

coins circulated in the territory covered by the Coritani tribe, which included Derbyshire and Leicestershire. It may be hoped that authentic information of coins recovered from the ground, such as given above, if accumulated, may establish a series of vital facts anent the Ancient Britons in and adjacent to Derbyshire.

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XVI.

PORTRAITS OF WALTON AND COTTON.

Mr. John Beresford, in two articles recently printed in *Notes and Queries* (13 S. i. 203 and 243), recounts the discovery of supposed portraits of Izaak Walton and Charles Cotton. Mr. Beresford's researches leave little room for doubt that the portraits are actually those of the joint authors of the *Compleat Angler*. Hitherto the writers are known only by their portraits by Huysmans and Lely respectively, both of which have often been published. It will be interesting to our readers to be able to compare the newly discovered portrait with one of Charles Cotton which appeared in Vol. xxxix of the *Journal* and is here reproduced.

XVII.

MAIDENS HILLOCK: MILKING HILLOCK.

The first of these field-names was recorded at Dore in 1807, the second at Wormhill in 1774. (Reginald D. Bennett in T. Walter Hall's *Descriptive Catalogue*, Sheffield, 1924, pp. 202, 214). Both are in this county. The meaning seems clear. They were pieces of rising ground or little hills, on which milkmaids milked cows, or possibly sheep in the open air. Why was this done on a hillock? And why drive cows up a hill to be milked when their udders were full? It is easier to ask such questions than

to answer them. Anciently cows seem to have been milked within a circle of stones known as a cow-fold, or a milking-fold (*Journal*, xxxiii. pp. 46-8). The village of Cowfold in Sussex (Cufaude, late Henry III) was probably such a fold.

It is perhaps only fair to say that other explanations have been given of this word "Maiden," which is a common element in English place-names. But "Milking Hillock" can only mean a hillock on which milking was done.

(1). Maiden Castle in Dorset (with some others) seems to be *urbs virginea*, possibly a fortress which has not been taken.¹

(2). Förstemann gives a long list of German place-names in which *magath*, a maid, is the first element. He thinks that in most cases the Virgin Mary is meant, though not originally, and he says that Magdeburg, for instance, is often translated in documents of the 10th and 11th centuries "Parthenopolis" and "Urbs Virginea."

Magathay (accented on the last syllable) in the Derbyshire parish of Norton, has long been a bone of contention. It is the name of a small hamlet less than a quarter of a mile east of the church, and it stands on the highest ground. Though it is not mentioned earlier than the sixteenth century, we may derive it from Anglo-Saxon *mageth*, a maid, and *haga*, a "hay," or enclosure. There was an old bowling-green here, surrounded, as I remember it, by an earthen bank. Did it take the place of a milking-fold when such things were no longer used? It occurs as "the Maggerhagh" in 1634. (*Journal*, xlv. 107).

We must not forget to mention that at an early time in our history sheep were also milked. Thus in *Hrafnkels Saga* (10th century) we are told of the shepherd lying on

¹ Sir Walter Scott says that Edinburgh Castle was called the Maiden Castle because it resisted many attacks (*Antiquary* c. 6).

the fold wall and counting the sheep, whilst the women were milking. In a note Vigfusson says: "This exactly describes a scene that takes place every evening of the season in Iceland. The sheep are driven into the fold to be milked by the women who are waiting there for them, and as they all huddle up side by side along the broad turf wall of the fold, the shepherd stretches himself lazily full length on the top of it, and counts the sheep, or chatters with the milkmaids. It is the exact painting of such idyllic incidents as this which makes this little story so charming." (Vigfusson and Powell, *Icelandic Prose Reader*, 1879, p. 369). As most of the first inhabitants of Iceland were emigrants from the British Isles, we may be pretty sure that a similar custom existed in them, as well as in the Scandinavian countries.

In Archbishop Alfric's Colloquy, written in Latin in the tenth century, with an Anglo-Saxon gloss, the shepherd says: "In the early morning I drive my sheep to pasture, and stand over them, in heat and in cold, with dogs, lest wolves devour them, and I bring them back to the fold, and milk them twice a day, and besides I move the fold, and make cheese and butter" (*Wright-Wülcker Vocabularies*, p. 91). The Colloquy says nothing about milkmaids, but the saga supplies that deficiency. Nor is anything said about cows, or their milk.

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XVIII.

BARBARA ALLEN.

In 1603 Barbara Allen, widow, is mentioned in a Derbyshire Subsidy Roll as paying on two oxgangs at Youlgrave (*Journal*, xliv. 87) and is there called Mistress because she was of gentle birth, or the widow of a gentleman. In 1817 Lysons tells us that "Thomas Allen, yeoman, who died in 1574, was seised of a moiety of the