

A Note on Brough and Bathumgate.

By S. O. ADDY.

IN the sixteenth century the whole of the Roman road between Brough and Buxton was paved. Writing in 1572 Dr. Jones says:—"Betweene Burghe and it there is an high way forced ouer the moores, all paued, of such antiquity as none can expresse, called Bathgate."¹

It is interesting to see that the author speaks of Burghe, not Brough. To the inhabitants of the neighbourhood the place is known as "th' Brough" (pronounced "Bruff"), *i.e.*, the fortified town. The pavement of the road cannot now be seen on the moors, but, owing to disuse, the turf may have grown over it. In the eastern, or opposite direction of the road, there is a very straight piece about half a mile from Brough. Beyond Stanage Pole, in the direction of Sheffield, the road is called the Long Causey, *i.e.*, the long paved way.

The road which Jones calls Bathgate is popularly known as Bathumgate, the first "a" being sounded like that in "came." It is better to write Bathum, rather than Batham, in order to preserve the dative plural "um," which forms the concluding element of the word. The dative plural is not unfrequent in the place-names of this neighbourhood. Thus Eyum, as it is spelt in the thirteenth century, is the dative plural of "ey," an island, and Leam, written Leyun in 1308,² stands for

¹ *The Benefit of the auncient Bathes of Buckstones*, 1572, p. 1.

² See the article by Mr. Bowles in vol. xxiii., p. 85, of this *Journal*. In *Domesday* Eyam is *Aiune*, where *ai* represents the French scribe's way of representing the sound of the English *ey*.—Hallam (Halum, nooks) is Hallun in *Domesday*.

Leyum, meadows, the dative plural of "lēah." As Buxton is not mentioned in *Domesday*, and as the Romans knew it as Aquæ, its former name may have been simply Bath or Bathum (baths), and an Anglo-Saxon charter mentions Bath in Somersetshire as "æt Bathum," meaning literally "at baths." *Domesday* ignores Brough and Buxton, because they were not manors, or taxable units.

Mr. Haverfield has established the very important fact that the Roman name of Brough was Anavio. He also says that the Ravennas mentions a British river "Anava," and he supposes that the "name survives in the present name of the stream which flows past Brough and into the Derwent, the Noe."¹ The name appears as Nooe in Glover's *Derbyshire*, 1833. On Saxton's map of Derbyshire, 1577, it appears as Now. If we trace it to its source, about seven miles to the N.E. of Brough, we shall find a place called Noe Stool on the new one-inch Ordnance map, or Now Stool Hill on Saxton's map.

If we follow the Roman road from Brough towards Buxton on the new one-inch Ordnance map, we shall notice at a distance of three and a half miles from Brough an oval so-called "encampment." It is very near the road on its south side. And if we follow the road on the map a little more than two miles in the same direction, we shall come to Laughman Tor, which is also near the Roman way, and means "lawman rock." This must have been a rock or hill on which a lawman formerly declared the law, as he did on the Lögberg, or rock of law in Iceland. This is still done on the Tynwald Hill in the Isle of Man. The President of the Supreme Court formerly held in Orkney was called the "lagman," or lawman.

Nearly a mile to the S.W. of Brough is a very straight embankment called Grey Dyke. Unfortunately, the new one-inch

¹ In vol. xxvi. of this *Journal*, p. 202. The Roman station in Derbyshire called Melandra Castle may also have derived its name from a river. The stream near Mallendar, in the neighbourhood of Coblenz, was known as Malandra in the tenth century (Foerstemann, *Altdeutsches Namenbuch*, ii., 1046). The surname Mallinder, accented on the first syllable, is not unfrequent in Sheffield.

Ordnance map does not give the whole of it, for it extends a good deal farther to the N.W., crossing the Roman road, and extending to Far Coates, or Meadow House. In fact it goes from one side of the valley to the other, and is shown best on the six-inch map. On the Ordnance map of 1836 it is shown as extending continuously in a straight line nearly to the top of Bradwell Edge, in the direction of Abney. It has not been proved that it is Roman. Pilkington, writing in 1789, says "there is no tradition concerning it, but pieces of swords, spears, spurs, and bridle bits have been found very near it."¹ When I examined it, in 1901, I found that the width of the convex surface was 45 ft., the height, measured from an imaginary line drawn at right angles to the base, being about 10 ft. The boundaries of townships were sometimes marked by dykes or trenches. For instance, the townships of Kellingley and Knottingley, near Pontefract, were anciently separated from each other by an embankment.² Grey Dyke, however, does not mark the division between the townships of Bradwell and Brough. It seems therefore to be older than that division.

The village of Bradwell, which is mentioned in *Domesday*, is a mile to the south of the Roman Station at Brough, and for a very long period its chief occupation was lead-mining—an industry which has only ceased during the last forty years. Now it is remarkable that a tradition exists in this village, and also in Castleton, that the old inhabitants of Bradwell are the descendants of "convicts," or "transports," as they are popularly described.

I found this tradition in 1901, when collecting evidence about the Castleton Garland, for an article which was printed in *Folk-lore*.³ It seemed to me so remarkable that I made enquiries on the subject from old people in Bradwell and Castleton, and published the result in the introductory part

¹ *A View of the Present State of Derbyshire*, ii. 403.

² "Per fossatam unam que Anglice vocatur Poste-Leiesic, que certificat divisam inter Kellinglaiam et Nottinglaiam."—*Pontefract Chartulary* (Yorkshire Record Series), i., p. 30.

³ Vol. xii., p. 394, *seqq.*

of my article. I will here repeat a portion of the evidence which I then collected.

Samuel Marrison, aged 86, retired farmer and cattle-dealer, told me that he had lived in Castleton all his life, as his father had before him. He said that the old inhabitants of Bradwell were the descendants of "transports, like the people sent from Russia." He said he had heard that these "transports built themselves little stone huts without mortar, and settled down in Bradwell." He had heard about the "transports" all his life; "it was quite true, and had been handed down." He had heard "scores and scores of people talk about it." They were transported to work the lead mines. Some of them came out of Italy and France, and they used to call them "part-bred Italians."

Henry Ashton, of Castleton, said that the lead-miners of Castleton, as well as Bradwell, were the descendants of convicts. He thought he had seen that in a book, but could not remember where.

Robert Bradwell, of Bradwell, formerly a lead-mine owner, aged 88, said that he was the oldest inhabitant of Bradwell, and was descended from the old stock of Bradwell people. He had heard that the lead-miners of Bradwell were sent there as convicts—that was his word—from a foreign country a long time ago. He had heard that from his father. It was an old tradition. He had never seen it in print, but he believed that many people were descended from those men. "We're descended from a nice lot, aren't we?" he said. He said that the Castleton people used to say that the Bradwell people were descended from convicts, whilst the Bradwell people retorted that the Castleton people were descended from slaves. Mr. Bradwell said that these convicts lived in stone huts near the mines. Mr. Bradwell's daughter-in-law said that the old Bradwell people were "transports," sent over by some foreign power, and "that is why they differ from other people." I saw Mr. Bradwell many times on this and other subjects, and found him a most satisfactory and conscientious witness.

The witnesses allowed me to write down their words in my note-book as they were speaking.

If this tradition is genuine it is valuable; if it has arisen from an expression of opinion by some antiquary, or writer, it is no value at all. I have searched in county histories and guide-books for these "transports" or convicts. Glover, in his *History, etc., of the County of Derby*, says (i. 228):—"The word 'Tor' is a common name for a mountain in the north of this county, and it is a word of Phœnician derivation; and the meaning of many of the terms still in use among the miners can only be traced to an Asiatic source, which seems to go far in proving that the mineral treasures of the country were, at a very early period, wrought either by a colony of foreigners from the East, or under their direction. The miners anciently possessed extraordinary power and privileges, probably derived from these settlers from the East." There is no mention of convicts here.

But another author is more explicit. Writing from Eyam, where he lived, in 1862, W. Wood says:—

"That the inhabitants of this mountainous locality, generations back, should have been rough, uncouth; yea, even savage and ferocious, may be accounted, if not apologised for, by the generally stated fact that the north of Derbyshire was, during and after the Septarchal ages, a penal settlement; that criminals were sent to work in mines (*under captains*) as a fit punishment for certain crimes."¹

I take it that the words "generally stated fact" mean a tradition which Wood had heard, and that the words "Septarchal ages" and "under captains" (which he prints in italics) are embellishments of his own. As will be seen at once by a perusal of his book, Wood made no distinction between tradition and inventions of his own. He does, however, report some genuine folk-lore, such as that about Dick of Tunstead, in a "doctored" shape.²

¹ *Tales and Traditions of the High Peak*, p. 57.

² The same tradition exists also at Wirksworth—a very ancient centre for the lead industry. The "Hope and Anchor" public-house in the Market Place, now owned and occupied by Mrs. Budworth, is the reputed former residence of the "Captain of the Convicts."—EDITOR.

Under the Roman Empire the workmen in mines, says Professor Ridgeway, "were slaves, free labourers, soldiers, or criminals. In the latter case there was a military station always near the mines."¹ It is extremely unlikely that Wood knew anything about this Roman practice, even if the information were available in his time. Moreover, he speaks of a penal settlement "during and after the Septarchal ages," by which he appears to mean the Heptarchy. The question then is raised: Were the lead-mines in Bradwell, or its neighbourhood, worked by Roman criminals, who, as the phrase was, had been *damnati in metalla*, condemned to the mines, and was Anavio intended for a military station near those mines? And the further question arises: Had the embankment called Grey Dyke anything to do with this matter?

The answer to the first two questions depends on the value of the tradition. It is certain that tradition, even in this neighbourhood, has preserved historical facts, and that for a very long time. For instance, in Glover's *Derbyshire* we are told that "adjoining Little Barlow is a very large bog called Leech-field, or Leash-field.² from which two considerable brooks take their rise, supposed to occupy five or six hundred acres, being between three and four miles in circumference. There is a tradition that a town formerly stood here, from which have arisen the following proverbial lines:—

When Leech-field was a market town,
Chesterfield was gorse and broom;
Now Chesterfield's a market town,
Leech-field a marsh is grown.³

The tradition is still remembered, and I have heard the concluding lines repeated thus:—

Now Leech-field it is sunken down,
And Chesterfield's a market town.

¹ In Smith's *Dict. of Greek and Roman Antiq.*, ii., 168b., referring to Marquardt, *Staatsverwaltung*, ii., 252 *seqq.*

² *Leech* means lake or fen, and the village was built there for security.

³ Vol. ii., p. 86. In South Devon they say:

When Plymouth was a furzy down,
Plympton was a market town.

This tradition has been verified by the discovery of "fragments of rude earthenware" and "pieces of black oak, squared and cut by some instrument" on the spot.¹ Some years ago one of my friends saw at a farmhouse near the place, which is about two miles N.W. of Baslow, some remains of this kind found in Leech-field. I believe that Leech-field is the property of the Duke of Rutland, and there is no doubt that a prehistoric village here awaits exploration.

Again, about nine years ago, Mr. Bagshaw, a farmer living at Garner House, near Shatton, told me that "if a man could build a hut on the moors in that neighbourhood in a single night, and make a fire so that the smoke would go up in the morning, he would obtain a right of following a vein of lead on those moors."² This tradition in one point at least is right, and Jacob Grimm, writing of old German law, says "the kindling and maintaining of a fire upon a piece of land was proof of its lawful occupation and possession."³

There is, therefore, no reason why the tradition about the "convicts" at Bradwell, and also at Wirksworth, should not be substantially right, and it is very unlikely that anybody would invent it. If it is right, it can only refer to the Romans.

In my article in *Folk-lore* I have described the short stature and other personal characteristics of the old inhabitants of Bradwell, but we need not discuss that subject here.

1575 "It is also stated that in this reign convicts were sent to work in the Derbyshire Miner Stokes Lead Mining in Derbyshire 1880 p 78"

¹ W. Wood, *op. cit.*, p. 204, and my *Household Tales*, p. 58.

² *Folk-lore*, xii., p. 400.

³ *Deutsche Rechtsalterthümer*, 1854, p. 194.