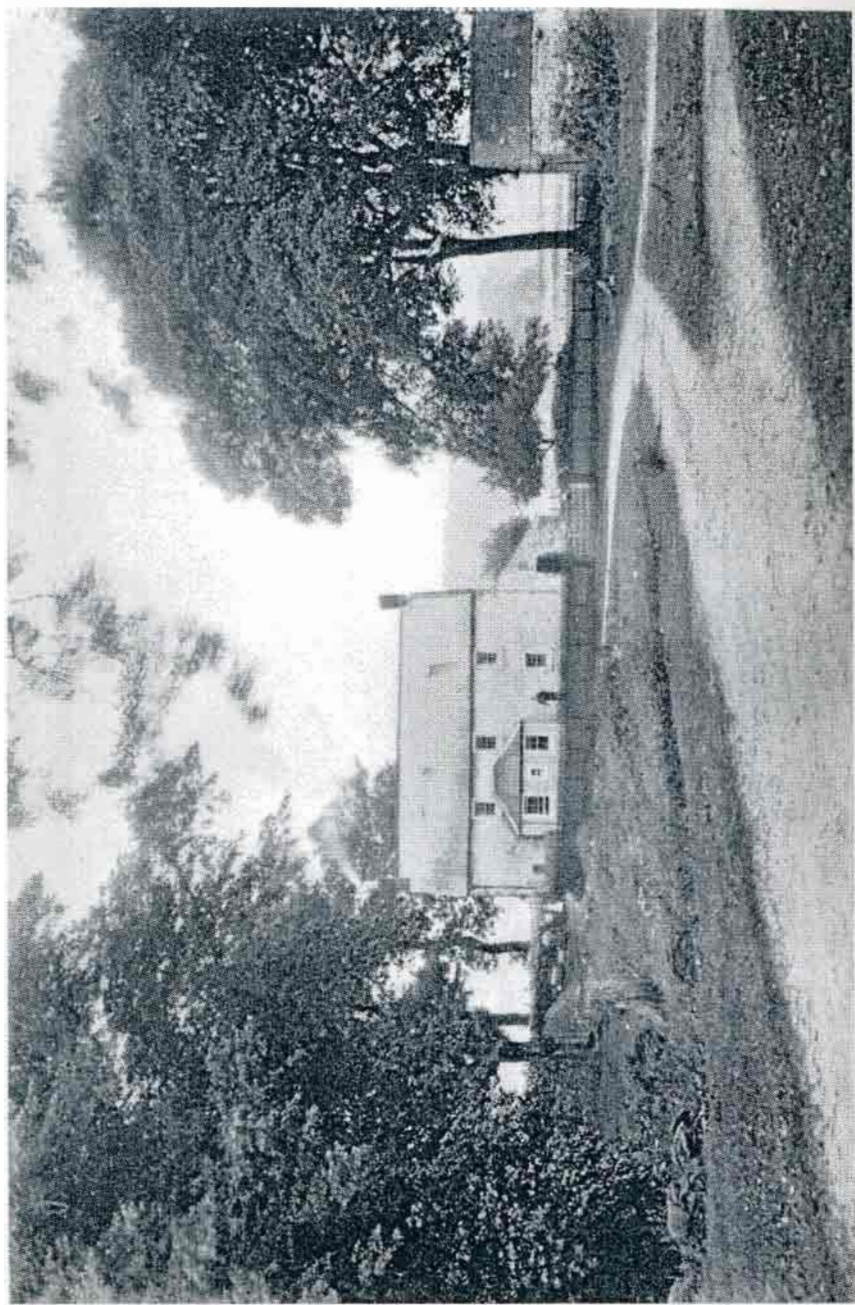




Wamphray

PAGES FROM THE
HISTORY AND TRADITIONS
OF A FAMOUS PARISH
IN UPPER ANNANDALE
(1906)

John Paterson



GIRTHHEAD, FROM THE AVENUE ON THE EAST.

Wamphray

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PREFACE



FINDING time hang heavy on my hands in the first years of my retirement from active work in a large school, I devoted some time and attention to a paper on "Wamphray in the Olden Time," which formed one of a series of lectures given in that parish. A number of my audience were good enough afterwards to express the wish that I should amplify the matter which I had collected and publish it in book form. The present volume contains, then, the result of my researches into the life and times of the parish in a bygone age. I publish it in the hope that it may interest not only the people living in Wamphray and Upper Annandale in the present day, but also the descendants of those who emigrated from the parish in former times to lands beyond the seas.

It may also be of interest even to those who have no connection with the parish, as giving a picture of life and the affairs of church, state, and school, at the dates of which it treats.

I desire to take this opportunity of expressing my warmest thanks to the friends, too numerous to mention by name, who have assisted me in various ways in the collection of material.

I have to thank Mr. G. C. Thomson for permission to use his photograph of Girthhead as a frontispiece. The other illustrations are from photographs which Mr. John Weir, photographer, Moffat, had the kindness to place at my disposal.

J. P.

CLIFTON, LOCKERBIE,

Sept., 1906.

ERRATA.

For "Stenrishill" and "Mylne," which are frequently mentioned in the following pages, read "Stenrieshill" and "Milne."

On page 43, line 1, for "cousin" read "grand-nephew."

On page 43, line 3, for "cousin's" read "grand-uncle's."

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THE CAULDRON.

CHAPTER I

HISTORY OF WAMPHRAY

WAMPHRAY is the name of a small parish in Upper Annandale. Its greatest length from north-east to south-west is eight and three-quarter miles, its greatest breadth is three and five-eighth miles. Its name is supposed to be derived from the two British words "Uamph Fri," signifying a hollow or deep den in the forest. The site of the parish kirk, and the view from the north end of the "Bleeze" or Beacon Hill up the glen, through which runs the rivulet formerly called Leithen, now Wamphray Water, lend great probability to the correctness of this supposition; more especially as the ancients were good name-givers, rarely going by fancy, but by some abiding feature or features in the landscape. The glen, or "deep den" is a "thing of beauty" from end to end. The part of it that attracts most visitors is where the river tumbles over the rocks into three pools, the Pot, the Pan, and Dob's Cauldron.¹

Close to these waterfalls and on the top of the right bank once stood Wamphray House or Leithenhall, the abode of the Johnstones of Wamphray, and on the left opposite to it stood, and still stands, Wamphray Manse. These waterfalls mentioned mark a very pretty spot in

¹Dob was probably the name of a prehistoric chieftain who lived there.

the nicely wooded glen, but they who would see Wamphray aright, and the charming views it is capable of affording, should take to the hills. Go up the south end of Dundoran, and along its ridge to Gallastye. Thence to the top of Craigfell, turn to the east along Skadfell, climb Lochfell, then along Laverhay and Kirkhill heights and Finglandfell, and finish the round by ascending the "Bleeze" and descending at its northern end, or take the course, vice versa. Given a long, fine summer day, lunch in pocket and spyglass in hand, and a goodly company, the tourists young and strong of limb should do the round in a day, but each hill and fell and height can be done separately. In both cases will the extensive and lovely landscape of hill and dale, sea and mountain, river and plain, repay any exertion the tourist may have submitted himself to.

Wamphray was included, as all Annandale, Eskdale, and Nithsdale were, in prehistoric times in the district called by the Romans Western Selgovia.¹ The inhabitants (according to Chalmers in his *Caledonia*) spoke the Celtic tongue, but in a dialect nearer akin to the Cymric or Welsh, than to the Gaelic in the Highlands of Scotland. Their form of religion is called Druidism. Human sacrifices were offered at their religious services. It is a moot question whether or not the victims offered consisted of condemned criminals and incurable persons, or, failing these, the unfortunate wight on whom the lot fell to be offered to the deity. Much mystery hangs over their religious principles, their code of laws, and their educational system. The sage Druid priests, who had charge of all three, did

¹ Chalmers' *Caledonia*.

not petrify the first-named in trust deeds or Confessions of Faith, nor did they publish any codes or acts of the other two. In fact they published nothing to embarrass future generations in the development of any of the three to suit times and circumstances. In arts and science the Celts of that day seem to have been in much the same state as the West African tribes of the present day, who make their boats to navigate their rivers from the solid trunks of trees, like in form and workmanship to those ancient relics dug up in the Clyde and other districts.

When the Romans, in their victorious march northwards, reached Scotland in 80, A.D., the forces of Western Selgovia fell before their disciplined battalions. They subdued, but did not exterminate that ancient people. They introduced among them a higher form of civilisation, they encouraged them to practice the arts of peace, and in that line taught them better methods of land tilth, handicraft work, and commerce. They protected them also from foreign foe and internecine broil, so that all could enjoy the fruit of their labour in peace and safety. There was at least one good road made by the conquerors through Annandale, for the primary purposes, no doubt, of forwarding provisions to their camps more easily from their military bases, for marching soldiers more quickly to disaffected districts, and for pushing their victories farther north. Yet to all the dwellers by its side it would and did prove a great boon for many centuries afterwards. This highway entered Wamphray at Dinwiddie Hill, and ran almost due north till it reached the upper end of the parish, where it crossed the river Annan into Kirkpatrick-

Juxta. No effort of the imagination is needed to divine the thoughts of the Celtic inhabitants as they saw this great highway being pushed forward. Their reflections must have been that "our conquerors mean to keep what they have won by force of arms. Selgovian independence is no more." The Druid priests and their devotees would be filled with dismay—the former could comprehend that the road they looked upon was no local or isolated thing, that its terminus was Rome, and thence there would flow along it a never-ceasing current of new ideas which could not fail to turn a powerful searchlight on the mysteries and ceremonies of their religion, their system of education, and whatever culture they possessed. The bulk of the people would look askance on the work for awhile at first, but finally shrug their shoulders and work for pay on the new road.

Traces of this great highway are still visible in Wamphray, and though now nearly all ploughed over, yet the farmers notice, that in dry summers, grass withers on its track sooner than it does on any other part of the field. Near its edge there still stands two large unhewn stones, about three miles apart, one near Gateside farmhouse, the other in the holm in front of Poldean. Some antiquarians suppose these to be Roman milestones. They may, but they may also be the only ones left standing of what once were Druidical circles. Some years ago the foundation of the Rammel Hill stone (near the Gateside farmhouse) was dug into, and there was taken out a roughly-hewn stone with markings on it. There is no local tradition connected with this Gateside or Rammel Hill monolith. The Poldean one is traditionally said to have

been erected to commemorate the stay for one night which King James the Fifth made at the hostelrie there. Another tall stone, without inscription, is on the Chapman height, locally said to be a monument to a man who was murdered there. The Roman road made in the first century, the old coach road in the end of the eighteenth, and the Caledonian Railway in the middle of the nineteenth, all pass through Wamphray, and those who remember the making and completion of the last named, can easily fancy the talk and to do, and the changes, socially and materially, caused by the making of the other two, in those bygone days. The chief Roman station in Annandale was at Birrenswark near Ecclefechan. In Wamphray, sixteen miles distant from it, they placed a small camp close by their highway, and near to where the Caledonian Railway crosses the river Annan. Time and the ploughshare and work connected with the making of the railway have wiped out almost every trace of it.

This camp may have served the purpose of protecting the workmen employed on their great highway, or it may have been a sort of police station to check the lawless and report their doings to headquarters at Birrenswark. It lay near to the British fort on Dundoran, and not far from the entrance to the glen, a favourite haunt of the Druids. The late Rev. C. Dickson in his article on Wamphray in the *Statistical Account of Dumfriesshire*, says that there once stood near the parish church a pretty large Druidical circle, and other two at no great distance from it. The larger, and one of the smaller, have been removed for the modern purpose of building stone dykes. These three circles, and perhaps the other two, testify to the zeal

displayed by the Druid priests in providing church accommodation for their Wamphray worshippers at and before the Christian era. The primitive inhabitants of the Celtic race have left, as mementos of their rule, one fort, the remains of three or perhaps five temples, and a host of words in our present day language, and chief over all they gave the name to the parish which goes far to prove that in Celtic times a powerful chief had resided there. Their conquerors, the Romans, have left the traces of a road and a camp, and the memory of a comparatively beneficent rule, and during their occupation Christianity was introduced and, it is believed, spread widely. Druidism was frowned on by Roman law and it seems to have withered and died during the Roman occupation, and a Christian church was planted on the site of the Druid temple in "the hollow of the hill" or "deep den in the forest."

In the fifth century, A.D., when the Romans, *en masse*, left this country to defend Italy from invading foes, Britian fell a prey to a fierce race, who came this time, not to extend empire, but to exterminate and colonize. Saxons, Angles, and Scandinavians, all of kindred race and speech, horde after horde, arrived, fought, conquered and kept their ground till the whole of this island fell under their sway, save Wales and the west Highlands of Scotland. This was not done in years or even in centuries, but in the end with the above exceptions, this new race possessed and peopled Britian from Caithness to Cornwall.

The Celtic kingdom of Strathcluid or Clyde was among the last in the lowlands of Scotland to submit to Scandinavian rule. It was formed after the departure

of the Roman armies by a union of Picts, Scots, and the Romanized or civilized inhabitants of Eskdale, Annandale, Nithsdale and Cumberland, to resist their common foe. It extended from Lancashire to Dumbar-ton. The great hero, who fought thirty-five battles in combining and consolidating into one powerful and harmonious whole the above peoples, and so rendering Strathcluid capable of defending itself against the attack of Dane and Saxon for nearly 300 years after his death, was Ryderrick or Rytherris Hael, the son of a king of Cumbria. His castle, or (celticè) caer, combined with his name, gave the name to the extinct parish of Carruthers, now united to Middlebie in Lower Annandale, and, when surname came into use, to that of Carruthers.¹ He fought and won a great battle at Arderyth or Arthuret in 577 and reigned over Strath-cluid till his death in 601. His praises were said and sung by all the authors of prose and verse in his day and for long afterwards. In their writings he is styled "Ryderrick the Bountiful." He evidently professed the Christian religion; for he recalled St. Kentigern to Strathcluid to carry on anew the Christian work he had formerly done among that people. King Ryderrick also befriended and encouraged the great missionary, St. Columba, in his labours. The work of these two great men and Ryderrick's influence in the spread of Christianity in his kingdom fall more properly under church affairs, and will be referred to further on. It may be noted here that in an extremely interesting and well-written paper in *Chambers' Journal* for August, 1904, the minister of Yarrow says that a monument, probably to commemorate one of the victories of

¹ Chalmers' *Caledonia* and Reid's *History of the Carruthers*.

Ryderrick or Rytherris Hael, King of Strathcluid, exists in Yarrow at the present day.

It was not till 870 that Halfdan the Dane at the head of a great army, swooped down on the Celtic kingdom of Strathcluid, conquered it, settled on it, and followed by crowds of his countrymen gave a new language to the whole kingdom, which enduring fact leads us to believe that all the males, capable of bearing arms, had been slain in battle, or had escaped to their compatriots in Wales or the Highlands of Scotland. From the number of Celtic words, and these relating chiefly to women's work, still in use in the English tongue and district, the Danish conquerors, we may infer, retained the choicest Celtic damsels as wives to superintend their new homes in the land they now meant to dwell in. Thus came to an end, amid terrible suffering, the powerful and, with a probability almost amounting to certainty, the Christian kingdom of Strathcluid.

In religion, that Teuton race, on arrival, were utter heathens, and such divinities as they did worship were of a strong type, in keeping with their own determined character. Yet strange to say, those Danish invaders could not only conquer and rule, but individually and collectively submit to rule under certain conditions. In their code of laws were embodied such sound political principles and institutions as parish, county, and provincial councils, and over all a "Witenagemot" or meeting of wise men, or parliament, to make new laws or annul old ones, and to act as a final court of appeal in cases disputed in the other lower courts. Step by step those new inhabitants were converted to Christianity, and in course of time it became the national religion. In Strathcluid, before the Danes or Scandi-

navians conquered it, everything and every place would wear a Celtic name; since then nearly all these have been changed. On every mountain, hill and valley, river, rivulet, and homestead, kirk and mill, the Danes have stamped their language. Not to mention the fells of Cumberland, in Wamphray parish alone there are four "fells," Craigfell, Skadfell, Lochfell, and Finglandfell. One "hoi" (Danish for "height"), Laverhay; one "Quhaite," that is, a low separate hill standing between two higher ones. The "Bleeze" gets its modern spelling from being chosen as one of the Border beacon sites, as settled at Lincluden in the 15th century by the "Black Douglas." The pass between the Quhaite and Bleeze is called the "Hass." Dundoran, near to Wamphray House, on which there are still the remains of a British fort, is the only hill in Wamphray which has retained to this day its Celtic name. Of the rivers and rivulets the Annan is given partly as Danish and partly Celtic. Wamphray "Water" has lost its Celtic name "Leithen." The two rivulets Helbeck and Beckburn are pure Danish. It seem likely that the Sauchieburn, now Kirkburn, was formerly called the Megget, as the site by its side, whereon houses once stood, is still called the Maggot. Every place of note or usefulness from the parish kirk to the peat-hirst, now shortened to "Peter's" with "moss" added to it, and every place of residence in Wamphray has lost its Celtic name save Leithenhall, and even that partly. Hall is Saxon, or it may be Latin. The name is still preserved in the farmhouse close by where stood the "Auld Castle," variously called Leithenhall or Wamphray House. It stood on a highly romantic site by the Leithen or

Wamphray Water and near to the end of Dundoran. A small piece of wall is all that remains of this ancient edifice which was occupied by the Johnstones, lairds of Wamphray, from 1476 till 1746. At the latter date along with the estate it was sold by Robert, the last laird of the Johnstone line in Wamphray, to John, Earl of Hopetoun. Whoever first built and occupied the castle there, cannot now be ascertained, but its name Leithenhall, its romanticity of site, its easy means of defence on three sides, and its proximity to the fort on Dundoran, point to its great antiquity as a place of residence.

A memento of its occupation by Danish chiefs after the expulsion of the Celts from Strathcluid exists in the "Mote" (or meeting place) viz., a mound of earth close by (similar to that on Tinwald hill in the Isle of Man on which the chief, attended by his councillors, sat or stood and dispensed justice, or proclaimed to the people around it the new laws passed by their council or parliament). The inborn, ineradicable bent of the Celtic mind to do things political on the "small," rather than coalesce into large communities for the general good and protection of the whole, has been the record of that people from the dawn of history till now. Doubtless internal dissensions among the different tribes had burst the retaining cords by which the great warrior chief and king, Ryderrick the Bountiful, had united them together into one powerful whole, and so rendered them an easier prey to a powerful people whose leading trait and genius was, and has ever been, subordination and combination on the lines of the utmost individual liberty, safe and desirable.

In the 13th century Wamphray formed a part of the vast estates of the Avenels, who owned Eskdale and a great part of the eastern side of Annandale, reaching as far south as the Solway. Roger Avenel was the last male heir of that house. He died in 1243. His daughter and heiress married Henry Graham, grandson of that Henry Graham who figured as an important personage at Court in the reign of William the Lion, King of Scotland.¹ Henry Graham, who married the heiress, "granted Wamphray" to a Carlyle of Torthorwald. Sir William Carlyle, probably a descendant, married a sister of King Robert Bruce. De Corrie of Corrie married their granddaughter, Susy, and thus the estate fell into De Corrie's hands,² for in 1357, Wamphray is found belonging to the Corrie family. At that date it was gifted to Roger Kirkpatrick, who had married Margaret, daughter of the laird of Corrie. The deed of gift runs so:

"John de Corrie of Corrie gifts the lands and lordship of Wamphray and Dumcreith, with the advowson of the church of 'Wenfray' to Roger Kirkpatrick and his heirs in fee and free warren." A "Charter confirming this gift" was "granted to our dearly beloved cousin, Roger Kirkpatrick," by Robert Stewart, lieutenant of the kingdom of Scotland for King David the Second, and signed by Stewart at Perth on the 16th June, 1357. The original writ is still in the Drumlanrig charter chest.³ The Kirkpatricks held Wamphray estate for nearly three-quarters of a century; Boyles, Scots, and Crichtons next appear in part, at

¹ Chalmers' *Caledonia*.

² *Privy Council Records* of that date.

³ *Annandale Book*.

least, of the lands gifted by De Corrie to his son-in-law, Kirkpatrick. Henceforth the line of Wamphray lairds can be more clearly traced.

In 1450 Sir Robert Crichton of Sanquhar held the five merk land of Wamphray, part of the estate that Kirkpatrick had formerly held. Twenty-six years after that date it fell into the hands of Johnstone of Lochwood in this manner.¹ On the "26th October, 1476, by special mandate from King James the Third, Johnstone of Lochwood was conjoined with Sir Robert Crichton of Sanquhar and others to defend Edward Livingstone of Bowcastle, against an act of molestation by William, third Lord Crichton." Livingstone had held the lands of "Mollin, Minnygap, Crunzeaton, and Raehills from his brother's death, twenty-two years before." Lord Crichton disputed his right to them, and demanded and lifted the rents from the tenants. The conjoined parties secured to Livingstone the possession of the estates he claimed.

After the affair was settled, Crichton visited Lochwood, and while there transferred his five merk Wamphray estate to John Johnstone of that ilk. In the same year, 1476, and about a month after receiving it from Crichton, John Johnstone of that ilk gave a "precept of sasine" of this same five merk estate to his younger son, John, by Janet Harries. This John then, is the first resident proprietor of the name of Johnstone in Wamphray estate. It remained in the same name and connection, though not in direct male line, till 1746. John, the first, was succeeded by his son, John, who married Katherine Boyle, and died without issue in 1511. In 1509 the King, James the Fourth,

¹ *Annandale Book.*

granted to the chief of Lochwood the ten merk lands of Wamphray "because of his many good and faithful services to King and country."

About this date as raiding and rieving was now becoming frequent and troublesome and a source of quarrel among the chiefs, Johnstone and Lord HERRIS entered into a bond of friendship in 1528 that "Neither he nor any of his retainers would molest Lord HERRIS, invade his lands or harry his tenants."¹ (Johnstone of Poldean [Wamphray] was called to Lochwood to sign his name as a witness to this "bond.")

The following is a typical specimen of "harrying." A Kirkmichael tenant's complaint to his laird (Douglas): "It is of veritie that Nicholl Johnstone of Mylne, Joke Johnstone, son to Ringan of Fingland, Symmie Johnstone of Dinwiddie, son to Merytn of Kirkhill, with their complices cam to the Over Garrel and reft fra Joke Hunter, ane cow, seventeen sheep, and insicht² worth twenty merks." Joke's complaint was sent by his laird to the chief at Lochwood. As the above named were all Wamphray men, and Lochwood's retainers, on his ten merk land the chief would make an effort to get "Joke" his animals and furniture back or compensation for their loss. Naturally enough, Joke Hunter made a great noise over his spoliation, declaring that "that" Wamphray gang "had left him neither 'hoof nor hide.'" The "gang" lay low for a while, but next time Kirkmichael was visited, they skinned the animals on the premises, and with grim humour they left the regretted articles as a solatium and souvenir of their "call." It was to "Joke" Bretton that this special favour and consideration was shown. A grim enough

¹ *Annandale Book.*

² Household furniture.

joke but suitable to the times. John Hunter had probably nothing worth carrying off at that visit.

From John's death in 1511 there seems to have been a sort of interregnum, for the next laird does not come into notice till 1544. The third laird of Wamphray in the Johnstone line was James, designated brother-german to the chief at Lochwood. His wife's name was Margaret, daughter of Sir Thomas M'Lellan of Bombie. This laird James "having acquired from John Carruthers of Holmains the lands of 'Aldtown and others [in Moffat parish] contiguous to his own estate in Wamphray' extending to a five merk land of old extent," got a "charter of alienation thereof from the said John Carruthers, dated 16th November, 1546."

Next year an affair happened that considerably affected Wamphray, and very much affected the chief of the Johnstones and Lochwood Towers. Lord Wharton was Warden of the English Marches at the Border in 1547. He had pushed the "Scots" back, and placed an "English garrison in Langholm." A letter from him to Lord Shrewsbury before that date says that "he could keep the Maxwells in order, but the chief of Lochwood and his retainers were quite unmanageable." He reports their frequent raids into England "to burn, to ravage and to slay" and drive all that could walk before them home to Scotland.

Later, Wharton wrote another letter. This time it was to "Lord Somerset, Protector of England" saying he "had formed a plan to 'trap' the Johnstones." The plan is still extant,¹ and runs thus: "He [Wharton] would send forty horsemen of the Langholm garrison to burn a town called Wamphray, and forty more

¹ In Archives of Somerset House.

to lie in ambush at some distance. A larger force of three hundred men under his son, Henry, and Musgrave were to lie in ambush further off still." Johnstone's gallantry and sense of duty led him into the "trap" the English Warden had set. From his house at Lochwood, Johnstone saw Wamphray burning, and hastened to its aid. The laird of Granton, one of his retainers, who resided on his Wamphray property, at Stenrishhill, joined his chief as he passed the house. The laird of Dinwiddie also turned out with his men to assist Lochwood. The "forty horsemen" who had set Wamphray on fire, galloped off, according to the plan, as soon as they saw the Johnstones coming. After them went the Johnstones, fell into the first ambuscade, put it to flight and rushing on after it, fell into the third and greater company, the three hundred men under Henry Wharton and Musgrave. The Johnstones were completely defeated, and their chief taken prisoner, but not till "three spears were broken over him, and he severely wounded."¹ He was detained a prisoner in England till ransomed in 1550. The names of the lairds of Granton and Dinwiddie are included in the list of prisoners. The name of James Johnstone, laird of Wamphray, is not, neither is he mentioned as being present at the skirmish.

It is hard to locate the "town" called Wamphray that was burnt. Town, in the modern sense of the word, there was none there. Tradition tells of a clachan at the gate of the Gemilgarth, which was the avenue to Wamphray House. This place is mentioned by Sir Walter Scott in *The Fair Maid of Perth*, as Hellgarth in the following sentences:—"You want to

¹ *Annandale Book.*

know my name? My name is the Devil's Dick of Hellgarth, well known in Annandale for a gentle Johnstone. I follow the stout laird of Wamphray, who rides with his kinsman the redoubtable Lord of Johnstone." It was probably the laird of Wamphray's house that formed the centre of Wharton's "plan." His ruse was a successful one, and gladly and duly reported by him to the Protector, Somerset. He pushed the victory farther, and sent English soldiers to occupy Lochwood Towers.

The date of this raid is 7th April, 1547. This was a disastrous year to Scotland. The Duke of Somerset entered Scotland with a great army, and defeated Arran at Pinkie, near Musselburgh. At the same time "Lord Wharton entered Dumfriesshire and completed its subjugation, which his lieutenant, Sir Thomas Carleton, had already half accomplished, and compelled the chiefs thereof, and of East Galloway also, to swear fealty to Henry VIII of England." A long list of them along with the number of followers or fighting men that each could turn out, is given in M'Dowall's *History of Dumfriesshire*, pages 231 and 232. The laird of Wamphray is on the list with 102 followers. It has already been noticed that in November, 1546, the Pocornal property in Moffat parish contiguous to Wamphray was acquired by James Johnstone, laird of Wamphray, from John Carruthers of Holmains. This important addition to his estate ranked him now among the smaller barons, and made him no longer a mere retainer of the Lord of Lochwood. He shortly afterwards, in 1549, got a charter to this barony "under the great seal from Queen Mary."¹ The charter is

¹ *Privy Council Records* of that date.

made out in his "own name, his wife's, Margaret Maclellan," and that of his eldest "son and heir, James Johnstone."

Henceforth, a Privy Council order was sent direct to the laird of Wamphray, and not as formerly through the chief of the Clan Johnstone.

The chief was ransomed in 1550, and was no sooner home than he saw that the elevation of Wamphray to a barony put a new face on political matters in that parish. Its laird might be troublesome both to himself and his retainers on the Wamphray property, so he entered into the following contract or bond of "manrent" with "James Johnstone of Wamphray," his brother-german.

"That the said James Johnstone of Wamphray binds and obliges him and his ayres in perpetual bond of manrent to the said John Johnstone of Lochwood, and his heirs, to serve him and them, lalely and truly, both with his body and guid counsel against all persons, his allegiance to the Crown allenary excepted, and the said John Johnstone of that ilk, binds and obliges him and his ayres, that he sall maintain and defend the said James and his ayres, in all the lawful actions, causes and quarrels, lawful and honest, against all persons, his allegiance to the Crown allenary excepted, etc., etc." This deed is duly "execute and signed" by the parties at Dumfries, the 12th day of April, 1550, before the witnesses, James Douglas of Drumlanrig, Alexander Carlisle of Bridekirk, Thomas Johnstone of Craigsburn, Adam Carlisle, etc., etc., and registrate in the Commissary Court books of Dumfries.

From the date of this deed, James of Wamphray would share with his brother John of that ilk all the

excursions into England, all the skirmishes against the English that ventured to cross the Border, and all the frequent feuds his brother had with his neighbour chiefs both "in person and counsel" when summoned to do so.

From events that occurred many years afterwards there is reason to suspect that Margaret M'Lellan, "Lady Wamphray," had strongly and persistently opposed this bond.

James, laird of Wamphray, died in 1561, leaving a widow and three sons, James, Gilbert, and William. James (according to Sir Robert Douglas's *Baronage of Scotland*) succeeded his father and died in 1591 without issue. He seems to have been a very quiet man. The energy of his mother, Margaret M'Lellan, and that of his brother Gilbert has thrown all his sayings and doings into the shade. William, the name of the third son (whom Sir Robert Douglas does not mention) only appears as assisting his mother in two of her law suits. The widowed "Lady Wamphray's" jointure house was at Laverhay, but it would seem that her son James, the heir, was a minor at the date of his father's death, for in 1566 his mother still resided at Wamphray Place. In that year her ladyship sent a petition to Queen Mary and her councillors asking protection, and complaining that "her brother-in-law," Johnstone of Lochwood, "a great man, having ane clan of the countra at his command, has violently oppresit and herrit me continualli since the decease of my spouse, to the space of five years bypast. Cumand to my place of Wamphray, burnin the tour thereof, my oxen being within the samin, quhair with I suld have tilit and labournit myn and my bairns land, and spulzeit the best of the gudes

and plenissing thereof at his plesour, burnt, eit, and destroyt my cornis, and the cuntra seeing him oppress me, all have oppressit and herrit me at their pleasour, cut down the woods about my place, set my stedyings on fire and causit his eldest son, Robert Johnstone, tak and withhold fra me the parsonage of Wamphray, quhairof I had, and yet have, taks to rin, and uptaken the profitts thairoff which was the maist special thing I and my bairns suld have levit on."¹

Johnstone of Lochwood was patron of Wamphray church and as such had a charge of its temporalities. At the Reformation the Protestant church does not seem to have had a clergyman ready for the charge when the Catholic priest got his leave, so it would appear that Lochwood had granted a lease of the parsonage to his brother James, Laird of Wamphray. Hence the lawsuit his widow raised, when Lochwood "causit" Robert Johnstone, who was then parson of Lochmaben, to place a clergyman in Wamphray church and church lands. The clergyman was not one that John Knox would have approved of. He was only a "secular" priest, Carruthers by name.²

Meanwhile events of far reaching importance to Scotland and the Protestant religion were occurring. The struggle between Mary's party and the Reformers culminated in the total defeat of her army at Langside, and her flight into England in 1569. The "law-abiding people" in Scotland had great hopes that now, under the firm rule of Regent Murray, peace and prosperity would return to their distracted country. After defeating Queen Mary's army at Langside, Regent Murray marched with an army to the Border,

¹ *Privy Council Records.*

² *Ibid.*

and compelled the chiefs there, Lochwood among others, to acknowledge her son as King James the Sixth. Thereafter the Regent held a court at Castlemilk, and there Johnstone became security for the good behaviour of all under his jurisdiction, presenting John Johnstone of Howgill as a pledge for the "good behaviour of all that are cum of the auld gang of Wamphray."

Johnstone also promised that day at Castlemilk, 20th October, 1569, to take before the Regent at Dumfries the "Principalls of the gang at Willaes." The auld gang and the gang at Willaes were Lochwood's famous retainers on his Wamphray property.

The laird of Wamphray was not called to Castlemilk by the Regent. For a little time there was some prospect of peace at the Border but the Regent's death threw all into disorder again.

Full oft during the reign of James the Fifth, the Regency, and the reigns of Mary and James, did the chief of the Johnstones receive mandates from the "Privy Council" to put down "raiding and rieving," and protect the "law-abiding people." Every mandate the chief at once attended to, called his retainers together at different centres and got their signatures to a document promising better behaviour for the future, but the times were lawless, especially in Mary's and the beginning of her son's reign. The central government was too weak to repress disorders, and the nobles were too powerful to be repressed, so recourse was often had to the somewhat questionable expedient of employing the stronger of them to keep the weaker on right lines. The rising power and influence of the Johnstones was looked upon, too,

with no friendly eye by his neighbour chieftains, and naturally this feeling brought on clan squabbles, and these indirectly encouraged more raiding and rieving, which their retainers were far from loath to engage in. Then the Johnstones were all intensely devoted to their "gude chief" and "aye ready" to join the raid with him, or to fight the Maxwells or any other clan that presumed to doubt his superiority. In 1578 another of the many mandates from the Privy Council was sent to Lochwood, ordering the chief "to see justice fairly and firmly administered, offenders against the law punished, law-abiding people protected, and everything in the shape of raiding and rieving put down," and to get his unruly retainers to "sign their names as responsible for themselves, their families, their servants, and their tenants, to keep the peace" and to "deliver up offenders against the law to their chief."

As was his wont, the chief lost no time in attending to the orders of the "Privy Council." All under his jurisdiction were summoned to their different centres to hear the mandate read and sign their names, those unable to write obtaining the assistance of an attendant lawyer to aid them in tracing their signatures.¹

The meeting place for the Wamphray lads on the frequent occasions of this sort was "Southwoodfute," now called Southwoodend or as it is better known locally by its sobriquet "Clatter Ha."

John Johnstone in Howgill, John Johnstone in Kirkhill, Thomas Johnstone in Fingland, John Johnstone in Mylne, Watte Johnstone in Hillhouse, Cristie Johnstone in Bighill, David Johnstone in Staywood, Thomas

¹ *Annandale Book.*

Johnstone in Poldean, Symon Johnstone in Stenrishhill, James Johnstone in Kelrig, are the names of the chief of Annandale's principal retainers on his "ten merkland" in Wamphray. In every case of mandate signing "John" of Howgill heads the list, Kirkhill next. The Christian name of Howgill is always John, the others vary.

After Wamphray estate became a barony, the laird received a "mandate" direct, to sign for his own "gude" behaviour, his families, his servants, and his "tennentis" on his Wamphray and Pocornal property in Moffat parish. In 1577 Gilbert Johnstone is "denounced" by the "Privy Council" for "dispossessing his mother." Perhaps hurrying her off from Wamphray House to her jointure one at Laverhay.

At the date undermentioned, Margaret, Lady Wamphray, appears again on the scene. Besides her jointure house, Laverhay, with certain lands attached to it, "her ladyship" claimed also the forty-shilling lands of Staywood, as belonging to her in conjunct fee. In 1580 she was residing at her house, and lands at Laverhay, and in a lawsuit against "Jok of Howgill" is described as "life-renter of all, and hail the lands of Laverhay in Wamphray, as principal part of her living and in possessing of them fra the deceas of her spouse umquhile, James Johnstone of Wamphray, twenty years syne or thereby." Her indictment against Howgill ran thus. "That John Johnstone, Howgill, maisterfullie and by way of hamesuken cam to her lands, cruellie brunt the hail biggins thereof, cuttit down the hail woddis of the samin, dang and wastit her tennentis, and continuallie sinsyne violently occupit and withheld the samin fra her, and the hail

profittis thereof, extending to great quantitie." The Privy Council gave a verdict in favour of "her ladyship," and Johnstone of Lochwood and Andro Johnstone of Lockerbie became sureties for Howgill, "for payment and satisfaction" to the "said Margaret M'Lellan, Lady Wamphray."¹

Howgill did not pay—the sureties did not pay. Her ladyship summoned both Howgill and his two sureties to appear in court at Lochmaben before the Earl of Gourie, lieutenant and justice for the time at the Border. Neither Howgill nor Andro Johnstone appeared. The chief, Johnstone of Lochwood did. The latter was ordered under "pain of forfeiture to hand over John Johnstone of Howgill to justice." Lochwood was dilatory in delivering up Howgill. The court was again appealed to by the pursuer, when Lochwood is now "ordered to put the precept to dew execution in all poyntis" within fifteen days under pain of rebellion. Apparently her ladyship got satisfaction on "all poyntis" as Howgill and his sureties are not again summoned to court at her instance.²

For the next eight years nothing is heard of her ladyship, so let us trust that she was oppressed during that period with no heavier cares than those of doing "generalship" among her maidservants and menservants and tenants while engaged in their routine of work in the house and on the field, and in repairing to some extent the ravages committed on her property by the redoubtable Jok of Howgill, and also performing the social amenities of life among her friends and law-abiding neighbours!!

Her troubles and lawsuits, however, are not yet

¹ *Privy Council Records* of that date.

² *Ibid.*

over. In the year 1588, the year her son Gilbert was elected a Justice of Peace for Upper Annandale, she sent her baron officer and his son, viz., Cristie Wilson and his son James, to David Johnstone, Staywood, to lift the rents of the forty-shilling land of Staywood, belonging to her in "conjunct fee." Johnstone had paid no rent to her for twenty-one years. At mention of such a thing as rent, Staywood "flew into" a towering passion, and killed both father and son. This terrible tragedy seems to have quite upset the old lady as she entrusted the prosecution of Johnstone of Staywood to her son William. At the same time she had a case against John Johnstone of Kirkhill for "wrongeously intruding, and withholding fra her the kirk land of Wamphray," her son William prosecuting in this case also. John Johnstone of Gretna became surety for Staywood, and her son Gilbert became surety for Kirkhill, to see that the verdict pronounced against both men was carried out according to the letter. The sureties were dilatory. Again a summons was issued at her instance and both John Johnstone of Gretna and her son Gilbert were ordered "under pain of rebellion" to enter before the "Council" in six days, "both Staywood and Kirkhill." There is reason to believe that both men disappeared from the district for a time. In the scramble for kirk lands that took place at the time of the Reformation, it is true that "Lady Wamphray"¹ looked sharply after what she considered her rights, but she followed a lawful course, whereas her adversaries took a lawless one. After those last two cases the name of "Margaret M'Lellan,

¹ After Wamphray was made a barony the laird's wife or widow was styled "Lady Wamphray."

Lady Wamphray" does not appear either in court or out of it.

The date of her death is not recorded. It must have occurred after 1588. All through her married and widowed life she had seen stormy times. The raiding and rieving that had long been chronic at the Border rose in her day to its highest pitch of turbulency, and lurid is the light which her lawsuits cast upon the state of society in those days. Her public conduct shows her to have been a very capable, energetic, and law-abiding woman, and the fact that a verdict was pronounced in her favour in every case goes to prove the justice of her claims, and certainly her preference for obtaining redress of grievances through the law courts to that of the violent retaliations prevalent in her day, was an example worthy of imitation and admiration. Indeed the whole "life and times" of Margaret M'Lellan, "Lady Wamphray," casts a vivid side-light on the disagreeables, difficulties, and dangers that attended "law-abiding" people in the days of the gay freebooters.

In 1587 all of the name of Johnstone in Upper Annandale selected twelve of their number with their chief, Lochwood, as oversman to act as Justices of the Peace, maintain order, and report the unruly to the Baron Court at Moffat. Gilbert Johnstone of Wamphray, and Thomas Johnstone of Poldean were elected to sit as justices in the Moffat court. In the same year the chiefs of the great clans in Annandale and Nithsdale, Johnstone, Drumlanrig, Jardine, and Maxwell entered into a bond each to do all he could to hinder his retainers from "harrying" within the bond. The Wamphray lads would require now to go further

afield than Kirkmichael to pursue their favourite sport. Rather hard laws on the "Joks" and their "complices" this new bond must have appeared. Mandates from such a distance as the Privy Council could be laughed at as a "clatter," and signed at the "Ha," and evaded, but this bond of their "gude chief" and his neighbour chieftains was a power too near to allow the "auld gang" to enjoy their favourite sport comfortably.

In 1589, King James the Sixth, with a retinue of boon companions, sailed to Denmark to marry the Princess Anne of that country. Lord Hamilton was appointed lord lieutenant of the south of Scotland during the King's absence. His lordship summoned the chiefs of the Border to meet him at Peebles to "consult about the peace of the kingdom."

Each chief was asked to bring along with him two of his ablest retainers. At Lord Hamilton's request Lochwood took Howgill and Kirkhill, the two famous Johns.

The bond between the chieftains and this "consultation" with Lord Hamilton seems to have put a check on Wamphray lads and others like-disposed for a time. However, it happened in July, 1592 that "Willie" of Kirkhill (this and not John is the name that figures henceforth in Border song and story) was at this date in need of a good horse. He heard of one at Gretna, went there, and rode off with it. Straightway the chief at Lochwood received a letter from Sir John Carmichael, the Warden, saying "Willie Johnstone of Kirkhill has ane black hors of my 'couseing.' It will please your lordship to cause deliver him to the laird of Gretnay."

The chief would likely send his baron officer with a letter and message to Kirkhill, and Willie after relieving his mind by sundry expletives on his own bad luck, and also on the laird of Gretnay, would deliver up the "hors" to its owner. But Willie could not well do without a horse. Early next year a rumour spread abroad in Annandale, that Lord Crichton of Sanquhar was in possession of a very fine mare, and the story ran that she had not her "equal in all the south of Scotland."

Willie and the "Galliard" talked over this rumour, and it occurred to both, seeing a horse was wanted at Kirkhill, that the best thing to do was to relieve Crichton of his fine mare without delay. So the two set off for Sanquhar, as the old ballad¹ puts it:

"Will Kirkhill and the Galliard gay
Took their journey on a Sabbath day."

They reached Crichton's place at Sanquhar in safety and undetected got into the stable. By accident or intention, a good-looking mare, but a blind one, stood in the stall next to the famous blood. The Galliard mounted the blind mare and on riding away shouted,

"Symmie, Symmie o' the side,
Come out and see a Johnstone ride."

Fatal was the mistake the Galliard had made. The Crichtons soon overtook him, seized him, and then and there hanged him on the nearest tree. Willie was "richt wae" to see "his uncle guided sae," but what could one do against so many. He lay in his hiding-place till the Crichtons left, and then with a heart bent on

¹The whole ballad, "Lads of Wamphray," is inserted in the Appendix.

revenge hurried back to Wamphray. His woeful tale set Wamphray ablaze. A goodly company was soon raised, which at once set out for the Crichton's lands in Nithsdale. All the cattle far and near belonging to that clan they gathered and drove before them homewards with all possible speed. Crichton raised his men and followed. At Wellpath-head, where the Crichtons came within cry of the raiders, they shouted jeeringly, "Licht and lead." No reply was sent back by the lads. On they hurried with the cattle before them. The Crichtons drew nearer. At Biddes burn, they shouted "Stand and turn." Still no reply from the Wamphray company, but on they drove. At "Biddes strand" the Crichtons were "hard at hand." The object Willie Kirkhill had in view was to get his men on to a height called "Biddeslaw." That reached, the Johnstones wheeled round and shouted to the Crichtons, "Stand and draw."

Willie Kirkhill's speech to the Crichtons ere the fight began is unique of its kind, and sure enough expressed the sentiments of his followers.

" 'We've dune nae ill, and we'll thole nae wrang,
But back to Wamphray we will gang.' "

Cattle, too, of course.

" 'If it is fighting ye want, ye'll hae your fill.' "

Whereupon Kirkhill leapt from his horse and, sword in hand, rushed in among the Crichtons, slaying right and left both "horse and man," his men at his back doing likewise. The Crichtons suffered a terrible defeat :

" Oh but the Johnstones were wondrous rude,
When the Biddes burn ran three days blude."

A short speech by Willie followed, complimenting his men on how well the Galliard's death had been avenged, declaring :

“ ‘ For every finger on the Galliard's han',
I vow this day I have killed a man.' ”

The band of pleased marauders then set out for Wamphray, and coming down by Evanhead the tired rievvers began to loiter. Willie called out,

“ ‘ Drive on, my lads, it will be late,
We'll hae a pint at Wamphray gate.' ”

And striking up the last verse of the song,

“ ‘ Wher'er I gang or ere I ride
The lads of Wamphray are on my side,
Of a' the lads that I do ken
A Wamphray lad's the king o' men.' ”

How late it was ere they reached Wamphray Gate is not reported, but we may be sure that all day long the Wamphray folk would be on the anxious look-out for their friends. As soon as the shouting and victorious band reached the northern boundary of the parish, with the sheep and oxen before them, the news would fly like wildfire to every corner of it. Young and old would rush out to welcome home the conquering heroes. There had been a “feast and a night o't” at Wamphray Gate, such as never happened there before or since, had the Galliard's death not cast a dark shadow over their rejoicings.

It is hard to fix the identity of the Galliard that the Crichtons hanged, and whom song and story has kept the memory of fresh for the last 300 years.

That the unlucky wight was a real person there can be little doubt. A poet may embellish a story, but it rarely happens that he makes a poem about a purely ideal person. James Johnstone was laird of Wamphray from 1561 to 1591. In the latter year, and two years before "Biddeslaw," James Johnstone died, and was succeeded by his brother Gilbert. This precludes the unfortunate Galliard from being laird of Wamphray. Gilbert was laird before the Sanquhar tragedy and was still laird in 1606, thirteen years after the affair happened.

The following is from the official document relating to Gilbert's succession to his brother:—

"Gilbert Johnstone of Wamphray who is documented by a precept furth of the chancery, to an in favour of Gilbert Johnstone of Wamphray, heir served and retoured to James Johnstone of Wamphray—his brother-german—in all and hail the lands and barony of Wamphray with the teinds and patronage of the rectory of Wamphray, and all churches and chaples belonging thereto, etc."¹ The precept is dated the first, and the sasine the 2nd day of May, 1593.

Gilbert married a daughter of Carruthers of Holmains by whom he had a son and successor, Robert Johnstone.

Biddeslaw was the last battle in the raiding and rieving line that Wamphray unaided fought. After the glamour of poetry is lifted off this fight at Biddeslaw, there just remains a cattle-lifting raid on a large scale. Wamphray lads were, apparently, pretty well armed for the occasion, the Crichtons, who followed at their heels shouting for their cattle,

¹ From Robert Douglas's *Baronage of Scotland*.

were, it is to be feared, but poorly so. This wild foray made a great noise in Scotland at the time. Bands of the poor women of the Crichton clan whom it had bereft of sons, brothers, and husbands, carried on poles the cut and bloody shirts of the slain through Edinburgh streets, and aroused the sympathy of the inhabitants and also of the Privy Council, and stirred up the anger of both against the barbarous gang that dwelt among the peaceful hills of Upper Annandale. The Privy Council vowed vengeance against the raiders, but clanmanship was stronger than an edict of the Privy Council in those days. The chief of the Johnstone clan called his retainers to arms. The Scots and Elliots came to his assistance. The Crichtons on the other hand did likewise, the Maxwells and others took their side. The opposing parties met on Dryfesands near Lockerbie. The Johnstones were victorious. Will Kirkhill led the Wamphray contingent that day, and while pursuing the flying Maxwells he came upon the chief of that clan wounded and dying beneath a thorn tree. It is said that Maxwell held up his hand for mercy, but in the heat of battle mercy was not in Kirkhill's heart. He cut off the hand held up. Some accounts say his head too, and took them to Lochwood to claim the reward that Johnstone, the chief, is said to have offered. Accounts of this disgustingly cruel deed vary, but the weight of the evidence is against Will Kirkhill. His fame would have been fairer had it rested on "Biddeslaw." This is the last clan battle fought in Scotland.

The rieving and horsey propensities of Will Kirkhill and the Galliard caused the untimely end of the latter. His execution by the Crichtons brought on the bloody

fight at Biddeslaw, and that led to the clan battle at Dryfesands. Had Lochwood allowed the law to take its course after the Biddeslaw affair there had been no Dryfesands, but there would have been a wholesale execution of his Wamphray retainers. The chief's sense of honour could not brook the idea of leaving his faithful followers to such a fate, for had not they and their forbears stood by him, and his forbears in all their troubles and fought him and them into the powerful position they occupied, and was it not the traditional and expressed duty of his house that "ane guid chief is bound to justify, maintain, supply, and debate his men against all men having complaints against him, as ane faithful maister aucht to debate his true servants in all his possessing."¹

Influences had been at work in the nation for a considerable period that materially helped to strengthen the hands of the Privy Council in their efforts to protect the law-abiding people and to suppress the lawless. One of the prime factors among these influences was the Reformed Church. Gradually, through its influence, raiding and rieving and the slaughter caused thereby, got their right names and the perpetrators were dubbed accordingly, and punished. As its influence permeated all classes, it emboldened the lowly to speak out their grievances in a peaceable, law-abiding way, and it persuaded the chiefs, great and small, to pay attention to them. The chiefs now saw, too, that their game was played out, and that the sooner they laid aside their feuds with one another the better it would be for them as individuals, and the safer in their hands would be the large estates they had

¹ *Annandale Book.*

acquired, if they submitted their grievances to a court of law, rather than make an appeal to the sword. These signs of the times made the Privy Council more determined than ever to put down raids into England and elsewhere, by classing raiding and rieving as common theft, and punishing it as such. The chief again summoned his retainers to Southwoodfute to hear and sign another P.C. mandate. Of course they obeyed their "gude chief's" orders, and signed their names "for their own good behaviour and all under and belonging to them." Gilbert, laird of Wamphray, got his tenants in Wamphray, and on his Pocornal estate, to do likewise at their own place of signature.

It could scarcely be expected, and it did not happen, that Wamphray lads settled down all at once into peaceful, diligent, contented agriculturists. But there was certainly a modification of the continual raiding, and a general improvement in the interests of peace on the Borderland. Raiding, being now classed as common theft, was not the work for a gentleman, or anybody else. It happened, unfortunately, that about 1599 the chief of Lochwood fell out of favour at Court for one reason or another, but mainly from information given by some of his rival neighbour chieftains that he was "screening" the leaders of the most turbulent gang in his jurisdiction—his Wamphray faithfuls. For this, and monetary liabilities, the chief was "warded" in Dumbarton Castle, to the great grief of his retainers. The Earl of Angus was appointed Lord Lieutenant in his stead. Forthwith came Angus with his retinue of soldiers to Annandale, and demanded and obtained submission to his authority. The Johnstones gave it on the condition that their "gude chief and maister

should be brocht hame to them." Angus, somewhat surprised at their condition, said he would consider their request. His slow consideration exhausted their patience. Off went the Wamphray gang and their "complices" to Lochmaben, where they took possession of the castle and "reft the puir bodies around of their gear." Angus hastened to Lochmaben with his soldiers, and imperiously summoned the invaders to surrender. The reply was so characteristic of the "auld gang" that we can easily recognise our old friend Howgill as spokesman. "We have as gude 'kindness'¹ to Lochmaben as ony ither body, and we will not give it up to either King, Queen, or lieutenant." Whereupon Angus wheeled round his army, rode off to Wamphray, and "brunt Howgill, Kirkhill, and Girthhead." (Houses of Johnstone's retainers.)² The chief was appealed to in Dumbarton Castle to use his influence to keep these his turbulent retainers quiet. The chief's reply, "What influence can I use at such a distance as this," is a model of ability and pawkiness, and must have been given with an inward chuckle of delight at the plucky doings of his faithful retainers.³

This seizure of Lochmaben Castle, which was evidently a feint in favour of the chief, closed the long career of the Wamphray lads, Upper Annandale's most notorious freebooters. Soon afterwards their chief was set at liberty and reinstated in all his former honours at Court. The near prospect of James Sixth of Scotland succeeding to the English throne made the governments of both countries more determined than ever to put a stop to the lawlessness on both sides of the Border. Another mandate from the Privy Council—

¹ Right.² *Annandale Book.*³ *Ibid.*

the last of a long list concerning his unruly retainers—was sent to the lord of Lochwood. The chief at once summoned fifty of them to Southwoodfute to sign their names, each for his own good behaviour and that of all belonging to him. Howgill and Kirkhill as usual headed the list. On this occasion, he explained to them exactly and fully how matters stood politically and advised them henceforth to turn their energies into different channels, if for no higher reason than that the hand of the Privy Council was now too heavy to allow their former habits and gay sports to pass without the severest penalties. The common sense of most, who were present that day, seems to have agreed that it were better now to turn their energy on

¹ "To plough the heath, uproot the weed,
Enrich the soil, and drain the mead,
Till flocks and herds in plenty feed
In fertile flowery Annandale,"

than

"Go out in wild foray,
To burn, to ravage, and to slay!"

Thus we part with the days of the gay freebooters of Wamphray. Those heroes of a former age had their faults, great, glaring, and intolerable. The worst that can be said of them is that they were foremost in the fashionable sport of the day, but it must be acknowledged in their favour that they possessed the invaluable attributes of bravery and a genuine and hearty loyalty to their chief. But since the day that both chief and retainer have devoted the same hearty loyalty to King and law, in proportion has the country

¹ Song "Lads of Annandale."

prospered and life become happier to one and all. In those days when might was right Wamphray lads were found among the mightiest. In these days when to do the right bravely places a man among the mighty, Wamphray men are found in many ways still taking a leading part.

After James Sixth of Scotland ascended the throne of England the chief of the Johnstones did not forget his retainers. In 1605 he obtained "a free remission of all the crimes they had committed against society." The following is a list of the Wamphray Johnstones that benefitted by this kind act of their chief :—

" Dated Whitehall, London,
28th September, 1605.

- " Ninian Johnstone, Powdene.
- James Johnstone (his brother).
- John Johnstone, Howgill.
- John Johnstone, Kirkhill.
- William Johnstone (his son), Kirkhill.
- John Johnstone, Brimmelbank.
- Robert Johnstone, Kirkhill.
- Thomas Johnstone, Fingland.
- Nicholas Johnstone, Saughtrees.
- Gavin Johnstone, Annanholm.
- Cuthbert Johnstone, Halse (Hass)."

With regard to the population of Wamphray in the rieving and raiding days, an official document throws some light on the subject. In 1541, the laird of Wamphray appeared at a wappenschaw on Birrenswark hill at the head of eighty men. He was "supposed at the time able to muster more than a hundred."

To return to the larger proprietors of and in Wamphray. In 1606, as earls or marquises the Lochwood family still held much property in Wamphray parish. The Johnstones of Wamphray possessed the estate so named and the Pocornal estates in the Logan tenement in Moffat parish. As the old ballad defined it somewhat loosely :

“ Between Girthhead and the Langwooden,
Lived the Galliard and the Galliard's men.”

That is from Girthhead march to the north end of the Langwood on Moffat Water. They did not possess the whole of that stretch but a good part of it. The successor to Gilbert Johnstone of Wamphray was his son, Robert. The date of his succession is not given, but the date of his contract of marriage with Mariot Montgomery was the 20th February, 1606, and bears the consent of both his own and Mariot's father, Sir Nicol Montgomery of Longhan. By Mariot Montgomery he had issue, a son, John, his heir, and a daughter, Mariot, who became the wife of Jardine of Applegarth. Robert dying in 1641, his son John succeeded to the estates. His infeftment to them is thus described in the *Privy Council Records* of that day. “ John Johnstone of Wamphray, who got a precept of clare constat from James, Earl of Annandale, the superior for infefting him as heir to Robert Johnstone of Wamphray, his father, in all and haill the lands and barony of Wamphray with the pertinents, &c., &c., dated the 27th October, 1641.” He married Mary, daughter of Sir William Douglas of Kelhead, second son of William, Earl of Drumlanrig. Her mother was Lady Isobel Kerr, daughter of Mark, Earl of Lothian. By her he

had one daughter, Janet, who became his heir. He died in 1656 and was succeeded by Janet Johnstone, his only child and heiress.¹ She was "served and retoured heir to John Johnstone of Wamphray, her father, in all and hail the lands and barony of Wamphray, with the pertinents, by a precept furth of the chancery, dated 25th January, 1658."² She was married to William Johnstone, son of Samuel Johnstone of Schienes (Johnstone of Warriston was a distinguished member of this family). The issue of this marriage was one son, Robert, who succeeded to the estate of Wamphray, and one daughter, Mary, who was married to James Irvine of Cove.³ "Robert Johnstone of Wamphray, only son of William Johnstone by the heiress, got a precept furth of the chancery and was served and retoured heir to Janet Johnstone, 'Lady Wamphray,' his mother, the 13th August, 1701."⁴ This laird added to the property by acquiring Willaes and Kilbrook from John Johnstone of Stenrishhill. He married Mrs. Isobel Rollo, daughter of Andrew, third Lord Rollo, and by her had issue five sons, Robert, who died young; William, who died young and unmarried; Captain James, died unmarried; Andrew, died in infancy; and lastly, Robert, who succeeded James to the estate. He died in 1734. His son, Captain James succeeded him, and was "served heir to his father on the 20th August, 1734."⁵ Six years afterwards, in 1740, he entered into an agreement with Charles, Earl of Hopetoun, to sell the estate to him, but before the transaction was

¹ From *Douglas Peerage*.

⁴ *Ibid*

² *Privy Council Records*.

⁵ *Estate Records*.

³ *Douglas Peerage*.

completed, laird James died.¹ On the "tenth July, 1746, Robert Johnstone, captain in the regiment of foot commanded by Colonel Marjoribank, in the service of the States of Holland, was served heir to James, his brother, who died unmarried," and in 1747, Robert conveyed his Wamphray estate to John, Earl of Hopetoun, the heir to Charles, the previous earl. Captain Robert Johnstone married his cousin, Jean Rollo, daughter of Robert, fourth Lord Rollo. There was issue, a son and daughter, Robert and Mary. Jean Rollo died on the 5th January, 1780. Her husband, Captain Robert, died 20th February, 1781. With him ended the long line of the Johnstones who had possessed Wamphray estate from October, 1476, the space of 277 years.

After the Johnstones sold Wamphray estate the "Place," or Wamphray House, was never again inhabited. It gradually fell into decay and ruin. By and bye the stones were carted away, partly to build the old farm steading of Leithenhall, and partly to build stone dykes.

The only vestige of it now remaining is a small piece of a wall on the edge of the precipice. This is all that shows where the gay lairds of Wamphray and their high-born dames held high revelry in the days when

" They might take who had the power,
And they might keep who can."

It is a matter of regret that no laird of Wamphray has been a resident in the parish since 1746. For

¹ The date of his death has not been ascertained. He was alive in 1741, and possibly later.

means of defence and for charm of situation, the Place had a very happily chosen site.

Regarding the part the Johnstones of Wamphray took in the 1715 rebellion, the following quotation from Rae's account of it, given by M'Dowall in his *History of Dumfries* shows that "upon Saturday, the 29th May, 1714, there was a great conference of gentlemen and country people at Lochmaben on the occasion of a horse race there. After the race, the Popish and Jacobite gentry, such as Francis Maxwell of Tinwald, John Maxwell, his brother; Robert Johnstone of Wamphray, Robert Carruthers of Rammerscales, the Master of Burleigh, and several others went to the Cross, where, in a very solemn manner, before hundreds of witnesses, with drum beating and colours displayed, they did upon their knees drink their King's health, the Master of Burleigh prefacing the toast by invoking perdition on the heads of those who refused to drink it." This exhibition after the race, was manifestly a display, either to influence, or learn the feeling of the Mid-Annandale folks towards the Jacobite party. The actual part that the laird of Wamphray took in the '15 rebellion is reported by Johnstone of Westerhall to the Marquis of Annandale. In his letter he says that Kenmore, Glenriddel and Wamfra, having regretted the steps they had taken, had returned and given in their submission to him. Farther on he adds that he hopes this "affair will pass over without bloodshed." It is not quite clear whether he means the whole affair or the three individual cases he reports. Here a Wamphray tradition comes in, that the laird was imprisoned in Carlisle Jail, and that Palmer, farmer in Tathknowes of Wamphray, who was about the same age, and in

appearance resembled the laird, was admitted into the jail, whence, by his impersonation, the laird escaped. For a while after this a muffled figure appeared at the Place and in the glen after nightfall, and carefully avoided contact with any one. This was thought by the natives to be the laird in hiding till his escapade got "hushed up." It is told too that Palmer for his bravery got a long lease of Tathknowes at a cheap rent. Some years after, Hoggan, the factor, writes in the estate rent book that Palmer had "redeemed a wadset" (that is mortgage) on his farm which shows that Palmer had got into better monetary circumstances than he had formerly enjoyed. The laird's submission had been accepted, and his disloyal freak pardoned, for he died laird of Wamphray, and his son James succeeded to the estate. The *Douglas Peerage* says that he died "deep in debt." This may point to a heavy fine he had to pay for his Jacobite proclivities. Laird Robert was a favourite with the Wamphray folk, and to this day they rather ungallantly blame Lady Wamphray, "his highland wife," for the mistake he made in joining the Jacobite party. Apparently he had reciprocated their liking, for he left in his will two hundred merks to buy a "best mort cloth¹ for the use and behoof of the poor in the parish of Wamphray." His successor, Captain James, never found himself in circumstances to pay for it, but when his

¹ These were cloths used to cover the coffin at a funeral. The use of them was obligatory. They belonged to the kirk-session and were lent out on hire. They were of three kinds—a best velvet, a second velvet, and a serge. The price of the hire varied according to which was used. This explains and enhances the value of the gift of a "best mort cloth" which the laird, Robert Johnstone of Wamphray, presented to the "poor of the parish."

brother and successor, Captain Robert, sold the estate to Earl John of Hopetoun, in 1747, the two hundred merks were sent by him to Wamphray kirk-session through his agent, Robert Irvine, W.S., Edinburgh, and applied to the purpose for which it was granted. The tradition that Captain Robert was "out" in '45 (that he joined Lord George Murray's contingent as it passed through Wamphray) is met by more difficulties than one. Presumably the laird, Captain James, died before '45. His brother and heir was at that time with his regiment in Holland, and did not serve as heir till 1746. In 1747 he sold the estate to John, Earl of Hopetoun. If Captain Robert had joined in the '45 rebellion there had been no estate either to serve heir to or sell. The likelihood is that Captain Robert wisely stayed in Holland till the Jacobite war was over. It is doubtful if he came home at all. He could both serve and sell through his agent. The grandfather of the oldest inhabitant used to tell that he saw Lord George Murray at Wamphray Place. Quite possibly he did. Lord George had men and horses to feed on his march, and if the widow of laird Robert was alive, he'd be sure of a welcome from "Lady Wamphray," and to save trouble to her ladyship would take what supplies he needed for himself and his men. It is quite certain that the highlanders halted at the "Bield"¹ and partook of what refreshments that hostelrie could afford, as some were alive in the beginning of the last century who saw them there.

On the death of William, the last Marquis of Annandale, without issue, his property in Wamphray and his

¹ A public house in the south end of the parish where the roads meet.

vast estates elsewhere fell to his cousin, the third Earl of Hopetoun. His lordship put his own Wamphray estate and his cousin's property in Wamphray parish together, and sold them in one lot to Stirling, a West Indian merchant.¹ It was less than a year in his hands when it was sold to Fettes, an Edinburgh merchant, in 1801. He held it for about nine years. During that time he cut down the splendid timber that grew in the parish, denuding the glen throughout its whole length of the magnificent oak and other trees (an act the former inhabitants never forgave him for, though it gave work when it was sorely needed.) The following advertisement copied from the *Kelso Mail*, 30th August of the year 1802, shows the quantity and quality of the timber for sale in the parish:—

“To be sold by auction, on Wednesday, 20th October, 1802, at ten o'clock forenoon, in the King's Arms, Moffat, in such lots as shall be agreeable to the purchasers; a great variety of timber growing on the lands of Wamphray, consisting of about 15,000 oaks, 15,000 ashes, 2000 elms, 1100 planes, 1000 firs, and some alders, birches, and limes, mostly fullgrown, of excellent quality and fit for shipbuilding and machinery, as well as for country use. A reasonable credit will be given and time allowed for cutting and removing the timber. Thomas Little of Newton of Wamphray will shew the timber, and will point out the proposed allotment, and mode of sale. Further particulars may be learned by applying to Adam Bruce, writer, Edinburgh.”

Fettes sold Wamphray estate in 1810 for £90,000, a large increase on the price he paid for it, to Doctor

¹ Mr. Stirling bought a property in Stirlingshire, improved the residence on it, and called it “Larbert House” estate.

Rogerson. With the price and its accumulations Wamphray has contributed liberally to the building and endowment of Fettes College, Edinburgh. Dr. Rogerson was born at Lochbrow in Johnstone, in 1741, where his father, Samuel Rogerson, was a prosperous farmer. In 1752 Samuel, one of the four tenants in Lochbrow, removed thence to Fingland in Wamphray with his wife, Janet Johnstone, and his six children, William, David, John, James, Jean, and Elizabeth. John, the third son of Samuel's family, studied medicine at Edinburgh University, took his diploma, and proceeded to St. Petersburg in Russia. There, by a friend he was introduced to the Court, and became first physician to two Emperors, and an Empress—Nicholas, Paul, and Catherine. He remained Court physician for the long space of fifty years. He left St. Petersburg finally in 1816, full of honours and riches, to spend the end of his days in his native country. Besides Wamphray he purchased the Dumcrieff estate, and on it built his country residence. He died there in 1823, and lies buried in the Rogerson aisle in Wamphray churchyard. Dr. Rogerson's son also became a doctor and held the rank of "Physician to the Forces" in the British army. This second Dr. Rogerson married Miss Greig, daughter of Admiral Greig, and had issue one child, a daughter, Elizabeth. The first Dr. Rogerson entailed his Wamphray estate on the heirs, male, of his elder brother, William, of Gillesbie. To his son,—the second Dr. Rogerson,—he bequeathed Wamphray in life rent. To his grand-daughter, Elizabeth, he gifted the Dumcrieff estate. She married the Master of Rollo. Their son was the late John Rogerson—Lord Rollo.

At the death of the second Dr. Rogerson, the Wamphray estate passed to William Rogerson, Esq., of Gillesbie, as heir of entail to his uncle. His mother's name was Janet Mounsey, grand-niece of Dr. Mounsey of St. Petersburg fame, and great grand-niece of William Paterson, founder of the Bank of England.

Mr. Rogerson married Miss French of Wamphray Gate, who thus became in "ancient parlance, 'Lady Wamphray.'" The issue of this marriage was four sons and two daughters, John, James, William, Alexander, Jessie Mounsey, and Elizabeth. Mr. Rogerson died in 1869. Mrs. Rogerson survived him for many years and died at a great age at Hewke in Dryfe in 1899.

Their eldest surviving son, James, succeeded his father in Wamphray, he married Christina Stewart and had issue one child, a daughter. The estate was sold by him to the late Sir Robert Jardine, Bart., of Castlemilk, in 1883, and on his death it fell to his son the present proprietor, Sir Robert William Buchanan Jardine. Col. Wm. Rogerson of Gillesbie now represents the name and family of Rogerson, since the decease of his brother, James, without male issue.

On the death of the late Sir Robert Jardine, in February of the year, 1905, a sketch of his highly successful career as a business man, a member of Parliament, and an extensive landlord, was given in all the leading newspapers of the nation. The church records also mentioned the great interest he took in his own parish of St. Mungo, and in that of St. Columba, the Scotch Presbyterian Church in London.

The following is a list of families who have been proprietors of Wamphray estate, so far as is known to the writer, from the 12th century to the present day:—

12th century,	Avenels.
13th century,	Grahams.
13th century,	Carlyles.
14th century,	Corries.
14th century,	Kirkpatrick's.
Part of 14th and	} Boyles.
15th century,	
15th century,	Crichtons.
1476-1747,	Johnstones.
1747-1801,	Hopetoun (Earls of).
1801-1810,	Fettes.
1810-1883,	Rogersons.
1883,	Jardines (present proprietors).

The names of the leading factors on Wamphray estate from 1696 to 1906 are—Messrs. Henderson, Hoggan, William Stewart, his son, Charles Stewart; Grahame, Rogerson, and Aitken.

Besides the Wamphray estate proper and the chief of the clan Johnstone's properties in the parish, there have been for centuries bypast to the present day four other properties in Wamphray possessed by separate lairds, viz.: Poldean, Stenrishhill, Girthhead, and Mylne. These were feus granted by the chief, and the original holders were all of the name of Johnstone. Poldean—its ancient name Powdene, describes its position and natural features, the dene by the "pow" or rivulet, its northern boundary—passed out of the name of Johnstone in the 17th century. In the time of Charles the Second, Ambrose Johnstone possessed it. A letter written by a soldier of that period who was quartered at Poldean, describes his interview with a ghost who frequented the house, and whom he was surprised

to find differed in politics from the laird Ambrose. This was the famous brownie that did so much work when the household was sleeping, and performed feats of horsemanship that the servants durst not attempt. In ancient times there stood a famous hostelrie here. King James the Fifth is said to have stayed one night at it in one of his circuits round the country to dispense justice. The chief, Johnstone of Lochwood, got up sports in the Holm for the entertainment of him and his courtiers. Roadside hostelries in Scotland at that date could provide "the best wines of France at a moderate tariff," and the chief and his retainers would see to it that the other essentials of the feast were not wanting. In later times another King of the Stewart line (Charles the Second) halted and dined in the "Holm" by the monolith mentioned, when on his march to England before the battle of Worcester. The old hostelrie and farmhouse of Poldean stood in those days near, or partly on, the present highway. In the front wall of the present handsome farmhouse (higher up the brae) there are two finely sculptured stones taken from the old house when it was demolished. Poldean has for long belonged to the Hopetoun family. It has been sold lately to the tenant, Mr. John Paterson.

The Stenrishhill property as it now exists, or greater part of it was feued from Lochwood by a Johnstone about the year 1500. He was also laird of Granton, but Stenrishhill house was his residence in those unsettled times. The Johnstones of that family continued there till the middle of the 18th century, when the male line failed, and the heiress, Janet Johnstone, married Edward Anderson. From the Andersons it passed to the Scotts.

From the latter it was bought by William Carruthers of Laverhay, third son of the laird of Mylne, in 1826. His son, the present proprietor has vastly improved and beautified the estate in every way, by draining, manuring, planting, and lastly by building, on one of the finest sites in Upper Annandale, a handsome new residence and farm steading. He has also built good ploughmen's houses.

Girthhead was another separate property, held too by a Johnstone and one in the main line of the Lochwood family, being descended from Adam Johnstone, second son of the Johnstone of Lochwood to whom his father gifted the Corrie estate. In after times, not being powerful enough to defend himself against the Bells and others, the Johnstone of Corrie excambed Corrie for Girthhead and Mylne, with the chief of the Johnstones of that day. The male line of Johnstone in Girthhead ended in the 18th century. The last laird had four daughters whom he made co-heiresses. The estate was sold and passed from Johnstones to Lawsons,¹ then to Lawrences, and from them to the Wights, before it was purchased by John Rogerson, Fingland, grandfather of the present proprietor. It was long in the hands of the Johnstones, probably from the time of James the Fourth till near the end of the 18th century. Mylne was part of Girthhead property before 1650, when Simon Carruthers married Margaret Johnstone of Girthhead. The tradition in the Mylne family says that this Carruthers was the son of John Carruthers of Woodfute—the same John

¹ Miss Lawson of Girthhead first drew Sir Walter Scott's attention to "Helen Walker" prototype of "Jeanie Deans." See introduction to *Heart of Midlothian*.

who entered himself as heir¹ on the 17th May, 1607, to his grandfather, John of Woodfute, in Logan tenement, for the lands of Howthat in Mouswald. Margaret Johnstone was the daughter of Johnstone the laird of Girthhead.

Another member of that family, a son, disappeared from Wamphray, and was so long absent that, after the death of Margaret's father and grandfather, she served herself heir to the latter, and obtained Girthhead and Mylne, and as wife to Simon Carruthers got a deed for the sale of Girthhead drawn out for the purchaser, "Johnstone servitor," to the laird of Wamphray. One authority says that just at this juncture, ere the transaction was completed, Miss Johnstone's brother came back to Wamphray, and continued the line of Johnstones in Girthhead till after the middle of the 18th century.

About one hundred and fifteen years after the Carruthers were in possession of Mylne, Lawson, the husband of one of the four co-heiresses, in which the Girthhead line ended, called on Carruthers of Mylne to show his rights and titles to that property. He had no right and title to show. The pursuer claimed it as part of Girthhead property. So it was, but the tradition in the Mylne family was that her brother, unable to pay her dowry, gave her Mylne in lieu of it, and she and her husband entered into possession, without legal form being obtained.

There was a long law-plea anent it. Over a number of years it ran, and finally it was decided in favour of Carruthers, because of long and undisputed possession.

The first of the name of Carruthers in Mylne was

¹ *Privy Council Records.*

Simon,¹ husband of Margaret Johnstone of Girthhead. The date of their marriage cannot be exactly ascertained, but papers in the possession of the family regarding the sale of Girthhead property, show that it must have taken place considerably before 1650. Excluding Simon there have been in Mylne eight Carruthers in the direct male line, either from father to son, or brother to brother, viz., George, John, George, John, Samuel, George, Walter, John. The first George married Helen Scott of Merrilaw, a relative of Scott, the minister of Kirkpatrick-Juxta. The first John, the second George, and Samuel married Wamphray ladies; the second John remained unmarried. The three last lairds, George, Walter, and John were unmarried. On the death of the last mentioned the estate fell to Mrs. Brand, surviving sister of the last three proprietors.

The earliest mention of a Carruthers holding land in Wamphray that I have seen is in the following deed: "Duncan of Kirkpatrick, Lord of that Ilk, confirms to John of Carothers the 2½ merk lands which are called Glengep and Gerard Gill within the tenement of Wamphray, for 20 merks sterling paid by him to the said Duncan, and to be held by John of Carothers till he or his heirs pay said 20 merks. Signed at Castlemilk, 22nd April, 1372."²

Apparently the above bond had not been redeemed; for on the "20th January, 1446, Elizabeth of Dunvedy, spouse, now widow of Andrew Carothers, received from King James the Second license, faculty, and freedom, to put her eldest son, John of Carothers, in state,

¹ Son of Carruthers of Woodfute in Moffat parish, one of the Mouswald Carruthers.

² *Privy Council Records*

and sayseing, of her lands of Howthat and Stanrase,¹ and Wamphray in the lordship of Annandale."

The foremost place in the Carruthers of Mylne line has by common consent been given to the late Walter Carruthers of Mylne. The splendid monument erected in Wamphray churchyard to his memory by friends far and near testifies to the esteem in which he was held for his social, benevolent, and intellectual qualities, and to the distinction he attained in all branches of agriculture, particularly as a stock farmer.

A scion of the Mylne family—MacMaw—as he was called after the name of his farm, was the most popular man in his day in the South of Scotland with all classes, from his proprietress, Lady Anne Hope Johnstone to the outcasts that bad luck, or bad behaviour, had reduced to "the last o't the warst o't"—to beg. He was famed far and near as a wit and humorist, a successful farmer, and a man of unbounded charity and hospitality. He entertained the rich but he "ne'er forgot the poor." There were few of the gangrel bodies that roamed over the South of Scotland who had not got supper, bed, and breakfast at MacMaw, and their wet duds dried on the "beggars' bink," behind the blazing kitchen fire. Amused at seeing a long row of them file out of the premises one morning, he asked the kitchenmaid how many she had had last night. "Nineteen," was the reply. "A pity but there had been another to make the score," quoth Mac and laughed. A poor old body once wandered out of her

¹ Howthat and Stanrase are respectively in Mouswald and Ruthwell parishes. "Wamphray" lands are probably those of Glengep and Gerard Gill her husband had fallen heir to, from Andrew Carruthers who held the bond on them.

beat round her native Wigtonshire to MacMaw to see before "she de'ed" the man who had fed and sheltered so many homeless poor. As a rule the poor were grateful to him, and behaved well on the premises, but on one occasion a rascal carried off the blankets he got to sleep in. A night or two afterwards another came asking lodgings. "I'm not going to keep any more of ye, the last that was here carried off the blankets," "I'll no do that" replied the man, "What security do you give?" quoth MacMaw. "I'm an honest man, sir, and Providence will be my security." "Come in then," said MacMaw, "that'll do." The fellow rose early and decamped with the blankets, but a mist lay on the hills all day and he wandered unwittingly in a circle only to reach MacMaw again at nightfall. He ran against Mr. Carruthers who immediately said "Come away in. Your security never failed anybody yet."

The crestfallen man was taken in, and kept for another night.

His kindly waggishness was ever showing itself at unlooked for times, and in unlooked for ways. His father was very averse to his marriage with the woman who became his wife, the irate parent threatened never to enter their house. John was in no hurry after his marriage to broach to his father the subject of a visit, but a considerable time afterwards he met him passing his door, and said "Are ye no gaun in to see my wife?" "I'm gaun nae sic roads" was the brusque answer. "Weel, faither" said the son, "to save ye frae leein' I'll carry ye in." And ere the father could offer resistance he picked him up in his arms, carried him into the house, and set him down in

the arm chair. The young wife came forward with a very amused and pleased look on her face, and held out her hand. The father, tickled at the droll way he had made his entry, thawed, and shook hands with her and when fairly "come to his breath," said "John, bring the bottle, and I'll drink baith your healths." Needless to say the reconciliation was complete.

The following ballad is said to be from the pen of his minister the late Rev. Jacob Wright, of Hutton and Corrie :—

"Poets oft have sung of heroes and kings and such
themes,
Of green meadows, and flowers, and purling streams.
I will tell you a subject full well worth them a' ;
There's no theme we can sing can be named with
MacMaw.

Do you ask wha's MacMaw ? I will ask you forthwith,
Do you live on the banks of Esk, Annan, or Nith ?
Have you ever been out in the wide world at a',
At a market or fair, and yet ask wha's MacMaw ?

A true native genius, he boasts no school lore,
And he needs none, so rich in his own native ore ;
From foreign resources he would scorn aid to draw,
Native wit is a stream never failing MacMaw.

All his merry conceits and his fancies arise
Just as fast as the tongue can throw off the supplies,
The song of the blackbird, whistling clear in the
shaw,
Does not flow with more ease than it does from
MacMaw.

His humour ne'er leaves him, no cares e'er oppress him,
 Flocks, herds, daughters, sons, have increased all to
 bliss him ;

But let luck come, or loss come, whatever befa',
 Never yet did the heart fail, MacMaw, still MacMaw.

You who suffer life's sorrows and cares to corrode,
 And to gnaw all within, and make their abode,
 If you wish that your sorrows and cares no more
 gnaw

And corrode all within, go and laugh with MacMaw.

You who in bodily mishaps trust medical skill,
 Get his secret who ne'er swallowed potion or pill,
 Whose machine if it chanced to have gotten a flaw,
 Good old cheese and good rum never failed with
 MacMaw.

A fever once seized him, he arose out of bed,
 Got the staff in his hand, round his shoulders the plaid,
 On the hill he shook off the disease like some snaw ;
 The doctor had said, ' It's all o'er with MacMaw.'

Ye grave parsons who plod o'er your sermons whole
 days,

And burden your memories with hard-laboured phrase,
 Would you preach at your ease, whether Gospel or law,
 Learn to rattle away, quite offhand, like MacMaw.

Ye physicians who force your vile drugs down our
 throats

Pray explain, if you please, what this same thing
 denotes,

While your drugs can just keep us alive, and that's a',
 Why does health without drugs accompany MacMaw ?

Long may his health last, and while I've a sixpence to
spare
Or a bonnet to pawn, should the noddle go bare,
I will cheerfully spend it, bonnet and a',
When I meet that best fellow of fellows, MacMaw."

The last verse in the ballad seems to be an addition by another pen than the Rev. Jacob Wright's. That gentleman never missed an opportunity, public or private, to denounce "snuff, tobacco, and whiskey." Even at school examinations his speeches never ended but in that strain. Still, it may be his, as it is impossible to tell what any one may say when under the spell of rhyming rapture.

MacMaw died in 1824, at the age of 86 from the result of a kick by a horse on Dumfries sands. He was hale and hearty when that happened, and every one thought, as he did himself, that he would break the "record" of his long-lived forbears. His father died at 98, his grandfather, the laird of Mylne, at 100, his great-grandfather, also a laird of Mylne, at 102.