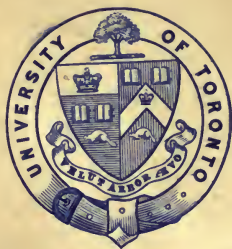




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TREATISE

ON THE

LOCAL NOMENCLATURE

OF THE

Anglo-Saxons,

AS EXHIBITED IN THE

“CODEX DIPLOMATICUS ÆVI SAXONICI,”

TRANSLATED FROM THE GERMAN OF

PROFESSOR HEINRICH LEO,

PH. & LL.D. OF HALLE,

WITH

ADDITIONAL EXAMPLES AND EXPLANATORY NOTES.

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## PREFACE.

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THE history of German antiquity was prosecuted in former times after a fashion which could never result in the discovery of the origin of the nation. Gleanings from old MSS., or retailed accounts in later writers concerning the first appearance of the German races on the scene, were strung together with notices of incidental allusions to customs; such attempts to unravel the mystery of national migrations is to slave at the vessel of the Danaïdes. Would it be possible to gather even an indistinct notion of what was passing in England and Germany during the latter centuries, from the accounts of the irruptions into Italy of a Duke of Urslingen, a Lord of Bongarten, or a John Hawkwood? But an equally prosperous national-life to that left behind by these chiefs, lay in the rear of those hosts and tribes which inundated the Roman empire during the migratory period. The subject is not to be exhausted with insipid representations of Germanic independence and savage virtue. The researches set on foot and prosecuted by the Grimms and their friends towards

a comprehensive acquaintance with German antiquity, give proof—to even the most short-sighted of us—that a noble language, consequent on a high type of discrimination and intelligence, conjoined with a prosperous national-life, embodying well defined classes and complex forms, was already the inheritance of the Germanic tribes, while the Romans accounted them barbarians. We venture to express the hope, on the strength of these researches, that the whole subject of national migrations will shortly wear an altered aspect in German history; that much which has hitherto occupied a prominent part, will dwindle into secondary significance with the exploits of the Duke of Urslingen, of hateful memory, and give precedence to facts hitherto occupying the background. At all times it will be a main point to trace private life (whether social or family), in Germanic communities as far back and as substantially as possible. The facts handed down to us by Anglo-Saxon MSS. will have always the highest significance in such inquiries, for these alone can vie with the Norse MSS. in copiousness and abundance. It will afford me the most heartfelt pleasure if I meet with but slight approval in my present attempt to throw clearer, though not additional light drawn from these sources, on the manner of life of our forefathers.



Touching the value of these investigations which are the basis of my statements, I shall premise that to me there seems nothing more absurd than the common prejudice, that the national spirit of Germany manifests itself in its infancy in the chase, in war, and in a few desultory moral notions and customs. It was evident to me, from the characteristics of the migratory epoch, that a highly finished system of husbandry at least, must have existed, and was indeed to be expected as a joint result. I first of all prosecuted these questions of agriculture among the Longobardians, subsequently amongst the Northern nations; and since I have grown increasingly familiar with the mode of life and stamp of thought of the Anglo-Saxons, I have amassed matter for a history of their husbandry and territories. Such, of course, were quite disjointed particulars, till, at one glance, Kemble's Charters opened to me a perfect mine of information. I have read them through at least four times, and they have given me the exact sense of several obscure passages in the laws.<sup>1</sup> The edition of the Anglo-Saxon text of the law records, previously edited by Lappenberg under the title, "De Dignitate

<sup>1</sup> Two volumes only of the Anglo-Saxon Charters had been published when Dr. Lèo wrote his Treatise. The invaluable Boundary Lists had not then appeared. Perhaps we owe their publication to the Doctor's spirited remonstrance. See p. 99, German Edition.—*Ed.*

Hominum Anglo-Saxonum," served further to elucidate the same passages, when, thanks to the literary publications of the past year, and my previous notes, I was in a position to sketch for myself a definite outline of Anglo-Saxon husbandry and jurisprudence, I re-read their laws collectively with the view of confirming each impression.

I need not say how greatly I am indebted, in these my studies, to the labours of Grimm, and to Von Richthofen's recent, and in every respect admirable, edition of the Frisian laws. Nearly every page of my work will show the scholar that I have availed myself of their subject-matter, if not of their precise expressions.

Some particulars still call for apology to my readers.

It may possibly be urged against me, that I have not made sufficient use of Domesday-Book in the first part of my treatise. But I have designedly abstained from drawing further on it. It, of course, offers many Anglo-Saxon local names unsifted by me, but they are in a form of the greatest verbal corruption. It is an easy matter to reduce them to the pure original when that is at hand; it is obvious, *lei* must mean the old *leá*; *felle*, *felde*; *hest* and *est*, *hyrst*; *tone*, *tún*; *done*, *dún*; *ord*, *wurð*; *stone*, *stán*, &c.; but in Domesday-Book the terms are isolated,

and their identity at all times hypothetical, and certainly often mistaken<sup>1</sup>. What end, then, would be answered by such loose suppositions? I have pointed out that important contributions to law and language may be gleaned in many instances from Domesday-Book, and with these we must be satisfied. It will be the simple consequence of the scarcity of quotations in my treatise, that some future German editor of the Anglo-Saxon laws will be unable to resist searching this source from beginning to end, and thence collecting the various dispersed fragments of Anglo-Saxon jurisprudence. For myself, I am far off the accomplishment of such a task.

H. LÈO.

*Halle, St. Gallus' Day, 1841.*

<sup>1</sup> The modern *Worthing* (Sussex) was originally *Ordinges*. The Editor has added one or two examples from Layamon's *Brut*, although only a semi-Saxon work; for in doubtful cases it seems desirable to know the received acceptance of a word in early times.



## TRANSLATOR'S PREFACE.

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It is now ten years since Professor Lèo published his "Rectitudines Singularum Personarum;" and considering its intimate relation to the manners and customs of our Anglo-Saxon forefathers, it is matter alike of surprise and regret that the work is so little known in England. The following translation owes its appearance to the encouragement afforded by the Professor, and to the Translator's sense of the value of the explanatory remarks with which he has been favoured in a course of correspondence relating to the subject-matter of the first part of his work—the "Ortsnamen." These elucidations are now added to the text<sup>1</sup>.

Dr. Lèo has taken a broad and enlarged view of the principles upon which the Anglo-Saxons gave names to their different settlements. So many other elements, however, enter into our nomenclature, that the readers must by no means expect to find, in the following pages, a reference to all

<sup>1</sup> The Doctor's lucid explanation of the "Crundel," may be mentioned as a case in point.

the names of our towns and rivers; many must be sought for in old British words<sup>1</sup>, some in Norman-French, more in the Danish and Icelandic. In consequence of this intermixture, it is almost impossible to predicate—if one may so speak—the root of many names, so much are they corrupted. Who would have suspected *Beau-desert* in Buzzard, *Lygeanbyrig* or *Lygetún* in Leighton (Leighton-Buzzard), *Beau-chef* in Beachy-head<sup>2</sup>, or *Château-vert* in Shotover? The termination *stán*, stone, has in several instances been corrupted into *ton* or *town*, as Brixges-stán to Brixton, Bristelmestán to Brighthampton, a hamlet of Standlake, Oxon (White Kennet, Parochial Antiquities). The Saxon names, too, varied at different periods. The *Læstingæu* of Beda became successively *Læstingaig*, and *Lestingham*. The Norman element, however, does not enter so extensively into the names of towns as into proper names. The men were imported<sup>3</sup>. In a few secluded country villages, we may

<sup>1</sup> Such as *tre*, *pen*, *tor*, *pap*, *usk* or *wisk* (*ouse*), *coln* (*calculus*, a pebble, Somner), and *sarn*, *stratum*, &c.

<sup>2</sup> *Gesta Henrici Quinti*, p. 85.

<sup>3</sup> A recent anonymous writer in the *Times* remarks that with the exception of Charles Fox, Gilbert à Becket—and his mother was an Arab—and the late Sir Robert Peel (qy. whether even this be not the French *pelle*, a baker's shovel?—*Ed.*), our history does not record one great or illustrious name of Saxon origin. Bruce, Wallace, Chandos, Audley,

still find—amongst the labouring class and the small landed proprietors—names purely Anglo-Saxon. One such could be pointed out still inhabited by its Foxes, Alders, Stones, Sparrowhawks (Sparhavoc, Abbot of Abingdon), and its Martins.

It is in our provinces that we may expect many of the ancient names of lands to be retained, and even in Germany there is a general correspondence both in these local names, and in the hide and yard of land—(Germ. Morgen and Hufen). Saxony has the *kytel acres* of the charters, spots where the land has sunk down somewhat into the shape of a *kettle*, and our midland counties still retain the archaisms “*læg-acres*,” lug acres, “*iete*,” yate (Scotch *yet*, a gate)<sup>1</sup>, and “*uccan echers*,” huckets (hock-shaped meadows), &c.<sup>2</sup>

The cromlech is only once mentioned, I believe, in the Charters in connection with a local name, “Rescel-cromlegh.” The foss which surrounded it is

Talbot, Fitzwalter, Langton, Blake, Hopton, Falkland, Chatham, Pitt, were as purely and unmixed Normans as Wellington himself. Cecil, Glendower, Vane, Elizabeth, the good Lord Cobham, Cromwell, and in general the leaders of the Calvinistic party, sprang from the Ancient Britons. Milton was half Norman, half French.” The writer has surely overlooked, however, the devoted Wiclif, the martyr Cranmer, and the brave Wolfe.

<sup>1</sup> Flogges iete, Charter 654.

<sup>2</sup> See a paper in the *Archæologia*, Vol. XXXIII. p. 269.

recorded. It was situated near Kington and Boddenham, Herefordshire. But in perusing the apparently uninteresting lists of *termini* in the Charters whence the names of places in the following pages are taken, we seem to be reading one of the Islandic Eddas; for if we do not find the names of the Elf-king (all-white), we yet find the names of his two sons, Egill and Wæland, as well as the place of their residence, Ulfdale<sup>1</sup>, with a very slight variation, and even a name which embodies their father's nature—Elftown. We are thus carried back at once, if not to Druidical, yet to Saxon or Scandinavian, and to pagan England. We encounter hoar-stones, rood-stones, and meer-stones at every step, the former telling us of a period before the use of deeds in writing, when stones and trees were the "vouched signature and proof," of some solemn covenant made on the spot (witness the wedding-stones and bride-stones mentioned in the *Archæologia*, Vol. XXV. pp. 54, 55); we pass the holy wells celebrated for their healing properties, and we walk on the numerous *valla*, or along the grim foss-dikes. We hear of Wóden, Scyld and Thor; we see the traces of the "devilish" anger of the one, and of the *thundering hammer* of the other deity; we are scared by Gog,

<sup>1</sup> Wulfcumb and Wulfbeorh.



giants, and other fabulous creatures<sup>1</sup>. But then by the names Wittan-ig, Wittan-mór, Wittan-mær, and Reádan-stan<sup>2</sup>, we are informed of those national and provincial meetings for self-government which have always characterized our race; whilst the beehive-stand and bee-keeper remind us of the penchant of our ancestors for mead, a habit retained for many centuries, for even in Henry V.'s time twenty "tonneaux" of honey were exported at once to Harfleur for the use of the English garrison there<sup>3</sup>.

It will be remarked that towns named after birds of prey occur more frequently in the earlier charters. In the year 708, even a church was called Cronuchom (the crane's ham, Charter 59); the same name was

<sup>1</sup> Scyldes treów occurs in Charter 436, Guggedike in Charter 984, Goggislond in "Aqua de Weeland," No. 66, and the Demon Grendle (Beówulf) in No. 353. The word *grim* occurs several times in Cædmon in its received sense, and the Rugandíc, Rugweie, and Rukanway of the Charters, is the adjective ruh or ruga, identical with hreó, *trux*, *asper*. Mr. Kemble suspects Loki, in Losely, Wilts. Now, although Locesleáh is not found in the Charters, yet Loki was a *thyrs*, hobgoblin, and thyrs is perpetuated in the *thruse* of Lancashire.

<sup>2</sup> Charter No. 1221, at Ginge in the parish of West Hendred, Berks, near Hanney, where Eádred held a witan, anno 956, "coram meis optimatibus;" also Charter, 1297, relating to Worth, Hants, where another witan was held, anno 931.

<sup>3</sup> MS. Donat., British Museum, 4601, p. 49. See the article Bees, p. 15, and the word *gent*, p. 122. A Hunigham also appears.

given to the town of Evesham, and it still lingers in our provinces. See note <sup>1</sup>, p. 15.

To Mr. Kemble we are indebted for following up, with his wonted energy, Dr. Lèò's remarks on the Scandinavian deities and heroes, whose names are embodied in our English towns, and our pages are enriched with a few quotations from his "Saxons in England," bearing upon this subject<sup>1</sup>.

In conclusion, the Translator has endeavoured what was immediately practicable, rather than what might have been effected in the uncertain future with extraneous aid. He has given a list of the *dikes* and *ways* of the Charters in an Appendix; for most of the dikes were evidently used as roads, and are indifferently designated as *wæg*, *díc*, or *stræt*. Some were *fossæ*, some "wash-roads," more *aggeres*. In a few instances he has endeavoured to identify them. The "kingsway" of the Charters, in particular, is evidently the same as the wansdike (or wódnesdike), which, commencing near Portishead in the Bristol Channel, runs eastward by Malmesbury, thence along the Foss Road to Cirencester, and east again, south of the Akeman-street, near Coln St. Aldwin's and Southrop to Bampton, Oxon, and then re-crossing the Thames at Standlake, either merges in the Port way

<sup>1</sup> Mr. Kemble has, however, pressed into his service one or two doubtful examples, as the Hammer Ponds, in Surrey, which formerly supplied the wheel of a *forge-hammer*.

or crosses it, for it apparently re-appears at Kinsey<sup>1</sup>, between Thame and Prince's Risborough. It was probably the boundary of Mercia.

It would have been very desirable to have placed by the side of the Saxon names of towns, the actual modern names ; but it is to be hoped that that work will be undertaken by one of our Archæological Societies, conjointly with the aid of Provincial Committees, without whose aid accuracy can scarcely be expected.

It has not been thought necessary to encumber the following pages with references to the charters in which the names occur, they are to be found in the Index given in the sixth volume of the Charters.

One source of interest may be allowed to this—perhaps apart from its value to philology—not very inviting subject ;—many of the names of our towns give titles to our illustrious and ennobled men.

B. W.

May 1, 1852.

<sup>1</sup> Kinsey, a corruption of king's way, as at Bampton. It may, however, be only a general name for a *vicus regius*, as at Wilton.



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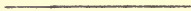
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“ What is in a name ? ”

“ A tie between the mother country and its offspring.”

“ A monument of religion—false and corrupt though that religion may have been—which has outlasted nearly every other memorial of its age and people.”—*Rev. Dr. Cumming.*



# TREATISE, ETC.

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## PART THE FIRST.

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### SECT I.

#### *Of German Names of Places in general.*

NAMES of places amongst all the German races are generally composed of two members; for instance, Rudolstadt, Frei-berg.

The second of these members designates by some general and appropriate word the settlement or neighbourhood to be described—such as town, mountain. But inasmuch as this name applies to all similar situations, the first member of the compound is prefixed, so as to distinguish the place in question from all others.

This first component has reference to matter of history, to an event, to a local feature, to a mode of worship—or it is an adjective. The historical occurrences, however, are often only such as befell the first settlers—a hare bounded across their path; they noticed a tree on the spot, or some peculiarity of

ground, and the word which thence arose bore such a signification.

Compound names of places are by far the most usual; but beside these, of course many simple names occur. There are: 1st. Those in which it would be unnecessary to define closely the tract of country, as only one instance thereof exists; and again, there are those, which from any cause whatsoever, stand apart from similar situations—as Rome was called *urbs* pre-eminently above other cities. Thus, besides Frankfurt, Sachsenfurt, Salzfurt, &c., we have also a town simply named Fürt, and besides Donauwörth, Isarwörth, Geierswörth, Mülwörth, Hegelwörth, others called Wörth. 2ndly. Places and neighbourhoods sometimes received the names of those tribes or families by whom they were founded; examples of it are particularly afforded by appellatives ending with *ingen*. Düringen, Dingelfingen, Libringen, and so on. 3rdly. Names have occasionally been introduced from foreign languages, and as their elementary parts were not understood, they have become corrupted in common conversation: Worms, Zürich, for example.

These remarks apply to the Anglo-Saxon, as well as to other German races, and with regard to this race, the following treatise will supply illustrations at every sentence; besides, in the last clause we might have referred by way of example quite as well to some (Anglo-Saxon) names, as Plush,<sup>1</sup> Peónedoc,<sup>2</sup> Termic.

<sup>1</sup> Codex Diplomaticus Ævi Saxonici, No. 319 (Plush, Dorset).

<sup>2</sup> Cod. Dipl. No. 308 (Pendock, Worcester). This name

Many of our readers will perhaps consider the dwelling on these names a very profitless field of labour; but quite apart from the philological interest attaching to them,<sup>1</sup> they bear the stamp of the advance in mental cultivation made by nations at the time of their bestowal, or of their own settlement. The first part of such nouns gives us copious materials for mythic and traditional history, proofs of poetical feeling, and of the meaning of customary allusions. The second part admits us to a glance at the character of the settlement, and the discrimination of geographical divisions as they obtained in the most remote ages.

Names of places in a great measure belong to the oldest and most primitive evidences of language, and they are of the highest importance in the history of nations and dialects.

We give a foremost place to the investigation of names; because in a great measure it clears up the ground, and defines with some precision the field we wish to extend: opportunity also offers for the appropriate discussion of much to which we would hereafter only refer, that our treatise be not too dismembered.

might be also Anglo-Saxon: *pëond*, *pünd*, signifies a place enclosed or fenced in; *pyndan* is the German *beunten*, to fence in; *peónedoc* may stand for *peónedhóc*, and originally signify *angulum agri septi*.

<sup>1</sup> In which respect they are highly important, as they occasionally prove the use of German words amongst a people, which it were vain to seek in their writings.

## SECT. II.

*The Intimations of German Mythic and Traditional History afforded by Anglo-Saxon Names of Places.*

Were we perfectly ignorant that the German tribes which migrated towards England, possessed a mythology and religious belief in common with those which remained behind or inhabited the North, the designations they bestowed on places would alone teach us otherwise; notwithstanding, it must be admitted that the catholic clergy have taken all possible pains to obliterate all that refers to the worship of (pagan) gods from the national recollection. It was against the nature of things that such efforts should perfectly succeed. WUOTAN and DONAR are perpetuated in the Anglo-Saxon days of the week, Wodenstag and Thunrestag; so they are also in the names Wódnesbeorh (Wansborough in Hants), Wódnesdíc (the Wansdike), &c., Thunresfeld (a demesne settled by king Alfred on his brother's son, Æðelme, after his own death), and Thunresleáh (Hants).

Kemble instances also (Saxons in England, I. 343) Wanborough in Surrey, Wanborough in Wilts, 3½ miles from Swindon, Wembury in Devonshire, and Woodnesborough in Kent, each of which were formerly called Wódnesbeorh; also Wonston in Hants (probably Wódnesstán), Wambrook in Dorset (probably Wódnesbróc), Wampool, in Cumberland (probably Wódnes pól), Wansford in Northamptonshire, and also in Yorkshire (but the first was for-

merly Walmesford), Wanstead in Essex (probably Wódnesstede), and Wonersh (probably Wódnesersc), a parish at the foot of the Hog's back, a few miles from Wanborough. To these may be added, Wónác, *Wóden's Oak*, the Wónstocce, Wednesday in Staffordshire, and Wódnes den near Uffington, Wilts. Kemble also suspects a derivation from Thunor in Thursley, near Wanborough, Surrey, in Thurley, Bedfordshire, Thurlow in Essex, Thursby in Cumberland, Thursfield in Staffordshire, and Thursford in Norfolk, and a reference to the weapon of the god in the "Hammer-ponds" near Thursley, Hamarden (Charters, Nos. 999, 1039, 1189), Hameringham in Lincoln, Hamerton in Huntingdon, Homerton in Middlesex, Hamerton Green, and Hamerton Kirk in Yorkshire, and Hammerwick in Staffordshire.

To WISH, the equivalent of the old Norse OSK, one of the names of Odin, Mr. Kemble attributes Wishanger in Surrey and in Gloucestershire, Wisborough in Sussex, Wishford in Wilts, and Wiscleá, *Wisley* [but are not the last two from the British wisk, or usk, *water*, as in Wisbeach, Danby-upon-Wisk, &c.—*Ed.*].

SCYLD, a progenitor of Wóden in the royal genealogy of Wessex, appears in Scyldestreów, Scyldmére, and Sceldes heáfod.

Wóden also appears in the numerous Devil's dikes, punch-bowls, &c., scattered throughout England, and in Develisc (*Dewlish*) near Swindon.

Tiw is perpetuated in Tewesley, not far from Thursley and Wanborough, in Tisleáh, in Tewing, Herts, in Tiwes mére, Teówes thorn, and Eardel.

SÆTERE, in Satterthwaite, Lancashire, Satterleigh, in Devonshire, and Sæteresbyrig in the same county.

HNÆF, the HÓCING, in Hnæfes scylf, and (although not necessarily) in Hóces byrgels, and Hóces hám. (Saxons in England, I. 119.)

FRIGG or FREIA, in Frigedæges tréow.

If the names in the documents of the monastery at Croyland had not been much modernized, I should refer the Aqua de Weeland (Cod. Dipl. No. 66) to the mythological Wieland, of whom much mention is otherwise made in Anglo-Saxon writings. We have, however, Welanðes smiððe, Weland, in Lincolnshire, and the river Weland. But in no case would I refer the Erming Street (one of the four main roads intersecting ancient England, although of Roman origin) to Irmine; for it has a similar signification with another of those four thoroughfares—Wætlingastræt, derived from *vaðol*, roaming, poor; and *vädla*, the mendicant pilgrim. Erming, as well as Yrming Street, comes also from *éarm*, *ym*, pauper, and *yrming*, a miser. Compare Grimm's Mythology (p. 214, *note*), where it is already rightly given. Wætlingastræt is a corrupt word; and has given rise to Watlandstreit (*streit*, battle), and the tradition of the son of king Watlas.

From names of places we also gather that some of the German myths were living personages amongst the Anglo-Saxons; of the estimation in which they were held, we otherwise glean none, or but scanty information. Thus, we clearly recognise HULDA or BERCHTHA, the goddess of springs, in the name Berhtan-wella.<sup>1</sup>

<sup>1</sup> In this place, in 880, with the consent of king Alfred, a present was made to the chapter at Worcester by Aethelred (who styled himself *Dux et patricius gentis Merciorum*). Hi

From the name Aelfestun,<sup>1</sup> we deduce a belief in elves, and from Scuccanhláu,<sup>2</sup> a belief in other demoniacal beings. The names of fierce, fabulous creatures are coupled with wild, dismal places. Thus, in 957, King Eádwig presented to Archbishop Odo of Canterbury, a territorial possession at Hel-ig (on the islet of Hela). A morass is instanced, which was called Grendlesmere, after the ancient mythological hero; and we have Grímesdíc,<sup>3</sup> (*grima, maleficus*), therto (to use a German expression), only the more intensive inflection *wel*, plur. *wellas*, was found in Anglo-Saxon writings: in this name the less intensive form *wella* occurs, as also in the German *der born* (genit. *des bornes*); the less intensive form, *der brunne* (genit. *des brunnen*). "The earlier the stage of a language, the greater the amount of its inflectional forms."—*Dr. Latham.*

<sup>1</sup> King Eádwig presented a gift to St. Peter's church in Bath from this place, probably in the year 956. (Cod. Dipl. No. 461.)

<sup>2</sup> Here King Offa of Mercia made a donation to the abbey church of St. Alban's. (Cod. Dipl. No. 161.) The word *Scaga* or *sceaga* (*Scaga, Töccansceaga, Bremelessceaga*), which is found only in names of places, and answers to the old Scandivanian *Sköge*, proves that *scucca* is not connected with the old *skögr*, *silva* (which Grimm himself questioned); for this word *scaga* contains a consonant which differs from the concluding consonant of the first syllable in *scucca*; but it coincides with *skögr*, except in that this letter is modified by change of vowels. The Gothic *sköhl* is indisputably connected with *skögr* (*silva*), but not with *scucca*. [Ashdown, near Wallinford, was called *Seuchamere*. (Dr. Wise.)—*Ed.*]

<sup>3</sup> There is also a *Gryndall* in the East Riding of Yorkshire, and a *Grimspound* in Dartmoor. Our ancestors probably referred these ancient earthworks to the Titans, or evil spirits under this name. The Norwegians had their *Foss-Grims*. In Germany, the dikes are attributed to the *Phalgraben*, originally, as Grimm supposes, *Pfolgraben*;

Ænta díc and Enta hléw—the Giant's dike and mound—Goggislond and Guggedíke. Thus, to express the ordinary impressions associated with neighbourhoods, recourse was had to mythic personages, as nearer types of life, rather than to abstract expressions, or names savouring of a *locus terribilis*. Of this latter kind was a spot surrounded with water, named Thorn-ei,<sup>1</sup> and subsequently, from inaccuracy, or when the original reference was no longer sought in the name of a firmly rooted settlement,—Thorn-eye.<sup>2</sup>

In the names of places is perpetuated the mythic or semi-mythic king, OFFA (who flourished in the German country, Angeln), or perhaps the equally and both Kemble and Thorpe have shown strong presumptive evidence that PHOL is identical with BALDUR, the second son of Odin. PHOL is apparently perpetuated in Paul's hele (Cod. Dipl. No. 897); for a well in Denmark, called Baldur's brönd, is traditionally said to have been produced by a stroke of the hoof of Baldur's horse. (Thorp, Northern Mythology, I. 22.) To Phol also, Kemble attributes Palgrave, in Norfolk and Suffolk; Polebrook, in Northamptonshire; Polesworth, in Warwickshire; Polhampton, in Hants; Polstead, in Suffolk and Surrey; Polesden, in Hants; Polsdon, in Surrey; Poling, in Sussex; Polsley, in Wilts; and Polthorn, in Worcester. Perhaps Bo, another son of Odin, appears in Boiwíc.—*Ed.*

<sup>1</sup> Offa of Mercia presented a piece of land in Aldenham to the monastery of St. Peter, in Torneia, *in loco terribili*, as it is called, at Westminster. Egesawydu is included in the same category with Torneia, and signifies a frightful wood. (Cod. Dipl. Nos. 149, 464.)

<sup>2</sup> . . . ecclesia beati Petri, quæ sita est *in loco terribili* quæ ab incolis Thorn-eye nuncupatur, ab occidente, scilicet, urbis Londoniæ :” about the year 971 or 972. (Cod. Dipl. No. 483).



fabulous king, Offa, of Essex.<sup>1</sup> An Offenleáh (the documentary form Uffanlége is only another inflection) is mentioned in a deed, cir. 944—946.<sup>2</sup> Offanpól, Offanweg, Offandíc occur. Here, indeed, a doubt may arise that the place has derived its name from the king, Offa, of Mercia, or some other Offa; only various other mythic names occur, so applied. To revert, first, to the mythic ancestors of the kings of Kent; one of them is memorialized in the names Hengestesige,<sup>3</sup> Hengestesbróc. Bodecanleah<sup>4</sup> and Bodekes-hám may recall king BEDECA, of Essex. Criddanwyl,<sup>5</sup> Creódan hyl, Creódan treów, Creódan ác, and Cridiantún, a progenitor of the royal race of Mercia, CREODA OR CRIDA. Es-ig,<sup>6</sup> Esendíke, and Esegburne, ESA, the forefather of the kings of Bernicia, unless it should be written Es-ig, and translated Asen-insel

<sup>1</sup> Grimm, Myth. III.

<sup>2</sup> I dare hardly introduce the name Offáham (written earlier Offehám), because Offa appears to be there a form of the gen. pl., and not connected with a nominative, Offa. It is only probable that Offehám is the more correct, and that the name is a simple compilation; for it scarcely occurs when proper names became used in composition.

<sup>3</sup> Hengestes-ie, Hengstesrig. The r seems to have crept in through an oversight of the transcriber. The place was probably situated in Mercia: the last-mentioned spot might possibly not have been identical with the former, and might stand for Hengesteshrycg; but this is rather improbable.

[The one is *Hinxey*, near Oxford, the other is in Dorset. Hengestescumb, Hengesteshéafod, Hengesteshalh, Hengesteshrig, and Hengestepaðesgeat, may be added.—*Ed.*]

<sup>4</sup> This place was certainly in Essex.

<sup>5</sup> In Wessex, it appears. The name Criddeshó supposes another turn of name; not Cridda, but Crid.

<sup>6</sup> Esingburne may belong here.

(*insula Ansium, i. e. zeorum, semi-deorum*), which to me appears more probable. The name Winteceaster refers to WINTA, an ancestor of the kings of Lindesfarne.

Names connected with numbers afford additional references touching mythology; for the only numerals which thus occur, are those having a signification in the formularies of the law, in proportions, or in the popular superstition. It is only the numbers four and seven which figure in names of places, as is nearly the case in Germany, save when the fourteen *ἀπόστολοι*,<sup>1</sup> and such-like church saints, have gained admittance. Feower-treówe-hyl; Seófonwyllas (the seven springs), Seófon ðornas, Seófonæceras, Seófan-hœmtún, Seófon beorgas, Seofenhláw, &c. England, however, preserves still the name of Seven Oaks.

The points of the compass, too, bear a mythical signification in names, the north being the luckless, and the south the fortunate quarter. I have found a Suðhám and a Westerhám, but neither an Easterhám nor a Norðhám; there is, however, Easthæmagemære (charter, 1218), and Easthám mór (57), a Norðhám-tun also occurs, and the four cardinal points are indifferently conjoined with tún; Súdtún, West-tún, East tún, and Norðtún. Possibly some more secret or sacred meaning lay hidden in the word hám than in the word tún, so that a conjunction with the ominous north was shunned. In Hamstede, I find no particularization of any point in the heavens, and with *wurth*, or *wyrth*, only the south, Sudeswyrth.

<sup>1</sup> Those were fourteen saints; each of them was to be called in assistance against a certain disease or affliction.

## SECT. III.

*References to Nature in Names of Places.*

In the strange designations which originate in natural observations, we see that those objects only take part in them, which already conveyed a religious association to the nation; or, however poetically, were connected with the exercise of jurisprudence, or the public manners. The mineral kingdom offers some exceptions; as, with an agricultural people, different sorts of soil would attract notice, and become of sufficient importance to serve in geographical nomenclature, albeit they stood apart from mythology or poetry. While the knowledge of the mineral kingdom was limited, it seemed chiefly constituted of elements, as fire and water, and the distinction of various earths was simply like the distinction between their various sources.

First, touching the animal kingdom, the names of those beasts only strike us in Anglo-Saxon appellations with which we also meet in German fables; the lion, however, is missing, which tends to confirm the opinion of Grimm, that this chief among animals was introduced late into German fables, and replaced the frequent mention of the bear. Asses, squirrels, and storks are also absent, and possibly the badger; swallows, owls, and cuckoos figure, and are in other ways connected with mythology and poetry, and we meet a thousand times the poetical birds of prey. The nature of the beaver makes it evident that, apart from any figurative sense, it gives rise to definitions in the neighbourhood of water.

We trace the Bear in Beorchám, Beorcora and Bereveg.

The Wolf in Wulfbeorh, Wulfabiorh, Wulfabróc, Wulfcumb, Wulfandún, Uulfordileá, Wulfleáh, Wulford, Wulflód, Wulfgat, Wulfhlyp, Wulfhricg, Wulfhyl, Wulfmére, Uulfamére, Wulfpól, Wolfpit, and more remotely in a brook, Wulfwel.

We recognise the fox in Foxhyl, Fyxandic,<sup>1</sup> Foxbæc, Foxhám, Foxesbeorh, Foxleáh.

Stags and Hinds occur in Heortford, Heortmére, Heortfeld, Heortsól, Hyndehlyp, Heortbróc, Hertesbrugge, Hiortburne, Heortdún, Heorthamme, Heortleáh, Heortwyl. The Roe: Ræhweg, Ræhhline and Ræhsled.

Game in general, in Deórhyrst.

The Boar and Sow, in Eofersól, Eferdún, Eburleah, Sowig.<sup>2</sup>

<sup>1</sup> Cod. Dipl. No. 260. From this name we gather the Anglo-Saxon fyxe, the female fox, which word, for ought I know, does not occur in MSS. To the word broc, signifying badger, in ancient Saxon, or rather in Welsh and Gaelic, I dare not refer, as bróc signifies likewise a brook, and Brocehám may stand equally well for Bach-heim (home situated at the side of a streamlet), as for Dachsheim (the badger's nest), whether the o is long or short being matter of question. Brocen-eber-egge (Brokeneberegge, *Brokenborough*, Wilts, Charter, 460), might be cited with more certainty, since the German sporting term for the male badger is a badger-boar.

<sup>2</sup> That the word sow was an Anglo-Saxon word is proved by the English word sow; but it occurs only in this name in Anglo-Saxon MSS. Eoforvic (York) scarcely applies here, as it is a corruption of Eboracum. Fercanhámstede appears to relate to the old High German varah, and our ferkel (sucking-pig). Báres-anstige belongs more certainly to this list.

Swine in general : Swinesheáfod, Swýne, Swínbeorgas, Swínbróc, Swýnburne, Swýneswell, Swindún, Swýnford, Swínhaga, Swínham, Swánléah.

The Ram, the Goat, the Kid : Bócholt, Bóchám, Bóclond, Bóxora, Bucganora, Bócenhale, Bóctún, Gátatún, Gátaford, Gattibeorh, Gáthám, Gátawic, Gatewyl, Gatesden, Ticce-burne, Tychelleáh, Ticenheal, Ticcenesfelda, Ticcestede, Ticeswel, Tycchámstede, Ticcan mersc, Tycanpyt.

The Ox, the Cow, the Calf, the Heifer : Oxanaford, Oxenebrigc, Oxnadúnes enol, Oxnai eá, Oxaners, Oxenafeld, Oxengæt, Oxenagehæg, Oxelacu, Oxnaleáh, Oxnamére, Oxawýc, Cyninges cúalond, Cúacote, Cú-ðenes-dún, Cylfantún,<sup>1</sup> Cúbýras, Cúford, Cúthardes pæð, Cylfhongra, Hríthraleáh,<sup>2</sup> Hrytheranfeld, Hrytheraford, Hriðres heáfod.

The Ewe, the Lamb, the Sheep : Eówcumb, Austán, Æwelle, Æwelford, Euualtún, Eówrhýc, Eóweniláde, Eówcumb, Lámbburne, Lámbburnanden, Lámbbahám, Lambehíð, Lámhýrst, Lámmære, Lámmesse, Scæpes-wasce, Scepeclif, Shepee, Scepertún, Sceaphammas, Schepishee, Schepleáh, Sceaptún, Scæpweg, Scæpwic, Scæpford.

<sup>1</sup> We again become acquainted with an Anglo-Saxon word through this name ; *cealfjan* signifies the same as the German *kalben*, to calve. This name, however, only offers a corresponding Anglo-Saxon *cylfe* to the German substantive *kalbe*, that is, a cow that has calved the first time.

<sup>2</sup> In Latin, *campus armentorum*. The name *Hrittanwäg* has no connexion with *hryther*. There might possibly have been an Anglo-Saxon word *hrotta*, analogous to the old Scandinavian *hrotti*, *homo inusitata vastitatis, gigas* ; and a feminine, *hrytte*, *mulier inusitata vastitatis, virago*. I do not know a completely satisfactory interpretation of *hrittanwäg*.

The Horse and the Mare : Eóhingaburh (perhaps Eóreding-den, Wicham, Wicbold), Hursbourne, Horsumstye, Horsaleáh, Horsacroft, Horscumbes bróc, Horsendúnes slæd, Horsford, Horsham, Horsesget, Horswyl, Hyrsleáh.

The Dog and the Bitch : Hundhogh, Hundanden, Hundahám, Hundaleáh, Hundetún, Hundesbires, Hundergeat, Hunddesig, Hundeslacu, Hundeshlæw, Beccanford, Beccanleáh, Begcebyra, Beccengar, Beccehám.

The Hare : Háranleáh, Hárandæn, Hárandún, Hárangráf, Hárhrycg, Háranmére, Háranwyl.

The Ape : Apenholt,<sup>1</sup> Apetún.

The Beaver : Beferburne,<sup>2</sup> Beferige, Beferic, Beferluc.

The names of large birds of prey and of domestic fowl are most common ; small birds living more on the wing, occur less frequently.

The Eagle and the Falcon : Earnesbeám, Earneleáh (*Earnley*, Sussex, and *Arley*, Warwick), Earnabæc, Earneden, Earnesbeorh, Earnesdún, Earneshlinc, Earnhyl, Earnigcot, Erningerford, Fealnahám.

The Raven and the Chough : Hräfneshyl, Hräfnespyt, Céosaula, Ceóleagestreów.<sup>3</sup>

<sup>1</sup> The name appears written subsequently Apynholt.

<sup>2</sup> The name was written Beberburne formerly. The orthography in old Anglo-Saxon MSS. alternated between b and f, till it settled finally in f, in place of the sound which the old Saxon would have rendered b, had the words occurred.

<sup>3</sup> The names Cheolesburh, Ceolescumb, Ceolëswyrd, Ceolseig, Ceol-iglond, have their derivation from *ceol*, a ship, a keel. The name Ceolfes-tún seems to be corrupted ; better, Cealfestún, vituli oppidulum. The name Cheolsun seems a mistake of the writer or copyist, for Cheol-tún.

The Crane : Cronuchamm,<sup>1</sup> Cranmære, Cransleá, Cranwyl.

The Goose, Duck, Cock, and Hen : Góseig (Goseie), Gósford, Góслеáh-wege, Góсabeorh, Góсеbróc, Gósdæn, Gosanwel, Eneđemere,<sup>2</sup> Endefer, Eneđford, Hanlee, Henlee, Henna-leáh, Henna-den, Hannige, Hanninge, Hanningtune, Hanefeld, Hanewel, Hananwel, Hananwurð, Hennegráf, Hencofre, Heninges, Hennepól, Hennarið, Hennaðorn, Hennetún, Hennuc, Hensbroc, Hensislade.

The Swallow, the Owl, the Cuckoo ; Swealewanclif, Swealwan-hlyp, Swealwan thorn, Suuelle, Swealwe (the name of a river), Ulenbeorh, Ullancrypel, Ulecumb, Ulandél, Ulahám, Ulanhyrst, Ulanwyl, Cucolanstán, Cucanhealas, Cuceleshyl, Cuceshámm.<sup>3</sup>

Birds appear collectively, in Fúgelmére, Fúgelsbeorh, Fúgelhelm, Fúgelstéd, Fúgelbróc.

A few serviceable creatures are mentioned in names still extant besides those already enumerated ; such are fishes and bees. Fishes were always generalized, that is to say, no notice occurs of any particular sort, unless it be that Slioford and Sliowaford signified

<sup>1</sup> Perhaps Crangabyras too, and Cramborne. The Crean is a local name of a land in Bampton parish, Oxon ; and the Crane's foot (identical with the broad arrow) is a mark found in the Custumal of the Manor, dated 1597, but the customs are stated to have been observed time out of mind.—*Ed.*

<sup>2</sup> We find the word *ened* (which may occur written *ened*) only in the Gloss published by M. Mone, and in this name, which signifies a duck-swamp.

<sup>3</sup> *Cucwanwel* does not signify *cuculli fons* ; it corresponds rather with the High German word *quickborn, fons vivus*. The Anglo-Saxon word *cucu* signifies *vivus*, lively.

Tench fort (Schleihenfurt), and that the a in Corsaburne,<sup>1</sup> Gudgeon-stream, is Anglo-Saxon, and not Latinized. Corsa would then be a form of the gen. plur. not of cerse, corse (*nasturtium*, the cress), but of cors, or corse, which answers, possibly, to the old High-German chresso the carp (*gracus*), and which occurs also in the name Corsbrôc. Corsantún (“locus, cui ruricoli appellativo usu ludibundisque vocabulis nomen indiderunt æt Korsantune”) appears, at all events, to refer to nothing but the cress plant. Corsanstream, Fischesburne (fish stream), applies here, at all events; Fischúðe, Fiscmére, Fiscnæs.

The Leech: Læcedún, Læceford, Læcemér.

And, relating to Bees: Beóbróc, Beówan-hamm, Beócumb, Beódún, Beóhhæma mearc, Beoleáh, Beówrð.

It is possible that the word wiega (beetle) forms Wieganebeorh (Wenbury in Devonshire), and that the name imports the Beetlemount. Probably, too, the barn weevil, *curculio granarius*, explains Wibeleswel, Wíflahyrst, Wíflsberg, Wíflscumb, Wíflsford, Wíflshal, Wíflsham, Wíflslacu, Wíflsmærc, Wíflstigele, Wífleng, and Wífling falod. Wifel, a missile, a javelin, an arrow, however, defines Wíflahyrst, at least more closely.

The vegetable, alike with the animal world, figures in geographical nomenclature, we meet the names of trees associated with divinities, such as the ash and the oak—of those employed in religious observances, as the hazel and the beech—of those referring to war

<sup>1</sup> A stream bears this name, and likewise an estate on its bank.



and the chase, as the ash, the elm, and the lime—of those foreboding ill luck, as the hawthorn, the thorn in general, and the willow<sup>1</sup>—in one word, of whatever bore a figurative reference to the national life. As we meet the same individuals of the animate world, in names of places, and in the poems which hand down to us the old German fables, so we recognise the same plants in the names of runes and in the poems which accompany these names. We find there also, *ðorn*, *beorc*, *ác*, *æsc*, not, however, the elm itself, but the bow manufactured from its wood. Beyond this prescribed circle, I only find in local names, the maple, the aspen, and the ivy; fern, rushes, cress, various sorts of grain and flax; herbs, and lastly, grass and herbage, with the collective mention of woods and forests, and any growth which related to mythology or customs, although that relation may now be unknown to us. Reference to species of grain and flax, at least, appear quite natural, and rushes were strewn on the ground to ornament a dwelling. It is remarkable that no mention is made of the juniper, nor of a single species of *Pinus* and *Abies*, in Anglo-Saxon names. We will recapitulate one by one.

The Ash: *Æscburne*, *Æscesburh*, *Æscstún*, *Æschyrst*,<sup>2</sup> *Æscesdún*,<sup>3</sup> *Æsce* (the river), *Æscford*, *Æscbeorh*, *Æschyrig*, *Æscmére*, *Æscumb*, *Æscfald*, *Æscford*, *Æscholt*, *Æschore*, *Æscstede*, *Æscwel*.

<sup>1</sup> The Editor would add for Dr. Lèo, the Elder—so much used for magical incantations. Allerton, Allerdale, and Allerbury are later examples.

<sup>2</sup> Through an error, it is written simply *Æschyrt*.

<sup>3</sup> *Aysshedoun* is probably the same name.

The Oak : Actún, Acleah, Acden, Achangra, Acholt, Achyl, Acofre, Acon, Acwyl, Acwudu, Acersc.

The Elm : Elmleah, Elmington<sup>1</sup> (perhaps Helmanhyrst), Elm, Elmedích, Elmére, Elmhámstede, Elmanstede.

The Elder : Ellencúmb, Ellenford, Ellenbeorgh, and perhaps Hyldingbróc, for the Danes never ventured to cut an Elder without calling on Hildi (Thorp, Northern Mythol. II. 168).

The Lime : Lindcylne, Lindentún, Lindbeorh, Lindbourne, Lindescombeleáh, Linden, Lindford, Lindhóh, Lindún, Lindora, Lindhrycg, Lindwyrð, Lindhyrst.

The Beech : Bócen-hal.

The Birch : Beorchám, Bercleá, Beorcora.

The Maple : Mapoldorleá, Mapeldertún, Mapolderhyrst, Mapelesbaruue, Mapelderehil, Mapelderleáh, Mapelderstede.

The Apple-tree, or Crab : Apoldre, Apeltún, Appelby, Appelford, Appelhyrst.

The Aspen : Æps-leáh, Æpse, Æpshangra.

The Hazel : Hæselholt, Hæzelbróc, Hæslwyrð, Hícelden, Hnut-hyrst, Hnut-scilling, Hnutclif, Hnutfen, Hnutleá, Hnutstede, Huntwíc, Hæse, Hæselberi, Hæselburg, Hæseldic, Hæselford, Hæslhyl, Hæselhyrst, Hásel-leá, Háselmære, Háslwel, Háslwíc.

The Willow : Wilig, Welig, Weligford, Willabýg (?), Willandíc (?), Willanhalch (?).

The Thorn : Þorntún, Þorndún, Þornden, Þorninga-burh, Þornbrycg, Þornbyrig, Þorcumb, Þornford, Þornhám, Þornhangra, Þornhaw, Þornhyrst, Þornig, Þornwíc, Þornwyl.

<sup>1</sup> The name was earlier written also Chelmingtún.

The Hawthorn : Hegeðon-hyrs. The name Hage-ðorn, without any addition, occurs in names of places : Hægeðe-ðorn, Hælnes-ðorn, and Hædyðe-ðorn. Croppa-ðorn.<sup>1</sup>

The Ivy : Pend-yfig,<sup>2</sup> strictly speaking, does not belong here, as we now treat of the first constituent in a name. It is also doubtful if the word should not be divided Pendif-ig, and the orthography in MSS. Pendyf-ig be retained as correct ; for the first part of the noun would certainly be, though corrupted, an old Celtic name. Perhaps the word is wholly the Celtic *Pendefic*, which is rendered prince, in Pryce's old Welsh Vocabulary, reprinted lately by Courson, *Essai sur l'Histoire, &c., de la Bretagne Armoricaire*, pp. 424, et seq.

Fern : Fearndún, Fearnleáh, Fyrn-ðan, Fernhám, Fearnhealas, Fearnhege, Fearnhlync, Fearnhyl, Fearnigleáh, Fearningabróc, Fearningaleáh, Fearningamére, Fearnslæd.

The Rush : Risc-bróc, Riscbed, Riscden, Riscchal, Rischriðig, Rischyl, Riscleáh, Riscmére, Riscslæd, Riscsteort, Risseworð, Riscwil, Rixuc (?)

Reed, Sedge, and Moss : Reódburne, Reódeméreleáh, Reódleáh, Reódmór, Secgesleá (afterwards Soegesleá), Secgesbearuwe, Secgwyll, Secgbróc, Secgesgeat, Sec-

<sup>1</sup> Bróme, Bróm-leáh, Brómgeheg, Brêmesgráf, and Bremels sceaga belong here: also Bremblecumb, Brembælhyrna, Bremelhám, Brómfæld, Brómford, Brómhalas, Brómhlinc, Brómhulle, Brómhyrst, Brómlacu, Bromleáh. Bróme signifies broom, heather, heath ; and bremel, as well as the provincial German brämel, mean bramble briars. Both words occur with variable vowels. Perhaps we may mention here Slastede, from slah, the sloe.

<sup>2</sup> 2 Cod. Dipl. No. 427.

gesmære, Secmæres ora (?), Secghæma gemæro, Secglagesstrod, Secgle mædwa, Secmór, Secgwæalle-sheáfod, Meóshlinc, Meósdén, Meósgeleá, Meósleáh, Meósbróc, Meósdún, Meósmaer, Meosmór. The names Rædweg and Rædwel are derived from the Anglo-Saxon word *rád*, *equitatio*, Rædweg, *via equitationis*; Rædwel, *fons equitationis*; as also Rídan-fald.

Wheat: Hwætedún,<sup>1</sup> Hwæton-stede (?)<sup>2</sup> Hwéte-cumb, Hwæthámpstede, Hwætaleáh, Hwætewel. Perhaps also Cornwel, Ceornei and Cirn-eá might be included.

The Yew: Iwwcumb, Iwden, Iwern, Iwesheáfdan, Iwigað.

Flax: Linleáh, Lincumb, Linland, Linlégwyl, Lintun.<sup>3</sup>

Herbs, or Weeds: Wyrtrume, Wyrtingas,<sup>4</sup> Wirtival, Wirðorp, Wirtrone, Wirtwal, Wyrtden.

Grass: Gersdún, Gars-tún, Geresbourn.<sup>5</sup>

Herbage: perhaps Wide-leh, for Weodeleh, unless wide here is identical with wude (*sylva*); Weódún, Weódmór, Wyddanbeorh, Widianbyrig, Wídan-

<sup>1</sup> Whatindone, No. 263, can scarcely be anything else.

<sup>2</sup> This name should, however, most probably be written Hvæton-stede, and not introduced here.

<sup>3</sup> Lincoln is not Anglo-Saxon, but a corrupted Celtic name; Linford is better derived from the Welsh *lynn*, water.

<sup>4</sup> It may be that Crohlea should be inserted here, provided it is connected with *croh* (crocus); Crog-den also in that case. Crocus, in old High German, is *chruogo*.

<sup>5</sup> The first syllable of Gearriford seems to be a Celtic name; *gér* signifies in the Welsh, hard by; and *ffordd*, a road, a way. *Gér-y-fordd* would signify, in the Welsh language, *hard by the road*.

crundel, Wídanden, Widesget, Widestún, Widingden, Widaford, Wideryng, Widiandún, Widmundesfelt, Wood, Wudutún or Widutún, Wudehám, Wudu-mére, Wudu-ceastir, Wyde-combe, Gráftún, Wudubeorg, Wudanbergas, Wudebricg, Wudacota, Wudecroft, Wudesflód, Wudefleot, Wuduford, Wudugeat, Wodelacu, Wodemanecote, Wuduland, Wudumór, Wudeweg, Wudalád.

The mineral kingdom enters, to some extent, into the composition of names of places; but not so much by far as organic nature, which approaches nearer to the soul-life of man. Chalk, sand, loam, flint, rock, stone, coal, these are nearly all the objects of the kind which come under notice. We add salt to their number, and give forthwith as examples:— Cealcford, Cealc-weallas, Cealcbýras, Cælchyð, Calcbróc, Cealcgráfas, Cealchammæs, Cealchyl, Cealcleáh, Cealcmére, Cealcrið, Cealcseáðes weg, Cealcswýð-déll. Sandwic, Sandford, Sandtún, Sandhyrst, Sandbeorh, Sandgat, Sandgewyrrp, Sandhlinca, Sandweg, Sandlacn, Sandún, Sandmór. Liminea, Liming, Lím, Limbenleáh, Limburne. Ciselburne, Ceósolburne, Chiselburne, Cyselden. Ceóselde, Ceósaula, Cysledún, Cyselhyrst, Cliftún, Clyve, Clifford, Cliveleáh, Clifwére. Stantún, Stándún, Stánden, Stánihtanden, Stánbergas, Stánceastel, Stánihte-hyrst, Stánhámstede, Stánmere, Stæningas, Stána, Stánbrycg, Stánbroc, Stánburn, Stánceaslan, Stándelf, Stána, Stóneg, Stániteford, Stánihtanhyll, Stánford, Stánge-delf, Stánham, Stanhecheres ande, Stanhlæw, Stanleáh, Stánoraleáh, Stánmære, Stónestrét, Stántór, Stanwæg. Gráfoneá, Gráveneá, Gravene, Gráfanhrycg, Gráfanleá, Gráfesowisc. Saltford, Saltwel.

## SECT. IV.

*References to Moral Qualities and Customs contained in Names of Places.*

We are justified in inferring that names sometimes contained appropriate reference to the customs prevalent in a neighbourhood, as we have already traced in them intimations of traditions and myths. We have treated of this subject, but documentary evidence is still more explicit. We read of a locus terribilis—Torneie; of ludicrous names (*ludibunda vocabula*), Meápahám, for instance, as if a spot were called in High German *Moopeheim*, upon which the neighbourhood, even in our days, might pass their jokes.

We read, likewise, of honourable appellations: “locus qui celebri Rimecuda nuncupatur onomate.” Rimuc wudu (in Berks) seems the same as reomig wudu, *sylva quieta, tranquilla*. I believe that it designates a holy wood, *sacrum nemus*. Grimm, in his *Mythologie*, pp. 599, and 614, treats of those holy woods of the Germanic tribes, where no profane person dared to enter, where no one dared to fell a tree, to kill an animal, &c. In German, such a wood is termed *bannwald*.

Names often speak for themselves where such clues are wanting, thus: Lýgetún (the village of falsehoods), Æglesburh (the town of Aegel, is a proper noun, and denotes *virum acerbum, odiosum*), Æglesford, Æglesthorp, Ægleswirth, Ægelesbyrig, Ægles-

lona, Ægeleswullanbroc.<sup>1</sup> Cear-wel, or Cear-wyl (the springs of care, *Cherwell* River); more remotely, Twiccanhám (*Twickenham*, from *twiccian*, to pinch), and thence Toccen hám, Toccansceaga.

We have similar names in Germany; for example, Quedlinburg (Quidilingaburg, equivalent to Schwätzerstadt, the town of babblers).

Punning names, and names indicative of reproach, are, however, at all times of rare occurrence.<sup>2</sup> Some references to manners are affixed adjectively: Grimmanleáh (Grimmen-Wald, wood of maskers, written also, Grimmanleh), Grimanedisc, Grimanhyl, Grimas-tún, Grimsetene-gemære. The word *grima* denotes a mask, also, a close cask:—grimhëlm, *cassis quæ vultum obtegit*. Gërnthorp should be rendered, perhaps, by Gierigdorf (*gierig*, eager) unless (and it appears most probable) it should be written Gernthorp, translated Garndorf (*garn*, yarn, or twine).

References are more numerous to the customary and judicial modes of life, and to the different national grades: for instance; Thengles-hám (the dwelling of a prince); Ceórla-tún (the village of peasants). Ceórla-den, Ceórles-wyrth, Ceórlacumbes heáfod, Ceórlageat, Ceórlapyt, Ceórlagráf, Ceórlatún, Ceórlesbeám, Ceórleshláv, Carlesleáh, Swánaburne, (i. e. rivulus armentariorum sive bubulcorum, rivulus ser-

<sup>1</sup> It must be stated that Kemble refers the derivation of these towns to Eigil, the brother of Weland, whose Ang.-Sax. name, as he considers, would have been Ægel.—*Ed.*

<sup>2</sup> Dr. Lèo considers that our numerous Cold-harbours—which are, for the most part, placed in sheltered situations—were so called ironically. “Kalle-herbergs,” he remarks, “are numerous in Germany.”

vorum, puerorum), unless Swanaburne (i. e. rivulus cygnorum) be the correct orthography. Swánescamp, Swánadenn, Swánadionu, Swanesig, Cyngestún, Cyn-ges-firhðe, Cyninges-healh, Cyngtún, Cynibre (probably Cynibearo<sup>1</sup>), Cingden, Cingeford, Cyngesbróc, Cyngesbyrig, Cuninges burh, Kingesdelf, Cingesdíc, Cingesland, Kingismere, Cyninges mearc, Cyninges-stán, Cynges-wíc, Kynges-wudu, Kyng-weg.

We should think it strange that hardly any names bear on war or weapons, did not the omission receive explanation in that the settlement itself amongst Germanic nations, attested circumstances of peace, and that the bellicose significations were borne in personal names. The only instances relating to weapons on which I have stumbled, are Billan-ora, Billancumb, Billanden, Sueordleah, Sueord hlinca, Swerdling, Swyrdæceresheáfod, Swerwetún, Sweordes-stán, (See note, p. 28.)

I know no other means of explaining a whole string of German names of places, than by assuming the existence of a word *bad* or *bead* in Anglo-Saxon, which corresponded to the old High German *pad* (*hermaphroditus*). Such a word almost betrays itself in the extant legal expression, *bädling*.<sup>2</sup> It

<sup>1</sup> *Æðeling*-ig is also an instance in point, as hardly any one bore a noble title besides the members of the royal family.

<sup>2</sup> *Pœnitentiale Egberti Archiep. Ebor.*, lib. iv. art. 68, § 5. Seðe mid bædlinge hæme, oððe mid oðrum wæpned-men, oððe mid nytene, fæste x winter. On oðre stowe hit cwyth, seðe mid nytene hæme, fæste xv winter, and sodomisce vii gear fæston. 6. Gif se bædling mid bædlinge hæme, x winter bete hi beoð hnéslíce swa forlegene, &c.

That the matter stands as I have stated in the text is cor-



seems probable that the English adjective, bad (*malus*) is only the same word; in early writings it may have been avoided, on account of its obscene meaning, and only tolerated in conversation and books where the original import was forgotten by the people.

In by-gone times, it might have designated all hermaphrodites—neither fish nor flesh.<sup>1</sup>

robored by Mone's Gloss. No. 4893, *immatura, pede*. Here is evidently an error of the pen; and again, in 4929, *flagitabapette*, manifestly meaning *bette*, like the feminine *bede*, of which the masculine *immaturus* is *bed*; *bed* might also signify undeveloped—neither fish nor flesh. For a further explanation of the word *bad*—in Mone's Gloss. *Mett.*, *bed* is explained by *spatula* (No. 818), and *spatula* is explained by a fragment of Varro: *spatula eviravit pueros*. *Bad* also might point directly to *eviratum*. [In Ihre's Gloss. *Suio-Gothicum*, the word *bad* is described as *æstus*, and *badda, virgis urere, flagris adurere*. Alcuin explains *bædling* as *molles qui vel barbas non habent, sive qui alterius fornicationem sustinent*. (Quoted in Thorp's Gloss. *Anglo-Saxon Laws*.) In Warner's "Albion's England," two unnatural daughters are called *bad*s.—*Ed.*]

<sup>1</sup> In old French the adjective *put, pute*, was used quite in this sense, but with the acknowledged admixture of the obscene signification, as may be judged from the modern French derivation, *pute, putain*. Witness the remarks of M. P. Paris on the novels of *Garin de Loherain*, vol. i. (Paris, 1833, 8vo.) p. 32, where the expressions, *de put lin, de pute aire*, are censured. This French *put* is possibly synonymous with the Anglo-Saxon *bed* or *bäd*, with the old High German *pad*, and the Italian *bozzo*. *Put lin* describes a questionable, filthy, abject family, of which no one can say with precision what it is. We still call a man, who has reached the years of manhood without its powers—half child, half man—*verbuttet*, or *verbuddet*. See beyond, when the word *ige* is in question,

In this list of names we will include Baddanbyrig, Bettenburg, Baddanby, Beaddansýle, Beddanhám, Baddeseie,<sup>1</sup> Badanden, Baddendún, Badanpyt, Baddanpil. It is questionable if Beaddingaburne should be reckoned of the number; as it possibly stands only for Beadingaburne, and should be ranked with Beadingahám, Beadingas, Bæadden syl, Beáddes scaga, Beádding bricg, Beádewan, Beáddingtún—places deriving their name from a race of Badingen, and this race again from beádo (*pugna, prælium*, Ang. beat).

Ród, the rood, appears to be a prefix to a considerable number of places, especially in Yorkshire. The Anglo-Saxon ród signifies a stone pillar for the gallows, as well as a cross of stone, or a stone pillar with the cross cut in relief on its circular head. Examples: Róde, Ródleáh, Rudegeard, Ródanhangra, Ródstub, Ródstán.<sup>2</sup>

Finally, there is one more word to be mentioned under this head, it betokens a brawling, exiled, outlawed, condemned criminal, and also a wolf, Wearh. It is traceable in the names Weargedún, Weargeburne.

the remark elicited by the name Buddenfeld. In some parts of Thuringia a cretin, an imbecile, an immature man is called a budderzweg.

<sup>1</sup> In Domesday Book a Bædeles-mére occurs, and a Badby in Charter 297. But may not Baddanbyrig be (as Dr. Wise has suggested) a corruption for *Badonbyrig*, the Saxon for Mons Badonicus?—*Ed.*

<sup>2</sup> For a list of the names of towns and rivers commencing with *rod* or *rud*, consult Spelman's "Villare Anglicum," in which work the orthography approaches nearer to the original than in the more modern works.

*Summary of the foregoing Observations.*

By the study of the first component of Anglo-Saxon names of places we find the race, at the time of its establishment in England, professing a religion and mythology identical with that of other German tribes. We also perceive that, even before the poems which have perpetuated German fables of animals were in existence, popular attention was directed after a certain innate poetical manner to the very same animals which figure in these fables. So far as it fell under the notice of the public eye, we find the vegetable kingdom forming a distinct, I had almost said, a poetical circle. The reference in names to the life of the sportsman, the herdsman, and the agriculturist, characterizes the settlement; allusions to the preparation of salt<sup>1</sup> are also frequent, and it was much accounted of; still no trace whatever of mines is found, and such names as our Goldberg, Silberberg, Eisenberg, Kupferhütte, nowhere occur. The nation manifestly kept by the oldest customs more faithfully than her stay-at-home brethren, whose mining is celebrated by Otfried. We gain fresh insight into the settlement, in that no mention is made of pine wood, and comparatively none of fruit trees. In many Anglo-Saxon documents *po-maria* are incidentally enumerated in the appur-

<sup>1</sup> Examples. Sealt-bróc, Sealt-cumb, Sealt-stræt, Sealt-well, Sealt-wíc, Sealt-wudu, Sealteracumb, Sealteraford, Scalteraweg, Sealterawel, Salteneý, Salteford.

tenances of an estate, and they then appear retained only as a standard part of a Latin formula, relating to the transfer of property, so that we may doubt of their real existence.<sup>1</sup>

Names of places in the Anglo-Saxon and other German dialects frequently mention mills; for instance: Mylenweg, Mylenburne, Múleborn, Mylentún, æt Mylne, Mylenbroc, Mylenfeld, Mylenfleót, Mylenstede.

Roads, Streets, Paths: Weybrugge, Uæg, Wegcoc, Waie R. Wægemuð. Strætleáh, Stréthám, Strétford, Strétfold, Strætmére, Strætneátt, Strétpen, Strættún. Pæðfeld, Pættesweg, Pætlanhrygc, Paðeneberga, Paðestoc, Pattenden, Pédanhrycg, Peádanstigele, Peádanwurð, Peddesford, and, perhaps, Cyric stige, Díctún, Foslake, Fosscode, and Fostún.

<sup>1</sup> The examples in the third and subsequent volumes of the Charters dispels this doubt.—*Ed.*

The Editor would add, under this head, three Anglo-Saxon runes which have apparently given names to towns—Yr, the bow, Ear, *Mars*, and Ing, a mythological personage. They appear in Yr (in Northamptonshire), Yranceaster, Ircelingburg, Irfurlangesdíc, Eardel, Ingham, Ingepenne, Ingin. Earhyð would probably be the sea-hythe. Rád, the saddle, has been already given, as well as other runes. Consult Mr. Kemble's paper in vol. xxviii. of the *Archæologia*.

War has left its indelible traces in Hildan hláwe, Hildleáh, Bleódon, Bleóbyrig, Blædbyrig, Bledhilde wel, Bledenyð, and Bleddan hlæw.

## PART THE SECOND.

## SECT. I.

*On the Second Component of Anglo-Saxon Names  
of Places.*

WE have already remarked generally, that the second component in German names (which sometimes, indeed, occurs singly, without prefix) should define the nature of the settlement, whether a town, hamlet, or village, or the precise locality in which it is established. But in this same second component (if we consider it rightly) we can detect ample indications of the civilisation and fashions and ways of our forefathers. Were names our only sources of knowledge, they alone, had they been retained, would teach us that the colonisation of Ireland was mainly effected through isolated settlements; thus, too, we shall gain information on the civilisation of England during the Anglo-Saxon period, which would otherwise be nowhere so positively adduced. We gather also the exact amount of knowledge possessed by the inhabitants, of the geography of their own country. Of course the degree of accuracy in such knowledge depends upon the neighbourhood; and

while a mountaineer can distinguish clearly between precipices, fells, summits, ridges, reefs, needles, tors, crags, peaks, promontories, &c., an inhabitant of a less elevated region has still his summits, headlands, glens, and hollows to guide him. An inhabitant of the plain ignores all those differences; with him, each elevation, however small, will appear a mountain. A German speaks of his valleys in the form of winnowing baskets. Lands, called *Kettleacres*, from the supposed resemblance of the land to the shape of a Kettle, are still not uncommon in Saxony, and "Kytelaceras" and "Kytelwylle," in Oxon, are mentioned in the Saxon Charters, Nos. 556 and 775. Nevertheless, names do not depend simply on the earth's surface; they originate in the nicety of that apprehension which reflects itself in the judicious discrimination of the features of a country. For instance, our countrymen of central Germany have no conception that it is of essential importance towards the comprehension of the nature of a country, whether the valleys are formed by actual mountains, or worn away by the action of water-courses in a plain, while the accumulation on each side has laid the foundation of hills.

A worthy Thuringian or Hessian would call the heights in the environs of Jena, mountains, whilst they are but the remaining ridges of a plain which formerly extended over the valley of the Saal, and in which the Saal and its tributaries have gradually excavated beds. Our German relations, the Yankees of America, mark well the difference between such seeming elevations on the sides of valleys and bonâ-

fide mountains; the former they call bluffs, the latter hills; and in so doing testify the acuteness and correctness with which they look upon nature. In this way we shall learn to recognise in Anglo-Saxon names, many, and those manifestly very nice distinctions in the features of a country; and although we may be unable to detect everywhere, and to discuss with certainty the character of such a distinction, we shall be sufficiently convinced of its existence in the language, and of the closeness of geographical discrimination in the people.

We shall specify:—

1. Words which define the nature of the settlement.

TÚN. I have counted about 1200 names of places in the first two volumes of Kemble's Anglo-Saxon Charters. Of them 137 are composed with tún; an average of 11·4 in every hundred, or about the ninth part. These names of places certainly belong almost wholly to the south of the country, and the conclusions which they offer agree only with the south, strictly speaking.

The relative frequency of tún in names of places, will exhibit pretty correctly the general proportion it bore, at least in that part of the south of the island which was German; for the documents are not preserved to forward any particular view, and these names are accidentally inserted.

Of these 1200 names of places many allude to rivers, streams, hills, woods, &c. Such we may confidently compute at 200; and if we subtract this number, we may conclude the remainder to refer to inha-

bited places, and in them the proportion of *túnas* will be about one-eighth or 13·5 per cent.

Thus, an eighth part of Anglo-Saxon dwelling-places in the south of the island, bore a name which, although German, occurs amongst no other German tribe. Corresponding to the Anglo-Saxon *tún*, there is the old northern *tún* (area septa, viridarium, pratum domesticum, prædiolum), the Dutch *tuin* (sepes, septum, hortus), and the old High German *zún* (sepes). These words indicate an obsolete verb inflected by the mutation of the vowel of the radix: *tiuna*, *taun*, *tunum*. Allied to it is the Gothic *táins* (ramus, virga), the Anglo-Saxon *tán* (ramus, virga), the Low Dutch *teen* (ramus, virga, i. e. virga salicis), the old Northern *teiun* (virga, bacillus), the Upper German *zain* (virga, corbis); the signification of *tán* stands to *tún* in the same relation as *gerte* (a switch), stands to *garten*; the one is the material of the hedge, the other comprises the hedge itself as well as the ground it encloses; *tán*, however, indicates an obsolete verb inflected by mutation of the radix, *teina*, *tain*, *tinum*. A relationship between the two roots of these verbs will be readily acknowledged, although we may not with Bergmann<sup>1</sup> decidedly connect them with the Latin *teneo*, and with the German *zange*, *tenaculum*.

In Anglo-Saxon *tún* never signifies a fence, but always the space enclosed, areas indeed of the most varying extent: a garden (*wyrt tún*, a spice garden, a vegetable garden), a court, a district, or a town. The diminutive *túninle* denotes a small estate; *tún* in district names generally expresses what we should

<sup>1</sup> Poèmes Islandais (Paris, 1838, 8vo.), p. 429.



rather call a village, that is to say, a property with the dwellings of the peasants—the cottages and the serfs connected with it; it might strictly speaking consist of a single homestead, but this, in flourishing circumstances, might be the germ of a considerable community, indeed of a town. It is characteristic of Anglo-Saxon cultivation that their establishments were enclosures. No other German race thus names its settlements *tún*,<sup>1</sup> and probably the fence and hedge are not of German but of old Celtish origin, for we meet them in almost all the French provinces, and in Alsace they have given rise to a name for the French provinces occupied by people of Celto-Roman origin, “the d—— land of hedges.” The Anglo-Saxons appear to have reconciled themselves to the Celtic hedges better than the Allemanni; these latter remained more faithful to the old German system of management of property, whilst the practical Anglo-Saxons speedily recognised the economical utility of fences and hedges, and retained the practice; consequently, their settlements might be known as hedges. Enclosures of this kind prevail to this day in the greater part of England. The Anglo-Saxon code comprehends precise definitions of the law relating to farm premises, and of that applying to enclosures in general.<sup>2</sup>

<sup>1</sup> Diorvaldingatún and Totngatún, in the department of Boulogne, and Warnestún, near Terouenne are, equally with the English tunas, of Saxon establishment on a Celto-Roman soil.

<sup>2</sup> Æðelbirhtes Dómas, in Thorp’s Ang. Sax. Laws, sections 17, 27, and 29. Ines Dómas, section 40. Ceorles weorðig sceal beon wintres and sumeres betyned, &c. Also sect. 42.

HAM. This word is joined with 96 among the 1200 names specified by Kemble, Vols. I. and II. ; it is a goodly number, although not one-twelfth of the whole amount—probably not one-tenth of the list of dwelling places, and by no means so large a proportion as with *tún*. This word is common to all German dialects, and we trace it in compounds amongst every tribe. Indisputably, the greater the antiquity of the term *heim*, the more difficult is it to elicit its original signification.

It is evident that the word is of analogous formation with the ancient High German *qualm*, from *quëlan*, *halen* from *hëlan*, *suarm* from *suëran*, *vloom* (*exilium*, *miseria*) from *vlinham* ; *zoom* from *zinhan*. Thence, from the old High German *heim*, we may have obtained a verb *hian*, or in the older Gothic form *heivan*, or *heihan* (*heiva* or *heiha*, *háiv* or *háih*, *hivum* or *hihum*).

By the comparison of numerous words connected with this root, we light on its sense. Manifestly, *heivan*, or *heihan*, signified originally to be united in membership—to form a whole—to be physically or morally linked together in one individual figure or person. For example, if we pass in review the Anglo-Saxon words relating hereto (in which the primitive root must have represented *hían* or *hívan*, *há* or *háv*, *hion* or *hívon*), we find, *samhívan* (plur.) : those which unitedly form a person, to wit, married people—*sinhívan* (plur.) : that is to say, those who are indissolubly connected, as again—married people; *hígo*,<sup>1</sup> *hívo*, the family ; *híva*, a member of a family ;

<sup>1</sup> It must not be overlooked that *g*, when preceded or followed by *i* or *æ*, was pronounced in English *y*, nor that these

hívisc the family, the family possessions—particularly the hereditary estate. Thence the name of an estate—Heregearding-hívisc.

The family here is a collective word for its members. That, however, hígo or hívo had originally a general signification, is proved by hîv, which designates appearance, form, colour in general, and betrays a verb hívjan (to assume a form, to appear). Whence again is derived the verbal substantive, hivung (ap- vowels indeed, in such cases, were only expedients in writing, —expedients employed even in the transcription of Latin from the Anglo-Saxon. From the many examples on record we will notice one: in Kemble, Ch. I. 217, we find magiorum for *majorum*. In Anglo-Saxon, carjan was written *cari-gæan*; costnjan, *costnigan*; gearwjan, *gearægæan*. Higo is pronounced, as in German, *híjo* (in English *heeyo*); like gear (*annus*), as in German, *jár* (and in English *yawr*). Later, a simple y replaced the eg, ig, or ge, gi, or ege, igi. Kemble, Ch. II. 186, yaten for *gehaten*; 187, yif for *gif*, ye for *ge*; 188, yate for *geate*. This pronunciation is further seen in the change of the consonant accompanying the change of vowel; whilst byrig (pronounced as if it were written, German, byrij) and byri are spoken and written, burug never occurs (because, in proximity with u, g is pronounced hard) but h is introduced to represent the softer final consonant—buruh, burh. In fine, *ge* at the commencement of a word alliterates with vowels, proving that it only stands for the half vowel j (English, y). Another corroboration of this pronunciation is, that the prefix *ge* is oftentimes replaced by i simply, especially when another prefix is conjoined; thus, unilæáfful for un-gæleáf-ful (Mone's Gloss. 1878), and numberless other examples. Again, that g is often dropped in terminations between i and another vowel: sovîa for *sovîga* (Mone's Gloss. 1913), bium for *bigum* (ibid. 3458, 3620). And finally, jong and jung, jungling, joc, &c., are sometimes written indifferently for gæong, gæongling, gæoc.

pearance, representation, figure). In the Gothic, too, the housewife (that is, the mistress of the representative unity—the family) is called *heiva-frauja*, and in the old High German, *hí-leih*, *connubium*, and *híha*, *sponsa*. It seems certain, that a stock of bees was accounted an incorporated whole, a *hîgo*, for such a swarm was called *hiven*. (Mone's Gloss. 3799.) *Hunig* (honey) appears an indirect derivation of *hiven* through the intermediate word, *hivenig*.

Taking all these considerations into account, *heim* is probably generally the centre of union for the amalgamated whole. Is a family understood by this unity?—then *heim* is its habitation, its seat; does it represent a confederacy?—*heim* is also the place, the village, the stronghold, where it is established; does it stand for a race, a nation?—*heim* may be the quarter, the country it occupies; and even in reference to the universe, *heim* may be still the comprehended space. *Mannaheim*, the house of mankind, literally signifies the world.

This juxta-position explains immediately an old and obscure word, the Old High German *heit* (Anglo-Saxon *hád*). This word denotes the collective unity itself, be it physical or moral; and when used only in reference to an integral part, it denotes the qualification by which it fills that part, and the merit it has if such be the character of the collective. *Hád*, like *hám*, is a derivation of *hívan* or *hian*.

We find in the Gothic a feminine *haims*, with the invariable signification of district, whose grammatical forms are also sometimes masculine, but irregular.

A masculine haims probably existed, or had at one time existed, identical with the old Northern heims, which could be indifferently rendered domus, regio, patria, or mundus. The Latin cio, civi, citum, cire, is literally analogous to the obsolete Old German root heivan (haiv, hivum); civis corresponds exactly with the Anglo-Saxon hiva, denoting, however, state, rather than family-membership; civitas is likewise (shifting indeed in the final syllable) the Anglo-Saxon hiwisc,<sup>1</sup> the *state* again, not the family.

Hám (heim) evidently suggests, in connection with dwellings, something more mystical than tún. Undoubtedly the Anglo-Saxons named Mantún and Cwentún,<sup>2</sup> but it was impossible they could ever call certain places Manhám and Cwenhám; for the former (Menschheim) would stand with them for the whole earth, and the latter (Weibheim) for a country of Amazons. Thus, in earlier times, there was no such place as Manheim in Germany, *Mannunheim* was the Old High German name, and conveyed a different and very distinct meaning. Names of families and races occur in frequent conjunction with hám. Ricingahám, Æslingahám, Wigincgahám, Modingahám. Again, those of individuals: Crymeshám, Angenlabeshám, Liofshám, Piterícheshám, Pecganhám.

Tún is often united with names of individuals, but never with those of families; for such compounds as Eadbaldingtún, Radingtún, are formed of personal, instead of family names, or they would be pronounced Eadbaldingatún, Radingatún. Eadbalding is from Eadbald's son or grandson; the family patro-

<sup>1</sup> Civicum corresponds exactly with hiwisc.

<sup>2</sup> Chenitún appears to be the same place.

nymic was probably widely different. Cyneham<sup>1</sup> was the distinctive appellation of a royal demesne, *villa regalis*.

I have generally satisfied myself on similar grounds as to the less frequent occurrence of hám, and particularly as to the non-discovery of a Norðham.<sup>2</sup> Such a name would have been portentous. In early Christian Germany, when the once sacred import of *heim* might have been overlooked, and the word used only to name a place, Nordheim could, of course, be indiscriminately applied to settlements. In times of greatest antiquity such names would have been scarcely devised, or where their bestowal was suitable, the further explicative, *stede* or *tún*, would have been added. Norðhámstede *might*, and Norðhámstún<sup>3</sup> does occur, proving that Norðhám by itself could not be advisedly given.

HAM. Superior MSS. distinguish clearly between hám and ham, and lay an accent on the former (in Alfred's will, for example), which they suppress in the latter. Ham, but never hám, becomes hom; ham occurs in the plural form hammas, but hám never makes hámas. In short, both words are radically distinct. Names of places with ham are not, like those with tún, peculiar to the Anglo-Saxons; however they are only elsewhere found amongst the Frisian stock, from North Friesland along the whole

<sup>1</sup> Cod. Dipl. I. 109. The charter has a boundary list of the year, 743, which is stated to have been dated from a royal demesne; "on þam cýneháme þe ir geciged Beapue." Æðelbald of Mercia was the sovereign who granted it.

<sup>2</sup> At least, not in early ages; a Northam certainly occurs in Domesday Book, which need not be connected with hám.

<sup>3</sup> See Bosworth.

coast of the North Sea. We find these names refer to a peculiarity of cultivation in force with the Frisians and Anglo-Saxons alone, and probably with these latter only from the admixture of the Frisian element. Hemma or homma is, in old Frisian, to enclose, to hinder, to obstruct<sup>1</sup> (hemmen). In Dahlmann's edition of John Adolphis, known as Neokorus' Chronicle of the Province of Ditmarschen, we read, in Appendix IV. :—"Whatever obstructs or is obstructed, hems in or is hemmed in, is called hamm or hemme, whether it be a forest, a fenced field, a meadow, a swamp, a reed-bank, or isolated lowlands won by circumscribing with palisades an area in the bed of a river (like the three enclosures of the Ditmarschen on the Eyder, the site of the Tillenburg); indeed, even a house or a castle was so called by the Frisians." Ham is therefore the exact opposite of *wurð*, of which more hereafter, Outzen<sup>2</sup> so defines ham that it applies to every enclosure by rampart, ditch, or hedge. "In the country of the Angles,<sup>3</sup> as well as here (in North Friesland), every enclosed place is called a hamm." In Silt, hämel signifies an edge, a ridge, a boundary; in Thuringia the muddy skirt of a female's walking dress is called hämel. This word has quite another etymology from hám. It is connected with the obsolete root *himan*,

<sup>1</sup> See Richthofen.

<sup>2</sup> Glossary of the Frisian Language, p. 113.

<sup>3</sup> The district of Anglen so called (where it is mentioned at all) at the present moment, is a part of the Duchy of Sleswick, which is literally an angle, *i. e.* a triangle of irregular shape, formed by the Schlie, the Flensborger Fiord, and a line drawn from Flensborg to Sleswick. (Dr. Latham.)—*Ed.*

adduced by Grimm,<sup>1</sup> No. 566 (hima, ham, hémum, humans), which must have signified to enclose, *involvere*. From the present tense comes the Gothic himins, the Old High German himil (*cælum*), himelzi, *laquear*; from the preterite, the Old Norse hams, Anglo-Saxon hama (covering, veil, skin), Old High German hemidi (*indusium*), also the Frisian hamma, hemma, Modern High German hemmen (which is originally *involvendum curare*), to enclose, not to exclude. Tún and ham or hom have decidedly the same signification.<sup>2</sup> Like the three enclosures of the

<sup>1</sup> Grimm, II. 55.

<sup>2</sup> I cannot forbear dwelling here on an obscure passage in the Anglo-Saxon Laws. *Æðelbirhtes Domas*, § 32, runs in the following strain:—"Gif man riht ham-scyld purhstinð und weorðe forgelde." This is commonly translated:—"If any one thrust through the right ham-scyld, he shall make reparation according to its value." On the contrary, in the latest edition of the Anglo-Saxon Laws, Thorpe has given the strange rendering of *right shoulder blade* for *riht ham-scyld*. Who then could say how much it was in their power to mulct, if law left the tax thus open? Others (and their hypotheses and fantasies are numerous) attribute it to articles of clothing. In contradiction to this supposition, Thorpe alleges correctly, that *ham* could never refer to a garment. A passage in the law of the Brokmen (*Richthofen*, p. 159) extricates us from our difficulty. *Fon botum oppa howe and binne skelde*, § 52:—"Al tha deda ther skiath oppa howe inna hemme and binna skelde, thribete te betande, wara husbota." Here, the fence is called *hemme* and *skelde*, but in such a way that *hemme* appears to be the enclosed area, and *skelde* the enclosure; and trespass on the enclosed ground, or the breach of the enclosure, is mulcted with a treble fine. The Anglo-Saxon, *ham-scyld*, is, then, nothing else than, "*tutela septi*," the fence, or



Ditmarschen on the Eyder, there was a locality in England called *Flódhammas* by the Anglo-Saxons. The compounds of ham or hom are not otherwise numerous: only 16 out of 1200—the 75th part.

BURH, BURUH, BYRIG. This ancient word, common to most German dialects, and almost corresponding to the Greek *πύργος* (*turris*) appears to have signified originally something akin to *tún* and ham. We need not revert for this word to any lost root betrayed only in derivatives; the Gothic *baírgan* (*arcere, tueri, baírga, barg, baúrgum*) is still extant in the German *bergen*. *Berg* answers to the Gothic *baírgs* (*mons*);

walk round about—the circumference of the ham generally; and whoso penetrated this fence (*purhstingan* means *perforare, confodere*), should pay the damage of the breach. What has evidently led to misconception of the passage is that subsequently “taking by the hair and wounding,” are in question. The previous paragraphs need only be compared: § 17, of damaging fences; § 18, of prohibited distribution of arms; § 19, of *weg-reáf*; § 20, of the same under aggravated circumstances; § 21, of fatal blows; § 22, of the same; § 23, of payment of the half *leod*, if the murderer flee the country; § 24, of binding a freeman; § 25; of the death blow of a domestic, of a *ceorl*; § 26, if a “*læt*” is slain; § 27, if a freeman forcibly breaks into an enclosure; § 28, if property be abstracted from a house; § 29, if a freeman surmounts the fence; § 30, again of fatal blows; § 31, of adultery between a freeman and the wife of one of equal standing. We then arrive at a consistent decision respecting the *riht ham-scyld*, which may be, indeed, quite distinct from *tún* and *edor*, and, perhaps, merely the gate (the right shield, the right defence, of the homestead, of the town, or *edor*) the forcing of which would entail a penalty of the amount of its value.

burg and the Anglo-Saxon *burh* to the Gothic *baúrgs* (*aræ, civitas*).

In Anglo-Saxon *burh* does not signify a German *burg* in the sense of a castle; this is rendered by *ceaster, ceastel, or fæsten*, and by the Anglo-Saxon *beorh*. On the contrary, *burh* is rather our town—an inhabited place with more substantial fortification than simple hedges and ditches; and since such defences were ordinarily to be found only round the more important dwelling-places—a town, it is then but natural that this term should not occur so frequently as others applicable to villages and hamlets, only 20, or a 60th proportion in the 1200 stated by Kemble (Vols. I. and II.). The generality of these are compounded with names of races, families, and individuals: Eohingaburh, Madelgaesburh, Sulmonnesburh, Invinesburh, Æscesburh, Cynetanburh. Other compounds indicate the situation: Heánburh (high town), Westburh. Others, again, the design: Weardburh (watch-town).

*Bý*. It is probable, since *burh* and *bý* occur in frequent juxtaposition, and yet indicate widely different places, that the affix *bý* is not a simple contraction of *byrig* or *byri*. In a definition of boundaries recorded in a document of the year 944, *Baddanbyrig* and *Baddanbý* are mentioned as distinct places. *Bý* is evidently no original Anglo-Saxon expression, but an importation of the Danish settlers in England;<sup>1</sup> occurring in conjunction with *byrig* it plainly signifies a town, that which the

<sup>1</sup> It appears to be identical with the welch *ty*.

Anglo-Saxons otherwise render burh or byrig, while *byrig* signifies the Anglo-Saxon ceaster (*arx, castellum*), precisely as in Old Norse borg and byrgi signify a place fortified with walls, *arx, castellum*; but *býr*, the town of commerce, the mart, which (originally the dwelling-place, *habitatio*, quite in common) lay in all cases near or beneath the citadel. An old word, biva, bau, bivum or buum, is the root, signifying vivere, crescere, from whose preterite we have a verb, *bánan* (crescendum curare), colere, habitare, ædificare. There is strict analogy to the root *bívan* in the Greek *φύω*, the Latin *fuō*. Being an imported word, *bý* can only occur frequently in the north of England, where the Danish settlements were numerous; I have met this word three or four times in Kemble's list of 1200 names, making a three or four hundredth fraction.

**BÓLD** or **BÓLT** (originally *búld* and *búlt*). This word is referable to the same root; however, it is Anglo-Saxon, and signifies a dwelling-place, a general *habitatio*. The Frisians have the word too; but they transpose it into *blod*, instead of *bólt*. The Old Saxon is *bodl*, plur. *bodlos*<sup>1</sup>. In the north of Germany we trace the word in localities (Ritzebüttel, Brunsbüttel, &c.). Very few Anglo-Saxon names of places are united with it.

**THORP**. This very ancient word, common as it is to all German dialects, claims great attention. It originally signified an assembly of men or of roads; any such collection, however insignificant, might still be called *thorp*.

<sup>1</sup> Schmeller. *sub verbo* Bodlo.

The Snorra Edda defines three persons to be a quantum worthy the name *thorp*<sup>1</sup>, as in Latin we may say, tres faciunt collegium, without asserting that an assembly of 300 persons would not be equally so called. The earliest mention of the word *thorp* in Old Norse is in the 50th strophe of the Hávamál:—

Hraurnar thaull  
 Sú er stendr thorpi á  
 Hlýrat henni bawkr né barr.  
 Sna er maðr sá  
 Er manngi ann ;  
 Hvat skal han lengi lífa ?

Thaull otherwise is usually written thöll, and signifies a pine, a fir, *Pinus sylvestris* (the masc. thollr is a fir, rottanne, *Pinus abies*), and the sense clearly

<sup>1</sup> We cite this remarkable passage : Skaldskaparmál, 66 : —“ Madr heitir einnhverr, tá ef tveir 'ro, þorp ef þrír 'ro, fiórir, 'ro favruneyti, flockr eru fimm menn, sveit ef sex ero, siau fylla saugn, átta bera ámælis-skör, nautar, ero níu, tugar ef tíu ero, ærir 'ro ellifu, toglöð er ef tólf fara, þyss ero þrettán, ferð er fiórtán, fundr er þá er fimtán hittaz, seta ero sextán, sókn ero siautián, ærmr þickja úvinir þeim er átián mætir, neyti hefir sá er nítián fylgia, drótt ero tuttugu menn, þjóð (another MS. reads more correctly þegnar), ero þriátígi, folk ero fiórutígir, fylki ero fimmtígir, samnaðr ero sextíu, savrvar ero 7tígir, avlld ero 8tígir, nægd er niutígir, herr er hundrat. Lydr heitir landzfólk.”

I have given the whole passage, that every one may convince himself that alliteration has much to do with it ; and again, that þorp and þrír need not necessarily be taken in connection, notwithstanding the casual coincidence of the initial þ.

runs thus, that that pine has a miserable existence, which stands isolated, *thorpi á*, and is away from the shelter of its companions and kindred of the forest :—

The pine falls to decay  
 Which stands *thorpi á*,  
 It has neither bark nor leaves to protect it.  
 Like such is a man  
 Who has none to befriend him ;  
 Wherefore should he linger on ?

Although *thaúrp* may signify *vicus* in the Gothic, and a gathering<sup>1</sup> of equals might in early times give

<sup>1</sup> It occurs once again in the *Skaldskaparmál* 75, in the sense of assembly, gathering of men. It is in a strophe embodying terms for such meetings.

- |  |   |  |
|--|---|--|
| Nú er' praunge oc pys (explained above in the note, by 13)   | } | Further throng and uproar.                                   |
| Thorp (explained by 3, in the note above), auðskatar (auðskatnar ?)  |   | } Village, rich banquet for the entertainment of the people. |
| Drótt (explained by 20, in the note above), oc sýrvar (for sauvar, which is explained by 70, in the previous note) | } | Household, and animated crowd.                               |
| Dúnn, prýðimenn  |   | } Tumult, retinue.   |
| Saugn (explained by 7, in the previous note) oc samnaðr (explained by 60)  | } | Stream, and gathering of men.                                |
| Seta (explained by 16, in the note) stertimenn (or read setimenn)  |   | } Troop, followers.  |
| Fiorr oc briónar (perhaps börvar ?)  | } | Press (?) and military host.                                 |

If I have been deceived in the translation of the words

rise to the name of the place, still I question if *thorpi á* simply means "in the village" here.

As it was customary in Germany to plant a lime-tree in the courtyards of castles, where the roads from several houses converged, by the springs where the citizens met in mild weather, in the market-place, and at the intersection of streets where the townsmen clustered, so, during the Middle Ages, an olive was planted in Southern, and a pine in Northern France. Whoso needs proof of these customs, has only to read, amongst other things, "Li Romans de Raoul de Cambrai et de Bernier (publié pour la première fois, par Edou. le Glay, Paris, 1840). Perhaps this custom of planting a solitary fir or pine in central places, was introduced into France by the Normans.

Other Old Norse words connected with *thorp*, confirm the rendering of the passage we have cited in the *Hávamál*, the place of assembly; *thyrpaz*, *congregari*, and *thyrpíng*, *congregatio*, *turba*. We trace this primitive signification of the word in a remarkable manner in another German dialect, to wit, in the Swiss.<sup>1</sup>

*auðskatar*, *saugn*, *fiorr*, *briónar*, I am only able to conjecture their real signification; *fiorr eða borr* occur, as terms applied to mankind, in a MS. of the *Snorra Edda* (*Skaldsk.* 67). I know the signification of *borr* is no more than that of *fiorr*; yet what sort of expressions should be strung together is shown by the remaining contents of the strophe. They are such throughout, as represent a host, a conflux, an association of a number of men; and as *þorp* ranks amidst them, *it* also must have signified the same.

<sup>1</sup> Stalder, Essay on the Swiss Idiom, i. 290. "Dorf,

The word *thorp*, in the original signification of an assembly, of a connected number, has migrated with the German tribes towards Northern Gaul, and is pronounced *torbe*, or *tourbe*, in the Norman French, or Norman dialect. As amongst us, sundry originally general, but now restricted expressions are received as collectives of distinct subjects, and we speak of a covey of partridges, of a herd of deer, of a troop of chamois, of a flight of doves, of a flock of geese, of a brood of ducks, so these were recognised expressions in the French of the Middle Ages, and indeed *torbe* signifies a brood of *Anas crecca* (Linn.), or of wild ducks in general.

M. de Reiffenberg has lately revised and reprinted a poem written in the French of the Middle Ages, wherein all these terms are collected and mention is made of “*torbe des cercieles*.”<sup>1</sup> Though the word

*masc.* 1. Visit; *dorfer*, one who pays a visit. *Gönd hei*; *der hend dorf*, or *dorfer*. “Go home; you have visitors, or guests.” Hence the neuter verb *dorfen*, to pay a visit. It is specially used in Glarus, amongst girls who either undertake or receive nightly visits; they say:—“*Das mädchen hat schon gedorfet*.” She already reckons her lovers or suitors, she already receives their visits. 2. A gathering of many persons, *einen dorf halten*, *i. e.* to hold a meeting, an assembly particularly of friends and neighbours; *bergdorf*, an assembly on a mountain; *nachtdorf*, a meeting at night; *dorfete*, a rendezvous, particularly for purposes of pleasure, whence the neuter verb *dorfen*, to be in company, to hold an assembly, and *nachtdorfen*, to hold an assembly at night,

<sup>1</sup> We give here, in the note, the whole of this short poem, from Von Reiffenberg’s Introduction to the *Chronique Rimée* of Philippe Mouskes, I. p. xcv. *seq.*:—

torbe or tourbe may, however, primarily signify a brood of ducks, it is used in the more comprehensive sense of an assembly of inhabitants; for "enquete par turbe" is the general investigation of the privileges or customs of a place or neighbourhood at the hands of the indwellers. It is a witan (Adelung, Glossarium manuale:—Coutume si doit vérifier par deux tourbes et chacun d'icelles par dix témoins.

Primez ; où cervez sont assemblé  
 Un herde donque est appelé :  
 Des grues ensy un herde,  
 Et des grivez sans h : erde.  
 Nye des fesauntez, coveye des perdriz,  
 Dame des alowez, eipe des berbyz.  
 Soundre des porks et estaruyz.  
 Deueye des héronez, et pipe des oseaux.  
 Greyle des geleznez, et torbe des cercieles.  
 Lure des foukonez, et demesclez (indifferently : *et de melles*)  
 Oste dit homme en batayle ;  
 Fuson dit homme de vif amayle,  
 Haraz dit homme dez poleynez,  
 Folie dit homme des vileynez.  
 Summe du blé, somme de bienez,  
 Mace d'argeant, fume des fuez,  
 Mut des chiens vos dirrez  
 Quant vint racchez ensemble couptez (indifferently : *couplez*) ;  
 Un lese des levrez est nommé  
 Quant tres en lese sount ensemblé.  
 Et un bras est des leurers  
 Quant deux en lese sount entier.  
 Brut des barones doit home nomer,  
 Trap des clerckes et droit dever,  
 Aray dit homme des chevaliers,  
 Route dit homme des esquiers.



Loisel, V. tit. 5, ch. 13). *Turba* was used in this sense in the Latin of the Middle Ages, and thus it is strange how two words originally related (thorp and turba answer exactly according to the rules of interchange of sound), are again found coincident, though coming through different channels. The connection of the number three with thorp has a parallel in the ideas of the ancient Romans, for *turma* appears etymologically linked with *turba*. Festus derives this word, however, from *tres*; because the *turma* contained “*ter deni equites ex tribus tribubus*,”<sup>1</sup> The derivation may possibly be incorrectly traced; but there must have been some degree of ancient connection, and perhaps *tribus* and *thorp* may have some closer affinity; at least, in Anglo-Saxon, the transposition throp, thræp, for thorp, thærp, is frequent. Whilst *hám* suggests the internal and mutual relationship of inhabitants of districts—*tún*, *ham*, *burh*, their external isolation and stability—*bý* and *bóld*, or *bótl*, simply the character of their dwelling-places, thorp conveys the idea of their social intercommunion.<sup>2</sup> Only a few names are formed with

<sup>1</sup> Pott, Etymol. Researches, II. 287.

<sup>2</sup> The antiquity of the word *thorp* is supported, not only by the fact of its being common to both Latin and German, but in that it is found in almost all European dialects; *torf* signifies, in Welsh, a crowd, a multitude, a *troop*; and *tearbh* (or anciently *turbh*), in Gaelic and Erse, signifies a tribe, a family, a farmer's village. *Torppa*, in Finnish, signifies a village. Perhaps even the Greek *θουρη*, *θούρος*, may be connected with it, notwithstanding the prescribed change of sound requires *τορευή*. In either case, the French *troupe*,

thorp in the South of England,—six in 1200; viz. Titlesthorp, Gernthorp, Laithorp, Upthrop, Thorp, Wynthorp.<sup>1</sup>

HĒARH, HERH. See Grimm (Myth. 40) for the meaning of this word, whether it be *nemus*, *delubrum*, a sacred grove, or a pagan temple. We have little to subjoin, only that the word occurs in the plural *hergas* (Old Norse, *hörGAR*). This plural carries its own interpretation in Bede's description of a heathen temple of this kind: "*fanum cum omnibus septis suis.*" The sacred premises were enclosed and provided with barriers; they might be court-yards, or groves. A temple (*hóf*, we prove that this word originally signified a temple, from a gloss which Mone has communicated to Prudentius, No. 220) was, amongst the German tribes, surrounded with consecrated precincts, which were set apart for sacrifices, executions, and banquets<sup>2</sup>; as, in the present day, Hindu temples are complex places, containing separate compartments devoted to prayers, ablutions, penances, the dwell-  
*troupeau*, are related, whether such an affinity is brought about by the Latin *turba*, or by the Celtic *torf*, or *trubh*.

<sup>1</sup> Cod. Dipl. II. 417. Many more instances are found in the North. Domesday Book (i. 299) enumerates several in the vicinity of York: Grisetorp, Scagetorp, Eterstorp, Rodebers-torp, Calgestorp, Hilgertorp, Wiflestorp, Aschiltorp, Grim-torp, Alvarestorp, &c.

<sup>2</sup> See my description of Old Norse temples and their environs in Von Raumer's Historical Pocket-book, Sixth Annual (1835), p. 433. The victim-stone, the *dómring*, the enclosed area affording an inviolable asylum, all appertained to the temple, which itself consisted in the building for sacrificial feasts, and the *sacrarium*, containing the idols (called in Old Norse *afhús*; perhaps Anglo-Saxon, *træf*, *hearhtræf*).

ings of the priests, &c. ; and it appears that the plural *hergas* or *hergan* (for a weak inflection of the word *herga* occurs<sup>1</sup>) was employed to describe this cluster of consecrated spots. To correspond literally with the Old High German *haruc*, Old Norse *hörgr*, Anglo-Saxon *hearh*, we have the Latin *carcer*, and less completely (with an irregular transposition in the initial sound) the Greek word *ἔρκος*. I hold the primary sense to be, the bounds, the fence of a sacred, consecrated, and privileged place.

The word rarely occurs in Anglo-Saxon names of places, and sometimes appears to signify neighbourhoods and level spots (groves, woods, perhaps), rather than dwelling-places. Thus, in a document of king Æthelbert of Kent (anno 858), a piece of land is described as *hereg-éðel-land* (the glebe, or rather demesne, of a temple), bounding the adjacent estates of Mersahám and Wassingwella on the north. Names of places twice occur which have an affinity, but they are un-compounded words. *Hergas*, a large estate (containing 104 hides), in the will of the Presbyter Werhard, in the year 832, and a smaller property, in a report of the transactions of the Synod at Clófeshóas, in the year 825, *æt hearge*. A compound, *Gumeninga-herh* is likewise extant, and does not appear to denote a place, but an appurtenance of a district, *Gumeningas*.<sup>2</sup>

<sup>1</sup> To be found in Mone's Glossary, 1883, 3175, 3180. The nominative sing. has entirely escaped me. It might be *herge* also, meanwhile the weak will retain the genus of the stronger inflection,

<sup>2</sup> Cod. Dipl. I. 142. Charter anni 767 ; "Terra xxx., manen-

EALH. Grimm has noted every essential circumstance relating to this word (Myth. 40). It appears to me, that if a frequent transposition of *l* and *r* be recognised, the Gothic feminine *alhs*, *templum*, answers to the Latin *arx*. The word has sometimes an initial *h* in Anglo-Saxon, *health*, *helh*: it generally signifies the house of a king, a palace; but we find, from Mone's Gl. No. 1906, that temple was also the original signification, *hehlrúm*, *pythonissa*, prophetess of a temple. Neither is this word common in names of places. In a definition of bounds of the year 814, a *cyninges health* is mentioned in the neighbourhood of *Byx-lëá* in Mercia.

HEAL. The German nature of the word, and its frequency in the combinations of modern English names (Coggeshall, Mildenhall, &c.), indisputably indicate that its compounds were known in Anglo-Saxon times, although, at the moment, I am unable to refer to any in particular.<sup>1</sup> If we have the primitive origin of *heal* in view, the rarity of names conjoined with it receives an explanation. In No. 4107 of Mone's Glossary, the Anglo-Saxon dative *healle* is attributed to the dative *petræ*, which presupposes a nominative *heal* in the signification *petra*, stone.

The old Northern dialect distinguishes between *hallr*,<sup>2</sup> masc; a stone (particularly a pebble-stone),

tium in middil saexum bitwih gumeninga hergae end lidding." In Domesday Book (i. 36), we have a *Pipere-herge*; a *Lan-desherg* (i. 104).

<sup>1</sup> Except it be to the *Cotan healas*, in Oxon. See Charter, No. 1216.

<sup>2</sup> *Halls* (as printed in the German book) is an error.

and *hella*, fem. stone, and *höll*, fem. (for hallu), aula, hall. Hall originally was manifestly a stone chamber, a room built of stone, a palace; as we often find the Old High German *stein* used in the sense of castle. The word heal, gen. healle, corresponds exactly with the Latin *cella*.<sup>1</sup> Since, then, stone architecture was excessively rare amongst the Anglo-Saxons, except in churches and strongholds, the non-existence of the word *heal*, in old Anglo-Saxon names of places, explains itself. Taking into consideration, again, the long-continued use of the Anglo-Saxon language, after the conquest of the country by French chivalry, and the imitation of the stone houses of their native country by the French,<sup>2</sup> there might well be many occasions to justify compounds of heal, during this age of transition. I do not pretend to decide whether the names Heallingas, and territoria Healinga, allude to an actual stone edifice belonging to the district, or to some family names.

KIRKE. This word carries its own interpretation; it is our Kirche (church), *κυριακή*. It is rarely an-

<sup>1</sup> I dare not compare it to calx, limestone, although there may be a link between them. At least *hél* (certainly masculine, since the weak form *héla* also occurs) the heel, answers to the Latin calx, the heel; although *hél* has a modification of vowel other than that in calx, which is explained through the intermediate forms hal and hól.

<sup>2</sup> William of Malmesbury, in his comparison of the Anglo-Saxons and their conquerors, says of these latter:—"Potabatur in commune ab omnibus, in hoc studio noctes perinde ut dies perpetuantibus, *parvis et abjectis domibus* totus sumtus obli-guriebant. Francis et Normannis absimiles, *qui amplis et superbis ædificiis* modicas expensas agunt."

nexed to local names in the south of England, but is more frequent in the north and in Scotland. Kemble's Charters afford some instances; but even they are almost all from the somewhat northern possessions of the Abbey of Croyland: *Algar-kirke*, *Peie-kirke*.<sup>1</sup> The term *mynster* is much more common in the sense of abbey-church; for example, *Exanmynster*, *Westmynster*.

*SELĒ* (more ancient form, *sal*) signifies the dwelling; the primitive meaning must have been thus general, for we have *saljan* in Gothic, *manere*, *divertere*, and this verb, whose weak form of conjugation proves that it is no primitive word, is indisputably derived from the same root. The old Northern dialect distinguishes *sala*, *ædes*, *domus*, *aula*, from *sel*, *tugurium æstivum* (summer hut, as Northern nations had herdsmen's huts on their more distant pastures). The Anglo-Saxon *sælth*, *selth*, answers to the Gothic *salithwa*, Old High German *salida*, which signified the dwelling in as comprehensive a sense. This word is rare, too, in names of places; an estate at Seale is registered in a document of king Eadwig, in the year 956; a district, *Seles-ey*, occurs, and a stream, *Seleburne*. In Germany, too, we find the name *Salborn*. But the name Seal only can be admitted here, for in the other cases *Seles* and *Sele* rank

<sup>1</sup> There are Neolandeskirk in Essex, and Æscwellekirk in Worcestershire, besides Cristesciricangemære in Kent, Blietfordkirk in Suffolk, and Suðcyrc in Essex. It was to the west of England and to Wales that the British Christians were driven in early times,—witness the names of the headlands on the Welsh coast.—*Ed.*

with the first and more closely defining component of the names. More compounds, by far, of sele are to be met with in the later Domesday book.

COTE. If *selë* be the dwelling of the wealthy, of landowners, *cote*, on the other hand, indicates the abode of the poorer class. Cote is the house of an indigent dependent countryman, who, without any personal estate, holds a transferable tenement in fief. It was also originally a house of mud or of earth, with loam walls. It often serves to name a locality: Mulecote, Búrcote, Liabingescote, Wodemanecote, Baldinig-cotan. The signification of SETL may be similar; it generally stands for a colony, a settlement, and is of frequent use in nomenclature; example, Ecgulfes-setl.

INNĒ. An Anglo-Saxon estate, as we shall hereafter see, was usually divided into two parts; one of which was occupied by the proprietor or usufructuary himself, with his establishment; and the other was ceded to the greater part of these servants in return for rent and service, as a reward for their assistance, or as the means of support to those who were not freedmen. The portion so surrendered was called *útland*, and that occupied by the owner himself *inland*, or *hláfordes inland*.<sup>1</sup> It appears that primarily the house appertaining to the *inland*, and then every house, was called *innë*. *Innë* was originally the

<sup>1</sup> Accordingly, almost all which belonged to the lord, was again subdivided among objects which he maintained in the *inland*, and those which belonged to the *útland*. Hence the terms *inþegn*, *inþinen*, *ineniht*, *inorf*, *intimber*, *inedisc*, &c.

same as *intimbre*.<sup>1</sup> This expression is rare in local names, since few places were simply manor-houses. I know but of one, and this I must allow to be a questionable instance, i.e. *Celt-innë*.<sup>2</sup> I say questionable, because the spot might have been plainly called Cilt or Cilta, Cēlta; and the passage, "Stidbert mihi terram manentium xxx. in Cilt-innë perdonavit," might signify that the thirty manentes had come from the inland of Cilt. A place *Cēlta* occurs;<sup>3</sup> but it appears distinct, as it seems situated in Essex, while Ciltinnë would seem to be in Middlesex.

**SÉTA.** This word can in nowise be identified with *sēta* or with *sæta*: the former (*sēta*) signifies a settler, a squatter; for example, *wéstensēta*, a settler in the wilderness, a hermit (Mone's Gl. 2460): the latter, an inhabitant; for example, *landsæta*, i. e. inhabitant of the country. It follows from the forms *seóta* and *seáta* alternating with the word in question, that we must not refer it to *sæta*; and it cannot be identified with *sēta*, for it defines places and not persons. Bosworth quotes a word *seotu*, with the explanation:

<sup>1</sup> Cod. Dipl. II. 360, where this word is cited as a local name.

<sup>2</sup> Ibid. I. 142. Charter of Offa, anno 767.

<sup>3</sup> Ibid. i. 44, in a document of the year 695. The first components of Ciltancumb (Cod. Dipl. II. 153) and Cæltanhám are related. *Ceilt* and *ceiltinn* signify in Gaelic concealing, concealment, hiding, covering. Perhaps, if those names relate to this word, Ciltinne may only signify a place in a concealed situation, and have nothing at all to do with the Anglo-Saxon *innë*. In Welch, also, *celt* signifies a covert, a shelter, and *celdy* a house of retreat.



“Pasture ground, whereon cattle are bred and fattened,” *bucetum*. He gives no citation for the word, but refers to Somner. If this statement be correct, *seóta* or *séta* is a plural word, meaning enclosed, hedged pasture-grounds. It is very probable that this assertion is warranted, for the Old Norse has a plural something akin in signification, and relating to the same family of words; *sætur* or *sætrur*, *pascua* vel *æstiva pecuaria*, summer pasturage, summer herbage. The Anglo-Saxon *séta* and the Northern *sætur* assimilate in that they are both feminine. A High German word, *die satz* or *die sotz*, is unknown to me in this sense; and I know none in vulgar use; however, Schmeller extracts a feminine “*die setz*” from a more antiquated mode of speech, which he does not venture to define positively, for he places a note of interrogation after the explanation, “sort or measure of territorial property.” It can, however, be easily the primary meaning of the Bavarian word *koppel* (enclosure), *hag* (enclosed ground), and may be also related to the Frisian word *setha*, *saete* (een halve saete, perhaps feminine gender), which Richthofen (p. 1009) compares with Schmeller’s “*setz*.” If *zate* signify an estate in the modern language of the Netherlands, it follows thence that all estates are enclosures in the Northern Netherlands. The neuter plural *sægesétu*, *promaritima*, given in No. 584 of the Gloss. Mett. possibly belongs to the same family of words, and may mean “*polder*.” At all events, the Middle Latin *seta*, *setura*, has some connection here; it may, indeed, occur in the sense of clear ground or meadow day’s work; but it is certain it originally

meant an enclosure; *setzena* may be nothing more, or the Spanish *sota*, to which *sotus* corresponded in Middle Latin, in the sense of a fenced estate, a park, an enclosure.

Names with *seta* are not numerous. *Ruminingsëta*, *Hafing-seota*, *Magon-sëta*, *Bobing-seáta*. *Seáta* I esteem to be the most correct form. However, the description, *híredes seóta* to *Prestatún*, is remarkable; the commons of the parish which appertain to *Prestatún*. The *híred* or *híreð* to whom the enclosures belong, may be the inhabitants of the place in so far as they rank under one *hláford*; but the meaning generally conveyed by *híred* or *híreð* is that of a spiritual community,<sup>1</sup> otherwise known as the *familia monasterii*, the *congregatio ecclesiæ*, or the total number of individuals on a larger estate, all of whom were settlers, the serfs of the *ínland*, equally with the serfs and labourers of the *útland*; for the community betokens the body of retainers of a spiritual or temporal lord. *Híred* or *híreð* belongs to the same root as *hívo*; it is incorrectly writted *hyred*, and derived from *hyran* (*pertinere ad*), although the individual members of the *híred* are, with the exception of the chiefs, *hyremen*, retainers in the sense of *pertinentes*.<sup>2</sup>

<sup>1</sup> For example, Cod. Dipl. II. 100, *hæored*.

<sup>2</sup> Thus we read in the Charters (II. 228) to *Oswaldingtúne* *hyrð* (written *hierð*), &c., it belongs to *Oswaldingtun*; and in the same place: *seo mæd æt beobróce hyrð* into *Oswaldingtun*; *i. e.* "the meadow by the Bee-stream belongs to *Oswaldingtun*." In the "Temporal Laws," mention is made in the following passages of situations of this kind. *Æðelstánes Dómas*, in decreto *Cantiano*:—

WURÐ, WYRD, possibly identical with the South German *wörth*, North German *wuurt*, and *wurtstede* of Ditmarschen, a plot of ground surrounded with

“Septimum, ut omnis homo teneat homines suos (*i. e.* híred-men) in fidejussione sua contra omne furtum. Si tunc sit aliquis qui tot homines habeat quod non sufficiat omnes custodire, præponat sibi singulis villis præpositum unum, qui credibilis sit ei, et qui concredat hominibus. Et si præpositus alicui eorum hominum concredere non audeat, inveniatur xii. plegios cognationis suæ qui ei stent in fidejussione. Et si dominus vel præpositus, vel aliquis homo hoc infringat vel abhinc exeat, sit dignus eorum quæ apud Greateleyam dicta sunt, nisi regi magis placeat alia justitia.” Edmundes Dómas. Concilium Culintonense, § 7:—“Et omnis homo credibiles faciat homines suos et omnes qui in pace et terra sua sunt (híred-men); et omnes infamati et accusationibus ingravati sub plegio redigantur. Et præpositus, vel thaynus, comes vel villanus qui hoc facere nolit aut disperdet, emendet cxx. s., et sit dignus eorum, quæ supra dicta sunt.” Cnútes Dómas, § 31. Be híred-monnum:—“And hæbbe ælc hláford his híred-men on his ágenum borge and gif hine man æniges þinges teó andswarie innan þam hundrede þær þe on beclypod beo swá hit riht lagu sí. And gif he betihtlod weorðe and he út-óðhleápe gilde se hláford þæs mannes were þam cyninge, and gif man þone hláford teó þæt he be his ræde úthleópe, ládige hine mid fif þegnum and beo him̄ sylf sixta. Gif him seo lád berste gilde þam cyninge his were and sí se man útlah.” Leges regis Edwardi Confessoris, § 21:—“ Archiepiscopi, episcopi, comites, barones et milites suos et proprios servientes suos, scilicet dapiferos, pincernas, camerarios, cocos, pistores sub suo friðborgo habeant: et ipsi suos armigeros et alios servientes suos sub suo friðborgo: quod si ipsi forisfacerent, et clamor vicinorum insurgeret de eis, ipsi haberent eos ad rectum in curia sua, si haberent sacham et socham, tol et theam, et infangenethef.”

See also *Judicia civitatis Lundoniæ*, Art. VIII. sect. 7; and *Ætðelredes Dómas*, Concilium apud Habam. Art. II.

water, but elevated above it, or secured with dikes or piles.

It has probably the same meaning as the Low German *worthe*, a protected enclosed homestead.<sup>1</sup> *Sachsenspiegel* (The Mirror of Saxony), I. 34, 1 :—“ Ane des richteres orlof, mut en man sin egen wal vergeven in ervengelof, deste he's behalde ene halve hüve unde ene word, dar man enen wagen uppe wenden mage; dar af sal he deme richtere sines rechtes plegen.” (II. 48, 5) :—“ Jewelkes veis gift man den tegenden sunder hunre. Jewelken hof unde wurd unde sunderlik hus vertegedet man mit eneme hun in sente mertens dage.” Consequently *wurð*, or *wyrð*, is synonymous with *weorðig*, *wurðig*, which occurs in names, and occasionally clearly replaces *wurð* or *wyrð*.<sup>2</sup> We infer from the laws of King Ine (§ 40; see the note to TŪN), that *weorðig* is the same as the Low German *worthe*: *tún* often replaces it exactly in names; thus, *Catarctona* is the Latin rendering of *Cetrihtworðig*. (See Bosworth: *Weorðig*.) Seventeen names are compounded with *wurð*, *wyrð*, or *wurðig* out of 1200 enumerated by Kemble.

**STEDE:** *Stede* has an import in common with the German *stat* or *stätte*. It has already been brought

<sup>1</sup> There are two *Worths* mentioned in the Charters, one in Hants and one in Berks: the latter is now called Longworth.

<sup>2</sup> It varies alternately in *Tamoworðie*, in *Tamoworðige*, *To-meworðig*, *Tamoworð*; plainly in *Benig-wurðia*, K. i. 70, and *Benning-wyrð*, K. I. 167, and II. 152, which is the same name. The vowel in the word *Wurð* stands in an organic grammatical relation to the vowel in the word *wearð* (*wearð*, *waroð* *weroð*), the shore, just as the vowel in *wurdor*, the *werder*, the islet in a river; generally that which diverts the stream.

before us in a compound which constantly occurs : hám-stede. Kemble gives twenty names formed with stede (in his two first volumes), of which eight are formed with hámstede : this affix may be occasionally necessary, for *stede* is likewise applied to thickets and swamps devoted to the support of swine.<sup>1</sup> In one instance stede occurs at times with, and at times without hám : Netelhámstede and Netlestede. The latter appears to be not a district but a local name ; it is mentioned in a list of bounds. Now, if the latter name were current in the vicinity of the former, which, owing to the absence of all data, it is impossible to prove, it would be clear that the neighbourhood in general was called Netlestede ; and the particular village or estate included in it, Netelhámstede (or styde, which is often written for stede).

Wíc. This word does not altogether rank here ; for only the smaller proportion of its compounds refer to cultivation, *i. e.* town, borough, *vicus*. In nomenclature wíc mostly denotes marshland ; and of this second sense, widely distinct as it is to all appearance, though identical in form, explicit mention will be hereafter made. The wíc with which we are now concerned, has been already long referred to the same root with the Greek *oikos*, Latin *vicus*. It is pronounced *veíhs* in Gothic, wích in Old High German, wik in Frisian : it runs, in short, through almost all

<sup>1</sup> Sceorfestede, Cod. Dipl. I. 248 (adjectis denberis in comune saltu) : Otanhyrst et Fraecinghyrst, Sceorfestede, Crangabyras, Wihðerincfaladstó et Hæselden, i. 317 (adjectis quatuor denberis : Hwætonstede, Heáhden, Hese, Helmanhyrst).

German dialects. The following are probably examples of Anglo-Saxon names united with this word: Saltwíc,<sup>1</sup> Sandwíc,<sup>2</sup> Upwíc, Herewíc,<sup>3</sup> &c., and Wíc itself occurs without any additional prefix. I am doubtful whether the weaker plural inflection Wícan—which sometimes occurs singly,<sup>4</sup> and at others combined,<sup>5</sup> and necessarily originates in a singular, wíca or wíce—relates, according to the sense, to wíc, *vicus*, or to wíc, *mariscum*; or whether it is to be traced in wice, the mountain ash, and “æt wican,” designating a place, to be translated “to the mountain ash.”

HAGA. Every lesser estate, indeed even a single field, was called *haga*, since every particular property with the Anglo-Saxons was enclosed.

The strong masculine inflection hege (gen. heges, or heages) signifies a hedge, a fence; and *haga*, a plot of ground fenced in and surrounded by hedges.<sup>6</sup> We have the same word in German, *hag*, though we indeed generally apply it to a cultivated copse or to woodlands; *hagi* signifies in Old Norse *pratium*, *pascuum*, of course

<sup>1</sup> Cod. Dipl. II. 412. The place is described as vicus emporius, a market town.

<sup>2</sup> Sandwich, in Kent.

<sup>3</sup> Harwich, in Essex.

<sup>4</sup> Wícan, villa, Cod. Dipl. I. 153; II. 407.

<sup>5</sup> Cildeswícan, Ibid. I. 66. Written Childeswícwon, and afterwards (I. 75) Childes-vicoque. Likewise Wíc occurs sometimes as Wícque in the oblique cases, and in Wícham,—bold,—ford,—leáh,—tún, Uuicláw.

<sup>6</sup> Our German hecke appears to have been in existence, and to have been applied to localities: Ráve hecge, Cod. Dipl. II. 172.

referring to the peculiarity of enclosed pasturage. The Anglo-Saxon term is often elucidated in the Charters by *villa*,<sup>1</sup> or *possessiuncula*.<sup>2</sup> I only once find it cited by Kemble as a local name, *i. e.*, Ceolmundinghaga;<sup>3</sup> but it occurs frequently in Domesday Book as a territorial definition. There must, moreover, have been an Anglo-Saxon masculine in the signification of *haga*, and synonymous with the German *hag*; for Thorpe, in his *Analecta Anglo-Saxonica*, adduces the will of Bishop Ælfric, containing the sentence: "And ic ge-an þon hage binnon Norðwic for mínre sáwle and for ealra þe hit me ge-uðon in to Sce. Eádmunde."

GÆAT (neuter). This is the German "gasze," but it signifies a thoroughfare or gap in a more limited sense, such as a door. Gæat is of the same stock as the Greek *χάδω*, *χάζω*, *σχάζω*, and is to be met with in other German dialects: Gothic, *gatwó*, platea; Old Norse, *gata*, semita, platea (the verb *gata* signifies perforare); Old High German, *gaza*, platea. In local Anglo-Saxon nomenclature gæat is rarely applied otherwise than to gates of towns and roads.<sup>4</sup> Geinstedesgat, however, possibly denoted a dwelling-place,

<sup>1</sup> Cod. Dipl. II. 57, "*Una villa, quod nos Saxonice án haga dicimus.*"

<sup>2</sup> Ibid. I. 243, "*Duas possessiuncalas et tertiam dimidiam, id est, in nostra loquela, pridida half haga.*"

<sup>3</sup> The Latin *cavea* corresponds literally to the Anglo-Saxon *haga*, only with a frequent variation of the soft guttural in a *v* between the vowels. The Anglo-Saxon *cæga* (a locking and closing) apparently comes nearer still; but the Anglo-Saxon *h* properly answers to the Latin *c*.

<sup>4</sup> We have, however, Gatton and Yatton.

or a spot in an open field, as *we*, indeed, talk of a porta westphalica. Dicesgat surely is a dwelling-place. There is a road Dyrnegeat; another, Linleage-geat; a third, Pyddegeat. All three occur in the same description of boundaries. A Weoweraget occurs as *publica strata*.

PÆÐ (the German pfad, *semita*; Old High German, pfad and pad). There are not many examples of it in local names, and they then occur indifferently as the first or the last component of a word. A place Pæðfeld is registered in a boundary list, and what seems to be a road, *Megwinespæð*,<sup>1</sup> in two others. This word is one of the few commencing with p, which do not owe their immediate derivation either to a Latin or Celtic source, thereby bearing witness to an irregular retention of the primitive value of sounds.

WÆG (the German weg) a way, occurs constantly, like pæð: example, Bereweg; also, stræt: example, Cásingtræt and Langestræt. Wæg may be in use in names of dwelling-places, for Mylenweg (Cod. Dipl. I. 109) might be such a place, according to the sense in which it occurs. The word *brycg*, *brugg*, does not represent what we should call a bridge, but an artificial elevated road, a stone pier serving as a pathway, or any paved way; it is sometimes present in local names: for example, Weibrugg, Geantabricge (*Cambridge*).

TÓFT. I have only once fallen in with this word in Anglo-Saxon writings, namely, in an appendix to

<sup>1</sup> Ex. Aspað, Herpað, Cod. Dipl. I., 78; II. 172.



the formula of taking oath, by which Thorpe has enriched Schmid's Anglo-Saxon laws in his new edition. The entire additional form of oath runs thus :—

“ Hit becwæð and becwæl, seðe hit áhte.  
 Mid fullan folcrihte, swá swá hit his yldran.  
 Mid feo and mid feore, rihte begeáton.  
 And léton and læfdon, þam to gewealde.  
 Ðe hi wel uðon, and swá ic hit hæbbe.  
 Swá hit se sealde, þe to syllanne áhte.  
 Unbryde and unforboden, and ic hit ágnian wille.  
 To ágenre æhte, þæt þæt ic hæbbe.  
 And næfra þe myntan,<sup>1</sup> ne plot ne ploh.  
 Ne turf, ne tóft, ne furh, ne fót-mæl,  
 Ne land, ne læse, ne fersc, ne mersc,  
 Ne rúh, ne rúm, wudes ne feldes,  
 Landes ne strandes, wealtes ne wateres.  
 Bútan þæt læste, þe hwíle þe ic libbe,  
 Forþam nis æni-man<sup>2</sup> on lífe, þe æfre gehyrde.  
 Ðát man cwydde (cwidde?) oððon crafode, hine  
 or hundrede.  
 Oððon ahwar on gemóte, on ceáp-stówe,  
 Oððe on cyric-ware, þa hwíle þe he lefede  
 Unsac he wæs on lífe, beo on legere.  
 Swá swá he móte. Dó swá ic lære.  
 Beo þe be þínum, and læt me be mínum.  
 Ne girne ic þínes, ne læðes ne landes,  
 Ne sace ne socne, ne þú mínes ne þearft.  
 Ne mynte ic þe nán þing.”<sup>3</sup>

<sup>1</sup> For þe myntan read þæt yntan.

For æni-man read insetman.

<sup>3</sup> Thurkytel bequeathed to each of his free-men “his tóft, his metecú, and his metecorn,” Charter, 959.

Tóft and turf stand here at the same time in apposition and in opposition. Tóft (formed from tomft for tumft, as sóft is from samft) is the Norse tómt, tópt, or tóft, the German zumpt, and is explained by Biora Haldorsen as *area domus vacua, parietina*, the homestead too, otherwise called wurð.

See Grimm, *Rechts Alterthümer*, s. 539, and Dahlmann's *Danish History*, i. p. 135, respecting the signification of the tóft in the partition of fields and the land measures of the ancient North. Several names of places conjoined with tóft are to be found amongst the Anglo-Saxons: Aswíctóft, Búrtóft, Langtóft.

TELGA. This word has in general the signification of the German *zelge*, i.e. a *twig*, a *bough*. It signified in husbandry one part of the mark of land which was divided into three, in pursuance of "the same three-course system" that we find in operation of old, not only in Germany, but also among the Burgundians, so that the word has been used in the documentary language of the Middle Ages, and there transformed into *telia* or *celga*. The Old Norse *teigr* seems likewise a corruption of *telgr*, in the sense of *tractus terræ*.

The name Calva telga, the bare bough (Cod. Dipl. I. 258), borne by a portion of the plain of Byxlea, proves that the word was already known to the Anglo-Saxons in this sense, and also that the system of three-course husbandry—or of alternate crops, embracing the whole plain—already obtained amongst them.

FALOD signified originally a partition, a house, of planks or rafters, and afterwards in particular a *stall*.

The Norse *fiöl*, *asser*, *tabula*, *planca*, *scandula*, is the root of this word. That stall in general was once its signification we gather, partly from this explanation, *bovile*, in Gl. Mett. 133, and partly from the expression *stóð-falod* or *stóðfald* (horse-stall, stud) which occurs in a charter of the year 956. However, it came to signify in a general sense a sheep-pen, separated from the other farm buildings like the stable, and standing in the midst of the sheep-walks. In this way the word frequently defines a place; for instance, Byringfalod and Fæstanfalod. Wifelingfalod. A stable is described more minutely as Wihðeringfalod-stód.

FYRHÐE. I am uncertain how to explain this word with precision. As far as I know it never occurs in books; but I subjoin all the instances to my knowledge in which it becomes an appellative:—

“ ðæt firhde bitwihu Longanleah and þem Súðtúne ” (Cod. Dipl. I. 261). This firhde follows close upon the mention of woodlands which supply mast for pigs.

“ Ærest on súðhealfe óð cynges firhðe, of cynges fyrhðe on Offahámes gemære, &c. &c. Andlang stræte on geriht oð cynges fyrhðe.” (Ibid. II. 265.)

“ Quinque (*sc.* mansiunculæ) locis habentur silvaticis ad Fleferð (instead of Fleferhð) dextra lævaque illius rivuli qui vulgariter Pidwella vocitatur.” (Ibid. II. 160.)

We have the choice of referring it to the High German *farh*, *porcus*, *foraha*, *inus*, *furh*, *sulcus*; to the Old Norse *fura*, *pinus*; to the Anglo-Saxon *fearh*, *porcellus* (Gl. Mett. 666); or to *furh*, a furrow. It either denotes woodland yielding mast for swine,

as *beru* and *denu*, or a fir forest ; or, again (and it is in every respect the most probable), it relates to *furh*, furrow, and signifies a break in a forest, or a clear place in or near a wood surrounded by a fosse or furrow. It is only on the latter supposition that the word should be classed here with those defining local cultivation ; in the other case it would be remarkable as a unique instance of an adjective neuter formed in *iði*, for it would be an immutation of an older and original word, *furhiði*. It is difficult to substantiate the idea of derivation from *foraha*, *fura*, partly because pine-wood appears to have been in general rare in England, and partly because there is no word in Anglo-Saxon for the pine-tree approximating to *fure* or *fyre* in sound ; *gyr-treow* and *seppe* being the corresponding words. A derivation from *fearh* appears equally untenable.<sup>1</sup>

SNÁDAS, A snád or snæd of land, but more generally only snád, snæd, or, in the plural, snádas, betokens a piece of land within defined limits, but without enclosures ; public woods and pasture grounds whose boundaries are fixed by notches on trees and

<sup>1</sup> I am now of opinion that Kemble's explanation (Cod. Dipl. III. Pref. p. xxv.) is just. The Welsh word *Fridd*, or *Frith*, denotes a forest, a plantation, a tract of ground enclosed from the mountains, a sheep-walk. Inversions of letters, and especially of the letter *r*, occur often in Anglo-Saxon : *ex. gr.*, *gärs* for *gräs*, *gryn* for *gearn*, and *bryht* (*clarus*, *lucidus*) for *beorht*, &c. In the same manner, the Welsh *fridd* was inversed by the Anglo-Saxons in *firð*, or *fyrð* ; and, to give to the word a more national exterior, the littera spirans came between *r* and *ð*, so that the sound was analogous to *wyrhðo*, *maledictio* ; *byrhto*, *claritas*, *lux* ; *myrhð*, *hilaritas*, &c.

stakes, and the plural, *snádas*, would seem specially to signify the incisions themselves. As the last element in a local name the word is only extant in the expression *insnádas*,<sup>1</sup> which, however, would appear to be less a proper name than the designation of the *snádas* connected with the “*inland*,” or reserved estates of the proprietor. *Snádas* alone occurs in connection with *fyrhðe*: “*Ðæt firhðe bitwihu Longanleah and þem Súðtúne and þa snádas illuc pertinentia cum antiquis terminibus.*” I have found it in the first component of the name *Snádhurst*; there *hurst*, as we shall see further on, denotes a certain class of wood, and *Snádhurst* is specifically mentioned as part of a more extensive woody neighbourhood, and as a pasturage for swine and goats. This name corroborates the interpretation of *snádas* by a limited circumscribed woodland or pasturage. So also *Snæðfeld* (Charter, 538). Respecting stones for the boundaries of a plain, compare the remarks further on under the head *STÁN*. The word *snád* was also current among the Franks, Saxons, and Longobardians, in the sense of boundary marks cut in trees or stakes;<sup>2</sup> it was pronounced *snaida*, Old High German *sneida*, Low Dutch *snaat*.

MÆD. This word comes from *máwan*, *mæhen*, with which the Gothic *máitan*, *scindere*, has at least some degree of connection; *ṡmáian* in Gothic would

<sup>1</sup> Cod. Dipl. II. 228. It is evidently written *insnadis* through inadvertence.

<sup>2</sup> Anton's History of German Husbandry, I. 65. Lèò's History of the Italians, I. 129. Grimm, Recht. A. 545, 546.

have been perfectly analogous, and such a word might indeed have existed, though it is not to be found in any extant manuscript.

The Anglo-Saxon *mæd* signifies a grass-field, a meadow. It is often used as a local designation, not for an inhabited place, but invariably for meadow lands: Alingmæd, Longemæd, Sturemæd.

If we review those foregoing words which bear reference to cultivation,<sup>1</sup> we shall find this by far their most distinguishing characteristic—that every property was enclosed within certain boundaries. Not only are those the most frequent words in nomenclature, which convey this idea of enclosure and circumvallation, and such a one is *tún*, but the greater proportion of the words themselves signify the same thing. Besides *tún*—ham, burh, hēarh, séta, wurð, haga, fyrhðe, snádas, are of the same stamp. What follows under the head STÁN partially applies here. Enclosures, landmarks, walls, palings round about, are everywhere indicated, and appear to have been more or less inviolate and sacred through legal decrees or popular prepossessions. *An appreciation of the sacred nature of personal property betrays itself*

<sup>1</sup> Some names, compounded with *defer*, should have been introduced, perhaps, into this list: Mycel-defer (Michel-dever) and Cendefer (Candefer). Places are to be met with in Domesday Book, called *Defer* simply, (written Devre). I agree now with Kemble. The word *defer* is undoubtedly a Celtic word, and connected with the Welsh words, *dyfrau*, to water; *dyfredig*, watered; *dyfr-dir*, wet land; *dyfr-lan*, a water brink; *dyfr-le*, the bed of a river. This word *defer* seems to be the Anglo-Saxon pronunciation of the plural of the Welsh word, *dufr*, water; plur. *dyfroedd*, waters.

throughout Anglo-Saxon cultivation; the whole race is imbued with the notion of the security and the sanctity of private right; and this is only in analogy with what we trace in other German tribes. These circuitous fences and palisades may have been in most cases quickset (Celtic) hedges, or such may have been planted near them. We often infer, however, that simple fences of stakes were to be found amongst the Anglo-Saxons, as at this day amongst their descendants in America (where, indeed, the levelling of forests is a recognised rule and obligation in cultivation, while their preservation would more concern the Anglo-Saxons in their European island-home), from some articles in the *Leges Henrici I.*; for example, XC. § 4, “*Quod si in sepem animal impalaverit, et ipsa sepes mentonalis non fuerit, dominus sepis infeccionis seu debilitatis reus judicetur. Si autem virga deforis sepem incaute missa sit et aliquid interfecerit, secundum legem Ribuariorum, solvatur; si autem de intus sepem in virga se impalaverit, non est solvendum. § 5. Si quis in sepem vel in quodlibet periculum res aliena invitus minaverit, et ibidem interfecte vel debilitate fuerint, similes restituat, aut cum VI juret, quod hoc non fecisset.*” The *sepes mentonalis* (a hedge chin-high) is probably the origin of the law in force in America at this day, relating to damages inflicted by cattle which have broken through a fence; compensation can be only claimed when the hedge is six feet high—that is to say, English measure, which is somewhat less than the German.

Besides the strict order observed in detaching and

enclosing territorial property, the foregoing names present to us a picture of highly finished agriculture ; we have seen large estates, of which a portion (the *útland*) was devoted to the maintenance of the threshers, serfs, and retainers ; we have seen sheep-folds and stabling detached from the main estate ; we have noticed particular pastures for swine and goats ; and, concerning agriculture itself, a system of alternating courses, apparently the ancient wide-spread German three-course farming, to carry out which the plains were divided into distinct “*zelgen*,” and subjected to a course of cultivation. Yet, further—having already detected mills, we fall in with numberless paths and roads, even with artificial streets and bridges. Though the actual dwellings of the Anglo-Saxons might not have presented anything very enticing to a French eye, the cultivation and the husbandry—the local names have already proved it—were of a superior kind to any in France during the Middle Ages. The general characteristic of the German element—great taste and great enterprise in the cultivation of land—was not less demonstrated by the Anglo-Saxons in England than now by their own descendants and by other German offshoots, when the colonies planted by them in America are compared with those of nations of Celtic or Roman origin. The term *mearc*, denoting collectively the meadows, pastures, and woods in a tract of land, occurs constantly as an appellative or a proper noun : the former in words formed like *Bishah-hæma-mearc*, the boundary mark of *Bishah-hám* ; *Cymstáninga-mearc*, the mark of the inhabitants of



Cymstán,<sup>1</sup> St. Augustine's mearc; the latter in names, as Liofwynnemearc<sup>2</sup>, Cildmearc.

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## SECT. II.

### *Words indicating the Nature of the Soil.*

The designations of elevations, slopes, and depressions, on the earth: *Hyl*, *Dún*, *Bëorh*, *Hláv*, *Díc*, *Hrycg*, *Clif*, *Stán*, *Stíge*, *Denu*, *Hole*, and *Scylf*.

HYL is formed from *hwíl*, as *cyme* comes from *cwime*. This is pointed out by the double form of the corresponding Old Norse words, *hvoll* and *hóll*. The *í* in *hwíl* merged into *eo*, being governed by the following *l*, and a word is still extant connected with *hyl*; *hwëowol*, contracted into *hwëól*, wheel. *Hwalwa* is connected in the same way—inclining, bending downwards, *deverus*. *Hwëalf* is a derivative from the same stock—*convexus*, arched, curved.

The root reappears somewhat irregularly in the Latin *volvère*; for the German *hw*, has dwindled like *cw*, into *v* in the Latin; for instance, Gothic, quiman, Anglo-Saxon cwiman, *venire*; Gothic, quis, Anglo-Saxon, cwic, *vivus*; whilst the rule requires it should augment into *qu*: *hwa*, *hwæt*, *quis*, *quid*; *hwilc*, *qualis*, &c. *Hyl* means also the convex surface of the earth, rising from the level—a mountain. It is a word which originally signified elevations on the globe in general, but became subsequently restricted to the

<sup>1</sup> Cod. Dipl. II. 73.

<sup>2</sup> Ib. II. 71.

<sup>3</sup> Ib. II. 152.

sense of the German "berg." It occurs oftener in boundary marks than in the names of inhabited places. Foxhyl occurs in this way; whether Feówertreówe-hyl, and Tihhanhyl were actual mountains or colonised spots, I am unable to say; because they only occur as subjects of a transfer of property, and no particulars are added to determine the character of the locality. However, I believe them to have been mountains. Hræfenes-hyl is an inhabited place.<sup>1</sup>

DŪN is applied to dwelling-places so much more frequently and distinctly, that a general impression has thence arisen, that it may indicate lesser elevations than *hyl*. The word is known in many Celtic, in common with still more German dialects; *dùn* signifies in Gaelic every sort of elevation, from the most insignificant inequality to a mountain; *dùn arbhair* signifies a heap of grain; and *dùn*, indifferently, tower, fortress, citadel, hill, and mountain. In the Armorican dialect, *tunyen* means a pile. The Lowland *het duin*, and the corresponding German, *die düne*, are closely related, or even identical. Perhaps, too, the South German, "donen," to be swollen, to be inflated, is also related;<sup>2</sup> at least, the North Frisian *duynje* is the same (*inturgescere*) and *dünen* (*düne, döhne, döhning, düninge*), means the *düne* (Ang. *down*), or, rather, any undulating eleva-

<sup>1</sup> The German word *ortschaft* is not a district, but in general any inhabited place, village, town, or city; commonly it denotes a place of less importance—a village, or little town.

<sup>2</sup> Compare Schmeller, *sub voce*.

tion, a snowdrift, as well as a mountain. The primitive idea is indisputably, a height, a pile. The Old Norse feminine *dyngia* denotes not only a heap, but also a stuffed cushion, pillow, *pulvinar*; on the one hand, the German "*dung*," may have the same origin, and *dungheap* be simple tautology; and, on the other, the Norse *dùn*, the German *daune*, *daunenfeder* (*down*), may have some affinity, being the substance wherewith the cushion, or pillow, is stuffed; at any rate *dyngia*<sup>1</sup> is the name given to birds' nests lined with down. The Norse *dyna* means, likewise, a pillow or bolster. But enough of the affinities of this word. In a list of 1200 names, collected from Kemble's Charters (Vols. I. II.), I have found twenty-six, or almost the fortieth part, in which *dún* is the last component.

BËORH.—The basis of this word, meaning a mountain, is certain; it is connected with the verb *bëorgan*, or *bërgan*, to shelter (*celare*, *servare*, *juvare*). Both words are current in all German dialects; certainly, we find in the Gothic writings, not *baírgs* (*mons*), simply, but *baírgahei* (*montanum*); whence may be inferred the existence of *baírgs*, *mons*, besides *baírgan*, *celare*. The fundamental signification of *berg* was clearly this; ground, which conceals (*birgt*, in German, because it intercepts or bars the prospect beyond the horizon), and shelters (partly by concealment, and partly by intercepting gusts of wind, &c.). In fact, the Anglo-Saxon *bëorh*, was not *berg* (*mons*) in the modern acceptation of the word; it bore a far wider meaning. The least elevation,

<sup>1</sup> Is this the prototype of our sailors' Dingy?—*Ed.*

even a cluster of stones, or a heap of earth, was called *bëorh*.<sup>1</sup> This term is used in the heptateuch, after the account of the stoning of Achan. (Joshua vii. 26.) “And worhton mid stánum áne steápne bëorh him ófer.” It is not common in local names, but occurs in Ulenbëorh, Hola-bëorh,<sup>2</sup> and in the plural, Intanbëorgas, Stánbergas. From the expression, *Fearnbëorhginga-mearc*, we may infer a place, Fearnbëorh, or Feornbëorgas; the word actually occurs, but sometimes faultily transcribed, Feornberngas. And sometimes, moreover, with a weak inflection, as we find in the German, the weak plural or the dative form, “*bergen*,” conjoined with local names, Fernbëorngen and Feornbëorgan. Wulfbëorh, occurs too, but only in defining boundaries, and appears to have been, like Mearcbëorh, &c., the name of a neighbourhood, rather than that of a particular spot. Cólbëorh, on the other hand, appears to have been the name of a place; and, perhaps, also Balesbëorh, and Ælfredesbëorh (Charter 1276).

<sup>1</sup> A red, in opposition to a white mountain: *reáda bëorh* is only strictly speaking a tumulus—“tumulum, qui habet nomen Reádbëorh.” Cod. Dipl. I. 121.

<sup>2</sup> Ibid. I. 317. *Æt Holanbëorge*; here the expression appears to be the name of a place, but in II. 29, it is merely that of a neighbourhood:—“To þæm bëorge þe mon háteð æt þæm holne” (sc. bëorge). *Barrow* (hog) is undoubtedly a corrupt derivative of the Anglo-Saxon *beorh*; therefore it is quite possible, indeed credible, that from the Anglo-Saxon *byrian*, *erigere* (byre, *quod erectum est, monumentum*; *eorðbyre*, *tumulus*) the word *barrow* (tumulus) has its origin, and also *burrow* (warren), because *eorðbyre* signifies not only a tomb, a tumulus, but also a heap of earth in every other respect.

HLÁW had in part the meaning of *bëorh*. It is the Gothic hláw, *sepulchrum*, *tumulus*, gravemound, and then in general an artificial elevation of the soil, *agger*; Old High German and Old Saxon, hléo, *tumulus*, *acervus*, *agger*, *mausoleum*. Notwithstanding the non-coincidence of the radical vowel, *hláw* and the Latin *clivus* appear to me to be the same word; for the consonantal mutation is quite regular. It appears to refer in names of places more to small existing elevations than to old sepulchral mounds, although mention is made of such in a boundary list in the Anglo-Saxon charters (II. 250), "Oð ðone hæðenan byrgels."<sup>1</sup> Bosworth has catalogued under the word hlæw (which form varies with *hláw*) several names of places in which it is an element: Hundeshláu, *Houndslow*; Leódhláu, *Ludlow*; Winneshláu, *Winslow*; Merehláu, *Marlow*; Eásthlau, *Eastlow*; and West-hláu, *Westlow*. We subjoin a few from the charters: Oslafes-hlaw,<sup>2</sup> Prentsa-hláu, Scuccan-hláu,<sup>3</sup> Wihtbaldes-hláu, Lillan-hlæwes crundle, &c. There are yet others of which I have taken no notice.

Distinct from hláu there is Díc, the German *deich*,

<sup>1</sup> One instance (Wihtbaldes-hláu) mentioned in the neighbourhood of Canterbury (Dorobernia), may possibly be the glebe of one Wichtbald. "Hlæwan slæd" (Charter, 775) is not Lowslade, as Kemble has conjectured, but *Lew Common*, near Bampton, and so named from a tumulus still existing there.

<sup>2</sup> Cod. Dipl., I. 283. This may be likewise an actual sepulchral mound,

<sup>3</sup> Ibid. II. 194, 195. It is a spot serving as pasture ground for swine and goats, as *denberu*; also, a thicket or woody neighbourhood.

*dike*. It certainly means *agger*, but not in the sense of an isolated heap or an abrupt conical elevation like *hláw*; it is rather a continuous, protecting dam.<sup>1</sup> So *díc* (masc.) fossa, the ditch—*seo díc* (fem.) vallum, the dike—Cod. Dipl. No. 620—ondlong *díces*, þeh *sio* forscoten wære, i. e. secundam fossam, etiamsi vallum dirutum fit. It occurs as the designation of a neighbourhood in Fæstendíc, Hëottasdíc, Fyxandíc. There is also the Dícweg.<sup>2</sup>

I scarcely know how to explain HRYCG satisfactorily. Where it occurs it seems synonymous with the German word *rücken*, excepting that *it* has a strong, and *rücken* a weak, inflection. It is evident from the Charters that it referred to several localities which were neither cultivated, nor indeed susceptible of cultivation, but only in use as pasture grounds; unfruitful, thorny, fenny ridges of land (such as are called "*barren*" in America) seems to be the meaning of the word in geographical names. It thus occurs in German, as *Hundsrück*.<sup>2</sup> Other names relating here, and of which mention is made in the Charters, are those of pastures for swine and goats, Pætlan-hrycg, Lind-hrycg, Eást-lind.hrycg, Pedan-hrycg, Sænget-hrycg, Lange-hrycg, Spác-hrycg, Pechelinge-recg, and Eppanhrycg.

<sup>1</sup> A list of the Dikes is given in the Appendix, with their localities.

<sup>2</sup> The boundary list in the Charters, I. 109 :—"Ærest of Turcanwyllas heáfde andlang stræte on Cynëlmesstán on Mylenweg, þonne andlang hrycges on Heortford,"—should be translated, first from the source of the Turcan stream along the road by Cynelm's stone to the millway, and thence along *the height to Hartford*. Query, *The Ridge-way*.—*Ed.*

CLIF is the German *klippe*. It means literally the side of a mountain of which the face is so abrupt that it appears cleft asunder, in contradistinction to isolated crags; it also serves to designate whole ranges of mountains and hill sides, and even small mountains and hills themselves. There are abundant instances of names in which the last syllable is *clif*, in oblique cases *cliv*. A cathedral at Clife; a mountain side, Wendeles-clif;<sup>1</sup> names of inhabited places, Marne-clif, Trottes-clib, Weolces-clif.

STÁN, the German word *stein*, is current in nearly all dialects. I conjecture it had in former times, like the modern German, the special meaning, house of stone, otherwise *stancestel*, which would help to explain its position here and there as the last component in the names of places.<sup>2</sup> Such are indeed by no means numerous, still some are extant; as boundary marks a Cynëlmes-stán, Græva-stán, Hwíta-stán, Hára-stán (and its corruption, "la hore stone," Charter, 355),<sup>3</sup> Hola-stán, ðyrela-stán, Mær-stán; and names of places, Cucolan-stán, Folce-stán, Brixges-stán (Brixton).

STÍGE. Gentle slopes <sup>4</sup> (*Leiten*, or *halden*, as they

<sup>1</sup> "Est autem vicus ille (sc. Timbingtún) situs sub montis rupe, qui antiquo vocabulo vocitatur Wendelesclif."

<sup>2</sup> One instance of a reádan stán occurs at Goring, *East Ginge*, Berks.—Charter, 1221. Eádréd held a council in the neighbouring parish of Hanney, in 956, "coram meis optimatibus."—Charter, 1297. A *Witan-stán* occurs at *Worth*, Hants, where a council was held, anno 931.—*Ed.*

<sup>3</sup> "Æt ðan gregan stane."—Pytmister, Somerset.

<sup>4</sup> Kemble says, "A narrow path or lane, originally a rising one; from stigan,"—Vol. III. xxxviii. So Camden. The Ciric

are called in some parts of Germany) appear comprehended under the name *stige* or *anstige*. Some, though certainly not many names preserve the expression in that sense: Burghardes-anstige, Báres-anstige, Wynheres-stig, Gëof-anstige.<sup>1</sup>

DËNU. This word signifies lowlands, but only those those that are unadapted for particular cultivation; it figures in local names solely where they have to do with pasture grounds for goats, swine, &c. On this account I shall delay treating of it till we discuss its relative *den*, amongst the names derived from parts of a forest, to which head I refer my readers.

HOLE, often written *hale*, is identical with the German *hole*, with this restriction, that the Germans often confine the term to a narrow pass or gorge, whilst, with the Anglo-Saxons, it was quite otherwise; for

Stige occurs in Charters 61 and 1368. In Oxfordshire, a *steway* is a raised slip of grass land between the ploughed lands (in German language, ein rain), from *stigweg*, a beaten path, as *gangway*, is from *gangan*, to go.—*Ed.*

<sup>1</sup> I would divide Gëofan-stige, instead of Geof-anstige, if a Giflé, or Giflea, did not occur, Cod. Dipl. II. 114. I know not how to explain the first portion of the name. *Gëof* and *gifu* mean donative; other compounds admit of simple explanation; thus *gif-stól*, the feudal seat, throne: *gif-heal*, the feudal, hall, the hall of nobles. Perhaps then Gëofan-stige, or Gëof-anstige, at least is the right reading. There was an old German word, "*gauf*," *vola manus*, subsequently *gauffen*, which is now applied to the hollow of the hand in South Germany; "*goffu*" is, in old German, the small of the back; and "*gufel*," every cavity in the steep slope of a mountain.—See Schmeller, *gauffen*, and *gufel*. Gëof-anstige or Gëofan-stige may have some affinity to these roots, and signify a slope which again forms a depression something like a basket.



entire places and neighbourhoods are defined *hole* from their situation in a hollow. It appears to the point to render hole "*schlucht*," ravine, though the words have no connection. Hunbealding-hole, Tannera-hole, Pæbbels-hol, Eccles-hale, Wiweles-hale, Bócen-hale, Tapan-hale are words which relate here.

SCYLP, scylf, or scylie, a crag. Scylp and scylf have forcible, scylie weak inflexions; all are feminine. Examples: Scylfrycg, a craggy ridge, Scylftún, Scyflingdún, Ðutinga-scylf, Byrmanscylf, the crag of the coat of mail, or the crag of the fire (byrne, a coat of mail, and bryne or sometimes byrne, a fire or burning).

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### SECT. III.

*The Names of Water-courses, Basins, and their Banks :*

*Eá, Sæ, Lacu, Cumb, Pyt, Burne, Bróc, Bec, Hlinc, Ríðe, Wel, Hæáfð, Múð, Ig, Ófer, Nes, Hyrne, Hó, Óra, Láde, Fleot, Hyð, Ford, Crundel.*

EÁ (Old High German *auua*, Gothic *ahva*, Latin *aqua*) denotes water in general, but a river, a running body of water in particular.<sup>1</sup> Proper names present a form of the word which is at once more ancient and more closely approximating to the Gothic and Latin, i. e. *áo, æa, æia, æg*, and *eah* (Liminæa, Mëduwæia, Mëodowæg, Grafoneáh). The names of a whole series of rivers have this form as one element; so, in-

The Old Norse geyfla (*ruga, plica*) would then relate to this likewise.

<sup>1</sup> It is said that the word for water is equivalent to the *eye* in many languages, especially the Eastern. "Aqua de Eye" in insula de Croyland.—*Ed.*

deed, that the first part of such names occasionally retains a mutilated remnant of the more ancient Celtic appellation. *Eá* withal, like the old High German *auua*, signifies the bed of a river, and also so much of the valley in which it runs as lies exposed to inundations or contiguous to its banks. The following are some of the instances which prove it:—1. Rivers: Limin-*eá*, a small river in Kent; Mëduw-*eá*, or Mëodow-*eá*, a river in Kent; Stur-*eá*, in Kent (another river Stureá was in the country of the Dorn-sætas), and many others. Lappenberg's map is best able to convey the idea of the wide-spread application of the word *eá* to rivers. 2. Localities in the neighbourhood of rivers<sup>1</sup>: Binnann-*eá*<sup>2</sup>; this is a plot of ground situate at the junction of the two sources of the Stur. Græfan-*eá*, a locality adjoining the small river Swæalwe, in Kent. Æwhylme is *origo fontis*.

SÆ. This word is as peculiar as *eá*; we now only allude to it to remark that it is applied to lakes, otherwise known as lacu (fem.); this expression, however, seems more suitable to smaller masses of stagnant water—ponds, for instance (Cod. Dipl. II. 250); it is the same as the German *lache*; for example, *smale lacu* (Ib. II. 205). Some, but not many names are conjoined with *sæ*. Scoffoces-*sæ* (Ib. I. 258).

CUMB is another name for a mass of water; it originally signified a trough, a bowl, like the old Norse *kumpr*; and subsequently, not a valley—as Bosworth

<sup>1</sup> Derived from *éa* is *eyte*, the modern ait, a small islet. Cod. Dipl. IV. 211.—*Ed.*

<sup>2</sup> Ibid, I. 252. "Inter duos rivos gremiales fluminis quod dicitur Stur."

wrongly asserts—but an extensive, though running sheet of water; for we read of an *æwylm* and a *heáfod* of the *cumb*. (Cod. Dipl. II. 28, 29). Mercecumb, Smalecumb, Iancumb, Liscumb, &c. Parts bordering on such ponds and water-troughs were likewise called *cumb*; for example, a swinewalk, *ecg-wæaldes-cumb* (Ib. II. 194. 195). *Combe* is made use of in this sense in old French. (Garin le Loherain, I. 96.)

It seems possible that, as in the Welch *cwm*, so also in Anglo-Saxon a *cumb* might have been without a streamlet, and called so only in reference to the form of its surface—*cumb*, *dolium*, *modius*—but commonly a valley formed in some similarity to a trough, a bowl; a valley has also its water-course though but a streamlet, and however dry the greatest part of the year. I do not think that the Welsh *cwm* is the root of the Anglo-Saxon *cumb*. This Anglo-Saxon word is connected with an ancient verb, *cimban* (*camb*, *cumbon*, *cumben*) *jungere*; its derivatives are *cimbing*, *junctura*, *conjunctio*; *cambol*, *signum militare* (quo *conjungitus exercitus vinculo quasi commune*), &c.; *cumb* is, therefore, a vessel that joins or is joined.

PYT. The German *pfütze*. A word applied to lesser collections of standing water—puddles, cisterns, and such like: *Gréna-pyt* in a list of boundaries in the Charters, II. 28;<sup>1</sup> *Mærpyt* in another list, Ib. II. 250. It does not appear to be a derivative of *puteus*; it has too anomalous a signification for a word so directly derived, and is, moreover, uniformly common even to scattered German races. The irregular re-

<sup>1</sup> The Anglo-Saxon verb *pyttan*, *excavare*, *fodere*, is only a derivative from *pyt*.

lation of sound prevents the assumption of any connection between the Latin and German. *Puteus* would, on the whole, be more aptly rendered literally *bæð* than *pyt*.

**BURNE.** A fair proportion of names are conjoined with this word; the form corresponds with the German "*born*," and the meaning with the German "*bach*." Thirty-six of Kemble's 1200 names, nearly the 33rd part, have *burne* for their last element. Here we notice that in the German dialects the same terms were originally applied to denote the bubbling of a welling running stream, with the rising, singing of the boiling water and the flaming of fire. As *sëað* (the *sodbrunnen*) comes from *sëoðan*, to seeth, so *burne* is from *birnan* (*brennen*, to burn), *wel* or *wyl* (the *quelle*, *welle*, the spray, or wave) from *wëallan* or *wyllan*, to bubble up, to boil. A string of names with "*burne*" corresponds directly to German names with "*bach*"; and oftentimes *latex*, *torrens*, or *rivulus*, is annexed to the names, expressly to asseverate the distinction, for amongst the Anglo-Saxons, dwelling-places often took the names of those brooks on which they bordered, and a doubt might arise whether Reodburne (Rorbach) signified the spring or the place Rorbach. *Fiscesburne*<sup>1</sup>, *Fischbach*, *Swána-burne*, *Schwainsbach*, *Æscburne*, *Eschenbach*, *Hursburne*, *Rossbach*.

**BRÓC**, the old High German *bruoch* (*aquosa terra*, *palus*) signifies a stream in Anglo-Saxon. Since the vowel in the word is decidedly long, Bosworth's deri-

<sup>1</sup> *Torrens*.—Cod. Dipl. I. 59, 122, 192.

vation from *brëcan* (burst forth) must be false; the vowel presupposes a root *bracan*, such as is contained in the Old Norse *braka*, to rush. *Bróc* is originally a rushing stream, though we cannot tell why, and "bruoch" has come to signify morass in High German; perhaps, however, words of two distinct stocks have become intermingled; possibly "*bruch*" signifies a yielding morass, and *bruoch* rushing water. The Old Saxon is still *gebrac* (like *brak* in the Norse), to make a noise, to rush, *tumultus*. The local names in Kemble's Charters compounded with *bróc* and *burne* are very numerous. We give as examples: *Beóbróc*, *Gytingbróc*<sup>1</sup>, *Wealebróc*, *Bróchangra*, *Bróchyl*, *Ællesburne*, *Cisburne*, *Fiscesburne*, &c.

*BEC* (the German *bach*) is comparatively rare in local names. *Holbec* and *Pyncebec* occur in a computation of the possessions of the monastery of Croyland. It has been said, that it is a provincialism of the north of England, but there is *Burhbéc* in Berkshire; *Citwara-béc*, and *Heowbéc*, in Hants; *Heafca-bæc*, in Cambridgeshire; *Gafer-bæc*, and *Gislesbæc*, Oxon; and *Earnabæc*, Somerset.

*HLINC*, the more modern German, "*klinge*," Old High German *chlinga*. The signification is running waters—mountain streams which have burst their channels—brooks in general. The primary meaning may have been similar to that of *bróc*. *Brunnen* and *klingen* stand in opposition to each other in German, like *fons* and *torrens*. Names compounded with this word are not numerous; there are some,

<sup>1</sup> Cod. Dipl. I. 169. Fontanus.

such as Grénanhline, Meoshline, Swëordhlineas. Also, Bromhline, Burglenc, Deorhline, Freccehline, Gatehline, Hlinegelád, Hwítanhline, Sandhline, Smalanhline, Swyrdhlineas, Ðornhline, Urðhline, Wóhhline, Uuonhline, Wotanhline.

RIDE betokens any running water, and is to be rendered *fluvius* and *rivulus*. The word is still to be found in North Frisian in the form *ride*, *rie*, to denote the bed of running water. In Old Saxon, the word must have been current here and there; for there are numerous streams in north Germany, bearing Reide as nomen proprium. The word is also in use as an appellative. Léodríðe, Scottarið, Blace-ríðe, Fúle-ríðe are Anglo-Saxon names which belong to this subject.

WEL or *wyl* or *wella*. In the foregoing notice of "burne," the connection of this word with *wëallan* or *wyllan* was traced. The German *quëllan* is derived from *kiwëllan*, and the present word *quelle* would correspond to an Anglo-Saxon *gewylle*, but none such is extant. In either case *wel* and *quelle* are related and identical in meaning. The local names herewith compounded, are tolerably plentiful. Thirty or about 1-40th of Kemble's 1200 names are found with *wel*, *wyl*, or *wyllas*. These are in part names of streams, and of the springs whence they issue (fontanus Ombreswella, Secgwel, Swëordlage-wel, and Wulf-wel, of whose fountain-head distinct mention is occasionally made), and in part places named after contiguous springs and rivulets, as is frequently the case in Germany. As we have inhabited places, Salborn, Sonneborn, Eschenborn, Wolfsbrunnen, &c.

so had the Anglo-Saxons, Blacwella, Bótewella, Crid-danwyl, Berhtanwella, Cornwella, &c.

If we turn from the consideration of various sheets of water to the distinct local names originating in their extreme points, we shall meet the term *HEAFOD* in the sense of source, as well as the term *æwylm*—which however, I never find incorporated in proper names—and *múð* in that of mouth.

The actual progress of water itself is expressed like the prolongation of any long line of hedge, ditch, road or even estate, by the verb *scëótan* (*schieszen*), to shoot; a stream or river *shoots* from its *source* to its mouth. Grimm has dwelt of late so explicitly on the form of the word *heáfod*<sup>1</sup>, that any addition would be superfluous. *MUÐ* is evidently derived from *mund*, like *huð* from *hund*, *sóð* from *sond*, *cúð* from *cund*. This rejection of the *n* before dentals (except *t*), and aspiration of the dental if it be not already an aspirate, is a customary, though not always a needful, alteration in the pronunciation of Anglo-Saxon, to which there are analogous cases in Old Norse and in Old Frisian.<sup>2</sup> The following are local names embodying both expressions. *Wulfwellesheáfod*, *Smalan-cumbes-heáfd*, *Swínesheábd*, &c. *Fromemúð*, &c. Since, however, *heáfod* is a figurative term, and applied to other designations (heights, for instance)—we are not invariably called upon to seek out a welling spring in the neighbourhood, (not

<sup>1</sup> Moritz Haupt's *Researches into German Antiquities*, I. 136.

<sup>2</sup> As well as some in High German—*muster*, from *monstrare*.

perhaps for Swínes-heábd the name instanced above) ; for at times a place situate on an eminence may be called *heáfod*, solely on account of its position, as, Dunhefd or Dunhéved.<sup>1</sup>

ÍG. The vowels *í* and *á* or *æ* stand in an organic connection, most important for the inflexion of German verbs. The same root seems to be sought in *æ* or *éá* (water *æue*) and in *í* or *íg* (island, morass), since *g* following a clear vowel (that is *í* or *e*) is pronounced soft like the German *j*, and prolonged almost like *h*, as we have already explained in a note to page 34.<sup>2</sup> The entire list of this family of words, relating to water and marshy land, runs thus ; *ih* (in Anglo-Saxon *íg*) *áh* (Gothic *ahva*, Anglo-Saxon *æ*, *éá*, Old Norse *ey*) *ig* (Anglo-Saxon *iggoð*, *insula*). Names with *íg* are tolerably numerous ; the same word would frequently vary in form, for in the

<sup>1</sup> Cod. Dipl. II. 106, 107. In a lated Charter Dunninghéft is inserted.—Ib. II. 334. It may or may not be identical with Dunhéfd. In any case it follows from this name, that the Anglo-Saxons, like the ancient Frisians, had a word (*duning*) synonymous with *dún*. In North Friesland the word *hövd* by itself is applied to an elevation or promontory on downs.—*Outzen*.

<sup>2</sup> The Gaelic *i*, which is written *hi*, if a word that ends with a vowel precedes, seems to have some affinity to the Anglo-Saxon *í* or *íge*, but it is an affinity of a very early date, for the Celtic languages, as well as the German dialects, issue from the same source, whose first elements formed the Sanscrit and the Zend languages. The Celtic and German languages have both followed a very different system of development ; nevertheless, there are numerous instances of affinity in their roots and forms.



terminations of names, *íg* would dwindle into *eg* (*ej*) and *ei*. We see by the annexed translations of the words thus composed with *eg*, that *eg* final is simply the word *íg*: Cerotes-eg (*i. e.* Cirotis insula); a name otherwise pronounced Ceortes-eg, Certeseg and Certes-ey; *í* alone may possibly remain, at least it is the only way in which I can explain Oðer-í. Islands appear to have been specially considered holy ground amongst the pagans, like as they were devoted to monastic purposes in Christian times. Es-íg (asen or ansen island, the island of demigods); Hel-ig, (Hela's island, the island of hell), and particularly some savage mythological names of islands or islets; these force upon us the conviction that islands were the scenes of those executions which assumed the form of human sacrifices amongst the Germans, and in which the criminal was immolated as an expiation to the gods: thus Torney, the island of anger; Baddes-ey<sup>1</sup>, (islet of the effeminate), Ludes-ey<sup>2</sup>, island of the worthless. Domeccesige—

<sup>1</sup> So named, perhaps, because it contained a quagmire, in which were plunged those unchaste persons, of whom the gods demanded a like sacrifice. We also light upon a Bæad-dan-syla, which was a distinct morass, and had perhaps once served a similar purpose.—“Ignavos et imbelles et corpore infames cœno ac palude, injecta insuper crate, mergunt.”—Tac. Germ. 12. See further on, under the words SÓL and SÝLĒ. In the Saxon part of the district of Hessiga in old Germany, a plot of ground, the scene of such barbarous executions (burial alive with a stake through the heart), was named a Buddenfeld.—Vita Lingeri, ap. Pertz, II. 419. This name, Buddenfeld, has, perhaps, some affinity to the old French *put*.—See ante, pp. 24, 25.

<sup>2</sup> Cod. Dipl. II. 341. Leoč, luč, signifies a scoundrel, lyčre,

insula aciei iudicii—seems to have been a place for condemnation and execution.

ÓFER. Few names embodying this word (the German *ufer*, *i. e.* a shore, or bank) have come under my notice. *Under-ófre*, an inhabited place, and *Heán-yfre* (Hannover), a pasture for pigs, are of their number; also, Over near Cambridge (809), Acófre, Genenófre, Geahes ófre, Hencófre (for Heng-ófre, an overhanging shore), and Underófre.

NES OR NÆS. Grimm has treated of this term, which signifies damp humid land stretching out into the water, small peninsulas which might *occasionally* have the features of promontories. There are not many Anglo-Saxon compounds of it; Fisc-næs, a fishery in the Thames; Holdëoranesse, Agemundernes, &c.

HYRNE. The word is a derivative of horn, *cornu*, and signifies a resemblance to a horn; land projecting like a horn into the sea or into a river; a valley lying between hills, curved like a horn; an angle or corner in general. It chiefly comes before us in the first sense, and it is this sense which most frequently originates the formation of local names connected with it. Namanland-hyrne.<sup>1</sup> [Coldirne Street tra-

a good for nothing; the German *luder*, English *lewd*. We see from words which are manifest derivatives, that the aspiration of the *ð* is not quite invariable: *lotwraence*, vile deceit, seduction; *loderë*, scoundrel, lewd person; *loderung*, the act of a *loderë*. The Old Norse has no aspirate either in the prototype of this word, *lidda*, homo nequam; *loddari*, homo nequam; *lödurmenni*, homo nequam.

<sup>1</sup> Cod. Dípl. I. 303. The inclination at the extremity of a

verses *an angle* made by the Ouse and its tributary stream.—ED.]

Hó is clearly a contraction, and replaces the more ancient form *hang*; it is synonymous with the German *hacke*, a heel, and, indeed, *hacke* appears connected with *hangen*, Old High German *háhan*. A yet more ancient form *hoh* occurs, plainly proving a similar process to have taken place in the formation of this word, as elsewhere when *an* precedes a dental, *n* is rejected, *a* prolonged into *ó*, and the dental melts into an aspirate. Those plots of ground were denominated *hóas*, which extended into the water in the shape of a heel; for instance, Cæges-hó, Criddes-hó, Clofes-hóh and Clofes-hóas, Fin-gringahó, Hokeslode, Hokkiton, þan hókedan garan (dat.). Charters III. 434.<sup>1</sup>

ÓRA. As *ór* (Latin *æs*, Old Norse *eyr*, old French *orée*, bord, ou lisière d'un bois; obsolete British *yoror*, Gaelic, *or*, *oir*, border, coast, brim, edge), stands in lieu of *ár*, *óra* might have replaced the

dike is likewise called *hyrne*; thus in a boundary list (Cod. Dipl. II. 206):—"Andlang díc on þone weg, eást andlang weges on þære díce hyrnan."

<sup>1</sup> Weawan-hóc, heel of calamity, unfortunate heel. We have also "*hock-shaped*" pieces of meadow land, extending into the arable fields in the Midland counties, called *Huckets*. There is also a place called *Hucking-acre*, at Butleigh, Somerset. Kemble states (Saxons in England, I. 412) that, Hóces byrgels, Hóces háam, and a Hócing mæd, are named after Hnæf the Hócing; but, as Dr. Lèo remarks, although Hóc and Hócing are nomina propria of men, it does not follow that only the Hócing and Hóc who occur in *Beówulf* are referred to.—*Ed.*

the original word *ára* (Old Norse *eyri*), the shore. In this case, it may possibly be connected with the Old Norse verb *eyra*, *parcere*, and signify secure, firm, ground spared by the sea, a safe point on the coast, a haven. As far as I know, the term is extant in names only, and invariably denotes those parts of a sea or river shore, which afford a safe landing-place. That this word is peculiar to the Anglo-Saxon and Old Norse renders it the more probable, however, that it is unconnected with *eyra* (Anglo-Saxon *árian*, *parcere*), and is adopted into the German from the Celtic dialects of the island direct, thence into the Old Norse, and answers to the Erse and Gaelic *or*, *oir*, brink, edge. I discover nothing resembling it in other German dialects. I have found in the Charters, several names incorporating *óra*, which I here cite: Óra, Billanóra<sup>1</sup>, Boganóra or Bucganóra, Bæccesóra<sup>2</sup>, the brink of a brook (?), Bucgan-óra, Reádan-óra<sup>3</sup>; Cumenóra<sup>4</sup>, Cumenesóra, Boxóra<sup>5</sup>, Toppesóra<sup>6</sup>, Icen-óra<sup>7</sup>, Bryttes-óra, Byrhtes-óra, Colmanóra, Colmenóra, Wúlfóra, Coponóra, Goldhóra. It appears to me to follow from these compounds that "brink or bank," gives the sense quite, and that this interpretation is pre-

<sup>1</sup> Cod. Dipl. II. 73, 410, 411. A level ground near the water's edge, affording pasture for swine.

<sup>2</sup> Ib. II. 303. A woody bank, answering the same purpose: "Æt Hidhyrst in sylva."

<sup>3</sup> Ib. I. 107. An inhabited place.

<sup>4</sup> Ib. I. 23. An inhabited place.

<sup>5</sup> Ib. I. 150, II. 108. An inhabited place.

<sup>6</sup> Ib. I. 270. An inhabited place.

<sup>7</sup> Ib. I. 270, II. 360. An inhabited place.

ferable to that of landing-place or haven; for how could there be such beside a rivulet?<sup>1</sup> and how in this case came the name to be bestowed on extensive woody flats, on a shore in use for pasture? That the solitary form of the word, too, should be in the weak inflection, establishes its non-descent from the German.

LÁDE, channel, or flowing stream, resembling a channel; a waterway in particular; a road, a journey, *iter*, in general. It is plainly connected with liðan (láð, lidon, liden), *proficisci*. A ð might be looked for in formations from the pret. sing., but this letter ð and the medial d are often interchanged, thus: *brimlád*, *sælád*, sea voyage; *sciplád*, ship's voyage; *ládman*, traveller's guide; *lædan*, to convoy, to conduct, to guide. Besides Eówenláde<sup>2</sup>, the name of a place, I find the rivers, Jaen-or Jaegn-láde, and Wodeláde, which seems to have a common meaning with Wodafleót; finally, a Cappelláde.

FLEÓT (the German *fliesz*), *flow*, flush of water. It is also a channel, an arm of the sea running like a channel between the coast and an island, a river. Compounds with fleót are far more numerous than

<sup>1</sup> Cod. Dipl. II. 205. In a boundary list, a level ground near the river, and near (a place) Toppeshám, is called Toppesóra—"ærest, from Toppesóran up," first from Toppesóra upwards, then—"andlang streámes eft on Toppesóran," and along the stream over against Toppesóra.

<sup>2</sup> Written Eunelade, Cod. Dipl. I. 58. Eówengelád (Ib. I. 178) and Eówenland is a palpable mistake for Eówenlád, Ib. II. 405, 406.

those with *láde*: Ealhfleót, Scipfleót<sup>1</sup>, Wodafleót<sup>2</sup>, Mercflót<sup>3</sup>, Hudanfleot, Hunbergfleót, &c. No name of any inhabited place is in this list, it consists entirely of appellations of streams. Lappenberg's chart contains the name of one place formed with *fleót*, evidently because it bordered on a strait—Wip-pedesfleót.

HÝÐ. A familiar word denoting a haven. At times, it means simply coast<sup>4</sup>, but the original import was *receptaculum*<sup>5</sup>. There are a fair number of its compounds extant, although but few occur in Kemble's Charters—Celchýð, Bledenhýð, &c<sup>6</sup>.

FORD, is the German furt, *vadum*, and is frequent in names; thus, Salt-ford (Salz-furt), Hëortford (Hirschfurt), Hereford (Herfurt), &c. Forty-seven, or almost one twenty-fifth of the 1200 names in Vols. I. and II. of the Charters, embody *ford*.

CRUNDEL, in latter times, is of the neuter gender, but originally was of the masculine (Cod. Dipl. Nos. 622, 979), and its origin is more distinctly seen in the form "crundwýll" (*þonon eft on crundwýlle*, Ib. No. 956). I find no explanation of the word

<sup>1</sup> Cod. Dipl. II. 71, 86. In the last passage, *pirigfleót* is evidently an erratum for *byrigfleót*. There are two branches or conduits, mill-streams or such like, on the river Mæodow-ëa:—"Incipiunt pellati *pirig-fliat* et *scípffiat*; pausunt in flumine." What meaning has *pellatus* here?

<sup>2</sup> A stream apparently connected with the river Jaenláde. Ib. I. 190.

<sup>3</sup> Ib. I. 149, 253. A strait, *fretum*.

<sup>4</sup> Compare Grimm, voce *Elene*, 248.

<sup>5</sup> Grimm, Gr. I. 366, latest edition.

<sup>6</sup> Cod. Dipl. I. 73, expressly defined as *portus*.

*crund*, in any of the Gothic dialects, except in the Old High German. According to the regular transposition of the Anglo-Saxon consonants in words derived from the Old High-German dialect, the primitive word should be *chrunt*, or *chrunti*<sup>1</sup>, and this word is found in the Gloss. Junii (published in Nierup Symbol. lit. Teuton.), where it is explained by the Middle Latin word *cerula*, or, as it is also written *coerola*, i. e. *arca*, *arcula*, *pyxis*. A *crundel*, or *crundwel* is, therefore, a spring, or well, with its cistern, trough, or reservoir, to receive the water; such as are still found in the banks by the side of the great roads (sometimes furnished with an iron ladle secured by a chain). In later times the origin of the word seems to have been somewhat forgotten, and it occurs regularly as a neuter noun, with *crundelu* in the plural, instead of *crundelas*. Examples:—Abban *crundel* (? *St. Ebbe's crundel*), Cealc *crundel*, Cyninga *crundel*, Bweles *crundel*, Leppen *crundlas*, Luttas *crundel*, Lillan-hlæwes *crundel*, Mæres *crundel*, Morth *crundel*, Rinda *crundel*, Stán *crundel*, Wídan *crundel*, Win *cron-*

<sup>1</sup> This word *chrunti*, as well as the analogous Anglo-Saxon *crunde* or *crund*, presupposes a High German verb, *chrintan* (pret. sing. *chrint*. pret. plur. *chrintum*), and an Anglo-Saxon verb *crindan* (*crand*, *crundon*). This verb has not yet been found, but in the same manner in which *crunde* or *crund* is derived from the pret. plur., we have, in the Old High German dialect, a derivation from the pret. sing. the word *chrint*, *æneum* (Cod. Emmeran. g. 5, Bibl. Monacens), interpreted also as *alveus* in another Codex (A. 157, Bibl. Argorateus), and in a third Codex, *collectabulum* (Glossæ Monscenses, in Pez. Thesaurus, I. 400).

del, Pis crundel, Durnan crundel, Ellene crundil, Focgan crundel, Crundella, No. 314. This form, crundella, is a compound of crund and wella; which form, wella, has a plural wellan.

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#### SECT. IV.

*The Designations of Fens and Morasses: Mór, Mére, Mersc, Rysc, Wic, Sól, Pól, Wáse.*

It will be difficult to establish the distinction between *mór* and *mére*. Both words have the same radical vowel though it is modified in the latter alone; indeed it is originally the same, as in the Anglo-Saxon *mæaru*, plastic, yielding, mollient, *mollis*; Old Norse *mör*, yielding part, fat, grease. The Anglo-Saxon *mór* also corresponds to the Old Norse *mór*, *terra pinguis, cespes bituminosus*, (a turfy bog); the latter signifies besides (and the Anglo-Saxon seems the same) *fruticetum, ericetum*, heath, thicket. The Old Norse *mór* is related to the Anglo-Saxon *mór*, in the same way as the Old Norse *mýri* is to the Anglo-Saxon *mére*; and here the distinction seems almost to vanish, for *palus, solum uliginosum*, is given as the signification of *mýri*. Hence it appears to follow, that *mýri* means actual marsh; *mór*, merely soft, yielding bog; though often indiscriminate application of both terms to the same spot may have been arbitrarily made. I only find in High German, "muor," *palus*, as a corresponding word to *mór*; but no *muori, solum uliginosum*, how-



ever answering to the Anglo-Saxon *mæaru*, there is an adjective, *maro*, yielding, soft, *tender*, *mollis*. The Frisian *mar* (a moat) scarcely applies to this list. *Mór* rarely occurs in the local names of the Charters; but occasionally in boundary registers; for example, *Scëorta-mór*, *Wed-mór* (Cod. Dipl. II. 114, 115.) *Móras* and *fennas* (marshy meadows) are otherwise often conjoined. The word *mére* is more common in the sense of marshlands, boggy swine walks, and places adjoining morasses; thus, *Fenamére* is both a fen and a neighbouring estate. Eighteen names amongst Kemble's list of 1200 are formed with *mére*.

The word *MERSC* appears a co-relative of *mearo* (*mürbe*, mellow); it is exactly the German *marsch*, the Middle Latin *mariscus*. It is sometimes met with in Anglo-Saxon local names; thus, *Stódmersc* (Ibid. I. 12, 31, in the former place it is written by oversight *Stódmersc*), and *mersc to Prestatún*. Ibid. (II. 102.)

*Ryrc* or *Ryx*. This word, which is peculiar to the Anglo-Saxon and English, signifies *rush*, properly speaking, and it would seem in a more general sense, *rushes*, *rush-stream*, *rush-field*; in short, any spot in which *rushes* abound. It is only in this acceptance that the term can become the second element in a local name, as in *Blácanryxa*<sup>1</sup> and *Wenrysc*.<sup>2</sup>

<sup>1</sup> Cod. Dipl. II. 250. It is evidently a marsh or rivulet overgrown with *rushes*, here called the white or shining; or should it be written "blaccan," for then it would signify black *rushes*?

<sup>2</sup> Ibid. I. 165. It is a running stream, the *Windrush*. There is an islet on the *Thames* in *Oxon.* called *Rushey*.

Wíc evidently relates to *wác* (soft) in the same way as *mór* to *mëaru*, and approximates in sense; soft yielding soil, quagmire, morass. That it must not be confounded with *wíc*, *oppidum*, is plain, from its adaptation in names denoting cattle pasturage in marshland, and from the occasional express Latin explanation *mariscus* (thus, after "ford," *vadum*; *wyl*, *fontanus*; *burne*, *latex*; *hýð*, *portus*, &c.). So, for instance, "mariscus, quod dicitur Biscopos-wíc;" "marisci, qui ad eandem terram rite ac recte pertinent, quos Hega antea habuerat, *i.e.* on *wiwara-wíc*, in *alia wiwara-wíc*, &c. *Hlíd-wíc* and *Stród-wíc* were specially described as pastures in woods or dingles. *Ludading-wíc* appears to be, if not a place, at least a neighbourhood.

SÓL. An Old High German *suol* must have answered to the Anglo-Saxon *sól*; but I find, in the boundary-list of Würzburg, *sól* only, and am unaware of the existence of "*suol*" elsewhere. It appears distinct from the German *sulh*, *sulze*, *sole*, saltwater, or brine. *Sól* signifies a miry slough, in which deer of all sorts, swine, &c. may wallow. An approximate form *sýla*, met with in *Beaddan sýla*, appears to have a Latin termination, and (as is so frequent a case in Latinized names, as *burna* for *burne*) to replace *sýle*, which stands in the same relation to *sól*, as *mére* to *mór*, whilst before an *l*, *y* often takes the place of *é*.<sup>1</sup> It occurs in local names: *Efersól* (boar-

<sup>1</sup> Thus *cýlē* for *célē*; *gepýlan* in relation to *þóljan*, where also *é* has originated in *ó*, not in *eá*, which Grimm appears to have overlooked.

slough), Hëorotsól (deer-slough), Wóres-sól<sup>1</sup>, and some others. It is clear from both the form and the sense that the radical vowel in sól is long, as in sýle. The word has an organic relation to salu (Old High German salo), in the same way as mór to mäaru (Old High German maro); and this adjective salu (soiled, miry) is still extant in the enlarged Anglo-Saxon form salowig (soiled, mud-coloured). We find in Old Norse, the verb söla, *inquinare*, and the adjective sölr, sölwe, and sölugr, *inquinatus*. In Old Frisian, sóldede (a dirty deed) means a grave crime. Perhaps the German expression, suoltæt, was originally limited to those crimes, the punishment for which, amongst the ancient Germans, was suffocation in a slough or morass<sup>2</sup>. The Anglo-Saxons, too, had a word, sélan, syljan, *inquinare*, to soil; and sólmónað, or the month of mud, is the name they gave to February.

PÓL. The German *pfuhl*, the English pool, Dutch *poel* prove clearly that the vowel is long. This term is always isolated, having neither modifications, further derivatives, nor verbal roots. This alone would suggest a semi-foreign origin; but in addition there is the uncertainty of the measure of the radical vowel, which appears to be short in Old High German (pful), as in Old Norse *pollr*. It cannot be borrowed from the Latin *palus* (πηλός) direct: we should rather

<sup>1</sup> Wór signifies *stagnum*, *elevatio aquarum*; Wóres-sól, *volutabrum stagni*; Wermes-hore appears to be the same word.

<sup>2</sup> Tac. Germ. 12, and Lex Rurg. 34, 1:—"Si qua mulier maritum suum, cui legitime juncta est, dimiserit, *necetur in luto*; it would be also, in sóle.

accept it as a derivative of an old word common to the whole of Western Europe, and adopted by the advancing Germans; for it is found in every Celtic dialect, and is partially fruitful in derivatives. We must not infer any connection between the German and the other Western and Southern European languages from this word, since it is irregular in the changes of its vowel; in this case it would be pronounced *fól*, in Anglo-Saxon. Only three local names composed with *pól* are presented to us in a boundary list; Neara-teámpól, Ufera-teámpól, Pól. Hreódpól (reed-pool) occurs in another place.

WÁS (neut.) gen., wáses, of strong inflexion, and wáse, gen. wásan, of weak inflexion, also neuter, occasionally written was, wasses, and wasse, wassan—for often the prolongation of the vowel is expressed by the duplication of the following consonant—is the same word as the Old Norse *weisa*, palus putrida, and denotes cœnum, limus, palus; it occurs in a boundary list in Charter No. 546. The North Frisians have the same word *wæse*, aqua putrida, lutum. It is uncertain if the names Wassanburne, Wassandún, Wassanham are derived from this word, or rather from the word was-a, gen. wasan (masc.), *satyrus*, *faunus*, a sort of genius of the woods, also wudewasa, *faunus sylvaticus*. This word is allied to the clearly formed word wasjan, *insanire*, *furere*, *bacchari*; also to the Old Norse vasa, *licentius incidere*; vas (neut.), *licentior incisus*, *animosior progressus*. The name Wassa-díc must be derived from the first word, because wassa is a genitive plural of strong inflexion, from wás, wáses, or wasses. Wassadíc is therefore

agger paludum, or fossa lutosā. Wassing is derived from wasa, *faunus*, and is a patronymic—the descendant of a vasa. Examples: Wassingburg, Wassingatún, Wassingwel.

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SECT. V.

*The Designations of uncultivated Ground, and of the Vegetation which it produced: Feld, Leáh, Wudu, Weald, Holt, Bearo (Byras), Den, Hyrst, Sceaga, Hýse, Gráfe, Wride.*

FELD and LEÁH are much akin in sense. The latter is, indeed, the Old High German lóh, and corresponds literally (allowing for the recognised modification) with the Latin *lucus*; but whilst *leáh* may enclose a thicket, or indeed an actual wood, it has a yet more general meaning, and may denote such an open field as would be rendered *campus*<sup>1</sup>. On the other hand, *feld* is applied to localities which are detached but not entirely open, *loca sylvatica*<sup>2</sup>, or swine walks, which might at least be partially overgrown with brushwood<sup>3</sup>. It is evident that the distinction is not strictly observed; but in general *feld* may have signified an open, and *leáh* a woody, neighbourhood; for

<sup>1</sup> Campus armentorum, id est, hriðra-leáh.—Cod. Dipl. I. 232. Of later date there is also a Hriðrafeld as the name of a place.—Ibid. II. 115.

<sup>2</sup> Æt Suðtune cum ðunresfelde sylvatica.—Ibid. 193. In sylva, quæ dicitur Wídmundesfeld.—Ib. I. 40.

<sup>3</sup> “Twá denn on Gleppan-félde.”—Ib. II. 74.

a string of names of woodlands is formed with *leáh* (or, varying in other dialects, *léa*, *léch*, *léh*, *lé*, in oblique cases, *lége* and *léie*); *Stelcanleah*, *Ceme-lé*, *Earneléh*, *Pohan-léch*, *Trin-léch*, &c., were called *sylvæ*; *Hellereléh* is described as *rus sylvaticum*; *Byx-lé* or *Byx-leá*, *Friððes-leáh*, *Friðæ-leáh*, *Frumesing-leáh*, *Beardinga-leáh*, *Garunga-leáh*, *Hæcinga-leáh*, &c., were known as swine pastures. I find seventy names formed with *leáh* in Kemble's Charters (I. II.) or nearly one seventeenth part, but only eighteen, or one sixty-sixth, formed with *feld*.

*WUDU* (or in the more primitive form, *widu*) signifies briefly wood, *lignum*, and is peculiar to almost all German dialects collectively: Old High German *witu*; Old Norse *wiðr*. *HOLT* (German *holz*), however, is equally employed to denote copse and wood, and both expressions are to be met with amongst those which terminate Anglo-Saxon local names. They are not very common: *Dylla-widu*<sup>1</sup>, *Egesawidu*<sup>2</sup>, *Gehægholt*<sup>3</sup>, *Cynges-bocholt*<sup>4</sup>. The term *WEALD* is equally rare in local names in the sense of woodland; it occurs occasionally, however: *Westra-weald*, *Cestersetta-weald*. The word may be incorporated in *Hunc-waldes-hám* or *Whone-waldes-hám*, unless that name be a corruption of *Hunbealdes-hám*. All three, *widu*, *holt*, and *weald*, must be very ancient; for they are manifestly German, and not imported

<sup>1</sup> Cod. Dipl. I. 41. It appears to be a wood.

<sup>2</sup> Ib. II. 341. Evidently a place which derived its name from the neighbouring wood.

<sup>3</sup> This is a pig pasture.—Ib. II. 195.

<sup>4</sup> Ib. II. 103. A wood.

words, notwithstanding that the language provides no verbal root for them more than for the word *gott*. The Old French *gout* or *gaut*, which occurs constantly in *Garin le Loherain*, originated in a Salic French word approximating to the Anglo-Saxon *wudu* or *widu*; whilst from another Salic French term, answering to the Anglo-Saxon "weald," comes the Old French *gal*.<sup>1</sup>

It is otherwise with *BEARO* (or as it is generally written in *Kemble's Charters*, *beru*). This word betokens, as we can plainly gather from those *Charters*, a fruitful productive wood, yielding beechnuts, acorns, crabs, wild pears, &c. The word *beran* (to yield, to produce fruit) becomes modified into *bear*, *bæron*, *boren*, *bere*, *barley* (the oftenest-cultivated species of cereals); *bearn*, a child (the fruit of the body), and *bearo* (*bero*, *byro*), the fruit wood, are alike derivatives of the pret. sing. It is then quite natural that leafy woods of this sort should have been especially cherished and esteemed; that they should be held in good repute both with the gods and with men; that such as oak and beech copses should be especially selected for sacred groves, even on account of the æsthetical impressions produced by them; and that the idea of not merely enclosed, but of consecrated groves should become associated with the word *bearo* (Old High German *paro*<sup>2</sup>). The Norse neuter *barr* signifies both a productive tree, and the fruitful bud on it. The passages in which it occurs in the

<sup>1</sup> *Le Roman de Parise la Duchesse*, by G. F. de Martonne (Paris, 1816, 8vo.), p. 82.

<sup>2</sup> Grimm, *Myth.* 41.

Edda of Sæmund,<sup>1</sup> prove that it does not signify a

<sup>1</sup> Windkaldr asks in Fiöl-swinns-mal (xx.) :—

Segðu mer þat, Fiölsvjör, &c. Say then, Fiöldswiör, &c.

Hvat þat barr heitir What the barr is called

Er breiðiz um Which spreads itself

Lönd öll oc limar. Through all countries and ranks, &c.

After the answer is given, that it is the Mimameiör (xxi.), follow (xxii.) inquiries concerning the properties of the tree. After that, it is said (xxiii.) :—

Ut af hans aldni

From the fruit

Skal á eld bera,

Shall be extracted fire

Fyr kelisiúkar konor,

For Kelisiukar women,

Utar hversá

They thence bring forth

Þess þeir innar skyli :

That they retain :

Sá er han með mönnum  
miötuör.

This (*i. e.*, Mimameiör) is a  
restraining force for man-  
kind.

I scarcely dare interpret *Kelisiúkar*. Norse scholars refer the whole verse to artificial abortion, which I should consider quite impossible, if Rúnatala (þaltr Oðins in the 66th Strophe of the Háva-mál) did not contain some indications that there was some secret expedient (runes) for such things, which it was not permitted to divulge to women, except to lovers or sisters. Insufficiency of food, family honour, and care for the unity of the family estates, might in the North, where under the pressure of famine man is driven to such awful extremities, have discredited the truth of the passage in Tacitus :—“Numerum librorum finire flagitium habetur.” We know, in the present day, neighbourhoods where among the more thriving peasant women, she would be held in slight account, and almost looked upon as a bad character, who should encumber the estate for the heir, by bearing more than two, or at the most three children. Thus amongst the Saxons, the punishment of death might have attended any unequal “liaison”; it was an event of rare occurrence; noble families possessing the runes, were assured that the honour of their



tree in general. *Bearo* (often compounded *denbero*, *denbyro*, *denberende*, or *wealdbero*) signifies in Anglo-Saxon a wood which supplies mast for fattening pigs; and this sort of property seems to have been of equal value with fields and meadows; an estate is hardly registered as complete in the Charters without it included one such wood or more. "Hæc sunt pascuæ porcorum, quæ nostra lingua Saxonica *denbera nominamus*."—(No. 288.) The term also, without another defining word, occurs as a local name; thus, a royal demesne (*cynehám*) bore the name *Bearwe* (Cod. Dipl. I. 109, II. 351). But it is more frequently met with as the last part of a name: *Cealc-byras* (a swine common, Ib. I. 140), *Cranga-byras* (a swine common, Ib. I. 216, 248), *Ðorninga-byro* (Ib. I. 261), *Focginga-byro* (Ib.), *Becgebyro* (Ib.), *Mæpeles-baro* (district, Ib. II. 6), *Secgesbearo* (*viculus*, Ib. I. 159), &c. Besides the plural *byras*, a feminine plural *bera*, *byra*, is extant, and suggests what we in fact find, a singular *beru* or *byru*.

house could not be easily endangered. *Translatio S. Alexandri*, ap. Pertz, II. 675 :—"Et id legibus firmatum, ut nulla pars in copulandis conjugiiis propriæ sortis terminos transferat, sed nobilis nobilem ducat uxorem, et liber liberam, libertus conjugatur libertæ, et servus ancillæ. Si vero quispiam horum sibi non congruentem et *genere præstantiorem* duxerit uxorem, cum vitæ suæ damno componat." Corn, too, in Old Norse was called "barr" (*Alvis-mál*, xxxii.), Wild tree-fruit, too, appears to have been called barr, for *Helga-quida* (*Hundingsbana* I. strophe 50) uses the expression *huginsbarr*, whilst the *Snorra-Edda* cites to denote the heart, *kornstein* (as we now speak of stone fruit), *epli*, *hnot hugins* (*Skaldskaparmál*, 70), *i. e.* kernel, stone, apple, nut of thought.

DEONU (*díonu*, *denu*) of which there is an abbreviation *den*, is another term in use to denote similar wood pastures, and embodied already in the word *denbero*. The formation with a softened vowel sufficiently distinguishes this *denu* or *den* from the neuter *den*, *cubile*. Grimm (Grammar, new ed. I. 334) hesitates whether to consider the *e* in *denu* as a modification, but he seems undecided as to separating it entirely from *den*, and to propound it *denu*. This word is wanting in all other German dialects, and is thereby in some degree stamped as foreign; in it the softened vowel is primitive, and the Anglo-Saxons only introduced the simple vowel corresponding to the modification (if a German word were in point), because in many cases they put the form with the softened, near that with the simple vowel. *Dion* signifies in Gaelic and in Erse every sheltered neighbourhood, whether protected by the earth or capable of affording covert from a storm—a valley, or whatever is sheltered from illegal practices, by any fence. The Anglo-Saxons have adopted the word from their Celtic neighbours in both acceptations<sup>1</sup>; *denu* denotes *vallis*, an enclosed grove (like *bearo*), and the compound *denbearo* is a tautologous term, contributed by two languages. But, as amongst the Germans, foreign words assimilating in sound to some in their own tongue are often confounded. So *dën*

<sup>1</sup> Kemble remarks (Saxons in England, I. 481), that in one district in the South of England, from Hythe to Maidstone, there are upwards of thirty towns or villages ending in *den*. It is also a common proper-name in Kent. This popular corrupted British form is from the Gaelic *dion*, *din*, shelter, protection, fence, refuge.

and den occur more frequently interchanged, and den sometimes also in the neuter gender. The following are local names connected with our subject: Helfreðing-dën and Burnes-stedes-dën (swine pastures), Efreðing-dën, Herbedingdën, Wasingdën, Widesingdën, Bleccing-dën (swine pasture), Friððingdën, Cumbdën, Snattingdën, Babbing-dën, Færedën (swine pasture), Wiolhtringdën, Hriðdën, Cundën (swine pasture), Eoredingdën, Byrhtringdën, Licingdën, Dynningdën (swine pasture), Gabul-dëne, Hæselðenne, Heáh-dën (swine pasture), Heáfuddëne, Hennadëne, Lambburnan-dën, Orrices-dën, Telig-dën, Stánehtedën (swine pasture), Liovsandëne; Vallis quæ dicitur Turca-dënu; Hlosdionu, Swánadionu (swine pasture). It is not probable that *dionu* is a corrupted provincialism; for the Anglo-Saxon passages in which it occurs, are without any orthographical peculiarity, and it universally replaces *eo*, as in biorh for beorh.

HYRST (Old Norse hrióstr) is a third expression in use to denote woods which produce fodder for cattle. The word signifies a thicket which, enclosing indeed nut-trees, hip- and haw-bushes, some solitary oaks, beeches, and crabs, may on this account be known as a *bearo*; if marked off for pasturage, and treated with some carefulness as a useful possession, it might deserve the name of a *dionu* also. Hyrst is identical with the Old High German *hurst*, a word synonymous to the Old High German *spreidach*, *strúbechach*, that is, fruticetum, spinetum. The modern German *horst* thence arose, but bears a somewhat different meaning; for it applies to clumps of forest trees which have not attained their full growth, and are as thickly planted as brushwood, or in agricul-

ture to like masses of standing corn, as Geilhorst. Hyrst is in other words *fruticetum*; a conclusion forced upon us by such names as these: Hnuthyrst (hazel wood), Ðornhyrst (thorn), Mæpultcr-hyrst (maple bush), Hegeðornhyrst (hawthorn), Hēlmanhyrst (for Elman-hyrst, elm bush), Æschyrst (ash bush), Lind-hyrst (lime shrub), Speldhyrst (chip bush, from which chips, wood-torches, are cut), Deor-hyrst (the bush of stags), Holen-hyrst (for Holegn-hyrst, *i.e.* holly-oak bush), &c. All these clumps are pastures for pigs, goats, or cattle in general.

SCÆGA (the Old Norse Skógr) is, in its modification of the vowel, in an organic connection with sceaga, and signifies wood, wilderness. The German weak or definite inflexion "*schachen*" appears synonymous with sceaga, and applies likewise to a forest. The Old Norse *skógr-matr* signifies, *exul, cui aqua et igne interdictum est*, one who flies to a wood, a criminal; the German *schächer* appears to have once had a similar meaning; and as skógr (Old Norse) is at the same time *exilium, proscripti conditio*, so "scah" in Old High German (Old French *eschec*<sup>1</sup>) is *præda, latrocinium*, because such was their sustenance, the *conditio proscripti*. Sceaga seems to have meant wood, wilderness, in Anglo-Saxon. The word is as rare in books as the German "*schächen*;" but it is preserved in proper names, for, like that, it was familiar to the common people, "*mariscus vocabulo scaga*;" further still, "*sylvam, quam dicunt Toccan-sceaga*;" and, again, Bremeles-sceaga (thorn wilder-

<sup>1</sup> Just as the form *eschac* occurs in the sense of *præda*. Garin le Loherain, I. 224:—"Isorés torne, qui grant eschac ot prins," and "Son eschac a largement departi."

ness). These are the sole, but, under the circumstances in question, sufficient proofs of the existence and import of such a word in the Anglo-Saxon language<sup>1</sup>. We shall further on have an opportunity of showing the probability of the existence of a second Anglo-Saxon word in the same sense, "scóh," which would exactly correspond with the Old Norse skógr.

HÉSE or HÝSE ranks after sceaga, in virtue of its signification—a wilderness, or more properly, ground overgrown with bushes and brake, such as Bremelesceaga might have been. The following are the passages in which we trace the word: "locus, qui dicitur on Lingahœse"—"denbero Teppan-hýse"—"terra to Hæse"—"denbero Hése." It follows immediately from these places that *hése* defined a locality fitted for a swine-feed, for a "denbero." The German name Hasareod and the word *hæsl*, the hazel, to which it bears an organic grammatical relation with certain regular modifications of the vowel, make it likely that it even signified a thicket. The Middle Latin *hesia*, *heisa*, *aisia*, is certainly the same as *hýse* or *hése*; of late it has been rendered "sylva sepibus septa," though I question with what degree of correctness. "Hesia extra boscum" (as we find the term) might by chance signify la lisière d'un bois, skirt of a wood; but *that* alone could scarcely serve for the keep of pigs, and a lisière d'un bois moreover, like the gutter of buildings, was termed efese (eaves) and would hardly bear many different names.

GRÁFE, the Modern English grove, Middle Latin *grava*. The following are instances drawn from the

<sup>1</sup> An Anglo-Saxon word, *sceacga*, occurs also in the senses, a tuft of hair, a tuft of leaves, a tuft of trees, a bush, a grove.

Charters: Bláca-gráfe, Bremes-gráfan, Natan-grafum. Certainly in the two first cases, and possibly in the last, the word is of the weak declension, a form indicated by the Latin *grava*; but it is used in a Charter of Archbishop Werfrið as *nomen appellativum*, and indeed as a strong or indefinite neuter:—"Heo hæbbe þa wudurædenne in þæm wuda þe þa ceorlas brúcað; and éc ic hire léte to þæt ceorla graf to sundran."<sup>1</sup> "That she may have the produce of the wood in the forest of which the ceorlas make use; and I also bequeath to her the graf of the ceorlas in particular."

The word *gráf* or *græfe* originally conveyed the same signification with the word *snád* or *snæd*: the former was applied to an estate in which the boundary marks were buried in the ground; the latter, one in which they were incisions. *Grafan* and *sniðan* assimilated in the earliest times, since the expression "grafan" was applied to wood-cutting; *græfer* and *grafere* mean *sculptor*; and *græft*, *sculpture*, by which we are by no means to understand statuary exclusively, though the reference to that branch be great. *Snæd* might be a wood limited by certain boundary-trees or fences; *gráf*, an estate with boundary stones. An estate surrounded with a fence of stakes is called *pearrocas* (park, fold); such a word is to be traced in local names, thus, Plumwearding-pearrocas. ["In þa stán graffen"—in the stone pits. Layamon's Brut, III., 282.—*Ed.*]

**WRIDE.** The verb "wridan" is often classed as a synonym of *weaxan*, as fire and flame proverbially go

<sup>1</sup> Cod. Dipl. II. 100. Also, p. 249, we find in a boundary list:—*Æt þæs grafes ende.*"

together with us; weaxan and wridan in composition generally have the sense "to grow and to thrive," or "to bud and to blossom." This word wridan (or wriðjan as it is also written) is inflected in the second weak form and is derived indeed from wride, but the substantive comes direct from wriðan (wráð, wridon, wriden), to wreathe, to twine, to encircle, to bind. "Wride" is also an intertwining luxuriant thicket; for the root of the word indicates something interlaced, interwoven, which the derivative refers to luxuriant vegetation. Wride occurs in one local name, Hæslwride, Hæslwrið, *i.e.* impenetrable thicket of hazelwood.

*Additional Remarks.*

Besides the words we have just gone through, which reveal many particulars in Anglo-Saxon husbandry (such as the estimation in which forest pastures and woods were held) and therein point out numerous synonyms the distinct idea of which is difficult to seize, however detailed and nice the observation and knowledge of nature might be towards those points possessing any agricultural importance, there yet remains a string of terms which could scarcely be classified in the foregoing heading, whose real meaning I dared not positively determine, and which I now only supplementally affix.

Stoc is otherwise written "stok" in Anglo-Saxon like as in German, signifying roots remaining after cutting a tree—a log in connection with the *truncus*; but what sense can it have in local names? Does it correspond with "stów," or is it a mistake for that word? What can Wón-stoc mean in particular? Is it identical with wunstów, habitatio, mansionis locus?

In Mone's Glossary, 3984, *stoccliff* is explained by oppidum; and *handstoc*, by manica. Its compounds are Wónstoc<sup>1</sup>, Norðstoc, Hrócastoc (rook's-stock), Tottanstoc.

LOH (in place of "luh" however), the Gaelic *loch* and Welch *Lluch*, is translated by Lye, *lacus*, *stagnum*, stagnant water. But what then does "loge" mean in local names? The g might replace h; but the form löoge occurs also, which does not favour the hypothesis of a substitution for "luh." Another loh (Old Frisian loch), pronounced luog in Old High German (which must therefore be written lóh), is connected with the Latin *locus*, and is literally the same word, in the same way that lake answers to the Latin *lacus*. Löög as a variation of lóh is not safely tenable.

<sup>1</sup> Cod. Dipl. II. 73. See ante, p. 5, where Wónstocce is presumed to be a corruption of Wóden's-stoc. [In Layamon's Brut, *stocke* is a place of concealment, in one instance in a cliff. Germ. *verstecken*, is to conceal.—*Ed.*]

In a boundary list, in which several spots are distinguished as Wónstoc, the accent on o may be, as is often the case, an error in the transcriber; and the more so that this Charter is not remarkable for orthographical accuracy. Can stóc mean a boundary paling? wónstóc be an erratum for wómstoc? and the name refer to the noise (wóma) made at the visitations of boundaries? for such is the custom in Germany, that every year all the boundaries of a neighbourhood, or, if the township is very large, every year a part of the boundaries, is revisited. Those visitations made in a ceremonious manner, by some of the magistrates, assisted by some of the peasants of the village, or some of the citizens of the town, and *all* the "gay" boys of the place, give occasion to an endless noise; for at every boundary-stone, the beadles of the magistrates take some of the boys and give them boxes on the cheek, or draw their bushy hair, to impress better upon their memory the boundaries of their birthplace.



Loge, or löege, moreover, seems to be the nominative case, as the other names in connection finish léah and den; *loge* or *leoge* seems, therefore, weakly inflected, as we see in the name Loganléah (Cod. Dipl. I. 261). Spónlöege is a composition of this (to me) inexplicable word. [(?) Longanleáhand Spónleáh.—*Ed.*]

SCYD, masc., appears to answer to the German “schüt,” anschüt, soil which the stream has drifted, deposited<sup>1</sup>; but I nowhere find in Anglo-Saxon a verb scydian, scyddan, to bank up, nor a substantive scyd, *alluvium*. Two names, both of pastures, which might well be fresh deposits near a river, are found, wherein the word is an element—the wood pasture, Hudelinga-scyd, and “pascuale in sylva communi Palinga-scyddas” (written schyttas).<sup>2</sup>

BÆT (or bat) rendered *fustis* by Lye.<sup>3</sup> What is the meaning of Gynanbæt in a boundary register? Batancumb. [Probably a clerical error for Gynanhecce. Compare Charter 640.—*Ed.*]

SPIC is otherwise the German “spek” bacon. There is no verb “spican;” but spica means to fatten, to feed in the Norse dialect. Spic seems employed

<sup>1</sup> Grimm, Rechts Alterthümer, 548.

<sup>2</sup> I doubt Kemble’s explanation of this word, “a sudden twist.” A verb *scudan* (scæd, scódon, scuden) is found in Codice Exoniensi, 153, 19. “Da hy on uncyððu, scomum scudende, scofene wurdon” (sc. Adam and Eve).—“Then they into a strange country, pudore trementes, were thrust.” Thorpe translates erroneously “scomum scudende” by, in shame departing—those words signify, *trembling with shame*. Therefore *scyd* in names might be a quavering ground, boggy soil. But all is uncertain.

<sup>3</sup> The Gaelic *bat* or *bata*, a stick, or staff. [But we have the well-known English *beat*, as a sentry’s beat—*Ed.*]

in the sense of *mast* in the names of pig commons : as Holan-spic, and Gafol-spic.

SPOT is well known in English as a minute portion of the earth's surface, a plot of ground. I have not found the word in Anglo-Saxon, except in the name Hammespot. It seems more probable that in this instance it should be divided Hammes-pot, but what sense can it have?

HLÝPE. Hleápan (hlýpan) signifies to run, to spring; hlýpa is a contrivance for mounting, a stirrup and such like. Does hlýpa or hlýpe mean a leap or a place for a leap, in the local name Hindehlýpa, or Hindehlype, extant in a boundary list: "On þone holan wæg æt Hindehlýpan," to the narrow pass by the Hind's-leap.

BRACU. The root of this word has been already discussed under the head BRÓC. It might have signified din or noise, but it is not found in books. What is the meaning of Weribracu as a local name? I think it was the noise of the *wear*; for it follows that wer (masc. plur. weras) meant a water-wear, from a document of the year 706 (Cod. Dipl. I. 64), in which we find—"Captura etiam piscium, quæ terræ illi adjacet, ubi sunt scilicet duo quod nostratim dicitur weres, *i. e.* alter ubi fontanus qui nominatur Ombreswelle dirivatur in fluvium qui dicitur Saberna, alter qui est ad vadum, qui nuncupatur Leuerford."<sup>1</sup>

CYLNE, in the name Lindcylne, might be used in the sense of the modern English kiln, dry oven, brick-

<sup>1</sup> Another instance occurs at Scipford (now Shifford) an appendage to the Monastery of Eynsham, where the *wears* mentioned in the Charters exist to this day. Wears were preserved "cum anathemate."—*Ed.*

or lime-kiln. The designation Geardcylle might be an error in transcription for Gæardcylne. But what did celda signify in Hwíte-celda? A mill was there situated.<sup>1</sup>

HAVE may be rendered view, *visus*; háwjan means to look, and appears to have some affinity to a word we have already mentioned, híw, form, tint; like hævæn, dark-coloured, sky-blue, basuhævæn, violet-blue. The local name Wynesháwe (written Wines-háwe) consequently signifies a friendly glance, a look of welcome<sup>2</sup>.

SCÁ.—Sceáwjan is the German “schauen,” to see—scéáwerë, the seer. Scá may be wrongly written in place of Scéá, “schau,” look, and have a parity of meaning with háwe. The mountain name Wittiscá may be an error of the pen, or a corruption in popular parlance for Wídescá, “weitschau,” wide and extended view.

Loc, in composition, is derived from the verb *lúcan*, to lock or close in. Examples; Lochyll, a hill which closes the country; Lochamtún, a townham which closes the country. Lokeres leáh and Lokeres wég are from *lokeres* the genitive of *locor*, a carpenter's bill or a reaping-hook, Middle Lat. *runcina*.

Síc is derived from síhan, *colare*; síc, neut. *fossa aquaria*, *lacuna*, a canal, a streamlet. Eómótsíc is a corruption of Eómódes-síc, *canalis Eómódi*. Wætan síc.

<sup>1</sup> If a Celtic etymology for *cylle* is sought, it may perchance be found in the Welsh *cil*, a place to fly to, a corner; and in the Gaelic *cuil*, a corner, a closet, any private place, a couch.

<sup>2</sup> [An affinity may be noted with the modern *haw-haw*, a sunken fence that does not obstruct the view, and with the old English *haugh*, a meadow in a valley.—*Ed.*]

## PART THE THIRD.

*Comparison between Anglo-Saxon and German Local Names.*

I PERCEIVE the name Andscóheshám in a Charter of King Eáðberht of Kent, in the year 738. I think the only instance of Handschuhsheim is in the neighbourhood of Heidelberg.<sup>1</sup> But Andscóheshám can receive no elucidation from Handschuhsheim; for, apart from the mention of *handscó* for *chirotheca* in a glossary, which is seemingly the more faithful translation by one syllable, and that glóf is the current word for glove among the Anglo-Saxons, the Charters scarcely offer an instance of the omission of an initial h, while they abound in examples of its arbitrary annexation. Under these considerations, I think it probable that Andscóheshám incorporates a word in the second

<sup>1</sup> Now a second instance of this name is found in Alsatia, which province was also inhabited by the Allemanni (See Grimm, *Deutsche Weisthumer*, vol. I. pp. 729, 731). A third perhaps is to be found in Schannat, *Traditiones Fuldenses*, n. 84; but possibly this third is the same as one of the two others. Grimm supposes that this name has been given to those places because they had the privilege of a market-place, whose emblem was a gauntlet, or glove, publicly exposed on a high staff; but I doubt whether that be just, for I think Handschuhsheim, near Heidelberg, has never had such a privilege, and those local names were certainly anterior to any privileges of market-places in Germany.

element, *scóhes*, which belongs to a common root with *scæga*, and entirely corresponds with the Old Norse *skógr*; “*andscóh*” would then be that which borders on a wood or wilderness; adjacent to its entrance; *Andscóheshám*, such a dwelling-place<sup>1</sup>. How capitally does such a signification correspond with the German *Handschuhsheim*, at the entrance of the *Odenwald*! I find the earliest mention of this German locality in two Charters of *Lorsch*, of 877, and 891. It is written *Hanscuesheim* in both passages, a form bearing more affinity indeed to *Hantscuoh* than to *Antscuoh*. But if we reflect on the facility with which a word gradually becoming unintelligible, like “*antscuoh*,” would be corrupted into one of recognised meaning like *hantscuoh* or *hanscuc*, as soon as “*scuoh*” became antiquated in the sense of wood-wild (and it must have been at an early period, for it is no longer traceable in Old High German books), we need not directly abandon the idea that *Antscuohesheim* was once the pronounciation of the word. Grimm appears to admit the word *scuoh* to a place in the Old German language; for he renders the Gothic ‘*skóhsl*’ (*daimonios*), wood spirit, or satyr,

<sup>1</sup> Thus the local name *And-ófere* (written *And-overe*) in *Domesday Book* (I. 39) appears to denote a place bordering on a bank. Numerous instances occur of the corruptions of ancient names in *Domesday Book*, of the melting of *f* in *v*, where the *f* answers to the Old Saxon *b*. For example, an *Ofertún* is written *Overtone*. Even at times when no trace remains of an old *b*, we still find *v* for *f*: thus, *Ulwredintone* for *Wulfrædingtún*.

and deduces it from a Gothic skóhs, or skógs, the wood.<sup>1</sup> However this may be, either the idea of a glove, or that of the extremity of a wood, may lie at the bottom of both the names; in either case, our Handschusheim answers to the Anglo-Saxon Andscóheshám, and the h, or its omission, was common to both, for there is too much resemblance for it to have been otherwise.

If we find it striking that a unique local name in Germany should re-appear in Kent, our astonishment will be greater to trace the correspondence between most names in the neighbourhood of Heidelberg and others in Kent. There is an insignificant stream in that county ranking between a brook and a river—the Líminéá; the Leimbach flows near Heidelberg. Hard by the Líminéá is a place, Líming, subsequently Lím; near the Leimbach is an inhabited place, Leimen. The Kraichbach flows parallel to, though somewhat south of, the Leimbach; there was a Cræg-éá likewise in England, and as the estate of Byxleá, bordering on this sheet of water, was presented to Wulfred Archbishop of Canterbury, we must look for it also in Kent, near the Liminéá.<sup>1</sup> If we now turn from Kent and the neighbourhood of Heidelberg, and compare in general the names between the Lower Neckar and the Osbach with Anglo-Saxon names in the southern part of England, we shall be surprised to see how nearly they tally. Durlach and Durléáh; Weisloch and Wisleáh; Baden and æt Baðum; Gochsheim and Geóchám; Stein and Stáne; Bretten and

<sup>1</sup> Grimm, Myth. 274. [Bexley, and the Crays.—*Ed.*]

Brödun; Kieselbrunn and Cöselburne; Rorbach and Rëodburne; Rauenberg and Ruanberh; Neuenheim and Niwanhám; Wössingen and Wassing; Kirnbach and Cirneá; Klopheim (earlier Cloppenheim) and Cloppahám; Godanowa (ancient local name in Lobdengau) and Gódenéie; Nuszloch and Hnuthyrst<sup>1</sup>; Rindbach and Rindburne; Mark-Botesheim (ancient local name in Lobdengau) and Boteshám; Straszheim and Strethám; Westheim and Westershám; Zozenbach and Tottanstoc, &c. The names of almost all places ending in hám which occur in Kemble's Charters, find their parallels in others contained in the Codex Laureshamensis, Dümges Regesta Badensia, and Frehere's Origines Palatinæ. We must remember further that, besides the word tún, peculiar to England, there are others, hám, burne, leáh and the termination ingas, frequent in the composition of Southern Anglo-Saxon local names; that the terms, heim, bach, lach, and ingen, are nowhere so common as in the ancient country of the Allemanni; that besides the names Handschuhsheim (just instanced), Wisloch, and Durlach, there is a list of other local names only to be found in Allemannic places in Germany, which re-appear among the Anglo-Saxons, such as Türkheim and Turcanhám, Sulm (Sulmannesheim) and Sulmonnesburh, &c.; whence follows the inevitable conclusion that this

<sup>1</sup> Besides Hnuthyrst in Kemble's Charters, we meet a Hnut-leá, literally corresponding with Nuszloch in Domesday Book. This written Nutlei; Nut palpably for Hnut, lei for leá ranks as one of the corruptions which pervade every folio in Domesday Book.

analogy between Anglo-Saxon and Allemannic, more strictly speaking north-west Allemannic, local names is not simply accidental. Whilst, of course, there are isolated names in all German neighbourhoods which assimilate to the Anglo-Saxon, and many Anglo-Saxon only to be traced on the North German coast and wanting amongst the Allemanni on account of the nature of their country, still names answering to the Anglo-Saxon stud so thickly at least one part of the land of this latter people, that a connection throughout must be entertained. It would be no remote explanation of the phenomenon to infer that the Romans located detached colonies of Allemannic captives in England, similarly to Vandal and other German prisoners; but it seems much more imperative to assume that the Allemannic colonization in South Germany, and the Anglo-Saxon in Britain partially issued from a common source, but that in the one case at an earlier period than the other. After the lapse of centuries, and when all minor information respecting the colonisation in our days shall have vanished, the Swabian local names which the people going from the Fild in Wurtemberg and from the Swabian Alps have imported to Waschtenau in Michigan and other colonised districts in that State, will prove that their inhabitants are offshoots from the same race with those of whole tracts in the south of Russia. These again, living partly in homonymous Swabian villages, may possibly send out colonies the whole length of the Chinese border till they at last re-unite with their lineal cousins of the Far West from Michigan,



at the mouth of the Columbia or of the Yellow River.

I have already sought to establish<sup>1</sup> that the Saxons dispersed themselves from a Suevic stock, from the Lower Elbe to North Germany. Tacitus asserts that the Angli were Suevi. The relationship between the Allemannic and Suevic races has never yet been disputed. South-west of Heidelberg, east of the Rhine in the neighbourhood of Karlsruhe and Mühlburg, the country was called in the mediæval times the *Angladegau*—a proof that the Angli were a part of the Allemanni and colonized that country. In the Suevic countries beyond the Lower Elbe (perhaps in districts which were afterwards inundated by a Slavonian population, and have lost their original German names) we might seek the prototypes of the similar local names in England and the Grand Duchy of Baden, and of those names which, in either an English or German form, overspread the whole inhabited earth.

<sup>1</sup> *Beówulf*, 52.

## ADDENDA.

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THE Gauls have received their Alphabet from the Anglo-Saxons, and given names of trees to the letters. The list of trees is nearly the same that we find in Anglo-Saxon local names, excepting the yew; no *pinus* is amongst them, for *oilm* means elm, and signifies *pine* only in the Erse.

Page 18.—Apoldre would have been regarded as a doubtful example—*apol* signifying waterpool in Old Frisian, had not the same place been called Apeldra in other Charters.

At page 49.—The transposition in Anglo-Saxon *prop*, *prep*, for *porp*, is also the German *druf*, noticeable in Wilsdruf, Ohrdruf.

Page 67.—The Norse *föl* is literally the Latin *palus*, and the Anglo-Saxon *falod* is the Latin *palatium*.

— line 4 from the bottom, for *inus* read *pinus*.

Page 103.—Beru. Mr. Worsäee, in his “Danes in England,” gives an instance of a corruption of the old Norse *Berudalr*; viz., Berrydale in Caithness.

Gent (“*beócera gent*,” Charter 652). This word seems to be the same as our German *gante*, and the Scottish and north of England *gauntree* or *gantry*, a stand for barrels, beehives, &c. To the Old High German word *gantmari* an old glossary gives the interpretation *tignarius*, i. e., *faber tignarius*, a carpenter. This word presupposes another word *gant*, a beam or rafter; so that “*beócera gent*” is a beam or stand for beehives.

*Wór* signifies *stagnum, elevatio aquarum*. *Wóres-sól*, *volutabrum stagni*.

*Æslingahám*, Charters, 111, 114. The first part of this name is the nomen proprium of the *Æslingas*. I believe that name is connected with the Old Scandinavian *ösla, vagari*. The *Æslingas* seem to originate from *Asil*, or *Assel*, a wanderer.

## APPENDIX.

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### *Table of the Anglo-Saxon Dikes and Roads, with some Notice of the Neighbourhood in which they occur.*

The following, as being evidently boundary dikes, or insignificant local roads, are not given :—Burgweg, Burghæmaweg, Byrigweg, Beorh díc, Burhdíc, Gemære díc, Hamdíc, Hiwiscesdíc, Holaweg, Mearcweg, Mæreweg, Mæredíc, Mylenweg, Oranweg, Ordstances díc, Scorta díc, Túnweg, Wealdweg, Wyllweg. Neither are entered—Flæscmangara Stræt, Scyldwyhrtana Stræt (*Fleshmonger's and Shield-worker's Streets*), Norð Stræt, and similar names of streets in cities.

ÆLFDRYÐE díc ; Fyfield, Berks.

Ænta díc ; Worth, Hants (Titchfield Hundred).

Ærnweg ; Reculver, Kent.

Ærningweg ; Brightwell, Oxon.

Æðelburge weg ; Clifton-on-Avon.

Ættinc weg ; Cotheridge, Worcester.

Asendíc, or Esendike ; “Aqua in insulam de Croyland.”

Beartan weg ; Worcestershire.

Bedenweg ; Stanmore, Berks.

Bælles weg ; near Plegidike.

Beorhtulfes-gemære díc ; Somerset.

Beornhámes weg ; Wilts.

Beridíc ; Berwick-Prior, Oxon.

Bicandíc, or Bichan díc ; near Little Cheeney, Dorset.

Boddinge weg ; Dorset.

Brádanweg ; near Buckland, Berks.

————— ; Worcester.

Bricweg ; Brightwell, Oxon.

Brimesdík, commences at Wóflet, ends at Wialesflet, near Wittering and Selsey, Sussex.

Bródeweg, or Brádanweg ; near Cricklade, Wilts.

- Brydingadíc ; near Dunhead and Shaftesbury, Wilts.  
 Bugghilde Street ; near Evesham, Worcestershire.  
 Buntingedíc ;  
 Bysceopes weg ;  
 Byttmandíc, near Oxford and the Ock River.  
  
 Carcadíc ; near Abbot's Morton, Worcestershire.  
 Casincg stræt ; Bexley, Kent.  
 Chelbrightes díc ; near Ham, Dorset (Upwimborne Hundred).  
 Cingesdíc, or Kyngweg ; Kent, near the Watling Street ; at  
     Hagborne (Morton Hundred), Berks ; Malmesbury,  
     Wilts ; and at Milbrook, Hants.  
 Ciólanweg ; Worcestershire.  
  
 Crysbandíc, Cyrspandíc, or Curspan ; near Beorhtwolding-  
     tune ; qy.—Brightwell-Balding, Oxon.  
 Cumbweg ; near North or South Fleet, Kent.  
  
 Dagarding weg ; Beoley, Worcester.  
 Deópan weg ; Cholsey, Berks.  
 Deorelmes dyk ; near Thorndún, Worcestershire.  
 Dícweg ; Himbleton, Worcestershire.  
 Doccandíc ; near Appleton (Newbridge), Berks ; “ On ða díc  
     æt Doccan gráfe.”  
 Donnesdýk ; Dogdike Ferry, Horncastle Wapentake.  
 Dúnnedýk ; near Dunnestreátun, and Evesham, Worcester-  
     shire.  
  
 Ealcheres díc, or Folcesdíc ; qy.—near the river Smestall,  
     Staffordshire.  
 Ealmunding weg ; Twyford, Worcestershire.  
 Earna leá weg ; Sherborne, Dorset.  
 Elmedesdích ; Bleedon, Worcestershire.  
 Eyshinige dích ; Littleton, Worcestershire.  
  
 Fildena weg, and Fildena wuduweg ; Oxon.  
 Foss ; the Foss-way.  
 Foss strata ; near Ewelme, Oxon.  
 Fyxandíc ; Dorchester, Dorset.  
  
 Gerdwæg ; Worcestershire.

Gewrincloda díc; Worth, Hants.

Gicesdíc; same neighbourhood as Dúnnesdýk.

Goldwei.

Gréanaweg; near Witham, Oxon.

Grimesdíc; near Longford, Wilts.

Gugedíc; near Croyland, "Via decem leugiarum quem circa-habitanter Gugedíc nominant."

Hæcceleas díc; Blewbury, Berks.

Hæottes díc; Dorchester, Dorset.

Hæsta-díc.

Hemédeweg.

Hrittanweg; Hammington, Hants.

Hryedíc; near the River Nodder.

Hrycweg; The Ridge-way, Berks. and Wilts., formerly called the Rudge-way.

Hunanweg; Wilton, Wilts.

Hunigweg; Clere, Hants.

Icenhilde weg; The Ikenhild way.

Irfurlanges dyke<sup>1</sup>; Aston-magna, Worcestershire.

Leomanninc weg; qy. — Worcestershire.

Loceres weg; same locality as Bedenweg. *See* p. 123.

Loddera stræt.

Lolanweg; Worcestershire.

Lýfdyke; Sherborne, Dorset.

Middelweg; Himbleton, Worcester.

Monynghæma dyke; Monnington, Herefordshire.

Mórdíc and Morthdíc, near the Higbróce stream and the Old dike.

Occenes grestan díc; near Cumnor, Berks. between the Thames and the Ock.

Offandíc or Uffandíc (called also Avesdyke or the Old dike) is identical with the 18th Iter of Richard of Cirencester.

Pincanhammes dyke; Aston-magna, Worcestershire.

<sup>1</sup> Qy.—the archery-dike, from ir, a bow.

Plegidíc ; near Lockinge or Hocuston, Somerset, and the Avon River.

Polmadyke ; Kington, Herefordshire.

Pohweg ; qy—Powick, near Worcester.

Portwæg or Portstræt, near Longworth, Berks. to Abingdon, also at Himbledon, Worcestershire.

Ráhweg, near Tredington, Gloucestershire, or Worcestershire.

Ramleahweg ; near the river Camelar, qy.—Camelet, Shropsh.

Reádandyke, Rædenweg, Rædweg ; Ashmore, Dorset.

Rugandyke, Rukanweg, or Rugwie<sup>1</sup> ; near Cumnor, Berks, and by Wilton on Avon, and Evesham, Worcestershire.

Salteraweg, Sealtstræt ; Worcestershire.

Sceapaweg ; near Witham by Oxford.

Scearpweg ; Stoke-Prior, Worcestershire.

Scocera weg ; qy.—Staffordshire.

Scoradyke ; Pytmister, Somerset.

Sibbesweg ; Crundall, Hants.

Sigwinne dyke ; near Fovant, Wilts. and the Rugandyke.

Soredyke ; near Wootton by Abingdon, Cumnor, Berks. and the Port-way.

Stánwæg ; apparently a general term for the old roads.

Stedweie ; Woodbridge, Dorset.

Stifinc weg ; Little Farringdon, Berks. or Oxon.

Swalweg ; Worth, Hants.

Deódweg ; qy.—Sussex.

Tilgares dyke ; near Eynsham, Oxon. and the Portstreet.

Tryndleá weg ; Sherborne, Dorset.

Wánweg and Wænweg ; near Longworth, Berks.

Wassa dyke ; Worth, Hants.

Wealacan dyke ; Taunton, Somerset, by Offa's dike, or the Old dike.

Witan dyke, Worth, Hants.

Wódens dyke, The Wansdyke ; Wilts, &c.

<sup>1</sup> Hreó or hreów signifies *trux* ; rúh díc, or its weaker inflection ruga díc, is *agger asper*.

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