

same nature as numerous Scandinavian hundred-names in *haugr* 'mound' from the Danelaw.

Certain other names may give further indication that moots were often held at graves or memorials of the dead. The names in *stōw* which have personal names for their first elements may refer to burial-places; and it is probable that many of the numerous group of hundred-names in *stān* 'stone' denote stones set up in memory of a dead king or chieftain, as was the custom in Scandinavia too. We have also the common hundred-names in *kross* in the Danelaw, which no doubt often refer to memorial crosses.

It is not improbable that some of the numerous hundred-names in 'tree', which almost always contain pers. names, refer to trees simily planted on the graves of the dead, a custom known to have existed in ancient times.

Other types of hundred-names which are also very common are those which refer to meetings at fords or bridges, names in 'ford' being very frequent in the eastern counties; and those which end in *lēah* and *feld*, denoting an opening in a wood, or an open common or heath, on which the meetings of the hundred took place. Sometimes *lēah* may mean 'wood', and one of the most common hundred name elements in the Danelaw is ON *lundr*, which may refer to a sacred grove.

Hundred-names very often contain pers. names for their first elements (v. lists below). Both compound and uncompound names are common, and there are many women's names among them. Personal names are especially common in combination with words for 'barrow' (*beorg*, *hlāw*), 'stone' and 'tree'. Other names also, e. g. those in *stōw*, *lēah*, *burg* etc., frequently contain pers. names, not to mention names in *worþ*, *tūn* and *hām*.

As suggested above, one explanation of the frequency of pers. names with words for 'barrow', 'stone' or 'tree' is that the barrows and stones, and to some extent the trees form or mark the burial-place or are the memorial of a chieftain or leader.

Alternatively, it is possible that a stone or a tree named from a certain person was the boundary mark of his or her estate. Many boundary stones and trees are mentioned as landmarks in

charters, and hundreds often met on the boundaries of parishes, or on commons, so as to be on neutral ground.

A third explanation that has been advanced is that meeting-places, stones, trees, etc. were called after the hundredman or lawman who was the chief man in the hundred.<sup>1</sup> It is quite likely that the lawman assembled the men of the hundred at some tree, stone or other spot on his estate, and that the meeting-place thus got its name from him. This is no doubt the explanation of hundred-names in *stoc* and *stōw* combined with pers. names, if these words mean 'meeting-place' (cf. below). We seem to have proof of it in the name of Frustfield hd W, 'the chief's field', which may tell us that the hundred met on the estate of its chief. There are some instances of a similar kind from the Danelaw, where hundreds sometimes met at a mound (tree, cross or grove)-dedicated to the man who gave its name to the village in whose territory the meeting-place mound etc. was situated. In *Yarlestree* Y we have an instance similar to Frustfield, the meeting-place tree bearing the name of the *jarl* (earl), but if he was headman of the hundred or of a larger district remains uncertain. Lawress wap Li ('Law-Wolf's coppice') was no doubt named from some lawman, famous enough to have had the fact recorded in his name.

Among the names listed below are many that contain a reference to the hundred-moot, and which give information of the manner of holding the moot, who attended it, etc.

We have first names like Shamwell K and Dill Sx, which must refer to benches and a stage or platform for the court; or *Scipe* hd W, which no doubt refers to some shelter used at the meetings of the hundred. It is curious that the hundreds should take their names from these erections, which, unless the names have been changed, were thus evidently in use from the very first. A change of name is not likely either, for though there is considerable fluctuation of names, changes occur according to certain rules. Unless hundreds are combined, or take the names of their *capita*, the old names are seldom changed.

The speech-making in the hundred-court is emphasized in

<sup>1</sup> Cf. Zachrisson, StNPh 5.19, Ekwall, ODP s.v. treow.

hundred-names like Spelhoe hd Np, *Spelhoge* hd Nf, 'the speech hill', and Spelthorne hd Mx, 'the speech thorn'. There are many other names, not hundred-names, which contain OE *spell* 'speech', and refer to meetings at which speeches were made, e. g. Spellow La 'the speech hill' (ODP), OE *Spelstowe* Gl (BCS 165) 'the speech-place', Spell Howe Y, perhaps the meeting-place of Torbar hd, Sperberry Hill Hrt, the meeting-place of Hitchin hd, Speller Close Np, the meeting-place of Stoke hd, and several other names in *Spel-* in the same county (cf. PNNp). Spetchley Wo, at the meeting-place of Oswaldslow hd, from OE *spāc* 'speech' also belongs here, like Matlask Nf and Matlock Db, which contain OE *mæpel* 'speech' or 'meeting'. In Rapsgate hd Gl we probably have mention of the judicial procedure of the hundred-court.

Other words for 'moot' or 'meeting' occur in many names. We have Modbury hd Do which is 'moot-hill', and numerous names, not hundred-names, containing the word 'moot', occur all over England. Modbury Dv, which is identical with the Dorset hundred-name, may have been the early meeting-place of Ermington hd; and there is a third Modbury in Dorset nr Bridport. Flendish hd Ca met at Mutlow Hill, and another Mutlow Hill was the meeting-place of Uttlesford hd Ess. Harlow hd Ess held its moots at Mulberry, earlier *Motebery*, Green, Eastbourne hd Sx met at Motcombe, and the meeting-places of Hinckford, Winstree and Bury hds were at places called *Motstowe*. All these contain OE *gemōt* 'moot, meeting'. Some moot-places are mentioned in OE sources, e. g. *gemotleah* 'moot glade' (BCS 1213) in Kinwardstone hd, or *gemothus* 'moot house' (BCS 596) in Micheldever hd, and there is mention of various places called *gemotbeorg* 'moot hill' identical with Modbury above (BCS 392, 702, KCD 741). Other names containing *gemōt* are Mutlow Ch, Motcombe Do and Moberley Ch (ODP), which, though not names of hundreds, all denote ancient meeting-places; and probably also Mutford hd Sf, 'moot ford'.

OE *ping* 'thing, meeting' occurs in Tingley Y, the meeting-place of Morley wap, and in Tingley W (*Thingele* 1275, *Tyngele* 1289, *Thyngele* 1332 PNW), the meeting-place of Chippenham hd. Other names in *ping*, names of ancient moot-places, are Fingest Bk, Finedon Np and Thinghill He (ODP), none of which have

given its name to a hundred, and Tingrith Bd, close to the meeting-place of Manshead hd.

In the Danelaw the Scand. counterpart of OE *ping* occurs in several names. We may note Thingoe hd Sf, from ON *pinghaugr* 'moot-hill', and Thingwall Ch and La, which are counterparts of *Pingvellir* in Iceland and the Tynwald Mount in the Isle of Man.<sup>1</sup>

Skyrack wap Y means 'oak where the shire meets', Shirley hd Ha is 'clearing for the shire-moot', and some other names in OE *scīr* have a similar meaning. Skirmett Bk (PNBk xvii) is from OE *scīr-gemōt* 'shire-moot'. Skirmett is near Fingest and refers to the same moot as that name. Other instances are mentioned in ODP (s. v. *scīr*).

Hundredsbarrow hd Do contains the word 'hundred(-court)' itself,<sup>2</sup> and Freebridge Nf ('peace bridge') may have been a bridge protected for the holding of the hundred moot.

Finally, some hundred-names contain a reference to the persons who attended the court. Charlton hd Brk refers to a hill on which the freemen of the hundred gathered, and Carlford hd Sf is probably a Scandinavianized form of OE *\*Ceorlaford* 'ford where the freemen meet'. Knightlow Wa, originally the meeting-place of three hundreds, a 'ship-soke', contains OE *cniht* 'servant, retainer, man'. Doubtless the word here refers to the men attending the court, as does perhaps also *cild* in Chilford hd Ca. *Cild* 'child' also means 'youth, man of noble birth' etc. in OE, and may occur in some such sense as 'freeman, sokeman' in numerous Chiltons and Chilcots.<sup>3</sup>

Swanborough hd W and Sx is no doubt to be connected with the 'swanimote', lit. 'meeting of swincherds'. Wittery Sa probably contains the word *wita* 'wise man, counsellor'. There is a further reference to the meetings of the *witan* in *witena leage* BCS 1312, 'the council glade'. In Brentry Gl and Seckloe Bk we have possible instances of meetings of warriors (OE *beorn*, *secg*).

<sup>1</sup> Cf. also IPN 88. Thingwall La was probably the meeting-place of W. Derby hd (Ekwall in *Sydsvenska Ortnamnssällsk. Årsskr.* 1926, p. 6).

<sup>2</sup> For other names containing the word 'hundred', v. Index.

<sup>3</sup> Cf. the discussion in PNWo 50, ODP s. v. Chilton, Knighton, Mawer, PNs and History 27 f., Stenton, *English Feudalism* 133 f., Bäck, 'Child, Boy, Girl' in OE 126 f. Knighton in Berkshire was held in 1066 by 5 *liberi homines*, in Dorsetshire by 2 *taini* and in Hampshire by 8 *liberi homines*. Childerley Ca was held TRE by 4 *sochemanni* (Mawer, op. cit.).