

ADDENDA ANTIQUARIA.

A FEW MORE MOUNTAIN NAMES, BY W. G. COLLINGWOOD.

In a work recently published on ancient place-names in our district, Professor Eilert Ekwall of the University of Lund in Sweden refers *Blen*— to Welsh *blaen*, 'point, end, top,' common in place-names, old Breton *blaen* 'summit,' also used in place-names; whereas Irish *bléin* and Gaelic *bhian* mean 'flank,' and in place-names 'creek.' *Carrock Fell* he derives from Welsh *carreg*, 'a rock,' unlike Castle Carrock, formerly Cairoc, for which Bradley (Eng. Hist. Rev. xxx, 743) suggested the Welsh *caerog*, 'fortified.' In Glaramara (Gleuermerhe) he thinks possible (as I did independently, these *Transactions*, N.S., xviii, 99) the old Norse *gljúfr*, 'chasm.' And Seat Sandal, in 1273 *Satsondolf*, 'Sandulf's seat,' he refers to that Norse personal name.

Reverting to Coniston fells, on the Ordnance map the two sharp summits above Leverswater are named Great and Little How Crag; but the name is locally pronounced Hookrigg. With this we may perhaps compare Hooker, the pronunciation of Holker, and suggest that the older form of the mountain-name was Holkrigg. The two Hookriggs are arêtes with cavities in shattered rocks, and the O.E. *holc*, used about A.D. 1000, means a hollow: in Icelandic the word is found as *holkr*, 'a tube.' The name Holkrigg may therefore be ancient and worth preservation instead of the meaningless How Crag. Below these is Kernel crag, which has the appearance of a battlemented tower; and 'kernel' is found in literature from the 13th to the 17th century as a form of 'crenel,' the embrasure of a battlement. This name also, judged by its form, may be of considerable antiquity.

A paper by the celebrated mountain-climber, Mr. W. P. Haskett-Smith, printed in 1903 in the *Climbers' Club Journal*, discusses names near Wastdale Head as given in bounders of 1322 and 1338. The two documents are those concerning the dower of Eleanor, widow of Thomas de Multon of Egremont, and the shares of the three sisters of Thomas de Multon's heir. From these we may add—as the paper is not generally accessible—a few names in the group of mountains between Wastwater, Ennerdale and Borrowdale.

Last year in discussing *Windeg*, I adopted Mr. Brownbill's suggestion that it might be the Gable: but Mr. Haskett-Smith shows that it must be Windy Gap between Great and Green Gables. In the 1338 bounders both Le Egge (=Windeg) and Le Heye (height) del Mykelgavel are named, proving that Great or Mickle Gable is a medieval name. Other important points are Youbergh (Yewbarrow, near Wastdalehead) and Le Durre or Le Mikledor de Yowberg (Dore head), north of which is Le Rede Pike; this passage is quoted *s.v.* Pike in the Oxford dictionary, which compares the word with West Norwegian dialect *pik*, a pointed mountain, and does not countenance the suggestion that our 'pike' is derived from a cairn like a haycock, locally called 'pike,' which appears to be of much later use.

Eastwards of this are Le Scote in Boutherdale (whence Scoat fell), and le Forsterbeddes or Foresterbedd, on which Mr. Haskett-Smith remarks that Fosterbeds in now half-a-mile south of the point indicated in this bounder, which seems to have been the bivouac of the forester. Near this is Le Heye de Gouthercrag (the height above Gowder Crag, now Haycock, in which 'cock' perhaps represents *cop*; compare High Cup Nick) and Silf-houcou (Silver cove).

North of Red Pike was Le Heye del Herter Grene (Pillar fell) and westwards Le Blacksayl, Le Brinttoug (Tongue, S.W. of Brin Crag) and Le Bradscarth (Gillercombe head). Near Le Egge de Kirkfell and the head of Ilgill was Le capud de Beksuenell—however this is to be read; Mr. Haskett-Smith locates it at Beckhead between Kirkfell and the Gable, at the highest point of the old sledge-road from Wastdale head to Honister, now called Moses' Sledgate, but perhaps much older than Moses the smuggler (see these *Transactions*, n.s., iv., 352) and he suggests that the name may be read Becks-venell, from *venella*, 'a path.' Thence down to Edderlanghals, the Hederlanghals of Alice de Rumeli's deed of 1209-10, or Styhead, and Edderlangtern, Styhead tarn. Before coming to Eskhals (Eskhause) the bounder mentions Prentibiountern which Mr. Haskett-Smith would read Prentibiorntern (Sprinkling tarn) and considers as meaning the tarn of somebody called Björn. If so, what is the meaning of the prefix 'Prenti'? The most obvious answer I can suggest is that it is 'Printed or Branded Björn'; for the earliest meaning of *print* is the mark stamped by a seal or die. Prenti-Björn would be the nickname of an outlaw who had been branded for his crimes and had taken refuge in this wild spot, as Grettir the Strong did in his outlawry in Iceland at the inland mountain-lake

of Arnarvatn, where his hut is still shown. And when the language and the facts had been forgotten the word might have suggested 'besprent' and so created the name of Sprinkling tarn.

As certainly representing Skiddaw, Mr. Haskett-Smith tells me of "Skyt-howe," where agistments are mentioned in 1343, along with the pannage of Derwent Fells and the fisheries of Derwentwater and "Bastenwater," all held by Lucy. He finds also Skythou and Skiddehawe (near Applethwaite) in the Fountains Charters, which contain many Cumberland names. On these I hope he will give us a paper shortly.

THE HOLY-WATER STOUP OF ST. LAWRENCE'S CHURCH,
MORLAND.

The Rev. T. Westgarth, vicar of Stainmore, reported, in June, 1919, the find by his nephew, Mr. Frederic Cecil Westgarth of Merton College, Oxford, of an ancient stoup. It was at the back door of a cottage in Morland village, where it had evidently been for many years. The stone is 8 inches high by 7 inches wide and 7 inches thick; the vertical arrises are double-beaded; two sides bear respectively L and M in relief in sunk panels; on the third is what appears to be a floriated cross; the fourth is blank.

THE GLASS AT CARTMEL FELL AND WINDERMERE.

Mr. H. F. Wilson writes from Hull, July 2nd, 1919:—"In 1858 the Camden Society published in two volumes the notes of journeyings made about the year 1754 by Dr. Richard Pocock, who notes at Cartmel Fell—"we soon came to a chapel of that name, where there are remains of some good old painted glass." This rather upsets the theory that the glass was first placed in the windows in the early part of the 19th century. Canon Fowler, to whom I mentioned Pocock's note shortly after the appearance of his description of the glass (in the *Transactions*, N.S., xii.), expressed his regret that he had not known of it earlier. Stockdale (*Annals of Cartmel*, p. 518) asserts that a quantity of old glass used to be kept in a box, from which pieces were taken as required for repairs. I do not doubt the good faith of the old man who claimed to have helped in putting in the glass (I knew him well) but I suspect it must have been some more than usually extensive repairs at which he assisted. The people of Cartmel Fell managed better than those of Windermere, who in my young days repaired the gaps in their window with putty, paper or plaster.

By the way, I may say that I had some little share in putting.

forth the suggestion that certain arms in Windermere church were 'Washington quartering Lawrence.' I must, however, disclaim any share in the suggestion that Sir William Thornburgh's 'wyff' was a Washington. The one remaining piece of heraldic glass in Cartmel Fell church appears to be Roos. A branch of this family, judging from an incidental remark of Father West's in his *History of Furness* (Ed. of 1822, p. 322) were resident in Witherslack."

EARLY OCCURRENCE OF DOUBLE CHRISTIAN NAMES.

Mr. J. P. Hinds writes, March 22nd, 1920 :—"Some years ago I read carefully and completely through the *London Marriage Licences* for the purpose of noting anything of local (and other) interest. Before that I thought, as most people do, that double Christian names were of comparatively recent origin, but I found quite a number in the seventeenth century. The only sixteenth-century one I happened upon was of 10th January, 1584-5, for the marriage of Thomas Whittfeilde, Inner Temple, gent. with Mildred-Fortune Manninge, spinster, daughter of Henry Manninge, esq., of Greenwich. Evidently this was the name of an English family."

[Among Germans settled in England double Christian names were common at an earlier date : e.g. Mary Magdalayne Waltz. bapt. Crosthwaite 1570 ; Mathewe Israell Waltz, bapt. same place 1580 ; etc.—Ed.]

HEIGHT MEETING-HOUSE.

Those who visited this place on our excursion of August, 1919, will read with interest the following extracts copied from MSS. at Cavendish House by the Rev. Frederick W. Ragg, a descendant of the Francis Fleming therein named.

Cartmell Meeting house 1676 Lancash : from Quaker Records, Vol. iii., Sufferings.—The case of the People of God called Quakers within the parish of Cartmell in the County of Lancaster.

Concerning their sufferings for non payment of Tithes for many years as also of late tyme upon the Act made against plotting & seditious Conventicles of the which the said people is clear in the sight of God and all sober men who know them and can witness for them that they are no such men as that Act was made against. But they are true subjects to the King and have alwaies paid him his rents & assessments willingly.

Thomas Preston elder of Holker within the said parish of Cartmell, Farmer of the tythes under y^e Bishop of Chester, did

sue several of them in the King's Court at Westminster & cast several of them into prison at Lancaster and also sued them or some of them both in y^e County Court & Weepentack Court houlden within y^e said County and thereby made greate spoyle of their goods for several yeers. After that by the advice of some moderate person sued them in Cartmell Court where the spoyle was little less. The said Preston keeping idle & unthrifty servants & bad bailiffs who when they had gotten money for our goods into their hands some of them ran away with it and some dyed less worth then nothing. This usage hath those harmless people suffered because they could not for conscience sake pay tythe to the farmer nor to the hireling priest. And now of latter tyme Thomas Preston younger renuing y^e lease again of the Bp of Chester hath alwaies since he came in sued the said people in a Court Baron holden within y^e said parish of Cartmell. And for some good reasons in or about y^e 5th month 77, some of them did demur to their proceedings in y^e said Court as not having jurisdiction in the case of tythe. Upon which demur the said Thomas Preston, Farmer, brake forth into great wrath & rage as he hath exprest himself at several times & places.

As upon the 7th day of y^e 8th month being the first day of y^e week to y^e meeting house at the Height in Cartmell Fell informers were sent by him y^e said Thomas Preston, namely George Rigg, his tyth gatherer, a man of no repute among his neighbours, and one Edward Stone his fellow Informer.

These came into y^e meeting in y^e said House there to take notice of y^e congregation there assembled in God's feare to wait upon Him. In the meantime the said Thomas Preston the author of this evil work being on horseback nigh the meeting house at the ending of y^e meeting, Friends coming forth: He said to y^e foremost 'Where are y^e rogues? Where is y^r preacher? I'll take a course with him. And where is Thomas Atkinson?' (being an antient man about 72 years old, a man of good conversation and of good repute in all his time) 'that old rogue of all rogues' said he. Farther he said this was his business with us to show us this civility, and to take our answer that if we would submit to the Court at Cartmell and let him recover his tyth there—well—if not he would persecute us so that he woud roote us out roote & branch, foundation & generation, and that he woud pull y^e house down over our heads and traile us in carts. These, with many such like inhuman words he spake in his fury to y^e whole assembly as they came out of the meeting house.

We being not willing to give him an answer that would satisfy

his wilfull desire being bound in our conscience to obey God rather than men knowing Christ Jesus to be come and to have ended y^e priesthood that had a command to take tythes of y^r brethren y^e Jews: And that we would not deny him now before men because we have received Him & he is become our Shepherd and Teacher. And therefore for conscience sake we could not pay him tythes. And likewise, knowing it not to be according to y^e King's laws to try cases of tyth in Cartmell Court nor in any other Inferiour Court, we could not submit to his illegal proceedings. And so he comes on to begin his actual persecution. Going to his brother in law Miles Dodding a justice of Peace with his two Informers George Rigg & Edw^d Stones by whose evidence y^e said Justice Dodding issued forth a warrant bearing date the 18th day of y^e 8th month. By which warrant they say they duely convicted 35 persons, of which number 4 was not at y^e meeting that day; two of them being in another county, which manifests the said Informers to be false witnesses.

(19th of 8th month). On the next day following being the 19th day of y^e said 8th month the said Thomas Preston, with Robert Atkinson, high Constable of the North side of the Sands came into y^e feild where Francis Fleming was working and demanded £20 for preaching and 5s. for his wife although she was not at the said meeting. And upon Francis denying to pay the 20 pounds & 5 shillings the said Thomas Preston with the High Constable and William Askew, Constable of Houlker and John Borwick, Constable of Broughton, and y^e Informer Rigge took his two kine which cost £8 17s. And Thomas Preston said if he had 20 kine he would not have left him one. And further said, if Francis would not submit to let him recover tythes in Cartmell Court he had a second information for a fine against him of £40 for preaching and 15s. for his wife: and he w^d root him out, he would roote them all out & make them sell their land and would bring in others that would pay him Tythes. And the said Francis Fleming's wife, standing by and hearing him said 'the Lord forgive thee Thomas Preston if thou may be forgiven.' [Other fines imposed on members of this 'meeting' at the same time were—Thomas Barrows £3, Thomas Atkinson £2 11s., John Barrow 12s., G. Barrow of Newton 12s., Robert Dixon 8s., John Garnet of Moorhouse 13s. 4d. "and he not at the meeting."]

Upon the 22^d day of the 8th month these goods aforesaid came to be sold in the market of Cartmell Towne. And when the Cryer was selling them the said Thomas Preston asked if

they had souled the goods, saying, 'if not they should be sold. if it were but for twopence a beast,' saying further he would roote y^e Quakers out of Cartmell and if none would buy the afforesaid goods he would make y^e officers buy them. And Francis Fleming standing by said to the people in y^e market 'Yee are many living witnesses here that hears these things.' Then y^e said Thomas Preston called Francis Fleming a rogue and a knave, then Francis Fleming replied 'Thou accuses me falsely for I am neither rogue nor knave.'

The words aforementioned were spoken by Thomas Preston in rage & fury at the meeting house and market place in the hearing of us and many others—James Taylor, Francis Fleming, John Barrow, Margaret Dawson, Richard Britton, George Barrow, Christopher Fell, Thomas Barrow.

Furthermore the said Thomas Preston drave on his design, and sent more informers, namely Edward Stones & George Waller, churchwardens, to the meeting house.

28th of 8th month. Thomas Preston sent Thomas Briggs, George Dixon of Lindale, George Waller of Allithwait, James Walker in Walton, all churchwardens. And with them came into the meeting George Stainton priest of Cartmell fell Chapple; and they took notice of friends & took names both of men & women. John Armstrong priest of Cartmell said at Houlker hall before the informers & several other persons that it was a good deed to swear & informe against y^e Quakers to make them become new men, and said y^t y^e Quakers had purely or merely provoked Mr. Preston because they would not pay him tyth nor suffer him to recover them in Cartmell Court. Francis Fleming told this Priest that he was a prisoner ones already for his testimony against tyth. The priest answered they were knaves & fooles that let him have such liberty confessing also that he said to Thomas Preston that if he should set the informers against the Quakers he might get his tyth out of the informers.

(16th of 9th month). Upon the 16th day of the 9th month we were summoned to a Court Baron at Cartmell where Curwen Rawlinson a Justice of Peace was steward & used his utmost endeavour to draw us to tryall in that Court; notwithstanding all his arguments we demurred to the Courts proceedings in the case of Tythes whereupon Thomas Preston grew rageous saying 'In the court house is the Jury called? if not call the Jury, for I hear they will demur again, which if they doe I will prosecute them as long as they have a groat': Saying farther 'I vow & protest I will spend my whole estate but I will root you out of

your whole estates, and bring in others that will pay me tythes' and he instanced two examples one Rigby in Lancashire and another in Cheshire that had as he said rooted them all out that were in those parts, and he would do the same to us. It was said to him 'those he spoke off were bad examples to follow.' He said it was noe matter to him, he would prosecute us by the Act—having it in his hands—till he had not left us a groat, if it was not repealed, unless we would submit to y^e court, and let him have his tythes, which we could not doe, being Christians, for we confess Christ to be come, the end of Tythes, and secondly knowing that this Court hath no right to try the case of Tyth.

By all which it appears that this persecution by Thomas Preston is for want of Tythe, an anti-Christian claim and Francis Fleming said 'Thou hast taken my two kine being all that I had, for the which God will reckon with thee.' Upon which Thomas Preston answered 'if thou had two and forty I would leave thee none.'

25th of 8th month, 1677. Francis Fleming passing on the way met with George Rigg the informer aforesaid and upon some serious discourse the said George Rigg said he was sore troubled at what he had done against us and could have noe rest and that he did repent and desired to be forgiven and that he would never meddle again in that case and that he would do what we thought fit if it was to goe to the King with us at his owne cost; and great fault he laid upon Thomas Preston, his master and that he had trepanned & led him into the snare and that he would go to Edward Stones his fellow & acquaint him that they might do what they could to stop the evil designe on foote. The next day Francis Fleming occasionally passing by George Rigg's house went in whose wife understanding something of the matter grew high in words against her husband, saying among other things 'Let the law parsoue him'—meaning because of his false swearing. At George Rigg's request a meeting in order to these things was appointed at Thomas Atkinson's house where was present Thomas Atkinson, Francis Fleming, Richard Britton, George Barrow, John Barrow, where the said Rigg discovered more of subtlety than formerly—nevertheless he confessed himself to be a transgressor and desired to be forgiven, saying farther that what was due to him as an informer he would receive none unless we would receive it at his hands againe for he would give it us with amends.

1683. Cartmell meeting, 28th of 7th month. By warrant from Thomas Preston and William Knipe against Friends of Cartmell meeting according to the Act:—Ric. Simson of Alli-

thwait fined 10s. 6d. ; Thomas Holme of Flookborough, 3s. 6d. ; Richard Bulton of Newton, 8s. ; Edw^d Britton of the Height, a bible & 4s. ; James Taylor of Newton, 9s. ; George Burrow of Newton, 6s. ; Thomas Barrow of Ayside, 6s. ; William Barrow of Ayside, 7s. ; Francis Fleming 3 pewter dishes and a kettle worth 6s. 8d. ; Edward Myles (?) of Loderburn in Cartmell Fell, 4s. 6d. John Gornell (?) of Spooner Close, 4s.

In 1684, 10th of 11th month Francis Fleming was committed by Thomas Preston, Curwen Rawlinson and William Knipe Justices in Cartmell for not paying 3s. for absentsing [himself] from their worship and remains [apparently at the end of the year] in prison.

1685. The account of prisoners returned last yearly meeting and since released. "Roger Haydock, Francis Fleming, Henry Stones were never called since, since as prisoners but are at liberty. Roger was prisoner about 2 years & 9 months on account of the meeting."

GIFT OF COINS TO THE BRITISH MUSEUM.

We note with interest that our member Mr. T. H. B. Graham, Fellow of the Royal Numismatic Society, has recently given to the department of coins and medals at the British Museum a very large series of the silver, tin and bronze issues of the English coinage from the Commonwealth down to the present day. On this gift the *Times* says :—"The product of 17 years of judicious selection of the finest available specimens of nearly 1,500 different issues, including a number of unique pieces, this acquisition will make the national collection of English coins practically complete."

BROUGH CASTLE.

We regret to note in the newspaper of May 29th, 1920, that the S.W. corner of the main tower of Brough Castle crashed to the ground early on the previous morning, causing a breach in the wall from 15 to 18 feet wide.

FAWN CROSS

The head of this medieval boundary-cross, of which the original site was on the Jacktrees road, Cleator, opposite the mining offices and a little nearer Cleator Moor, has been given by Sir John S. Ainsworth, bart., to Cleator Parish Church, where it was placed on May 30th, 1920, by the Rev. Cæsar Caine, vicar, in the window-recess of the porch.