

ADDENDA ANTIQUARIA.

CASTLE HOW ON THE DUDDON.

Revisiting the site, I have found justification for the guess on p. 97 *ante*, in remains of building which I think have never been recorded. On the west side or back of the crag an ancient path leads up to a sloping rock, a little south of the ruined enclosure which appears to be a comparatively modern fold. The sloping rock has evidently been built upon to improve the access, but the stones used are now heaped at its foot. The path continues above it to a level lap or platform below the summit, measuring about 80. by 30 feet. At the south-west corner of the platform stones remain, forming the angle of a building, and other stones lie along the edges of this oblong space showing that some kind of structure once stood here, though the area is now overgrown with turf. From the south-east corner of the oblong a path goes over the ridge, in some places artificially cut in the rock, and down to the grass-gully dividing the two summits of the how. Hence downwards on the south there is access to two smaller laps where traces of building remain; one of them with the footing of a wall across a place which might otherwise be approached from below. Elsewhere the sides of the how are precipitous. Its summit, by the Ordnance Map, 891 feet above sea, and about 250 feet above the river, commands a view of the Roman (and medieval) road from Hardknot pass to Gaitscale, and of the Duddon valley towards Seathwaite. Extending from the how on its west side an ancient enclosure takes in a large space of ground, fairly free from rocks and including a stream (there seems to be no other water supply) and forms a sort of outer bailey. On the six-inch Ordnance Map the name of Demming Crag is given to a rock to the west of the Castle How, and the connection of the two names on p. 97 is perhaps a mistake; but the site can certainly be added to our list of early crag-castles. —W.G.C.

THE NAME OF BIRDOSWALD.

The President's paper (Art. XIII) suggests the further question —What does Birdoswald mean? It was Borddosewald, 1199; Bordsowald, Bordosewald, Bordeswald, early 13th century;

Burdoswald, 1295; Bordeswald, 1490 (Prescott, *Wetherhal*, pp. 223-6, 305-6, 451; Sedgfield, *Place-names of C. & W.*, p. 14). It is one of the Celtic constructions described in these *Trans.*, N.S., xviii, p. 94, i.e. at the latest, of the early twelfth century: the "bord" of Oswald.

Prof. Sedgfield says of the name Oswald that it is a very common one in O.E. documents: but it is very uncommon in early Cumberland history. Locally the feast of Oswald, king and martyr (Aug. 5th), was observed (*Wetherhal*, p. 384), and the Holm Cultram legend of St. Bega mentions him (Wilson, *St. Bees*, p. 504), but his name was not so often given at baptism as his fame might have suggested. His great victory over Cadwalla at Heavenfield near Hexham in 634 established the Anglian kingdom and the Columban church in Northumbria; we have accounts of it from three sides, from Iona, from Jarrow and from Bangor, within about a hundred years of the event. Nennius of North Wales, countryman of Cadwalla, mentions it as the battle of Catscaul, i.e. the battle at the Wall; and gives Oswald the title of "him of the white hand." Bede has much to say of the cross he set up, and the conversion of his army. Abbot Adamnan tells a story which he heard from abbot Failbhe, who had it from abbot Seghine, to whom Oswald himself told it, of the dream in which St. Columba appeared to the king, as he slept in his camp on the day before the battle; how Oswald then called together his twelve Christian leaders—baptized like himself "among the Scots"—and his army of pagan Angles, and at nightfall set out to march upon the enemy. Apparently the attack was a surprise. It is obvious that Oswald, having come from Iona, was marching eastwards by the Roman road along the Wall. This is practically told us by Adamnan i, 1, and by Bede, H.E. iii, 3, who unite in suggesting that Iona was Oswald's early refuge and home; they cannot be otherwise interpreted. Cadwalla had come from York, where he had just put to death Oswald's brother Eanfrith, north by Watling Street to Corbridge. The ready-made Roman forts on the wall, still ramparted, would offer sites for camping. If twenty-four miles were not rather far for the night march, it might be at Birdoswald that this last halt and council occurred. That the place was traditionally connected with these events is suggested by the curious analogy between *Bordd-Oswald* and *Bwrdd-Arthur*, "Arthur's table," the name of a flat-topped hill crowned with earthworks, said to be Roman, between Redwharfbay and Penmon in Anglesey. *Bwrdd* in Welsh and *bord* in Anglo-Saxon, mean "table": hence perhaps the various forms of this

name of Celtic construction, which probably means Oswald's Table, whatever that connotes.—W.G.C.

ST. LEONARD'S HOSPITAL, KENDAL.

In continuation of the notes given in our last volume (these *Transactions*, N.S., xvii, p. 254), Mr. A. P. Brydson contributes the following :—

" Assize Roll, 981, 7 Edward I [1278]. Margaret de Ros was summoned to answer Thomas prior of Cunegesheued [Conishead] in a plea that she should keep with him the agreement made between William de Lancastre maternal uncle of the aforesaid Margaret whose sole heir she is, and John prior of Cunygesheued, predecessor of the prior, concerning the advowson of the lazar-house of St. Leonard of Kyrkeby in Kendale. And whereof he says that whereas it was agreed between the said William de Lancaster and the said John, formerly prior of Cunygesheued, at the feast of St. Matthew, 48 Henry III [21 Sept., 1264] that the said William should grant to the aforesaid John and his successors the advowson of the lazar-house of St. Leonard in frankalmoign [*in puram liberam et perpetuam elemosinam*] so that it should be lawful for the same prior and his successors to appoint as keeper whomsoever he shall consider best, and to discharge and remove whenever it shall be necessary without contradiction from anyone ; and also that the said keepers shall give [*facere*] obedience to the said John and his successors for ever ; the aforesaid Margaret deforces from him the aforesaid advowson, and does not permit him to appoint and remove the keeper at his will, or permit the keeper of the same house to give obedience to the aforesaid prior. And because the aforesaid Margaret does not keep the agreement with him he has loss to the value of twenty pounds. And therefore he brings suit, etc.

" And Margaret by her attorney came and defended the force and injury. And said that the aforesaid hospital was assigned to her as part of the inheritance of the aforesaid William de Lancastre whose sole heir she is, whereupon she says that she is not able to answer him on that occasion without a certain Walter de Faucunberge and Agnes his wife, Marmaduke de Twenge and Lucy his wife, Joan and Sybil daughters and heirs of a certain Ladrina formerly wife of John de Bella Aqua her partners [*participibus*] etc. And she says that the aforesaid Joan and Sybil are under age. And the prior knows this. Therefore let the suit remain until [they come] of age etc."

As William de Ros, successor of Margaret, was in possession of the advowson, she must have won her case.

PENNINGTON TYMPANUM.

Miss Fell, daughter of the late John Fell, Esq., of Newcastle, and formerly of Fell Mount, Pennington, has presented to the Vicar the 12th-century Tympanum of the first Parish Church of Pennington. The Tympanum, for nearly a century, has formed the lintel of an outbuilding at Beckside Farm.* . . . In 1826, when the old Church (the second Parish Church of Pennington) was demolished and replaced by the present edifice, the stone was discovered (so tradition says), in one of the window sills, and, according to the custom of those days, was probably purchased by Mr. Fell, one of the Churchwardens, for an outbuilding at his farm. The Tympanum has been placed temporarily in the Church. After the War, when the proposed scheme of Church alterations is carried out, it will be prominently built into a suitable place in the porch. (*Carlisle Diocesan Gazette*).

* For a description of this important relic see these *Transactions*, N.S., iii, 373-379.