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TOPONYMY IN THE ARTHURIAN NOVELS BY MARY STEWART

ТОПОНИМИКА АРТУРОВСКИХ РОМАНОВ МЭРИ СТЮАРТ

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ABSTRACT

The article discusses toponymy in the Arthurian novels by the English writer Mary Stewart. The author of the article proves that native Celtic and Latinized Celtic toponyms are used in the novels along with modern English geographical names. The toponyms are considered from historical, geographical and linguistic points of view.

Keywords: Mary Stewart, Arthurian Novels, Arthurian Legend, Toponymy, Place Name.

АННОТАЦИЯ

В данной статье рассматривается использование топонимов в артуровских романах английской писательницы Мэри Стюарт. Автор статьи доказывает, что в романах наряду с современными географическими названиями встречаются исконно кельтские и латинизированные кельтские топонимы. Топонимы рассматриваются с исторической, географической и лингвистической точек зрения.

Ключевые Слова: Мэри Стюарт, Артуровские Романы, Артуровская Легенда, Топонимика, Географическое Название.

ÖZET

Makalede İngiliz yazarı olan Mary Stewart'ın artur romanlarında kullanılan toponimler tetkik edilmiştir. Yazar söz konusu romanlarda diğer çağdaş coğrafi adları ile birlikte öz Kelt'çe olan ve Latince'ye dönüştürülen Kelt'çe toponimlerin kullanıldığını ispat etmektedir. Toponimler tarihsel, coğrafyasal ve dilsel açısından incelenmiştir.

Anahtar Kelimeler: Mary Stewart, Arthur Romanları, Arthur Efsanesi, Yer Adları, Coğrafi Adları.

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Mary Stewart (born 17 September 1916) is a popular English novelist, best known for her Arthurian novels, which straddles the boundary between the historical novel and the fantasy genre.

All the five novels ("The Crystal Cave", "The Hollow Hills", "The Last Enchantment", "The Wicked Day" and "The Prince and the Pilgrim") are united by a common aim and portray Dark Age Britain (V-VI c.). The main characters of the novels are the heroes of the Arthurian legend.

Particular attention should be paid to the consideration of the use of geographical names in the Arthurian novels by Mary Stewart. In this article the following terminology of place names are used: toponym is the general term for any place or geographical entity; hydronym, a name of water object (rivers, lakes, seas, bays, etc.); oikonym, a name of a settlement (town, village); oronym, an element of relief (mountains, plains, forests, islands, etc.).

The British Isles have a very varied toponymy due the different settlement patterns, political and linguistic histories. In addition to the old and modern varieties of English, Scottish and Irish Gaelic and Welsh, many other languages and cultures have had an impact on geographical names including the Anglo-Normans, the Anglo Saxons, the Romans and the Vikings.

It seems necessary for us to consider the place-names used in the novels by M. Stewart from historical, geographical and linguistic points of view. We pay particular attention to the historical aspect, considering a place name as a source of information to study settlement of a territory, and the linguistic aspect, regading place-names in their evolution from ancient to modern times.

First of all, the place names are considered in the forms that are given in the text of the novels and on the map. We also give some variants of toponyms which are the names of the same object and having a close sound and graphic composition at the beginning or at the end of a word. The variant forms of the geographical names are not specified in the novels and on the maps given at the end the novels.

As for the modern toponyms, we sometimes consider the change of each geographical name from ancient to modern times. Also, we have identified, more or less accurately, some place names of Arthurian legend.

Each novel is provided by a map of Britain with marked locations of towns, forts, as well as historic areas. At the end of the novels ("From the Author") M. Stewart gives her views on the issue of place names.

When the Celts, the Romans, the Angles and the Saxons moved in all directions of Britain, every toponym should have had at least three names. M.Stewart admits that you can hardly say with certainty what the name was in use in a particular time. The main principle to be used by the novelist is to make the narrative understandable. That is why M. Stewart tries to use the toponyms that take the reader directly into the mainstream of the narrative. Sometimes the writer lists all the relevant place names, including even modern. There are some modern English toponyms along with old ones taken from the maps of the Dark Ages and the Roman Empire. For example: "Maesbeli, near Conan's Fort, or Kaerconan, that men sometimes call Conisburgh" (Stewart 1970: 516). Thus, M. Stewart includes native Celtic, Latinized Celtic and modern English place names.

The novels are set primarily in the British Isles, partly in Brittany, Gaul and the Middle East. All the toponyms in the novels can be roughly divided into three groups. The first group covers the place names mentioned in connection with King Arthur in the chronicles, legends and Arthurian Cycle of Romances. The second group includes the British place names and the toponyms of Brittany, not directly related to the Arthurian legend. And, finally, the third group consists of the geographical names outside the British Isles and Brittany and having no direct connection with the Arthurian legend.

Let us consider the first group. According to Geoffrey of Monmouth, one of the major figures in the development of British historiography, and Arthurian Cycle of Romances, Tintagel is a place of King Arthur's conception. The word "Tintagel" derives from the Cornish language (the first element "tin" means "fortress", the second element may have an outdated form of a proper name). Tintaieol is an Old English form.

Nowadays Tintagel is a small village on the north coast of Cornwall. There are the ruins of an ancient castle dating from XII c. The rocky headland is like a forbidding island as only a narrow isthmus links it with the shore. The remains of fortifications relating to the Dark Ages (V-VI c.) and XII c. have been found in the course of archaeological excavations on the rocky ridge.

Another place associated with the Arthurian legend is the castle of Dimiliok. During the siege of Dimiliok the Duke of Cornwall Gorloys (the first husband of Igraine, Arthur's mother) was killed. The location of Dimiliok is identified more or less accurately. This castle is located to the north-east of Tintagel in Cornwall.

Cornwall is the place associated with many Arthurian legends. The word "Cornwall" derives from the Brythonic language. The Old English form "Cornwallas" is a hybrid word: the first element of which comes from the Celtic word "Cornovii" – the name of the tribe, meaning "the people living on the Cape"; and the second element "walas" ("wealas") is the Old English name of the Celts, meaning "Strangers" (cf. *Br* Kernéō; *W* Cernyw (n. Cornwall), Cernywaidd (adj. Cornish)) (The Oxford Dictionary of English Etymology 1978: 56).

On the map of Great Britain there is no exact match of the historical Camelot, while other geographical names of the Arthurian legend more or less coincide with actually existing place names. The word "Camelot" first appears in Chrétien de Troyes's Knight of the Cart. Sir Thomas Malory identifies Camelot with Winchester, Hampshire. That is obviously based on the fact that in 826 Winchester was the capital of Wessex, and then the whole of Britain. Only after the Norman conquest London became the capital of the country.

Many researchers have identified Camelot with various places, for example, Kaerleon in Monmouthshire (Wales), Camelford in Cornwall, Queen Camel in Somerset, etc.

Mary Stewart in her novels identifies Camelot with the hill near South Cadbury. The writer also associates the legendary Camlann, the place of the last battle between Arthur and Mordred, with the hill.

Neither Hilda nor the Venerable Bede, nor Nennius mention this battle in their early chronicles. The word "Camlann" first appears in the "Annals of Cumbria» (X c.). "Camlann" comes from the Brythonic "Camboglanna" ("crooked bank") or, although unlikely, "Cambolanda" ("crooked enclosure"). Nowadays there is a settlement of Camlann in Merioneth (Wales), around which flows the river of the same name. Geoffrey of

Monmouth claimed that the battle had taken place near the Camel River in Cornwall. This hypothesis does not seem so absurd to some researchers as Cornwall is most associated with King Arthur and the Arthurian legend. Camlann is also associated with the Roman Camulodunum (modern Colchester) and Birdosuold in Northumbria (the Roman Camboglanna).

By placing Camlann, like Camelot, near South Cadbury M. Stewart in favour of her idea indicates that "recent archaeological excavations of the hill showed that in Arthurian times there was a strong fortress, perhaps even Camelot" (Stewart 1983: 455).

Avalon (or Ynys Afallon in Welsh) is a legendary island featured in the Arthurian legend. It first appears in Geoffrey of Monmouth's The History of the Kings of Britain as the place where King Arthur's sword Excalibur (Caliburnus) was forged and later where Arthur was taken to recover from his wounds after the Battle of Camlann. Avalon was associated from an early date with mystical practices and people such as Morgan le Fay.

Etymologically, the place name comes from the Welsh "afalau" or "afallon", which means "apple". The appearance of the name in Geoffrey's work generally raises many questions. On the one hand, Geoffrey gave a completely correct translation of the name and its etymology. In Welsh Ynys Avallach literally means "island of apples". In other words, Geoffrey borrowed it from the Welsh texts. On the other hand, Avalon in his work appears as "Insula Avallonis". Some researchers think that Insula Avallonis is not so much as inaccurate transliteration from Welsh into Latin as it is the name of the real geographic object that actually existed in Burgundy.

Nevertheless, since the end of XII c. Avalon has been associated with Glastonbury Abbey, a monastery in Glastonbury, Somerset. Medieval monks asserted that Glastonbury was Avalon. Christian legends have also claimed that the abbey was founded by Joseph of Arimathea in the 1st century. According to Gerald of Wales (Giraldus Cambrensis), King Arthur and Queen Guinevere's tomb was discovered in the cemetery in 1191. It provided fresh impetus for visiting Glastonbury. The abbey was suppressed during the Dissolution of the Monasteries under King Henry VIII (1539).

Some researchers, for example, Geoffrey Ashe, claim that in the period immediately preceding the Roman conquest of Britain, in Glastonbury marshes there were two Celtic settlements that were built on man-made platforms (Ashe 1958: 218). Apparently, the memory of this "island of civilization" among the wild marshes could survive and cause that this place has got two names, which is still an ongoing debate: Glass Island (*C Ynys Witrin*) and Avalon.

Accoding to some etymologists, the original name of Glastonbury was Glastonia, derived from the Celtic word "glaston" ("blue-green", or, more precisely, "woad" – a flowering plant from which a blue-green dye is produced). During Roman times, the area was known as Glasnonium – Celtic Latinized place name (the Celtic stem + the Latin ending –ium). The modern English form "Glastonbury" is the result of distortion introduced by the Anglo-Saxons. So, they called the inhabitants of Glastonia "Glaestingas", and then attached "byrig" ("city", "town") to the word, which gave Glaestingabyrig. There is also a hypothesis that "Glast" or "Glasteing" could be the name of the settlement's founder (Chekhonadskaya 2003: 122). So, M.Stewart identifies modern Glastonbury as Avalon, mentioning at the same time the Celtic name of the area – Ynys Witrin: "... the

Island was called Ynys Witrin, the Isle of Glass. Sometimes, now, men call it Avalon" (Stewart 1979: 229).

Ynys Witrin is a Celtic name of the area attributable to the time before this area was occupied by the Saxons in VII c. Ynys Witrin can be translated from Welsh as "glass island", but it is unknown if the element «Glas» means the word "glass". But on the other hand, an island or fortress of glass is a feature of the other world of the Celts (apparently this was due to the idea that the walls were erected in the air). Thus, Glastonbury became involved with the other world. That paved the way for identifying Glastonbury as the legendary Avalon.

Another place associated with the Arthurian legend is Dinas Emrys, an earth fortress atop a hill in the southern Snowdonia (North Wales). Dinas Emrys means "Fortress of Ambrosia". Ambrosius Aurelianus, a semilegendary military leader (V c.), is implied by the name Emrys (in the Welsh tradition known as Emrys Wleding). In the 1950s during the archaeological excavations of the earth fortress the ruins of buildings belonging to different historical periods were found.

Nennius's Historia Brittonum (IX c.) contains a description of the twelve battles in which supposedly fought King Arthur: "Then it was, that the magnanimous Arthur, with all the kings and military force of Britain, fought against the Saxons. And though there were many more noble than himself, yet he was twelve times chosen their commander, and was as often conqueror. The first battle in which he was engaged, was at the mouth of the river Gleni. The second, third, fourth, and fifth, were on another river, by the Britons called Duglas, in the region Linuis. The sixth, on the river Bassas. The seventh in the wood Celidon, which the Britons call Cat Coit Celidon. The eighth was near Gurnion castle, where Arthur bore the image of the Holy Virgin, mother of God, upon his shoulders, and through the power of our Lord Jesus Christ, and the holy Mary, put the Saxons to flight, and pursued them the whole day with great slaughter. The ninth was at te City of Legion, which is called Cair Lion. The tenth was on the banks of the river Trat Treuroit. The eleventh was on the mountain Breguoin, which we call Cat Bregion. The twelfth was a most severe contest, when Arthur penetrated to the hill of Badon" (Nennius http://www.fordham.edu/Halsall/basis/nennius-full.asp). In the novel "The Last Enchantment" M. Stewart mainly uses the place names mentioned in the Nennius's chronicle.

Of these, only two place names can be identified with a greater degree of certainty: the wood Celidon – the Old Caledonian Forest, which was in the south of Scotland and extended from Strathclyde to modern Lake District; and City of the Legion, which could be either Chester or Kaerleon. M.Stewart associates City of the Legion with Kaerleon located in south-east Wales. Originally Caerleon was called Isca (*W* the river Usk – "Water"). The name of Caerleon changed in different ways: Isca Legionis, Isca Legionum, Isca Silurum (Silures – the name of the tribe), the Celticized form – Castra Legionis, Iskalis (II c. A.D.), from XI c. – Caerleion (*W* Caer – "fortress", *L* Legio – "legion") (Field 1980: 43-44).

As already noted, M.Stewart basically follows Nennius's names. But as a true master of the pen and a person knowledgeable in current research the Dark Ages, M.Stewart could not fail to complete the map of the Arthur's battles described Nennius. Firstly, following the hypothesis put forward by the British historians M. Holmes and J. Morris, M.Stewart suggests that Tribruit once was called the River Ribble. The banks of the Ribble have been

posited as a possible location for King Arthur's tenth battle, on the banks of a river "Tribruit", as alluded to in Historia Brittonum by Nennius (Malcor 1999).

Secondly, relying on the legends and some works that are based on Historia Brittonum by Nennius, M. Stewart writes about the battle of High Rochester (Bremenium) in the Cheviot Hills.

So, we have gradually come to consider the second group of place names – namely, geographical and topographical names of the British Isles and Brittany (both modern toponyms and the place names taken from the maps of the "Dark Ages" and the Roman Empire), not directly associated with the Arthurian legend. Of the three groups, this one is the most numerous. This group is represented by native Celtic, Celtic Latinized and modern English place names.

The very first substrate layer of place names of Britain is the place names of Celtic origin.

It is difficult to judge about the Celtic toponymy of the British Isles in the pre-Roman period, since there are no geographical maps of this period. The information about the Celtic toponymy can be found in the writings of Ptolemy, Tacitus, Caesar.

In the novels by M. Stewart there are such Celtic place names as Caer Bannog, Caer Eidyn, Caer Mord, Caer Y n'a Von, Bryn Myrddin, etc. Thus, Caer Bannog in Old Celtic means "the castle of peaks". This toponym is M. Stewart's own interpretation of the various names – Carbonek, Corbonic, Caer Benoic. Another frequently mentioned Celtic place name is Bryn Myrddin, which means "hill of Myrddin" (*W* bryn – "hill"). Kerrec and Lanascol are the names of the Celtic oikonyms located in Brittany.

Building on the work of M.S.Sadovskaya, we note that a small group of Romanized Celtic nobility, only a small percentage of the population, belonged to the bilingual community, and the interaction of the Celts and the Romans was mostly limited (Sadovskaya 1968: 19). This explains the fact that the majority of geographical names of Roman Britain remained Celtic, and was only partially latinized as a result of changes in phonetic and morphological composition in accordance with the language rules of Latin. Moreover, oikonyms (names of towns and villages) were subject to latinization, while names of rivers, lakes and mountains were mostly Celtic.

However, the Romans and the Celts had language contact for a long time (from 43 to 410 A.D.), which could not but affect the formation of Roman Britain's toponymy.

One of the most important elements in Celtic-Latin toponymy is "dunum" ("fort", "fortification"). Apparently, it was a form of Celtic "dūnộs" (neuter, stem + -s), the Latin form is "dūnum" (neuter). M. Gelling supposes that "dunum" in the so-called "Vulgar Latin" was an independent form borrowed from Celtic (Gelling 1984: 140). About 16 toponyms were formed from this element in Britain. The element "dunum" was spread out over a huge geographical area: Britain, Gaul, and even Northern Italy. For example, in the novels by M. Stewart we can find the oikonym "Camulodunum" (*C* "Camolos" – the god of war and "dunon" ("dunos") – "fortress"). In this oikonym the Latin ending -um is added to a Celtic stem.

Oikonyms with Celtic elements "dunum" and "duro" ("fortification", "camp") indicate the nature of the Celtic settlements. As a result of historical researches, we can find out that the continental Celts had the so-called "oppida" – large defended settlements, mainly in

Gaul. However, not all Celtic oppida were towns. So, oppida of Britain's inhabitants were fortified camps, protected by a moat, rampart and picket fence, and not used as a permanent residence, but merely refuges and tribal centres, while the Celtic type of dwelling was rural (Shirokova 1989: 146). Apparently, the element "dunum" in the Celtic oikonyms is used to refer to such shelters that were built in a critical situation.

There is no doubt that the construction of towns and roads by the Romans was a great progress in the material culture of the Celts. Towns could appear on former tribal settlements, markets, for example, the oikonym with a Latin component "venta" ("market"). So, in the novels by M. Stewart we can find the oikonym "Glannaventa" (*C* glanna, *L* venta). In this oikonym the second element is of Latin origin. This place name of the Roman period provides information about the development of trade. The oikonym Rutupiae (Richborough) indicates the economic activity at the time. According E. Ekwall, the Celtic word "rut" means "spade", and "up" is the Celtic suffix (Ekwall 1960: 524). But according to another version, Rutupiae comes from the name of a small, historically unattested Brythonic tribe – the rutubies. The suffix –ae, indicated by T.N. Melnikova, says for this theory (Melnikova 1993: 480).

Thus, the Romans had a significant impact on the material culture of the Celts, which is not true of the traditional culture. Romanization of the Celtic traditional culture affected only a small percentage of the population. So, M.S. Sadovskaya explains this by noting that the freedom-loving Britons could not accept the culture of the conquerors (Sadovskaya 1968: 19). Oikonyms of Celtic origin, formed by Latin endings *-um* (*-ium*) and a hybrid ending *-onium*, are regarded as Latinized Celtic place names on the basis of T.N. Melnikova's conclusins. Among the Latinized Celtic place names found in the novels by M. Stewart, Celtic-stem oikonyms with Latin endings *-ium* (Segontium, Luguvallium, Bremenium, Blestium), *-um* (Eboracum, Glevum, Brocavum, etc.) and hybrid ending *-onium* (Bravonium, Viroconium) are the most frequently used. The culture of the ancient Celts is reflected in teotoponymy, that is toponymy motivated by the names of gods and religious rituals. The Celts were polytheists. The most revered Celtic god was the god of war, who was called by several names: Belatucardus, Camulos, Coccidios (Mars in Roman mythology) (Oman 1938: 25). So, this name is found in the place name Camulodunum (see above).

The Celts also worshiped Sulis, the goddess of health (Minerva in Roman mythology). In the novel "The Hollow Hills" we can find the oikonym Aquae Sulis (Bath). Originally Brythonic name of this place is unknown. The Romans called it Aquae Sulis instead of the correct form Aquae Solis, which means "Water Town" or "City of Water". It is usually assumed that the Angles called a ramshackle Roman spa Bath. There were still hot baths in 577, when the area was occupied by the West Saxons. Aquae Sulis is a hybrid compound name which consists of the Latin word "aquae" ("water") and the Celtic Latinized name of the pagan goddess with a Latin ending *-is* (singular, Genitive case).

In the novel "The Hollow Hills" there is also another oikonym – Luguvallium (Carlisle). The battle between the Saxons and the troops of Uther Pendragon occurred near this place. The young Arthur was first involved in this battle. The oikonym Luguvallium comes from the name of a pagan god Lug (the patron deity of smithcraft, music, and poetry in Irish mythology) and the Latin word "valeo" ("strong", "healthy"). In this word *-ium* is a Latin ending. This is a typical example of a hybrid oikonym, the second element of which is of Latin origin.

The Latinized Celtic oikonym "Segontium" comes from the name of a pagan god Segontios. In this toponym the Celtic ending -os is replaced by the Latin ending -ium. The native Celtic name of this oikonym – Caer'n-ar-Von is also used in the novels.

The goddesses often patronized rivers and lakes, so we can see a hydronym – Deva.

Hydronymy of the British Isles is old. Many names of rivers and lakes are of Celtic origin. In the novels there are some Celtic hydronyms: Camel, Deva, Wye, Severn, Abus, Tywy etc.

The Rivers Camel and Deva are hydronyms in which -el and -a – final morphemes. T.N. Melnikova call them "hydroformants" (Melnikova 1993: 217).

The element "cam" (Corn "cam" – "winding", "twisty") dominates in the names of the Celtic rivers. In the novel "The Wicked Day" the writer locates the place of the last Arthur's battle near the River Camel, and the writer uses this modern English name. The Celtic name of the river is Cambula (Camble) (Corn "cam" and Welsh pwll "stream").

The English Channel, which separates Britain from continental Europe, M. Stewart calls the Narrow Sea. This name was used at the time of the Romans.

Oronyms are presented in the novels by the names of the mountains: Snowdon (W Yr Wyddfa), High Cheviot, etc.; the names of islands: the Isle of Mona, the Isle of Thanet; the names of forests: the Celidon Forest, the Wild Forest. Let us consider the most interesting of them.

Snowdon, a hill in the Cambrian Mountains (Caernarvonshire, North Wales). It is interesting to trace the long history of the English name: Snawdune (1095), Snoudon (1283) – OE "snāw" ("snow"), "dūn" ("mountain"). However, M. Stewart in her novels often uses the Welsh version of the mountain's name – Y Wyddfa.

Another oronym is the Isle of Mona (nowadays it is the Island of Anglesey in the Irish Sea). The writer introduces only the Welsh version of this island – Mona (cf. W Ynys Uon (IX c.), OE Anglesege (the end of XI c.), Ongulsey (XIII c.)).

The names of almost all the regions and areas found in the novels by M. Stewart are of Celtic origin, for example, Dumnonia, Cornwall, Rheged, Elmet, Strathclyde, Dyfed, etc. So, Dumnonia (OE Defnas) comes from the Celtic word "dumnonii" ("deep"). It refers to the deep mines located in Devon.

Strathclyde (Southern Scotland) consists of two Celtic words: "strath" ("valley") and "Clyde" – the Celtic name of a river.

The etymology of such toponyms as Dyfed, Guent, Gwynedd could not be revealed. P.H. Reaney supposes that these toponyms come from the name of tribes (Reaney 1961: 48). Thus, ethnonyms (place names applied to an ethnic group) are widely represented in Brythonic toponyms.

The main body of legend places King Arthur in Celtic countries of the west, Cornwall, Wales, Brittany. M. Stewart follows the legends. But there is evidence which supports another strong tradition of Arthur in the north of England and in Scotland. So the story moves north. For example, Sir Ector of the Wild Forest, the adoptive father of Arthur, lives at Galava, the modern Ambleside in the Lake District. According to M. Stewart, "the fountain of Galabes" where Merlin "wont to haunt" could be identidied with the Roman Galava or Galaba" (Stewart 1973: 495)

In addition to the native Celtic, Latinized Celtic place names M. Stewart also uses modern English toponyms (Winchester, York, London).

Let us consider these modern names, as they are of some interest from the linguistic and historical point of view.

So, M. Stewart uses a modern place name – London. Ancient writers (Tacitus, Ammianus Marcellinus) called London Londinium (from 115 A.D.) or Lundinium. There were such names as Lundenne, Lundenceaster (Field 1980: 101). The etymology of London remains controversial. Geoffrey of Monmouth in his "History of the Kings of Britain" calls London "Trinovantum". Geoffrey writes that king Lud renamed Trinovantum "Kaerlud" after himself. This later becomes corrupted to London (Geoffrey of Monmouth: http://en.wikipedia.org/wiki/Historia_Regum Britanniae). However, Geoffrey's work contains many fanciful suppositions about place-name derivation and the suggestion has no basis in linguistics (Legendary Origins and the Origin of London's place name: http://chr.org.uk/legends.htm). Perhaps "London" comes from the Brythonic word "Londun" ("fortification on a hill") or Kymric "Llondinas" ("naval harbour").

Another modern toponym often found in the pages of novels by M. Stewart is the oikonym "York". Along with a modern toponym, the writer also uses the ancient name of the town – Eboracum, but much less frequently. This is a Latinized Celtic oikonym. Using the term suggested by T.N. Melnikova, we can identify this oikonym as a suffixal hybrid with a Latinized patronymic suffix -*(i)acum*. Eboracum is derived from the Celtic personal name "Eburos". T.N. Melnikova convinces that the oikonyms with patronymic suffixes come from the names of the tribal leaders (Melnikova 1993: 109). Anglo-Saxon invaders modified the original Celtic name Eburāc or Evorōc to Eofor-wic (Eoforwicceaster – VII c.), replacing the first vowel with a diphthong, and the second part of the word with the toponymic ending, to which they became accustomed. Later the Scandinavians formed the kingdom centered at York. They replaced the former ending with Old Norse -*vík*, meaning "sea bay" (although the topography of York is hardly consistent with this name.) Perhaps because of this discrepancy, the last syllable quickly disappeared and monosyllabic forms, which are very similar to the modern place name, began to be used from XIII c. (ʒeorc, ʒorc – XIII c., ʒork – XIV c.) (Field 1980: 194). Thus, the modern place name York comes from the Scandinavians.

The next modern place name used by M. Stewart is Winchester. So, the Latinized Celtic form *Venta Belgarum* (L "venta" ("market"), C "belgae" is an ethnonym, -*arum* – Latin ending, pl., Gen.case) in Old English turned into Wintanceaster: Venta became Wintan, and the component Belgarum is replaced by *ceaster*. We should emphasize that the most common type of hybrids in the Anglo-Saxon oikonymy are oikonyms with element -*ceaster*, borrowed from Latin (L *castrum* "camp", "fortification") and first recorded in the Anglo-Saxon Chronicle in 855. Since the word *ceaster* fully remains its lexical meaning in the Anglo-Saxon toponymy, it is necessary to refer -*ceaster* to a component of a compound word. The component *ceaster* in Old English apparently did not yet become a toponymic suffix as it corresponded to an independently functioning word *ceaster* with variants *cæster*, *cester*, registered in the dictionary J. Bosworth, meaning "fortress built by the Romans", "fort", "castle" (Bosworth, Toller 1954: 598).

The third group of toponyms consists of geographical places located outside the British Isles and Brittany and having no direct connection with the Arthurian legend. For example,

in the novels by M. Stewart we can find such well-known names of cities and countries as Constantinople ("The Hollow Hills"), Rome ("The Hollow Hills", "The Wicked Day", "The Prince and the Pilgrim"), Athens, Gallia, Italy, Greece ("The Hollow Hills", "The Prince and the Pilgrim"), Jerusalem, Tours, Orleans, Paris ("The Prince and the Pilgrim"). However, only Jerusalem and Tours are the places where direct events of the novel "The Prince and the pilgrim" take place. Thus, the other toponyms are only mentioned in connection with the adventures of the heroes.

Describing the journey of Merlin to Byzantium and the East ("The Hollow Hills"), M. Stewart gives geographical names of Ancient Times: Corinth, Pergamum, Antioch, Massilia, etc.

Summing up the analysis of place names in the novels by M. Stewart, it should be noted that the language contacts between the Britons and the Romans, and later between the Britons and the Anglo-Saxons, led to the fact that the Celtic elements have left an imprint on the British toponymy. Although the overall number of Celtic borrowings in the English language is relatively small.

This in turn means greater dependence of toponymy on language contacts, compared with the other layers of vocabulary, for obvious reasons: place names are directly linked to displacement of tribes and ethnic composition of the population.

Contractions:

Br – Breton

C – Celtic

Corn – Cornish

L – Latin

OE – Old English

W – Welsh

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