

## **THE HALL OF WALTHEOF**

### **SHEFFIELD PATROL GROUP MANUAL**

‘The Hall of Waltheof’ presents itself as an investigation of Hallamshire undertaken by Sidney Oldall Addy, published in 1893. It is a dreary and preposterous document and serves as a testament to the boundless vanity of Victorian narcissists with the means to inflict the fruits of their amateur learning on the general public. Having said that, there is no evidence to suggest that anyone read it at the time it appeared. Why would they? The fact that it has survived for 132 years and counting can be ascribed to the operations of blind chance rather than any inherent virtue in the text itself.

Having said that, Addy’s horrible work does survey real and existing places, and glimmers of fact can be discerned amongst the wild speculation that he presents as the fruits of his wide-ranging genius. The Sheffield Patrol Group approach to Addy’s stupid book is to treat it as a comedic work and then go beyond its base humour to focus on the reality of the places it treats of.

In 2013, we determined to visit places mentioned in ‘The Hall of Waltheof’ and to respond to them in present time. We commenced on this task in a more or less systematic fashion, and then we gave up, but in time we fulfilled our original mission anyway, despite abandoning the intention to do so.

The first stage of the S.P.G. Project was to extract relevant information from Addy's text. His work is organised by theme rather than locality, which means that references to Crookes, for example, are not found together but are scattered throughout his book. This need not create much of a problem for an intrepid Sheffield Patroller intent on pursuing their interest in a particular neighbourhood. It is an easy if somewhat tedious task to bring references together, and that is what we have done here.

We walk upon ancient ground. We have walked these ways many times before and there is no doubt that we will walk them again.

Patrick Weir

Sheffield Patrol Group

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### **Crookes – Bronze Age burial**

In the spring of 1887 a baked cinerary urn containing human bones, a small cup, and a damaged bronze knife was found at Crookes...These ancient remains were discovered, as is usual in such cases, on the highest point of a hill. They were not covered by a mound, and they lay from six to eight inches below the natural surface, or what appeared to be the natural surface, of the ground. The remains lay within two feet of the boundary of an old lane called Tinker Lane or Cocked Hat Lane leading at right angles from the top of the village street at Crookes and pointing towards the Rivelin valley...It is, of course, impossible to say positively whether the urn at Crookes was purposely deposited by the side of the highway, or whether the highway existed so long ago. But it is remarkable that it should have been found within two feet of its boundary, and there can be no doubt that, as I shall show in a subsequent chapter, Tinker Lane is an old highway.

...what is most remarkable about this bronze knife is that it was purposely damaged before it was put into the urn...Recent investigations...in the burial mounds of the Northmen in Sweden and Norway...enable us to see...that the religious practice of purposely damaging the articles which were buried with the dead...was common at a certain period amongst the Northmen.

I think we may say that the inhabitants of Hallamshire who burnt their dead on the funeral pyre, who pierced the cup, and twisted the poniard were of the same race as those dwellers in Scandinavia, or on the shores of the Baltic, who, in obedience to religious custom damaged the weapons and broke the cups which they laid in the grave mound.

The evidence shows that the interment at Crookes took place in the early Bronze Age.

The urn...is now deposited in the Weston Park Museum

### **Carl's Wark, Hathersage Moors**

*Addy explains that Carl's Wark hill-fort is situated about a mile from the boundary of Hallamshire.*

As in other cases the builders of this hill-fort have made use of the defence afforded by a rocky summit with precipitous sides, and have supplemented the weaker parts of a natural fortification by massive walls. The area of ground enclosed by natural rocks and artificial walls is of considerable extent. Its mean length from east to west as taken from actual measurement is 450 feet, and its mean breadth is 200 feet.

About 1,600 feet to the northwest of Carl's Wark is a hill known as Higgarr Torr, on the top of which are small caves into which sheep often retreat for shelter. It is just possible that Higgarr may be Yggr (with a genitive Yggjar), a name of Odin. The Old Norse uggr means terror, fear, and Grimm connects Yggr with the Latin Pavor, the god of fear. "Rock of Fear" would be a fit name for this dark and awful eminence.

...it is of great importance to remember that the word "wark" here means "fort," so that in the very name of the place we have proof that it was regarded in ancient times as a stronghold...

...it would appear that Carl and Odin are synonyms. In Old Norse karl, in addition to its ordinary meaning of man, means an old man, and in this neighbourhood the Devil is popularly known as the Old Lad or the Old One. Carl's Wark then is The Old One's fort, otherwise Odin's fort...the one-eyed Odin was the fabulous builder of this strong hill-fort on the Hathersage moors.

The view of Carl's Wark and of the surrounding country...is a scene of weird and desolate grandeur. The Wark itself has been compared to an immense blackened altar.

### **John Street, Sheffield**

...a stone hatchet...was found three or four feet below the surface of the ground in John Street, Sheffield...and this hatchet...does not appear to have been ever used...It seems to me to have been buried in the earth as a sacrifice to the god who in ancient belief made the thunder. Possibly the stone hammer or hatchet was laid in the earth to protect the crops against rain and storm, or the house against lightning.

## **Upperthorpe**

There is also another stone hatchet...which was found at Upperthorpe, near Sheffield...the hatchet was found by...workmen when digging the foundation of the house...in a street now called "Upperthorpe" which runs from the Heavygate Road to the old hamlet known as Upperthorpe. This house...is the topmost house on the north side of the street and the nearest to "Howard Hill."

...the hatchet was found "along with some Roman coins" [and] workmen "came across some parts of a Roman wall." ...There was formerly a big old yew tree near the Heavygate Road a little to north-west of the place of discovery, and there is a tradition in the neighbourhood that this tree stood near a Roman road. The Heavygate Road is an old highway leading from Walkley to Barber Nook.

The John Street and Upperthorpe hatchets can be found in Weston Park Museum.

## **Hoole Street, Walkley**

"In the summer of 1872 when Mr. H. Draper was digging in a garden at the back of 132 Hoole street, Walkley, he found a large stone spear head made of close grain sandstone."

## **On the place names Walkley and Barber Nook**

...an eminent scholar once expressed the opinion that Walkley was Wealja-leáh, Welshmen's territory. The opinion seems to have been well founded, and it could be supported by many analogous examples. I would go a step further and say that the adjoining Barber Nook is Welshman's Nook, Barbarian's Nook...I think we may fairly conclude that these heights were formerly occupied by a race of men who differed in nationality from the newer settlers living in the plains or valleys below. The occupants of the high ground were neither Anglo-Saxons nor Norsemen, and it was these Teutonic settlers who spoke of the older or aboriginal inhabitants as Welsh, and, as I think, as barbars.

## **Bailey Field, Sheffield**

The Bailey Field was the piece of land which the bailiff held in consideration of the services rendered by him to the village community...in Sheffield the piece of land, now covered with streets, to the west of the Parish Church, called Bailey Field, was probably applied for the same purpose.

## **Bradfield**

The heap of stones called the Apronfull of Stones formerly existing in Bradfield is evidence of a belief in this district of giants or giantesses scattering big stones upon the ground from their aprons.

Flint implements of various kinds are found in considerable numbers in Bradfield, especially at the springs or sources of the streams on the moors.

### **Coach and Horses, Derwent Edge, Bradfield**

A plain bronze hatchet was found about ten years ago by a gamekeeper near some stones known as "the Coach and Horses" on Derwent Edge in Bradfield...On the moor where it was found part of an ancient quern...has been lately discovered.

### **Bar Dike and environs, Broomhead moors, Bradfield**

Less than a mile to the south of Broomhead Hall in Bradfield is a ditch or fosse with its embankment known as Bar Dike...About 300 feet to the north-west of the embankment is an earth circle with a diameter of about seventy feet.

...the Old English dic...means a continuous protecting dam...And "bar" seems here to mean a defensive barrier or bulwark...so Bar Dike means defensive barrier, and we seem to learn from its old name that this earthwork was...erected by one people to protect themselves from the attacks of another people.

A mile to the north-west of Bar Dike, and running nearly parallel to it, is another entrenchment about three-quarters of a mile in length. This entrenchment runs in a straight course across a comparatively level moor and is divided at right angles by a stream...This entrenchment, like the Bar Dike, was a barrier against the north. Close to the southern side of this entrenchment are a number of burial mounds, and the Ordnance Map marks a number of such mounds on the northern side.

We have now to consider by what people these entrenchments were made...It is very likely...that a short, swarthy people, with long and narrow heads, and of a ferocious and warlike disposition, originally occupied these parts, and that before the coming of the Romans they were invaded by a taller, stronger, and light-haired race who came over from the Danish peninsula.

A short distance to the north of the northern entrenchment is another circle about fifty-three feet in diameter. Here short upright stones have been embedded in a rather wide ring of earth, and in this respect the circle differs from the one near Lady Bower called Seven Stones...Most of the upright stones are buried in the circling mound. It is possible that the circle near the Bar Dike may have been a doom-ring in which men were sentenced. And the last-named circle is still more likely to have been a doom- ring, for the short stones would form seats for the judges. The doom-ring was the bar within which the court sat in the open air. "No evil doer," we are told, "might enter this hallowed ring, or commit an act of violence within it; if he did so he was called a vargr í véum, a wolf in holy places. "In early heathen times this sacred circle was formed by a ring of stones (dóm-steinar, court stones, court ring); no doubt some of the so-called Celtic or Druidical stone circles are relics of these public courts..."

On the six-inch Ordnance Map the circle near the Bar Dike is marked and described as the site of the Apronfull of Stones, but those stones stood, before their removal, near the milestone at the junction of the two roads.

About a quarter of a mile to the west of the northern entrenchment, amidst wild and beautiful scenery, is a cliff called Raven Rocher, i.e., Raven Rock, and about 300 yards further to the west in the same line of cliff is a rock called Gallows Rocher. Now a German name for the gallows, says Mr. Baring-Gould, "is the raven's stone, not only, perhaps, because ravens come to it, but because the raven was the sacred bird of Odin." [These two names Gallows Rocher and Raven Rocher, which by reason of their proximity or contiguity are virtually names of the same precipice, make it very probable that men were once hanged in this place, or, as the custom was, flung from the rock as sacrifices to Odin.

### **Bailey Hill, Bradfield**

...the large mound known as Bailey Hill at Bradfield is only 130 yards to the north-west of the church...The evidence which I shall give will point to the conclusion that Bailey Hill was the place of the village assembly.

...at Bradfield there are two artificial mounds adjacent to each other, but of an entirely different shape, and I shall refer to them as the round mound and the long mound. They stand at the edge of a steep declivity. The round mound is now known as Bailey Hill. It is of conical shape, and is entirely surrounded by a deep trench...The top is truncated...A hole has been dug in the top.

The long mound is crescent-shaped, and stands to the south-west of the round mound...The long mound seems evidently to have been thrown up simultaneously with the round mound, for these mounds and their uniform ditches can hardly have been other than parts of the same plan.

It has been noticed that prehistoric circles, whether surrounding barrows or not, are often incomplete, and in this case the circular trench which surrounds the round mound is rendered incomplete by the trench which leads into it from the side of the long mound...such circles are of such frequent occurrence that the incompleteness cannot be accidental; it must have had a religious or other distinct meaning.

The older antiquaries did not hesitate to describe these mounds and trenches as a "Saxon fortress." The opinion seems to have been based on the fact that the mounds occupy an elevated and commanding position, and are surrounded, in the way that has been mentioned, by deep trenches.

What the church, which stands so near, was to the later inhabitants, that, it seems to me, these two strange mounds were to the primitive inhabitants of this place. They formed the local seat of religion and justice.

...the Bailey Hill at Bradfield was also a "toot-hill" or look-out hill, though I am not aware that at Bradfield it was ever called a toot-hill. It was here that the village chieftain, afterwards represented by the bailiff or bailey, who was the governor of the village, used to spend some portion of his time not in looking out for his enemies, or, as some have supposed, in shooting flint-pointed arrows at them, but in seeing that the people in the village were behaving themselves and doing their work properly.

Inasmuch as the high place of religious observance was also "the seat of the patriarch," Bailey Hill would be a fit place for the village assembly or open-air court...according to old belief in

England it was uncanny to hold a public meeting in a roofed building lest magical arts should be practised therein.

### **Castle Hill, Bradfield**

There is a natural eminence in Bradfield called Castle Hill...I have examined this place carefully, and at the present time the signs of fortification are very indistinct...Places called Castle Fields, Castle Lathe, and Castle Bents are, according to the Ordnance Survey, adjacent to Castle Hill. Genuine as the local name undoubtedly is, it is not at all necessary to suppose that a castle, in the modern sense of the word, stood here. Probably the word means no more than a rampart. In Iceland, says Vigfusson, a dome-shaped hill is called kastali, and út-kastali is an outwork. In the name Castle Dyke near Sheffield — a place at which no "castle" is known to have existed — the meaning seems to be the same. The "castle" in these cases is not a fortified house, but an earthen bulwark thrown up for the purpose of defence or attack.

### **Landin Stone, Loxley Edge, Loxley/Wadsley/Owlerton**

A plan in the Duke of Norfolk's office without date, but made apparently at the end of the seventeenth, or the beginning of the eighteenth, century, gives some curious names of places and boundary marks between Loxley and Wadsley. Amongst them I noticed Landin Stone...

It will be seen that in the later plan Landin Stone is explained by the surveyor as "landmark stone"...Landin Stone does not mean "landmark stone." It means "assembly stone."

It will be seen...that a circle of stones called Seven Stones marked a boundary, though they were not erected for a landmark. And so Landin Stone, though not creeled for a boundary stone, marked a boundary — namely the boundary between the liberties of Loxley, Wadsley, and Owlerton. It appears to have been usual for the place of assembly to be upon a boundary, for Kemble says "on the summit of a range of hills, on the watershed from which the fertilizing streams descended, at the point where the boundaries of two or three communities touched one another, was the proper place for the common periodical assemblage of the freemen." Landin Stone does not appear to be now remembered by the old inhabitants of the district, from some of whom I have made enquiry, and on comparing the old maps with the Ordnance Survey and with the place itself it seems that a large quarry, which has been worked for many years, occupies the site whereon the stone stood.

In a note, Addy says: I may mention that on Loxley Edge where "the Landin Stone" stood a man named Fearne was gibbeted in 1782, after having first been executed at York.

### **Burleystone, Birley Edge, Ecclesfield**

...the road from Ecclesfield to Oughtibridge passes the northern end of the steep ridge called Birley Edge, and at this northern end, about seven yards from the road, is a stone pedestal surmounted by a stone pillar...The stone pillar is fixed into a square or rectangular hole in a stone pedestal...A farmer who lives near mentions a tradition that "Druids came and worshipped" at this stone. This association of the stone with Druids and with worship affords, at least, proof of the great estimation in which the stone has long been held, and it is not

unimportant as suggesting stone worship. Standing on the northern end of Birley Edge this stone commands a wide and lovely prospect to the north and west.

It does not appear to be known at present where Birley is, the name being seemingly merged or lost in Birley Edge and Birley Carr...Is Burley Hill a hill near Burley — a place not at present known — or is it byrlaw-hill, town-law hill? And further, is Burleystone a stone near Burley, or is it byrlaw-stone, or town-law stone?...One would scarcely expect to meet with a place-name meaning simply "town-law," though the word byrlaw came afterwards to mean the district in which the byrlaw or town-law was exercised...But it is difficult to find any other satisfactory meaning for this Birley or Burley, though the place-name is by no means uncommon...If Burleystone be the town-law stone, the stone by which a village assembly met, we have here an interesting example of such an assembly held near a single stone.

### **Seven Stones, Ladybower**

"...a place where certeine stones are sett upon the ends and having markes upon them called the Seavenstones; which ould and antient men say that the same is the meere betweene my lord and the lord of Hathersedge."

They are situate about half a mile from Lady Bower in Ashopton. They form one of those mysterious circles which antiquaries used to call "Druidical circles" in the days when people attributed all prehistoric remains to the Druids. There are ten stones altogether, but only seven of them are standing upright.

The diameter of the circle is fifty-four feet. The marks upon the stones are not runes, as I once guessed, not knowing that they still existed...The marks are nearly all longitudinal, and I think they have been caused by the action of the wind and rain...

...the tops of the Seven Stones contain cup-like hollows, and the channels or "marks" down their sides are probably due to the overflow of water from such hollows. It is possible ...that these basins or cups on the tops of the Seven Stones were intended to contain drink for the dead, it having been supposed that the dead, as well as the living, required food and drink.

All this tends to show that the Seven Stones are monuments erected in memory of the dead, like the monoliths in our modern churchyards. But on the other hand it is equally possible that they mark the seat of justice...

The name of this circle supplies proof that it was formerly a place of justice, or the site of an open-air court. In open-air courts, according to Grimm, whether held near stones or trees, the numbers three, seven, and twelve prevail...It may be remarked that in the folk-lore of Hallamshire seven is still known as "the magical number."

### **Wadsley Hall**

"There is a tradition," says Hunter, "among the inhabitants of Wadsley, that the ancient owners of the hall were accustomed to entertain twelve men and their horses every Christmas for twelve days; and that at their departure each man was expected to stick a large pin or needle in the mantle-tree"...the hearth..."was the seat, not of the fire only, but of the spirit of the house ancestor himself. In earlier times it appears that the bodies of the deceased ancestors were

actually buried within their dwellings." It seems then that these offerings of pins and needles on the mantle-tree, or mantle-piece, of the chief's house at Wadsley, were originally offerings made to the household god, or, in other words, to the spirit of that dead ancestor from whom the chief and the whole clan or community claimed descent.

### **On the place name Wadsley**

Wadsley appears to be derived from a personal or mythological name Wad, and we may assume the old form of the word to have been Wads- leáh, Wad's territory...

King Vilkinus...a god or demigod...begets with the merwoman a gigantic son Vadi, Old English Wada, Old High German Wato, so named...because...he waded with his child on his shoulder through the Grœnasund where it is nine yards deep...the Danish hero Wate in Gudrun is identical with him, and..."Old English poetry...had much to tell of him, that is now lost..."...Chaucer mentions "Wade's boot Guingelot," "boot" meaning "boat."

Wads-ley is by the side of the Don, which was crossed by a ford (wath) there. It is difficult to separate the personal from the mythological name, but Wads-ley seems to be derived either from the name of a chief or founder of a clan, or from a mythological being like Chaucer's Wade.

### **Treeton Church**

Modern research has shown that there has existed, and perhaps still exists, in various parts of the world, a practice of burying human beings alive beneath the foundations of buildings...A recent discovery at Treeton in Hallamshire furnishes an apparent illustration of foundation sacrifice at the building of a church. During the restoration of the church at this place in 1892...a child's stone coffin was found in a remarkable position...It was found about twelve inches below the surface of the ground...It lay on its side lengthwise, with the hollow part facing the inside of the church, and with the head eastwards and close to the buttress of the Brampton Chapel. It had no lid or covering...Such a little coffin could only have contained the body of a child of about a year old, and the thought of the horrible and cruel rite of which it is an appalling witness may well bring tears to the eyes. The position in which the coffin was originally placed shows either that a child was built in alive to ensure the stability of the wall or of the church, or else that an empty coffin was laid in by way of symbol of the ancient sacrifice. The fact that the coffin was "filled with dirt," without containing bones, would seem to point to the conclusion that it was laid in merely as a symbol, but on the other hand we must remember that as the coffin was without lid its contents would be more freely exposed to the dissolving earth.

### **Hollow Meadows**

...the sacrifice of cocks, either by burial in the ground, or by fire, was once a common practice in England. In old books on witchcraft it will be seen that the burning of a hen or of a hog alive, to propitiate an offended spirit, was a frequent thing when pestilence or disease attacked the farmer's cattle.

This line of thought has been suggested by a natural pillar composed of three stones at Hollow Meadows, near Sheffield. The pillar is known as the Cock-crowing Stones, otherwise Stump

John. It is said that on a certain morning in the year these stones turn round when the sun shines upon them. Several other large stones, or heaps of stones, in the district are also known as "cock- crowing stones." Possibly they have been the scene of pagan rites.

### **On the place name Ecclesall**

There is a Middle High German word *häckel*, Dutch *hecksel*, meaning a witch, and though the corresponding word is not, so far as I am aware, found in the remains of Old English or Old Norse literature, it may nevertheless have once existed. It seems to survive in such place-names as...*Ecclesall* (anciently *Heclessale*) the last syllable of which may be the Old Norse *hallr*, a slope.

If we examine some of the field-names about *Ecclesall*, we shall detect signs of that worship or fear of the spirits of the dead which was always associated with witchcraft. In the thirteenth century the monks of a neighbouring abbey built or further endowed a chapel just below the hill known as *Dobbin Hill*—the very highest ground in *Ecclesall*—and an old road between *Porter Brook* and *High Storrs* is still known as *Dead Lane* or *Deadman's Lane*. "*Dobby*" is a northern word for a spirit or goblin...A mile or more to the west of *Dobbin Hill* is *Priest Hill*, otherwise known as *Siva Hill*. All these names appear to savour of pagan belief and practice.

Addy also surmises that: *Ecclesfield*...may mean witch hill.

### **On the place name Haggas Croft**

Harrison's Survey, dated 1637, relating to estates in Hallamshire, mentions a field called *Haggas Croft*, which contained "the foundation of an house where Robin Hood was born." The croft was less than half an acre, and it lay in the heart of a forest.

Perhaps some woodsprite or sylvan god was once worshipped there...Who can doubt that this Robin was the divine or ghostly being whose aid [his worshippers] had been accustomed to invoke?...We may be almost sure that *Haggas Croft* was once the abode, or reputed abode, of a sorceress or witch. The very foundations of the witch's house were left, and the name *Haggas*—Old English *hægese*, a witch—can hardly be mistaken.

### **On the place name Machon Bank**

I am acquainted with at least four places which are known as *Machon Bank*, "*machon*" being here equivalent to *maykin*, *malkin*, little maid, *elle maid*, nymph, or even witch, the word being also found in the surname *Makin* or *Machon*. The name is evidence of a belief in fays or hill-folk who were once supposed to haunt these places...*Machon Bank* was "fairy ground."

### **On the place name Endcliffe**

The place now known as *Endcliffe* was formerly called *Elcliffe*...which appears to mean elf-cliffe, inasmuch as the word *el-mawes*, meaning elf-maidens, is found in Old English.

### **On the place name Good Croft (The Wicker, Sheffield)**

William Harrison, in his survey of Hallamshire in 1637 mentions a field called Godman Storth which contained an acre and one perch. In connection with this name it may be observed that the piece of land on the south side of the street called the Wicker just over the Lady's Bridge in Sheffield was called Good Croft...the name seems to point back to some old religious practice or belief...The Good Croft, God's Croft, Godman Storth, Gudeman's Croft, was a piece of land dedicated to the local divinity, genius loci, or, to use the more modern phrase, to the fairies.

### **On the place names Onesmoor and Onesacre, Bradfield**

Onesmoor, formerly Wonsmoor, in Bradfield, and Onesacre, in the same place, appear to Wodan's moor, Wodan's acre, the former place having been probably regarded as sacred to the supreme god, and the latter being the equivalent of god's acre, or the "god's croft" of the old local saw.

### **On place names in which the word Jenkin occurs**

In the neighbourhood of Sheffield there are several place-names in which the word Jenkin occurs. Thus we have Jenkin Hill and Jenkin Lane at Ranmoor, "the Jinkin hill" at Holmesfield near Sheffield, and Jenkin Lane, which runs across the "Roman Rig" or ridge-way between Meadow Hall and the earthwork on Wincobank...It is obvious that these names were intended to express the same idea, and it is equally clear that these two hills and this lane did not obtain their names from living men and women. Jenkin is equivalent to "little John," and as Robin Hood is a mythical being, so also is his companion Little John a mythical being. When we are told that Little John lies buried in Hathersage churchyard we can only infer that a long time ago a sprite called Little John or Jenkin was believed to haunt the slope or hill on which the church was built.

Jenkin lane at Ranmoor is between Lower Ranmoor and the Porter Brook, and is continued up to Ecclesall by Dead Lane or Deadman's Lane.

### **On place names in which the words Peter or Parkin occur**

It is possible that the words Peter and Parkin its diminutive which occur amongst Hallamshire place-names are the names of sprites or mythological beings, and not merely the names of persons who once lived in the district. I might mention Peter Wood at Fulwood, and Parkin Hagge near Rivelin Firth...Perkun, Perkunos, is an old name of the thunder-god.

### **On the place name Neepsend**

There seems to be no way of explaining the word unless we take Nepe or Neep either as a personal, or a mythological, name...In the Edda we read of "Neps dóttir," i.e., the daughter of Nepr, who was the son of Odin..."Nippen" and "Number Nip" are names of goblins...In the words Neeps-end and Wards-end, the termination "end" means land, mark, district. Neepsend, therefore, may be the piece of land which was believed to be haunted by a local genius or spirit,

probably a river sprite, and possibly the name of this sprite may be connected with Neptune, who was god of the fresh, as well as of the salt, waters.

...In mediaeval times there was a chapel of "Our Lady" on the bridge which crosses the Don between Waingate and the Wicker, and which still retains the name of Lady's Bridge... The worship of "Our Lady" on the bridge is merely the substitution of a Christian saint for a pagan god or goddess of the river. Is it too much to say that Nepr, Nip, or Nippen was the being who was once here worshipped as the river god...?

### **On the place name Nico' Busk**

...Nico' Busk is the name of a narrow strip of woodland adjoining the Don at Wadsley. "Busk" is an obsolete form of bush, and Nico' stands for the Old Norse nykr, "'the nick,' a fabulous water-goblin mostly appearing in the shape of a gray water-horse, emerging from lakes, to be recognised by its inverted hoofs...The nykr is the Proteus of the Northern tales, and takes many shapes...Nico' Busk, then, is Nykr bush—the little wood by the river side which in the belief of the old inhabitants of this district was the dwelling-place of a water-horse. Nikarr was also one of the names of Odin, but...it no doubt was originally the name of Neptune or a water-goblin.

### **On the place name Ughill**

There is a place in Bradfield called Ughill, which is mentioned in the Domesday Book as Vghil...I think we must connect the word with the Old Norse uggr, so that Uggell Wood may mean fear-hill wood...Uggr...is used as equivalent to Yggr, a name of Odin in the Edda.

*The heathen feast which afterwards became St. John Baptist's day originated in a worship of light and sun. – I don't know what this relates to but I have left it in because of its resonance – Ed.*

### **St. Anthony's Well, Crookes**

Near the spot where the burial urn...was found, and between Crookes and Clough Field, is a well called St. Anthony's Well. The adjoining hill, too, is known as St. Anthony's Hill. The word "saint" denotes the sacred character which the hill and well once possessed, and it is evident that these places have not derived their names from former owners. St. Anthony was the patron saint of swineherds...In this neighbourhood Tant is the pet form of Anthony. As late as 1535 "Sant Antony moneye" is mentioned in the churchwardens accounts of the adjoining parish of Ecclesfield. It was usual to vow one of the pigs of a litter to this "saint," and the youngest pig has been popularly called Anthony. All this is a relic of the times when sacrifices were made to appease the spirits of ancestors or the local gods. The Anthony pig has also been called the Tantony pig, and this may give us a key to the true form of the word, and show what pagan deity the Christian St. Anthony superseded. Tacitus mentions a deity known as Tanfana, and a celebrated temple dedicated to her, and this word, says Grimm, "is certainly German. "Whatever the sex of this divinity may have been, there is a strong likeness between Tanfana and Tantony, which might be Tanthony. The letters f and th will readily interchange, and do interchange in the dialect of this district...The similarity of sound might well lead the Christian

priest to substitute the name of a sacred personage in his own calendar for that of a heathen divinity, and so make a compromise with heathenism. And hence the "St. Anthony money" of the Ecclesfield churchwardens may only be the descendant of offerings once made, in the shape of young pigs or otherwise, to a deity known as Tanfana. St. Anthony's Well...has been divided by a stone wall, so that the spring is on one side of the wall, and stone troughs on the other. The appearance of the well has therefore been considerably altered. Forty years ago I am told that the inhabitants of Crookes believed that its waters would cure various diseases. The supply of water never fails in the driest summer.

### **Helrin Well, or Olrin Well, Bradway and Sparken Well, Dore**

Helrin Well or the Olrin Well was at Bradway in the parish of Norton and county of Derby, just outside the boundary of Hallamshire...the Old Norse name Ölrún belongs to a wise woman...There is, or was, a well at Dore which adjoins Bradway, called Sparken Well, and this I take to mean "prophetess well," from the Old Norse spákona. Judging from this analogous instance it seems to me that Helrin Well and Sparken Well both mean prophetess well, or sorceress well...

### **Burgoyne Arms, between Sheffield and Owlerton**

In the neighbourhood of Sheffield the holy well is not yet quite forgotten, and a recent topographical writer has mentioned the "discovery" of such a well near a house on the road between Sheffield and Owlerton. "Close behind this house," he says, "are the remains of a stunted plantation which occupies the side of a steep hill. Here was discovered, some twenty years since, what was called a well of 'holy water,' and pretended to possess wonderful medicinal virtues. The good people of Sheffield rushed by thousands to partake of its potent waters, carrying off in cans and stone bottles what they could not swallow upon the spot." It only needs some sorceress, saint, or "blessed lady," as genius of the well, to complete the picture.

### **Matty Well, the Tofts, Rivelin Valley**

There is a well at the Tofts in the Rivelin Valley which bears the singular name Matty Well. One may fairly guess that Matty is the name of some mythological being now lost or too much disguised to be identified.

### **On the place name Creswick, Ecclesfield**

There is a hamlet called Creswick in Ecclesfield,,This is the Old Norse Krysi-vík, a local name in Iceland, equivalent to Kryci-vík, Holy-rood-wick, the meaning here being Holy-rood-hamlet, and not Holy-rood-creek as in Iceland. It would thus appear that in the local name Creswick we have evidence of cross-worship.

### **On the place name Banner Cross**

Banner Cross is another striking name in Hallamshire which may have arisen from an Old Norse word *bœna-kross*, meaning cross of prayers.

Addy mentions that the base of an old stone cross could be found in Banner Cross in the early 19th century.

### **The Cross, Low Bradfield**

A stone cross of great antiquity and interesting shape has lately been found by the road side in Low Bradfield at a place called The Cross. "It was dug out of a field near a public-house called the Cross Inn," and is now placed in Bradfield church. The five circles or globes carved in low relief upon the cross seem to be emblems of sun-worship illustrating the transition from heathenism to Christianity. The sign of the cross was itself a sun-sign amongst the heathen Northmen, and ring-crosses may be seen carved upon the lids of many ancient stone coffins side by side with the simple cross...This old emblem of religion, once standing where the roads met, is interesting not only as being the only example of its kind which has been preserved in this district, but as a relic of the cross-worship which must at one time have prevailed here as well as amongst other northern peoples.

### **On the place name Parson Cross**

Parson Cross in Ecclesfield may originally have been a holy rood at which the Christian missionary called his small band of converts together.

### **Handsome Cross, Bradfield**

On the Penistone road about half way between Bradfield church and Broomhead Hall there was a cross called "Handsome Cross." ...the Rev. A. B. Browne, Rector of Bradfield, tells me that the place is usually spoken of as "Hanson Cross," there being on the spot a plain upright shaft which serves the purpose of a milestone, containing the date 1753 and the distances from Bradfield, Sheffield, and Penistone.

### **Howden Moors, near Bradfield**

"When gathering 'day-stone' on the moors, adjoining the river Derwent, at Coldside, Howden, near Sheffield, the workmen found an almost perfect specimen of the upper stone of a quern, or hand-mill, which narrowly escaped being broken up for road metalling...Similar finds are not unknown on these and the neighbouring moors, which are sprinkled over with camps, entrenchments, barrows, and at least one length of Roman Road. Two or three flint arrow heads have been picked up at the spring-heads in the immediate neighbourhood; and... the Rev. Mr. Gatty showed a very fine collection of flints from the Bradfield moors, which are three or four miles to the east of Coldside. A bronze spearhead, encrusted with gravel, was found a few years ago under the Derwent Edge Rocks..."

This quern is in Weston Park Museum.

### **On the place name Mulehouse Lane, Crookes**

Walking through the village street of Crookes one day I was directed to go through "Mule-hus Lane," an old lane which branches off from the street towards the west, and is parallel to the lane in which the burial urn described in the first chapter was found. I made enquiry from several of the old inhabitants of the village who agreed in calling it "Mule-us Lane." They also agreed in saying that it meant "mill-house lane." ...Mulle is Old English for mill, and windmulle for windmill. In this case the mill may have been a windmill, Crookes being on the summit of a hill, and without water power.

### **On the place name Fulwood**

There are excellent reasons, both philological and historical, for believing that Fulwood means folk-wood; I think, indeed, that the conclusion may be regarded as certain.

Fulwood...was the folk wood, the folk forest; it was the common forest in which the inhabitants of the district had long been accustomed to turn their swine or other cattle, and to get heath, stone, turf, and rushes for the covering of their houses.

### **Mushroom Hall, Western Bank, Crookesmoor**

By the side of the road now called "Western Bank" is a modern house which bears the singular name of Mushroom Hall. "So," says Hunter, "a cottage was called which was built upon the waste or common called Crookes Moor when uninclosed. The story was that it was built, covered in, and a pot boiled between sunset and sunrise, and this it was alleged gave a right to the ground on which it stood, according to the custom of the Manor...

...the word westen being Old English for a waste or desert, and "Western Bank" being merely a popular and erroneous way of explaining a forgotten word.

### **On the Sheffield seal**

The seal of 1554 may have been copied from an older seal of the same or similar design. The arrows are fastened together in the centre by means of a band so as to resemble a sheaf. Here we may see one of those punning rebuses, so common in former times, on the word Sheffield.

### **The Danish and the Irish or Scots**

There is some reason therefore for believing that the Burgesses of Sheffield were originally a band or colony of Danish settlers...there is evidence that in early times a body of men known as "Irish," or perhaps as "Scots," settled in Sheffield by the side of the Teutonic colonists, and occupied a quarter of their own. I have no evidence to show that these "Irish" were ever in a state of serfdom under the dominant inhabitants, but it is clear that they formed a separate class or caste...in Sheffield the lower caste seems to have been settled under the castle walls,

and to have extended thence in a northerly and westerly direction towards Shales Moor, or Shale Moor, and towards Scotland street.

The inferior race...clung to its old customs, such customs being tolerated by the Teutonic overlords...The distinction of races is still maintained in the clannish habits of the people who bear the name of Irish. It must not be supposed that these people are all recent emigrants from Ireland. The mention of the Irish Cross in 1499 is alone enough to prove that they existed as a separate race in that year. The Irish of 1499, and of a much earlier time, are identical as a nationality with the people who inhabit the Irish quarter of Sheffield in 1893, though their numbers may have been increased by recent emigration from Ireland, and though the race may have been modified by the introduction of new blood.

### **Market Cross and Irish Cross**

At the bottom of Prior Gate, otherwise High street, stood a cross which in Gosling's plan is called Market Cross. On the same plan the street below is called Market Place, now Angel street, and it extends to the Irish Cross, which stood at the junction of Snig hill, Water lane, and Castle Green head, Bank street not having been made at the date of the plan. Both these crosses are figured in the plan, and the Irish Cross is mentioned in a deed of the year 1499. We may infer from this that, at a remote period, the inhabitants of Sheffield were divided into at least two distinct races, each having its own market. If, for the sake of argument, we call the Market Cross the English Cross, to distinguish it from the Irish Cross, we shall get an idea of what the distinction was. These two market crosses imply nothing less than the division of Sheffield into two distinct races.

### **Scotland Street**

In Fairbank's plan, 1771, Scotland street is described simply as "Scotland," and I have noticed in the indexes to the Duke of Norfolk's maps that the place is referred to simply as "Scotland." The street, then, appears to have taken its name from a portion of ground which was called Scotland...I think it is likely that "Scotland" here means "Irish land," especially as Scotland street and the neighbourhood of West-bar are at this very day the quarters of the so-called "Irish." The Scots, as is well known, were an Irish sept, and the old Germans regarded a "Scot" as a roving trader from Ireland. It is possible that these roving traders established at an early period a settlement in Sheffield, forming a distinct class or caste.

### **Scotland Feast**

A curious custom kept up upon this very place once called "Scotland" seems to afford evidence that it was formerly inhabited by a race of men differing in nationality from the Burgesses or freemen, and possibly from other inhabitants of Sheffield. A feast formerly held in the neighbourhood of West-bar was called, as old inhabitants have told me, "Scotland feast..."

"Scotland feast, however, in point of interest, bears away the bell from all the other district revels of Sheffield. It is so called from Scotland-street, already mentioned; a long, hilly, and very populous one, situated in the northern part of the town. On the eve of the feast, which is yearly held on the 29th of May, the anniversary of the restoration of our second Charles, parties of the

inhabitants repair into the neighbouring country; whence, chiefly however from Walkley-bank, celebrated as Sheffield schoolboys too well know for birch trees, they bring home, at dead of night, or morning's earliest dawn, from sixteen to twenty well-sized trees, besides a profusion of branches. The trees they instantly plant in two rows; one on each side of the street, just within the curbstone of the flagged pavement. With the branches, they decorate the doors and windows of the houses, the sign-boards of the drinking-shops, and so on. By five or six in the morning, Scotland-street, which is not very wide, has the appearance of a grove. And soon, from ropes stretched across it, three, four, or five superb garlands delight the eyes, and dance over the heads of the feast-folk. These garlands are composed of hoops, wreathed round with foliage and flowers, fluttering with variously coloured ribands, rustling with asidew, and gay with silver tankards, pints, watches, &c. Before the door of the principal alehouse, the largest tree is always planted. The sign of this house is, if my memory do not deceive me, the royal oak. Be this as it may, certain it is that, duly ensconced among the branches of the said tree, may always be seen the effigy, in small, of king Charles the Second: to commemorate indeed the happy concealment and remarkable escape of the merry monarch, at Boscobel, should seem to be the object of creating a sylvan scene at 'Scotland feast;' while that of holding the feast itself on the anniversary of his restoration is, there can be little doubt, to celebrate with honour the principal event in the life of him, after whose ancient and peculiar kingdom the street itself is named. To the particulars already given, it needs scarcely be added, that dancing, drinking, and other merry-making are, as a Scotsman would say, rife at the annual commemoration thus briefly described."

I am told that the feast lasted about a week. It was kept up not only in Scotland street, but in the streets adjoining. The trees planted in the streets were young birch trees, which were brought, without their roots, from Walkley and Upperthorpe, and planted on each side of the street...birch was used at various summer festivals, or ancient ceremonies..."Scotland Feast"...is far older than the restoration of Charles II, and is a survival of an old pagan festival.

## **SHEFFIELD STREET NAMES**

The names of some of the streets will throw light upon the early history of Sheffield, and for the sake of easy reference I deal with them under separate headings.

### **Fargate**

The word "gate" here means road, as in Waingate, Hallam-gate, Prior-gate. At first sight one would suppose that "far" was the common word which means remote. But what could a "remote road" be, and from what is the road remote? It is in the heart of the old part of the town. Curiously enough the Old English fear or fearr (pronounced far) means both a sow and a bullock. Here it means sow, for "a passage leading from Fargate to new Church Street . . . boasted the name of 'Sow Mouth.'" Fargate then means sow gate, sow road, and it was the way by which the swine were driven into the common pastures, the "sow mouth" being the passage through which they went. There is a place at Norton, near Sheffield, called Cow-mouth, which means the entrance through which cows went into the pastures.

### **Jehu Lane or Jew Lane**

This lane which, I am told, was so narrow that a householder on one side of it could almost have shaken hands with his neighbour on the other, was on the south side of "Fitzalan Square." The making of the square has wiped this old street off the local map, but it led, according to Fairbank's plan, from Baker's Hill into "the Swine Market." I have conversed with many old people who spoke of this street as Jew Lane, and they were quite right in doing so...We must remember that every considerable town, both in England and on the Continent, had its Jewish quarter...It is perhaps significant that the street above Jehu Lane should be called Change Alley...Our "Jehu" represents the old spelling, though the word was pronounced as a monosyllable. Perhaps it was in a spirit of conscious irony that the old inhabitants of Sheffield put their swine market at the mouth of Jehu or Jew Lane. I need hardly say that the existence of an ancient street in Sheffield bearing this name throws considerable light upon the early condition of the borough. It shows that the borough had enough commerce in early times to need the services of the Jewish money-lender, for all early centres of commerce had their Jewish quarters. As all Jews were banished from England in 1280 a small Jewish settlement may have been established in Sheffield before that time.

### **Campo Lane: Camper Lane**

...it appears that there was formerly a "camper field," i.e. a football-players' field, in the neighbourhood.

The word "campo" is given in the New English Dictionary as a piece of obsolete school slang, meaning a playground.

### **Baker's Hill: Shude Hill**

...Baker's Hill and Shude Hill are adjacent to the water mill which ground the corn. Shude Hill means "husk hill," ... We see, therefore, that the machinery for winnowing and grinding the corn, as well as the public bakehouse on Baker's Hill, lay all together...

### **Blind Lane**

Blind here means dark, obscure. Chaucer speaks of "blind lanes." There is a Dark Lane between Crookes and Walkley. It was once overshadowed by trees.

### **The Hartshead**

A narrow street near the east side of the churchyard is known as "the Hartshead"...I take "the Hartshead" as having originally been the name of the piece of land which lay to the east of the parish church, and as pointing back to the old religious practice of suspending the heads of animals, such as goats or horses, on trees, or on the gable ends of houses. We may compare the O. N. *dyrshöfuðs-dyrr* a door over which a hart's head is placed.

### **The Wicker**

This word has been a stumbling-block to all who have been interested in the antiquities of Sheffield. Originally it was the name not of a street but of a piece of flat land, afterwards forming a sort of village green, lying in a bend or angle formed by the winding of the Don...I formerly suggested that it might be derived from the Old English wíc, a creek, or angle, and ker, Old Norse kiarr, a car or marshy place. But the Old Norse vík, genitive víkr, cognate with the Old English wíc, a creek or inlet, would make the best sense, if we may believe that the oblique case víkr is the older form of the word and remains here. If that were so the word simply means inlet or creek...It is less likely that the word means marshland, though in Old English nomenclature wic appears occasionally to have that meaning.

### **Pepper Alley**

This is the name of a narrow lane or alley which ran between Fargate and Norfolk Street...Pepper Alley and Pepper Street as names of low parts of towns and villages are quite common all over England.

### **Ratten Row**

A small block of buildings surrounded by streets on all sides and lying between Broad Lane End and Westbar Green...It would appear that "ratten"...means "red," and refers probably to houses built of red brick.

### **Paradise Square**

Paradise was an old name for a garden, and it is sometimes found amongst English place-names...It is also applied to a grassy slope, as would be the case in Sheffield where the square is on the slope of a hill.

### **Lambert Knoll: Lambert Street**

A "barth"...is "a warm sheltered place for cattle and sheep," ...The meaning of our local name, then, is "lamb shelter."

### **Sale Hill**

This is now the name of a modern suburban street in Sheffield, but it seems to have been originally applied to the hill on which the street is formed. If so, it is the Old Norse sel a shed.

### **Water Lane**

This was also called Watering Lane...There were formerly troughs in this lane.

### **Snig Hill**

The word "snug" meaning comfortable, or lying close and warm, is identical with the word "snig" used in this street-name. It is the Old Norse snöggr, Swedish snygg, smooth, short, close, with a secondary or derived meaning. It is not the hill, in this case, which is "snug," but the narrow old street... In the Supplement to my Sheffield Glossary I have mentioned the phrase "a snig place to catch a poacher" where the meaning is quiet, secret, or retired.

Snig Hill, then, is "snug hill," snug street, with the meaning close, retired, narrow.

### **Winter Street**

In a plan of property in Sheffield made about the middle of the last century I find "Winter Crofts." This is analogous to the Old Norse vetr-beit, or vetr-hagi, winter pasture, as distinguished from sumar-hagi, summer pasture.

### **Haymarket**

The street now called Haymarket was formerly called the Bullstake. A Sheffield gentleman once told me that his father remembered the time when a bull was tied to a stake in this place and baited by dogs, the owner of each dog paying a small sum to the keeper of the bull. He further told me that a bull was baited in Sheffield in order that poor people might know that there was bull beef in the town, which beef was disliked on account of its toughness!...Bull-baiting seems to be a survival of sacrifices of that animal formerly made in England...The bull was sacrificed by the ancient Norsemen. By eating a part of the victim the people became partakers in the sacrifice. "These sacrifices," says Grimm, "appear to be also banquets; an appointed portion of the slaughtered beast is placed before the god, the rest is cut up, distributed, and consumed in the assembly."

In Sheffield the week before Christmas is known as "bull week." Throughout that week the cutler works with all his might so that he may earn enough wages to maintain himself and his family during the holiday which follows. When the work is over the men say that they have "getten t' bull by t' tail." The question "has ta getten t' bull down?" is also asked. It would appear that these questions were not originally connected with the making of cutlery, but that they point back to the existence in Sheffield of a public bull- running held at Christmas or about that time.

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### **Bassingthorpe, near Rotherham**

Now there is a place near Sheffield—not in Hallamshire, but close to its borders—which seems to have once been a homestead of the "illegitimately born." The hamlet of Bassingthorpe near Rotherham, is, I believe, to be derived from the Old Norse bæsingr, the child of an outlawed mother, and þorp, a word which, according to Vigfusson, "was originally applied to the cottages of the poorer peasantry crowded together in a hamlet, instead of each house standing in its own enclosure."

### **On the word Woodhouse in place names**

The word "Woodhouse" too, occurring in such old place-names as Handsworth Woodhouse, or Dronfield Woodhouse, implies that a house built of wood formerly stood in each of those places, of sufficient size to give its name to a village or hamlet. The village of Treeton near Handsworth Woodhouse seems also to have obtained its name from a wood house built there before the Norman conquest, being apparently derived from the Old Norse *tré*, wood, and *tún*, a homestead or house.

### **Underground Passages**

...it is said that there is an underground passage between Fulwood Hall and Bennett Grange.

A tradition about an underground passage leading out of Sheffield Castle has been verified by the discovery, a few years ago, on Castle Hill, of "a subterranean passage excavated out of the solid rock, and running in the direction of the Market Hall...It was partially obstructed with debris; but was still some four feet in height, and perfect as to its roof. It was never explored."

### **The Hall in the Ponds**

An extremely interesting house in Sheffield, originally built of wood and plaster, and mentioned in an old inventory as "the hawle at the Poandes." has lately been sold, and in the hands of its new owner has undergone severe treatment.

This building, with a garden on the north side, stood alone, and separated from other houses, in 1736...It is, or rather was, built of massive oak timbers, and at one time contained much rich and beautiful carving...The massive oak pillars or standards upon which the upper stories of the house are supported were decorated by carved capitals which projected from the walls of the building like corbels, and the horizontal spaces between the corbels were occupied by carved "tables" of oak in the style of the fourteenth century..."The hall in the Ponds," or whatever its name was, has been a splendid specimen of an English house, standing alone in the fields, and close by the waters of the Sheath, yet within the precincts of the ancient borough.

### **On the place name Hallam**

In Hallun, says the Domesday Book, "the earl Waltheof had a hall." The *aula* of the Domesday Book translates the *höll* or hall of the Norseman—a word which was always applied to a king's, or an earl's, palace, and not to a private dwelling. The hall of the Norseman was always built of wood...Hallum, Hallun, Hallen, or Hallam in this south corner of Yorkshire may be the dative plural of the Old Norse *höll*, or of the cognate Old English *heall*.

### **On place names containing the word Rivelin**

Revel is the Swedish *refvel*, a sand-bank or piece of rocky ground, and from that word, once used amongst us, there must have been formed an adjective *refvelen*, *revelen*...meaning rocky or stony. So that Rivelin Firth is the rocky enclosed wood, or the rocky deer- park.

## **Waltheof**

Either Waltheof lived in Hallamshire himself or had a great house there, where possibly his father, Sivard, or Sigeward, or Siwerd, the great Danish earl had lived before him. Waltheof had been put to death for misprision of treason by order of William the Conqueror, before the date of the Domesday Book. Worsaae describes him as the "innocent and murdered martyr of freedom;" and it is said that miracles were performed at his shrine in Croyland Abbey, to which his remains were removed. The charge against him was that he had aided his countrymen the Danish settlers in England against the attacks of the Normans. For this William took a terrible revenge. He harried and laid waste the Danish settlements in the north, and Hallamshire felt the weight of his hand. Hunter mentions "a tradition that the vill of Hallam was destroyed in an act of fury in the incensed conqueror," and he also quotes an old charter, dated 1161, of the monks of St. Wandrille, who had a settlement in Ecclesfield, which accidentally speaks of the hedges "as they were before the burning."

## **The location of the Hall of Waltheof**

The precise situation of the great hall in Hallamshire is not known, but assuming that Hallam means "hall" it must have been in one of the places called Upper and Lower Hallam. And I think that it must have stood not far from the Roman road...it being well known that the Teutonic settlers adopted and made use of such roads. The Roman road, known till lately as the Long Causey, which just touches the south end of the village of Crookes, is known there as Hallam Gate, that is Hallam road, or road to Hallam.

Following this road from the south end of Crookes through Lydgate and Sandygate we shall notice on the south or left hand side and nearly opposite Burnt Stones, Hallam Head, a place which on the smaller and earlier Ordnance maps is marked simply Hallam. If Hallam were the actual name of the place to the south of Burnt Stones there could be no doubt as to the site of the old hall of the lords of Hallamshire...Quite near to Hallam Head is a house which on the Ordnance Map is marked as "Hall Carr House." A few old buildings, a pinfold, a triangular piece of ground surrounded by roads, give an appearance of age to this place, and we may, with some show of probability, take it to be the site of the old palace of the lords of Hallamshire.

*Long Causey was known as Lodge Moor Road at the time in which Addy was writing.*

## **PLACE NAMES OF SCANDINAVIAN ORIGIN**

### **Normandale**

In an old map without date, but made about 1720, I find, amongst other curious field-names in the Loxley valley, Normandale. This is now the name of a farm house opposite Wadsley House. Formerly it must have been applied to the whole valley which leads up to Bradfield. We may take it to have been Norðmanna-dalr, the dale of the Northmen or Norwegians. The name can hardly have been a modern invention; 1720 is too early for a fancy name in this district.

Normandale is also the valley "in which the mythical Robin Hood, alias Robert Loxley, is said to have been born. "Robert Locksley," says Dodsworth, "born in Bradfield parish, in Hallamshire,

wounded his stepfather to death at plough; fled into the woods, and was relieved by his mother till he was discovered."

### **Butterthwaite**

A place in Ecclesfield. Thwaite—Old Norse þveit—is one of the words which imply Danish colonization. Properly it is a "cut-off piece," a paddock. "...Possibly the word is búðar-þveit, booth paddock...The búð...was a temporary dwelling, and we may compare Fulwood Booth...These booths may have been the temporary huts of early settlers or merchants, or they may have been the shifting homesteads of nomadic tribes.

### **Roystymore**

"Roysty" appears to be the Old Norse hrjóstugr, rough, barren, so that the meaning may be rough or barren moor.

### **Storth**

This field-name is common everywhere in Hallamshire, and is the Old Norse storð, a young wood or plantation. It affords certain evidence of Danish colonization. It is often found as the name of a cultivated field, which at a former period has been reclaimed from the forest or the waste...It is interesting to see how storth has become ster, owing to the strong accent on the first syllable. I am told by Mr. Ronksley that Storrs in or near Bradfield appears as Storths in old deeds affecting lands in that place, and that he is sure of the identity of the names.

### **Malin Bridge**

Malin may stand for Melum...At Melum in Old Norse is a sandhill, the letter e being sounded like the a in same...probably Malin is the dative plural of möl, pebbles, worn stones in the bed of a river.

### **Redmires**

Rauða-myrr, red moor, is a local name in Iceland, and it, together with other local names in which rauðr is a prefix, has reference...to "the reddish colour of bogs and moorlands, which was supposed to be a sign that there was iron in the soil."

### **Worrall and Whirlow**

This word is the Old Norse hvirfill, top, summit, as in hvirfill fjallsins, the top of the hill. It is represented in English by "whorl" or "whirl," and we have the same word in the place-name Whirlow, or, as it was often written, Whorlow, near Sheffield, which means summit mound, hill top barrow. The strong trill with which the letter r was pronounced will account for the form

Worrall. "Whorl" would become Worrall just as "worm" would be sounded something like "worrum." The hamlet of Worrall stands on the summit of a hill.

### **Bagshaw**

I find a "Bagshaw Field" in Ecclesall in 1807. Can it be the Old Norse bæki-skógr, beech-wood?

### **Steven Hill: Stephen Hill**

This place is near Cross Pool on the Manchester Road. The earliest mention of it with which I am acquainted is in Harrison's Survey, 1637, where it occurs as Steven Hill. There is also a Stephen Field at Dore. It may be the Old Norse stefna, a summons, meeting, as in nátt-stefna, a night meeting, Old English stefn. In that case Steven Hill would mean meeting hill, and possibly refer to an open-air court, such as a byrlaw court, held in this place.

### **Bell Hagg**

The name may be derived from the Old Norse bil, Swedish bil, bili, an open space, and hagi, a pasture, so that the meaning would be "the intervening pasture." This might be the open space between Stannington and Hallam.

### **Reaps Wood: Lower Reaps**

These places are between Crookes village and Rivelin Water. The ground is rocky and precipitous, and there are crags. "Reap" is the Old Norse ripr, a crag, and the dialect must once have had a word "reep," "reap," having that meaning.

### **Copman Holes: Cogman Clough**

Just below Bailey Hill in Bradfield the six-inch Ordnance map mentions a place called Copman Holes. The English form of the word would have been Chapman Holes. This word is the Old Norse kaup- maðr. Swedish köpman, a merchant, traveller, chapman. From this place-name, and from such place-names as Tinker Lane, Tinker Brook, which occur in the neighbourhood, we may learn that travelling merchants, chapmen, tinkers, and others went about the country selling their wares, and, not always finding an inn, squatted like gypsies in uncultivated places.

The same Ordnance map gives a place on the wild moors to the west of Bradfield called Cogman Clough. Cogman appears to mean "shipman," and if that were so, the name would be equivalent to Shipman's Valley, and similar in meaning to Copman Holes. There is an Old English word cogge, in Old Norse kuggr, Swedish kogg, meaning a boat or ship...It is possible therefore that the cogman was a shipman, the word being used in the sense of a trader or merchant.

### **Sower Lands**

I find this field-name at Attercliffe in a map dated 1789, and it is of somewhat common occurrence in the neighbourhood of Sheffield. It is the Old Norse saurr, mud, dirt, and in Icelandic local names it is applied to swampy tracts. Vigfusson says that seyra, starvation, famine, is derived from saurr in its oldest sense as applied to bogs and moorland.

### **Waddle Moor**

This is the name of a field which I have seen in a modern deed affecting land at Brinsworth near Templeborough. It is the Old Norse vaðill, shallow water, and has reference to a swampy moor.

### **Knaught's Bridge Close**

This is also near Templeborough, and reminds us of Knightsbridge in London. In spite of the gh and the s the word appears to mean "cattle bridge," from the Old Norse naut, Scotch nout, English neat, cattle, and the word may have been nauts-bryggja or nauta- bryggja.

### **The Chaffer**

Harrison in 1637 mentions a meadow in Bradfield "called the Chaffer lying next Darwin water," or the Derwent. Thus "The Chaffer" is a meadow by the river side. The word seems to be connected with the Old Norse verb kefja, to put under water, and kaf, a plunge into water—a word which is also applied to "land covered with water or flooded." Possibly the word kaf was originally kafr, which might make "chaffer."

### **Galland Royd**

This is the name of a field or place in Ecclesfield...The word is the Old Norse galli, a fault, or flaw, and may be compared with the Swedish gall, barren. Galland then means barren land, and Royd is the Old Norse rjóðr, a clearing. Thus the word tells the history of the place; it is a tract of land reclaimed from a barren wilderness.

### **Fair Flat**

This is mentioned by Harrison as a place in Bradfield. The meaning is sheep plain, from the Old Norse fær, a sheep, and flöt, a plain.

### **Snaithing**

There is a Snaithing Lane at Upper Ranmoor, and a Snaithing Wood at Ecclesall...Indeed Snaithing is a somewhat common field-name in the neighbourhood of Sheffield. It is connected with the Old Norse sneiða, to cut, and with sneið, a slice. A "snaithing" is a cutting, an intake, a piece sliced off the waste, in other words an enclosure.

## **Norton Church**

"I have heard on good authority that in the last century a child was found one winter's morning in the porch of Norton Church. Its parentage was never ascertained, and it was baptised by the name of Daniel Denial. This surname is yet found in the district, and the story is that such is its origin." I have since made further enquiry about the tradition, and I find that the story is that the child was abandoned by a cruel and unnatural mother.

## **Brightside**

If ever a place did not deserve its name one would say that Brightside did not deserve to be so called. But this smoke-clouded region, in which so much money is earned and so much squalor is found, wore a very different aspect once. The happy fields there sloped to the south, and because it lay on the sunny side of the hill the land was called "bright side"...Our ancestors knew quite as well as we know what land got the most sunlight, and they knew that the bright side of a hill would produce earlier and better crops, and be a wholesomer place to live in, than the dark side.

## **Gold Hill, Fulwood and Silver Hill, Ecclesall**

I think the same idea is expressed in such local names as Gold Hill and Silver Hill. Silver Hill at Ecclesall is merely the name of a tract of ground which slopes to the south and gets plenty of sun; it is not the name of a mountainous elevation. And the same may be said of Gold Hill and Gold Green at Fulwood...In the vivid imagination of our forefathers lands which faced the sun may well have been compared to gold and silver, and what happier or more fitting description could there be?

## **Pack and Prime Road, Ecclesfield**

The word "prime" is hard to explain, and I can only hazard a guess. ...the Danish traders who travelled in England previous to the tenth and eleventh centuries, and possibly later, were not only chapmen or packmen; they were also "prime-signed" men. "During the heathen age," says Vigfusson, "the Scandinavian merchants and warriors who served among Christians abroad in England or Germany used to take the prima signatio, for it enabled them to live both among Christians and heathens without receiving baptism and forsaking their old faith." This ceremony was a mere signing of the cross, but it was a passport which enabled adult heathen to join in the social life of the Christians; they were also admitted to a special part of the mass, known as the mass for the prime-signed, "whereas all intercourse with heathens was forbidden." "These 'prime-signed' men," says Vigfusson, "returning to their native land, brought with them the first notions of Christianity into the heathen Northern countries, having lived among Christians, and seen their daily life and worship, and they undoubtedly paved the way for the final acceptance of the Christian faith among their countrymen." The "prime-way" then seems to be an abbreviated form of a long phrase "prime-signed man's way," and the phrase "Pack and Prime Way," an abbreviation of "Packman and Prime-signed man's Way." The popular speech abhors long phrases, and seeks to express its thoughts in the fewest words. This explanation of "Pack and Prime Road" may seem to be far-fetched, and it does not pretend to be more than a mere

guess. But to what else could the word "prime" refer, and what other meaning of the word, as used in old times, would make the least sense?

### **The Canyers or Kenyers, Bradfield**

There are wilder scenes in Hallamshire than that range of cone-shaped hills in Bradfield known as The Canyers or Kenyers. But I think the district contains few things more beautiful. What the name of these hills means I cannot even guess...

### **Field names relating to the production of honey**

The bee-keeper (beó-ceorl) was an important man when honey was used instead of sugar, and we may be sure that those hamlets in Hallamshire which lay near the moors had their bee-keepers, and their bee-farms...The fieldnames tell us all this, and they tell it in an interesting way. There are several Honey Fields in Ecclesall, and there was a Hive Yard in Ecclesfield...There are places called Honey Sick near Kiveton Park; Honey Spots, a field of two acres between Hope and Pindale in Derbyshire; Ben Croft a field in Stannington... Honey Poke at Lydgate, Cross Pool, and the Honey Poke in Bradfield. Just outside Dore and opposite "Abbeydale Park" I notice Poynton Wood...and right in the middle of Bradfield moors, where no land is cultivated, I notice Pointon Bog at the end of Cogman Clough. And then we have the surnames Pointon, Boynton, and Benton. I think each of these words means bee-farm (\*beóna-tún) The old plural of bee—Old English beó—was beón... If Pointon on Bradfield moors means, as I think it does, bee-farm, or as we moderns would say, bee-establishment, it is evident that the beócere or bee-master purposely squatted right in the middle of the moors in order that his bees might visit the bloom of the heather...

It is possible that some of the field-names in which the word "honey" occurs are to be explained by the fact that rents were sometimes paid in honey. It was a common practice to hold lands in consideration of the payment of so much honey to the lord, or to the village community.

### **Bole Hill**

Most of my local readers will have noticed one place at least in the neighbourhood of Sheffield called Bole Hill, and those who have studied or attended to the place-names of the district will be familiar with many places bearing this name. Each of these names implies that a furnace for smelting lead or iron formerly stood upon a hill top, so that the tewell or hole admitting air at the base of the furnace might, like a wind-mill, catch the prevailing breeze. The name Bole Hill itself has given rise to some doubt, but it seems to be derived from the Old Norse bál, a flame, applied in a secondary sense to a furnace. If that is so Bole Hill means no more than Furnace Hill.

### **The Roman Rig**

Traces of a military earthwork, now popularly called "the Roman Rig," have been observed on the north side of the "Occupation Road," otherwise "Grimesthorpe Road," and Mr. Leader mentions "the remarkable rampart which ran from the bank of the Don in the Nursery at

Sheffield, and may still be traced from the Occupation Road near Burn Greave to the low-lying land beyond Mexborough." I have not been able to find these traces in the Nursery or near the Occupation Road myself, for building operations and the cultivation of land seem to have removed them, but a well- preserved portion of the mound and ditch which formed the earthwork may still be seen at Grimesthorpe, in a wood, whose trees are nearly all now gone, called Wilkinson Spring. Here the mound and ditch have been preserved by the wood, for there are no traces of them in the adjacent cultivated land. At the end of the wood nearest to Wincobank the termination of this mound and ditch is so sharp and so clearly cut as to force upon the mind the conviction that the earthwork at Grimesthorpe is only a fragment of an embankment which at one end extended by the side of the "Grimesthorpe Road"...This fragment of embankment and ditch at Grimesthorpe is about eighty yards in length...

From Grimesthorpe it possibly extended...along or near to the "Grimesthorpe Road," by Meadow Head, Hall Carr, and Burngreave, crossing the Don and continuing through Upperthorpe, Steel Bank, and Walkley, and running upon the ridge of the hill in Stannington, until it reached or came in contact with the earthworks in Bradfield, such as Castle Hill and Bar Dike...

Let us now enquire whether any light has been thrown upon these ancient earthworks by the names which they bear, or by the names of places adjacent thereto. We may at once dismiss such names as "Roman Rig" as modern fancies, and as quite unknown until the present century. The name Wincobank is rather striking, and this word resolves itself into three parts. "Bank" is the ridge or continuous mound which goes up from Grimesthorpe to the camp at the top of the wood, and descends on the opposite side...The second syllable is "how," Old Norse haugr, a mound, and the first syllable describes the kind of mound. "Winc" or "Wink"...is the Old Norse vandr or vengi, Danish vænge, Old English wang, a garden, home-field, enclosed place...

It would appear...that at an early period the English-speaking inhabitants of the district not only spoke of this long mound or ridgeway as barbarians' barrier, but that they also spoke of certain people living in their neighbourhood as "foreigners," or people whose nationality differed from their own.

I... maintain that these earthworks were made by a Cimbric people...A recent writer describes the Cimbri as "an ancient nation of unknown affinity, which was one of the most formidable enemies of the Roman power..."

...Professor Rolleston says that "it is of importance to recollect that there are geological reasons for holding that the so-called 'Cimbrian Deluge' was but one of a series of submersions, each of which may have caused an emigration." That emigration may have been partly into the British Isles. The invaders appear to have landed in the north of Yorkshire, and to have entrenched themselves as they advanced towards the south and south-east. This would account for the uniform presence of the ditch on the south- east side of the ridgeway, it being intended as a defence against attack delivered from that side.

...if we suppose that the Cimbri were a Celtic people, it would be natural for the earliest Germanic settlers in England to ascribe their fortifications, their military roads, and their dwelling- places to the barbarian, the foreigner, and the Dane (meaning the Cimbrian). They believed that these works were not Germanic, and they also knew that they were not Roman.

In August 1891 nineteen Roman coins were found in the ditch adjoining the south side of the ridgeway, towards the bottom of the hill on the Meadow Hall side. The discovery was accidentally made by some navvies when they were cutting through the ridgeway in making a

branch of the Midland Railway to Chapeltown. "They were found," says a writer in the Sheffield Independent, "under a flat stone, and had evidently been placed there for security." ...they belonged to the reigns of Hadrian, Domitian, and Antoninus Pius...It might be said that the discovery of these coins affords some proof of the Roman origin both of the ridgeway and the camp. There is no reason, however, why a Roman should not have hidden his treasure in the earthworks of a conquered or foreign people.

The proximity of the ridgeway to a now well-known Roman town will be noticed, and it might on that ground be supposed that the builders of Templeborough were also the makers of the ridgeway and the camp.

### **Earthwork, Great Roe Wood, Pitsmoor**

About quarter of a mile to the north-east of Shirecliffe Hall, Pitsmoor, is a wood known as Great Roe Wood. Near its western edge is a nameless earthwork, hitherto little noticed, but once or twice described as a "camp." This earthwork originally consisted of one large circular mound and an outer ditch. It is not nearly so well preserved as the earthwork at the top of Wincobank wood, for only portions of the mound and ditch now remain. It is upon a hill side which slopes to the east, not upon the summit of the hill, and there is no ancient road near...

There can be no doubt as to the antiquity of this earthwork, which seems to have been the site of a protected clan homestead of some old Germanic, or rather Cimbric or Celtic family...

### **Roman roads, Templeborough**

Two great Roman roads...met at Templeborough, or a little to the north of that town. The exact point where they crossed each other has not been exactly made out, but probably it was somewhere in the line of the turnpike road leading from Meadow Hall to Kimberworth. That part of the Long Causey—if I may so describe the road which led from Crookes to Templeborough—has been little explored to the east of the last-named town. It appears to have led to Lincoln...

### **Long Causey: the Buxton to Templeborough road passing through Hallam**

The straight course which Roman roads usually took has often been noticed, and if we draw a straight line from Buxton to Templeborough we shall find that it will pass through, or nearly through...Stanage Pole, Redmires, Hallam Head, and Sandygate...With the termination of the Long Causey...at the south side of the dam in Crookes known as "Pisgah Dam," or "Hadfield Service Reservoir," positive knowledge of the actual eastward course of the road ends... The Long Causey may have continued along Western Bank, "Brook Hill," Broad Lane, and West-bar Green, crossing the Don at Bridgehouses, or more probably it may have kept further to the south and passed along "Portobello Street," Trippet Lane, and High Street till it crossed the Don at Lady's Bridge...The course of the road from Sheffield to Templeborough is uncertain, but I think it is most likely that the present road to Rotherham, passing through Attercliffe and Carbrook, stands upon its site.

### **Templeborough**

Templeborough has been so well and fully described by Mr. Leader, who has paid great attention to the traces of the Romans in this neighbourhood, that it is unnecessary for me to say anything about that interesting Roman town. It has only, however, been partly explored, and one may hope that the time is not far distant when the people of this neighbourhood will see more clearly than they see now the importance of examining their past history, and of enabling the antiquary to pursue the researches without which no good history can be written.

### **Stannington**

A very interesting question arises as to the word Stannington, which was anciently written without the g, and apparently means stone villa. A "stone villa" can only mean a Roman villa, for, as we have already seen, the oldest houses in this neighbourhood were built of wood.

### **The name Hathersage**

...I have said that Stanage may be Stein-eg, stone-way, paved way, and it will be seen that the Roman road between Stanage Pole and Hathersage is known as Giant's Causey. Now if that were so, it may be that the termination eg occurs also in Hathersage, anciently Hathersegg, which we may divide as Hathers-egg, meaning Hather's way. The O. N. Höðr, genitive Haðr, was a mythical being of tremendous power, who seems to be identical with the Hotherus of Saxo...Hather, then, seems to be the name of a mythical being or giant who, according to the old legends or popular tales of the neighbourhood, made the great causey or paved way. Little John, the mythical companion of the mythical Robin Hood, is said to have been buried at Hathersage, and the exact place of his burial is still pointed out in the churchyard. Hather or Höðr (Hod) was the being who, according to Norse mythology, shot Balder with the mistletoe, so that "he fell dead to the earth."...

### **Was the Lay of Rígh written or sung in Hallamshire?**

The old Northern poem called the Lay of Rígh...attributed to the eleventh century, describes the characteristics of the three orders of men, viz., thralls, yeomen, and gentlemen. The Earl, according to the poem, lived in a hall facing the south. He began to be a warrior, and:

"He began to waken war, he began to redden the field, he began to fell the doomed; he won himself lands. He ruled alone over eighteen townships" Messrs. Vigfusson and Powell, the editors of the poem, say that it is "clearly of Western origin," in other words that it originated in the British Isles. Now Waltheof, or Val-pjófr (put to death in 1075), was the acknowledged chief and leader of Danish or Northern England. According to the Doomsday Book he not only had a hall in Hallamshire, but "ruled alone over eighteen townships" there. These were the townships of Sheffield and Attercliffe, which were "inland" of the manor of Hallam, and the sixteen unnamed berewicks, mentioned in the Survey. In the second line, and perhaps in the alliteration, the poet seems to be punning on the word val in Val-pjófr. Can we not, therefore, say that the lay was sung at Waltheof's court, and was intended to flatter or please him? It belongs to the class of genealogical poems. It contains a description of an Earl's house, and of the food, clothing, personal appearance, etc., of its noble inmates.