Place and Field Names of Derbyshire which indicate Vegetable Productions.

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[The following paper was read at a Winter Meeting of the Society, held on November 10th, 1879, and is printed at the request of the Council. It is necessary, however, to state that it forms part (chapter vii.) of a projected and partially completed book on Derbyshire Place and Field Names, which I have not touched since 1870. I think it best that it should appear just as it was then written, though riper judgment might lead me to various alterations and corrections in this and other chapters, if the work should ever be finished. The reason that it was for a time abandoned was the great difficulty and expense connected with inspecting *all* the parish maps of the county. Hitherto I have consulted only about one third of the whole. "T. C." is an abbreviation for "Tithe Commutation Map."]

LLUSION has already been made, in the preceding chapter, to the vast forests with which Derbyshire was formerly covered, and we shall now proceed to the consideration of their component parts, so far as they are connected with the nomenclature of the county. It will be right, however, in the first instance, to make a few remarks upon trees in general. In the days when the boundaries of adjoining estates were not marked out by hedges, roads, or ditches, trees were planted upon the borders of a property, or left standing when all around was cleared, in order to leave an enduring record of their limits. Such trees were never cut, and were guarded with almost religious care. These trees,

not unfrequently, in later times gave the name to the house, or houses, which had sprung up in their shade. Thus we find BARROW OLD ELM, THE ASH CROSS, CLIFF ASH, LITTLE OAK, BROAD OAK, ONE ASH GRANGE, THREE BIRCHES, GOSPEL ELM, two SHIREOAKS (one near Glossop, and the other near Belper), and many other names of similar import. COPPOCK refers to the oak on the *cop*, or top of the hill, and CHADDOCK and CHARNOCK point out the trees which respectively bounded the lands of Chad and Cerdic. GOSPEL ELM, in the parish of Church Broughton, possesses a peculiar interest. The parochial boundaries, which, for the most part, marked the limits of the jurisdiction assigned to the founder of the church, were sometimes distinguished by stones or crosses, but more often by trees. These trees were called Gospel trees, because it was the custom once a year for the Priest with his parishioners to make a procession to the boundaries, and (*inter alia*) to read the Gospel for the day under or near them. The ceremony took place during Rogation-tide. Queen Elizabeth's Injunctions of 1559 ordered that this pious custom should not cease. In many places the parish perambulation degenerated into a purely civil ceremony, but it is now being gradually revived in several districts by the Church, with all the ancient rites.

> "——— Dearest, bury me
> Under that Holyoke, or *Gospel tree;*
> Where (though thou see'st not) thou may'st think upon
> Me, when thou yeerly gos't Procession."

GOSPIN KNOWL (T.C. North Winfield) is a corruption of Gospel knowl or hill, which, doubtless, was so called from being a boundary of a similar nature, and the GOSPEL STONE, near the village of Hathersage, must have served for a like purpose. In the latter village local tradition speaks of the recent existence of two other Gospel Stones, which were placed near the limits of the township.* There are several other Gospel Closes marked on different parish maps of the county.

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* On this subject see *Shaw*, Hist. of Staffordshire, vol. i. p. 165. *Brand*, Popular Antiquities, vol. i. p. 170. *Fosbrooke*, Antiquities, vol. ii. p. 467.

There are also not a few places in Derbyshire which derive their names from words that merely speak of the generic term "tree." Thus, for instance, we meet with TREETON from *trean*, a tree; whilst BAMFIELD, BAMFORD, and THE BAM (T.C. South Winfield) obtain their prefix from *beam*, which also signifies a tree, and from which our modern English "beam" is obviously derived. NEWBOLD and ANKERBOLD (Tupton) are indebted for their suffix to the *bole*, or trunk of a tree, and the same word supplies the prefix of BOULTON.* Although BOLE HILL, of such frequent occurrence in many parts of the county, may not in each instance refer immediately to a tree, it invariably possesses a cognate signification.

The first thing that strikes the inquirer into the number of Derbyshire place-names, derived from trees, is the curious superabundance of those connected with the "lady of the woods," the silver birch-tree. There are, to give only the most obvious, five BIRCHWOODS, two BIRCHFIELDS, a BIRCHAY, BIRCHEY, BIRCHOVER, BIRCHILL, BIRCHITT, BIRCHLOW, BIRCHINFIELD, BIRCHINLEE, BIRCHINTON, BIRKIN LANE, BIRKINWOOD, BIRKINSHAW, BIRGIN CLOSE (T. C. Belper), THE BIRKS (T.C. Brimington), and THREE BIRCHES, besides frequent instances of farm houses and fields called THE BIRCHES. It may be remarked that a large portion of these names are found in the north of the country. These numerous references to the birch-tree are the more singular, as Glover and other writers have noticed its present rarity. The solution of this difficulty may be found in the fact of the great reverence with which this tree was regarded by the Celtic population. The birch was only second to the oak in sanctity, and in the frequency of its use for the purposes of divination. It is, therefore, only natural to suppose that the Celts, who tarried so long in the fastnesses of the county, would guard their favourite trees with zeal from the hands of the encroacher; and that birches

* "Bold" in the Saxon Charters generally signifies a dwelling-house, *i.e.*, a building made of planks. *Wagbold* is a ship, or wave-house. Thus Newbold may mean "The new building made of wood." *Kemble*, Codex Diplomaticus, vol. iii. p. 17.

would in many instances be left standing, when other forest trees had been cleared away for pasturage or tillage. The Anglo-Saxons would then, in all probability, make use of these prominent features of the landscape in naming the different localities. Here are two of the supposed virtues of the birch, from the Welsh Triads :—

> "The top of the rush-sprigged tree (the birch) declares
> When drawn under the pillow—
> The mind of the affectionate will be liberal."

> "The shoots of the green topped birch
> Will draw my foot out of a snare,
> Reveal not the secret to a youth." *

The oak, "sole king of forests all," also has a considerable share of the tree names of Derbyshire. In the first instance we notice DARLEY † (2), and DARFIELD (Tissington) from the Cymric *dar*, an oak. Derived from the Anglo-Saxon *æc* are OAKERTHORPE, OAKTHORPE, OAKHURST, SHIREOAKS (2), OCKBROOK, and OCKLEYNOOK (T. C. Ilkeston); whilst it is used as a suffix in HADDOCK, COPPOCK, CHADDOCK, CHARNOCK, and perhaps BOSTOCK. The mystic virtue of the oak was known throughout those parts of Europe where the religion of the Druids was practised. Even among the Basques, a people of the lower Pyrenees, it is stated that their public assembly was held upon an eminence of the mountains with pieces of rock for the seats of the president and secretary, whilst the members remained standing, leaning with their backs against the *old oaks* which formed a circle round their place of meeting. The Druids held that no sacrifice could be regularly performed, unless the fresh-

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* *Davies*, Celtic Researches, p. 250. The above conjecture, as to the reason of the frequency of the occurrence of the birch in Derbyshire place names, is offered with some diffidence ; I have, however, carefully examined both maps and gazetteers for similar names in adjoining counties, and have failed to find in them anything like the number. I venture therefore, to look upon this as an additional proof of the permanent lodgment that the Celts maintained in Derbyshire, long after they had deserted all other central parts of the kingdom.

† It has also been suggested that *dar*, in Darley, is a corruption of the Celtic *dwr*, water.

gathered leaves of an oak had been previously strewn upon the altar. Another passage (which has just been quoted from the Welsh triads), in connection with the birch tree, says of the oak :—

> "The shoots of the *kindly oak*
> Will draw my foot out of a chain ;
> Reveal not the secret to a maid.
>
> "The shoots of the *leafy oak*
> Will draw my foot out of prison ;
> Reveal not the secret to thy voice."

These priests of the grove were in the habit of selecting the largest oak of the forest, stripping it of all its side branches, and then joining two of them to the highest part of the trunk in the form of a cross. Under this tree they performed the most sacred rites. Can there be in this a prophetic symbol of the Christian religion ! * The special value of mistletoe, when found upon an oak, was known even to Virgil, for he makes his hero present a branch, thus nurtured, as a necessary means to gain admission to the realms of Pluto. †

The maple-tree, *mapel*, gives its name to MAPPLETON, and MAPLEWOOD, and also to MAPPERTON.

The ash, *æsc*, gives the prefix to ASHOVER, ASHTON (2), ASHFORD, and ASHLEYHAY, and the suffix to BORROWASH, and MONYASH. ‡ The ash-tree was associated by the Anglo-Saxons with certain deities, and was supposed to possess peculiar powers of healing. There is an ancient and extensive superstition, which has only died out within the last few years, of passing a weak or ruptured child through a longitudinal fissure artificially made in the trunk of a young ash. The tree was then carefully bound up, and if the fissure healed, the child was sure to recover.

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* *Borlase*, Antiquities of Cornwall, p. 105. *Fosbrooke*, Antiquities, vol. ii. p. 746.

† Æneid, vi. 204.

‡ In a preceding chapter, on Celtic names, the reason has been given for not including Ashburne in this list ; perhaps Ashford ought also to be excluded. In the Domesday survey it is spelt, *Aiseford*. Should this be correct, the first syllable may be derived from the Norse, *as*, belonging to the gods ; Aisthorp, in Lincolnshire, is said to be the god's farm-house.

WIGGON LEA (Shottle), and WIGGIN DALE (Bakewell) are derived from *wice, wican*, the mountain ash. This tree is still occasionally called by the name of "Wiggen" in the north of Derbyshire, in Yorkshire, and the Lake district. The wood of this tree was considered an infallible spell against witchcraft. Many of the small farmers in Westmoreland are, even now, in the habit of having the churn staff made of wiggen wood to prevent the butter from spoiling; they also make use of the same material for the handles of all implements employed about the horses or cattle, in order to ward off the "evil eye." *

From *lind*, the linden, or lime-tree, we find LINDEN HILL, near Crich. The Anglo-Saxons used the wood of this tree for their shields or bucklers.

Elmton seems to be the only instance of the elm being used in the nomenclature of the county. Though now so common in our hedgerows and elsewhere, the elm is not indigenous to England, and was introduced by the Romans. This was also the case with the various species of the poplar.† Of these the aspen, *æps*, is found in ASPINSHAW (Glossop), also under the form ESPS (T. C. Calow), and as ASPLAND, ASPCROFT, &c., in the maps of Hazelwood, Ilkeston, and Stanley, and in those of various other parishes.

The Cymric *gyll*, the hazel, is found in GILTHWAITE, GILFORD, GILLFIELD (T. C. Dore), and GILLCROFT (T. C. Stretton). Another Celtic word of a similar meaning, *collen*, may perhaps give the etymology of COLLICROFT (T. C. Edlaston). HAZELBOROUGH, HAZELWOOD, HAZELFORD, HAZELBADGE, and HAZELHURST (2), speak for themselves; whilst HASLAM and HASSOP have the same prefix in a contracted form. As early as the times of Agricola the wood of this tree was famous as being suitable for the divining rod. The bagnette or divining rod was used for the discovery of valuable metals and water. Of this

* *Hone*, Table Book, p. 337.
† *Whitaker*, Hist. of Manchester, vol. ii., p. 48.

extraordinary superstition an interesting and exhaustive account is given by Bullon in his *Superstitions Anciennes et Modernes.* *

CALLENGE LOW (Monyash) is derived from the Cymric *celyn*, the holly-tree. The Anglo-Saxon *holeyn* gives us the more obvious forms of HOLLEYHURST, HOLLINGATE, HOLLIN KNOWL, HOLHURST, and HOLBROOK. There was no peculiar sacredness in the holly in early days; the lavish use made of it in this country in the decking of churches at Christmastide is simply to be attributed to the splendour of its berries. From an old ballad of the time of Henry VI., quoted by Brand, in which the holly and the ivy humorously contend for superiority, it would appear that the latter in those days did not penetrate into the Church or Hall, but merely clung to the outside, and was used at funerals. The following are the opening stanzas:—

> "Nay, Ivy! nay, it shall not be I wys;
> Let Holy hafe the maystry, as the maner ys.
>
> "Holy stond in the Halle, fayre to behold;
> Ivy stond without the door; she ys full sore a cold.
>
> "Holy and hys mery men they dawnsyn and they syng
> Ivy and hur maydenys they wepyn and they wryng."

In Cornwall the holly is still sometimes called the holm-tree, though the more general application of *holm* at the present day is to the Ilex, otherwise called the holm-oak. Skinner, in his *Glossary Botanicum*, mentions the word as applicable to both trees, and adds that, as both the holly and the ilex flourish more especially near water, the name is probably of the same derivation as *holm*, an island. If this is the case some of the place-names of which *holm* forms a part, enumerated in a preceding chapter, may be derived from a tree, instead of from the watery situation. The holly is a favourite wood for the

* *Bullon*, Superstitions Anciennes et Modernes, Amsterdam, 1733, folio. Baring Gould, in his first series of "Myths of the Middle Ages," coolly uses one of the plates from this scarce volume as a frontispiece. The belief in the divining rod was so widely spread even to a comparatively modern date, and was considered of such importance that we find it discussed in the Philosophical Transactions of the Royal Society, for the year 1666. "Utrum virgula divinatoria adhibeatur ad investigationem venarum propositarum fodinarum, et si sic, quo id fiat successu?"

purposes of turning. It therefore appears, from the following passage from the Faerie Queene, that in Spenser's day that tree was called Holme :—

> "Much can they praise the trees so straight and hy,
> The sayling Pine ; the Cedar proud and tall ;
> The vinepropp Elme ; the Poplar never dry ;
> The builder Oak, sole king of forrests all ;
> The Aspine good for staves ; the Cypress funerall ;
>
> The Laurell, meed of mightie Conquerours ;
> And Poets sage ; the Firre that weepeth still ;
> The Willow, worne of forlone Paramours ;
> The Eugh, obedient to the benders will ;
> The Birch for shafts ; the Sallow for the mill ;
> The Mirrhe sweete bleeding in the bitter wound ;
> The warlike Beech ; the Ash for nothing ill ;
> The fruitfull Olive ; and the Platane round ;
> The carver Holme ; the Maple seeldom inward sound."*

These lines on the trees and their qualities, as known to Spenser, are of interest in many respects. The name of Sallow, or Sally, applied to a particular species of willow (salix caprea), is now almost entirely forgotten. The Anglo-Saxon form was *salh*, and it is preserved in the names of SAWLEY and SALLEWELL (T. C. Matlock). WILLESLEY, WILKIN, and WILTHORPE speak of the *wil*, or common willow. The willow, owing to its blossoming so early, was formerly used instead of the palm on Palm Sunday, though in the Roman Catholic Churches in England they now use box upon that day. "The willow, worne of forlone Paramours," is an allusion to the very ancient custom of wearing the leaves of this tree, generally woven into garlands, in token of being deserted by one's mistress. It is difficult to conjecture the origin of this custom. The tree seems to have been connected with sorrow and weeping since the days that the Jews hung their harps upon the boughs thereof.†

Alderwasley and *Alderscar* do not, as might be supposed,

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* *Spenser*, Faerie Queene, Book i. cant. 1.
† *Brand*, Popular Antiquities, vol. i. p. 164.

refer to the alder-tree, the Anglo-Saxon form being *alr*. These prefixes are from *Alder*, or *Aldred*, old in counsel, used as a man's name. WERNEY (Darley Dale), however, signifies "the alder island," being derived from the Cymric word *wern*. In connection with the elder there were various superstitions. It was universally regarded as a tree of bad omen, owing to the tradition that Judas hung himself from an elder. This tree was never cut by the Danes without calling on their god Hildi. Many old writers mention the ridiculous custom of wearing a piece of this wood in the breeches pocket to prevent galling when riding. *Ellen* is the Anglo-Saxon term for the elder; we meet with it in ELLINS FIELDS (T. C. Chesterfield).*

Cæsar tells us that the beech was not to be found in the forest of Britain. Of the accuracy of this statement, and of its subsequent introduction by the Romans, we have satisfactory proofs in the language of the Britons. All their terms for beech are obvious corruptions of the Latin *fagus;* such are *faighe. faghe*, and *faydh*. BUCKLEY, BUCKSTONE, and BUCKHOLM, come from the Anglo-Saxon *béce*, a beech tree. It may, however, be derived from *bóc*, a book. It would then signify book-land, *i.e.*, land held by charter or writing, free from all fines; what we should now call freehold land. It was called Bócland, to distinguish it from the Folcland, which was the property of the nation at large. But, as Skinner points out, it would still come primarily from *bece*, the beech tree, from which our own word "book" is derived. The skin or bark of the beech tree was the first substance used as writing material by the Teutons, both in this island and in Germany.†

There is not a single county which is destitute of place-names

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* *Brand*, Popular Antiquities, vol. ii. p. 586. *Thorpe*, Northern Mythology, ii. 168. The use of elderwood, as a charm against galling when on horseback, is still prevalent on Exmoor. The most celebr ted gentleman rider with the Devon and Somerset Stag Hounds is never without it, and has implicit confidence in its efficacy!

† *Kemble*, The Saxons in England, Book i. chap. 11. *Whitaker*, History of Manchester, vol. ii. p. 48. Some etymologists consider that a very different word to "book" is also derived from the beech-tree, viz., "bacon," from *bucon*, the beech-mast, on which the swine were chiefly fattened.

referring to the well-known thorn. Derbyshire furnishes THORNSETT, THORNBRIDGE, THORNLEY, THORNEY, and HIPTHORN. Names derived from the thorn are very frequent in the Saxon charters.

The assertion of Cæsar, that no firs were to be found in Britain in his days, has raised much discussion. Certain it is that even those places supposed to be named from the fir are singularly few; such are Pinfern in Dorset, and Pinner in Middlesex. There is not one to be found in the Charters. In the Peak, however, PINDALE seems clearly to point to *pin*, the pine tree. * The balance of opinion appears to be that in this case Cæsar was in error, though doubtless any species of fir was then most uncommon. Whitaker says, that among the many Roman names for the fir in the British language, there are three purely Celtic, viz :—Scotch, *gius*; Irish, *guimhus*; Welsh, *fyrmidwydh*. But if the fir had been originally introduced into Britain by the Romans, all the British appellatives of it would have been, as some of them evidently are, mere deviations of the Latin *abies*. The existence of a single British name for it, is in itself a presumptive argument that at least one species was known in the island prior to the invasion of the Romans. Firs have also been dug up in Chatmoss in company with the remains of the birch tree and the oak. Matthew Paris is clearly in error, when he tells us that there were no firs in England in the days of King John. †

The names of which fruit-trees form a component part, are very infrequent, with the exception of the apple. APPLEBY, in the extreme south of the county, is the Derbyshire instance. There is also an APPLEBY CROFT (T. C. Ilkeston) and the APPLETREE hundred. Here again the name proves that this fruit was known to the first colonists of Britain. In the Welsh, Cornish, Gaelic, and Irish languages it is invariably called *avall*, *aball*, or *apple*.

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* The prefix in Pindale may, however, like Pinhow in Lancashire, be but another form of the Celtic *pen*, a hill.

† *Whitaker*, Hist. of Manchester, vol. ii. p. 45. *Matthew Paris*, Hist. Angl. p. 204.

According to Whitaker, the Romans did good service to this island by the fruits which they introduced. We are indebted to them for the pear, damson, cherry, peach, apricot, and quince. The first of these, the pear, *peru*, is found in PERRYFOOT (Glossop), and perhaps in PURDY farm (Heanor). On the left-hand bank of the Derwent, just beyond Milford, we find some fields still bearing the name of the VINEYARDS. The grape vine was at one time largely cultivated in England, though it is unusual to find traces of it so far north as Derbyshire. The word "vine" shows that it was introduced by the Romans. When brought by them into Gaul it was called by the natives *Vigne*; and when it was transplanted still further, the Britons named it *guinstreu*, or *fiou-ras*, as it is now called in the Welsh and Irish dialects. These appellations do not directly signify the vine, but only name it characteristically as the "wine-tree." This is in itself a proof that they were acquainted with the liquor before the tree. In the Domesday Book thirty-eight vineyards are particularised. These were situated in the counties of Hertford, Middlesex, Norfolk, Suffolk, Kent, Hampshire, Dorset, and Wilts. These vineyards were chiefly cultivated near the great monastic establishments. There are at the present day fields so called in the precincts of the Abbeys of Beaulieu, Tewkesbury, and Bury St. Edmunds, and near the cathedral churches of Rochester, Worcester, Wells, and Ely. It is said that they began to fall into disuse at the time when Gascony with its vineyards came into the hands of the English. The vine continued, however, to be cultivated in some few places as late as 1620, and it is still found wild in certain hedges of the weald of Kent. * PLUMBLEY (Eckington) is from *plume*, the wild plum, whilst SLANEY close (T. C. Clown) is derived from *sla*, the sloe. There is a plantation near Woodthorpe which still bears the name of MULBERRY WOOD. †

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* *Hone*, Table Book, p. 728. *Whitaker*, Hist. of Manchester, vol. ii, p. 58. *Ellis*, Introduction to Domesday Book, vol. i, p. 118.

† The following etymology of the word "mulberry" is from *Skinner's* Etymologicon, 1671 :—" Mulberry, à Teut. *Maulbeer*, morum fructus, hoc à *Maul*, os, et *Beer*, Bacca, q. d. Bacca oris, sic dicta ab non Medico frequentissimo ad ulcera et inflammationes oris in Gargarismis et

Corn was cultivated to a certain extent by the Ancient Britons. Cæsar relates that one of his first battles with the inhabitants took place in a corn-field. Under the great care and diligence of the Romans, during the four hundred years that they occupied this island, the tillage of the soil was brought to a great state of perfection, and England was looked upon as one of the great western granaries of the empire. Contrary to the generally received opinion, agriculture received a check on the invasion of the Anglo-Saxons, and owing partly to their continued wars, and partly to their lack of skill, much of the land, that had been previously tilled, lapsed into wastes and marshes. From the old Charters and from Domesday Book we find that the amount of arable land on any estate was comparatively small. It was only the rich who could afford wheaten bread, the poorer classes were content with barley, oats, and more especially rye. The very large proportion of RYE CROFTS, fields, closes, and pingles, which are met with in the parish maps of this county, afford an ample proof of the extent to which this species of corn was cultivated. Wheat and oats are also met with occasionally in a similar combination, such are WHEATCROFT, and OATHILL.

SHUCKTON (Mugginton), and two hamlets in the north of Derbyshire called SHEFFIELD, speak of the corn when reaped. Their prefix is derived from *sceaf* a sheaf.* BARTON is the enclosure for the *bear*, or crop which the land bears. In many parts of England, especially in the western counties, the rick-yard, or large store-barn is called the barton. Barn itself is from *bere-ern*, the corn-place. There is a hill near Buxton called BARNHO, and the instances of Barton are not infrequent throughout the county. We also find BARMOOR, and BARLOW.

All forms of coarse vegetation were naturally very prevalent

Collutionibus." *Minshœus* gives a similar derivation in his "Guide into the Tongues," 1623, and yet we find writers who assert that this tree was not introduced into England till the middle of the 17th century.

* The stream, called the Sheaf, on which the Yorkshire Sheffield is situated, rises in Derbyshire near one of the hamlets mentioned above. It is, perhaps then more likely that it receives its name from the river. For the meaning of Sheaf see chapter on Celtic names.

at the time of the Anglo-Saxons, when by far the greater proportion of the soil was uncultivated, and when drainage was almost unknown. The common Genista or broom, probably from the brightness of its flowers, was a favourite prefix in distinguishing their various abodes and settlements. BROOMFIELD (2), BRAMPTON, BRAMLOW, BRAMLEY (2), and the suffix in STONEBROOM come from *brom*, the broom. BANNELS (Mickleover) is from another word, *banel*, of the same meaning. Our word broom, a brush, points out that that necessary of household life was originally made of the twigs of this plant. HEATHCOTE, HEATHFIELD, HATHERSAGE, HATTON, and HATFIELD take their prefix from *haeth*, heath, or heather. The vast tracts of land, covered with nothing but heather, were useful to the Anglo-Saxons, by affording so admirable and constant a supply of food for the bees. Heather honey is by far the richest. Hives are sent yearly for a few months from a considerable distance, to Ashover and other places on the outskirts of the moors, by our modern bee-keepers. Our ancestors used the strong fibres of the heather for many useful purposes, such as the making of ropes. It also afforded them a favourite substance for bedding. Walter Scott says—

> "——The stranger's bed
> Was there of mountain heather spread;
> Where oft a hundred guests had lain,
> And dreamed their forest sports again;
> Nor vainly did the heath-flower shed
> Its moorland fragrance round his head.

THE LINGS, the name of certain fields in North Winfield and elsewhere, refers to ling, an almost equally common name for heather in the northern counties.*

Chwynn, the Cymric form of whin, *gorse*, is found in WHINYAT, WHINGATS, and WHINSTONLEE. Whin is the word for gorse used by Chaucer, and also by many of our later writers. It is not quite obsolete at the present day. The

* *Glover*, Hist. Derbyshire, vol. i. p. 113. For a curious definition of "ling" see *Minshœus* sub voce.

plant was much used for the purpose of wattling fences. In Crompton's account of the Forest Laws, 1594, he says, "no man may cut down heath, whynes, or digge turves within the forest, without good warrant." The modern name is preserved in GORSEY, and GORSLEY.*

BRACKENFIELD, BRUSHFIELD, and BRAMBLEY, tell of the undergrowth of the forests; and FERNILEE, FERNFORD, and FERNHO allude to the ferns which were annually cut down and stacked by the Anglo-Saxons to serve as bedding for their cattle. The names of REDDALE, REDSEATS, and REDLEY (T.C. Hartington), have no allusion to colour, as might naturally be supposed, but are derived from *hreod*, a reed. *Risc*, a rush, forms the suffix of two Derbyshire place-names, RUSHAP, and RUSHLEY, and also of a multitude of field-names. Owing to the lack of draining, rushes formerly grew most luxuriantly throughout the whole of England. Rushes were of the highest value to our ancestors, for they not only formed a substitute for carpets, but were frequently the sole protection from the damp earth in cottage, hall, and church. The rushes for the use of the church appear to have been only supplied fresh once a year. The day chosen was usually that of the festival of the patron saint to whom the church was dedicated. This ceremony was made the occasion of a general holiday, and bundles of rushes were carried in procession with much pomp. The custom has only died out within the last fifty years in many parts of England. Mr. Rhodes, in his Peak Scenery, has an interesting account of this ceremonial as enacted at Glossop. It lingered also for some time at Chapel-en-le-Frith, and in other parishes of the mountainous region of the High Peak. At Whitwell, instead of rushes, the hay of a piece of grass-land, called the Church close, was, even in the present century, spread in the church on Midsummer eve. Grasmere in the Lake district is said to be the only place where the practice still exists. The

* For the derivation of Winfield Manor see introduction, and for Gorse Stone (Stanton Moor), see chapter on Celtic Names.

reason why it should have lingered there so long is not far to seek. A correspondent of "Hone's Year Book" says, that when on a pedestrian tour in that part of the county in the year 1828, he was astonished to find, on entering Grasmere Church, that the floor was unboarded and unpaved, consisting, in fact, merely of the bare earth. The custom would naturally tarry longest in that neighbourhood, where it had most recently been a necessity. The great majority of our parish churches were all paved in the times of the Tudors. The houses of the nobility vied with one another in the number of times that they replenished their carpetting of rushes. Brand quotes the following curious passage from "The Festyvall," 1528, fol. 77, in the account of the extravagance of Thomas á Becket, when Archbishop of Canterbury: "He was also manfull in his houshold, for his Hall was *every daye* in Somer season staved with green Russhes, and in Wynter with clene Hey, for to save the Knyghtes' clothes that sate on the Flore for defaute of place to syt on."* It would have been well if Englishmen had continued to be thus particular in renewing the rushes. Erasmus, writing to a friend, and trying to account for the prevalence of that awful visitation of Henry VIII. days—"the sweating sickness," says: "First of all, Englishmen never build their chambers in such a way as to admit of ventilation. . . . The floors are in general laid with a white clay, and are covered with rushes, occasionally removed, but so imperfectly that the bottom layer is left undisturbed, sometimes for twenty years, harbouring expectorations, vomitings, the leakage of dogs and men, ale-droppings, scraps of fish, and other abominations not fit to be mentioned. Whenever the weather changes a vapour is exhaled, which I consider very detrimental to health. . . . . I am confident the island would be much better if the use of rushes were abandoned."† After this we may

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* *Hone*, Year Book, p. 528. *Brand*, Popular Antiquities, vol. i. p. 436, vol. ii. p. 213. *Glover*, History of Derbyshire, vol. i. p. 305.

† *Brewer*, Letters and Papers, Foreign and Domestic, in the reign of Henry VIII., vol. ii. p. 209.

cease to wonder at the fearful plagues which committed such havoc among the upper classes of English society in the reign of the eighth Henry.

The woad plant (Isasis tinctoria), with the juice of which the Britons used to stain and indelibly tattoo their bodies, supplies the prefix for WADSHELF (Brampton) and WAD CARR* (T. C. Hazelwood). This plant, which produces a deep blue dye, was more reasonably used by the Anglo-Saxons for colouring cloths and wool.

LINLEY, by its prefix *lin*, flax or linen, tells us of one of the earliest forms of clothing used in this island.† The remnants of a coarse kind of linen have been often found around the bones in British barrows. The same material formed the body garments of the Anglo-Saxons and the Normans, though it was not cultivated to any great extent in England till the time of the Stuarts.‡ In looking through the parish maps of this county, it is at first somewhat astonishing to find hardly a single township that does not possess a FLAX PIECE, close, croft, yard, or something similar. This circumstance, however, is explained by 24 Henry VIII. c. 4, "Every person having in his occupation three score acres of land, apt for tillage, shall sow one rood with *lin*seed, otherwise called flax or hemp-seed, and also one rood for every forty acres." This was one of the numerous Acts passed in that reign, in the vain endeavour to prevent the great rise in the price of wool, which caused so many farmers to turn into sheep walks lands that had been arable for centuries. Like all laws that are contrary to the first principles of political economy, it proved a miserable failure, but it existed long enough to name afresh many a field throughout the country.§

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* *Wad carr* may also mean "the pool that can be waded," from *wád*, a ford. For another interpretation of *Wadshelf*, see Edmund's "Names and Places" sub voce.

† There are several other interpretations of the prefix *lin*, but I prefer in this instance to take that of Dr. Leo Heinrich. *Lincoln* has been already explained in a previous chaper.

‡ *Strutt's* Dresses, p. 88 and 210.

§ From the official Agricultural Returns for 1870, I find that the number of acres cultivated for flax in Derbyshire were fifty-four. The cultivation of flax

GRATTON owes its prefix to *græs*, grass, and indicates its propinquity to meadow land. HASSOCK, which not unfrequently gives the name to fields and closes throughout the county, is the modern form of *hassuc*, coarse grass. Hassocks, or cushions, were thus called from being commonly stuffed with this material. With CRESSWELL and CRESS HILL, derived from *cressa*, the water cress, or wild nasturtium, we come to the end of Derbyshire place-names that are connected with the vegetable world.

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throughout Great Britain has advanced of late years, the acreage having advanced from 17,542 acres in 1868, to 23,957 in 1870. In Ireland, on the contrary, where it is a far more important crop, there has been a most sad decrease.