

ART. XXXI.—*Some Manx Names in Cumbria.* By W. G. COLLINGWOOD, M.A., with notes by Mr. EIRÍKR MAGNÚSSON.

*Read at Douglas, September 24th, 1894.*

WE have often heard, since the days of Worsaae, that our district owes its population mainly to the Northern Vikings, who infested the Irish sea in the 9th and 10th centuries. It has been thought by Mr. Robert Ferguson, Mr. J. R. Green, our President, and other writers, that they came into the Solway and Morecambe Bay from headquarters in the Isle of Man. That theory may find support from a comparison of some Manx place-names with similar names in Cumberland and adjacent parts.

A few analogies have been noticed in print. The Rev. T. Ellwood mentions the two Fleshwicks, from *Fles*, in Icelandic “a grassy place,” and *vík*, “a creek.” In his book on “The Surnames and Place-names of the Isle of Man,” Mr. A. W. Moore compares :—

- I.O.M. Piel, with our Pile-of-Fouldrey.  
 „ Scarsdale, with our Scarfgap (*Skarð*, notch, pass).  
 „ Cammall, with our Camfell (*Kambr*, comb).  
 „ Colby, with our Colby (*Kollr*, hill-top).  
 „ Surby, with our Sowerby (*Saurr*, mud).  
 „ Kirby, with our Kirkby (*Kirkjubær*).

And Mr. Moore remarks that, of the Scandinavian elements which are common in our local names and dialect, some—namely, Haugh, Dale, Fell, Garth, Gill, Wick, Way (*vagr*), Ness, Toft and Thorp—are found in the Island; while some—namely, Thwaite, Beck, With, Tarn and Force—are absent; from which he infers that the

Isle

Isle of Man is less purely Norse, and more Danish, than Cumbria. But his book, with its full account of Manx names, gives us material for carrying the comparison further.

There are three classes of words to consider :—A, Celtic ; B, Scandinavian ; C, mixed—the last class containing some curious examples of loan-words from the Celtic to the Scandinavian.

#### A.—CELTIC NAMES.

The Celtic words, common in the Isle of Man where the Vikings became Celticised, are rare with us, where the settlers kept their own tongue until they became Anglicised. Carrock and Cark match the Manx Carrick, “rocky” ; Glencoin, “narrow valley,” resembles Nascoin, “narrow waterfall” ; Morecambe and Cambeck are like Glencam, with a common element—*cam*, “crooked” ; our Crummock, though commonly interpreted Crumbeck, may be the same with the Manx and Galloway Crammag, “cliff.” But most of our Celtic names are Welsh, since Cumberland was the land of the Cymru. The earlier Gaelic element was partly crowded out ; though traces of it returned with the Viking settlers, as I think to show.

Before their age, however, we have a few Gaelic importations. For, just as the Irish monks preceded the Vikings in the Hebrides and in Ireland, so they did in these parts ; no doubt using the Isle of Man as a stepping stone across the sea. The Manx church of St. Bridget, Kirkbride, matches our Kirkbride and Bridekirk : there is Kirksanton in both districts ; and perhaps St. Sunday’s Beck and Crag in Westmorland may be explained by the Irish Saint Sanctan : for in Domesday Kirksanton is written Santacherche, and Santon is Suntun, which bridges over the transition from *Sanctan* to *Sunday*.

The Manx *keeills* have Cumbrian analogies in Gilcrux and Gilcarron ; and perhaps in two old names, “Gill-martyne

martyne ridding prope Crofton" (*temp.* John), and Killerwick (*temp.* Ed. III.) near Mousell in Furness, which I venture to suggest may be the puzzling Chiluestreuc of Domesday: *vestr vegr* meaning the west road, the Roman road on which it stands. All these churches and cells are near the coast, where such missionaries might have settled. St. Patrick himself, to whom there are dedications in the Isle of Man, is commemorated in Waspatrick, (*temp.* Ed. I.), his "wath" over the Wampool; and, on the same Roman Road, at Askpatryk (*temp.* Ed. III.) perhaps embalming some otherwise lost tradition of an ash-tree under which he preached; as at Patterdale is the well where he is said to have baptised. In the Isle of Man also we find Ash-tree and Well connected in Chibber Unjin, when the tree was formerly dressed with votive offerings. This custom survives with us; a great oak-tree overhanging a fountain at Satterthwaite was dressed with crockery and coloured rags on Maundy Thursday a year ago, and another at Hawkshead Hill.

But these church-names belong to an age before the Vikings came. They brought their own heathen worship, of which we find traces in both districts. And this leads us to the second class of words, namely—

#### B.—SCANDINAVIAN NAMES.

In 1134, Bertrannus de *London* was one of 12 monks, who, with their abbot, Gerald, founded Calder. The Rev. A. G. Loftie, in his guide to the Abbey, remarks on the strangeness to this exiled Londoner of his new life and surroundings among rough neighbours and brethren, north-countrymen all. But again (*temp.* Ed. III.), William de *London* neglected to pay his "thrive" to St. Nicholas' Hospital at Carlisle; and the Testamenta Karliolensia show that the "de Londons" were a family of some local importance, without any suggestion of a connection with the great city. Now, we all know places whose names

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are derived, like similar names in Denmark, Sweden, and Iceland, from the *Lundr* or sacred grove of the Northmen:—Lund, near Whitehaven; another near Ulverston; and Hoff Lund, near Appleby. But in the Isle of Man there is a “Little London,” which Mr. Moore derives from *Lundinn*, (*acc.*) “the grove.” This name, which is found also in Lincolnshire and in Longsleddale, is practically the same as *Lund*, and suggests that we may look for the “London” of Friar Bertram not far from his first monastic home at Furness, and for the “London” of farmer William in Cumberland. The difference is merely grammatical, as the Manx name seems to show.

Of this second class, all the Manx names can be matched in our district. Some are identical: as Ramsey, *Hramnsey*, “Raven’s Island”; and Raby, *Rábær*, “nook farm.” The termination “by,” it may be remarked in passing, is by no means a test of Danish settlement. It is common in Iceland, and is quite good Norse. The terminal *r* is merely the sign of the nominative, and it was dropped after a time in pronunciation, like the parallel Latin *s* of the nominative; and it disappears in inflexions. Thus, “*Ulfir*, his water”=*Ulfsvatn* (*v*, pronounced in early times like *w*, and *vatn* sometimes written *vatr*;) “his farm” is *Ulfsbær*=Ousby: therefore Ulvrestune, of Domesday, must be for *Ulfars-tún*, the inclosure of an early settler, Ulfarr. The popular pronunciation “Ouston” perhaps keeps a reminiscence of the later and greater Earl Ulphus or Ulfir, being the true equivalent of *Ulfstún*.

Some of these names are practically identical: Cringle (Isle of Man) and Crinkle Crag (*Kringla*, “circle”); Jurby, formerly Ivorby, and Ireby (Ivar’s farm); Kneebe and Knipe (*gnípa*, “peak”); Sulby and Soulby (*Sölvi’s* farm).

Some, again, are identical in one of the elements of which they are compounded. To take a few samples, some of them from old forms of Manx names:—

I.O.M.

- I.O.M. Altadale, and our Alps (*Alpt*, "swan").
- „ A[s]mogarry, and our Osmotherley, formerly Asmunderlawe (*Asmundar-garðr*,—*ljá*).
- „ Brackabroom, and our Brackenber (*Brekku-brúin*,—*barð*).
- „ Clet Elby and our Cleat How (*Klettr*, "rock").
- „ Clytts, and our Cleator (*Klettar*, "rocks").
- „ Colden, with our Caldfell, &c. (*Kaldr*, "cold").
- „ Dalby, &c., and our Dalton, &c. (*dalr*, "dale").
- „ Foxdale, and our Foxfield (*folks*, "of the people").
- „ Grauff, and our Orgrave (*aur-gröf*, "clay-pit").
- „ Hæringstad, and our Harrington (*Hæring*, "hoary," prop. name).
- „ Hegness, and our Honister (*Högna-nes*,—*staðr*).
- „ Keppellgate, and our Keppelcove (*Kapall*, "nag").
- „ Meary voar, &c., and our Merry hall—Mere beck (*mærr*, "borderland").
- „ Orm's house, and our Ormside (proper name).
- „ Oxwath, and our Oxenfell, &c. (*Oxavað*, *öxnafell*).
- „ Rozefell, and our Rosthwaite, &c. (*hross*, "horse").
- „ Sandwick, &c., and our Sandscale, &c. (*sandvík*, *sandskáli*).
- „ Sleckby, and our Harrowslack, &c. (*slakki*, "slope").
- „ Staynarhea, and our Stennerley, &c. (*steinn*, "stone").
- „ Strandhall, and our Strands (*strönd*, pl. *strandir*).
- „ Swarthawe, and our Swarthmoor, which is mentioned as Swartmore in 25 Hy. 6, *i.e.*, 1447, forty years before the invasion of Martin Schwartz (*svartr*, "black").
- „ Warfield—Wardfell, and our Warthole, Warwick (*varða*, "beacon").

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From one of such names in the Isle of Man, light is perhaps thrown on a curious series of names in our district. Mr. Moore explains Brausta (old form of Braust) as *Brautarstaðr*, "roadstead." *Braut* in Icelandic means a road *broken* through rocks or forests, as distinguished from *vegr*, *stigr*, *gata*, "path, track." *Brautarmót* is "a meeting of roads, as *Bekkjarmót* (Beckermet) is "a meeting of becks." And to the settlers in Cumbria the Roman roads must have been a great and remarkable feature of the country. When they found a passage through the rocks and forests of Patterdale, it is no wonder if they called the tarn,—by which it wound and at which it threw off a branch to the wonderful High-street—*Brautarvatn*, Brotherwater or Broaderwater; so called long before the traditional brothers were drowned there.

Again, Butterilket, the farm in Eskdale, just under the Roman fort, was written Brotherellkell (*temp.* Eliz.); Brotherulkul (*temp.* Hy. IV.); Brotherulkil (*temp.* Hy. III.) suggesting that the original Norse name was *Brautarhóls-kelda*, "road-hill spring," where they stopped for a drink before taking the steep gradients up Hardknot. *Brautarhóll* or *Brotthóll* (*Brott* being a common form in compounds) reappears in Brott-hole-hill in the Caldbeck neighbourhood (*temp.* Hy. III.) Brattah or Brotto in Legburthwaite may be the same, or else *Brotthaugr*, "road-howe."

It is interesting to observe that the confusion of "Brotherilket" with "Butterilket" is matched in Norse philology by that of *Brautarsteinar* with *Bautasteinar*, the popular name of the "road stones" or monuments (according to Vigfusson, *s.v.*). This may explain Butterlip-howe, by the Roman road at Grasmere, as a natural and pastoral improvement on *Brautarhliðshaugr*, "road-gap-howe," a truly descriptive epithet; while Buttermere and Butterwick are perhaps better explained by *Búðir*, "booths"; *Búðarveggr* is good Norse for "booth-wall,  
and

and practically identical with the country pronunciation of Butterwick. To give one more turn to the kaleidoscope; Bethecar (High Furness) which was Bottocar (*temp.* Hy. 8,) must be for *Brautar-kjarr* being a bit of forest through which a Roman track pretty certainly ran.

This confusion between *Brautar* and *Bauta* may have been helped on—and it may be remembered—by the fact that the Irish for road is *Bothar*. For it is well known that the Northmen on the shores of the Irish Sea lost so much of their pure nationality, that the district of Gallo-way got its name from the Gall-gaethil, the mixed Gall and Gael, Vikings and Celts. Even those who emigrated to Iceland took with them much Celtic blood and many Celtic words. Thus, *Njáll* and *Kjartan* and *Kormak* are Irish names of Norse Icelanders: *pollr*, ‘pool’; *brók*, ‘breeches,’ and *poki*, ‘bag,’ are Celtic loan-words in Icelandic literature. Now I think it can be shown that the Norse settlers brought Celtic loan-words into Cumbria, and that they brought them from the Isle of Man.

#### C.—MIXED NAMES: MANX LOAN WORDS.

First we may take words that are recognised by the dictionary-makers as loans to the Norse from Celtic sources: (1). In the Edda is found a word *Korki*, from Manx *korkey*, Irish and Gaelic *coirce*, ‘oats.’ Now Corby in Cumberland was written (*temp.* John, Ric. I., and Hy. I.) Corkeby and Korkeby, *i.e.*, *Korkabær*, ‘oats-farm.’ A corresponding name in purer Norse is Haverthwaite, *Hafrapveit*. Similar formations are Ruthwaite and Ruckcroft (*temp.* Ed. VI. Rewcroft) from *rúgr*, ‘rye’; Rusland however was (*temp.* Ed. III.) Rolesland, *Rolf’sland*. Again, Bigland and Biggar (*Bygg-garðr*) from *bygg*, ‘six-rowed barley’; the four-rowed barley, *barr*, may be found in Barton; so from *Korki* may possibly be derived Cockley beck; *i.e.*, *Korkahlíð*, ‘oats-fellside’; the termination being degraded on the analogy of Ainstable (*temp.* Hy. I. Ainstapellith

Ainstapellith) *i.e.*, Einstapahlið, 'fern-fellside.'\* Again Corney (Cumb.)=Corna (I.O.M.)=Kornsá (Icel.)='Cornbeck,' so that the Cocker, on the banks of which is Cornhow, may perhaps be interpreted *Korká*, 'oats-beck.'

(2.) *Hnukr* is 'Knoll, peak,' in Icelandic, but derived evidently from the Manx *Knock*, Irish *cnoc*. We have it naturalised in Knockpike and Knock Shalcok (*temp.* Ed. II.)

Next we may take a set of words which are not found in the Icelandic dictionary, but are so used in Cumbria as to leave little doubt that they were brought over by the Celticised Vikings; and their form seems to be distinctly Manx, in some instances at least.

(3.) *Peel* is Manx for a 'fortified tower'; a word which, though not found in Icelandic literature, was certainly adopted by the Norse in Cumbria, and used to considerable purpose.

(4.) *Parak* occurs in our dialect, a loan-word from Manx and Irish *pairc*; though in Cleasby it appears only as a nickname. †

(5.) *Dub* has in Icelandic nothing nearer ‡ than *djúp*, "deep sea"; while *dubbyr*, *dob* (Manx) means "a small pool" in our sense.

(6.) The Manx *Spooyt* of a waterfall, seen in our Gill Spout, &c., has no analogue in Icelandic. The nearest form is the cognate Aryan root *spyja*, "to spew." §

(7.) The Scrow at Coniston is a turfy hill, an outlier

\* Mr. Magnússon says:—" *Einstapi* looks quite Icelandic=standing rock, as rock-pillar=*stapi*, by itself=*ein*; and reminds of *eintú*, lone-dweller, a name frequently given to solitary rocks that have tumbled down to the flat ground of a valley from a mountain top. *Einstapahlið* might therefore=slope of the solitary rock-pillar, if the locality favours it."

† Mr. Magnússon remarks on this:—"In the shepherds' language of Iceland the word *paraka* or *parruka* means to herd milking ewes, by closely confining them to a narrow run of pasture. The word is a loan-word in Icelandic."

‡ Mr. Magnússon says:—"There is the poetic word *dúfa*=wave, which formally comes nearer to "dub" than *djúp*."

§ Mr. Magnússon remarks:—"Spooyt=Icelandic *spyta* (1) To spit; (2) To spout or to gush; *e.g.*, *æð spytir blóði*, a wound sputters blood." But there is no Icelandic substantive corresponding with the Cumbrian "spout," a waterfall.

of the Old Man. "Scrow" in our dialect means "a crowd," (from Icelandic *skreið*, "shoal" of fish, &c.); or else "scrimmage," to which it is doubtless akin. But neither of these explain the hill; whereas the Manx for "turf" or "sod" is *scrah*.\*

(8.) Now to recur to the road-names. For the Irish *bothar* the corresponding Manx is *Bayr*. In the Isle of Man is a place called Baregarrow, which Mr. Moore interprets "rough road." On the Roman way between old Carlisle and Maryport, we have Bagrow ("Baggerah,") which may possibly indicate that the invaders found that bit of Roman paving more cobbly or more worn than usual. There is, however, a "Bagrave" on Watling Street in Northumberland. *Bayr* may also account for Barbon (in Domesday, Berebrune,) "the road-well," on the Maiden Way. Bardsey is in Domesday, Berretseige, *Bayr-head's-edge* the edge or cliff at the head of the road called the Red Lane, through Furness. And close to the spot where the road from Lancaster came upon the sands there was Bare (*sic* in Domesday). I think these names are hardly explained by the Icelandic *Ber*, in compounds *berja*, "berry," or by *berr* "bare"; so that we may, perhaps, consider *Bayr* as a loan-word; and if so, not from Ireland, but from the Isle of Man.

In a third and final sub-division, we must put two which are found neither in Norse nor in Manx, and yet may have been loan-words borrowed by the Norse from the island. That is to say, words must have been current in the 9th century which are now obsolete there, and preserved only in place-names; and these words must

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\* Mr. Magnússon says:—"I may mention that a very similar name exists in Iceland—*Skrúðey*, now *Skrúður*, a high rock island, outside the mouth of *Fa-skrúðs-fjörður*. The etymology of *skreið* seems too far-fetched. Whether *skruð* in *Skrúðey* is to be connected with *skruð*=ship's shrouds, from its being cone-formed,—in which case the *ratio nominis* would be the same as in the case of *Hekluþjall*=Mantle-fell,—I leave an open question."

It was suggested when the paper was read that "Scrow" was merely a variant of the common word "Scroggs."

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have been brought by the Norsemen into Cumbria, though not into Iceland.

(9.) *Glaise* is Irish for "stream," and Mr. Moore considers that its Manx equivalent was *glas*, in Douglas, "black stream." We may find the same word in Glasson and Glassonby (both *temp.* Hy. I.) and in Gleaston, the Glasserton of Domesday. Ravenglass (*temp.* Ed. I.), was Ranglass, a curious form, because most names in early writing become longer and fuller; this is an exception, surely not without cause. The old Nicolson and Burn derivation was *Renigh-glas*, "green fern,"—not very distinctive. But if Celtic grammar will allow, the Manx *glas* for "river," and *raun* for "seal" appear to supply material for a plausible etymology; for the harbour must have swarmed with seals in the 10th century.

(10.) The Irish *boireann* is not found in Manx, except in a place-name, and not in Icelandic at all; but it seems to have been a loan-word, judging from its occurrence in our dialect. It means properly, "rocky land," but, says Mr. Moore, "it is a name actually applied to an old earthen fortification"—Borrane Balebly. Now, in our district, *borran* is also used for rocky land in general, but as a proper name it attaches especially to land covered with ruins, *e.g.*, Borrans Ring, the Roman camp at Amble-side; High Borrans, near Windermere, is close to the Hugill settlement; Low Borrans is near to the spot where the Roman road crossed Troutbeck. Indeed, the name is frequent on the track of the Roman roads (see, for examples, Cornelius Nicholson's "Annals of Kendal"), while it is rare as a place-name in sites that are no more than naturally rocky.

There is a Borrans Hill House on Burns Hillside, near Sebergham, which seems to show that *Burns* is *Borrans*. Barnscar can hardly be anything but *Borran-scar*, from the heaps of remains found there. Burnmoor, *borran-moor*, is a place where circles are found; Wyebourne is near a British camp, east of Shap; Garbourne is on the High-street

street, south of Ill Bell. In these cases we have the loan-word compounded with a Norse element. Hence it may be suggested that "burn" in our district is frequently, if not always, equivalent to *borran*.

It has often been noticed that our dialect does not use "burn" for "stream," as in Scotland and Northumberland. "Burn," from *bærne*, is an Anglo-Saxon word, not occurring in Norse, in which the nearest form is *brunnr*, "a well," as in the Icelandic proverb, "Late to bar the *burn* when the barn is fallen in," referring to a well with a gate, such as we see near old-fashioned cottages. The Scotch and Northumbrian "burns" were so named by Anglians, two or three centuries before the Northmen settled our district. The *old* Norse word was *bekkr*; but this was antiquated in Iceland by the time the sagas were written, and even in the 10th century they used *lækr* for *bekkr* in local names. This shows, I think, that our district was settled and named, and that a local dialect of pre-Icelandic Norse was formed, by the early part of the 10th century. We keep several words that the Icelanders lost. They had a proverb, "*öl heitir með mönnum, en með Asum bjór*"—"ale it hight, with men, and with Gods beer"; meaning that "beer" was the ancient poetical word, ordinary folk asked for "aie." A parallel proverb said of barley "*bygg* it is called by men, and *barr* by Gods"; *barr* being the older and less familiar name for the less productive sort, superseded by *bygg*. But as we have seen, both words remain with us, in Bigland and Barton. Tilberthwaite, however, is not from "tilling bear," as some one has suggested, but from *Tjald-borgar-þveit*, "tent-fort-field," seen in Tildesburghthwait (*temp.* Ric. I.), like *Tjaldastaðir* (Icel.)

The use of old forms is strikingly shown in the name Burneside, which used to be derived from *burn*, "a brook." It was written (*temp.* Ed. III.) Brunolesheved, Bronnolsheved; and (*temp.* Ed. I.) Brunoleshefd, Bronnol-ishelvd. The valley of Sleddal Bronnolf, and one Roger de

de Bronnolph are mentioned (*temp.* Ed. I.) and Sleddall Brunholf (*temp.* Hy. III.) showing that Burneside (Burnishead) was named from some early settler *Brínölv*, "the wolf-browed," a recognised Norse appellative.\* To the same name, if not the same person, may be referred Brunnelscroft, Middleton.

But in other "burns" the case is different. Greenburn is the valley that opens at the green borran which has been identified by Mr. H. S. Cowper as our lake district Tynwald. "Greenburn-beck," not "Green-burn," is the stream that flows past it. So Wythburn may be properly not the name of the stream, but of the ground by which Wythburn-beck runs. "Wyth" is *víðr*, "wide," like *víðlendi*; "wide lands," &c.; or *víðir*, "withy," like *Víðidalr* in Iceland, "willow-dale." And the land is not only unusually rocky, but it is also traversed by a great Roman road, marked by the names Stanwick (*steinvegr*, "stone road" paved with boulders), and Stenkin Nook (Stanwick-ing, "meadow"); and there are traces of ruins which, at the time of the settlement, must have been striking enough in their extent to be called the "wide-borran," or so overgrown as to suggest the name "withy-borran." In a word, the original Cumbrian Norse dialect called our streams *bekkr*, or *á*, and perhaps sometimes *lækr*, but never *burn*, which is the Manx loan-word *borran*; except in those outlying parts of our district where pre-Norse—*i.e.*, Anglian—names survived.

These ten loan-words, if the derivations be accepted, and in any case the parallelism of so many Manx and Cumbrian place-names, illustrate the interest—it might almost be said the necessity—of going beyond the bounds of our own district to compare the antiquities of our neighbours; and they rivet new links in the chain of evidence which binds us to the Isle of Man in the history of a thousand years ago.

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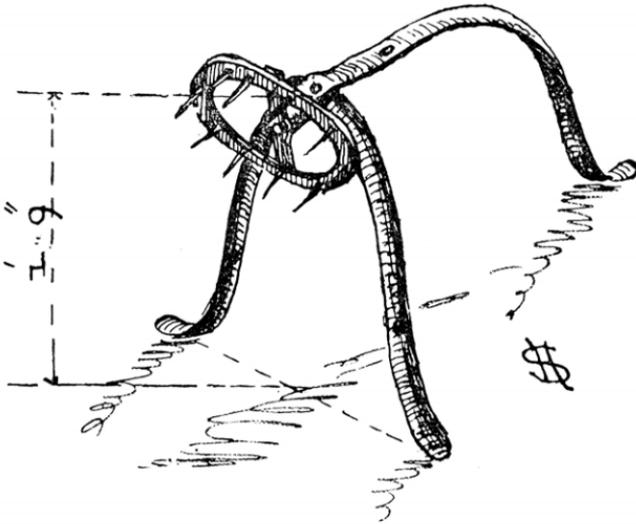
\* So Cleasby & Vigfusson, *S.V.*

Mr. Magnússon says:—"These names seem closely to answer to *Brunólfr*, the oldest form of the common name *Brynjólfr*."

ART. XXXII.—*Toast Dogs, Frying Pans, and Peats.* By  
J. H. MARTINDALE.

*Read at Douglas, September 25th, 1894.*

READING over Mr. Swainson Cowper's paper on "Some Obsolete and Semi-Obsolete Appliances,"\* in the current part of our Transactions, has brought to my memory several contrivances not mentioned in that paper—the cause for their disappearance is, in my opinion, not so much owing directly to the railways, as to the substitution of grates and ranges for the old hearth fires, and the using of coal instead of peat and wood as fuel.



One article almost universally found in the farm-houses of the dales of Westmorland twenty-five years ago was the "toast dog" for toasting bread. I think the spit mentioned

\* *Ante*, p. 86.

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and illustrated by Mr. Cowper, \* must have been used for meat or for black puddings and not for bread, as it would be too high. The dogs I allude to were made of flat iron, about  $\frac{1}{8}$  of an inch thick, and varied in height and shape, but generally were grotesque figures something resembling a dog holding a fish in its mouth. They had, usually, three pairs of prongs or forks on the side of the fish, on which sometimes as many as three slices of bread were toasted at the hearth fire at once, so that while the good woman was buttering the three slices, three more were being done ready for her. Two illustrations of Toast Dogs from Westmorland farm-houses (now in Tullie House, Carlisle,)† are given with this paper, and by the kindness of the Council of the Society of Antiquaries, an illustration of a Toast Dog in their Museum is reproduced in the text.

Another article, put to uses the modern cook would never dream of, was the frying pan. This answered for all the purposes of the modern oven, such as baking and roasting meat, &c. When used for baking bread (wheat bread) a hoop or ring of iron from two to three inches deep was placed inside the bow handle of the pan, to increase the depth; on this a lid was placed, and the lid was then covered with burning peat to give heat all round the pan, and the bread baked was fully as sweet and good as in a modern oven.

The haver bread was, as a rule, baked on the "Backstone," ‡ which was placed in the back kitchen, corresponding to the modern scullery, not in the front kitchen or "housepart." The haver bread baking day was a very important and busy day, the baking generally lasting from early morning until late at night, the fuel

\* *Ante*, p. 87.

† NOTE BY THE EDITOR.—They were presented by Mr. Martindale.

‡ "Backstone, an iron plate or slate to bake cakes upon."—Dickinson's *Cumberland Glossary*.

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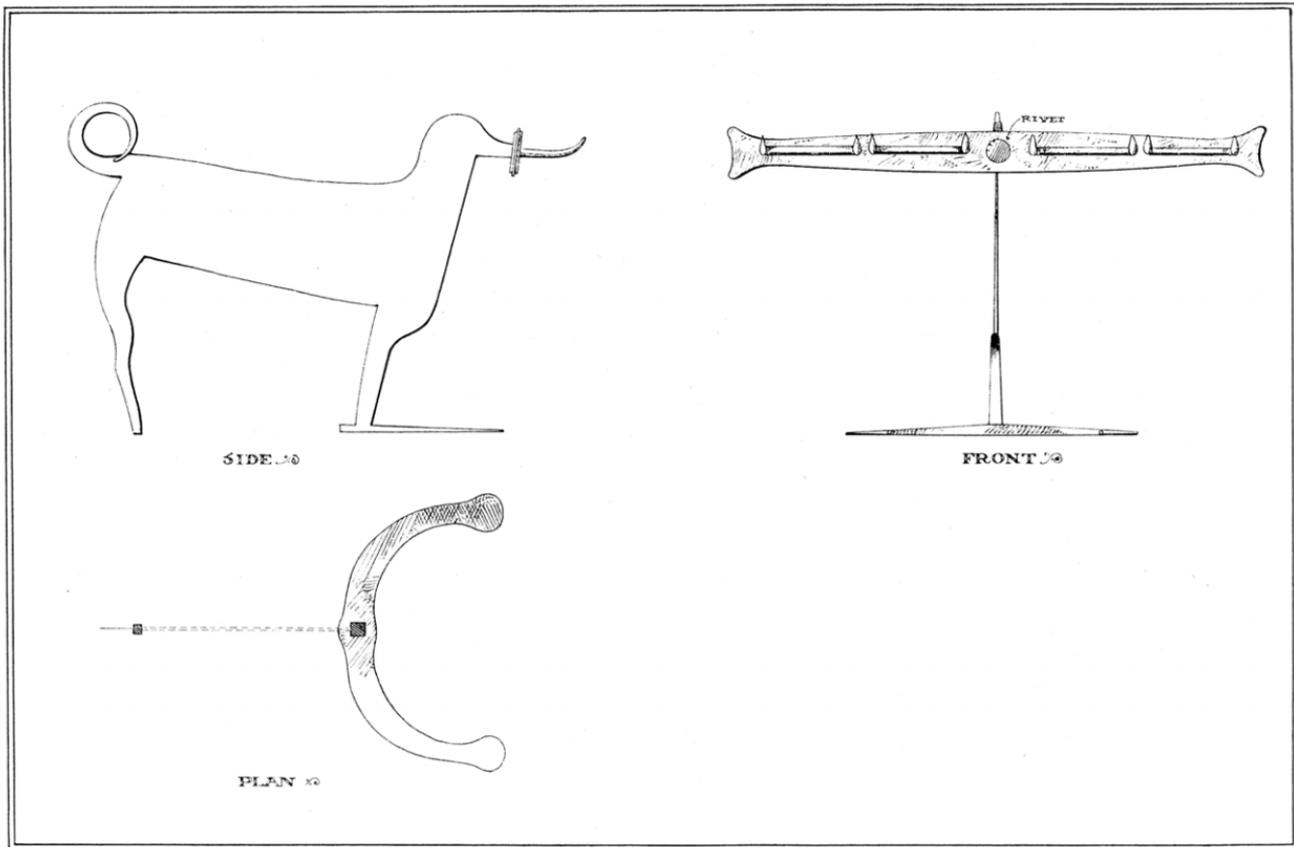


PLATE I.

A TOAST DOG.

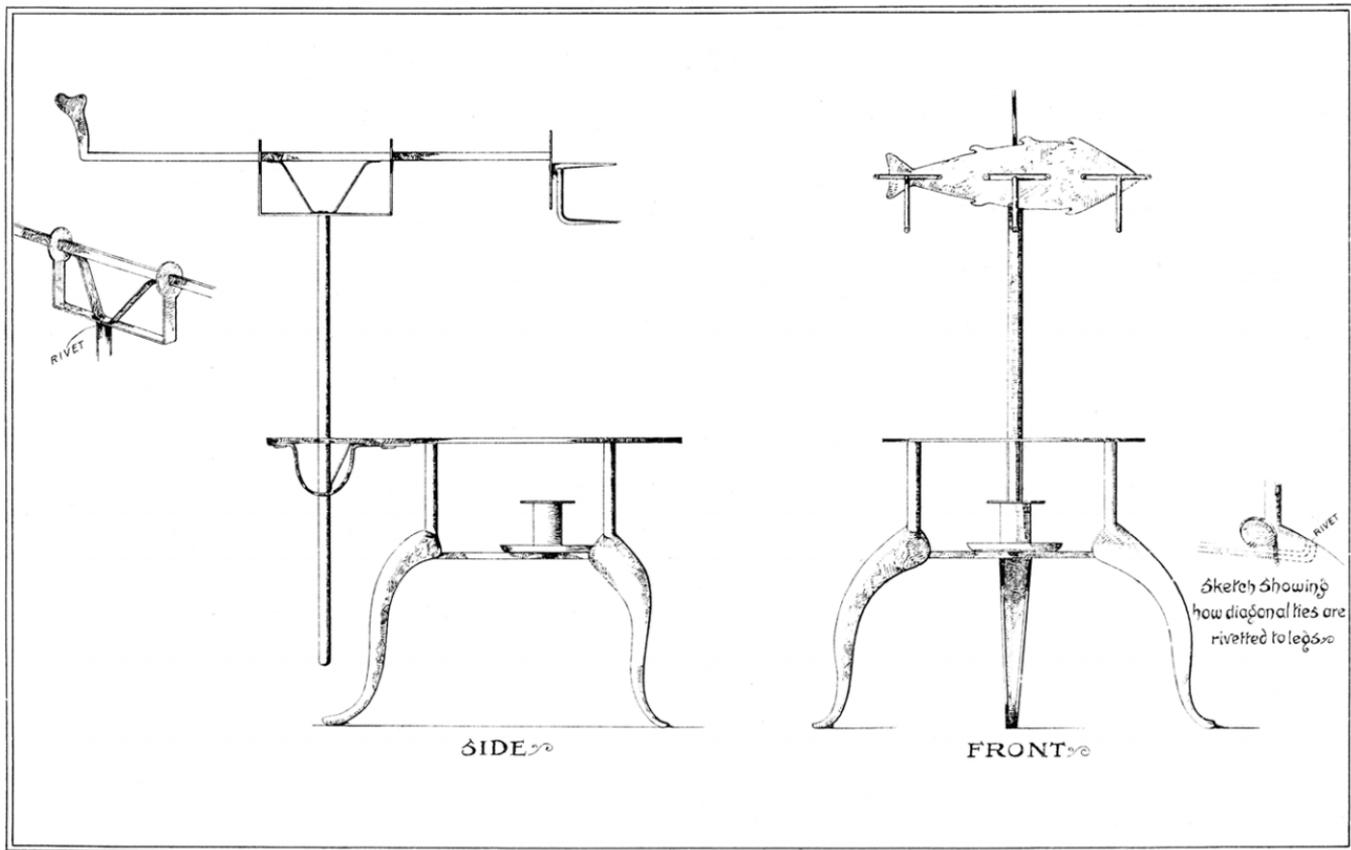


PLATE II.

A TOAST DOG.

used was chaff from the grain, oats, &c., locally termed, I think, "*howseeds*." The backstone itself consisted of two large plates of iron about 2 feet 6 inches square, sufficient to take two cakes at once, which were generally changed from first to second in the baking, the fuel being put in underneath the plates and closed by a furnace door. Sufficient bread was baked to last for six or twelve months, and it was stored in the great oak chests—or arks.

From the "Toast Dog" to the fire before which it was used is not a long step. To set a peat fire on the hearth and get it to burn is a feat, I am afraid, few present-day maids-of-all-work could accomplish. In the first place, a goodly supply of peats was brought in by the servant girl from the peat-house, in a "*swill*." Several were then carefully broken in two over the knee of the girl, and propped up on *end* against one another, with a little paper in the centre. This was repeated round the first, and at last whole peats were used, all being placed on end, it being a fact that the peats will not burn if laid flat. The paper was then lighted, and a very little blowing made a cheerful fire. When the toasting had to be done, the outermost row of peats was carefully removed from the front and placed against the side of the fire, and the inner rows turned with the inner or burning face out; this gave a beautiful hot fire to crisp the toast, without smoke, and better or sweeter toast was never made.

From the peat fire we may step to the peatgraving,\* a most interesting agricultural work of the year, now fast passing away for ever, in the exhaustion of the mosses. The whole manner of cultivation of the mosses is very interesting, and well worthy of a paper, especially the old manner of draining.

But to return to the peatgraving for a few moments. The

\* *Grave*, to dig with a spade.—Dickinson's *Cumberland Glossary*.

"dyke,"

“dyke,” as it was called, was the edge or line of distinction between the top whole moss, or uncultivated, and the portion, being brought into cultivation. It was a sheer edge, or straight bank, of some eight or nine feet. The top was covered with the wild ling or heather, growing to a depth of two feet or more, and the bottom was standing with water to the depth of a few inches in the bottom of a previous year’s peat dyke. The first operation was to remove the ling and bog on the top, for a width of about four feet, and throw it into the last year’s dyke. This filled up the trench and absorbed the water, bringing up the ground to the general level. This work was done by the ordinary farm hands, and the dyke was now ready for peating. The “peatgravers” were special men, and engaged for the purpose, the peating having a season as much as haytime or harvest. The graver with his tools, a spade, similar to one \* of which Mr. Swainson Cowper gives an illustration (but which by the way is a left-handed one) and a small board to stand on in the bottom of the dyke, his assistants, (two boys or a boy and the maid servant), with a couple of special made barrows, with no sides, but open rail in front and a wheel with tire † about four inches wide, and a small board on which to place the newly graved peats, and a fine morning and we are ready for work. The graver then steps into the dyke, and the boy places his board on the top, the graver cuts one row down for a depth of say six peats, and the boy lifts up the board and places the row on the front of his barrow and replaces the board for another row, and so on until the barrow is full, when he wheels away and the next one takes his place. The boy wheels his barrow on to the solid and fairly dry ground and places the peats in rows called “winrows,” to dry, and returns, and this

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\* *Ante*, p. 96.

† *Tire*, the iron rim of a wheel. Halliwell’s *Dictionary of Archaic, etc., words.*  
goes

goes on for the whole day. I may add the top peats, for a depth of say three feet, are called grey peats, and are lighter and more woolly than the lower ones, which are called black peats. The former kindle easiest, and the latter give more heat and last longer in burning. The peat dyke was generally cut across the whole width of the moss land for that particular farm, and one dyke generally did for a year's fuel. The peats were left to dry on the "winrows" for three weeks or a month, sometimes being turned over, and were then stacked or led away to the farm-house, special "shelvins"\* being used on the cart for this purpose.

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\* *Shelvins*, boards or frames to raise the cart sides with.—Dickinson's *Cumberland Glossary*.