute Town's End (465, 1131 [451, 1080]) was one of the humbler parts of the village; it is mentioned by Llewelyn in *Somerset Essays* (69).

Montagus and Capulets (550 [530]) — The rival families in Shakespeare's *Romeo and Juliet*. At 1088 [1039]), however, "Montagu" is a dialect version of Montacute (q.v.).

Moore Pool (1125 [1073]) — Not on the standard maps. Almost certainly a misprint for Meare Pool, already mentioned (850 [814]). This would fit with other topographical details here, especially Decoy Rhyne.

Moorleaze (868 [831]) — Moorleaze Farm is half a mile south of Witham Friary, between Frome and Bruton, in Somerset.

Morgan Le Fay (186, 494 [195, 478]) — The sister of Arthur, who plays a major role in many of the Arthurian romances, including Chrétien de Troyes' *Erec et Enid*, "ambiguous" (186 [195]) presumably because of the hint of incest, also an issue in *Porius* (see 639, 729 [737, 847]) where she is called Anna. She makes her first appearance in Geoffrey of Monmouth's *Vita Merlini*.

"**Morte d'Arthur**" (166 [176]) — Originally *Le Morte Darthur*. See "Malory, Sir Thomas."

Mortuorum Mare (771 [739]) — Literally, the Sea of the Dead (Latin).

Mosque of Omar (1123 [1071]) — The Dome of the Rock, site of the Temple of Jerusalem.

mossy stone (822 [787]) — See "deserted sheepfold."

Mother Goose (380, 511 [369, 494]) — Allusions to the traditional nursery-rhyme.

Mother Shipton — See "Shipton, Mother."

"**Mothers**" (285, 512 [279, 494]) — A combination of protective and inspiring goddesses from Welsh mythology and the more mystical beings in the second part of Goethe's *Faust*. In *The Pleasures of Literature* JCP writes of "the mysterious creativeness in the heart of Nature which [Goethe] calls *the Mothers*" (591). He once described his own personal mythology of "the Mothers" in his diary as including "Cybele and Gaia and Demeter and Our Lady and C[e]ridwen the Welsh Demeter" (*Diary 1929* [15] and *Petrushka* [18]). See also *Autobiography* (286), *Weymouth Sands* (271), *Maiden Castle* (482), *Owen Glendower* (929 [761]), *Porius* (377 [427]), *The War and Culture* (68), and *The Complex Vision* (48, 89). For a highly informative reference, see *Rodmoor* (345).

Mount Athos (1124 [1072]) — The location of a series of secluded and ascetic monasteries in a remote part of northern Greece.

"**muddy vesture**" (1159 [1106]) — From Shakespeare's *The Merchant of Venice* (V i 64), also quoted in *Wood and Stone* (517) and *Up and Out* (208).

Mudgley (1125 [1073]) — Some six miles northwest of Glastonbury.

Muggie (759 [728]) — Whitethroat or lesser whitethroat (dialect). Cf. "muggy" in *After My Fashion* (123).

murderous Tudor (266 [262]) — Henry VIII (see "Henry").

Mwys (729, 738 [699, 708]) — A food-giving vessel in ancient Welsh myth that provided whatever food a person wanted, "the pagan prototype of the Grail of Christian romance" according to Rhys (312), a passage quoted by JCP in *Diary 1929* (75).

"**my brother the ass**" (987 [944]) — St. Francis traditionally considered all living things his brothers.

"**My Philip's son will be like his father**" (28 [46]) — "his" must be an error for "my."

N

Naked Nannie (708 [680]) — Autumn crocus. Geoffrey Grigson lists it as a dialect name in Somerset and Dorset (444), so it is in fact inappropriate in John's mouth. Llewelyn uses it in *Letters* (247) and, in an anecdote involving JCP, in *Dorset Essays* (150)..

Napoleon (272 [268]) — Napoleon Bonaparte (1769-1821), a French military leader, later Emperor. So, "Napoleonic" (773 [741]).

"**Nature Seems Dead**" (773 [741]) — From Shakespeare's *Macbeth* (II I 50). Much of this speech is put into the mouth of Jack Welsh (i.e., JCP) by Louis Wilkinson in *The Buffoon* (270).

Neanderthal (197 [204]) — An anthropoid once considered an early type of primitive human being, first known from discoveries at Neanderthal near Düsseldorf, Germany. DNA

testing now seems to have established that it was an archaic form of *Homo sapiens*.

"Neetchky" (212 [219]) — Mr. Wollop's version of Friedrich Nietzsche (q.v.). "Neetsky" (1006, 1021 [962, 976]) is an inconsistency.

nekuon amaneena kareena (929 [889]) — Translated (from the Greek) in text. See "the powerless heads …" Also quoted in *Weymouth Sands* (404) and *Porius* (123 [123]).

Nelly's dead father (163 [173]) — Since we learn later that her father is Philip, this may be a slip on JCP's part. Alternatively, the narrator may be relating what Jenny tells Nelly.

Nelson, Horatio (190 [198]) — British naval hero (1758-1805]), killed in the midst of triumph at the Battle of Trafalgar.

Nemo, nihil (231 [237]) — No one, nothing (Latin).

Neolithic — (106, 128, 238, 523 [120, 140, not in 1955, 504]; cf. 737, 757, 929, 1171 [707, 726, 889, 1117]) — Belonging to the New Stone Age, the period of the great megaliths, including Avebury and Stonehenge. JCP incorrectly believed the Lake Village (q.v.) to be neolithic.

nepenthe (648 [623]) — A forgetfulness-inducing drug, famously referred to in Homer's *Odyssey* (Book 4).

"nerve perilous" (330 [322]) — Probably not a quotation but a phrase coined on the model of "bridge perilous."

Nessus (856 [819]) — A shirt steeped in the blood of Nessus the centaur was given to Hercules by his wife Deianira, who did not know that it had been poisoned.

Never or Always (1174 [1120]) — The last words of the romance, which were JCP's original choice for the title (see Humfrey [327]). It is a quotation from Goethe's *Wilhelm Meister*; used also in *After My Fashion* (155), *Diary 1930* (169), and *Autobiography* (216), and cf. *The Meaning of Culture* (117), *Dostoievsky* (158), and *In Spite Of* (304). The phrase occurs – after *A Glastonbury Romance* ("and" instead of "or") – in T. S. Eliot's "Little Gidding" I.

"new heaven and new earth" (643 [618]) — Revelation 21:1.

New Inn (11 [31]) — See "Northwold."

New Jerusalem (153 [163]) — The city of Heaven envisioned in Revelation 21.

New Wells Road (847 [811]) — The present-day main road from Glastonbury to Wells, replacing the "Old Wells Road" (q.v.) to the east. See also "Wells [New] Road."

Nietzsche (893 [855]) — Friedrich Nietzsche (1844-1900]), German philosopher and advocate of the Superman, about whom JCP writes in *Visions and Revisions*, *The Pleasures of Literature*, and the Preface to *Wood and Stone*. So, "Nietzschean" (358, 623 [348, 599]). Cf. "Neetchky."

Nimeue, Nineue (454, 460-65 *passim*, 791, 1016 [439, 445-50 *passim*, 758, 971]) — The sorceress in Arthurian romance, also known as Vivian, who enchants Merlin. The passage at 458 [443] derives from Rhys (284n). Nineue appears as a character in *Porius*.

Nirvanic (169 [179]) — Relating to Nirvana, in Buddhism freedom from the otherwise endless cycle of reincarnation.

Noah's Ark (246 [243]) — See Genesis 6-9.

noblest of Glastonbury penitents (826 [791]) — Lancelot (q.v.).

Normanton Down (89 [104]) — An area just south of Stonehenge renowned for abundance of tumuli.

Norsemen (112 [125]) — Vikings. So, "Norse" (867 [830).

North Sea, Northern Sea (56, 706 [73, 678]) — The sea between East Anglia (q.v.) and northern Europe.

North Wooton (891 [853]) — An incorrect spelling of "Wootton," four and a half miles northeast of Glastonbury.

Northload Street (198 [205]) — A road leading northwest from the end of Glastonbury High Street at the Market Cross. Susan Rands ("Aspects" [35]) notes that "Number 15," where John lodged, has now been demolished. Northload Bridge (764 [732]) is situated there, just above Paradise.

Northover (373 [363]) — Just southwest of Glastonbury, near Beckery and Wirral Hill.

Northwold (3 [23]) — A village in Norfolk, eight miles north of Brandon, where the young Powyses visited during the lifetime of their maternal grandfather. See *Autobiography* (especially 149-50). JCP and Littleton revisited Northwold in August 1929 (*Diary 1929* [58ff.] and *Petrushka* [10]). See also Littleton's *The Joy of It* (Ch.5). For photographs of the rectory, see *Powys Society Newsletter* 37 (July 1999), 24, and *Powys Journal* 13 (2003), 18-19. The Northwold Arms or New Inn (11 [31]) appears to be based on the Crown; see Townsend (26).

Norwich (11, 30 [31. 48]) — The county town of Norfolk.

Norwood Farm (267, 824 [262, 789]) — Norwood Park is one and a half miles east of Glastonbury.

Not otherwise might a pair of white doves … (277 [272]) — JCP's version of a Homeric simile.

not to think evil (103 [117]) — See 1 Corinthians 13:5, also quoted in *The Complex Vision* (199).

not with flesh … powers of evil (638 [613]) — Paraphrasing Ephesians 6:12.

"Numen" (112, 594 [126, 571]) — Divine power or spirit.

"Nunney Brook" (93 [108) — A stream flowing into the River Frome just west of Frome.

O

Oberammergau (151, 262 [161, 258]) — A village in southern Germany noted for its Passion Play, performed every ten years, that dates back to the seventeenth century.

Oceanides (23 [42]) — Nymphs of the ocean in Greek mythology.

œilliade (451 [437]) — A misprint for "œillade": glance, leer (French).

Oh, me humpty (991 [947]) — "'by my Humpty' as our old Will [W. E. Powys] used to say" (*Powys to Sea-Eagle* [197]). Cf. "My Humpty" in *Diary 1930* (125) and *Diary 1931* (251). The references may well be to the nursery-rhyme figure of Humpty-Dumpty.

old Curiosity Shop (415 [402]; cf. 882, 1012 [844, 968]) — A favourite Powys name for an antique shop, obviously deriving from Charles Dickens's novel *The Old Curiosity Shop* (1840-41). JCP refers to a Dorchester shop by this name in *The Dorset Year* (36, 78, 239, 243) and *Maiden Castle* (3, and cf. 140). Llewelyn has an essay entitled "An Old Weymouth Curiosity Shop" in *Dorset Essays*.

Old Kent Road (749 [718]) — A road in a poor district in south London.

Old Malt House (962 [920]) — JCP marks this on the corner of Manor House Road and Wells Road (see the map in Rands, "Aspects" [27]), though the exact location conflicts with Sam's statement that it is "in the middle of Manor House Lane" (*sic*).

Old Tavern (782 [750]; cf. 597 [574]) — This inn seems fictional; see Townsend (26).

Old Town Lodge (564 [543]) — "Fell's House" is marked on JCP's Glastonbury map in Rands ("Aspects" [27]) as on an unnamed road running north from Manor House Road just east of Northload Street.

old trot(s) (934, 1096 [892,1046]) — From Urquhart's translation of Rabelais (Book 2, Ch.15 and Book 3, Ch.17). But cf. also Shakespeare's *The Taming of the Shrew* (I ii 79).

Old Wells Road (160 [170]) — The original road from Glastonbury to Wells, now replaced by the newer Wells Road further to the west. "Old Wells Road … runs across the top of Edmund's hill" (Rands, "Aspects" ([31]). Cf. "Wells Old Road" (816 [781]); as JCP, as narrator, notes, "both designations are in local use" (853 [817]).

Old Willoughby Hedge (814 [781]) — Between Mere and Hindon, Wiltshire, six miles north of Shaftesbury.

"**Older than Christianity, older than the Druids**" (112 [125]) — An echo from Hardy's *Tess of the d'Urbervilles* of Angel Clare's "Older than the centuries; older than the d'Urbervilles" (Ch. 58).

oldest church (562 [541]) — See "Glastonbury" and "Joseph of Arimathea."

Olwen — See "Kulhwch."

on such a night as this (409, 415 [397, 403]) — Given the common emphasis on moonlight, probably an echo of Shakespeare's *The Merchant of Venice* (V i 1). Compare also *Rodmoor* (273 - only possible) and *Ducdame* (16 - definite).

on the rocks (1095 [1046]) — Into a dangerous situation (slang).

"**Once I … loved …**"(1059 [1011]) — Old song.

one flesh (53, 63 [70, 80]) — Matthew 19:5. Also quoted in *Weymouth Sands* (252) and *The Art of Growing Old* (83).

one of the old poignant Homeric scenes (1024 [979]) — Not identified.

oof (148 [158]) — Money (slang).

'Ooman of Sorrows' (1045 [998]) — The reference is to Mary at the Deposition.

"**Oon, two, dree …**" (896 [858]) — Clearly JCP.s invention.

ophidean stare of the world-snake (706 [678]) — "Ophidean" means "relating to snakes, snake-like."

"**Ora pro nobis**" (841 [805]) — "Pray for us" (Latin). From the traditional Catholic Mass. The reference is to elaborately painted capital letters in illuminated manuscripts.

Orbis Terrarum (562 [541]) — Translated (from the Latin) in text. Also quoted in *Autobiography* (592), *Owen Glendower* (234 [192]), *The War and Culture* (8, 17), where it is described as "the Catholic motto," *In Defence of Sensuality* (26), and *The Pleasures of Literature* (193, 295).

Osiris (851 [815]) — Egyptian god of the underworld, whose body was cut into fragments after he was killed by his brother Set.

Ossian (259 [255]) — Legendary Gaelic poet. The *Poems of Ossian*, edited by James Macpherson in 1760-63, subsequently found to be Macpherson's own forgeries, though partly constructed from ancient sources.

Othello (94 [109]) — The hero of Shakespeare's tragedy of the same name.

Othery's (332 [324]) — This fictional dairy-shop is given the name of a village some eight and a half miles southwest of Glastonbury.

Otterhampton (1117 [1066]) — An area near the Somerset coast at the mouth of the River Parrett (q.v.), just south of Stert Flats.

Our Lord … in the Jordan (737 [707]) — For Jesus's baptism in the River Jordan by John the Baptist, see Matthew 3:13-17.

outward signs, as Catechism do say (366 [356]) — "outward and visible sign of an inward and spiritual grace" - from the Anglican Catechism. Quoted also in *Autobiography* (651), *Porius* (728 [846]), and *The Brazen Head* (264).

Over his head … indecencies (342) — Omitted in 1955 edition (see Smith article).

Over the garden-wall … (416 [403-4]) — A traditional children's rhyme.

Owen Glendower — See "Glendower, Owen."

owl's cry (126 [138]) — JCP writes of human beings imitating owls: "one has to look for tricks in such affairs as the sound of owls" (*Diary 1931* [298]).

Oxborough Ferry (7 [27]) — Three miles south of Northwold, also mentioned in *Autobiography* (150). Revisited by JCP and Littleton on 6 and 8 August 1929 (*Diary 1929* [61-2] and *Petrushka* [11]). See also Littleon's *The Joy of It* (83, 91).

P

Pageant (151 [161]) — JCP seems to have been influenced here by the example of Rutland Boughton, a composer who organized a Glastonbury festival; see Rands ("Topicality" [43]) and Coates (90-91). Another probable influence is the Sherborne Pageant (see "Greylands").

Palace Barn (159 [169]) — Most probably a reference to the recently restored Tithe Barn at Pilton, some five-and-a-half miles east of Glastonbury. Susan Rands (private correspondence) knows of no record of its being called "Palace Barn" but has found evidence in Abbey charters of a twelfth-century castle/palace situated nearby. There is also the so-called "Court Barn" at West Bradley (near West Pennard), ruinous in the early 1930s, but restored after an appeal by A. R. Powys launched just before he died in 1936 (see Rands, "A. R. Powys" [28-33], which includes a 1935 photograph); but the larger barn is both geographically and aesthetically more likely.

pale (360 [351]) — Generally capitalized, a reference to the English Pale, an area in Ireland in the Middle Ages where English law prevailed.

palpable hit (1089 [1040]) — Now a common phrase, but JCP would have been aware of it as originating in Shakespeare's *Hamlet* (V ii 292). Also quoted in JCP, *John Cowper Powys, Letters* (ed. Peate [8]).

Pansy novelette (334 [326]) — A phrase for cheap popular fiction of the period. The phrase is also used in *Obstinate Cymric* (140).

Paracelsus (246 [243]) — Swiss physician and scientist (c.1493-1541). JCP was given a copy of Paracelsus as a wedding present; see Krissdóttir, *Descents* (374 and 461 notes 68 and 69).

Paradise (173, 198 [182, 205]) — A "brothel area" (Rands, "Aspects" [35]) on the west side of Glastonbury. "Glastonbury is the ancient Elysium or Paradise of the Summer Land, and the name still haunts its locality; there is an area called Paradise at the west end of the town, as well as a Paradise Farm here north of the Tor" (Michell [79]).

pard (988, 1034 [945, 988]) — A dialect contraction of "partner."

Paris Commune (748 [717]) — A brief period in 1871 when Paris was declared a communist enclave.

Park Cover (1168 [1114]) — A favourite place close to Montacute often remembered by the Powys brothers. Cf. *Autobiography* (641), *Diary 1931* (33), *Letters to Llewelyn* (II 7, 21, and 229), Llewelyn's *Love and Death* (31), and Littleton's *The Joy of It* (44).

Parmenidean (190 [198]) — Relating to Parmenides (c.515-470 BC), a Greek philosopher who believed in a sole and eternal reality.

Parret[t], River (813 [779]) — A river that begins in north Dorset, flows close to Montacute, and enters the sea at Burnham-on-Sea, west of Glastonbury. Llewelyn has an essay on the river in *Somerset Essays*. Also mentioned (as "Parret") in *Wood and Stone* (53), *Ducdame* (21), and *Wolf Solent* (329). Both spellings are in use, but Ordnance Survey maps (and most others) favour "Parrett."

Pascal (1070 [1022]) — Blaise Pascal (1623-62), French philosopher, who underwent a religious conversion: best known for his *Pensées* (*Thoughts*) published posthumously in 1669. JCP includes an essay on him in *Suspended Judgments*. See also under "render myself."

Passion of Jesus (253 [250]) — The sufferings of Jesus from the time of the Last Supper to the Crucifixion.

Patrick, Saint (166 [175]) — Patron saint of Ireland (c.389-461). Various legends present him as born in Glastonbury, as the first Abbot of Glastonbury, and as dying there. These are, however, in general dubious: "there is no trace of an association between Patrick and Glastonbury before the tenth century" (Hutton [73]). It seems possible, however, that a St. Patrick – not perhaps the famous one – had some connections with the town (see Gransden [39]).

patternost (827 [792]) — That is, Paternoster, "Our Father" (Latin), the opening words of the Lord's Prayer.

Patteson's best ale (11 [31]) — The Norfolk Patteson family, who became brewers, were friends of the Johnsons; see Marks (27, 30). JCP's maternal grandmother, wife of the original of Canon Crow, was a Patteson.

Paul, St. (103 [117]) — The theological founder of Christianity (c.10-66 AD), about whom JCP writes at length in *The Pleasures of Literature*. His "sudden illumination" (481 [465]) refers to his vision on the road to Damascus recounted in Acts 9:1-9. The specific reference intended at 638 [613]) is presumably to Ephesians 6:12. See also "*not to think evil*."

Pawlett Level (1117 [1066]), **Pawlett Hams** (1125 [1073]) — Pawlett Level is just north of the village of Pawlett, close to the mouth of the River Parrett between Bridgwater and Burnham-on-Sea. Pawlett Hams is to the west of the village.

Pear's soap (275 [as "Pears" 270]) — A popular and much-advertised brand of soap of the period.

peculiarity (2, 163 [22,172], etc.) — A word JCP continually uses in the special sense characteristic of the ancient Welsh romances to indicate a noteworthy characteristic in a person.

"Peel" (499 [482]) — Sir Robert Peel (1788-1850), British statesman and Prime Minister. The description of the bust may involve a somewhat flippant reference to the head held by the Loathly Damsel in the Grail romances.

peewits (19 [38]) — A rustic name for lapwings.

Pelleas, King (326 [319]) — An error for "Pelles" (q.v.). Pelleas was in fact a Knight of the Round Table.

Pellenore (789 [757]) — A knight mentioned in a number of Arthurian romances, best known in English from Malory's *Le Morte Darthur*. JCP would have relished Loomis's claim (*Celtic Myth* [148]) that the name derives from the Welsh culture-hero Beli Mawr.

Pelles (788 [756]) — Another name for the Fisher King, one of the Guardians of the Grail, the father of Elaine, the "Lady of Shalott." At 326 [319]) "Pelleas" should read "Pelles."

Pembrokeshire (87 [102]) — A county in southwest Wales. The bluestones at Stonehenge are now known to have been brought from the Preseli Mountains in the north of the county. Pembroke (1140 [1088]) is the county-town.

Pennard Hill (266 [262]) — Four and a half miles east of Glastonbury, the location of the ruined sheepfold where Evans and Cordelia overhear Finn Toller plotting with Mad Bet.

Penny, Lucy Amelia (dedication) — The youngest of the Powys siblings (1890-1986).

Penzance (751 [720]) — A coastal town in Cornwall.

Percival, Sir (594 [571]) — An error for "Perceval," one of the most famous of the Knights of the Round Table, and prominent in the Grail quest.

Percy (7, 27) — Short for "Persephone" (q.v.), though in terms of the Grail romances the name contains an intriguing suggestion of "Perceval."

"perilous stuff" (312 [305]) — From Shakespeare's *Macbeth* (V iii 44). Also quoted in *Visions and Revisions* (165), *Psychoanalysis and Morality* (8), *Mortal Strife* (71), and *Elusive America* (142).

Persephone (9 [29]) — The name of the Queen of the Dead, known to the Romans as Proserpina, here the name of Dave Spear's wife - and aptly named (see especially 243 [not in 1955]). JCP was doubtless aware of analogues between the stories of Persephone and Guinevere, especially her seduction by Modred (see Carley, *Glastonbury* [161]).

persona grata (276 [271]) — An acceptable person (Latin).

perturbed spirit (379 [368]) — From Shakespeare's *Hamlet* (I v 183), also quoted in *Ducdame* (432).

Pestilence … Famine (366 [356]) — An association of words common in the Bible, especially in Jeremiah (see 14:12, 21:9, etc.).

Petchere (788 [756]) — "Peschere" (Fisher) was one of the names of the Fisher King. "Petchere" seems to be a misprint. (Information from James Carley.)

Peter, St. (265 [261]) — The apostle who became the first head of the Christian Church. For "Peter denying his Master" (618 [594]; cf. 620 [596]), see Matthew 26: 69-75, also referred to in *Wood and Stone* (659-60).

Petherton (271 [266]) — The surname is derived from two Somerset villages: North Petherton, between Bridgwater and Taunton; and South Petherton, three and a half miles west of Montacute.

petit-bourgeois (506 [488]) — Lower-middle-class (French).

Pharisaic (969 [926]) — Relating to a traditional Jewish sect at the time of Jesus.

Phellips, Edward (507 [490]) — Second of the seven "Recorders of Glastonbury" (q.v.). Though spelt "Phelipps" in Grant ("Recorders" [264]), he was a member of the Phelips family well known to the Powyses as the owners of Montacute House. He was born in 1673, became a Member of Parliament in 1722, and served as Recorder between 1708 and 1734.

Philip (4 [24]) — See "Crow, Philip."

Phoenician (741, 1041 [711, 995]) — See "Carthage."

Phorkyad (509, 901 [492, 862]) — Connected with "Phorcys," a classical sea-god, father of the Gorgons.

Pierrot (354, 1110 [345, 1060]) — A jester in the tradition of French pantomime.

Pilate — See "Pontius Pilate."

pilgarlic (546, 585 [526, 563]) — A baldheaded old man. A favourite dialect-word with JCP, who uses it, for instance, in *Weymouth Sands* (328), *Autobiography* (44), and *Diary 1931* (120). He probably derived it from Urquhart's translation of Rabelais.

Pilgrims' Inn (59 [75]) — The chief hotel in Glastonbury dating back to the fifteenth century, now known as the George and Pilgrims, in the High Street close to the market-square. JCP seems confused at 137 [148], since in moving from St. John's Church to the Pilgrims' Inn his characters would be moving in the right direction for Geard's house in Street Road but in the wrong direction for the Vicarage.

Pilgrim's Progress (566 [545]) — The famous allegory by John Bunyan, first published in 1678, a second part following in 1684.

Pillicock (795 [763]) — JCP is here echoing Edgar (disguised as "Poor Tom") in Shakespeare's *King Lear*, who sings a fragment beginning "Pillicock sat on Pillicock Hill" (III iv 76). Cf. also *Owen Glendower* (914 [748]).

Pilton (94 [108]) — A village five and a half miles east of Glastonbury. See "Palace Barn."

pinnies (231 [236]) — Short for "pinafores."

Pippard, Mrs. (711 [682]) — JCP apparently derived the name from his father's "aged sexton" at Montacute (*Autobiography* 332). See also *Letters to Llewelyn* (II 210). A. R. Powys records that "an old man named Pippard" combined the offices of sexton and beadle in Montacute Church (158-9), Llewelyn in *Love and Death* assigns this name to a second gardener at the vicarage (256), while Mary Cowper Powys refers to an "F. Pippard" in *Powys Society Newsletter* 40 (July 2000), 15. Theodore also employs the name in "The Haunted Hill" (117).

Pistoian, the (371 [361]) — Vanni Fucci in Dante's *Inferno* (Canto 25, ll.1-3).

Pit (413 [400]) — Presumably a pun on "Pit" in the sense of Hell and the name of an area in a theatre.

Pitt (1168 [1114]) — Not on most maps, but a place in Montacute clearly associated with Pitt Pond (the Auber Lake of *Wood and Stone*), about which Llewelyn has an essay, accompanied by a photograph, in *Somerset Essays*. Littleton mentions Pitt Wood in *The Joy of It* (44).

Planet of Love (128 [140]) — Venus.

Plantagenet (87 [102]) — The name of the English royal house from the accession of Henry II (1154) to the deposition of Richard II (1399).

Plato (439 [426]) — Greek philosopher (c.427-347 BC), famous for his dialogues involving Socrates. The reference here may well be to the *Republic*. So, "Platonic" (1121 [1069]). "Platonic Essence" (164 [174]; cf. 1037 [991]) alludes to Plato's belief in the Divine Form or Idea of every material object. At 319 [311], his "platonic" reference is to a speech of Aristophanes in the *Symposium*.

Player King (337 [329]) — The actor who plays the King in the mischief-making "play within a play" in Shakespeare's *Hamlet* (III ii).

plëace (411, 991 [399, 947]) — Here JCP attempts to take over dialect orthography from the practice of William Barnes, the Dorset poet (1800-86), who published several volumes of poems in the Dorset dialect. However, Barnes invariably placed the umlaut on the second vowel, while JCP is inconsistent. Cf. also "mëake pancëake" (896 [858], "sëame" (971 [928]), and "veäce" (1031 [985]). In the original edition only, one finds "whöam" (718, 885 [cf. 689, 847]), "whoäm" (1152 [cf. 1099]), "mëaster" (863 [cf. 826]), and "seäme" (1031 [cf. 985], where the 1955 edition omits the umlaut).

Plutarch (342, 1117 [334, 1066]) — Biographer and philosopher of the first century AD, best known for his *Lives*. JCP probably derived the (not entirely accurate) quotation given in the first reference here from Rhys (367-8). The passage occurs in Plutarch's *De Defectu Oracularum*.

plutonian (241 [not in 1955]) — Infernal; relating to Pluto, the lord of the dead.

Plymouth Brethren (166 [176]; cf. 704 [675]) — A strict Protestant sect, founded in Plymouth, Devon, in the 1820s.

'pocalypse (718 [689]) — Mrs. Carey's malapropism for "apoplexy" - or perhaps "epilepsy" (cf. 719 [690]).

Pod, Ben (12 [32]) — Surname already used by JCP in *Rodmoor* (186) and *Ducdame* (402). A Ben Pod is also mentioned in *Letters to Llewelyn* (II 234, as a nickname for Louis Wilkinson) and in Llewelyn's *Love and Death* (Ch.29). Cf., however, Bill Pod in *Letters to Llewelyn* (I 326), presumably a Montacute resident.

Polden Hills (198 [205]) — To the south and west of Glastonbury, stretching from northeast of Bridgwater to the south of Street.

Polyphemus (122, 960 [134, 918]) — The one-eyed Cyclops in Homer's *Odyssey* (Book 9).

Pomparlès Bridge (158, 367 [168, 357]) — Also known as *Pons perilis*, *Pons periculosus*, and Bridge Perilous, a bridge over the River Brue between Glastonbury and Street. John Leland (q.v.), whom JCP seems to follow (see Rands, "Aspects" [36]), identifies it as the place where Arthur's sword Excalibur was thrown into the water, though at least five other claimants exist (see Ashe, *Merlin* [200]). The current structure is modern, but the bridge was so named "as early as the fourteenth century in the English poem *Libaeus Desconnus*" (Carley, *Glastonbury* [164]), who also reproduces an early nineteenth-century engraving, as does Robinson (facing 1). Desmond Hawkins writes: "Rebuilt in 1912 and spanning the muddy and unimpressive water of the Brue, a less romantic bridge than Pomparles would be difficult to find" (108).

Ponocrates (505 [488]) — A character in Rabelais.

Pontius Pilate (610 [587]; cf. 538 [518]) — Prefect (not, it is now known, Procurator) of Judea (not, as JCP first states, Jerusalem), AD 26-36, to whom Jesus was brought to be condemned just before the Crucifixion. For his washing his hands, see Matthew 27:24; cf. also *Rodmoor* (132).

Pontypridd version (250 [247]) — Pontypridd (usually so spelt) is a town in Rhondda, known in Druidic circles for a group called "the Druids of Pontypridd," active in the nineteenth century. However, I know of no authentic Pontypridd manuscript.

Pool Reed Farm (370 [360]) — Either JCP's invention or an earlier name for what is now Rice Farm on the road between Glastonbury and Meare. (Information from Susan Rands.)

poor Tom (231, 328, 1110 [237, 325, 1060]) — An allusion to the disguise of a mad beggar assumed by Edgar in Shakespeare's *King Lear*.

pop goes the weasel (1031 [985]) — A popular traditional tune and song.

Portland Stone (922 [882]) — Building stone from the mis-called Isle of Portland, a promontory into the English Channel just south of Weymouth.

Postlebury Wood (225 [231]) — Four miles southwest of Frome, Somerset.

Potiphar-scrub (878 [840]) — The wife of the Egyptian official for whom Joseph worked. She falsely accused Joseph of trying to rape her. See Genesis 39.

pressed his forehead (54 [71]) — A frequent and characteristic action of JCP himself (see *Diary 1930* [89], etc.) and of his protagonists (see also 86, 740, 978 [101, 709, 935]), *Morwyn* (201), *Porius* (283 [314]), etc.

primrose-path (582 [560]) — The allusion is to "the primrose path of dalliance" from Shakespeare's *Hamlet* (I iii 50), also quoted in *Autobiography* (178, 471) and *Maiden Castle* (206).

Prince in the fairy-story (211 [218]) — Not identified.

Prince of Orange — See "William of Orange."

Principalities and Powers" (451 [436]) — See "Thrones, Dominations …'

procurator (263, 610 [258, 587]) — A political administrator in the Roman Empire. In JCP's time Pontius Pilate (q.v.) was thought erroneously to be Procurator of Judea.

Prometheus (206, 639 [213, 615]) — A Titan who stole fire from heaven to give to human beings on earth. For this he was punished by Zeus. See Aeschylus' *Prometheus Bound* and Shelley's *Prometheus Unbound*. A vulture was detailed to pick continually at his entrails. So, "Promethean" (972 [930]). At 851 [815], the "Promethean act" is simply that of producing fire.

Prophet of the Lord (927 [887]) — Biblical phrase; see, e.g., 2 Chronicles 28:9.

prophet in the Old Testament (933 [893]) — Elisha. See 2 Kings 4:8-37.

Proteus (852 [816]) — The Old Man of the Sea, who slept with his seals and was known as a shape-changer. Menelaus' story about him is recounted in Homer's *Odyssey* (Book 4). So, "protean" (87 [102]) and "Protean" (978 [936]).

Pryderi (843 [807]) — Welsh hero whose life, adventures, and death are told in *The Mabinogion*. See "Mabinogi."

Psyche (772 [740]) — Presumably "the Psyche" is intended here.

Psychopompus (413 [401]) — One who conducts souls to the other world.

Ptolemies — See "Egyptian Pharaohs."

Punch and Judy (147, 610 [157, 587]) — A puppet-show entertainment that developed in England at the end of the seventeenth century. JCP makes it an important feature in *Weymouth Sands*.

Punchinello (247, 251 [244, 248]) — A grotesque character in an Italian puppet-show from which the English Mr. Punch appears to be derived.

Punic — See "Carthage."

Purgatorio (410 [398]) — The second book of Dante's *Divine Comedy*, the place where souls must be purified before their entry into Paradise. Cf. "Dante's Purgatorial Mount" (368 [358]).

Puriton Level (1125 [1073]) — Some eleven miles west of Glastonbury, close to the mouth of the River Parrett.

Purple Hairstreaks (114 [128]) — A species of butterfly.

purple of Cassius (323 [317]) — A purple pigment derived from a chemical solution.

Pwyll (729 [699]) — Lord of Annwn, father of Pryderi (q.v.). His story is told in "Pwyll, Prince of Dyfed" in *The Mabinogion*.

Pygmalion (649 [623]) — The sculptor in classical legend who fell in love with the figure of a woman, Galatea, that he had carved out of stone. Here used as a fanciful image for an artistic creator.

Pylle (225 [231]) — Seven miles east of Glastonbury, near Evercreech.

Q

Quantocks (198 [205]), **Quantock's Head** (813 [779]) — A range of hills in northwest Somerset close to Bridgwater Bay. Quantock's Head, marked on some maps as Quantoxhead, is an area to the north of the hills, including two villages.

Queen Anne façade (725 [696]) — The age of Queen Anne, Queen of England from 1702 to 1714, was noted for its classicism, especially in architecture.

Queen of Heaven (16 [36]) — Hera, wife of Zeus.

Queen's Camel (607, 611 [584, 588]) — Now usually known as Queen Camel, a village some eleven miles southeast of Glastonbury. Nearby is Cadbury Castle, an encampment that could conceivably be Arthur's Camelot. The "Queen's" dates back to "Edward I's gift of [the village] to his wife" (Barber, *King Arthur* [138]).

Queen's Sedgemoor (102 [116]) — An area some three miles northeast of Glastonbury. See also "Sedgemoor."

"queer sons of Chaos" (512 [494]) — From Goethe's *Faust* (Part 1, second scene in Faust's study). Also quoted in a 1904 JCP letter to Louis Wilkinson (Louis Marlow) in Marlow's *Welsh Ambassadors* (59), in *One Hundred Best Books* (23), *In Defence of Sensuality* (229), *Rabelais* (49, 350), and "Preface" (10). This was clearly a favourite JCP quotation, since Louis Wilkinson conspicuously puts it into the mouth of Jack Welsh, the JCP character in his novel *The Buffoon* (369). JCP also refers to "the queer daughters of chaos" in *Weymouth Sands* (191).

"questing Beast" (523, 600, 740 [505, 577, 710]) — Described by Loomis as "a strange monster in the Arthurian menagerie, [with] hybrid origins in William of Malmesbury's *Gesta Regum Anglorum* and in Welsh tradition" (*Grail* [100]).

In Malory references occur in "Merlin" (I 19) and "Tristram of Lyones" (IX 12). JCP quotes the second of these passages in *Maiden Castle* (93).

"Quis desiderio …" (1102 [1053]) — "What may be the feeling of shame and the extent of loss for so dear a friend?" (Latin). The opening lines of one of Horace's Odes (I 24). (Information from James Carley.)

quixotic (63, 962 [79, 920]) — Relating to Don Quixote (q.v.), the hero of the epic-romance by Cervantes, who attacked windmills (mentioned just before the first reference) in the belief that they were armed knights.

R

Rabelais (461, 546 [446, 526]) — François Rabelais (c.1494-1553), French writer, author of *Gargantua* and *Pantagruel*. JCP admired him greatly and wrote an introductory volume about his work, *Rabelais* (1948). So, "Rabelaisian" (505, 538, 591, 685, 843, 964, 1085, 1093 [488, 518, 568, 658, 808, 922, 1036, 1044). He makes a brief appearance in *Morwyn* (Part V).

railroad (382 [372]) — A verbal indication of JCP's years in the United States.

raised footpath under the great tithe Barn 1145 [1093]) — "under" is vague, and may be a misprint. There is, however, a raised footpath on the opposite side of Chilkwell Street close to the barn, mentioned at 204 [211]). (Information from Susan Rands.)

Ranke's history of the Popes (15 [35]) — Leopold von Ranke (1795-1886) was a German historian who wrote a well-known *History of the Popes*.

ravens that fed Elisha (211 [218]) — See 1 Kings 17:1-6. Elisha is clearly a slip for Elijah.

Reading (915 [876]) — A town in Berkshire well known for the production of biscuits. See also "Huntley and Palmer biscuits" and "Selective biscuits."

Real Presence (134 [145]) — The Roman Catholic theological doctrine of transubstantiation proclaims that the substance of the body and blood of Christ is present in the Eucharist.

reciprocity (813 [779]) — I have not traced Hardy's use of the word.

Recorders of Glastonbury (507 [489]) — An ancient office in Glastonbury "which eventually gave place to that of Mayor," dating from the granting of a charter to the town in 1705; see also "King, Peter." At the instigation of Peter King, a long-term Mameber of Parliament, Queen Anne granted a Charter of Incorporation to Glastonbury in 1705, at which time it became "a borough, with a Mayor, Recorder, Town Clerk, and eight capital and sixteen inferior burgesses" ("Bi-centenary" 255). This was a system that continued until the Municipal Corporations Act of 1836. JCP here offers a fairly accurate list of the Recorders, details of which will be found under their individual names.

Red Book of Hergest (771 [739]) — One of the great manuscript repositories of ancient Welsh literature, containing texts of *The Mabinogion* (q.v.) and some of the poems of Taliesin.

Rembrandt (205, 462 [212, 447]) — Rembrandt van Rijn (1606-69), Dutch painter. "The Healing of the Sick" (613 [590]) is an etching, also known as "the Hundred Guilder print," perhaps the most famous of his etchings. Impressions exist in the British Museum, in Berlin, and elsewhere. He is especially celebrated for his use of shadow effects or "chiaroscuro" (440 [426]).

"render myself stupid" (1070 [1022]) — From Pascal (q.v.), also quoted in *Suspended Judgments* (53) and "G. K. Chesterton" (91).

"Render unto Caesar" (523 [505]) — Matthew 22:21.

returning natives (22 [41]; cf. 52 [68-9]) — These references are clearly intended to conjure up a memory of Hardy's novel *The Return of the Native*.

Rex Arturus (584 [562]) — King Arthur (Latin). For the connection with the Arthur/Guinevere/Modred story with Glastonbury, see under "Modred."

rex mortuus (1069, 1070 [1021, 1022]) — See "Rex Semi-mortuus" (below).

"Rex Semi-mortuus" (203 [210]) — "Half-dead King" (Latin). A form of "*deus [semi-] mortuus*." The phrase is used by Geoffrey of Monmouth (VIII 23) of Uther Pendragon (q.v.). Cf. *Maiden Castle* (33, 154).

"rhynes" (93 [108]) — Drainage-ditches characteristic of the Glastonbury area of Somerset. For a photo, see Llewelyn's *Somerset Essays* (39).

Rhys, John (epigraph, 771, 843 [739, 807]) — Sir John Rhys (1840-1915), author of numerous studies of Welsh and Arthurian literature, etc., including *Studies in the Arthurian Legend* (1891). JCP bought a copy of the book when giving his extension lectures in 1898 (*Autobiography* [284]), and used it extensively here and in *Maiden Castle* and *Porius*. In a 1937 letter to Gerard Casey, he wrote: "I don't know any book that has so initiated me into the mythology of Wales and of my Welsh ancestors. I have read it again and again and again" ("Letters to Casey" [158]). See also "Jesus, Oxford."

Richmond (794 [761]) — An area of southwest London.

ride-a-cock (179 [188]) — An allusion to the nursery-rhyme beginning "Ride a cock-horse / To Banbury Cross."

rigor mortis (935 [895]) — The stiffness occurring after death (Latin).

ring and ting (364 [354]) — A favourite JCP phrase. See *Wood and Stone* (449, 644), *Rodmoor* (182), *Weymouth Sands* (475), *Porius* (536 [615]; cf. 158 [164]), *The Inmates* (256), *Homer and the Aether* (189), and *Letters to Llewelyn* (II 32).

Also employed by Llewelyn when writing to JCP (*Letters* (137).

ring-of-roses (791 [758]) — An allusion to a traditional children's round-dance.

robber band (163 [173]) — Doubtless based on JCP's own childhood experience. "At Dorchester he forced his personality upon his little world by organizing an army of which he was the general" (Littleton Powys, *The Powys Family* [24]).

Robinson (141 [152]) — The use of the surname here recalls that of Joseph Armitage Robinson, author of *Two Glastonbury Legends* (1926).

Rock of the Apostolic Church (620 [596]) — See Matthew 16:18. Cf. also *Wood and Stone* (209).

Roderick (87 [102]) — A Spanish hero, the last of the Visigothic kings, around whose name a number of legends have collected.

Rogers (107 [120-21]) — The name of a servant at Montacute. See Llewelyn's *Skin for Skin* (34). —

Roland (451 [437]) — A Frankish hero who died a heroic death in Charlemagne's army in AD 778. See the Old French poem *The Song of Roland*.

Rollo (450 [436]) — A Viking chieftain (c.860-c.932), who became the first Duke of Normandy in the tenth century. See also "Varangian." William the Conqueror was descended from him.

"**rolls they stones away**" (633 [609]) — The reference is to Matthew 27:60 and 28:2. Cf. *Weymouth Sands* (532).

Roman road (367, 418 [357, 406]) — The reference is to a section of road between Glastonbury and Street, known as the Roman Way, discovered, excavated, and then recovered in 1921. See Susan Rands ("Aspects" [36]).

Romeo and Juliet (619 [595]) — See Shakespeare's play of that name.

Rousseau (439 [426]) — Jean-Jacques Rousseau (1712-78), French writer and philosopher, best known for his posthumously published *Confessions*, but also the author of *Emile*, a book about education, and *The Social Contract*.

Rubens (746 [715]) — Paul Rubens (1577-1640), Flemish painter.

Rubicon (370 [359]) — A river separating Cisalpine Gaul from Italy, crossed by Julius Caesar when invading Italy at the beginning of the Civil War in 49 BC. "Crossing the Rubicon" then became a phrase for committing oneself to a course of action.

Rudge, Barnaby — See "Barnaby Rudge."

rue Grimoire (31 [49]) — Grimoire Street (French).

ruined chantry (828 [793]) — Perhaps an echo of an incident in Wordsworth's *Prelude* (1850 text, II 103-27), though the phrase is obvious enough in the circumstances.

"**run-down adventurers**" (64 [80]) — A reference back to the phrase first used at 60 [76].

Russian book (720 [691]) — By Fyodor Dostoevsky (1821-81), Russian novelist.

S

Sabine women (88 [103]) — The famous "Rape of the Sabine Women" is supposed to have taken place in one of the earliest periods of Roman history. Romulus invited the Sabine men to participate in sports, while the Roman youths carried off their women and made them their wives. The Sabines inhabited central Italy, northeast of Rome.

Sacred Fount (286 [281]) — See "Chalice Well."

Sacred Symbols of Saint Joseph (589 [567]) — "a green cross between two golden cruets" (572 [551]).

Sadducee (138 [149]) — A member of a generally aristocratic religious group within Judaism at the time of Jesus which rejected the immortality of the soul, supported the idea of free will, and generally opposed itself to the more legalistic Pharisees.

Sagittarius (56 [73]) — The ninth sign of the Zodiac, which represents the Centaur, Chiron, known for his wisdom.

St. Audrie's Bay (1117 [1066]) — A bay on the Somerset coast between Watchet and Quantock's Head. (Information from Susan Rands.)

St. Benignus (193 [201]) — A church originally dedicated to St. Benignus, an Irish saint, to the west of the Abbey Ruins, known nowadays as St. Benedict's Church. The present building dates from the sixteenth century. For the saint himself, see "Benignus, Saint."

Saint-Cloud (4 [24]) — A suburb and park on the west side of Paris towards Versailles.

St. John the Baptist's Church (134 [145]) — In Glastonbury High Street, dating from the fifteenth century. "[N]ot many decades ago, if we are to trust a Somerset guidebook, tourists were shown in St. Catherine's chapel in the church of St. John the Baptist at Glastonbury what purported to be the sepulchre of St. Joseph" (Loomis, *Grail* [268]). In the 1920s L. S. Lewis, then vicar, believed he had rediscovered the tomb. In *St. Joseph of Arimathea in Glastonbury* (7th ed., 1955) he wrote that this tomb had been secretly removed from St. Joseph's Chapel (in the Abbey grounds) to his churchyard during the Commonwealth. In 1928 "living hands" (presumably his own) brought it into the church and placed it "in the ancient St. Katherine's chapel, the north transept. The tomb was generally known as the John Allen tomb … It may have been called so to protect it. Anyway, it bears the initials of Joseph of Arimathea on it - J.A., with a caduceus between them" (153). A glass top was then placed on the tomb (154). In the 5th ed. (1931), there are photographs of the tomb "as it is" and as it was in the churchyard (44), and

these are reproduced in the 6th edition of 1937 (96); there is also a good photograph in Capt (94).

During his Glastonbury visit in July 1929, JCP reports seeing "the great authentic sarcophagus of Saint Joseph of Arimathea" (*Diary 1929* [54]). In a 1937 letter to Gerard Casey JCP wrote: "To my recollection St. Joseph's tomb wasn't by the Pulpit but *on the left side* of the Church as you go in" ("Letters to Casey" [158]). But this seems unlikely, though it is on the left side as one proceeds up the nave. Later in the novel/romance, however, the narrator describes it as "not one of the most authentic ossuaries of our planet's history" (855 [819]). He would presumably know from Llewelyn's *A Pagan's Pilgrimage* (168) that Joseph of Arimathea is traditionally said to be buried in the Church of the Holy Sepulchre in Jerusalem. No mention is now (2010) made in the church of Lewis's identification

St. John's Day (270 [266]) — St. John the Baptist's Day, June 24. Also Midsummer Day. The reference at 1113 [1062]) looks back to Mary Crow's Grail-associated vision at 577 [555-6]).

Saint Joseph's Chapel (165 [175]; cf. 648 [623]) — Site of the original wattle church said to have been built by Joseph of Arimathea, now occupied by St. Mary's Church (q.v.). Traditionally, Joseph's church, dedicated to Mary, was destroyed in the 1184 fire.

St. Joseph's Pence (1120 [1069]) — JCP may be thinking of "Peter's Pence," an annual tribute of a penny paid by Catholic families to Rome at the Feast of St. Peter, now a more general charity.

St. Margaret's Chapel (331 [323]) — The chapel of the men's almshouses (c.1270), known for its bell-cote; see Capt (114) for drawing. Since JCP's time, the chapel has been restored.

St. Mary's Church (106 [119]) or **Chapel** (166 [175]) — The late twelfth-century Lady Chapel in the Abbey Ruins, also known as the Virgin's Chapel, dedicated in 1186 after the fire of 1184. For a photograph showing the "four concentric rings" of stone carving (328 [320]), see Carley, *Glastonbury* (26), with details of the Massacre of the Innocents on the following page.

St. Michael the Archangel (96 [110]) — The tower of the ruined fifteenth-century church dedicated to St. Michael is on the top of Glastonbury Tor and is a conspicuous landmark for miles around.

St. Michael's Inn (204, 255, 256 [211, 251, 252]) — "This perfectly matches the description of the seventeenth-century 'Rifleman's Arms' at number 4 Chilkwell Street" (Townsend [26]).

St. Patrick's Chapel (1121 [1070]; cf. 571 [551]) — A separate sixteenth-century chapel within the Abbey grounds, originally serving the almshouses. The stone altar and St. Joseph's "heraldic arms," perhaps the creation of Abbot Beere (1493-1524), are described in Lewis, *St. Joseph* (7th ed., 77). There is an early nineteenth-century drawing of the chapel reproduced in Carley, *Glastonbury* (71), and a photograph of the stone altar itself in Lewis's 5th edition of 1931 (between 22 and 23), and also in his 6th edition of 1937 (between 48 and 49). It is just possible, though unlikely, that the 5th edition may have inspired JCP to create the scene at the end of the "Omens and Oracles" chapter. In 2009, the chapel was undergoing the first stage of radical "restoration."

Saint Sophia's (705 [677]) — A well-known church, now a mosque, in Istanbul.

Saint still invoked in Glastonbury (625 [601]) — Mary Magdalene (q.v.).

St. Thomas' Chapel (106 [119]) — "… the Chapel of Saint Thomas the Martyr in the north transept, which has sometimes been miscalled the 'Loretto Chapel'" (Bond [114]).

St. Vitus dance (519-20, 1050 [501-2, 1003]) — The popular name for chorea, a pathological disease of children characterized by involuntary movement.

Salamanca (590 [567]) — A city in Spain northwest of Madrid.

Salisbury, Salisbury Plain (75 [90, 91]) — Salisbury is the county town of Wiltshire; Salisbury Plain is the great plain to the north on which Stonehenge (q.v.) stands.

Salon Carré — See "Louvre."

Salvage Man (203 [210]) — A wild man of the woods, the Renaissance equivalent of a "noble savage." The reference is to Spenser's *The Faerie Queene* (Book 6, Canto 4, epigraph) where Calepine is rescued by a "saluage man" (see introductory quatrain). Also mentioned in *Dorothy M. Richardson* (12).

sang-froid (442 [429]) — Calm, self-possession (French).

sans cesse (728 [699]) — Endlessly (French).

sans pitié (31 [49]) — Without pity (French).

"Sarsen" monoliths (815 [781]) — Sandstone blocks found in southwest England were used by prehistoric peoples in such monuments as Stonehenge and Avebury.

Saxmundham (95 [110]) — A small town in Suffolk upon which the Mundham of *Rodmoor* (37) appears to be based.

Saxon arch (287, 600 [282, 577]) — Saxon arches were round, Norman ones pointed.

Saxon charter (287 [282]; cf. 367 [357]) — See "Ine, King."

Saxon kings (287 [282]) — See "Edgar, King" and "two king Edmunds."

scaramouch (347, 615 [339, 591]) — A slick character in Italian comedy introduced into English drama in the seventeenth century; "scamooches" (177 [186]) is the dialect form.

scales from his eyes (1145 [1092]) — A phrase ultimately deriving from Acts 9:18.

Scilly Isles (742 [712]) — Islands to the west of Cornwall in what is now known as the Celtic Sea. The legend about

Cronos being imprisoned in the Scillies (839 [804]) is told in Plutarch. JCP doubtless derived the reference from Rhys (368), though he does not specifically name the Scillies. Galahaut is also said to come from Surluse or the Scilly Isles in *Porius*.

Scopas (2 [22]) — A Greek sculptor from the island of Poros who flourished between 395 and 350 BC.

Scotch firs (4 [24]) — Trees frequently mentioned by JCP, in *Wood and Stone* (260), *After My Fashion* (63), *Wolf Solent* (238), and *Autobiography* (3), etc. Also mentioned as a feature of Montacute by Llewelyn.

Scotland Yard (678 [651]) — Formerly (until 1840) the location of the British Police Headquarters, a name still retained in a symbolic sense.

Scott, Sir Walter (29 [47]) — Scots novelist, poet, and lawyer (1771-1832), whose Waverley novels are full of portraits of lawyers.

screech-owls (849 [813]) — Ornithologically inaccurate, since screech-owls are exclusively a North American family, but a popular name for the barn owl (cf. 829 [794]). JCP also refers to a screech-owl in England in *Wood and Stone* (263), as does Llewelyn in "An Owl and a Swallow" (*Earth Memories*) and *Love and Death* (12). This reference may well be an allusion to a passage in Wordsworth's *Prelude* (1850 text, V 364-88).

scut (100 [113]) — Defined by the OED as a dialect form of contempt.

"sea-holly" (818 [784]) — JCP devotes a whole chapter to "Sea-Holly" in *Weymouth Sands*, where once again it is associated with Chesil Beach (357). Apparently the aphrodisiac qualities of the plant were locally celebrated. Llewelyn refers to the plant and its qualities in *Apples Be Ripe* (78, 82).

Second Death (643 [618]) — Revelation 2:11. Also quoted in *Morwyn* (211) and *The Brazen Head* (27).

"Sedgemoor" (252, 583, 661 [249, 561, 636]) — This locomotive commemorates the Battle of Sedgemoor, scene of the defeat of the Duke of Marlborough's rebellion in 1685, near the village of Westonzoyland. "Sedgemoor Drain" (981 [938]) refers to a drainage ditch or "rhyne" that runs close to the battle-site.

Selective biscuits (379 [369]) — Morgan Nelly's version of "digestive biscuits." "H.P" refers to Huntley and Palmers, the Reading firm mentioned earlier (219 [225]), well known for such biscuits; see also *The Dorset Year* (89).

servant whose name was more than one syllable (537 [517]) — But what about Mr. And Mrs. Bellamy (433 [419])?

Seventh Day (949 [908]) — Sunday as a day of rest; see Genesis 2:2-3.

Severn River (507 [490]), **Severn Tunnel** (774 [742]) — A West-country river flowing into the Bristol Channel. The railway tunnel goes under the River Severn north of Bristol to Wales.

shambly (1067 [1020]) — Presumably a dialect version of "shambling."

She felt at that moment … (51 [68]) — Mary is indulging here in a favourite JCP practice in *Porius*, where it is given the name of "cavoseniargizing" (92 [85]).

She has a lovely face (1150 [1097]) — Geard's remark echoes Lancelot's when looking at the body of the drowned "Lady of Shalott" at the close of Tennyson's poem.

Shelley (1040, 1043 [994, 997]) — Percy Bysshe Shelley (1792-1822), British Romantic poet known for his social and political idealism.

Shepton Mallet (93 [108]) — A small town some eight miles northeast of Glastonbury.

Sheraton (359 [350]) — Relating to furniture designed by a British cabinet-maker, Thomas Sheraton (1751-1806).

Sherborne Prep, Sherborne School (958, 1144 [917, 1092]) — "Sherborne Preparatory School which, though independent, had always been a main supplier of boys to Sherborne School' (Gourlay [14]). Sherborne is a well-known public school in Sherborne, Dorset, where most of the Powys brothers, including JCP, were educated. Littleton Powys later became headmaster of the "Prep." These references are probably slips for "Greylands" (q.v.), since that is how the school is referred to elsewhere in the novel. See also under "Pageant." In some early printings of the first edition, "Sherborne" is given instead of "Greylands" elsewhere in the text, but the references given above are the only instances in which "Sherborne" appears in the 1955 edition.

shingle … vigil (340) — In the 1955 edition, this reads: "shingle over which the formidable stone image of the Witch of Wookey held her vigil" (see Smith article).

Shipton, Mother (584, 1096 [562, 1047]) — A prophetess said to have lived in the reign of Henry VIII, though references do not appear until 1641.

shirt of Nessus (856 [819]) — See "*Nessus*."

shogged off (495, 595 [479, 573]) — A dialect phrase meaning "departed," employed frequently by JCP (e.g., *Autobiography* [337]), perhaps deriving from Shakespeare's *Henry V* (II i 47 and II iii 46).

Shore, Jane (584 [562]) — The mistress of Edward IV. She is sometimes said to have died in a ditch around 1597 and to have given her name to Shoreditch, but the name of that area of London is recorded much earlier.

si fractus inlabatur orbis (1033 [987]) — Even if the sky falls (Latin).

Silurian (650 [625]) — Relating to the Silures, a tribe inhabiting southeast Wales in ancient times.

Silver Bowl (474, 512 [458, 494]) — JCP is here making an allusion to a scene in the Welsh Arthurian romance *Peredur*

Son of Evrawc, in which a strange knight insults Guinevere "by seizing the golden goblet from which she was being served" (Rhys [76-7]). Mr. Evans may also be thinking of the drops from Ceriden's cauldron conferring wisdom in "[The Tale of] Taliesin." JCP mentions a silver bowl which he bought in England in 1929 (*Diary 1929* [70-71, 77]) and compares it with the Arthurian one. It was used at Phudd Bottom, in New York State, while he was writing *A Glastonbury Romance* (*Diary 1931* [101]).

Silver Street (100, 201 [114, 209]) — A road running out of Glastonbury High Street just north of the Abbey Ruins. See also references under "Vicarage."

Simeon, Dr. (958, 979 [916, 937]) — Charles Simeon (1759-1836), preacher and writer.

Simnel, Lambert (584 [562]) — A humbly born impostor who claimed the English throne and was crowned in Dublin as Edward VI in 1487. His invading forces were quickly defeated by Henry VII.

Simple-Sal (528 [509]) — Presumably a female version of the nursery-rhyme figure Simple Simon.

Sinbad the Sailor (805 [771]) — A prominent figure in *The Arabian Nights' Entertainments*.

"sing for its supper" (350 [341]) — I have not identified the "old song."

"Sissy Jones … dilly!" (376 [365]) — Presumably JCP's invented children's rhyme.

Sisyphuses (591 [569]) — Sisyphus was punished in classical mythology by having to roll a large stone up a hill only to see it roll down again.

six well-known saints (106 [120]) — JCP's "something like" suggests uncertainty, and he later lists seven Glastonbury saints (see 166 [175]). The Glastonbury claims to several of them are, however, dubious. See entries under individual names.

Slaughtering Stone (85 [100]) — "… a partly smoothed sarsen pillar as big as many in the circle, 21ft long and over 7ft 9in wide … weighing some 30 tons" (Chippindale [15]). The name is pseudo-Romantic: "it was not until 1799 that it was first called 'the slaughtering stone' and said to be 'designed for the slaying or preparing of victims'" (Burl 13). Generally known as "the Slaughter Stone," it once stood upright, and probably served, with two similar stones now vanished, as some sort of entrance-gate. "… the origin of its name is apparent from the blood-like iron stains on its weather-beaten surface" (Johnson [151]). There is an excellent photograph in Richards (19).

Smith, Clarissa (274, 515 [269, 497]) — Waitress at the Pilgrims' Inn. Her first name in the immediate context of "seductions" (518 [501) surely echoes Samuel Richardson's *Clarissa*.

Socrates (301 [294]) — Athenian philosopher (469-399 BC), whose ideas are presented by Plato in his dialogues, where Socrates is generally the principal speaker. His "abstracted trance" (cf. his "introspective trances" recorded in *Confessions of Two Brothers* [18]) recalls the "queer trances" (*Porius* 122 [121]) of other JCP characters, including Wolf Solent, Owen Glendower, and Myrddin Wyllt. He also appears as a character in *Morwyn* (Parts 4 and 5).

Sodbury (193 [201]) — The name is presumably derived from Chipping Sodbury, a town in Gloucestershire northeast of Bristol. Adam of Sodbury was an Abbot of Glastonbury (1323-34).

sofa that gave a title to Cowper's poem (29 [47]) — The first book of *The Task* (1785) by William Cowper's (q.v.) is entitled "The Sofa." Lady Austen is said to have challenged Cowper to write about his sofa when he complained that he lacked a subject for poetry.

softer than sleep (532 [512]) — From Tennyson's "The Palace of Art" (l.87). (Information from James Carley.) Also quoted in *After My Fashion* (25), and cf. "soft as sleep" in *Wood and Stone* (356).

Soho (941 [901]) — A Bohemian district of London.

Somerset and Dorset Railway (418 [408]) — A combination of railway companies in the 1860s that served the area for approximately a hundred years.

Somerton (152 [162]) — A small town some six miles south of Glastonbury.

Sorlingues — See "Surluse."

sound of a man making water (458 [444]) — A motif repeated in *Porius* (450 [396]).

South Moor (370 [360]) — Immediately south of Glastonbury, east of Street.

South-Downs (582 [560]) — A well-known traditional breed of sheep, usually called "Southdowns."

spare the rod (98 [112]) — A reference to the traditional proverb, ending "… and spoil the child."

Spear of Longinus — See "Longinus."

Spelicans (355 [346]) — More often "spillikins," an ancient game played with splinters of wood.

Spenser (252 [249]) — Edmund Spenser (1552-99), English poet, best known for his epic-length poetic romance *The Faerie Queene*.

Spinoza (1051 [1005]) — Baruch or Benedict Spinoza (1632-77), Dutch philosopher of Jewish descent, known for his independence of thought.

Splott's Moor (100 [114]) — Immediately northeast of Glastonbury.

sponge (324, 962 [316, 920]) — JCP calls a big sponge "the most important of all one's possessions" (*Petrushka* [191]).

squeamy (991 [947]) — A colloquial form of "squeamish."

squiffy (756 [725]) — Drunk (slang).

squinnied, Squinnying (467, 505 [452, 488]) — Probably from Shakespeare's *King Lear* (IV vi 139-40). Also used in *After My Fashion* (66) and *Owen Glendower* (207 [171]).

Stalbridge (684 [657]) — A village in Dorset where JCP's father was born. It is often mentioned in books by the Powys brothers. See *Ducdame* (412), *Wolf Solent* (22, where it is used as a surname), and *Owen Glendower* (875 [717]). Llewelyn has an essay, "Stalbridge Rectory," in *Dorset Essays*.

Statim post passionem Christi (562 [374]) — Translated (from the Latin) in text.

Steen, Jan (385 [374]) — Dutch genre painter (1626-79).

"**steep-down gulfs of liquid fire**" (94 [109]) — From Shakespeare's *Othello* (V ii 280).

Stert Flats, Stert Island (1117 [1066]) — Both are located at the mouth of the River Parrett, near Burnham-on-Sea.

Stileway (763 [732]) — Two-and-a-half miles northwest of Glastonbury, close to Meare.

still, small voice (192 [200]) — 1 Kings 19:12. A favourite JCP quotation. See also *After My Fashion* (180), *Ducdame* (283), *Wolf Solent* (387), *The Complex Vision* (191), and *The Pleasures of Literature* (40, 354, 562).

Stogursey Brook (813 [779]) — Some seven miles northwest of Bridgwater.

Stoic, stoical (562 [542]) — A follower of the philosophy of Zeno, an ethical system stressing duty, control, and acceptance. The "stoical Emperor" was Marcus Aurelius (121-180), Roman Emperor from 161 until his death, best known for his *Meditations*, which profess stoicism. The "stoical slave" is Epicurus (q.v.).

Stoke-sub-Ham (608 [585]) — One and a half miles northwest of Montacute, also known as Stoke-sub-Hamdon.

Stone of Merlin (352 [343]) — "… the Stone under which Merlin disappeared" (*Diary 1931* 30). Cf. 539 [520] and 923 [883]). One also thinks of Merlin (Myrddin) and the stone at the close of *Porius*.

Stone without Lichen (772 [740]) — An obscure reference, but possibly an allusion to one of the stones of Stonehenge mentioned in Ch.2.

Stonedown (115 [127]) — Usually Stone Down, immediately east of Glastonbury, between Chalice Hill and Wick.

Stonehenge (75, 82ff. [90, 97ff.]) — The great prehistoric site on Salisbury Plain is popularly but dubiously associated with the Druids (q.v.). Evans claims it as "about four thousand years old" (82 [97]), and although many would have considered this far too early in the early 1930s, subsequent findings, using revised carbon dating, make his date surprisingly accurate. The "foreign stones" (86 [101]) are the so-called blue stones, originating in the Preseli mountains in Pembrokeshire.

Stonehenge was visited by JCP with Littleton on 2 August 1929 (*Diary 1929* [58] and *Petrushka* [10]), where he drank water from the "stone of sacrifice" and prayed to the stones, like John Crow. Cf. *Diary 1930* (74, 91). See also "Altar Stone," "Druids," "Hêle Stone," and "Slaughtering Stone." For further information on Stonehenge in relation to Glastonbury, see Keith (45-52 and, for more controversial speculation concerning connections between the sites, 75-6).

Stonehill Copse (814 [781]) — The western section of the Great Ridge Wood, thirteen miles southwest of Stonehenge.

Stony Stratton (266 [262]) — Usually spelt "Stoney Stratton," ten miles east of Glastonbury, near Evercreech.

"**strange matters**" (229 [235]) — From Shakespeare's *Macbeth* (I v 64). Also quoted in *Wolf Solent* (243), *Weymouth Sands* (523), and *Maiden Castle* (61).

Street [Road] (141, 143 [151, 154]) — Street is two miles southwest of Glastonbury.

Studland (89 [104]) — In the so-called Isle of Purbeck at the extreme end of Dorset just southwest of Bournemouth. Theodore Powys lived there briefly before moving to East Chaldon in 1904.

"**stuff**" (735 [705]) — From Shakespeare's *The Tempest* (IV i 156). Also quoted in *Visions and Revisions* (55) and *In Spite Of* (91, 94).

Styx (237, 240 [not in 1955]) — One of the principal rivers of the underworld in classical mythology, across which souls were ferried to the land of the dead. So, "Stygian" (238, 242 [not in 1955]).

Suburra (394 [382]) — A populous and noisy district of Rome.

"**suffered under Pontius Pilate**" (615 [591]) — From the Creed in the Anglican Prayer Book.

sui generis (112 [125]) — Of its own kind (Latin).

Surluse (1042 [996]) — A name, like Sorlingues, for the Scilly Isles (q.v.). Rhys discusses these terms (253-4). F. J. Snell was of the opinion that attempts "to identify Scilly with Surluse seem to us hopeless, but it is not for that reason outside the pale of Arthurian topography" (38). Galahad (or Galahaut) in Arthurian romance is lord of Surluse, and appears briefly as a character in *Porius*.

Swan Vesta (239, 242 [not in 1955]) — A popular brand of safety matches of the period.

Sweet, honeysuckle bastard (583 [561]) — In *Autobiography* (269) JCP refers to Llewelyn and Louis Wilkinson as "[t]hese honeysuckle rogues." The phrase "honeysuckle villain" occurs in Shakespeare's *2 Henry IV* (II i 54-5); perhaps this blended in JCP's mind with the phrase "sweet honeysuckle" in *A Midsummer Night's Dream* (IV i 45).

"**sweets of sin**" (1006 [962]) — Almost certainly an allusion to the book of that title mentioned recurrently in James Joyce's *Ulysses*. Also used in *Autobiography* (581).

"**sweet usage**" (72, 820, 1077 [88, 785, 1029]) — Presumably an inaccurate version of "sweet use" from

Shakespeare's *All's Well That Ends Well* (IV iv 22). Also quoted in *Autobiography* (467) and in *Petrushka* (137) with the gloss "as Lulu [Llewelyn] would say." For a hint of this in Llewelyn's writings, see *Impassioned Clay* (46).

Swift, Dean (845 [810]) — Jonathan Swift (1667-1745), Anglo-Irish writer and Dean of St. Patrick's, Dublin, best known for *Gulliver's Travels*.

Sword Bridge (754 [723]) — One of the obstacles Lancelot had to cross in his journey to the Grail Castle, a bridge in the form of a sharp sword. Mentioned by Rhys (55) and by Loomis in *Celtic Myth* (211).

Sword of Arthur (772 [740]) — Excalibur (Welsh, Caledwlch), returned to the Lady of the Lake in Malory's *Le Morte Darthur* - and popularized by Tennyson's poem. In its Welsh form it takes its part in a central scene in *Porius* (315 [352-3]).

T

Tadham Moor (1125 [1073]) — Six miles northwest of Glastonbury.

Taking him all in all (741 [711]) — A well-known phrase, but one deriving from Shakespeare's *Hamlet* (I ii 188). Cf. *Autobiography* (327), *Elusive America* (82), and *Powys to Sea-Eagle* (48). Also used by Llewelyn in *Black Laughter* (144).

Taliessin (87, 203 [102, 210] — An ancient Welsh poet whose story is told in "The Tale of Gwion Bach" or the first part of "[The Tale of] Taliessin," often translated with *The Mabinogion*. Extant poems, supposedly by Taliesin, are recorded in various early manuscripts, and include the Book of Taliesin (q.v.). JCP introduces him as a character into both *Morwyn* and *Porius* (both of which use the alternative spelling "Taliesin"). Taliessin was also known for his prophecies; see 689 [661]), which seems to echo the Fool's words in Shakespeare's *King Lear* (III ii 95): "This prophecy Merlin shall make, for I live before his time."

Tantalus (598 [576]) — A legendary Greek king punished by Zeus for divulging secrets; tempting fruit and drink were always placed just outside his reach – hence "tantalize."

Tao (198 [206]) — A Chinese word meaning "the Way," an important concept in the religion of Taoism. JCP writes about Taoism in Chapter 1 of *A Philosophy of Solitude*.

tapped his forehead — See "pressed his forehead."

Tarnton (863 [827]) — Dialect-pronunciation of Taunton (q.v.)

Tartarean (1088 [1039]) — Relating to Tartarus, a classical underworld.

taste of spilt blood (55 [72]) — Another characteristic JCP image, also used in *Owen Glendower* (388 [319]) and *Porius* (59, 246 [47, 270], etc).

'taties (100 [114]) — Potatoes (dialect).

"taunted" … as they say in Somerset (454 [440]) — Probably "teased" or "disturbed" as in *Diary 1930* (60, 88) – or it could possibly involve an obscure allusion to Taunton (see below). No meaning provided by the *English Dialect Dictionary* seems to fit.

Taunton (215 [222]) — The county town of Somerset.

taxi (492 [476]) — The taxi here seems to correspond at an ironic remove to what R. S. Loomis (*Grail* [104]) calls "the richly equipped cart, drawn by three stags," which accompanies the "Bald Damsel" in *Perlesvaus* (*High History*).

Teiresias (16, 317 [35, 310]) — A Greek seer, now usually spelt "Tiresias." The story recounted here derives from Ovid's *Metamorphoses* (Book 3). At 925 [885]), however, the reference is to his appearance to Odysseus in Book 11 of Homer's *Odyssey*.

Tel-El-Kebir (276 [271]) — In Lower Egypt, where the British defeated the Egyptians in 1882.

Temple of the Druids (86 [101]) — The supposed Druidic origin of Stonehenge goes back at least as far as John Aubrey in the mid-seventeenth century (see Chippindale [70]).

temple of the elements 89 [104] — Thomas Hardy used the phrase "Temple of the Winds" in Chapter 58 of *Tess of the d'Urbervilles*. Cf. *In Defence of Sensuality* (244-5).

Templecombe (684 [657]) — A village in the extreme southeast of Somerset close to the main road between Sherborne and Shaftesbury. Also mentioned in *Wolf Solent* (566). The railway-line is now disused.

ten shillings … three half-crowns, a florin and a sixpence (35 [53]) — Two ways of breaking down 50p in pre-1971 British coinage.

tench (783, 982-3 [751, 939-40]) — Izaak Walton describes the tench as "the physician of fishes" in *The Complete Angler* (1653), mentioned by Llewelyn Powys in *Thirteen Worthies* (121) – hence JCP's remark about "that queer fish gifted with the gift of healing." Llewelyn also refers to Dorset as a county noted for tench in *Wessex Memories* (16, 62). See also "Is it a Tench?"

Teniers (385 [374]) — David Teniers, either "the Elder," a Flemish painter of rustic life (1582-1649) or his son, "the Younger" (1610-90).

tenoned and mortised (190 [198]) — From Walt Whitman's "Song of Myself" 20 (l.31). Presented as a quotation in *The Inmates* (17), *A Philosophy of Solitude* 44), and *In Spite Of* (56).

"Terra Incognita" (201-2 [209]) — Unexplored land (Latin).

Terre Gastée (326 [319]) — Waste Land (French). The phrase, which occurs in Chrétien de Troyes, is also used in *Autobiography* (35, 271).

Teutonic (837 [802]) — Northern European, especially German.

Tewkesbury (701 [673]) — A town in Gloucestershire.

Thaïses (1079 [1031]) — Thaïs was an Egyptian courtesan who accompanied Alexander the Great to Asia.

Thanatos (515 [498]) — The Greek god of death.

"**that brings the traveller home by every road**" (123 [135]) — Not identified.

"**that might not be in the world at all**" (729 [700]) — Not identified.

"**that wandered through eternity**" (1107 [1116]) — From Milton's *Paradise Lost* (II, 148).

"**the barrier of his teeth**" (792 [760]) — A favourite JCP quotation from Homer's *Iliad* (Book 4), also occurring in *Weymouth Sands* (381), *Maiden Castle* (178, 467), *Porius* (336, 417 [378, 474]), *Petrushka* (95), and frequently in his diaries.

The books say that Arthur … different shapes (1169-70 [1116]; cf. 1172 [1118]) — "The history witnesseth us that in the land of King Arthur at this time was there not a single chalice. The Graal appeared at the sacring of the mass, in five several manners that none ought to tell, for the secret things of the sacrament ought none to tell openly but he unto whom God hath given it. King Arthur beheld all the changes, the last whereof was the change into a chalice" (*The High History of the Holy Grail* [*Perlesvaus*], trans. Sebastian Evans [267-8]), which JCP used. But Richard Barber (*Holy Grail* [97]) comments: "The fact that the final transfiguration of the Grail is the chalice confirms that it cannot have been a chalice at the outset."

"**The Brewer, the Maltster …**" (391, 1030 [380, 985]) — Presumably JCP's invention, quoted by Llewelyn Powys in *Rats in the Sacristy* (147).

The Channings (659 [633]) — A novel (1862) by Mrs. Henry Wood (1814-87), not one of JCP's favourite novelists; see Humfrey (176).

"**the Dragon of the great Pendragonship**" (589 [567]) — Not identified as a quotation. See "Dragon Ensign."

the end is not yet (1173 [1119]) — Matthew 24:6. Also quoted in *Letters to Llewelyn* (I 106).

The even tenor of his ways (312 [305]) — Probably an echo of "the noiseless tenor of their way" from Thomas Gray's "Elegy in a Country Churchyard" (l.76).

"**the glorious tribes of the dead**" (923 [884]) — A quotation from Homer. Cf. "the myriad tribes of the dead" (*Maiden Castle* [6]).

"**The Head of Annwn's Cauldron …**" (843 [807]) — From the ancient Welsh poem "Preiddau Annwn" (see "Harrying(s) of Annwn"). JCP follows the translation in Loomis's *Celtic Myth* (92).

"**the Head of Hades**" (203, 1120 [210, 1069]) — See "Cauldron."

"**the knight-at-arms … alone and palely loitering**" (113 [126]) — From the opening of Keats's "La Belle Dame Sans Merci." Also quoted in *Romer Mawl* (22); cf. *Maiden Castle* (44).

"**The Miller, the Maltster …**" — See "The Brewer, the Maltster …"

The oldest of all feminine smiles …" (304 [298]) — Jerome McGann (180) has picked up the veiled allusion here to the description of "La Gioconda" in Pater's *Renaissance*, which is quoted in *Visions and Revisions* (178) and *Letters to Eric the Red* (44).

"**the pleasure which there is in life itself**" (1036 [991]) — From Wordsworth's "Michael" (l.77). Probably JCP's most commonly employed quotation. Also quoted in *Autobiography* (29), *Weymouth Sands* (406), *The Meaning of Culture* (56, 117), and frequently elsewhere in his non-fiction writings, especially *Mortal Strife* (126, 127, etc.).

The position of the three men … (259 [255]) — In fact, Chalice Well is almost due west from the Tor.

"**the powerless heads of the dead**" (921, 929 [881, 889]) — From Homer's *Odyssey* (Book 10). Another of JCP's favourite quotations, also used in *Autobiography* (371), *Weymouth Sands* (561), *Owen Glendower* (580 [475]), *Porius* (123 [122]), and frequently in his non-fiction writings. "I like the expression the powerless heads of the dead!" (*Diary 1931* [238]).

"**the unessential shall swallow up the essential**" (352 [343]) — Not, perhaps, a literary quotation.

"**The Unpardonable Sin**" (244ff., 845, 848, 1049 [241ff., 809, 812, 1003]) — JCP may be thinking of "the blasphemy against the Holy Ghost" which "shall not be forgiven" (Matthew 12:31) or the passage in Galatians 5:21, where St. Paul, after listing various sins of the flesh, writes: "they which do such things shall not inherit the kingdom of God." Cf. George Borrow on "the sin against the Holy Ghost" in *Lavengro* (Ch. 73, etc.). JCP had lectured on Borrow (see Langridge [49]) and mentions him in *Rodmoor* (343) and *The Meaning of Culture* (161). The phrase is also used in *Wood and Stone* (433) and *Porius* (44 [29]). Cf. also his 1910 remark to Llewelyn: "When you destroy a life-illusion you commit the one unpardonable sin. I have done it - I cannot be forgiven - I destroyed my wife's illusion of 'love'" (*Letters to Llewelyn* (I 86).

The Wayfarer (762 [731]) — Possibly an oblique tribute by JCP to Hardy, who wrote "Thomas Hardy, *a wayfarer*" in the children's visitor's book at Montacute; see *Autobiography* (230).

"**the womb that bore her …**" (871 [834]) — Luke 11:27.

"**the young men … her burial**" (740 [710]) — Presumably a free reference to Acts 8:2.

Theban prophet (316 [309]) — Teiresias (q.v.).

"**Then Sir Launcelot … ever made men**" (828-9 [793-4]) — From Malory's *Le Morte Darthur* (XXI 12). JCP mainly follows the text of the modernized Globe edition (London: Macmillan, 1869). There are, however, some variants.

Theodoric (879 [842]) — Leader of the Ostrogoths (c.454-526) and founder of the Ostrogothic kingdom in Italy, ruling from 493 until his death. Mentioned frequently in *Porius* (17 [xviii], etc.).

… there are people, yet living among us, whose eyes have seen the Grail (1173 [1119]) — In two of his letters to Littleton (1930 and 1931), JCP refers to one of Littleton's friends who had a vision of the Grail; see Humfrey (324, 327).

There she saw … different way (234-5) — Omitted in the 1955 edition.

There was only that one entrance to Wookey Hole Caves (235) — All JCP's text from this sentence to the end of the chapter was omitted from the 1955 edition. For the original (1934) legal requirements to cut this passage, see *The Dorset Year* (41).

Thetford (111 [125]) — A small town in Norfolk, close to the Suffolk border.

They passed the Tithe Barn … Wirral Hill (409 [397]) — Followed on a street-map, the directions here are somewhat inaccurate.

… they set out along Silver street … Chilkwell Street (745 [714]) — Slightly inaccurate topographically. See under "Chilkwell Street."

"thick and slab" (108 [122]) — From Shakespeare's *Macbeth* (IV i 32). Used also in *Autobiography* (94, 259), *Weymouth Sands* (457}, *Obstinate Cymric* (97), *Porius* (116 [114]), *In Spite Of* (86, 283), and even *Homer and the Aether* (82).

thirty pieces of silver (622 [598]) — See Matthew 26:15. Cf. *Wolf Solent* (382).

thirty-one years (562 [541]) — "In the thirty-first year after the Lord's Passion, twelve of the disciples of St. Philip the apostle, among whom Joseph of Arimathea was chief, came into this land and brought Christianity to King Arviragus, although he refused it." The opening words of John of Glastonbury's *Chronicle of Glastonbury Abbey* (*Cronica sive Antiquitates Glastoniensis Ecclesie*). The phrase "thirty-one years" occurs continually in reference to the early Christian history of Glastonbury. Ashe quotes "a bronze commemorative tablet … fixed to a column of the great church," beginning "In the year XXXI after the Lord's Passion," and notes how the meaning changes if a comma is understood after XXXI (*King* [301]). It does not, however, mention "His Blood." An early date (31 or 63) was, however, upheld for the primacy of Glastonbury by the Councils that JCP lists. Loomis records an alternative version of JCP's story in which a John Clark at the beginning of the eighteenth century "caused a slab of stone to be laid down on the spot [where Joseph's staff is supposed to have blossomed], bearing the laconic description 'J.A. Anno D. XXXI'" (*Grail* [266]). For a photograph of this stone, see Capt (87). It has either been removed or is no longer legible. JCP seems to compound the general confusion when he makes an ambiguous statement that "St. Joseph of Arimathea sailed with the sangrael [*sic*] before St. Paul staggered blind into Damascus" in *Obstinate Cymric* (29).

Thirty years ago (10 [29]) — There seems to be some confusion here. Mr. Didlington says later that the family had deserted Canon Crow "for the last ten years" (40 [58]; cf. 836 [801]), yet Elizabeth Crow seems to have been the last of the immediate family to live with him.

"This Atwelle … onto it" (506 [489]) — See "Atwelle, Richard."

this morning (1012 [967]) — Another slip, since Sam had his vision the previous day; see also "just" and "today."

"This way and that dividing the swift mind" (1027 [982]) — From Tennyson's "Morte d'Arthur" (l.60) or "The Passing of Arthur" (l.228). Misquoted in *Autobiography* (308).

Thoreau (749 [718]) — Henry David Thoreau (1817-62]) — U.S. writer and naturalist, best known for *Walden* (1854).

Thorpe (34, 71 [52, 87] — Now a suburb of Norwich.

three attendants … Solly Lew (740 [710]) — Since "three" *includes* Lew, the word should be omitted.

Three famous Saxon kings (106 [120]) — See "two king Edmunds" and "Edgar, King."

three months (1119 [1068]) — In fact, two months, since the Saxon arch was opened on 20 January (see 911 [872]).

three shillings and fourpence (35 [53]) — Between 16 and 17p in post-1971 British currency.

Thrones, Dominations, Principalities, and Powers (674 [647]) — Hierarchies of angelic beings, on the authority of the Pseudo-Dionysius (Dionysius the Areopagite).

Thucydidean (571 [550]) — Relating to Thucydides (471-401 BC), Athenian statesman and historian renowned for his oratory.

"thunder … they bad girt men in Bible" (346 [338]) — Jackie is probably thinking of such passages as Exodus 9:23, 1 Samuel 2:10 and 12:17.

Tilly (8 [28]) — Wife of Philip Crow (q.v.).

tinker's dam (231 [237]) — Usually "tinker's damn," though "dam" may be correct. According to *Brewer's Dictionary of Phrase and Fable*, old-style tinkers used to place a pellet of bread in the hole they were mending to prevent the solder from escaping. This was discarded afterwards.

Tirry-aniseed (802 [768]) — Finn Toller's attempt at "tyrannicide."

Titans (209 [216]) — The older Greek gods succeeded by the Olympians. So, "titanic" (104 [117], etc.).

Tithe Barn (745 [714]) — See "Abbey Barn."

to the top of his bent (341 [333]) — Now a common phrase but deriving from Shakespeare's *Hamlet* (III ii 402). Also quoted in *Rodmoor* (372), *Ducdame* (335), "Owen Prince" (81), and *One Hundred Best Books* (37).

"***To this end … my voice***" (613 [589]) — Jesus's words in John 18:37.

toadstools (571 [550]) — They were, in fact, mosses; see 257 [254].

today (1018 [973]) — An error, since Sam saw the Grail on the previous day. See similar slips listed under "Just" and "This morning."

Toller, Finn (794 [762]) — This surname is derived from a number of villages northwest of Dorchester; the first name is, perhaps, a playful allusion to the Celtic hero, presenting the "low deeds of Finn" rather than the "high." Angus Wilson (21) sees Finn as "founded upon Fedya the convict in [Dostoevsky's] *The Possessed*" (see Part II, Ch.2, sections 1 and 4).

Tolstoy (749 [718]) — Leo Tolstoy (1828-1910), Russian novelist, short-story writer, and thinker, best known for *War and Peace* and *Anna Karenina*.

Tom (11 [30]) — Tom Barter (q.v.).

Tom Tiddler's Ground (459 [445]) — A locale in traditional children's games, here adapted to the children's rhyme usually recorded as "Here we go round the mulberry bush" (cf. 415 [403]).

Tonnerre de Dieu (1094 [1045]) — God's thunder (French).

top of his bent — See "to the top of his bent."

"**topless towers**" (1174 [1120]) — From Christopher Marlowe's *Doctor Faustus* (V i 99). The reference is to Troy (Ilium). Also quoted in *Visions and Revisions* (200), *Obstinate Cymric* (66), and *Elusive America* (143).

Tor (108 [121]) — See "Glastonbury Tor."

Tor [Fair-] Field (151, 161 [161, 171]) — A field near Glastonbury Tor traditionally used for fairs and entertainments. "Until about 1825 a fair was held at the foot of the hill called Tor Fair … a piece of land in the place where it was held is still known as 'Fair Field'" (*Glastonbury Guide* c.1930 [31]). The fair is still held in another part of the town.

touch the hem … (633 [609]) — An allusion to Matthew 9:20. Cf. *Wood and Stone* (106).

Tower Arch (106 [119]) — The dominant feature of the Abbey Ruins, the eastern portion of the central tower of the Abbey Church.

Town's End — See "Montacute."

tradition declares … (419 [406]) — I am not aware of an authentic source for this.

tramp (2, 4 [22, 24) — Cf. JCP's comment, "I have a good deal of the tramp in me," quoted in Collins (facing 1).

trance (927 [887]) — A characteristic of the JCP hero; see "abstracted trance."

Transubstantiation (135 [146]) — The Roman Catholic doctrine (affirmed by the Fourth Lateran Council in 1215) that, in the Eucharist, the bread and wine are converted into the body and blood of Christ. Many scholars believe that the Grail stories are intimately connected with this contemporary issue.

Trebizond (973 [931]) — An ancient town in Turkey, on the Black Sea.

Tree of Life (414 [402]) — A tree that can confer immortality. See Genesis 2:9 and 3:22.

"**Tremendium Mysterium**" (594 [571]) — Overpowering Mystery (Latin).

Trent (741 [710]) — The name may derive from the place-name between Yeovil and Sherborne.

Triads (771 [739]) — Ancient Welsh lists of people and events, arranged in threes for mnemonic purposes. See also *Obstinate Cymric* (49) and "Welsh Triads" (below). So, "triadic" (168 [178]).

Tribunal — See "Abbot's Tribunal."

Tristram (594, 1102 [571, 1052]) — The lover of Iseult in the traditional story. Often known as Tristan.

troubling of the waters (952 [910]) — An image deriving ultimately from John 5:4. Cf. *After My Fashion* (34).

Tu Brute (233 [238]) — "Et tu, Brute?" ("You also, Brutus?") were the traditional last words of Julius Caesar at the time of his assassination. They are employed in Shakespeare's *Julius Caesar* (III i 77). JCP also quotes the phrase in English in *Owen Glendower* (165 [136]) and *Two and Two* (70).

Tuberville, Fortescue (507 [490]) — Little information is available, but he seems to have been merely Deputy Recorder during the first decade of the eighteenth century. He belonged to the Turberville family best known nowadays through Thomas Hardy's *Tess of the d'Urbervilles*. "Tuberville" is almost certainly a misprint. (Information from Grant, "Recorders" [263-4], courtesy of Susan Rands.)

Tudor Devil (837 [801]) — Henry VIII, so named for his despoiling of the monasteries and religious houses, including Glastonbury, at the time of the Reformation. See "Henry."

Turning Castle (251 [247]) — Alternative name for Carbonek or Caer Sidi (q.v.), sometimes identified with Glastonbury. So named in Rhys (116, 302, 325-6). It occurs, for instance, in *Perlesvaus* (*The High History*).

Turris Vitrea (620 [597]) — Tower of Glass (Latin), here referring to Glastonbury Tor. For the reasons, see Ashe, *King* (21ff.) and the entry on "Glastonbury" above. Cf. also "Urbs Vitrea."

twenty-third (1032 [987]) — Subsequent references (1087, 1104, 1107 [1038, 1054, 1057]) indicate that this is an error, and should read "twenty-fifth."

two King Edmunds (166, 1139 [175, 1087]) — 1) King of England, 939-46 (cf. 1044 [997]); 2) Edmund Ironside, King in 1016.

Two Mile Down (814 [781]) — An area almost halfway between Glastonbury and Salisbury.

Two Oaks (552, 819 [532, 785]) — Two ancient oaks on the road between Glastonbury and Wick, one mile east of Glastonbury; they are mentioned, though not capitalized, elsewhere in the book (115-6, 152, 208-9, 523, 527 [127-8, 162, 215-6, 505, 508]). They are the trees once known as "The Oaks of Avalon" and "Gog and Magog" mentioned in L. S. Lewis, *St. Joseph* (7th ed., 29-31) and are all that is left of a supposed Druid grove, the rest having been cut down in 1906 (Ashe, *Avalonian* [115-6]). There is an impressive photograph in Howard-Gordon (71). On the other hand, John Crow claims they marked "the spot where the Vikings had landed" (208 [215]).

U

Ultima Thule (619 [595]) — The edge of the world, generally considered sometimes to be "in the north of Britain" (*Up and Out* [75]), sometimes even further north, probably based on an awareness of Iceland. It is often seen as a world of death (cf. "King-of-Thule"). The phrase occurs famously in Virgil's *Georgics* (I 30).

un fou Anglais (14 [33]) — An English fool (French).

undine (19 [38]) — An elemental water-spirit born, according to Paracelsus, without a soul.

undying worm (848 [812]) — The reference is to Mark 9: 44, 48.

"unpardonable sin" — See "The Unpardonable Sin."

Upper Godney (850 [814]) — Two-and-a-half miles north-northwest of Glastonbury.

Upper Whitbourne (91 [106]) — Not generally indicated on Ordnance Survey maps, but clearly in the area of Whitbourne Springs and Whitbourne Moor on the main road between Warminster and Frome in Wiltshire.

Upsidaisy (10 [20]) — Dialect-form of "upsy-daisy," commoner as "baby-talk" than in a sexual context.

Urbs Beata (837 [802]) — Blessed town (Latin). A common phrase but borrowed, perhaps, from Walter Pater's *Marius the Epicurean* (Ch.17). Also cited in *Maiden Castle* (7) and *Porius* (601 [691]). See also *Letters to Llewelyn* (I 185).

Urbs Vitrea (606 [583]) — Town of Glass (Latin), another name for Glastonbury (q.v.).

Urien (771, 788, [739, 755]) — Part historical (Urien of Rheged), part legendary figure, known as the Lord of Echwydd or Lord of the Underworld. Rhys devotes a whole chapter to "Urien and his Congeners" (238-72). In *Maiden Castle*, Enoch Quirm takes the name of Urien, who is seen as closely connected with the figures of Bran and Merlin/Myrddin. He appears as a marginal historical figure in *Porius*, where the alternative spelling "Uryen" is used.

Uther Pendragon (788 [755]) — The father of Arthur in Arthurian romance. In *Porius* the alternative spelling "Uthyr" is used. Some historians suggest that "Utherpendragon" may in fact be a title, like "commander-in-chief." The "Living Corpse" (see "Rex Semi-mortuus") alludes to a phrase used of Uther in Geoffrey of Monmouth (VIII 23).

V

Valkyrie (375 [365]) — Female attendant on Woden who brings the souls of the dead to Valhalla, the Norse underworld. The word is used more generally to indicate a strong and determined woman.

vandyke beard (872 [835]) — A short, pointed beard like that of Sir Anthony Vandyke or Van Dyck (1599-1641), Flemish painter.

Varangian (432, 450, 466 [419, 436, 451]) — Relating to the Vikings who invaded Russia in the ninth century, founded the Russian nation, and later served as mercenaries and bodyguards for the Byzantine emperors. It seems that JCP derived the background from La Motte-Fouqué's *Theodolph the Icelander*, which he consistently mistakes for *Theodoric* (see *Autobiography* [125]). The word means "wanderer."

Venetians (194 [202]; cf. 35 [53]) — A group of painters in Venice in the late fifteenth and early sixteenth centuries, including Bellini, Giorgione, and Titian.

Verbum caro factum est! (265, 481, 857 [260, 465, 820]) — "The Word was made flesh!" (Latin), from John 1:14. Quoted in translation in *Autobiography* (35).

Vicarage (99 [113]) — There is a photograph of St. John's Vicarage in Rands ("Aspects" 34). At 137 [148] the reference suggests that JCP is uncertain about the exact location of the building. In going from St. John's Church to the Pilgrims' Inn, the group is going in the *opposite* direction from the Vicarage, which is across the road from Abbey House, on Lambrook Street, the northern extension of Chilkwell Street. JCP's hand-written annotation on his small-scale map (see Rands 33) is inevitably inexact, and he seems later to have thought that it was on Silver Street, as other references in the text confirm (see "the vicarage gate in Silver Street" (254 [250] and cf. 199, 655 [209, 630]), where the Vicarage would not have an entrance. According to L. S. Lewis (*Glastonbury* [5]), himself Vicar of Glastonbury, "the site of the present vicarage was chosen because the oldest and first existing specimen of the Holy Thorn of Glaston stood in what was enclosed as his garden."

Victoria, Queen (508 [491]) — Queen of England, 1837-1901.

Vikings (115 [128]) — Presumably referring to the belief mentioned by John Crow at 208 [215]) that the Two Oaks (q.v.) were planted to commemorate the landing of the Vikings at Wick.

viola cornutus (1005 [961]) — The scientific name for a species of violet (Latin).

Virgil (376 [366]) — The reference is not directly to the Roman poet (see "Virgilian"), but to his role as guide to Dante through the first two parts of *The Divine Comedy*.

Virgilian (66 [82]) — Relating to Publius Vergilius Maro (70-19 BC), the Roman poet best known for his epic poem *Aeneid*. This reference, however, is to the rural and idyllic meals described in his *Pastorals* and *Georgics*.

Virgin's Chapel (328 [320]) — St. Mary's Church or Chapel (q.v.).

Vita Gildae (771 [739]) — *The Life of Gildas* (Latin), a biography of St. Gildas (q.v.) by Caradog of Llancarfan (c.1140).

Vita Merlini (250 [247]) — *The Life of Merlin* (Latin). At 1105 [1055]) the title should read "*Vita Merlini Ambrosii*."

Vita Nuova (762 [731]; cf. 1085 [1036]) — "New Life" (Latin). The title of an early poem by Dante (q.v.) about his first meeting with Beatrice.

vivas (928 [888]) — *Viva* means "long live …" (Italian).

Vivian — See "Nimeue, Nineue."

Voltaire (121 [133]) — French philosopher, writer, and thinker (1694-1778). I have not traced the reference to "à trois" (q.v.).

voyaging over strange seas (417 [405]) — Derived from Wordsworth's description of Sir Isaac Newton in *The Prelude* (1850 text, III 63). The full line reads "Voyaging through strange seas of Thought, alone."

W

wambly (492, 992 [476, 948]) — Wandering, staggering (West-country dialect). Also used by Tom Hardy in *Owen Glendower* (376 [309]).

Wanstraw (225 [231]), **Wanstrow** (814 [780]) — Wanstrow lies south of the main road halfway between Shepton Mallet and Frome, Somerset. "Wanstraw" is an error.

Wareham (684 [657]) — Eight or nine miles east of Bournemouth in the extreme east of Dorset.

Warlock's Sabbath (780 [748]) — A warlock is a male witch. This is possibly a misreading of "Wizard's"; cf. "a sort of Wizard's Sabbath" (783 [751]). Or vice-versa.

Warminster (89 [104]) — A town just within Wiltshire, seven miles east of Frome, Somerset.

Wars of the Roses (271 [266]) — The power struggle, 1455-85, between the houses of York (the white rose) and Lancaster (the red rose) for control of the English throne. The conflict ended with the death of Richard III at Bosworth Field, and the succession of the Lancastrian Henry VII.

Waste Land (326 [318]) — The desert condition of the land in the Grail romances connected with the wounding of the Fisher King (q.v.). JCP's capitalization points up the allusion. He also, of course, has T. S. Eliot's poem-title in mind.

Watchers (578, 812, 814, 1037, 1077, 1165, 1166 [556, 778, 780, 991, 1029, 1111, 1112]) — This term is used regularly in the apocryphal book of Enoch to indicate fallen angels or archangels; see also Daniel 4:13. As early as *Wood and Stone*, JCP referred to "invisible watchers from some more clairvoyant planet than ours" (301), and cosmic "watchers" are discussed at length in *The Complex Vision* (6-7, 134-5, etc.). It is a common term in occult writing. Cf. Dion Fortune, the Glastonbury mystical and occult writer, author of *Avalon of the Heart* (1934): "that curious section of the Occult Hierarchy which is concerned with the welfare of nations" (qtd. in King [145]). Consider also the Company of the Watchers of Avalon, said to have assisted Bligh Bond in his excavations at Glastonbury (see "famous modern antiquary"). Also, one of the automatic-writing reports in Bond's *The Gate of Remembrance* is from "WE WHO ARE THE WATCHERS" (93).

Water Bridge (1050 [1003-4]) — One of the bridges over which the heroes must endeavour to pass in the Grail romances.

Water-ditch Field (73 [89]) — A field in the area of the River Wissey, Norfolk.

Waterloo (1129 [1078]) — Because of Napoleon's final defeat in the battle of 1815, "Waterloo" has come to mean "final defeat."

Wattle Church (165 [175]) — The church allegedly built by Joseph of Arimathea in Glastonbury, dedicated to the Virgin Mary, and claimed to be the first Christian church in Britain. See also "thirty-one years." "Archaeology has revealed within the precincts a chapel of wattle, a type of construction favoured by the Celts in Britain" (Gransden [36]). This church is first described by an author of an early *Life of St. Dunstan* (c. eleventh century). "It is possible, though not probable, that the old church of wattle was one of the earliest Christian shrines in Britain" (Loomis, *Grail* [269]).

"We *too* have autumns … reaped and bare" (145 [155]) — Though printed as prose, a regular rhymed quatrain of the "In Memoriam" type.

Wearyall Hill — See "Wirral Hill."

wedgewood (29 [47]) — Properly spelt "wedgwood," referring to the famous pottery and ornaments produced by Josiah Wedgwood (1730-95]).

Weimar (590 [567]) — A city in eastern Germany, where Goethe lived much of his life, and where he died (see 820 [786]).

Well (165 [175]) — The Holy Well was discovered in 1825, according to Richard Warner (lxxix), at the southeast corner of St. Joseph's Chapel. There is a drawing of it reproduced in Capt (75).

Wells (132, 162 [143, 171]) — A cathedral town five miles northeast of Glastonbury.

Wells [New] Road or **Street** (152 [162]) — The main modern road, replacing the Old Wells Road, between Glastonbury and Wells. The Wells Road Cemetery (976 [934]; cf. 827 [792] and especially 1172 [1118]) is factual.

Welsh Triad (105 [119]) — This so-called triad is the stanza used as the epigraph to the romance, but it is not in fact a triad but from a poem now generally entitled "Stanzas of the Graves" (see "A Grave for Arthur" and "Triads").

Welshmen of ancient days (689 [661]) — Taliesin (q.v.). "Welshmen," of course, should read "Welshman."

Welshmen … Tudors (837 [801]) — The Act of Union (1536) under Henry VIII brought English law and language to Wales.

Wesley, John (584, 626 [562, 602]) — One of the founders of Methodism (1703-91), an evangelical movement that broke away from the Anglican Church during the lifetime of the Wesley brothers in the United States, but only after their deaths in Britain.

Wessex (207 [214]) — In pre-Norman times the kingdom of the West Saxons. The term was revived for a West-country region briefly though ineffectively by the dialect poet William Barnes (1800-1886), and later with great success by Thomas Hardy, the "Wessex poet" (813 [779]), his usage first appearing in *Far from the Madding Crowd* (1874) but later extended back as well as forward to include all his "Wessex" novels.

West Cranmore (93 [108]) — About three-and-a-half miles east of Shepton Mallet in Somerset, on the road to Frome.

West Drive (1168 [1114]) — A road in Montacute, also mentioned in *Wood and Stone* (14).

West Lydford (370 [360]) — Five-and-a-half miles southeast of Glastonbury, close to the Fosse Way.

West Pennard [225, 671 [231, 644]) — Some three miles east of Glastonbury.

Westbury Beacon (863 [827]) — Seven-and-a-half miles north of Glastonbury, just to the north of the village of Westbury-sub-Mendip.

Western Channel (342, 1116 [334, 1065]) — Not usually named on modern maps, but clearly a section of the English Channel.

Western Gazette (211 [217]) — A newspaper published in Yeovil.

Westhay Level (418, 763 [406, 732]) — Five miles northwest of Glastonbury, between Catcott Burtle and Meare.

Westholme (159 [169]) — Five miles northeast of Glastonbury, near North Wotton.

Weston-super-Mare (495 [478]) — A popular holiday-resort on the Somerset coast.

Weymouth (495 [478]), **Weymouth Bay** {1035 [989]) — A holiday-resort on the Dorset coast south of Dorchester. JCP often paid visits there during his childhood to stay with his paternal grandmother. The town occurs frequently in his fiction, especially in *Wood and Stone* and, of course, in *Weymouth Sands*. Llewelyn also wrote about Weymouth in several of his essays, including "Weymouth Bay and the Sea of Galilee" and "Weymouth in the Three Eights" (*Dorset Essays*).

"What a sigh was there! … The heart is sorely charged" (261 [257]) — John is quoting here from Shakespeare's *Macbeth* (V i 61).

"What is that to us? See thou to that!" (623 [599]) — Matthew 27:4. Also quoted in *Wolf Solent* (282) and *Weymouth Sands* (195).

"What *is* Truth?" (613 [589]) — John 18:38, well known from the opening words of Francis Bacon's essay "Of Truth."

"What is your name? … the same" (880 [843]) — Not identified.

"When Chub of Lydford …" (768 [736]) — Most probably a pastiche by JCP.

"While greasy Joan doth keel the pot" (276 [271]) — From Shakespeare's *Love's Labours Lost* (V ii 930 and 939).

whiskey (66 [82]) — JCP is being careless here; it was brandy and port earlier (51 [68])!

whispering gallery (755 [724]) — A gallery in a church where words whispered softly close to the wall become clearly audible around the curve. There is an example in St. Paul's Cathedral, London.

Whitcombe See "Witcombe."

white feather (163 [173]) — "… that very symbol of shrinking from violence, which all lusty rogues combine to call contemptible cowardice" ("The Mountains of the Moon" in *Up and Out* [166]). Cf. also *Autobiography* (585-6). In the First World War white feathers were often sent by patriotic young women to any young man they suspected of being afraid to go to war.

White Nose (488 [471]) — A white cliff on the Dorset coast east of Weymouth. Llewelyn, who lived there at one time, has an essay on it in *Dorset Essays*. Often called White Nore, Llewelyn was assured by Thomas Hardy that "Nose" was correct.

white seaweed — (674, 1159 [647 [1106]) — Apparently a powerful personal symbol for JCP. It occurs as a subject of one of the fictional Jason Otter's poems in *Wolf Solent* (361-3), in *Weymouth Sands* (129), where it appears as a feature of Weymouth rock-pools, and cf. *Autobiography* (139).

White's *Selborne* (299 [293]) — Gilbert White's *The Natural History and Antiquities of Selborne* (1789), a classic account of the village of Selborne in Hampshire.

Whitechapel (1012 [968]) — A poor district in south London.

Whitelake Bridge (267 [262]), **Cottage** (99 [113]), **River** (94 [108]) — The river, a tributary of the Brue, passes north of Glastonbury. There is a photograph taken from the bridge in Rands, "Aspects" (39), but the cottage, if it ever existed, no longer survives.

Whiting, Abbot (161 [171]) — The last Abbot of Glastonbury from 1525 until 1539, first tortured, then hanged on Glastonbury Tor at the time of the Dissolution of Catholic religious institutions. He was then beheaded and his body quartered. He was beatified by Pope Leo XIII in 1895. Tom Barter's death on the Tor to some extent recalls Whiting's.

Whitman, Walt (749 [718]) — American poet (1819-92), best known for *Leaves of Grass*.

whöam (718 [689 as "whoam"]) — Home (Dorset dialect). See "plëace."

"**Whoever looketh … in his heart**" (327 [319]) — Quoted somewhat inaccurately from Matthew 5:28. Also quoted in *The Pleasures of Literature* (61), and attributed to Jack Welsh (i.e., JCP) in Louis Wilkinson's *The Buffoon* (72).

"**whoreson lethargy**" (1135 [1084]) — Not apparently Shakespearean. Also used in *Autobiography* (48), *Maiden Castle* (474), *The Meaning of Culture* (177), *Rabelais* (125), *The Dorset Year* (214, 232, 235), *Jack and Frances* (II 28), and *Diary 1931* (36, 254).

Wick, Wick Hollow (115, 116, 190, 209 [127, 128, 198, 215]) — Immediately to the east of Glastonbury, where, when much of the lowland was under water, the Vikings are said to have landed.

Wick Moor (1117 [1066]) — An area to the west of Stert Flats and the mouth of the River Parrett.

Wick Wood[s] (526, 910 [507, 871]) — Woods near Wick east of Glastonbury.

William of Orange (120, 394 [132, 383]), **William the Third** (395 [384]) — William of Orange (1650-1702), grandson of Charles I, became King of England after the "Glorious Revolution" of 1688, reigning jointly with his wife Mary, daughter of James II, in place of James II.

William the Fourth (782 [750]) — King of England, 1830-37.

Wirral Hill (108 [121]) — Also known as Wearyall Hill, immediately to the southwest of Glastonbury. Its traditional name derives from the story of Joseph of Arimathea's coming to Glastonbury as a missionary. When he and his companions arrived at the hill, they were weary, and Joseph planted his staff in the earth. It promptly took root, becoming the Holy Thorn (q.v.), and so cheered his party. There is an excellent photograph of the hill and a descendant of the Thorn in *Powys Review* 20 (1987), 31. Wirral Park (997 [954]) is an area for sport and recreation to the north and west of Wirral Hill.

Wissey River (13 [33]) — A river close to Northwold, Norfolk, mentioned also in *Autobiography* (135) and Littleton's *The Joy of It* (83, 84, 85, 89).

Witch of Endor (828 [793]) — The prophetess who summoned up the ghost of Samuel for Saul. See 1 Samuel 28:7-20.

Witch of Wookey Hole (238, 239 [neither in 1955]; cf. 185 [193]) — A stalactite mass in Wookey Hole (q.v.), which resembles a female figure, also known as "the Witch's Rock" (32 [50]). The reference at 239 [not in 1955] is to a ballad, "The Witch of Wookey," said to have been written in the mid-eighteenth century by an otherwise unidentified Dr. Harington of Bath, about a Glastonbury Monk who performed an exorcism and turned a "base and wicked elfe … / The Witch of Wookey hight" into stone. It appeared in Bishop Percy's *Reliques of Ancient English Poetry* (1765), and is reproduced (sometimes in abridged form) in guides to Wookey Hole produced by G. W. Hodgkinson and his wife Olive in the middle of the twentieth century.

Witcombe, Josh (607 [584]) — The surname is borrowed from a village some twelve miles south-southeast of Glastonbury. Will and A. R. Powys once farmed there. See also Llewelyn's essay "Witcombe Bottoms" in *Somerset Essays*. There was also a Witcombe Field south of Montacute, the site of a village deserted at the time of the Black Death, written about by Llewelyn in "A Montacute Field" (*A Baker's Dozen*). "Whitcombe" (611 [588]) is an error. JCP was perhaps confused by the Whitcombe south of Dorchester mentioned by Llewelyn in *Dorset Essays* (29).

"**With backside and so …**" (393, 394 [381, 382]) — Presumably JCP's invention.

Witham Friary (814 [780]) — East of Wanstrow in Wiltshire, just over four miles southwest of Frome, Somerset.

wittol (329, 889 [321, 850]) — Someone who accepts his wife's adultery. The word appears as "wittold" quite frequently in JCP, including *Wolf Solent* (501) and *Weymouth Sands* (281). Louis Wilkinson makes Jack Welsh (i.e., JCP) in *The Buffoon* use it and call it "a word I have always liked" (216).

"**Woman's grief for a woman's breast …**" (488 [471]) — JCP rightly considered this (clearly his own composition) "rather a good poem"; see *Diary 1931* (15).

Women's Almshouse (571 [551]) — As the text explains, close to the Abbey Ruins. For consistency, this should read "women's almshouses"; cf. "men's almshouses" (331 [323]).

Woodhouse Lane (1168 [1114]) — In the area of Montacute.

Wookey Hole (32 [50]) — A famous series of caves in the Mendips, five and a half miles northeast of Glastonbury. It is filled with stalactites and stalagmites and other unusual

rock-formations, including the shape known as the Witch of Wookey (q.v.) and the Witch's Rock. An account of such a cave, probably Wookey, has been preserved by Clement of Alexandria (q.v.). The cave was first opened officially to the public in 1928 by the owner, G. W. Hodgkinson (d.1960), who later sued JCP for libel, considering himself presented in the novel as Philip Crow. He electrified the cave (cf. 185 [193]) and placed a boat (237 [not in 1955]) in a pool near the area known as the Witch's Kitchen. Llewelyn has an essay on Wookey Hole in *Somerset Essays*. Wookey Hole was visited by JCP, Llewelyn, and Alyse Gregory on 27 July 1929, when JCP reports seeing the "stalactites - the boat of Charon … - the undergound river - the Witch turned into stone" (*Diary 1929* [54] and *Petrushka* [8]). One of the features of the cave noted by Balch (28) is "a fine echo effect" (cf. 237 [not in 1955 ed.]).

workshops [at Wookey] (226 [232]) — These sound like a reference to the Hodgkinson paper mill.

wukkus (976 [933]) — Workhouse (dialect).

Wycliffe, John (584 [562]) — English theologian (c.1320-84), who began the first translation of the Bible into English, completed in 1388.

Y

Yaxham (80 [95]) — A village in Norfolk, near East Dereham, some thirteen miles east of Norwich, where JCP's maternal grandfather, the original of Canon Crow, was rector in the 1870s, and where he was in fact buried. Also mentioned in *Autobiography* (20). JCP's parents were married there in 1871. There is a photograph of the graveyard in *Powys Society Newsletter* 37 (July 1999), 2, and of the rectory in *Powys Journal* 13 (2003), 16.

Yellow Underwing (476 [460]) — A species of moth.

Yeo [River] (787 [755]) — A tributary of the River Parrett, which it joins near Langport, nine miles southwest of Glastonbury.

Yeovil (325 [318]) — A Somerset town three and a half miles east of Montacute; it appears as Blacksod in *Wolf Solent*. The Yeovil Road (1168 [1114]) runs from Montacute to Yeovil.

Ynys Avallach (596 [573]) — The realm (or island) of Avallach (q.v.). Avallach may have given his name to Avalon, often identified as Annwn, the Celtic underworld. See also Carley, *Glastonbury* (162).

Ynys Witrin (596 [573]) — Glass Island (Welsh). Traditionally, an early name for Glastonbury. For the associations with glass, see Ashe, *King* (21ff.) and Treharne (121-22). The spelling Ynis at 771 [740]) is inconsistent, but is used in a quotation from William of Malmesbury in Michell (91). The false belief that the "glas" syllable of Glastonbury meant literally "glass" when it actually meant "blue" or "woad" led to the assumption that "witrin" (which could be derived from the Latin *vitrum*, woad) also meant "glass"; see Ashe, *Avalonian* (137).

Young Tewsey (412 [400]) — A character based on the door-keeper in a house of dubious repute in Brighton patronized by JCP; see *The Dorset Year* (129).

"You're confusing your dates" (748 [718]) — Robinson is confusing the French Revolution, beginning in 1789, with the Paris Commune of 1871.

yr Echwyd (140, 771 [151, 740]) — More correctly "Echwydd," the land of sunset, of the underworld, of death.

Z

Zeus and Prometheus and the vulture (639 [615]) — See "Prometheus."

Zoomerset (1062 [1014]) — Somerset, in supposed Somerset dialect.

Zoylands (99 [113]) — The name Zoyland is derived from a local place-name, Westonzoyland, nine miles southwest of Glastonbury. The Zoyland Arms (226 [232]) "must be the present day Wookey Hole Inn" (Townsend [26]).

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