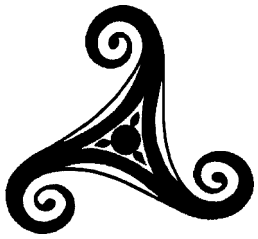
John Cowper Powys: *Porius*
A Reader's Companion

Updated and Expanded Edition

W. J. Keith



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Preface

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 It glosses Welsh, classical, biblical, and other allusions, identifies quotations, explains geographical and historical references, and offers any commentary that may throw light on the more complex aspects of the text.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

It was first made available on the Internet and in booklet form in 2004, and has subsequently been updated and revised from time to time. The present version has been thoroughly reset and expanded. Numerous errors discovered in the intervening years have been corrected.

All page-references are to Judith Bond and Morine Krissdóttir's edition published by Overlook Duckworth in 2007, with those to Wilbur T. Albrecht's 1994 edition from Colgate University Press following in square brackets. Since the latter contained many errors and inconsistencies, the words listed often appear there in somewhat different form. Moreover, because the editions are based on different copy-texts, some references appear only in one of the editions; when those occurring in only one version require separate annotation, they have been identified and glossed.

References to other JCP books published during his lifetime will be either to the first editions or to reprints that reproduce 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), and *A Philosophy of Solitude*, where the first English edition is used. In the case of *A Glastonbury Romance*, references to the 1955 Macdonald edition are given in square brackets after the first-edition citations. A similar procedure is followed with *Owen Glendower*, where references to twentieth-century printings are given first, followed in square brackets by those to the common pagination of the UK Walcott (2002) and US Overlook (2003) editions.

Unless there is good reason to do otherwise, I record only the first appearance of words, though all but the most casual of references to literary figures are listed.

Unless otherwise indicated, the Welsh stories alluded to are ancient texts generally translated along with the *Mabinogion*. Details of all other books and articles mentioned in the annotations (as well as details of JCP's posthumously published writings) will be found in the concluding "Works Cited."

While I have cited post-JCP scholarly findings wherever appropriate, I have made numerous references to the Arthurian accounts of Sir John Rhys and R. S. Loomis, despite the fact that many of their conclusions have since been challenged or even discredited, because these were the principal sources upon which JCP relied.

The interested reader will find a two-maps-in-one diagram of the Corwen landscape "contrasting the reality and the imaginative topography of *Porius*" reproduced from one of JCP's letters to his sister Gertrude in *Powys Journal* 4 (1994), 218, but it is difficult to interpret. JCP was doubtful of the usefulness of any map, writing in a letter to Malcolm Elwin: "The whole Geography and Topography of *Porius is my own invention*" (quoted in Ballin, "A Certain Combination …" [34]). Details of surviving holograph and typescripts may be found in the editorial note in the 2007 edition.

I am indebted to many people for help with these notes, including Stephen Powys Marks and David Klausner for help with Welsh matters, and especially to Jacqueline and Max Peltier for their encouragement over many years, and their efforts to make these annotations available on their own and the Powys Society websites.

Two notes–one on Welsh sources, the other on Welsh pronunciation, together with a Porius family-tree–will be found at the end.

W. J. Keith (April 2009)

A

"a clap of thunder …" — See "with a clap of thunder …"

"a dangerous vein of insanity in the faith" (638 [735]) — Perhaps a fictional recollection on Brother John's part. I have not found a source in Pelagius's writings.

"a mass of things escapes us" (712 [826]) — From *The Peace* (*Eirene*) by Aristophanes.

"a soft answer turneth away wrath" (533 [610]) — Proverbs 15:1.

"a very little thing" (18 [xix]) — Isaiah 40:15. Also quoted in *Mortal Strife* (44) and *Letters to Richardson* (53).

ab, ap (24 [7], etc.) — Son of (Welsh), dependent on the opening letter of the following word, "ab" before a vowel, "ap" before a consonant.

Aberffraw (290 [322]) — A settlement in Mona (Anglesey), later the court of the princes of Gwynedd.

"Absolvo - omnes …" (507 [579]) — "I forgive - all …" (Latin).

"Ac nat oed ymadrawd … nys gwypynt" (730 [848]) — From the Welsh prose romance "Lludd and Llevelys" (q.v.). Translation follows in text.

"Accepto te … perses" (61 [49]) — "I accept you as consecrated, raven, soldier, lion, Persian" (Latin). These represent successive stages of initiation in Mithraic seniority. See Clauss (Ch.11) and also under "Mithras" below.

Acharnian (415 [471]) — Relating to a community north of Athens in ancient Greece. The reference here is to a scene in *The Acharnians*, an early play by Aristophanes (q.v.). JCP wrote an unfinished introduction to this play that was printed in *Powys Review* 14 (1984), 60-71.

Acheron (729 [847]) — A river in the classical underworld. So, "Acherontic" (716 [831]).

Achren (490 [561]) — Trees (Welsh). Also, alternative title for "Cad Goddeu" (q.v.) or "The Battle of the Trees," an ancient Welsh poem traditionally attributed to Taliesin.

"adamas karcharos" (262 [289]) — Jagged adamant (Greek). From Hesiod's *Theogony*.

Adam's first wife (76 [68]) — According to Jewish Rabbinical tradition, Adam had a wife before Eve, who was named Lilith (cf. 84 [76]). She was familiar to JCP from the Walpurgisnacht scene in Goethe's *Faust*.

"Adsum!" (199 [213]) — "I am present!" (Latin), commonly used in JCP's time in roll-calls at British public schools. Cf. "*cave!*"

Aegean (216 [234]) — Relating to a sea between Greece and Turkey, and the land surrounding it.

aegis-bearer (165 [173]) — Athena, the Olympian goddess who supported the Greek side in the Trojan War because the Trojan Paris had favoured Aphrodite in the "Judgment of Paris" in Greek legend. The aegis was a symbol of power carried by Zeus and Athena. JCP calls it "a woven breast-shield hung all round with … appalling Tassels" (*Homer and the Aether* [108; see also 131, 214-5, 229]). The image derives from Hesiod's *Theogony*, where it occurs on several occasions, including the opening lines, and is also referred to in Homer's *Iliad* (e.g., in Books 1, 2, and 5). Cf. also *Atlantis* (319).

Aegisthus (615 [708]) — Lover of Clytemnestra and murderer of Agamemnon, as presented in Aeschylus' *Oresteia*.

ael (23 [6]) — Goal (Welsh). In *Obstinate Cymric* (11-12), JCP describes it as "a word that the dictionary gives as confined to the Province of Powys." Iorwerth C. Peate (viii) both identifies the dictionary - Spurrell (Anwyl's) - and notes that its first literary use dates from 1897.

Aeneas (165 [173]) — The hero of Virgil's *Aeneid*; "dutiful Aeneas" is a translation of the conventional Latin phrase "pius Aeneas." His mother was Aphrodite (q.v.).

Aeolia (268 [297]) — An ancient Greek colony in northwest Asia Minor. So, "Aeolian" (267 [295]), where the biographer in question was Hesiod.

aeternum exilium (304 [339]) — Translation (from the Latin) follows in text. From the poem by Horace (see 298 [332]).

Afagddu (136 [138]) — Pronounced "Avag-thee." The nickname of a retainer at Mynydd-y-Gaer, who served as a swineherd. A traditional name, meaning "utter darkness," applied to Morvran son of Ceridwen (or, sometimes, to a brother of Morvran) because of his extreme ugliness (see 140 [142]). So, "Afagddu Hagr" (156 [162]), "Afagddu the Hideous" (156 [161]). His story is told in "The Tale of Gwion Bach," the first section of "[The Tale of] Taliesin." JCP's character is identified, in a passage omitted from the 1994 and 2007 editions but appearing in the first edition of 1951 (569-70), with Ulfyn, who in Malory assisted Uthyr Pendragon to cuckold Gorlois and become the father of Arthur. In the later texts (140 [142]) a connection is suggested with Pendaran Dyfed (q.v.), who is mentioned in no.26 of the Welsh Triads (see Bromwich [50, 477]), and is said to possess an immense herd of swine (see Guest [365]). His role as "confessed traitor" (475 [543]) involved the hiding of Medrawd in Edeyrnion (see 476 [544]).

agathe tyche (493 [563]) — Divine chaos (Greek).

Agave (719 [835]) — See "Nereus."

Age of Gold (712 [826]) — A traditional Golden Age in the past, said to have been presided over by Cronos/Saturn. See Hesiod (q.v.) in *Works and Days*.

Agenor (33, 277 [17, 306]) — "Agenor y Gaethwas" (Agenor the Slave) was Rhun's grandfather. "Agenorides" (366 [413]) refers to his family clan. The later reference to "Agenor at the Scaean Gate" (633 [729]) is to a Trojan warrior in Homer's *Iliad* (Book 21). The Scaean Gate was one of the principal gates of Troy.

aisima (204 [220]) — Translation (from the Greek) follows in text.

Alarch the Fair, Alarch ferch Iddawc (24, 33 [7, 17]) — Porius's aunt and foster-mother, sister of Einion and Brochvael, mother of Rhun, who died before the opening of the romance. The first name is traditional, and occurs in "Culhwch and Olwen."

Alban (226 [246]) — "Alban or Pictland from Loch Lomond to the extreme of Caithness [in Scotland]" (Rhys, *Studies* [248]).

alchemy (246, 249 [271, 274]) — These are the only occurrences of the word in *Porius*. However, Morine Krissdóttir (*Descents* [374-87]) believes that its narrative exemplifies the seven stages of the alchemical process as expressed by Paracelsus. The argument in her earlier study (*John Cowper Powys and the Magical Quest* [1980]) failed to convince, but she has since assembled new evidence from unpublished sources in *Descents of Memory* (Ch.13). That JCP had alchemical practice in mind when he wrote the book can now be accepted, but it is important to realize that it is deliberately disguised, as if for initiates. Knowledge of the details can clarify certain oddities in the plot, but is not necessary for an informed appreciation of the romance. For JCP it seems to have served a function as intellectual scaffolding not unlike the details of Homer's *Odyssey* in James Joyce's *Ulysses*.

aleis (489 [559 (*haleis*)]) — "Braced" (Greek). From Homer's *Iliad* (Book 10). Translated in *The Inmates* (203) as a word for the "crouching movement … of a desperate beast at bay," and employed frequently in *In Spite Of*.

Alethe! alethe! binetiomen! (407 [462]) — From *Lysistrata* (ll.712, 716) by Aristophanes. Translation (from the Greek) follows in text.

Alexandria (69, 171 [58, 180]) — Important seaport and intellectual centre in north Egypt, on the Nile delta. So, "Alexandrian" (39 [25]).

"**All flows away … nothing abides**" (194 [207]; cf. 171 [180]) — A famous statement by Heraclitus (q.v.), also quoted in *The Pleasures of Literature* (41). Cf. *Mortal Strife* (78) and *Obstinate Cymric* (146).

"**all the same for that**" (633 [729]; cf. 603 [694]) — A phrase used in Homer's *Iliad*, including the close of Book 19. A favourite JCP quotation, also occurring in *Autobiography* (138, 239, 388, 534), *Weymouth Sands* (303), *The Brazen Head* (330), and *Up and Out* (122). See also *In Spite Of* (162, 242), *Homer and the Aether* (11, 52, and especially 238), and *Mortal Strife*, which JCP claims to be based on the phrase (*Letters to Ross* ([18]). See also "*alla kai empes*."

all things are possible (303 [338]) — See Matthew 19:26.

alter ego (425 [484]) — Other self (Latin).

"alla kai empes" (633 [729]) — Greek for "all the same for that" (q.v.). Also quoted in *Autobiography* (388), *In Spite Of* (15, 35, 266), and *Homer and the Aether* (11).

alma mater terra (601 [691]) — Our gracious mother the earth (Latin).

Amaethon (489 [560]) — Brother of Gwydion ap Don (q.v.). He helps Gwydion to win the "Battle of the Trees" against Arawn, king of Annwn, in "Cad Goddeu," an ancient poem traditionally attributed to Taliesin. He also appears in "Culhwch and Olwen." See also Rhys, *Studies* (245).

Amazon queen (418 [475]) — The Amazons were a race of female warriors who existed, according to Herodotus (q.v.), in Scythia. "Scythian wives were expected to fight alongside their husbands when the occasion demanded" (Littleton and Malcor [9, 11]). So, "Amazonian" (654 [635]).

Ambrosianus (108 [104]) — Perhaps a mistake for "Ambrosius," an alternative name for Myrddin, but also used of him in *A Glastonbury Romance* (552 [532]) and *Letters to Richardson* (47).

Amheradwr (306 [341]) — Emperor (Welsh) from "Imperator" (Latin). "In the oldest Welsh tales Arthur is invariably called 'Emperor,' not 'King'" (JCP, "Preface" [9], derived from Rhys, *Studies* [7]). See also under "Arthur."

Ammon (112 [110]) — Classical form of the Egyptian god Amon, equated with Zeus.

amorous poet (394 [447]) — Ovid (q.v.) as author of *Ars Amatoria* (*The Art of Love*).

Amphitrite (719 [835]) — See "Nereus."

Amreu ap Ganion (163 [170]) — Steward to the Modrybedd (q.v.). Pronounced "Amr-eye." A traditional Welsh name (often Amren) occurring in "Culhwch and Olwen." In a letter to Malcolm Elwin, JCP describes Amreu as the "Negroidish Iberian Butler" (quoted in Ballin, "A Certain Combination …" [14]).

Anakim (443 [506]) — A race of giants in the Old Testament, the "children [or "sons"] of "Anak" of Numbers 13: 28,33. See Deuteronomy 1:28, 2:10, 21, etc., but translated as "Anakims" in the Authorized (King James) Version. JCP is here using the correct form from one of the revised versions.

anangke (573 [657]) — Necessity (Greek). See *Homer and the Aether* (100, 102).

Anastasius (47 [32]) — Emperor of the Eastern Roman Empire at Constantinople (Istanbul) from 491 until 518. He was sympathetic to Pelagianism. In a 1950 letter to Louis Wilkinson JCP calls him "the Monophysite Emperor," and recounts: "Anastasius used to always end his metaphysical lectures in the Circus where he had a small platform to himself, with the cry Hagios! Hagios! Hagios! Holy! Holy! Holy! To the Father - 'who was crucified for us'" (*Letters to Wilkinson* [274-5], and see *Rabelais* [396]). Cf. 338, 462 [380, 528]). The last quoted phrase occurs in the Nicene Creed and would be familiar to JCP from the Anglican communion service. See also under "Sidonius."

"**And above it … liquor in it**" (369 [417]) — An extract from the same ancient Welsh poem, traditionally ascribed to Taliesin, of which the first three lines are quoted at 358 [404]).

The whole stanza is cited by Rhys in *Studies* (301) and in Skene (I 276), though JCP follows neither.

"And on the fifth morning … Cil-Coed are—" (497-8 [567-9]) — A passage that provides background to the story of "Pwyll Prince of Dyfed" in the *Mabinogion*. Almost certainly a JCP pastiche.

"and there was no talk … would be known" (730 [848]) — From "Lludd and Llevelys" (q.v.). The translation is not Lady Charlotte Guest's, and may be JCP's own.

Andromache (699 [810]) — Wife of Hector, as presented in Homer's *Iliad*.

Aneirin (18 (xviii]) — Supposedly a sixth-century Welsh poet. The famous poem attributed to him is *Y Gododdin*, sometimes dated as late as the eleventh century. The Gododdin was a tribe in what is now southeast Scotland.

Angulo-meetis (259, 750 [286, 872]) — Greek for "crooked-counselling" (q.v.). From Hesiod's *Theogony*.

anima (693 [803]), ***anima mundi*** (94 [88]) — Soul, soul of the world (Latin).

animula vagula (437, 602 [498, 691]) — "Wandering little soul" (Latin). The beginning of a poem to his soul attributed to the dying Emperor Hadrian (q.v.), which continues: "*hospes comesque corporis*" ("guest and companion of the body," echoed at 602, 652, 742 [691, 752, 863]). JCP may have derived it from Walter Pater's *Marius the Epicurean* (Ch.8), where it is used as an epigraph. Cf. also *Rodmoor* (431), *Ducdame* (16), *Wolf Solent* (351), A *Glastonbury Romance* (957 [915]), and frequently in the non-fiction writings.

Anna [ferch Uthyr] (133, 727 [135, 845]) — Mother of Medrawd, sister of Arthur. According to Geoffrey of Monmouth (VIII 20, 21), she was the daughter of Uthyr Pendragon and Ygerna (Igraine), and married to Loth, the king of Lothian, so Medrawd/Mordred was Arthur's nephew; but see also under "Medrawd."

Annwn, Annwfyn (377 [427]) — The Celtic Otherworld, land of the pagan gods, often equated after the coming of Christianity with Hell (e.g., 525 [601]), though R. S. Loomis points out that there "seems no warrant in medieval Welsh literature for the view that Annwn in any of its forms was a land of the dead" (*Wales* [141]). It is also regarded as "the Brythonic 'Not-World,' land of the blessed" (Ahrens [162]). However, the "Book of Annwn" (700 [811]) is presumably, for JCP, intended as a Welsh equivalent of the Book of the Dead. Cf. "Caer Sidi." JCP seems to use "Annwfn," an earlier spelling, only for metrical convenience.

another **people** (526 [602]) — The Normans.

anrhydedd (309 [345]) — Honour (Welsh).

"ansyberwyd" (52 [38]) — Discourtesy (Welsh).

Antaean (555 [not in 1994]) — Relating to Antaeus, a giant in classical myth who renewed his strength when he touched the earth. Hercules eventually killed him while holding him in the air.

"Ante mare … in orbe" (not in 2007 [161]) — "Before there was any earth or sea, before the canopy of heaven stretched overhead, Nature presented the same aspect the world over." After a formal invocation, the opening lines of Ovid's *Metamorphoses* (trans. Mary H. Innes, Penguin Classics). NB: JCP may be using a text with ancient lettering, but "*uultus*" is more likely to be an error for "*vultus*."

Antioch (29 [13]) — An ancient city in southern Turkey.

Apennines (336 [378]) — A mountain range in Italy.

Aphrodite (611 [702]) — The Greek goddess of love, married to Hephaestus (q.v.), but the lover of Ares, god of war. She supported Troy in the Trojan War because the Trojan Paris had given her the prize over Hera and Athene at the "Judgment of Paris."

Appian Ways (680 [787]) — The Appian Way, leading out of Rome, was the most famous of Roman roads.

Apollinaris Sidonius — See "Sidonius."

Apollo (716 [831]) — The son of Zeus and Leto. See "To Apollo," one of the earliest of the so-called Homeric Hymns.

Aporia (236 [258]) — According to Brochvael, the goddess of doubt. The word now means "being in a state of doubt."

Aquarius (106 [102]) — The Water-Carrier, the eleventh sign of the Zodiac. Astrologically, because of the precession of the equinoxes, the "age of Pisces" will be followed by the "age of Aquarius." Cf. *Obstinate Cymric* (86-9).

ar ffynnhawn … yllyn yndi (369 [417]) — See "And above …" (translation).

"ar garrec … y weilgi" (751 [873]) — See "on a rock at Harlech …" (translation).

Arans (355 [401]) — A mountain range in Gwynedd, southwest of Lake Tegid.

Arawn (489 [560]) — King of Annwn (q.v.), who changes places for a year with Pwyll, as recounted in "Pwyll Prince of Dyfed" in the *Mabinogion*. Stephen Powys Marks (187) notes that the name rhymes with "down." See also under "Hafgan."

Arddun gwraig Catgor (729 [847] — The wife of Catgor (q.v.). One of the "Three Chaste [Wives] of the Island of Britain," no.66 of The Welsh Triads (Bromwich [183]).

Ardudwy (28 [12]) — An area in modern Gwynedd near Harlech, mentioned in the *Mabinogion*, claimed by JCP as part of Einion's domain.

Arenig Range, Arenigs (24, 355 [6, 401]) — A mountain range in Gwynedd, northwest of Lake Tegid.

Ares (743 [864]) — The Greek god of war, who cuckolds Hephaestus by lying with Aphrodite.

Arfon (353 [398]) — The area of Gwynedd facing Mona or Anglesey. Both the 1951 and 1994 editions print "Arvon," Lady Charlotte Guest's spelling which JCP usually preferred.

Arglwydd (208 [224]), ***Arglwyddes*** (184 [196]) — Lord, Lady (Welsh).

"Arglwydd, pa gerdet yssyd arnat ti?" (306 [341]) — Translation (from the Welsh) follows in text.

Argos (135 [137]), **Argolis** (113 [111]) — Alternative names for Agamemnon's kingdom centred on Mycenae.

Arianrod (275 [305]) — Welsh mythological figure, sister of Gwydion. Her story is told in "Math Son of Mathonwy" in the *Mabinogion*. Most scholars, including Rhys, spell her name "Arianrhod." JCP habitually follows Lady Charlotte Guest's spelling. According to *A Glastonbury Romance* (727 [697]), the name means "Silver Circle."

Aristophanes (386 [437], etc.) — Greek comic dramatist (c.448-c.385 BC), whom Brochvael considers "the greatest humorist that had ever been, or that there was ever likely to be, in our anxious world" (400 [455]). Otherwise, numerous subsequent references are casual. JCP made a study of "the Eleven Comedies of Aristophanes" in 1946 (see *Letters to Wilkinson* [202] and *Powys to Sea-Eagle* [186]). In "Six Letters …" (159) he writes of owning "a folio printed in *1607* in *Geneva* of the *eleven comedies* with a literal Latin translation" as well as the "Bohn Library" edition (W. J. Hickie's mid-Victorian translation in Bohn's Classical Library, also mentioned in *Rabelais* [16]). Later in *Letters to Wilkinson* (272) he mentions a one-volume translation published by Liveright, which he presumably also used. Michael Ballin discusses his use of Aristophanes at some length in "*Porius* and the Feminine." JCP hoped eventually to write "a short book of eleven long chapters on the eleven comedies" ("Six Letters …" [169]). So, "Aristophanic" (585 [672]). See also "Acharnian" and "*Eirene*."

Aristotle (651 [752]) — Greek philosopher (384-322 BC), known for his *Metaphysics*, *Poetics*, etc. So, "Aristotelian" (645 [745]).

Artemis (414 [470]) — Greek goddess of virginity, who punished Orion and Actaeon for intentional or accidental offences against her chastity.

Arthur (17, 306 [xvii, 341]) — "… that heroic Romanized Welshman" (*Obstinate Cymric* [94]). In *Porius* Arthur is not the mystical, fictional figure of the Arthurian romances - or, for that matter, of the Welsh tales associated with the *Mabinogion* - but the British leader against the Saxons, who may or may not have some faint basis in historical fact. Dean (246) implies that in this regard JCP is a pioneer in modern historical fiction focusing on Arthur. JCP always refers to him here as Emperor or "*Amherawdr*" (q.v.), which can also mean "commander-in-chief." Higham has noted (76) that "the Arthur of the *Historia Brittonum* [the first surviving "historical" text to mention Arthur and traditionally attributed to Nennius, c.830] is described as both *miles* [warrior] and *dux* [leader], but never *rex* [king]." It is important, however, to realize that JCP keeps Arthur and the Welsh mythological world separate so far as Arthur's character is concerned, while linking them (via Myrddin) in his plot.

JCP makes Arthur, like so many of his central figures, including Owen Glendower (see especially *Owen Glendower* (415-6 [341-2]), subject to an epilepsy-like "weakness" (*Porius* 326 [365]). Myrrdin Wyllt claims that Arthur's grandfather came from Rome (110 [106]) because, according to Geoffrey of Monmouth (VI 5), Uthyr Pendragon was a son of Constantine II. The reference to his grandmother coming from Africa (also 110 [106]) presumably alludes to his descent from Ygerna, the Celtic (for JCP "Iberian" [q.v.]) Queen of Cornwall (VIII 19). For Malory's revised version of the traditional story of Arthur's conception, see under "Uthyr." JCP notes in a letter quoted by Ballin: "I *invent* the coming of Arthur to that forest near Tysilio" ("A Certain Combination …" [35]). See also "Arthurian cavalry" below.

Arthurian cavalry (38 [23]; cf. "Roman cavalry" (26 [9]) — As JCP notes in his prefatory "Historical Background" (18 [xviii-xix]), R. G. Collingwood was one of the earliest scholars of the Dark Ages to see Arthur as a Romano-British "commander of a mobile field-army" (322) reviving or maintaining the Roman employment of light cavalry to defeat Saxon foot-soldiers. However, the idea has been challenged. Hutton ("Arthur" [43-4]) claims there is "not a shred of evidence for this" and sees it as "simply an imposition of the medieval Arthurian setting upon a fifth-century setting," while K. H. Jackson described it as "an argument which it would be an understatement to call 'imaginative'" (7). Still, Collingwood's position retains its advocates, including Michael Holmes.

artifex (165 [173]) — Artist (Latin).

Arturus Imperator (108 [104]) — Emperor Arthur (Latin).

Arverne (72 [62]) — The modern Auvergne, where Sidonius (q.v.) was bishop. So "Arvernian" (153 [159]). "Arverna" (18 [xviii]) is the Latin version.

Arwystli (142 [145]) — A "cantref comprising the upper reaches of the valley of the Severn" (Stephens, *New Companion*), now in Powys, claimed by JCP as part of Einion's domain.

Aryan (25, 289 [8, 321]) — A people and a group of languages often looked upon inaccurately as the origin of Indo-European languages. JCP uses the word here, at a time when the Nazis were advocating an Aryan-based Teutonic superiority, to insist on what he believed to be the "non-Aryan" origin of the Welsh people.

aspetos aitheer (588, 589 [675, 676]) — "Unspeakable ether" (Greek).

Assyria (103 [98]) — One of the major empires of the ancient Near East. JCP may be referring to Nebuchadnezzar here (see Daniel 4). Ancient Assyria and Babylon overlapped geographically.

ataraxia (346 [389]) — State of tranquility (Greek), translated as "imperturbableness" in *The Meaning of Culture* (185).

Athene (634 [730]) — Wife of Zeus, supporter of the Greeks in the Trojan War, because the Trojan Paris had favoured Aphrodite in the famous "Judgment of Paris" in Greek

mythology. For the scene alluded to here, see Homer's *Iliad* (Book 21).

Atlanteans (120 [119]) — The former inhabitants of Atlantis (see below), survivors of which were supposed to have established themselves in North Africa and later in Europe.

Atlantis (18, 22 [xviii, 4]) — A legendary island in the Atlantic that is supposed to have sunk below the ocean. The story originates in Plato's *Timaeus* and *Critias* as an excuse for discussing the ideal political state and its decline when divine virtue is neglected (this is said to have led to a disastrous war with Athens before the island sank beneath the sea in a cosmic catastrophe). Plato/Socrates clearly offered the account as an intellectual myth. In *Atlantis: The Antediluvian World* (1882), an American, Ignatius Donnelly, took the story literally, ignored the decline, and argued that the best of Western civilization derived from Atlantis. JCP seems to have been influenced in his own version of the Atlantis story, either directly or indirectly, by Lewis Spence, especially his *The History of Atlantis* (1926), where the Iberians (q.v.), including the Welsh, are seen as originating in Atlantis (122), while the Druids were also, in JCP's phrase, "formidable survivors" (22 [4]). JCP, however, presents the story as if it were a myth of his Welsh people which is also his own personal mythology or "life-illusion."

In *Atlantis*, he has Odysseus visit the submerged city in the course of his last voyage. He often uses the phrase "Lost Atlantis" (with a capital L) elsewhere, including *A Glastonbury Romance* (886 [848]), *Autobiography* (459), *Maiden Castle* (7), *Atlantis* (219, 330, 335),"Edeyrnion [2]" (117), *Dostoievsky* (49), *Dorothy M. Richardson* (29), *Mortal Strife* (175, 190), and *Obstinate Cymric* (9). See also "Atlanteans" above.

Atlas Mountains (238 [261]) — A mountain range in northwest Africa. Atlas in classical mythology was a Titan condemned to bear the world on his shoulders.

Attic (366 [413]) — Greek.

Aulus (196 [210]) — Father of Nesta and servant to Porius Manlius.

Avallach (94 [87]) — In Welsh tradition, Avalon (see below) is "Ynys Avallach," with Avallach as its lord. Geoffrey Ashe refers to "the phantasm of Avalloc or Avallach, a Celtic demigod supposed to have officiated over the underworld" (*King* [22]). He is regarded as the ancestor of a number of characters in the Arthurian stories; see Rhys, *Studies* (335-7).

Avalon (676 [782]) — The enchanted island in medieval romance, an "orchard of apple-trees" (see above on same page), where the wounded Arthur was taken after the Battle of Camlan. "In Celtic lore Avalon was the rendezvous of the dead, a mysterious place where they passed over into another mode of existence" (Ashe, *King*, [22]); see "Avallach" above. Traditionally associated with Glastonbury, the site of an Iron-Age lake-village surrounded by marshland that was once water; cf. *A Glastonbury Romance* (115, 183 [127, 192]). But recent claims have been made for other locations, even including a site close to Moel y Famau (Blake and Lloyd, *Keys* [8]). According to Rodney Castleden (119), the "most promising candidate by far for Avalon is Whithorn in Galloway [in southwest Scotland]." There are also two "Avallons" in France, one in Britanny and one in Burgundy.

Avanc (148 [151]) — "… the huge, scaly, lizardlike monster with long saurian head such as the old legends described" (294 [327]). A creature well known in Welsh mythology in stories of Huw Gadarn (162 [170]) and in "Peredur Son of Efrawc." According to *Autobiography* (329-30), an "avanc" was even supposed to have inhabited a pond near Littlehampton, Sussex. It is often argued that its association with overflowing lakes connects it with the beaver, which survived in Wales until the twelfth century (Dames [77]). Note that, although JCP records the traditional story of Huw Gadarn dragging the Avanc from Lake Tegid (162 [170]), he later transposes the location to Saint Julian's Fount (334 [375]). It is probable that his habitual capitalization of the word follows the practice of Rhys (*Studies* [87ff.]). The Avanc's Cave (294 [327]) is presumably fictional, though an avanc's cave can be found in "Peredur Son of Efrawc."

"Ave Invictus" (61 [49]) — Hail unconquered [sun] (Latin). A Mithraic invocation.

Avernus (163 [171]) — A lake in central Italy, said to be one of the entrances to the underworld, and so presented in Virgil's *Aeneid* (Book 6).

awen (668 [772]) — "*Awen* … has no exact equivalent in English; the University of Wales Dictionary gives 'poetic gift, genius or inspiration, the muse'" (Peate [73]).

B

Baal (500 [571]) — See "History of Elijah …"

baban-y-gawr (565, 573 [648, 657]) — Child of a giant (Welsh). Cf. "Baban yr Gawr" (*sic*) in *The Brazen Head* (247).

Babylon (362 [409]) — One of the great empires of the ancient Near East. Its fall dates from the fifth century BC. The Jews were enslaved by the Babylonians during the seventh century BC. So, "Babylonians" (362 [409]), "Babylonish" (736 [856]).

Bacchae (684 [not in 1994]) — A play by Euripides (q.v.).

"backward-flowing Oceanus" (281 [312]) — See "Oceanus."

Badon, Badon Hill, Badon Mount — See under "Caer Badon."

Bala Lake — See "Lake Tegid."

Baldulf(s) (62 [50]) — Baldulf was a leader of the Saxon invasion, brother of Colgrim, mentioned by Geoffrey of Monmouth (IX 1, 4).

barley cakes (748 [870]) — Robert Graves refers to "sacrificial barley-cakes" in *The White Goddess* (283).

"barrier of his teeth" — See "Crossing the barrier …"

Bashan (561 [644]) — An area of Syria, once the territory of Og, who was traditionally believed to be one of the last of the race of giants (Numbers 21:33). "Imp of Bashan" appears to be a playful allusion to the traditional phrase "imp of Satan" (285 [317]).

be-all and … end-all (62 [50]) — A phrase originating in Shakespeare's *Macbeth* (I vii 5), also quoted in *Mortal Strife* (114).

beasts of the field (120, 131 [118, 132]) — An established phrase, but perhaps a deliberate echo of Genesis 3:1.

"beat him like a dog" (530 [607]) — From Shakespeare's *Twelfth Night* (II iii 154), as noted by Kate Kavanagh, though JCP claims to have derived it from Harrison Ainsworth and used it as a threat to his brother Littleton when at Preparatory School "if he allowed it, or God allowed it, *to rain*" (*Autobiography* [133; cf. 88]). Morine Krissdóttir (*Descents* [373]) notes that JCP reverses the respective roles of Porius/JCP and Rhun/Littleton here. Also used in *Owen Glendower* (736 [603]) and *The Dorset Year* (182), and compare *Wolf Solent* (192).

bedd pedryal (741 [862]) — Four-sided grave (Welsh). The phrase was originally used of the grave of Branwen on the banks of the Alaw in "Branwen Daughter of Llyr" in the *Mabinogion* (see notes to Guest [388-9]). Darrah (*Real Camelot* [147]) adds that subsequent excavation showed it to belong to the Bronze Age.

Beelzebub (285 [316]) — One of the devils who revolted against God and were expelled from Heaven, according to Milton's *Paradise Lost* (Book I). Traditionally "Lord of the Flies" associated by the Jews with a false god.

behemoth (443, 550 [506, 630]) — The name of a mythological land-monster in Job: 40:15.

Beli Mawr (160 [166]) — A Welsh culture hero, originally seen as an "ancestor deity" (Bromwich [288]), the father of Caswallawn (q.v.) and Lludd as presented in "Lludd and Llevelys" (q.v.). Also known as Beli ap Monogan (110 [107]).

Bendigeitfran (45 [31], etc.) — Bran the Blessed. See under "Bran."

Berber (25 [8]) — Relating to the Berbers, nomadic descendants of the pre-Arab inhabitants of North Africa, officially believed to have come from the eastern Mediterranean, part of the group of peoples once popularly known as "Iberian" (q.v.). On the other hand, some earlier ethnologists, notably Giuseppi Sergi, Professor of anthropology at the University of Rome, argued that they originated in Africa; see *The Mediterranean Race* [1901]). Others even believed them to be survivors of Atlantis (it was Lewis Spence who combined Sergi's findings with those of Ignatius Donnelly and his adherents). The Berber language, which was once believed to have influenced Welsh, is now classified within the Afro-Asiatic linguistic family. For JCP on their supposed connection with the Welsh, see *Obstinate Cymric* (8) and *Letters to Wilkinson* (82-3).

best and last friend of Hercules (90 [83]) — Presumably Iolaus, Hercules's nephew and charioteer.

Between me and God" (310 [345]) — A phrase that occurs frequently in the *Mabinogion* and in "Peredur Son of Efrawc." It is a favourite expression of Glyn Dwr in *Owen Glendower* (451 [371], etc.).

"between sleep and wake" (448 [511]) — From Shakespeare's *King Lear* (I ii 15). (Noted by Kate Kavanagh.)

betws (576 [661]) — Chantry (Welsh).

"beyond even chaos" (267 [295]), **"beyond mist-enshrouded chaos"** (268 [297]) — From Hesiod's *Theogony*.

birds of Rhiannon (172 [181]) — Birds in Welsh mythology "famed for their ability to cause forgetfulness and induce paradisal bliss in their listeners" (Caitlin Matthews [32]). "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 15 n31). See the references in "Branwen Daughter of Llyr" in the *Mabinogion*.

Black Pagans (110 [107]) — Presumably the Vikings, followed by the Normans.

Bleheris (97, 707 [92, 820]) — The name of a twelfth-century Welsh story-teller mentioned by Giraldus Cambrensis. According to some commentators, including Jessie L. Weston in *From Ritual to Romance* (Ch.14), he was the original inspiration behind the Grail romances. He is identifiable with the Blaise in Robert de Boron's *Joseph* and *Merlin*, and in the Didot-*Perceval*, as well as with Merlin's tutor in Malory. He is thus the Bleys of Tennyson's "The Coming of Arthur" who was outstripped by his pupil and eventually wrote "whatsoever Merlin did / In one great annal-book" (ll.156-7). See also under "Henog."

Bleiddyn (673 [778]) — Welsh for "young wolf" and the name of the wolf-cub in "Math Son of Mathonwy" in the *Mabinogion*. Robert Kunkel notes that the wolf-cub is "incestuously engendered by Gwydion ap Don upon his younger brother Gilfaethry when the pair of them have been metamorphosed into wolves by their magician-uncle, Math" ("Incest" [33]). Morine Krissdóttir (*Descents* [87]) claims that "Bleiddyn "is a product of masturbation, grown not in a womb but in a magician's alchemical retort," but this goes far beyond what JCP actually tells us. The story of Llew Llaw Gyffes, born in mysterious circumstances and deposited in his chest by Gwydion (see 275 [305]), seems intended by JCP as a literary parallel. The child Llew is discovered in the chest just as JCP's y Bychan is discovered sitting on a chest in the cave. There is a Philip Bleddyn (*sic*) in one of JCP's early stories dating from the time of his first Welsh enthusiasm (see Smith [21]).

Blessed One — See "Gorthevyr Bendigeit."

blind leaders of the blind (110 [106]) — Matthew 15:14.

Blodeuwedd (645, 688-9 [744, 797-8]) — 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, and is later turned into an owl. Her tale is told in "Math Son of Mathonwy" in the *Mabinogion*, where "Blodeuwedd" is said to mean "owl" and, implicitly, "Flower Face." Stephen Powys Marks (187-8) notes that the name "is pronounced, roughly, 'blod-eye-(oo)weth', accented on 'eye' ('th' as in 'this')." Her story is mentioned briefly in *A Glastonbury Romance* (727 [697]). For JCP's personal fantasy about Blodeuwedd, see *Petrushka* (216-7), and Morine Krissdóttir's foreword to the 2007 edition (7).

Boeotians (267 [295]) — Inhabitants of Boeotia, a district in ancient Greece northwest of Athens.

Boethius, Anicius Manlius [Severinus] (18, 159 [xviii, 166]) — Roman politician and philosopher (c.480-c.525), best known for his *Consolations of Philosophy* written while in prison. His presence in the memories of characters in *Porius* is, given his dates, somewhat anachronistic. JCP's argument on this point (18 [xviii]) is vitiated by the fact that Brochvael must have visited Rome long before 499. Originally, JCP had planned to write the book that became *Porius* as a historical novel about Boethius (*Letters to Roberts* [56]), but the references within the text, though frequent, give little information about him. So, "Boethian" (394 [446], etc.).

Bontdu (689 [798]) — Usually spelt "Bontddu," a village in Gwynedd between Barmouth and Dolgellau.

Book of Amos (638 [736]) — The book of a minor prophet in the Old Testament. The quotation is from Amos 7:14, but not from the Authorized (King James) Version.

"born and intended" (63 [52]) — Not identified.

Bosporus (78 [69]) — The strait separating Europe from Asia, where Constantinople (Istanbul) is situated.

boy-prince (311 [348]) — Maelgwn (q.v.).

Bran (23, 91 [6, 84]) — A mythical Welsh hero whose story is told in "Branwen Daughter of Llyr" in the *Mabinogion*. After his death, his severed head was a source of wisdom and sustenance until buried in London. Though he is called "the Blessed" because he was supposed to have introduced Christianity to Britain, this is "probably a corruption of some earlier epithet" (Darrah, *Real Camelot* [72, 73]). According to Rachel Bromwich (191), this tradition cannot be traced back further than the eighteenth century.

The Welsh form is Bendigeitfran. Bran is traditionally associated with ravens (cf. 23 [6]). For the "fortress of Bran" (23 [6]) and "our Mount of the thrice-blessed Bran" (172 [182]), see "Dinas Bran."

Briareus (249 [274]) — A hundred-armed giant, one of the first-born of Uranus and Gaia in the Olympian creation-myth. JCP is for the most part drawing on Hesiod's *Theogony*. Homer records (*Iliad*, Book 1) that he later saved Zeus on the occasion of a revolt against him by the other Olympians. He is therefore not usually classified among the Titans, but Robert Kunkel observes, referring to 249 [274]: "At one point Briareus is identified as a Titan, according to the tradition reported by Statius" ("Glossary" [166]). A well-known passage in Plutarch (quoted by Rhys, *Studies* [368]) mentions him as "keeping guard" over Cronus (Cronos) on an island off Wales.

"Brithlas" (312 [348]) — Welsh for "dapple-grey" (q.v.).

Brochvael [ab Iddawc] (24 [7]) — Younger brother of Einion, father of Morfydd. Krissdóttir (*Descents* [377]) calls him "the toothless scholar who has many of Powys's own characteristics." The name (also read as Brochwel or Brochmail) is recorded on Eliseg's Pillar (see "Eliseg") and elsewhere. This historical Brochvael was apparently the son of Eliseg (see *Owen Glendower* [882 [723]). Stephen Powys Marks (87) notes that the name rhymes with "vile."

"*Broken!*" (143 [146]) — A broken sword, a recurrent image throughout the book, was an important symbol in the Grail romances; see Keith (15-16) and Littleton and Malcor (xxv, 92, 184-7 *passim*). See Chrétien de Troyes' unfinished *Perceval* (*Le Conte du Graal*) for a sword destined to be broken and only repaired in Gerbert de Montreuil's Continuation.

Brother John (21 [3]) — An old, dying priest, disciple of Pelagius (q.v.), friend and confessor of Porius. JCP notes in a letter reproduced by Michael Ballin that he "invented Brother John's cave or cell" (A Certain Combination …" [35]). That he used his own first name for this character may be significant.

Brutium (163 [171]) — The southern extremity of Italy.

Bryn Badon (512 [585]) — See "Caer Badon."

Brythons (18, 21 [xix, 3]) — A branch of the Celtic-speaking peoples, of Aryan origin (cf. "Gwyddylaid"), bringing with them a language from which, linguists are now agreed, modern Welsh derives. For JCP, they arrived after the Ffichtiaid, the "forest people," and the Gwyddylaid. They soon became Romanized, and in a tradition deriving from Geoffrey of Monmouth (IV 1), who attributes it to Julius Caesar, are said to be descended from the Trojans. JCP himself considered them, with the Gwyddylaid, "probably akin to the Homeric Greeks"; see 125, 525 [125, 601] and *Obstinate Cymric* (65-66). So, "Brythonic" (18, 21 [viii, 3]), "Brythonian" (121 [120]), and Brythonaid" (646 [745]).

Bu carchar Gwair ygkaer Sidi! (667 [771]) — This line and subsequent lines are translated (from the Welsh) in text. See "The prison of Gwair …"

buchedd (486 [557]) — Life-history, memorable chronicle (Welsh).

"But the Henog had disciplined himself … was allowed to see them" (700-701 [812]) — Morine Krissdóttir ("An Artfully Artless Work" [30]) believes that in this paragraph "Powys sums up a life's work."

"by the lining of their souls" (640 [738]) — Not identified.

by the Power and the Dog (737 [856]) — An obscure phrase, perhaps with a Mithraic connection, but echoing Psalm 22:20. (Noted by Kate Kavanagh.)

"by the two goddesses!" (386 [437]) — A phrase that recurs continually in Aristophanes' *Lysistrata*. According to Jeffrey Henderson (209 n35), the two goddesses in question are

the "chief deities of the Eleusinian Mysteries, Demeter and Kore (Persephone), whose worship was intimately associated with human and agricultural fertility and thus with women."

Bychan — See under "y Bychan."

Byzantium (166 [173]) — The centre of the Eastern Empire based at Constantinople (Istanbul). So, "Byzantine" (117 [115]).

C

Cabbala (333 [374]) — The Jewish esoteric method of interpreting Scripture. So, "Cabbalistic" (336 [378]) and "Cabbalistical" (336 [377]).

Cad Goddeu (489 [560]) — "The Battle of the Trees," an ancient Welsh poem very freely translated here. It is traditionally attributed to Taliesin. For other translations, see Ford (183-7) and in Robert Graves's *The White Goddess* (30-36). Graves reproduces what he admits to be an unreliable translation (30-36) and adds his own highly imaginative rendition.

Cadawg ab Idris, Cadawg Hen (293-4 [326-7]) — A fictional character, the lifelong friend of Tonwen, later identified as the son of Gorthevyr Bendigeit (q.v.). Cadawg is a traditional name, appearing in "Culhwch and Olwen." "Hen" is Welsh for "Old." Cadawg's great age involves chronological difficulties, since Vortigern (q.v.) married Ronwen (q.v.) after the arrival of Hengyst (which is historically supposed to have taken place in c.449). Cadawg is presented as Vortigern's grandson, yet Gunhorst (q.v.) is said to have been in England "in the days of Ronwen" (455 [401]), and the eight-year-old Gunta is his daughter by Sibylla! It is impossible to work out a time-scheme which can account for the differentiations in age.

caddug (422 [480]) — Mist (Welsh).

Cader Idris (20, 24 [xxii, 6]) — The "throne of Idris" (Welsh), a mountain in Gwynedd, near the coast, south of Dolgellau, usually referred to as "the Cader." See also "Idris."

Cadmus (223 [243]) — Founder of Thebes, Greece. The reference here is to Cadmus and Tiresias appearing as followers of Dionysus in Euripides' *The Bacchae*. In *Powys to Sea-Eagle*, JCP writes to Philippa in May 1940 of "how the wild fury of the Bacchanals made old Cadmus King of Thebes *act silly*" (126).

cadwyn dromlas (687 [796]) — Translation (from the Welsh) follows in text. A quotation from the ancient Welsh poem "Preiddau Annwn" ("The Spoils of Annwn"), traditionally attributed to Taliesin.

Caer Badon (180 [191]) — Scene of the battle in which Arthur is supposed to have defeated the Saxons just after the action of *Porius*. Also referred to as "Bryn Badon" and "Mons Badonicus." Modern scholarship recognizes it as "certainly historical" but "improbably attributed to Arthur" (Higham [150]). Geoffrey of Monmouth (whom JCP clearly follows - see 319, 612 [357, 704]) - identified it as Bath ("Kaerbadun" [II 10]); others have made claims for sites in Dorset, Shropshire, Wiltshire, Glamorgan, and Powys. Though Badon is often dated to 516 on the evidence of the *Annales Cambriae*, JCP follows the accepted views of his time, as represented by Frank Stenton in *Anglo-Saxon England* (1943), in dating the battle to c.500, and this date is "now generally agreed" as "probable" (Green [15]).

Caer Cystennin (126 [126]) — Constantinople (Istanbul). Also known as "Dinas Cystennin" (138 [140]).

Caer Dathyl (234 [256]) — The place in Arfon where Math's court met in "Math Son of Mathonwy" in the *Mabinogion*, situated, according to Lady Charlotte Guest (435), between Llanrwyst and Conwy in the modern county of Conwy.

Caer Efrog (180 [191]) — Traditionally identified as York. Also known as "Dinas Efrog" (516 [590]).

Caer Einion (369 [417]) — Near the present-day Castell Caereinion, west of Welshpool in Powys, where Taliesin is said to have originated.

Caer Gwydion (239 [262]) — Welsh for the Milky Way. See *Owen Glendower* (564 [462]).

Caergwynt (40 [25]) — Arthur won a battle over Mordred here according to Geoffrey of Monmouth, who identified it (II 9) as Winchester, but Caer Gwent or Caerwent near Newport (see "Cerrig Gwynt") is also possible. Otherwise, Geoffrey makes no connection between Winchester and Arthur. Winchester is acknowledged as an Arthurian centre in the French *Mort Artu* in the 1230s, while historically Edward I held a great tournament there in 1290 and probably had the famous Round Table constructed at that time. Malory, on the other hand, identified it with Camelot. According to Geoffrey Ashe, however, the "courts at Caerleon and Winchester are found only in medieval literature" (*Quest* [51]).

I suspect that no consistently satisfactory identification of Caergwynt (and its relation with Caerleon) is possible. Some references suggest a Welsh location, some an English one. JCP may well borrow from various sources that reflect different assumptions about its location. Stephen Powys Marks accepts Winchester (188) after much thought, but I doubt if any fully accepted agreement will be forthcoming. It depends in part on whether individuals see Arthur as an *exclusively* national hero. JCP would, incidentally, have been fascinated by the theory put forward by Blake and Lloyd (*Keys* [51]) that "Caer Wynt" might have been Corwen!

Caer Keint (525 [601, "Gaer-Keint"]) — Probably "Caer Geint," traditionally identified as Canterbury.

Caerleon (40 [25]) — A traditional Arthurian camp usually identified as Caerleon-on-Usk near Newport. It is said to mean the fortress of the legion. See also "Caergwynt" above.

Caer Llyr, Caerlyr (180, 439 [191, 501]) — Identified by Geoffrey of Monmouth (II 11) as Leicester; see also Rhys, *Studies* (131). Since it also appears as "Dinas Llyr" (313 [350]), "Caerlyr" is probably an error.

Caerloyw (378, 439 [427, 501]) — Literally, "shining fortress." Gloucester, where Mabon ap Modron is imprisoned in "Culhwch and Olwen." See Rhys, *Studies* (81).

Caer Myrddin (220 [239]) — The modern Carmarthen, birthplace of Merlin (Myrddin) according to Geoffrey of Monmouth (VI 17), but he is now seen by modern historians as a fictive "eponymous founder-figure" (Green [9]).

Caer Sidi (148, 358 [152, 404]) — Literally, "revolving castle": "the four-cornered paradise beyond the sea" (494 [563]); "that famous four-sided island tower in the waters of Annwn" (749 [871]). A mysterious island-Elysium frequently mentioned in Welsh mythology and regarded by many scholars as identical with the Otherworld. It is sometimes identified as Glastonbury - see two hints in *A Glastonbury Romance* (454, 1048 [440, 1002]) - and sometimes as Grassholm. The "immortal youth" imprisoned there (656 [757]) was Gwair (q.v.). JCP had already used it as a setting (within Hell) in *Morwyn*.

Caer Vanddwy (667 [771]) — The "castle of light"; location unknown, but elsewhere associated with Gwyn ap Nudd (q.v.; see Ashe, *King* [107] and Green [61]). Visited by Arthur on his voyage to Annwn, according to the ancient Welsh poem "Preiddau Annwn" ("The Spoils of Annwyn"), traditionally attributed to Taliesin, from which the lines quoted in the text are taken.

Caer Veddwit (667 [771]) — Probably "the Castle of Revelry" (Rhys, *Studies* [301]) mentioned in these lines from the ancient poem "Preiddau Annwn" ("The Spoils of Annwn"), traditionally attributed to Taliesin.

Caesar (131 [133]) — Julius Caesar (100-44 BC), Roman general and political leader, the first to land in Britain (55 BC). Assassinated by Brutus, Mark Antony, and Cassius. Known in Welsh as Ul-Kessar (q.v.). So "Caesarean" (601 [690]). For Caesar on the Druids (227 [247]; cf. 668 [772]), see his *De Bello Gallico* (VI 13), though no specific reference is made to Mona.

Caius Julius (135 [137]) — Alternative name for (Julius) Caesar (q.v.).

Caius Sollius Modestus — See "Sidonius."

Calabria (155 [not in 1994]) — An ancient area in the extreme south of Italy.

calch (27 [10]), ***calch lassar*** (34 [19]) — An enamel-like covering (Welsh). See also *Owen Glendower* (516 [423]). "Calch lassar" was a special form of blue enamel mentioned in "Manawyddan Son of Llyr" in the *Mabinogion*.

"Caledvwlch" (315 [352-3]) — The name of Arthur's sword, the Welsh version of Excalibur ("Caliburn" in Geoffrey of Monmouth [IX 4]), occurring in "Culhwch and Olwen" and elsewhere. It means "Hard-Notch" in Welsh (Padel [24]). August Hunt suggests "Hard Lightning" as an alternative meaning, and notes that the name "appears to be cognate with that of the famous sword of the Irish hero Fergus mac Roich, Caledbolg" (95).

Calluna vulgaris (723 [840]) — The scientific name for heather or ling.

Calypso (362 [409]) — Dion Diomedes' ship, named after the nymph in Homer's *Odyssey* (Book V).

Camel, river (569 [652]) — A river in Cornwall, mentioned by Geoffrey of Monmouth (XI 2), perhaps the River Camel at Slaughter Bridge, Camelford, near Tintagel (see Lewis Thorpe's edition of Geoffrey [259-60n]). Others have associated it with Cadbury Castle, supposedly Arthur's "Camelot," near Queen's Camel in Somerset.

Camlan (730 [848]; cf. 732 [851]) — A supposed battle, variously dated from the late 510s to the early 540s, where, according to Welsh tradition, Arthur and Medrawd were both fatally wounded. Welsh sources give the date as either 539 or 542, but the only early text to claim it as historical is the decidedly dubious *Annales Cambriae* (see Green [30], who later describes it as "wholly legendary and mythical" [75]). It is mentioned in both the mythic tale "Culhwch and Olwen" and the romance "The Dream of Rhonaby." Various locations in Cornwall, Wales, and the north of England have been suggested as possible sites for the folkloric battle. JCP calls it a "half-historic encounter" in "Characters" (19).

Canaanitish (567 [651]) — Belonging to Canaan, the ancient region in what is now Israel and Lebanon.

Canna ferch Glam (154 [159]) — Wife of Gwrgi, servant to Brochvael.

cantrefls] (180, 372 [191, 421]) — A cantref is a Welsh term for a small administrative area, like an English "Hundred."

Capitolian (530 [607]) — Relating to the Capitol in Rome, the centre of political meeting and ceremony.

Caput Mortuum (194 [207]) — Literally "dead head" (Latin). The reference is to a prophetic head, like Bran's (q.v.). See also "*deus mortuus*."

Caradoc (372 [not in 1994]) — See "Seven Horsemen."

Carbonek (148, 377 [152, 427]) — The Castle of Carbonek is the Grail Castle in Arthurian romance, often located on Bardsey Island, just off the coast of Gwynedd. Other claimants include Glastonbury (see *A Glastonbury Romance* (250-51 [247]). It is said to mean "the Treasury of the Holy Vessel" according to Waite (186). More often, "Corbenic"; "Corbenik" in Malory's spelling.

cariad (330 [371]) — Love (Welsh, but introduced, according to JCP, into the language of the Cewri); so, "'*cariad-digon*,' love is enough" (480 [548-9]; cf. 500 [572]).

carnedd (169 [178]) — Cairn, or tomb (Welsh).

Carnwenhau (318 [356]) — The name of Arthur's dagger, occurring in "Culhwch and Olwen." It means "White-hilted one" in Welsh (Padel [24-25]). "Carnwennan" is the usual form, but JCP follows Lady Charlotte Guest's spelling.

Carthage (157 [163]) — An important ancient city on the north coast of Africa, destroyed by Rome at the end of the

Punic Wars in 146 BC. Best known for Dido, its queen, who fell in love with Aeneas in Virgil's *Aeneid* (Book 6). So, "Carthaginian" (380 [430]).

cartref (671 [776]) — Home (Welsh).

caryatid (83 [75]) — A female figure used for a supporting column in Greek architecture.

Cassiodorus (18, 227 [xviii, 247]) — Flavius Cassiodorus Magnus Aurelius Senator (c.480-575), Roman statesman who served as secretary to Theodoric (q.v.). The entry in Harvey's *Oxford Companion to Classical Literature* calls him "almost prime minister." He later retired to Brutium (q.v.) and wrote a "History of the Goths," where JCP has him (anachronistically) send a copy of Ovid's *Metamorphoses* to Brochvael. JCP also mentions him in *Obstinate Cymric* (29).

Castell Deganwy (87 [80]) — See "Deganwy."

Castrum Deva (176 [186]) — The Latin name for Chester.

Castrum Uriconium — See "Uriconium."

Caswallawn (154 [159]) — As Rhys notes in *Lectures*, "Caswallawn belongs to Welsh mythology, but his name happens to be the same as that of the historical man Cassivellaunus in Caesar's narrative" (153). Cassivellaunus was King of Britain. The Welsh figure, Caswallawn son of Beli, appears in "Branwen Daughter of Llyr" in the *Mabinogion*, which alludes to the death of Cradawc ap Bran, and in nos.35 and 36 of the Welsh Triads (Bromwich 81, 90). See also "Seven Horsemen."

Caswallawn Llawhir (87 [80]) — "Caswallawn of the long hand," the deceased father of Maelgwn (q.v.), grandson of Cunedda and cousin of Einion.

catalogue of the ships (93 [86]) — In Homer's *Iliad* (Book 2).

Catgor (728, 729 [845, 847]) — A character mentioned in no.66 of the Welsh Triads (Bromwich [183]). The name clearly appealed to JCP because it rhymes with "whore"!

Cattraeth (720 [836]) — Usually spelt "Catraeth" and customarily identified with the modern Catterick in Yorkshire, but Rhys places it near the Forth of Firth (*Studies* [240-41]).

"Cau dy Geg" (415 [472]) — "Shut your mouth" (Welsh).

cauldron of rebirth — See "*pair dadeni*."

"cave!" (93 [86]) — A two-syllable Latin word meaning "Beware." JCP is doubtless alluding to the way in which the word was used by English public-school boys to warn of the approach of a master. See also "*Adsum!*" Cf. *In Defence of Sensuality* (104).

Cave of the Dog (37 [22]) — Perhaps JCP's invention, though in a letter to Iorwerth C. Peate (25 April 1945) JCP writes of "a sort of mossy rocky precipice with a cave" investigated near Corwen while writing *Porius* (Peate [59]; cf. Krissdóttir, *Descents* (387-8). Myrddin Wyllt's likening it to "the mouth of Tartarus" (265 [292]) recalls Wookey Hole, with its water resembling the Styx, in *A Glastonbury Romance* (237 [not in 1955]). Wookey was known in folklore as one of the entrances to the underworld.

cave that Abraham bought (551 [632]) — At Machpelah. See Genesis 23: 17-20.

"cavoseniargizing" (92 [85], etc.) — Porius's word for a deep state of self-induced meditation (sometimes, though not invariably, with a sexual component), a "trick of rapid mental journeys in various directions" (86 [78]), a "particular form of lotus eating" in which "his soul found itself able to follow every curve and ripple of his bodily sensations *and yet remain suspended above them*" (92, 93 [86, 87]); also defined as a "secretive psycho-sensuous trick of ravishing the four elements with the five senses … like making love to the earth-mother herself … his precious cosmogonic art" (466 [533, 534]). It is a "sensuous-mystical habit" (Knight [80]), where body and spirit are united in an experience outside time and space. Knight notes that it "suggests 'cave' (q.v.), 'energising' and perhaps 'enlarge'" (80n). The word is derived from an inscription on a stone, probably late fifth or early sixth century, built into the church at Llanfor, southwest of Corwen, near Bala. See Slater's article, which contains an illustration, and Lock, "*Porius*: A Week without History" (37, 43), who shows that JCP derives his information from Rhys's *Lectures on Welsh Philology* (1877). He notes that JCP ignores Rhys's claim that it should be read as two separate words.

cawr (male 239 [262]), ***cawres*** (female 471 [539]) — Giant (Welsh). Also, *gawr* and *gawres*, dependent on the final letter of the preceding word, though Stephen Powys Marks (186) points out that the former is "an incorrect formation." So, "*cawr y Cader*" (478 [546]), the giant from the Cader, and "*cawres-cariad*" (589 [676]), beloved giant.

Celts (21 [4]), **Celtic** (25 [8]) — A tribe first located in Gaul in the first century BC that gave its name to a collection of peoples said to have colonized westward. Many current archaeologists, including John Collis (see *The Celts: Origins, Myths & Inventions*), are uneasy with "Celtic" as applied to people, and confine their usage to the "Gaelic" language-group.

cena (196 [210]) — Evening meal (Latin).

centaur (39 [24]) — A creature half man and half horse. In Greek mythology, centaurs were inhabitants of Thessaly, said to be the offspring of Ixion (q.v.) and a cloud.

Cerberuses (440 [502]) — Cerberus was a three-headed dog who guarded the entrance to Hades in classical mythology. In Virgil's *Aeneid* (Book 6), the Sibyl assists Aeneas in eluding him by giving him drugged sops of bread.

Ceredigion (498 [568]) — Now a Welsh county, south of Gwynedd, the ancient form of Cardigan. The name is said to derive from Ceredig, one of the sons of Cunedda (q.v.).

Ceridwen (38, 45 [22, 31]; cf. 626 [722]) — A "once great Ordovician and Venedotian goddess" (296 [330]), later a witch-figure who plays a prominent part in "The Tale of

Gwion Bach," the first section of "[The Tale of] Taliesin." She was traditionally the owner of a magic cauldron of inspiration or "wisdom." In *A Glastonbury Romance* she is described as "the Welsh Demeter" (509 [491-2]) and her cauldron as "the real Grail" (726 [697]).

Cernyw (156 [162]) — Traditionally, Cornwall, Cornish (Welsh).

Cerrig Gwynt (106 [102]) — White Stone (Welsh). Probably Caerwent, near Newport.

Cewri (122 [121]) — The "traditional Brythonic word for 'giants'" (also 122 [121]); plural of "*cawr*" (q.v.). In Geoffrey of Monmouth (I 16), the island of Britain was originally "uninhabited except for a few giants." There are numerous fragments of Welsh folklore involving the Cewri, and traces preserved in place-names. At least two versions of a cannibalistic *cawres* defeated by St. Collen are recorded from the Corwen area; see Grooms (especially 85-6 and 90-91).

Charon (298 [332]) — In classical literature, the ferryman who escorts the dead across the River Styx to the underworld. See especially Virgil's *Aeneid* (Book 6).

Charybdis (658 [759]) — A monster, later identified with a whirlpool, in Homer's *Odyssey* (Book 11).

Cheldric(s) (62 [50]) — Cheldric was one of the leaders of the Saxon invasions mentioned by Geoffrey of Monmouth. JCP seems to telescope three characters in Geoffrey: "Duke Cheldric" (IX 1, 4, 5), an associate of Baldulf and Colgrin (Colgrim); "Chelric" (XI 1, 2), who conspired with Mordred (Medrawd); and possibly "Cherdic" (VI 13), who came to the aid of Vortigern, JCP's "Gortheyrn Gortheneu," and may be identical with the historical Cerdic. "Cerdic is a king of the Saxons (though his name is Welsh) and the reputed founder of the kingdom of Wessex … According to one tradition, Cerdic was the Saxon leader at the battle of Mount Badon" (Lupack [438]).

child-Prince of Deganwy (606 [697]) — Maelgwyn.

children of her son … against her own children (283 [314]) — The Olympians, children of Cronos and Rhea, against the Titans, children of Uranus and Gaia (Earth), and including Cronos and Rhea.

Chimaera (343, 624 [387, 718]) — A female fire-breathing monster, daughter of Echidna (q.v.) in classical mythology. JCP is drawing on Hesiod's *Theogony* here.

"Christianus fuit" (543 [622]) — "He was a Christian" (Latin). See "*Porius hic in tumulo* …"

Christus Romanus (699 [811]) — The Roman Christ (Latin).

church of Collen Sant — See "Collen Sant."

church of Saint Julian (23 [6]) — This church at Corwen also appears, as "the church of St. Sulien," in *Owen Glendower* (867 [710]).

Cimmerian (91 [84]) — Relating to a people supposed to live in perpetual darkness. They are mentioned, for instance, at the opening of Book 11 of Homer's *Odyssey*, and Timothy Hyman notes that JCP would have heard, via Matthew Arnold's *On the Study of Celtic Literature*, "the old tradition that identifies the Cimmerians as ancestors of the Welsh, the 'Cymry'" (6; cf. Graves, *White Goddess* [236]). JCP, who quotes the Homeric reference, was clearly aware of this tradition (see *The Dorset Year* [191]), but does not make use of it in his novel/romance. He also acknowledges there that Phyllis Playter mentioned the Cimmerians to him at their first meeting. Graves (236) and Reid (103) both point out that, if they originally inhabited northern latitudes, the Cimmerians were a nomadic tribe that wandered as far as the Crimea.

Circe (123 [122]) — The witch who turns men into swine in Homer's *Odyssey* (Book 10), and later gives advice to Odysseus about his subsequent journey homewards.

circumference … *nowhere* … hub … *everywhere* (239 [262]) — "The nature of God is a circle of which the centre is everywhere and the circumference is nowhere." A celebrated anonymous remark quoted by Aquinas, sometimes attributed to St. Bonaventure but generally to Empedocles (q.v.). Also quoted in *Wood and Stone* (437), *Morwyn* (320, 322), *Two and Two* (62). JCP probably derived it from Rabelais (Book 5, Ch.48); see also *The Pleasures of Literature* (106), *Rabelais* (371, 400), *Obstinate Cymric* (140), *Visions and Revisions* (36), and *Letters to Ichiro Hara* (86).

Circus of Dagon — See "Samson."

Cisalpine (748 [870]) — On the south (Roman) side of the Alps.

city of Lludd (134 [136]) — London. See "Lludd [ap Beli ap Monogan]."

city of the Great King (277 [306]) — Constantinople (Istanbul). Cf. "court of the Great King" (356 [402]).

civilitas (125 [124]) — Politeness (Latin); here, perhaps, closer to "sophistication."

"***civis Venedotius***" (157 [163]) — A [Roman] citizen from North Wales (Latin).

Claudianus, Claudian (193 [206]) — Claudianus Mamertius, a fifth-century Gallic philosopher, friend and teacher of Sidonius (q.v.), who corresponded with him.

Claudius [Caesar] (133 [135]) — Roman Emperor, AD 41-54, who visited Britain briefly in AD 43.

clawdd poncen (701 [813]) — Translation (from the Welsh) follows in text.

clawr-yr-wyddbwyll (241 [264]) — The board for a game usually translated (as JCP translates it here (233 [255]) as chess, but which is called "wyddbwyll" or "gwyddbwyll," and is in fact very different, being a hunt-game rather than a war-game, but could be played on the same board. Anne Ross claims that this was a game for "those of high rank, such as princes and Druids" (65). In presenting Morgant and Drom at play here, JCP seems to be echoing a scene at

the beginning of "The Dream, of Maxen Wledig," generally translated with the *Mabinogion*. The game also appears in the Grail romance *Perlesvaus*, and elsewhere. See also Keith (17).

Clio (108 [104]) — The muse of history.

"clothed … and in her right mind" (247 [271]) — Adapted from Mark 5:15.

Clydno (310 [346]) — Father of Cynan (q.v.).

Coed Gwyllt (489 [560]) — Literally, "Wild Wood" (Welsh).

Coed Sarn Elen (131 [133]) — Forest near the Roman road in west Wales. See "Sarn Helen track."

Coelbren-y-Beirdd (575 [660]) — Literally, "Sign-board of the Poets" (Welsh), an alphabet which the controversial Welsh scholar Iolo Morganwg (1747-1826) ascribed to the ancient Britons, though most scholars now suspect it to be his own invention. This being so, it constitutes a blatant anachronism on JCP's part, though it may well be playfully deliberate.

Colgrims (18, 62 [xviii, 50]) — Colgrim was a leader of the Saxon invasion mentioned by Geoffrey of Monmouth (IX I, 4), who calls him "Colgrin."

Coliseum (184 [195]) — The great amphitheatre in Rome, used for gladiatorial contests.

Collen Sant (547 [626]) — Saint Collen, a Welsh saint of the late sixth century (so anachronistic here), whose name is incorporated into Llangollen. See also *Owen Glendower* (71 [59]). He also claimed connections with Glastonbury, though JCP doesn't mention him in *A Glastonbury Romance*.

Collingwood and Myres (18 [xviii]) — See "Arthurian cavalry" and "*Roman Britain*."

Comes (475 [543]) — Defender, upholder (Latin).

"Complete is my chair … Pryderi" (358 [404]) — An extract from an ancient Welsh poem traditionally attributed to Taliesin. Later lines from the same poem are quoted at 369 [417]). It is quoted by Rhys in *Studies* (301), by Loomis in *The Grail* (126), and the whole poem is reproduced in Skene (I 274-6). JCP's translation is closer to Skene's. The opening two lines also appear (in both Welsh and English, the translation here following Rhys) in *Morwyn* (242-3).

Constantine (166 [173]) — Roman emperor from 313 to 337, who made Christianity the official religion of the empire.

Constantinople (17, 47 [xviii, 32]) — The modern Istanbul, Turkey.

converted on the road to the Gaer (571 [656]) — An allusion to Paul's conversion on the road to Damascus, as recorded in Acts 9:1-9.

Conway (750 [872]) — Now spelt "Conwy," a town with a famous castle in the county of Conwy, on the north coast of Wales.

Coranians (22 [4]; cf. 730 [848]) — A legendary ancient people supposedly able to hear all sounds carried on the wind. They are mentioned in various Welsh mythological texts, including "Lludd and Llevelys" (q.v.), which in its closing paragraphs recounts the story of Lludd's destroying them. See also 110, 472 [107, 540].

Cornwall (341 [384]) — The most westerly county in England, originally inhabited by a Celtic (or, for JCP, "Iberian") people with its own language. Its tin deposits were famous in the ancient world, and led to considerable trade with the Mediterranean peoples.

"corpse god" — See "*deus mortuus*."

Corwen (23 [6]) — A small community in which most of *Porius* is set. It was in the county of Merioneth when the book was written, but is now in Denbighshire. JCP lived there from 1935 until 1955. The final chapter of *Owen Glendower* also takes place there.

Cottus (266 [294]) — A hundred-armed giant, one of the first-born of Uranus and Gaia in the Olympian creation-myth. JCP is drawing upon Hesiod's *Theogony*.

court of the Great King (356 [402]) — See "city of the Great King."

crack into the unknown (111 [109]; cf. 551, 748, 631 [869]) — A favourite JCP concept appearing in most of his later novel/romances. See, for example, *A Glastonbury Romance* (149 [159]).

Cradawc ap Bran — See "Seven Horsemen."

Craig Hen (461 [513 (not in 2007), 527]) — Old Stone (Welsh). In a letter reproduced by Michael Ballin, JCP notes that he "*invented* that cave where the Giant and Giantess hid and half-devoured the body of [Mabsant]" ("A Certain Combination …" [35]).

craig-y-gartref (622 [716]) — Home-rock (Welsh).

Cras amet … qui numquam amavit (171 [180]) — Translation (from the Latin) follows in text. From l.12 of the *Pervigilium Veneris* (q.v.). Also quoted in *Rodmoor* (13), *Powys on Keats* (54), *Letters to Llewelyn* (I 96), and *Diary 1930* (45).

crazy-dazy (361 [407]) — One of JCP's invented dialect-usages; see, for example, *The Inmates* (42).

Creiddylad (20, 66 [xxii, 55]) — Both the contemporary giantess (Ch.23) and the wife of Edeyrn, so Porius's great-grandmother (60, 426 [55, 485]). A traditional name, occurring in "Culhwch and Olwen," where a Creiddylad is described as "the most majestic maiden there ever was in the three islands of Britain" (Ford [131]). Since this is the Welsh form of Cordelia (see Rhys, *Studies* [36, 322n]), the scene where the *cawr* carries his dead daughter in his arms (481-3 [551-2]) creates resonances with the final scene in Shakespeare's *King Lear*. Her death is also comparable to that

of Tom Barter in *A Glastonbury Romance* (1100 [1050]); this resemblance is discussed by Maxwell (207-8).

"Cressaw Duw wrthyt, eneit!" (306 [341]) — Translation (from the Welsh) follows in text.

Crete (240 [263]) — A Greek island in the eastern Mediterranean, best known for Knossos and the story of the Minotaur. So, "Cretan" (83 [75]).

Cretinloy of Gaul (661 [763]) — Given the comic implications of the name - "deliberately appropriate," as Glen Cavaliero calls it (*Novelist* [186]) - this character is clearly JCP's invention.

Crocaw (491 [561]) — Probably an imagined derivation from "croc," cross, to mean in this context "the Crucified." (Suggestion from David Klausner.)

"Cronos" (61 [49]) — A Titan, youngest son of Uranus and Gaia, husband of Rhea, overthrown by his son Zeus, and often confused with Chronos (Time) - including, unfortunately, in the title of the final chapter in the 2007 edition. As Robert Graves writes: "The later Greeks read 'Cronus' as *Chronos*, 'Father Time' with his relentless sickle" (*Greek Myths* [6.2]). He is the Roman Saturn; hence Saturday, the "Day of Cronos" (251 [276]). JCP derives the story of Cronos from Hesiod's *Theogony*. For Myrddin Wyllt as incarnation (and mouthpiece) of Cronos, see 109-110 [106]. Because of JCP's identification with Cronos, Britain becomes the "Isle of Cronos" (280 [311]). Cronos (or "Chronos") was also a Mithraic deity (see Patterson [15 n43]). In *A Glastonbury Romance* (342 [334]) JCP follows Rhys (*Studies* [367-8]), who quotes a passage from Plutarch's *De Defectu Oraculorum*, which in turn quotes Demetrius, an ancient traveller, to the effect that Cronos is imprisoned on an island of Britain; this is later identified as one of the Scillies (839 [804]). He also appears (as Kronos) as a voice in *Up and Out* (65). See also "crooked-counseling Cronos" (below).

crooked-counseling Cronos (75 [66]; cf. 613 [705]) — The phrase occurs several times in Hesiod's *Theogony*. Cf. "*Angulomeetis*." It also occurs in Homer's *Iliad* (e.g., Books 4 and 18); see also *Homer and the Aether* (80, 81).

"crossing the barrier of his teeth" (378 [336] and 527 [not in 1994]; cf. 483 [552]) — A favourite JCP quotation, employed elsewhere in *A Glastonbury Romance* (792 [760]), *Weymouth Sands* (381), *Maiden Castle* (467), and frequently in his diaries - e.g., *Diary 1930* (90, 113, etc.). He is probably thinking of Odysseus's rebuke of Agamemnon at the beginning of Book 14 of the *Iliad*; see *Homer and the Aether* (201).

cult of the Great Serpent (22 [4]) — See "druid system" and "Great Serpent."

Cunedda (21 [3]) — A Romanized Brythonic chieftain from South Scotland supposedly encouraged by Stilicho in the mid-fifth century to move into Venedotia (North Wales) and expel the earlier Irish (Gwyddylaid) settlers. He is first mentioned in a written source in the ninth-century *Historia Brittonum* (*History of the Britons*) by "Nennius." According to Moffat, Cunedda "is not a personal name but rather a P-Celtic military term meaning 'good leader'" (171). Hunt asserts that the name is Irish, but supports his presence and that of his sons in Wales (24, 26). JCP makes him an ancestor of the ruling family in *Porius*. However, a number of modern scholars regard him as legendary (see Higham [124-5] and Bromwich [317]).

curses God and dies (528 [604]) — A variant of Job 2:9, also quoted in *Wolf Solent* (597) and *Mortal Strife* (111), etc. Cf. also "you still refused to curse life" (570 [653]); see Lock, "*Porius*: A Week …" (24).

Cyclops (69, 223 [58, 243]) — One of the race of one-eyed giants (plural, "Cyclopes") in Hesiod's *Theogony*. They were Titans, siblings of Cronos. The best known is Polyphemus in Homer's *Odyssey* (Book 9). So, "Cyclopean" (114 [111]).

cyfrinach (500 [571]) — Secret (Welsh).

Cymothoe (719 [835]) — See "Nereus."

Cymraeg (558 [640]) — The Welsh language (Welsh).

Cymry (330 [370]; cf. 710 [824]) — Welsh, belonging to the Welsh people. A somewhat elastic term. JCP defines it as "a sort of slang word for the unclassified ordinary men and women of Ynys Prydein [Britain or Wales], such as were neither Romanized rulers nor privileged Brythonic princes … nor yet uncivilized marauders of Gwyddyl-Ffichti descent" (444-5 [507]; cf. 475 [543]). Ceri W. Lewis notes that the word (which originally meant simply "comrade") was probably not adopted until the mid-to-late seventh century (41). Denoting a resident of Wales, it is not necessarily a racial term. For Gwythyr it can include "Brythons or forest people or Gwyddyl-Ffichti" (331 [372]), though he later tells Lot-el-Azziz that it is "a word we use to mark the difference between us who have been in the country from the beginning and yet now have to serve others, and all these upstarts and invaders" (341 [384]). Joe Boulter discusses JCP's contribution to the vexed question of Welsh identity in his article in *Powys Review*.

Cynan ap Clydno (370 [419]; cf. 310 [346 "Kynon"]) — Patron of Taliesin, friend of Owen ab Uryen, a character who appears in a Welsh Arthurian romance, "The Lady of the Fountain," and is listed as one of the "Three Lovers of the Island of Britain" in no.71 of the Welsh Triads, and, in a very late Triad, "Three Counsellor Knights … in Arthur's Court" (Bromwich [199, 268]).

cyngor (194 [208]) — Advice (Welsh).

cynneddf (66 [56]) — Magical peculiarity (Welsh). JCP calls it an "ancient Mabinog-word" in *Obstinate Cymry* (7). See also "peculiarity."

Cystennin (325 [364]) — Welsh form of Constantine (q.v.).

Cytherean (282 [313]; cf. 652 [752]) — Aphrodite, Greek goddess of love. Because she is said to have been born from the blood of the castrated Uranus and appears out of the sea-foam at Cythera, a Greek island, she is often referred to

as "the Cytherean." The story is recounted in Hesiod's *Theogony*.

D

Dagon (109 [105]) — An ancient Semitic deity presented in the Bible as the chief god of the Philistines. See, for example, 1 Samuel 5:2-7. See also "Samson."

daimon (387 [439]) — An individual's attendant spirit or genius. The phrase "*daimon agathe*" (659 [761]) is translated (from the Greek) within the text.

Damascius (386 [437]) — JCP may have in mind a Stoic writer of this name from Damascus in the early sixth century, the last leader of the Athens academy. Rhun, however, accurately describes Dion Dionides' uncle as "Platonic" (398 [452]).

Damascus (284 [315]) — An important ancient city, now the capital of modern Syria.

dapple-grey (305 [340]) — Traditional epithet ("brithlas" [q.v.]) for a horse in the Welsh romances; see, for example, the opening of "Pwyll Prince of Dyfed" in the *Mabinogion*. For a more pointed allusion, see *Autobiography* (357), where the reference is to William of Deloraine's "dapple-grey steed" in Sir Walter Scott's *The Lay of the Last Minstrel* (canto 1, l.251).

"**dashed it … against the stones**" (600 [689]) — See Psalm 91:12.

daughter of Moab (553) — The Moabites were a people descended, according to the Old Testament, from Lot's son. Moses had to arrange for his Israelites to pass through their lands in Exodus. In the 1994 edition, "Midian" is incorrectly given instead [634]. See also under "Zora."

David … dancing before the Ark (552 [633]) — See 2 Samuel 6:13-16.

Dead Sea (697 [808]) — The extremely salt, land-locked sea between modern Israel and Jordan.

death mound (133 [135]) — Also known as the "Mound of the Dead" (205 [221]), separate from the "Little Mound" (q.v.).

decapitated head (445 [508]) — An absurd phrase (="beheaded head"), used also in *Owen Glendower* (130, 724 [107, 593].

Dee (73 [64]) — The river that flows past Corwen, usually referred to in *Porius* as "the sacred river," "Divine Water," or by its ancient name "Dyfrdwy." It has been recorded as a sacred river since the Roman period.

Deganwy (31 [15]) — A settlement on the coast of Conwy, Cunedda's capital. At the time of *Porius* it was ruled by the "boy-prince" Maelgwn (q.v.).

demiurgos (234 [256]) — Maker, creator (Greek).

Democritus (431, 696 [491, 806]) — Greek philosopher (c.460-c.370 BC), who believed in an atomic theory of the universe.

Demogorgon (not in 2007 [135]) — A mysterious infernal power in ancient mythology, best known for its appearance in Shelley's *Prometheus Unbound*.

denarius (106, 247 [103, 272]) — A small Roman coin of silver or, later, bronze.

Derwydd (48 [34]), pl. ***Derwyddon*** (206 [222]) — Druid, probably derived from words meaning "oak" and "all-seeing," according to Markale (12), who notes that the word is a scholarly reconstruction dating back only to the end of the eighteenth century (11). Hutton argues (*Druids* 57) that "*Derwyddon*" means "prophets" rather than "druids." See also "druid system," "Dyfnwal Moelmud," and "Gogfran."

deus mortuus (128, 444 [128, 507]) — A dead god or corpse-god (Latin). It is a phrase used of Uthyr Pendragon in Geoffrey of Monmouth (VIII 23), and supposed to originate in Welsh mythology, a somewhat puzzling concept helpfully glossed as "the head of the never-dying yet eternally dead Being, whose destined nature it was to be the ghostly but imperishable medium between the buried past and the newborn future" (445 [508]). One thinks of Bran's severed head in the *Mabinogion*. JCP uses the phrase frequently, similar references (generally to "*deus semi-mortuus*") occurring in *A Glastonbury Romance* (203 [210], etc.), *Maiden Castle* (33, etc.), and *Owen Glendower* (935 [766]).

Deva (63 [52]) — The modern Chester.

Dewi Sant (715 [830]) — St. David, patron saint of Wales, though a dispute with Pelagius (c.350-c.418) conflicts with chronology since St. David lived in the sixth century, after the time-setting of *Porius*. There is, however, a Welsh record of a dispute between St. David and the *followers* of Pelagius (see Rees [114ff.]) that may have justified the anachronism for JCP.

Digon (81 [73]) — A traditional name, occurring in "Culhwch and Olwen." The word means "enough" or "sufficient" in Welsh; cf. "*cariad-digon*" (480 [548]).

Dinas Arianrod (498 [569]) — The Caer Arianr[h]od of "Math Son of Mathonwy" in the *Mabinogion* supposed to have been submerged by the sea near Mona (Anglesey). See "Arianrod." "Dinas" means "fortress" (Welsh).

Dinas Bran (31 [15]) — An ancient hill-fortress near Llangollen, eight miles east of Corwen, which plays a prominent part in *Owen Glendower*, and also appears in "Edeyrnion [1])" (65).

Dinas Cystennin — See "Caer Cystennin."

Dinas Efrog — See "Caer Efrog."

Dinas Llyr — See "Caer Llyr."

Dinodig (234 [256]) — Mentioned in "Math Son of Mathonwy" in the *Mabinogion*, a cantref in what is now

Gwynedd, later split into Ardudwy and Eivionydd (cf. 355 [401]).

Diomed (492 [561]) — The most distinguished Greek fighter after Achilles, said in Homer's *Iliad* (Book 5) to have wounded both Aphrodite and Ares.

Dion Dionides (41 [27]) — A fictional sea-captain.

Dionysian (not in 2007 [23]) — Relating to the worship of Dionysius, the Greek god of wine and fertility.

dirgelwch (236 [258]) — Secret (Welsh).

"**divided in his mind**" (247 [271]; cf. 564 [647]), "**divided in opposite directions**" (563 [646]) — Phrases that occur frequently in Homer; see, for example, *Iliad* (Book 10). See also "her mind divided." A frequent JCP quotation; see, for instance, *A Glastonbury Romance* (62 [78]), *Autobiography* (308), and *The Inmates* (304).

Dodona (497 [567]) — In ancient times the site of an oracle dedicated to Zeus, in Epirus in northwest Greece.

Dol-Pen-Maen (355 [401]) — A piece of what is now Gwyneddd to which the forces of Pryderi retreated after being defeated by Math and Gwydion at Maenor-Coed-Alun (q.v.) and Nantcoll (q.v.), as recorded in "Math Son of Mathonwy" in the *Mabinogion*.

Don (69 [59]) — Wife of Beli, the Welsh form of the Irish goddess Danu, mother of Gwydion.

Doris (719 [835]) — See "Nereus."

drachmas (387 [438]) — The main silver coins of ancient Greece.

drag … in chains behind her chariot (679 [786]) — The image is drawn from the incident of the killing of Hector by Achilles in Homer's *Iliad* (Book 22).

"drincheil!" (194, 615 [207, 709]) — See under "*wasseil!*"

Drom [ap Dinsol] (233, 249 [255, not in 1994]) — Servant to Gogfran Derwydd, later to Brochvael. A traditional name meaning "glimpse" (569 [653]), occurring (as Drem) in "Culhwch and Olwen." In "Characters" (21), JCP describes him as "clearly a homo-sexual person if not an androgynous one." Susan Rands argues convincingly that he is based on JCP's brother-in-law, T. H. Lyon (19, 26), both being seen as "small, short-legged, and homosexual" (52).

Drudwyn (53 [40]) — Traditional dog's name, occurring in "Culhwch and Olwen."

druid system (50 [36]) — Druids were members of a religious hierarchy among the ancient Celtic-speaking peoples. JCP takes over (probably from Lewis Spence) the occult belief that they originated in Atlantis (q.v.) and, more conventionally, that they possessed ancient wisdom and were associated with oak groves. In JCP's myth they arrived in Wales just after the forest people (25, 130 [8, 131]). They were often thought (for instance, by the eighteenth-century antiquary William Stukeley) to have brought with them "the cult of the Great Serpent" (22 [4]). See also under "*Derwydd*" and "Gogfran." So, "druidic" (25 [8]).

Dulyn (238 [261]) — Dublin.

dydd Mercher (714 [828]) — Translation (from the Welsh) follows in text.

Dyfed (30 [14]) — An area of southwestern Wales approximating to the modern county of Ceredigion.

Dyfnwal Moelmud (237 [259]) — Legendary king and law-giver of the Welsh people. JCP discusses him briefly in *Obstinate Cymric* (51). In *Lectures*, Rhys calls him a mythic legislator associated "with the beginning of bardism" but notes that "*Moel-mud*" means "'bald and mute, or bald-mute,' in harmony with a common habit of representing the dark gods as bald, cropped of their ears, deprived of an eye, or in some ways peculiar about the head …" (449). Here the Derwydd is bald, "extremely short-sighted" (244 [267]), and half the ears of his servant Morgant "had been cut away" (233 [255]). This last detail, and the phrase "clipped ears" (234 [256]), do not appear in the 1951 edition.

Dyfrdwy (23 [5]) — "Waters of the goddess" (Welsh), the River Dee (q.v.).

Dylan (275 [305]) — In Welsh mythology, son of Arianrod (q.v.), who immediately took to the sea. His birth is described in "Math Son of Mathonwy" in the *Mabinogion*.

E

"Each to his kingdom," as the toad said to the snake (102 [97]) — Not identified.

eagles … friends of the tyrants (749 [871]) — An allusion to (among others) the Greek myth of Prometheus, punished by Zeus, who made an eagle (or, sometimes, a vulture) perpetually tear at his stomach. Ian Duncan (12) suggests, convincingly, that this final scene in *Porius* "owes something to [Shelley's] *Prometheus Unbound*." The reference may also suggest Roman standards as imperial emblems (noted by Kate Kavanagh).

Ecclesiazusae (401, 643-4 [455, 742]) — Literally, "*Assembly Women*" (Greek). A comedy by Aristophanes (q.v.).

Echidna (624 [718]) — Monster, half-woman and half-serpent, mother of Chimaera, Scylla, Hydra, Cerberus, etc. JCP is drawing on Hesiod's *Theogony*. She appears as a character in JCP's *Atlantis*.

Edeyrn (18, 21 [xix, 3]) — Traditionally, one of Cunedda's sons, from whom Edeyrnion was named. The Latin form was "Eternus." Not to be confused with "Edeyrn son of Nudd" (mentioned in "Culhwch and Olwen" and "Geraint Son of Erbin"), who became "one of the most valiant knights of Arthur's Court" (Guest [195]), and is also recorded as a Welsh saint.

Edeyrnion (18, 25 [xix, 8]) — A "small princedom" (25 [8]) in Venedotia (North Wales) in the valley of the Dee around

Corwen, named after Edeyrn (q.v.). The name is still in use for part of Denbighshire. In "Edeyrnion [1]" JCP calls it "the most historic valley in Wales" (57). JCP's Edeyrnion, however, is "not a place mapped out; it is inseparable from the consciousness of its inhabitants" (Cavaliero, "Space Traveller" [28]).

eel-bridge (239, 627, 676, 730 [262, 722, 782, 848]) — "… that desperate Eel-Bridge that has to be crossed in the Grail legend before you reached the Castle of Carbonek" (*Autobiography* [421]), made by Merlin according to *Diary 1931* (92); "the 'eel-bridge' between life and death" (*Maiden Castle* [203]). Also mentioned in *A Glastonbury Romance* (754 [723]), *Owen Glendower* (718 [588]), and *The Inmates* (313). See also Rhys, *Studies* (55-56). It has been plausibly suggested that the correct name should be "needle bridge," and that Sebastian Evans, English translator of *The High History of the Holy Graal* (see 84), misread the French *aiguille* as *anguille*.

Efiliau gwraig Gwydyr Drwm (729 [847]) — One of the "Three Chaste [Wives] of the Island of Britain" in no.66 of *The Welsh Triads* (Bromwich [183]) and noted by Rhys (*Studies* [129]).

eidolon (480 [549]), pl. **eidola** (32 [17]) — Image (originally Greek), a favourite JCP word, used regularly in his fiction and non-fiction work.

eighteenth of October (22 [4]) — For a probable (if fanciful) explanation of why JCP chooses this particular date, see Krissdóttir (*Descents* [373]).

Einion ab Iddawc (22 [4]) — Prince of Edeyrnion, father of Porius. A traditional name (cf. "Caer Einion"). He is primarily a fictional character, but brief allusions to someone of this name appear in ancient Welsh records. He is great-grandson of Cunedda, not "great-great-grandson," as JCP claims in "Characters of the Novel" at the beginning of the book (19 [xxi]). JCP seems to give him authority over a far larger area than the traditional extent of Edeyrnion (see 142 [145]). Krissdóttir (*Descents* [363]) sees him as a portrait of the older Llewelyn, who had just died.

Eirene (712 [826]) — The Greek name for the play by Aristophanes usually translated as *The Peace*. Eirene was the goddess of Peace. Also mentioned in *The Inmates* (114).

Eivionydd (355 [401]) — An area in modern Gwynedd.

"**eldest daughter …**" — See "the eldest daughter …"

Eleusinian Mysteries (703 [815]) — A great festival in honour of Demeter and Persephone held at the Temple of Demeter at Eleusis, near Athens.

Elijah (500 [571]) — See 1 Kings 18:17-40.

Eliseg (568 [651]) — Early king of North Wales. His monument, Eliseg's pillar, stands near the Abbey of Valle Crucis, though its date (ninth century) is considerably later than the setting of *Porius*. A translation of its inscription is given in Higham (166-7). He is mentioned frequently - and often inaccurately in terms of history - in *Owen Glendower*, and briefly discussed in *Obstinate Cymric* (57). An eighteenth-century drawing of the pillar, by Thomas Rowlandson, is illustrated in *The Dorset Year* (263).

Ellylles (249 [273]) — She-devil (Welsh), also used in *Owen Glendower* (279 [230]).

Emerchred gwraig Mabon ap Dewein Hen (729 [847]) — One of the "Three Chaste [Wives] of the Island of Britain in no.66 of the Welsh Triads (Bromwich [183]).

Empedocles (696 [806]) — Sicilian-born Greek philosopher (c.495-435 BC), who popularized the consideration of matter in terms of the "elements" of earth, air, fire, and water. Matthew Arnold's "Empedocles on Etna" was a favourite poem of the Powyses (noted by Kate Kavanagh).

Empetrum nigrum (723 [840]) — The scientific name for crowberry.

enaid (100 [95]) — See "*eneit*."

encheiresis (661 [763]) — A Greek word here apparently meaning "manifestation" or "development."

"**endure until the end**" (465 [532]) — Cf. Matthew 24:13.

Endymion (236 [259]) — Greek youth beloved of Semele, the moon goddess, who is said to have put him into an eternal sleep on Mount Latmos. The subject of a long narrative poem by Keats.

eneit (100, 672 [95, 777]) — Soul (Welsh). See also "my soul."

energeia akinesis (646 [745]) — Translated (from the Greek) in text. The "Creative Being that builds the world" (*Mortal Strife* [35]), "'energy without agitation,' which Aristotle attributed to the Eternal being itself" (*In Defence of Sensuality* [242]). Krissdóttir (*Descents* [410-11]) describes it as "a self-created energy" in nature or matter that "can be tapped," is "sexual in nature," and "has the power for good or for evil." Cf. *Up and Out* (214), *In Spite Of* (255), and *Letters to Richardson* (19).

energeia erotica (461 [527]) — Erotic energy (Greek).

epops (437 [499]) — Latin for hoopoe (*Upupa epops*), now an extremely rare visitor to Britain. The hoopoe is discussed in the opening lines of Aristophanes' *The Birds*, and Ovid tells the story of Tereus being turned into a hoopoe in his *Metamorphoses*.

eques (179 [190]) — Horseman (Latin); the plural is "*equites*."

Erb (700 [811]) — Also known as Paun Bach and the "Little Peacock," an enigmatic, undeveloped character possibly related to the dwarf with "needments" in Spenser's *The Faerie Queene* (I i st.6).

Erdudd (29 [12]) — One of the Modrybedd (q.v.). A traditional name that occurs in "Culhwch and Olwen."

Erebus (544 [623]) — In classical mythology, a dark, gloomy spot under the earth through which the dead passed into Hades.

Erim ab Uchtryd (163 [170]) — Adviser to the Modrybedd (q.v.). The post of "silentiary" is explained at 166 [173-4]. The name is traditional. "Uchtryd son of Erim" occurs in Lady Charlotte Guest's translation of "Culhwch and Olwen," though the name usually appears as "Uchdryd."

Erinyes (367 [415]) — The classical Fates.

Eros (608 [699]) — The Greek god of sexual love.

Erre! (646 [745]) — Begone! (Greek). I have not traced the Homeric reference. In *The Brazen Head* it is described as a phrase "used to express loathing and bitter contempt" (276), and the narrator claims that "it has been allowed to remain in all the most authoritative texts of the Homeric manuscripts" (277). Also used in *Atlantis* (213).

Eryri (20, 31 [xxii,15]) — One of the "twin peaks" (36 [21]) of a range of mountains in Gwynedd including Snowdon. The term is often used of Snowdon itself. It is believed within the novel to be the last home of the Cewri (q.v.). See also "yr Wyddfa."

"escaped the barrier …" — See "Crossing the barrier …"

"esplumeoir" (608, 738 [699, not in 1994]) — A mysterious word referring to Myrddin's "disappearance," apparently meaning "moulting cage," which is used in the Didot-*Perceval*, a French romance of c.1200. Ben Jones (75) argues that JCP took the word from Jessie L. Weston's *The Legend of Sir Perceval* (which he quotes in *Diary 1930* [26]), where she claims that "the only meaning assignable to the word … is that of a cage, or dark room, where falcons would be kept at the period of moulting" (II 329-30). Perhaps best defined as a disappearance into the unknown, it presumably implies a period of retreat (death?) before transformation (rebirth?). In addition, the Merlin-merlin-falcon connection is clearly of some importance (but see Tatlock [175 n18]). The word is discussed in more detail in *A Glastonbury Romance*, but its "real meaning" is left unexplained (1105 [1056]). A favourite word for JCP, who employs it in a number of other books, including *Autobiography* (643), *Morwyn* (199), *Owen Glendower* (889 [728]), *In Spite Of* (204), and *Obstinate Cymric* (9, 11). Moreover, in an important article on the subject, John Matthews argues convincingly that "Merlin's withdrawal is a willing one, made from choice, to allow him the freedom of spirit necessary to grow and change" ("Merlin's" [129-30]), which approaches close to the ending of *Porius*. See also the article by Helen Adolf, and Jung and von Franz (382). Frederick Davies, in *Diary 1930* (26n), sees Geard's "willed Death" in *A Glastonbury Romance* as his equivalent to Merlin's "esplumeoir."

Essylt (29 [12, "Yssylt"]) — One of the Modrybedd (q.v.). The name is a form of Iseult, the heroine of the Tristan story. It appears consistently as "Yssylt" in the 1951 and 1994 editions, as well as in "Characters in the Book" reprinted in the Colgate University *Powys Newsletter* 4, so was evidently JCP's spelling. No authority for the change is given, but Essylt is the Welsh form, and appears in "Culhwch and Olwen."

Eternus — See "Edeyrn."

Etruria (163 [171]) — An area inhabited by a nation in central Italy that was defeated by the Romans in 283 BC. So "Etrurian" (93, 224 [86, 244]) and "Etruscan" (154 [159]).

Eudore (719 [835]) — See "Nereus."

Euripides (386 [438]) — Greek dramatist, author of *The Bacchae*. The reference here, however, is to a character in Aristophanes' *Thesmophoriazusae* (q.v.)

Euronwy (41 [27]) — Wife of Einion, mother of Porius, niece of Uthyr Pendragon (679, 680, 682 [786, 787, 790]), and so a cousin Arthur (25 [8]). She is called Uthyr's great-niece at 25 [8], but this is unlikely in terms of comparative ages. Besides, JCP describes her as a niece in "Characters" (15), which is clearly correct. Krissdóttir (*Descents* [366]) believes that the relationship between Porius and Euronwy was affected by JCP's reading of Oliver Wilkinson's unpublished play, *Ark Without Noah*, about Frances Gregg.

exeat (442 [504]) — Literally, "he may leave" (Latin).

exiled amorist (401 [456]) — Ovid (q.v.), author of *Ars Amatoria* (*The Art of Love*), was ultimately, for obscure reasons, banished by Augustus Caesar to the shores of the Black Sea.

F

fair heads (110 [106]) — Saxons.

faithless mother of us all (267 [295]) — Gaia, the earth-goddess, mother of Cronos.

Falernian (160 [167]) — From Falernus Ager, a district near Rome famous for its wine.

famous four-sided island-tower in the waters of Annwn (749 [871]) — Caer Sidi (q.v.).

famous heretical chapter (33 [18]); cf. 50 [37]) — I have not traced the specific passage.

Far Isles of Surluse — See "Surluse."

"Fast as the lightning … gets you" (456 [522]) — Offered as a "prehistoric jingle," but doubtless JCP's invention.

fata morgana (132 [134]) — A form of mirage observed at sea.

father of the father **of gods and men** (613 [705]) — Cronos. "Father of gods and men" was a standard phrase for Zeus, occurring in both Homer and Hesiod.

favourite rabbi (414 [471]) — Possibly Penuel Zodotokos (q.v.).

Feast of the Fisher King (107 [103]), **Feast of the Sowing** (101, 112 [96, 109]) — Both "ancient sex rituals" (107 [103]). The plunging of "a huge seven-times-elongated African spear" (432 [492]) is involved, accompanied with erotic chants. The Fisher King (q.v.) has no obvious connection here with the Grail romances, as he has in *A Glastonbury Romance*, but JCP wrote to his youngest sister:

"I … show the origin of the graal to be as Miss West[on] has shown in her book 'From Ritual to Romance' a *Phallic Ceremony* of a Fertility Cult Sowing the Seed & I make it come with the Berbers from Africa" ("Letters to Lucy" [116-7]). Most anthropologists now question Weston's theory, though her "fertility" interests are less extreme than is usually assumed. Accounts in R. S. Loomis's *Celtic Myth* (267-70) may also have been used, while Michael Ballin argues that the rites of the Thesmophoria, familiar to JCP through Aristophanes (q.v.), "relate closely to the references to the Feast of the Sowing" ("*Porius* and the Feminine" [12]).

ferch (25 [7]) — Daughter (Welsh).

Ffichti, Ffichtiaid (18, 21 [xix, 3]) — The Picts, a mysterious race established in Wales before the arrival of JCP's "forest people" (21-22 [4]); their "feud with the forest people is implacable" (124 [124]). For Brochvael's account of their Greek origin and their coming to Wales, see 658 [759]); for Medrawd's claim that they came "from Annwn," see 525 [601]. The latter connects with the narrator's statement, perhaps reproducing Porius's viewpoint, that they "appeared as if out of the bowels of the earth" (472 [540]). John Rhys and David Brynmor-Jones, in *The Welsh People* (1901), which JCP knew (cf. *The Dorset Year* [270]), see the Picts as the Welsh "Aborigenes" (14) responsible for the "Iberian" syntax of Modern Welsh (617-8). However, Chapman notes a widely-held view that "some, at least, of those whom we now call 'Picts' probably spoke a 'p-Celtic language'" (275 n6). Hutton writes: "It now seems that the Picts were probably another set of Celts [i.e., people speaking a Celtic language], indistinguishable in their culture from the other tribes of Britain" (*Pagan* [149]).

Fflam (81 [72]) — Page to Gwendydd. A traditional name, occurring in "Culhwch and Olwen."

ffos (417 [475]) — This appears to be a Welsh form of "fosse" or defensive ditch, but if so "behind its *ffos* or *vallum*" is odd, since "vallum" means "wall" or "bank." Cf. "fossae and valla" in *Maiden Castle* (222), though JCP writes "'valla' or 'fossae'" in a letter to A. R. Powys in 1935 (John Cowper Powys and A. R. Powys [180]).

Ffynnon Sulien Sant (not in 2007 [34]) — See "Fountain of Saint Julian."

fiery furnace (186 [199]) — See Daniel 3: 6, 11. Also cited in *Autobiography* (583).

filia (198 [213]) — Daughter (Latin), used appropriately by Aulus as a Roman equivalent of "ferch" (q.v.). So, "*filia sororis*" (292 [325]), "daughter of a sister" (Latin).

filius (160 [167]) — Son (Latin). So, "*filius meus*" (526 [602]), "my son."

"first milk and honey … barley meal" (123 [122]) — From Homer's *Odyssey* (Book 10), Circe's instructions concerning the rituals that Odysseus must undertake in order to speak to the dead on his journey to the underworld.

Fisher King (107 [103]) — A central figure in the series of stories about the Holy Grail, sometimes seen as deriving from an ancient fertility cult. The name first occurs in the late twelfth-century *Perceval* or *Le Conte du Graal* by Chrétien de Troyes. According to Loomis, he "has his prototype in the wounded King Bran of the *mabinogi*" (*Development* [117]). See also "Feast of the Fisher King."

flask (34 [19]) — See "water vessel."

"fletus et stridor dentium" (637 [734]) — Usually translated as "weeping and gnashing of teeth." Matthew 8:12.

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

Ford of Mithras (23, 27 [6, 10]) — Another (fictional) name for Corwen (q.v.), though also an actual ford over the River Dee.

forest people (21-22 [4]) — The Welsh people in JCP's view were non-Aryans, who originated among the Berbers of North Africa (see 289 [321]). Ethnologists of JCP's time tended to see the Picts (JCP's Ffichti) as non-Aryan "Aborigenes" who influenced the Welsh language while they were being assimilated. JCP rejects this assimilation, and smuggles his "forest people" into traditional history between the Picts and the Aryan Celts. He also takes over from traditional beliefs concerning the Picts the idea that the "forest people" were matrilineal, through a sister's son (see Rhys and Brynmor-Jones [16]). The phrase "forest people" is first used by JCP in *Owen Glendower* (563 [462]). He considers them here as inveterate polytheists. See also "Berber" and "Iberian."

Fors Fortuna (196 [210]) — Luck, chance (Latin). Fortuna was the goddess of good luck, particularly respected among the Roman military. The Emperor Trajan founded a temple in her honour.

Fortuna Victrix (135 [137]) — Victorious Chance (Latin).

Fountain of Saint Julian (21, 31 [3, 15]) — A fountain and sheet of water northwest of Corwen, still marked as an ancient site on maps, though JCP notes in a letter reproduced by Ballin that the geography of the area has changed greatly since the fifth century ("A Certain Combination …" [36]). However, he also wrote: "St. Sulien's Well (or Julian's Well in English) is in a small cottage garden on the outskirts of Rûg"; see Fisher 37.

"four branches" (705 [817]) — Traditional name for the four stories making up the *Mabinogion*. See also under "Henog," "Life of Pryderi," and "on a rock …"

four-cornered paradise (494 [563]) — Caer Sidi (q.v.).

"From Syria unto Rome … disciple of Christ" (638 [735]) — From Ignatius (q.v.).

Fumus Terrae (161 [168]) — Smoke of the Earth (Latin). Fumitory. "In the Middle Ages, fumitory was *fumus terrae*, 'smoke of the earth'" (Grigson [60]).

G

Gabriel (489 [560]) — One of the archangels in Judaism and Christianity. See Daniel 8:16 and 9:21.

Gaer (24 [7]) — Mynydd-y-Gaer (q.v.). Literally "camp" or "fortress" (Welsh).

Gaer-Keint (not in 2007 [601]) — See "Caer Keint."

Gaer-y-Gawr (644 [743]) — Literally, "Camp of the Giant" (Welsh).

Gaethwas (188, 277 [not in 1994, 306]) — From "Caethwas" (Welsh for "slave"), "c" changing to "g" after a vowel.

Gaia Peloria, Gaia Apeirona (282 [312, 313]) — Two manifestations of Mother Earth in the Olympian creation myth ("*Peloria*" means "monstrous," "*Apeirona*" "without end" [Greek]). She is supposed to have given Cronos the sharp stone with which he castrated his father Uranus.

Galahaut [of Surluse] (344 [387]) — JCP follows some authors in identifying this character with Galahad, the pure knight of Arthurian romance, though many authorities, including Rhys (*Studies* [166]), see them as distinctive figures. Lacy and Ashe specifically begin their entry on Galahaut: "Not to be confused with Galahad" (307). Galahaut's first important appearance is in the prose *Lancelot*, where he is one of Arthur's enemies, and is responsible for arranging the first assignation between Lancelot and Guinevere. In any case, JCP treats his character satirically. Ian Duncan points out that JCP "mischievously conflates the Arthurian Galahad with the Galleotto, or Gallehaut, of Dante and Boccaccio" (9), but he is at least as likely to have found him in an Arthurian context. In "'Preface'," he reports that, so far as Welsh traditions are concerned, "this whole business of the 'purity' of Sir Galahad *was* and *is* a made-up job" (13). Charles Lock suspects, justifiably, that the presentation of Galahad here is influenced by T. H. White's *The Sword in the Stone*, first published in 1938 ("On the New *Porius*" [47n]).

Galen (127 [127]) — Greek physician and writer on medical subjects (c.130-200).

Galene (719 [835]) — See "Nereus."

Galilee (612 [704]) — Lake on the borders of present-day Israel and Jordan, where Jesus preached.

Gallic (88 [81]) — Relating to Gaul. The "Gallic flatterer" (721 [837]) is Cretinloy (q.v.).

gamma (727 [845]) — The third letter of the Greek alphabet.

Garanwyn the son of Kai (310 [346]) — A hero mentioned in "Culhwch and Olwen."

"gathered to its fathers" (476 [545]; cf. 515 [590]) — Phraseology from the Authorized [King James] Version of the Bible; compare, for example, Genesis 25:8, 17.

Gaul (17, 29 [xvii, 13]) — Ancient region of western Europe, including what is now France. So, "Gallic" (88 [81]).

gawr, gawres — See "*cawr, cawres*."

genedyl-y-Corraneit (732 [850]) — The race of Coranians (Welsh). JCP's Welsh forms here, however, are idiosyncratic (noted by David Klausner).

gens (47 [32]) — Clan or tribe (Latin).

Germania (25 [8]) — The home of the Germanic peoples, roughly equivalent to modern Germany. See also "white dragon from Germania."

Geryones (716 [831]) — Also known as "Geryon," a three-headed monster and mythical king of Spain, whose cattle were carried off by Hercules in his tenth "Labour." He plays an important role in Dante's *Inferno* (Canto 17).

Giant's Cave (29 [12]) — See "Ogof-y-Gawr."

Gildas (17 [xvii]) — British historian, possibly a priest (c.490-570), who "counts rather uncertainly as a saint" (Ashe, *Discovery* [67]). He wrote a polemical account of his times called *De Excidio Britanniae* (*The Troubles of Britain*), including a bitter denunciation of Maelgwn (q.v.). Historians who doubt Arthur's historicity note that Gildas never mentions him.

"Give's a good bitch … death" (206, 222 [222, 241]) — From Hesiod's *Works and Days*.

Glauce (719 [835]) — See "Nereus.

Gloyw-Kessar (184 [197]) — The Welsh form of Claudius (q.v.).

Gnostic (431 [491]) — Relating to Gnosticism, an ancient religious system that claimed superior knowledge of spiritual things. Attempts to blend Gnosticism with Christianity, leading to a belief that the world was created by secondary emanations from God, resulted in its being condemned as a heresy by the early Church. See also "Manichean."

"God of God, Light of Light …" (634 [731]) — From the Creed in the Christian Communion Service.

god of war (634 [730]) — Ares (q.v.).

Gog, Magog (334 [376]) — The two sons of Lot-el-Azziz. These names are strangely chosen, since in Ezekiel 38 and 39 Gog is a hostile ruler, though he is listed as a son of Japheth (Genesis 10:2); however, he is later presented as a member of the tribe of Reuben (1 Chronicles 5:4). Moreover, Gog and Magog are named in the New Testament (Revelation 20:8) as the giants who will join Satan in the apocalyptic struggle against God. JCP may be thinking of the giant Gogmagog who appears in Geoffrey of Monmouth (I 16) and of the two giants in English mythology, aboriginals (not unlike the Welsh Cewri) who give their names to the Gogmagog Hills near Cambridge (see *Autobiography* [183])

and whose effigies decorated the London Guildhall until destroyed by enemy action in World War II. If so, his application of the name to a baby is whimsical, though he is clearly pointing up the connection with the Cewri as Welsh giants (see Maxwell [208]). It is also recorded that two ancient oaks near Glastonbury, "The Oaks of Avalon," were called Gog and Magog; see L. S. Lewis (29-31).

Gogfran Derwydd, Gogfran [ap Greidawl] (50 [36]) — "…the last of the druids" (320 [358]). Literally, "Cuckoo-Crow" according to JCP's "Characters" (19). The name occurs in no.56 of the Welsh Triads (Bromwich [161, 162]) and in other texts, while "Greidawl" is a name occurring in "Culhwch and Olwen." Certain Welsh traditions claim that the Druids were early converts to Christianity and influential in the Celtic Church. William Camden, in *Britannia*, argues for this openness to Christianity through a misreading of Origen; see Hutton, *Druids* (48-9). It was also stressed by Iolo Morganwg (1747-1826), the eccentric Welsh antiquarian with a habit of forging manuscripts.

Golden Age (372, 653 [not in 1994, 753]) — See "Age of Gold."

Goliaths (448 [511]) — Giants likened to the Philistine slain by David; see 1 Samuel 17.

goreu kyvarwyd yn y byd (96 [90]) — Translation (from the Welsh) follows in text.

Gorgons (716 [831]) — The three daughters of Phorcys with serpents instead of hair in classical mythology, the best known of which was Medusa.

gorsedds (150 [154]) — Mounds (Welsh). Originally burial mounds, later used as official meeting-places, and only in the nineteenth century as locations for bardic gatherings.

"gorsorb" (488 [558]) — "Enjoy" (in the supposed language of the Cewri [q.v.]).

Gorthevyr Bendigeit (305 [340]) — Gorthevyr the Blessed, the Welsh form of Geoffrey of Monmouth's Vortimer, said to be a popular King of Britain succeeding after the deposition of his father Gortheyrn Gortheneu (q.v.). According to Geoffrey, he was later murdered by Ronwen his stepmother (VI 12-14). Some believe the name Vortimer to be an epithet, not a proper name. "His historicity is … fragile in the extreme" (Higham [135]). Others (e.g., Castleden [80]) believe him to have been killed in battle. For JCP he is eventually revealed as the father of Cadawg (309 [345]).

Gortheyrn Gortheneu (194 [207]) — More correctly, Gwrtheyrn, the Welsh form of Vortigern, possibly the first High King of a united Britain in the fifth century. Authorities disagree on whether Vortigern was a title (meaning "over-king") or "a genuine Brythonic personal name" (Hunt [19-20]). His story, including Myrddin's serving him (266 [294]), is told in detail by Geoffrey of Monmouth (VI 6-19, VIII 1-2), where he gives Kent to Hengyst in exchange for his daughter Ronwen, and is responsible for bringing the Saxons into Britain. Geoffrey presents him as the father of Vortimer (see Gorthevyr Bendigeit).

Gosgordd (50, 175 [36, 185]) — "… a Brythonic chieftain's full-armed bodyguard of three hundred trained warriors" (135 [133]).

Goth at Ravenna (202 [217]) — Theodoric (q.v.), who held court at Ravenna in Italy.

"Graeculus" (45 [31]) — "Little Greek" (Latin).

graphis (706 [819]) — Pen (Latin).

great goddess Chance (327 [366]) — A favourite JCP phrase, occurring in most of his fiction. Cf. "*Tyche Soteer*."

great Jewish monarch (533 [610]) — Solomon, to whom the Book of Proverbs was dedicated.

Great Serpent (22 [4]) — The Druids are supposed to have brought this "cult of the Great Serpent" with them after their escape from Atlantis. See also "druid system," and cf. *Owen Glendower* (415 [341]).

great sow of Maenor Penardd (669 [773]) — See "Math Son of Mathony" in the *Mabinogion*.

Great Wall (248 [273]) — Hadrian's Wall, built approximately along the boundary of present-day England and Scotland to keep out the Picts (Ffichti). See also "Hadrian."

"Greatest of all … in the sand" (595 [683]) — Not traced as a genuine fragment from a poem traditionally attributed to Taliesin. Probably a JCP invention (cf. note at 20 [xxii]).

Grecian prince who embraced a cloud (152 [157]) — Ixion (q.v.).

Greidawl (235 [257]) — Traditional name, occurring in "Culhwch and Olwen." "Greidawl Hen" means "old Greidawl."

"grey iron" (482, 483 [not in 1994, 553]) — From Hesiod's *Theogony*.

Gronwy (689 [798]) — Gronw Pebyr, who has an adulterous affair with Blodeuedd in "Math Son of Mathonwy" in the *Mabinogion*. "Gronwy" is a variant form.

"guest and companion" (652, 742 [752, 863]; cf. 602 [691]) — From Hadrian's poem beginning "*Animula vagula*" (q.v.), also quoted in *The Complex Vision* (74), *The Art of Growing Old* (94) and *A Philosophy of Solitude* (54).

Gunhorst (274 [303]) — One of the Saxon invaders. A fictional figure, father of Gunta.

Gunta (273 [302]) — Fictional figure, daughter of Gunhorst and Sybilla.

Gwair (667-8 [771-2]; cf. 656, 687 [757, 796]) — The prisoner (often spelt Gweir) in Caer Sidi (q.v.) referred to in the ancient Welsh poem "Preiddeu Annwn" ("The Spoils of Annwn") traditionally attributed to Taliesin. He is also mentioned as one of the "Three Exalted (Supreme) Prisoners of the Island of Britain" in no.52 of the Welsh Triads

(Bromwich [146]). W. J. Gruffydd (13) considered him to be identical with Pryderi (cf. "Gwri Wallt Euryn").

Gwaith Emrys (528 [604]) — Translated (from the Welsh) in text.

gwal ysgyfarnog (524 [600]) — Hare's form or resting-place (Welsh).

gwas (328 [368]) — Serving-boy (Welsh), "a youth or young man, a servant" (Rhys, *Studies* [51]).

Gwawl the son of Clud (453, 464 [518, 530]) — Friend of Llwyd ap Cil-Coed, the former betrothed of Rhiannon in "Pwyll Son of Dyfed" in the *Mabinogion*, who becomes the victim of the "Badger in the Bag" trick. As a sworn enemy of Pryderi, he also appears in "Manawyddan Son of Llyr."

Gwendydd [ferch Morfyn] (81 [72]) — Sister of Myrddin. Gwendydd (often spelt "Gwenddydd") and Nineue were frequently presented as a single character in the traditional Welsh poems devoted to her story. Here JCP avoids the incest issue by dividing them into two characters.

Gwenhwyvar (242 [265]) — The Welsh form of Guinevere, the wife of Arthur. Rhys thought the name meant "white phantom" (*Studies* [38]), but modern scholars now prefer "sacred enchantress" (e.g., Green [30]). "Gwenhwyfar" is currently the favoured spelling, but, as so often, JCP follows Lady Charlotte Guest's usage.

Gwent (266, 359 [294, 405]) — An ancient area in southeast Wales, roughly corresponding with northern Monmouthshire. Myrddin's reference (266 [294]) to Gwent as the place from which he "brought stones … to that southern plain" (i.e., for Stonehenge) is puzzling, since Geoffrey of Monmouth states that Merlin brought the stones from Ireland (VIII 12]), while most modern archaeologists believe that the "blue stones" at Stonehenge originated in the Preseli mountains in present-day Pembrokeshire.

Gwent-Is-Coed (497 [567]) — Two areas combined, roughly corresponding to the modern boundaries of Monmouthshire.

gwerin (239 [262]) — People (Welsh) or "common folk" (*Obstinate Cymric* [53]).

Gwern (164 [172]) — Alder Swamp (Welsh).

Gwern-y-Gwyddyl — See "Gwyddelwern."

Gwlad-yr-Haf (319, 359, 612 [357, 405, 704]) — "The Land of Summer." Sometimes identified with the otherworld or with the area around Constantinople (see "Taprobani"), but JCP generally follows Rhys (*Studies* [241]) in seeing it as a mythical realm later located in Somerset. NB: "Gwlad-y-Haf" (537, 713 [615, 828]) are misprints.

gwledd (202, 205 [217, 221]) — Feast (Welsh).

gwledig (not in 2007 [245]) — Prince (Welsh).

Gwork (570 [654]) — "Struggling" (in the supposed language of the Cewri). For a thorough discussion of the implications and ramifications of the word, see Lock, "*Porius*: A Week …" (especially 24-26, 38-40).

Gwr yr Avanc (435 [496]) — The Avanc man (Welsh). The reference is, of course, to Cadawg ab Idris (293 [326]).

gwrach (162 [169]) — Hag or, later, witch (Welsh).

gwrach-y-gogledd (154 [159]) — Translation (from the Welsh) follows in text.

gwraig (729 [847]) — Wife (Welsh).

Gwrgi [ap Cyngar] (143, 157 [146, 163]) — Servant to Brochvael, husband of Canna. Traditional name in Welsh sources of a brother of Peredur; see Rhys, *Studies* (71ff.). The scene in which he is heard relieving himself at night by Brochvael and Morfydd (396 [449-50]) echoes a similar scene when Mr. Geard spends the night in Mark's Court in *A Glastonbury Romance* (458-9 [444]).

Gwrgwst the son of Hafgan (453 [518]) — Although Hafgan, an enemy of Arawn, appears in "Pwyll Prince of Dyfed," the son does not appear in the *Mabinogion*.

Gwri Wallt Euryn (100 [95]) — A form of Gwair (q.v.) and an early name of Pryderi; see Loomis, *Celtic Myth* (152) and Green (56). See also *Obstinate Cymric* (46). The name means "Gwri Golden-Hair." His fighting exploits are recorded in "Math Son of Mathonwy" in the *Mabinogion*.

Gwrnach (24 [7]) — Husband of Alarch the Fair, father of Rhun. Traditional name (more often Wrnach), occurring as the name of a giant in "Culhwch and Olwen" and elsewhere. Loomis notes (*Celtic Myth* [62]) that it means "big Gwri."

Gwyddylaid (18, 21 [xix, 3]) — A branch of the Celtic peoples, of Aryan origin, also called Goidels and, later, Scots, who settled first in Ireland, bringing with them a language from which Irish and Scots Gaelic derive. JCP sees them as arriving in North Wales after the "forest people" but before the Brythons (q.v.). The "Gwyddylaid outlaw" (80 [71, "Gwyddyliad champion"]) is Iscovan (q.v.).

Gwyddyles (129 [130]) — An individual belonging to the Gwyddylaid (see above).

Gwyddyl-Ffichti (21 [3]) — Scots-Picts, an alliance between the Gwyddylaid and the Ffichtiaid (q.v.).

Gwyddylwern (227 [247]) — Swamp of the Gwyddylaid, now a place-name north of Corwen. See also *Owen Glendower* (311 [256]).

Gwydion ap Don (69, 275 [59, 305]) — Celtic enchanter, brother of Arianrod, father of Llew Llaw Gyffes. The tale of his killing of Pryderi is told in "Math Son of Mathonwy" in the *Mabinogion*. The same story contains the account of Gwydion's pursuing the sow from Maenor to the place where he discovers Llew in the form of the eagle (468, 606 [536, 697]). Mark Patterson's idea of him as JCP's ideal artist (14) is hard to reconcile with Gwydion as the killer of Pryderi or with his presentation in *Owen Glendower* (805, 880 [660, 721]).

Gwyn ap Nudd (408 [463]) — A king of Annwn, often associated with demons. He is supposed to have once lived at Glastonbury Tor (see Ashe, *King* [25]), and is mentioned in *A Glastonbury Romance* (264, 599 [260, 576], etc). The "dogs of Gwyn ap Nudd" (730 [848]) are his spectral hounds: "Welsh tradition adds that Gwyn is the leader of the Wild Hunt, in which the souls of the dead are … borne away through the thunderclouds" (Ashe, *King* [26]). For an elaborate discussion of Gwyn as a pagan god, see Green (159-62).

Gwynedd (41, 26]) — An area in North Wales, now a county.

Gwythyr (157 [163]) — The Gaer messenger, betrothed to Nesta. A traditional name that appears in "Culhwch and Olwen."

Gyes (266, 267 [294, 295]) — A hundred-armed giant, one of the children of Uranus and Gaia in the Olympian creation-myth. JCP is drawing here on Hesiod's *Theogony*. "Gyges" (716 [831]) is a legitimate alternative, but here an error.

H

Hadrian, Hadrianus (133 [135]) — Roman Emperor from 117 to 138, builder of Hadrian's Wall. In *A Philosophy of Solitude* Hadrian is described as "the supernaturally far-sighted sensualist and aesthete" (30). The scene in which Brochvael presents the Derwydd with a Hadrian *denarius* (q.v.) is perhaps coincidentally heightened by post-JCP speculation among some researchers that Hadrian's Wall was built primarily to counter Druid activity in the area. The phrase "elegiac celebrant of his own pale and bewildered soul" (244 [268]) refers to the poem said to have been composed by Hadrian when he was dying, "Animula Vagula Blandula" ("Wandering, Pleasant Little Soul"). Hadrian, probably unwittingly, built a temple to Aphrodite on the site of Calvary (see also 244 [268]), which was demolished during Constantine's reign. The Church of the Holy Sepulchre was later built there (see Armstrong [165, 179-81]); noted by Kate Kavanagh.

Hafgan (733 [852]) — Enemy of Arawn (q.v.) in Annwn, defeated by Pwyll, as recounted in "Pwyll Prince of Dyfed" in the *Mabinogion*. A brief reference to the fight between Arawn and Hafgan may be found there.

Hagios (245, 462 [269, 528]) — Holy (Greek). See also under "Anastasius."

haleis (not in 2007 [559]) — See "*aleis*."

Hannibal (319 [357]) — Carthaginian general (247-183 BC) who crossed the Alps and invaded Italy.

Hamitic (not in 2007 [25]) — Relating to various North African tribes, including the Berbers (q.v.). The 2007 text substitutes "African" (40).

Harlech (148, 751 [152, 873]) — A town and castle on the coast of Gwynedd.

harpy (206, 527 [222, 603]) — One of a band of woman-headed monsters known for snatching away food before a banquet. See Virgil's *Aeneid* (Book 3). They appear in a scene in *Atlantis* (Ch.3).

hatling (694 [804]) — A coin of small denomination (Welsh).

He has made His enemies His footstool (637 [734]) — Adapted from Matthew 22:44.

"He's alone in Space … pattern of his vision" (501 [572]) — Krissdóttir (*Descents* [393]) justifiably considers this passage "a superb hit back" against his detractors.

Hebrew poet (18 [xix]) — Isaiah.

Hecate (257 [283]) — One of the Titans, a supreme goddess of the underworld in Greek mythology, who retained her power under Zeus. Hesiod, in *Theogony*, states that the Olympians held her in respect. Only later did she become associated with witchcraft.

Hector (492 [561]) — The leading Trojan warrior, killed by Achilles at the close of Homer's *Iliad*.

Helen of Troy (568 [652]) — Wife of Menelaus, abducted by Paris, and so the immediate cause of the Trojan War.

Helena (94 [88]) — In British legendary history, the daughter of Coel, wife of Constantius Caesar, and mother of Constantine (c.247-330). She is said to have discovered the True Cross at Jerusalem. I do not know the origin of the story of the love-charm in the brazier.

Helen's Causeway (557 [639]) — The Roman road from Caernarvon southward traditionally built by "Helen of the Hosts." See under "Sarn Elen track" ("Sarn" is Welsh for "causeway").

Hellas (166 [174]) — Greece (Greek).

Hellespont (152 [156]) — Strait between Europe and the Asiatic part of Turkey; the modern Dardanelles.

Hengyst (194 [207]) — Usually spelt Hengist. Along with his brother Horsa, the best-known leader of the Saxons in their infiltration into Britain beginning in the 420s. He is first mentioned in the early eighth century by Bede, who had doubts about his historicity. Both Hengist and Horsa "are now considered to be, in fact, totemic dioscuric horse-gods of the type well-known on the continent" (Green [9]).

Henog (30 [14]) — "Chief Narrator," "State Chronicler" (Welsh), an "unhistoric personage" introduced, as JCP remarks, to "link the mythological background of my story with the Four Pre-Arthurian Branches of the Mabinogi" ("Characters" [18]). He is addressed as "Sylvanus Is-Coed" (96 [91]), which refers to his origins in South Wales, "Sylvanus Is-Coed ap Bleheris Is-Coed" (97 [92]), and Sylvanus Bleheris" (707 [820]), both of which suggest that he is related to Bleheris (q.v.). Cf. *A Glastonbury Romance* (454 [440]), where "Messire Bleheris" is said to have written "his histories" at Mark's Court.

JCP himself suggests that the Henog was eventually to write the *Mabinogion* (see 705, 751 [817, 873] as well as "Life of Pryderi" and "on a rock at Harlech"). In a letter to Malcolm Elwin, quoted by Ballin in "A Certain Combination …" (35-36), JCP, reflecting the viewpoint of Jessie L. Weston (see *Ritual* [197]), claims that Welsh scholars "do seem … pretty well agreed that there was one special author of the Mabinogion and that he was a South Walian," and Weston argues (*Ritual* 197) that Bleheris also comes from Dyfed. In addition, the references to the Henog's "*Vita*" of Myrddin (106 [102], etc.) encourage readers to think of the poem by Geoffrey of Monmouth (who was also twelfth century and sometimes associated with South Wales). In "Preface" (10), JCP says that he shamelessly stole this "imaginary official position in South Wales" from Timothy Lewis (1877-1958), an independent scholar whose work is now considered unsound. This assertion is amplified in a letter to Elwin (also quoted in Ballin [35]) in which he admits: "… even the word and the title & dignity 'Henog' I borrowed from a book by Timothy Lewis."

Hephaestus (657, 743 [758, 864]) — The Greek god of fire, known for his lameness. In Homer's *Iliad*, the husband of Aphrodite who traps her in bed with Ares, the god of war.

"her mind divided" (401 [456]) — From Homer. See "divided in his mind."

Heraclitus (424 [483]) — Greek philosopher of the late sixth century BC, who saw the world in a perpetual state of flux. JCP calls him "more than a philosopher" (*Mortal Strife* [78]), "the greatest of the Greek philosophers" (*The Pleasures of Literature* [41]), and lists his main doctrines in *A Philosophy of Solitude* (23-24).

Hercules (28 [11]) — Ancient hero famous for his physical strength and his performing of the famous "Labours." "Hercules" is the Roman form, "Heracles" (sometimes used in the 1994 edition) the Greek. So, "Herculean" (28 [11]).

"herdsman from the south" (68, 69 [57, 58]) — R. S. Loomis mentions Merlin's disguise as a herdsman in *Celtic Myth* (Ch.14, "Merlin the Shapeshifter"). He appears as a herdsman, for example, in Robert de Boron's *Merlin* (79-80). For other ancient Welsh analogues, see Patterson (10-11).

herm (354 [399]) — "… a four-square milestone or miniature obelisk, like the formal pedestal of a classic bust, the bust of an emperor if it were Roman, and of a philosopher if it were Greek" (*The Brazen Head* [83]).

Hermes [304 [339]) — The Greek Mercury, a messenger of the gods, who in Greek mythology conducted the souls of the dead to Hades (373 [422]). Also known as the god of cunning and theft. The reference to Porius's "Hermes-heeled thoughts" (743 [864]) refers to the god's winged sandals (noted by Kate Kavanagh).

hermit of the fountain (28 [12]) — Brother John (q.v.).

Herodotus (388 [440]) — Greek historian (c.485-430 BC), considered the first western historian, who wrote a series of studies of the conflicts between the Greeks and the Persians (499-479 BC).

Hesiod (206, 371, 444, 516 [222, 420, 506, 590]) — Early Greek poet, perhaps eighth century BC and a contemporary of Homer. Best known for his *Works and Days*, but the earlier *Theogony* is also attributed to him by most authorities. He was born in Boeotia, though his parents came from Aeolia, hence JCP's indirect references to him at 267 and 268 [295, 297]. His account of the three races of men is from *Works and Days*.

Hesperides (640 [738]) — Guardians of a garden of golden apples in early Greek mythology. JCP is probably drawing on Hesiod's *Theogony*.

"hiding his head" (715 [830]) — If a quotation, not identified.

High Prince (721 [837]) — Galahaut (q.v.).

Hill of the Seven Horsemen (101 [96]) — Bryn Saith Marchog, northeast of Corwen towards Ruthin, mentioned in its Welsh form in *Owen Glendower* (454, 871 [373, 713]). See also under "Seven Horsemen."

himation (201 [216]) — Greek equivalent of the Latin *pallium* (199 [214]), a long mantle.

his mother … making bread (706 [819]) — Krissdóttir (*Descents* [372]) recognizes the detail as a reference to Gertrude Powys making bread during air-raids in World War II.

"Historia Veridica" (106 [102]) — "True Story" (Latin).

History of Elijah and the prophets of Baal (500 [571]) — See 1 Kings 18:17-40.

History of Ruth (500 [571]) — The Book of Ruth in the Old Testament.

Homer (60, 93, 159, 229, 247, 312, 371, 381, 401, 438, 511, 564, 578, 588, 607, 617, 634, 651, 652, 673, 694, 704, 714, 716 [49, 87, 165, 250, 271, 348, 420, 431, 456, 491, 507, 549, 554, 559, 646, 675, 697, 711, 730, 745, 751, 752, 778, 804, 816, 829, 831]) — Greek epic poet who probably wrote in the eighth century BC. Popularly regarded as the author of the *Iliad* and the *Odyssey*, though single authorship of the two poems is often disputed. Both poems are constantly alluded to and quoted from in JCP's writings, and he wrote a commentary on the *Iliad*, *Homer and the Aether* (1959), where he writes: "it grows clearer and clearer the more familiar you become with both *Iliad* and *Odyssey* that these two poems had different authors or originals and that there is an historic gap of three or four hundred years between them" (9). An essay on the *Odyssey* appears in *The Pleasures of Literature* (1938). The epic simile at (480 [549]) is a JCP imitation. So, "Homeric" (35 [not in 1994]), 39, 39, 69, 120, 123, 125, 204, 207, 228, 417, 438, 511, 564, 578, 588, 613, 676 [25, 58, 119, 122, 125, 137, 220, 224, 249, 474, 500, 585, 647, 662, 675, 705, 783]). For the "Homeric letter" (676 [783]), see "trilithic pillar."

The simile of the sea-eagles (617 [711]) occurs in Book 15 of the *Odyssey*.

Homo sapiens (726 [843]) — Literally, "wise man" (Latin), the scientific name for the human species.

honey (60, 272-3 [48, 302]) — Honey had an important place in Mithraic ritual; see Clauss (135, 136).

honestissimus (198 [212]) — Most honourable [one] (Latin).

hora decima* or *hora undecima (153 [159]) — The tenth or eleventh hour (Latin).

hora nona (172 [181]) — The ninth hour (Latin).

Horace (297 [331]) — Roman poet (65-8 BC), well known for his odes and satires.

Horeb (339 [381]) — Another name for Mount Sinai. See, for example, Exodus 3:1.

horn of Moses (694 [804]) — The reference is, of course, to Lot-el-Azziz's ram's horn, but no specific connection with Moses is evident. The only biblical reference to a ram's horn occurs in Joshua 6:5 at the time of the siege of Jericho. A *shofar* (ram's horn) was, however, used in ancient Israel to summon the people to battle or worship, or to hear important announcements.

howling and the gnashing of … teeth (637 [734]) —Usually translated "wailing and gnashing …" Matthew 13:42. Also quoted in *Owen Glendower* (507, 841 [416, 689]) and in *The Pleasures of Literature* (22, 64, 179, 212, 213, 215).

hud* and *lledrith (156 [161]) — Enchantments (Welsh).

hug[ging] his knees (68, 633 [58, 729]) — A characteristic JCP posture, found throughout his writings, including *A Glastonbury Romance* (56 [72]).

Huns (17, 221 [xvii, 240]) — Warlike Asiatic tribes that invaded Europe in the fourth and fifth centuries.

hurler of thunderbolts (746 [867]) — Zeus, chief of the Olympian gods.

Huw Gadarn (130 [131]) — "Powerful, the mighty one" (Welsh). His name, usually spelt Hu, appears in an early Welsh source as the Emperor of Constantinople. His conversion into a Welsh culture-hero was the work of the eccentric antiquary Iolo Morganwg (1747-1826). Huw Gadarn became famous in subsequent Welsh folklore for pulling the Avanc (q.v.) out of Lake Tegid (see 162 [170]).

Hydra (83, 90 [75, 83]) — A monster born to Typhoeus and Echidna, killed by Hercules in his second "Labour." Her birth is recounted in Hesiod's *Theogony*. See also "Lerna."

Hylas (234 [256]) — In Greek mythology, a beautiful youth loved by Hercules, carried off by the Naiads during the Argonautic expedition.

hyperborean (399 [453]) — Relating to people living beyond the north wind, mentioned by Hecataeus of Abdera, c.500 BC, who was possibly referring to the British Isles. See Ashe, *Avalonian* (172-3) and *Camelot* (32-33), and Cummins (Ch.4).

Hypericiniae (691 [800]) — The family to which St. John's wort belongs, usually known as Hypericaciae. According to Geoffrey Grigson (87), this plant was supposed to ward off enchantment and witchcraft. There is a square-stalked variety occurring in moist places.

I

"I am I" (724-6 [841-3]; cf. 66, 654 [55, 755]) — Porius's "simple logic" (726 [843]), an important basis for JCP's process of thought, is a frequent starting-point in his "popular philosophy" writings, including *The Complex Vision*, *In Defence of Sensuality*, and *A Philosophy of Solitude*. It also occurs elsewhere in his writings; see *A Glastonbury Romance* (721, 1100 [692, 1051]), *The Inmates* (80, 162), *Owen Glendower* (319 [263]), and *Atlantis* (449).

"I am what I am" (106, 266, 369 [102, 294, 418]) — Myrddin is echoing God's statement to Moses out of the burning bush (Exodus 3:14). Urien Quirm also uses it of himself in *Maiden Castle* (473]). See also *Autobiography* (629) and *The Brazen Head* (340).

"I have an equal share … transactions" (645 [743]) — A speech from *Ecclesiasuzae* by Aristophanes (l.172).

"I know not who bore me … chamber pot" (275 [305]) — Probably JCP's invention.

"I only know three Latin words …" (600 [689]) — Presumably *requiescat in pace* (Latin, rest in peace).

"I was old when … go out" (489-92 [560-62]) — JCP's free translation of and adaptation from "Cad Goddeu" (q.v.) or "the Battle of the Trees," traditionally attributed to Taliesin.

"I'll give them two days … lose them all" (237 [259-60]) — This sentence is confusing in both the 1951 and 1994 versions. The 2007 editors amend the text by reversing the words "sunset" and "noon." This seems the least unsatisfactory solution, though a few minor anomalies remain in subsequent pages.

iawn (436 [498]) — Right, very good (Welsh).

Iberian (21 [4]) — A name given to people of Hamitic/Berber stock when they migrated to Europe, initially to present-day Spain and Portugal, but, according to ethnologists such as Giuseppe Sergi, later to northern Europe, including the British Isles. JCP calls it "a somewhat questionable and debateable appellation" *(Obstinate Cymric* [49; cf. 50-51]). He held to the view, now abandoned, that the syntax of Welsh (as distinct from the words themselves) was Berber (q.v.) and not Aryan in origin. He appears to have derived these linguistic ideas from the work of Sir John Morris-Jones (see *Obstinate Cymric* [10]). See also "Edeyrnion [1]" (51) and "John Cowper Powys to Huw Menai" (63). Those who settled in Wales are seen as becoming the "forest people" of *Porius*.

Iceni (322 [360]) — A British tribe at the time of the Roman occupation, which rebelled under the leadership of Queen Boudicca (Boadicea).

Ida — At 18 [xix] an early king of Northumbria, reigning from 547 to 559. At 240 [263] the area around Mount Ida near Troy, scene of the Judgment of Paris. JCP may be thinking of Tennyson's poem "Oenone" beginning "There lies a vale in Ida …"

Iddawc (22 [4]) — Fictional son of Edeyrn by a giantess, grandfather of Porius, nicknamed the Apostate. A traditional name that occurs in "The Dream of Rhonabwy."

Idris (658 [759]) — The "great Master of all Star-Gazers," Idris the Giant is said to have been one of the three chief astrologers of ancient Britain, the "Giant-Astronomer" of *Owen Glendower* (733 [600]), along with Gwydion ap Don (q.v.) and Gwyn ap Nudd (q.v.). See Spence (*Magic* [132]). Another Idris (293 [326]) is the name attributed by the disguised Cadawg to his father.

Ignatius (638 [735]) — Ignatius of Antioch, martyred c.107, author of several letters to Christian communities.

ignis fatuus (132 [134]) — A will o' the wisp (Latin).

Ilium (240 [263]) — Alternative name for Troy (q.v.).

"Illumina quaesumus Domine Deus tenebras nostras!" (286 [317]) — "Lighten our darkness, we beseech thee, O Lord God" (Latin). From a prayer at the evening service in Christian churches.

immortal youth imprisoned in Caer Sidi (656 [757]) — Gwair (q.v.).

imp of Bashan (561 [644]) — See "Bashan."

Imperator (317 [355]) — Emperor (Latin).

"Imperator ait … defendibus" (602-3 [692]) — Paraphrased (from the Latin) two paragraphs back: "to declare … evermore."

"impositura cumbae" (302 [336]) — Boat setting out (Latin), from the Horace poem (298 [332]).

in novissimis diebus … quam Dei (636 [733]) — Parts are similar to Romans 1: 29-31, but in fact derived from 2 Timothy 3:1-4, preceded by translation in text (not the Authorized [King James] Version).

Indeg (22, 24 [4, 7]) — A forest princess, wife of Iddawc the Apostate (q.v.), sister of the Modrybedd. A traditional name occurring in "Culhwch and Olwen."

infinita potestas orbis terrarum (601 [691]) — The limitless power of the world (Latin).

Iona (689 [799]) — One of the earliest Celtic centres of Christianity, an island off the west coast of Scotland. A monastery was founded there by St. Columba in 563, but there was religious activity at the site by the time of *Porius*.

Iris (512 [585]) — The rainbow, and messenger of the gods, in classical mythology.

Isaac (356 [402]) — Son of Abraham and father of Esau and Jacob in Genesis.

Is-Coed (96 [91]) — A small area in southeast Wales, now mainly part of Monmouthshire.

Iscovan [ap Serigi] (79-80, 119 [71, 117]) — Name of "y Bychan," "the Little One," a popular hero, whose mother was one of the forest people and his father a Gwyddyl-Ffichti. A traditional name, occurring in "Culhwch and Olwen." Why he should on one occasion have "burnt fifteen villages of the forest people" (198 [213]) is unexplained; one presumes this was the reason why they betrayed him to the Romans (204 [220]).

Isles of the Blessed (582 [669]) — Any imaginary islands in distant seas, but frequently associated with a Celtic paradise "where those favoured by the gods lived forever in perpetual happiness" (*Atlantis* [457]).

"It is meat … Olivet" (650 [750]) — Not traced as traditionally assigned to Taliesin.

"it loosened her knees" (651 [751]; cf. 188 [201]) — A common Homeric usage, employed, for example, in Books 4 and 18 of the *Odyssey*. Cf. *Atlantis* (213).

It shall be a covenant between us (248 [273]) — See "Let it be …"

Iwerdon (50 [36]) — Ireland.

Ixion (102 [97]) — King of the Lapiths, a legendary people inhabiting Thessaly in classical mythology. Zeus shaped a cloud into a false Hera because he knew that Ixion planned to seduce the true Hera. Ixion was punished by being chained to a rolling wheel.

J

Jacob (340 [383]) — Son of Isaac and Rebecca in Genesis, brother of Esau. JCP apparently nodded at this point, since in both the 1951 and 1994 editions Rebecca is named as his wife instead of Leah. The reference to his resting his head against a stone (723 [839]) is to the famous scene in which he has his vision of the ladder to Heaven (Genesis 28).

Japhet (696 [807]) — See "sons of Japhet."

Jasion (466 [533]) — A son of Zeus, slain by Zeus for having a child by Demeter. The story is from Hesiod's *Theogony*. "Iasion" is the more usual form. JCP notes them as alternatives in July 1941 (*Letters to Wilkinson* [99]).

"Jehovahtimanlu" (728 [846]) — Possibly a private joke along the lines of "Mabelulu" or "May-Ber-Lulu," a construction in the Montacute rectory garden made by May (Marian), Bertie and Llewelyn. See Llewelyn Powys's *Somerset Essays* (162).

Jericho (491 [561]) — For the fall of the walls of Jericho, see Joshua 6.

"Jesus Holy" (404 [459]) — Described by JCP in August 1947 (*Letters to Wilkinson* [235]) as "my new exclamation." Also used in *The Inmates* (213) and *The Brazen Head* (195, 234).

John Baptist's Day (713 [827]) — June 24. John Darrah (*Paganism* [25]) stresses the importance of this day in the Arthurian romances.

John, Saint (585 [672]) — The reference is to the mystical assumptions of John's Gospel.

Jordan (648 [748]) — The river bordering on modern Israel and Jordan, flowing from the Sea of Galilee into the Dead Sea, especially associated with John the Baptist.

jot or … tittle (146, 464 [149, 531]) — Though employed by Lot-El-Azziz (708 [821]), the only use of the phrase in the Bible is in the New Testament. Jesus's usage is recorded in Matthew 5:18. Also used in *Ducdame* (255) and *Mortal Strife* (174).

Jotunheim (540 [618]) — The home of the giants in Scandinavian mythology.

Jove's day (714 [828]) — Thursday. Jove is an another name for Jupiter, the Roman Zeus, equivalent to the Nordic Thor.

Judas (88 [80]) — Judas Iscariot, betrayer of Jesus in the Christian gospels. For his betraying kiss (573 [658]), see Matthew 26: 48-9, etc.

Julian, Saint (21, 23 [3, 6]) — An Anglicization of St. Sulien, an associate of St. Cadfan, first Abbot of Bardsey in the late fifth century. See also "Church of Saint Julian" and "Fountain of Saint Julian."

K

Kai (310, 314 [346, 350]) — "… bosom friend and chief seneschal of the emperor" (314 [350]). In "the Matter of Britain" he is often presented in servile roles such as cook or gatekeeper, but in Welsh tradition as "the foremost of Arthur's companions" (see Darrah, *Real Camelot* [130]). In some Welsh romances he is regarded Arthur's foster-brother.

karcharodonta (750 [872]) — Jagged (Greek). See also "*adamas karcharos*" and *"pelorion karcharodonta*."

Keer (159 [165]) — *Tynged* (q.v.), spell, necessity (Greek). In *Homer and the Aether*, JCP translates it as "destiny" (36, cf. 11).

knot of contrariety (538 [616-7]) — From Walt Whitman's "Crossing Brooklyn Ferry" (l.71). Also used in *Morwyn* (172, 271), *Owen Glendower* (708 [579]), *Atlantis* (363), etc.

"*Know this* … tell him" (636 [733]) — See under "*in novissimis diebus …*"

"*Kwrw* to drink … *chein trefret*" (650 [750]) — Not traced as a poem traditionally attributed to Taliesin.

Kymeinvoll (119, 147 [117, 151]) — Deceased wife of Brochvael, mother of Morfydd and Morvran, one of the Gwyddyl-Ffichti). A traditional name (often spelt "Cymeinfoll") occurring in "Branwen Daughter of Llyr" in the *Mabinogion*. JCP follows Lady Charlotte Guest's transliteration. Morfydd is in error when she thinks her father unaware of Kymeinvoll's Gwyddyl-Ffichti ancestry (395 [448]; see 226 [246]).

Kyvarwyddion (96 [91]) — Story-tellers (Welsh).

L

laas aneidees (747 [868, 869]) — The "obstinate stone" (Greek). See *Letters to Ross* (23).

Lake Tegid (18, 23 [xix, 6]) — Llyn Tegid, the Welsh name, is a lake in Gwynedd, traditionally named after Tacitus, a son of Cunedda (q.v.); also known as Bala Lake.

lamias (84 [76]) — A lamia is a snake who takes the form of a beautiful woman in the Greek story best known as the subject of a poem by John Keats.

large fresh deposit of human excrement (545 [624]) — This image becomes a recurring motif within this scene. Krissdóttir (*Descents* [381]) relates it to an actual experience described in JCP's 1947 diary.

last autumnal choir of small gnats (48 [34]) — Perhaps a deliberate echo of John Keats's poem "To Autumn": "in a wailful choir the small gnats mourn" (l.27). Also quoted in *The Pleasures of Literature* (363). Cf. also "touch the stubble-stalks."

latrunculi (233 [255]) — Chessmen (Latin).

"lay it up in your heart" (133 [135]) — Cf. "lay that to your heart, as Homer says" (229 [250]). Such phrases are comparatively common in Homer, especially in the *Iliad* (see Books 11 and 24); cf. *Homer and the Aether* (128). Also quoted in *Maiden Castle* (241) and *The Brazen Head* (264).

lays up treasure (470 [537]) — Cf. Luke 12:21.

Leah (340) — Jacob's first wife in Genesis 29. JCP incorrectly wrote Rebecca here, which appears in the 1994 edition [383].

Lela (169 [178]) — Fictional character, wife of Amreu ap Ganion. In the 1994 edition, the name often occurs as Lelo.

Lemnos (633 [730]) — One of the Greek islands in the Aegean Sea.

lemurs (113 [111]) — The ghosts of the dead, requiring exorcism in Roman religion, but the specific reference here is the scene at Faust's tomb in Goethe's *Faust* (Part 2); see *Diary 1930* (195).

leprosy plant (174 [183, 184]) — Nicholas Culpeper (1616-54) in his *Herbal* (c.1653) lists a number of plants as curing leprosy. As one of these is "Scabious (lesser field)," which he describes as "like the Devil's Bit but smaller (323)," and JCP has just mentioned a similar species (see "*Scabiosa succisa*"), this is probably the plant he had in mind.

Lerna (90 [83]) — A district in Argolis, near Argos in the Peloponnese, the scene of the slaying of Hydra by Hercules as one of his "Labours."

Lesbos (400 [454]) — One of the Greek islands in the Aegean Sea.

Let it be a covenant between us (58 [46]; cf. 248 [273]) — An echo of Genesis 9:9-13, also employed in *Maiden Castle* (81, and especially 411).

Let the dead bury their dead (459, 563 [525, 647]) — Matthew 8:22.

Let them drink *that* … (122 [122]) — The milk-offering, then, is dedicated to the Cewri.

Lethe pool (739 [860]) — Lethe was the river in the classical underworld that caused forgetfulness. So, "Lethean" (352 [396]).

Leviathan (491, 550 [561, 630]) — A traditional sea-monster mentioned in Job 41:1 and Psalm 74:14, and later developed into a compelling symbol for the death of the wicked (Isaiah 27:1).

Life of Pryderi (669, 751 [773, 873]) — In JCP's time, the *Mabinogion* was generally considered, following Edward Anwyl, W. J. Gruffydd, and Ifor Williams (q.v.), to have originally been a prose epic about the life and death of Pryderi (q.v.); for a convenient digest and extension of these ideas, see Gruffydd (12-15). Some modern scholars, however, tend to qualify this view. "Such a cycle may have existed, but the four branches are not its direct descendant" (Ford [6]). The Henog is presented here as the future author of the *Mabinogion*, though its composition is usually dated to the eleventh century.

life illusion (396, 469 [449, 536], etc.) — A favourite principle in JCP, first developed in *Ducdame* (133, etc.) and receiving its most detailed treatment in *Wolf Solent* (8, etc.). In *The Meaning of Culture*, it is defined as the "philosophy" or "life-vision" of the cultured man (11), while in *A Philosophy of Solitude* JCP writes: "A person's life-illusion is that secret dramatic way of regarding himself which makes him feel to himself a remarkable, singular, unusual, exciting individual" (82). Other occurrences in *A Glastonbury Romance*, *Maiden Castle*, and *Owen Glendower*. In various places (e.g., *The Art of Growing Old* [55] and *Letters to Wilkinson* [135]), JCP acknowledges the origin of the phrase in Ibsen's *The Wild Duck*.

"like unto olive-oil" (93 [87]) — From Homer's *Iliad* (Book 2), though the phrasing is biblical. Cf. "like unto them" (353 [398]), echoing Matthew 6:8.

liliths (84 [76]) — See "Adam's first wife.

Limbo (301, 677 [336, 783]) — An area on the borders of Hell, in traditional Catholicism the abode of unbaptised infants, and of the virtuous pagans (as in Dante).

Little Britain (17 [xvii]) — An early name for modern Brittany in northern France, "colonized by the British in the early centuries AD" (Caitlin Matthews [8]).

Little Mound (79 [70, 71]) — The mound of "y Bychan" (q.v.), under which is located the secret hiding-place of the Derwydd. Clearly an invention on JCP's part.

Little One (79 [71]) — Iscovan (q.v.).

"Little Peacock" — See "Erb."

"lived and moved and had her being" (558 [641]) — Cf. Acts 17:28. Also quoted in *Confessions of Two Brothers* (166), *Mortal Strife* (135), and *Letters to Llewelyn* (I 17).

Llamrei (318 [355]) — The name of Arthur's mare according to "Culhwch and Olwen" and elsewhere.

Llan-Mithras (159 [165]) — Shrine of Mithras (Welsh), an earlier (fictional) name for Corwen.

Llan Tysilio Sant (302 [337]) — Shrine of Saint Tysilio (Welsh). There is still a Llantysilio Hall marked on recent maps in the Dee valley between Corwen and Llangollen. An anachronism is involved here since Saint Tysilio, described as a "new saint" (313 [350]), is generally dated to the seventh century.

llanerch (80 [71]) — Forest-clearing (Welsh).

lledrich — See "*hud*."

lledyf unben (295 [328]) — Disinherited chieftain (Welsh). The phrase occurs at the opening of "Manawyddan Son of Llyr" in the original text of the *Mabinogion* and also in the title of no.8 of the Welsh Triads (see Bromwich [15]).

Llew [ap Cynfarch] (133, 525 [135, 601]) — Father of Medrawd; see also under "Anna."

Llew ap Greidawl [Derwydd] (76, 220 [67, 239]) — The brother of Gogfran Derwydd described in the 1994 text only [254] as "almost androgynous."

Llew [Llaw Gyffes] (275, 468 [305, 536]) — Son of Arianrod (q.v.), taken up at his birth by her brother Gwydion and deposited in his chest; see "Math ap Mathonwy" in the *Mabinogion*. A Welsh version of Lugh, who "seems to have been a very widespread deity in the Celtic world" (Hutton, *Pagan* [150]).

"Lludd and Llevelys" (730 [848]) — An early Welsh romance, one of the "four native tales" generally included in translations of the *Mabinogion* (see immediately below).

Lludd [ap Beli ap Monogan] (110, 472 [107, 540]) — A king of Britain whose destruction of the Coranians (q.v.) is recounted in "Lludd and Llevelys" He gave his name to London. Beli ap Monogan is better known as Beli Mawr (q.v.).

Lludd's Town (206 [222]) — London.

Llwyd the son of Cil-Coed (453, 470 [518, 538]) — Enemy of Pryderi. His story is told in "Manawyddan Son of Llyr" in the *Mabinogion*, where he rescues his pregnant wife from Manawyddan, but the scene portrayed here is not recorded.

Llychlyn (226 [246]) — Land of the Fjords, Norway (Welsh). Hence "*Llychlynaid*" (also 226 [246]), Norsemen. See Rhys, *Studies* (11).

llys (83 [74]) — Palace or court (Welsh). "Llys Gwrnach" (644 [742]) was the former home of Alarch the Fair and Gwrnach, Rhun's parents; at the time of the novel/romance it was being converted into a church. The "*llys* of Gortheyrn" (281 [312]), according to Geoffrey of Monmouth (VI 17), was Gortheyrn's (Vortigern's) tower at Mount Erith, possibly a form of "Eryri" or Snowdon but not certainly identified.

logoi (675 [781]) — Words, discourses (Welsh).

lord of Bulls and of Dogs and of Soldiers (113 [111]) — Mithras (q.v.).

Lord of yr Echwydd (370 [419]) — Uryen of Rheged (q.v.). See also "Yr Echwydd."

Lost Atlantis — See "Atlantis."

lost leaders of the Golden Age (281 [312]) — The Titans after their defeat by Zeus.

Lot-el-Azziz (332 [373]) — A Jewish doctor, his first name deriving from that of Abraham's nephew (Genesis 11:27). See also "Zora."

lotus eaters, lotus isle (91 [85]) — The classic reference to the land of the lotus-eaters occurs in Homer's *Odyssey* [Book 9]); its best-known treatment in English literature is Tennyson's poem "The Lotos-Eaters."

Lucretius (226 [246]) — Roman poet (c.96-55 BC), best known for *De Rerum Natura* (*On the Nature of Things*). So, "Lucretian" (623) [718]).

lying dead on the top of the water (76 [68]) — Morine Krissdóttir claims this "otherwise unnecessary" phrase as an allusion to a mercurial/alchemical process (*Magical* [140]). JCP may, however, be alluding to the "Corpse on the Bier" motif in many sections of the Grail romances (see Keith [15]), though this does not involve water.

Lysistrata (386, 387, 400 [438, 454 and 455]; cf. 407 [462]) — A comedy of Aristophanes (q.v.), in which Lysistrata is the leading character. The reference to "the women in Aristophanes" (386 [437]) is to this play; see "by the two goddesses."

M

"M" (246 [271]) — For "*migwyn*" (q.v.).

Mabinog(s) (357, 493 [403, 562]) — Story-teller(s) (Welsh). "Mabinogi" are defined by Rhys as a "collection of things which formed the *mabinog*'s literary training and stock in trade" (*Studies* [2]), though the meaning is in dispute. The word "*Mabinogion*" popularized by Lady Charlotte Guest, derived from a textual error.

Mabon ap Modron (378, 382 [427, 432]) — A legendary character famous for having been stolen and imprisoned at three days old by the Witches of Caerloyw (q.v.). The story of his freeing is told in "Culhwch and Olwen." Loomis (*Celtic Myth* [320]) discusses him in connection with Gwair (q.v.) and Pryderi. See also the book by Caitlin Matthews, and an elaborate discussion in Green (164-8). JCP introduces a "Dr. Mabon" into *Weymouth Sands* (493).

Mabsant ap Kaw (41 [27]) — A member of Arthur's court. JCP borrows both names from "Culhwch and Olwen."

Macedon (284 [315]) — An area to the north of Greece, well known as the birthplace of Alexander the Great. Macedon was conquered by the Romans in 168 BC. So, "Macedonian phalanx" (584 [671]), an especially close and thick formation of heavy infantry that made possible the conquests of Philip of Macedon, Alexander's father.

Macedonius (47 [32]) — Patriarch of the Orthodox Church at Constantinople.

Maecenas (695 [805]) — A Roman statesman and rich patron at the time of Augustus. Hopelessly misspelt in the 1994 edition.

Maelgwn (87 [80]) — A historical sixth-century king of Gwynedd, great-grandson of Cunedda, who succeeded to the throne as a boy and resided in Deganwy (q.v.). Also known as "Maglocunus" (87 [80]) - a form appearing in Gildas (q.v.), who attacked him for suspected Pelagianism - and "Malcunus" (621 [716]). For his association with Taliesin, see "[The Tale of] Taliesin" often translated with the *Mabinogion*.

Maenad (630 [726]) — A female follower of Bacchus, the god of wine and drunkenness, said in classical legend to tear males to pieces while in frenzy.

Maen Tyriawc [-uch-y-Velenryt] (355, 720 [401, 836]) — Burial-place of Pryderi north of Harlech in what is now Gwynedd, as presented in "Math Son of Mathonwy" in the *Mabinogion*. "Velenryt" is another form of "Melenryd" (q.v.). "Maen" is Welsh for "stone." See also "Tyriawg."

Maenor (355, 468, 669 [401, 536, 773]) — "Maenor-Coed-Alun," "Maenor in Arfon," and "Maenor Penardd," are all places in Arfon (Gwynedd) that appear in "Math Son of Mathonwy" in the *Mabinogion*.

Maglocunus — See "Maelgwn."

Magog — See "Gog."

Malcunus — See "Maelgwn."

Manawyddan fab Llyr (294 [328]) — Husband of Rhiannon (q.v.). His story is told in "Manawyddan Son of Llyr" in the *Mabinogion*.

Manichean (545 [624]) — Relating to the religion associated with Mani (third century AD), who believed that the world was caught in an evenly balanced conflict between the powers of good and evil. It shares some similarities with Gnostic beliefs (q.v.) and was also condemned by the early Christian Church as a heresy.

Manlius (176 [186]) — The family to which Porius Manlius belongs. So "Manlian" (92 [86]) and plur. "Manlii" (200 [215]).

Mantua (176 [186]) — A city in northern Italy, birthplace of Virgil.

many-coloured coat (701 [813]) — Cf. Genesis 37:3.

Marrakesh (22 [4]) — An ancient city in western Morocco.

Mari Llwyd (116 [114]) — "Grey mare" (Welsh). A figure deriving from a pre-Christian horse ceremony, often spelt "Lwyd," that survived into the early twentieth century. "[A] horse's skull covered with a white sheet and decorated with coloured ribbons. Carried on a pole by a man who crouched beneath the sheet and operated the jaw, it was led from house to house during the hours of darkness in the Christmas season" (Stephens [481-2]). See Owen (49ff.), who quotes an article on the subject by JCP's friend Iorwerth C. Peate. Caitlin Matthews (*Mabon* [34]) records that the ritual involves attempted entry into houses.

Marinus (399 [453]) — Little is known of Marinus, who was born in what is now Nablus in Jordan, succeeded Proclus (q.v.) as head of his school in Athens in 485, and wrote an important biography of him.

Math (275 [305]) — A lord of Gwynedd. His story is told in "Math Son of Mathonwy" in the *Mabinogion*.

Mawddwy (142 [145]) — An area in the Aran Mountains southwest of Corwen, claimed by JCP as part of Einion's domain.

Maxen Wledigs (133 [135]) — Maxen Wledig was the Welsh form of Magnus Maximus, briefly Emperor of Rome in the late fourth century. Well known in Welsh culture through "The Dream of Maxen Wledig," a romance often translated with the *Mabinogion*. He was defeated by Theodosius and executed in 388.

Mazdean (62 [50]) — Relating to Mazda (or Ahura Mazda), the supreme creative deity in Zoroastrianism, from which Mithraism derived.

Mecaenas — See "Maecenas."

Medrawd [ap Llew ap Cynfarch] 76, 133 [67, 135]) — The Welsh form of Mordred, nephew of Arthur, who rebels against him in the Arthurian romances. "In the earliest legends, he is Arthur's nephew, but starting with the Vulgate cycle [of the Arthurian romances], he also becomes Arthur's son" (Bruce [365]). For the most part, JCP follows the broad outlines, though not the names, provided by Geoffrey of Monmouth (X 2) in making him a nephew, son of Arthur's sister Anna (q.v.), and, indeed, in making him an opponent of Arthur (see Bromwich [445-6]); but he makes his grandmother a Ffichtiaid princess who arranges the marriage between her son Llew and Anna (525 [601]). However, the unnamed priest, successor to Minnawc Gorsant, believes him to be the product of an incestuous relationship between Arthur and his sister (639 [737]); cf. "sister-spouse" (729 [847]). This tradition, occurring in the *Mort Artu* (part of the Vulgate cycle), is taken over by Sir Thomas Malory, though he insists that Arthur was ignorant of the fact that "kynge Lottis wyf of Orkeney" was his sister (I 19; see Rhys, *Studies* [21-22]). In the early Welsh tale "The Dream of Rhonabwy" he is Arthur's foster-son. The son/nephew uncertainty may well have been seen by JCP as a split between the patriarchal view of heredity (father-son) and the matriarchal (father-sister's son).

His claim to have slept with Euronwy may derive from a story of Mordred's keeping Gwenhwyvar as his mistress, recounted by Rhys (*Studies* [46, 50]); cf. "somebody higher up" (81 [73]) and the reference to his "infatuation" (242 [265]). Lacy and Ashe's *Arthurian Handbook* (337) makes the point that "the Welsh do not make Medrawt [*sic*] sinister," his villainy deriving from Geoffrey.

Meirion (35 [20]) — An area around Llanderfel in modern Gwynedd claimed by JCP as part of Einion's domain. The name also occurs in ancient Welsh records as a brother of Einion, though JCP's genealogies are, of course, fictional.

Melenryd (244 [269]) — A settlement in what is now Gwynedd, near which Pryderi was buried, as recorded in "Math Son of Mathonwy" in the *Mabinogion*. "Velenryt" (720 [836]) is an alternative form.

Melian nymphs (516 [590]) — Ash-tree nymphs born from Gaia, the earth-goddess, after she was impregnated by the blood from the genitals of Uranus, cut off by Cronos. See Hesiod's *Theogony*.

Melite (719 [835]) — See Nereus.

melting moods (455 [520]) — A phrase echoing, perhaps unconsciously, Shakespeare's *Othello* (V ii 349). Cf. *Wood and Stone* (587), *Owen Glendower* (386 [317]), *Confessions of Two Brothers* (114), *The Art of Growing Old* (165), and *The Pleasures of Literature* (249).

Memnon (409 [464]) — Son of Tithonus and Eos, king of the Ethiopians, mentioned in Hesiod's *Theogony*. His statue at Thebes (Egypt) was supposed to give forth sounds when struck by the sun's rays at dawn.

"Men of the Third Race" (444 [506]) — Men of the age of bronze, the third age in Hesiod's *Works and Days*.

Menelaus (484 [554]) — Husband of Helen, younger brother of Agamemnon. Her abduction by Paris was the cause of the Trojan War. For his wound, see Homer's *Iliad* (Book 4). The "good physician" was Machaon.

Mentha hirsuta (426 [484]) — JCP's name for "water-mint" (see *Diary 1930* [84, 150]), though all modern flower books call it *Mentha aquatica*. It was identified for him by his aunt Dora; see Littleton Powys (91).

mercatio (240 [263]) — Presumably a form of "*mercatus,*" commerce, trade (Latin).

Mercury (702 [814]) — The Roman equivalent of the Greek god Hermes (q.v.).

Merioneth (18 [xix]) — No longer "the present name of the county," since it has now been subsumed into Gwynedd.

Merlinus Ambrosius (69 [59]) — Geoffrey of Monmouth's name for Myrddin (VI 19).

Mesopotamia (443 [506]) — Relating to an ancient Middle-Eastern country roughly equivalent to modern Iraq. So, "Mesopotamian" (356 [402]).

Metamorphoses (391, 397, 399, 401 [444, 451, 453, 456]; cf. 155 [161]) — A long poem by Ovid (q.v.).

metechontes (61 [49]) — Official participant in the Mithraic mysteries (Greek).

migwyn (244 [269]) — Moss (Welsh).

miles (141 [143]) — Soldier (Latin); plur. "*milites*."

Minnawc Gorsant (26 [9]) — The Christian priest of Corwen. The name Minnawc is traditional and occurs in "Culhwch and Olwen."

Minoan (528 [604]) — Relating to Minos, the legendary ruler of Crete. The specific reference is to the thread given to Theseus by Ariadne so that he could return through the labyrinth after slaying the Minotaur.

missa est (442 [504]) — "The Mass is ended." From the close of the Catholic Latin Mass.

mist (23, 24, 65, 73 [5, 6-7, 54-55, 64], etc., especially 441 and 461 [503-4, 527]) — A dominant image throughout the novel, from the first chapter onwards. There is a "normal" and an "unnatural" mist (73 [64]). Jeremy Hooker reminds us (*John Cowper Powys* [29-30]) that mist is one of the principal symbols in Celtic mythology, a mist which blurs distinctions between places and conditions. In addition, the casting of mists over landscapes to distract and confuse the enemy was considered a feature of Druidism; cf. 154 [159] and Spence, *Magic* (13).

Mithras (23, 27 [6, 10]) — Ancient god of Persia, worshipped as the god of light. Mithraism became especially popular among soldiers in the later years of the Roman Empire - so "the soldier's god" (30 [14]) - and was for a time a serious rival to Christianity. Its mysteries focused on the slaying of a bull. Mithraic chapels were often constructed in caves. See Franz Cumont, *The Mysteries of Mithra* (1902), now outdated but the authority JCP followed, and Clauss. So, "Mithraic" (23 [6]), and "Mithraist" (85 [77]).

Mitylene (158 [164]) — The chief city of Lesbos (q.v.).

mneesikakia (356 [402]) — Translation (from the Greek) follows in text.

Mnemosyne (108 [104]) — Daughter of Uranus and mother of the Muses in Greek mythology. The word means "Memory."

Moab (647 [747]) — In the Old Testament, the Moabites are a tribe descended from Lot who resided in the area of the Dead Sea. They worshipped a Yahweh-like god called Chemosh. So, "Moabitess" (609 [700]). See also "Zora."

Moch-Annwn to Moch-Nant (525 [601]) — Hell-pigs to the Glen of the Swine (Welsh). See also "Pigs of Annwn."

Modestus Apollinaris Sidonius — See Sidonius."

Modryb (134 [135]), plur. **Modrybedd** (24 [7]) — Aunt (Welsh). The Three Aunties were "the only direct descendants of the old matriarchal queens of the forest people of Ynys Prydein" (318 [355]; cf. *Obstinate Cymric* [14]). Darrah notes that "triplication is a feature of Celtic goddesses" (*Paganism* [21]). At one point, however, JCP nods. We are told that "[a]ll three Modrybedd were hopelessly illiterate" (171 [180], but later Essylt composes an important letter and Erdudd transcribes it (291 [323]).

Moel Gamlin (302 [337]) — A mountain near Corwen, but not identified.

Moel y Famau (28, 126 [11, 126]) — The "Mountain of the Mothers" in Flintshire, northeast of the modern Ruthin.

Molu Kaleousi de min Theoi (220 [239]) — From Homer's *Odyssey* (Book 10). Translation follows in text.

Moly (220 [239]) — Herb with magical properties used by Odysseus to withstand the spells of Circe in Homer's *Odyssey* (Book 10).

Mona (22 [4]) — The Roman name for Anglesey, a centre of Druid worship until captured by the Romans in AD 79.

Monophysite Heresy (28 [11]) — The belief that Christ had a divine but not a human nature, condemned as a heresy in 451.

Mons Badonicus (308 [343]) — See "Caer Badon."

Mons Castrum (39 [24]) — Latin form of Mynydd-y-Gaer.

Mor Hafren (319 [357]) — The Welsh name for the Bristol Channel.

Morddwyd Tyllyon (569 [652]) — Probably an epithet rather than a proper name. It occurs in a disputed passage in "Branwen Daughter of Llyr" in the *Mabinogion* at the point where Branwen's son is thrown on the fire. The assumption here seems to be that the epithet is applied to the boy, who could loosely be described as a doll. (Information from David Klausner.) Mentioned also in *Morwyn* (303).

more powerful deity than any son of Pwyll Pen Annwn (720 [836]) — Saturn, said to have been buried on yr Wyddfa (q.v.).

more suitable to be concealed than revealed (403 [458]) — A phrase from Rabelais, frequently used by JCP, including *Autobiography* (635), *Weymouth Sands* (294), and *Owen Glendower* (597 [489]).

Morfryn (41 [27]) — Myrddin is recorded as the son of Morfryn or Morvryn in "A Dialogue between Myrddin and His Sister Gwendydd" in *The Red Book of Hergest*, in no.87 of *The Welsh Triads* (Bromwich [228, 458]), and elsewhere. The more usual story, given by Geoffrey of Monmouth (VI 18), is that Myrddin was fathered on a nun by an incubus, hence the reference to him here as "this bastard of the devil" (110 [107]). JCP follows this version in *Owen Glendower* (79 [66]).

Morfydd [ferch Brochvael] (25 [7]) — Cousin and betrothed of Porius, friend of Rhun. A traditional name, occurring in

"Culhwch and Olwen." JCP notes: "Her name is pronounced 'Morfyth' - the 'th' like that in 'the'" ("Characters" [15]). In *Powys to Sea-Eagle* (199-200), he implies that he borrowed the name from a gravestone in Corwen churchyard. He also mentions a *Mynydd-Morfydd* (hill of Morfydd) between Corwen and Llangollen.

Morgan Tud (41 [26]) — Arthur's chief physician, who appears only in "Geraint Son of Erbin," an early Welsh romance, translated by Lady Charlotte Guest with the *Mabinogion*. The connection with Pelagius is unclear, but in her notes to the romance Guest writes: "Ritson [Joseph Ritson (1752-1803), editor of *Ancient English Metrical Romances*], on what grounds I know not, considered [him] to be the same as the celebrated schismatic Pelagius" (203).

Morgant [ap Cynfelyn] (233 [255]) — Servant to Gogfran Derwydd. A traditional name, occurring in "Culhwch and Olwen."

Morvran ap Brochvael (26 [10]) — Brother of Morfydd, killed nine months before the action of the novel/romance begins. A traditional name, occurring in "Culhwch and Olwen" and "The Tale of Gwion Bach" (the first part of "[The Tale of] Taliesin"), where he is the son of Ceridwen and nicknamed Afaggdu (q.v.).

Morvudd (310 [346]) — An alternative for "Morfydd" (q.v.), presumably used here to distinguish the daughter of Uryen of Rheged from Porius's cousin.

morwyn (328 [368]) — Maid (Welsh).

most theological of all Byzantine emperors (337 [379]) — Anastasius (q.v.).

Mother of the Muses (700 [812]) — Mnemosyne (q.v.).

Mothers, the (377 [427]) — A combination of "protective and inspiring goddesses" from Welsh mythology and the more mystical beings celebrated in the second part of Goethe's *Faust*. See Ahrens (162-3), who notes that JCP, in his diary, once described his own personal mythology of "the Mothers" as including "Cybele and Gaia and Demeter and Our Lady and Ceridwen the Welsh Demeter" (*Petrushka* [18]). In *The Pleasures of Literature*, JCP writes of "that mysterious creativeness in the heart of Nature which [Goethe] calls *the Mothers*" (591). See also *A Glastonbury Romance* (285, 512 [279, 494]), and *Maiden Castle* (482). Here in *Porius* JCP sets up a narrative connection with the local landmark "Moel y Famau" or "The Mountain of the Mothers."

Mound of the Dead — See "Death-Mound."

Mound of the Outlaw, **Mound of y Bychan** — See "Little Mound."

Mount Calvary (244 [268]) — The place outside Jerusalem where Jesus was crucified. See also under "Hadrian."

Mount Hermon (613 ["Hebron" at 706]) — On the border of Syria and Lebanon.

"Mountain of the Mothers" (28, 51 [11, 37]) — See "Moel y Famau."

Mur Castell (234 [256]) — "Castle Wall." It appears in "Math Son of Mathonwy" in the *Mabinogion*. Lady Charlotte Guest (439) identifies it with Tomen-y-Mur, a hill-fort close to Ffestiniog in what is now Gwynedd.

my soul (41, 100 [26, 95]) — Porius's second comment is odd, since he has himself used the phrase in the first reference. Lady Charlotte Guest employed it several times in her translation of "Peredur Son of Evrawc."

Mycenae (113 [111]) — The Greek home of Agamemnon and Clytemnestra.

mynordd (697, 733 [808, 852]) — Door-knocker (Welsh). See also under "*mynweir*." The spelling *mynord* at 733 [852] is Lady Charlotte Guest's, but incorrect here.

mynweir (498, 687, 733 [569, 796, 852]) — Beast-collar (Welsh). The reference is to "Manawyddan Son of Llyr" in the *Mabinogion*. It is worth noting that, at the end of the story, it is called "the Mabinogi of Mynnweir and Mynord" - the Collar and the Hammer (Lady Charlotte Guest's translation [410]).

Mynydd-y-Gaer (21 [3]) — Literally, "hill-fortress" (Welsh). Based on the Iron-age earthwork just north of Corwen known as Caer Drewyn. Part of the final chapter of *Owen Glendower* is set there, and it is mentioned in "Edeyrnion [1]" (58-59) and also in "Edeyrnion [2]" (108), where it is associated with Druids and human sacrifice. In his *Letters to Llewelyn* (II 189), JCP refers to Caer Drewyn as "Corwen's 'Mai-Dun'," the old name for Maiden Castle, Dorsetshire. There appears to be no evidence for the habitation of Caer Drewyn at the time of *Porius* or of *Owen Glendower*. Indeed, even its prehistoric claims have been called into question; see Allen (60).

Myrddin Wyllt (30 [14]) — Merlin the Wild (Welsh). Apparently it was Geoffrey of Monmouth who changed Myrddin's name to Merlin but, as Charles Williams notes, "Myrddin was a bard, but not a prophet, let alone a wizard, in the Welsh tales" (33). His other aliases (see 41 [27]) represent manifestations of Merlin, referring to different legendary or semi-historical persons who eventually merged into the enchanter-prophet figure. These are, for JCP, Merlin Ambrosius or Merlin the Immortal, and Merlin Emrys, the builder of Stonehenge: see "Preface" (8, 10) and "Characters" (17). Emrys is the Welsh form of the Roman Ambrosius (see Ashe, *Merlin* [17]). Merlin "has been shown to be in fact an eponymous founder-figure derived from the place-name *Caerfyrddin* [Carmarthen]" (Green [9]).

Mark Patterson (10) notes that JCP found the connection between Cronos and Myrddin in Rhys (*Studies* [367-8]). His conception of Myrddin as "rough herdsman" is, however, more complicated, and derives from French rather than English sources. "In the *Livre d'Artus* [a prose continuation of Robert de Boron's *Merlin*] … he arrives at one point in the form of a herdsman … This appearance as an almost half-beast, half-monster owes something to Geoffrey's *Vita* [*Merlini*] but it manifests itself very little in later years until it becomes important in the twentieth century

where we find it particularly in the works of John Cowper Powys" (Dean 314 n17). But JCP seems to have derived this side of Myrddin's character at second-hand from Loomis (*Celtic Myth* [131-2]).

JCP draws selectively on the background information given by Geoffrey of Monmouth, including details of his early life (e.g., at 266 [294-5]; cf. Geoffrey [VI 18]). Loomis notes, however, that "there is no evidence in early Welsh poetry that Myrddin was associated in any way with Arthur" (*Development* [125]), and the two never meet in Geoffrey, though Merlin foretells Arthur in his *Prophecies*. For the references to his riding a stag, see 103, 208 [98, 225]; cf. *A Glastonbury Romance* (336 [328, where "stags" is misspelled "stage"!]), and see Loomis, *Celtic Myth* (129).

The description of him as a "Christian magician" (103 [99]) is initially puzzling, first because he claims to have "no belief in magic" (125 [124]), though this may be because he sees his powers as "natural," second because he is so often presented as non- or even anti-Christian in much of the book. JCP extends the paradox when the Derwydd calls him a "heathen magician" (245 [269]), but Rhun shrewdly characterizes him as "half an atheist and half a Christian" (271 [300]). In Arthurian romance, Ashe notes, he "conforms after a fashion to a Christian society, yet he is a sort of druid" ("Merlin" [42]). However, Spence (*Mysteries* [70]) refers to a poem dated to the twelfth century in which he is presented as a "devout Christian." Moreover, Merlin is presented as a devout Christian in Malory, and it may be worth remembering that, in *A Glastonbury Romance*, Mr. Geard, presented as a Merlin figure, is also a nonconformist preacher.

The story of his being tended by the Nereids on "an island in the sea" (719 [835]) appears to be JCP's (or Porius's) invention, though Rhys quotes a passage from Plutarch in which Cronos sleeps on an island off Britain, and a parallel legend about his "entering the Glass House in Bardsey [an island off Gwynedd], never more to appear among men" (*Studies* [367-8]); cf. *A Glastonbury Romance* (250-51, 419 [247, 406]). See also "esplumeoir." A useful discussion of Merlin within the context of Welsh mythology is to be found in the "Guardian of the Beasts" section of Caitlin Matthews's *Mabon* (137-43). There are various hints in *Porius* that Myrddin willingly allows Nineue to imprison him. Krissdóttir writes: "To be a Merlin is to be captivated, ensorcerised, made complete by Nineue, the feminine Self, the elemental 'Other'" ("Twig" [45]). Caitlin Matthews (164-5) argues that traces of this pattern may be found below the surface of other Welsh mythological stories.

Myrddin shares many characteristics with Urien Quirm in *Maiden Castle*. For his smell (67 [56], etc.), cf. *Maiden Castle* (34); for his "scrabbling about on his hands and knees in the darkness" (89 [82]; cf. 282 [313-4]), see *Maiden Castle* (462-3); for his association with the wind (106 [102]), see *Maiden Castle (*151, 247, 461, etc.). In a letter to Merlin Wolcott, an American librarian, JCP wrote in 1951: "I know well I have put a lot of myself into Myrddin Wyllt" (Harsh [36]). Note also that Merlin makes a brief but dramatic appearance in *Morwyn* (Part 3; see 183ff.), where he is said to have "gone further than any earthly creature into the mystery of life" (212).

Stephen Powys Marks (188) notes that his name is pronounced "murthin weelht (u = uh, not er)."

mysterious wanderer (148 [151]) — Cadawg ab Idris; see 292ff. [327ff.].

N

Nama, nama, Sebesio! (38 [23]) — A fragment from an ancient language handed down in Mithraic ritual. According to Cumont (151), whom JCP follows here, its meaning is unknown, but Clauss points out (8) that "*Nama*" is Persian for "Hail!" Moreover, "*Sebesio*" may well be a form of Sabazios, a "Phrygian … god similar to Dionysos" (Henderson [56, 213]).

Nantcoll (355 [401]) — The place in what is now Gwynedd where Pryderi's forces retreated after being defeated by those of Math and Gwydion, as recorded in "Math Son of Mathonwy" in the *Mabinogion*.

Narcissus (638 [735]) — A beautiful youth in classical mythology, who fell in love with his own reflection in a pool. He pined away and was duly transformed into a flower. One of the stories in Ovid's *Metamorphoses* (q.v.).

Narthex (220 [239]) — Giant fennel (Latin). Sibylla's "herbal magic" with the seeds may relate to the plant's reputation for cleaning out the body and, more specifically, as a remedy against poison, which she clearly suspects when she "suspiciously" smells the wine-flask. See Culpeper (135) and Grigson (235).

Neb ap Digon (81 [73]) — A page in Arthur's court. Both names are traditional and occur in "Culhwch and Olwen." Neb means "Someone" (Green [125]). See also "Digon."

neges (317 [355]) — Request (Welsh), or sometimes "quest" (cf. 307 [342]).

Negessawl wyf wrthyt (317 [not in 1994]) — Translation (from the Welsh) precedes text.

"Neither Life nor Death … *human will* or to - " (34 [18]) — Supposedly from Pelagius, but not identified.

Nekuon ameneena kareena (123 [123]) — Greek for "the powerless heads of the dead" (q.v.). From Homer's *Odyssey* (Book 10). Also quoted in *A Glastonbury Romance* (929 [889]) and *Weymouth Sands* (404).

nepenthe (352 [396]) — A forgetfulness-inducing drug. The reference at 568 [652]) is to Helen's use of it in Homer's *Odyssey* (Book 4). JCP makes frequent reference to nepenthe in his writings.

Nereus (719 [834]) — Father of the fifty Nereids, nymphs of the Mediterranean, several of whom Porius mentions in the next paragraph. All the names in the list are to be found in Hesiod's *Theogony*. JCP gives a different list in

Autobiography (263), and names some of them in *Homer and the Aether* (227).

Nesta [ferch Aulus] (not in 2007, 328 [187, 368]) — Maid to Euronwy, betrothed to Gwythyr. JCP had used the name for the main female character in "Edeyrnion [1]" (57), the fragment of a modern novel attempted just before embarking on *Porius*.

Nestor (305 [340]) — The oldest of the Greek chieftains in the Trojan War renowned for his wisdom. He appears in both the *Iliad* and the *Odyssey*.

Nineue [ferch Avallach] (81 [72]) — The traditional temptress of Merlin in Arthurian romance, who sometimes appears under the name of Vivien (as in Tennyson). Littleton and Malcor (171 n11) explain the variants as "deriving from the difficulty of distinguishing between *V* and *N* as the initial letter." JCP (124 [124]) presents her as one of the Ffichtiaid (Picts). See also under "Gwendydd" and "Myrrdin Wyllt." She is called "[b]itch-slave of the Cewri" (218 [237]), "corrupter of Cewri" (742 [862]), and "seducer of giants" (743 [863]) because it is claimed in the novel that the Ffichtiaid became slaves to the Cewri but ended up by enslaving them. Nineue is also prominent in the "Mark's Court" chapter of *A Glastonbury Romance*. Morine Krissdóttir sees "Nineue … on her gigantic horse" (741 [861]) as "the image of Epona, the Celtic Earth-Mother" (*Magical* [160]).

niwl (403 [457]) — Mist or "death fog" (Welsh).

"Not a prophet's son … fruit of sycamores" (638 [736]) — Amos 7:14.

nous (717 [832]) — Reason, intelligence (Greek).

Numidia (158 [164]) — Ancient country in North Africa roughly corresponding to Algeria.

Numina (55 [41]) — Divinities (Latin).

O

O salutaris bestias … Christi discipulus (638 [735]) — Translation (from the Latin) follows in text.

obol (106 [103]) — Greek coin worth one-sixth of a drachma.

Oceanus (266, 281 [294, 312]) — A river encircling the earth. Also the god of water and oceans, father of the Oceanides. The line "eldest daughter of backward-flowing Ocean" (267 [295]) is from Hesiod's *Theogony*, JCP's source, though Homer makes reference to Oceanus in the *Iliad* (Book 18), and JCP refers to it in *Homer and the Aether* (232). The "nine circles of Oceanus" (266 [294]) refer to the traditional nine rivers of Hades or the nine circles of Styx encompassing Hades.

Odysseus (123 [122]) — The resourceful hero of Homer's *Odyssey*, who had so many adventures when returning to Ithaca from the Trojan War. One involves the blinding of Polyphemus, the Cyclops (Book 9). JCP was later to write about his subsequent adventures in *Atlantis*. So, "Odyssean" (467 [not in 1994]).

"of men yet unborn" (371 [420]) — From the closing lines of Book 8 of Homer's *Odyssey*. The phrase is employed earlier (95 [89]), but not as a quotation. Also quoted in *The Pleasures of Literature* (73) and *In Spite Of* (55); cf. *Petrushka* (318).

"Off and Away Can Afford to Stay" (538 [616]) — Not identified.

ogam (164 [171]) — A script used by the Irish and Welsh, composed of straight lines inscribed at different angles from a central line. JCP calls it "the old Druid script" in *Morwyn* (182). Often spelt "ogham."

Ogof-y-Gawr (26 [9]) — Giant's Cave (Welsh), fictional home of the Modrybedd.

Ogof-yr-Avanc (293 [326]) — "The Avanc's Cave" (Welsh). See also under "Avanc."

oiktistion (39 [25]) — Translation (from the Greek) follows in text. From Homer's *Odyssey* (Book 11).

Olivet (650 [750]) — The Mount of Olives outside Jerusalem, where Jesus often prayed.

Olympus (249 [274]) — A mountain-range in northern Greece, known as the home of the gods. So, "Olympian" (259 [285]), either referring to Zeus or to the gods of Olympus.

"Omnes eodem cogimur … umbrae" (298 [331-2]) — The last stanza of the third poem from Book 2 of the Odes of Horace (q.v.). Translation (from the Latin) follows in text. (Information from W. G. Shepherd.)

"on a rock at Harlech above the sea" (751 [873]) — From a passage at the close of "Branwen Daughter of Llyr" in the *Mabinogion*. This is the most definite hint that JCP intended the Henog to be regarded as the author of the *Mabinogion*. See also "four branches" and "Life of Pryderi."

One of our own (110 [107]) — King Henry VIII (1509-47), who claimed Welsh ancestry but introduced strictures against the use of the Welsh language in the Acts of Union. (Information from David Klausner.)

one thing needful (481 [550]) — Luke 10:42. A favourite quotation also used in *Ducdame* (397), *Autobiography* (334), *Owen Glendower* (398, 718 [278, 588]), *The Meaning of Culture* (55), and *Rabelais* (33).

"operational dispositions" (323 [362]) — An echo of Arthur's military vocabulary.

orchard of apple trees (676 [782]) — The reference is to Avalon (q.v.), mentioned further down the page.

ord-patricii (88 [81]) — Of the patrician class (Latin).

Ordovices (289 [321]) — Members of an ancient Welsh tribe in northern Wales. So, "Ordovician" (296 [330]).

Orion (347 [not in 1994]) — A giant in Greek mythology who, in one version of his story, was transformed into the constellation of Orion.

Orthrys (282 [312]) — See "Othrys."

Orthus (716 [831]) — Monster son of Echidna, who fathered other monsters, including Chimaera (q.v.) on his mother. From Hesiod's *Theognis*.

Ostrogoths (17, 409 [xvii, 465]) — An eastern tribe of the Gothic peoples who gained control of Italy in AD 493 under Theodoric (q.v.). So, "Ostrogothic" (154 [159]).

Othrys (249 [274]) — A Greek mountain occupied by the Titans in their battle against the Olympians. From Hesiod's *Theogony*. "Orthrys" (282 [312]) is an error.

"Out of the air" (112 [109]) — A reference back to Myrddin's prophecy (110 [107]) about "Germania" (q.v.).

outward and visible (728 [846]) — An echo of a well-known passage in the Christian Catechism: "an outward and visible sign of an inward and spiritual grace." Cf. also *A Glastonbury Romance* (366 [356]), *Autobiography* (651), *The Brazen Head* (264), and *Obstinate Cymric* (108).

Ovid, Ovidius [Naso]) (159, 163, 391, 395, 420 [165, 171, 444, 448, 477]) — Roman poet (43 BC-AD 17), author of a long poem, *Metamorphoses* (q.v.), an anthology of myths. So, "Ovidian" (392 [444]). See also "amorous poet" and "exiled amorist."

Ovidi Nasonis Metamorphoseon Liber Primus (155 [161]) — *The First Book of Ovid's Metamorphoses* (Latin).

Owen [ab Uryen] (370 [419]) — A historical figure who, like his father, became mythologized in Welsh romance in "The Lady of the Fountain," "The Dream of Rhonabwy," and elsewhere.

Owen Pen Uchel (306 [341]), **"Owen of the Hill Peak"** (313 [350]). In an ambiguous passage in "Characters" (20), JCP seems to imply that he is a historical personage, but this is doubtful. There is a "Sawyl Pen Uchel" in "Culhwch and Olwen."

P

pair dadeni (100 [95]) — The Cauldron of Rebirth, which Bran gives to the king of Ireland in "Branwen Daughter of Llyr" in the *Mabinogion*. JCP wrote an article with this title, collected in *Obstinate Cymric*. Despite Cadawg's comments to Tonwen (296 [329]), not to be confused with Ceridwen's cauldron of wisdom.

pali (103 [98]) — Arabian satin. JCP consulted Iorwerth C. Peate on the use of this fabric (see Peate [1]) before introducing it into *Owen Glendower* (128 [105]), where he refers to its appearance in the *Mabinogion*.

pallium (199 [214]) — A long Greek-style mantle (Latin).

"Panta rhei kai ouden menai" (424-5 [483]; cf. 194 [207]) — Translation (from the Greek) follows in text. Also quoted in *Obstinate Cymric* (146, 157, 162).

Papianilla (218 [236]) — Wife of Sidonius (q.v.). Her "imperial father" was Eparchius Avitus, who was proclaimed Emperor in 455 but was dethroned in 456 and died (probably murdered) soon afterwards.

paradeigma (126 [126]) — Model, paradigm (Greek).

participatio (183 [195]) — Participation, proposal, pact (Latin).

passibus aequat (212 [229]) — He kept step (Latin). From Virgil's *Aeneid* (Book 6).

pater sacrorum (60 [48]) — Father of the sacred mysteries (Latin). For the use of the phrase in association with Mithraism, see Clauss (30), though he regards it as "rather uncommon" (138).

Path of the Dead (36 [20]) — Krissdóttir (*Descents* [375]) records that JCP made maps of paths in the conifer plantations close to his Corwen home, and called one of them "Avenue of Death."

patriarchal hunter … and harasser of Gwyddyl-Ffichti (503 [575]) — Cunedda (q.v.).

Patrician (31 [15]) — See under "Porius Maximus." Normally, "Patrician" is not capitalized, but in the late Roman Empire, instead of indicating a hereditary class, it was bestowed as a title, so (since JCP almost always employs the capital) this latter meaning is presumably intended.

Patricius (195 [209]) — A patrician or noble (Latin).

Patrick, St. (17 [xvii]) — Patron saint of Ireland (c.385-460), Romano-British in origin. His *Confession*, a spiritual autobiography, was written in Latin as *Confessio*.

Paul, Saint (328, 569 [369, 653]) — For St. Paul on authority (328 [369]) see Titus 2:9 (an epistle no longer attributed to Paul); for his conversion (569 [653]), see Acts 9.

Paun Bach — See "Erb."

peculiarity (30, 44 [14, 30]) — The usual JCP/ancient-Welsh conventional phrase that occurs throughout his work. See "*cynneddf*."

Pedeir Sarnau (705 [817]) — Translation (from the Welsh) follows in text.

Pedryvan (667 [771]) — A four-cornered castle or tomb (Welsh), generally equated with Annwn. Mentioned in the ancient Welsh poem "Preiddeu Annwn" ("The Spoils of Annwn"), traditionally attributed to Taliesin.

Pelagius (24, 51, 55 [6, 37, 42]) — British theologian (c.350-c.418), possibly of Welsh origin (see Ferguson [40]); JCP calls him "Brythonic" (51 [37]). He gave his name to the "Pelagian heresy," which stressed individual responsibility

rather than original sin, and asserted the freedom of the human will, a subject on which he wrote a treatise (now lost). He became famous for his theological clashes with Jerome and Augustine. The pope who excommunicated him (47 [33]) was Innocent I in 417. In fact, as Minnawc Gorsant's successor notes (636 [733]), he was excommunicated twice, since Innocent's successor, Zosimus, first revoked the excommunication and then reconfirmed it in 418. B. R. Rees observes that "some romantics have seen him [after his excommunication] marching eastward to die in Britain" (3). JCP seems to have been one of them (see 407 [462], where Brother John is described as "the priest who buried Pelagius," and 33, 597 [18, 686], where we are told that he died in Brother John's arms; see also 715, 722 [830, 839]).

Pelagius is called "that saintly man from the sea" (605 [696]) because "*pelagikos*" in Greek means "related to the sea," and also "sea-born" (725 [843]) because of his birth across the sea in "Ynys Prydein." It is interesting to note that some early scholars "derive Pelagianism from Goidelic religion" but "the connection has not been proved" (Ferguson [40]). JCP also extends Pelagius's thoughts by making him a spokesman for "the creative power of the mind that imagines and tells itself stories about his own destiny" (77 [69]; cf. 149 [152]), but, as C. A. Coates points out, "a survey of his surviving writings does not support this view" (140). JCP also discusses Pelagius briefly in *Dostoievsky* (120-21). So, "Pelagian" (51 [38]). It may be relevant to add that, at the end of one of his letters to Huw Menai, JCP signs himself "*John the Pelagian*" (see "John Cowper Powys to Huw Menai" [64]).

Peloponnese (398 [451]) — The southern part of mainland Greece.

pelorion karcharodonta (266 [294]) — Jagged rock (Greek). From Hesiod's *Theogony*.

Pen Annwn (444 [507]) — "Head of Hades" (Welsh), a phrase applied to Pwyll in "Pwyll Prince of Dyfed" in the *Mabinogion*.

Pen Beirdd (20, 359 [xxii, 405]) — "In the medieval period Taliesin became known as Taliesin Pen Beirdd, 'Taliesin Chief of Poets'" (Jarman [66]).

Pen-y-Gewri (617 [710]) — Chief [place] of the Cewri (Welsh), an older name for Mynydd-y-Gaer.

Pendaran Dyfed (140 [142]) — An enigmatic figure who appears briefly as the foster-father of Pryderi in "Pwyll Prince of Dyfed" and as the one survivor accompanying the "seven horsemen" (q.v.) in "Branwen Daughter of Llyr," both in the *Mabinogion*. He is also mentioned in no.26 of *The Welsh Triads* (Bromwich [50, 477]). As Lady Charlotte Guest observed in her notes to the *Mabinogion*: "Beyond this, … few particulars of Pendaran Dyfed are extant" (365). See also "Afagddu."

Pendragons (133, 430 [135, 490]) — "… the supreme ruler of the Welsh or ancient British people was called 'Pen-Dragon,' or the Head whose Gonfalon or Oriflamme was the Dragon" (*Obstinate Cymric* [51]), including Arthur's father, Uthyr Pendragon (q.v.). A fanciful version of the origin of the term is given in Geoffrey of Monmouth (VIII 17). More recent scholarship "has suggested that the name Pendragon is itself of Eastern European … origin, and that Geoffrey of Monmouth's interpretation of it as a bastardized construction from Welsh *pen* ('head') plus Latin *draco* ('dragon') is an incorrect folk etymology" (Littleton and Malcor [101]).

Peneius (93 [87]) — A river near Dodona, according to Homer's *Iliad* (Book 2), said to flow into the Styx.

Pengwern (180 [191]) — The ancient name for Shrewsbury, the county town of the modern Shropshire.

Penllyn (93 [86]) — Area around Lake Tegid (q.v.).

"Pennaf neges … welet ti" (307 [342]) — Translation (from the Welsh) follows in text.

Pentecost (713 [827]) — The modern Whitsun, the festival commemorating the time when the gift of the Holy Spirit is said to have descended on the Apostles. See Acts 2:2.

Peredur [ab Efrawc] (344, 370 [387, 419]) — The Welsh Perceval or Parzival, whose story is told in "Peredur Son of Efrawc."

Persephonean (611 [703]) — Relating to Persephone, daughter of Zeus and Demeter, who was abducted by Pluto and became queen of the underworld.

Persepolis (284 [315]) — An ancient capital of Persia (see below).

Persia (38 [23]) — An ancient Middle-Eastern empire, centred on what is now Iran. The "Persian god" (30, 31 [14, 15]) is Mithras (q.v.).

Pervigilium Veneris (171 [180]) — "The Vigil of Love," an anonymous Latin poem probably written in the second century. JCP may have found it in Walter Pater's *Marius the Epicurean*, where the line is quoted (Chs.6 and 7).

Pharos (354, 548 [399, 628]) — A lighthouse, especially the ancient lighthouse on an island near Alexandria.

Philistines (696 [807]) — Non-Semitic settlers on the coast of Palestine. See also "Piles."

Philoctetes (89 [82]) — Celebrated Greek archer in the Trojan War, at first set ashore on an island because of the stench of a foot-wound. He is the subject of a play by Sophocles.

Phoenicia (166 [174]) — A country in the eastern Mediterranean in ancient times. So, "Phoenician" (237 [259]). See also "Punic relatives in Cornwall."

Phrygian (49, 736 [35, 856]) — Relating to Phrygia, in central and northwest Asia Minor. A "Phrygian cap" was a special cap used in the highest grade ("*pater*," "father") within Mithraic ritual (see Clauss [137]) - which means that Rhun was not technically qualified to wear it (cf. 272 [301]). In Roman times, it indicated that a slave had been freed; by the

time of the French Revolution it was equated with the "cap of liberty."

physical collapses (73 [63]) — See "queer trances." Cf. *Owen Glendower*, of whom a similar phrase is used (121 [100]).

Picts (18 [xix]) — See "Ffichti."

pietas (93 [86]) — Piety, sense of duty (Latin).

Pigs of Annwn (116 [114]) — The story of Gwydion obtaining the pigs of Annwn is told in "Math Son of Mathonwy" in the *Mabinogion*. Cf. Rhys, *Studies* [12-13]).

Pilate washing his hands (295 [328]) — Pontius Pilate. See Matthew 27:24, etc.

piles … Philistines (696 [807]) — The reference is to 1 Samuel 5:6.

Pillars of Hercules (281 [312]) — Two rocks, one in Spain (Gibraltar), one in Africa, guarding the western entrance to the Mediterranean.

Piraeus (348 [393]) — The port of Athens. So, "Piraean" (349 [393]).

Pisces (106 [102]) — The Fishes, the twelfth sign of the Zodiac. Astrologically, the action of *Porius* takes place in the "age of Pisces" (106 [102]).

"**pitiless bronze**" (242 [265]) — See "the pitiless bronze."

Plato (50, 126, 185, 430, 503, 557, 651, 696 [36, 126, 197, 491, 575, 639, 752, 806]; also 501 [not in 1994]) — Greek philosopher (c.429-347 BC), who wrote dialogues containing the teachings of Socrates. So, "Platonic" (105, 434, 558, 640 [101, 495, 640, 717]), where "Platonic idea" refers to the concept of eternal Forms, of which objects in the material world are merely secondary reflections.

pleroma (125 [124]) — Fullness (a theological term).

Plutarch (388 [440]) — Greek biographer (c.46-c.120), best known for his *Parallel Lives* of Greeks and Romans.

Pluto (439 [500]) — The god of the underworld in Roman mythology. So, "Plutonian" (91 [84]).

Pons Castrum (694 [804]) — Literally, "Bridge of the Camp" (Latin).

Pope of Rome (31 [15) — The pope who condemned Pelagius was Innocent I, but in 499 (47 [33]) he was Symmarchus, a scandal-ridden pope during a particularly unsettled period in Rome from 498 to 514. Why Lot-el-Azziz should call him a "legal-minded pope" (337 [379]) is inexplicable.

Porius (21 [3]) — The name of the novel's hero, and also of his maternal grandfather, Porius Manlius (q.v.). It is the latter who is presented as the "Homo Christianus" of the Porius stone (see "*Porius hic in tumulo … fuit*"). The younger Porius's use of a dead body as a weapon against the Saxons (516 [591]) and of a tree against Gunhorst (539-41 [618-20]) is borrowed from Rabelais (Book 2, Ch.29 and Book 1, Ch.36.). Jeremy Hooker remarks that Porius is "the author's near-namesake" (84). "Porius" is pronounced with a short "o."

"Porius hic in tumulo … fuit" (576 [661]) — From perhaps the most controversial of Welsh inscribed stones, originally located at Trawsfynydd, west of Lake Tegid, now in the National Museum at Cardiff. The inscription translates as follows: "Porius here lies buried. He was a Christian man." The reading "Christianus," however, is in dispute. JCP accepted Rhys's discussion and interpretation in *Studies* (385-6). He first heard of more modern interpretations in March 1947 from Iorwerth C. Peate (81-82). But he found them unconvincing and made no change in his novel, which by that time was completed but not published. In December 1947 in *Powys to Sea-Eagle* (211), he described it as "the only authentic Historical Contemporary Document of the Date I write of in my Porius Book 50 years after Patrick's Latin Autobiography and 50 years before the rascally historian Gildas." For details, see Slater (n.pag.), which contains an illustration, Peate (79-82, 85-86), and Lock ("*Porius*: A Week …" (37). This inscription was reproduced as an epigraph in the 1951 and 1994 editions, but (presumably because Porius, unlike his grandfather, is decidedly *not* Christian) it is omitted in the 2007 text.

Porius Manlius [Romanus] (196, 451 [210, 516]) — Father of Euronwy, known as "the elder Porius" (32 [17]) and "the Roman Porius" (51 [38]), a Roman patrician. Krissdóttir (*Descents* [373]) sees him as based on C. F. Powys. See also "*ord-patricii*" and (for his tombstone) "*Porius hic in tumulo …*" His action of "throwing his father's sword into the river" (45 [31]) is not altogether clear, but may be connected with the fact that Iron-Age archaeologists frequently find in rivers and lakes swords of the period that have presumably been sacrificed in some sort of religious ritual.

potamogeton (483 [553]), pl. ***potamogetoi*** (696 [807]) — "Neighbour to a river" (Greek).

"**powerless heads of the dead**" (123 [122, 123]) — From Homer's *Odyssey* (Book 10). One of JCP's favourite quotations, also used in *A Glastonbury Romance* (921, 929 [881, 889]), *Autobiography* (371), *Weymouth Sands* (561), *Owen Glendower* (580 [475]), etc.

praetorian guard (147 [151]) — In Roman history, the imperial guard stationed in Rome.

Praxagora (645 [743]) — The leading character in Aristophanes's *Ecclesiasuzae*.

pressing his forehead into the earth (283 [314]) — A characteristic gesture of JCP heroes (and of JCP himself; cf. *Diary 1930* [89]). Cf. also "tapping … his skull," including *A Glastonbury Romance* (54 [71]).

princeps (165 [173]) — Prince (Latin).

Proclus (399 [453]) — Neoplatonic philosopher (410-85), who was born in Constantinople and studied in Alexandria. He emphasized the mystical and religious aspects of Plato.

"Procul, O procul este, profane" (212 [229]) — "Stay far off, O far off, you profane ones" (Latin). Spoken by the Sibyl (q.v.) in Virgil's *Aeneid* (Book 6).

Prometheus (279, 726 [309, 843]) — Son of a Titan in Greek mythology, who stole fire in a fennel stalk to give to mankind and was punished by Zeus. Hence "Promethean" (256 [283]). JCP probably derives the details from Hesiod's *Theogony*. See also Aeschylus' *Prometheus Bound* and Shelley's *Prometheus Unbound*.

Propontic (204 [220]) — The Sea of Marmora (q.v.).

Protean (349 [394]) — Continually changing, a word derived from Proteus, the "old man of the sea" in Greek mythology, who was capable of changing his shape.

Pryderi (69 [59]) — Welsh hero, also known as Gwri Wallt Euryn (q.v.). The name means "Sorrow" (697 [808]) or "Anxiety" (Loomis, *Celtic Myth* [152]). His life, adventures, and death are recounted in the *Mabinogion*. For the references to the knocker round his neck (453, 697, 703 [518, 808, 815]), see the close of "Manawyddan Son of Llyr." His "enemy" (469 [536]) is Gwydion ap Don (q.v.). In *Letters to Henry Miller*, JCP calls Pryderi "a sort (of) *Jesus-Victim* of *Pure Chance*" (77). In a letter to Elwin, quoted in Ballin, "A Certain Combination …" [17]), JCP describes him as "the most authentic Welsh god before Merlin or Arthur or Taliessin were brought on the scene." See also "Life of Pyderi."

Punic relatives in Corwall (341 [384]) — The Phoenicians of Asia Minor were called "Punic" after they settled in Carthage; they were descended from the original Canaanites. Accomplished seafarers, they indulged in widespread trade that led them to Cornwall.

Pwyll Pen Annwn, Pwyll Pen Dyfed (294, 450 [328, 513-14) — Father of Pryderi (q,v,), who changed places with the King of Annwn (q.v.), and so is sometimes called "Head of Annwn" ("Pen" means "head" or "chief"). The story is told in "Pwyll Prince of Dyfed" in the *Mabinogion*.

Pythagoras (439, 696 [501, 806]) — Greek philosopher and mathematician (c.582-539 BC). So, "Pythagoreans" (235 [257]).

Q

Quando remittent (638 [735]) — Translation (from the Latin) follows in text.

Queen of the Iceni (322 [360]) — Boudicca (Boadicea); see "Iceni."

queer trances (122 [121]; cf. 265 [293]) — A characteristic mark of the JCP hero. Cf. also Arthur's "weakness" (326 [365]). Most of them, including the name-character in *Wolf Solent*, Mr. Geard in *A Glastonbury Romance*, and Glendower in *Owen Glendower* (121 [100]) suffer from some such condition, whether willed or involuntary. A comparison with various kinds of ecstatic state experienced by JCP himself is made by Robin Wood in "Queer Attacks and Fits." See also "sacred sickness."

qui numquam amavit (171 [180]) — See "*Cras amet …*"

R

Ravenna (17, 169 [xviii, 178]) — A city in northeast Italy from which, during the time of *Porius*, Theodoric ruled the Eastern Empire.

"reaping ferns … where black dogs shit butter" (495 [565]) — JCP derives this quotation from Rhys (*Studies* [346n]), where it is identified as a rhyme "well known in North Cardiganshire," now Ceredigion.

Rebecca [383] — An error for Leah, corrected in 2007 (340). Rebecca was Jacob's mother, wife of Isaac.

recanonize [our] Pelagius (124, 194 [123, 207]) — "*re*canonize" is a strange word here since Pelagius was never canonized either in fact or fiction. The mission was to cancel excommunication: canonization was at best a secondary issue (cf. 114, 427 [112, 486]).

redeeming their sorrows (428 [488]) — An echo of Shakespeare's *King Lear* (V iii 266), also alluded to in *Weymouth Sands* (321), *Autobiography* (130), *Letters to Llewelyn* (I 57), etc.

Rhaea (267 [295]) — Sister/wife of Cronos in Greek mythology. Cronos devoured all their children until she saved Zeus by substituting a stone, which Cronos swallowed.

rhedyn-un-goes (246 [270]) — Bracken (Welsh).

Rheged (371 [419]) — Generally regarded as centred on modern Cumbria and including some surrounding areas, including parts of southern Scotland. For a full discussion of its extent, see Bromwich (510). Blake and Lloyd, however, present a case for a more limited area around Corwen and Edeyrnion (*Keys* [238-40]).

Rhiannon (172 [181]) — Wife of Pwyll and later of Manawyddan, mother of Pryderi; her main story is told in "Pwyll Prince of Dyfed," but for the incident of the collars around her neck, see the close of "Manawyddan Son of Llyr," both in the *Mabinogion*. See also "birds of Rhiannon."

Rhitta Gawr (20, 119 [xxii, 118]) — "Rhitta the Giant" (Welsh); cf. 252 [278], the "last of the giant-kings of Eryri" (119 [118]), famous for wearing a robe made from the beards of the kings he had killed. His burial-place at Mynydd-y-Gaer is, of course, fictional. In Arthurian tradition he lived on yr Wyddfa (q.v.) and was eventually killed by Arthur. Blake and Lloyd (*Pendragon* [124]) equate him with "Rheiddwn Arwy," mentioned in "Culhwch and Olwen." He appears in Geoffrey of Monmouth (X 3) as "the giant Retho," and in Malory as "kynge Royns" (I 27).

Rhitta-Trefnant (644 [743]) — An old name for Corwen.

Rhongomyant (317 [354]) — The name of Arthur's lance, occurring in "Culhwch and Olwen." It means "Spear-striker"

in Welsh (Padel [24]). In Geoffrey of Monmouth it appears as "Ron" (IX 4).

Rhuddlan Teifi (498 [568]) — In west-central Wales, mentioned in association with Pwyll in "Math Son of Mathonwy" in the *Mabinogion*.

Rhufein (575 [660]), **Rhufeiniaid, Rhufeinwyr** (314, 325 [351, 364]) — Rome, Romans (Welsh).

Rhun ap Gwrnach (24 [7]) — Son of Gwrnach and Alarch the Fair, foster-brother of Porius. A traditional name, occurring in "Culhwch and Olwen" and "[The Tale of] Taliesin." In the latter story he is presented as a seducer, which connects with the incident in Chapter 20. Both Uryen of Rheged and Maelgwn are reported as having sons named Rhun. Susan Rands makes a convincing case for JCP's basing him on W. E. Lutyens (51-52), while Krissdóttir (*Descents* [363]) detects aspects of Littleton in his relationships with Porius and Sibylla (q.v.).

Rhyd Mithras (186 [199]) — Ford of Mithras (Welsh).

Rhyd-y-Gaer (694 [804]), **Rhyd-y-Gawr** (644 [743]) — Literally, "Ford of the Camp" or "Ford of the Giant" (Welsh), possible earlier names for Corwen. The latter may be a misprint for the former, but both make sense.

Rhydant (720 [836]) — Literally 'the Valley of the Ford', it is not known as a place-name. (Information from David Klausner.)

ring and ting (536 [615]; cf. 158 [164]) — A favourite JCP phrase, found in *Wood and Stone* (449, 644), *A Glastonbury Romance* (364 [354]), *Weymouth Sands* (475), *The Inmates* (256), and even *Homer and the Aether* (189). Moreover, two children called Ring and Ting appear in *All or Nothing* (14). Also used by Llewelyn (*Letters* [137]).

"Rise to immortality and intense happiness" (484 [553]) — JCP's favourite blessing. See, e.g., *Petrushka* (198, 199, 206, 335), and cf. *Weymouth Sands* (386) and *Letters to Ross* (39).

rocks and stones and trees (253 [278]) — A clearly deliberate echo of the final line of Wordsworth's lyric "A Slumber Did My Spirit Seal." Cf. *Autobiography* (26), *The Meaning of Culture* (191), *In Defence of Sensuality* (7, 8, 68, 221-2), and *Petrushka* (197).

Roman Britain (18 [xviii]) — *Roman Britain and the English Settlements* by R. G. Collingwood and J. N. L. Myres (1936). See also "Arthurian cavalry."

Ronwen (194 [207]) — Daughter of Hengyst. According to Geoffrey of Monmouth (VI 12-14), who calls her Renwein, Gortheyrn Gortheneu (q.v.) fell in love with her, and offered up Kent in exchange. Later, she poisons Gortheyrn's son Gorthevyr. She is also sometimes known as Rowena.

Rubicon (233 [254]) — 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.

"ruggerug" (572 [656]) — A mysterious word in the supposed language of the Cewri.

S

Sacred Fount (133 [135]) — The "Fountain of Saint Julian" (q.v.).

sacred sickness 73 [63]) — Epilepsy. In *Autobiography* (72) the same phrase is used and its sufferers are described as "persons endowed with messages from the gods." Cf. *The Art of Growing Old* (208). See also "queer trances."

Saesnes (275 [304]), **Saeson** (18, 133, 134, 732 [xviii, 135, 850]) — Saxon(s): feminine noun and plural respectively (Welsh). Cf. also "Sais," "Seisnig." But "no individual in Britain is known to have been called a 'Saxon' in his own language … *Saesnaeg* and *Sasanach* are the modern Welsh and Irish words for 'English'" (Morris 41). Castleden (79-80) notes that people of German descent at this time, including Angles and Jutes, are often misleadingly lumped together as 'Saxons'."

Saint David's (352 [397]) — A seaport in Dyfed.

Saint Julian's Fount (or **Water**) — See "Fountain of Saint Julian."

Saint John — See "John, Saint."

Saint Patrick — See "Patrick, Saint."

Saint Paul — See "Paul, Saint."

Saint Tysilio's — See "Llan Tysilio Sant."

Sais (274 [303]) — Saxon, masculine noun (Welsh). See under "Saesnes."

Saith Marchog (372 [not in 1994]) — Welsh for "Seven Horsemen" (q.v.).

Samothrace (525 [601]) — Greek island in the north Aegean.

Samson 109 [105]) — The Israelite hero, whose story, including his death and triumph in the circus of Dagon, is told in Judges 13-16.

Sanctus Julianus (39 [24]) — Saint Julian (Latin).

Sarhad (493 [562]) — Insult (Welsh).

Sarn Elen track (163 [170]; cf. 242 [266]) — According to "The Dream of Maxen Wledig," Elen (Helen), wife of the emperor, causes roads to be built connecting the castles of Britain (=Wales). These came to be known as "Roads of Elen of the Hosts." It seems as if "a character of early Welsh mythology … became confused with … the Roman St. Helena" (Bromwich [342]). See also Rhys, *Lectures* (167). JCP may have in mind here the Roman Watling Street from Chester, skirting Corwen, to Bala. See also "Coed Sarn Helen," "Helena," and "Helen's Causeway."

Saturn (251 [276]) — The Roman equivalent of Cronos (q.v.). See also "yr Wyddfa." So, "Saturnalia" (418 [476]), a

time of drinking and misrule, deriving from the Roman festival of Saturn.

satyrs (38 [23]) — Woodland deities or spirits in classical mythology.

Scabiosa succisa (174 [183]) — The scientific name for devil's-bit scabious, related to the lesser field-scabious said to cure leprosy; see "leprosy plant."

Scaean Gate (633, 699 [729, 810]) — One of the principal gates of Troy in Homer's *Iliad*.

scholia (404 [459]) — Scholarly annotations (Latin).

Scots (18 [xix]) — See "Gwyddylaid."

Scribble on … (106 [102]) — Possibly an oblique allusion on JCP's part to the famous remark made by William Henry, Duke of Gloucester, to Edward Gibbon, quoted in *Maiden Castle* (8, 34) and *The Dorset Year* (186).

Scylla (39 [25]) — A sea-monster in Homer's *Odyssey* (Book 11).

Scythian (386 [438]) — Relating to an ancient region in what is now southern Russia and Kazakhstan.

Sea of Marmora (366 [413]) — The sea on which Constantinople (Istanbul) stands, between the Aegean and the Black Sea. Also known as the "Propontic."

"seat in Caer Sidi" (705 [817]) — See "Complete is my chair …"

Seisnig (516 [591]) — Saxon, adj. (Welsh).

Semnae theai (520 [595]) — Translation (from the Greek) follows in text.

Senatus Populusque Romanus (601 [691]) — The Senate and the Roman People (Latin).

Serigi (79 [71]) — Father of Iscovan, a Gwyddyl-Ffichti chieftain slain by Cunedda (q.v.).

seven heavens … empyrean (46 [32]) — In the Ptolemaic universe, there were seven heavens dominated by the known planets; the empyrean was the highest heaven closest to God. Given the context, it may be relevant to note that Jessie L. Weston (*Ritual* [167]) reports that "the conception of the Seven Heavens" was important in Mithraism.

Seven Horsemen (154 [159]) — Seven men, led by Cradawc son of Bran, left as guardians of Britain (= Wales?) when Bran went to Ireland. With the exception of Pendaran Dyfed (q.v.), they were slain by Caswallawn (q.v.), as narrated in "Branwen Daughter of Llyr" in the *Mabinogion*. See also "Hill of the Seven Horsemen."

seventy-three (299 [334]) — Since we have been told that Auntie Tonwen "would be seventy-three that January" (291 [324]), this is clearly an error for "seventy-two."

"shadowy halls" (290 [322]) — See "the shadowy hall[s]."

shog off (70 [60]) — Move off, go away. A favourite JCP colloquial expression (cf., for example, *A Glastonbury Romance* (495, 595 [479, 573]), deriving from Shakespeare's *Henry V* (II i 47 and II iii 48).

Sibyl (163 [171]) — The prophetess who instructs Aeneas on how to descend to the underworld in Virgil's *Aeneid* (Book 6). Hence "Sibylline" (117 [115]), relating to the Sibyl and her enigmatic messages.

Sibylla (192-3, 205 [206, 221]) — Wife of Gunhorst, mother of Gunta, mistress of Einion. Krissdóttir (*Descents* [363]) considers her, as one "who foments quarrels," based on the novelist Elizabeth Myers, Littleton's second wife, after a recent family squabble arising out of the publication of Llewelyn's letters. NB: Morfydd assumes that she is "twenty-two at most" (629 [725]), which would mean she gave birth to Gunta at fourteen.

Sicily (240 [263]) — The island at the toe of Italy. The reference to "sorcerers" is not clear.

sickle of adamant (269 [297]; cf. 282 [313]) — Weapon with which Cronos defeated and castrated his father Uranus in the early Greek myth recounted in Hesiod's *Theogony*.

Sidonius, Apollinaris (18, 72 [xviii, 62]) — Caius Sollius Apollinaris Modestus Sidonius (see 212 [230]), Roman senator and politician (c.432-c.483), who later became Bishop of Auvergne (Arverne). According to C. E. Stevens, "Modestus" occurs "only in a few inferior manuscripts of his works" and may be an error (1n). Best known as the writer of nine books of letters, though he also wrote poems. JCP also refers to his letters in *Obstinate Cymric* (29) and, in *Rabelais*, to his "gossip" (63). Brochvael's planned letter to Cassiodorus (160-61 in the 2007 edition) but to Anastasius in 1994 [167-8] is a clever imitation of Sidonius's old-fashioned, consciously rhetorical style (see Stevens [174-5]). Llewelyn read Sidonius's letters in 1938 (see *Letters* [251]).

Silurian (35 [20]) — Relating to the Silures, a tribe inhabiting southeast Wales.

Sinai (372 [not in 1994]) — The wilderness through which Moses led the Israelites in Exodus, and the mountain where he received the Tables of the Law.

Socratic (224 [244]) — Relating to Socrates, the fifth-century BC Greek philosopher and teacher, whose ideas were disseminated in Plato's dialogues. He appears as a character in *Morwyn* (Parts 4 and 5).

somebody higher up (81 [73]) — Queen Gwenhwyvar, Arthur's wife (cf. 242 [265]); see under "Medrawd."

son of Aphrodite (212 [229]) — Aeneas in Virgil's *Aeneid*.

son of crooked-counseling Cronos (511 [585]) — Zeus.

son of Peleus (361 [408]) — Achilles, a leading figure in Homer's *Iliad*.

Son of the Morning (109 [106]) — The echo of Isaiah 14:12 here deliberately links Cronos with the Hebrew Lucifer. This passage is discussed in detail by Eivor Lindstedt (35-6). Also quoted in *Autobiography* (542) and *Morwyn* (309).

sons and daughters of Don (464 [531]) — These include Gwydion and Arianrod. (q.v.).

Sons of Cunedda (157 [163]) — The descendants of Cunedda, Brythonic princes currently ruling in Venedotia (North Wales) at Deganwy and Edeyrnion.

sons of Japhet (696 [807]) — More correctly, Japheth. Gentiles; see Genesis 10:2-5. Japheth was one of the sons of Noah.

sons of Zeruiah (500 [571]) — Zeruiah was the mother of Joab, Abishai, and Asahel, presented in the Bible as ruthless and impetuous; see 2 Samuel 2:18 and cf. 3:39.

"**Sorrow the son of Wisdom**" (697 [808]) — The meaning of the name Pryderi. The story of his naming, by Rhiannon, is told in "Pwyll Son of Dyfed" in the *Mabinogion*.

"***sortes Virgilianae***" (399 [453]) — A method of divination by opening a copy of Virgil's *Aeneid* at random. Cf. "Sortes Platonicae" in *Maiden Castle* (411).

southern plain (266 [294]) — Salisbury Plain, according to the story by Geoffrey of Monmouth (VIII 9-12).

Spartan (699 [810]) — An inhabitant of Sparta, the city-state in the Peloponnese ruled by Menelaus and so a leading force in the Trojan War.

squinnied (713, 728 [828, 846]) — A dialect form of "squinted," probably derived from Shakespeare's *King Lear* (IV vi 139-40). Also used in *After My Fashion* (66), *A Glastonbury Romance* (467, 505 [452, 488]), and *Owen Glendower* (207 [171]).

standing on one leg … till my flesh turns putrid (469 [536]) — In "Culhwch and Olwen," a man called Sol "could stand for a day on one leg" (Ford [129]); see also Rhys, *Studies* [5]). Morine Krissdóttir (*Magical* [147]) reads the reference as an alchemical image.

stele (744 [865]) — A classical pillar displaying an inscription or design.

"**stiff-necked**" (321 [359]) — Exodus 32:9, and elsewhere in Exodus and Deuteronomy.

Stilicho (22 [4]) — Flavius Stilicho (c.359-408), Roman commander who attempted to re-establish Roman authority in North Wales at the end of the fourth century.

stilus (118 [116, "*stile*"]) — A pointed instrument for writing on wax.

"**sting**" (406 [461]) — The reference is to 1 Corinthians 15:55.

stirrups (39 [24]) — Historically, an anachronism. "The stirrup was not introduced to the west until … the last years of the sixth century" (Holmes [45; cf 125-6]).

"**Stir-the-Pot**" (369 [417]) — A colloquial reference to Taliesin's employment as a cook.

Stoics (346 [389]) — Adherents to Stoicism, a philosophical system of ethics originating in Greece and highly influential in ancient Rome. They advocated a sober submission to necessity. So, "Stoic" (176 [186]; cf. 531 [608]) and "stoical" (532 [609]).

stump of an aged willow … menacing tail (221-2 [240-41]) — This refers to an object found and preserved by JCP, who gave it to Nicholas Ross when he and Phyllis Playter moved out of the Corwen cottage. See *Letters to Ross* (126).

Styx (93, 268 [87, 297]) — The eldest daughter of Oceanus and Tethys in Greek myth, who later became the principal river of the underworld. JCP is drawing on Hesiod's *Theogony*. So, "Stygian" (716 [831]).

Surluse (344, 660 [387, 762]) — Generally identified as the Scilly Isles off the coast of Cornwall, a name popularized by Malory (X 40).

Swamp of the Gwyddyl-Ffichti (29 [12, "Swamp of the Irish"]) — See "Gwyddylwern."

sweet delays (651 [751]) — Possibly an allusion to the famous phrase, "sweet, reluctant, amorous delay," used of Adam and Eve in the Garden of Eden in Milton's *Paradise Lost* (IV 311).

Sylvanus Is-Coed ap Bleheris Is-Coed (97 [92]) — See "Henog."

T

ta erotica (612 [704]) — Matters of love (Greek).

taeogau (344 [387]), ***taeogion*** (39 [24]) — Serfs (Welsh). These are both acceptable plural forms.

"**taking other counsel**" — See "took other counsel."

Taliesin (18, 357ff., 372ff. [xix, 403ff., 421ff.]) — A Welsh poet, as shadowy a historical figure as King Arthur. The name means "shining brow" (Welsh). His mythological story is told in "[The Tale of] Taliesin." The opening section, sometimes separated off as "The Tale of Gwion Bach," includes the incident in which he gains wisdom by swallowing "a drop from the cauldron of Ceridwen" (626 [722]). Extant poems, supposedly by Taliesin, praised Uryen of Rheged and his son Owen. He became well-known from the ninth century onwards as the bard of Maelgwn (q.v.) in Deganwy (358 [403]), though Rachel Bromwich argues that for historical reasons it is "barely possible" that the two could have "had direct contact" (501). Henning Ahrens notes that, although he "seems to be modeled on the historical Taliesin … who served Urien, Lord of Rheged in the first half of the sixth century," JCP in fact "follows the mediaeval tradition, which turns Taliesin - as a companion of Merlin - into the poet-prophet and shapeshifter" (159-60).

JCP also introduces an aged Taliesin into *Morwyn*, and mentions him in several other novels. He considered him "our greatest poet previous to Shakespeare" ("Preface" [10]). The emphasis here on his abilities as a cook may connect him with the practice by Celtic poets of "imbibing certain

special foods or drinks" before composing poems (Caitlin Matthews [125]); cf. Spence, *Mysteries* [82]).

Talmud (333 [374]) — Collection of Jewish lore and tradition.

tamer of horses (591 [678]) — The phrase about Hector concluding Homer's *Iliad*.

tapping … his skull (61 [49]) — A characteristic gesture of JCP heroes; see, for example, *A Glastonbury Romance* (86 [101]) and *Morwyn* (201) - and of his own personal practice (i.e., *Diary 1931* 277). Cf. "pressing his forehead" (283 [314]).

Taprobani (130 [131]) — The "land of summer" (see "Gwlad-yr-Haf"), originally identified as Ceylon (Sri Lanka) but confused by the eccentric antiquary Iolo Morganwg (whom JCP follows here) with Constantinople. The name appears elsewhere as Taprobana and Taprobane. Cf. *Obstinate Cymric* (51).

Tartarus (91, 265 [84, 292-3]) — The classical underworld, or, sometimes, its lowest part, in which the Titans were imprisoned after their battle with the Olympians, as recorded in Hesiod's *Theogony*. So, "Tartarean" (268 [296]).

"**Taste and see**" (60 [48]) — See Psalm 34:8.

taste of blood (see 59, 246, 279, 657 [47, 270, 309, 759]) — A motif that tends to recur in JCP; see *A Glastonbury Romance* (55 [72]) and the scene in *Owen Glendower* (388 [319]) where Rhisiart sucks Glendower's wound.

Tegid, Lake — See Lake Tegid.

Tegvan (81 [72]) — Page of Gwendydd. A traditional name occurring in "Culhwch and Olwen."

Teirnyon Twryf Vliant (497 [567]) — Lord of Gwent Is-Coed (q.v.), the owner of the mare with the disappearing foal in "Pwyll Prince of Dyfed" in the *Mabinogion*. "Teyrnon" is now the more usual spelling, but JCP follows Lady Charlotte Guest and Loomis here.

Telemachus (568 [652]) — Son of Odysseus, a prominent figure in Homer's *Odyssey*, who appears as a character (Telemachos) in *Atlantis*.

Teleri (625 [720]) — The "half-woman" killed by Medrawd. The name means "little ghost" (Kunkel, "Glossary" [182]), and occurs in "Culhwch and Olwen."

Tenebrions (55 [41]) — Shades (Latin).

Tennyson (19 [xxi]) — Alfred Lord Tennyson (1809-92), British poet, poet laureate from 1850. For Vivien see "Merlin and Vivien," for Galahad "The Holy Grail," and for Medrawd "Guinevere," all from *The Idylls of the King*.

Thames (70 [60]) — The river that flows through London. The ship in question is presumably that commanded by Dion Dionides.

"**that slave's son**" (644 [742]) — Gwrnach (q.v.).

"**the barrier of his teeth**" — See "Crossing the barrier …"

The Birds (437 [499]) — A comedy by Aristophanes (q.v.).

"**the daughter of the sun**"(123 [122]) — Circe (q.v.), from Homer's *Odyssey* (Book 10). Also quoted in *Atlantis* (189).

"**[the] eldest daughter of backward-flowing Ocean**" (267 [295]) — Styx (q.v.).

"**the Land of Summer**" (319 [357]) — See "Gwlad-yr-Haf," and also "Reaping ferns …"

"**The Lord bless thee and keep thee**" (164 [172]) — The opening words of a traditional Christian blessing.

"**The man's head … and became one …**" (68-9 [58]) — Nikolai Tolstoy considers this description "the authentic Merlin of the earliest traditions, grotesque and awe-inspiring" (18).

The mist had given and the mist would shortly take away (24 [7]) — Cf. Job 1:21.

"**the Monster**" (714 [829]) — From Homer but not traced.

The Mound (21 [3]) — See "y Grug."

"**the pitiless bronze of tearful war**" (445 [507]; cf. 242, 432, 448, 472 [265, 493, 511, 540]) — From Homer's *Iliad*, though the opening words also occur in Hesiod's *Theogony*. Also quoted in *Owen Glendower* (278, 299 [228, 247]), *Mortal Strife* (114), and *Obstinate Cymric* (8, 13).

"**The prison of Gwair's in Caer Sidi**" (667 [771]) — From "Preiddeu Annwn" ("The Spoils of Annwn"), a poem traditionally attributed to Taliesin. The first two lines of the translation are fairly accurate; the rest departs radically from the original. Translations are to be found in Skene (I 264-6), Loomis (*Wales* [134-6]), Caitlin Matthews (107-8), and (very free) in Graves (*White Goddess* [106-7]). A number of lines are translated in *A Glastonbury Romance* (843 [807]; cf. 853 [816]); the opening two lines are also quoted and discussed in *Morwyn* (177). See also "Gwair."

"**the propriety of destiny**" (438 [500]) — From Homer, but untraced.

"**The richer the steam … to the door**" (648 [747]) — Not identified.

"**the shadowy hall[s]**" (193, 290 [207, 322]) — Also quoted in *The Pleasures of Literature* (72) and *Dostoievsky* (59), and identified in both as the palace of Alcinous in Book 7 of Homer's *Odyssey*. Also quoted in *Owen Glendower* (348 [286]).

"**the Slave of Christ**" (429 [489]) — The reference here may be to 1 Corinthians 7:22 or Ephesians 6:6.

"**the sons of God**" **… daughters of men** (443 [506]) — Genesis 6:2. Also quoted in *Wolf Solent* (311), *Owen Glendower* (293 [242]).

The Tent (Chapter-title, 79 [70]) — "The importance of tents in the [Arthurian] romances as a whole has probably not been generally realized" (Darrah, *Paganism* [50]). For this chapter, JCP must surely have been influenced by one of the illustrations accompanying "Geraint Son of Erbin" in

early editions of Lady Charlotte Guest's *The Mabinogion* (1849 ed. [II 67], 1877 ed. [185]).

"the unspeakable ether" (Not in 2007 [676]) — See "wrenched out of the mist …" (The repeated definite article is, of course, a misprint.)

"the use of force … all things" (400 [454]) — It is not easy to identify this sober statement in the vigorous dialogue of Aristophanes' *Lysistrata*; possibly l.163 is meant.

"The wandering brambles … into fives?" (424 [482]) — Not traced in any poem traditionally attributed to Taliesin. Almost certainly JCP's invention.

Theodoric (18 [xviii]) — Leader of the Ostrogoths (q.v.) and founder of the Ostrogothic kingdom in Italy (c.454-526). He ruled from 493 until his death. Ashe describes him as "one of the greatest rulers of late antiquity, bringing peace, prosperity and religious freedom after the torments Italy had endured so long" (*Discovery* [92]).

theotokos (582 [668]) — Translation (from the Greek) follows in text. The traditional title of the Virgin Mary. JCP also employs the phrase in *Dostoievsky* (130).

"there was no black iron" (444 [507]) — From Hesiod's *Works and Days*. Cf. "grey iron."

Thersites (329 [369]) — Deformed and impudent member of the Greek forces at Troy. He is beaten by Odysseus in public in Homer's *Odyssey* (Book 2).

Thesmophoriasuzae (387, 401 [438, 455) — A comedy by Aristophanes (q.v.).

Thessaly (218 [236]) — A region in northern Greece.

Thetis (719 [835]) — See "Nereus."

thick and slab (116 [114]) — From Shakespeare's *Macbeth* (IV i 32). A favourite JCP quotation, used also in *A Glastonbury Romance* (108 [122]), *Autobiography* (94, 259), *Weymouth Sands* (457), *Obstinate Cymric* (97), *In Spite Of* (86, 283), and *Homer and the Aether* (82).

Thor (714 [828]) — The Norse god of thunder.

three and four (237-8 [260]; cf. 238, 287, 439 and 440, 486 [261, 319, 501, 556]) — The mystical/philosophical implications of three and four are also discussed in *The Brazen Head* (74, 300). Morine Krissdóttir (*Magical* [163]) compares D. H. Lawrence's "Three is the number of things divine, and four is the number of creation" (164). JCP seems to have enlarged his views since he remarked, in *The Religion of a Sceptic* (1925): "Things *do* arrange themselves in *threes*" (23). Cf. also *Up and Out* (46, 159), and especially *Powys to Sea-Eagle* (169), where he praises Whitman's "Square Deific" and claims that four was "Rabelais' favourite number." JCP's views are not consistent throughout his career - not even within *Porius*.

Three Aunties (24 [7]) — See "Modrybedd."

three days ago (332 [373]) — In fact, only two days ago (Thursday evening).

three generations of Christian monarchs (73 [64]) — Presumably Aurelius, Uthyr, and Arthur (see Geoffrey of Monmouth).

"three tragic women of Ynys Prydein" (136 [138]) — An imitation of a Welsh triad.

Thucydides (388 [440]) — Greek historian (c.460-c.400 BC), author of *The History of the Peloponnesian War*.

"Thumberol gongquod" (465 [532]) — "To tread amorously on the earth" (in the supposed language of the Cewri). Alistair Moffat (142) records an anecdote that provides a gloss on this topic: "An old Catholic priest from South Uist told me once that he bitterly regretted that children no longer went barefoot. From the feast of St. Bride … on 1 February he wore no shoes and he said he could feel the ground come alive through the soles of his feet. And at Hallowe'en he could feel that the earth was ready to die. He spoke to me in Gaelic, because he believed that English had not the means of carrying these ideas."

Thunderer (267 [295]) — Zeus, chief among the Olympian gods.

Tiberius Caesar (43 [28]) — The second Roman Emperor (42 BC-AD 37), succeeding Augustus in AD 14. He is described as "that Hairy Goat of cruelties unspeakable" and "the worst man who ever lived" in *Two and Two* (71).

Timaeus (50, 126, 557 [36, 126, 639]; cf. 361 [408]) — A dialogue of Plato. Timaeus is a leading character in the dialogue, which contains the earliest reference to Atlantis, hence the train of thought here. In *Letters to Ross* (39, 40), we learn that JCP obtained a *Timaeus* in Greek at the time he was beginning work on *Porius*. The *Timaeus* was known to the West during the "Dark Ages" through a Latin translation.

time and a time and half-a-time (439 [501]) — See Revelation 12:14 (cf. Daniel 7:25). JCP also quotes this phrase in *Wolf Solent* (466), *Weymouth Sands* (47, 50, 346), "The Unconscious" (16), an article originally published in the *Occult Observer* in 1949, and *Letters to Richardson* (49).

Tiresias (123, 378 [122, 427]) — A Greek soothsayer from Thebes. The references to Odysseus's calling up the spirit of Tiresias and to blood-lapping are both to Homer's *Odyssey* (Book 11). The remark about "old Tiresias" making a fool of himself" (223 [243]) refers to Euripides' *The Bacchae*, where Cadmus and Tiresias appear as followers of Dionysus.

Titan (301 [335]) — One of the old race of gods, descended from Uranus and Gaia, and succeeded by the Olympians. Hence, "titanic" (135 [137]).

Titaressus (93 [87]) — A river in Dodona which, like the Peneius (q.v.), is said to flow into the Styx. As JCP indicates, it is mentioned in Homer's *Iliad* (Book 2).

"to rest in peace" (716 [831]) — An allusion to the Latin phrase "*requiescat in pace*," common on tombstones.

Tonwen (29 [12]) — The youngest of the Modrybedd. The name means "white wave" (see JCP's "Preface" [12]).

"took other counsel" (312 [348]; cf. 652 [752]) — A Homeric quotation also used in *Owen Glendower* (388 [319]), *The Inmates* (122), and *Atlantis* (207).

touch the stubble-stalks … with a flicker of red (647 [746]) — Another conscious or unconscious echo from Keats's "To Autumn" (l.26), "And touch the stubble-plains with rosy hue." Cf. also "last autumnal choir …"

"Touch Wood" (481, 693 [550, 803]) — A superstitious cry against the use of metal. Cf. *Owen Glendower* (564 [462]) and *Obstinate Cymric* (10).

Tref-y-Glawdd (691 [800]) — "Town of the Dyke" (Welsh).

triad (343 [386]) — A Welsh list arranged in threes as a mnemonic device. This particular example may be JCP's invention; it is not recorded by Rachel Bromwich.

trilithic portal (676 [782]) — The reference is to π, the sixteenth letter in the Greek alphabet.

Tris-Hagios, Tris-Hagion (241-2, 287, 338 [265, 319, 380]) — Thrice holy - "Holy, Holy Holy" (Greek). I am uncertain about the different forms here. See also "Anastasius."

trothwy (617 [710]) — Translation (from the Welsh) follows in text.

Troy (125 [125]) — An ancient city in what is now northern Turkey, site of the Trojan War. For the belief that the Brythons were descended from the survivors of Troy, like the Romans from Aeneas, see "Brythons"; for the view offered here, see also 525 [601]). So, "Trojans" (135 [137]), inhabitants of Troy, where the Greek origin is also asserted.

Tungerong larry ong (465 [532]) — Endure to the end (in the supposed language of the Cewri).

Twryf Mawr (571 [655]) — Translation (from the Welsh) follows in text.

Ty Cerrig (24 [7]) — "House of Stone" (Welsh), home of Brochvael. There appears to be an inconsistency about the immediate landscape of Ty Cerrig. At the opening (155 [161]) there is a steep descent from Mynydd-y-Gaer, while towards the end (632 [728]) it has become as "ascent." Cf. JCP's map reproduced in *Powys Journal* 4 (1994), 218.

Tyche Soteer (170 [179]) — Greek form of the Latin Fortuna, or "the great goddess Chance." Literally, "Chance, the Saviour."

tynged (58 [46]) — Defined later as "a fatal compulsion" (247 [271]). A Brythonic word meaning something between a curse, a spell, an obligation, and a necessity. Plural, "*tyngedion*" (275 [304]).

Typhoeus (716 [831]) — Also known as Typhon, a hundred-armed monster, father by Echidna of other monsters, including Cerberus and Hydra. JCP is probably drawing on Hesiod's *Theogony* here. Typhon makes an appearance in the last two chapters of *Atlantis*, while Typhoeus appears as a Titan in the late fantasy *Two and Two* (31), and is mentioned in *Real Wraiths* (Ch.7).

tyranny of heaven (261, 269 [288, 297]) — Surely a deliberate echo of Milton's *Paradise Lost* (I 124).

Tyriawg (244, 245 [269, 270]) — See "Maen-Tyriawc-uch-y-Velenryt." The final consonant is dependent on the opening letter of the following word.

Tysilio Sant (311 [347]) — See "Llan Tysilio Sant."

tywarch, pl. ***tyweirch*** (442, 691 [504, 801]) — Tussock(s) (Welsh).

Tywy[so]gion, tywysogesau (239, 331 [262, 372]) — Lords, ladies (Welsh). The version at 239 is a misprint.

U

Ul-Kessar (170 [179]) — Welsh form of Julius Caesar.

Ultima Thule (18, 601 [xviii, 691]) — Name given by ancient peoples to the furthest northern land, based on a report of a voyage by Pytheas (c.330 BC). Usually regarded as Iceland (see Ashe, *Camelot* [46-7]), though described by JCP in *Up and Out* (75) as "in the north of Britain." In *Atlantis*, it is the place "where exiled Kronos [*sic*] awaits the day of his awakening" (208). The most famous reference occurs in Virgil's *Georgics* (I 30).

"ultimus Romanorum" (93 [86]) — Most distant of the Romans (Latin).

"unpardonable sin" (44 [29]) — Porius may be thinking of Matthew 12:31 ("the blasphemy against the Holy Ghost" which "shall not be forgiven"), or possibly 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." It is also worth remembering Chapter 9 of *A Glastonbury Romance* describing the book of this title which obsesses Mr. Evans, especially 249-50, 254 [246, 250].

"unpredictable acts of God" (131 [133]) — If a specific quotation, not identified.

"unspeakable ether" — See "wrenched out of the mist …"

unto the third and fourth generation (270 [298]) — A favourite biblical phrase; see Exodus 20:5, 34:7, etc.

unwarlike ancestors (21 [4]) — The 1951 edition incorrectly reads "warlike" here.

Uranus (693 [804]) — The sky god who created all things along with his mother/wife Gaia. He was castrated and deposed by his son Cronos.

Urbs Beata (601, 682 [691, 790]) — "Holy [or "Blessed"] City" (Latin). The second reference presumably alludes to a starry heaven, though this particular passage, which is rambling and incoherent, represents a textual crux. JCP may have borrowed the phrase from Walter Pater's *Marius the Epicurean* (Ch.17); it is also used by JCP in *A Glastonbury Romance* (837 [802]), *Maiden Castle* (7), and *Powys on Keats* (36).

Uriconium (22 [5]) — Roman camp near the modern Wroxeter in Shropshire. Also known as "Castrum Uriconium."

Urim-Thummim (733 [852]) — A device used by Israelite high priests to determine God's will. See Deuteronomy 33:8.

Uryen [of] Rheged (18, 370 [xix, 419]) — The father of Owen, generally accepted as a historical figure, king of Rheged (q.v.), though mythologized in ancient Welsh records, and also known as the Lord of Echwydd, lord of the sunset. (Higham, however, calls him "the famous but legendary Urien" [159].) See also Rhys, *Studies* (Ch.11).

Usk (569 [652]) — River flowing south in Wales, entering the Bristol Channel at the modern Newport. Caerleon, where Arthur often held court, was on the Usk.

Uthyr Pendragon (25 [8]) — Father of Arthur. "Uthyr" (favoured by Rhys) and "Uther" are alternative spellings. Malory (I 2) takes over from Geoffrey of Monmouth the story of Uthyr impersonating Gorlois in his wife's bed, but makes Merlin argue somewhat dubiously for Arthur's legitimacy since, in this version, Gorlois is killed a few hours *before* Arthur's conception. Loomis (*Development* [36]) argues that, though the name occurs in Welsh tradition, the story of Uthyr as father of Arthur originates (via a misreading of "Nennius") in Geoffrey of Monmouth. Many historians suggest that "Uthyrpendragon" may in fact be a title, like "commander-in-chief," but Green disputes this (145). "Uthyr" (pronounced with a short "u") means "awesome, terrifying" in Welsh (Padel [51]). Ashe (*Discovery* [119]) notes that "the phrase 'Arthur the terrible' could have been misconstrued as 'Arthur son of Uthyr'."

V

vague rumours … about pyramids and sphinxes (341 [383]) — This reference is obscure, though it may refer to speculations about the Egyptian origin of Moses.

Valhalla (316 [353]) — The Norse and Germanic Hades.

Valkyrie (316 [353]) — One of the female attendants on Woden who conduct the souls of dead heroes to Valhalla (q.v.).

vallum (417 [475]) — Fortified wall or bank (Latin). But see "*ffos*."

Vandals (17, 221 [xvii, 240]) — A Germanic people who expanded into Gaul and Spain in the fifth century.

"**vast jagged sickle … adamant**" (282 [313]) — See "sickle of adamant."

vellicans sycamoros (639 [737]) — Plucking sycamores (Latin). Amos 7:14 (Vulgate).

Venedotian (36 [21]) — Relating to Venedotia, an area of North Wales.

Venus (239, 244 [263, 268]) — The Roman form of Aphrodite. "Venus Day" is Friday.

very now (268 [297]) — From Shakespeare's *Othello* (I i 88), also used in *Rodmoor* (392), *Maiden Castle* (60), *Letters to Wilkinson* (321), and *Jack and Frances* (II 91).

Via Perdita (698 [809]) — Lost Way (Latin).

Villa Nova Praeneste (176 [187]) — The new Villa Praeneste built by Porius Manlius near Uriconium (q.v.), named after an ancient town settlement southeast of Rome.

Virgil (29, 62, 395 [13, 51, 448]) — Publius Vergilius Maro (70-19 BC), Roman poet, author of the *Aeneid*. So, "Virgilian" (29 [13]). The "Virgilian Sibyl" (163 [171]) is the prophetess in the *Aeneid* (Book 6). See also "*sortes Virgilianae*."

Vita Merlini (35 [20]; cf. 106 [102]) — Life of Merlin (Latin). Historically, Geoffrey of Monmouth was the author of a "Vita Merlini" in the twelfth century. It may also be worth noting that Mr. Evans in *A Glastonbury Romance* (169 [178]) is writing "a life of Merlin more comprehensive than any in existence."

"Vita Veridica" [124 [124]) — "*True Life*" (Latin). "*Historia Veridica*" (q.v.) was probably intended.

Vreichvras Llaw-Goch (88 [81]) — Not identified. Vreichvras means "Strong-Arm" and Llaw-Goch "Red-Hand." Vreichvas was the nickname of Caradawg, a warrior and adviser to Arthur in Welsh legend.

W

"**waiting upon the wind**" (478 [547]) — If a quotation, not identified.

Wandering Jew (650 [750]) — A legendary figure said to have spat on Christ on the way to Calvary, and been condemned to wander the earth until he came again.

"wasseil!" **and** ***"drincheil!"*** (194 [207]) — A phrase used by the Saxons when drinking to someone's health, together with the proper reply to it. JCP is alluding to a famous scene in Geoffrey of Monmouth (VI 12) between Vortigern (Gortheyrn Gortheneu) and Hengyst's daughter Renwein (Ronwen).

water troughs he had come to call Adam and Eve … oven he called Satan (373 [422]) — Cf. Dud No-man in *Maiden Castle* calling "his kettle the Royal Martyr, his saucepan James II, and his refuse-pail Henry VIII" (8).

water vessel (34 [18]) — A recurring object throughout the book, possibly linked with the symbol of the chalice in the Grail romances; see Keith (14-15).

weakness (326 [365]) — See "queer trances."

"**Were you in his chamber when the Patrician died?**" (593 [680]) — This is impossible, since Gwythyr had only just left Porius when Owen Pen Uchel, after having made a detour, arrives to announce the death of Porius Manlius; see 584-6 [671-3]).

"what Caesar said about Britain and the transmigration of souls" (668 [772]) — See Julius Caesar's account of Druid beliefs in *De Bello Gallico* (VI 14).

what Jesus meant by becoming like a child (600 [690]) — See Matthew 18:3. A favourite JCP reference in his non-fiction; e.g., *Autobiography* (60), *Rabelais* (283, 284), etc.

what Jesus taught later … die in order to live (227 [247]) — See John 12:24-25. Also quoted in *In Defence of Sensuality* (218).

What on earth was Mithras to Pelagius or Pelagius to Mithras? (33 [18]) — An adaptation of Shakespeare's *Hamlet* (II ii 585).

When the wife ... frying pan (548 [628]) — Probably another JCP invention.

where it had been that some priest of Apollo gave Odysseus the wine … (223 [243]) — Thrace, the land of the Cicones, sacked by Odysseus in Homer's *Odyssey* (Book 9). Odysseus spared the priest of Apollo, who gave him a gift of wine in gratitude.

which poet it was … young girl (223 [243]) — Not traced.

"While Chance … follows" (735 [854]) — Unidentified proverb.

"while he explored the paths of the sea" (39 [25]) — From Homer's *Odyssey* (Book 12). The hero is, of course, Odysseus.

"White Choir," "White Circle" (27, 33 [10, 17], etc.) — Alternative names for Corwen. JCP clearly used both terms in his manuscript; the 2007 edition properly favours "White Choir," while the 1994 text confusingly mixes the two.

white dragon from Germania (110 [107]) — Myrddin Wyllt is prophesying the Second World War (especially the Battle of Britain), which was still in progress while JCP was writing the early chapters of *Porius*. In "The Prophecies of Merlin" in Geoffrey of Monmouth (VII 3), the White Dragon stands for the Saxons.

White Tower (133 [134]) — A part of the Tower of London.

Whitman, Walt (20 [xxii]) — U.S. poet (1819-92), famous for *Leaves of Grass*.

"Who was crucified …" (338, 462 [380, 528]) — See under "Anastasius."

"Why hast thou forsaken me?" (702 [814]) — Jesus's words on the cross in Matthew 27:46, where he is quoting from Psalm 22:1. Also quoted in *The Religion of a Sceptic* (22-23), *In Defence of Sensuality* (226), *Real Wraiths* (59-60), and, in the Aramaic transliteration, by Mr. Evans from the cross in *A Glastonbury Romance* (626 [602]).

Williams, Ifor (18 [xviii]) — Welsh scholar (1881-1965). His *Canu Aneirin* appeared in 1938.

wind I have called up (106 [102]) — One thinks of the wind from Maiden Castle associated with Urien Quirm in *Maiden Castle* (151, 247, 461, etc.).

"witch of the north" (160 [166]) — Canna (q.v.).

Witches of Caerloyw (382, 719 [432, 834]) — Witches who imprisoned Mabon ap Modron (q.v.). See "Caerloyw," "Culhwch and Olwen," and "Peredur Son of Efrawc." They are now often seen by anthropologically-minded scholars as representatives of the old matrilineal system of succession, like the Modrybedd (see Mahoney ed. [136-7]).

"with a clap of thunder …" (457 [522]; cf. 497 [568]) — Adapted from "Manawyddan Son of Llyr" in the *Mabinogion*. Also quoted in *Owen Glendower* (45 [37]).

"With the roots of a thousand worlds … nor man, nor beast, nor woman" (377-9 [427-8]) — Presumably JCP's invention put into Taliesin's mouth (cf. note to 20 [xxii]).

Woden (316 [353]) — Germanic form of the Norse Odin, god of war. "Woden's Day" (714 [828]) is, of course, Wednesday.

wolf's track (36 [20]) — Wolves still survived in the wild in Britain at this time.

"wrenched out of the mist into the unspeakable ether" (588 [675]; cf. 589 [676]) — From Homer, but not traced.

Wynebgwrthucher (318 [356]) — The name of Arthur's shield, occurring in "Culhwch and Olwen" and elsewhere. It means "Face-to-Evening" in Welsh (Padel [24]).

Y

yaffle (650 [750]) — The rural name for the green woodpecker.

ychen bannog (34, 137 [19, 140]) — Translated by JCP in *Obstinate Cymric* as "Spirit-Horned Oxen" (50). An extinct form of ox associated with the Welsh hero Huw Gadarn (q.v.). Two "oxen of Bannog" (a mountain) are mentioned in "Culhwch and Olwen."

"Y Bychan" (79 [71]) — "The Little One" (Welsh). A name for Iscovan (q.v.). Later, the name for the child who appears in Chapter 31. See also under "Bleiddyn."

y Grug (21 [3]) — The Mound (Welsh), supposed burial-place of Iscovan (q.v.). Also mentioned in *Owen Glendower* (794 [650]).

y rof i a Duw (310 [345]) — "Between me and God" (Welsh). A traditional oath in the *Mabinogion*. See also "Between me and God."

Ynys Prydein (62 [50]) — The Realm of Britain (Welsh). In medieval Welsh, "ynys" can mean either "realm" or "island," and "Prydein" usually denotes England and Wales (as at 689 [799]). In Welsh texts, however, "Prydein" often

means, exclusively, "Wales." "Ynys" is pronounced "unis" with a short "u."

yr Echwydd (370 [419]) — The evening or sunset (Welsh), often identified with the underworld, but here a name for the kingdom of Uryen of Rheged (see Rheged). See also Rhys, *Studies* [248-9).

yr Wyddfa (258 [285]) — Snowdon. JCP explains to Nicholas Ross that Snowdon consists of two peaks: "The other … is called WYDDFA, which means simply 'The Tomb.' Whose tomb? Perhaps the tomb of Saturn" (*Letters to Ross* [19]). He had probably not read John Rhys's *Celtic Folklore* (II 477-8), which states that the tomb in question was that of Rhitta Gawr (q.v.). JCP published a poem entitled "Yr Wyddfa: The Tomb" in *Dock Leaves* 6.17 (Summer 1955), 11.

Ys kyweir vyg kadeir … a phryderi (358 404]; cf. 493, 495 [563, 565]) — See "Complete is my chair …"

Yssylt — See "Essylt."

Z

Zeus (563, 726 [646, 843]) — The chief of the Olympian gods.

Zeno (373 [422]) — Greek thinker (c.340-265 BC), founder of the Stoic philosophy.

Zodotokos, Rabbi Penuel (356 [402]) — Fictional? - or cf. "favourite rabbi" (414 [471])?

Zora (334 [376]) — The "Moabitess" (609 [700]), wife of Lot-el-Azziz, also described as "Canaanitish" (567 [651]), a "daughter of Moab" (553 [erroneously "Midian" at 634]), and "woman of Moab" (647 [747]). It is especially appropriate that Lot-el-Azziz's wife should be a Moabitess, since the Moabites were descended from his namesake Lot. JCP may be thinking of Zora as, like the biblical Ruth, a Moabitess who came to live in Canaan (noted by Kate Kavanagh).

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A Note on Welsh Sources

In 1938, JCP reported to Gerard Casey that he had bought "The Myfyrian Archaeology [*sic*] of Wales published *1801* … It's a huge heavy book as big as a family bible & it's got *all* in it! It's got Taliessin Llywach Hen Aneurin and everything else and a little over!" ("Letters to Casey" [169-70]). This is, of course, the controversial volume co-edited by Iolo Morganwg. JCP possessed the 1870 reprint (see Patterson [53]). In 1956 Raymond Garlick visited JCP and wrote in his diary: "He told me that the source of his *Porius* was the *Brut Dingestow* (Henry Lewis, Caerdydd, 1942) and showed me a copy. I asked him if he could read the old Welsh text and he said that, with a dictionary, he found it much easier than Chaucer" (Garlick [301]).

For reasons of language and accessibility, I have not been able to consult these sources in the preceding annotations, which are, to that extent, provisional.

A Note on Pronunciation

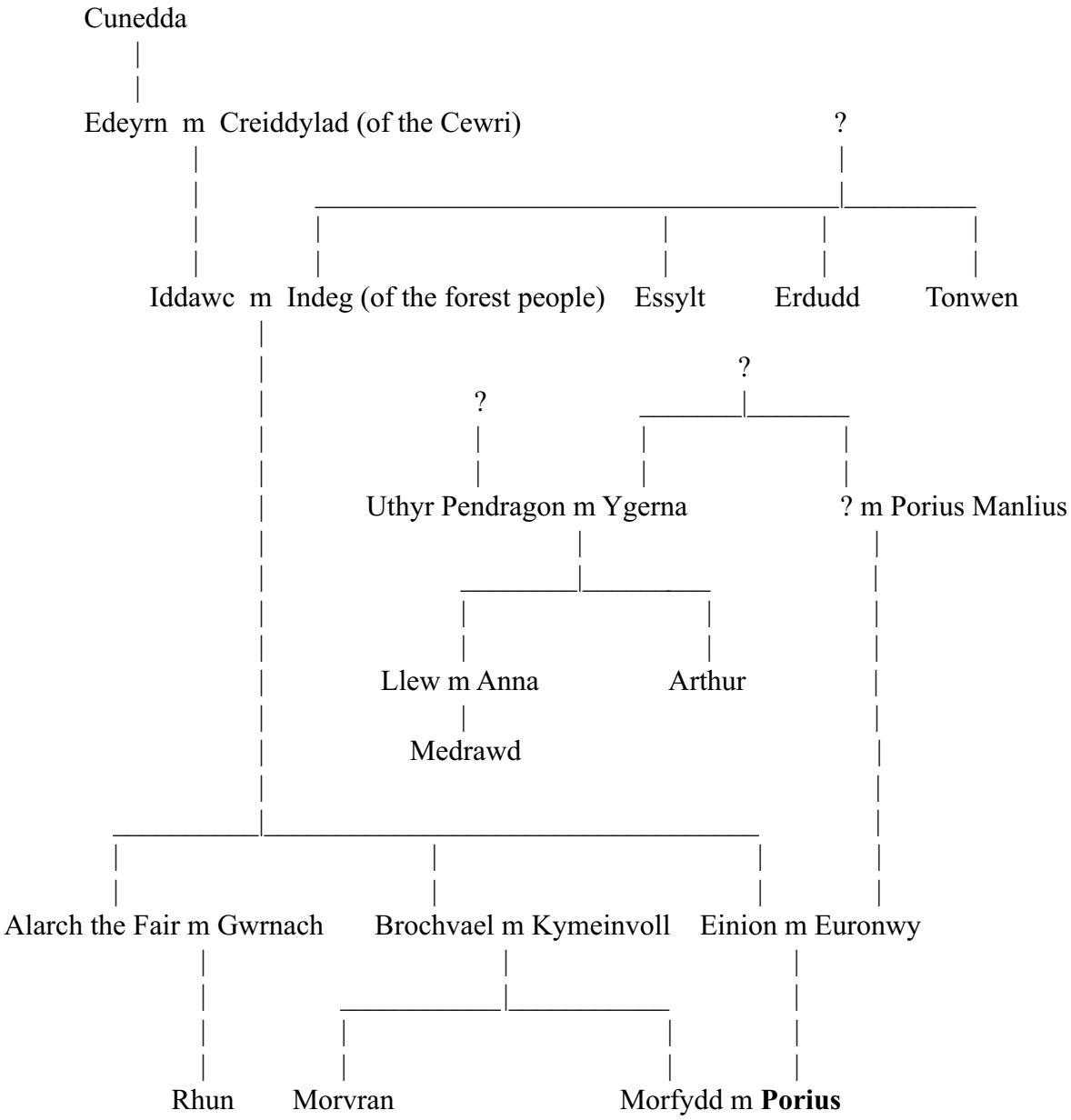
Non-Welsh-speaking readers of *Porius* need not, I think, worry unduly about the pronunciation of the various Welsh quotations and phrases that occur in the text. Although the letter-combinations often seem bewildering to outsiders, readers will be able to approximate the pronunciation of the most commonly used names in the book if they note the following basic principles:

c	as in "cat"
ch	as in Scots "loch"
dd	as in "this"
ei and **eu**	as in "eye"
f	as if v
g	as in "get"
ll	hl, strongly aspirated
rh	hr, strongly aspirated
w	pronounced "oo" when employed as a vowel.
y	in non-final unstressed syllables, a neutral vowel like the "a" at the end of "banana"; in final or stressed syllables (or sometimes in the stressed syllable of disyllabic words), as in "in" or in "free."

I am grateful to Professor Klausner of the Centre for Medieval Studies at the University of Toronto for help with the above (though any errors are my own).

W. J. K.

A Porius Family-Tree



NB: JCP tells us that Euronwy is Uthyr Pendragon's niece, but neither specifies whether it is a blood-relationship or through marriage nor indicates the precise nature of the connection. The details of the above chart on this point are therefore speculative. W. J. K.