



ROUND ABOUT BRADFORD.

LOCAL NOMENCLATURE.

THERE is a story told of a somewhat weak-witted country gentleman, to whom Dr. Johnson's Dictionary had been recommended as a most useful addition to his scanty library. The squire said he had bought the book, and had read through twenty pages, but he must confess he had found it "rather dull work." No wonder this was his experience, for the great Doctor himself, in his own Dictionary, under the word "dull" says it means "not exhilarating, not delightful; as, *to make Dictionaries is dull work.*" The description will certainly apply to attempts at explaining the names of places. There has been so much guess-work about it, that Voltaire's saying involuntarily suggests itself:—"Etymology is a science wherein consonants stand for very little, and vowels for nothing at all." Nevertheless, we all like to know what is the meaning and derivation of the names of places where we live. They are indications of some of the circumstances and conditions under which our lives are carried on; or they tell us something of the history of past generations, and link our age to theirs by unintentional and therefore reliable associations. Although many names of places have been given by their founders, yet a large number of them have not been manufactured, but have *grown*. "Leeds," for instance, was a name naturally given by his clan to the settlement of the Celtic "Leodi," or, as it is now written, "Loyd;" and the patronymic itself had a meaning; it was the "gray" man, the stout chieftain whose hair had become gray with honourable work and care. Every one knows that "Saltaire" sets forth the successful industry of the manufacturing baronet, coupled with the river whose waters he has appropriated, and whose name he has annexed. So "Bingley" is the meadow first cultivated by a Saxon named "Byng," whilst "Headingley" is the field of the son of the Saxon "Haedda." On the other hand, "Morecambe" is a word describing the nature of the coast on which the bay is situated. It is the "great crooked" bay, the water with winding inlets: "mor" being Celtic for great, and "cam" for crooked, the same word that we use when we talk of setting our arms "*a-kimbo.*"

These words may be taken as specimens of classes: now let account be given of individual places, preceded by a very brief notice of the etymology of the general territorial divisions in which they are comprised.

And, first, of "YORKSHIRE," the shire (Anglo-Saxon "scyran," to cut—as we cut "shares" with "shears") of which York is the capital city. "York," in Domesday Book, compiled just about 800 years ago, is called "Eurewic:" its British or Celtic name before that had been "Evrauc" or "Eurauc." The Saxons made this "Eborach," which took, in mediæval Latin, the form of "Eboracum." This name, translated, means the "ach" or mound (in Latin, the "agger," or what has been carried to and heaped up—an *artificial* elevation) on the river Eure or Ure, a name ultimately, though as to time most remotely, derived from the root which gave to the ancient Greeks their word for "water." If it be objected that York stands on the Ouse, not on the Ure, the answer is that the word "Ouse" is merely a description of the sluggish character of the stream in that locality: the water "oozes" or flows slowly down its channel, like "juice" pressed through the meshes of a net. The appellation of the fortified earth-works on which the Castle now stands was joined to that of the river, and together they formed the word which, in the course of so many ages, has been worn down to "YORK."

The Shire was divided for the administration of justice into three parts, called "Ridings," originally "Trithings," or "three things." It seems ridiculous to ask any one what a "thing" is: it is of course that of which we can "think," can form a mental conception, and so can *judge*. Our public meetings are intended to be "moot" things, where questions can be mooted: "moot" meaning opposite—the thinkers could discourse face to face. The "Moot Hall" at Leeds is not yet forgotten. Trithings, Ridings, then were divisions for the administration of justice. There is another old division—Wapentakes—the origin of which name is this. The great chieftains on certain occasions performed by "touching" with their own spears the "weapon," called out their vassals to render homage, which ceremony was the upraised spear, of their feudal lord. In Scotland these ceremonial assemblies were called "wapenshaws"—*shewing* of weapons—as all readers of Sir Walter Scott's "Old Mortality" will remember. A considerable number of places in our present parliamentary divisions are in the wapentake of "Skyrac," *i.e.*, the shire oak. The district of CRAVEN is the "rocky" region, "Craig" being Celtic for rock, and "ven" (perhaps) winding; Anglo-Saxon "wenda" to turn, the root of our words "to wend," and "went."

This brief explanation may suffice as to the great divisions of the district. It suggests some curious reflections on the social and political condition of our forefathers, which each reader can pursue as he may list.

Returning from this wide survey, attention shall be directed to our own immediate neighbourhood. It is scarcely necessary to say that "*Bradford*" is the broad ford which formerly existed under the summer-morning shadow of the tower of the old Parish Church. The epithet has lost its significance, although those who remember some of the floods by which the town has been visited, will know that this was the converging point of the waters. The three streets, or rather roads, of which the original town consisted, are Ivegat, Westgate, and Kirkgate: "gate" meaning a passage through or along. It is the same word as the "ghauts" of Indian cities, the steps leading down to a river; as the "ghauts" or passes through the mountain regions of Western India; and, "magnis componere parva," as the "goit" at Goitstock and elsewhere, which was the sluice to carry off the water: the original root being the Sanscrit "ga," to go. The modern use of the word "gate" is that which prevents people from going. A common Yorkshire expression is "going a-gaiters," *i.e.*, gatewards—on the way. "Westgate" and "Kirkgate" explain themselves. As "Harrogate" means the road to Harewood, so "Ivegat" is the road to St. Ives, the name of which place is an indication of an early Celtic settlement, St. Ives having been a popular Breton saint:—

" Sanctus Ivo erat Brito,
Advocatus, sed non latro,
Res miranda populo."

—"Hall Ings"—the field was called "Hallyng" more than 500 years ago—represents the "meadows" below an old "hall" that stood not far from where Bridge Street (the bridge over Bowling Beck) joins with Wakefield Road, or what used to be called "*Goodmansend*," the limit or boundary of the property of some aboriginal Mr. Goodman.

We come thus to the district "Round about Bradford." It will perhaps be most convenient for the reader if the names are taken in alphabetical order.

Allerton: the "ton," *i.e.*, the enclosure or homestead (Anglo-Saxon "tynan," to hedge in) near the alder trees. There are several Allertons in the West Riding: and as this tree flourishes only in a moist boggy soil, the name is an indication of a district which, at the time of the original settlement, was only partially drained.

Apperley. This is only a locality: it gives its name to a bridge, but there is no village or hamlet distinctively so called. It is in fact what



some of the Germans a while back would have liked to have made France—a mere geographical expression. And this is explained by its etymology. It is a Latin word, not classical and Ciceronian, but mediæval and monkish:—“ad-per-leiam.” The last portion of the word implies ground lying “low:” it is equivalent to “lea”—

“The lowing herd wind slowly o’er the lea:”

“ad” is “at;” “per” means through or over; and “Apperley” accordingly means “at and along the low meadows,” that is to say, those between the bridge and the nunnery at Esholt, which was the central point of this neighbourhood 800 years ago. As an illustration of the first syllable, it may be added that the original Latin designation of Fountains Abbey was “Ad Fontes:” and “Adwalton,” or Atherton as it got to be called, is the village “advallum,” on the old Roman wall.

Baildon is the dwelling—Celtic “baile,” an abode—on the “dun” or hill. The first syllable, as “Bally,” appears in a large number of Irish names of places; and from its Latinised form of “ballium” we get the “Old Bailey.”

Batley is the meadow of a Saxon called Batta.

Bierley: the low land adjoining a “byre” (Norse “bu,” a cow)—a house for cattle.

Bingley: the field of the Saxon settler Byng.

Boldshay (spelt “Bolleshagh” 500 years), ago *Bolton*, and *Bowling*, all take their names from the “bull” kept by the respective townships, as the district of “Bolland” in Craven is the land of the bull. The animal, in Chaucer and the early English ballads, is spelt “bolle” and pronounced “bowl.” In Chaucer’s “Knight’s Tale,” we read of

“Licurge himself the grete King of Thrace”

how that

“Full high upon a char (chariot) of gold stood he,
With fouré whité *bolles* in the traies (traces).”

“John Bull” is certainly not unrepresented “Round about Bradford.” Of the respective terminations of these words it may be said that “shaw” or “shay” is a wood, the “shade” of the trees: (our word “sky,” like the Greek word “skia,” originally meant the shadow of the clouds, as again Chaucer testifies, when he tells us that Triton

“— let a certaine windé go
That blew so hidously and hie,
That it lefte not a *skie*
In all the welkin long and brode”)

“ton” in Bolton is enclosure, “ing” in Bowling is the field of the bull.

Buttershaw is literally "in my cottage near a wood." "Shaw," as above: "Butter" is a corruption of the Anglo-Saxon "Botyl" a dwelling, from the verb "bytlian," to build. The word appears in several German names, *e.g.*, Wolfen-büttel. The Gaelic "bothie" and our "booth" are cognate words. A "bottle" is that which holds something: Shakespeare's clown in "Midsummer Night's Dream" had "a great desire to a bottle of hay." It is hoped the reader will not call this explanation "a bottle of smoke."

Calverley is the "ley" of the "calf-herd," the hind who had special care of the young cattle. The name of this servitor survives in the patronymic "Calvert." Calverley was the scene of the dreadful murder of two of his children by Walter Calverley, of which we have two accounts, one in turgid prose, and the other partly in blank verse. This latter, under the title of "A Yorkshire Tragedie: not so new as lamentable and true. Written by W. Shakespeare," bears the date of A.D. 1608. Frederick Schlegel says it "is not only Shakespeare's, unquestionably, but, in my opinion, it deserves to be classed among his best and maturest works." This is preposterous: the tragedy is no more like Shakespeare's writing than Mr. Spurgeon is like Chrysostom. It is a "raw-head and bloody bones" affair, and is of little beyond local interest. We respect Calverley much, but love Shakespeare more.

Dudley-hill. There is no "ley" or low land here, and the explanation of the word must be sought elsewhere. It is to be found in the Norse "doed-lande," *i.e.*, barren or dead land. A "doddy," or a "doddipoll," is a very old English synonym for a blockhead, one whose brains are inert as though dead, as readers of Heywood's Epigrams, written three hundred years ago, will remember. "Dead-land" is not a bad description of much of the soil in this locality as it was some fifty or sixty years ago. As to how it has been improved, the record will be found under the word "Laisterdyke."

Eccleshill means "church hill." As the church—*i.e.*, the building—was erected within our own time, it cannot have given its name to the hill. The meaning is rather that the hill was ecclesiastical property. We know from extant records that some portions of it belonged to the next place on our list.

Esholt is "ash wood." Anglo-Saxon "aesc," "ash: "holt," a coppice. The Yorkshire pronunciation of the name of the tree is the old one: the "four ashes," which gave their name to "Ashfield" in Bradford, were always spoken of as "t' four eshes." "Eschewolde" is the original spelling of the word. Here, there was a little Cistercian nunnery, founded about 700 years ago, and dedicated to the Virgin and

St. Leonard. At the time of the dissolution of the monasteries it contained only six nuns. The inmates seem from their names to have belonged to families in the neighbourhood; probably it was a place of shelter for the unprotected females of houses whose male members were employed in the wars. The priory was dissolved 29th August, 1540. There are only a few fragments of the walls of some of the out-buildings remaining. Its revenues at the time of the dissolution were set down at £35 18s. 11d. This seems a small sum even for vows of poverty. But, besides the fact that it would be equivalent to rather more than £100 of our currency, it must be noticed that the priory possessed in its own occupation several "firmæ," or farms, that would supply its inmates with food; that provisions in those days were cheap, sheep selling at sixpence a-picce, pigs at a shilling, and cows at four shillings and sixpence; and that no doubt the families from which the nuns came supplied many little luxuries. In fact, it has been estimated that, one way and another, the revenues of the priory would be equivalent to £1000 of our money per annum.

Frizinghall. The woollen manufacture, as well as the worsted, was formerly carried on "round about Bradford." One of the oldest articles in the woollen trade is "frieze." "Ffris" is the Celtic word for the "nap" of cloth; the "knop," little head or tuft of curling wool. A "friseur" is one who dresses the human hair. Frieze coats are rough garments of wool slightly milled, and still more slightly pressed or "finished." When Charles Brandon, a private gentleman, married our Henry Eighth's sister, Queen Dowager of France, the trappings of his horse were half cloth of gold and half frieze, with the following motto:—

"Cloth of gold, do not despise,
Though thou art matched with cloth of frize:
Cloth of frize, be not too bold,
Though thou art match'd with cloth of gold."

In the wardrobe account of Prince Henry, eldest son of James I., dated 28th September, 1607, is included "a jerkin of black *Frizade* lined with shag: also a hunting-coat of green Chamblett" (*i.e.* camlet).—"Frizinghall" was the hall in the ing where frize was manufactured. This place is one of the oldest suburbs of Bradford.

Fulneck is a settlement of the United Christian Brethren, commonly known as Moravians, and bears the name of the town in Moravia where the community was originally organised. The word is Gothic, and, where first used, signified literally a "foul" or awkward "neck" or bend in the stream at the place of their location. From the dangerous eddies and whirlpools attendant on such a stream were

derived the Scandinavian legends about "Nikr," the water-demon, the original of our "Old Nick!"

Girlington is one of the latest of Bradford extensions, and that in a district formerly almost uncultivated: but the name is old. "Gir" is Gaelic for "rough" land, on which "ling" or heather grows; "ton" implies that it has been enclosed and civilised. All honour to those who have thus conquered nature! They may take the Latin motto, and say "Floreat Calluna!" May the heather-town prosper! "*Ling-bob*" is the "end" of the "ling:" Celtic "boð," extremity, the word which gives us the "butts" at which the old English archers shot.

Harden. This would seem to be the narrow valley where the hare finds shelter. But if we durst venture to eliminate the "h," we should get a singularly accurate description of the place. "Ard" is Celtic for "high" (as in the Latin "arduus"): "den" is a deep valley. "Arthington" in Wharfedale is "Ardyngton" in Domesday Book, and may be translated the "ton" in the meadow on the high ground. The forest of "Ardennes" forms an over-hanging boundary of France and Belgium. Shakespeare calls it "Arden," where

"——— this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

Those who are familiar with the scenery in the neighbourhood of our Harden will appreciate the quotation, even if they should doubt the etymology. And as to the aspirate "h," some of us can misuse it as well as any Cockney. Not many weeks ago, a can containing oil was sent into this very locality, with the following instructions written on the label—"Stur this Hoil Hup before Huing (using) it." There is an emphasis in the aspirate which is characteristic of West Yorkshire energy.

Haworth. We are still keeping to the moorland when we reach this place. It is a rightful homage to genius that its name is more familiar to those Englishmen and Americans who have a taste for letters, than any or all the rest of the places "round about Bradford." Those fragile but fiery Brontë girls derived much of their inspiration from the breezy uplands and heathery nooks by which they were surrounded, and Haworth became more widely known from its poets than Hawthornden did from Drummond. The first syllable in the name of the place is Norse "ha," high. The local pronunciation, *quasi* "Howarth," is as in Fox How, or the hill of Howth. The second syllable, "worth," implies a growth, a becoming, from the same root as the German verb "werden," and as the old English word for vegetables "wort:" "colewort," for example, is the stem that grows: "good

worts, good cabbage," says Falstaff. "Haworth" is the collection of dwellings that have gradually accumulated on the "hill" side.

Heaton is the enclosure on the open moorland, Anglo-Saxon "haeth," Gothic "haithi," waste; where the "heath" grows. The word "heathen" meant originally people living in the unenclosed country, just as the Latin word "pagani," which means villagers, gives us "pagans."

Horton is the "ton" of horses. One likes to remember, in connection with this name, that at Horton in Buckinghamshire, the poet Milton wrote "Comus," and several other of his minor poems. It is noteworthy that at our Horton Abraham Sharpe, the mathematician, and friend of Halley the astronomer, lived and pursued his solitary and self-absorbing studies.

Idle indicates the barrenness of the soil. The Anglo-Saxon "idel" or "ydel," like the German "eitel," means empty, vacant, barren. Shakespeare uses the word in this sense. Othello says :

"Wherein of antres vast and deserts *idle*,
Rough quarries, rocks, and hills whose heads touch heaven,
It was my hint to speak."

Cordelia tells how Lear had been met in his madness

"Crowned with rank fumiter and furrow weeds,
With harlocks, hemlock, nettles, cuckoo flowers,
Darnel, and all the *idle* weeds that grow
In our sustaining corn."

And again :—

"——— the murmuring surge
That on the unnumbered *idle* pebbles chafes."

There was formerly an "Academy" here for the education of dissenting clergymen. It was a common though small joke to speak of the alumni of this college as "the *idle* students." Be it said in honour of the inhabitants of this rocky region that they have known, like Falstaff, how to "turn diseases into commodity;" and the stone, which was most literally the reproach of the soil, has become the wealth of its owners. The place called "Illingworth" is a similar record of achievement. The "ing" was an "ill" or barren one; but industry has transformed it and made it "worth," productive. As in so many other cases, the desert has been made to rejoice.

Ilkley comes down to us from Roman times, or earlier. It is called by Ptolemy (in Greek letters), Olecanon, which word was written by the Romans "Olicana." The "o" is the Greek article. "lecanon" is

the Greek and "licana" is the Latinised form of the Celtic or British word "ilecan," meaning "rock." Ilkley is, etymologically, the meadow amongst the rocks, and a more correct description of the place could not be given.

Keighley is the field of the Saxon Kihel. In Domesday Book the place is written "Chichelai," probably the result of an attempt on the part of some Norman scribe to convey in writing the strong Saxon guttural. The fashion was attempted some few years ago to have the name pronounced "Keeley," like that of a comic actor celebrated in his day. But the attempt was deservedly unsuccessful: there is no doubt that our comparatively feeble enunciation—*quasi* "Keithley"—comes nearer to the deep-resounding throat-note of the sturdy Saxon founder, than as if the name had some connection with the "keel" of a ship. The patronymic Kell, honoured in Bradford and Huddersfield, does not come from "Kihel," but from "keld," the Saxon name for a spring of fresh and "cold" water.

Laisterdyke is a word that needs dissection. "Lai" is "laithe," a barn, in which the farmer "lays" up his produce: "ster" is "steder," the plural of Anglo-Saxon "stede," a "standing" place, one of hundreds of words derived ultimately from the Sanscrit "stha," to stand: "dyke" means "dug" out, and is either the hole made, or the mound thrown up in making it. The whole word indicates farm buildings with facilities for drainage.

Legrams is a corruption of "ley" or low-lying, and "ram," Norse for strong; and, as applied to land, indicating a stiff clay soil. It is the same as "Ramsbottom." The family name of "Ingram," when we think of it in connection with Temple Newsam, has a more aristocratic sound than "Ramsbottom," but it means precisely the same thing. Etymology is a radical science in more senses than one. What can be nobler than "all the blood of all the Howards?" Yet "Howard" is simply Hog-ward, the keeper of pigs!

Leventhorpe is the "thorpe," the Norse form of the German "dorf"—the village of the Anglo-Saxon settler Leofwyn, who must have been a very estimable personage, if his character corresponded with his name,— "a winner of love." Perhaps it rather meant a lover of wine!

Lidget Green. A lid is a cover, that which shuts up: a lig gate or lid-gate in the North of England is that which closes of itself. This explanation is very unsatisfactory; but the only other derivation known (to the present writer) would make it "laiche," *i.e.*, low gate. The gate might doubtless open on to the green; but it would seem odd to call the green from a gate leading to it.



Liversedge is the edge or boundary of the estate of the Saxon Leofric, who must have been a very amiable character, if he was indeed—"rich in love."

Low Moor indicates the locality relatively to the higher moorland at Wibsey and elsewhere, by which it is surrounded. The original Norse word "mor" (the root of Morton, Morley, &c.) signified the vegetable substance constituting turf, converted by drying into "peat," or that which "supplied" (a. s. betan) fuel. The genitive case of "mor" was "moos," whence our word "moss," and, perhaps, "moose-deer." Of the world-renowned Low Moor iron and iron-works it would be superfluous here to write.

Manningham. The affix "ing" has two meanings, one local, a meadow; the other patronymic, a son: both probably conveying the idea of "belonging to," from the Norse "eiga," and old German "eigan," to possess, the root of our word to "own." Our present word means the "ham" or home of the son of Mann. The founder of our suburban settlement had at least a great tribal name. Tacitus tells us that Mannus—derivatively and emphatically the "man," *i.e.*, the thinker, he who "means"—(whence Hermann, "guerre"-man, war man, German)—was the son of Tuisco, the demi-god of war (from whom we get the day of the week, "Tuesday"), and was the founder of the German nationality. It is something to be connected, if only by a name, with such an ancestry.

Otley is "Ottelai" in Domesday Book; either the field of oats, or of the Norseman Otto; and his name is *said* to indicate a warrior who "strikes with fear," that is, presumably, strikes *other people* with fear—"impavidus ferit." A derivation more correct, however, makes Otto equivalent to "rich," in which case Otley denotes the exuberant meadows, and these certainly abound in the valley of the Wharfe. The "*Chevin*," Celtic "cefn," as the hill looking down on Otley is called, is, like the Cheviots and Les Cevennes, the "ridge" or back, the hill which "*stretches*" upwards and along.

Pudsey, in Domesday Book "Podechesaie," is the "ey," or island in the marsh, of fogs. When the first settlement was made there, the land was undrained and boggy; and the first progress of civilisation was to get rid of these marshes and their inhabitants, from whom the growing hamlet received its name. "Pudda," "Padda," or "Paddock," is the Norse name for a frog. The witches in Macbeth chaunt "Paddock calls:" and Hamlet says:—

"For who that's but a queen, fair, sober, wise,
Would from a *paddock*, from a bat, a gib,
Such dear concernings hide."

Once more we have a name which is a record of victory over obstacles presented by nature and locality.

Rawdon, in Domesday Book "Rodun," is the hill of the "roe" or deer, Norse "ra." In Wicliffe's Bible Mount Olivet is called "Oliuete's dune"—our "down," a hill. As to the local pronunciation of the first syllable, Chaucer gives us an intimation. In "The Reve's Tale," told in the dialect of "Strother" or Langstrothdale, the upper part of Wharfedale, we read :—

" Alas ! quod John, Alein, for Criste's pein,
Lay down thy swerd, and I shall mine als wa,
I is full wight (active) God wate (knows) as is a ra,"

i.e., a roebuck. Another name of a place in the vicinity testifies to the same etymology. "Buckstone" is a shelving rock, whence the deer are supposed to have kept their look-out, or under the overhanging ledge of which they took refuge. Under this ledge, also, the tradition is that the Baptists held their religious meetings in the persecuting times of that "sair saint for the Crown," Charles II.

Ripley-ville, to Bradford readers of to-day, will need no explanation. Others may be informed that it means the "houses"—"weiler," an abode—"villa," in Latin, is a *country* residence—belonging to Mr. H. W. Ripley, M.P. If, with all possible respect, the liberty might be taken of analysing this honourable gentleman's patronymic, it might be said that Ripon and the village of Ripley not far from it, indicate a position "*ad ripam*," on the bank of the river Skell.

Scarr-hill indicates the cliff "shorn" (Anglo-Saxon "scyran," to divide) or "abrupt" in the literal meaning of that word. The craggy character of the locality supports the derivation, although modern improvements have effaced most of the "scars."

Shear-bridge is the place where the stream "shears" or divides.

Shipley and *Skipton* may be taken together, for they have the same origin, with a noteworthy difference. The one is the field, the other the enclosure of sheep, Anglo-Saxon "sceap." The first two letters of this word were hardened by the Northerns into "sk," and softened by those of the latitude, say, of Bingley or thereabouts, into "sh." So we have a shipper and a skipper, words meaning the same thing originally, though now employed with a difference. "Shatter" and "scatter," "shirt" and "skirt," are similar instances. And thus, also, from "scyran," to divide, we get both "Skyrac" and "Shoreditch." The Norman invasion was the date of this diversity. Skipton is a place of historical interest. The legends of the Romilly family, from whom came the name of Romald's or Rumbles Moor—the story so beautifully told by Wordsworth of the gentle lady of Rylstone with the milk-white

doe,—the Cliffords, from the “butcher Clifford,” who slew the Duke of York’s young son on Wakefield Bridge,—the “Shepherd Lord,” who had learnt astronomy and love “in huts where poor men lie,”—the sailor Clifford, who shared in the adventures of the Western Main,—and not least, the brave, pious, and learned Anne, Countess Dorset, Pembroke, and Montgomery, who “had been bullied by an usurper and neglected by a court, but would not be dictated to by a subject” —who knew everything, as the poet Daniel said, “from predestination to floss-silk :”—and, finally, George Fox’s walking naked through the streets of Skipton by way of delivering his testimony, are all suggestive of romantic interest, but can only be hinted at in this local catalogue.

Stanningley is doubly, in “ing” and “ley,” the low land of stones. The village is on the hill side : the stone is around and in the adjoining “bottoms.”

Tong is in Domesday Book “Tuinc :” in all probability the word is a corruption of “ton,” an enclosure. Mediæval lexicographers say —“Tungi præpositus, id est, villæ :” and “tunginus” is “villæ præfectus.”

Thornton is the enclosure among the thorns ; not the brambles, we may believe, but the hawthorns. The generally treeless character of the locality would give prominence to some “milk-white thorn that scents the evening gale,” and furnish the first settlers with a name for their homestead. The old Independent Chapel here was called the “*Kipping* Chapel,” and the word is a curious one. One of the oldest English institutions is the “stocks,” where criminals were punished with confinement. In the middle ages, this invention to hold and “keep” fast the culprit was called “kippos” in Greek, and “cippus” in Latin ; and we are told by one writer it was so called “quasi capiens pedes,” *i.e.*, holding the legs :

“ Est cippus truncus, terræ cumulus, monumentum,
Petra tegens cimiterium, cippus quoque lignum,
Quo captivorum vestigia stricta tenentur :”

which may thus be rendered—

“ This wooden keep, on earthen mound,
A monumental rock is found,
Where catiff legs are tightly bound.”

The Thornton “keep,” situated on the “ing” or meadow, fell into merited disuse : in its place arose the “*Kipping*” Nonconformist Chapel, where, in times of darkness and persecution, the word of Puritan truth was taught ; and the triumph of Gospel over Law was complete.

Undercliffe explains itself. The cliffe, indeed, has, in the progress of improvement, been much abraded and levelled ; but the heights on which Airedale College and the Cemetery are located, as well as those looking down upon Bolton House and Peel Park, justify the designation.

Wibsey cannot be clearly ascertained. It may be a corruption of Withsey, the "ey" or island amongst the marshes where the "withs" or willows grew : or it may be, like Wiberton in Lincolnshire, the "ey" of a settler called Wibert or Wigbert, whose Saxon name signifies "bright or illustrious in war."

Wilsden is the narrow, rocky valley in the "wild," unsheltered region. Milton says :—

" ————— we, sometimes,
Who dwell this *wild*, constrained by want, come forth
To town or village nigh."

Yeadon is the water, Anglo-Saxon "ea," from the same root as the Latin "aqua," and the French "aix" in Aix-la-Chapelle, and "don," hill : the mountain tarn which now furnishes the water supply for the locality.

We have thus placed before our readers all the names of places in the district of Bradford that seemed capable of explanation. Had space permitted, some specimens of the local dialect might also have been given. Hereafter, perhaps, some illustrations may be offered of that "common speech," repudiated long since by all persons of gentility, but familiar household words still in the remoter regions "Round about Bradford." Now, however, we proceed with the local history of the various places comprised within a radius of half-a-dozen miles of Bradford. For convenience we divide them into Districts, and each district into Sections, and have grouped under the several headings those places which, either from community of interest or proximity of situation, it seemed most desirable to include.

