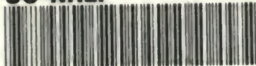
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THE NORTHMEN

IN

CUMBERLAND & WESTMORELAND.

BY ROBERT FERGUSON.

LONDON: LONGMAN AND CO.
CARLISLE: R. & J. STEEL.
1856.

xiii, p. 403.

PREFACE.

The present little work owes its origin to an attempt to present, in the form of a popular lecture, such of the leading facts contained in Mr. Worsaae's "Danes and Norwegians in England" as might be supposed to be more particularly interesting to a Cumberland audience.

The slight investigation consequent upon this undertaking convinced the author that the mine was worth working deeper, and an increasing interest in the subject led him on till the extent of his researches appeared to him to be such as to warrant him in giving them to the public.

He is fully aware that a work like the present, which is to a great extent etymological, must of necessity contain much that is more or less conjectural, and has endeavoured, as far as possible, to avoid dogmatism, and to qualify the expression of his opinion according to the circumstances of the case.

At an early period of his enquiry he was led to form the theory of an immigration more particularly Norwegian proceeding from the western side of the island, and a part of his object has been to lay before the

PRONUNCIATION OF OLD NORSE.

In order to enable the reader to understand the derivations in the following pages, it is indispensable for him to pay a little attention to the pronunciation of Old Norse. I therefore propose, without entering into the niceties of the subject, to give a few general rules for his guidance in this respect.

In the first place it is to be observed that the *r* final after a consonant in nouns is merely the sign of the nominative case, and is not to be taken into account. Thus the proper names Ulfr and Ormr are the same as the names Ulf and Orme.

á, has the sound of oa in broad, or a in small.

æ, is nearly the same as Eng. a.

au, is pronounced as ou in house. Thus *gaukr* a cuckoo, is the same as our word gowk.

é, is nearly the same as Eng. a.

ei, same as above. Thus the proper name Geit is our name Gate.

ey, Mr. Blackett observes, approaches the German eu, having a sound somewhat between ai and oi.

í, as ee in peel.

j, as y in yard.

ó, seems to have had a sound between o long and ow, and in our derivatives has sometimes one sound and sometimes the other, but more commonly that of long o.

CHAPTER I.

INTRODUCTION.

It was upon the suggestion of a Danish antiquary that Dr. Jamieson was induced to undertake that important analysis of the Scottish language which may be considered the first connected attempt to determine the amount of the Scandinavian element in any part of the British islands. It has been reserved for another Danish antiquary to trace out upon a more comprehensive plan the extent and limits of the colonization of the Northmen—to examine the peculiarities which still point out the districts occupied by their descendants—and to attempt some general estimate of the extent to which England is indebted to the Scandinavian admixture. Mr. Worsaae's object is one not less honourable to him as a Dane than complimentary to us as Britons—to claim for the North its fair share in the glory of England. His aim has been to show that while the Scandinavian immigration has been under-rated as to its extent, it has been still more generally misrepresented as to its influence and effects. We have been too ready to accept not only the facts of the Saxon historians, but also the medium through which they viewed them—forgetful that ferocious pirates, unscrupulous plunderers as were the Northmen, the Saxons before them had been much the same, and bear even to this day the same name of

hatred among the more ancient people whom they subdued. If, then, history presents them rather in the more dignified character of successful invaders, it is owing, at least in part, to the fact that the records are written by themselves, and date chiefly from the period of their permanent conquest.

The Monkish historians dwell with a natural and a peculiar horror on the destruction of the monasteries, the slaughter of the priests, and the desecration of the holy symbols of religion by the pagan Danes. But we, reading history in a calmer light, ought to remember that in times much nearer to our own the extermination of an opposing faith was held, not only as a justifiable act, but as a paramount obligation. The English Saxons could scarcely have suffered more from the pagan Northmen than their continental brethren from Charlemagne, who, in his wars undertaken for their conversion, slaughtered in cold blood 5,000 of them in one day. Whatever estimate we may form of the conduct of that mighty conqueror, we ought not to judge the followers of Thor and Odin by a severer scale.

Nevertheless, making all due allowance for the high colouring of a picture drawn by those who suffered, we are constrained to admit that as the Northmen were more energetic, they were more ferocious—more ruthless in their vengeance, more unsparing in their inflictions, than any other of the tribes which sought our shores.

But still, in the midst of their most cruel visitations, it was a high purpose that was overruling all. The fiery enterprise, the stern independence of those wild sea-rovers, were a necessary element in the greatness

of England. Twice the languid Anglo-Saxon energy was stirred by the cross of Northern blood; and, if the later conquest was more imposing, it was not more important, than the slow and hard-fought footing gained by the more purely Scandinavian tribes. It may, perhaps, not be going too far to say that the dauntless seamanship of Britain—that "salt blood" which makes her youth turn, as it were, with an instinct to the sea, may be due, in no small measure, to the daring spirit of the old sea-rovers. Mr. Worsaae has remarked that our greatest admiral bears a Scandinavian name, and was sprung from one of the counties peopled by the Danes. And the names, too, of Blake and Rodney are to be found in the Blaka and Hrodny of the Scandinavian vikings.

It might be curious to speculate further on the northern origin of names. We might ask whether the well-known Dick Turpin[1] was not a genuine descendant of one of the Yorkshire vikings—whether Thurtell,[2] the treacherous murderer of his friend, did not preserve the worst form of Scandinavian ferocity. But though a characteristic trait seems sometimes to start up like a family likeness after many generations —Saxon and Dane have long been blended into one people, and in many and varied spheres the descendants of the Northmen have obtained renown. Arnold[3] and Tait[4] have successively developed the intelligence of the youth of England—Alderson[5] and Rolfe[6] maintain the dignity of the British bench—Brodie[7] has

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(1) *Thorping*. (2) *Thortill*. (3) *Arnalldr*—"Old eagle?"

(4) *Teitr*. (5) *Haldorsen*. (6) *Hrólfr*, mighty.

(7) *Broddi*, perhaps from *broddr*, a spear, dart, goad, anything sharp, a *lancet*.

taken off his limbs with a difference to humanity —Urling[1] is famed for lace—and Gunter[2] presides peaceably over wedding breakfasts. The descendants of Northern Skalds seem to have found a congenial occupation in bookselling, for among our most eminent publishers five, viz., Cadell,[3] Colborn,[4] Hall,[5] Orme,[6] and Tait, bear names of Scandinavian origin. "At this moment," writes a noble lecturer on the subject,[7] "some sturdy Haavard (Howard), the proprietor of a sixty-acre farm, but sprung from that stock, the nobility of whose blood is become proverbial, may be successfully opposing some trifling tax at Drontheim, while an illustrious kinsman of his house is the representative of England's majesty at Dublin." Might we even go on to ask—but here we tread on tender ground—whether O'Connell was more than half an Irishman? Konall seems to have been a common name among the Norsemen; there are six of that name mentioned in the *Landnámabôk* or list of the original settlers in Iceland. One of these certainly was from Ireland, but he appears to have been most probably one of the Northmen who had settled there as both his wife and son have Scandinavian names. All the others seem, from the names of their parents, to have been pure Norsemen. Moreover, the name itself appears in form to be Scandinavian, and to have a clear etymon in Old Norse—*konr*, a noble or illus-

(1) *Erlíngr*, industrious.

(2) *Gunther*, from *gunn*, battle. (3) *Kadall.*

(4) *Kolbiörn*, *kollr*, helmeted, and *barn*, a child.

(5) *Hallr*—*hallr*, a flint?—rather *halr*, "vir liber et liberalis."

(6) *Ormr*, a serpent—the Old Eng. worm.

(7) Lecture on "The Northmen," by Lord Dufferin.

trious person, a king; and *allr*, all—"all-king," an appropriate title enough for the "king of all Ireland." The name Connell is by no means an uncommon one in the north of England, where it might most naturally be supposed to be derived from the Danes or Northmen. The respective prefixes, "O" and "Mc.," in Ireland and Scotland, might indicate a cross between the natives and the Northern settlers. I do not, however, know of any instance of the Scandinavian form of Connelson. Perhaps, upon the whole, this may be merely one of those coincidences upon which theories of more importance have so often been built.

Instead then, as some writers have been disposed to do, of regarding the Scandinavian invasion as an evil, of which the effects have been shaken off, we have to learn that its results are not only beneficial but enduring. For hence it was that the dash of enterprise was supplied which was wanted to qualify the inert tendencies of the solid Anglo-Saxon character.

Yet the mixture seemed bitter when it was poured into the cup, and it was not even the wise mind of an Alfred that could see, amid the din of battle and the smoke of the burning village, the great Disposer of events standing by with the finest of scales, adjusting the proportions which should one day make a free and a mighty people.

The extent of the Scandinavian immigration has been disguised by the close resemblance which it bears to the Anglo-Saxon, and by the facility with which the two kindred races amalgamated together. It would appear, indeed, from various facts recorded in history, that the difference between the two, as regards dialect, was never such as to prevent them from understanding

each other, and was probably not greater than at present exists between certain districts respectively in the North and South of England. Hence arises the impossibility of establishing a rule which shall determine with any degree of preciseness the relative proportion which is due to each in the standard language of England. Though a great part of the words in the language might be derived from either of the two, yet as a minority, however respectable, is voiceless, so in all such cases the Scandinavian has not been allowed any share in the formation. The rule, as laid down by Mr. Latham, is that it is not sufficient to prove a word to be Danish; you must also prove that it is not Anglo-Saxon. The result is then that the Scandinavian element has been represented only by its difference, though it is obvious that in a great number of cases the presence of a word in the language is due not only to its use by the Anglo-Saxons, but to its concurrent use by both the two races. Still, however, notwithstanding the difficulty of discriminating, it follows as a natural result from the increased importance which is now assigned to the Scandinavian element, that a greater share should be conceded to it in the formation of the English language. And that this is the case we learn from the authority above quoted, who, in the last edition of his "Hand-book of the English language," remarks, "A few years back the current opinion was against the doctrine that there is much Danish in England. At present, the tendency is rather the other way."

The object of the present essay, however, is not to enter upon any general speculations upon the subject, but is confined to an attempt to estimate the extent

of the immigration which took place into a particular part of the kingdom—to investigate with more preciseness its character, and to enquire into the probable circumstances under which it occurred.

The great stream of Northern adventurers which swept the Eastern shore of England appears to have been composed principally of Danes; their descents were made chiefly on the Yorkshire coast, the estuary of the Humber being one of their favourite landing-places; in the adjacent district were the strong-holds of their power, and the number of names of places more purely Danish in Lincolnshire and Yorkshire serves to attest the preponderance of that race over the others in the colonization of this part of the kingdom.

The first recorded invasion of Cumberland by the Danes from this quarter took place in 875, when an army under the command of Halfdene entered Northumberland, and wintering near the Tyne took possession of that district, upon which they seem to have made permanent settlements. From thence they made incursions into Cumberland, and even extended their ravages as far as the British Kingdom of Strathclyde in Galloway. In one of these incursions they destroyed the city of Carlisle, which lay in ruins, as it is asserted, till the time of Rufus. Although the main object of these expeditions was no doubt plunder, there is every reason to suppose that many of the invaders settled at that period in the district.

It will, however, be my object to shew that the principal part of the Scandinavian colonization in Cumberland and Westmoreland did not proceed from this source—that it was more particularly Norwegian, and must have occurred about a century later.

In Lincolnshire and Yorkshire the names of places are, as it has been observed, more particularly Danish. But as we proceed northwards towards the confines of Cumberland and Westmoreland, a marked change begins to appear in the nomenclature of the district. The names more purely Danish become less frequent, and some of them, as we advance, altogether disappear. On the other hand, Norwegian names become more frequent as we proceed, till we arrive, among the mountains of Cumberland and Westmoreland, at a nomenclature which it will be my object to shew, is more purely Norwegian. Here then is evidently another and a distinct immigration, and it will in the next place, be our object to investigate, as well as we are able, the probable source from which this immigration proceeded. Not, as we have just seen, from the district of the ancient Denelaga. Still more evidently not across the border from Scotland, for as Mr. Worsaae has observed, the course of the stream may be distinctly traced as running in the opposite direction. Notwithstanding the strong Scandinavian element to be found in the language of Scotland and in the character of the Lowland Scots, the number of Scandinavian names of places is comparatively small, and of these the most strongly marked are to be found along the Cumberland border, gradually diminishing as we advance further into the interior. It is evident then that whatever Scandinavian element exists in the Lowlands of Scotland must have been imparted at an anterior period, and under different circumstances—that a fusion of races had already taken place, and that the more purely Scandinavian colonists from Cumberland made some encroachments upon this territory

which was already settled. The whole Scandinavian tide-mark, so to speak, along the Scottish border, is that of a more recent immigration proceeding from Cumberland or from the shore of the Solway.

In the same manner it may be shewn that the Scandinavian colonists of Cumberland could not have proceeded across the island from the opposite coast of Northumberland. Like the Lowlands of Scotland, this county shews strong Scandinavian traces in its dialect, but contains a limited number of Scandinavian names of places, and the boundary of the two counties is scarcely more distinctly marked than the change in their nomenclature.

Thus then the colonization of this district appears to be shut in, as it were, on all sides except that of its own coasts, and to the sea therefore we must look for the source from which it has proceeded, and we must now take into account the opposite, or Norwegian stream, which, descending from the North of Scotland, swept the western side of the island, and fixed its head quarters in the Isle of Man. That the occupation of an island such as that of Man would be the final object of what was evidently a powerful stream is hardly to be supposed, and we find accordingly that they made energetic attempts, attended with considerable success, to obtain a footing on the shore of Ireland. We find that, evidently masters of the sea, they took possession of most of the small islands both along the Scottish and English coasts, and succeeded in some instances in making small settlements upon the main-land. One of the principal of these appears to have been in Pembrokeshire, and chiefly about Milford Haven, in the vicinity of that magni-

ficent arm of the sea which runs up, like a Norwegian fjord, into the land. We find here a number of Scandinavian names of places, and moreover bearing, as it seems to me, a considerable resemblance to those of Cumberland. The name itself, Cumberland, twice occurs, denoting probably the residence of the Kymbri, or ancient British inhabitants. The names Milford and Haverford I take to be from the Norwegian *fiörd*, referring to the arm of the sea upon which these places are situated, and not from the Ang.-Sax. "ford," so common in the names of places in the south of England. Milford may probably be from the proper name of Miöll, and Haverford from Old Norse *hafrar*, Dan. *havre*, oats—our word "haver" still in general use throughout the north of England. We have also *holm*, an island, in Skokholm and Gateholm, the latter probably from the Scandinavian proper name of Geit. *Oe*, an island, occurs in Caldy Island, and Ramsey Island—*vagr*, a bay, in Lindsway Bay, derived from that name which of all Scandinavian proper names is perhaps the best known to Europe. *Vik*, a small bay, occurs in Wathick and Little Wick, *ness*, a promontory, in Newton Ness, *óp* or *hóp*, an estuary, in Lidsop, *sker*, a rock, in Skerry Back, and *stackr*, a name frequently given by the Northmen to large rocks in the sea, in the Stack Rock. Inland, we have *by*, a village, in Tenby. or Denby, the Danes village, *thorp*, a village or hamlet, in Freystrop, from Freyja, one of the deities of the Northmen, or in this case more probably the name of a person. We have *gardr*, an inclosure, in Hasguard, *geil*, a place situated in the hollow of a hill, in Newgale, and *hamar*, a rock, in Hammer End. There are, besides, a great number of other places in which

Scandinavian proper names are found, to some of which I shall have occasion to refer in another place.

We can scarcely suppose then that the nearest part of England, the coast of Cumberland, would remain long unattempted by a brave and adventurous people, eager to obtain a settlement, and having a strong entrepot within a short distance from its shores. It is then from this quarter that I suppose the Norwegian settlers of Cumberland and Westmoreland to have been derived, and assuming their Norwegian character to be satisfactorily established, it is only from this quarter that they could have been derived.

And I refer to the traces of Scandinavian settlements in Pembrokeshire, because there seems to me to be some ground for supposing that they were founded about the same period, and possibly under the same circumstances, as those in Cumberland, to which they bear a considerable resemblance. But this does not amount to anything more than a conjecture.

Our own historians make no mention of anything bearing upon the subject, but Snorro Sturlessen, among other countries visited by the Norwegian sea-rover Olaf, mentions both Cumberland and Wales. As Olaf was born about 970, and acceded to the throne of Norway in 995, his descents must have taken place somewhere about 990. This date corresponds with that to which I assign the Norwegian settlements in Cumberland, and which, from circumstances to be presently described, I should place between 945 and 1,000.

We have next to take into consideration the probable circumstances which enabled the Norwegians to obtain so considerable a footing in this part of

England; and in order to do this we must turn our attention for a short time to that remnant of the Celtic race who maintained their ancient inheritance in this corner of the island long after the rest of England had submitted to the Saxons. It is from this ancient British race that the name of the county seems to be most satisfactorily derived—Cumberland, the land of the Kymbri. Its capital, Carlisle, retains its ancient British name—Caer Luel, the fort or city of Luel, so called, as we are informed by Geoffrey of Monmouth, from the name of its founder. Some antiquaries have presumed, from its Roman name of Luguvallum, that it must have had another Celtic name, probably Lugval. But Luguvallum may perhaps be nothing more than the Latinized form of Caer Luel—*caer*, originally a mound or hill, being used in the sense of a fort or rampart, in which sense the Latin *vallum* would be its equivalent—and referring not to the vallum or great wall of Severus, which passed near, but to the mound on which the ancient castle still stands, and where I suppose to have stood the original fortress from which the city has derived its name. Many other Celtic names of places remain to attest the prolonged sovereignty of the Britons in Cumberland, and the number of stone circles in this county and Westmoreland is greater than in any other part of England. Mr. Turner* mentions as a remarkable feature of these two counties that their uncultivated hills and plains are scattered all over with Druidical remains, while in Northumberland and Durham scarcely anything of the kind exists. This, however,

* History of the Anglo-Saxons.

I conceive to be owing chiefly to the rocky character of these two counties, which in some cases has furnished stones of a size too large to be easily removed, and in others placed them in situations where the ends of agriculture did not render their removal of so much importance. The number of those of smaller size which have been destroyed in Cumberland and Westmoreland seems to point out pretty clearly the cause of their disappearance in other places. It should, however, be observed that it is by no means clear that all these stone circles are to be attributed to the ancient British inhabitants, as, both for legislative and judicial, as well as for sepulchral purposes, the Northern nations made use of similar structures. And in some cases, for reasons which will be detailed in a succeeding chapter, there is ground for believing them to be Scandinavian.

The question now arises—what became of this ancient race who defended themselves in Cumberland so bravely and so long? We find no vestiges of a Celtic origin in the characteristics, physical and moral, of the present inhabitants of the district. Nor does their dialect present any but the faintest traces of the language of the ancient Britons. And though a more considerable number of Celtic names of places exists than in most other parts of England, yet, taking the district of the mountains, where ancient names usually linger much longer than elsewhere, the number of such names is, in point of fact, less than in some other mountain districts of England, as, for instance, Derbyshire.

The early records of this part of the kingdom are meagre and confused—so much so that some writers

have even disputed the existence of Cumberland as a separate British kingdom, confounding it with that of Strathclyde in Galloway. The last record which history affords us of the Cumberland Britons is that of their subjugation in 945 by the Saxon Edmund, who gave Cumberland to Malcolm, King of Scotland, to hold in fealty. But for some time prior to their final extinction, it is reasonable to suppose this little tribe—as indeed the only condition of their existence—to have been chiefly confined to the inaccessible mountains of Cumberland and Westmoreland, whence, like the Scottish Highlanders, they poured down upon the surrounding plain, revenging themselves by their inroads upon the usurpers of their native soil, and when menaced by a superior force, retreating again to the fastnesses of the mountains. The rest of the district—the plain of Cumberland and Westmoreland—was probably chiefly occupied by a mixed Danish and Saxon population, for the Danes from Northumberland had overrun it in 875, and it is reasonable to suppose had left some settlers. The Welsh writers assert that at this period many of the Cumberland Britons, being disturbed by the continual incursions of the Danes, Saxons, and Scots, migrated to join their countrymen in Wales. The rest might probably retreat to the shelter of the mountains, where they would subsist partly by the chase, and partly by forays on the surrounding country. Whatever population, however, there was in the plain, must have been extremely thin and scattered, for amid the continual incursions of Danes, Scots, and Celtic mountaineers, the unfortunate district could have had scarcely any repose. We may judge of the scantiness of the population, and the insecurity of the country, by the

fact that the city of Carlisle, destroyed by the Danes in 875, lay in ruins till the time of Rufus.

The subjugation of this wild race of mountaineers became then a necessary step towards the pacification of the kingdom, and accordingly we find that the Saxon Edmund, in league with Leoline, King of South Wales, whose part in the affair it is not easy to explain, marched against the Cumberland Britons, who were commanded by their native King Dunmail. He attacked them in the heart of their native mountains, and tradition points out the place where the decisive battle was fought, upon the pass between Grasmere and Keswick, where it is somewhat probable that the allied forces, penetrating in two divisions, had succeeded in taking the unfortunate mountaineers at once in front and in the rear. The victory was most decisive. Dunmail himself was among the slain, and his two sons were taken prisoners. A rude heap of stones upon the top of the pass marks the grave of the last native king, and after this we hear no more of the British kingdom of Cumberland. Wordsworth, in his poem of "The Waggoner," has truly characterised two of the principal circumstances in the history of this event—that it was over the mountain district of Cumberland that Dunmail held sway, and that the result of the battle was fatal to the power of the Britons :—

> "They now have reached that pile of stones
> Heaped over brave King Dunmail's bones,
> He who once held supreme command,
> Last King of rocky Cumberland;
> His bones, and those of all his power,
> Slain here in a disastrous hour."

What became of the survivors of that disastrous field we are not informed. It may be, as the Welsh

historians assert to have been the case at a former period, and as Pinkerton* supposes probable also on this occasion, that the whole, or part of them emigrated into Wales—an arrangement which the presence of the King of South Wales, as one of the allies, might tend to facilitate. Or it may be that Edmund, having effectually crushed his foes, and incapacitated their young chiefs from ever going forth at the head of their tribe again—a cruel precaution, but perhaps not an act of wanton barbarity—allowed the miserable remnant to remain in possession of their native valleys. However it be, there can be no doubt that this mountain district, always thinly peopled, and never cultivated, was now almost stripped of its inhabitants, and left to the solitude of its deep valleys and shaggy forests.

Such, then, was the state of things when the Norwegians arrived in Man, and from its shores beheld the blue outlines of a land like their own land—a land of mountains and of valleys—a land waiting for a people, as they were for a settlement—nor would the shrewd and enterprising Northmen be slow in finding out that no strong man armed guarded those shores.

History affords little or no record of their conquest, for the records of rude history are of wars, and this might rather be a work of peace. We are perhaps too much in the habit of looking upon the Northern settlers as sea-kings and pirates all, though, as Mr. Worsaae observes, it is probable that a part of their colonization was of a more peaceful character. The first invaders would naturally be the roving seamen of

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* An inquiry into the history of Scotland preceding the reign of Malcolm the Third, or the year 1056.

the fjords, but those who followed in their wake would be the hardy shepherds of the fells. Not that we can suppose these Norwegian settlers to have marched into Cumberland exactly as their countrymen are said to have recently done into their new settlement across the Atlantic, literally "fiddled in" by their gifted and eccentric leader, Ole Bull. Even supposing that they had not to make their way with the sword, they had a wild and an untamed country to encounter, and it would be with much toil and not a little endurance that a subsistence would be won from the dense forests and the rocky mountains of their new home. But they came from a country wilder and poorer still, where they had long been inured to both. The district of the Tellemark, so magnificent and so desolate—the mountains of the Hardanger, a name signifying, in the expressive language of the Old Norse, "a place of hunger and poverty"—were among the districts from which I suppose these Northern emigrants to have proceeded. And how these stout colonists cleared for themselves homes amid the forest, and gathered tribute from the mountain side, and how they protected the fruit of their industry with fences and walls—the "thwaites," and the "seats," and the "garths" of Cumberland will tell.

Now all this may have happened as I have related it, or it may not—I am merely stating what appears to me a probable manner of accounting for the Norwegian population of this district. But setting this particular theory aside, what can be more natural than that the Norwegians from Man—a people in quest of a settlement—should seek it on the shore of Cumberland—at once the nearest point to the great rendezvous of

their fleets, and in the vicinity of the districts already occupied by brother Northmen, from whom they would receive encouragement and support.

It might appear at first somewhat inconsistent with Edmund's object in ceding Cumberland to the King of Scotland, which appears to have been its protection from the encroachments of the Northmen—that the result of its surrender should be its more speedy occupation by those very people. But as the King of England had been unable, from its remote situation, and the fact of the Danish districts lying between him and it, to insure the safety of this district, so the King of Scotland would find it a difficult undertaking to protect, from the combined inroads of the Norwegians by sea and of the Danes by land, a district which probably had small means of defence within itself. The Norwegians were masters of the sea, and the mountains approach in many places very near the coast: their shelter once gained, it would be no easy task to dislodge these warlike settlers. At all events, the result was that in the year 1000, or about half a century later, as we are informed by Henry of Huntingdon, one of the principal abodes of the "Danes," under which title the old writers comprehend all Northmen, was in Cumberland.

And that the King of England was highly dissatisfied with this result is apparent from the expedition which Ethelred undertook during this year into Cumberland, which he ravaged, as the Saxon chronicle states, "well nigh all." The chroniclers are not agreed as to the cause of this expedition—most of them attributing it to the non-fulfilment by the King of Scotland of his contract to co-operate in the defence

of the kingdom against the Danes, while Henry of Huntingdon states that it was directed against the Danes themselves, who were very numerously settled in this district. These two statements, however, appear to me to be not altogether inconsistent with each other. It is further stated in the Anglo-Saxon chronicle, that Ethelred's fleet was directed to sail round and meet him off the coast of Cumberland, but the wind being unfavourable, they contented themselves with ravaging the Isle of Man, a proceeding which seems to throw further light upon the object of the expedition, as directed against the encroachments of the Northmen upon Cumberland. Yet, notwithstanding the expeditions directed against them, the Northmen appear to have maintained their footing, for it will be my object to show in the course of this work that this part of the country retained a distinct Scandinavian character for some time after the conquest.

The district which I suppose to have been colonized more particularly by the Norwegians comprises the mountain country of Cumberland and Westmoreland, from which it is probable that they spread more or less into the plain—parts of Scotland along the Solway Frith and the Cumberland border—and also certain portions of the North of Lancashire, particularly that north of the sands, which is comprehended in the district of the English lakes. This portion had already at an earlier period been wrested from the Britons, and on the division of the kingdom into shires, had been made, as it still remains, a part of Lancashire. But even at this period the Northmen had effected considerable settlements, as the author of a paper on "the Danes in Lancashire" read before the society of

Rosicrucians shews by the fact that three out of the five hundreds into which it was divided, bear Scandinavian names. The same writer draws a distinction between the settlers of the North and the South of Lancashire, deriving the former from the Norwegians of the Western coast, and the latter from the Danes of Northumberland, who, by the capture of Chester, had established a chain of communication across the island.

As to the period over which the Norwegian colonization extended—the work may have been rapidly consummated, or it may have proceeded gradually and at intervals. It may have been that the last settlers were received when, as the Norwegian power declined in Man, the Northmen deserted the soil which they could no longer hold in subjection for the shores where their countrymen were in stronger force; while, on the other hand, the Britons, such of them as might still be left, would naturally be disposed to emigrate to Man. Thus an interchange of population would take place till the Isle, once the stronghold of the Norwegian power, would become, as it is at present, in possession of a Celtic race, and the ancient British kingdom of Cumberland become the exclusive territory of the Northmen.

The blank which history has left in the record of these transactions, tradition has not done very much to supply. Yet, as some of the traditions are not without interest, and some bearing on the question, I shall briefly cite them, premising that here, as elsewhere, all Northmen are comprehended under the general name of "Danes." One tradition derives the names of three villages, called respectively Ousby or Ulfby,

Melmerby, and Thorkillby, from Ulf, Melmor, and Thorkil, three sons of one Halfdene, a Dane, by whom these villages were respectively founded. But this might be at the anterior period when Cumberland was overrun by the Northumbrian Danes, and these might be the sons of that Halfdene who is named as the leader in that incursion.

Another tradition points out some ruins near the foot of Devoke Water as the remains of a Danish city called Barnscar or Bardscar, the name of which is purely Scandinavian in either case, derived from its probable founder, some Northman called Barna or Bardi. The description of this place in Hutchinson's history of Cumberland is as follows:—"This place is about 300 yards long, from east to west, and 100 yards broad, from north to south; now walled round, save at the east end, near three feet in height; there appears to have been a long street, with several cross ones; the remains of house-steads, within the walls, are not very numerous, but on the outside of the walls they are innumerable, especially on the south side and west end; the circumference of the city and suburbs is near three computed miles; the figure an oblong square; there is an ancient road through the city, leading from Ulpha to Ravenglass." At present there is little more to be seen than a number of small piles of unwrought stones scattered along the foot of the lake, and upon the hills bordering the north side; the stones comprising the foundations appearing to have been gathered into heaps in order to clear the ground. About the beginning of the last century a considerable treasure in silver coin was found concealed in the foundation of one of the houses, none of which, unfortunately, has

been preserved, as, like the Cuerdale hoard, it might probably have been found to consist of the varied plunder swept from many lands by some roving viking.

Another tradition, explaining the meaning of a well-known Cumberland saying, "Let us gang together like lads of Drigg and lasses of Beckermet," has reference to the manner in which the above Danish city of Barnscar is said to have been peopled. This was accomplished by taking the men of Drigg and marrying them to the women of Beckermet, whose original helpmates had been slain in battle—what had become of the women of Drigg is a point upon which the legend is silent. Beckermet, formerly Beckermot, is a pure Scandinavian name, signifying "the meeting of the becks"—the place being situated at the junction of two brooks. Drigg, formerly Dregg, may possibly derive its name from the circumstance above related—Old Norse *dreg,* from the verb *draga,* to draw or lead away. Now—without accepting in too literal a manner the facts of the above tradition—do we not seem to have here some sort of record of the Northmen taking in hand, as might be expected under circumstances such as I have before described, to reorganise the population of a dispeopled district?

Another tradition refers to the origin of the breed of sheep called the Herdwick, which is peculiar to the mountains of the lake district. The particular characteristics of this breed are grey faces, absence of horns, diminutive size, and remarkable powers of endurance. The farmers of the district, having a common right of mountain pasturage, are in the habit—perhaps anything but a judicious one—of putting on each as many sheep as ever he can get. The result of this arrangement is,

that any breed less hardy than this would infallibly be starved—hence the value attached in this part of the country to the Herdwick sheep. I have, however, been assured by farmers of the district that, independently of any such consideration, the Herdwick is the breed which has been found, as the result of experiment, to be the most generally adapted to the mountain country of Cumberland and Westmoreland. The tradition of the county asserts this breed to have been originally introduced by means of a Danish vessel shipwrecked on the coast. Now we have here an evident impression of the northern origin of these sheep, and the story of the shipwrecked vessel, as a means of accounting for its importation, would be a natural addition to the legend when the fact of an actual immigration from the North had been forgotten. If indeed any of the Northern invaders brought property with them into the country, it is certainly very different to the idea generally entertained of the old sea-kings. But a breed like this, the merits of which were summed up by the local Secretary to the Royal Agricultural Society's exhibition held at Carlisle in the remark that it would "stand starving better than any other sort," might well be supposed to have come from "a place of hunger and poverty."

I have stated the principal traditions bearing on the subject—which, as collateral evidence, are not without their value—but it is upon other and stronger grounds that I must mainly rely for proof of the Scandinavian character of the district. These are to be found in the names of places—the characteristics, manners and customs, and the dialect of the inhabitants, to which may be added a Runic inscription lately discovered in Car-

lisle Cathedral. Of these the etymological part is by far the most important—it is in the names of places, and in the local terms still in use, or else preserved in these names—that we derive the clearest evidence of the Scandinavian colonization. But it will not be sufficient to prove the general Scandinavian character of the district—it will be for me to show that it is more particularly Norwegian. And this I propose to do by an actual comparison of the names with those of Norway and Iceland. It will then be seen that the coincidence is such as to leave a strong presumption of their common origin. It is not merely that there is a general similarity of terms, but in a number of cases the settlers seem to have brought with them to their new abodes the very names that were current in their older homes.

In one important particular the nomenclature of our district bears more resemblance to that of Iceland than that of Norway. In the latter country the names of places are more commonly taken from some circumstance of locality, or from some feature of natural scenery. But in colonizing a new country like Iceland the Northmen more frequently called the places where they settled after their own names. To such an extent was this the case in Iceland that the list of persons given in the Landnámabók serves in no small degree as a key to the names of places. The same feature characterizes our own district, where a large proportion of the names of places, as will be shewn in the course of this work, are derived from Scandinavian settlers. Moreover, the coincidence between these proper names and those of Iceland is such as to form one of the evidences in favour of their common origin. For, though

it would not be right to take an individual name, and pronounce it to be that of a Dane or a Norwegian, yet as a comparison formed on an extended scale may fairly be presumed to represent the difference between the two, it becomes a reasonable ground of argument. But this subject will be more fully treated in another place.

That part of Norway which presents the strongest features of resemblance is the district extending from Bergen to the Southern ocean, but in a line considerably west of Christiania—a district comprising the wildest and poorest part of the south of Norway. Some of the most characteristic names of our lake district, and those of most frequent occurrence here, in the north of Norway are altogether wanting, so that I think we are not without some warrant in pointing to this particular part as that from which our settlers have probably been derived.

The Norwegian names are taken from the excellent map of Professor Munch, which contains so complete a list of those small and insignificant places which in an etymological point of view are often of the most importance. Indeed, the fault—if it be one—of this map is that so numerous are the names, that they sometimes form nebulæ or clusters, scarcely distinguishable by the naked eye.

The marked Scandinavian character of the names in our lake district could scarcely fail to attract the notice of any etymologist who had given attention to the subject, and I find accordingly that the author of the concise but able glossary prefixed to Black's Guide remarks—"We have had to support no favourite theory or hypothesis as to the predominance of any

one language in the district, though it is singular how many traces of Scandinavian dialects we meet with." It would rather appear from this, as if the author, starting perfectly unbiassed and without any particular theory, felt strongly inclined to form one before he had finished his investigations. I may, however, be permitted to remark that the mistakes into which he has fallen seem to me to arise from the want of a more definite theory, otherwise so competent an etymologist would hardly have derived Rydal, "the rye valley," from the Celtic *Rhydle*, "a passage place," or Codale, "the cow valley," from the Celtic *Codagh*, "a hill."

I may also refer to a valuable series of papers on the local etymology of the district published in the *Kendal Mercury*, the writer of which, though also in some cases led astray, as it seems to me, by the false light of Celtic resemblances, has contributed an important addition to our stock of knowledge on the subject.

Most of the writers on our names of places, I may here take the opportunity of observing, have fallen into the error of mixing up Celtic and Teutonic words in a manner which etymology does not warrant. Thus Ullswater, for instance, has been derived by more than one writer from the Celtic *uille* an elbow, and the Ang.-Sax. "water." But unless we can suppose the inhabitants to have spoken a mixed Celtic and Teutonic jargon, such a name *could* not be formed. The only manner in which, except in some peculiar and exceptional case, hybrid names can be formed, arises from one people not understanding a name given by another, and adding a word of their own to complete it. Thus a valley in Sutherland was called by the Northmen

Helmsdale, to which the Gaelic inhabitants, not understanding its meaning, added their word *strath*, so that it now bears the tautologous name of Strath Helmsdale, "Helmsdale valley." But Ullswater, as a mixed Celtic and Ang.-Sax. word, could not be formed upon such a principle, because *uille* would only be part of a name. Its origin is clear enough, as will be shewn in the proper place.

It will, as a matter of course, be found to be the case that a considerable proportion of these local names, when taken individually, might be derived equally well from the Anglo-Saxon. In such cases, I give the name corresponding in that language, simply desiring the reader to form his opinion from the general results laid before him.

In some instances a word will be found to bear more resemblance to the modern language of Norway and Denmark than to the Icelandic or Old Norse, which may be attributed either to the word having undergone a similar change in both countries, or to its having been imported at a period when a change had already taken place.

CHAPTER II.

TRACES OF THE PAGAN WORSHIP, AND OF THE LEGISLATIVE AND JUDICIAL INSTITUTIONS OF THE NORTHMEN—NAMES INDICATING SIMPLY POSSESSION OR LOCATION—BOUNDARIES OF PROPERTY—NAMES OF TOWNS, VILLAGES, &C.

AMONG the terms applied to the various forms of human habitation, we might naturally expect to find many names referring to the religious observances, and the legislative and judicial institutions of the Northmen.

As regards the Pagan worship—the christianity which superseded it would no doubt strive to obliterate every trace of the faith which it had learnt to abhor. Yet we are not without some interesting records, derived from etymology and tradition, of the old heathen worship which formerly prevailed in this district.

Everard, Abbot of Holme Cultram in the reign of Henry 2nd, relates that at the village of Thursby, near Carlisle, there formerly stood a temple containing an image of Thor, of which temple the supposed foundations were dug up about the end of the last century. Through the neighbouring districts runs the Wiza, deriving its name probably from *ve*, a sacred place, and *á*, a river—and falling into the Wampool not far from Wigton—"holy town," from *viga*, to consecrate. Though *ton* or *tun*, it may be observed, in its ordinary sense is a word more particularly of

Anglo-Saxon use—the Scandinavian word *tún* signifying rather an inclosed field—yet anciently it bore the same meaning among the Northmen as among the Anglo-Saxons ; thus we have Sigtun, the ancient seat of the worship of Odin in Sweden. Not far from Thursby is also Wiggonby, "the holy village," and Wiggon Rigg, "the holy ridge," and from these various facts we appear justified in the conclusion that here was an important seat of the worship of the Pagan Northmen.

In the county of Westmoreland we have also a trace of the worship of the same deity in the name of Kirby, or Kirkby Thore, "the village of the temple of Thor." The historians of the county have supposed Thore in this case to be a corruption of *thorp*, but this is not probable, as in the earliest records it appears in the form of Thure. This is indeed the Anglo-Saxon form of the word, but as both *kirk* and *by* are more particularly Scandinavian, and as in some other cases words undoubtedly Scandinavian appear in subsequent records in an Anglo-Saxon form, there is no probability that this was any other than a temple of the Northmen. In both this and the preceding case the deity worshipped was Thor, the principal god of the Norwegians, as Odin was of the Danes, and Freyja or Frey of the Swedes.

In the same county of Westmoreland we have also an interesting record of the heathen worship introduced by the Northern settlers. Not far from Appleby is a village called Hoff, situated in the manor of the same name, another place near it being called Hoff Row, and the adjoining common, now inclosed, being called Hoff Common. This name is from Old

Norse *hof*, a temple, of which it has originally been the site; and an extensive wood, in which is situated the residence of the proprietor, is still called Hoff Lund, "the temple grove," from Old Norse *lundr*, a grove. When we read the following account, from Mallet's Northern antiquities, of the proceedings of the Norwegians on taking possession of Iceland, we cannot fail to be struck with the manner in which, after the lapse of so many centuries, this manor still retains the distinguishing marks bestowed by its original possessor:— "When a chieftain had taken possession of a district, he allotted to each of the freemen who accompanied him a certain portion of land, erected a temple (hof), and became, as he had been in Norway, the chief, the pontiff, and the judge of the herad. Such a chieftain was called a *Godi* or *Hofgodi*, and all to whom he had allotted land were bound to accompany him on his journeys, and to pay a tax for the support of the temple." Here then, in this manor of Hoff, we seem to have the original district taken possession of by a Northern settler, and in the midst of it, the sacred grove, still called by its ancient name, in which stood the temple he erected, and by its side the dwelling of himself, the officiating priest, where still stands the residence of the proprietor, "Hoff Lund House."

In the name of Woodriggs, the place where the temple of Thor before referred to near Thursby is supposed to have stood, we may perhaps also have a record of the sacred grove in which it was situated.

We now come to the names which refer to the legislative and judicial institutions of the Northmen. Of the *thing*, their great council or popular assembly, where their laws were passed and their chiefs elected,

we find a trace in the name of Tyndwald, a parish in Dumfriesshire, where was situated, no doubt, the place of meeting of the Northmen who settled on the opposite side of the border. In the name of Portingscale, near Keswick, we may perhaps find a reference to the *thingskaaler*, or wooden booths erected for the convenience of those attending the *thing*. From a similar origin Mr. Worsaae supposes the name of Scalloway, near Tingwall, in Shetland, to be derived. For this council was held in the open air, and—probably to prevent any undue local influence from predominating—generally at a distance from any town or village. As a great number of persons were gathered together from all parts of the district, they took the opportunity of transacting their private business at the same time, and in fact the occasion served as a sort of fair in the neighbourhood, merchants resorting thither sometimes even from foreign countries. Consequently, accommodation was required for the persons who flocked together from all parts, as well as for the merchandise which might be exposed for sale, and for this purpose these wooden booths were provided. The prefix "port," signifies in Old Norse the gate of a fortified place—also, according to the late Mr. Just, of Bury, who thus explains the meaning of Aldport and Stockport, "the guarded passage over a ford." Portingscale is situated near the bridge over the Derwent, which might possibly be guarded to prevent a surprise, for it was no uncommon thing, as we learn from the Icelandic sagas, for the assembly to be interrupted by the armed interference of some malcontent chief. This, however, is altogether a mere etymological conjecture, and must be taken for what it is worth. "Porting" may be no

more than one of the proper names with which "scale" is so often compounded.

The vale of Legberthwaite, in which lies the lake of Thirlmere, might—judging from the etymology of its name—have a stronger claim to be considered as the place where the Northmen held their *Althing*, or general legislative and judicial council. It appears evidently to contain the Old Norse *lögberg*, law-mount—the name given by the Northmen to the eminence upon which the thing-stead was placed, and where the popular assembly was held. "Thwaite" signifies ground cleared in a forest, as will be further explained in a subsequent part of this chapter. The situation would be a suitable one for the purpose, being central to the surrounding district; but beyond that afforded by the name itself, we have no other evidence to guide us.

As to the question whether any of the stone circles, of which Cumberland contains so many, are to be considered as the sites of Scandinavian thing-steads, we have little more than conjecture to offer. Those which appear to be the most clearly Scandinavian are mostly smaller ones, and appear to have been placed for sepulchral purposes. One or two of the others, as that called "the Carles," near Keswick, which indeed is situated at no great distance from Legberthwaite, appear to have more claim to be considered British. The one near Addingham, called "Long Meg and her daughters," one of the finest monuments of the kind in England, has been referred by various writers to a Scandinavian origin, but at present seems generally to be considered by antiquaries as Ancient British. It is just possible that the name of Addingham or Aldingham, the place near which it is situated, may be

derived from "Althing" and "ham," signifying "the home near the Althing." But even if it could be shown to have been used by the Northmen, it would not prove that they erected it—or if it could be proved to be of ancient British origin, would it show that they did not make use of it? For it would be as natural for the Northmen, finding such a magnificent structure ready made to their hand, to adopt it for their own purposes, as for the Moslems to convert the Christian church of St. Sophia into a Mohammedan mosque.

On the confines of the lake district are two hills called respectively Moutay and Caer-Mote, which seem, from their names, to have been used as moot-hills, or minor judicial tribunals, though it is not easy to understand why they should be placed in such close proximity to each other. Caer-Mote may be from Old Norse *kæra,* to complain, accuse, or go to law—signifying the tribunal of public justice. But it may be merely the Celtic *caer*, retained from its former name, and having the same sense as *mot,* for the place may have been used by the ancient Britons for the same purpose as by the races who succeeded them.

It would seem probable that the proceedings held at these places terminated with games or sports, of which we may have a relic in the races still held, or till lately held here—the course being from the bottom of one of these two mote-hills to the top of the other.

We have a curious record of one of the judicial proceedings of the Northmen—and sufficiently corroborative of the disorderly character which history accords to it—in our word "durdem," or "durdom," common also to some part of Yorkshire, signifying a tumult or uproar. I take this word to be from Old Norse

dyradómr, a "door-doom," thus explained by Mallet. "In the early part of the (Icelandic) commonwealth, when a man was suspected of theft, a kind of tribunal composed of twelve persons named by him, and twelve by the person whose goods had been stolen, was instituted before the door of his dwelling, and hence called a door-doom; *but as this manner of proceeding generally ended in bloodshed, it was abolished.*" Hence the word might very naturally become synonimous with the tumult and uproar which, it appears, generally characterized these proceedings.

We now come to the dwellings and the settlements of the Northmen themselves, and we will take in the first place the names signifying simply possession or location. Of these we have *a, land, earth, thwaite, ridding, side, skew, ray.*

A signifies a possession, and seems to be derived from Old Norse *a*, "I have," the first person singular of the verb *eiga*, to possess. The Ang.-Sax. has also *ah*, "he has," third person singular of the verb *agan.* Hence is probably derived the Old Eng. verb "awe," to own, still retained in the North of England. It occurs generally as an affix, as in Ulpha on the river Duddon, the territory or possession of Ulf. We have also another Ulpha near Milnthorpe, and Craika, Breada, and Torver, (Torfa ?), the possessions respectively of Kraka, Breidr, and Torfi. Ulpha on the Duddon is recorded in the history of the county as being a grant made to one Ulf the son of Edred subsequently to the conquest, so that in this, as in some other cases, the name is not one derived from an original Scandinavian colonist, many of the Northmen resident in the district appearing to have received

grants on the division of Cumberland by the followers of Ranulph de Meschines. In Iceland this word appears to occur sometimes in an independent form, two farms mentioned in the Landnamabok being called simply *A*.

Land is in itself a term equally Anglo-Saxon and Scandinavian. But in a great number of cases the compounds in which it occurs show it to be Scandinavian. The following are instances of names the same in our district as in Norway :—

ENGLISH LAKE DISTRICT.	NORWAY.
Natland	Natland
Morland	Morland
Langlands	Langeland
Lylands	Lilleland
Byglands	Bygland
Rylands	Ryland
Rusland	Rüsland
Garlands	Gartland

Rylands and Byglands derive their names from the produce of the land, rye and *bigg,* the latter a provincial term still in use for a sort of barley. Lylands is so called from the provincial term *lile,* little, corresponding with the Danish *lille.* Garlands signifies land protected by a fence, Old Norse *gardr,* a fence; and Natland is from Old Norse *naut,* Dan. *nöd,* horned cattle.

Some of the compounds in which it occurs appear to be rather Anglo-Saxon, as Threaplands—from Anglo-Saxon *threapian,* provincial *threap,* to dispute, contend, referring to the quarrels or law-suits of which the property has been the subject.

Earth, Old Norse *jörd,* Anglo-Saxon *earth,* occurs

sometimes in the sense of a farm or estate—a sense more particularly Scandinavian. Thus we have Hawk's Earth—the farm or property of a Northman named Hauk.

Thwaite. Norwegian *thveit*, Dan. *tved.* This is one of the most characteristic terms of our district, occurring the most frequently in Cumberland, which has about a hundred names in which it appears, being also very common in Westmoreland, becoming scarce as we advance into Yorkshire, and ceasing altogether when we arrive at the more purely Danish district of Lincolnshire. This, however, we may attribute in part to the meaning of the word, which signifies a piece of land cleared in a forest. We may suppose the flat country of Lincolnshire and Yorkshire to have been already very much cleared of wood before the arrival of the Northmen, while the mountain country of Cumberland and Westmoreland was long afterwards covered with dense forests. But still, if this were the sole cause, we should scarcely expect to find the difference so great as it actually is, and I am therefore disposed to consider this word as of Norwegian rather than of Danish origin. It may be objected that in the purely Norwegian districts of the North of Scotland it is almost altogether wanting. But for this we must seek an explanation in Norway itself, and we shall find that there, as here, it is confined exclusively to a certain district, viz., the south-west of the peninsula, where it is exceedingly common, while in the south it is altogether wanting. The former is that particular district of Norway from which I have supposed our settlers to have proceeded, while the latter may probably be that from which those of the North of Scotland were more particularly derived.

The name of the original settler or clearer is naturally one of very frequent occurrence. We have Burnthwaite, Hallthwaite, Harrowthwaite, Linethwaite, Ormathwaite, Lockthwaite, Stangerthwaite, Tullithwaite, and Finsthwaite,—the last most appropriately placed in Rusland. In these we trace the Scandinavian proper names, Biörn, Hallr, Harald, Lina, Ormr, Loki, Stangar, Tuli, and Finni. In an ancient charter of Shap Abbey we find Siggethwaite, from Sigge, a title of Odin, "the victorious," whence Sigtun in Sweden, but in this case more probably derived from the same word as a proper name.

The nature of the crop produced has also in some cases given the title to the place, as in Beanthwaite, Haverthwaite, Brackenthwaite, and Applethwaite, upon which last the author of one of the lake glossaries, containing otherwise many judicious etymologies, has wasted some ingenuity in deriving it from *ea*, Ang.-Sax., "water," and *pul*, Celtic, "water." We have also Apple-tree Thwaite, which on the above principle would require to be eked out with the Cornish *tre*. Rounthwaite is probably from the rowan or roan-tree, the mountain ash, which, when the owner cleared the ground, would be spared by reason of its sacred character, and as a protection to the dwelling.

Among the names corresponding in our district and in Norway we have—

ENGLISH LAKE DISTRICT.	NORWAY.
Birkthwaite	Birkethvet
Micklethwaite	Mykleth vet
Braithwaite	Braathveit
Seathwaite	Sjöthveit
Applethwaite	Eplethvet

ENGLISH LAKE DISTRICT.	NORWAY.
Branthwaite	Brandsthveit
Birthwaite	Börthveit
Ruthwaite or	
Rughthwaite	Rugthveit

Ridding, *Rudding*, is from Old Norse *rydia*, Ang.-Sax. *riddan*, to rid or clear. In the sense of cutting down trees, the word appears to be Scandinavian rather than Anglo-Saxon. *Ridding* implies a more general clearing than *thwaite*, which signifies simply a piece of land cleared, for the purpose of habitation or agriculture, in the midst of a forest.

Side, Old Norse *sida*, Ang.-Sax. *side*, appears to be used in the sense of a settlement, or what the Americans would call a "location." Hence it is in most cases coupled with a proper name, as in Askelside, Arnside, Kettleside, Ormside, Rampside, Swineside, Silverside, Wrenside, from the Scandinavian proper names Askel, Arni, Ketil, Ormr, Rempi, Sveinn, Sölvör, and Hrani. We have also Yarlside, from Old Norse *jarl*, whence English "earl," and Ambleside. formerly Hamelside, from Hamil, a Scandinavian proper name. The place is still called locally Amelside, Ravensworth in Westmoreland, according to Nicholson and Burns, is called by the "common people" Ravenside, which is probably the true form—Rafn being a Scandinavian proper name and "worth" a pure Anglo-Saxon term of which scarcely an example is to be found in the district.

Skew, Old Norse *ská*, signifies a crooked or twisted place, Dan. *skiæv*, crooked. We have Scalesceugh from *skali*, a booth or hut, or from Skál, a proper name; Barnskew, from the proper name of Barna; and

Scalderskew, from *skálld*, a poet, but in this case probably become a proper name.

Ray, reay, is from Old Norse *rá*, a corner. We have Reay, a station on the Lancaster and Carlisle Railway —Dockray, from Doka, a Scandinavian proper name —Elleray, the late Professor Wilson's seat on Windermere, signifying "the corner among the alders" (Old Norse *elli*, an elder)—and many others. It occurs also in the Norwegian districts of Scotland, as in Reay, on the Pentland Frith.

Having gone through the terms implying simply possession or location, we now come to treat of the divisions or boundaries of property. These consisted sometimes of a river or brook—sometimes of a hill or rock—but most frequently of a "gill," or small ravine. Hence the Rotha (formerly Rowtha) and the Rampsbeck are probably derived respectively from Raud and Rempi, names of Northmen, of whose properties the river and the beck might be the boundaries. We have also Ravenbeck and Crumbeck (now corrupted into Crummock), from the proper names Rafn and Krumr, and many others. Gill, Old Norse *gil*, occurs so very frequently in connection with proper names as to show that it must have been a very common mark of division. We have Outh Gill, Becan's Gill, Buttergill, Coalgill, Garrigill, Gatesgill, Hawl Gill, Hally Gill, Horn's Gill, Hethersgill, Ormsgill, Rampsgill, Sickergill, Stargill, Thursgill, Thortil Gill, from the names Audr, Bekan, Butar, Koli, Geiri, Geit, Hallr, Halli, Horn, Heidur, Ormr, Rempi, Sigar, Starri, Thor, and Thortil.

When a natural boundary was wanting, a stone was set up for that purpose, and hence are derived the

names of a great number of places in the district. But as it is in most cases impossible to say whether a stone has been erected as a boundary, or as a *bauta*, or memorial stone, I have referred to them in treating of the funeral remains of the Northmen. Sometimes a stone appears to have been placed in addition to the natural boundary, as in Backstone gill, where Bakki's property seems to have been designated both by a gill and by a boundary stone.

The terms implying boundary or division are *grain, band,* and *mel*, which are accordingly found frequently coupled with the name of the object forming the boundary.

Grain is from Ice. *grein*, a division, whence Brandstone grain, the stone forming the boundary of Brand's property. It is a term still sometimes used in the district, as when a valley is said to branch out into two grains or divisions. The "Isle of Grain," at the mouth of the Thames, next to the Isle of Sheppey, is probably formed from this word, being separated by a small stream from the main land.

Band, is probably from Old Norse and Ang.-Sax. *band*, a band or fastening, used in the sense of a boundary. Thus we have Taylor's gill band in Borrodale—the "gill" which formed Taylor's boundary. So also Millstone band, the stone which marked the boundaries of Miöll; and Randerson's band rocks, referring to the rocks which formed the boundary of Randerson.

Mel, Suio-Goth *mäl*, from the verb *mäla*, to measure, to mete out, enters into the composition of many names. We have Melguards, a boundary fence—Melbeck, a boundary brook—Mealy sike, a boundary watercourse, &c.

We now come to the dwellings of the Northmen themselves, and proceed to examine the various terms applied to the towns, villages, and the isolated habitations in the valleys and upon the mountains.

Throughout the plain of Cumberland and Westmoreland we find the Saxon *ton* and *ham* freely mingling with the Scandinavian *by*. Neither *ton* nor *ham* are, however, purely Anglo-Saxon—the former being also a Scandinavian term, though not in frequent use, while the latter, in the form of *heim*, is by no means uncommon in the Scandinavian north. Indeed some of the names in our district seem more probably derived from the Northmen, as Askham, "the home among the ash trees," which corresponds with the name Askheim, of two places in Norway. Still, however, we cannot but consider these two words as generally of Anglo-Saxon origin. Of names more purely Saxon, such as *worth*, *ford*, &c., so common in the south of England, we have scarcely an example.

Though *ton* is common in the plain of Cumberland and Westmoreland, in the mountain district it is a word of rare occurrence. Nor can this be said to be owing to the fact that we have there rather scattered and isolated dwellings than towns or collections of houses, for the word in Cumberland, particularly towards the Scottish border, is applied, in its original sense of an inclosure, even to a solitary farm house. In the mountain district the word corresponding is *garth*, which will be treated of in its place.

The most common Scandinavian term for a village, or collection of houses, taking the district generally, is—

By. Old Norse *byr*, *bœr*, Danish *by*, Norwegian *bö*, and *bö*, from the verb *búa*, to dwell. This may be

considered as one of the words which to a certain extent marks the Danish settlements as distinguished from the Norwegian. It is the term most common in Denmark, and in the more purely Danish districts of England. In the plain of Cumberland and Westmoreland it is of frequent occurrence, and as this part of the dis-district had at an earlier period been overrun by the Northumbrian Danes, it might have been already colonized by them to a certain extent at the time when I have supposed the Norwegians to have come over from the Isle of Man. This term, however, is by no means uncommon in Norway, nor in some of the districts colonized by the Northmen, as the Isle of Man, while the absence or rare occurrence of some of the other terms, more particularly Danish, especially in Cumberland, seems to militate against the theory of any considerable settlement of the Northumbrian Danes at the period above-mentioned.

This term is frequently found coupled with a Scandinavian proper name, as in Melmerby, Gamblesby, Allonby, Lockerby, Hornsby, Harraby, Waitby, Thornby; sometimes with that of a settler of late date, as Roberby, Rickerby or Richardby, and Botcherby, so called according to Denton's MSS., from one Botchard, a Fleming, who settled here in the time of Rufus. We have also Sowerby, the same name as Saurbær, so often mentioned in the Icelandic chronicles; derived, perhaps, from Old Norse *saur*, dung of cattle, and presenting a not very attractive picture of the original state of our pleasant villages of Temple and Castle Sowerby. Perhaps, however, more probably, both here and in Iceland, from Saur, a Scandinavian proper name. Ireby signifies, I apprehend, the Irishman's

village. So the river Irá in Iceland took its name, signifying the Irishman's river, from a man of that nation who settled near it.

This word occurs sometimes, particularly in Westmoreland, in the form of *ber*, more nearly resembling the Old Norse *bœr*, as in Whaitber, the village of Hvati.

Thorp, Old Norse *thorp*, has much the same meaning as *by*, viz., that of a village or small collection of houses. It is a word which, as much as any other, characterizes the Danish districts as distinguished from the Norwegian. In Denmark it is extremely common, though appearing in the corrupted form of *drup*, and in the more purely Danish districts of England it is also of very frequent occurrence. In Norway, on the other hand, and in the Norwegian settlements, it occurs but very rarely. As in Cumberland, also, there is not a single instance, and in Westmoreland but very few; the word seems to be one which marks by its absence the Norwegian character of the district.

Of those in Westmoreland we have Hackthorpe, Crackenthorpe, and Melkenthorpe, containing the Scandinavian proper names Haki, Kraka, and Melker. Or Crackenthorpe may perhaps rather be from *kráka*, a crow—*krákin* with the definite article affixed—*the* crow thorpe.

Toft, Old Norse *tôft*, *tôpt*, Suio-Goth *tomt*, Anglo-Saxon *toft*, signifies the inclosure of a house, or of a field adjoining a dwelling. The original form was most probably *tomt*, from *tom*, empty. The consonants *f*, *p*, and *m* are frequently interchanged in the Scandinavian languages. Like the last, this word is common in Denmark, and in the Danish districts of

England ; scarce in Norway, scarce also in Westmoreland, and unknown in Cumberland. I take it then to be another of the terms which mark the difference between the Danish and Norwegian settlements.

Garth, guards, Old Norse *gardr,* Anglo-Saxon *geard.* This word, common to most of the Gothic dialects, has for its primary meaning that of a fence or hedge, whence is derived its secondary and usual meaning of a place guarded or protected by a fence. As the Anglo-Saxon form has been softened into *yard,* so the Scandinavian of the north of England into *garth,* though in many cases it still retains its original form of *guard* or *guards.* There is perhaps no word that appears in so great a variety of Scandinavian compounds as this. We have Melguards, from *Mälgardr,* "a boundary fence"—Staingarth, *steingardr,* "a place surrounded by a stone fence"—Skygarth, *skidgardr,* (in Norway *skig-aard*) "a place inclosed by wood palings"—also Garlands, *gardland,* "land surrounded by a fence." We have likewise Gasgarth, *gásgardr,* "an inclosure for geese"—Deargarth, on the side of Helvellyn, *dyrgardr,* "a deer park"—Applegarth, *eplegardr,* "an orchard"—and Hogarth, *högardr,* "an inclosure for hay." From this last is derived the name of the celebrated painter who was a native of this district. The term used by the Icelandic writers for a garden is *grasgardr,* which, in the form of Grassgarth, occurs in one or two instances in Cumberland and Westmoreland. They had also *kálgardr,* a vegetable garden, whence probably the origin of Calgarth on Windermere. A word in daily use is Kirkgarth, Old Norse *kyrkiugardr,* "a church yard." And an old charter of Lanercost Priory describes the coops or places for catching salmon in

the Eden by the name of "fishgarths," Old Norse *fiskegardr*.

In the sense of an intrenched camp we have it in the names of two places in Cumberland, called Cunning Garth or Conning Garth—"The king's camp," Old Norse *konúngr*, Anglo-Saxon *cyning*, a king. One of these, near Wigton is a square entrenchment of about 40 yards each way, having in its vicinity several barrows—the graves, in all probability, of those who fell in the attack upon the camp.

Like the Saxon *tun*, the Scandinavian *gardr* acquired the meaning of a town, or place surrounded by walls —thus Constantinople was called by the Northmen Myklegardr, "the great city."

Bow is from Old Norse *bôl*, a dwelling. We have Bows, Bowness, Bow Fell, Bowscale Tarn, &c. In some cases the change of *l* into *w* is of comparatively recent date, Bowness being called by Leland Bolness, and by Camden Bulness. The word has also the meaning of a wild beast's den, in which sense it may possibly be used in some instances.

Scale, Old Norse *skáli*, signifies a wooden hut or log house. In the lake district, where the trees on the mountain sides naturally furnished the most convenient material for building, the word is of very common occurrence. As might be expected, it is coupled in many cases with the name of the person who erected or occupied the dwelling. Thus we have Gudderscales, Heggerscale, Thornyscale, and Linskell, from the proper names Guddar, Heggr, Thorny, and Lina. We have also Bonscale, from *bóndi*, a peasant, and Hudscales, Old Norse *húd*, a hide, perhaps from the skins of wild beasts laid over the roof as shelter, or nailed on

the sides as trophies. The Old Norse *skál* signifies a bowl, which may be the meaning in some cases, as Scaleforce, perhaps in reference to the basin formed by the water. In some other cases, as Scaleby, Scalthwaite, Scalehill, the word may be derived from Skál, a Scandinavian proper name. In Northumberland "scale" changes into "shield," or "shiel."

It may be noticed that *sc* (in English generally softened into *sh*) enters into the root of a great number of Teutonic words of which the original sense is shelter or covering. We have sky, skin, sconce, screen, shell, sheath, shade, shut, shoe, shirt, shroud, shy, shun, sculk, and many others.

Booth, Old Norse *búd,* is probably from the same root as *by.* We have Boothby, the booth village, and Bouderdale, corresponding to Búdardal in Iceland, from *búdar,* plural of *búd.*

Cot, cote, Icel. *kot,* Ang.-Sax. *côte,* signifies a hut. Hesket in Inglewood Forest might probably be a place where horses were kept for the chase—*Hest-cot,* from Old Norse *hestr,* a horse.

Biggen (Old Norse *bygging,* a building,) is a common word in Scotland and the North of England. We have Newbiggen and Sunbiggen—the latter possibly from *sunnr,* another form of *sudr,* south.

Stead, Old Norse *stadr, stödd,* Ang.-Sax. *stede,* signifies the site of a building, from Old Norse *stedia,* to place. It is applied either to an existing building or to the ruined site of an ancient edifice. Thus the place where the Temple of Thor is supposed to have stood near Thursby is called Kirksteads. It is also applied sometimes to the place of a grave, as in Ormsted Hill, the grave of Orme, near Penrith.

Honister Crag may probably be a corruption of Hognistadr, from the proper name of Hogni. This I suppose from the frequency with which *stadr* has been corrupted into *ster* in the Norwegian part of Scotland.

Dacre or *daker* may perhaps be derived from Old Norse *dálkar*, plural of *dálkr*, of which the original meaning is that of the back-bone of an animal, to which the ribs are fastened. Hence the present meaning, which I take to be that of the columns or posts sustaining the frame-work of a log-house. We have Dacre, Dakers, and Daker-stead—the first-named, which is situated about five miles from Penrith, being the place which has given the name to the family of Dacre. The tradition that it was derived from the exploits of one of the family at the siege of Acre, by which he acquired the surname of d'Acre, seems to me to be destitute of all probability. Like most of the families of the district, the Dacres no doubt took their name from the place, Dacre, where they were settled. And the name of that place dates as far back as the time of Athelstane, in whose reign a congress was held here. Its present Norman spelling arises no doubt from the manner in which it is entered in the Domesday book.

The above etymology of this word must be understood as somewhat conjectural.

Seat is from the Old Norse *setr*, signifying primarily a seat or dwelling, but applied usually to an abode upon the side of a mountain. The Norwegian *seter* is a pasture upon a mountain side, to which, as it is often at a considerable distance from the rest of the farm, is usually attached a wooden hut, similar to the summer châlets of Switzerland, for the temporary residence of

the herdsmen. The more accessible character of our mountains of course renders any such arrangement unnecessary, and the "seat" is usually a farm house on the lower slope of the mountain, with a right of pasture above, and the rest of the farm around.

In many cases, both here and in Norway, it is coupled with the name of the original owner, as in Seatallan, Seat Robert in our district—Ellanseter, Thorset, and Ulvset, in Norway.

In most instances, however, with us the name has become that of the mountain itself, but a sufficient number remain to show the original meaning of the word. Thus we have Seatoller, "the seat of Oller," a small hamlet near the black-lead mine in the upper part of Borrodale. The mountain itself is called Seatollar Fell, but there is another mountain called simply Seatollar, which no doubt was also called originally Seatollar Fell.

Sel. Old Norse and Ang.-Sax. *sel.* Suio-Goth *sal.* This word, in the former of these two languages, has much the same meaning as the foregoing, but in the latter appears to have been used more in the general sense of a "seat," or mansion. The few cases in which it occurs in our district scarcely enables us to ascertain the precise sense in which it was used, but some of the words, such as Selside pike, Black Sail, and Sale Fell, seem to imply rather the former or Scandinavian meaning.

Cove, I take to be from Old Norse *kofi,* another of the many terms for a shepherd's hut upon the mountains. Red Cove and Kepple Cove are both probably derived from proper names.

Gale, Old Norse *geíl,* signifies a place situated in the

hollow of a hill, or the corner of a ravine. It appears to be allied to "gill," a ravine. We have Gale garth, Gale hows, Gale barns, &c., also Thorneygale, from Thorney, a proper name. In Iceland we have Grettis-geil, from Gretter, a proper name.

Laith, Ice. *hlada*, a barn, from Old Norse *hlada*, to store or heap up, occurs in the names of many places, and is still in use in the district.

Gate, Old Norse *gata*, signifies a road, also the street of a town. It is still retained in the Swedish *gat* or *gata*, but in Denmark and Norway has passed into *gade*. In all the old towns of Scotland and the North of England this word occurs very frequently in the names of streets, but in some of those in Yorkshire the word "street" has, in defiance of etymology, been added to it. Throughout Cumberland and Westmoreland it also occurs very commonly in the sense of a road or way; and is not unfrequently joined with a proper name, as Clappersgate, Mainsgate, and Hollowgate, probably from the names Klappi, Mani, and Oller. So in Iceland we have Bardargata from Bardi, a proper name.

Street, Old Norse *stræti*, Ang.-Sax. *stræt*, occurs in the sense of a road or way. Thus the mountain High Street takes its name from the Roman road carried over its summit at the height of 2,700 feet above the sea. Some discussion took place a few years ago in Notes and Queries as to whether the name Finkle street, so common in the towns in the North of England, is derived from the Scandinavian *vinkel*, a corner, or from *fenkel*, fennel, supposed to be grown in the gardens of neighbouring convents. There are two reasons which render probable the former of these suppositions; a

corner street in Christiania is called Vinkel gade, and a road which passes by the corner of Derwentwater is called Finkle street.

Port, Ice. and Ang.-Sax. *port,* signifies the gate of a town. This is the ordinary Scandinavian sense, but not the usual Anglo-Saxon meaning, which is that of a harbour. The gates of Copenhagan are called Norre-port, Vest-port, "North-gate," "West-gate," &c. And an old postern gate of Carlisle was always called "The Sally-port." The late Mr. Just, of Bury, also gives to this word the meaning of a fortified passage over a ford.

Skans, Ice. a fort, occurs in the name of Scandale, near the old camp at the head of Windermere. This is a derivation suggested by the author of the glossary in Black's guide.

Stock, Old Norse *stockr,* Ang.-Sax. *stoc,* a stick, signifies a place protected by a stockade. We have Stockholme, Brunstock, Linstock, Greystock, &c. Lye has *stóc,* Ang.-Sax., a place, but it may be a question whether the above is not the original meaning of the term both in the North and in the South of England.

Wark, is from Old Norse *virki,* a fortification. Warcop, as suggested by the anonymous writer in the "Kendal Mercury," is probably derived from the above and Old Norse *óp* or *hóp,* a place of refuge. Burn's Wark is the name of a hill in Dumfriesshire, so called from a Roman fort upon its summit, which, judging by the name, seems to have been occupied subsequently either by a Northman called Biörn, or in still later times by a Scotchman named Burns, a name derived, as I take it, from the Scandinavian name of Biörn.

Before concluding this chapter it may not be out of

place to refer to the *holmegang* or duel of the Northmen, of which we may perhaps find a trace in some of those ancient monuments still remaining in the district, and of which the use has long been a puzzle to antiquaries. This species of single combat was, as its name implies, originally held in a "holme" or island, but in inland situations a place artificially enclosed was of necessity substituted for the purpose. Hence is supposed to have been the origin of some of the quadrangular inclosures found in Denmark and other Scandinavian countries.* And it seems to me not improbable that this may have been the purpose to which the circular inclosure near Penrith, called "Arthur's Ring," may have been applied. Among the various uses suggested by antiquarians is that of a place for holding tournaments, for which it is manifestly too small, though well adapted for the purpose of the holmegang. This, however, is of course nothing more than conjecture. It is probable that the Norwegian "duel of the girdle," practised up to the beginning of the last century, and in which the combatants were still more effectually secured from running away by being buckled together by a girdle round their waists, and then left to fight it out with their knives, may have been a relic of the ancient holmegang. But in this case the ferocity of the old Sea-kings seems to have suffered anything but a mitigation. For, whereas it was a law of the old holmegang that the swords of the combatants should be of equal length, the regulations of the "duel of the girdle" were such as to give the longest blade to the strongest arm—each man, be-

* See "Guide to Northern Archæology," by Lord Ellesmere.

fore commencing, striking his knife with all his force into a block of wood, and that part of the blade not buried being then carefully bound round with leather thongs.

CHAPTER III.

SEPULCHRAL REMAINS OF THE NORTHMEN.

We might naturally expect to find, not only in the names of places, but also in the remains actually existing, many traces of the burial-places of the Northmen. For the rude cairn, the simple mound, and the unhewn memorial stone survive when the more artificial records of man's occupation have long been swept away. And this, too, is more particularly the case from the feeling which prompted the Scandinavian Vikings to erect their tombs upon high and conspicuous situations, in order that all who passed by might be reminded of their name and of their achievements. Hence they have in many cases been placed in situations where they have escaped, if not altogether, at least for a longer period, the hand of agricultural improvement. Mr. Worsaae has observed, that "to the ancient Northman it was evidently an almost insufferable thought to be buried in a confined or remote corner, where nobody could see his grave, or be reminded of his deeds. The greater chief a man was the more did he desire that his 'barrow' should be high and uninclosed, so that it might be visible to all who travelled by land and by sea. United with this desire to live in the memory of posterity, the Viking certainly also indulged the secret belief that his spirit or ghost would at times arise from the barrow to look out upon that beloved

sea, and to refresh itself, after the gloomy closeness of the grave, with the cool breezes which play upon its bosom."

Hence an appropriate spot would be the island close to the main-land at the extremity of Furness, which, from its name, "Old Barrow Island," would seem to have been a favourite resting-place of the Northmen. But the island has been long under cultivation, and few or no traces remain of the graves from which it has derived its name. Furness itself is called in the Domesday survey "Hougun," probably from Old Norse *haugr*, a grave mound. At the furthest point of Cumberland stands Hodbarrow, the grave of Oddi, in a situation overlooking the estuary of the Duddon; just such a place as the Northmen loved. There are a few other nameless barrows along the shore, one of which, near Maryport, tradition still points out as the grave of a king. Inland, hills already existing were generally selected for the purpose, in most cases in conspicuous situations, and frequently of considerable elevation. Not a few of these still hand down, after the lapse of so many ages, the name of the old Viking who sleeps upon their summit. For it was in accordance with the practice of the Northmen to give the name of the departed chief not only to the mound in which he was buried, but also in many cases to the valley or plain in which it was situated. Upon many of the lower heights which encircle our beautiful lakes the Viking has reared his tomb—from the summit of Silver How an old chieftain looks down upon the lowly grave of Wordsworth; and the tourist, as he climbs upon Butterlip How, a favourite site for a survey of the lovely plain of Grasmere, treads over the ashes of a

once nimble-footed Northman. We might almost imagine, in the stillness of a summer eve, the ghosts of those grim old warriors, seated each on his sepulchral hill, looking down, as was their fond belief in life, upon the peaceful scene below. Silver How is derived from the proper name of Sölvar, while in Butterlip How we find the name Buthar Lipr, (pronounced, as nearly as may be, Butterlip,) Buthar the nimble. There was another Buthar, whose name is found in Butter eld keld, in Eskdale, and who seems to have been called, for distinction, Buthar Elldr, Buthar the old or the elder.

We might be disposed to conclude, from the many instances in which we find them associated with a Scandinavian proper name, that those mountains, many of them of considerable height, in the lake district, which bear the name of "barrow," are so called from having been the barrows or graves of Northmen. We have Anglebarrow, Backbarrow, Buckbarrow, Burnbarrow, Battlebarrow, Gowbarrow, Lockerbarrow, Rainsbarrow, Thornbarrow, and Whitbarrow, which seem to be derived from the Scandinavian proper names Angel, Bakki, Bukkr, Biörn, Beitill, Gó, Loki or Loker, Hrani, Thorny, and Hvti. One or two of them, as Buckbarrow, Thornbarrow, and Battlebarrow, might be otherwise derived, the last from "battle," fertile, but most of them are evidently from Scandinavian proper names. It is probable that in some cases these have been graves of Northmen, as upon Whitbarrow, for instance, was formerly a circle of stones, now removed, such as it will be shewn in a subsequent part of this chapter the Northmen were accustomed to erect upon, or around their graves. But in many cases there is no appearance of any sepulchral remains, and as "barrow," (Old Norse

berg, Anglo-Sax. *beorh,*) signifies in its primary sense simply a mountain or hill, the proper name may be attached to it in the same sense as that in which some of the "fells" also bear Scandinavian proper names.

With more certainty we trace the meaning of the word "how" to be in many cases, if not invariably, that of a sepulchral hill. The Old Norse *haugr* appears not to have been confined exclusively to an artificial mound, but the verb *hauga,* to heap up, from which it is derived, seems to show that such was at all events its primary meaning. Many of our "hows" are coupled with a Scandinavian proper name, and in some cases actual examination has shown them to be graves of Northmen. We have Blackhow, Brownhow, Bull How, Bought How, Broad How, Corn How, Cropple How, Flake How, Gunner's How, Hund How, Kemp How, Kitt's How, Lowdenhow, formerly Lodenhow, Lamb How, Ott's How, Redhow, Scoathow, Silver How (2), Souty How, Scale How, Tanner How, Thorny How, Torpenhow, Whelphow, Whitehow, and Wad's How, in which, with more or less certainty, we trace the proper names Blaka, Bruni, Böll, Bót, Breid or Broddr, Korni, Kroppi, Floki, Gunnar, Hundi, Kempi, Kött, Lodinn, Lambi, Oddr,[1] Röd, Skúta, Sölvar, Sóti, Skál, Tanni, Thorny, Thorping, Hiálp, Hviti, and Vadi. Also Butterlip How, as before mentioned, from the name of Buthar Lipr. We have likewise Yardhow, probably from Old Norse *jarda,* to bury, and a place called Jordans, perhaps from Old Norse *jardan,* burial.

In many cases instead of "how" we have "hill," as in Grim's Hill, Holborn Hill (2), Beacon Hill,

(1) Or Otr, a name recently discovered on a runic inscription in the Isle of Man.

Burney Hill, Butter Hill, Amber Hill, Airey Hill, Grimer Hill, Hunger Hill, Mill Hill, Meldon Hill, Roe Hill, and Silver Hill, from the names Grimr, Halbiorn, Bekan, Birna, Buthar, Ambar, Ari, Grimar, Hunger, Miöll, Meldun, Hrói, and Sölvar. We have also Rose Hill, which, as I take it, has nothing to do with roses, but is properly Roe's Hill, the same as one of the above, from the Old Norse name Hrói, whence Dan. Roe, as in Roeskilde, and Eng. Rowe and Roe. Hrói signifies a king, chief, warrior, being cognate with "hero," and probably, as Haldersen suggests, the origin of the French *roi*. But the English Roe is best known as the hero of a very unromantic legal fiction. These names do not necessarily show the places to have been graves, as some of them may have been places of residence, but in the case of two of the above, Beacon Hill and Mill Hill, which were some time since explored, the result of the examination was such as to prove them to be so. Holborn Hill is the same name as that of one of the great thoroughfares of London—could it have been the case that in the days when infant London still clung close to the side of its mother Thames, some old Scandinavian Viking gathered up the earth outside the town into a mound, little thinking what an eternal nuisance he was about to make, and what a noisy grave he was to have?

Upon the top of the sepulchral mound, and covering the place where the body was laid, it was sometimes the practice of the Northmen, instead of a forced heap of earth, to erect a cairn or pile of stones, called in the district a "raise," from the Old Norse *reysa*. Many of the mountains of our district take their names from such a cairn or pile of stones, as High Raise, White

Raise, &c., but the pile of stones might not necessarily in all cases be erected with a funereal intention. In Nicholson and Burn's history of Cumberland we read that "at a place called Spying How, in Troutbeck, there was a heap of stones called 'the raise,' which the inhabitants took away to make their fences withal, and found therein a chest of four stones, one at each side, and one at each end, full of dead men's bones." This was probably one of the burial places of the Northmen, though the terms "how" and "raise" do not in themselves conclusively prove the Scandinavian origin of the grave. For the Northmen would naturally give their own names to all sepulchral remains which they might find already existing—thus the heap of stones over the grave of the British king Dunmail is called by the Scandinavian name of "raise," the Celtic term for such a pile being "cairn."

But when we find—as in so many cases we do—the sepulchre actually bearing the clearly ascertained name of a Northern chief, we can no longer have any reasonable doubt as to its origin. Such a case is that of the one called Loden How, which was opened, as we learn from Hutchinson, about a century ago, on which occasion two urns were found covered with flat stones, one of which contained burnt bones, and the other a scull of enormous size; in each urn was also enclosed a small cup. Another of the mounds before-mentioned, viz., Mill Hill, which the owner totally removed, and by so doing recovered 940 yards of valuable land, was found to contain an urn similar to the above, in which were enclosed two small vessels—one filled with black earth.

Both these two graves, it appears, that of Lodinn

and that of Miöll, belonged to what Northern antiquarians have entitled the "age of burning," and so far as we can judge from the partial examination that has been made, so do most of those in our district. The name of Cinderbarrow, which is given to two or three hills in the district, may possibly be derived from Old Norse *sindur*, Ang.-Sax. *sinder*, dross, cinders, the substance remaining after combustion, and bear allusion to the practices of the "age of burning." But more probably from the proper name Sindur, or Sindri, found in the Scandinavian mythology.

The quantity of bones found on some of these occasions may arise from the practice of the Pagan Vikings to bury along with a departed chief, not only his war-horse, in order that he might ride in state into the hall of Odin, but also in some cases followers or friends, who might either be killed in battle along with him, or voluntarily sacrifice themselves to accompany their lord. The bones of gigantic size may generally be considered as those of the horse, but the scull found at Loden How was evidently that of the chief Lodinn himself. Other remains which have been found testify to the enormous stature of some of these Northern Vikings.

It would seem from the Icelandic sages to have been a not uncommon thing for one of those daring sea-rovers to be buried underneath the trusty ship which had born him in safety so often across the waves, and which was placed, keel uppermost, above his grave. One might almost be tempted to think, from some names such as Boathow, Kilhow, and Kelbarrow, (Old Norse *kial*, keel of a ship, and metaphorically the ship itself,) that a similar practice had prevailed in this dis-

trict. But as we learn from Olaus Wormius that the Northmen were also in the habit of making their sepulchral mounds in the form of a ship turned keel uppermost, or, as he expresses it, "ad magnitudinem et figuram carinæ maximæ navis regiæ," this may account for the names in question, the last of which, moroever, might also be derived from Kel or Keld, a fountain. So also Boathow might be derived from the proper name of Bót, which is probably the same name as in another place called Boughthow.

Either in the vicinity of the sepuchral mound, or in some other conspicuous situation, if not in some cases upon the mound itself, the Northmen were accustomed to erect a tall, upright stone in memory of the deceased. This was called a bauta-stone, and the erection of such memorials to those who had distinguished themselves in battle was enjoined by Odin as a sacred duty.

As well as the bauta, or memorial stone, they also frequently erected a circle, consisting of a single or a double row of large stones, round the base or the summit of the sepulchral mound. Of this sort of grave our district is not wanting in examples. We have Ormsted hill on the banks of the Eamont, near Penrith —a circular mound 60 feet in diameter, set round with large grit stones. It is described in Hutchinson's history of the county, but has, I think, been since removed, as I have not been able to find it. This has been, no doubt, the grave of a Northman named Orme, "stead" or "steads" being a common Scandinavian and Anglo-Saxon term applied to a grave. In the Landnamabok of Iceland a barrow is sometimes called a *stöd steinn,* "stone stead," and in Modern Danish a grave is called *gravsted,* while the

name of Horsted, in Kent, is stated by Camden to be derived from the grave of Horsa, who is supposed to have been buried there.

There was a similar mound on Broadfield common, called Souden hill, perhaps from the proper name of Suda, but more probably from Old Norse *saudr*, a sheep, a term further referred to among the names of mountains. This was about 40 feet in diameter, and having a circle of granite stones set round the top. It was opened in 1788, when there appeared several stone chests, filled with human bones.

The usual term for such a circle in the district is "kirock" or "currock," which Hutchinson suggests, in which I am disposed to agree with him, may be the Old Norse *kyrkia*, Ang.-Sax. *cyric*, a church or temple, in the original and primitive sense in which the word was used. In confirmation of this, we have some instances in which the word has passed into its present form of "kirk," as in "Sunken kirks," the name of one of these circles near Millum, "Kirkstones," the name of another near Gutterby, and Kirkbarrow, the name of one or two hills which have probably had a circle of stones around them. Carrock Fell, near Caldbeck, takes its name in all probability from the circle of stones heaped together, apparently with a religious purpose, round its summit. And there is little doubt that Kirkstone Fell, over which the road passes between Patterdale and Ambleside, derives its name, not from any fancied resemblance which its rocks bear to a church, but from a circle of stones now destroyed, referring in a more literal manner to the original meaning of the word "kirk." Upon Mickle Fell, on the borders of Westmoreland and Yorkshire, is a place called

"Currock-in-Bought," a name in which the circle of stones and the single bauta seem to be brought into connection.

As to the etymology of the word, it might be from the Celtic *carreg*, (in Cornish *carrac*), a rock, whence by contraction "craig;" or from Celtic *giraca*, to form a circle. But the word does not appear to be in use in this sense in the Celtic part of England. And it has moreover a still more significant etymon in the Teutonic languages—Old Norse *kéra* to elect, and *reckr*, a hero, leader, cognate with Lat. *rex*, whence *riki*, rule, dominion. The Ang.-Sax. has also *cyre*, choice, election, and *rica*, a ruler. This etymology, then, would refer to another of the purposes for which these stone circles were used by the Teutonic nations—that of the election of their leaders or kings, and would appear to stamp it as older than the religious or monumental use. Moreover, the Norse *kéra*, to elect, appears to be derived from, or at any rate connected with *kerra upp*, to lift up—referring to the practice of making the newly-elected chief stand upon a high stone in the centre of the circle, to be seen by all around.

Presuming, then, the word Kirrock to be the origin of kirk or church, it seems to me to cast more than doubt upon the ordinary derivation of the word from the Greek κυριακή. I quote the following account of its introduction, according to the received theory, from one of the most popular works of an elegant and accomplished writer.* "There can, I think, be no reasonable doubt that 'church' is originally from the Greek. and signifies 'that which pertains to the Lord,' or 'the house which is the Lord's.' But here a difficulty meets

* Trench on the Study of Words.

us. How explain the presence of a Greek word in the vocabulary of our Anglo-Saxon forefathers? for that *we* derive the word mediately from them, and not immediately from the Greek, is certain. What contact, direct or indirect, was there between the languages to account for this? The explanation is curious. While the Anglo-Saxons and other tribes of the Teutonic stock were *almost* universally converted through contact with the Latin church in the western provinces of the Roman empire, or by its missionaries, yet it came to pass that before this some of the Goths on the Lower Danube had been brought to the knowledge of Christ by Greek missionaries from Constantinople; and this word κυριακή, or 'church,' did, with certain others, pass over from the Greek to the Gothic tongue; and these Goths, the first converted to the Christian faith, the first therefore that had a Christian vocabulary, lent the word in their turn to the other German tribes, among others to our Anglo-Saxon forefathers; thus it has come round by the Goths from Constantinople to us."

Now this theory, upon the face of it, I hold to be impossible; and that it has not appeared in this light to so thoughtful a student as Mr. Trench I take to be owing to his having assumed the fact, and considered only the manner. That even the nearest pagan neighbours of the converted Goths should, without adopting any part of their christianity, adopt their new word for a church, would be most improbable. Why should they? All nations have words of their own to express their holy places, and a christian term would naturally be repugnant to a heathen. But that these christian Goths should succeed in implanting it, not only upon

their nearest Pagan neighbours, but upon universal Teutonic heathendom—that this word should go forth, gaining over tribe after tribe to its use—crossing the seas, and penetrating even to the inaccessible corners of Norway; and that all alone—no ray of christian light accompanying it—would be a phenomenon unheard of in the history of languages. And it must be observed that it would only be as heathens that the Teutonic tribes could have adopted the word. When the Anglo-Saxons, for instance, were converted by missionaries of the Latin church, there were no circumstances which would have given them the word if they had not already possessed it as heathens.

The truth is, I apprehend, that the Gothic word is, in some form or other, as old as the Greek, and that both are members of the same great family the brotherhood of which philology is daily more strongly asserting. Ihre, who has gone into the subject with his usual fulness, has given the conjectures of various writers upon the subject. Schilter and Koerber derive *kiriche* from *kiren* to elect—the church being the assembly of the chosen—this corresponds with the Greek ἐκκλησια. Diecman and Staden derive it from the Alemannic *richi* a kingdom—the church being the kingdom of Christ. The manner in which we find what I take to be the Pagan use of the word in our district induces me to combine these two derivations, and to make the religious a secondary use of the word.

Yet still the word might be cognate with the Greek, for κυριος a lord (pronounced *kyrios*), may probably be connected in its root with *kéra* to elect, *kerra* to elevate.

Olaus Magnus is of opinion that such circles denote

the graves of a family, and this appears to derive some confirmation from the number of separate chests found on some occasions, as in one of the graves before described. I should, however, be disposed to think, looking at the apparent meaning of the word, that it had a wider aim—that, while the object of the bauta-stone was monumental, that of the kirock was religious —implying, in fact, the consecration of the spot. Thus, while we sometimes find a grave surrounded by its own circle, in other cases, we find a single kirock surrounded by a number of barrows, to all of which it appears to have dispensed the odour of sanctity. We sometimes find a kirock surrounded by barrows in the vicinity of an entrenched camp, apparently the scene of a battle, in which case it is more natural to suppose the graves to be those of various chieftains who fell in the conflict, than of any particular family. And in some cases, as that of the celebrated Stones of Stennis, in the Orkneys, graves, supposed to be those of Northmen, have been placed, no doubt from a belief in the peculiar sanctity of the spot, around one of the stone circles of the older inhabitants. The author of the "Cumberland and Westmoreland Dialects" describes a kirock as denoting not only a burial place, but as also used for a boundary mark, and for a guide to travellers. I apprehend, however, that though it might serve for both the latter purposes, neither of them was present in the intention of the person who erected it. That feeling among the Northmen to which I have before alluded, would naturally lead them to erect their tombs by the side of public ways where they would be seen by all who passed, and consequently, though not designedly, they would serve as marks to guide the

traveller. And though it may often be difficult to decide whether a single stone has been placed as a boundary, or as a memorial stone, I am not aware of any grounds for supposing that a circle was ever erected as a boundary, though, as presenting a permanent and conspicuous mark, it has no doubt often been made use of for that purpose.

A great number of places in the district take their names from the monumental stones of Northmen, and still preserve the name of the person to whom they were erected, though in most cases the stones themselves have long since disappeared. We have Ravenstonedale, the valley of the memorial stone of Rafn, also Alston, Dalston, Ulverston, Spurston, Thorney Stone, Angle Stones, Hilderstone, Maires Stone, Stony-Stone, Stanner's Stone, and Otter Stone, probably containing the names Ali, Dalla, Ulfar, Spörr, Thorny, Angel, Hildur, Mar, Steini, Steinar, and Ottar. The last-named place, which is by the side of Ullswater, has, in modern guide-books, been altered, from misapprehension of its meaning, into Altar Stone. We have also Millstone How, referring to the monumental stone upon the grave of Miöll; Yardstone, probably from Old Norse *jarda*, to bury,* and Sorrow Stones, apparently expressing the sentiment which dictated a memorial to one whose name has been forgotten.

In some of these instances it is probable, as I have before mentioned, that the stone may have been erected as a boundary of land, and not as a bauta or memorial stone.

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* Or from *jörd* a property or estate, of which the stone might be the boundary.

Some of the larger stone monuments appear also to bear Scandinavian names. Of these one of the most remarkable is that near Shap called Carl Lofts, but neither the object of the structure, nor the meaning of its name, can be very satisfactorily explained. It consists of an avenue of about half a mile in length, formed by two parallel lines of granite stones placed from sixty to eighty feet apart, and terminating at the south end in a circle eighteen feet in diameter, composed of similar stones. The name of Carl Lofts might be derived from Karl Loptr as a Norse proper name, but as we find the circle near Keswick also called the Carls, the term seems to be applied in a more general sense. Old Norse *karl* appears to denote a man rather in the sense of manly qualities, as shown in its compounds *karlmadr*, *karlmenni*, vir fortis, *karlmenska*, bravery. *Lopt* or *loft* signifies anything raised or lifted up. Hence Carl Lofts might be equivalent to "the warrior's monument." Or, if we could suppose the name to be properly "Car Lofts," (the only objection to which is the name of "the Carls," near Keswick,) it might be derived from *kœra*, strife, litigation, and might signify the tribunal of public justice. A similar origin has been previously suggested for the name of Caer Mote, near Cockermouth. This derivation, moreover, acquires some probability from the name of an eminence near the north end, called Skellaw Hill, in which we may perhaps have a reference to the "law scales" or booths erected for the convenience of those attending the proceedings held here. Upon the whole, though the meaning of the name is involved in some obscurity, it appears to be evidently Scandinavian, and the monument itself may, with some probability, be referred to the Danes or Northmen.

Another circle in the same neighbourhood, through the midst of which the exigencies of engineering have carried the Lancaster and Carlisle Railway, is without a name, but the place where it is situated is called Gunnerskeld Bottom, from *keld*, a fountain, and the proper name of Gunnar.

A third, near Cumwhitton, is called "the grey yawds," from the colour of its stones. This is evidently a name of no great antiquity, but the common upon which the circle stands is called "King Harry Common." I think there is not much doubt that this name is derived from the monument, and is from the Old Norse *harri* or *hari*, a king, warrior, hero, with which last word it is probably cognate. Without presuming the circle to be of Scandinavian origin, which is somewhat doubtful, the name, along with others, may perhaps be taken as an indication that the Northmen looked upon such structures as the memorial monuments of warriors.

Before quitting this part of the subject it may not be amiss to compare some of the names found in the Scandinavian part of Pembrokeshire. Here we have Butter Hill, Honey Hill, Silver Hill, Brother Hill, Thurston, Thornston, Hubberston, Lambston, Backstone, Haroldstone, and Amblestone, from the names Buthar, Hogni, Sölvar, Brodor, Thor, Thorny, Hubba, Lambi, Bakki, Harald, and Hamill, all of which are found in our district.

There are not many instances on record in which arms have been found in the graves of Cumberland and Westmoreland. In one upon Sandford Moor, in the latter county, which was opened in 1766 by desire of the President of the Society of Antiquaries, were found

—besides a small urn containing ashes, and inclosed, as in the former cases, in a larger one—a two-edged sword, rather more than two feet in length, with a curiously carved hilt, the head of a halberd, and some other things not described. About three feet below these, under a large pile of stones, was a square chamber containing a large quantity of burnt bones. This barrow was the largest of four lying close together; beside them was a "kirock" or circle of stones, and in the immediate vicinity was a square entrenchment. These might probably be the graves of a chief and of his followers, buried on the field of battle where they fell. There is a probability, but no conclusive proof, that they were Scandinavian graves.

The most important, and in all respects the most interesting barrow that has been opened in this district, is one at a place called Beacon Hill, near Aspatria, which was explored in 1790 by its proprietor, Mr. Rigg. From its name and its commanding situation has arisen the very natural belief that this hill must have been the site of a beacon. But there is no other evidence of this fact, and as Bekan is a Scandinavian proper name found also in other instances in the district, and as this was evidently a Scandinavian grave, while the commanding nature of the situation would be a point equally desired in one case as in the other, there can hardly be a doubt that the place takes its name from the mighty chief whose grave it was. On levelling the artificial mound, which was about 90 feet in circumference at the base, the workmen removed six feet of earth before they came to the natural soil, three feet below which they found a vault, formed with two large round stones at each side, and one at each end.

In this lay the skeleton of a man measuring seven feet from the head to the ankle-bone.—the feet having decayed away. By his side lay a straight two-edged sword corresponding with the gigantic proportions of its owner, being about five feet in length, and having a guard elegantly ornamented with inlaid silver flowers. The tomb also contained a dagger, the hilt of which appeared to have been studded with silver, a two-edged Danish battle-axe, part of a gold brooch of semi-circular form, an ornament apparently of a belt, part of a spur, and a bit shaped like a modern snaffle. Fragments of a shield were also picked up, but in a state too much decayed to admit of its shape being made out. Upon the stones composing the sides of the vault were carved some curious figures, which were probably magical runes. This gigantic Northman, who must have stood about eight feet high, was evidently, from his accoutrements, a person of considerable importance. We must not argue too closely, from the remains of an age in which bodily strength formed the principal qualification of a chief, as to the general standard of the race, but there can be no doubt, from the remains that have been discovered, that the ancient Northmen were a people of remarkable size and strength.*

* See an interesting article in *Fraser's Magazine* for July, 1853, giving an account of a vast collection of human bones, most of them of gigantic size, found in a vault beneath Rothwell Church, Northamptonshire, and which the writer, with considerable plausibility, argues to be the remains of Northmen, slain in battle with the Anglo-Saxons.

CHAPTER IV.

RUNIC INSCRIPTIONS.

The bauta-stone was, as has been before mentioned, a plain upright slab, without ornament or inscription. But as art and civilization extended, and particularly after the introduction of Christianity, these memorial stones began to assume a different character. They were covered with figures and ornamental devices—sometimes surmounted by a cross—and not unfrequently contained an inscription appropriate to the purpose for which they were erected—the most common form being that which recorded simply the name of the person to whose memory, and that of the person by whose orders they were set up. One of the most important of those in the North of England is that at Ruthwell, on the opposite or Scotch side of the Solway. It was long considered by antiquarians, both English and Northern, to be Scandinavian, an opinion which can no longer be sustained since it has been discovered to contain a fragment of an Anglo-Saxon poem. There is another at Bewcastle, in Cumberland, which is covered with ornaments, figures, and Runic inscriptions. This also is probably Anglo-Saxon; part of the inscription is unfortunately obliterated, but as I understand that Mr. Kemble is at present engaged upon it, we may expect a reliable version of as much or as little as can be deciphered. Cumberland contains

several others which have simply scrolls, figures, and ornaments interlaced similar to the monuments of Norwegian origin in the Isle of Man. But the resemblance between the Scotch and Scandinavian monuments is such as to prevent us, in the absence of any inscription, from forming any decisive opinion as to their origin. There are but two distinctly legible Runic inscriptions that have been found in Cumberland, and unfortunately, owing to the peculiar combinations of the runes, and the occurrence of unusual or unique letters, one of them has not as yet been fully deciphered, though the main purpose of the inscription has probably been at least surmised. This is that upon the well-known font at Bridekirk, which was rendered by Bishop Nicholson, who supposed it to refer to the conversion of a Danish chief, and the consequent reception of Christianity by the Northmen settled in this district, *Er Ekard han men egrocten, and to dis men red wer Taner men brogten.* "Here Ekard was converted, and to this man's example were the Danes brought." "That this is complete nonsense," observes Professor Munch, "every one acquainted with Runes and Teutonic languages perceives at the first glance." Mr. Kemble, in the Archæologia, vol. 28, supplies the following reading :—"Herigar thegn gewrohte Utæl thegn Irmunricys gebrohte." "Herigar the Thane wrought it, Utel Eormanrics Thane brought it." This interpretation," he adds, "I fairly confess is anything but satisfactory to myself. All that it can claim for itself is that it is Anglo-Saxon, which no other explanation hitherto published is." As Mr. Kemble has proceeded on the supposition that the inscription has not been correctly copied, and that the

points : are not the marks of intervals between words, but the remnants of effaced letters—an opinion which an inspection of the font itself would effectually dispel—the reading of the inscription must still remain an unsettled point. All that Professor Munch has been able to make out of it, and even that subject to some doubts, is, ". . . . me iwrogte, and to this . . . . me brogte," thus making the font to record the name of the person who wrought, and of the person who presented it to the church—the name of the person in both cases being undecipherable. The practice of making bells, books, &c., thus tell their own story was anciently a very common one. Professor Munch further adds, "There is certainly a mixture of Anglo-Saxon and Scandinavian runes, but here at least the Anglo-Saxon is prevalent, and what I can make out of it is also rather late Anglo-Saxon in Northumbrian dialect."

The other inscription—in some respects a very interesting one—was discovered during the restoration of Carlisle cathedral, and is scratched with a tool upon a stone in the wall of the south transept. It is about three feet above the floor, and had previously been covered over with plaster and whitewash. Around it are several marks made by the tools of the working masons. I am indebted for a copy of the inscription to Mr. Purday, the architect in charge of the works, by whose quick eye it was discovered.

The south transept is a portion of the oldest or Norman part of the cathedral which is attributed to William Rufus. During the progress of the restoration various other remains of a still more ancient date, as well as this inscription, were discovered among the foundations of the Norman building. Among these

were some crosses, supposed by Mr. Purday to be Anglo-Saxon, but which, taken in connection with this inscription, which is unquestionably Scandinavian, may, I think, more probably owe their origin to the Northmen. It would appear probable, then, that the work which Rufus undertook had already been commenced by other builders. Who those builders were, the stone in question may perhaps assist to determine.

Dr. Charlton, of Newcastle-upon-Tyne, in a paper read before the Society of Antiquaries at that place, has supplied the following reading, "TOLF(O)HN (AR) PAITA THEKSI RUNR A THISI STAIN," (the letters between parentheses being doubtful.) Not being acquainted with any proper name answering to the first word, or to any part of it, he has suggested that some waggish workman may have inscribed, in allusion to the masons marks around the stone, "Tolf (twelve) ohnar, (idlers) cut these marks on these stones." And though, he remarks, in that case the last word ought to be *stainer*, plural, and not *stain*, such violations of grammar are not uncommon in runes.

The Rev. J. Maughan, of Bewcastle, in a letter addressed to the *Carlisle Patriot*, has proposed the following reading, which in my opinion correctly renders the first word of the inscription, the name of the person who erected the stone, though the remainder of this version must be considered speculative. "TOLFIN SUNA SALU SARK THIS STAIN." "Tolfin in sorrow (raised) this stone for the soul of his son."

Taking Dr. Charlton's reading as it stands, and without making any alteration, (excepting one letter, which he himself considers doubtful) I would propose

a different combination of the two first words, as giving a better sense to the inscription, and one in which I think he himself would be disposed to concur. Instead of "Tolf ohnar," I would read "Tolfihn Ar" as a proper name. And for the following reasons. First—such inscriptions ordinarily contain the name of the person who erected the stone, and Dr. Charlton has only proposed a different version in default of finding such a name, which may be accounted for by the somewhat corrupted form in which it appears. Secondly—I doubt much whether that old, earnest Northern character was capable of so much waggery as is here presumed; and particularly, whether, in an age of deep, and to some extent, superstitious religious feeling, the wall of a Christian church would, if it existed, be selected for its display. Thirdly—the alteration which I suggest dispenses with the necessity of presuming a violation of grammar. Though such violation might not be unusual in runes, yet I think—with deference to Dr. Charlton's better knowledge of the subject—that the substitution of a singular for a plural is one which enters too much into the sense of an inscription to be likely to occur. Lastly—Professor Munch, of Christiania, one of the most experienced and cautious judges of runes, to whom I submitted the inscription, agreed in Mr. Maughan's reading of the first word. But not being able to make any sense of the intermediate part, he returned it with the remark that it appeared to be incorrectly copied. This I found to be the case, and I have not had time to receive his report upon the inscription as amended.

The proper name Tolfin, or Dolfin, (for the runes *d* and *t* are the same,) is properly Dolgfinnr, compounded,

says Professor Munch, of *dolgr*, a foe, and the proper name of Finnr. It was a name by no means uncommon among the Northmen settled in this district. We find it in the names of places, as Dolfin sty, Dowfin seat, in the lake district, and Dovenby, formerly Dolfinby. And it is a name of frequent occurrence in our early county history. *Ar* signifies a minister or servant and it may occur here literally in that sense. Or it might already have become a surname, being a frequent one among the Northmen, but I think that the former supposition is, under the circumstances, the more probable. The inscription would then run—"Dolfin the Minister inscribed these runes upon this stone."

The question then arises—who was this Dolfinn, whose name thus appears to be connected with the building of a Christian church? We read in the Anglo-Saxon chronicle that in the year 1092, William Rufus "went northward to Carlisle with a large army, and that he repaired the city and rebuilt the castle. And he drove out Dolfinn, who had before governed that country; and having placed a garrison in the castle, he returned into the south, and sent a great number of rustic Englishmen thither, with their wives and cattle, that they might settle there, and cultivate the land." As to who this Dolfin was who is here referred to, Ritson remarks,* "There were several Dolfins, one the son of Cospatric, and brother of Waltheof and Cospatric; another, the son of Torfin, (*Historia de Ucthreda*); a third, the son of Alward (*Monasticon Anglicanum*); a fourth, the son of Uthred, to whom in 1130, the prior

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* Annals of the Caledonians, Picts, and Scots; and of Strathclyde, Cumberland, Galloway, and Murray.

and monks of Durham granted Staindrop (*Leland's coll*). The former seems to be the one here meant." This, however, is rather uncertain, as the Dolfin in question appears to have settled in a different part of the county, viz., in Allerdale Ward, where he received a grant of half of Dearham. Dolfin, the son of Alward, also settled in the same part of the county, where he founded Dovenby or Dolfinby, so called after his own name. Whoever this Dolfin was, however, who governed this part of the country at the time of Rufus' expedition, there appears to be some probability in Mr. Maughan's suggestion that he had already commenced the restoration of Carlisle Cathedral at the period of his expulsion by William the 2nd, and that in the runic inscription in question is to be found a record of this event. A weak point, however, in this theory is that the inscription does not appear to have been executed in the careful and permanent manner which an event of so much importance would naturally demand, and looks, in fact, more like the attempt of some workman on his own account, to connect his name with the sacred edifice at which he laboured—an act which a man, ignorant and devout, might hold to be not without its avail. In this case we might, with stronger grounds of probability, take the word "Ar" as signifying literally a servant.

At any rate we have strong grounds for the supposition that at the time of Rufus' visit this part of the country was in the possession of the Danes or Northmen, and that, now become Christianized and civilized, they had already set about the work of repairing the ravages caused by their heathen predecessors.

CHAPTER V.

SCANDINAVIAN NAMES OF MOUNTAINS, &c.

As I have supposed the more purely Norwegian settlers to have entered chiefly by the west side of the island, and to have in the first instance taken possession of the mountain country, we might naturally expect to find in the names of the mountains, valleys, &c., of the lake district, some of the strongest traces of their occupancy. And it will accordingly be my object to shew that most of the principal terms in use in our district have their counterpart among the mountains of Norway and Iceland. We find, indeed, as a general rule that, owing to what Miss Martineau has styled the "conservative character" of mountains, ancient British names linger there longer than elsewhere, and that this is the case to so small an extent in our district may be accounted for on the supposition which I have before introduced of a considerable, if not a complete deportation of the original inhabitants. Except Blencathra, the British name of Saddleback, Glaramara, and the Pen, a mountain in the Duddon valley, I am not aware of any clearly distinguishable Celtic names. Blencathra is sometimes called Blencarthur, as if derived from the name of the British Prince Arthur. It has also been supposed, perhaps with more probability, to be a corruption of *blen-y-cathern*, the peak of witches or demons. The term "man," applied to

a large stone, or more generally to a pile of stones erected upon the highest part of a mountain, has been referred to the Celtic *maen*, a stone, which it is supposed may have been retained by the Anglo-Saxons or Northmen in their own sense of the word "man." But this I do not think very probable, as the proper Celtic term for such a pile would be a "cairn." And, moreover, the ordinary sense of the word "man" expresses a very natural idea, for every tourist must have observed the resemblance which these piles bear at a distance to a man standing on the top of the mountain. In some cases, as that of Coniston Old Man, the name seems to have been transferred to the mountain itself, in the same manner as the word "Raise," another term applied to a cairn or pile of stones, has become the name of several mountains.

One of the most common terms among the names of mountains is "crag," which it is difficult to derive otherwise than from the Celtic, though it is not easy to account for the manner in which this one term has been retained, and in such general use. The names in which it occurs do not appear to be Celtic, if we except Dow Crag, which in Black's glossary is derived from Welsh *du* black, gloomy. But as it is found in connection with other Scandinavian terms as in Dow gill, Dowthwaite, Dow Beck, I think that even this is doubtful. In all other cases, as in Dove Crag, Raven Crag, Eagle Crag, Helm Crag, Thrang Crag, Crinkle Crag, (Old Eng. "crinkle," a wrinkle), the names are evidently Teutonic. Bull Crag, Wallow Crag, and Gate Crag seem to be from proper names, or the last from *geit*, a goat. Gowdar Crag may be from Old Norse *godar*, plur, of *godi*, signifying primarily a god, and secondarily a pontiff chieftain or magistrate.

Terms purely Anglo-Saxon are of equally rare occurrence among the mountains. "Dun," a hill, appears to be found in the name of Dunmallet, a hill on the outskirts of the Lake district. The name is further referred to in a succeeding part of this same chapter. *Carr*, a rock, occurs in the Great and the Little Carrs, near Langdale. "Carr" and "scar" are probably different forms of the same word—*s* as a prefix being frequently added or dropped. *Den*, a valley or glen, occurs in Mickleden, and *comb*, a hollow, probably in Gillercoom.

The principal term for a mountain, and also that most characteristic of the Scandinavian district, is *Fell*. This retains the Old Norse form of *fell* or *fiall*, which in the present dialect of Norway has, in accordance with a prevailing tendency, been corrupted into *fjeld*. The only case in which a similar change can be supposed to have taken place in our district is that of Fairfield, the next neighbour to Helvellyn, which has been derived from the Scandinavian *faar*, "sheep," Fairfield signifying "the sheep mountain," in allusion to the peculiar fertility of its pastures. This mountain, says De Quincey, "has large, smooth, pastoral savannahs, to which the sheep resort when all its rocky or barren neighbours are left desolate." I do not know who is the author of this etymology, which has been quoted by several writers, but it appears to me to be open to considerable doubt—first, because we do not find any other instance of a similar change into *fjeld* or *field*, or of any tendency towards it—and secondly, because the summit of this mountain is such a peculiarly green and level plain, that it might not inappropriately be called a "fair field."

There is, however, another mountain in the district which I think derives its name with more probability from the fertility of its sheep pastures. This is Souter Fell, which may be from Old Norse *saudar*, sheep, and would therefore be the same name as Saudfjeld in Norway, and Sauda Fell in Iceland, those names being in the singular number, and ours in the plural. This etymology is confirmed by the character of the mountain, which is peculiarly favourable for sheep pastures The same word is found in some other names, as in Soutergate, the sheep road, Souden Hill, the sheep hill. The latter contains the Old Norse definite article *hinn*, (in composition *inn*,) of which the Danish form is *en*. This article, in the Scandinavian languages, is always added as a post-fix. Hence *saudr*, a sheep, becomes *saudinn*, or according to the Danish form, *sauden*, the sheep. And Souden Hill is therefore *the* sheep hill.

Several others of our "fells" have the same names as those of Norway, of which I give examples :—

ENGLISH LAKE DISTRICT.	NORWAY.
Blea Fell.	Blee Fjeld. Blaa Fjeld.
Dun Fell.	Dun Fjeld.
Hest Fell.	Hesten Fjeld.
Mell Fell.	Mel Fjeld.
Oxen Fell.	Oxen Fjeld.
Sale Fell.	Salen Fjeld.
Stake Fell.	Staka Fjeld.
Roman Fell.	Romun Fjeld.

This comparison serves to explain the meaning of some names which have been hitherto misunderstood. Thus, Dun Fell has been derived from Ang.-Sax. *dun*, "a hill," and Mell Fell from Gael *moel*, a hill. These

derivations are objectionable in themselves, as combining words of different languages; but, when we find precisely the same names in Norway, it becomes tolerably apparent that they cannot be correct. Dun Fell may be derived from Old Norse *dún*, down or plumage, in reference to the feathers left by the birds frequenting the mountain. Or it might be from *duna*, thunder, but I am not aware that storms are peculiarly apt to gather upon this mountain. Upon the whole, it is perhaps most probably from "Dun," as a proper name. We have, however, one name—and I do not know of any other—which seems to contain the Ang.-Sax. *dún*, a hill, though in a Scandinavian garb. This is Dunmallet, a low, conical hill, at the foot of Ullswater, which is to all appearance from *dún-mal*, parley-hill, with the Danish neuter definite article *et* appended.—Dunmall*et*, signifying *the* parley-hill. Mell Fell may be from Old Norse *mella*, an evil spirit supposed by the Northmen to inhabit the mountains; or it may be from *mel*, a boundary; or from *mæli*, a place of meeting, and this mountain, which is of a conical form, easy of access, and standing alone, may have been used as a place of popular assembly. This seems the most probable origin of the name of Mæli Fell, in Iceland. Souter Fell I have already alluded to. Of other mountains containing names of animals we have Oxen Fell and Hest Fell, Old Norse *hestr*, a horse. Sale Fell may be from Old Norse *sæll*, happy, a term not unfrequently made use of in the names of places, but more probably, both in this and in other instances, as in Black Sail Pass, from Suio-Goth *sal*, Old Norse *sel*, a shepherd's hut, or place of shelter among the mountains. Roman Fell might be supposed to derive its

name from some Roman entrenchment, or other work either upon it or in its neighbourhood; but there is neither any vestige nor any record of such a work, and the historians of the county have supposed it to be a corruption of Rutman Fell, which is not very probable. In Norway we find Romun Fjeld, Romun Gaard, &c., which, as I am informed by Professor Munch, is a corruption of the proper name of Rómundr or Hrómundr, a name of frequent occurrence in the Icelandic sagas; and it seems most probable that our Roman Fell is derived from the same origin. So Romanby in Yorkshire is called in the Domesday book Romundebi.

There is a Blaze Fell near Hesket, in Cumberland, and also another in Westmoreland, probably so called from St. Blaze, upon whose festival it used to be the custom, probably in allusion to his name, to light fires upon the mountains.

Berg, Barrow, Barf—Old Norse *Berg, biarg*, Anglo-Sax. *beorh, beorg.* This term, as before mentioned, occurs very frequently in the form of "barrow," but very rarely in the form of "berg." We have Brownberg Hill in Westmoreland; the addition of the word "hill" showing the term to be no longer understood. Legberthwaite, by the side of Thirlemere, contains the Old Norse *lögberg*, a law-mount. In Waberthwaite, formerly Wibergthwaite, we have the Old Norse *viberg*, "holy mountain," but it is probably derived immediately from Wiberg as a proper name—that of an old Cumberland family.

The word at present in use in the north of England is "bargh," which is also found in some of the names of places in Yorkshire; these, in the Domesday book,

generally appear as "berg." Kennett, MSS. *Lands.* renders "barge" a horseway up a steep hill. This is also the meaning given by Ray to "bargh" as a Yorkshire word, but it signifies properly not the road up the hill, but the hill itself. Hence probably the origin of "Barge-day," the name given to Ascension-day in Newcastle—from the hill which our Lord ascended with his disciples—or from the general sense of ascending. Mr. Carr, in the Craven Glossary, gives the three forms of "berg," "barg," and "barf," of which last we have two or three instances in our district, as, for instance, in the mountain called Barf, near Bassenthwaite.

Knot, Old Norse *knöttr,* Anglo-Sax. *cnott,* Norwegian *knut.* This word is of frequent occurrence, both in our lake district and in Norway. Its original signification, like that of the next word, seems to be derived from the round of the knuckles, to which the form of many mountains bears a close resemblance. Hardknot, in Westmoreland, corresponds with the mountain Hartenuten, "*the* hard knot," in Norway. In Westmoreland we have also Scald Knot, which, if we could suppose the Scandinavian bards to have been like-minded with those of our lake district, may have been the residence of a Scald or poet of the Northmen. In the same county is also School Knot, probably derived from Skule, a Scandinavian proper name.

Knock, Old Norse *hnúkr,* is a word of much the same signification as the foregoing. We have Knock, Knock Pike, &c.

Knab, Old Norse *knappr,* Ang.-Sax. *cnæpp,* Norwegian *knab,* signifies a rocky projection. We have Knab, the Knab, Knab Scar, &c., corresponding to Knaben

(*the* knab) and Napen Fjeld, in Norway. It also appears in the form of *neb*, as in Skelly Neb, on Ullswater, Skagsneb, in Norway; and in one case in the form of "Snab," in the mountain of that name—Old Norse *snápr*, Dan. *snabel*, a point or beak.

Knipe, Old Norse *hnipr*, Suio-Goth *Knip*, signifies a sharp or narrow ridge. We have Knipe Scar, in Cumberland, Knipen Borg, in Norway. Our words "nip" and "knife" seem to be allied to this.

Scar, Old Norse *sker*, Norwegian *skar*, is a general term throughout the North of England for a steep or precipitous rock, and is derived from Old Norse *skéra*, to cut. The derivatives from the Ang.-Sax. *scéran* take the softened form of *shear*, *shire*, *share*, *sheer*—the last applied to a precipice much in the same sense as "scar." Thus we say, "the rock went sheer down," *i.e.* as if *cut* down. We have in our district Ulsker, from the proper name of Ulf, as in Iceland Einarsker and Svartsker, from the names Einar and Svartr.

Scarth, Old Norse *skard*, is a word of similar meaning to the above, derived from Old Norse *skarda*, to cut. The word "skard," signifying a piece cut off anything, is still in use in some parts of the north of England. In Balder scarth, Gate scarth, and Ulscarth, in our district, we have the proper names Balder, Geit, and Ulf, as in Evarskard and Hakaskard, in Iceland, the names Evar and Haki.

Scarf, Old Norse *skarfr*, Suio-Goth *skœrf*, from the verb *skarfwa*, to cut, appears to have much of the same meaning as "scar" and "scarth." The pass from Buttermere to Ennerdale is called the Scarf gap, which is Scandinavian in both words, signifying an opening cut among the rocks. In Norway we have Skarven Fjeld (the Scarf Fell), Maastjern Skarv, &c.

Scor, Old Norse *skór*, a fissure, a word also allied to "scar" and "scarth," occurs perhaps in the name of Scordale in Westmoreland, corresponding to Skordal in Norway, and Scordal in Iceland. But it is more probable that all three are derived from Skorri, a Scandinavian proper name. "Scor" is probably the word from which Scawfell derives its name.

Scree. Every visitor to Wastwater must have been struck with a remarkable range of rocks called "the Screes," bordering one side of the lake, and which appear to be undergoing a gradual process of decomposition. The description of them in Ford's Guide to the Lakes is as follows:—"On the opposite side are the Screes, which seem going to decay, their foundations in the water, and their surface and soil being gone, while immense debris and torrents of rocks and stones cover their sides." There are also rocks of a similar character on the Kirkstone pass, and several others bearing the same name in the district. Now it is evident that we have here a term descriptive of a marked and distinctive feature, nor does an explanation such as that of "scars, precipices," given in the glossary attached to "The Cumberland and Westmoreland Dialects," lately published, throw any light upon the meaning of the word. All screes are not scars, and the distinction is clearly made in one of those upon the borders of Yorkshire, a particular part of which is called "Scree Scar." The word "scree" occurs in the provincial dialect of the North as a contraction of *screen*, which is a machine for cleansing malt, wheat, &c.; also for separating coarse gravel from fine. This at first I conceived might be the origin of the present word—the rocks in question be-

ing so called from the streams of stones running down their sides like gravel from a screen. A very brief consideration, however, convinced me that the idea was altogether too modern, and the North-country word "screed" then occurred to me, signifying a piece torn or rent off anything, as a "scard" signifies a piece cut from anything. "Screed" is derived from the Old Norse *skrída*, of which the original meaning is "a fall, as of stones, or of snow, from a mountain." Here then we have a complete and significant explanation of the term, and when we find the word in the form of *skred, skrede, skredaa*, common in the same sense in Norway, we can no longer have any doubt as to its origin. It occurs in that country also in various compounds, as Refskrid, from Old Norse *rifa*, Northern-Eng. *rive*, "to tear"—and Skridshol, referring to the cavity left by the fall in the mountain. In Iceland we have Skardskrid, the same word as Scree Scar before alluded to.

Sty is a word the meaning of which has sometimes been rather curiously misunderstood. The author of the well-written description of the lake district in "The land we live in" says, quoting Nicholson and Burns' History of Cumberland, that the "Sty-head," which is the summit of the pass between Borrowdale and Wastdale head, takes its name from the swine which used to feed there in the summer and fall back in the autumn in Borrowdale.

This will never do—old writers are not generally to be trusted for etymologies. *Sty*, Old Norse and Ang.-Sax. *stig*, Dan. *sti*, signifies primarily a rough path or track; secondarily, a climbing or ascending path, and is from Old Norse *stíga*, Ang.-Sax. *stígan*, signifying

primarily "to go"—secondarily to ascend, in both of which senses the word in question is used in the district. The "Sty-head" signifies then simply "the top of the path—the summit level."

In many instances we find the word associated with the name of the person to whose dwelling the path conducted. Thus we have Bransty, Manesty, Dolphinsty, Bresty, and Torfing's Sty, from the proper names Brandr, Mani, Dolgfinnr, Bresi, and Thorfing. By the side of Ullswater is Swansty Thwaite, the path which led from the water's edge to the place which Swan had cleared for his dwelling in the forest.

The name of the mountain Cachedecam, forming a part of the range of Helvellyn, might well puzzle the etymologist, nor would the name Casticand, given by Camden, give him any assistance. But let him enquire its name from the dweller at its foot, and he will tell him it is Catstycam. Its meaning is explained at once—"The summit of the track of the wild cat."

In Norway this word appears in its original form, as in Styg Fjeld. Also in Iceland, as in Ketilstig, the name of the mountain path which led to the abode of Ketil.

Stile. From the preceding word *stig,* is formed *stigel,* softened in English into stile. It is used in the same two senses as the former word—thus we have the mountains, Stile, High Stile, Long Stile, &c., while in the sense of a road or path it is not yet obsolete in the district.

Allied to the above, if not another form of the same word, is *steel,* Suio-Goth *stel,* steep. We have Steel Fell, Steel Bank, &c.

In Norway this word, like the last, appears in its

original form. Thus we have a mountain called Styggel, corresponding to ours called Stile.

Stack, Old Norse *stackr,* is a term used in the Norwegian district of Scotland to denote a columnar rock. The mountain in Westmoreland called Haystacks, though at first it may have a modern look, is probably an original Scandinavian name, Old Norse *heystackr.*

Stake, Old Norse *stiaki,* Ang.-Sax. *stáca.* "The Stake" is a mountain on the borders of Cumberland and Westmoreland, and the name Staka Fjeld occurs two or three times in Norway.

Sticks, Old Norse *stiki,* Ang.-Sax. *sticca.* "Sticks," sometimes, but less correctly spelt Styx, is another mountain on the Cumberland and Westmoreland border.

Stickle, Old Norse *stikill,* Ang.-Sax. *sticel,* signifies a sharp point or peak. The two Langdale pikes are called respectively Harrison Stickle, and Pike o' Stickle

These last three terms are all allied to each other, and have somewhat of the same meaning.

Pike, Dan. *pige,* a point, from Old Norse *piaka,* to pierce, is the most common term for a peaked or pointed hill. Dolly Waggon Pike is probably from the Scandinavian proper name Doli Wagen—the surname Doli signifying a servant.

Cam, Dan. *kám,* signifies a crest or summit. We have Catstycam, Cam Fell, and Black Comb, an isolated mountain near Bootle.

Rigg, Old Norse *hryggr,* Ang.-Sax. *hricg,* Dan. *ryg,* signifies an oblong hill, the original meaning being derived from the form of the back. We have Longrigg, Latrigg, and others. It is also universally used in the district to signify a ridge.

Hammer, Old Norse *hamar,* signifies a steep and

broken rock. Examples—Hammer Scar, Grasmere; Hammer Fjeld, Norway. In the latter country, as also in Iceland, it is of frequent occurrence, but in our district is only rarely found.

Lad, Old Norse *hlad*, a pile or heap, occurs only in composition, as in Ladhouse, Lathell (hill?), Lad Crag, Latrigg; in the case of the last perhaps referring to the grave-mounds of which there were formerly several upon the sides of this mountain.

Break, Old Norse *brecka*, signifies the slope or acclivity of a mountain, and like the last word, occurs only with us in composition. We have Melbreak and Calbreak in Cumberland; in Norway, Lovbrekke; in Iceland, Sandbrekke and Skardsbrekke. Jamieson explains the Scotch word "break" as the hollow in a hill.

Haws, Old Norse and Anglo-Sax. *háls*, signifies a neck; also, according to Haldorsen, an oblong mountain. It is most generally applied in our district to the depression between two mountains, and hence the name has been given to many of the passes, as Esk Haws, Buttermere Haws, &c. In Iceland it still appears in its original form, but in Norway seems to be sometimes changed into *aas*, which, as pronounced *aws*, is nearly the same word as ours; we find Aas Fjeld and Aas Vand, the latter the same name as our Hawswater. It still appears, however, in some cases in its original form, as in Hals Fjord, which, like Aas Vand and Hawswater, takes its name from a promontory which contracts it, forming a sort of neck.

Edge, Old Norse *egg*, Ang.-Sax. *ecg*, signifies the sharp ridge of a mountain. Haldorsen says "summum jugum montis," but as regards our district the "edge"

is not generally the highest part of the mountain, but is a connecting ridge between the summit and a lower elevation. In the above sense, as applied to a mountain, the word seems to be Scandinavian rather than Anglo-Saxon, and is of very frequent occurrence in Norway.

Every tourist who has made the ascent of Helvellyn from Patterdale is aware that, before coming to the highest point, he arrives at a deep circular basin, in which lie the waters of Red Tarn. Round this basin there are two paths to the summit—one narrow and difficult, ("appalling and perilous," with praiseworthy caution says Black's Guide,) called Striding Edge—the other easier but more circuitous, called Swirrel Edge. In Hodgson's large map of Westmoreland the former is described as "Strathon Edge," called locally "Striding Edge." But, excepting the local pronunciation, I do not see what authority there can be for such a name as this. Striding Edge might be from Old Norse *strita*, Suio-Goth *streta*, to toil, to strive. Ihre explains it *difficulter progredi*, and the example he quotes refers to struggling up an ascent. In this sense the noun *stríta* a summit, seemed to be formed from it. The Anglo-Sax. has also *stríth*, a footpath and *stríthan*, to mount. But perhaps the most natural derivation is from Suio-Goth *strida*, Ang.-Sax. *stridan*, to stride—not, however, I think in the sense in which the term is sometimes applied to narrow places, as to a chasm called "the Stride," in Yorkshire, but rather in the sense of struggling, scrambling, or as the vulgar phrase is, "putting the best foot foremost," which there is every need to do in crossing Striding Edge.

Swirrel Edge is no doubt from North.-Eng. "swirl,"

to revolve, to go round, which Jamieson derives from Old Norse *svirra.* "Swirl" and "whirl" are different forms of the same word—the Scandinavian languages being partial to the prefix of *s*, as in Dan. *smelte*, Eng. melt, Dan. *slikke*, Eng. lick, &c. Swirrel Edge then, I take to signify the *circuitous* edge, in contradistinction to Striding Edge, which is the direct path.

Gap, Old Norse *gap*, signifies an opening between, or among mountains. We have Scarf Gap, Raise Gap, Whinlatter Gap, &c.

Calf was a term frequently given by the Northmen to a smaller object in its relation to a larger one; it was often applied to an island, thus the small island close to Man is called, from an obvious comparison, "The Calf of Man." It was also applied, as Haldorsen observes, to a smaller mountain adjoining a larger. Thus we have Calva, a summit in the range of Skiddaw, and Calf, one of the Middleton fells; while in Norway we find Kalva Berg, and in Iceland Kalfa Fell. Latrigg, another mountain in the chain of Skiddaw, is sometimes called, in the same sense, "Skiddaw Cub." There is, however, one case which seems to be an exception, viz., that of the Calf, a mountain on the borders of Westmoreland and Yorkshire, which rises to the height of 2,188 feet, and was a station in the Ordnance survey. In this case the name of the smaller mountain has probably been transferred to the larger one.

Dodd signifies a mountain with a blunt summit, and generally attached to a larger mountain. It is a name of very frequent occurrence; we have Dodd Fell, Skiddaw Dodd, Hartsop Dodd, Great Dodd, Glenridding Dodd, &c. The word "dodded," signifying

without horns, is in use in the Craven dialect, and is supposed by Mr. Carr to be a corruption of "doe-headed." The derivation given in Black's Guide, from Old Norse *toddi*, a limb or member of anything, seems, however, preferable in this case.

Yoke is explained in Black's glossary as a hill in a chain. This, however, seems rather too general a definition, as it would apply to almost all hills. The word from which I take it to be derived is Old Norse *Ok*, which is simply rendered by Haldorsen *clivulus, convexitas*. But as it is no doubt derived from *oka*, to join, to yoke, it may probably have something of the same meaning as the preceding word—that of a smaller hill joined or yoked to a larger one.

Tongue, Old Norse *túnga*, Ang.-Sax. *tunga*, is a term applied to a mountain denoting its particular shape. We have Tongue, Middle Tongue, and Tong Fell, corresponding to Tang Fjeld in Norway, and Tungu Fell in Iceland.

Helm, Old Norse *hiálmr*, Anglo-Sax. *helm*, refers to the particular shape of the rock or mountain so called. We have Helm Crag near Grasmere, and the Helm near Kendal, corresponding to Hjælm and Hjælmen (the Helm) in Norway. The helmet and the shield, names which several mountains in that country bear, were natural comparisons for a warlike people.

House. There are two mountains in Cumberland called respectively Herdhouse and Ladhouse. This might be from Old Norse *haus*, head or summit; but as we find Husafell (House Fell) in Norway, it is probable that this may be used in the same sense.

Gavel or *Gable*, Old Norse *gafl, gabl*, is a term applied to a mountain in reference to its resemblance to

the end of a house. We have Gavel Fell, and Great Gable or Gavel.

Hallin is another term applied to a mountain in reference to its supposed resemblance to a particular part of a house. We have Hallin Fell on Ullswater, while in Norway we find Hallin, Hallingskeid, &c.

Some of the most common names for a hill or mountain, as *Barrow* and *How*, are referred to more particularly in treating of the funeral remains of the Northmen. Also *Raise*, derived from the cairn or pile of stones erected over a grave, and which has, in several instances, become the name of the mountain itself. So also *Seat*, a very common name given to a mountain, and derived from the dwelling situated upon its side.

There are some names not comprehended under any of the above heads, and yet including some of the principal mountains of the district. Such is Skiddaw, which has been derived by Dr. Stukely from the Keltic *yscyd*, in reference to some real or supposed resemblance which it bears in shape to a horse-shoe. I think we shall be able, however, to trace in the language of the Northmen a much more simple and significant origin for his name. The particular characteristic of this mountain is that by which he has been immortalised by Wordsworth :—

> "Our British hill is nobler far; he shrouds
> His double front amid Atlantic clouds,
> And pours forth streams more sweet than Castaly."

His characteristic feature, then, is his "double front," and from this it seems to me probable that he has derived his name, Old Norse *skidr* signifying a separation or division, and the name being equivalent to "the divided" or "the two-fold" mountain. It might,

indeed, like Skidadal, in Iceland, be derived from Skidi, a proper name, and *a*, a possession, Skida signifying the territory or possession of Skidi, but the former derivation possesses the more significance.

There is a class of names common in the district, and which are interesting, as probably referring, indirectly, if not directly, to that great Assyrian Deity, Baal, Bel, or Veli, whose worship, in various forms, extended over almost the whole of the East. We have Hill Bell, Bells, and Green Bells, in Westmoreland; Bell-hill, near Drigg, and Cat Bells, bordering the side of Derwentwater, in Cumberland. Mr. Carr also mentions, in his Glossary of the Craven Dialect, similar hills upon the Yorkshire Moors, where fires have once been lighted, as he supposes, in honour of this deity, and which are still called Baal Hills.

It may be a question, however, whether these names are derived so directly from this source. It was, indeed, no doubt the case, as Sir E. B. Lytton observes, in his romance of "Harold," that the worship of this deity, though celebrated more especially by the Celtic races, was known also to the Anglo-Saxons and the Northmen. It may, indeed, have been adopted by them from the Celts, but it is more probable that both races brought it with them from their ancient Eastern home. For we can scarcely suppose that the worship of Baal, or the Sun, would be unfamiliar to any nation proceeding from the East, though it might naturally assume the mere secondary place which it occupied in the Teutonic mythology during their long wanderings in the gloomy forests of Germany. A trace of this worship even yet, as I shall have occasion to remark, lingers among the mountains of our lake

district. But in this case there is somewhat more reason to suppose that it is a relic of that practised by the ancient Britons or older inhabitants.

The word from which the names in question are, however, more immediately derived is probably the Old Norse *bali*, a hill, and this again is probably derived from, or connected with, Old Norse and Ang.-Sax. *bal*, a sacrificial fire, in reference to the fires which used to be lighted upon these hills. None of the names in question shew evidence of a Celtic origin, unless it be Catbells, which might indeed be derived from the Celtic *cad* or *cat*, a grove—Catbells signifying "the groves of Baal"—but which is more probably so called, in common with other names in the district, as Catstycam, from the wild cats with which it was infested—Catbells signifying simply "the cat hills."

The name of Helvellyn, the second mountain in England, may perhaps be derived from a similar origin. We find in Norway the names of Belling Fjeld and Bellingen Fjeld, and the substitution of "hill," (a word both Anglo-Saxon and Scandinavian) for "fell," would bring us at once very near the name, the letters *b* and *v* being convertible. Or if we take the name of Hill Bell, by adding the definite article we should get Hillbellin, which by a natural euphonic change would make Helvellyn. While in the language of the Celts, we have *el*, a height, according to Bullet—El-Velin signifying "the hill of Baal or Vèli." Without then pronouncing upon the exact etymology of the name, there seems a probability that it refers, directly or remotely, to the wide-prevailing worship of this deity.

It was unquestionably among the Celtic inhabitants of our island that this worship was celebrated with the

greatest importance and solemnity. Whether it was preserved among them simply by the force of their old traditions, or whether its revival in greater pomp was a result of the Phœnician intercourse, we cannot now determine. But it is curious to find in the names, both of the great Carthaginian leader, and of the valiant British chief who each so bravely withstood the Roman arms, the name of this god assumed as a title of honourable distinction. We have it in the Punic names Hannibal and Asdrubal, and the Ancient British Cassibelin and Cunobelin. We have it in Baalam, in the Assyrian Belshazzar, and in Jezebel, the great protector of idolatry in Israel, who so faithfully fulfilled the promise of her name. Far away among the hills of the Antilibanus lie the glorious ruins of Baalbec, the temple of the sun, and here, too, his altars were erected, and perhaps his name bestowed, on many a beautiful English hill.

The worship of this deity was usually celebrated on the tops of mountains, whence the first beams of the rising sun could be perceived. It was attended with similar ceremonies in the various countries in which it was practised. Thus we are told that the Jews, who were unable to resist the contagion of this prevailing idolatry, sacrificed their sons and their daughters unto devils; and in Britain, too, human sacrifices formed a part of the worship that was paid him. They made their children "pass through the fire unto Baal;" and so, too, the Britons were accustomed once a year to drive their flocks and their herds through the fire, to preserve them from evil during the remainder of the year. The one had their druids—the other their "prophets of the groves." And in Britain, as in

Assyria, the name of the god used to be assumed as the title of highest honour.

But it is not only in the names of places that we have a trace of the ancient worship of Baal; the stone circles are still remaining in many places where the bloody sacrifices to his honour were performed. One of the most important of these is near Keswick, and in the immediate vicinity, says a writer on the subject, "is a gloomy valley, Glenderaterra, the name of which is sufficiently indicative of the purpose for which, like Tophet of old, it was ordained"—*Glyn-dera taran* signifying in Celtic, "the valley of the angel, or demon of execution." Near Cumwhitton, in the same county, is a similar druidical circle, and it is a curious fact, that, till within the last few years, a trace of the ancient worship still lingered around these two temples where it was once performed. Both at Keswick and at Cumwhitton the festival of the Beltein, or the fire of Baal, was till lately celebrated on the first of May. Indeed, in some of the mountain valleys, it is still the custom, as Miss Martineau informs us in her guide to the lakes, when any of the cows are seized with distemper, to light the need fire and drive the cattle through the flame. And she relates a story of one considerate farmer, who, holding his wife to be as valuable as his ox or his ass, after all the rest of his stock had undergone the ceremony, made her bring up the rear, passing through the fire unto Baal. It is interesting to see how men cling to the performance of ancient religious rites, when the significance of the ceremony has been long forgotten. And what a hold must that worship have had over the minds of men, which Thor and Odin have not supplanted, nor the Christianity of a thousand years.

Among the names of mountains we meet with a few traces of those superstitions of which the Northmen, in common with all the other tribes of Teutonic origin, had an unfailing fund. They peopled the mountains, the forests, and the rivers with a race of supernatural beings, some of them friendly, and others obnoxious to mankind. Of all these the most formidable were the giants who dwelt upon the mountain tops, for whom they had a variety of names, and who are still the subject of many a fearful tale in the Scandinavian North. The name of Rissen Scar in Westmoreland may probably be derived from Old Norse *risi*, one of the names given to those dreaded beings—*risen*, with the definite article appended, *the* giant's scar. Mell Fell, as before mentioned, may perhaps be from *mella*, another of these names. But a more certain etymology is that of Scratch Meal Scar—Old Norse *skratti*, a giant or demon, whence our name Old Scratch, for the devil, and *mella*, a similar being but of the feminine gender —these two dwelling together, we may suppose, in unhallowed partnership upon this dark and rugged rock.

Passing on to the other terms descriptive of the natural features of the country, one of the most important is *Dale*, Old Norse *dalr*, a valley, from the verb *dala*, to depress. We have Codale, the cow valley, Grisdale, the swine valley, and Gasdale, the goose valley. Also Mardale, Barnsdale, Baldersdale, Uldale, Hawksdale, and Silverdale, from the proper names Mar, Barna, Balder, Ulf, Haukr, and Sölvar.

This word does not appear to have any connection with Old Norse *deila*, Ang.-Sax. *dælan*, to divide, in reference to the divisions formed by the valleys among

the mountains. But the term "dale," a division or portion of land not fenced off from the rest of the field, though belonging to a different owner, appears to be from the above. The word "dalesman," applied to the inhabitants of the mountain country, has also been derived from the same origin, in reference to the original division or distribution of the land.

Slack, Old Norse *slakr,* Ang.-Sax. *slæc,* signifies a hollow or depression, but of a more insignificant character than a dale. It is a word still in general use throughout the district.

Ing, Old Norse *engi,* Ang.-Sax. *eng,* signifies a meadow. Mr. Carr explains it as a "marshy meadow," but I do not think that this sense is necessarily involved. Mr. Halliwell says "a meadow generally lying low near a river."

Scow, shaw, Old Norse *skógr,* signifies a wood. The word, as still in use, has been softened into *shaw,* but in many names of places it appears in the form of *sco,* or *scow,* resembling the present Danish form of *skov.* We have Brisco, Wescow, Flascow, and Scowgarth.

With, Old Norse *vidr,* signifies a wood, and is no doubt cognate with the English word.

Lund, Old Norse *lundr,* signifies a grove. We have Hoff Lund and Hanging Lund in Westmoreland. The former has been previously referred to as having been in all probability the sacred grove attached to a heathen temple. The earliest mention of it is in a grant of the time of Elizabeth, but the manor of Hoff, in which it is situated, is traced up to the time of Henry 3rd.

Holt, Old Norse and Ang.-Sax. *holt,* is another common term for a wood, and is still in use. It is no doubt cognate with German *holz.*

Hope, Old Norse *hóp,* is a recess or place of shelter. Hence Hartsop and Harrop may be presumed to derive their names respectively from the animals, the hart and the hare, to which they afforded a retreat.

CHAPTER VI.

NAMES OF LAKES, RIVERS, ETC.

Among the names of lakes, rivers, and other terms connected with water, first in order, following the Northmen in their course towards our shores, comes the Solway Frith.

The Solway, called in Leland's Itinera the Sulway, appears to contain the Old Norse *vagr*, a bay. That part of it which runs up into the land, forming the estuary of the Eden and Esk, is called the Solway Frith, from Norse *fiördr*, an arm of the sea. The prefix "Sul" might possibly be derived from *sula*, a column, illustrating a common practice of the Northmen in settling in a strange country. When steering towards the shore, and uncertain where to land, they had frequent recourse to a species of augury by throwing overboard the sacred columns of their temple, and on whatever part of the shore these might happen to be cast up, accepting the omen as a command to select that spot for their habitation. But this must have applied rather to an uninhabited country like Iceland, than to a shore where they might have to make good their footing by force of arms; in this latter case they must, I apprehend, have been guided by less ambiguous principles.

Another derivation might be suggested from Norse *sulla*, to mingle, in reference perhaps to the six rivers

which join their waters in this place. Or it may be rather to the sand brought down by these rivers, which renders the waters of the Solway generally somewhat turbid, for this seems to be rather the sense of N. *sulla*, which is probably cognate with Eng. "sully."

I remember a servant from the opposite or Northumbrian coast, where the water is comparatively clear, being asked, while staying with a family at a watering-place on the Solway, if he bathed, to which he replied rather indignantly that "he wasn't going to bathe in their clarty sea." And to any one accustomed to the clear waters of the Isle of Man, the difference would be as striking as it was to this saucy Northumbrian.

Silloth Bay, upon the Solway Frith, now the terminus of a railway, and destined perhaps to be a place of commercial importance, appears to derive its name from *síl* or *síld*, a herring or similar small fish, and *lód*, a bundle of fishing lines.

The names of lakes are more uniformly Scandinavian than those of rivers, among which we find several which appear to be Celtic, and a few which are probably Anglo-Saxon.

The two principal terms for a lake of the larger size are "water" and "mere." The latter more resembles the Ang.-Sax. *mere* than the Norse *mar*, but the compounds in which it occurs, and which are mostly formed from proper names, appear to stamp it as of Scandinavian origin. Buttermere is no doubt from the proper name of Buthar, before referred to in some names of places. Windermere I take to be from the Danish name of Windar, found also in Winder Wath and Winder Gill—an old family name in the district,

and still by no means uncommon. Rydal lake was formerly called Routhmere, and the Rotha, the river which forms it, the Routha, probably from the proper name of Raud, whence Routh, an old name in the district. Thirlmere might be from Ang.-Sax. *thirlian*, Old Eng. *thirl*, to drill or bore, in allusion to its long and sharp form. But it would be more in accordance with the etymology of the district to derive it from a proper name, and as Thurlston in Yorkshire appears from the Domesday book to have been originally Thorolfston, so Thirlmere may be a corruption of Thorolfsmere. Grasmere was formerly called Gresmere or Grismere, as is supposed from the "grise" or wild swine which used to frequent its shores. But as Gris was also a Scandinavian proper name, I think it is more probable that this lake, like most of the others, takes its name from some Northman who dwelt upon its shores.

The other term for a larger lake is "water," which I think there is considerable ground for supposing to have been originally the Old Norse *vatn*, and to have been superseded by the Anglo-Saxon word of the same meaning, which has established itself in general use throughout the kingdom. In Denmark and Norway *vatn* has been corrupted into *vand*, which is the most common term for a lake in the latter country; in Sweden it is still retained in its original form. In the Norwegian districts of Scotland it is sometimes corrupted into "vat," as in Ollevat, "Oller's water," a lake in the Hebrides—sometimes, as with us, changed into "water," as in Helgawater, a lake in Shetland. Now, assuming the above suggestion to be well-founded it would be but reasonable to suppose that in all cases

where the meaning of the word was understood, *vatn* would be changed into "water," which has become the word in universal use. But we might still expect to find some traces of it in compound words, wherein, from its meaning not being so apparent, it had escaped the ordinary change. And this we shall find to be the case. As in Norway, where in general use it has been corrupted into *vand,* we still find the original word preserved in some of the names of places, as in Vatndale, "the water valley;" so in Cumberland we have it in Watendlath, or as it is pronounced locally, Watenlath. This is a hamlet upon a small lake above Borrodale, and is to all appearance derived from the Norse *vatn-hlada,* "the barn by the water"—*lath* or *laith* for a barn being a word still in use in the district.

Like the former word, this is most frequently connected with a proper name. In Ullswater, Gates Water, Skeggles Water, Elter Water, and Thurstan's Water, the last an old name of Coniston Lake, we have the names Ulf, Geit, Skögul or Skéggkall, Eldir, and Thurstan. Ullswater is stated by tradition to derive its name from Ulf, the first baron of Greystock. According to Hutchinson, it was sometimes called Wolf's water, in allusion, as he supposes, to the wolves which used to frequent its shores. Wulf, however, is merely the Anglo-Saxon form of Ulf, and has nothing to do with wolves, further than that it is derived, probably characteristically enough, from the wolf-like ferocity of the first owner of the name. The Norman form of the same name was l'Ulf, *the* wolf, whence the name of Lyulph's tower, a shooting box built by the late Duke of Norfolk upon the site of an old castle on the Greystoke property bordering the lake.

It was probably from this property that the lake has derived its name, and here may have been a residence of that first Baron of Greystoke who was variously called by the Scandinavian, Anglo-Saxon, and Norman residents of the district, Ulf, Wulf, or l'Ulf. It is not necessary to assume, as some of the historians of the county have done, that he was the proprietor of the whole of the lake.

In the same manner Gateswater is also sometimes called Goats Water. In this case also I take it to be derived, not from any goats which used to feed in its neighbourhood, but from the proper name Geit, which signifies in Old Norse a goat. Names taken from animals were common among the Northmen, thus we have Ormr, a worm or serpent, from the serpent-like wisdom or subtilty of its owner, Hafr, a goat, Örn, an eagle, and many others.

The name of Brothers Water has been supposed to be derived from the circumstance of two brothers having been drowned in it. But it is probably merely the coincidence between the circumstance and the name which has given rise to this supposition, for in old maps we find it called Broad Water, and Broader Water, and it is most probably derived from the Scandinavian proper name of Brodor.

Crummock Water is a corruption of Crumbeck Water, from the Crumbeck, the stream which supplies it, now also corrupted into the Crummock. It is in all probability derived from Krumr, a Scandinavian proper name, that of Crum, still common in Scotland, or Crumb, occurring, though more rarely, in our district.

Tarn is the general name throughout the district for a lake of smaller size, and is derived from Norse *tiörn*,

verb *táraz*, to tickle, to shed tears. Flat Tarn corresponds to Flad Söe, a lake in Norway. Floutern, incorrectly called Floutern Tarn, is from Norse *flói*, a marsh or bog, and Sprinkling Tarn, as suggested by the author of Black's glossary, may be the Danish *springkilde*, a source or fountain. Angle Tarn has been generally supposed to be so called from the good fishing to be found in it. But as we have also Anglestones and Anglebarrow, which obviously cannot be derived from such origin, I think there is every reason to conclude that all three are derived from the Scandinavian proper name of Angel. Beacon Tarn is from the proper name of Becan, and in Talkin Tarn, we may probably have Talkni, another Scandinavian proper name.

Dub signifies a pool or piece of water still smaller than a tarn, and is from Norse *diúp*, *dypi*, depth, Danish *dyb*, deep, such pieces of water being often of a depth much more than proportionate to their extent. The word is sometimes applied to the sea, as in the phrase, "owert' dub," "over the sea." One might be disposed to think that the comparison between the mighty ocean and the smallest piece of water is made ironically, but it is in fact the original sense of the word, just as we say, "over the deep." There are many places on the lakes and fjords of Norway in which this word is found, and it is, I apprehend, the origin of the name of Dieppe in Normandy, which is probably the same as Diupa in Iceland. As in general use in our district, the meaning of the word appears to have undergone some change, the idea of depth being no longer associated with it.

From the fjords and lakes we naturally pass to the names of places on their shores, the bays, promontories,

islands, &c. *Wick* or *wyke*, Norse *vik*, Anglo-Saxon *wic*, signifies a cove or small bay. Keswick, upon Derwentwater, which is probably the same name as Kjelsvik, in Norway, may perhaps be derived from *keld* or *kel*, a fountain ; or, it may be from *kial*, a keel or boat, Keswick signifying "the bay of boats." Blowick, upon Ullswater, is from *blá-vik*, "the blue cove." There is a place on the bay of Dublin called Bullock, a corruption of the same name.

Ness, Old Norse *nes*, Ang.-Sax. *næs*, signifies a promontory or projecting piece of land. Upon the Solway Frith we have Bowness, formerly Bolness, from *bol*, a dwelling, and Skinburness, from Skinnabiorn, a Scandinavian proper name. There is also a Bowness upon Windermere, another upon Ennerdale Water, and a third upon Bassenthwaite Water. Upon the last-named lake we have also Scarness, from Norse *skarn*, Ang.-Sax. *scœrn*, dung of cattle, a word still in use in the district. Levens near Milnthorpe is a corruption, as we find from Domesday Book, of Leveness.

Furness, the furthest point of Lancashire north of the sands, I take to be derived, like the place of the same name in Norway, from *fur* or *fyr*, a fire, light, beacon—a watch-tower having formerly stood here, to give alarm in case of any invasion of the coast. From the manner in which it is latinised in the foundation charter of the Abbey, Furness has been supposed to have been formerly Fuderness, and to have signified "the further promontory." But we Moderns are apt to look at ancient names sometimes in rather too geographical a light. It is easy for us, with the map of England before us, to perceive the sense in which this might be called the further promontory, but the ancient

inhabitants of the place would look at it more *per se*, and not so much in relation to the rest of England. Fuderness, I take it, would have just the same meaning as Furness, being derived from Norse *fudra*, to flame or blaze. Beyond the point of Furness is a small island called Peel Island, on which are the ruins of a castle called the "Pile of Foudry." From this it is evident that the island formerly bore the name of Foudry, or Fuderey, "the flame island," from *fudra*, to flame, and "ey," an island. And it is probable that upon this castle was an advance beacon to give the alarm to the lookers-out on the watch-tower at Furness.

Airey. The Old Norse *eyri* signifies a sandy promontory, and may be the word from which Airey force on Ullswater is derived. This is a waterfall situated upon a projecting part of the lake, and the bridge which crosses the stream just before it enters the lake is also called Airey bridge. The place corresponds with the name, for the shore in that place is unusually sandy. However, the derivation is attended with some uncertainty; it might be from the proper name of Ary, whence Airay, or Airey, an old name, and still common in the district. It scarcely could, as Airy Crag most probably is, be derived from an eyrie or eagle's nest.

Holme, Old Norse *holmi*, Ang.-Sax. *holm.* The oldest sense of this word appears to be the Ang.-Sax., "water, the sea," whence has come the secondary meaning of an island, or place surrounded by water, and lastly, that of alluvial land by a river side. The second meaning is that in which it occurs in Norway and other Scandinavian countries, and the last is that in which alone it is still retained in use in our district.

We find it, however, in the second sense in the names of many of the small islands upon our lakes, as in Lingholme, "heather island," upon Windermere, and Rampsholme upon Ullswater, corresponding to Lyngholm and Ramsholm, small islands off the Norwegian coast. On Windermere we have also Silverholme, probably from the proper name of Sölvar.

The Scandinavian *holmgang*, a duel fought, originally, upon a small island, and subsequently in some cases within an area artificially inclosed, has been already referred to. The Battle-holme found in some places in the North of England, as for instance, a holme so called close to Carlisle, has no connection with the above, but it is from Old English *battil* or *betle* "fertile," allied to Old Norse *beit*, a pasture, and Suio-Goth *beta*, to feed. Our word "bait," to feed, applied to horses, and the Cumberland "batten," to thrive, applied generally to children—also "beatment," a ration of provisions, and the Oxford term to "battle," to take up commons at a college, are all connected with the above.

Ey, Old Norse *oe*, also signifies an island. We have Walney, Foulney, and Whanney (whin island ?), at the point of Furness. Also Foudry or Fuderey, referred to in a former page.

Strand, Old Norse *strönd*, Norwegian and Ang.-Sax. *strand*, is a name given to many places situated on the lakes and fjords of Norway. We have also several instances of it in our district, the principal of which is the village of Strands, situated at the foot of Wastwater. Not far from this is a place called Holborn Hill, and it is rather curious thus to find in a remote part of Cumberland the names of the two great thoroughfares of

London—names which perhaps may in both cases have been given by the Northmen.

When we come to the names of rivers we certainly find several which we have reason to believe are Celtic, but the remark has been made of England generally that even in districts where the names of places are the most exclusively Anglo-Saxon, very many of the rivers retain their Celtic appellations. Several of those in our district might be derived either from the Celtic or the Gothic, and have been claimed accordingly for each by the advocates of contending theories. Thus the Eden has been derived both from the Celtic *eddain*, a running stream, and from the Anglo-Saxon *ea-den*, the river in the valley, and the Tyne, both from the Celtic *tyn*, double, in allusion to the two branches which form it, and from the Old Norse *tina*, to collect, in allusion to the many streams which unite together to form its source.* In some cases it is possible that the name may be said in a certain sense to be derived from both—that is, that the Anglo-Saxons or Northmen, finding a name already existing which had also a significance in their own language, might retain it under their own meaning.

So long, however, as we confine ourselves to the examination of individual words, we proceed upon an uncertain principle; but when we begin to classify the names in a district, we arrive at a more definite basis

* Mr. Blackwell, in the glossary appended to Bohn's edition of Mallet's Northern Antiquities, explaining the derivation of Thyn, a river in Valhalla, from *thynia* or *dynja*, to thunder or make a thundering noise, suggests the same origin for our river Tyne. This, I think, is the most probable derivation—names taken from the sound of their waters being very common among rivers.

of investigation. Starting then upon this principle, we immediately perceive four various terms which enter largely into the names of rivers in the district, viz., *ea* or *e, a, er,* and *en.* Of these various terms, which all signify "water, a river," *e* or *ea* is the Anglo-Saxon, and *a* the Scandinavian form. We have the Eden, Ehen, Eamont, and the Ea, a provincial name given to the Leven. Ehen signifies, perhaps, "the waterfowl river,"—"hen" being a word often used to denote fowl in general. Or it may be an Anglo-Saxon form of the Old Norse *áin*, the river, the definite article *in* being appended, as usual in the Scandinavian languages.

The Eden also may be more naturally derived from the Norse than either from the Celtic or Anglo-Saxon —see the termination *en.*

The Eamont is a corruption of Eamot, signifying in Anglo-Saxon "the meeting of waters." This corruption is as old as the time of Leland, who describes it as the "Emot, alias Œmont." But the original form of the name, as we find it generally in the earliest records, as for instance, an ancient charter, conveying certain lands near Penrith to the Abbey of Holme Cultram, and a proclamation of Langley, Bishop of Durham, about the year 1425, granting an indulgence of forty days to all who should contribute to build a bridge over this river, appears to have been "Amot," which is the Scandinavian form of the word. It is the name of a river in Norway, and also of several places situated at the confluence of two streams. This is one of the instances in which the Scandinavian form seems to have passed into the Anglo-Saxon. In the same county of Cumberland we find Beckermet, formerly Beckermot, signifying "the meeting of the brooks."

The Scandinavian form of *á* occurs more generally as a termination, and enters into the names of a great number of the rivers of the district. We have the Rotha, Greta, Liza or Lissa, Wiza or Wisa, Betha or Bela, Bratha, Rathay, and Calda or Cawda. The Rotha, anciently Routha, is probably derived from Raud, a Scandinavian proper name, and is the same name as the Raudá in Iceland. The Bratha also may be from the proper name of Brath or Brat; or from *brattr*, headlong, impetuous, the probable origin of the proper name. The Lissa or Liza may be from *lissa*, torpor or weariness—this river forming along its course a great number of pools among the rocks, in which its waters seem to repose. Rathay is probably from *reidr*, which, as applied to a river, signifies in Old Norse "fordable on horseback." The Greta derives its name from Old Norse *gráta*, North Eng. "greet," to weep or mourn, in allusion to the wailing sound made by its waters. There is another river of the same name which falls into the Lune; also a Greta Beck in Yorkshire. And the Bela may be from Norse *belia*, North Eng. "beel," to roar or bellow. The Wiza or Wisa is the same name as the Visa, in Norway, and signifies probably "the holy river," from *ve* or *vi*, sacred, the origin of which name is further referred to in another place. The Calda is always spelt Caldew, but is universally called in the district Cawda, "cawd" being a provincial form of cold. Though we find it in most of the oldest documents as Caldew, by some early writers, as Camden, it is spelt Cawda, as it is pronounced. So also in Denton's MSS., written about A.D. 1600. This, I apprehend, is the true word, Cawda signifying simply "the cold river"—one of the two streams

which form it being called, previously to their junction Caldbeck or Cawdbeck, "the cold brook." Kaldá and Kaldbakr are also the names respectively of a river and of a brook in Iceland, and the name of Caudebec occurs likewise in Normandy.

The termination *er*, properly *ár*, is the plural form of *á*, signifying water. It occurs in Germany and Switzerland in the form of *ar*, as in the Aar, the Isar "Ice river," and the Neckar, which is no doubt the plural form of the Nekaá in Norway, deriving its name from the water-spirit called the Neck. We have the Waver, Cocker, Winster, Lowther, and Calder, the last of which has been derived from the Celtic *kel-dwr*, "the wooded water," but may be more probably from the same origin as the Calda. The Lowther also (in Leland Loder) has been derived from the Celtic *loyw-dwr*, "clear water," but may be from Norse *hlióda*, to sound, cognate with Eng. "loud"—the name being derived, like many others, from the sound of its waters. The Winster I take also to be the same name as the Vinstrá in Norway, while the Rother in Yorkshire may be the same as, or rather the plural form of, the Rotha in Westmoreland. Among other names in Yorkshire we have the Air, same name, I take it, as the Aar, and the Humber, "humming river," Norse *humma*,—whence Eng. "hum," which is not found in Anglo-Saxon.

Another common form of termination is *en* or *on*, of which we have the Duddon, Marron, Leven, Ellen, &c. This is a common form in Norway, where we have the Namsen, Glommen, Alten, Ulen, Susen, &c. It is, I apprehend, the demonstrative form of the word—*á*, a river, becoming, in Old Norse, *áin*, *the* river; the definite article *in*, Dan. *en*, being added as an affix.

The Marron, Leven, Gowan, and Ellen might be derived from the proper names Mar, Leif, Levi or Lefy, Gó, and Elli. Or the last from *elli,* an alder—"the alder river." The Duddon is probably from Ice. *dudr,* another form of *dunr,* thunder or a thundering noise, and has the same meaning as the Dun in Yorkshire. The Eden, as before mentioned, has been derived variously from the Celtic *eddain,* a running stream, and the Ang.-Sax. *ea-den,* "valley river." I think, however, that the Old Norse *yda,* to flow together, furnishes the most appropriate etymology for this river, which receives the greater part of the streams of the eastern water shed in both these two counties. Hence its name, like that of the Eamot or Amot, would be equivalent to "the confluence of waters."

A curious name is that of the Lyvennet, if, as appears rather probably the case, it be the same as that of Leven, with the definite article *et* appended. In that case it must be a more recent corruption, as it would contain a double definite article, both the masculine and the neuter. This may appear rather improbable, but there seem to be some traces, as will be noticed in the next chapter, of a tendency in the district towards the exclusive use of the neuter article. And if we could suppose the other articles to have become obsolete, such a word as the one in question might not unnaturally be formed. But this is a nice etymological point to which I do not wish to do more than call attention.

Of names not comprehended under the above we have the Wampool, a corruption of Wathpool, from *wath,* a ford, and which may be either Anglo-Saxon or Scandinavian. The Crake, which flows out of Coniston

lake, is probably derived from *kreika,* to go sluggishly, a term applicable to this river, which runs through a peat moss. The Nith in Dumfriesshire is no doubt the same name as the Nid in Yorkshire, and the Nid in Norway, derived from *nidr,* murmur, as of a running stream—the change of *d* into *th* being in accordance with a usual process. The Scandinavian character of the terms made use of by the fishermen of the Nith has been remarked by several writers.

Of other rivers deriving their names from the sound of their waters are the Gelt and the Esk, of which latter there are two, one joining the Eden at its *embouchure* in the Solway Frith, and the other falling into the sea at Ravenglass. The former name is probably from *gêlt,* barking or howling, and the latter from *öskr,* a roaring.

There are one or two names which appear to be from the Old Norse *ós,* mouth or opening of a river or a lake. Thus the bridge over the Derwent, just after it flows out of Bassenthwaite water, is called Ouse Bridge. Leland, in a rather obscure passage of the *Itinera,* appears to give this name to the lake itself. "The ryver of Dargwent, after that he cummeth to a strayte curse, casteth out an arme of his abundant water that maketh a poole or lough called *Use,* and afterward strayteth, and at the last cummeth ynto Dargwent (Derwentwater), and so maketh an isle." I apprehend that he must have fallen into the mistake of giving to the whole lake a name belonging only to a certain part, viz., the place whence the river Derwent issues at its foot. A mistake of a similar kind he appears to make with respect to Windermere, which he calls "Wynermerewath"—a name which—"wath" signifying a ford—

could not be given to the lake itself, but might belong to some particular part, or to some place on its shores. From the same writer it appears that the stream which flows out of Hawswater was also called the Ouse. And there is a place called Eusemere, at the foot of Ullswater, where the Eamont flows out of the lake; this name appears to be derived from the "lake mouth" near which it is situated. Ouse is also a name common to several rivers, as the Ous in Norway, and the Ouse in Yorkshire. The Isis also was formerly called the Ouse, and Oxford Ouseford.

One of the rivers of Westmoreland bears the curious name of "St. Sunday river," of the meaning of which I am unable to offer any explanation. The same name is found in St. Sunday's crag upon Helvellyn.

There still remain a fair proportion of names which may probably be attributed to the Celtic, as the Derwent, Bleng, Irt, &c. Of this last, Bullet, who never sticks at trifles, gives an etymology worth "making a note of." Pearls, he says, have been found in it, whence its name, signifying "marvellous, prodigious." We might indeed say with Dominie Sampson—pro-di-gi-ous!

It will be seen then, that while among the rivers of the district there are, as we find everywhere to be the case, some which retain their ancient British names, and also one or two which we have reason to consider Anglo-Saxon, not only does the Scandinavian character appear to predominate upon the whole; but in several instances, to which I have alluded, we find the same names as in Norway and Iceland.

Beck, Old Norse *bekr*, is the general name for a brook throughout the Danish districts of England,

except Northumberland, where, as in Scotland, it changes generally into *burn*—the boundaries of Cumberland being almost the exact line of division. *Becc* also occurs as an Anglo-Saxon word in Lye, but there is some doubt whether it is properly so classed. The Editor of Boucher's glossary is of opinion that he has fallen into a mistake from finding it in some old charter which he believed to be Saxon. At all events it is only found in districts colonised by the Northmen—as Iceland, Normandy, and the Danish districts of England. Hickes (Gram. Franc-Theot.) remarks that this word came from the Normans to the French, and from the Danes to the Northern inhabitants of England. Coupland Beck is a corruption of Coupman Beck, from *kaupmann*, a merchant, probably here a proper name.

Sike, Old Norse *siki*, Anglo-Sax. *sic*, is the name given in Scotland and the North of England to a water-course usually dry in summer. This is the distinctive peculiarity of the term, which may be from the Norse *söckva*, or *siga*, Ang.-Sax. *sigan*, to sink, to fail, to be dry. The names "Sink Beck" and "Sike Beck," found in the district, appear to show the origin of the word. There is a brook called *Sökkvabekkr*, "sinking brook," mentioned in Scandinavian mythology, but it is not clear whether it has the same sense as the above.

Wath, *wad*, Old Norse *vad*, Ang.-Sax. *wad*, is the general term throughout the North of England for a ford, *vide* Skinner, "vox septentionali Angliæ propria." It is from Norse *vada*, Ang.-Sax. *wadan*, of which the primary meaning is, like the Latin *vado*, to go, whence the diminutive "waddle." The secondary meaning is to wade or go through water, whence is derived the word *wath*, corresponding to the Latin *vadum*, a ford.

We have also the word *wad* in Cumberland in the primary sense of a district or beat, as when two places are said to lie "in the same wad."

Gill, Old Norse *gil*, signifies a ravine or fissure of a mountain. Ray, quoting it as a Sussex word, explains it "a rivulet, a beck." In our district, though a gill very commonly has a stream of water running along its bottom, yet it is by no means necessarily the case, nor does it enter into the meaning of the word, which is from Norse *gilia*, to open out, to tear asunder. Yet even in Old Norse the meaning of "water" appears sometimes to have been attached to it. In the glossary of the Kristni Saga it is explained "a stream issuing out of the fissure of a rock—properly the fissure itself." In some of the names of our district, as Ease Gill, and Aygill, which are probably respectively from *eas*, Ang.-Sax. "watercourses," and *á* Norse "water," the correct distinction is made. As before mentioned, gill appears to have been a very common division of land, and hence is very frequently found coupled with a proper name.

Keld, *kel*, Old Norse *kélda*, Ang.-Sax. *keld*, Suio-Goth *kælla*, Danish *kilde*, signifies a fountain. Old Norse *kélda*, also denotes a wet and marshy place such as is generally found around the springs upon the mountains. We have Gunnars keld and Butter eld keld, which latter I suppose to be from Buthar elldr, Buthar the old, or the elder. Springkel, on the other side of the border, may be the Danish *springkilde*, a fountain. The name Buckle, which occurs both in our district and in Norway, seems to be compounded of *bú* "cattle," and *kel*, "a fountain," and to signify a place for watering cattle. The word "keld" is also

applied to the still parts of a lake or river which have, an oily smoothness while the rest of the water is ruffled. Brockett mentions having heard this word used on the Tyne, and the same expression is also applied to the still places on Ullswater and other lakes. The writer in the *Kendal Mercury* observes :—"The keld of Ullswater which is described as having the appearance of oil poured on the lake, is to be accounted for from Old Norse *kêlda,* a marsh, on the pools of which a greasy matter is very commonly to be seen floating."

Mire, Old Norse *myri,* signifies a bog or fen, and is a very common term in our district as in Norway and Iceland. We have Grismire, "the swine bog;" Wragmire, probably from Old Norse *rak,* "wet;" and Sourmire, from Old Norse *saur,* dung of cattle, the name being descriptive of a quagmire of that sort often seen before the summer chalets of Switzerland. In Norway we find Rossemyre ; in Iceland Skalamyre, &c.

Flow, Old Norse *flói,* also signifies a morass or bog. We have Wedholme flow, Flow moss, near Shap, and Solway flow, better known by the name of Solway moss. It also occurs in composition in Floutern. In Iceland we find Biarneyflói, from Biarney, a proper name.

Force, Old Norse *fors,* Norwegian *foss,* is the general name throughout the district for a waterfall, and is derived from Old Norse *forsa,* "to rush furiously."

Spout, Old Norse *spýta,* Suio-Goth. *sputa,* is another word used, but less frequently for a waterfall. We have Cautley spout and Galeforth spout in Westmoreland, while in Norway we find a lake called Spyten vand, "the spout water."

Pot, Old Norse *pottr*, is applied to the deep circular holes which a river forms in the rocks which compose its bed. Also more generally to any bason-shaped hollow or cavity. The mountain called Lade Pot probably derives its name from a cavity of this sort upon its summit. The word is notable chiefly on account of the frequency with which it is joined to a Scandinavian proper name, and the oddly-sounding words which in some cases are the result. We have Bull pot, Spear pots, Help pot, from the names Böll, Spörr, Hiálp. And Kettle pot, Butterpot, Honeypot, from the names Ketil, Buthar, and Hogni.

CHAPTER VII.

GENERAL REMARKS ON THE NAMES OF PLACES.

We have now gone through a list of about eighty terms, which, with more or less certainty, we may presume to be Scandinavian. There are one or two others, which have been overlooked in their place, as *bield*, probably from *byli*, a dwelling. We have Dodd Bield, Scale-house Bield, and Nan Bield—the last being the name given to the pass between Kentmere and Mardale. In Black's glossary "Nan" is derived from Welsh *nant*, a hollow formed by water, a ravine. I think, however, that it is merely the name of the person who occupied the dwelling; it may be from Nanna, a female name in Scandinavian mythology; or it may be euphonic for An, Annar, or Ani, a name found, as I take it, in several instances in the district, as in Ann's hill, Anna side.

On the other hand there is one term to which I have evidently assigned a wrong meaning. This is "cove," which I supposed to be from *kofi*, a shepherd's hut or mountain cottage. My reason for so doing was that it is generally coupled with a proper name. And though a "cove" is in fact a hollow in a mountain, yet such sheltered places would naturally be selected for the site of a hut or dwelling. But some of the names in Yorkshire, in which it is found joined with another word signifying a dwelling, show that the

ordinary meaning of a recess or hollow is the correct one.

We have two or three places called "Storth," probably from Norse *stord,* one of the meanings of which is "a battle," of which the places in question may have been the site. But a name more clearly commemorative of a field of battle is "Orrest," Old Norse *orrusta,* Ang.-Sax. *orrest.* There are four places near the railway terminus at Windermere called respectively Orrest, High Orrest, Near Orrest, and Orrest-head—names probably marking, either the various positions, or the shifting stages, of some important battle.

Among the epithets which enter most commonly into the names of places are lang, mickle, lile, mirk, and cawd or cold, the last in particular a very common term both here and in Norway, expressive of the situation of many places in both countries exposed to the blasts upon the mountains, or hidden from the sun in the deep shade of the valleys. There are other terms now obsolete, as "cringle" in Cringle Gill, Cringle Dike. This is probably from Norse *kríngla,* a circle, but the meaning here must probably be understood rather as curving or bending in the manner of a circle. "Hell" enters into the composition of several names, as Helton, Hell Gill, Hell Beck. The last, like Hel Foss in Norway, may be from *hella,* to pour; the others may probably, like Helstad and Helvig in Norway, be derived from a proper name, perhaps Hela, the goddess of death in Scandinavian mythology, or the proper name of Helgi.

Scandinavian names of animals enter very frequently into the names of places. We have *hestr,* a horse, in Hest Bank, Hest Fell, and Hest Holme. *Hross,* a horse,

originally a mare, occurs in Rosley, the seat of the principal horse-fair in Cumberland, the antiquity of which appears to be thus attested by the name. The termination "ley" is probably from Norse *lög*, Ang.-Sax. *leg, leah*, a district, a place. In other instances, as in Rossthwaite, Ross Gill, the word has probably become a proper name—that of Ross, not unfrequent in the district. *Saudr*, a sheep, occurs perhaps in Souter Fell, Soutergate, and Souden Hill. *Faar*, sheep, in Fairfield, seems to me doubtful. *Kanin*, a rabbit, may not improbably be the origin of Cannonby, a village situated near the rabbit-warren between Maryport and Allonby. *Gás*, a goose, (or *gœs*, plural, geese) occurs in Gasgarth, Gaskeld, Gasdale. *Padda*, a frog, may perhaps be found in Paddy gill—more certainly in Paddon Beck, *the* frog brook. *Gris*, a wild swine, gives the name to many places in the district, as Grisdale, Mungrisdale (or Monk Grisdale, formerly a possession of the Monks) Grismire (swine bog), &c. Even the beautiful lake of Grasmere is said to derive its name, (originally Grismere)—not from the luxuriant verdure which surrounds it—but, less poetically, from the wild swine which used to frequent its shores. I think, however, that in this last case, if not in some of the others, "Gris" is a proper name; it is still found as such in the district. So also Bordale, Burton, (formerly Borton), and Borrodale, I should take to be from Bor and Borrhy as proper names. Indeed, others of the above names, as *hestr*, a horse, and *gás*, a goose, were also borne by the Northmen as proper names, so that it is often impossible to say in what sense the derivations are to be understood. In the name of Goose How the word is without much doubt a proper name.

Among the names of trees we have the roan or rowan tree, Dan. *ronnetre*, the mountain ash—a word still in use. The Old Norse form of the word is *reynir*, which I take to be the origin of the place in Cumberland called Raynors—"the mountain ashes." *Ell* or *elli*, the alder, occurs in the place called Ellers, "the alders," in which name the English plural seems to have been added to the Scandinavian. In some other cases, as Elleray, the word may be derived from the proper name of Elli. We have also "ask," N. *askr*, Ang.-Sax. *æsc*, the ash, and "birk," N. *biörk*, *birki*, Ang.-Sax. *birce*, the birch. Askham I have previously supposed to signify "the home among the ashes." But as Askr was also a Scandinavian proper name—the first man being supposed in Northern mythology to have been created out of the ash tree—it is as probable, perhaps more so, that this is the origin of the name. In some words, as Birker Fell, and Birker Force, we have the plural form of *birki*, a birch, and in the place called "Birkett" we appear to have it with the definite article *et*—"the birch." I have before referred to an apparent tendency in the district towards the irregular use of the neuter definite article in place of the masculine and feminine. It appears to be found in some of the names of trees, as in Asket dub, Aiket pike, which seem to be "the ash dub," "the oak pike"—as well as in some other words. Old Norse *vidir*, Dan. *vidie*, Ang.-Sax. *withie*, a willow, occurs in several names, at Withy sike, Wither slack, &c.

Among the names of plants we have "ling," N. *ling*, heather—"sieve," Dan. *siv*, a rush—"smere," N. *smar*, clover, which is probably the origin of Smardale—"bigg," N. *bygg*, barley—"haver," N. *hafrar*, oats—

"bleaberry," N. *blábær*, the whortle berry—"hindberry," Norw. *hindbær*, the raspberry. These are all in ordinary use, excepting "smere," which is nearly obsolete. Red and white currants are called with us "wineberries," as in Norway *vinbær*. This also obtains in Craven, according to Mr. Carr. Our word "whin," furze, may perhaps be from the Old Norse *hvann*, though the shrub of that name found in Norway and Iceland is not the same as ours, which cannot stand the cold of those climates. But from the old name of one of the small islands at the point of Furness, Whanney, which I take to be "whin island," it seems rather probable that our word is derived from the Northmen.

In some cases we find the original names of places curiously twisted to a modern sound. Thus we have Silly Wreay, Heedless Gill, Cunning Garth, Mealy Sike, and Candy Slack, which we may explain as "the happy or pleasant nook," (the Old Eng. "sely")—"the king's camp or enclosure"—"the boundary watercourse"—and "the bowl-shaped hollow." While Heedless Gill is probably from the proper name Hoodless, the Old Norse *Húdlaus*.

A peculiar manner of combining a number of words together may be remarked upon as prevalent both in this district and in Norway. Thus in Scalthwaiterigg Gate in Westmoreland we have a string of four words signifying "the road to the log-house in the cleared ground upon the ridge." So in Norway Viknesholmer, "the islands in the bay beside the promontory," Myrkkaddal, "the dark and cold valley," &c. The same peculiarity is still to be found in the dialect of Cumberland and Westmoreland.

CHAPTER VIII.

SCANDINAVIAN PROPER NAMES FOUND IN THE NAMES OF PLACES—SCANDINAVIAN FAMILY NAMES STILL EXISTING IN THE DISTRICT.

By far the most common prefix in our names of places consists, as has been already observed, of a Scandinavian proper name, which in many cases may be that of an original Northern settler. Not in all cases, however, as several of these names, as Ulf, Orme, Ketil, were common for some centuries after the conquest, while others remain to the present time, and the origin of some of our names of places may be traced to these later founders.

Many of these names have already been referred to, but as there can be no more conclusive proof of the extent to which this part of the kingdom was colonized by the Northmen, I think it may not be out of place to give a summary of them, amounting to upwards of 150 names, many of which are of frequent occurrence. The terms with which they are most frequently combined denote a possession or place of residence, a grave or a memorial stone, a mountain or lake near which the settler lived, or some object forming the boundary of his property—no word being more generally combined with a proper name than "gill," a small ravine, which seems, particularly in the mountain district, to have been the most common mark of division.

In some few instances places are called simply by a proper name without any other word attached to it. Thus we have places called Rowell, Goat, Winder, Rutter, Stanger, Norman, Docker, Burrells. It is probable that all these were, like the last, originally used elliptically in the possessive case.

The derivations in the subjoined list are not in all cases self-apparent—some of them may be disputed, and some may be controverted, but I think that substantially there will not be found to be any very great difference of opinion among those who may take the trouble to investigate them.

SCANDINAVIAN PROPER NAMES.	NAMES OF PLACES IN WHICH FOUND.
Audr	Outhgill
Alsten	Alstonby
Ali, or Atli	Allithwaite, Alston
Ambar	Amber Hill
Arn, Arin	Arnside, Arnaby
Angel	Anglebarrow, Anglestones, Angletarn
Askell	Askelside
Arnkell	Arcleby
Ary	Airey Hill, perhaps Airey Force
Blaka	Blakethwaite, Blake Fell, Blackhow
Balldr	Balld Mire
Balder	Balderscarth, Baldersdale
Banner	Bannerdale, Bannerrigg
Barna	Barnsdale, Barnscar
Brandr	Bransty, Branthwaite, Bransted

SCANDINAVIAN PROPER NAMES.	NAMES OF PLACES IN WHICH FOUND.
Bekkr	Beck Cote
Bekan	Beaconhill, Beacontarn, Bekansgill
Bor	Bordale, Burton, formerly Borton
Borrhy	Borradale
Bram	Brampton
Barekr	Barrock Fell
Blesi	Blease Fell
Bukkr	Buckbarrow
Bakki	Backbarrow, Backstonegill, Backside
Breidr	Broadhow, Broadstones
Brodor	Brotherswater, formerly Broaderwater
Biörn	Burnbarrow, Burnthwaite
Brún	Brownhow, Brunstock, Brunsceugh
Beitill	Battlebarrow
Bea	Beathwaite
Bót	Boathow
Bardi	Bardsea
Bresi	Bresty
Biarni	Barneyhouse
Buta	Butt how
Buthar, Butar,	Buttermere, Butterhill, Buttergill
Buthar lipr	Butterlip-how
Buthar elldr	Butter-eld-keld
Doka	Dockergarth, Dockray

SCANDINAVIAN PROPER NAMES.	NAMES OF PLACES IN WHICH FOUND.
Dufan	Daffenside, Dovengill
Durinn	Durran hill
Dromi	Droomers-style
Dylla Kár	Dillicar knot
Dolgfinnr	Dolphin-sty, Dolphin-seat Dolphinby, or Dovenby
Dalla	Dalton, Dalston
Doli, (or Toli), Wagen	Dolly Waggon pike
Dufr	Dufton
Einar	Ennerdale
Embla	Embleton
Eigil	Eaglesfield
Eldir	Elderbeck, Elterwater
Elli	Ellgill
Finnr	Finsthwaite
Flóki	Flakehow
Frosti	Froswick, Frostham
Gás	Goose how
Gamal	Gamblesby
Geiri, Gari	Garrigill
Göll	Gellstone, Gellber
Geller	Gillerthwaite
Geit	Gatesgill, Gatesgarth, Gatescarth, Gateswater, Gate crag, Gate scale
Gó	Gowbarrow, Gawthwaite Gotree
Grímr	Grimeshill, Grimesmoor
Grímar	Grimerhill

SCANDINAVIAN PROPER NAMES.	NAMES OF PLACES IN WHICH FOUND.
Guddar	Guddarscale
Gudlaug	Goodley hill
Gunnar	Gunnershow, Gunnerskeld
Gothar	Gutterby
Hallr	Hallthwaite, Hallside, Hallgill
Hamall	Ambleside
Haki	Hackthorpe, Hackett (cot)
Hæringr	Harrington
Harald	Harraby, Harrowthwaite, Harold's hill
Halli	Hally gill
Hallbiörn	Holborn-hill
Haukr	Hawkshead, Hawksdale, Hawkrigg, Hawksearth
Har	Harehow, Harwith
Heidur, Hödur	Hethersgill
Hemmingr	Hemming's hill
Hildir	Hilderstone
Hiálp	Whelpside, Whelphow, Help-pot
Hiarn	Yearn gill
Hiallti	Whelter
Hnockan	Knocking tofts
Horn	Hornsby, Hornsgill
Hogni	Honistar-crag
Hrani, Hreinn	Ransdale, Rainsbarrow, Wren-side
Hrói	Roehill, Rose hill
Hubba	Hubbersty
Hunger	Hunger hill

SCANDINAVIAN PROPER NAMES.	NAMES OF PLACES IN WHICH FOUND.
Hundi	Hund hows
Hundingr	Hunting how
Hviti	Whitbarrow, Whitehows
Hvati	Waitby
Hrómundr	Roman fell
Idun	Itonfield
Ivar, or Evar	Heversham
Korni	Corn how, Corney fell
Köttr	Ketside, Kitts how
Kráka	Crackenthorpe, Craika
Klapa	Clappersgate
Koli	Colby, Coal gill
Ketil	Kettleside, Kettlewell, Kelton or Kettleton
Karl	Carlton
Loki, Loker	Lockthwaite, Lockholm, Lockerby, Lockerbarrow
Lambi	Lamb how
Lina	Linethwaite, Linskill, Linstock
Lodinn	Lowdenhow or Lodenhow
Logi	Lodge gill
Már	Mardale, Maires stone
Máni	Manesty, Mainsgate
Meldun	Meldon hill
Melmor	Melmerby
Melker	Melkenthorpe
Mikell	Mickleham, Mickle Fell

SCANDINAVIAN PROPER NAMES.	NAMES OF PLACES IN WHICH FOUND.
Miöll	Millum, Mill how, Mill stone how
Mudr	Mud gill
Ottar	Otterstone
Ormr	Ormside, Ormathwaite, Ormsgill, Ormstead hill
Oddr, or Otr	Otts how
Oddi	Oddy house, Hodbarrow
Odin	Oddendale
Oller	Seatoller, Hollow stones, Hollowgate
Rafn	Ravensworth or Ravenside Ravenbeck, Ravenstonedale
Regin	Riggindale
Ragnar	Rannerdale
Raud, Rödd	Redhow, Rotha, or Routha
Rempi Rampi Rami	Rampsbeck, Rampshow, Rampsgill, Rampside
Rotinn	Rotington
Skorri	Scordale
Sadr	Sadgill
Saur	Sowerby
Sigar	Siggethwaite, Sickergill
Sindur, or Sindri	Cinderbarrow
Steini	Stanisceugh, Staingill
Steinar	Stanners-stone
Sten	Stenkeld
Spörr	Spearpots, Spurston

SCANDINAVIAN PROPER NAMES.	NAMES OF PLACES IN WHICH FOUND.
Svanr	Swanstythwaite
Svein	Swineside, Swindale, Swine-stone
Skúle	Schoolknot
Sölvar	Silverhow, Silverhill, Silverside, Silverdale, Silverholme
Sól	Soulby
Stangar	Stangerthwaite
Starri	Starmire, Stargill
Sóti	Soutyhow
Skinnabiörn	Skinburness
Skali	Scale how, Scalegill
Skúta, Skota	Scouthow, Scoutscar
Skálld	Scaldknot, Skalderskew
Skögul	Skeggles water
Sumar	Summerhow, Summerhill
Thor	Thursby, Thursgill
Thurstan	Thurstanswater, Thurstonfield
Thortil	Thortillgill
Tindr	Tindale
Thorfinnr } Thorpinnr }	Torpenhow, Thorfins-sty
Thorny	Thornby, Thornythwaite, Thornyscale, Thorneystone, Thornbarrow
Tanni	Tanners how
Tálkni	Talkin tarn
Torfi	Torver
Tuli	Tullithwaite

SCANDINAVIAN PROPER NAMES.	NAMES OF PLACES IN WHICH FOUND.
Uni	Woundale
Ulfr	Ulpha, Ulsker, Uldale, Ullswater, Ullcoats, Ullthwaite
Ulfar	Ulverston
Vestar	Westerdale
Vickar	Wickerslack, Vicars island
Vali	Wallowbarrow
Vadi	Wads how
Vedur	Weatherhill
Windar	Windermere, Winderwath, Wlndergill

The names in the foregoing list are those which I have actually found to have been borne by Northmen. Yet there are several others which are almost as certainly Scandinavian proper names. Thus Farmanby is no doubt from "Farman," a traveller or faring man, used as a surname, and Hunsonby from "Hunsen," a proper name, from *hún*, a bear's cub. So Armthwaite, Armboth, Armside, are evidently from the surname "Armr," which may mean either poor or lazy; and Skirsgill, Skirwith, from "Skir," which may be either wise or innocent—the name Scurr being still found in that part of the county.

I have before referred to the character of these proper names as affording a corroborative proof of an immigration more particularly Norwegian. Thus, of the names in the above list nearly two-thirds are to be found in the Landnamabok, or list of Norwegian settlers in Iceland, alone. There are some, however, which are no doubt Danish, as Banner, first assumed,

according to Saxo Grammaticus, by a Dane named Tymmo, after a battle between Canute and Edward of England. Hence, he adds, "origo nobillissimæ apud Danos stirpis Bannerorum." There are several other names which are probably Danish, and it is possible that the number of them might be relatively augmented by those which I have not yet been able to assign. Still, however, there would, I apprehend, be in any case a preponderance of Norwegian names. But this is a nice point upon which it would be more within the province of a Northern antiquary to decide.

We now come to treat of the Scandinavian family names still in use in the district. And here we have no longer the same imposing list to produce. Various causes, which will be hereafter referred to, have tended to decrease the number of these names. Yet as every district in England presents, in greater or less degree, something of a distinctive character in its family names, it will be right for us to inquire to what extent the peculiarity of these in our district is owing to the Scandinavian colonization. It is, generally speaking, neither among the highest nor yet the lowest class that we should expect to find the strongest traces of this colonization, for, owing to opposite causes, both these classes have been subject to greater fluctuations. It is chiefly among the tradesmen in the country towns, and among the farmers and "statesmen," or small proprietors, who have lived from generation to generation upon the land, that these names are to be found. Thickly around Windermere cluster the dwellings of gentry gathered from various parts of England, but in obscurity live on the men who bear the name of him after whom the lake was called eight hundred years ago.

Many of the names in the following list will at once be recognized as regular Cumberland and Westmoreland names. Others of them are not of frequent occurrence, but I have not inserted any name which does not, to the best of my knowledge, properly belong to these counties.

CUMBERLAND AND WESTMORELAND FAMILY NAMES.	SCANDINAVIAN PROPER NAMES.
Airy	Ari (a servant)
Barnes	Barna (child, son)
Beck	Bekkr
Bell	Böllr
Bewly	Bióla
Birney	Birna (a bear)
Birrell	Birvil
Blaylock	Böllok
Blake	Blaka (pale)
Boak	Boek (a Norwegian name, perhaps the Old Norse name Bálki)
Bragg	Bragi (the god of poetry)
Burn, Burns	Biörn (a bear)
Carrick	Kœruk
Corney	Korni
Corrie	Kóri
Connell	Konall (*Konr*, a king, and *allr*, all)
Crumb	Krumr
Docker	Doka

CUMBERLAND AND WESTMORELAND FAMILY NAMES.	SCANDINAVIAN PROPER NAMES.
Fawcett	Forseti (the judge, literally the fore-seated, one of the Scandinavian deities)
Frear	Freyr (the name of the deity symbolizing the sun)
Gambles	Gamal (old)
Gate	Geit (a goat)
Graham	Gramr ("wroth"—poetically a king)
Grime	Grímr ("helmeted," a title of Odin)
Grice	Grís (a wild swine)
Haldon, Haddon	Hálfdán
Hastings	Hastin
Haugh	Hafr (a goat)
Henny	Högni (tom-cat)
Herd	Herdr (hard)
Horn	Horn (a title of Freyja)
Huggin	Huginn (the name of one of Odin's ravens, probably from *huga*, to cogitate)
Ireland	Erlendr (foreigner)
Livick	Livick
Lowden	Lodinn (perhaps from *lodinn*, a sheep)
Main, Mann	Máni (the moon, which is masculine in Scandinavian mythology)

CUMBERLAND AND WESTMORELAND FAMILY NAMES.	SCANDINAVIAN PROPER NAMES.
Mair, Marr, Marrs	Már
Meales	Miöl (fresh snow)
Norman	Nordmann
Osburn	Asbiörn (the divine bear)
Raven	Rafn
Relph	Hrólfr (mighty)
Rennie	Hrani (probably from *ran*, rapine)
Rigg	Hryggr (sad)
Roe, Roy	Hrói (King, hero)
Rowell	Hróalldr
Scaife	Skeifr (timid, fearful)
Sibbald	Sivald
Spiers	Spörr
Stanger	Stangar
Swan	Svanr
Simmonds	Sigmundr
Swain	Sveinn (a youth, servant)
Swinburn	Sveinbiörn
Tate, Tait	Teitr (either from *teitr*, a foal, or *teitr*, joyful)
Tiffin	Tirfingr
Toppin	Thorfinnr, Thorpinnr
Vickers	Víkar (probably from vík, a bay, and of same meaning as "Viking")

CUMBERLAND AND WESTMORELAND FAMILY NAMES.	SCANDINAVIAN PROPER NAMES.
Waite, Watt	Hvati (alert, active)
Wilkins	Vilkinr
Winder	Windar
Wren, Raine	Hreinn (reindeer)

There are also, as in the former case, a few names which, though I have not met with them in any list as borne by Northmen, are evidently Scandinavian. Such is Tordiff—"Thor the subduer," from Thor, and *dífa*, to subdue.

There is not much doubt that the termination "son," so common in our proper names, is Scandinavian in its origin. Verstegan* refers to it as a matter of popular tradition. "It remayneth, as it were by tradition among some of our country people that those whose surnames end in 'son,' as Johnson, Thomson, Nicolson, Davison, Saunderson, and the like, are descended of Danish race." He goes on to dispute this on the ground that many of the names in which it occurs cannot be supposed to be Danish. In this he is so far right as the tradition overstates the truth. There is no warrant for supposing all the persons whose names end in "son" to be of Danish origin, though the termination itself may be Danish. It is admitted on all hands that the termination *by* in the names of places is Scandinavian, yet Roberby and Richardby contain names which clearly are not Scandinavian. Yet we should unquestionably have a right to expect

* Restitution of Decayed Intelligence.

that a considerable proportion of the names ending in "son" should be altogether Scandinavian. And this can be shown to be the case—take the following names belonging to our own district. Allison, Allinson, Alderson, Anderson, Arnison, Carson, Corson, Danson, Ellison, Gunson, Hanson, Nanson, Nelson, Pearson, Rawson, Randerson, Rennison, Sanderson, Simson, Swainson, Tolson, Watson, Wadeson. All these names are, without much doubt, Scandinavian, and some of them are common in Denmark at the present day. Others also of the names common in England, as Thomson, Mathison, Stephenson, and Johnson are of frequent occurrence in the Scandinavian north—the last in particular being the most common name in Iceland.

Upon the whole, Scandinavian family names can scarcely be said to be more common in our district than in the other Northern counties, and are, I think, rather less so than in Scotland.

Among the causes which have conduced to their diminution the most obvious is the interchange of population which is continually going on throughout the kingdom, and which, however trifling in any particular district, cannot fail to make itself felt in the course of seven or eight centuries.

Another, and a more potent cause, has been, no doubt, the practise of baptizing the converts to Christianity under new names. Men who bore the names of heathen gods, such as Thor and Odin, could not more emphatically signalize their conversion than by abjuring the titles which were so strongly identified with their old pagan worship; and the missionaries of Christianity showed some knowledge of human nature in requiring this proof of their sincerity. For to many

a man it might seem a lighter thing to go through the ceremony of baptism than to cast off the name of the warrior-god in whom he had exulted. And the very mention of his name furnished for ever afterwards a standing protest among his neighbours against idolatry.

But perhaps the most important cause by which these old names have been superseded is one we can trace even now in a measure going on before us.

In Cumberland, as in Scotland, it is a very common practice to give men names taken from the places which they inhabit. This has originated, no doubt, in the necessity of distinguishing between persons of the same name, where the range of christian names is limited. Thus we have John o' the gate, Dick o' the fell, Tom o' the how, &c., and the manner in which John o' the gate would become John Gate, Dick o' the fell Richard Fell, and Tom o' the how Thomas Howe, it is not difficult to understand.

Some curious examples of a similar practice are given in the notes to Mark Lonsdale's poem of the "Upshot," in the "Cumberland and Westmoreland dialects." The writer observes, "In several towns there are found so many of the same surname that they are obliged to use either combinations of the family christian names, or to adopt some bye-title appropriate to the person spoken of." Among the instances given are "LAIRD O' FOALD (Laird Hodgson), a person of landed property, whose house stood within a foald or farm-yard." "BILL O' FOALD (William Hodgson), son to the preceding." "PADDIGAL WILLIAM (William Hodgson), from the family having formerly lived at a place called Park gill, corrupted in pronunciation into Paddigal." "DUB WULLY (William Hodgson), from a dub or small piece of water near his house."

But the most curious form, illustrating at once the mode of distinguishing individuals—the power which the dialect has of forming unlimited compounds—and its neglect of the possessive case—is found in the following, from the "Upshot" :—

> "Oal Peat wife laikt wi Nan-Rob-Jack,
> Because she was his goddy."

Nan-Rob-Jack denotes John Hodgson, the son of Robert, the son of Ann. Nor is the power of combination exhausted even in this, for we have Nan-Rob-Robin-Robin, viz., Robert Hodgson, the son of Robert, the son of Robert, the son of Ann.

To such an extent has the practice of taking names from the family residence prevailed in the district, that out of a list given by Lysons of fifty-five Cumberland families extinct before 1500, no fewer than thirty-nine take their names from the places where they were settled, as Allonby of Allonby, Bassenthwaite of Bassenthwaite, &c., and of the rest a considerable proportion appear to have migrated from other counties.

Thus then a very great number of the family names of the district are in fact Scandinavian, taken from the names of places. The names Fell, Howe, Gate, Gill, Rigg, Slack, Thwaite, Garth, Bowes, Beck, Dale, Gale, Ray, Hope, Mire, By, or their compounds, as Hornsby, Crosby, Blamire, Crosthwaite, Satterthwaite, Dockray, &c., are amongst the most common names of the district. The names Gate, Rigg, and Beck may, however—at least in some cases—be derived, not from a locality, but from Geit, Hryggr, and Bekkr, original names of Northmen, as before referred to.

CHAPTER IX.

CHARACTERISTICS, MANNERS, AND CUSTOMS OF THE INHABITANTS.

WE now come to trace the marks of Norwegian descent as they are to be found in the characteristics, physical and moral, and in the manners and customs of the inhabitants of the district. This is a branch of the subject upon which it is not my intention to dwell otherwise than in a cursory manner, for we have no longer the same distinct grounds on which to found an argument as those which were afforded us in the preceding chapters. Yet there are features of resemblance which are not to be disregarded, and which are indeed necessary to make the evidence complete. For it would be a weak point in the theory if the inhabitants of the district—one too more particularly secluded from the rest of England—did not, so far as they exhibit any distinctive characteristics, present some features in accordance with the theory which I have suggested for their origin.

I have before remarked on the evidence afforded by the examination of Scandinavian graves as to the gigantic stature of some of the Northern vikings. And the records of the district afford many instances of men not unworthy to be their descendants. But we are concerned not so much with those exceptional cases, which are indeed confined to no particular district, as with the general standard of the race. The men of Cumberland and Westmoreland, and more particularly

the natives of the mountain country—the "Fell-siders," as they are called by the other inhabitants—are decidedly a taller race than the rest of England. "In England to this day," observes Sir E. B. Lytton in his romance of Harold, "the descendants of the Anglo-Danes in Cumberland and Yorkshire are taller and bonier than those of the Anglo-Saxons as in Surrey and Sussex." But there is some difference between the natives of Cumberland and those of Yorkshire—the former, though equally firmly knit, being of a less burly build than the inhabitants of the more purely Danish district, and in that respect more nearly resembling the Norwegians. As the people of Norway are remarkable for the lightness of the hair, particularly in childhood, so I think that any one who has travelled much in Cumberland could scarcely fail to be struck with the groups of white-headed children which everywhere meet him in the villages, particularly among the mountains. Upon the whole, though the general resemblance of the Teutonic race does not render any of the minuter shades of difference so readily perceptible, it seems to me, so far as I am qualified to judge, that there is a certain distinguishable resemblance between the peasantry of Norway and that of our mountain district.

Sir E. B. Lytton, to whom is due the credit of being one of the first to awaken the English mind to a juster sense of the Scandinavian immigration, has pointed out some of the characteristics which still distinguish the people of the districts settled by the Northmen. Of these the principal are a strong feeling of independence, and a large share of natural shrewdness, or what is commonly called "mother wit." "It is remarkable,"

writes Sir Edward, "that the modern inhabitants of those portions of the kingdom originally peopled by the Danes, are, irrespectively of mere party divisions, noted for their intolerance of all oppression, and their resolute independence of character, to wit, Yorkshire, Norfolk, Cumberland, and large districts in the Scottish lowlands."

There can be no doubt that it is to the existence of a very numerous class of small freeholders, called, locally, "statesmen," that this spirit of independence is mainly indebted. Whether the original Northern settlers were generally freeholders in the present sense of the term may be a question, but there is every reason to believe that the colonization of this country was of a less aristocratic character than that of Iceland. For, as Mallet observes, "expeditions to Iceland were attended with considerable expense, for the emigrants had to take everything with them—provisions, winter stores, live stock, and even the timber for the construction of their dwellings. They were therefore generally fitted out by the pontiff chieftains." That some of the settlers in this district were of this class of pontiff chieftains or *Godar,* who took possession of a district, and divided it among their followers, I have had occasion in a previous chapter to point out. But it is probable that the majority of the settlers were of a smaller class of free proprietors, corresponding to the Odalsmen of Norway. This word is defined by Haldorsen as meaning strictly an original proprietor. It is possible that the term "dalesmen" still in use in the mountain district may be derived from, or connected with, this word. It has, however, been derived from Old Norse *deila,* Ang.-Sax. *dælan,* "to divide," a sense indeed akin to that given by Haldorsen.

The present state of Norway, where the greater part of the soil is in the hands of small proprietors, owning farms of 200 to 300 acres, resembles very much that of Cumberland, both in regard to the distribution of the land and to the independent spirit which it engenders. In Cumberland, as in Norway, this is often combined with a coldness and reserve of manner, which, by those accustomed to the peasantry of the south, is apt to be mistaken for churlishness.

Another quality which is an unmistakeable characteristic of the inhabitants of the Scandinavian part of England is caution and shrewdness. The Scotchman gives himself his own character in the expression "canny Scot." This word "canny" is a most elastic one: Jamieson gives no fewer that eighteen different meanings to it, all of course implying something favourable. In Cumberland, too, it is used in a variety of senses, from "a canny lass" to "a canny wet day." But the original signification of the word, which he derives from the Old Norse *kiaen*, appears to be "astute, knowing," and its application by the Scotch to denote all sorts of other good qualities, shows the value they set upon this, just as the use of the term "brave," by the French, to denote a good fellow, proves the estimation in which they hold that quality. The Yorkshireman, too, gives himself his own character, when, in answer to any attempt to circumvent him, he replies, with a knowing shake of the head, "I'se Yorkshire too." And so too in Cumberland, "We're too far north for that," expresses the consciousness of the possession of a larger share of shrewdness than our countrymen of the south.

There are some other qualities which the men of

Cumberland and Westmoreland share to a certain extent with their neighbours across the border. The Scotch are remarkable for combining with an intense love for their native land a very great readiness to get away from it. In every part of the world you find a Scotchman, and wherever you find him he is a Scotchman still—he never loses his nationality. A strong feeling of patriotism is a characteristic of all the Scandinavian countries. Gamle Norge (Old Norway) is the burden of the national song of the Norwegians. "After all," replies the Icelander, when he listens to the stories of other more favoured countries, "After all, Iceland is the best land that the sun shines upon." And so, the bard of Cumberland, after enumerating the attractions of other countries, winds up with the patriotic sentiment—

> "But canny old Cumberland caps them a' still."

The migratory principle is perhaps not so strong in the North of England as it is in Scotland; but, taking into account their remote situation, probably a greater number of the natives of Cumberland and Westmoreland have sought—and found—their fortunes in London and the other great centres of commerce than the average of other counties.

Another characteristic of the Scandinavian character is litigiousness—a softened form in which the spirit of the old Vikings still makes itself apparent. This is a conspicuous feature in the present inhabitants of Normandy, who give more employment to the lawyers than the people of any other part of France. And in greater or less degree the same remark holds good of the other countries peopled by the Northmen.

Most of the above are, however, it will be seen,

general traits of character which distinguish the districts settled as well by the Danes as the Norwegians.

In respect of diet and manner of life the people of Cumberland and Westmoreland share with the Scotch some features of resemblance to the inhabitants of Norway, though in this respect the extended communication of modern times is effecting a considerable change.

Until of late years the use of wheaten bread was almost unknown in a great part of the district, particularly among the mountains—barley, rye, and oatmeal being the staple articles of consumption. Cakes made of barley, and called flat-bread, similar to the *flad brod* of Norway, are still in general use. They are also known by the name of "scons," a word which may probably be derived from Old Norse *skán*, a crust. The mountain cheese, called "whillimer," so uninviting that its name has been facetiously derived from the query "wha'll hae mair ?" and so tough that the Cumberland rustics are said sometimes to shoe their clogs with its rind instead of iron, is another instance of that hard fare in which our district approached the still sterner mountain diet of Norway. As in the latter country and in Iceland, oatmeal porridge is still an article of very general consumption, and this, though it has been irreverently compared by Mr. Dickens in appearance to "diluted pincushions without the covers," and in use to the earth with which the savage distends his stomach, "lest he should be inconveniently hungry when there is nothing to eat," is both wholesome and nourishing for all that. The editor of Murray's Hand-book refers to the "careful preparation" of the Norwegian *gröd*, and so, too, the con-

coction of porridge is esteemed an art not lightly to be attained by a Southern cook, and a true Cumberland housewife would scorn the undirected attempts of a Soyer.

In respect to their amusements, the men of Cumberland and Westmoreland bear some resemblance to the old Icelanders—their favourite diversion being wrestling, in which they bear away the palm from the rest of England. The word, as they pronounce it, "russle," comes nearest to the Old Norse *rusla,* the Ang.-Sax. being *wræstlian.* A relic of the old sword-dance is still to be found at some of their merry-makings, and used to be more particularly common at the season of Christmas. Among the sports of children is one which deserves mention, as being of ancient, and, perhaps, from the terms made use of in it, of Scandinavian origin. It commences by a single boy, who, starting from an appointed place, called his "den," pursues his playfellows with clasped hands until he has succeeded in touching or "tigging" one of them. The two again retreat to their den, whence, having given due warning, they again start with joined hands till they succeed in catching another, who joins them in like manner. Thus the chain becomes gradually longer, while the number of those at liberty is continually diminishing. But as the chain becomes more extended it becomes also more unwieldy, and the tactics of the pursued are now not only to escape from it by flight, but, as opportunity offers, to rush in upon and break through it, in which case all those composing it are compelled to make a precipitate retreat to their den, pursued by the others, who lay upon them with knotted handkerchiefs. This game appears, in its origin, to be one of mimic war,

closely resembling a body of regular troops pursuing through their retreats a band of flying robbers, or patriots, as the case may be. Some of the terms made use of in it appear to be of Scandinavian origin, thus the chain is called the "widdy," which appears to be the Old Norse *vidia*, a chain, and the act of touching a boy to make him prisoner is called "tigging," Old Norse *tegia*, to touch lightly.

CHAPTER X.

DIALECT OF CUMBERLAND AND WESTMORELAND.

It might be expected that the dialect of all those counties which formed the ancient Denelaga would preserve a marked resemblance to each other, and would all retain considerable traces of the language of their original settlers. The difference between the northern and southern dialects is remarked by Higden,* who, writing about 1350, observes—"The whole speech of the Northumbrians, especially in Yorkshire, is so harsh and rude that we Southern men can scarcely understand it." And Wallingford, who wrote some time before, observes, in reference to Yorkshire, that "there is, and long has been, a great admixture of people of Danish race in that province, and a great similarity of language." Mr. Halliwell, in his dictionary of archaic and provincial words, remarks, "there seem to be few traces of Danish in the modern Yorkshire dialect." An examination, however, of some of the provincial glossaries of the county, and in particular that by Mr. Carr, of the dialect of Craven, which is one of those parts of Yorkshire where the language is retained in its greatest purity, shows not only considerable traces of Scandinavian dialects, but also a much closer resemblance to the dialect of Cumberland and Westmoreland, as also to the language of the Lowland Scotch, than is

* Polychronicon.

to be found in the Yorkshire dialect generally. Northumberland also, though differing widely in its pronunciation, which is distinguished by a strong and very peculiar burr, coincides very closely in its vocabulary with the counties above-mentioned. The same peculiar burr is found in some part of the north of Durham; the local term for it is to "crab;" a word connected apparently with the German *kraben*, to scratch with the nails, and sufficiently expressive of the guttural and grating sound which marks the Northumbrian speech. This peculiarity of pronunciation, however, it should be observed, is not universal throughout Northumberland.

It would appear then probable that the dialect of all these northern counties has been originally, if not identical, yet much more uniform than it is at present, and that the counties situated further to the south have changed more than the others in proportion to the greater influence brought to bear upon them. The strong resemblance between the Craven dialect and the language of the Lowland Scotch has induced Mr. Carr to found on it a theory that the Scottish language is nothing more than "a corruption of that which is now spoken in Craven and in the northern counties of England," and is in fact a dialectic branch of the ancient English language. It will, however, be nearer the mark to consider the resemblance between the language of Scotland and the dialects of the North of England to be owing in no small degree to the Scandinavian element which is common to them all. It is no doubt the case that many words which are now peculiar to the North were once a part of the general language of England, yet the testimony of the writers

before quoted, and others, seems to prove that the difference between the northern and southern dialects of England was always strongly marked. It must be observed, however, that though the greater part of northern English words are also Scotch, the converse does not hold good to the same extent, the Scottish language having retained many words from the Celtic, and adopted many from the French, which are not to be found in the dialects of the North of England.

The pronunciation of Westmoreland is marked by a degree of uniformity which is not to be found in Cumberland, where it is subject to considerable variations. Among the mountains, in the towns, along the sea coast, and the Scottish border, various shades of difference exist. Mr. Boucher observes "that in the mountain district it is remarkable for a peculiar quickness and sharpness, and the conversation of the people seems to be carried on with such an air of eagerness, and the long *a* pronounced in a manner so particularly liquid and thin, that were Caxton still living, he might still say of their dialect, that it was "harrying, grysbyting, sharpe, slyttinge, frotynge, and unschape."

One of the features of resemblance which the dialect of Cumberland and Westmoreland bears to the language of the Scandinavian North consists in a tendency to harden the sounds. Thus *th* is changed into *d*, as "fadder" for "father," "smiddy" for "smithy"—*ch* and *sh* into *k*, as "kurn" for "churn," "skift" for "shift," "kirk" for "church." "Mask," for "mash," to infuse, applied to tea, is a word frequently heard from persons who cannot be said properly to speak the Cumberland dialect. The same peculiarity Mr. Boucher observes of the present inhabitants of Normandy, who

pronounce "chien," for instance, as if it were written "kien." Another change is that of *v* into *b*, as Whitehebben for Whitehaven, and *f* into *p*, as "Jwosep" for "Joseph." So in Old Norse *lopt* for "*loft*," an upper room; *opt*, Mod. Danish *ofte*, often.

Another peculiarity of Scandinavian origin consists in such words as "timmer," Suio-Goth. *timmer*, Ang.-Sax. *timber*,—"drucken," Old Norse *druckinn*, Ang.-Sax. *druncen*. The *n* in a numerous class of words such as drink, think, thank, may perhaps be euphonic, and not radical, as it is not found in the corresponding words in Old Norse.

There are two other phonetic peculiarities of the Cumberland and Westmoreland dialect, the one of which consists in a broad and lengthened pronunciation of the medial vowel, so as in some cases almost to make a monosyllable into a dissyllable. Thus gy-ate for gate, ny-ame for name. "Lig that in a se-af ple-ace," a Cumberland man would say. This peculiarity is both Anglo-Saxon and Scandinavian, and as regards the latter resembles in particular, as Mr. Worsaae informs us, the dialect of the present inhabitants of Jutland. The other consists in a fondness for *w*, as in "cworn" for corn, "worchit" for orchard. This peculiarity is more especially Anglo-Saxon, and forms the difference between Odin and Wodin, Ulf and Wulf, Orme and Worm—the sound of *w* being unknown generally among the Scandinavian nations. The inhabitants of Jutland are, however, an exception, as they experience, according to Mr. Worsaae, none of the difficulty found by the rest of the Danes in the production of this sound. The contrary also obtains to a certain extent, as in "ool" for wool (Old Norse *ull*)

but this is, I think, exceptional, as far as regards Cumberland and Westmoreland, being more properly a Yorkshire peculiarity.

The use of "thou" and "thee" instead of "you," prevails generally throughout Cumberland and Westmoreland, and obtains also in Craven, according to Mr. Carr. It is considered by Mr. Worsaae, who remarks the same peculiarity in the Orkneys, as a mark of Norwegian descent.

Notwithstanding the prolonged sovereignty of the Britons in Cumberland, there are, as it seems to me, but few traces of Celtic in its dialect, fewer indeed than are observed by Mr. Gaskell in his able and interesting essay on the dialect of Lancashire. Some of the terms on which he remarks as Celtic are exchanged with us for others more particularly Scandinavian. Thus for the Lancashire term "craddies," trials of strength and skill which boys are accustomed to set one another, and which he derives from the Celtic *crad*, "heat, vigour, strength," we have the word "caps," "Awl set thee thy caps." This is probably from Old Norse *kapp*, fervour, emulation, contention, whence *kappi*, a daring and valiant person. Another Lancashire term which he quotes is to "tackle," to set right, to put in order, and which he derives from the Welsh *taclu*. The word corresponding with us is "fettle," derived probably from Suio-Goth. *fett*, handy, skilful—Old Norse *fitla*, to move the fingers lightly, the term being applied generally to operations requiring a little manual dexterity. In the Northumberland dialect we have "feat," neat, dexterous. The Lancashire term itself, however, might, as it seems to me, be equally well derived from the Gothic as from the Celtic—thus we have the Danish *tackle*, to rig a ship.

There are several other words which our dialect has in common with that of Lancashire, and which he ascribes to a Celtic origin, but which, it seems to me, might be derived from the Scandinavian. Thus "gam," "cam," or "cammed," wry, crooked, he refers, in default of finding any equivalent in the Gothic language, to the Welsh *gam, cam,* crooked, from *camu,* to bend. But the Norse has also *gálma,* to bend, cognate no doubt with the Celtic, and from which I should be more inclined to derive our word. (In the Scandinavian, as well as in the Celtic languages, *g* and *k* are frequently interchanged.) Again, "sad," heavy, thick, not sufficiently fluid—applied generally to a pudding or a paste—he derives from Welsh *sad,* firm. But the Norse has also *seyddr,* overdone, from *seyda,* to cook long or too much; of which the result is of course to make a thing too stiff by evaporating the fluid. "Girdle" or "griddle," a flat iron on which cakes are baked, is derived from Welsh *greidyl,* a bake-stone, *graidian,* to heat. But the Suio-Goth. has also *graedda,* to bake, whence Jamieson and Todd concur in deriving our word "grid-iron." Another word is "oss," to offer to do, to attempt. In Mrs. Wheeler's Westmoreland dialogues a young woman who has commenced collecting a few articles of furniture in anticipation of being married describes herself as "ossing towards housekeeping." Here it seems to have the sense of preparing for or looking forward to. Mr. Gaskell refers it to Welsh *osi,* to attempt; but though there be a less apparent resemblance, I think it may be from Norse *óska,* to wish.

Generally, it may be observed that the principle of referring to the Celtic even for a word which cannot

be found in the Gothic dialects is one which ought to be adopted with some reserve. For it often happens that a word is not to be found only because we do not know where to look for it. This applies in greater or less degree, according as the word in question may seem to partake of the general idiom of the dialect. A Celtic term would more naturally be retained as designating an external object than as conveying an abstract idea. Hence a word, which should take its place as a verb, forming its corresponding nouns, adjectives, or adverbs, in accordance with the rules of the dialect, would not, I think, in any case be likely to be derived from the Celtic. Other circumstances, moreover, should be taken into account, as for instance the extent to which the word is common to the northern counties, whose relations with the ancient inhabitants, and consequent opportunities of adopting their words, were all more or less different.

Of words derived from the French we have but very few. "Deray," the mirthful confusion of a banquet—in Old Eng. sometimes witten "dysray"—appears to be from the Fr. *desroy.* This word may have come to us from the Scotch, as it does not appear to belong to the northern dialects generally. "Fash," to trouble, to weary, seems to be from the Fr. *fascher,* and "fashious" from *facheux, facheuse.* Jamieson observes, "It appears that we have borrowed this word immediately from the Fr., and there is no evidence, as far as I have observed, that it is more ancient than the reign of Mary." It is difficult to conceive how a word in such general use throughout the northern district should be so introduced, and yet it does not appear capable of any other derivation.

Upon the whole, the dialect of Cumberland and Westmoreland seems to be essentially of Dano-Saxon origin—there being many words derived from the Danish, many from the Anglo-Saxon, and a great number which are common to both. Like the Scotch, we use "fra" and "till" for "from" and "to," which may be either Anglo-Saxon or Scandinavian, but more probably the latter, as the former had also "from" and "to." "At" for "that," as in "Its time *at* he were here," Mr. Boucher and Mr. Gaskell concur in supposing to be the Danish conjunction *at*, which is used in the same sense. The former observes that its present use does not extend south of the Humber, and that most of the ancient MSS. in which it is found are confessedly the productions of Northern authors. It was also anciently used in the Old Norse sense of "to," as the sign of the infinitive mood. "I have noghte *at* do with thee."—*MMS. Lincoln.* In this sense I have never met with it in our district. "Mun" for "must," common to the Scotch and all the Northern dialects Jamieson thinks may be the N. auxiliary verb *mun*. It is used, however, as he observes, in a more forcible sense than in Old Norse—"The latter respects the certainty of something future; our sense denotes not only its futurition, but its necessity.

The number of words we have signifying to beat is rather curious, and perhaps—as many of them are evidently Scandinavian—characteristic. We have "baist," N. *beysta*—"bang," N. *banga*—"dang," N. *dengia*—"kaik," N. *kiaka*—"lam," N. *lemia*—"nail," N. *hnalla*—"pake," N. *piaka*—"yark," N. *hiacka* or *jacka*, (pronounced *yacka.)* "Slaister," to beat violently, may be from N. *slasa*, to kill—"cluff," from N.

klauf, the closed hand—and "peg," to beat with the sharp knuckles, from Dan. *pig*, a point, of which the origin is N. *piaka* as above. "Clink," a blow, seems to be from Suio-Goth. *klínka* to sound, and to denote a ringing slap—"bat," a stroke or blow, from Ang.-Sax. *bat* a club, or from N. *biát* a violent movement—and "dub" a blow, from N. *dubba*, Ang.-Sax. *dubban* to beat. "Pean" may be either from N. *pína* or Ang.-Sax. *pinan*, to punish—"break" from N. *bráka*, or Ang.-Sax. *bracan*, to subdue, to crush, a sense common in early English. "Leather," a term common to several dialects, (in Cumberland more commonly "ledder,") may be from Ang.-Sax. *lether*, Dan. *lædder* the skin—the expressive meaning being to flay—an hyperbole of anger, most of these terms being used as threats. Or it may be derived merely from the leathern strap with which punishment is sometimes inflicted. This instrument, well known to schoolboys, is called in the North "the taws," Ang.-Sax. *tawian* to beat. "Hide" and "dust" are two other terms common to several dialects. The former seems to have the same meaning as "leather," and the latter to be used in the metaphorical sense of beating the dust out of a thing. Yet both these terms are probably Scandinavian, for we find in Old Norse the two verbs *hyda* and *dusta*—both, in addition to their primary meaning, having the signification of beating, so that the secondary meaning is not of modern growth. The origin of "bensil" is not very clear, and all the derivations I have met with are very unsatisfactory. As a verb it means to strike or beat, and as a noun it both means a blow and also a sudden bang. Brockett derives it from Teut. *benghelen*, to beat; and Stevenson, one of the editors

of Boucher, thinks that it may be a corruption of *bent-sail,* expressing originally, "rapidity of motion towards an object." It might possibly be from N. *bein,* S. G. *ben,* a bone, and *sila,* to plough or cut into —"to cut to the bone," referring to the ferocious practice of the Northmen of carving the blood-eagle upon the back. But I think the manner of its use scarcely warrants such a derivation. Halliwell gives "bansel" as a Staffordshire word, and this suggests the A. S. *bánsele,* the bone-hall or dwelling, the body, of which "bensil" would be rather a Scandinavian form. This appears upon the whole to be the most probable derivation—bensil being used in the same sense as to "brain" signifies to dash out the brains. "Molly-crush," to beat severely, seems to be from N. *mola,* to break into pieces. Hence, probably, also "maul" another word signifying to beat severely, but this is common to several dialects. "Peel" appears to have the same meaning as "maul"—A. S. *pilan,* to bray, to pound. "Cob" Mr. Gaskell derives from Welsh *cobiaw,* to beat, which, however, I am inclined to consider as only cognate. In the phrase "that cobs aw"—"that beats everything," it seems to me to be from the A. S., *copp,* the head, the top, and to be equivalent to "that tops all," or the Cumberland, "that caps aw." Still more evidently in the Craven "cob," a chief, conqueror, "He's *cob* o' them aw"—"he's head of them all." I take, then, the original meaning of "cob," as a verb, to beat another *in a fight.* Hence is formed "cobby," stout, hearty, common to most of the northern counties. Altogether, the word, which is found as a noun, adjective, and verb, seems to me to be too idiomatic to be of Celtic origin.

Many of the above terms signifying to beat are, it will be observed, common to several dialects, and some others, evidently of Scandinavian origin, are to be found in other dialects. Thus Exmoor has "bank," Dan. *banke*, to beat, and the Eastern counties "basking" a sound thrashing, Dan. *baske* to beat. It may be a question also whether "belabour" is not derived from *N. lúberia* to beat. The Northmen appear to have had a copious vocabulary of such words, and in the number which we still retain may perhaps be found a characteristic record of those fierce invaders.

From them too we seem to have derived a number of words referring merely to verbal altercation, and of which the true origin appears to have been overlooked by all our lexicographers. Thus "carp," to cavil, has been referred to an indirect sense of the Lat. *carpere*, but is much more naturally derived from the N. *karpa*, which had precisely the same meaning. "Scoff" is referred to the Gr. σκωπτω—Richardson remarking that no analogous word is found in any of the Teutonic languages. The N. supplies the link that is wanting, *skop*, scoffing, *skopaz at*, to scoff at, which is no doubt the origin of our word. "Chaff," to banter, has been supposed to be an oblique sense of "chafe" to warm. But the N. has *káfa*, ludicre insultare, *káf*, insultus ludicrus, *káfaz uppá*, jocose irritare—our expression "to chaff up." "Brass," impudence, has been universally supposed to be a metaphorical sense derived from the metal. Yet in N. we find the very word *brass*, impudence, from the verb *brasta*, to live in a dissolute manner. "Bully" is a word much in want of an etymon. Todd and Richardson derive it from the Pope's bull—Webster, with more judgment, from

A. S. *bulgian*, to bellow. The last-named also adduces Swed. *buller*, a tumult—a clue which, if he had followed it up, would have led him to what I conceive to be the origin. The N. *buldra* signifies to roar, brawl, rage, whence Dan. *buldrer*, a bully, and Swed. *buller*, a tumult—the former derivative retaining the sense, and the latter more of the form of our word.

From them also we have, as might naturally be expected, derived several terms relating to warfare, to two only of which I shall refer, as not having been properly explained by our lexicographers. The blade of a sword has been supposed to be so called from its resemblance in form to a blade of grass. But the Old Norse has *blad* in the sense in question, and we can scarcely have a more satisfactory etymon for it than the verb *blœda*, to shed blood. "Buckler" has been derived from the Fr. *bouclier*, but it seems to me that both the English and French words have come from the N. *buklari*. And the etymon in this case also seems to be clear—*búkr*, the trunk or middle part of the body, that protected by the buckler—and *hlýri*, the top of a ship's prow, which consisted of a triangular piece of wood like a shield, the purpose of which it was most probably intended to serve, in warding off the darts of the enemy.

The importance of a subject such as that of the derivation of the English language must be my excuse in pursuing a little further an enquiry not directly within the scope of my present undertaking—my object being to shew that, generally, the Scandinavian element in our language has not been properly represented. Does it not seem a great anomaly to refer to dialects

which are merely cognate, as the German and the Dutch, and to ignore the language of a people who actually colonized a considerable portion of England, and for many a century wrestled with the Saxon for the dominion of the whole? Yet this is what has been done to a considerable extent by some even of the best of our lexicographers. Todd's edition of Johnson is certainly the least open to this reproach, yet even this learned and valuable work does by no means complete justice to the Scandinavian element in our language. To enter into the subject generally would form a separate undertaking, and I will therefore merely draw attention to one or two examples from a particular class—that of words ordinarily derived from the French, but which in my opinion have been received by both the two nations from their Scandinavian invaders. "Peruke" has been derived by Johnson from the Fr. *perruque*, and this etymology has not been superseded, nor I think questioned. But as we find in Old Norse *parruk*, a wig, and as it appears to have a very clear etymon in the same language—*para*, to join, to put together, and *reik*, human hair—it may fairly be presumed to be the origin of both. Yet Richardson, after observing that no sufficient etymon from the Latin has been suggested, adds, "The attempts to trace it to a Northern origin are equally unsatisfactory." In the Landnamabok a Northman is mentioned, named Hildir Parak, deriving his surname very probably from the false hair which he wore.

"Brush," used in two senses, as brush for the hair, and "brush," small trees or shrubs, has been referred to the Fr. *brosse*, which has also the two senses of a

brush and a bush. But the N. has *brúskr*, another form of *búskr*, both words having the two senses in question. From *búskr* comes no doubt our word "bush," and probably the Sco. "busk"—(see "buss," in following list). From *brúskr* comes our word "brush," and probably, though in this case not so certainly, the Fr. *brosse.* So that, instead of our word being derived from the French, it preserves more closely its original form. Our word "brisk," the Fr. *brusque,* and the Old Eng. "brusk," (same meaning as the Fr.) all seem to be derived in a sort of metaphorical sense, from *brúskr,* a brush. Several other words implying liveliness or smartness have their origin in brushing, curling, or combing the hair, (see "crouse," in following list.)

I will conclude with a single example from a different class, and one which is in striking contrast with most of the terms to which I have referred as borrowed from the Northmen. Who would think that when the fierce strangers leaped from their long ships upon our shores, they brought such a drawing-room word as "sofa" along with them? How much more naturally would it seem, as indeed all our dictionaries agree in making it, to be derived from the languid Oriental! Yet Richardson perceives its possible connection with the Swed. *söfwa,* to sleep. If, instead of a modern dialect, he had, more correctly, referred to the ancient language of the North, he would have found the N. *sofa,* a sleeping place, from the verb *sǫfa,* to sleep, which seems, pretty certainly, to be the origin of our word. The Persian *sofat* is no doubt cognate—the ancient language of Persia might probably furnish the roots of both. But even the latest editions of our best

dictionaries take no note of the great discoveries of our own time, and there is none which represents—or attempts to represent—the present state of European philology.

Returning to the dialect of Cumberland and Westmoreland, I propose, as it is a very important branch of the enquiry to ascertain what remains of Northern languages are to be found in the living tongue of the people, to give a list, first of words which I conceive to be of Scandinavian origin; and secondly, of words which may be either Anglo-Saxon or Scandinavian. Neither of these lists can be considered as anything but very imperfect, no complete glossary of the Cumberland and Westmoreland dialect having as yet been compiled. The greatest number of words, both of these two counties and of Northumberland, is to be found in Mr. Halliwell's "dictionary of archaic and provincial words," in which he has laid all previous glossaries under contribution, and supplied many words from private sources. But a number of words which are common to all three counties, are here given as only Northumbrian. From this valuable work are taken all the words marked as Westmoreland in the following lists, many of which are among the more uncommon words of the dialect. Most of them are, however, no doubt common to Cumberland.

In order to show the connection between the dialects of the North, I note the words which are also to be found in the Northumberland, the Craven, and the Scotch. The last are of course taken from the great work of Dr. Jamieson—a work the value of which those only who have had occasion to go over the same ground can be able fully to estimate.

CUMBERLAND AND WESTMORELAND WORDS OF SCANDINAVIAN ORIGIN.

(*N. Old Norse. D. Danish. S.-G. Suio-Gothic. A. S. Anglo-Saxon.*)

AANDORN or ORNDORN. An afternoon repast. Also simply the afternoon. D. *onden,* dinner, used in Jutland and Fünen. The D. *anden,* second, may perhaps give the origin of it—the second meal in the day, or the second part of the day, *i. e.,* the afternoon.

ACK. To heed, regard. N. *akta,* to make account of. Generally used in the imperative—"never ack," never mind.

> "Neer *ack*—there's nae hard laws in England
> Except this bit thing about game."
>
> *Miss Blamire.*

May not this be the prefix in "acknowledge?" The hybrid derivation from Lat. *agnosco,* and Eng. "knowledge" can only be suggested by Mr. Todd for want of a better.

North.

ACKER. To curl or ripple, as water in a breeze. N. *aka,* to agitate.

Crav. acker, a ripple.

AMELL. Between. N. *ámilli,* D. *imellem.* The "mell-door" or "amell-door" in a Cumberland farm-house is the space or passage between the inner and outer doors. As before mentioned, "mell," in the sense of a boundary, enters very frequently into the names of places.

North.

ARD, AIRD. Dry, parched, arid, applied to the quality of a soil. Mr. Boucher derives it from Celt. *ardh,* high, of which he makes it a secondary sense—such lands being dry and parched because they lie

high. But I think it may be from N. *öreyddr*, empty, exhausted. In the sense of "high" I do not find it in our dialect, or in our names of places. In the instances which he quotes where "aird" is used substantively in names of places as in Aird-Patrick, it may be more probably from *jörd*, a property or estate.

ARLES-PENNY or EARLES-PENNY. Earnest money for work to be performed; the money advanced to farm-servants when they are hired. Jamieson has given a learned dissertation upon this word, but seems to have missed the most natural derivation of it, N. *erla*, to work continuously or uninterruptedly. Hence "earles-penny" would be earnest money for continuous work or a regular engagement—the term of hiring in Cumberland and Westmoreland being six months. This seems to be the meaning with us—Jamieson gives it the wider sense of "an earnest, of whatever kind."—
North. Crav. Sco.

ARR. The mark of a wound, a scar. D. *ar*.
North. Crav.

ARVEL. A funeral. Its literal meaning seems to be the ale distributed at a funeral, as that of "bridal" is the ale distributed at a wedding. Arvel-bread is a sort of cake given at the funerals of the poor in the North of England. D. *Arveol*, a feast held in honour of a deceased chief, at which the succession was declared—from N. *arfi*, an heir, and *ol*, ale.
North. Crav. Sco.

CUMBERLAND AND WESTMORELAND WORDS OF SCANDINAVIAN ORIGIN.

AWNS. In the south of Cumberland and in Westmoreland pronounced ANGS—the beards of wheat or barley. N. *ögn* (plural *agnir*), D. *avn*, S.-G. *agn.* "Angs" is not, as Mr. Halliwell seems to think, a corruption of "awns," but is rather, in fact, the older word—both the Cumberland "awn" and Dan. *avn* being softened forms of the original.

North. Crav. Sco.

AXLE-TOOTH. A grinder. N. *jaxla.*

North. Crav.

BAIN. Near, direct, convenient, applied generally to a road—"a bainer way"—a more direct road. N. *beinn,* direct, Dan. *bane,* a beaten path, *bane,* v. to make passable, to pave the way. In Scotland this word has the more general sense of "ready, prepared, alert, active."

North. Crav.

BARKED. Incrusted with dirt, applied generally to the skin. N. *barka,* cutem induere.

North. Crav.

BASK. Sharp, acid. N. *beískr.*

BATTEN. To thrive, applied generally to children. N. *batna.*

North.

BEAKER. A flagon or drinking-cup. N. *bikar.* In the following passage it seems to be used as a verb :—

> "Wi' merry lilts the fiddles chang,
> The lads and lasses *bicker,*
> The drink o' acid tastes sae strang,
> 'Twad mek an auld naig nicker."
>
> *Rosley Fair, by Stagg.*

Although it is evidently used here in a sense quite the reverse of quarrelling, yet it strikes me as not improbable that it may be the origin of our word "bicker," from the petty squabbles continually occurring among men over their cups.

North.

BEEL. To bellow. N. *belia.*

North. Crav.

BERRY. To thrash corn. N. *beria*, to beat.

North.

BIRR, BURR. A rapid, whirling motion, as that of a bird through the air. Any quick and sudden movement, as a spring or leap. Probably from N. *bir*, a breeze.

North. Sco.

BLAINED. Half dry, generally applied to linen hung out to dry. D. *blegne*, to whiten. Both *North.* and *Crav.* have "blain" in its original sense, to "whiten;" the latter also in the same sense as ours, which is no doubt a corrupted one.

BLANKER. A spark of fire. N. *blanka*, to sparkle, whence *blankr*, white, the probable origin of our word "blank."

BLATE. Bashful. N. *blaudr*, timid, effeminate, *bleydi*, timidity.

North. Sco.

BLATHER, BLADDER. To prate. S.-G. *bladdra.*

North. Sco.

BOLDER. A loud report. D. *bulder*, noise, brawl, tumult.

Sco. "buller," a loud roar.

CUMBERLAND AND WESTMORELAND WORDS OF SCANDINAVIAN ORIGIN.

BOLE. The trunk of a tree. N. *bolr.*, S.-G. *bol.*
North. Crav.

BOULDERS, BOODERS, or BOULDER-STONES. Large stones rounded by the action of water or other cause. D. *bold*, a ball, *bolder*, balls.
North. Crav.

BRANDLING. A sort of small trout. N. *branda*, trutta minima.

BRANDLY. Fiercely. *Tullie's Siege of Carlisle.* N. *brana*, audacter ruere.

BRAID. To resemble—generally applied to persons, and used to denote similarity of disposition. Jamieson traces it to N. *bregda*, "denoting the resemblance of children in disposition to their progenitors." Ihre gives *Bregdur barni til aettar* —"children take after their parents." Or, as we should say, in language nearer the original, "Bairns braid o' their fore-elders."
North. Crav. Sco.

BRANT. Steep. N. *brattr*, S.-G. *brant.*
North. Crav.

BUMBLE-BEE or BUMMLE-BEE. The humble bee. N. *bumla*, to buzz. In Old Eng. "bumble" signified to drone or hum.

> "And as a bitore bumbleth in the mere."
> *Chaucer, W., of Bath.*

North. Crav. (*Sco.* "bum-bee.")

BUN, BOUN. Ready, prepared, addressed to, bound for. N. *búinn*, ready, prepared.
North. Crav. Sco.

CUMBERLAND AND WESTMORELAND WORDS OF SCANDINAVIAN ORIGIN.

BURE. I do not find this word in any glossary. It occurs in Stagg's *Rosley Fair* in the sense of a country woman.

—" a *bure*, her name was Meg,
A winsome, weel-fared body."

It is, I apprehend, the same as our word "boor," and is from N. *búri*, a rustic—from *bú*, the country.

BUSS. To dress, to make ready; also to kiss. I take this word to be the same as the Sco. "busk," to dress, to adorn, of which Jamieson has rather unaccountably overlooked what seems to me the most natural etymon—N. *búska*, to brush. We use the expression "brush up" in a similar sense —that of making tidy or smart. And "busk," "buss," seems to be generally applied to dressing up for a particular occasion. "Buss," to kiss, may *perhaps* be from the same origin. For though "brushing" seems a low sense of "kissing," yet in the hirsute days of old it might be sufficiently expressive.

North.

CADE-LAMB. A pet lamb. The writer in the *Kendal Mercury* derives this from D. *kaad*, sportive, wanton. But perhaps N. *kád*, an animal newly born, is the more appropriate.

North. Crav.

CALEEVER. To make a riot. As a noun, it means obstreperous conduct. N. *giálifi*, light-headedness, dissoluteness; *giálfra*, to make a riot. Halliwell gives "gilliver," a wanton wench, as

North. This shows the origin of the word more clearly than ours.

CHAFT. The jaw. N. *kiaftr.*

North. Crav. Sco.

CLAM, To starve. N. *klemma,* to pinch, to squeeze.

North. Crav.

CLART. To daub, besmear. CLARTY, dirty, miry. Jamieson derives this word from S.-G. *lort,* filth. I think, however, that the root both of this and some other north-country words of the same meaning, as "lair," "glair," "slairy," is to be found in N. *leír,* mud, mire, to which have accrued the various particles *g*, *k*, and *s*. "Clarty" always implies the idea of "wet dirt."

North. Crav. Sco.

CLAT. Cow-dung. N. *klatr,* rejectanea.

CLAVER. To climb. D. *klavre.*

North.

CLUVE. A hoof. N. *klauf,* D. *klov.*

Sco.

COLLOPS. Lumps or slices of meat. Also used in the singular for meat in general. A Cumberland farmer, dining with his landlord, replied, on being invited by the lady of the house to take some pudding, "Na, na—aw'd titter ha' collop than pudding any day—mess wad aw!" that is—"I would rather have meat than pudding any day—truly (by the mass) would I." S.-G. *kollops,* lumps of meat.

North. Crav.

COUP. To exchange. N. *kaupa*, to traffic.
North. Crav.

CRAB. A mixture of cheese, vinegar, and mustard.—N. *krabba*, to mix.

CREAM. To squeeze or press.—*Westm.* CRIM. A small portion of anything.—*Westm.* N. *kremia*, to squeeze, to break, whence *kröm*, pressure, and *kremmingr*, a handful.

CREEL. A basket of wicker work. N. *kríla*, to plait, to weave together.
North. Crav. Sco.

CROUSE, CRUSE. Forward, confident—or better expressed by Mr. Halliwell as "bumptious." Jamieson suggests D. *kruus*, crisp, curled, which seems a probable derivation—many words of similar meaning appearing to have a like origin. Thus from A. S. *cirpian*, to curl, to crisp, may be derived "chirp," to be lively and in good spirits. While from N. *bruskr*, a brush, comes probably "brisk," Old Eng. "brusk," and Fr. *brusque*. We have also another dialectic word which seems to be of similar origin. See *Swap*.
North. Crav. Sco.

CUTTER. To converse in a low tone, to whisper together apart.

> "I' th' pantry the sweethearters *cuttered* sae soft."
> *Bleckell Murry-neet.*

N. *Kytra*, to lie hid in a corner. Or, S.-G. *kutra*, to chatter.
North. Crav.

CUMBERLAND AND WESTMORELAND WORDS OF SCANDINAVIAN ORIGIN.

DAFT. Crazy, foolish. N. *daufr.*

North. Crav. Sco.

DARRICK, DAARK. A day's labour. This word has been generally supposed to be a contraction of "day's-work," but the writer in the *Kendal Mercury* suggests that it may be from D. *dyrke,* to till. This, however, seems rather doubtful. Such contractions are not uncommon in the dialect, and moreover, "darrick" is used in a very general sense. "Thou's meade a bonny darrick" is applied in the "Upshot" to a bungling player at cards. Yet "darker" or "darricker," a day-labourer, might seem to be naturally referred to D. *dyrker,* a cultivator of the soil.

> "The laird and *darker,* cheek by chowl,
> Wad sit and crack, of auld lang syne."
>
> *Poems by John Stagg.*

("Of" is here used for "in"—the allusion being to a supposed happy time when the "laird," or man of landed property, and the day-labourer met together as equals.) Upon the whole, it is not very clear to me which of the two derivations is the one to be adopted.

DARTER. Active, powerful. It is also used as a noun. Perhaps from N. *dart,* quick, vehement.

DEAVE. To deafen. N. *deyfa.*

North. Sco.

DEG. To sprinkle. DAGGY, drizzly. N. *deigr,* wet, *dögg,* rain, from *deigia,* to moisten.

North. Crav. (*Sco.* "dag," to rain gently.)

DES. A pile or heap. N. *des.*
North. Crav.

DILL. To soothe. N. *dilla.*
North. Crav. Sco.

DOUK or DOOK. To bathe, to immerse in water. D. *dukke,* to dip.
North. Crav. Sco.

DOWLY. Sorrowful, melancholy. N. *dálegr,* mournful.
North. Crav.

DOZEND. Spiritless, feeble. N. *dos,* languor, *dosadr,* languid, weary, D. *doesende,* sleepy.
North. Crav. (*Sco.* "daze," to stupify.)

DRAFF. Brewers' grains. N. *draf,* swines' food. Halliwell also gives DRAFFIT, a tub for hog's wash.
North. Crav. Sco.

DRAKES. A slop or mess.—*Westm.* N. *dreckia,* to plunge into water, to duck. Hence I presume the origin of "drake," which has not been explained by our lexicographers. The duck and the drake both seem to derive their names from plunging or ducking under water.
North. "drack," to saturate with water.

DRILE. To waste time.—*Westm.* N. *dríla,* to delay.

DURGAN. A dwarf.—*Westm.* N. *dyrgia,* a dwarf.

DUST. A tumult or uproar. S.-G. *dust,* a tumult.
North. Crav. Sco.

FEEK. To fidget, N. *fika.*
North.

CUMBERLAND AND WESTMORELAND WORDS OF SCANDINAVIAN ORIGIN.

FEST. To bind as an apprentice. FESTING-PENNY, earnest-money paid to a servant on hiring. N. *festa*, to bind, to make fast. Icel. *festi-peningr*, earnest-money.

North. Crav. Sco.

FEAL. To hide or cover. N. *fela.*

North. Crav.

FLEER. To laugh mockingly, or, according to Brockett, "to have a countenance expressive of laughter, without laughing out." N. *flýra*, to smile. The Norse does not appear to have any sense of mocking or taunting, but rather of wheedling or coaxing, and it is most probably the origin of Eng. "flirt." Our sense then is an altered one, and the *Sco.* "fleyr," to distort the countenance, to make wry faces, still more so.

North. Sco.

FLIPE. The rim of a hat. D. *flip*, tip, point, extremity.

Crav.

FLIT. To remove from one house to another. S.-G. *flytta*, D. *flytter*. The noun *flet*, a house or dwelling, common to the Ang.-Sax. and Scand. languages, seems to be the origin of the verb.

North. Crav. Sco.

FOUT. Foolish. Also, as a noun, a spoilt child. N. *fauti*, a simpleton.

North. Crav.

GALT, GAUT. A boar pig. N. *galti.*

North. Crav. Sco.

GAR. To cause, force, compel. N. *giora*. A certain

Earl of Lonsdale, as the story goes, having laid a wager with a friend as to which of them should compose the best specimen of Cumberland, produced the following, and won his wager. "What *gar'd* the gawrment gang into't garth, and jarble a' hissel?" "What made the fool go into the field and bemire all himself?"

North. Crav. Sco.

Garrick. An awkward person. N. *gára*, to make game of. An odd derivation for the name of the great actor!

Gawm. Attention. Gawmin. Ignorant, thoughtless. N. *gaumr*, attention—*gefa gaum at*, to pay attention to. We have just the same phrase—to "give gawm to." "Gawmin" seems to be formed from gawm, and N. *minnr*, less; hence it is the same as Crav. gaumless. From "gawm" is also probably formed gumption, or *gawm-tion*, understanding, judgment—common to several dialects.

North. Crav.

Ged. A pike or jack. N. *gedda*.

North. Sco.

Gilder. A snare. N. *gildra*.

North.

Gimmer. A ewe. Gimmer-Lamb. A ewe lamb. N. *gimbra*, a ewe. D. *gimmer-lam*, a ewe lamb.

North. Crav. Sco.

Glair. Mire. Probably formed from N. *leir*, mire, by the addition of g. So the N. has *glíkr* and *líkr*, like. *S*, *g*, and *k* are all common prefixes. See *clarty*.

CUMBERLAND AND WESTMORELAND WORDS OF SCANDINAVIAN ORIGIN.

GLAT. A gap in a hedge.—*Westm.* N. *glatr*, damage, dilapidation.

GLENDER. To stare. N. *glenna*, distendere, in the sense of stretching the eyes.

GLOAR, GLOWER. To stare intently. N. *glóra*, to shine. Haldorsen gives *glórir i kattar augun*, "the cat's eyes shine," which seems to have something of the sense of our word. I apprehend that its origin is to be found in the fierce and glowing look of hostility.

North. Crav. Sco.

GLOPPEN. To be astonished, startled, or frightened. N. *glúpna*, to despond, to lose courage. In early writers, Mr. Halliwell observes, "gloppen" sometimes means to lament or mourn.

North. Crav. Sco.

GOB. The mouth. N. *gopi*, D. *gab*, an opening, Hence GOPE, to talk vulgarly and loud.—*Cumb.*

North. Crav. Sco.

GOWK. The cuckoo; also a simpleton. N. *gaukr*, used in both the above senses.

North. Crav. Sco.

GOWL. To weep or sob. N. *gaula*, to roar or bellow. "Gowl" signifies more properly a noisy lamentation—"greet," a "quiet cry."

North. Sco.

GOWPEN. A handful. N. *gaupn*, the hollow of the hand.

North. Crav. Sco.

GRIPE, GRAPE. A dung-fork. S.-G. *grepe*.

North. Crav.

GRUBY. Dirty. N. *grubb*, dregs.

GRYKE. A chink, a crevice. N. *kryki*, a corner, recess.
North.

GUFF. A fool. N. *gufa*, a vapour, whence metaph. a light and empty person.
Sco.

GULDER. To talk loudly, and with a dissonant voice. N. *gúll*, os inflatum.

HACK. A pick-axe. Dan. *hakke.*
North. Crav. Sco.

HACK. To win everything. Perhaps allied to N. *haki*, end, extremity of a thing.

HAM-SAM. Promiscuously. The former syllable may be from N. *heimr*, an assembly or gathering; the latter is evidently the Gothic particle *sam*, denoting concourse or conjunction, and forming a variety of compounds, particularly in the Scandinavian languages.

> "But weddit fwoke rare laughin hed
> I' th' bower wi' yen anither,
> For five or six gat into t' bed,
> And sat *ham-sam* togither."
>
> *Upshot, by Mark Lonsdale,*

HANK. To fasten. N. *hanka.*
North. Crav. Sco.

HARNS. Brains. N. *hiarni.*
North. Crav. Sco.

HARP. To harp on a thing is to revert to it again and again; it is generally applied to some unpleasant subject which ought to be allowed to drop. N. *harpa at*, redarguere.
North.

CUMBERLAND AND WESTMORELAND WORDS OF SCANDINAVIAN ORIGIN.

HAVER. To babble, to prate. N. *hávar*, garrulous.
North.

HECK. A hay-rack. D. *hekke.*
North. Crav. Sco.

HELLE. To pour rapidly. N. *hella.*
Crav. Sco.

HOAST. The curd for cheese before it is taken from the whey. N. *ostr,* cheese. Our word appears to show more clearly the origin of the Norse—*hossa,* to shake ; *hoss,* a gentle shaking.

HOW. An exclamation used in driving cattle. It is also sometimes used as a verb, applied to urging cattle by voice and gesture into a field or other place. The N. has *hó,* a cry of the shepherds, and *hóa,* conclamare greges, which may possibly be the origin of our word.

HOWDY. A midwife. This unfortunate word has been made the subject of etymological vagaries, among which that quoted by Mr. Halliwell from "Jesus *hodie* natus est de virgine" is certainly entitled to the pre-eminence which he claims for it. Not very many degrees better is that from "How do ye?" a presumed salutation from the nurse to the sick woman, and which Brockett, with less than his usual judgment, defends from the sarcasm of Brande. Mr. Brande, however, has not been very successful in suggesting a better ; his derivation is from the "how," a membrane on the head, with which some children are born, and which is esteemed highly lucky among the vulgar. Jamieson's derivation from N. *iód,* childbirth, is no

doubt the correct one. The Sco. has the verb to "howd," from which the noun is formed.

North. Crav. Sco.

Howk. To excavate, scoop out. S.-G. *holka.*

North.

Ill. Used as an adjective.

"The ladle she brake o'er *ill* Bell."

Codbeck Wedding.

N. *illr,* wicked.

Ingle or Engle. Generally explained as "fire, flame," but in Cumberland usually applied to a faggot or bundle of fire-wood. I rather incline to think that this is the original meaning, and that the ingle is properly not the fire itself, but the fuel. It may be from N. *engia,* to press together, as sticks in a bundle.

North. Sco.

Kale. Cabbage, whence broth, in which greens are the principal ingredient. N. *kal,* D. *kaal.*

North. Crav. Sco.

Keave. To plunge, to struggle. N. *keyfa,* to struggle against a snow-storm.

Keek. To peep. S.-G. *Kika,* D. *kige.*

North. Sco.

Kerf. A layer of hay or turf—*Westm.* N. *kérfi,* a little bundle.

Kett. Rubbish. N. *két,* dead flesh. In *Crav.* and *Sco.* "kett" means carrion. In *North.* it is explained "carrion—any sort of filth." The successive steps are evident by which the word has been degraded.

CUMBERLAND AND WESTMORELAND WORDS OF SCANDINAVIAN ORIGIN.

KICK. The top of the fashion. The origin of this word has escaped all our etymologists. Brockett suggests N. *kækr,* gestus indecorus, which I hope he does not mean to say is the fashion in the North. Even Jamieson has nothing better to offer than N. *kiackr,* audax. It is evidently derived from N. *skick,* D. *skik,* custom, fashion—S.-G. *skick,* elegantia morum. I have already observed on the frequency with which the prefix *s* is asumed in Norse, or dropped in English. Hence probably the origin of *kickshaw,* the derivation of which from Fr. *quelque chose,* is, to say the least, unmeaning, and that from "kick shoes" absurd. The latter syllable might be N. *ská,* optima pars rei.

North. Crav. Sco.

KINK. To laugh loudly. N. *kiúnka.*

Sco.

KITE. The belly. N. *kvidr.*

North. Sco.

KNAP. To speak mincingly, to clip the words. N. *knappr,* D. *knap,* close, tight, constrained.

KRULL, CREWEL. Embroidery. The word is now generally confined to a hand-ball covered with worsted-work. It is evidently derived from N. *krulla,* signifying both to blend, to mix, and also to curl.

North.

LAG. To crack or split—*Westm.* N. *lag,* stroke of a sword or other weapon.

LANE. To conceal. N. *leyna,* to hide. This appears to be the origin of Eng. "lane." Also of our word "lonnin," *q.v.*

Crav.

LAPSTONE. The stone on which a cobbler beats his leather, generally supposed to be so called from being placed in his lap. But I think that it is more probably from N. *lappa,* to patch, to cobble.

North. Crav.

LEE. A scythe. D. *lee.*

"*Lee* stones for new leeses."

Rosley Fair.

LEEZE. To clean wool—*Westm.* N. *les,* anything made of wool.

LET ON. To tell out. N. *laeta,* to shew.

North. Sco.

LEISTER. A three-pronged fork for striking fish. S.-G. *ljuster,* a similar instrument, and used in a similar manner along with a light to strike fish at night. Its origin is no doubt *ljus,* light.

North. Crav. Sco.

LIDS. Manner, fashion. N. *lidr,* D. *lede,* A. S. *lith,* a limb, member, joint. In the manner of its use our word corresponds with the Danish. *Anderledes* and *ligeledes,* "in other manner," and "in like manner," are just the same phrase as our "other lids," and "like lids." From the N. *lidlángr* may perhaps be derived the English "livelong"— *lidlánga nottina,* the live-long night. This gives great expressiveness to the phrase—it is the night, not as a whole, but as divided into

all its separate parts—the night hour by hour and minute by minute.

LIMMERS. Shafts of a cart. N. *limar,* branches, from which such shafts were originally roughly constructed.

North. Crav. Sco.

LISK. The groin. N. *liôski,* D. *lyske.*

North. Sco.

LISH. Smart, active, sprightly. Probably a consesequential sense derived from lisk—the groin being the part of the body wherein activity might be supposed to reside.

> "Yence Marget was as *lish* a lass
> As e'er in summer trod the grass,
> But fearfu' changes come to pass
> In this weary, weary warld."
>
> *Anderson.*

North. Crav. Sco.

LOFF. To offer. N. *lofa,* to promise. N. *lofa* also signified to praise, which is the sense of *Sco.* "loif." A. S. *lofian* appears to have been used only in this sense.

LOFT. An upper room. N. *loftr.*

North. Crav. Sco.

LONNIN. A country lane. Both "lane" and "lonnin" appear to be from the root of N. *leyna,* to conceal, in the sense of shelter or seclusion. From *leyna* is formed *leyni,* a private or secluded place, whence *leynidyr,* the back door, in which the sense seems to approach that of Engl. "lane." *Launúng,* a hiding-place, from *laun,* secretly, presents a form nearer to that of "lonnin." From this root are

probably derived Engl. "lone" and "lonely." The N. has the phrase, *at láta lon*, which seems the origin of our phrase, "to let alone."

North. Crav. Sco.

LOUND, LOUN. A calm. N. *hlúna*, to become mild, *logn*, serenity of the atmosphere.

North. Sco.

LOUP. To leap. LAND-LOUPER. A vagabond. N. *hlaupa*, to run, *land-hlaupari*, a vagrant.

North. Crav. Sco.

LOW. To blaze. N. *loga*, D. *lue*, to blaze, N. *hlua*, to warm.

North. Crav. Sco.

LURDANE. A sluggard. This word has been derived from the haughty and imperious manner in which the Danes "lorded" it over the people whom they had subdued.

> "In every house Lord Dane did them rule all;
> Whence layzie lozels *lurdanes* now we call."
>
> *Mirror for Magistrates.*

But this derivation, though bearing the prestige of antiquity, is, like most of its class, one which cannot find favour among etymologists. By whatever name of hatred the insolent conquerors might be called, "sluggard" would be the last to apply to the character of the Northmen. And even if we could suppose such an epithet to have passed current in districts where the Danes had once been masters, and had been expelled, it would scarcely be found, as it is, to be a word more particularly characteristic of the districts where they mustered in strongest force, and longest maintained

their separate nationality. Besides, even if such a derivation would explain the origin of "lurdane," it would not account for that of North. "lurdy," nor Crav. "lurgy," both same meaning as lurdane, nor of Cumb. "lurry," to loiter. In all these the root is evidently "lur," corresponding with N. *lúr,* laziness, *lúra,* to be indolent. Mr. Todd more rationally derives lurdane from Old Fr. *lourdin,* clownish. But in my opinion both "lurdane" and *lourdin,* as well as the Mod. Fr. *lourde,* are derived from the Old Norse. The past part. of *lúra,* to be lazy, would be *lúradr,* which would give us *lourde*; an adjective formed in a regular manner from the part. would be *lúrdinn,* which would give us *lourdin* and "lurdane." I do not find such an adjective, but I think that it may probably have existed.

Instead then of this word being one expressive of the indolence of the Northmen, it is one of the many terms, both English and provincial, in which they have transmitted to us their contempt for this very quality. For the Eng. "lazy" seems to be most nearly connected with N. *lissa,* torpor, *hlessa,* wearied; "loll" is evidently derived from N. *lolla*; "loiter," most probably from N. *lötra,* lente et segniter ingredi, and "looby," and "lubber" from N. *lubbi,* servus ignavus. Of the provincial terms the Crav. "lurgy," before referred to, is no doubt from N. *lúrgr,* defectus virium.

LURRY. This is explained in the glossaries "to pull." But it occurs also in the *Codbeck Wedding* in a

sense which I cannot make to be any other than that of loitering.

> "The younger-mak *lurried* ahint them,
> Till efter them Bell made a breck."

The meaning of this seems to be—the younger part of the company loitered behind the others in the marriage procession (perhaps doing business on their own account,) till one of them made a "breck"—a rush forward. N. *lúra* to be lazy, or *lúra,* to weary. Haldorsen gives these as two separate verbs.

LYTHE. To listen. S.-G. *lyde,* D. *lytte.*

> "We'll see them cheat, and lythe them lie,
> O'er many a gallows bargain."
>
> *Rosley Fair.*

MAFF, MAFLIN. A simpleton. MIFF-MAFF, nonsense. Probably from N. *mafr,* a gull.

North. (*Crav.* "maffle," to stammer, to be puzzled.)

MAN. A Cumberland wife calls her husband her "man." The D. *mand* is also used in the same sense.

MAWK. A maggot. N. *madk.*

North. Crav. Sco.

MAZELIN. A simpleton. Probably from N. *mas,* ineptiæ, *masa,* nugari.

North. Crav.

MOWDY-WARP. A mole. N. *moldvarpa.* The word might also be formed from A. S. *mold,* earth, and *weorpan,* to cast up, but I do not find that the Anglo-Saxons had such a word.

North. Crav.

MUCK. Manure. N. *myki.*

North. Crav. Sco.

CUMBERLAND AND WESTMORELAND WORDS OF SCANDINAVIAN ORIGIN.

MUGGY. Damp, foggy. N. *mugga*, a mist.

MUMP. To munch. N. *mumpa*, to eat voraciously. Brockett has "mump," to slap upon the mouth. The *Sco.* meaning seems to be that of complaining, begging with a face of distress, or as we say in Cumberland, "making a poor mouth." Macaulay uses it in this sense in the third volume of his history, for which he has been taken to task by the critics.

MUN. The mouth. N. *munnr.* This word has several derivatives in English, as "mumble," N. *mumla*, of which our provincial "mummle" retains the original form; "muzzle," N. *musla*, contracted from *munsla*, to take in the mouth.

NAB. To seize unexpectedly. S.-G. *nappa.* D. *nappe.*

North. Crav. (*Sco.* "nab," to strike.)

NAGGY. Cross, contentious. N. *nagga*, to quarrel, to dispute, connected probably with *naga*, to gnaw.

North. Crav.

NATTY. Neat, tidy, well-made, active. N. *natinn*, signifies sharp, handy, industrious, but seems to relate more to mental qualities, while "natty" is applied rather to personal appearance. It may therefore be referred rather to S.-G. *naett*, Eng. "neat."

NEIF. The fist. N. *knefi.*

North. Crav.

NOLT, NOUT. Horned cattle. N. *naut*, an ox.

North. Sco.

CUMBERLAND AND WESTMORELAND WORDS OF SCANDINAVIAN ORIGIN.

OWNED. Fated, destined. The writer in the *Kendal Mercury* suggests, with considerable probability, that this may be related to D. *aand,* the spirit.

PADDOCK-RUD. The spawn of frogs. N. *ruda,* rejectaneum.

PATE. A badger. This word, like "brock," seems to be derived from the clumsy gait of the animal. N. *pat,* delay. See *brock,* next list. Also *paut,* infra.

PATTICK. A fool, simpleton, one who talks nonsense —*Westm.* Perhaps from N. *patti,* a young boy, applied as the word "child" in English to one who conducts himself beneath his years. Or from N. *pati,* an uncertain rumour.

PAUT. To walk heavily. N. *pat,* delay.

POKE. A sack. This is the North of England word, and is probably from N. *poki.* The *Sco.* "pock" more probably from A.S. *pocca.*

North. Crav.

PENT. To paint. PENTER. A painter. N. *penta,* to paint, *pentari,* a painter.

Sco.

PRENT. To print. Icel. *prenta.* Our dialect shows the original form both of this word and the last. They are both probably of Scandinavian origin.

Sco.

QUANDARY. A state of perplexity. This is another word which has been made the subject of etymological vagaries. Some have derived it from the *Lat.* "quando ara?" "When will the altar be ready?"—the exclamation of a heathen anxious

to have his doubts solved for him by the Augur. "When will the *halter* be ready?" would almost be a fitting retort, on Mr. Disraeli's principle, for the author of such a derivation. Skinner has derived it from the *Fr.* "qu' en dirai?" which, though an etymology adopted by Mr. Todd, is one of a sort generally to be viewed with great suspicion. I apprehend that it is derived from N. *quantadr*, uncertain, irresolute, an idea which has suggested itself to Haldorsen. It will at once be seen that "quantadry," as a noun formed from the above would require only a slight euphonic change to make it our word. "Quandary" is common to the northern counties, but cannot be called a dialectic word.

QUIT. Free. N. *quíttr.* A Cumberland servant, when he has left his situation, says that he is "quit," in which he is often erroneously supposed to make an ungrammatical use of the verb. It was formerly in general use.

> "The owner of the ox shall be *quit.*"
>
> *Exod.*

RACKEN. To reckon. N. *rakna.* The A. S. is *recnan,* corresponding with the English word.

RACKLE. Rude, unmanageable. In this sense it might be, as Jamieson suggests, a diminutive from N. *rackr,* brave, powerful. But it seems to have sometimes a stronger sense, and more approaching to "rascally." The N. has *rækall,* contracted from *rægikall,* calumniator, diabolus, which seems, however, rather too strong a sense. It has also

rækr and *hraklegr*, worthless, from *hrak*, refuse, which may be nearer the mark. Some of the other compounds of the same word show more of the sense in question, as *hrakvidri*, boisterous weather, *hrakyrdi*, violent language. "Rackle" is probably the same word as the Old Eng. "rakel" used by Chaucer, and altered by later writers, from a perversion of its meaning, into "rakehell." The Fr. *racaille*, dregs, off-scum of society, may be from the same origin.

RAKE. A journey, excursion. N. *reik.* It is also applied to the scene of an excursion; hence the name of the "Lady's rake," a hollow in the summit of Wallow Crag, through which the Countess of Derwentwater is traditionally said to have effected her escape when her husband was arrested. The editor of Black's glossary remarks, "In the language of the Northern dalesmen, the sheep are said to *rake* when they extend themselves into a long file." But this, I apprehend, has no reference to the act of spreading themselves into a file, further than that this is the invariable mode in which, among the mountains, they set out to seek for a fresh pasture. The sense is properly the same as that of Craven "to stray as cattle in search of food,"—N. *reika*, to wander. In the lowlands of Cumberland the word is most generally applied to a journey to and fro with a horse and cart. Thus a man leading coals to any place would say that he could make so many "rakes"

in a day. This sense seems more akin to N. *reiksa,* to travel backwards and forwards.

North. Crav. Sco.

RANGLE. To range about in an irregular manner—*Westm.* N. *rángla,* oblique vagari.

RAPPIS. A scamp. N. *hrappr,* wild, violent, or N. *rápa, ráfa,* to wander, in the sense of a vagabond. Hence is probably formed *riff-raff,* D. *rips-raps,* an alliterative combination of the two verbs *rífa* and *ráfa,* to rob and to roam.

> "Fell-siders and Sowerby *riff-raff*
> That deil a bum-bealie dar seize."
>
> *Codbeck Wedding.*

We have also "raffling," disorderly, prob. a diminutive of *ráfa,* to roam about.

REAP-UP. To rip up—to revert to old grievances or disputes. The N. *rippa upp* appears to have had the same meaning, except that it was not necessarily employed in the offensive sense which our phrase always has, with reference to disagreeable subjects which ought to be allowed to drop.

North. Crav. (*Sco.* "ripe," to investigate).

RIBALD, more commonly corrupted into REBEL. A riotous and dissolute person. N. *ribbaldi,* a violent and quarrelsome person. Hence probably Eng. "ribald;" perhaps Fr. *ribaud,* formerly *ribauld.*

RIFE. Ready, quick to learn. Prob. from N. *rifia,* animo versare.

RIVE. To tear. N. *rífa,* D. *rive.*

North. Crav. Sco.

ROCK. A distaff. N. *rockr,* D. *rok.*

ROTTEN-MAD. Quite mad. Prob. from N. *rot, rotan,* imbecility of mind. Hence perhaps the phrase "great rot," great nonsense, common in the North.

ROWTH. Abundance. N. *rád,* force, power, wealth.

"Here's baby-lakings, *rowth* o' speyce—

Rosley Fair.

ROYSTER. To indulge in boisterous mirth. Prob. from N. *rosta,* a tumult or uproar.

RULE. To sit in strange postures—*Westm.* S.-G. *rulla,* D. *rulle,* to roll, turn about.

RULE, REUL. A noisy, disorderly person. N. *rugla,* to disturb, disquiet—*rugl,* confusion, uproar.

RUM. Queer. This is usually considered a cant word, though I rather doubt whether it is properly so classed. It may be from N. *rumr,* vir immanis, gigas, upon the same principle that "droll" has been derived by some etymologists from D. *drol,* S.-G. *troll,* an evil spirit. It is a regular Cumberland word.

SCALE. To disperse, separate. D. *skille.*

North. Crav. Sco.

SCONCE. A large screen dividing a room into two parts. N. *skans,* munimentum.

Crav.

SCOWDER. Bustle. Perhaps from N. *skondra,* ititare.

SCRAFFLE. To scramble, struggle, Applied also metaphorically to struggling for a livelihood. The explanation, "to be industrious," quoted by Todd, does not fully express this sense. "It's hard scraffling for a bit o' breed." We have it also in the sense of wrangling or squabbling. I take the

two meanings to be of different origin—the former is probably from N. *skreflaz,* to keep with difficulty upon the feet—the latter seems to be a diminutive of *skrafa,* to talk, whence *skrafinn,* garrulous, *skraffi,* a babbler, and *skræfa,* a vain boaster. The S. G. has also *skrafla,* which as well as the N. *skraffi* and *stræfa,* was used as a term of reproach, much as we use "scraffles" in Cumberland.

"Peer *scraffles!* thy land grows nae gurse."

Codbeck Wedding.

SNIG. A young eel. N. *snöggr,* smoothe, slippery, D. *snige,* to creep. From the same root are probably D. *snog,* A.-S. *snaca,* Eng. "snake," and N. *snigill,* A.-S. *snegel,* Eng. "snail."

North. Crav.

SNIRP. To pine, wither, contract. D. *snirpe.*

SNIRRELLS. The nostrils. This appears to be immediately derived from some Scand. word which has not come down to us, but of which the origin is N. *snerla,* to drill or bore holes. The sense, then, is the same as that of "nostrils," (formerly "nosthrils,") the apertures in the nose, from A.S. *thirlian,* to drill or bore. Mr. Blackwell observes that "a number of verbs beginning with *sn* denote a nasal function, or are in some way indicative of the nose, as to snuff, sneeze, snore, snort, snarl, snuffle, snivel, snub, sneer, &c." It is evident, then, that we have here a very ancient word, for it is at the bottom, not only of many of these words, but of the older forms from which they are derived. "Snore," for instance, he observes, is

cognate with N. *snörla.* But N. *snörla* is evidently derived from some lost word corresponding to "snirrells," for the latter contains the sense which is at the root of all.

SNODD. Smoothe. N. *snodinn.*

North. Crav. Sco.

SOPS. Lumps of black lead. N. *soppr,* a ball, a sphere.

SOTTER. To boil slowly. Probably a diminutive from N. *sioda,* to boil.

SPAN-NEW. SPLINTER-NEW. Quite new. N. *spán-nýr,* D. *splinter ny.* The former of these is common to several dialects ; the latter I have not met with but in Cumberland.

> "Clogs *splinter-new,* bass-bottomed chairs."
>
> *Rosley Fair.*

Various interpretations have been given of "span-new," to which it is not necessary for me to refer here, further than to say that the derivation suggested by Ihre, and approved by Jamieson, from N. *spánn,* a chip, is, in my mind, the correct one. Hence the meaning of "span-new" would be the same as that of "splinter-new. The S.-G. *spingspangende ny* contains a reduplication of the same idea—*spínga,* a chip, and *spánga,* a chip. And so probably does our "spick-and-span"—"spick" being from "spilk" or "spelk," a splinter. The same idea seems to be contained in the Germ. *splitter-neu,* and the Sco. "split-new." We find also various changes rung upon the same idea in the different Teutonic dialects. The S.-G. has *splitter-naken,* stark-naked, and *split-galen,* quite

mad. The D. has also *splitter-nogen,* and the Germ. *splitter-nackend,* stark-naked.

It is worthy of note that Cumberland has both the Old Norse phrase and the modern Danish.

SPRACK. Quick, lively.—*Westm.* N. *sprœkr,* fortis, strenuus.

SCRUNTY. Meagre, stunted. D. *skrante,* to be weakly, *skranting,* a weakling. S.-G. *skruten,* shrivelled.
North. Crav.

SCUGG. Lurking or lying hid in a corner. N. *skuggi,* shade or shelter.

North. and *Crav.* "scugg," a place of shelter.

Sco. "scugg," to hide, take shelter.

SEGGY. Hard, callous, applied to the skin. N. *sigg,* thick and hard skin.

SEUNE. Seven. N. *siöund.* But we use more commonly "sebben," A.-S. *sibun.*

SHIVE. A slice. N. *skífa,* D. *skive.*
North. Crav.

SIZLE. To saunter. N. *sisa,* difficilia lente moliri, *sysla,* to be engaged in business. The latter appears in form to be a diminutive of the former, but in sense is an augmentative. Our word is properly a diminutive.

SKAIF. Wild, fearful. N. *skiálfa,* to tremble.

SKELLED. Twisted out of shape. N. *skœldr,* distorted.

SKILL. Knowledge. N. *skilia,* intelligere.
North. Crav.

SKRIKE. To shriek. N. *skríkia.*
North. Crav. Sco.

SLAT. To spill. N. *sletta,* spargere.
North. Crav.

SLAIRY. Nasty. N. *leir,* mud. See *clarty.*
North. "slair," mud.

SLINGE. To go about in a creeping or slinking manner. N. *slinni,* a sluggard, *slöngvir,* a snake.

SLAPE. Slippery. N. *sleipr.* This is our most common word, but we have also "slippy," A. S. *slipeg,* characterized by Johnson as "a barbarous provincial term," whereat Mr. Brockett is justly indignant. The Eng. "slippery" seems to be from S.-G. *slipprig.*
North. Crav.

SLAVER. To let the saliva escape from the mouth. N. *slavra.*

SLOKKEN. To quench, slake. S.-G. *slokna,* to extinguish.
North. Sco.

SMELTER. "Smelt" is a Scand. form of "melt"—in Eng. applied only to metals. Stagg uses it in the sense of a capacity for liquids.

"Each was at a slwote a *smelter.*"

SNAFFLE. To saunter. A diminutive of N. *snáfa,* to wander—literally to follow scent like a hound.

SNAP. A round gingerbread cake. N. *snap,* esculenta emedicata. The N. had also *snackr,* of the same meaning, whence prob. "snack," a slight and hasty repast, used in some parts of England. The D. has *snaps,* a dram, which with the words corresponding in German and Dutch, is no doubt from the same origin as the above—all these words signifying something "snapped" or "snatched" in an impromptu manner.
North.

CUMBERLAND AND WESTMORELAND WORDS OF SCANDINAVIAN ORIGIN.

SNAPE. To snub. N. *sneipa,* to put to shame.
Crav.

SNIFTER. To snivel. S.-G. *snyfta.*
North. Crav. Sco.

STANG. To sting. N. *stanga.*
Crav. Sco.

STANK. To groan. N. *stianka.*
Crav. Sco.

STEW. Dust. Also a state of trouble and perplexity arising from a difficult task. A man rather over-mastered by his work would say, "Aw's in a sad stew." I am inclined to consider these two meanings as of different origin. The former is no doubt the same as D. *stöv,* dust—the latter may probably be from N. *stiá,* difficult or troublesome work.
North. Crav. Sco.

STORKEN. To stiffen. N. *storkna.*
North. Crav.

STOUR. A stake. N. *staur.*
North. Crav. Sco.

STRAMMER. Great, thumping, as a "strammer lie." D. *stramme,* to stretch. Hence a "strammer lie" is akin to the expression of "a stretcher."

STRIKE. To make a straight line by means of a string. N. *strika,* lineam ducere.

SUMP. A puddle, a miry pond. D. *sump,* a swamp.
North. Crav.

SWA! Fie! desist! N. *svei,* fie!

SWAYMOUS. Shy. Perhaps from N. *sveima,* to hover about. This may not improbably be the same word as Engl. "squeamish."
North. "swamish."

SWAP. Clean, quickly, smartly.—*Westm.* Probably from N. *sveipr,* curled, derived on a similar principle to "cruse"—*q v.*

SWEY. To swing. N. *sveigia.* D. *sweje.*
North. (*Crav.* to weigh, to lean upon.)

SWINGLE-TREE. The splinter-bar. N. *svingla,* to vibrate.
North Crav.

TAGGY-BELL. The curfew. So called in the neighbourhood of Penrith, where the custom of ringing the bell is still kept up. I am indebted for this word to the writer in the *Kendal Mercury,* who derives it, and I think correctly, from N. *tegia,* D. *tække,* to cover. Thus the meaning is the same as that of the Norman *couvre-feu,* or "curfew."

TAMMY. Glutinous. N. *tálma,* to impede, adhere.

TANGLE. Sea-weed. D. *tang.*
North. and *Sco.* "tang."

TAVE. To wade through mire. Also to work up plaster or anything adhesive. N. *tefia,* to stick. Hence perhaps the origin of "taffy," a sweetmeat made from treacle, well known throughout the north.
Crav. "tave," to stick, as in mud.

TEAM. To empty, to pour out. N. *tæma.*
North. Crav.

THICK. Intimate, friendly. This word, which is common to several dialects, has been generally supposed to be merely an oblique sense of the Eng. word. I take it, however, to be from N. *theckia,* to know, to be acquainted with, whence *theckr,* welcome, agreeable.

THUR. These. N. *theyr.*

TIKE. A dog. N. *tík,* a bitch.

North. Crav. Sco.

TILE. To set a trap, to place anything so that it may easily fall.—*Westm.* N. *tilla,* to set up in a fast and loose manner. Probably allied to "tilt."

TOME. A fishing-line made of hair. N. *taumr,* D. *tömme,* a fishing-line. Jamieson observes that "tome" is applied to the whole length of the line; a single length from knot to knot is called "a snood," S.-G. *snod,* a small cord.

North. Sco.

TRAILY. Slovenly. N. *treglegr,* lazy, indolent.

TRAMP. To travel on foot. N. *trampa.*

North. Crav. Sco.

TRAVE. To stride along as if through long grass. N. *trefia,* to impede. Mr. Carr observes, "Our word invariably includes the idea of having the feet fettered in grass.

North. Crav.

TRIG. Tight, compact, trim; also well in health. N. *tryggr,* true, faithful, also safe. *North.* neat, trim; also true, faithful. *Sco.* neat, trim.

TWILY. Restless, wearisome.—*Westm.* N. *tvíla,* to doubt, to vacillate.

TYKE. A coarse, vulgar person. D. *tyk,* gross, corpulent.

North. Crav.

WALE. Choice. N. *val.*

North.

CUMBERLAND AND WESTMORELAND WORDS OF SCANDINAVIAN ORIGIN.

WANELY. Carefully, gently. N. *vandlega,* carefully.

> "'Come, luive!' quo' I, 'aw'l *wanely* take thee down'—
> "'Stand off! thou gowk,' she answered with a frown."
> *Simon and Sammy, a Pastoral, by Ewan Clark.*

WAP. A truss of straw. N. *vap,* involucrum.

WAR-DAYS. All other days except Sunday. S.-G. *hwardag,* an ordinary, or working-day.

WEEKY. Wet. N. *vökvi,* moisture, *vökva,* to wet.

WHEAM. The gullet N. *hvoma.*

WHIDDER. To tremble. N. *hvidra,* to be easily moved.

WHIDDERSFUL. Energetic, striving. Probably from N. *hvida,* fervida actio.

YAMMER. To scold, to bawl. N. *jálma,* strepere.

I now proceed to give a list of words which might be derived either from the Anglo-Saxon or Scandinavian, some of which may with more probability be referred to the one and some to the other, but not with so much certainty as to be definitely classed with either.

CUMBERLAND AND WESTMORELAND WORDS OF ANGLO-SAXON OR SCANDINAVIAN ORIGIN.

ANG-NAIL, NAGNAIL, NANGNAIL. A corn upon the foot, but more commonly applied in Cumberland, and also more correctly, to the painful in-gathering of the nails of the feet. N. *ángr,* A. S. *ang,* pain, trouble. The Anglo-Saxons had *ang-nægl,* a whitlow. *Ang,* in composition, was commonly used by them to express a complaint—thus *ang-breost,* the asthma. NANGNAIL is probably merely a euphonic

form of either of the two others. NAGNAIL, the writer in the *Kendal Mercury* derives from D. *nage*, A. S. *gnagan*, to gnaw, fret, annoy, which, if it be a separate word, and not a mere transposition of "ang-nail," is a probable derivation.

Crav. "nang-nail," a corn.

ANGRY. Painful, inflamed, applied to a sore. A. S. *ang*, N. *ángr*, pain; N. *ángra*, to afflict, torment. The last seems to be the word from which it is immediately derived.

ARDEN. Fallow quarter. N. *ardr*, a plough, *arinn*, ploughed. A. S. *ared*, *ered*, ploughed.

North. "arder."

ARK. A chest. N. *örk*, A. S. *arc*.

North. Crav.

ATTERCOP. A spider's web, but properly the spider itself. A. S. *attercoppa*, D. *eddercop*. The meaning is either "poison-cup," or "poison-head." *Westm.* has "attery," irascible—(literally venomous)—and *North.* "attermite," an ill-natured person. The latter is one of the severest terms in the whole vocabulary of vituperation—"venom-mite"—combining at once the extremes of insignificance and malignity.

North. Crav. Sco.

AW. "Whose aw this?" is a common Cumberland phrase signifying "whose is this?" It seems to be a relic of the Old Eng. verb "awe," to own, to possess. This I take to be derived from N. *á*, first person singular of the verb *eiga*, or A. S. *ah*, third person singular of the verb *agan*, to possess

—"I have," "he has." In this case "whose aw this?" might be a perversion of "who awes this?" It seems also to have been used by the Northmen, particularly in composition, as a noun. Hence the names of places in the county, as Ulpha, before referred to. In this case "whose aw this?" might be "whose possession is this?" But the former seems more probable.

BAGGING. Food. "A coarse term used in Cumberland," says the editor of the "Westmoreland and Cumberland dialects." But the writer in the *Kendal Mercury* suggests that it may not be so coarse after all, signifying simply a "baking," from D. *bage,* to bake. I am afraid, however, that in this case Cumberland cannot be redeemed, for the word is too obviously derived from A. S. and D. *bælg,* the belly. "Bag" in this sense is an Old Eng. word, and "baggie" is still used in North. Hence, observes Halliwell, "eating is bagging, or filling the stomach." Similar phrases are found in various dialects, so that at any rate Cumberland is not singular in its vulgarity.

BAIRN, BARN. A child. N. *barn,* A. S. *bearn.*
North. Crav. Sco.

BASS. Dried rushes; also the inner bark of a tree. N. *bast,* A. S. *bæst,* the inner bark of a tree.
North. "bass," "bast," matting, *Crav.* matting made of the inner bark of birch, *Sco.* a mat.

BALK, BAWK. A cross beam, of any size, from the beam of a house to the perch of a bird cage. N. *biálki,* A. S. *balca.* *North. Crav. Sco.*

CUMBERLAND AND WESTMORELAND WORDS OF ANGLO-SAXON OR SCANDINAVIAN ORIGIN.

BANE. To afflict with a sore disease—*Westm.* N. *bana,* to kill, A. S. *bana,* death.

BID. To invite. N. *bidia, bióda,* A. S. *biddan.* The two N. verbs have rather different meanings—*bidia,* which seems to correspond with the A. S. *biddan,* having more the sense of intreating—*bióda,* of inviting—*Bidia Konu,* to ask a lady's hand—*bióda til brullups,* to ask your friends to the wedding. (The sense of bidding or commanding is common to them all).

A "bidden-wedding" in Cumberland is a marriage, generally among rustics in humble circumstances, to which the whole of the neighbourhood is invited, and at which a collection is made to start the young couple in life. It is generally with reference to a wedding or a funeral that the word is applied, and those who go round to give the invitations, and in the latter case to distribute the mourning, are called "bidders." So in Danish *bedemand* signifies "an undertaker, one who invites to a funeral or a wedding." The sense in question was a common one in Old Eng.

"As many as ye shall find, *bid* to the marriage."—Matt. xxii., 9.

North. Crav.

BIRLER. The master of the revels at a Cumberland feast, whose duty it is to see that the guests have plenty to drink—and that they drink it. N. *birla,* A.S. *byrelian,* to give to drink, whence A.S. *birle,* a butler.

Crav.

BIZEN. To become a shame and a bizen—to acquire a

disgraceful notoriety. Generally supposed to be a corruption of "bye-saying," but clearly from N. *bysn*, A.S. *bisen*, a warning, example.

North. Sco.

BLINK. A spark of fire. BLICKENT. Bright, shining —*Westm.* N. *blika*, A.S. *blican*, to shine.

Sco.

BORD-CLAITH. A table cloth. N. *bordklœdi.* The word might also be formed from A. S. *bord*, a table, and *cláth*, cloth.

Sco.

BOUKS. The divisions or boundaries of a field. N. *bálkr*, a fence or division, A. S. *balca*, a ridge. "Bouk" is sometimes used in the general sense of a space or distance, as in the following lines from Stagg, descriptive of a husband running away from his incensed wife.

> "Tib, leyke a fury, cursan efter,
> And he, though swift, had nae *bouk* left her,
> For baith gat nearly hame togither."

North. Crav. Sco. a ridge of land left unploughed.

BOWER, BOOR. A bed-chamber, an inner room. Or rather, *the* inner room in a cottage consisting of two rooms. A. S. *búr*, D. *buur*.

North. Sco.

BOUSE, BOOSE. A stall for oxen, or stable for horses. N. *bás*, A. S. *bós*.

North. Crav.

BRIT. To break or bruise. BROT-GROUND, (*Westm.*) land newly broken up. N. *britia*, A. S. *breotan*, to break—N. *brotinn*, A. S. *broten*, broken.

Sco. "brittyn," to break down.

CUMBERLAND AND WESTMORELAND WORDS OF ANGLO-SAXON OR SCANDINAVIAN ORIGIN.

BROCK. A badger. D. *brok,* A. S. *broc.* The origin appears to be N. *brocka,* to go heavily, as a badger does. *Brockr* in Old Norse signified a clumsy and heavy going horse, and this was also one of the Anglo-Saxon meanings. In the same manner it is applied in North., says Brockett, "to a cow or husbandry horse." Our other word for a badger seems to be of similar origin.—See *pate,* former list.

North. Crav. Sco.

CARL. A country man. N. *karl,* A. S. *carl, ceorl,* whence Eng. "churl."

North. Crav. Sco.

CARLINGS. Grey peas steeped in water, and fried with butter. The anniversary of this dish, general throughout the north, is the second Sunday before Easter, or Mid Lent Sunday. It was formerly called Care Sunday—according to some from being a season of religious care and anxiety —according to others from N. *kæra,* to accuse, in reference to the accusations brought against our Lord at this time. The termination "ling" is A. S., and may denote an image, example, memorial—"carlings" being memorials of Christ's sufferings, or of the accusations brought against him. In Cumberland the peas are more commonly eaten without any preparation, and the young people are also in the habit of filling their pockets with them, sallying forth into the street, and, in fashion of less sombre carnival, saluting the passers by, particularly their own friends, with

a handful. This custom has no doubt had its origin in a religious observance, and even the last-named practice is probably not without its significance. As the Russian on Easter Sunday presents his friend with an egg, saying, "Christ is risen to-day"—so when the Cumbrian dashes a handful of peas at his friend—the original and solemn meaning was most probably "Take this! in remembrance that Christ suffered, as at this time, for you and me."

CALKERS, CAWKERS. The irons with which the clogs of the Cumberland peasantry are shod. A. S. *calc*, a shoe, S.-G. *klack*, calcaneum calcei.

North. (*Crav.* "calkins," the hind part of a horse-shoe turned upwards.)

CLAG. To stick, to adhere. D. *klæg*, glutinous, A. S. *clæg*, clay.

North. Crav.

CLOUT. A rag, a small piece of cloth, N. *klútr*, A. S. *clút*.

North. Crav.

CRINK. A very small child—*Westm.* N. *krenkiaz*, to be weak or sickly, A. S. *cranc*, sick, weak.

CROUP. To crouch. N. *kriúpa*, to fall on the knees, A. S. *creópan*, to crawl.

CROWDY. A mess of oatmeal. I take this word, Eng. "gruel," and Norwegian *gröd*, to be all from the same root—N. *krú*, alias *grú*, a multitude, A. S. *cread*, a crowd.

North. Crav.

DIKE. A ditch—also a hedge. N. *diki*, A. S. *dic*.

North. Crav.

CUMBERLAND AND WESTMORELAND WORDS OF ANGLO-SAXON OR SCANDINAVIAN ORIGIN.

DIT. To stop up. N. *ditta,* A. S. *dittan.*
Crav.

DOW. Good, useful. DONNET. A good-for-nothing person—also the devil. N. *duga,* D. *due,* A. S. *dugan,* to be of value or use.

> "For dancin he was nought-at-dow,
> But a prime han for a drinker."
> *Upshot.*

"Donnet," a good-for-nothing person, Brockett derives from *do-naught.* But in Cumberland "donnet" also means the devil, and do-naught would be a very inappropriate title for the ever-busy author of evil. It is evidently *dow-not,* not good—corresponding to "evil one."

DREPE. To speak slowly. N. *dreypa,* A. S. *dripan,* to drop.
Crav.

DWINE. To pine, to wither. N. A. *dvina,* S. *dwinan.*
North. Crav. Sco.

EGG. To urge on, incite. N. *eggia,* A.S. *eggian,* to give an edge, sharpen, stimulate; common to most of the northern dialects.

ELDEN. Fuel. N. *elldr,* fire, *ellda,* to kindle. A. S. *æld,* fire, *ælan,* to kindle.
North. Crav.

ELVERS. Young eels—*Westm.* Possibly from N. *elfur,* a river. But more probably from A. S. *ælfe,* S.-G. *ælf,* an elf. Hence the Old Eng. verb "elfe" to twist into knots, from the popular belief that matted or twisted locks were the work of fairies.

> "Elfe all my hairs in knots."
> *King Lear.*

From this verb the word in question seems to be immediately derived—"elvers," signifying simply "twisters." There is a passage in Henry 4th, in which Falstaff compares Prince Hal to an "elf-skin," in allusion to his lank person. This has been supposed by some commentators to be a misprint for "eel-skin." But it is probable that it is no misprint, for "elf" may have been an old word for an eel, as "elver," a young eel, is the diminutive still in use.

FAIN. Glad, fond. N. *feginn,* A. S. *fægan.*
North. Crav. Sco.

FARE. To go, proceed, travel. N. *fara,* A. S. *færan,* This word, in different forms and with various derivatives, prevails extensively throughout the north. We have FARLIES, strange sights, wonderful events—such as travellers are supposed to witness—FARANTLY, orderly, respectably, (N. *farandi,* a traveller,) after the fashion of those who have seen the world—FARELOOPER, an interloper, and many others.

FEG. Dead grass—*Westm.* A. S. *fæge,* dying. N. *feigia,* to rot.

FECKLESS. Helpless, inefficient. Mr. Todd thinks "perhaps a corruption of effectless." But might it not be from S.-G. *feckta,* Sco. "fecht," to fight —a feckless person signifying originally one who was unfit for fighting, and who, in the days when war was the chief business of man, would be considered a useless member of society enough.
North. Sco.

CUMBERLAND AND WESTMORELAND WORDS OF ANGLO-SAXON OR SCANDINAVIAN ORIGIN.

FEND. To make a shift, to struggle for a living.

FENDY. Thrifty, frugal. The N. has *fénidingr*, niggardly, avaricious, from *fé*, property, and *nidingr*, greedy—a stronger sense of fendy. It might be formed more naturally from N. *fé*, property, and *neyta*, D. *nyde*, to make use of, to get the benefit of, which gives us very much of the sense of fend. The A. S. has also *feoh*, property, and *nyttian*, to enjoy, make use of. Sir J. Sinclair explains fendy as "ingenious in finding out expedients," and connects it with "find." But ingenuity does not seem to enter so much into the sense as care and frugality.

North. Crav. Sco.

FETTLE. A cord used to a pannier. N. *fetill*, A. S. *fetel*, a band, fastening.

FORE-ELDERS. Ancestors. N. *fórelldrer*, A. S. *fore-aldian.*

North. Crav. Sco.

FOOSEN. Liberal. N. and A. S. *fús*, ready, prompt, willing.

FORMEL. To bespeak. N. *formáli*, a preface, A. S. *formæl*, a bargain.

Crav.

FREMMED. Strange, D. *fremmede*, A. S. *fremed.*

North. Crav. Sco.

FROSK. A frog. N. *froska*, A. S. *frosc.*

FROW. A worthless woman. N. *frú*, A. S. *freó*, mistress of a family.

North. a slattern, a lusty woman. *Crav.* a dirty woman. *Sco.* a lusty woman.

GAIN. Near, ready, convenient. In this sense it is applied in Cumb. to a road or way—"a gainer way," a more direct road. This corresponds exactly with the D. *gien-vei*, a short cut, a near road In *North.* it is generally attached to another word to denote a degree of comparison, as "gain brave," "gain quiet." So also sometimes in Cumb., but I think in a stronger sense than that of "tolerably" given by Brockett. It is, I apprehend, the A. S. *gin*, used in composition to increase the sense; as *fæst*, fast, *ginfæst*, very fast.

North. Crav, Sco.

GAN, GANG. To go. N. *gánga*, A. S. *gán, gangan.* "*Gan*" seems to be A. S.—"gang" may be either A. S. or Scand.

North. "gan," "gang," *Crav.* and *Sco.* "gang."

GAVELOCK. An iron bar used as a lever. N. *gaflok.* A. S. *gafeloc.*

North. Crav. Sco.

GINGER, GINGERLY. Softly, cautiously.

> "Then forth to't door ole Brammery went
> Right goddartly and *ginger*."
>
> *Upshot.*

The adjective is here used for the adverb, for local poets must conform to the exigencies of verse as well as their betters. Presuming the original sense to be that in which it is commonly used, of walking softly or carefully, it might, as Serenius suggests, be formed as a diminutive from "gang." But on the whole it is perhaps more probably from A. S. *ging*, young, tender. In the south of Eng-

land, according to Mr. Halliwell, "ginger" signifies brittle, tender, delicate, which is a sense more closely that of the A. S.

GLAD. Smoothe, slippery. N. *gledia,* to polish, A. S. *gléd,* slippery.

North. Crav.

GRADELY. Honestly, respectably. Also as an adjective—honest, respectable. Brockett and others derive it from A. S. *grad,* a degree, step. Or it might be from N. *greidi,* hospitality ; or from *greida,* to pay—one who pays his way. Or from *grœda*—to prosper, to do well in the world—respectability in the sense of "keeping a gig." (This definition, by the way, though it has been so much laughed at, seems to me to express what was intended, the position of the man in life, as aptly as "keeping a carriage" does a still higher sphere. I believe the ridicule is partly owing to a mistake of Mr. Carlyle in making the witness apply it to the murderer, Thurtell, instead of to the murdered man.) In addition to the above we have N. *greidlegr,* ready, prepared, in order, which is in form the word itself.

North. Crav.

GRANK. To groan. N. *kránkr,* A. S. *cranc,* sick.

GRAVE. To dig. N. *grafa,* A. S. *grafan.*

North. Crav.

GREET. To weep. N. *gráta,* A. S. *grœtan.*

North. Crav. Sco.

GRIP. To seize. N. *grípa,* A. S. *gripan.*

North. Sco.

CUMBERLAND AND WESTMORELAND WORDS OF ANGLO-SAXON OR SCANDINAVIAN ORIGIN.

HANDSEL. The first money received at a market—the first use of anything. N. *handsöl*, the closing of a bargain by striking hands. S.-G. *handsoel*, the first receipts for sales. A. S. *handsylen*, a handing over.

North. Crav. Sco.

HARRY, HERRY. To rob—now generally confined to birds' nests. N. *heria*, A. S. *herian*, to invade, ravage, plunder—from N. *her*, A. S. *here*, an army.

North. Sco.

HERRET. A pitiful little wretch—*Westm.* This is evidently the diminutive of N. *héri*, A. S. *hara*, a hare, as "leveret" is of the Fr. *lièvre*. "Herret" was probably the ancient word for a young hare, before the Normans introduced "leveret."

KEMP. To strive, to contend. As a noun, a bold and resolute person. N. *kempa*, A. S. *cempa*, a combatant. It is now generally applied to peaceful rivalry.

"See how the *kemping* shearers bum,
And rive, and bind, and stook their corn."

Stagg.

Two lines in which the sound rings well with the sense, and happily expresses the bustle of emulation. Brockett, perhaps having this passage in view, explains the meaning of kemp "to strive against each other in reaping corn." It has by no means such a restricted sense—at least in Cumberland,

"Auld Nick and Scott yence *kempt*, they say,
Whea best a reape fra saun cud tweyne."

Stagg.

CUMBERLAND AND WESTMORELAND WORDS OF ANGLO-SAXON OR SCANDINAVIAN ORIGIN.

("Scott" is Michael Scott the wizard, who seems to be considered in Cumberland fully a match for the devil.)

KEN. To know. N. *kenna,* A. S. *cennan.*
North. Crav. Sco.

KEP. To catch—as a ball. N. *kippa,* A. S. *cépan.*

KIST. A chest. N. *kista,* A. S. *cist.*
North. Crav.

KITTLE. To tickle. N. *kitla,* A. S. *citelan.*
North. Crav.

LAKE. To play. LAKER. One engaged in sport. LAKING. A toy or plaything. N. *leika,* A. S. *lácan,* to play, N. *leikari,* a player. The frequency with which "Cocklakes" occurs in the names of places in Cumberland and Westmoreland shews, as Mr. Williamson observes, how common used to be the barbarous diversion of cock-fighting.* In Scotland "lake" is used only in a limited sense, to denote a stake at play.
North. Crav.

LATE. To seek, to invite. N. *leita,* A. S. *lathian.* Both this word and the last are more probably Scandinavian.
North. Crav.

LAVE. The rest. In *North.* also "laver." N. *leifar,* A. S. *láf,* remainder, from N. *leifa,* A. S. *læfan,* to leave.
North. Sco.

LIG. To lie. N. *liggia.* A. S. *liggan.* "He wears a watch, and ligs by hissel"—a Lancashire definition of a gentleman—as a pendant to which I have

* Local Etymology.

just heard a Monmouthshire definition of a lady —"She can't make bread, and goes in at the front door."

North. Crav. Sco.

LOP. A flea. D. *loppe*, A. S. *loppe*.

MENSE. Politeness, propriety of conduct. MENSEFUL. Mannerly, considerate. MENSELESS. Graceless, unmannerly. N. *menskr*, A. S. *mennise*, belonging or pertaining to man. The Old Eng. "menske" preserves the original form. These words have no exact equivalent in the Eng. language—their origin being in that natural feeling of politeness and propriety which makes a man do the thing that is right. In Cumberland, when a man out of civility gives an invitation which is not accepted, he is said to "save both his meat and his mense." We have it also as a verb—

"To *mence* this merry day,"

is applied in the "Bridewain" to doing proper honour to a wedding. In the following lines from Anderson, which, by the way, are not without simple feeling, the word expresses a mingled sense of ornament, fitness, and utility.

"The sattle neist was thrown aside—
It might ha sarred me and mine—
My mudder thought it *mensed* a house,
But we think shem of auld lang-syne."

Altogether, this is one of the good old words which is a loss to the language. How hollow is "politeness," and how shallow is "civility," compared with the word which has its origin in the innate proprieties of man!

MESS. Truly. Probably, as Mr. Halliwell suggests, from N. *messa,* A.S. *messe,* the mass—the old oath, "by the mess!"

MICKLE, MAIR, MAIST. Much, more, most. N. *mikill, meiri, mestr,* A.S. *micel, mára, mæst.*
North. Crav. Sco.

MIDDEN. A dunghill. D. *mödding,* A.S. *midding.*
North. Crav. Sco.

MIND. To remember. D. *mindes,* A.S. *mynan.*
North. Sco.

MIRK. Dark. N. *myrkr,* A.S. *mirc.*
North. Crav. Sco.

MULL. To break into small pieces. As a noun—dust —as of peats, &c. N. *mylia,* to bruise, to grind, A. S. *myl,* dust, powder.
North. Crav. Sco.

NAG. To gnaw. N. *naga,* A.S. *gnagan.*
North. (Crav. "naggle".)

NAPPY. Strong—applied to ale. Also, according to Brockett, to the state produced by strong ale. N. *nabbi,* A. S. *nab,* the head—"nappy" signifying "heady." In Cumb. "napper" is sometimes used for the head.

NEB. Nose, point, beak. N. *nebbi,* A. S. *neb.*
North. Crav. Sco.

NICKER. To neigh. N. *gnaka,* A. S. *hnægan.* In the "Nick" or "Neck," N. *nikr,* of the Scand. and other Teut. nations, a water-spirit in the form of a horse (whence our word "Old Nick"), we find a word allied to the above.

NOUS. Judgment, sense, discernment—"Pure Greek" —says Mr. Carr. But how could our Cumberland rustics get hold of a pure Greek word? Brockett connects it with Lat. *noscere*. Both the Lat. and the Gr. may not improbably be cognate, but the word from which "nous" is immediately derived I take to be N. *hnysa*, A. S. *neósian*, to examine, consider, investigate.

North. Crav.

PARRAK. A small field or inclosure near a house. N. *parrak*. A. S. *parruc*. The original meaning both of the N. and the A. S. seems to be that of place where an animal is confined or tied up. In Old Eng. "parrick" was sometimes applied to a cattle-stall. And the verb "parroken" was also in use, signifying to inclose or confine. The Eng. words "paddock" and "park," the one a corruption and the other a contraction of "parrak," both retain more or less of this sense.

PACE-EGGS or PASCHE-EGGS. Eggs boiled hard and dyed various colours,—given to children at Easter. N. *páska*, A. S. *pasche*, Easter. D. *paskægg*, an Easter egg. This custom prevails more or less throughout almost all Christian countries, but in England is now confined to the north. In Russia and the East such eggs are generally dyed red, in memory of the passion of our Lord, but with us are ornamented in any way that fancy may suggest, being frequently stained by boiling in party-coloured ribbons. At Carlisle it is the custom for the children to appear in new clothes on this

occasion, and the little boy would feel degraded among his fellows who could not sport new corduroys at Easter. This custom may probably have its origin in the ancient practice of baptizing the converts to Christianity only twice a year—viz., at Christmas and at Easter, on which occasions they were arrayed, in emblem of the purity of their profession, in white garments. Within my own recollection the girls used to appear more particularly in white frocks, but whether as a fashion of the time, or as a relic of the ancient custom, I am not sufficiently versed in the mysteries of female attire to decide.

PELL. A rattling shower of rain or hail. Perhaps from N. *píla,* A. S. *píl,* a dart or arrow. For among the mountains of Cumberland and Westmoreland the rain sometimes comes down in a manner for which even the expression of "cats and dogs" is inadequate.

North. Crav.

RADLINGS. Bribery money at an election—*Westm.* N. *rad,* A. S. *ræd* the senate. Judging from the word, I am afraid the practice must be an ancient one.

RASH. Quick, brisk. D. *rask,* A. S. *ræsc.* This is the original meaning of Eng. "rash" now only used in the sense of imprudence.

RATCH. To rove about, as a dog does, over hedges, ditches, &c.—generally applied to children. N. *racki,* A. S. *ræcc,* a hound or sporting dog, whence Old Eng. "rach."

CUMBERLAND AND WESTMORELAND WORDS OF ANGLO-SAXON OR SCANDINAVIAN ORIGIN.

RAWN. To eat greedily—*Westm.* Prob. from N. *rán*, A. S. *ran*, rapine—the sense being that of snatching.

REEK. Smoke. N. *reykr*, A. S. *rec.*
North. Crav. Sco.

REEVE. To rob. REEVER. A robber. N. *rífa*, *riufa*, A. S. *réfan*, to plunder, N. *reyfari*, a robber.

RISE. Branches of trees—a word chiefly used in reference to hedging and weiring. N. *hrís*, A. S. *hrís.*
North. Crav. Sco.

SACKLESS. Innocent, simple. N. *saklaus*, A. S. *sacleas.*
North. Crav.

SARK. A shirt. N. *serkr*, D. *særk*, A. S. *syrce.*
North. Crav. Sco.

SATTLE, SETTLE. A long seat with a high back. D. *sattel*, A. S. *setl.*
North. Crav.

SCAMMELL, SKEMMELL. A stool or small bench. N. *skémmill*, A. S. *scamel.*
Sco.

SCATHE. Loss, damage, hurt. N. *skadi*, A. S. *scathe.*
North.

SHILL. To shell (as peas, &c.) N. *skilia*, A. S. *scylan*, to divide, separate.
North. Crav.

SKEP. A basket made of rushes. Icel. *skeppa*, A. S. *scep.*
North. Sco.

CUMBERLAND AND WESTMORELAND WORDS OF ANGLO-SAXON OR SCANDINAVIAN ORIGIN.

SKIRL. To scream. N. *skralla,* to shriek, A. S. *scral,* a scream.
North. Sco.

SMULY. Smoothe, demure. D. *smult,* A. S. *smylt.*

SNAAR. Greedy. N. *snar,* A. S. *snear,* quick, hasty. *Sco.* "snarre" Jamieson explains as "tart, severe."

SNARREL. A hard knot. N. *snara,* to twist, A. S. *sneáre,* a noose.

SONN. To think deeply. N. *sinna,* A. S. *sinnan.*

SPAIN. To wean. N. *speni,* A. S. *spana,* a teat.
North. Crav. Sco.

SPEER. To ask. N. *spyria,* A. S. *spirian.*
North. Crav. Sco.

SPELK. A splinter. N. *spelkr,* A. S. *spelc.*
North. Crav. Sco.

STAFFLE. To walk unsteadily. N. *stapa,* A.S. *stapan,* to step. The dimin. is "stapple," softened into "staffle."
North.

STAG. A young horse. N. *steggr,* A. S. *steig,* a male animal, vid. "steg."
Crav. Sco.

STANG. A pole. D. and A. S. *stang.*
North. Crav. Sco.

STEEK. To shut, to close. N. *stiki,* A. S. *staca,* a stake, referring to the primitive mode of securing a door.
North. Crav.

STEG. A gander. See "stag."
North. Crav.

CUMBERLAND AND WESTMORELAND WORDS OF ANGLO-SAXON OR SCANDINAVIAN ORIGIN.

STEVEN. An assembly, or gathering. N. *stefna*, a public assembly for hearing complaints, and deciding causes. Also an assembly in general. The A. S. has *stefen*, a voice, sound, also agreement, concert. The word, however, seems more probably Scand. We have the phrase, "to set the steven," to fix a meeting. The N. has *at standa stefnu*, to "stand the steven"—to answer to a complaint.

North. (*Crav. Sco.* "stevven," a voice, a loud noise—also an appointment.)

STOUND. STOUN. A sudden fit of pain. N. *stynia*, A. S. *stynan*, to groan.

North. Sco.

STOUP. A pot, a flagon. N. *staup*, A. S. *steap*.

Sco.

SUL. A plough—*Westm.* N. *síla*, to plough, A. S. *syl*, *sul*, a plough.

STOUR, STOOR. Dust—but properly, as Jamieson observes, dust in motion. Also tumult, stir, confusion. N. *styr*, war, strife—A. S. *styrian*, to stir, excite, trouble.

> "Yet, God be thanked, this awful *stoor*
> Suin ceased, wi' a' its feary frays."

Stagg.

North. Crav. Sco.

SWELT. To faint with heat, to wither from want of moisture. N. *svelta*, to starve, *svelti*, a place parched and unproductive, A. S. *sweltian*, to die, perish.

North. Crav. Sco.

CUMBERLAND AND WESTMORELAND WORDS OF ANGLO-SAXON OR SCANDINAVIAN ORIGIN.

Swipe. To drink off hastily. N. *svipa,* A. S. *swífan,* to hasten, to move quickly. We also use "whip" in the same sense—to "whip up," to eat or drink anything quickly. This is the same word as "swipe," s as before observed, being frequently dropped.

North. Crav.

Tharm. Gut. D. *tarm,* A. S. *thearm.*

Theak, Thack. To thatch. N. *thekia,* A. S. *thaccan, theccan.*

North. Crav.

Thirl. To drill or bore. N. *thirla,* A. S. *thirlian.*

North. Crav. Sco.

Thrave, Threave. Twenty-four sheaves of corn. D. *trave,* A. S. *threaf.*

North. Crav. Sco.

Tite, Titter. Soon, sooner. Also used in the oblique sense, to imply willingness or readiness. N. and A. S. *tíd,* time. The N. has also *tidr,* quick, soon. "Tide," as in Easter-tide, is probably from N. *tídir,* a feast, and not from *tíd,* time. "Tidings," news, the events of the time, seems also to be from N. *tídindi.*

North. Crav. Sco.

Titty. Sister—*Cumb.* Tid. Childish—*Westm.* N. *tidr,* familiar, *títa* (feminine) a little bird. A. S. *tidder,* tender, frail. Hence we have "tit" applied as a familiar diminutive to many small birds, as the titmouse, tit-lark, &c. The N. has *títlingr,* the hedge-sparrow, a small bird attendant upon the cuckoo. The same name, "titling," is

given to it in Northumberland and in Scotland. In West. any little pet animal is called a "tidling." In Crav., says Mr. Carr, "tit," with its adjunct, "puss," is frequently used in calling a cat. All these terms seem to be from the same root, and to be used in the same sense as familiar diminutives.

TROD. A foot-path. N. *trödd*, A. S. *trod.*
North. Crav.

WAFFLE. To hesitate, to fluctuate. N. *veifla*, to vibrate, a frequentative of *veifa.* A. S. *wafian*, to be astonished, *waful*, hesitating.
North. (*Sco.* "waff.")

WANG-TOOTH. A grinder. N. *vángi*, S.-G. and A. S. *wang*, the cheek, jaw. See "whang."
North. Crav.

WANKLE. Weak, unsteady. S.-G. *wankla*, to fluctuate, A. S. *wancol*, unstable.

WARK. Pain, aching. N. *verkr*, S.-G. *waerk*, A. S. *wærc.*
North. Crav. Sco.

WAUR. Worse. N. *verr*, S.-G. *waerra*, A. S. *warra.*
North. Crav. Sco.

WAX. To grow. N. *vaxa*, A. S. *weaxan.*
North. Crav.

WELT. To lean on one side, to upset. N. *vellta*, A. S. *wealtian.*
North. Crav. Sco.

WHANG. A large slice of anything eatable, particularly bread or cheese. Probably from "wang," the cheek, jaw. See "wang."
North. Sco.

CUMBERLAND AND WESTMORELAND WORDS OF ANGLO-SAXON OR SCANDINAVIAN ORIGIN.

WHILK. Which. D. *hvilke,* A. S. *hwilc.*

North. Sco.

WIGGIN. The mountain ash—*Westm.* N. *vígia,* to consecrate, A. S. *wig,* holy. The name is derived from the power of repelling witches superstitiously ascribed to this tree. Or rather, perhaps, from the origin of that power, in the sacred character of the tree. Hence "wiggin" seems to have the same meaning as "roan" or "rowan"—N. *ragna,* to consecrate.

Crav.

WIZZENED. Withered, shrivelled. N. *visna,* A. S. *wisnian,* to wither, to dry up.

North. Crav. Sco.

YULE. Christmas, N. *jól,* A. S. *júl.* May not this be the origin of our word "jolly"? It has been generally referred to the Fr. *joli,* but I think that both the Fr. and Eng. words may be derived—and both characteristically—from the same origin. The difference between the ideas of the two nations as to the mode of keeping a holiday could scarcely be more aptly expressed than by their respective words *joli* and "jolly."

CHAPTER XI.

CONCLUSION.

THE reader who has gone with me through the traces of the Northmen in these two counties can scarcely fail to be struck with the scantiness of any material vestiges, and with the contrast which is in this respect afforded by the remains of another great people who held this land before them. The mighty barrier which the Romans erected from sea to sea—the chain of military posts, all parts of a complete and beautiful system, by which they kept this wild district in check, are still distinctly to be traced. The roads which they have made are roads upon which we walk—the stones which they have squared are in many a fence and many a farm-house. Their altars, their inscriptions, their ornaments, their arms would furnish a museum—their coins are thickly sown throughout the soil, and the faces of their emperors are better known to us than those of our own kings. But take away these material vestiges, and history alone would tell us that a great people had been here. No name of Roman origin marks our soil—no stamp of Roman thought is on our race—no breath of the Southern tongue softens the tough Teutonic of our speech. It may be that more particularly in the North the Roman occupation was that of military colonists in the midst of a hostile country, but at any rate, whatever impress

they may have made was made upon a race which seems, like them, to have been clean swept away.

How different are the remains of our early Northern founders!—a rude stone set up on its end—a mound which only the practised eye can distinguish from the swelling hill—a solitary inscription which tells us—niggardly of letters—that "—— set up this stone." The coins that they have left are not their own—and of themselves would be a mystery. For among the mountains of Cumberland have been found Cufic coins of early date,* proving that among our Northern settlers were bold sea-rovers who had harried the East. For any material records then the story of the Northmen would be a blank, but etymology comes in and fills up the picture. The land is dotted over with little individual histories—rude and simple it is true—yet such as was their life. Here eight centuries ago an Ulf or an Orme shouldered his axe and strode into the forest to hew himself a home—nor deemed that his sturdy arm was marking the map of England. Here a wandering settler saw the blue lake gleaming through the trees—thought of his native land—and said "this shall be my home." Here in the name of some mountain dwelling we have the story of him who first, in his Teutonic self-reliance, planted himself as an out-post in the solitude. Here he settled, and toiled, and lived, and died—it is all there is to tell. Here a Northman, faithful to Odin's command, set up the rude bauta to his departed friend. The stone is gone, and there is a busy town, but the memorial has borne his name far into an age that has outlived his life.

* Marsden's Numismata Orientalia.

We perceive then what important services etymology renders us throughout this enquiry. We see how it enables us almost to construct a list, like the book of the Icelandic colonists, of the Northern settlers from whom our sturdy peasantry are to so great an extent derived. Mr. Kemble, I believe, has called attention to the frequency with which the names of places throughout England generally are formed from proper names; and it may perhaps be the case that a close etymological investigation may be of service in throwing light upon the ethnology of other districts as well as ours.

Finally—may I express a hope that the closer relationship which has of late years been proved between ourselves and the people of the North may strengthen our sympathies with those simple and kindly races, to whom we owe so much of our nationality, and by whom those ancient ties have never been forgotten. For whether on the fire-scorched rocks of Iceland—amid the great pine forests of Sweden—or beneath the "midnight sun" of Norway, our wandering countrymen find ever warm hearts and open hands. And even in the capital of Denmark no harsh memories are allowed to interfere with the welcome of an Englishman.

See Lays & Legends of the English Lake Country – White pp. 18

ERRATA.

P. 40, l. 29.—For "mäl" read "mael"—for "mäla" read "maela."

P. 51, l. 13.—For "Arthur's ring" read "Arthur's round table."

P. 136, l. 2.—For "tickle" read "trickle."

P. 136, l. 2.—For "Edward" read "Edmund."

P. 171, l. 25.—For "humbleth" read "bumbleth."

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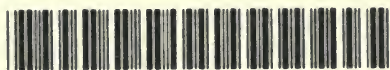

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