





Thomas Saidlau.

1850

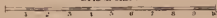


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ROXBURGHSHIRE

British Miles



THE
HISTORY AND ANTIQUITIES
OF
ROXBURGHSHIRE
AND
ADJACENT DISTRICTS,
FROM
THE MOST REMOTE TO THE PRESENT TIME.

BY ALEXANDER JEFFREY,
AUTHOR OF "GUIDE TO THE ANTIQUITIES OF THE BORDER," &c.

Second Edition.

IN TWO VOLUMES.

VOL. I.

JEDBURGH:
WALTER EASTON, ABBEY-PLACE.

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P R E F A C E.

THE design of the present WORK is to convey to the public, within a reasonable compass, all the information I have been enabled to gather, during a period of twenty-five years, in relation to the History and Antiquities of Roxburghshire and adjacent Districts. Since the publication of the First Edition, in 1836, the Work has been entirely re-written, and, with the exception of a small portion of the descriptions of the Abbeys in Teviotdale, no part of the Contents of the present Volume were included in that edition. It may, therefore, with truth, be stated to be an entirely New Work. No pains have been spared by me to obtain correct information in regard to the subjects treated of. Added to the knowledge which a long residence in the district necessarily gives, I have specially visited every spot of interest, and examined for myself all the remains of a bye-gone age within the localities referred to. The works of all those who have previously laboured in the same field I have carefully consulted, and, while making a free use of their views when I thought them right, I have not scrupled to express an opposite opinion when I thought they had been led into error. Notwithstanding I have done all that I could to render the Work accurate, errors will, no doubt, be found on perusal, but it is to be trusted these will be few and unimportant.

To the Rev. James Duncan, Denholm, I am indebted for the Chapter on the Geology of the District, and who, I am happy to be able to say, contributes the Botanical and Zoological Chapters in Volume II.

A. J.

JEDBURGH, January, 1855.

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THE
HISTORY AND ANTIQUITIES
OF
ROXBURGHSHIRE, &c.

CHAPTER I.

SITUATION AND OUTLINE—BOUNDARIES AND EXTENT—DECLINATION
AND CLIMATE.

HE district of country which is the object of the following pages to describe, is the southmost division of Scotland, and situated in the centre of the British Island. It occupies nearly the whole Border line; its westmost point being about fourteen miles from the Solway Firth, and its eastmost point little more than the same distance from the Sea at the mouth of the Tweed. It is bounded on the east and south by Northumberland and Cumberland; on the southwest by Dumfriesshire; on the west by Selkirk and Midlothian; and on the north and north-east by the county of Berwick. Its form is oblong, and nearly of the same breadth throughout, except-

ing at a place where a portion of it projects northward between the Gala and the Leader, to near the burgh of Lauder. Its outline is in nearly all its course irregular and full of sinuosities, especially in that part of it where it joins with Selkirkshire and the county of Berwick.

The boundaries are to a great extent artificial and capricious, yet for considerable distances they are natural and well defined. From the river Tweed on the east, the boundary runs southerly over a central ridge—which takes its rise in the western hills, and runs eastward till it terminates in Floddenfield—to the Bowmont water, which it crosses at Shotton burn, a mile to the east of the Yetholms, and then stretches away by the Five Stones into the heart of the Cheviot mountains in a southwesterly direction by Halterburn, Whitelaw, the Blackhag, and Hanging Stone. When it reaches Arkhopecairn, Cocklaw, and Windygatehill, it turns more to the west—touching in its course the King's Seat, and Russell's Cairn—till it arrives at Blackhallhill, where it meets the Roman Causeway, or Watling Street, and which for two or three miles forms the boundary; after which the line turns and runs westward by Coquethead and Fairwoodfell; passes Phillip's Cross about two miles east from where it crosses the Edinburgh and Newcastle turnpike at a place called the Red Swyre, from thence it runs along the Carter hill to the Kerryburn, which for a short distance forms the boundary between the two kingdoms; it then proceeds by the Peelfell to the Wheel Causeway

or continuation of the Maiden Way, which it crosses a little to the south of Myredykes. After passing the mineral well at Fairloans the line curves sharply for nearly a mile in the direction of Thorlieshope, and then abruptly turns southward to Bellsburn, thence westward by Tynehead to the Kershope water, the channel of which forms the boundary, till it joins the river Liddel, which, in its turn, becomes the line of division between the counties of Roxburgh and Cumberland till its meeting with Dumfriesshire; the line then turns sharply to the northward, running up the Mereburn, past Tinnis hill, by the Roan, Millenwood, and Pikefells, to Geordie's hill, and crosses the turnpike from Langholm to Hermitage castle, thence to Tudhopehill, and westward by Moss paul and Fan hill to Teviotstone, thence northwest to Craickeross, Moodielawloch, and Wolfeuchhead, to the Borthwick water. The boundary here is very irregular and jagged, owing to the lands of Girnwood and Milsington projecting separately for about two miles into the county of Selkirk; the line then winds to the northward by Whitslaid, Whitknowe, Headshaw, and Whitmoor, receding considerably to the northeast, and then turning and running northwest till within a mile of the burgh of Selkirk, the principal town of that shire. It then bends to the eastward, crosses the river Tweed near to Abbotsford, moves along the Gala water, which it leaves to take in a portion of the town of Galashiels; after which the stream forms the line of march to Crosslie, where the county joins with

the shire of Mid-Lothian ; it then winds away to the north by Blinkbonnie to the Leader water, where it meets with the county of Berwick ; the line after touching the stream of the Leader for a little way, retreats westward, and returning again to the Leader near to Carolside, from thence by Clackmae, Craiksford, and Sorrowlessfield, to Drygrange, where the Leader water flows into the river Tweed ; it then undeviatingly follows the crooked course of the river by Old Melrose, Dryburgh, and Merton, till it arrives at Makerston, when it turns and proceeds in a northerly direction by Sandyknowe Tower, Westfield, and Girneck, and then eastward by the Pinchburn to Smailholm-mill, following the Eden till it reaches near to Nenthorn ; it then turns and runs southeast, not far to the east of the Muirdeans to Kaimknows, close by Pilestead, to the Eden, after which it goes up that river to Stichehell-mill ; it then ascends the heights by Sweethope to Stichehell, passing near to Home castle, and from thence by Harpertown and Highridgehall to the river Tweed, the course of which it follows till it reaches Carhamburn on the south side of the river.

The county lies between $55^{\circ} 6' 40''$ and $55^{\circ} 42' 50''$, north latitude, and between $2^{\circ} 11''$ and $3^{\circ} 7' 52''$, west longitude from Greenwich. Its extreme length from where Carhamburn enters the Tweed on the east, to the junction of the Mereburn with the river Liddel on the west, is forty-three miles ; its extreme breadth from Coquethead on the south, to the northmost point of the projection between Gala and Leader, is about thirty miles ; but its breadth at

other places does not exceed twenty miles. Its superficial extent is 696 square miles, or 446,440 acres. The county admits of four divisions. The first comprehends the district drained by the Teviot and its tributary streams, forming the great body of the county, and consisting of 521 square miles, or 333,440 acres. The second forms the southwest corner of the county, on the borders of Northumberland, Cumberland, and part of Dumfriesshire, and comprehends all that hill country drained by the Liddel, Hermitage, and other streams which pour their waters into the Solway. This division contains 120 square miles, or 76,800 acres. The third is that portion of the shire projecting between the Gala and Leader, consisting of 28 square miles, or 17,920 acres. The fourth division lies to the northward of the river Tweed, is included in the Merse, and contains a superficies of 27 square miles, or 17,280 acres.

The declination, that is, the prevailing slope, or exposure of the county, is generally to the south and southeast. On the west a range of mountains divides the county from the shires of Dumfries and Selkirk, in which the Teviot river takes its rise and flows eastward through its own dale, till it meets the Tweed at Kelso. On the north a high range of land runs parallel with the river, and slopes to its margin. Between this ridge and the high ground on the southbank of the Tweed, west of Eildon hills lies an expanse of territory drained by the Ale which rises in the same western line of hills, that send down from their water-sheds

the Teviot and Borthwick. On the south an alpine range encloses Teviotdale from east to west, and from which the land declines to the basin of the Teviot. This portion of the county is drained by the Slitrig, Rule, Jed, Oxnam, and the Cayle, all of which have their origin in the border mountains, and flow into the Teviot. On the east of the Ale water, and to the north of the summit of the ridge, running east and west, the ground slopes gently to the Tweed. The portion of the district, which projects between the Gala and Leader, has also generally a southeast exposure, being drained by the Leader on the east, by the Elwand on the south, and by the Gala on the west. The district north of the Tweed, and included in the Merse, has a declination to the south and east, and is drained by the Tweed and Eden. After the Cayle leaves the mountains it flows westward to join the Teviot at Eckford, where that river turns from its eastward course, and cuts through the ridge already noticed, and flows north to the Tweed. The land to the south of the Cayle has a northerly slope, into what may be called the Cayle basin, while to the north of this river, the declination is to the south. All the land to the south of the Blakelaw-edge has a southern exposure. The division of the county, through which the Liddel and Hermitage flow, slopes to the southwest.

The district viewed from the summit of the Dunian is exquisitely beautiful. This hill is situated in the centre of Teviotdale, and commands an extensive prospect in every direction. To the northeast the

eye wanders along the lovely vales of Teviot and Tweed to the neighbourhood of Berwick, while on the southwest the vicinity of the Solway appears in the distance. This extensive view, east and west, is obtained by a line of low land extending from the Solway to Berwick, and in the middle of which the Dunian is placed. This valley is the tract of the old red sand stone formation, which girdles with a belt of sand almost every hill in its narrow course. On the south the prospect is confined by the border mountains, and on the north by the hills of the Lammermoor range. From the neighbourhood of Yetholm to the termination of the Lammermoor hills, the district is enclosed by a chain of mountain summits on the south, west, and north. Within this circle of hills is an extensive territory, which, looked down upon from the top of the Dunian, resembles a great basin. It is rich to a proverb, in a high state of cultivation, and exhibits as lovely a picture of a smiling landscape, which nature and art have alike contributed to enrich and adorn, as the eye can rarely find an opportunity to rest on. The margins of the Tweed and Teviot are, throughout their courses, studded with the seats of the nobility and gentry, embosomed in woods, while here and there, in the nooks and corners of the smaller rivers and streams, elegant mansions appear surrounded by the most picturesque scenery. Occasionally the eye is arrested in its survey by the remains of forts strongly rooted on some craggy steep, bidding defiance to the ravages of time, and telling in their ruins the history of other days, when the district was the chessboard


on which were performed "scenes surpassing fable, and yet true." The ruined pile in the vale below, while it adds to the beauty and interest of the picture, carries the mind back to that period when the early christian fathers laboured for the conversion of our pagan ancestors. Every glen, every knowe and stream of the district is celebrated for the daring deeds of a race of men who struggled for liberty and independence with a rich and powerful nation, never over-scrupulous in the means used to subject this land to its sway.

The climate of the district has not any marked peculiarities. The temperature, excepting in the mountain ranges, seldom continues very low. In the western part of the county, near the sources of the Ale and Borthwick waters, and along the Border line, snow storms are occasionally severe, and happen generally in January and February. In the interior of the district the temperature is comparatively mild. The heat is moderate in summer—not often rising to such a height as to incommode the labours of the field. July and August are the two warmest months of the year. The mean annual temperature, from the observation of nine years, taken at Makerston, on the north bank of the Tweed, is $46^{\circ} \cdot 1$, approximating to that of Edinburgh, as determined by Professor Playfair, $47^{\circ} \cdot 7$. In the neighbouring county of Dumfries the mean annual temperature for nine years is $42^{\circ} \cdot 327$. The mean annual temperature of the kingdom is from 45° to 47° . In the south, west, and northwest of the district, the

atmosphere is possessed of a considerable degree of humidity, and, in spring and autumn, fogs and drizzly rains abound in these localities. In the other portions of the county the atmosphere is drier. The mean annual quantity of rain for nine years, as registered by a rain gauge kept at Makerston, and placed at a height of 171 feet above the sea level, and 6·5 feet above the surface of the ground, is 24·18 inches. The minimum 20·41, and the maximum 29·82. At Dumfries the mean annual quantity deduced from seven years' observation is 33·54. At Perth, from an observation of nine years, 23·1, being one inch less than fell at Tweedside during the same period. The winds are generally from the southwest and northeast. Those from the west are the highest, and at times rise to gale and tempest, while those from the northeast are keen, cold, and withering. The harvests of the district are considerably later than favoured localities in England, but are among the earliest in this part of the kingdom. The crops in the vale of Teviot, below Jed-foot, and on the banks of the Tweed, between Melrose and Coldstream, are among the first ready for the sickle. The crops on the haugh-lands, on the margins of the Teviot, are often cut about the first week of August.

CHAPTER II.

ITS HILLS AND VALLEYS.

HE whole of the mountainous range which runs from east to west, beginning with Hesteroth, at Kirk-Yetholm, and ending with Craickmuir, on the source of the Borthwick water, bears the unmeaning name of Cheviot. On the eastern extremity of this range the principal mountain raises its dark head over the rest, to the height of 2682 feet above the sea level, and commands an extensive view on every side. On the north it overlooks the vale of Bowmont, and all the intermediate country lying between it and the lofty Lammermoors. Turning to the westward, the eye surmounts the elevated summit of Hownamlaw, and enjoys a full view of the picturesque banks of the Cayle, and the fertile vales of the Teviot. Eastward is seen the wide plain of Millfield, through which flow the dark waters of the Till. In the same direction is the river Glen, famous for being the spot where Alfred gained one of the seven great victories over the Danes. In this river it is said the apostle Paulinus, while living at the palace of Yeavinger,

baptised the people, who flocked to him from the neighbouring country. From the top of this mountain is seen the hill of Bel or Baal, at the foot of which the village of Yeavering stands, in ancient times called Adgebrin, and where till 630 the kings of Northumberland resided, when it was deserted for Millfield in the immediate neighbourhood. This mountain being the highest of the range bears the appellation of Cheviot. Many of the summits clustered around are only a little lower. Chillhill—over the summit of which the Border line runs—rises to the height of 2000 feet above the level of the sea. Hownamlaw rears its towering crest between the Bowmont and Cayle, and claims an equality with the Cheviot mountain. This hill is beautifully situated, commanding a full view of the vales of both Bowmont and Cayle, divided from each other by a lower ridge of hills, running from Hownamlaw by Grubbet, Wide-Open, Crookedshaws, and ending with the Todcrags, in the vicinity of Town-Yetholm. Most of these hills are of a conical shape, and a number of them stand detached. All the pastures on the Bowmont and Cayle waters are close and fine: many of the lower hills bearing marks of having been cultivated nearly to their summits. At the source of the Oxnam and Jed waters, the hills do not attain so great a height—the Carter not rising higher than 1602 feet. On the march between the counties of Roxburgh and Dumfries the hills rise to a considerable elevation. Tinnis hill is 1346 feet, and said to be a landmark for sailors. Millenwood Fell is about 2000 feet above the sea level, and Tudhopehill, in the same

locality, rises to the height of 1830 feet. From this place a range of hills runs eastward to the Note of the Gate, and divides the parishes of Cavers and Hobkirk from Castleton. In this range are the Greatmoor hill, Maiden Paps, the Leap Steel, and Fanna hill. Within a curve made by this tract of hills, Windburgh, in Hobkirk parish, rises to the height of 2000 feet. Near to Moss paul is the Wisp hill, 1836 feet high. At this place is a very remarkable pass, through the mountain range, from the source of the Teviot to the rise of Ewes water, in Dumfriesshire. The turnpike from Edinburgh to Carlisle runs through the gap, and in many places occupies all its breadth. The road is nearly level, while on each edge of it many of the hills rise above 1500 feet, with sides almost perpendicular, and all clothed with the closest verdure. The length of the pass in this county is about four miles. At the south end a beautiful scene bursts on the view, and well repays a special visit to this interesting locality. Here also a number of the hills are of a conical shape, and separated from one another. This peculiar feature of the Cheviot range affords easy access amongst the hills in every direction, without the necessity of ascending the sides or summit of any one of them. From out of many of these openings small burns ripple, and find their way into the Teviot on the north, or the vale of Ewes on the south. This range of hills bounds the Teviot on the south to near Hawick, and at a little to the east of that town they retreat southward. Between the Teviot and the Borthwick

waters, the same kind of hills exist, but as the great body of the mountains continue their course westward, to join the Ettrick hills, they lose their characteristic features, and become marshy.

In the interior of Teviotdale there are not many hills of a great height. Near Jedburgh the Dunian rises to about 1031 feet above the sea level, commanding a fine prospect of the forest of Jed, the fertile haughs of the Teviot, and the lofty hills of the Cheviot and Lammermoor. The top of the hill is of a conical shape, and has the appearance of an addition placed on the summit of the Dunian ridge. The British name was no doubt conferred from its look. On the east the river Jed washes its base, and on the south the ground gradually falls to Swynhope, and at the foot of the western declivity the Rule rushes on its course to the Teviot, which it joins at Spittal. This hill was in early days one of the watchtowers, on which a fire was placed to warn the men of "bonnie Teviotdale" of the approach of a hostile band from the other side of the border. In later days when the land was threatened by a French invasion, "the war beacon blazed" on its crest, calling to the standard of the king the sturdy borderers, and the alacrity with which they responded to the call, proved that the spirit of the race of men who fought with Wallace and bled with Bruce, had not departed from the border land. The apex of the hill bears evidence of extensive British fortifications. Opposite to where the Jed enters the Teviot is Penielheugh, in a position which renders it conspicuous from a great distance.

It forms a part of the central line of high ground running parallel with the river. It also owes its name to the British people on account of the supposed resemblance to the human face. From the summit of this hill, the spectator commands a variegated and enchanting prospect over the shires of Roxburgh and Berwick, and part of Northumberland, a view of the fruitful and populous banks of the Tweed finely diversified by the windings of that noble river. It also affords a view of a fertile tract of country along both banks of the Teviot, which winds in considerable reaches through a valley at the base of the hill, in the highest state of cultivation. Westward the vale is exposed in all its fairness as far as the "braes of Branxholm." Where the shoulder of the hill slopes down to the river, stands Mounteviot, the residence of the Marquis of Lothian. On its crest is a monument erected to commemorate a chain of victories ending with Waterloo, obtained by Wellington over the foes of Britain. From the top of the monument the ocean at Berwick is discernible. The hill is situated in the richest, and overlooks the loveliest portion of Teviotdale.

The next hill worthy of notice is Ruberslaw, which raises its dark serrated top to the height of 1419 feet above the sea level. The rapid waters of the Rule flow round its eastern base, and on the north the land declines to the Teviot. On the west is Denholm Dean, through which a small burn wimples to the Teviot. On the east bank of the Dean stands Denholm, the birthplace of Dr Leyden. The poet Thomson received

a part of his education in the neighbourhood of this hill, and it is said that the sight of a snow storm on it suggested to him the idea of his poem of Winter. A stone at the apex of the hill bears the name of "Peden's pulpit." Tradition has it that this place was used by the "Martyr," when he preached to our covenanting fathers, who were forced to select the dark recesses of the mountain as hiding places from those who sought to do them harm. Here also in those evil days Mr John Welsh preached. On the north bank of the Teviot, and nearly opposite Ruberslaw, Minto Crag rise abruptly to the height of 649 feet. They are formed of a congeries of rocks interspersed with wood, and have a romantic appearance. Like every other strength in this border land, in the days when forays were rife, the crag was fortified. A small platform on a projecting rock called "Barnhill's Bed," commands a beautiful prospect. The place is thus described by Sir Walter Scott.

"On Minto crags the moonbeams glint,
Where Barnhill hew'd his bed of flint,
Who flung his outlawed limbs to rest
Where falcons hang their giddy nest;
'Mid cliffs, from whence his eagle eye
For many a league his prey could spy;
Cliffs, doubling, on their echoes borne,
The terrors of the robbers' horn."

A little to the west of the Crag are two detached conical hills bearing the name of Minto, and attaining an elevation of about 858 feet. Between the crags and hills the mansion of Minto is situated. The name of Minto has been imposed by the original in-

habitants of the county, and the title of Earl of Minto is taken from the locality.

In the northern part of Teviotdale, and where Tweed's "fair flood" winds round the monastery of Melrose, rise the Eildons in three peaks to the height of 1634 feet. These hills are formed of pentagonal pillars of felspar, with the ends supposed to rest on the greywacke which appears at Bowden burn. The western hill is bare, and the colour of its rocks and soil gives it a brick-red appearance, even at a considerable distance. Owing to their position in a bend at one side of the basin, they do not command such an extensive prospect, east and west, as the Dunian or Penielheugh. On the top of the eastern hill are the remains of British strengths, and at the base of it the Romans encamped. To the east of the hills the scenery is lovely, especially that part where the Tweed "raves" round the peninsula on which Old Melrose stood. It is hardly possible to imagine a finer situation for a religious house. At a short distance from the "Eildons three," and on the east margin of the Leader, the Blackhill rears its round top to the height of 1200 feet. This hill is the British Arysildun—the look-out-hill-fort—and to which the village in the vale below owes its name. On its summit are the remains of a British fort, as its appellation suggests. On the east bank of the Tweed is Bemerside hill, 1011 feet high; and where the haughland at its southern base is laved by the waters of Tweed, stands the ruins of Dryburgh's gray pile, in which the ashes of Scotland's minstrel repose.



In that part of the district which lies between the Leader and Gala the hills do not rise to a remarkable height, with the exception of Williamlaw on the west, which commands an extensive prospect. On the summit of the hill is a large collection of stones, called Bell's Cairn. This region was in ancient times a wild forest, in which the monks of Melrose, the Bishop of St. Andrews, the family of Morvilles, and the Earl of Dunbar claimed right of common pasturage, wood for burning, and mast for swine. Many a sanguinary contest took place between the swineherds of Melrose and the men of the Stow as to their respective rights in the forest, which were at last settled by the king, with the aid of a jury. It is said that from these bloody scenes the territory was named Waedale, or the valley of Woe. But it is doubtful if the conflicts of the swineherds conferred the name on this locality. It is thought that the battles of the herds were not sufficient to bestow the character on the dale. Such affrays do not appear to have been confined to the valley of Gala. The district of Herriot on its west side, appears to have derived its name from the Saxon term *to harry*. Both districts owe their names to scenes of violence, but with Herriot the swineherds of Melrose could have no connection.

Besides those already particularized, there are a number of hills worthy of notice, on account of having preserved their original appellations through successions of people, while others are remarkable from having been the theatre of important events. In the west

part of Cavers parish are Skelfhill-Pen, Pencrestpen, Pencrest, and Burgh hills. In Castleton, on the Hermitage water, Nine Stane Rig, where one of the Soulis is said to have met an untimely death: Hermitage hills, in the locality of the castle of that name, at one time the stronghold of the Douglas, and at another the abode of Bothwell, where he was visited by the unfortunate Mary, "Billhope braes for bucks and raes," Carby hill between the Liddel and Kershope waters, and the Chesters in Southdean parish. There are also a number of hills scattered throughout the county, with their names terminating in "law," denoting their round formation, and the prefix "brown," "black," &c., their colour and general appearance.

On these hills tradition says

" The doughty Douglas on a steed,
He rode his men before ;
His armour glittered as did a glede,—
A bolder bairn was never born,"

met the haughty Percy out of Northumberland, who had vowed


" That he would hunt in the mountains
Of Cheviot, within days three ;
In maugre of doughty Douglas,
And all that with him be."

In ancient times these mountains formed an almost impregnable natural barrier, by which the inhabitants of Teviotdale were protected against the sudden incursions of the marauders of the sister kingdom. And

though only a few hazel woods of a dusky hue, and clumps of stunted oaks and birches now appear scattered on the rivulets and water courses, extensive forests existed in early times, where the warrior found shelter from his enemies, and the hunter with bended bow and quiver full of arrows traversed in search of the means of subsistence. But as civilization advanced, the decay of forests, and the gradual extermination of wild animals followed its steps, and the warrior and hunter turned themselves by degrees to the tending of the more gentle and tractable animals. Now nothing is heard in these mountain glens save the bleating of the tender lamb for its dam, the solitary cry of the shepherd, and the response of his faithful dog. In these regions the Cheviot sheep are reared, and sent to almost every part of the united kingdom.

CHAPTER III.

ITS LOCHS AND RIVERS.

HE lochs of the district are few and of small dimensions. Primside loch, in the parish of Morebattle, within a mile of Yetholm, is a beautiful sheet of water, about a mile and a half in circumference. This loch was at one time larger, and extended on the east as far as the vale of Bowmont. Within the memory of man all the flat ground lying in front of Cherrytrees was nearly an entire morass. A little to the west of Primside loch there formerly existed a large collection of water called Linton loch, but which was several years since drained by the proprietors of the adjoining lands. It was ascertained by measurement that the loch contained a stratum of about 295,110 yards of excellent marl. The land, which was at one time covered by the waters of the loch, now produces good crops, and heavy cattle graze, where only the tall reed was wont to flourish. It is thought that the two lochs were formerly united, and extended west as far as Marlfield. In the parish of Linton there is a small sheet of water on Hoselaw. A place near to Hoselaw, on the west, bears the descriptive name of Lochinches,

and all that low ground between the Kelso highway and Greenlees farm onstead, was once covered with water. This locality is famed as being the scene of the exploit which gained for the first of the Somervilles all Linton parish. On the high ground which runs from Eildon hills westward, there is within the estate of Abbotsford a beautiful sheet of water, named Cauldsbiels, fully a mile in circumference, surrounded by thriving young forests, planted by Sir Walter Scott. From this mountain tarn rises Huntly burn, where tradition says Thomas the Rhymer held his meetings with the Fairy Queen. This was a favourite haunt of the minstrel—he loved to wander where

“ ——— the stream, the same for ever flows,
Soft gliding through the leafy brake,
From Cauldsbiels dark unfathom'd lake.”

Whitmuir loch, situated on the borders of Selkirkshire, is a small sheet of water not above three quarters of a mile in circuit. Throughout the district there were a number of smaller lochs, but they are fast disappearing before the exertions of the improver.

The next objects of natural curiosity are the rivers and streams of the district.

The Tweed, which derives its name from the British people who first inhabited its banks, and signifies the boundary or dividing river, enters the district near to the influx of the Ettrick about two miles below the burgh of Selkirk, and at an elevation of nearly three hundred feet above the sea level. After running about thirty miles it leaves the district at its confluence with the Carhamburn. Its

whole course in the county is one of great richness. Shortly after the river reaches the shire it passes Abbotsford, where it is remarkable for the beauty of its banks. Perhaps the best point to view the river and its scenery in this locality, is from the peninsula formed by the Gala and Tweed. The picture is exceedingly beautiful. The river glides through a vale of considerable extent and singular loveliness, receiving in its course the Gala, Elwan, and smaller streamlets. On each side of the vale the land rises gradually to a considerable height. Here and there are lovely plantations and groves of trees; behind these, neat onsteads and well managed farms, and in the distance the peaks of the Eildon. Close on the river's edge stands Abbotsford, once the abode of him

“Whose fame hath shed a lustre on our age,
The mightiest of the mighty! o'er whose page
Thousands shall hang, until time's eye shall dim.”

Below Abbotsford the river receives the Gala at a height of 286 feet above the level of the sea. A little farther on, it passes Bridgend, a small hamlet now of little consequence, but memorable on account of the occurrences which it witnessed in ancient times. It received its name from a bridge erected over the river by David I., to afford a passage to the abbey of Melrose, then one of the four great pilgrimages of Scotland. Part of it was still standing in 1746, and is said to have consisted of four pillars, upon which lay planks of wood, and on the middle pillar, a gateway, large enough for a carriage to pass through, and over

that a room, 27 feet by 15, in which the toll-keeper resided. At this place the river "holds on its majestic course from current to pool, and from pool stretches away to other currents with a dignity peculiar to itself amongst the Scottish rivers." It was at this bridge that father Philip the sacristan of the monastery arrived in returning from a visit to Glendearg, at a late hour of the night, and owing to the stubbornness of the toll-keeper, was forced to seek the ford farther down the stream, where he found the "*damsel*" who mounted behind him on the crupper of the mule, singing

" Merrily swim we, the moon shines bright,
 There's a golden gleam on the distant height,
 There's a silver shower on the alders dank,
 And the drooping willows that wave on the bank.
 I see the abbey, both turret and tower,
 It is all astir for the vesper hour;
 The monks for the chapel are leaving each cell,
 But where's father Philip, should toll the bell?"

till they arrived at the "broad sheet of tranquil water, caused by a strong weir or damhead running across the river" to supply the convent mills, "when the father was pitched out of the saddle by the lady of Avenel." The whole course of the river from the ford to the damhead is faithfully depicted in that charming romance. The river, a little below Bridgend, receives the rapid waters of the Elwan or Alwain, which rises in the high grounds on the north. There are here two celebrated salmon casts, Carrowel and the Noirs. Lord Somerville, who is the owner of the fishings on the river from Gala to the village of New-

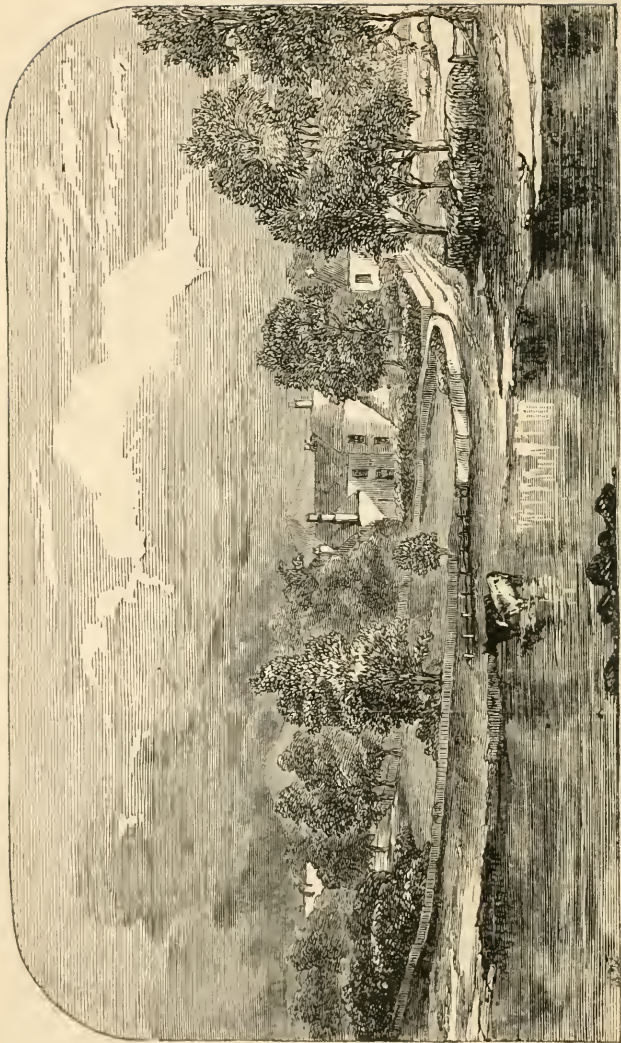
stead, has here a finely situated fishing lodge named after the stream, which flows through a portion of his grounds. The river then winds round the "dark abbaye," passes Newstead to where

"Drygrange with milk white ewes,
'Twixt Tweed and Leader standing."

Rushing on, the river passes the well-clothed braes of Gledswood and Bemerside on the left; the peninsula on which "Old Melrose rose" on the right, till it arrives at the ivied walls of Dryburgh. Shortly after leaving Dryburgh, Merton, the lovely residence of Lord Polwarth, the descendant of Watt of Harden, appears surrounded with wood. As the waters hasten on they pass Makerston, the delightful abode of Sir Thomas Brisbane, situated on the south bank of the river, clothed with valuable wood. It then proceeds amongst scenes of great beauty to where, on the one bank, Roxburgh's "proud castle," the "curb, the guardian of this border land" once stood, but the towers are fallen, and nothing now is seen of that mighty fortress, save

"One moss-clad ruin rise between the trees."

On the opposite bank is the ducal residence of Roxburgh, standing on a gentle elevation in the middle of extensive plantations, with the lawn in front sloping to the river. Further on, the river meets with the Teviot, at which place it is 83 feet above the sea level, and expands to the breadth of about 130 yards. Holding on her silent way by Pinnaclehill and Henderside, the river bids farewell to the district shortly after receiving the gliding waters of the Eden.



THE TWEED AT BRIDGEND.

The river abounds with the finest variety of salmon, which in the spawning season are guarded by severe enactments. By the act 1431, cap. 31, the river was declared to be open to all Scotsmen at all times of the year, as long as Berwick and Roxburgh remained in the hands of the English. In like manner, several more recent statutes, while making the slaying of salmon in forbidden times capitally punishable as theft, especially excepts "the salmon, kipper, smolt, and all other fishes slaine or tane within the rivers of Annan and Tweed allenerly." The reason of this exception seems to be that, at the period alluded to, these rivers formed at many places the boundary between Scotland and England, whereby the forbearance of the slaughter of salmon in forbidden times, by Scotsmen, would not have had the effect of rendering fish more plentiful in the waters, unless the same order had been observed by the English. But this impediment being removed at the union of the two crowns, a statute was passed annulling and abrogating the exceptions of the waters of Tweed and Annan. Several statutes were passed with the intention to put an end to a system of poaching in the Tweed and its tributaries; but these being found ineffectual in preserving the breed of salmon, and the rights of the proprietors, another act was obtained containing very stringent provisions, and which is now the law of the river and all its tributaries. By this act it is declared unlawful for any person to fish, except by means of the rod, between the 15th of October and the 15th of February.

Angling is also prohibited between the 1st of October and the 15th of February; nor by any way or means between six o'clock on Saturday night and two of the clock on Monday morning, from the 15th February till the 1st day of June, or between six o'clock on Saturday night and six o'clock on the Monday morning, from the 1st day of June till the 15th of October in each year. This statute also forbids the destruction of the salmon fry under severe penalties.

The fisheries in the river Tweed are valuable. His Grace the Duke of Roxburgh is possessed of the most extensive fishings in the river. On the south side they commence at the border and run up to the Rutherford fishings, a stretch of about 10 miles, and on the north from Makerston waters to half a mile below Kelso. The fishings of Henderside then begin, and extend two miles down the river till they meet with those of the Earl of Home. The Makerston fishings comprehend the north side of the river from the foot of Killmouth stream to the Rutherford waters, and on the south side his Grace of Roxburgh is proprietor. Then follow the Rutherford fishings, extending on the south side to Littledean tower; the Merton water is about two miles in length; the Maxton, Dryburgh, Bemerside, Old Melrose, Gledswood, and the Drygrange fishings, the latter of which extend from the bridge over the Tweed at Leaderfoot to the village of Newstead, where the fishings of Lord Somerville begin, and extend to the confluence of the Gala. Above that place are the fishings of Abbotsford and Boldside. High

sums are paid for the privilege of fishing in these waters; the two miles of Henderside water bringing £200 per annum, and the other fishings fully as high rents in proportion. The average weight of the salmon caught in Tweed may be stated at nine or ten pounds; but salmon are frequently captured with the fly on the waters of Kelso weighing forty pounds; grilises vary from three to seven pounds.

The trouts during the months of May and June are firm, whitefleshed, and rich. Frequently trouts are caught weighing two, three, and seven pounds.

The river Teviot is next in magnitude to the Tweed, and rises in the Fanhill, one of the range of hills which separate the county of Roxburgh from Dumfriesshire. The name is evidently derived from the British speech, and very descriptive of this classic and lovely stream. In the language of the Celt it means that which expands or spreads in its course, or has a tendency to overflow its banks. The British name exactly describes the character of the river. It has a tendency to expand, and that calmly. In the winter season, when the smaller streams which drain this region are swollen, the Teviot spreads her waters over the whole vale, presenting for three miles to the west of Kirkbank an unbroken sheet of water, and but for the trees and hedgerows, would be no inapt representation of the lake of the olden time. It is difficult to determine its exact source, but it is supposed to be near to the Teviot stone, a mile to the west of Merrylaws. About two miles from its rise it receives Ramsaycleuch-burn on the north, and a small

streamlet which passes Giddenscleuch. Four miles lower down, it receives the Frostly, a stream equal to itself in size, and which is formed by the junction of Linhope-burn and Limeycleuch-burn. The river then winds through a wild pastoral region by Colterscleuch, Commonsides, Teinsides, and Broadhaugh, till it receives the Allan water at Newmill. After passing this place the vale opens, and the hillsides afford freer access to the plough. On the south bank stands the ancient fortress of the Scotts of Buccleuch, now modernized and occupied by the chamberlain of His Grace of Buccleuch. The country here begins to assume a different aspect, and the river receives a considerable accession to its waters by the influx of the Borthwick—where the Peel of Goudilands overlooks the vale of Teviot, and up “Old Borthwick’s roaring strand.” Before reaching Hawick the river passes Wilton Lodge, situated in an elbow of the hill rising from the south bank, and in the centre of the town the waters of the Slitrig flow into its channel. Below Hawick the country becomes more open and fertile, and on each margin neat mansions appear surrounded with wood. Burngrove, Midshiels, Halsendean or Teviotbank, are beautifully located on the north bank of the river. The stream then passes Denholm on the south bank, and hastens to meet the Rule at Spittal. The scenery here is very fine, and at Chesters is not surpassed in the locality. A little below Chesters the dark waters of the Ale pour into the river, and add greatly to its dimensions. The river then winds through the domain of the

Marquis of Lothian, and passes in front of Mounteviot House. In about a mile it receives the river Jed, and two miles further on the waters of Oxnam; it then proceeds onwards along the valley, till it arrives at Kirkbank, when it turns north and makes for the Tweed. Between its junction with the Cayle at Ormiston and Roxburgh the course of the river is more rapid. The banks become very picturesque, and few residences occupy a lovelier situation than Sunlaws on the east margin. The scenery too, as the river passes the ruins of Roxburgh Castle and Springwood Park, is full of beauty. From the connection of the river with the Tweed, salmon periodically visit it, and it also abounds with trout. In point of quality the trout of this river excel those of the Tweed. When caught in season, the larger kinds are red-fleshed, of faultless symmetry, and beautifully marked. They weigh on an average half-a-pound to a pound. All anglers agree that they fight hard for their life and liberty.

The Scottish lyrists have been very partial to this river. In the poem of "Cowdenknows" are invoked

"The powers that haunt the woods and plains
Where Tweed with Teviot flows."

Ramsay, in praising the bonny lass of Branxholm, sings

"As I came in by Teviot side,
And by the braes of Branksome."

and Dr Leyden, the celebrated linguist and poet, while recollecting the Scenes of Infancy, exclaims,

“ Untainted yet thy stream, fair Teviot ! runs
 With unatoned blood of Gambia’s sons ;
 No drooping slave with spirit bowed to toil,
 Grows like the weed self-rooted to the soil ;
 Nor cringing vassal on these pansied meads
 Is bought and bartered as the flock he feeds.”

In the Lay of the Last Minstrel, the author thus reflects,

“ Sweet Teviot ! on thy silver tide
 The gleaming bale-fires blaze no more ;
 No longer steel-clad warriors ride
 Along thy wild and willowed shore ;
 Where’er thou wind’st, by dale or hill,
 All, all is peaceful, all is still.
 As if thy waves, since Time was born,
 Since first they roll’d upon the Tweed,
 Had only heard the shepherd’s reed,
 Nor started at the bugle-horn.”

The Cayle rises from the northern declivity of the same range of mountains which send the Tyne, the Bremish, the Coquet, and other rivers into England. Its name is derived from the extensive forests which once adorned its banks. At the present day not a shrub in the upper parts of its course is to be seen on its margins. Even after leaving the mountains, a few stately oaks and low spreading beeches at Clifton Park, and Marlfield, and a few plantations of later growth at Grahamslaw, are all that occupy the place of thick woods. Its exact source is in Fairwoodfell, about a mile higher up than the Fairloans, and close upon the border line. It then flows north in a small streamlet by Upper and Nether Hindhope, where it receives other border burns ; then by Towford, Smaileleuch, Swinelaws, and the Chattos, through

a wild pastoral region with high hills on the south, to Hownamkirk, at which place its waters are increased by a small tributary which joins it from the south. The stream then bends round the church of Hownam and proceeds on its course northward, passing the Granges, Grubbet, Gateshaw, and Corbethouse, till it reaches the open valley at Wide Open, the paternal estate of the poet Thomson. From Hownam to Wide Open the stream runs parallel with the Bowmont, from which it is divided by a spur of hills, previously noticed, running from Hownamlaw to the neighbourhood of the Yetholms. It then turns and runs direct west along this valley to Marlfield. There are good grounds for believing that in former days the Cayle was one of the feeders of a great lake which covered the whole of the valley from Crookedshaws to Marlfield, separated from the basin of the Teviot by the ridge at Blinkbonny and the gravelly knolls of Eckford, and which no doubt was at the same period filled with water. The reasons for such a belief may be very briefly stated. On each side of Teviot vale two lines of high land run parallel with the river; on the north by Minto Craggs, Penielheugh, Caverton, Linton, and which continues to Primside hills, Wark Common, and Flodden. On the south by Ruberslaw, Dunian, Lanton hill, Stewartfield, Crailing, Wooden, and Morebattle. These ridges are nearly parallel, in no case approaching nearer to each other, excepting here and there the base of a hill swells farther out into the valley, but never so as to destroy the outline of the

vale. At Eckford the vale has been filled to a considerable depth by a current of water from southwest to southeast, leaving little more than space for the Cayle water to gurgle through. This obstruction extends from Cayle water foot to Marlefield, a distance of scarcely two miles. At this day the river Teviot runs against this gravelly bank, and but for its waters cutting a course by Roxburgh would have flowed into the Cayle basin.

The same cause that operated in damming the course of the Teviot also turned the course of the Cayle. At the east-end of Linton loch a great quantity of gravel is thrown into the narrow neck of the valley or gorge, and has turned the course of the water from east to west, instead of running by Primside and Yetholm, turning and running by Caverton-mill and Marlefield. As the channel of the Teviot by Roxburgh deepened, the waters which came into the basin of the Cayle were drawn out in that direction by the outlet of Grahamslaw, and as the beds of both streams deepened, the waters in both basins gradually lessened. The appearances along the whole course of these rivers prove the view contended for. In many places are to be found conical mounds of sand, which could only have assumed the shape they bear by having been drifted into deep water. In these cones it is scarcely possible to find any large particles. The existence of these conical hills of sand have given rise to rather an interesting tradition, at a period when the inhabitants of the district could not otherwise account for the formation of these sand hills. At Linton



church there exists one of these sand hills, and on which it is believed the kirk and burying ground are situated. According to tradition, two sister nuns were compelled to pass the whole sand through a riddle or sieve as a penance for their transgressions, or to obtain pardon for a crime of a brother. This is firmly believed by the inhabitants of the locality to this day ; but it is needless to say that there is no foundation for the tradition. The existence of the conical hill is easily explained without the sisters having any hand in its formation, not to say any thing about their inability to perform the herculean task of riddling a little hill. If formed by the hands of mortals, they must have been a very industrious and powerful race which lived in those days, as the margins of the valley exhibit the same workings at every turn. On the opposite side of the vale there are large sand ridges jutting out into the haugh. At each elbow of the valley, the same appearances exist : at the junction of the Cayle water with the valley, at the east-end of what was called Linton loch, where a bar of sand stretches from the hills into the loch, and at various places in the course of the low ground.

Independent of the natural appearances of the valley, there are other corroborative proofs going to establish the theory, that the whole of the valleys of Teviot and Cayle were at a former period filled with water. In the ancient records Mosstower is described as standing in a moss ; and at this day there still exists evidence of the fact. Morebattle too is instructive of the state of the valley. The name is

Saxon, and means the village situated on the lake. Further on is Primside loch, and then the marsh at Cherrytrees, which was at no distant period a sheet of water. In addition it may be mentioned, that the whole vale along which the Cayle travels from Linton loch to Caverton mill is a bed of fine sand, particularly from the place where the stream enters the plain till it passes Morebattle Tofts. In the summer season the channel is completely dried up where it passes Morebattle Tofts farm onstead. This is caused by the water sinking into the bed of sand at Linton mill damhead, and filtering through it till it appears again at Caverton mill. As a curious illustration of this it may be noticed, that the lead, conveying the water from the Tofts thrashing mill, contains at all seasons a stream of water, while there is not a drop in the lead to the mill, or in the bed of the river. This is accounted for by the fact that the lead from the mill is cut into the sandbed, while the lead above is on a level with the haugh and channel of the water, and consequently water entering it soon disappears in the sand below the soil. An examination of the banks will explain this view satisfactorily. At this place there are three ridges running south and north, on the westmost of which the village of Morebattle stands. and the eastmost is parallel with the Cayle in its descent from the mountains of Cheviot. The tops of these ridges have a coating of soil, while below they are—on the north at least—formed of sand. The Cayle some years ago in its course west, washed the north end of these ridges, and owing to their

being formed of sand, each flood carried away a great quantity of the sand, and masses of the earth fell into the water course. But lately the proprietor of the land took the alarm, and by embanking and planting, the water is kept at a distance from the end of the sand banks. The nature of the bank and the channel of the river is, however, such that unless the greatest care be taken in preserving the land from the influence of the water, the ridge will soon fall a victim to the insidious attempts of that powerful element, and thus fulfil a prophecy of an ancient seer of Morebattle, handed down by tradition, and implicitly believed in, that the kirk and grave yard are destined to be swept away by the waters of Cayle. In the channel of the water here, is found a peculiar kind of stones, popularly called Caylewater stones. These stones are generally flat in shape, and of a whitish colour. By the country people they are called fairy stones, and are similar to stones found near where the Ale enters the Teviot, in the channel of Howdenburn, and where the Alwyn flows into the Tweed. On its way westward the Cayle passes Clifton Park, a lovely residence, situated on its north bank, and approaches Marfield which looks eastward along the valley. This place was formerly the residence of the proprietor of Grubbet,—the Sir William of Ramsay's Gentle Shepherd—but it now forms a part of the territory of the Marquis of Tweeddale. Here the poet Thomson resided for sometime, where it is said he composed a poem to Æolus. The river then passes between steep banks by Grahamslaw

and Haughhead to the Teviot. The banks of the Cayle —while it threads its way by Grahamslaw—are particularly picturesque and romantic. There are here several caves cut in the precipitous sand rocks, rendered famous for having been the place where Lord Douglas held the meeting to consolidate the Grahamslaw *league*, to break which he was stabbed in Stirling Castle by James II. When persecution for religious belief raged in Scotland, Haughhead was possessed by a stern covenanting laird. Leyden, while contrasting the banks of Oxnam with Cayle, awards the palm to the latter :

“ Through richer fields her milky wave that stain
 Slow Cala, flows o'er many a chalky plain ;
 With silvery spikes of wheat, in stately row,
 And golden oats that on the uplands grow,
 Grey fields of barley crowd the water edge,
 Drink the pale stream, and mingle with the sedge.”

Oxnam rises in the border mountains, within little more than a mile of the source of the Cayle water. It runs by Plenderleith and Riccarton, passes near the Street house, then onward by the Swinsides, Bloodylaws, and Burnmouth, to the village of Oxnam ; from thence by Capehope, and the Crailings, to the Teviot. Its course is about twelve miles, and after passing the village, its banks are mostly steep, and the channel rocky. These banks were of old covered by impervious fastnesses called the Henwood, which furnished a rendezvous for the border warriors, when invaded by their ancient adversaries. “ A Henwoody ! a Henwoody ! ” was one of the slogans of

the border-land, and when once raised, "made every heart burn with ardour, and every hand grasp a weapon, and every foot hasten to the Henwood." Oxnam is not the primitive name of this stream, but has been imposed by the Anglo Saxons. "The links of Ousenam water" appear in the ballad of '*Rattling Roaring Willie*,' although Leyden sings thus :

"Bard of the seasons! could my strain, like thine,
Awake the heart to sympathy divine,
Sweet Oxnam's stream, by thin leaved birch o'erhung,
No more should roll her modest waves unsung."

Jed, which derives its name from Gad, a wood, takes its rise between Needslaw and Carlentooth, at a place where the Wheelcauseway crosses the table land between Liddesdale and Teviotdale. It runs by Reivingburn and Westshiels. About five miles from its source it receives the waters of Blackburn and the Carter, after which it makes a curve round Lustruther, and then runs by Southdean-mill to Whiteside, where it enters Jedburgh parish, and after a run of three miles is increased by Edgerstonburn. In a short time it arrives at Old Jedworth, where there are the remains of a chapel and its accompanying cemetery. There could not be a more appropriate place for the performance of religious duties. Surrounded on all sides by an impenetrable forest, it was comparatively secure from the hands of the ruthless invader. Here the votaries of religion might forget the world, and indulge in undisturbed meditation on the wonders of nature, or the vanity of earthly things. In the centre of the chapel a majestic ash tree nods silently as the

soft breezes of evening move among the branches, and far up in the woods, which clothe the opposite bank of the Jed, the cushat continues her plaintive and incessant cry. On every side are planted the sepulchres of the dead—the priest and warrior, the noble and peasant rest together in peace, without any marble or other stone or railing of any kind to shield their remains. On the opposite bank of the river are the remains of several houses and a mill. Not far from this secluded spot stood Dolphinston castle, a strong border fort, for centuries successively the scene of strenuous exertions, and rude hilarity. A guard of sixty men was stationed here to protect the neighbouring country, and watch over the forces of England. The river winding “round every hazel copse and smiling mead,” reaches Mossburnford, once a populous village, but now consisting of a farm mansion, situated near to the top of a rugged precipice, popularly called Coriesheugh, plainly corrupted from Corsheugh so named, from its proximity to a tract of flat marshy land, *i. e.* the heugh at the *Corse* or Marsh. There are also a few thatched cottages and farmhouses beautifully situated at the termination of the vale, extending to the Henwood on the Oxnam water. The ruins of a mill here stand in a picturesque situation at the foot of the red sand-stone precipice, and it is said to have stood the breeze of many centuries. High up in the rocky bank are two caves, similar to Grahamslaw, Lintalee, and Anerum. The river at this part receives a small burn called the Moss-burn, which drains the valley to the east. Formerly,

the whole low land between the Jed and the Henwood was a loch, described in old charters as the waters of Sraesburgh, but which have now disappeared before the skill of the husbandman. The village is situated at the place where the burn leaves the moss, and falls into Jed. At a little distance farther down, the river passes Glen-Douglas, situated in a beautiful retreat, occupied by the chamberlain of Lord Douglas. Near this charming place, on the same bank of the river, is Langlee, a neat modern fabric, surrounded on every side by stripes of thriving plantations. This seat commands a fine prospect of the numerous windings of the Jed in the vale below, its banks clothed by the oak, the ash, the beech, the chesnut, and other forest trees. Passing the old woods of Ferniherst, the waters are increased by the rivulet that issues from Swynhope. It was near this spot where the gallant Douglas, in 1316, erected a house for himself on a strong position on the west bank of the river, and huts for his men with materials which the forest afforded, when he was threatened by a superior force of the opposite kingdom, who had ravaged and plundered Teviotdale and the Merse. A neat cottage of modern construction now occupies the site of this ancient fort in the forest, which, in early days, resounded with the slogan of "a Douglas! a Douglas!!" and the husbandmen are seen at work in the fields which were once covered with a thick forest of oak. From the place where this cottage stands the scenery is lovely: the river meanders below in a waving line, directing its course first to the

bottom of the steep bank, in which are several caves cut out in the red-sand rock, leaving the whole breadth of Priorshaugh unbroken on the other side ; and then with an altered direction passes Hundalee-mill, and rushes against the base of a scaur, which stops the current and sends it northward. The banks of the river, as it winds round Priorshaugh, are clothed with fine old wood, and at the foot of the haugh, on the south margin, stands a large oak, called the Capon tree. It is thought that the tree derives its name from the Capuchin Friars, who delighted to wander amidst such lovely scenes, and linger beneath the shade of the wide-spreading oaks. The haugh on which the tree stands belonged to the monastery, and was named after the Prior. The tree measures twenty-one feet above the roots ; about ten feet up it divides itself into two branches, which measure respectively eleven feet and-a-half and fourteen feet. It is between seventy and eighty feet high, and covers fully an area of ninety-two feet. On the same bank, and near to the Capon tree, another oak, popularly called the King of the Wood, rears its spiral top to the height of eighty feet. Its girth is eighteen feet, and at fifteen feet eleven-and-a-half. Both trees belong to the Marquis of Lothian. The river then passes Inchbonny and Allars, after which it winds round " Jeda's ancient walls, once the seat of kings," and runs eastward by Bongate and Bonjedworth to the Teviot, at a place where the Watling street crossed that river. Nearly the whole course of the Jed is studded with farm onsteads, elegant cottages,

ruined towers, and fortlets of the border chivalry. Clumps of natural wood are occasionally to be seen on its margins and on the hillsides. The channel of the Jed is in its upper parts composed of greywacke ; but as it descends it enters upon the red sand formation, lying unconformably upon the greywacke, and with which most of the hills about Jedburgh are girded. In its passage through this formation it often cuts into and exposes the old rock below. Its channel is therefore in some places rough, filled with slabs of sand stones, and large boulders. Salmon also visit this river in the breeding season, and the trouts are of good quality. About fifteen years ago the trouts in the river were nearly destroyed by the refuse of a lime kiln accidentally mixing with one of the small streamlets which enters the Jed near its source, and it is said by anglers that the river has not been so well stocked since ; but it is thought that the secret of the scarcity of trouts is to be found in the net-poaching rather than in any lasting injury sustained from lime.

Thomson refers to this river while taking a romantic view of Caledonia ; “ her airy mountains ; her forests huge ; her azure lakes ; her fertile vales,”

“ With many a cool translucent brimming flood,
Washed lovely from the Tweed, (pure parent stream,
Whose pastoral banks first heard my doric reed,
With sylvan Jed, thy tributary brook.”)

Dr Leyden, while recollecting “ his Scenes of Infancy,” thus fondly writes,

“ To thee, fair Jed! a holier wreath is due,
 Who gav'st thy Thomson all thy scenes to view,
 Bad'st forms of beauty on his vision roll,
 And mould to harmony his ductile soul;
 Till fancy's pictures rose as nature bright,
 And his warm bosom glow'd with heavenly light.”

The Rule derives its name from the British Rhull, which means *to move briskly* what *breaks out*, a name very descriptive of that stream. It rises from three sources in the border mountains. One of these, Wauchopeburn, rises near Robertslinn in the northern declivity of the Fannahill, and descends by the north of Windburgh mountain, Wauchopehead, Wauchope, and Tythouse, where it meets with Harrot-burn, the wester source of the Rule, and rises in Lurgyscleuch. The easter branch is called the Catlee-burn, and rises from Fannahill and Needslaw, descending by Hyndlee, Wolfhopelee, Floors, Wolflee, to Blackcleuch mouth, where it meets with the united waters of Wauchope and Harrot. It then, under the name of Rule, sweeps round Hobkirk, passes to the west of Bonchesterhill, then to the east of Ruberslaw over a rocky channel, through well-wooded banks, and after a rapid course of twelve miles, joins its waters with the Teviot a little below Spittal. Salmon visit this river periodically, and it also abounds in fine trouts.

Slitrig rises from four sources in the mountains. One of these sources is near to Robertslinn, where the Rule takes its rise; the second at the east of the Leapsteel. Both of these unite at Langburnshiels, and flow to Shankend. Another source is to the east of Maiden-Paps, and runs to Langside; and the

the other rises near Hawkhass, and descends to Langside, and from thence to Shankend. These waters then take the name of Slitrig, and flow by Stobbs, the seat of Sir William Elliott, and thence by Colliefordhill through the ridge of hills to Hawick, where it joins the Teviot near the centre of the town. The name has not been imposed by the original people who lived in the district, but by the Scoto-Saxons who came in upon the Romanized Gadeni. The name is descriptive of its passage through the hills. The Saxon *slitan* means a narrow cut or cleft, and *rig*—a back or line of high ground. Hence *Slitrig* just signifies the stream which runs through a narrow opening or *slit* in the *rig* or ridge of hills; a name which truly describes the path of this mountain torrent throughout its whole course. No doubt the name of Hawick was imposed by the same people, and about the same period. The Slitrig is a wild and unruly river, at times it rushes from between the mountains with great force, and sends its waters down a “foaming tide” upon the town. An account of one of these bursts is preserved in the annual register. “On the 5th of August 1767, the river Slitterick which runs through Hawick in Scotland, rose to an uncommon height, without any extraordinary rain falling that day, or for some days before, and the river Teviot was then fordable. It began to rise about four o’clock in the afternoon, and continued increasing till after six, when the water was 22 feet higher than usual. The consternation of the town’s people is scarce to be conceived, for the water rushed into

the streets with inexpressible violence, threatening universal desolation. Fifteen dwelling houses, with the corn mill at the end of the town, were swept away, and the very rock on which they were founded washed so clean, that not a bit of rubbish or vestige of a building was left. As no human assistance could avail, the minister of the place called the inhabitants to church, to supplicate heaven to avert the judgment that seemed to threaten them. At the height of the flood, a servant maid belonging to a merchant of the town, recollected that her master had in the house (which was then surrounded with water,) about £300 in gold. Her master being from home, she acquainted the neighbours, and begged their assistance to recover it, but none of them would venture ; upon which the girl herself waded boldly into the house, and got hold of the bag with the money, but on coming out she was carried down by the stream. Providence however interposed for her safety. She was cast ashore on a green a little below the town, just alive, and the money grasped in both her hands so fast, that with some difficulty it was removed. A little above the town three houses were quite covered with water, except the chimney tops ; they were in an eddy, which saved them." It is related of a person who had been at St. James's fair on that day, that while returning home he observed articles of his household plenishing floating in the Teviot several miles below Hawick ; of another that he found his own sign board lying on the banks of that river, a considerable distance from his home. It is recorded in the History

of Hawick, that “a bed was carried down the stream and placed upon the haugh, on the northside of the Teviot. In the bed lay a cat, which it is said had the good fortune not to wet her feet during a perilous voyage in that temporary sea. The female owner of this cat is also celebrated in the recollections of that day. After the flood had commenced its ravages, and the tenement in which this matron dwelt was mouldering down among the waves, she clung with amazonian resolution to the *crooktree*, and refused to be removed, exclaiming “that it was the house of her father and her father’s father, and she had made up her mind to share its fate.” The poor woman was scarcely forced outside the threshold, when the patrimonial inheritance of her family disappeared in the water.” The flood lasted only about four hours and a half, and at the end of that time it had fallen nearly to its usual size. It is stated that the east end of the “Auld Brigg,” and most of the Town Records were carried away by the flood. The annalist of Hawick thinks that George Douglas, bishop of Dunkeld—who was at one time rector of Hawick—had witnessed a similar freak of this river, and that he refers to it in the following passage:—

“ Affrayit I glisnit of slepe, and sterte on fete ;
 Syne to the hous hede ascend anone,
 With eris prest stude thare, als styll as stone :
 Ane sound or swanck I heard thare at the last,
 Like quhen the fire be felloun wyndis blast,
 Is driven amynd the flat of cornes rank,
 Or quhen the burne on spait hurlis down the bank,

U'thir throw ane watter brek or spait of flude,
 Ryvand up rede erd as it war wod ;
 Down dingand cornes all the pluch labor attains,
 And driuis on stillly stokkis, treis, and stanis :
 The silly bird seand this grisly sycht,
 Set on ane pennakill of sum cragis hicht,
 All abasit, not knawand quhat this may mene,
 Wounderis of the sound and ferly that he has sene."

Leyden also, in recollecting "black haunted Slata," sings of the eruption of 1767 :

"The mighty torrent, foaming down the hills,
 Call'd with strong voice on all her subject rills ;
 Rocks drove on jagged rocks with thundering sound,
 And the red waves impatient rent their mound ;
 On Hawick burst the flood's resistless sway,
 Plough'd the paved streets, and tore the walls away,
 Floated high roofs, from whelming fabrics torn ;
 While pillar'd arches down the wave were borne."

The tradition of the district relates that this burst of the river was caused by a shepherd casting a stone into a lake on Windburgh mountain, believed to be the resort of fairies, and the stone having disturbed the revels of the spirits, the sides of the mountain opened and sent down the waters of the lake on the town of Hawick. Leyden remarks, in a note to his poem on this part of his *Scenes of Infancy*, that "lakes and pits on the tops of mountains are regarded in the border with a degree of superstitious horror, as the porches or entrances of the subterraneous habitations of the fairies ; from which, confused murmurs, the cries of children, moaning voices, the ringing of bells, and the sounds of musical instruments are often supposed to be heard. Round these hills the green fairy

circles are believed to wind in a spiral direction, till they reach the descent to the central cavern; so that if the unwary traveller be benighted on the charmed ground, he is inevitably conducted by an invisible power to the fearful descent." Fifty years before Leyden wrote his poem, such superstitious notions were prevalent on the borders, but they are numbered with the past, and it is now rare to hear even the aged relate a fairy legend.

In 1846 the waters of the Slitrig again rose to a great height. The storm occurred during the night, and the inhabitants were aroused from their slumbers by the ringing of the alarm bells. The waters inundated a part of the town, and flowed in a strong current across the Market-place, and down the Mill-wynd to the Teviot. When the waters abated, large trees were left in the Market-place, which had been brought there by the force of the stream. The waters were nearly as high as in the flood of 1767. This flood is noticed in one of the competing poems on the "Auld Brigg":

" We all have heard the thunder's roar,
The rattling rains in torrents pour,
The waters wild and sullen dash,
And seen the vivid lightnings' flash
 Athwart the midnight gloom;
When thou, Auld Brig, so firmly stood
The fury of the *second* flood."

The Allan claims two sources in the parish of Cavers; one at Moorpatrick-swire, near Priestthaugh-shiel, and the other in Tudhope-hill, both uniting near Skelf-hill and Priestthaugh, where it is crossed

by the Catrail. It then runs by Burgh-hill, Dodburn, and after a short course of six miles, joins the Teviot at Newmill, four miles above Hawick. The region through which it passes is entirely pastoral. Like the Alwain, which flows into the Tweed at the Girthgate, near Melrose, it derives its name from the British *Al-wen*, from the clearness of its waters.

It may be noticed, that all these rivers which pour their waters into the Teviot from the south, rise near to each other; the Oxnam and Cayle within a mile; the easter source of the Jed about six miles from Oxnam; the wester source of the Jed is distant about a mile from the easter source of the Rule; the wester source of the Rule not more than a mile from where the Slitrig rises on the east; and the Allan is scarcely a mile from the Slitrig.

On the north the Teviot has two tributaries, the Borthwick and the Ale. The Borthwick rises in Craickmuir, on the southeast extremity of Selkirkshire, and flows for thirteen miles through a pastoral region to the Teviot, near to where the ruins of Goudielands tower stand. The name of Borthwick is derived from the Anglo-Saxon, signifying a castle or village on the brink or border. Borthwick is not therefore the name of the river originally, but assumed from the castle or town on its bank. The whole of the country through which the river runs was in former times inhabited by a race of Scotts, retainers of the powerful family of Harden—

“ A hardy race, who never shrunk from war,
The Scott, to rival realms a mighty bar,

Here fix'd his mountain home ; a wide domain,
And rich the soil, had purple heath been grain."

The Ale, which obtains its name from the British *Al*, takes its rise in the King's-Moorloch, in the county of Selkirk. After running a short way in that county, it enters Roxburghshire, in which it runs two miles, then leaves it for Selkirkshire, in which it runs two miles, and returns to the county of Roxburgh, a mile above Whitslaid, through which it courses about twenty miles, mingling its waters with the Teviot below Ancrum. At the source of the river, and down nearly to Ashkirk, a great deal of the land is wet and spongy, but after passing that place it courses through bare haughs, till it reaches Riddell, near Lilliesleaf, where its banks are well cultivated, and for the most part clothed with belts and clumps of plantations judiciously arranged. It then winds eastward by Linthill and Cavers, where its banks are very picturesque. At Birsislees the river seems inclined to run straight east and join the Tweed, but turns and runs above half-a-mile west in the direction of Beulie, after which it bends to the southeast by Longnewton and Belses-mills for Ancrum. Between Ashyburn and Ancrum it passes through scenes of rare beauty; Kirklands occupying a fine situation on the west bank; Ancrum, the seat of Sir William Scott, looking lovely from amid the foliage of the stately old wood with which the domain is adorned. Here are caves in the precipitous red sandstone banks, in one of which Thomson tuned his doric reed. Within the bend of the river formerly stood a building, belonging

to the Knights of St John of Jerusalem, but the occupiers of the land have been at great pains to remove any evidence of

“ Each ivied spire and sculptured fretted court,
Where palmy templars held their gay resort ;
Spread their cross banners in the sun to shine,
And called green Teviot’s youth to Palestine.”

The Ale is an excellent trouting stream, and salmon, during the spawning season, visit the higher parts of it.

In the spirited sketch of the ride of William of Deloraine from Branksome to Melrose, the passage of the Ale is thus described :

“ Unchallenged, thence passed Deloraine,
To ancient Riddell’s fair domain,
Where Aill, from mountains freed,
Down from the lakes did raving come ;
Each wave was crested with tawny foam,
Like the mane of a chestnut steed.”

And Leyden, while comparing Dena’s vale with An-crum groves—

“ Where Alna, bursting from her moorish springs,
O’er many a cliff her swelling torrent flings.”

It was one of the superstitions of the district, that the lake whence this stream issues was the residence of the water cow ; and tradition relates, that while a mother and child were walking near the banks of the lake, an eagle from a neighbouring brake seized the infant, and dropped it into the waters. The incident is alluded to by Leyden in his beautiful poem—

“ Sad is the wail that floats o’er Alemoor’s lake,
And nightly bids her gulfs unbottom’d quake,

While moonbeams, sailing o'er her waters blue,
Reveal the pregnant tinge of blood-red hue.
The water birds, with shrill discordant scream,
Oft rouse the peasant from his tranquil dream :
He dreads to raise his slow unclosing eye,
And thinks he hears an infant's feeble cry.
The timid mother, clasping to her breast
Her starting child, by closer arms carest,
Hushes, with soothing voice, his murmuring wail,
And sighs to think of poor Eugenia's tale."

The Bowmont, anciently written *Bolbent*, has six sources in the Cheviot mountains; two of these rise in Chillhill, and unite a little below Sourhope; one at Arkhopecairn and another on Cocklaw, which meet at Cocklawfoot and run into the fifth, which rises in Windygate-hill and proceeds by Kelsocleuch; the sixth on the southwest side of Windygate-hill, and descends by Calroust, and mixes with the other stream half-a-mile above Mowhaugh. It then passes Belford, the ruins of Mowkirk, and Attonburn, where it receives a small rivulet; the Cove, Oxnamside, Woodside, Clifton, and between the two Yetholms to Shottonburn, where it leaves Scotland and proceeds eastward to the Tweed. About nine miles below Yetholm it receives the waters of the Colledge, a mountain stream, after which the united waters take the name of Glen, and enter the Till at Ewart. Above Yetholm the river runs rapidly, and in spates overflows the haughlands in its course, doing considerable damage to the crops. For nearly its whole course in Scotland it is confined by mountains, which, in places where they can be cultivated at their base, produce excel-

lent crops ; but near its source the surface is too bold to submit to the plough, and too much exposed for the production of corn. The pastures are, however, very fine, close, and sweet. It is a good trout-stream. In several of the ancient charters it is written Bolbent, and it is supposed by several that it owes its name to the manner in which it curves round some of the mounts of Cheviot ; but this opinion is evidently erroneous, as the river, instead of making such remarkable curvatures as to impose a name upon it, is one of the straightest running streams in the district. It is thought, that the modern name is derived from the French *Beaumont*, and signifies fair or beautiful mounts : *i. e.* the river which runs by the beautiful mountains. There are several places in England bearing the same appellation : *Beaumont*—Fairmount, a village in Cumberland : In Devonshire, *Beauchamp*, a fair field : *Beaumaris*—Fairmarsh, a town of Anglesea : *Beaulieu*, a fair place, a village of Hampshire, and *Beauport*—fair port, in Northumberland. It is clear that the name is unconnected with the river, or any quality possessed by it.

The Eden derives its name from our British forefathers, and signifies the gliding stream. It enters the county of Roxburgh near to where it receives the waters of the Pinchburn, and glides into the river Tweed, within half a mile of the confines of the county. In its course it tumbles over a rock about forty feet high. Thomson, the author of the varied year, was born upon its banks. Eden was recollected

by Burns when addressing the shade of Thomson on crowning his bust with bays.

“ While virgin Spring by Eden’s flood,
Unfolds her tender mantle green.”

The Leader river has its source in the southern declivity of the Soltra, one of the western hills of the Lammermuir range, and flows through its own dale to the river Tweed, which it enters at Drygrange. It touches the county of Roxburgh a little below St. Leonards, and again near Carolside. It runs through Earlston haugh, passing the village of that name—the burying ground of which holds “Auld Rhymer’s race.” Shortly after leaving Earlston the river arrives at Cowdenknows, celebrated in Scottish song. It is noticed by Ramsay :

“ Our Jenny sings saftly the Cowdenbroom Knowes,
And Rosy lilts sweetly the milking the ewes.”

Crawford, in his lyric poem, speaks—

“ O the broom, and the bonny bonny broom,
And the broom of the Cowdenknowes ;
And aye sae sweet the lassie sang,
I’ the bought milking the ewes.

The hills were high on ilka side,
An’ the bought i’ the lirk o’ the hill ;
And aye as she sang, her voice it rang
Out o’er the head o’ yon bill.”

The house of the Cowdenknowes is situated on the east bank of the Leader, overlooking the rich haugh land, and the picturesque banks, celebrated for “its bonny broom,” which, before cultivation tore up the natural soil, attained such an altitude, that a man

on horseback could have passed unseen among the bushes.

It is maintained by some that the Leader is a corruption of *Laidur*, which means the lesser water often discoloured. By the lesser water, it is meant that it is less than the Tweed, which it enters at Drygrange, and the colour is descriptive of its appearance; when flooded, the soil through which it passes being of that kind liable to tinge the waters of the river. Others contend that the ancient name is *Leder*, and signifies the stream which breaks out or overflows, and that this derivation is consistent with circumstances; it is alleged of the Leader, that after the melting of snow or the falling of rain, it overflows its banks and sweeps away mills and bridges. Both *etymons* are consistent with the circumstances—the first, however, is peculiar to the Leader, and the latter to all the mountain streams of the district. The Leader was the parent stream of one whose name is as familiar in the border land as a household word—Thomas the Rhymer. Thomas and his son held a part of the lands of Erceldun, under the Earl of Dunbar. A tower on the east bank of the river has long been pointed out as the ancient hall of the Rhymer, where in former days the feast was spread “for knights of great renown,” and “ladies laced in pall.” Sir Walter Scott, while commemorating the Rhymer’s poetical fame, and his return to the fairy land, thus speaks of the river:

“And Leader’s waves like silver sheen,
Danced shimmering in the ray.”

The Allan or Alwyn, a name denoting the brightness of its waters, rises near to Allanshaws, in the northern extremity of that portion of the district, which projects northward between the Gala and Leader. It descends between Wooplaw and Threepwood, by Colmsliehill, Colmslie, Nether Langshaw, Calphill, and joins the Tweed near Westhouses. The whole region through which this river flows was formerly a forest, and on which many a stately steed was pastured. The monks of Melrose had an extensive dairy at Colmslie, and they also had at times 600 mares and horses, young and old, in the forest. But this river derives its principal interest from part of the district which it drains, being supposed to be the home of the Glendinnings of the Monastery. Taking into account the changes that have taken place on the face of the country by improvements in agriculture, there can be little doubt that this is the true Glendearg of the Monastery. Casting our thoughts backwards to the days when the monastery flourished, and when the sides of the river were covered with thickets of oak and birch, we find it agree with the minute description of the locality of Halbert's home, described by the master pen of Sir Walter Scott. We find that to travel up the bottom of that glen, down which the waters of the Allan gurgle, it is absolutely necessary to cross and recross the eccentric stream, as it juts from rock to rock in that narrow valley. The banks too on each side are steep, and rise boldly over the imprisoned stream. The hills also rise at some places abruptly "over

the little glen," displaying at intervals the grey rock overhung with wood; and further up rises the "mountain in purple majesty, the dark rich hue contrasting beautifully with the thickets of oak and birch, the mountain ashes and thorns, and alders, and quivering aspens, which chequered and varied the descent, and not less with the dark velvet turf, which composed the level part of the narrow glen." The Girthgate runs up the valley of Allan, and over the moors to the sanctuary at Soltra.

The Gala has its source in the Moorfoot range of hills, and takes the name of Gala after receiving the stream of Herriot. It then flows southward by the Stow, through a valley which in ancient times, as already noticed, bore the name of Waedale, to the Tweed a little below Galashiels. The river enters the county at Crosslee, at which place it is 380 feet above the level of the sea, and falls, in its short course of about six miles, 106 feet. The river derives its name from the British *Gwala*, a *full stream*. In a charter of David to the monks of Melrose, it is written *Galche*. In the charters of William the Lion it is spelled *Galche* and *Galue*. Alexander II. called it *Galue* when he bestowed privileges on the monks of Melrose.

Burns sings,

" But Yarrow braes nor Ettrick shaws
Can match the lads of Gala water."

Liddesdale is drained by the Liddell, the Hermitage, and other streams.

The Liddel takes its rise between Needslaw and Carlintooth mountains, at a place about a quarter of a mile distant from the source of the Jed. It descends by Peel to Bagrawfoord, where it is crossed by the Wheelcauseway, and from thence by Seefeu, Hudhouses, Saughtree, Burnmouth, and Dinlabyre, to Westburnflat, where it is swelled by the waters of the Hermitage. It then proceeds by the village of Castleton, and Mangerton, passing about a mile to the west of Carbyhill, thence to Netherburnmouth, near to where Kershope water on the east, and Tinnis on the west, flow into it. The river then runs through a well cultivated country, forming in its wandering course the boundary of the two kingdoms, till it leaves this county at Liddelbank. The greater part of the course of the river is through a high bleak region, very different in character from the mountains of Teviotdale, which, although as greatly elevated, are dry and covered with fine grasses. The ancient name of the river was *Lid*, and so named by our British forefathers to denote the way in which it gushed over its rough rocky channel. The name is certainly descriptive of its character during the upper part of its course; but as it gains the lower grounds it rather *glides* along than *gushes* out. The modern name of Liddel or Liddal, includes both the name of the stream and the *dale* or *del* through which it flows. The addition of *dale* to *Liddel* is a pleonasm, *del* and *dale*, meaning the same thing. The river was written *Lid* in 1616. Drummond of Hawthornden, in his Forth-feasting, sings of "Lid with curled streams;"

and John Armstrong, the physician and poet, born on its banks, describes it as

“ ——— The crystal rivulet, that o'er
 A stony channel rolls its rapid maze,
 Swarms with the silvery fry.
 ——— And such the stream
 On whose Arcadian banks I first drew air,
 Liddell, till now, except in doric lays,
 Tun'd to her murmurs by her lovesick swains,
 Unknown in song: tho' not a purer stream,
 Thro' meads more flowery, or more romantic groves,
 Rolls toward the western main. Hail, sacred flood!
 May still thy hospitable swains be blest
 In rural innocence; thy mountains still
 Teem with the fleecy race; thy tuneful woods
 For ever flourish; and thy vales look gay
 With painted meadows, and the golden grain!
 Oft, with thy blooming sons, when life was new,
 Sportive, and petulant, and charm'd with toys,
 In thy transparent eddies have I laved:
 Oft trac'd with patient steps thy fairy banks,
 With the well-imitated fly to hook
 The eager trout, and with the slender line
 And yielding rod, solicit to the shore
 The struggling, panting prey; while vernal clouds
 And tepid gales obscur'd the ruffled pool,
 And from the deeps call'd forth the wanton swarms.”

The Hermitage has two principal sources, one in Millenwoodfell, and runs by Twiselhope to Billhopefoot, where it meets the other, which has its origin in Tudhope-hill, near the source of the Allan water, and descends by Billhope to Billhopefoot. The united streams then run by Gorranberry, where it receives the waters of a rivulet which rises in the Greatmoorhills, and a few miles farther on it arrives

at Hermitage castle. Near to the castle is the "Cout of Keeldar's Pool," in which the Cumberland giant is said to have been held down by Scottish spears till he was drowned :

“ And now young Keeldar reach'd the stream,
 Above the foamy lin ;
 The Border lances round him gleam,
 And force the warrior in.
 The holly floated to the side,
 And the leaf of the rowan pale ;
 Alas ! no spell could charm the tide,
 Nor the lance of Liddesdale.”

After passing the castle the river receives the Sundhopeburn, and at Shaws the Roughlee-burn flows into it. It then runs by Millburnholm to Westburnflat, where it loses its waters and name in that of Liddell. During its whole course the Hermitage flows through scenes wild and desolate, and only interesting from the strange events with which they were connected. The river is supposed to have derived its name from the cell of a hermit situated on the Merchelyburn. The Hermitage, Church, and twenty-six acres of land, belonged to the monks of Kelso. The castle, which subsequently arose near to this solitary spot, took its name from the Hermitage, and in the course of time the appellation of Merchelye and Merchelyeburn disappeared, and the locality and stream assumed the name of Hermitage, which they now retain.

The Kershope, which derives its name from the marshy land through which it flows, is only worthy of notice on account of its being the well contested boundary between the two kingdoms.

On the west the Tinnis rises in the hill of that name, and flows by Whisgills to the Netherburnmouth, where it enters Liddel. Blackburn merits notice on account of its cataracts; one of these being twenty, another thirty one, and a third twenty-seven feet wide. The vale through which the rivulet flows is beautiful; but the greatest curiosity of Blackburn was a natural bridge of stone, which stretched obliquely across the stream, connecting the banks on each side. The length of the bridge is said to have been 55 feet, ten feet broad, the depth of the arch two feet four inches, and from the surface of the water to the lower part of the arch about six feet. Owing to the repeated encroachments of the stream it had been considerably weakened, and in 1810 it gave way, and became a heap of ruins.

Several other small rivulets or burns run in all directions, and in their passage through the district form many beautiful windings. In the neighbourhood of Melrose is the Bogle-burn or Goblin-brook, which rises at the base of the Eildon-hills, and meanders by Ravenswood to the river Tweed, a little above where the old abbey stood. This locality is famous for being the scene where Thomas the Rhymer delivered his prophecies, and where he was met by the queen of fair Elfland.

“ True Thomas lay on Huntly bank,
 A ferlie he spied wi’ his e’e,
 And there he saw a ladye bright
 Come riding by the Eildon tree.”

Wooden-burn, which flows into the Tweed nearly

opposite to Kelso, has been celebrated by the classic pen of General Walker, a distinguished soldier, who lived long in the district.

“ Grant me this boon, the last I crave ;—
 If my lost love should ere return,
 Direct her steps, to find my grave,
 Among the braes of Woodenburn.”

Houy, a native of Kelso, sweetly sings of one of the Lins of Wooden-burn :

“ I'll meet thee, love, if thou'lt go down
 By Wooden's soft and shady grove—
 I'll meet thee, when the silent moon
 Brings round the hour which maidens love.
 I'll wait for thee, love, when the glow
 Of twilight leaves the hazel dell,
 And well my beating heart shall know
 The fairy step I love so well.

There exists no evidence of any great floods previous to May 1782. At that time it is said the waters of the district were greatly swollen, but we have not been able to discover any particular notices regarding it. The next extraordinary rising of the waters was in October 1797, when the bridge over the Tweed was swept away by the flood. The storm began about six o'clock on the evening of Friday, and continued during the whole night with great violence. “ On Saturday morning the Teviot overflowed the island below Maxwellheugh mill by itself, and the mill dam together with the public road from Teviot Bridge to the Bridge over the Tweed, as well as a considerable portion of the adjoining fields. The island in the Tweed, at its confluence with the

Teviot, was so deeply laid under water, that the trunks of the trees growing on it were half immersed; whilst an immense body of water from both rivers descended with great velocity towards Kelso Bridge, rose very high behind the piers of the arches, and overflowed the banks below on both sides, inundating the road and fields from the bridge to Maxwelllough-mill, forming altogether a spectacle truly sublime. It was observed early in the morning that the third and fourth arches had sunk a little below their usual level; from which it was concluded that the foundation had been completely undermined, and that of consequence these arches might be every hour expected to fall. Business or curiosity, however, induced a great number of people, most of whom had been warned of their danger, to pass the bridge on horseback and on foot. About twelve o'clock noon a great number of persons belonging to the town, as well as many of the ladies and gentlemen connected with the Caledonian Hunt, assembled at the east end of the bridge, and on the adjoining ground, for the purpose of witnessing the event, which, from the evident sinking of the two arches, was every instant expected to take place. At this time two men were rash enough to pass the bridge on horseback for Kelso, though strongly urged to desist. Many persons now made signals, and called loudly for the return of some foot passengers, whom curiosity had led to the opposite end of the bridge, and among whom were Colonel Baird of Newbyth, and Colonel Hamilton, Wishaw. They remain-

ed, however, apparently ignorant of their danger, till a young man, whose brother was among the number, rushed forward almost to the middle of the bridge, exclaiming, in violent agitation, 'The bridge is falling!' His brother and another relation were the only two who ventured to return, while they felt the bridge shaking under their feet. The rest continued on the other side. In less than five minutes the two arches sunk very fast; a rent, which was formed at the bottom of the lower side of the pier, which supported them, widened rapidly, and some large stones separated and tumbled from the top of the parapet into the river. In an instant the pier fell to pieces, the two arches sprang together, and their disjointed materials sunk almost wholly beneath the water in the twinkling of an eye. The foam ascended to a great height all around, and the water was dashed on either shore beyond its former limits for a considerable way downwards; whilst the agitated countenances of the anxious spectators greatly increased the awful solemnity of the scene. Fourteen persons, among whom were the two gentlemen already mentioned, and five young boys, now remained for three hours at the west end of the bridge, but were at length rescued from their disagreeable situation by the exertions of the people of Maxwellheugh."* This storm of rain and wind raged throughout the whole district, and each river and stream contributed its full share of angry waters to the general flood.

* Article, written by MR JAMES BALLANTYNE, in *Kelso Mail* of October 23, 1797.

The next great rising of the waters of the district happened in the month of February 1831, and was caused by the melting of the snow. The waters of this flood elevated the Tweed at Kelso to about fourteen feet above its usual level. Although considerably higher than the flood of 1797, it does not appear to have committed any serious ravages during its existence. Another flood occurred in September 1839. On this occasion the Teviot and her tributaries did not rise within four feet of the flood in 1831, but the Tweed by itself nearly equalled the height of that flood. Great injury was done to the crops on the haughlands, especially on the banks of the Tweed; and two bridges which were in the course of erection at Merton and Norham suffered serious damages. About the end of July 1846, the waters of Teviotdale rose higher than they ever did at any previous period of which there is any account. The rain began to fall during the night, and by the morning from every mountain and mossy wild, a resistless roaring torrent thundered down into the valley of the Teviot. The waters of the Tweed were not swollen to an equal height, but the united rivers exceeded any previous flood.

Within a century the river Teviot has twice ceased to flow. The first time this phenomenon occurred was about 1779, when the grandmother of Mr Ebenezer Hardie, merchant in Kelso, picked up a gold ring from the centre of the channel, about one hundred yards from where it joins with the Tweed. The second instance took place on the 27th November 1838,

at which time so complete was the stoppage of the current, that trouts were taken by the hand in several shallow pools opposite Maxwellbeugh-mill, and the bed of the river could be passed dryshod.* It is said of the rivers Nith and Clyde that their streams stopt simultaneously. It was supposed at the time that some internal convulsion had occurred which caused the current to stop; but had such been the cause, it would also have affected the Tweed at the same place. Probably the severe frost of that day may have produced a momentary check to the currents of the river. Twice in the course of a century the ice has been so strong as to admit of the inhabitants of Kelso holding a festival on it; the first about 1764, and the last in January 1814. One of the toasts given on the last occasion was "Both sides of the Tweed, and God preserve us in the middle of it."

Nothing can be more instructive of the changes that have taken place during the last eighty years than an examination of its rivers and streams, as these are laid down on the old maps of this district. Glancing the eye along the windings of the Tweed, as shown on a map, nearly ninety years old, the only bridge which appears on the river is the old one at Kelso. It seems to have been crossed by boats, and these limited in number. Between Kelso and the mouth of the Gala there were three ferries—one at Rutherford, another at Drygrange, and the third at Gateside, near Darniek. Between Kelso and the

* *Kelso Records*, p. 163-4.

country to the west of the river Teviot, communication was by a boat which plyed on the Tweed above the mouth of the Teviot. Within the same distance there were several fords, but these could only be used when the water was ebb. In those days the beds of rivers were deep and dangerous, and a journey across the country was often delayed for weeks on account of the state of the fords. Even in the best seasons accidents were constantly happening at both ford and ferry. At Gateside ferry a very sad catastrophe occurred in 1735. It was on a Melrose fair morning, and the boat was crowded with men, women, and horses, going to the market. The river being flooded at the time, the boat broke from its moorings, and was swept with great rapidity down the stream. Whilst in the middle of the river it struck against a rock and was split to pieces. Twenty people were drowned. Ten saved themselves by clinging to the mane of a powerful horse, which landed them all in safety.* The dangers and inconveniences of passage were greatly increased in the smaller rivers and streams, on which there were no ferry

* The bridge, which came in the place of the ferry boat, was the scene of a remarkable feat performed by a person named Carruthers, a strapper to one of the daily coaches which then travelled the road. He had been at Melrose fair, and was returning home with several companions at rather a rapid rate. The road which goes up the river side abruptly turns upon the bridge, and Carruthers' horse being restive, he pulled hard to prevent the animal running against the upper parapet, on which the brute turned round and bounded over the lower parapet into the river, with Carruthers on his back, a height of at least fifty feet. Neither were hurt.

boats. But matters are changed for the better. At the present day there is an excellent stone bridge at Gateside; and within a mile farther down an elegant suspension bridge connects Melrose and Gattonside. A stone bridge of five arches—the middle one of which is 105 feet—spans the river at Drygrange. This bridge was built by a common mason, at Newstead, for less than £1500, and the taste of it is said to equal its ingenuity. At Merton a bridge was built in 1839, and added greatly to the facility of communication between the east and west portions of the district.

At the time spoken of, the inhabitants of Teviotdale had few means of passing from one side of the river to the other. Ancrum bridge was the only one which existed between the Tweed and Hawick. It, no doubt, owed its origin to being in the line of communication between Edinburgh and Jedburgh—a road which the Romans formed, and which our early kings, who loved the borders well, delighted to travel. The burden of repairing this bridge rested on the community of Jedburgh. Before proper roads were formed the royal burghs were charged with keeping up the principal communications with Edinburgh, where commercial concerns frequently called the burghers. The bridge was originally of wood, and often needed repair. In regard to these, there are notices so far back as the sixteenth century, and from which we learn that, owing to the kindness of the proprietor of Timpendean to the magistrates and community of Jedburgh, while engaged in repairing the bridge, the town council exempted from the small customs the goods and

produce of the lands of Timpendean, Weaseldean, and Broomhall, in all time coming, that "*they might be in some measure entitled to demand the like when the said bridge comes to be repaired.*" The only other bridge on the river seems to have been one between Hawick and Wilton, the "*ki*" stone of which was perfected and closed in July 1741.* Now a bridge of three arches erected in 1794, spans the Teviot near to its junction with the Tweed; a bridge for foot passengers is attached to the railway viaduct at Roxburgh; an elegant suspension bridge crosses the river at Cayle water foot, erected by the late Mr Mein of Ormston, at his own expense for his private use, but he soon after opened it to the public for a trifling fare, a boon which cannot be easily forgot or misused. At Denholm there is another

* In Wilson's Annals of Hawick we observe the following notices in regard to this bridge:—"1738. The council subscribe £100 sterling towards the erection of Teviot Bridge, for which the burgesses are also to be stented according to their abilities. A committee is afterwards appointed to collect the *subscriptions* for the bridge. The bridge to cost £450, of which the Commissioners of the Duke of Buccleuch are to grant bond, before contracting for £250.—*Council Records.*" Mr Wilson adds—"The money is borrowed, which seems to have been the origin of the town's debt."

"1739 The council agree to a submission, referring the place where the bridge over the Teviot at Hawick is to be built, viz., whether at the Sandbed, or at Horselyhill's (now Walter's) Wynd foot, to the decision of Sir Gilbert Elliot of Minto, Sir Gilbert Elliot of Stobs, the laird of Cavers, elder and younger, Robert Elliot of Middlemilne, Andrew Bennet of Chesters, and John Chisholme of Stirches."

"July 29.—Paid that was spent at the bridge by the bailies' orders when the *ki* stone was perfected and closed.—*Treasurer's Books.*"

iron bridge ; below the Trow mill one of stone ; there are two stone bridges at Hawick, and three above that town.

With the exception of the "*Auld Brig*" over the Slitrig at Hawick, the still older bridge over the Jed at the Canongate foot, Jedburgh, and a bridge over the Leader near to the Rhymer's Tower, all the other rivers and streams of the district seem to have been destitute of any means of passage for horses, carriages, &c. At the present day wherever there is a road, a bridge also exists across the stream, at least the want of one is now the exception. It is scarcely possible for the inhabitants of this day sufficiently to estimate the full advantages of such unrestricted intercourse with every part of the district which these bridges afford. Tolls or pontages may be thought heavy, but a glimpse of the past will make the burden appear light. In the early times watches were constantly kept at the fords to give notice of the enemy, and in the old records there are numerous notices of persons tried for robberies and higher crimes, at the fords of the rivers. The fords of Cayle and Kershope afford many illustrations of such practices. The names of several of these fords are preserved to us, and are very instructive :—*thievesford*, &c.

A singular feature of that day is the number of corn mills which appear on the smaller rivers and streams of the district. On the Allan water, which runs into the Tweed, there were two mills ; Bentmill and Langshaw mill. On Bowmont water, a mill appears near its source at the ruins of Mowkirk. On

the Cayle water, Kirkraw mill, Hownam mill, and Heavey-side mill, were on a mile and a half of water at Hownamkirk. On Oxnam water, two mills, now silent, supplied the men of Henwood. The Jed moved in the forest the machinery of three additional mills, not now to be seen on its sylvan banks. The like remark applies to almost every other stream in the district. Wherever a church was planted, it was always accompanied by a mill, and frequently a maltkiln, and brewhouse. Where a grange existed, a mill was usually found moving on the nearest rivulet. The first farms were generally in the upland region, where the land was dry and free from wood; but in progress of time as the low ground was cleared of trees, and the river courses less foul and deep, the soil became comparatively free from water, and cultivation appeared at the mouths of the various streams and in the valleys.

This district is unrivalled in the number and the quality of its springs. In every nook and corner of Teviotdale a fountain of pure water is to be found gushing forth. A number of these petrify. Near Roxburgh are two springs of this kind; one of which is said to be so strong as to convert any vegetable substance into stone in the course of six months. In Minto parish there are springs possessed of the same powers of incrustation. On the Tweeden, in Liddesdale, is a spring which is said, by the minister of Castleton, to "emit so large a quantity of water that considerable masses of petrified matter appear on every side, as if it were converted into solid stone;

the progress of the petrification is distinct and beautiful; the fog which grows on the edge of the spring, and is sprinkled with the water, is eight inches high, while the lower part is converted into solid stone; the middle appears as if it were half frozen, and the top is green and flourishing.”*

There are also a number of chalybeate and sulphurous springs in the district, few of which are remarkable for their healing powers. Near Jedburgh there are two springs of this kind. One is called Tudhope, on the top of the hill to the north of the burgh, and is said to have been used successfully in scorbutic and rheumatic disorders; but for many years it has been seldom resorted to. The other is situated on the estate of Stewartfield, about half a mile up the glen from the Flour Mill Bridge. Being on the banks of the burn, the waters unite in wet weather. In Oxnam there is a chalybeate spring said to possess virtue, but it is not much used. Near Crailing manse there is a similar spring. At Lessudden there is also a spring of the same kind in the minister's glebe. In Frith muir, near Lilliesleaf, there is a chalybeate spring; and another on the farm of Hermiston. In various other places of the county there are fountains—in times past, of great repute—now of little fame, and seldom visited. In Liddesdale there are several springs strongly impregnated with sulphur. One of these, situated in a morass on the farm of Thorlieshope, close on the border, is valuable.

* Statistical Account of the Parish of Cæstleton.

It used to be much frequented by persons afflicted with scrofulous and cutaneous diseases, till lately the proprietor of the lands prohibited access to the waters. This is much to be lamented, as great benefit was derived by many from drinking and using the sulphureous waters as a bath. It is the only spring in the district that can truly be said to be possessed of high medicinal properties. Many a cure has been performed by these waters when medicine failed to afford relief. On the farms of Sherbuttrees and Dinlabyre, and at Lawston, there are the same kind of springs, not equal, however, in virtue to that on the estate of Thorlieshope.

There are several holy or consecrated wells in the district which were frequented by diseased persons in those days when the clergy exercised a powerful influence over the minds of the people of the land. Around every monastery a number of these sacred wells were to be found, to which the priests ascribed miraculous cures. These wells became the resort of the afflicted, who, after washing and drinking the waters, left a part of their dress as an offering to the spirits of the well, and in token of the disease having passed away.* But about the beginning of the seventeenth century a number of unfortunate creatures were put to death for witchcraft and incantation, and against whom the fetching of water from wells and lochs, and offering a propitiation to the *genius loci*, formed *inter alia* a ground

* In Ireland the same custom prevails at the present day. Near the "Holy Wells" the bushes are covered with rags, and the ground around strewed with offerings.

of accusation against them.* At Melrose there are the wells of St. Helen, St. Robert, and St. Dunstan, said to have been used down to a late period, as a sovereign remedy for cholic; but now these sacred waters are sadly neglected. At Jedburgh there are no springs to which the term "Holy"

* On December 18, 1607, Bartie Patterson, tasker in Newbottill, was "Dilaitit of the crime of sorcerie and witchcraft, in abusing of the peopill with charmes and dyuerse soirtes of inchantmentis; and ministring vnder forme of medicine of poytaineable drinkis. Item for abuseing of the peopill with ane certane watter, brocht be him furth of the loche called the Dow loche, beside Drumlanrig, and curing of his awin bairne with the said loch watter, be wasching of the said bairne, at everie nuke thair of thryse; and casting in of the bairnis sark in the said loche, and leving of the sark behind him: affirming that gif any sould come furthe of the loche, at that time the patient waid convalesce, and gif no thing apperit to him the patient wald die: And for cayreing of the said loche watter to sindrie of the cuntry that war visseit with sickness or qualkais beistes war seik or foirspokin: speciallie for ministrating thair of to Alexander Clark, in Creuchtoun, for his health; be causing him at ilk time quhen he liftit the stoupe quharin it was to spaik thir woirdis: '*I lift this watter in the name of the Father, Some, and Haly Gaist, to do gaid for their helth for quhom it is liftit*;' quhilkis wordis sould be repetit thryse nyne times" The following sentence was pronounced—"to be wirreit at ane staik quhill he be deid: and thaireafter his body to be brunt in ashes."

On May 15, 1623.—Isabella Haldane, accused of witchcraft, confessed before a presbytery "that scho went silent to the well of Ruthuen and returneit silent, bringing watter from thence to wasche Johne Gowis bairne: Quhen scho tuik the watter frome the well scho left ane part of the bairnes' sark at it, quhilk scho tuik with hir for that effect; and quhan scho cam home scho weusche the bairne thairwith. In lyke maner scho confest scho had done the elyk to Johne Powryis' bairne."—PITCAIRN'S CRIMINAL TRIALS, vol. 11, page 536, et seq.

can with any degree of certainty be applied. A number of pure springs are in and around the burgh, and several of these on land at one time the property of the monastery, but none bearing the appellation of sacred. At Sickman's Row two fountains of pure water well out, which are popularly called Kitty and Cholic Wells. There can be little doubt that the former well was consecrated. The land from which it issues belonged to the abbey, and near to it the abode of the Leper. In the neighbourhood, and within the new boundary of the burgh, are the Allerly and Inchbonnie springs. Several fine springs are in the banks to the north of the burgh ; and there is one, not inferior to any in the locality, near the entrance of the Towerburn to the Jed. The braes around the town are composed of the old red sandstone rock, out of which gush the purest waters.

CHAPTER IV.

ITS ANCIENT APPEARANCE.

FROM the testimony of ancient historians and the topography of the country, it may with certainty be concluded that this island, which now presents to the eye such variegated and beautiful scenery, was in former times almost exclusively covered with woods, lochs, and fresh water pools. Cæsar expressly states that when the Romans had vanquished the Britons in battle, they always sheltered themselves in *miry woods and low watery forests*, that there was no pursuing them. The Siluris, when attacked by the Roman generals, Ostorius and Agricola, secured themselves in the same manner. It is also recorded of Venutius, the king of the Brigantes, that to secure himself from his enemy, he fled into the boggy forests of the midland part of his kingdom. Herodean also states, that it was the custom of the Britons to shelter themselves in the *thick forests*, which grew in boggy and wet places, and when opportunity offered, rush from their ambuscade, and cut off whole foraging parties of the unwary Romans. The Romans being so

harassed by this mode of warfare, and finding it impossible to attack them successfully in their strongholds, resolved to *cut down all the forests* which grew in wet and marshy lands. Orders to that effect were accordingly issued, and vast forests fell before the Roman axes. Experience, however, soon taught the conquerors that to clear away these fastnesses was no easy task. The undertaking proved more destructive to the Roman arms than the sword of the Britons. What with cutting down woods, making bridges, draining bogs, the enemy's ambuscade, and sickness, Severus lost in one campaign 50,000 men.

That this district of country was anciently covered with forest is undoubted. The great number of trees, and antiquities of various sorts found in its fens and mosses, furnish unquestionable evidence of its sylvan state. Medals and coins of the Romans have been found buried by a load of peat earth on a fertile soil. The stumps of trees being also found erect, fixed in the ground in a natural posture as when growing, evince that these fine forests were destroyed by the efforts of man when possessed with the frenzy of conquest. This idea is confirmed by our own early historians, who relate that the district was full of forests, abounding in all the wild animals which the country produced. A number of these forests were destroyed in the wars with England, and several also by the Scottish kings, with the view of expelling the marauding bands which infested them. In later times still, Jedburgh forest was accounted an impenetrable stronghold, under cover of which its lord often refused to obey the man-

dates of his sovereign, and bade defiance to the armies of England. About 1316, Douglas, having defeated the Earl of Arundel, and slain Thomas de Richmond and Edmund de Cleviland, Thomas, Earl of Richmond, to revenge them, led 10,000 men against him, while in the forest of Jed, and provided his men with axes to hew down the forest itself; but the Scots prevailed, and Richmond fell by Douglas's own hand. Here now only a few stately oaks, bearing evident marks of having stood the breeze of many centuries, rear their majestic heads among clumps of natural alder and birches, plainly indicating that other trees had once crowded the intermediate spaces. But the names of places in the district afford the most conclusive proof of its many forests. The river Jed derives its name from the woody country which it passes through; and it is thought that the people who first inhabited its banks obtained for the like reason the name of *Gadeni*—*i. e.* the people inhabiting the woody country. Between the rivers Jed and Rule the names of a number of places establish the woody state of the land. *Castlewood*, near Jedburgh, existed till the end of last century; *Wood-field*, near Mossburnford; *Wood-house*; *Thorterwood*; *Bush*; *Ashtrees*; *Broom-hills*; *Saughburnhaugh*, and *Fodderleebirks*, near Rule. Between the Jed and the Oxnam—the *Birks*; *Newbigging-bush*; *Uppertown-bush*; *Falla*, from Phala—the castle in the wood; *Brierlee*; the *Shaw*, and *Broombank*. The district of the Oxnam was formerly known as the *Henwood*, which afforded a rendezvous to the gallant borderers, when the war

cry of the Cranstouns resounded amongst the rocky banks of the Ouse. Between that stream and the Cayle—which, as already noticed, derived its name from the extensive hazel coverts that clothed the sides of its green hills—the land seems to have been well wooded. *Eckfoord*, near Teviot, derives its name from the oak forest which adorned the banks of the Cayle and Teviot. The name signifies the place where the Teviot was crossed—the ford at the oaks. *Easter Wooden* ; *Wester Wooden* ; *Philogar* ; *Placegateshaw*, from *Shaw*, a wood ; *Towngateshaw*. On the district between the Cayle and Bowmont there are *Callahope* ; *Woodyhope* ; *Crookedshaws* ; *Oakhope*, and *Woodside*. On the land lying between the Cayle and the Tweed and Teviot, there are *Broomcavers* ; *Eckford-mill* ; *Wooden* ; *Wester Wooden*, and *Easter Wooden*. On the Ale there were formerly extensive forests, as the names of places still show—*Woodhead*, near Ancrum ; *Bellshaws* ; *Ashyburn* ; *Falahill* ; *Shawburn* ; *Friarshaw*, near Lilliesleaf ; *Birkwood* ; *Ashkirk* ; *Headshaws* ; *Shielswood* ; *Calaburn*, Upper and Nether ; *Todshaw* ; *Todshawhaugh*, *Todshawhill* ; and *Girnwood*, between the Borthwick and Teviot. On the Slitrig—Back of the *Woods*. In the well-contested portion of the district lying north of the Tweed, between the Gala and Leader, the topography evinces that it was at one time nearly covered with wood—*Langshaw* ; *Allenshaws* ; *Hareshaw* ; *Threepwood* ; *Broadwoodhill* ; *Woodhead* ; *Weeplawwood*. Near Melrose the *Priorswood*,* which, accord-

* Miln's Melrose.

ing to Miln, gave a name to *Aiki*dean ; and on the southside of Bowden-moor there was the great deer park of Holydean, formerly full of old wood. In Liddesdale the names of many places are also derived from the woods which once adorned the margins of its streams and hillsides. On Blaeau and Stobie's maps are to be found *Shaws* ; *Copeshaw* ; *Abbotshaw* ; *Clintwood* ; *Foulwood* ; *Bygatewood* ; *Billetwood* ; *Woodside* ; and the *Birkholm*. In the channel of several of the rivers large trees have been found, confirming the belief that the country had been covered with wood. In the Lid, an oak, measuring twenty-six feet long, and ten feet in circumference, was discovered a few years before the minister of Castleton wrote his account of the parish. In the river Teviot, about the beginning of the present century, a number of large oaks were found at the mouth of the Jed. From these monarchs of the wood being found near to where the Watlingstreet crosses the Teviot, it may fairly be presumed, that they formed a part of the bridge by which the Roman conquerors passed the river to the northward. It is to be regretted, that the exact dimensions of these trees have not been preserved ; but they are said to have been very large, and that part of them were manufactured into furniture for the Earl of Minto, on whose lands they were found. In the neighbourhood of Holydean, oaks, firs, and birches, have been found fully eight feet below the surface.* In Eckford wester moss

* Old Statistical Account of Bowden Parish, XVI, 241.

have also been dug up large oaks, birches, firs, and roots of other trees. When the lake at Seraesburgh was drained, the same discoveries were made; and indeed, scarcely a moss or marshy place has yielded to the spirit of improvement, without giving up trees of almost every kind, roots, nuts, the horns of deer, and the remains of other wild animals that once roamed in the forests.

In addition to the evidence already afforded by the names of places, the early grants may be referred to as illustrative of the woody state of the district. Between the years 1153 and 1156, Malcolm IV. granted tracts of land *on the edge of his forest*, on the upper parts of the Alne, for improvement. And between 1180 and 1189, William the Lion gave *that* land which had then been improved, with certain easements in his "*extensive forests*" there, to the church of Glasgow, and to Orm of Ashkirk. Earl David granted to the abbey and convent of Selkirk, the privilege of cutting wood in his forest, for building and burning, as freely as he could do himself. David I. gave to the monastery of Melrose the privilege of taking wood from the *forest* between Leader and Gala; and the same monarch granted to the abbey of Jedburgh similar privileges in his royal *forests*. The same king conferred on the church of St. John, within the castle of Roxburgh, the title of his *copsewood* in Teviotdale. The example was followed by Robert de Berkley, who granted to the monks of Melrose the common easement of *fuel*, both in "*brushwood and in turbary.*" Gilbert de Umfraville granted to the monks of Kelso the tenth

of the foals of his breeding mares in the forest of Cottonshope; and Anslem of Mow gave the monastery of Kelso "*Howlet's burn, in bosco et plano.*" In 1235, Alexander II. erected the district between Gala and Leader into a *free forest*. Next year the same king granted to the house of Melrose "*ut terram suam de Moll haent in liberam forestam.*" The monks of Jedburgh had right to take wood from the *forest* of Jedburgh for all necessary purposes, and to pasture their beasts wherever the king's beasts pastured. Even at that early period *forests* are referred to as cut down. In an agreement between the monks of Melrose and Kelso, given in the chartulary of Melrose, mention is made of *forests cut down*, "*nemus scissum.*" Grants for a limited number of oaks, for a special purpose, are frequently found in the chartularies. These are observed very often to follow an inroad of the English; no doubt to assist in repairing the damages done by the enemy to the property of the loving subjects of the crown.

Before the introduction of coal into the district, wood was the principal as well as the earliest fuel. Even after peats and turfs began to be used in the reign of David I., wood continued to be burned in the monasteries, castles, and houses of the wealthy. A vast amount of wood was also consumed in the saltworks of the country, which, so early as the twelfth century, furnished a considerable revenue to the kings and nobles, and were a source of great profit to the monks. The chartularies of the various abbeys abound in grants of saltworks to the monks, and the neces-

sary privilege of cutting wood in the forests to “*sustain the pan.*” So great was the waste of wood in the manufacture of this article alone, that the want of it began to be seriously felt in the fourteenth century. Although fossil coal was known to the Britons, it does not appear to have been worked in Scotland till the end of the thirteenth century. In a charter dated in 1284, *peat* and *coal* appear, but it was not till the commencement of the seventeenth century that coal became the common fuel of this part of the island. The state of the roads restricted its use to the neighbourhood of the coaleries. It will therefore be seen that, independently of the destruction of the forests by the Romans, and afterwards by the English, who delighted to take their pleasure in the Scottish woods, there is no difficulty in accounting for the disappearance of the remainder of the extensive forests which at one time covered the land.

There are also abundant facts to establish the boggy and marshy condition of the district. The names of places throughout its whole extent afford the clearest evidence of its state. On the Tweed, opposite to Dryburgh, is the *Fens*, which owed its name to the marshy land with which it was surrounded. Near to it, on the north bank of the Tweed, is Merton, which derived its name from *Mereton*, signifying the dwelling on the lake. During the thirteenth century Roger de Quincy, Earl of Winchester, granted to the monks of Dryburgh the right of fishing in the lake at Merton. Morebattle is derived from *Merebottle*; the habitation on the lake. *Fans*, too, obtains its name

from the fenny district in which it is situated. Stockstruther is from *Stock*, a place, and *struther*, a marsh or swamp; the dwelling on the marsh.* *Lustruther* is the manor place situated on a bog or swamp. Palace from *palus*; a moist place. Renniston is written in ancient records *Raunesfen*, from its being then a marsh. Near Woodhead, Ancrum, there is a place marked "*Sea*" on a map published in 1770. *Moss Tower* is said by the Earl of Surrey to have stood in the middle of a *moss* when he overran Teviotdale. *Wester Moss* is in the immediate neighbourhood of the tower. There is *Lochend* near Longnewton. *Merwick* is to be found in various parts of the district, and which interpreted means the place or *vil* on the marsh. *Corsick* is descriptive of its position near wet land. *Blacklawmyres*; the *bogs* of the Black-law. *Marcheleuch* signifies the cleuch at the *mere* or loch; *Mereleuch*. In like manner *Fendyhall* denotes its swamps. The water of Kershope is named from the wet land through which it runs; *Corshope*. *Myredykes*; the dykes in the morass at Dead water. *Lochend*, near Jedburgh. Here there was a common on which the cattle of the inhabitants of Jedburgh had a right to pasture. *Mossburnford*, on Jed, and *Corsheugh* in the same locality, owe their names to a lake previously mentioned, which extended from the Jed to the Oxnam. On the Allen water there is *Moss-houses*,

* This word, it is believed, remains only in the topography of Scotland. In 1159, Malcolm granted a charter to the Monks of Kelso, conferring on them Traverlin, "*cum omnibus aisiamentis vicini Stodre quod cameri dicitur.*"

so named from the proximity of the dwellings to the moss : *Moss* Paul and *Redmoss* in the southwest part of the district. Several places bear the name of *Flatt*, and *Stank* is a common appellation.

The now beautiful district of the Merse is indebted for its name to its moors and mosses. Merse is derived from *Mere* ; a marsh, loch or morass, and which truly described its appearance in ancient times. We have seen that the lake at Merton was celebrated for its fish, and in which the holy men of Dryburgh had the privilege of netting.* The same monks had also a "*petary*" in *Fawns*, near Earlston, which they obtained from the generous Ada. They had also another "*petary*" in the same place, in the moss of Sir Adam Gordon. Richard de Fawyns gave them a right of "*turbary*" there. In Gordon the monks of Kelso and Dryburgh had rights of "*petary*;" and, in return, the monks of Kelso granted to Sir Thomas Gordon the right of burial in the cemetery of the abbey at Kelso. Roger de Burnard granted to the monks of Melrose a part of his "*petary*," in his moss at Fairneydun, with thirteen acres of land at his *vil* there. As the woods got thin, *petaries* became the frequent objects of grant to the abbots and convents. Even at this day the

* This lake was drained about the beginning of the present century for its shell marl, which was discovered under a deep covering of moss. It was about one hundred acres in extent, and the strata from seven to ten feet thick. It was drained by cutting a channel into the Tweed. A considerable brick-work is now carried on where the boats of the monks floated.

possessors of many of the villages, which formerly belonged to the religious houses, have rights of peat, and turf, and divot, in the neighbouring moors and mosses.*

The names of places are also very instructive in ascertaining the kind of animals which roamed in the forests and wastes of the district. In Teviotdale, there are on the Cayle, *Swinelaws*, *Boarhope*, *Wolfcleuch*, *Deerhope*, and *Hindhopes*. On the Oxnam, the *Swinesides*. On the Jed, *Swynhope* and *Hindalee*. On the Rule, *Wolflee*, *Wolfhope*, and *Hindhope*. In the upper parts of the district there is *Wolfcleuch*, near Robertson; *Todslaw* on the Teviot; and *Toderags* on the Bowmont. From remains found in fens and bogs, we are warranted in concluding that the wild bison herded in the forests and mountains of the district. If tradition is to be believed, other animals have existed in the county, of which there is now no trace, and which is here alluded to as helping to explain the state of the country in olden times. It is said that a great worm existed in the neighbourhood of Linton, at a place called the Serpent's Den, or Worm's Glen. According to tradition the serpent or worm laid waste the whole country around, killing man and beast, till it was destroyed by John Somer-

* In the Council Records of Jedburgh we observe the admission of a schoolmaster, by the advice of the Bishop of Caithness, whose salary was to be £100, of which £20 was to be paid by the Kirk Session; besides the augmentation by the bishop, and the quarter's wages, "and a cartful of turfs laid down at his door by the parent of each bairn." This was in 1624.

ville, falconer to William the Lion, which obtained for him the barony of Linton. That the worm was possessed of the power, or produced such injury to the country, as is ascribed to it by the tradition, few or none will believe; still, when it is considered that at this day, and under a different clime, a savage animal spreads terror and alarm through a whole district, we are not inclined to be altogether sceptical. The place where this serpent is said to have lived would, at that time, be a swamp entirely surrounded by lakes, and peculiarly adapted for the bed of such a reptile. In all likelihood it was one of those disgusting animals which are frequently met with on the margins of lakes, and in the marshy ground of every newly inhabited country.


The abbots, who kept numerous flocks and herds at their various granges throughout the district, had great difficulty in protecting them from the wild animals. But when they set *gins* to catch the wolves, game was often snared instead, which caused serious disputes with the nobles, who set a high value on the game. The remains of deer are often found in the mosses. When Linton loch was drained a deer's head was found in a good state of preservation, and said to be the finest specimen in the kingdom. In Doorpool moss were found horns of the red deer, of gigantic size, finely preserved;* and, opposite to Falside, horns of the same animals have been washed

* These horns were presented to Sir Walter Scott by the late Robert Shortreed, Esq., Jedburgh.

out of the moss by the Jed. While the workmen were engaged in digging the foundations of the new damdyke across the river at Jedburgh, they came upon the skull and horns of a roe deer. But it is unnecessary to illustrate the ancient appearance of the district with further notices of this kind. What has been advanced is sufficient to show that it was covered with forests, lochs, and marshes, when the Roman eagle first appeared on the heights of the Cayle, and had the same features at the period when the Douglas and Percy contended for supremacy in Teviotdale.

CHAPTER V.

ITS GEOLOGY.

T has long been the practice to divide Scotland, when viewed in reference to its Geology, into three great sections, each of them characterised by marked features of distinction. These are the northern division, whose rocks and formations constitute it essentially a primitive country; the central division, comprehending the great basins of the Clyde, Tay, and Forth, which is a secondary system; and the southern division, which is chiefly a transition country. The latter may be considered as bounded on the north by an ideal line, running obliquely across the country in a north-east direction, from near Girvan in Ayrshire, to the neighbourhood of Dunbar in Haddingtonshire. Lying in the south-eastern part of this great southern land, and stretching from where it touches upon the English border, to a point so far north as to occupy considerably more than one-half of its breadth, the county of Roxburgh presents us, not only with the most characteristic formations of the transition series, but with examples of nearly all of these that are found in the country. On the north-east, where it sinks into the rich and level

country which lies towards the sea, it partakes, in its coal formation, and accompanying trap, of the character of a secondary district; towards the south-west, rising gradually into the high mountainous ridge which separates it from Dumfries-shire, it presents in strong development the most marked phenomena of a transition country. The greywacke and associated clay-slates which occupy such an extensive area in the southern division, form the west side of the county, and extend nearly to its centre, which is their line of termination in an eastern direction. The uniformity of geological structure, observable in some of the adjacent counties, such as Selkirk and Peebles, where the greywacke occupies almost the entire surface, gives way, in this county, to an interesting variety, arising from the presence of the old red sandstone, the porphyry of the Cheviot and Eildon hills, and the coal measures. These circumstances have recommended it to the attention of geologists, and it has been made the subject of two separate surveys by gentlemen eminently qualified for such an undertaking.*

The superficial aspect of the county does not fall within the scope of the present chapter to describe; but as the external form of a country is intimately connected with its internal structure, occasional allusion to peculiarities in the former will not be consider-

* Geological Account of Roxburghshire, by DAVID MILNE, Esq. *Transactions of Royal Society of Edinburgh*, vol. xv., p. 433.

On the Geology of Roxburgh, by PROFESSOR NICOL. *Transactions of Highland and Agricultural Society of Scotland*, 1845.

ed out of place when treating of the causes to which they are owing. The great valley of the Teviot, which formerly gave its name to the entire district, occupies the centre of the county, and the course of the river through it is remarkably direct to the north-east. This direction it receives from the prevailing disposition of the greywacke rocks; and its tributaries are influenced by the same cause, joining it at an angle more or less acute. When that rock becomes supplanted by another formation, the affluent streams are more devious; and when the disturbing influence of the Cheviot porphyries comes in, not only do the tributaries considerably change their direction, but the main stream undergoes the only important irregularity it presents throughout its whole course. The valleys of the Tweed and Liddle are towards the outskirts of the county; the latter, running due south, is a portion of a different system, and though geographically comprehended within this county, belongs geologically to the basin of the Solway.

On the south and eastern sides, the county may be said to be set in a frame of mountains, some of them of considerable elevation; and these are continued across the northern extremity of Liddesdale, forming the ridge whence the water flows in two opposite directions. The hills in the greywacke district, when composed of that rock, form elongated masses, generally of not very great elevation, lying in a north-eastern direction; but nearly all the insulated heights, throughout the whole county, are composed of erup-

tive masses of trap, generally a very dark augitic greenstone. In the porphyritic districts, the mountains are also of porphyry, and present the characteristic forms of that rock.

Among the stratified rocks of the county, we find the greywacke and accompanying clay-slate, the old red sandstone, and the coal formation, as represented by the Kelso and Liddesdale sandstones. The eruptive or igneous rocks are the various kinds of trap and porphyries. We shall consider each of these in succession.

The greywacke is by far the most extensive of the sedimentary deposits of the district. It occupies the whole of the western side, where it borders on Selkirkshire, gradually extending itself towards the south, and sending out an irregular mass which runs southward to Ernton-hill in Liddesdale, and northward to the vicinity of upper Crailing. At one point, a little to the south of the sources of the Jed, it almost intersects the county; and thence, northward, it interposes, in an irregular elongated mass, between the porphyry and old red sandstone formations. Where its boundaries do not coincide with those of the county, they will be more particularly specified in pointing out the topographical distribution of the adjoining formations.

In speaking of the greywacke formation, it must be understood that we include under that name not only the compact rock to which that term properly applies, and greywacke slate, but also clay-slate, which constantly occurs in connexion with them.

The clay-slate is no doubt in its lithological character essentially an independent rock, but it is not only intimately conjoined and interstratified with the greywacke, but the latter passes so insensibly into greywacke-slate, and that again into clay-slate, that it is often difficult, or impossible, to point out the line of boundary between them.

In all the three great geological divisions of Scotland, the northern or primary, the central or secondary, and the southern or transitional, greywacke may be observed to present certain modifications of character. In the district under review, it is more distinctly stratified than it often appears further to the north, the grain finer, the beds thinner, and the tendency to a slaty structure more decided. The rock may be described as an aggregate of clay-slate, grains of quartz, scales of mica, and occasionally fragments of felspar and jasper. It often assumes the form of a coarse conglomerate, the granular structure so large that the separate ingredients can be readily detached and examined apart; in this state it is found a few miles west from Galashiels; it is rare, however *in situ*, in Roxburghshire, although specimens of coarse grain are frequent in the beds of the larger rivers. Its appearance, within the locality to which our remarks are restricted, is remarkably uniform, and it may be described as a rock composed of fine grains of quartz and clay-slate, with a sufficient intermixture of mica-scales, to give it a glimmering lustre, and a slaty structure. It is for the most part of a bluish-grey colour; but the action of foreign

causes has given rise to a variety of tints. Sometimes it is impregnated with iron, when it becomes red; at other times it has a mottled appearance; and a greenish-yellow tinge is also occasionally observable. In places where the greywacke joins the redsandstone, both rocks become so assimilated that it is difficult to distinguish them, at least in small specimens. The interstratification of the clay-slate affords, however, in most cases, an available means of discrimination.

The clay-slate is generally in thinner layers than the greywacke, and often, as it were, compressed between the strata of the more massive rock. It is almost wholly composed of clay, with a little mica, and a sprinkling of quartzoe sand. The prevailing colours are various shades of grey or brown; and it is liable, from accidental causes, to assume all the different tints of the associated rocks. Mr Nicol mentions that the slate found near the trap at Rink, above Edgerston, is of a greenish-white colour, with a greasy feel like soapstone. It is found in two places in thin layers much cracked and broken, and sometimes slightly curved. It is sometimes, in this locality, curiously striped with parallel bands of a darker colour, resembling a blade of grass with a strong vein in the centre. This bears some resemblance to the impression of some fossil, but is more probably the result of igneous action. In general, the slate is very fissile, readily splitting into a great number of thin plates; it is more easily acted upon by the weather than the compact greywacke; and in an exposed surface of rock, or one occasionally under water (as in

the bed of the Teviot,) it is usually worn a little down below the general level. In its relation to the other rock, a frequent arrangement is for a compact portion of greywacke of some width to occupy the centre; this gradually, towards the sides, becomes somewhat schistose, and the process goes on till we come to fine slate.

These rocks, almost in all instances, are very distinctly stratified, and the direction of the strata is almost uniformly east and west, seldom varying from it above a few degrees. The inclination, or dip, is commonly in a southerly direction; but in the great majority of instances the strata approach to vertical, and in not a few cases are completely so. Examples, however, occur of much lower angles; and at Broadly Hope, near Hermitage, and Carter burn, a little above its confluence with the Jed, the rocks are very nearly horizontal, a singular deviation from the normal position.

The projection upwards of these vertical, or nearly vertical, masses of stone, rising frequently above the surface, has determined the conformation of the general outline of the greywacke district. The strata may be seen forming the summits of the high ridges towards the sources of the Teviot; and where the hills have been opened for quarries, especially at a high elevation, as on the hill above Caerlanrigg, the stone is loose and brittle, shivering into fragments on being displaced. In many places the elevated ridges formed by this rock are small and numerous; and, where the ground is cultivated around them, they ap-

pear like small islands dotting the surface. This is well exemplified on a farm called, from this circumstance, the Knows, near Kirkton. On a larger scale, the same thing may be seen in the numerous eminences which surround Hawick, and in many other places. The superficial coating of soil and alluvial matter is, in such cases, very thin, and merely softens to the eye without materially altering the contour of the rocky skeleton.

These strata often exhibit a great variety of flexures and contortions, sometimes produced by obvious causes, at other times when no ostensible reason can be assigned. They appear to have been subjected to some disturbing action of a powerful kind, probably a short time after the period of their deposition.

The two simple minerals which occur in greatest abundance in connexion with this formation, are calcareous spar, and quartz. They generally appear in the form of veins; and in many instances in such abundance as to form a complete net-work on the surface of the rock. This is particularly the case with the calcareous spar, which forms veins varying in thickness from two to three inches down to the tenuity of a slender thread. These white lines are very distinctly seen in water-worn and partially polished fragments of greywacke, and give the stone a curious and often beautiful appearance. The spar is frequently tinged of a fine red or rose colour, which is caused by the presence of red hematite. The quartz occasionally forms layers arranged conformably with the strata, but more frequently it occurs in veins

traversing the stone like the calcareous spar: it sometimes assumes the fibrous structure and purple tint characteristic of amethyst.

The whole of this great formation, as it occurs in the south of Scotland, may be said to be poor in organic remains. Very distinct impressions of plants have been discovered in the Jed where it passes the burgh of Jedburgh, and similar impressions have been seen near Harden-mains, on the Oxnam. Professor Nicol also speaks of indistinct carbonaceous impressions, something like those of plants, occurring at Riccarton-burn, on the south side of Ernton-hill, in Liddesdale.* Neither are these rocks in any way remarkable, in this locality, for their metalliferous properties; although, in some of the adjoining districts they are well known to afford pretty rich veins of lead, copper and iron. Small portions of galena are said to have been found near Langholm bridge, and veins of hematitic iron ore are not rare.

The pebbles which cover the bed of the Teviot are chiefly water-worn fragments of greywacke. Below Hassendean-burn they are mixed with a great variety of rounded stones from the conglomerate, which forms the base of the red sandstone; but higher up the stream, and particularly towards its source, the channel consists almost wholly of flattish oval or rounded pebbles of greywacke, pretty uniform in size. When

* Organic remains have been found in a quarry situated in this formation at Greiston, near Traquair, in Peebles-shire; they are principally graptolites. A few other localities have been mentioned as fossiliferous.

washed by the current these become smooth on the surface, and very free from impurities, and tend materially to preserve the crystalline transparency of the water, for which the Teviot has been celebrated. Its "silver tide" can thus be traced, at least in part, to geological causes.

This rock is much used in the districts where it abounds, as road-metal, a purpose for which it is well adapted. In places remote from the sandstone formations, it is also much employed for building, and is considered a good building stone. Its sombre hue, however, when in a mass, renders it not very agreeable to the eye; this is partially relieved by facings of sandstone, so that it acquires the neat and well defined appearance of a dark substance, set in a white frame. But a more serious objection to it, as a building material, arises from its *cleavage*; for it is crossed by a system of rents, parallelly arranged, running athwart the direction of the strata almost at right angles. These again are occasionally traversed by another series of rents, so that the stone divides into cubical or rhomboidal pieces. These rents sometimes open considerably after the stone has been placed in its position; and hence it happens that scarcely any building composed of greywacke, in the upland parts of the county, where it is chiefly employed, are capable of excluding the rain.

The appearances presented by this rock at its point of junction with the superjacent red sandstone, will be afterwards noticed.

A deposit which, though not so extensive, is of

more interest to the geologist, than that we have just considered, next claims our attention. Although it continued till lately a matter of doubt to what member of the series of geological formations it properly belonged, recent discoveries enable us, without any hesitation, to classify it with the old red sandstone. It forms an irregular quadrangular area towards the centre of the county, emitting two angular projections from its southern extremity, and interrupted in the middle of its north-side by an intrusion of trap rocks. Regarding it, as its relations to the subjacent rock fully authorise us to do, as occupying a kind of basin in the greywacke, the edges of the basin may be described as touching upon the following places, proceeding from the north-western extremity southward, and returning to the same point: St. Boswells, Belses, Hassendean, Southdean, Old Jedburgh, Upper Crailing, Mainhouse, Sunlaws, Mounteviot, Ancrum; whence northwards to the Tweed, which forms its boundary as far as it belongs to the county of Roxburgh. That it fills a kind of trough or depression in the greywacke is apparent from this, that when it is cut through, which it is even at its greatest depth by the river Jed, the greywacke is exposed as the subjacent rock.

In this deposit, as it presents itself in the district specified, three well-marked modifications of the rock occur, which separately claim our attention; namely, the conglomerate; the dark brownish-red earthy-looking mass, forming the "scours" which are so conspicuous on the banks of rivers; and the compact red

and white sandstones, in the higher parts of the country used as building stone.

The conglomerate, the lowest member of this upper series, may be best seen about the outskirts of the formation; also on the Tweed below Melrose, and occasionally in the course of the Jed; and there is an extensive display in the glen formed by the burn which runs into the Teviot at Hassendean, where the formation terminates to the westward. In the last mentioned locality, the conglomerate may be seen along the whole course of the stream, and at one spot it forms a lofty scaur, perhaps 60 or 70 feet in height. The agglutinated boulders are generally from 1 to 4 inches in diameter, rounded and rubbed smooth, and consist of a great variety of different rocks. Quartz,* often coloured more or less deeply with iron, porphyry, greywacke, felspar, and flinty-slate, are most frequent; and they are imbedded in a dark red or yellowish basis of an argillaceous nature, often very hard. Many of the rounded stones and pebbles which cover the bed of the Teviot are derived from this deposit; the cementing medium gives way to the action of the water, and the stones are left free. We can thus account

* The white quartz pebbles scattered so profusely over the face of the district are chiefly derived from the conglomerate, and as they originate in a local peculiarity, they are distinguished by a local name. Throughout Roxburghshire they are known as *cow-lady-stone*, which Dr Jamieson supposes to be a corruption of the French word *caille-teau*, a chuck, or little flint stone.— We cannot help thinking that it must have some other origin.

for the immense number of stones occurring in the beds of many of our rivers, of a kind, such as the quartz, different from any fixed rock now found within a remote distance. Neither do they owe their rounded shapes and smooth surfaces to the action of the rivers which now roll them in their currents, for they entered them nearly as they are, but to the redundant waves which washed the beach of some antediluvian sea. These conglomerates present themselves in huge masses, as in the precipice referred to, the harder portions prominent, and the softer receding, and there are occasional rents which break up the continuity; but though these are occasionally longitudinal, they can scarcely be regarded as signs of stratification. The materials of these aggregations must be derived from the disruption of rocks existing before the old red sandstone: when they are brecciated and angular, as is sometimes observed to be the case, they are probably not far removed from their original site; but when bearing obvious marks of attrition, they are transported from a distance, for we find them resting upon beds of fine-grained sandstone, and even enclosed within its strata.

Where the old red sandstone formation acquires its greatest depth, the largest proportion of it consists of arenaceous and marly clays, forming a dark red or brownish mass, more or less indurated. In many cases it can scarcely be considered as hardened into rock, but in general it is more or less so, though soft and incoherent, crumbling into small pieces when removed from its bed, or resolving itself into earthy

matter, under the action of the weather. Among this, more coherent beds, some of them acquiring a considerable degree of hardness and consistency, are frequently interspersed; but the layers are in most cases of no great thickness. The dark mass is traversed at intervals by narrow layers of a whitish, yellowish, or bluish-grey colour, which contrast strongly with the general hue, and resemble the bands of light coloured stone, which we sometimes see running along a dark building. The thin beds, which are somewhat harder than the rest, project a little from the surface, and form a narrow ledge; but the rock is never of sufficient coherency to support itself at any distance from the main mass, and this, together with the tendency of the weather to reduce the whole surface to a pretty uniform level, renders precipices composed of this kind of sandstone strictly mural, rising perpendicularly like a wall. Examples of this modification of the rock are best seen on the banks of the rivers tributary to the Teviot, particularly the Jed, Rule, and Ale: good sections are also exposed in Denholm-dean, and many other places. These rivers descend from a somewhat elevated part of the country, and, when flooded, flow with great impetuosity, carrying large stones and gravel along with them, so as to justify the poet's description of one of them:

Between red ezlar banks, that frightful scowl,
Fringed with gray hazel, roars the mining Roull.

Their action upon the soft sandstone which forms their bed, must necessarily therefore be powerful, and they have, as already mentioned, actually cut through

the entire deposit in several places. Its whole depth is thus exposed to view in a perpendicular section; and the precipices, or *scours* as they are called, so formed, are often of great height, and very striking objects in the scenery of the district. These strata are very uniform in character, and almost invariably horizontal, or with a very slight inclination. Occasional fissures are met with, running across the beds; and two very curious slips occur in the high banks of the Jed above Fernihurst. Figures of these may be seen in Professor Nicol's Essay. In one instance the strata have been raised upwards in an elongated curve, and meet at a vertical line. In the other case, the beds have been elevated in a similar manner, and their elevation has left a wedge-shaped opening between them, into which other portions of the rock have slipped down and filled the hollow. At other points in the river's course, disturbances of a similar kind may be observed, and also at some distance from the river, as near the road to Hunthill. Wherever the sandstone comes in contact with the subjacent rock, irregularities in the beds, and a partial exchange of characters, never fail to take place. This is particularly observable at the junction of the two formations a quarter of a mile above Jedburgh, a drawing of which was first given by Hutton in his Theory of the Earth. Not far from Fernihurst mill the strata seem to have been elevated in one point, whence they dip in three directions. It is not easy to account for the manner in which these very local elevations have been produced. The upheaval of some underlying rock

would have caused an irregular break among the strata, rather than the uniform curves we now witness; and if we have recourse for an explanation to the notion of expansion or contraction among the rocks themselves, it is impossible to conceive how a cause which must have been general in its operation, should have manifested its results comparatively so seldom and so locally.

The colouring matter of this formation is peroxide of iron, and an immense quantity of that mineral must have been diffused in the fluid from which the sandstone was deposited: the quantity, however, must have differed greatly at different periods, from the variety of degrees in which the strata are impregnated. Considering the rock as it occurs in this neighbourhood, the deeper the strata lie, in general, they are the more deeply tinged, as if the greater portion of the suspended mineral solution had sunk downwards. At all events the upper series of strata are freest from it, some of them being yellow, and many of considerable thickness entirely white. Conformably with this fact, we have found that it is chiefly in strata of the two colours last named that organic remains occur, it being well known that this metallic impregnation is deleterious, or even destructive to vegetable and animal life.

The lighter coloured and upper beds just alluded to, which we now proceed to consider, are the most interesting, as well as the most useful, portions of this formation. They occupy the higher points, often in beds of great thickness, and the quarries which have

been opened at numerous places, for example, at Belses, Lanton-hill, near Jedburgh, Denholm-hill, &c., afford ample facilities for examination. As the quarry at Denholm-hill is the most considerable of these excavations, and as we have had more frequent opportunities of examining it than the others, we shall describe it with some degree of detail, more especially as what relates to the natural history of the rock in this place, will apply more or less to the other localities.

In the upper part of the burn which has formed the romantic wooded glen called Denholm-dean, we find a deposit of the conglomerate, and further down, high scours of the deep red crumbling beds. From this point the ground rises gradually to Denholm-hill, which is about a quarter of a mile distant, and this is composed of compact white and reddish sandstone. This may be regarded as the order of arrangement which generally prevails among the different modifications of the formation.

Three excavations have been made in the hill, but only one of these is now wrought, and it is called the white quarry to distinguish it from a red one some distance to the west. This opening has been long wrought, and is of considerable extent, sometimes as many as 60 workmen being employed, and for a considerable time back the average number has not been under 50. The best portions of the workable rock are a good way beneath the surface; and, on examining the cut which has been made to reach it, we find the following arrangement of strata. Below the surface-



*Section of the upper part of the shell of
from North Carolina*

soil there are about five feet of subsoil mixed with fragments of sandstone, and terminating in a narrow irregular band of loose broken slabs. Beneath this there is a deposit about 10 feet in thickness of coarse earthy and slaty matter, of a deep reddish-brown colour, being deeply impregnated with iron, which forms a kind of incrustation on some parts of the surface. This is succeeded by narrow horizontal bands of whitish sandstone, soft and friable. Five or six feet of pretty compact and indurated rock lie below this, when we come to the liver rock quarried for building stone. This is evidently of considerable extent, and may be raised in blocks almost of any required dimensions. The grain is generally fine, and the surface takes a good polish; the colour rather pure white, but almost invariably with a tinge of green more or less deep. The upper beds appear to be softest, the underlying ones are frequently very hard. Even in the most compact portions of the rock small nodules of greenish or brownish slaty matter frequently occur; in the softer portions this is so frequent as to give the rock almost the appearance of a conglomerate. A large quantity of green earth (chlorite) must have been suspended in the waters from which these rocks were deposited, for it not only, more or less, pervades the whole mass, but in the more slaty parts it forms a thick coating, mixed plentifully with scales of mica between the layers, and at this point the slabs are easily split. The mica is also general throughout the rock, but in very minute scales. Small blackish specks also prevail, and, on the smooth surfaces, dark incrustations

like the impression of a moss, which is probably the dendritic appearance which iron is apt to assume in such circumstances. Although the rock is generally white in this place, strata occasionally occur more or less tinted with reddish-brown.

The quarry which yields the red stone is about half a mile further west, on the same ridge, but situated somewhat lower. The stone is similar in texture to that above described, but for the most part it is brownish-red. The rock is very thick; the dip inclining somewhat to the north-east; but as there is a slip in the strata, it seems to vary in direction. The rock is often streaked with dark lines, and variegated with different delineations, so that when polished it has a very curious and often beautiful appearance. The chloriteous earth has been deposited here in great abundance, most of the slabs presenting a thick incrustation of bright green glimmering with mica. No other substance of a mineral nature has been observed either in the red or white sandstone, except a few veins and incrustations of calcareous spar. Ripple-markings are occasionally seen here; and we lately observed the entire surface of a very large slab marked in this way in a very singular and beautiful manner. The sand composing the general surface had been mixed with green earth, and the undulating ridges are entirely of a bright green colour. After these had been formed, the water appears to have taken up a quantity of red earth, and, in moving again over the ridges, to have deposited it in the hollows left between them. The surface is there-

fore covered with a series of green and red-waved parallel bands, as distinct and regular as if they had been the result of some artificial process.

The apparent absence of organic remains has often been mentioned as one of the most marked peculiarities, not only of the sandstone in this locality, but of the formation generally throughout the country. The investigations of Mr Hugh Miller, and many others, have long since shown that this is far from being the case, and that, in fact, the formation is very rich, especially in ichthyolites, many of them presenting the most extraordinary forms of primordial existences. In this respect the Roxburghshire old red sandstone is of course deficient compared with that of the north of Scotland, which is of so much greater extent, and embraces a much longer period of time; but at many different points, remote from each other, numerous and distinct remains of the most characteristic organisms have been discovered, proving at once that the formation is everywhere the same, and that it is the old red sandstone. Considering the great abundance in which some of these occur, it is not a little surprising that they should have escaped the notice of the able geologist to whom we are indebted for the most recent survey of the county, more especially as some of them had been previously indicated by Mr Milne.

These remains we shall now notice. They are of two kinds, *animal* and *vegetable*.

The existence of molluses, crustacea, reptiles, and fishes, at the time of the deposition of this sandstone, has now been sufficiently proved. That the latter should

have existed at an early era, in vastly greater numbers than other vertebrates, is what might be expected from a variety of causes. In the present day they are greatly more numerous than any other class of the higher animals, amounting to no fewer than 9000; and 1800 fossil species are now known.* Of these 105 species, or, if we include doubtful species, 151, belong to the old red sandstone. All of them, however, with very few exceptions, are confined to the middle and lower divisions of the system, which have no representatives in the south of Scotland. The numerical proportion which we now observe, they have maintained, therefore, in the primeval world, which might have been expected from the circumstance that the ocean then occupied a vastly greater space than it now does, and was scarcely broken up into seas by the intervention of extensive continental lands—it was, therefore, the principal abode both of vegetable and animal life, and its appropriate inhabitants form the chief remains of these eras now to be met with in the deposits formed from its waters.

The most interesting remains of this kind hitherto found in the Roxburghshire red sandstone, are those of the winged-fish, (*Pterichthys*) and of the more highly organised species named *Holoptychius*. The

* Most of these have been discovered by M. Agassiz. Cuvier was acquainted with only 92 distinct species; by the researches of the distinguished naturalist just named, the amount was raised to 1600. The enumeration given above is that of M. Marcel de Serres, in his interesting Lecture, *De l'ancien monde comparé au monde nouveau*, published in the French "L'Institut," April, 1854.

former is confined to this formation, and the latter is regarded as the most characteristic fossil of its upper beds; their occurrence, therefore, removes all doubt as to the precise nature of this formation, and definitely settles the question as to its geological relations. The rock in which the pterichthys occurs is a yellowish-white sandstone, in the neighbourhood of Ferniherst. The specimens are not numerous; and although they are in a fragmentary state, yet the fragments are distinct and well preserved, and appear to belong to several different species. One species has been identified by Mr Hugh Miller, so well known for his successful investigation of this formation, and has been named *pterichthys major*.* Two abdominal, or rather thoracic, plates remain entire, and a portion of one of the fins or paddles. The colour is a reddish-brown, occasionally tinged with purple, and portions are bluish-white. The whole surface is strongly granulated. Calculating the entire proportions of the animal from the parts preserved, it could not be less than two feet in length, by about eight inches broad. These are probably the greatest dimensions which these anomalous fishes attained, and the different species range from that size to an inch in length.

In this specimen the fin-like appendages are broad and strong, and still continue to dilate to the point where broken off. It is difficult, on examining them,

* The dotted lines indicate what is supposed to have been the general outline of the figure.

to acquiesce in M. Agassiz's opinion that they were solely weapons of defence. They nearly correspond in position to the pectoral fins of ordinary fishes, though placed nearer the head; and we cannot but suppose that they would assist in supporting and balancing the anterior part of the body, which is massive and heavy, and also in guiding the direction of its movements under the impulse given to it by the tail. This supposition is quite consistent with the belief that they may have been also used, when occasion required, as defensive weapons.

A specimen has been obtained from the same locality which differs considerably from all the specimens referable to this genus we have examined or seen figured. It is apparently the dorsal portion of a species allied to pterichthys, but the absence of all other parts prevents its character being determined. The surface is very convex, divided into several areas by a sutural line down the middle, and two or three transverse lines. The colour is bluish-white, the whole surface distinctly shagreened or granulated. If the gibbosity in this example has not been caused by some accidental pressure at the time of its interment, it will very likely be found to constitute a separate genus.

Other remains from the same quarter belong to pterichthys, or the nearly allied coccosteus; but they are too imperfect and fragmentary to enable us to reconstruct the external form of the animal so far as to determine the species.

The genus *holoptychius* contains other examples of

those singular forms which peopled the wide-spreading ocean of the pre-Adamite world. It indicates a great advance in organisation from pterichthys; presents the general outline which we now associate with the idea of a fish; and has a similar covering of scales. It is from the peculiar character and consistency of these scales that we derive such frequent indications of the prevalence of the fish, at the time when the upper beds of the old red were deposited. Forming strong, thick, elliptical plates, internally of bone, and protected externally by a coating of enamel, these scales were admirably fitted to resist destructive agents, both mechanical and chemical, and being probably easily detached when the animal was dead, they seem to have been scattered abroad in great profusion. It is usually impressions of the scales that occur, with whitish opalescent animal matter adhering. The figure on the plate will give a good idea of their appearance. The surface is covered with large undulating furrows and ridges, often running into one another, and breaking down near the border into detached tubercles. The style of sculpture and enamelling affords a very characteristic example of that class of fossil fishes, which M. Agassiz names *Ganoid*. The size of these scales varies from somewhat more than an inch to upwards of three inches in length.

Along with these scales, tuberculated plates, and impressions of plates, have occurred, which are probably portions of the occipital bones of the fish. Scales of a different form and character as well as of much smaller size, have likewise been met with in

various places, and probably belonged to different species of holoptychius, for no fewer than six species of the genus have now been determined. It may be observed, at the same time, that, in the same species, the scales must, for obvious reasons, have varied greatly in size and other conditions, in adaptation to the different parts of the body which they were intended to protect; and we must not therefore be too hasty in inferring specific distinction from this circumstance alone.

The presence of these scales may be discovered wherever the sandstone is exposed to any extent, almost over the whole area of the formation in the county. They occur either as insulated specimens in the more solid rock, or mixed up with the red fragmentary matter forming thin beds. As localities which have afforded them in the former way, we may cite, Lanton-hill, Tudhope, Fernherst, Denholm-hill, Troney-hill, Sunlaws-quarry, and Plewlands, near St. Boswells. It is in the bed of Rule water that we have chiefly observed them occurring in beds. Where the strata are exposed on the banks of this stream, we frequently observe one of them to consist of a coarsely granular greyish-white rock, of a pretty compact texture, having both above and below it a thin layer of incoherent reddish matter. This is locally known as the *dent-band*, and is the chief repository of these ichthyolitic remains. They are disseminated through the solid portion of the rock, and a fragment of it can seldom be seen in the channel of the stream without affording indications of



Fig. 1.



Fig. 2.

*Fossil Fish of the Genus Pterionchelys,
from the Sandstone of Fernlehorst.*

PLATE 7.



Fig. 1



Fig. 2

These plants were from the Banksia of
the low hills

them; we lately noticed a few masses lying in Bed-rule quarry, which contained them in abundance. The accompanying strata of dent are often so filled with them that they may be called fish-beds. The scales are much broken and comminuted, and although a continuous edge may be frequently observed of two inches in length, on being displaced it breaks into fragments along with the crumbling matter to which it partially adheres. Where these deposits are most fossiliferous, the animal remains compose a considerable proportion of their contents. They will probably be found to contain also teeth and bones of the head of *holoptychius*; although these, from their greater weight, are less transportable than the scales, and would probably be deposited for the most part at a lower level.* These beds may be observed at various points in the course of the Rule, and they have likewise been found nearly as far as the southern extremity of the formation, in the vicinity of Leap-hill. We last examined them in a series of the strata cropping out on the northern bank of the river, just above the old quarry near the bridge at Spittal. Apparently the same strata, dipping to the north-east, which is the normal direction throughout the basin of the Rule, are well exposed on the north bank of the Teviot, where the river, suddenly turned northward by the embankments below Menslaws, strikes against the

* We possess a very distinct relict of what appears to be the jaw bone of a fish, from the sandstone of Troney-hill quarry. It is about two inches in length, and had a serrated process attached to it when first observed, but which afterwards crumbled to pieces.

high bank a little above the farm house of Barnhills. Here we again meet with a good example of the dent band, and the stratum is found well filled with scales, a few feet above the level of the river, surmounted by a layer of massive rock, which bears impressions of scales on its underside where it projects beyond the general level.

Similar fossiliferous strata will in all probability occur in the beds of the other rivers intersecting the sandstone; particularly in those of the Jed, where the entire depth of the formation is in several instances exposed to view.

It would appear to result from the facts above detailed, and from others elsewhere determined, that neither the pterichthyes nor holoptychii, considered as genera, are so distinctive of the lower and upper beds of the formation as was at one time supposed. Of the ten species of the former now ascertained, *P. hydrophilus* alone has been regarded as pertaining to the upper beds. From what has been stated above, it appears that *P. major* must now be conjoined with it, as ranging from the lower to the very highest limits of the formation, and where it begins to show points of assimilation to the coal measures. Holoptychius, now containing six species, seems, under different specific forms, to pervade the whole system; and although remarkably distinctive of it as a system, it has ceased to afford marks of equal value for discriminating the different subordinate formations of which the system consists.

Remains of vegetables are by no means few in

number; and we think it likely that many species will yet be discovered of a higher order than were supposed to have existed at this early period of the world's history. As might be expected, the relicts of marine vegetation most frequently present themselves; and of these the impressions are generally obscure. One of the most plentiful and distinct is represented by the accompanying figure. (*fig. 1st.*) In the red quarry at Denholm-hill, a stratum of soft yellowish sandstone occurs, about six feet below the surface, which contains impressions of this plant in considerable quantity. One or several linear stems diverge from a point, and throw off as they grow upwards, at acute angles, branches or leaves very similar to the stem, which are in their turn sub-divided into others. The width of the stalks is generally about a quarter of an inch, the length often a foot, and the substance of the plant is frequently inclosed, but completely converted into stone. The colour is brown, blackish-brown, or greyish. It occurs also in the white stone quarry, in the form of carbonaceous impressions. There can be little doubt that this is a fucoid plant; the general mode of growth greatly resembles that of certain sea-weeds; and in some specimens we have seen the branches dilated a little at the extremities, as those of living fuci are sometimes seen to do, in order to afford space for the fructification. It is deserving of remark, that the plant is seldom observed lying horizontally on the rock in a direction parallel with its stratification, but rising up through the layers so as only to be seen when the stone is broken across;

as if it had been standing erect or kept buoyant in water, while the stony matter to which it owes its preservation was deposited around it.

A very distinct vegetable impression presents the appearance represented by *figure 2*. A slab of sandstone, while in a soft state, has received the impression very deeply, and had the plant been entire would have been easy to determine its characters. From a central stem, about half an inch broad, branches diverge on one side at regular intervals, diminishing somewhat in length as they rise upwards. These branchlets again send out small stalks, probably of leaflets, on both sides. The impressions of the branchlets on the other side are wanting, but there are indications of them having existed. The length of the specimen is one foot three inches, but the lower part and top are both wanting. This has evidently been a land plant, and its mutilated state may be ascribed to its having drifted from some distance. It may have been the frond of a fern, or the branch of some ligneous plant.

The best preserved vegetable remain yet found in Denholm-hill quarry, is the radical portion of what we cannot hesitate to call a species of calamite. The lower part is regularly and beautifully rounded, bulging and prominent, nearly four inches in diameter. About an inch from the bottom it contracts somewhat suddenly in two separate stages, and from the uppermost sends up a stem about an inch in diameter, and nearly of the same length, where it is broken across. At the origin of this stem, the small longitudinal

ridges, observable in the larger reeds, are distinctly marked ; and the whole outline of the figure, although entirely converted into stone, is as distinct as it could have been in the living plant. If it has drifted, therefore, from any distance, it must have been in comparatively tranquil waters, for the edges are sharply defined, and the whole surface uninjured by friction.

Others of the vegetable fossils from the quarry in question, appear to be portions of ligneous plants ; one of them is of considerable size, five or six inches in diameter, and what appear to be the longitudinal fibres of the wood can be traced. There are no traces of the sculptured markings which would probably have been presented by a specimen of these dimensions had it belonged to the sandstone of the coal formation. It must have formed part of a tree of considerable size ; and one would be almost tempted to say of a dicotyledonous family. Another fossil seems to be the branch of another similar ligneous plant, forking off into several smaller branches.

These are the principal vegetable remains hitherto found in the quarries at Denholm-hill, and others will, no doubt, be soon discovered, for the workmen are now looking out for them, and feel an interest in the subject, from being made to understand its importance. They speak of an impression resembling the head of a thistle, and another like the backbone of a fish, as having abounded in a stratum of the quarry which is now covered up. When Mr Hugh Miller published his work on the old red sandstone, he states that a small fibrous specimen, exhibiting a

ligneous fibre, was the only one in which he found aught approaching to proof of a terrestrial origin. That specimen, on being examined microscopically by Mr Nicol, has now been ascertained to be a true wood of the coniferous family of plants. We have thus an example of a vegetable high in the scale of organization, and that too not in the newest formations of the system. It is to be expected, therefore, that in the latter we should meet with others still more advanced, which seems to be the case with some of the specimens previously alluded to. When we give due weight to these considerations, and connect them with the ripple-markings so frequently seen in the sandstone of this district, it seems evident that these deposits have been made often in shallow and comparatively tranquil waters; and that land, along with fresh water, and the other conditions necessary for the growth of terrestrial vegetation, existed in some extent, and probably at no great distance. All recent discoveries tend to indicate a greatly more advanced stage, both in the animal and vegetable kingdom, in the era of this formation, than we were previously authorised to assign to it.

The conclusiveness of the proofs afforded by these organic remains, that this formation is identical with the old red, or devonian, of other places, removes all ground for the expectation, so long anxiously entertained, of coal being found in the interior of this county. The case may be stated in such a way as to render this obvious even to those who are least conversant with geology. Wherever sandstone deposits

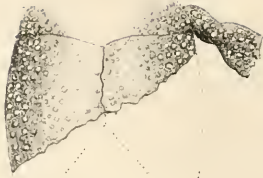
of any extent occur in Scotland, they must belong to one or other of the three following formations: the New Red Sandstone, the Coal Formation, or the Old Red. These formations, considered in regard to their age, occur in the order in which they are named, the last being oldest and undermost. It is in association with the sandstone of the coal formation alone, that carbonised vegetables occur in such quantities as to form beds of workable coal. Digging into the new red or variegated sandstone is not a hopeless undertaking, because, if the coal formation happen to be present, it must lie under it, and therefore the coal may in this way be reached. But to perforate the old red, with the same view, is evidently fruitless, and only removes us further from the object of our search; for if the old red occupy the surface, the coal formation is wanting in the locality; and the order of superposition among rocks being invariable, it cannot exist beneath. Want of attention to these simple facts, in connection with the occasional difficulty of determining the precise character of the sandstone formation, has been the cause of much expence and disappointment in searching for coal, both in this quarter and many other similar places. In the neighbourhood of Bedrule, Maxton Manse, at Hunthill, &c., trials have been made, and proved unsuccessful. In the last mentioned locality, if the accounts are to be relied on, a few strata seem to have been deposited, which, from the accompanying shales, vegetable and animal organisms, &c., may be regarded as really belonging to the coal formation; but the red sandstone

lies immediately beneath them, and they are quite inconsiderable in extent, it would be vain, therefore, to expect a seam of any value. It is of importance to remember that, as the coal formation may exist without coal, so small portions of coal may likewise be present in certain other formations without proving that these belong to the coal measures. If pieces of that mineral have been found, as is asserted, at Bedrule, near Ancerum, &c., these must be regarded as accidental and out of the natural course, and would not justify an expectation to which so many other circumstances are opposed.*

With the exception of iron, which, in the form of peroxide, is so plentifully diffused throughout its mass, this formation is very poor in minerals and metals. A thin coating of calcareous spar, or quartz crystals, is frequently observed on the surface; and portions of lead ore have occurred in a mottled red and white sandstone near Abbotrule.

The upper beds of the old red sandstone, consisting of the white quartzose rock, as well as that of a reddish-brown colour, constitutes the principal building stone throughout the central districts of Rox-

* Remains of the *holoptychius* would not of themselves determine the formation to be the old red, for, although that evidently constituted its metropolis, stragglers have crossed the boundary and entered the coal measures. But in the present state of our knowledge, the occurrence of *pterichthys*, without the aid of any other consideration, must be regarded as conclusive;—a striking proof of what importance a seemingly trivial fact may become, both in a geological and economical point of view.



Brachiopod from Fossiliferous



*Superior portion of a Reed, from the
Old Sea Sandstone of Pennsylvania.*

burghshire. If the sandstone of the coal formation forms the best material for this purpose the country affords, this may be considered next to it in quality. The hardest and best coloured varieties, indeed, can scarcely be regarded as inferior, and the stone is always free from iron pyrites, the decomposition of which, when exposed to the air, disfigures the finest buildings, (as in Edinburgh, for example,) composed of the carboniferous sandstones. An experienced eye can generally determine the difference even in small specimens. The stone of the old red formation is less obviously crystalline and granular, less rough to the touch, with a somewhat earthy feel, and even in the whitest varieties, a greenish tinge may generally be observed. Under the chisel it is found to be more readily workable, and not a few of the beds are too soft for the finer kinds of architecture. The different beds in a quarry, however, vary considerably in respect to hardness. Many of the largest and finest blocks are injured by small nodules of brown or greenish pieces of slate and earthy mater.

Examples of the limestones found in this formation occur in several localities. The principal of these are at Hunthill, and the hill above Bedrule. In the latter it is in immediate association with beds of sandstone, sometimes a good deal altered, and surmounted, towards the summit of the hill, by trap. It is coarse, porous, and siliceous, with veins of quartz, jasper, and brown iron ore, and generally of a yellowish colour. At Hunthill there are several distinct beds. This chert rock has evidently been much altered, and de-

prived of a great proportion of its calcareous matter. Hence it is that, although it has been burnt in both these places, there is no inducement to continue the practice, more especially as the distance and expence of coal would require a more productive material to render it remunerative.

The character of the scenery, as far as it depends on this formation, may be inferred from the description previously given. The low position of the deposit, occupying a kind of depression in the older rocks, and the horizontality of the beds, prevent it producing any very striking features in the general physiognomy of the county. It seldom rises into prominent ridges, and wherever it takes a part in any scene of a grander or more imposing character, it is entirely owing to plutonic agency. But what it wants in this respect is frequently compensated for by portions of the strata being carried away, and considerable precipices thus formed. It is accordingly on the banks of the secondary rivers flowing towards the Teviot from the north and south, which have cut for themselves a deep bed, along an anticlinal axis, as it is called in geological language, in the soft strata, that the most favourable examples of the scenery of the old red district are to be found. They form deep and narrow defiles, often finely wooded, in which scaur, and wood, and water, and green mound-like banks, are blended into scenes of sequestered and varied beauty, such as the general aspect of the country scarcely promises. The high scaurs are generally in one place, confined to one bank; and the horizontal

lines, in this nearly perpendicular wall, are sufficiently broken by the windings of the stream and overhanging wood, to prevent them becoming monotonous; while their deep tints present a mass of colour, so agreeably contrasting with the fringing foliage, as to add materially to the general effect. Though destitute, therefore, of the most characteristic features of rock scenery, properly so called, they are possessed of others which form a good substitute, and which cannot fail to recommend them to the eye of taste. The most interesting examples of this style of landscape are to be found in the lower course of the Jed; and, though not on a large scale, they have long enjoyed a well-merited reputation. Others, of a similar kind, occur on the Ale near Ancrum, on the Rule near Wells, on the Kale, and in the Dean above Denholm. As an instance of the same thing lying in the region of the conglomerate, may be mentioned the wooded dell at Hassendean-burn, above Lurden. The precipitous banks in this spot are of a remarkably sombre hue; there are no lines of stratification, and the projections are in blunt or rounded masses, with no appearance of the numerous small angles, naturally formed by the breakage of stone, having a minutely granular structure.

Of the two portions of the coal formation found in the county, the one in the extreme north-east, the other in the south-west, the former is the least considerable, being merely an offshoot from the main body lying in Berwickshire and Northumberland. Commencing about two miles west from Kelso, it lies

around that town, and occupies the valley of the Tweed below it on both sides of the river. Owing, however, to the alluvium which covers the greater part of the low ground near the river, its boundaries cannot be very accurately traced. Grey, white, and red sandstones, dark coloured shales, limestones and earthy marls, in varied combinations, compose the series of strata. The character of the fossils at once indicates the nature of the formation; they are such as are peculiar to the coal-sandstones.* The beds, always distinctly stratified, generally dip, at a small angle, towards the east. It forms the general building stone in the district, and is extensively quarried for that purpose at Broxlaw, Sprouston, and other places; in the former it dips at 30° south. Quartz and mica, in a basis of clay or felspar, are the chief constituents, and a considerable quantity of lime is frequently present. The shales are in thin beds, and usually of a dark blue or grey colour. The limestones are often very compact, dark or light grey, inclining to green, and sometimes to yellow. At Hadden, where it is quarried for burning, it forms a thick irregular bed, and has undergone considerable metamorphosis from its vicinity to the igneous rocks.

All the appearances presented by these rocks seem to indicate that they belong to the lowest division of

* Specimens may be seen in the Kelso Museum. A series of the simple minerals, rocks, and fossils found in the county, which might be obtained without much difficulty, would be a useful and important addition to this interesting and well-kept little collection of objects in Natural History.

the carboniferous system, and that they are below the level at which workable coal is usually found.

The other part of this formation occurring in the county, covers a more considerable area, occupying the basin of the Liddel and its tributaries on the west, extending as far north as Windburgh and the Maiden Paps, and skirting along the south-eastern border to a point beyond the Carter bar. It is merely an outlying portion of the great coal-field which has its principal development in Northumberland, Cumberland, and Dumfries-shire. In its more important features it bears a great resemblance to that which occurs near Berwick ; indeed there is every reason to believe that the whole of these carboniferous rocks in the south of Scotland and adjacent parts of England, are precisely of the same class, and referable to the same epoch. It is safer to regard the character of some of the Liddesdale sandstones, as determined by the fossiliferous rocks with which they are associated, than by their colour or lithological aspect, for some of them have a great resemblance to the old red sandstone, as in the vicinity of Windburgh and Dawstone Rig. Most of those towards the northern extremity of the formation appear to lie under the workable coal, and some of them are probably coeval, or nearly so, with the newest rocks of the old red series. In the vicinity of Stobs lime-work, also above Meadowleuch, and at the head of Kerry-burn, attempts have been made to work coal, but they have been either altogether unsuccessful, or the beds have proved thin and poor in quality. The coal seam wrought on

the top of the Carter, near the second mentioned of these localities, did not exceed 16 inches in thickness. Professor Nicol is of opinion that, with the exception of a very small portion perhaps of those in the extreme south-western angle of the county, all the strata here lie far below the true coal measures, and that there is no hope of this valuable mineral being ever found to any extent in this quarter of Roxburghshire.

The strata peculiar to the formation occur throughout the district, and consist of varieties of sandstone, shale, and limestone. The former is the most abundant rock; when the beds are thin, as is frequently the case, they are often repeated, and occasionally they are of great thickness. The colour is usually white or yellowish, and not unfrequently with a reddish tinge. Coal fossils are to be found in these strata, but, in general, they are by no means plentiful. The shales, most frequently dull grey or bluish, are intermingled, in thin layers, with the sandstone beds. The limestone is abundant in many places, often forming beds from 10 to 14 feet in thickness. Before the opening of the Hawick and Edinburgh railway, much of the lime used in the county was obtained from this quarter, and some of the works are rather extensive. The limestones of Lariston, which have been regarded as producing the best lime, are of a dark grey or bluish colour; the rock hard, with numerous cavities filled with iron pyrites and calcareous spar, and containing marine shells. The rock at Stobs limeworks is light yellowish-grey or greenish, and seems nearly destitute of fossils. At Limekirk

Edge, the principal bed is about twelve feet thick, and curiously undulated strata occur, which have nothing to correspond with them either above or below. Many instances occur of great changes having been produced on the limestone by the action of the igneous rocks. One of these, in this district, has procured some celebrity, at a place called Robert's Linn, on the west side of Windburgh, where rocks thus changed are displayed below a waterfall formed by one of the sources of the Slitrig. Beneath a bed of greenstone, is another called the Jasper-rock, from its being composed of rather coarse red agates or chalcedony, which have been used for seal-stones and other ornamental purposes. The stratum of these stones is mixed with greenish clay, lime, and quartz sand, and Professor Nicol regards the whole as marly limestones altered by trap. Similar rocks, he states, occur further west, and also in Riccarton-burn and in the hill near Old Saughtree, where, along with the red, there is also compact milky flint, approaching to white chalcedony.

The dip of these strata varies very much. Sometimes nearly horizontal, at other times they incline south and west under a low angle, and occasionally, as at Thorlieshope, the limestone beds are nearly vertical. In Whithope burn, the sandstone strata at one place form a complete curve, like the arch of a gothic gate-way.

Such are the stratified rocks which occupy so large a portion of the county; the only others referable to the same class are certain alluvial deposits, of comparatively recent formation, to which reference will

be afterwards made. Among the other great class of rocks, which owe their origin to igneous action, there are three formations which claim our notice, namely, the *porphyries*, *trap-tufas*, and *trap* properly so called.

The first of these is the most extensively developed, at least in continuous masses, and in each of the three separate localities where it occurs, it presents considerable modifications in its general character. By far the most extensive formation of this kind lies in the south-eastern angle of the county, forming the region of the Cheviots properly so called, and extending from the border line to the lower lands below Morebattle, where it meets the old red sandstone. These rocks are sometimes called felspathic, because compact felspar forms their principal base; but with this exception, their mineral character and external appearance vary so much, that the description of them in any one locality, would not apply to them in another. The structure is seldom compact and crystalline, but loose and earthy, so that even in the freshest examples, decomposition appears to be going on. The most compact varieties occur near Hownam, Attonburn, and Yetholm. The prevailing colours are various shades of red and brown, with occasional tints of purple, lilac, or yellow. The following summary may be regarded as embracing the most important varieties. "A yellow rock of compact felspar, with crystals of thin or glassy felspar, and occasionally of hornblende. Sometimes, as near the Jed, west of Rink, and in the Beaumont, above Yetholm, this be-

comes a mixture of felspar with siliceous matter, in veins or nodules of calcedony or jasper. Another variety is claystone, decomposing in angular fragments. Some, near Yetholm, are a yellowish porphyry, with much light-green hornblende. In the hill behind Kirk-Yetholm, it is a dark-brown or black pitch-stone, containing veins of red siliceous iron-ore, and in external aspect closely resembling basalt. This is also true of many varieties to the north of that place, which at first sight can hardly be distinguished from trap. This, or the porphyries, or perhaps an intermediate rock, forms the whole table-land in the east of the county, and even extends into England, only the low ground along the Teviot and Tweed being sandstone. The porphyries are best studied on the Beaumont, the Cayle, or upper part of the Oxnam; and near Swinside, on the last, may be seen overlying with the sandstone and greywacke.”*

The general direction of these porphyries is to the N. N. E. Their effect on the character of the scenery is similar to that of the trap rocks. They generally form conical hills, either insulated, or grouped into small clusters, the sides frequently steep, but seldom broken or precipitous. Sometimes they are round-backed; and they never present, from whatever direction they may be viewed, any thing like serratures or abrupt prominences, but the eye glides smoothly over the graceful curves and undulations of their outline, till it rests on the sweet pastoral valleys

* Nicol's *Guide to the Geology of Scotland*, p. 47.

that wind round their feet. This absence of rocky escarpments and inaccessible steeps, permits everywhere the growth of a short rich sward, which has long rendered the Cheviots one of the best sheep walks in the country, and has given their name to a well-known breed, singularly analogous in character to the country which gave them birth, which may be said to occupy an intermediate place between the alpine lands of the north, the appropriate abode of the hardy goat-like black-faces, and the newer formations of England, whose rich pastures are so well fitted to support the more bulky forms of Leicesters and Southdowns.

The most remarkable hills in the lower valley of the Tweed, and conspicuous far and near almost throughout Teviotdale, are the *Eildons*. Their form, position, and colour at once indicate their disconnection with any thing of the same kind in their vicinity; and it is scarcely surprising that, in a region where legendary fable once flourished, it should have attempted to account for their peculiarities, and made them the scene of many a wondrous event. A closer examination of their internal structure is not less interesting to the geologist, than their external features are striking to the eye.

They have been projected upwards through the greywacke, which appears to encompass them on all hands, and the beds of the latter rock have been hardened by them, and raised at considerable angles on their sides. They consist chiefly of compact yellow, brown or reddish felspar, generally with disseminated

crystals of felspar, and sometimes with the addition of minute crystals of quartz and hornblende. The porphyritic structure, however, often almost entirely disappears, when the rock has the aspect of a compact felspar. An occasional tendency to imperfect stratification has been observed, but this must not be considered inconsistent with their igneous origin. On the westernmost hill the rock is so hard as to strike fire with steel ; on the eastern eminence it is softer.

In a quarry above the village of Bowden, near the south-western corner of the smallest hill, the felspar occurs in a form which it has not been observed to assume in any other part of Scotland. It forms beautiful flesh coloured columns, between thirty and forty feet in length, and having from three to five sides. They are nearly vertical, and resemble the pillars which are so common in basalt and other trap rocks, although scarcely so regularly formed.

Besides these two distinct porphyry districts, there is another formation of the same class, less clearly developed, in the south-west extremity of the county. It appears chiefly in the form of beds and veins among the transition rocks. We have seen masses of it projecting from the sides of the Wisp hill, where the superficial covering has been swept away by descending torrents ; and a good example of it may be seen in the bed of the stream that skirts the road a little beyond Moss-paul Inn. A specimen from that locality now before us, is of a fine yellow, inclining to flesh-colour, of a somewhat earthy texture, with a few fragments of white crystals scattered through it.

The change in the appearance of the road beyond Moss-paul, is owing to the metal being chiefly composed of this felspar ; and to its presence we must doubtless ascribe, in some degree, the peculiar character of that romantic pass, which unites the vale of the Teviot with that of Ewes-water, as well as the striking appearance of the hills, lofty and steep, which surround the heads of the last mentioned stream. Professor Nicol names this transition porphyry.

Trap-tufa is an amygdaloidal rock, consisting of a base in which are numerous almond-shaped concretions, and a variety of fragments of other rocks. The base is commonly soft and crumbling, usually of a dirty grey or brown colour ; and as it is readily decomposed when exposed to the weather, the hills in which it prevails are smooth and rounded in their outline. It does not occur in great abundance, and does not exercise a very decided influence on the geological character or physical features of the county. Minto hills afford a good example of the form in which this rock shows itself. In a yellowish-grey basis are imbedded portions of trap, lydian-stone, and greywacke, the latter somewhat altered and silicified ; this occupies the top and shoulders of the hills, but in the lower parts the sandstone resumes its predominance. This tufa is commonly associated with augitic trap in forming hills ; as at Troneyhill and Ruberslaw ; in the latter a dirty grey variety, crumbling and decomposed, crops out on the north-east acclivity, and forms a somewhat distinct protuberance. A yellow variety, containing fragments of felspar, quartz, sand-

stone, and trap, is found behind Ancrum Crag house. Other modifications occur in different places, not however of sufficient extent or importance to call for special notice.

The *trap*, properly so called, is a very important member of the mountain rocks of the county, as it is owing to its action that much of the diversity of surface we now witness has been produced. In the great majority of instances this trap has a somewhat peculiar character, and although it is usually called *greenstone*, it has a very different appearance from the rock so named in the central division of the country; that of Salisbury Craigs, for example. The latter, as the name imports, is of a decidedly greenish tint, somewhat roughly granular, not remarkably hard; and contains, in veins and drusy cavities, a considerable variety of simple minerals. Very few of these characters belong to the Roxburghshire rock of the same name. Its colour is very dark, occasionally with a greyish rather than greenish tinge; very hard and compact; containing scarcely any veins, and nearly destitute of simple minerals. In some respects it is very like clinkstone, and, in others, approaches very closely to basalt, even containing, in some cases (as at Bonchester hill), crystals of olivine, so often a characteristic of the last mentioned rock. It may be called transition greenstone, to distinguish it from that of the central division, which may be regarded as secondary greenstone.

This dark augitic substance forms the principal eruptive agent throughout the county, and not only

composes the principal mountain summits in the old sandstone district, and in many other localities, but covers, it is supposed almost continuously, a considerable area east of Penielhenge, and surrounding the Kelso sandstones. In this area it was formerly thought to be confined to the principal elevations; but Professor Nicol regards it as occupying in the east of the county most of the high undulating land beyond the immediate banks of the river. A glance at the map will indicate its supposed limits; but as the alluvium often forms a thick covering, and the ground is highly cultivated, its continuity at every point is not to be considered as demonstrated.

In the lower basin of the Teviot, Penielheugh is the principal conspicuous elevation formed by it; it appears to have forced its way upwards through an opening in the sandstone-strata, and overrun the surface, thus forming the cap and shoulders of the hill. Several summits in the vicinity of Penielhenge, Lanton hill, Dunian, Ruberslaw, Minto Craigs, Southdean hill, Windburgh, and not a few of the most considerable heights in Liddesdale, and elsewhere, are composed of this rock. In the sandstones of Liddesdale, beds and dykes of trap are of frequent occurrence. It has a tendency to assume a columnar form, as may be well seen on the south side of Ruberslaw, and breaks off, after long exposure, in large angular blocks, which strew the sides and bottom of the hills. Near Ancrum House, it contains large crystals of felspar, and thus becomes porphyritic—near Maxton, it is amygdaloidal, containing calcareous

spar, green-earth, and steatite. Felspar and olivine are found in the trap near Stitchell, and in some instances it appears marked with concentric veins of brown and black.

True clinkstone, with which this dark greenstone has been often confounded, occurs at Timpendean behind the old tower; it is very hard and splintery, and in large pieces emits very distinctly, when struck, the ringing sound, from which it obtains its name. In the same locality an insulated mass of light-red felspar occurs.

In the coal strata of Liddesdale, as already mentioned, dykes of greenstone are frequent; in other parts of the county, this is not the case; but there is one of so remarkable a character as to merit particular attention. It is a continuous belt of greenstone, varying in width from twelve to upwards of twenty feet—sometimes reaching thirty feet—completely traversing the county from east to west, and dividing it, as it were, into two equal halves. It enters the county near Upper Hindhope, towards the southern extremity of Oxnam parish, and after running for about seven miles in a direction due west, it turns a little to the north west, and crosses the county by Abbotrule, Kirkton, and Hawick, leaving it on crossing the Ale, not far from the point where the parishes of Ashkirk and Roberton meet. It thus traverses nearly all the variety of formations the county contains. It varies a little in composition at different points, but is essentially throughout a dark-coloured greenstone, containing nodules of calcareous spar, and occasion-

ally others of quartz or glassy felspar. It is ferruginous and more or less magnetic. In some places it is called the "Yetlin-rock." If the injected greenstone filled a previously existing rupture in the strata, it is difficult to conceive what could have caused that rent to be so continuous and extensive; and if the fluid trap forced its way upwards and made a passage for itself, exhausting its force when it reached nearly to the general level of the surrounding country, there is equal difficulty in comprehending how, on the one hand, its action should have been so limited in regard to width, and on the other so regular and extended in length. It is a geological phenomenon of much interest, but one of which we will probably long remain unable to give any satisfactory explanation.

Such are the different rock formations occurring in this quarter, composing the skeleton of this portion of the earth's upper crust, and giving its main character to the general surface. To soften the harshness of its features, and render it capable of being converted, by human industry, into the beautiful and fertile land it has now become, more loose and earthy materials required to be spread over it, more easily acted upon by atmospheric influences, and fitted for the support of vegetation. These consist of the newer or alluvial formations, distinguishable by their age, and other characters. Before bestowing on them, however, the brief notice which alone our space will admit of, we shall advert to a few appearances which illustrate the relation in which the rock formations already described stand to each other.

The greywacke, as a member of the great silurian series, which is of so much interest as presenting us with the earliest forms in which animal and vegetable life existed, is the oldest, and fundamental formation. Upon its highly inclined or vertical strata, the sandstones are accordingly seen lying, in an unconformable position, for the most part nearly horizontal. In several places the two formations are sufficiently exposed to show the point of junction. One of the most interesting of these has been already alluded to, namely, the section above Jedburgh, of which an account was first given by Hutton. The river has cut through and carried away the whole of the superincumbent beds, although of very considerable thickness, and the ridge-like strata of the greywacke are seen crossing the river's course in their usual east and west direction. A portion of these appears also to have been abraded; they rise a considerable way up the eastern bank, and after becoming variously broken and contorted, are surmounted by the sandstone beds. Considerable disturbance and interaction have taken place, the greywacke acquiring a red colour, and broken down into a bed of breccia. The whole is impregnated with iron, and a good deal of calcareous spar, also coloured red, is mixed with it.

Farther up the river, beyond Corsheugh, the transition strata are again exposed; they are broken and irregular, and occasionally tinged with red. A very interesting exhibition of a similar kind may be seen at Southdean hill, the lower part of which is composed of the usual vertical transition rocks; these are sur-

mounted by horizontal beds of sandstone, and the whole is overlaid by a covering of greenstone. It is near the outskirts of the red sandstone that the points of junction are most frequently observed. At Has-sendean burn, where the conglomerate occurs as the lowest member of the formation, the greywacke strata are seen protruding, with the conglomerate in contact with them, and so blended with each other that specimens can be detached containing portions of each. This is near the site of the Old Peel; another point of junction has been laid open to the north-east near Standhill.

A similar relation between the greywacke and the Liddesdale and Kelso sandstones no doubt exists; although sections have not hitherto been observed in which the fact is so clearly demonstrated.

The eruption of the augitic traps has evidently been posterior to the deposition of the stratified formations. They have been ejected through rents and openings in the strata, and after reaching the highest point, have overflowed the surface. Were they, in all their extent, open to observation, they would generally present the form of a mushroom, the stalk representing the conduit upwards, and the pileus or cap their superficial expansion. They may be observed in various places overlying the stratified rocks, and occasionally altering them a good deal in character at the points where they come in contact. The case is precisely similar with the tufaceous traps. They carry with them the evidence of their age, in reference to the stratified rocks around them, and of the course

by which they reached their present position, in the fragments they enclose of the subjacent deposits through which they have forced their passage.

In some instances the same thing has taken place with the porphyries of the Cheviot. "The porphyry rests on, or has altered, certain sandstone rocks, to which therefore it must be posterior. One of these is near Broombaulks, south of Edgerston, where it is found overlying a red conglomerate, which is in consequence much hardened. This conglomerate more resembles that of the red sandstone than any rock connected with the coal formation, and, we conceive, properly belongs to this, though it is impossible to decide with certainty. Another place is in the hills between Newbigging and Swinside, on the Oxnam water, where sandstone beds are found interposed between the porphyry and greywacke. Near Townfoot, in the burn, the sandstone is seen of an ochrey-yellow colour, soft and decomposed, dipping at 30° to S. 30° W., as if below the porphyry, with which, however, it is not seen in contact. The greywacke and clayslate are somewhat confused, part dipping at 45° in the same direction with the sandstone, and part at 80° to S. 10° E., the latter being by far the most common, and the other apparently accidental, but is nearer to the sandstone. In a quarry farther west, on a hill above Newbigging, a few beds of hardened sandstone, of a yellowish-white colour, stained with dark blotches of reddish-brown, are found between the porphyry and clayslate, and may be traced along the hillside towards the former, with which we have

no doubt they are connected. The sandstone is, however, too much altered by its proximity to the porphyry to enable us to decide on its true age; but we consider it more probable that it belongs to the Teviotdale sandstones than to the southern coal formation, whose relation to the igneous rocks it therefore leaves undetermined.”*

In other instances, the phenomena would seem to indicate that the porphyries have been elevated before the deposition of the red sandstone rocks. The latter are occasionally seen almost in contact with the porphyry, in their usual horizontal position, and apparently so unaltered as to countenance the belief that they were deposited as we now find them.

The alluvial accumulations are similar to those found in other parts of the south of Scotland, and do not call for a lengthened description. Of these the oldest, distinguished by its hardness and tenacity, is the boulder clay, which exists to some extent in the lower parts of the county. It appears to be most developed in the northern parts of the district, and may be seen on the banks of the Leader, of considerable thickness, consisting of tough reddish clay, with embedded boulders of greywacke and felspar porphyry. A section is exposed at Sprouston quarry, showing a bed of about eight feet at its greatest thickness, filled with boulders of greywacke, porphyry, and basalt. The alluvial accumulations in many parts of the county are probably somewhat newer, as they are usually looser in

* Nicol's Geology of Roxburghshire, p. 68.

consistency and lighter in colour. The most extensive deposit is on the east side of the Eildons, beginning near St. Boswells, and running a good way to the north-west; it attains an immense thickness at some points. On the banks of the Tweed below Kelso, similar alluvial deposits occur. In the upper course of the Teviot, the high banks, where they occur, are composed of the light-greyish clay formed by the disintegration of greywacke, and the boulders are for the most part of small size; after reaching the sandstone formation, we find that colour still prevailing, but the boulders are more varied, consisting frequently of greenstone and basalt. Large mounds occur in the valley of the Teviot above Anercum-bridge, which, from having been cut into by the stream, have a rather curious appearance, in which we can at once distinguish, even from a distance, the entire absence of rock features. In most of the lower parts of the county similar deposits are to be met with, but we have seldom any means of ascertaining their depth, unless on the banks of rivers, where they have been laid bare by the action of the current.

Arenacious deposits, consisting of sand and gravel, are of frequent occurrence, sometimes disposed in insulated mounds, at other times in wave-like ridges, to which the name *Kaims* is given. One of these is described by Mr Milne as occurring at Liddlebank, forming a ridge about half a mile in length, and consisting of coarse and fine gravel, containing here and there horizontal layers of sharp sand. Ridges of a similar kind are found about one mile and a half

north of Kelso, on the road to Stithell: and one of gravel, about fifty or sixty feet high, between Ormiston and Eekford, on the south side of the Teviot.

Superficial accumulations of boulders, once no doubt more frequent than they are now, are found lying in several places. They are usually on the east side of considerable eminences; and this, taken in connection with the nature of the rocks themselves, enables us to determine with some degree of accuracy the quarters whence they have been derived. Many considerations, in addition to those just mentioned, concur in showing that a powerful diluvial action has taken place over the whole district; and that its direction has been from the west. Extensive denudations have evidently been made among the high ridges to the westward, particularly in the neighbourhood of Hawick; and almost all the trap hills have their precipitous sides looking to the west, having been on that side swept bare, and the naked rock exposed, while the transported detritus has been carried round to the lee, and heaped up on the sheltered side. The conformation arising from this peculiarity, which has been denominated *Crag and Tail*, is well seen in many of the hills flanking the vale of the Teviot, and is conspicuous in the Eildons. Among the transported blocks, granite occurs in considerable plenty in Liddesdale, and examples have been found as far to the east as the sources of the Rule. These can only be derived from the granitic mountains, the Criffel and others, in Kirkeudbright; so that some of them must have been transported a distance of at

least fifty miles. Many blocks of basalt are likewise observed, a rock of rare occurrence *in situ* in the district; and others are of limestone. The same effect is seen in the existence of greywacke boulders far to the east of the limits of the formation; and in those of the old red sandstone, scattered over the trap district to the east; while no instance is witnessed of this transference taking place to the westward of these respective formations.

Natural terraces are frequently observed on the sides of hills, particularly the Eildons and others in their vicinity. These have been described in detail; and they consist not of a single range, but of a series, extending from the summit of the hills downwards. They average fifty four feet in perpendicular height, one above another. These are regarded as having been successively the level of the ocean for an indefinite period of time. Two such terraces have been noticed on Ruberslaw, one of them eight hundred paces in length by thirty in breadth, the other six hundred in length and of still greater breadth than the other. One of these again reappears near the summit of the Dunian ridge, and runs along its whole length. Floating icebergs have been considered as accounting for the formation of these terraces. As the present notice of the geology of Roxburgh is intended to be chiefly descriptive of actual appearances, without entering into a theoretical consideration of the causes which have produced them, for which space cannot be afforded, we are precluded from discussing the probability of these views. We think, however, that Professor

Nicol has sufficiently shown that these terraces are not likely to be beach-marks, although the former submergence of the hills is inferred from other circumstances, while there are several appearances inconsistent with the idea of glacial action.*

Besides the simple minerals entering into the composition of the various rocks, this district cannot be said to yield any considerable number. Even the rocks which pass under the same name as those of the secondary or central district of Scotland, such as greenstone, are comparatively poor in simple minerals. If the Cheviot porphyries were more carefully examined, perhaps an addition might be made to the number known. Gypsum, both the red and white varieties, is found in considerable masses near Kelso; the red in nodules or concretions, the white in the form of veins. Metalliferous deposits are likewise few in number, and apparently of very limited extent.

The spherical concretions which, from their curious shapes and the mystery attending their formation, are popularly known as *fairy-stones*, are found in various places, particularly at Elwan water, north from Melrose, Howden burn, near Jedburgh, &c. They are usually flattened spheres, of a fawn colour, and composed of very fine clay disposed in thin horizontal layers. Sometimes two of these are joined together by a stalk, when they exactly resemble

* 'Observations on the Latest Geological Changes in the South of Scotland, by Wm. Kemp, Galashiels, 1844.'

dumb-bells, or a particular kind of double-headed shot; at other times a similar pair lies across these, forming a very beautiful figure. Others are kidney-shaped, and some elongated and irregular, with projections, like incipient spheres, arising from their sides. They are somewhat soft, and effervesce freely with acids. Among the various theories which have been devised to account for their mode of formation, the most probable is that they are concretions formed by chemical action in the clay.

The different formations found in the county are thus seen, even from the brief description given of them, to be of much interest both in a scientific point of view, and in their connection with economical purposes. Most of them are well calculated to yield a soil excellently adapted for agriculture; and some of them bear a rich natural herbage, which has given the county a celebrity as a sheep-rearing district surpassed by few others. Great results, in both the great departments of husbandry, have been already realised; and under the judicious improvements now actively carrying on, still greater may be anticipated. Many of the geological phenomena above referred to are of great interest and importance, calculated to throw light on some obscure points in the history of the earth, and to illustrate the wonderful changes it has undergone in its progress to the state in which we now behold it.

CHAPTER VI.

ITS ANTIQUITIES.

UNDER this head, the people who first inhabited this district, and their speech, naturally form the first subject for consideration.

While there is not any evidence existing to enable us to say at what period the first wave of population set in from Asia—the cradle of the human race on the western world—there are good grounds for believing that the tide flowed to this island in the early ages of the post-deluvian world, while only one race of men existed in Europe. At the dawn of record the whole extent of Europe was covered by a people called Celts, supposed to have been the descendants of a portion of those tribes who had been driven out of their possessions in Palestine during the wars of Moses and Joshua, and who emigrated into Europe by the shores of the Mediterranean, the lands-end of Africa, and the straits of Gibraltar. These people, notwithstanding their number and extent of territory, founded no empire, but continued to live separately in clans or tribes. They acknowledged no sovereign, and seldom acted in concert even in times of imminent danger. But they were brave and patrio-

tic. It was this people who, five hundred years before Christ, seized the country on the Po. It was the same race of men who burst like a thunder storm upon the sunny plains of Italy, and deluged the streets of Rome with the blood of its citizens. Though the genius of Camillus triumphed the invaders returned, and it required all the valour and skill of the well-disciplined legions to turn back the foe. They overran Thrace, destroyed the temples of Greece, and trampled the gods under their feet. The Celt cared not for the gods of Greece or Rome.

Britain was undoubtedly peopled from adjacent Gaul with the Celtic people; and Ireland, it is believed, was colonized by the same race from Britain. The testimony of the Roman historians is in favour of this conclusion. The Romans were intimately acquainted with the Gaulic tribes. They had fought hand to hand with them in the streets of Rome, and at the very time the ambitious Cæsar turned his eyes to the snow-white cliffs of Albion, a war was waging between him and the Gauls. The Romans believed that the inhabitants of Britain were of the Celtic race. The Britons and Gauls resembled each other in appearance, and their manners and customs were similar. Both lived separately in clans or tribes; spoke the same language; used the same rites of religion and sepulture; were clothed in the same manner; in war their weapons were alike; both tended their flocks or followed the chase as a means of subsistence; and the mountains, hills, rivers, and streams of both lands bore the same appellations.

At the period of the Roman invasion there were only one race of people within the shores of Great Britain and Ireland, and, with the exception of the Romans themselves, it is believed that not another race set foot on the land till the Saxon era. Had another race of men inhabited the island, they would have left some traces of their existence, but none are to be found: there are no foot-prints in the sand. Throughout the island the remains are of the same kind; the cromlech; the circle of stones; the stones of memorial; the rocking stones and the tumuli. The strengths or hillforts abound every where in Britain, and are not only of the same construction, but occupy the same positions in the territories of the different tribes. All the natural objects of any importance bear a British or Gaelic name, and are common to Great Britain and Ireland. In our own district the names of the rivers and streams, with scarcely an exception, have been imposed by the first settlers; and rivers possessed of the same characters, are to be found in various parts of Britain, distinguished by the same appellations. For example: the *Allan* is to be found in Flintshire, Dorsetshire, Cornwall, and Perthshire; the *Aln* or *Ale* is also in Berwickshire, Northumberland, and in Warwickshire; there is an *Eden* in *Fife*; another river of that name falls into the Solway in Cumberland, and there is also a gentle gliding stream of that name in Kent: the *Esk* is to be found in Forfarshire, in the shire of Edinburgh, in Dumfries-shire, in Yorkshire, and in Cumberland; there is a *Gad* or *Jed* in Hertfordshire, and a *Gadie*

in the shire of Aberdeen; *Leader*, in Caernarvonshire; the name of *Lid* is to be found in Cornwall, and in Devon; in Yorkshire there is a stream bearing the name of *Ouse*; the name of *Teviot* may be seen in the shire of Cardigan, and in Devonshire, and the same word is to be found in Glamorganshire, and in Pembrokeshire; the *Tweed* is the name of a river in Cheshire; the *Yarrow* is a river of Lancashire, and the *Yair* of Selkirk is represented in Norfolk and Devon. In like manner the names of the mountains, hills, and valleys of the district are to be found over the whole extent of Britain, and also in Ireland. The word *Cove*, which is found in several parts of this district, is also to be seen describing various localities in Suffolk and Cornwall, *Heugh* is applied to a height in various places in Scotland, and is a common word in Cornwall, as descriptive of high parts or high peninsulas; *Pen* appears in a number of places in this district, as describing a head or high cape or ridge; and it is also applied in the same way in Cornwall and Wales; *Robar* is also to be found applied to a strength or to a strong *law* or high hill, as it is in *Ruberslaw*. The word *Ross*, which is common in the district, is to be seen in the maps of Hereford, and in Northumberland; *Caer*, as a fort or strength, and the same word is used to describe a left-handed person—*Cair* or *Cear* handed: tradition relates that the race of border Kers or Cars were all left-handed. The word *Caim*, a heap; *Corrie*, a winding glen; *Corse*, a flat fenny ground; *Dal*, a flat field or meadow; *Eccles*, a church; *Cel*, a holy place; *Cnol*, a knowe or

hillock ; *Cevyn*, a ridge of hills—Cheviot : *Down*, a hill, a law ; *Downlaw*, near *Penielheugh* ; *Craig*, a congeries of rocks ; *Rhoss*, a meadow ; *strath* is found in every part of the kingdom ; *Glen* abounds every where ; *Bog*, a marsh, is to be seen in every map ; *Brae*, a rising ground ; *Poll*, a muddy rivulet ; *Polworth* in Berwickshire, and which supplies a title to the house of Scott, signifies the dwelling at the muddy stream ; *Lead* is to be found as a word in every locality ; *Pit* applied to a hollow place ; *Bon* or *Boon*, the foot or termination ; *Pis*, a spout ; *Cist*, kist or chest, an enclosure, a coffin ; *Carle*, a boor ; *Lyn*, is also used to describe a pool in a stream ; *Park* or *parc*, an inclosure ; *Pil*, a peel, a stronghold, and *Tre* is found in the names of places. A great number of the towns and hamlets still retain their British appellations ; *Jedburgh*, the *Gedworth* of former times ; *Kelso*, from *Calchow* ; *Ancrum*, is derived from *Alncrum* ; *Melrose*, from *Maobross* ; *Myntau* ; *Rutherford*, the ford at the redland heights ; *Linton* ; *Bowden*, from *Botheldun* ; *Speys*, law ; *Cearfrau*, fort on the stream ; *Gor-din*, fortified hill, with rim or border, &c. ; *Clackmae*, from *Clackmaon* ; mossy, stony ground. A great amount of the words used in the common speech of the district is derived from the British, and the same words are to be found in every quarter of the kingdom. The word *Arles* or *Erles*, is earnest money ; *Cane*, a tribute, is yet to be found in many of the leases of the present day ; *Grim*, war, battle, strength ; *Grimslaw* at *Eckford*, the strong law, a hill ; *Bung*, a bunghole : *Brisket*, the breast of a


slain beast ; *Cleck* ; *Cowl* ; *Cach*, dung ; *Cummer*, a grandmother : *Cawk* or *Chalk* ; *Claver*, from *Cleber* ; *Darn*, to mend or piece ; *Dad*, a father ; *Gridle* or *girdle*, from the British *gredall* ; *Gus*, a sow ; *Heather*, from the British *Eithair* ; *Hem*, a border seam ; *Hut*, hoot ; *Knoc*, a rap ; *Knell*, the stroke of the bell, British *Cnul* ; *Mammy*, from the British *mam* ; *marl* ; *Pez*, British *peys* ; *Paw*, spelled exactly as in British, Cornish, and Armoric ; *Ruth*, British *Rhwth*, Cornish, *Ruth*, meaning plenty ; *Saim*, lard from the British *saim* ; *Withy*, a twig, British, *wydd*, *wyth*, *withen*. A great number of law terms are also derived from the same noble and expressive language ; *Burlaw* or *Byrlaw*, shorthanded, speedy justice, is still to be found exercised by the *Byrlawmen* ; *Cane*, as stated before, is tribute ; *Cro*,* is blood-money ; *Maiym*, to

* When a person was mulated for any offence it was called *Cro* ; and which was paid over and above satisfaction to the injured party and his friends. Each offence had its *cro*, and the king himself had his. The *Regiam Magistatem* has a chapter headed “ *The cro of ilk man how meikle it is.*” The *cro* of the king of Scots, says a MS. of the age of Edward I., is a thousand cows, or three thousand *oras*, that is to say three *oras* for each cow. An *ora* was a piece of gold, or an image of gold. The practice was continued down to a late period, and it may be as well to refer here more particularly to the interesting subject. According to the *Regiam Magistatem*, The *cro* of an earl was seven times twenty *kie*, or for ilk cow three pieces of gold called *ora*. The *cro* of an earles son or ane thane is ane hundred *kie*. The *cro* of the son of a thane is three score and six *kie*. Item all quha are inferior in parentage, (ane husbandman or yeoman ;) and the *cro* of ane husbandman is saxteen *kye*. The *cro* of ane married woman is less by the third part than the *cro* of her husband. Item, if she has no husband, then her *cro* is as great as the *cro* of her brother gif she ane has. The *cro* of ilk man are like

hurt, or tear; *Maer* or *Maor*, an officer, a provost or mayor, anciently a baron; *Merchet*, a duty paid by the vassal on the marriage of a daughter.

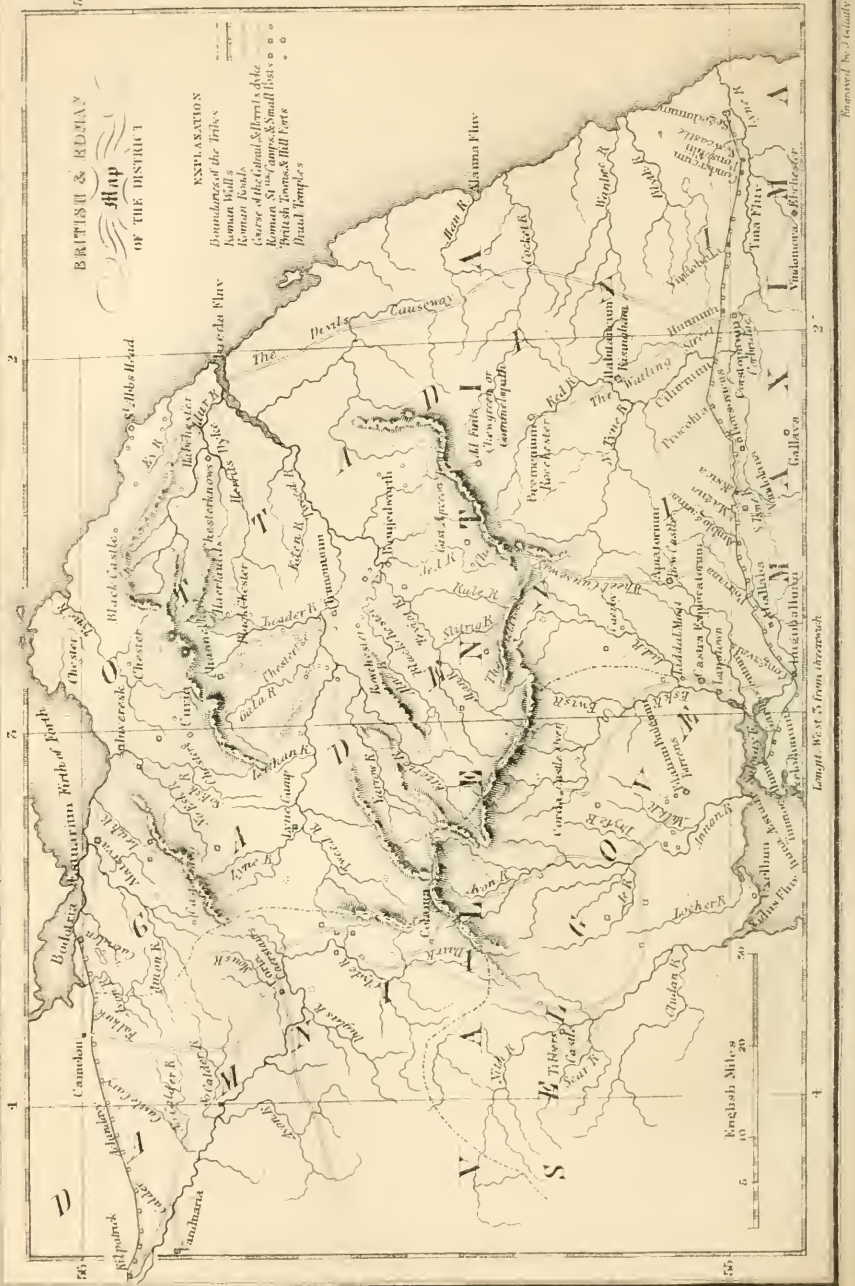
It is evident, therefore, that the people who inhabited the country in early times, that is to say, previous to, and at the Roman invasion were of one race. The British, Caledonians, Picts and Scots, were not, as imagined by many, a different people. The Caledonians were merely a portion of the British people, who, during the Roman period, inhabited the lands north of the Forth and Clyde, and derived their name from the woody country in which they lived. The Picts were of the same race, and obtained their appellation from the open country which they occupied, and from being always ready to go out to war. The Scots were emigrants from Ireland, who gave their name at one period to the whole of that kingdom. Beyond doubt they were all one and the same race, appearing under different names, and those names descriptive of the locality which each respec-

in respect of their wives. The blude shed out of the head of an earle is nine kie. The blude out of the son of an earl, or of ane thane, is six kie. Item, the son of a thane three kie. The nephoy of ane thane two kie and ane half of a cow. The blude of ane husbandman drawn under his breath is less be the third part than all the pains foresaid. In all persons foresaid blude drawn under the end or mouth is three part less than drawn above the end. For the life of ane man, nine times twenty kie. For ane fute ane marke. For ane tute 12 pennies. For ane strake under the eare 16 pennies. For ane strake with the foot 40 pennies. In the 8th of King John, William de Brasco was charged in the Exchequer with 10 bulls and ten cows, for declining to go to Scotland and conduct the Scottish king to England.

BRITISH & ROMAN

 OF THE DISTRICT

EXPLANATION

- Boundaries of the Tribes
- Roman Road
- Roman Fort
- Course of the Great Ouse & Little Ouse
- Roman Sites, Camps & Small Forts
- British Towns & Hill Forts
- Dual Temples



Length West 5 from Greenwich

tively inhabited. According to several of the Roman historians, the inhabitants of Britain at the time the legions landed on the soil, lived in a state of barbarism. Cæsar says, that they were little raised above the state of rude savages. Dion, that the country was very savage, the cities void of walls, the people living naked in tents without shoes on their feet; their wives common, and the children brought up by the community; they were a people ready to steal, and that they lived by hunting and prey, and oftentimes on the fruit of their trees. Herodian speaks to the same effect, and adds that they were nearly naked, and painted their bodies in an extraordinary manner. Tacitus, although extolling the courage of the Britons, also treats them as barbarians. But the accurate Strabo, while agreeing with others as to the low state of civilization, in which the British inhabitants were at the period of the Roman invasion, does not confirm the practice attributed to them of having wives in common, and different individuals residing in the same hut with their women and children. We are inclined to think that these accounts are not entitled to full credit, inasmuch as they appear inconsistent with other statements made by the same authors in regard to the Britons. Cæsar, while writing of the manners of the Gauls and Germans, states that there were only two orders of men held in honor and esteem, with whom all authority and distinction were lodged. These were the Druids and Nobles. The Druids presided in matters of religion, had the care of public and private sacrifices,

and interpreted the will of the gods. They had the direction and education of youth, by whom they were held in great honour. The decision of all controversies were left to them. If any crime was committed ; any murder perpetrated ; any disputes touching inheritance, or the limits of any territory ; in all such cases they were the supreme judges. They decreed rewards and punishments, and if any one refused to submit to their sentence, whether magistrate or private man, they interdicted him from the sacrifices. The Druids were all under one chief who possessed supreme authority in the body. At his death, he who excelled the rest succeeded. Once a year they assembled at a consecrated place in the middle of the country, where such as had suits depending, flocked from all parts and submitted implicitly to the judgments pronounced by them. The Druids taught many things relating to the stars and their motions ; the magnitude of the world and the earth ; the nature of things, and the power and prerogatives of the gods. Cæsar adds, that the institution was supposed to have been derived originally *from Britain* ; and, at the time he wrote his account, he says it was *the practice of those who were desirous of perfecting themselves in knowledge, to travel thither for instruction*. It seems to us that a people, presided over by such a body of learned men, could not be so degraded in their manners as is asserted by many of the Roman authors. In addition to Britain being at the time a nursery from whence the Gauls drew their learned men, the accounts we have of the

manner in which the country was defended against the Romans, supports the view that the people were far removed from a savage condition. The attempt of Cæsar to gain a footing on the island was skilfully opposed; and, had union guided the councils of the tribes, the eagle might have been humbled. Caractacus opposed the pro-prætor Ostorius with consummate skill and ability. According to Tacitus* he chose a spot where the approach and retreat were difficult to the enemy, and to himself every way advantageous. He took post in a situation defended by steep and craggy hills. In some places where the mountains opened, and the declivity afforded an easy ascent, he fortified the spot with massy stones, heaped together in the form of a rampart. A river with fords and shallows washed the extremity of the plain. On the outside of his fortifications a vast body of troops showed themselves in force, and in order of battle. Previous to the conflict which followed, the chieftains rushed along the ranks exhorting the men, rousing the timid, confirming the brave, and by hopes and promises, by every generous motive, inflaming the ardour of their troops. Caractacus reminded them that the fate of Britain would be decided by the result of the battle. "The era of liberty or dismal bondage begins from this hour. Remember your brave and warlike ancestors, who met Julius Cæsar in open combat, and chased him from the shores of Britain. They were the men who

* Annals of Tacitus, Book xii., Sec. xxxiv., et seq.

freed their country from a foreign yoke; who delivered the land from taxations imposed at the will of a master; who banished from your sight the fasces and Roman axes; and above all, who rescued your wives and daughters from violation." For a time the Britons had the advantage, but from having neither breastplates nor helmets, could not continue the hand to hand conflict with the well armed soldiers of Rome. Ostorius gained a decisive victory, and the wife and daughter of Caractacus were taken prisoners, and he himself delivered up to the Roman conquerors by the treachery of the Queen of the Brigantes. The rejoicings with which the defeat of Caractacus was received at Rome proclaimed no ordinary event; and when the emperor assembled the people, it was not to behold the leader of savage tribes, but a gallant prince, descended from an illustrious line of ancestors, whose fame had spread all over Italy, and who, for nine years had held at bay the whole forces of the Roman empire. The history of this prince affords abundant materials for estimating the credit due to these historians, who describe the ancient Briton as living in a state of savage barbarism. Besides, it is a well ascertained fact that, before the Roman period, the land was cultivated, and bore crops of corn. When Cæsar landed on the shores of Britain he found plenty of corn; and it is related that he sent reapers every day to the fields and stored his camp with grain; and it was, while engaged in reaping, that the Britons made an attack upon the seventh legion.* Tacitus

* Hook, vol. iii., book ix., chap. ix., p. 627.

remarks, that though the soil did not afford either the vine, the olive, or the fruits of warmer climates, yet it was fertile, and yielded corn in great plenty.* It is thought that the places in this district, called "*Cavers*," were British farms for growing corn. Then, if we take into consideration the commerce carried on with other nations in gold, tin, and in pearls, we can hardly doubt that our forefathers, at the Roman invasion, were raised far above the savage state.

At the time the Romans arrived in this country, five tribes or clans of the British people possessed the land lying between Adrian's wall† and the Friths of Forth and Clyde. These tribes were called the *Ottadini*, *Gadeni* or *Cadeni*, *Selgovæ*, *Novantes*, and *Damniî*. With the exception of the early chorographer, Ptolemy, all writers on the subject are nearly agreed as to the territory occupied by these five clans; but there is considerable diversity as to the exact land belonging to each tribe. Ptolemy‡

* Life of Agricola, sec. xii.

† About 120, a wall, or rather an embankment was formed by Adrian, of materials thrown from its ditch, running from the Solway, by way of Carlisle, to the Tine at Newcastle, with the view of protecting the provinces on the south from the incursions of the warlike tribes of the *Ottadini*, *Gadeni*, *Selgovæ*, and *Novantes*, who could not be kept in check by the stations and forts posted to the north after the death of Agricola. When Severus arrived in Britain in 208, this wall having become ruinous from neglect, he built a strong wall on the same site in the autumn of that year, with the view, it is said, of protecting his retreat in case of accident before he marched northwards, and which formed an enduring monument of his own skill, and of the Roman power.

‡ Map of Ptolemy.

places the Ottadini as the possessors of the whole land lying along the east coast from the river *Vedra* to beyond the Frith of Forth, with the Bremenium near the centre of the land between the Tine and Forth. The Gadeni he seats on a slip of land to the west of the Ottadini, and between them and the Selgovæ, with a western boundary running from where the Solway enters the Irish sea, to near the source of the Clyde; and the eastern boundary from the head of the Solway Frith, northward along the range of mountains to near the Forth. The Selgovæ and Novantes he places between the Clyde and the Irish sea; and the greater portion of the Dannii possessions he makes to lie to the north of the Frith of Clyde. Richard the Monk,* who compiled from better materials, gives the whole land, between the wall of Adrian and the Frith of Forth, to the two tribes of Gadeni and Ottadini, with a western boundary running from near the head of the Solway, northward along the mountain range to near the head of the Frith of Forth. The Salgovæ and Novantes he places between the high mountain range which separates Galway from Carrick on the north, and Solway and the Irish sea on the south. The Dannii to the north of the above mountains, and extending to the

* Richard, called of Cirencester, a monk of Westminster, prepared a MSS. history and map of Britain in 1338, which was discovered in Denmark, and published at Copenhagen in 1557. Doctor Stukely published a commentary on this work. Both the maps of Ptolemy and Richard are given in Roy's *Military Antiquities of the Romans in Britain*. Plates ii. and iii.

river Ern. *Camden* does not carry the *Ottadini* farther north than the Tweed, and places the *Gadeni* in the country lying between the mouth of the Tweed and the Forth, comprehending Teviotdale, Tweeddale, March, and Lothian.* The *Gadeni*, he thinks, derived their name from *Ladoni*, the G by a careless scribe being used instead of the letter L. But this theory of the learned *Camden* will not bear the test of examination. It was not till the ninth century that the district between the Forth and Tweed was called by the name of Lothian or *Lodine*. The name is derived from the Saxon, and is intended to describe a territory with a peculiar jurisdiction on the marches. It was previously known as *Saxonia*, earlier still as *Bernicia*, and originally as the land of the *Ottadini*. The district or province of Lothian comprehended the whole country lying between the Tweed and the Forth, which had been wrested from the Romanized *Ottadini* and *Gadeni* by the Saxon people who entered the land by the Forth about 446. This territory was held by that people during ages of conflict and deadly strife. *Chalmers* in his *Caledonia*† adopts nearly the views of *Richard*, and gives to the *Ottadini* the eastern half of Northumberland, the east part of Roxburghshire, the whole of Berwick and East Lothian, with their chief town at Rochester in Northumberland. The name of *Ottadini* he derives from the figure of

* *Camden's Britannia*, vol. ii., p. 198, et seq.

† *Caledonia*, vol. i., page 439, et seq.

their country, stretching out from the Tine northward along the German ocean, and the Frith of Forth; *odd* or *oth* signifying *what stands out from*, and *Oddytin*, the region tending out from Tine. The *Gadeni* he makes to inhabit the interior of the country on the west of the *Ottadini*, from the Tine on the south, to the Forth on the north, comprehending the west part of Northumberland, the south part of Cumberland, lying on the north of the Irthing river; the west part of Roxburghshire; all Selkirkshire, Tweedale, much of Mid-Lothian, and nearly all West Lothian, with the capital town supposed to be on the Gore water. Notwithstanding, however, the confidence with which these views are stated by Mr Chalmers, we are inclined to think that he has committed several errors in laying down the boundaries of the two tribes. One obvious error which he commits, is in assigning the fortress of Roxburgh to the *Gadeni* people, while he makes the line of march to run several miles to the westward.* A second mistake consists in his making the boundary line of the tribes to the west of the Jed river, while it is beyond doubt that the river is named after the country through which it runs, and from the people who possessed the land on each side of it. Another difficulty is, that while he and others who adopt the like views, make the chief town of the *Ottadini* at Rochester, the *Bremenium* of the Romans, altars erected to the tutelar deity of the *Gadeni* people

* Caledonia, vol. 11, page 67.

have been found at Risingham, the *Habitancum* of the Romans, as far to the east and farther south than Rochester. Camden states,* that in 1607 two stone altars were washed out of the bank by the Reed river, one of which was inscribed, "*Deo Mogonti Cadenorum et nomini, Domini nostri Augusti, M. G., secundinus beneficiarius consulis, Habitanci primas tam pro se et suis possuit,*" and the other, "*Deo Mouno Cadenorum inventus do V. S.*" We think it clear that the altars are dedicated to the deity of the Gadeni or Cadeni people, and a doubt is thereby thrown upon Rochester being the chief town of the Ottadini. If Risingham was the property of the Gadeni, as the discovery of these altars would lead us to suppose, it is improbable that Rochester was a town of the Ottadini. The Tweed river, Mr Chalmers says, is the *Tueda* of Richard, and the British *Tued* the boundary of a country, or a dividing river. Ptolemy does not lay down the Tweed or *Tueda* in his map, and he evidently had not information of its existence, otherwise a river of such importance would have appeared. But considering the period in which he lived, such an omission is not a matter to cause wonder. It is not easily seen how the Tweed, as a boundary river, could apply if the Ottadini territory is made to run from the Tine along the sea coast to the Forth. But suppose the boundary line to have run east and west, the one tribe possessing the land between the Tweed and the Forth, and the other the

* Camden's Britannia, vol. 11, page 203.

whole of the territory lying between the Tweed and the wall of Adrian or Severus, then the *Tueda* would become the boundary or dividing river between the two powerful tribes, and its name descriptive of its position and its use. It may be that the name only applied to the state of matters after the Saxons gained that fine territory lying between the Tweed and Forth. But be this as it may, it is obvious that there exists no data to fix the exact boundary line of the two tribes. The only reasonable view seems to be, that supposing both territories to have stretched north and south, the Watling-street or Roman way is near to the confines of the two warlike tribes that occupied the country. It may be inferred that the Romans would so run the road, and place its forts as to control the actions of both tribes; besides the principal strengths of both clans would be placed on the march to watch and check each other. While the principal road was thus driven between the two tribes, another passed through the Ottadini country on the east, and the Gadeni people were kept in check by the road and forts on the west, and by the continuation of the Maidenway into Teviotdale. On taking every thing into consideration, and well weighing all the circumstances, we think we are correct in placing the boundary line near to the Middleway of the Romans. It is evident that the line drawn by Chalmers cannot in any view apply.

DRUIDISM was the prevailing religion of all the European Celts. *Druid* is thought by many to be derived from *drushism*, *interpreters* and *inquirers*; of

*drush, consulters, and lá drush, to seek.** When the Druids came to Britain they introduced into the colony the whole mystery of the eastern worship; the ritual of fire, stones, oaks, groves, and serpents, so often referred to and denounced in the Bible. It is said by several authorities, and amongst others Chalmers, that the worship was at first pure; but in progress of time the people came to worship God through the *medium* of the sun, and ultimately that luminary instead of God. But such a view does not appear applicable to Britain. The worship was introduced by the very Magi who practised it in the land from which they had been cast out on account of such practices, and it could not, therefore, ever have been pure in this country. It was widely practised in the days of Moses; indeed, so prevalent was it, that the favoured people required repeated chastisements to keep them from such idolatry. The same worship is also referred to by Job in that surpassing poem illustrative of his patience, and God's pity and mercy. "If I beheld the sun when it shined, or the moon walking in brightness, and my heart had been secretly enticed, or my mouth had kissed my hand; this also were an iniquity to be punished by the Judge, for I should have denied the God that is above."† From all that can be gathered, the worship of the ancient Briton very much resembled the Persian. Like the

* Deut. xviii. 11,—2 Chron. xv. 12. The appellation *Druid*, it is thought, cannot be derived from the Greek. The Celtic is older than the classic Greek. Williamson's Etymology.

† Job, chap. xxxi. 26-28.

Persians, they worshipped the sun and the elemental fire; and also, like them, they seem to have had an aversion to many gods. At first the people worshipped in the open air and on the mountain tops. In the progress of time the altar was placed in the middle of a circle of stones, uniformly set up in a grove of oaks. From these sacred groves arose the word *cel* or *cil*, descriptive of a holy retreat, and which came to be applied by the early missionaries to a cell; afterwards to a chapel and its accompanying cemetery. In this district of country there are comparatively few remains used in the primitive form of worship, while in the north they abound. This may be accounted for by the abolition of the Druid worship by the Romans. About the year 43, Claudius prohibited the system throughout the ample extent of Gaul, and as the Romans gained a footing in Britain the practices of the Druids were also abolished. But in the northern parts of the island they continued to maintain their influence, till the light of the Gospel penetrated the darkest recesses of the land. It is natural to suppose that the votaries of Druidism would fly before the victorious legions, and take shelter in the strongholds of the land inaccessible to the Roman arms. Over this district the Romans had full sway for more than 400 years, when they were compelled to abdicate and defend their own hearths and altars.

Several of the mountains owe their names in part to the worship of Baal. On the Beaumont river there is a mountain in the immediate neighbourhood of Yetholm, bearing the appellation of the goddess

of the Phœnicians, *Astoroth*, and the only corruption in the name is that the *A* is not pronounced at the present day, while in the old charters it is written “*H*,” but in both forms the sound is the same. Near to this hill and on the border line, formerly existed a circle of stones. A short way to the east of this is a mountain named after the god Baal, the Yevering Bel or Baal. In Jed water there is the Belling or *Beltein*, where the “*teine*” or fires of Baal were kindled; and, in the table-land between Teviotdale and Liddesdale, is *Needslaw*. In the district between the Gala and Leader is *Bellscairn*, and in every district of the country traces of the name are to be found. It is highly probable, that during the early period of the existence of this system of worship, every mountain top of the district was lighted up by the fires of Baal. Even at this day the people of this land, unthinkingly, follow in the footsteps of the worshippers of the sun. The first day of May was held as a festival to Baal; and each year on that day, the crests of the hills blazed with fires in honour of that god.* On the same day of every year do a number of our people still go to the hill tops to see the sun rise, and wash their faces with May dew, that they may be beautiful all the forthcoming year. In Ireland, and in some places of Scotland, it is believed that a feast is also held on that day. Little do

* “ But o’er the hills on festal day,
 How blazed Lord Ronald’s *baltane tree* ;
 While youths and maids in light trathspey,
 So nimbly danc’d with Highland glee.”—*Glenfinlas*.

the maidens imagine, when they bathe their faces with May dew in such circumstances, that they are paying adoration to Baal, similar to that which was celebrated by the early people. The passing of cattle through the *needfire* or *neatfire*, to preserve them from disease, seems to be a part of the same system which was practised in this land not so very long ago. *Needs-law* may have been named from such a practice; and it is not improbable that children were also passed through the fire, as a preservative from the evils and dangers of the world. The denunciations in the Bible against parents passing their children through the fire to Moloch, were positively directed against the people looking to any other source than to the only true God for protection to their infant progeny. The kissing of the hand appears also to be a remnant of idol worship. The worshipper of the god stood before the altar, with his face turned towards the sun, and commenced worship by kissing his hand to that luminary. It was also deemed a mark of disrespect for any person to pass the statue of a god without putting his hand to his mouth.

The most important remains which are supposed to belong to the druidical system to be found in this district, are situated in Liddesdale, in the middle of a moss between the parishes of Castleton and Canonby, and not far from Tinnis-hill. At that place is a cairn 258 feet long. At the north end are several large stones set on an edge so as to form a square, which are covered over by a large stone. At the south end of the cairn, there is a stone seven

feet perpendicular, and thirteen feet in circumference. Close to this stone four other stones form a circle, the diameter of which is about 135 feet. The cairn, cromlech, and circle, are all believed to be connected with the ritual of the Druids.

A kindred remain is to be found in the vicinity of Hermitage castle, which has conferred a name on the place—NINESTONERIGG.* A ridge or rig of land runs up from the water of Hermitage to the table-land which divides the district of the Liddel from Teviotdale. It is bounded on each side by the burns of the Roughlee and Sundhope, and on the east and west the mountains rise to a great elevation. In the middle of the rig is a circle of nine stones, about thirty yards in circumference, and in the centre is a square pit, between two and three feet deep, in which it is supposed the altar containing the sacred fire was placed. Two of these stones on the south side are still erect, and apparently entire, but the other seven are fallen on their side. On a careful examination of

* This is the place where tradition will have it that one of the able, distinguished, and powerful family of Soullis was boiled in a pot or cauldron by the inhabitants of the district for cruelty and oppression. It is said that the cauldron was suspended from an iron bar, which was supported by two of the circle stones. A large pot was long preserved at Skelfhill, which tradition fixes as the one in which the gallant chief was boiled. It is now, it is believed, in the possession of George Pott, Esq., Knowsouth. The whole account of the manner of his lordship's death is thought to be fabulous. The inhabitants of Liddesdale of that day were, however, capable of any atrocity. In reference to the transaction Leyden has written a beautiful ballad, entitled "*Lord Soullis*," published in an edition of his *Scenes of Infancy and other Poems*. JEDBURGH, 1854.

the ground we found that a great extent around the circle appeared to have been occupied, and to the south a number of the same kind of circles had existed, but now entirely destroyed. The hollow in the centre of each circle is still to be seen, and the appearance of the herbage, and the marks in the earth around, clearly indicate the situation of the upright stones. At the south end of the line of circles two large stones lie flat on the ground, which in every respect resemble the stones of the still remaining circle. So far as we are able to judge, the sacred place has comprehended several hundred yards of the flat of the rig. On Stobie's Map of Roxburghshire, the old road from the Liddel to Hawick is shown as running up the middle of the rig, through part of what was once the sacred retreat of the Druids, and to this circumstance we are probably indebted for the destruction of the stones. The locality is wild, even at this day, and must have been well adapted for the secret meetings of the *Magi* in the palmy days of their power, and for the exercise of their ritual when prohibited by the strong arm of the Roman emperor. The existence of these circles may have induced the christian hermit to take up his abode in this desolate region for the conversion of the pagan inhabitants; and it is probable that this very spot was selected by him, although tradition points to the banks of the water at the castle of Hermitage. But the hermit occupied his *cel* long before the foundations of the castle were laid, and, from what is known of the practices of the early christian missionaries, the sacred

grove of the Druid would be occupied in preference to any other place.* In subsequent times, and under very different circumstances, a chapel arose under the shelter of the castle walls, where the successors of the apostle laboured among the rude inhabitants of the district and the garrison of the fortress.

Following the line of the mountains to the east, the next remains of the same kind, now observable, are near to Plenderleath, between the Oxnam and the Cayle. There is here, on a considerable height, a circle about 124 feet in circumference, in a good state of preservation. At a short distance from this place there appears to have been another circle, which, from the vestiges remaining, must have been of still greater extent. The stones which form these circles are greenstone, of which the mountain rock of that locality is composed.

Farther to the eastward of the same mountain range, and near to Hownam Kirk, is a half circle, formed of eleven stones standing perpendicular. The inability of the primitive dwellers in that locality to

* Walter de Bolbech granted to the Kelso monks and the *brother* of Merchileye and others, his successors, the Hermitage called Merchingleye, founded in the waste near Merchingburn, with the church of St. Mary to the same belonging, and pertinents, privileges, and easements. No. 264. This charter was confirmed by the son of the granter, with the assent of Hugh his brother. No. 265. The grant was also confirmed by the third Walter of Bolbech. No. 266, fol. 107. Hugh Baliol also granted to the same church of St. Mary, and Roger, the monk of Merchingleye, twenty-six acres of land, near Halychesters, which Eustachius, his father, had given to the monk. The Monks were of the order of Kelso.—*Kelso Chartulary*.

account for the peculiar appearance of the stones, gave rise to a tradition, that the upright stones are human beings changed into the district porphyry for having reaped corn on the sabbath day. Accordingly, the stones bear the appellation of the eleven shearers. Between Hownam and the principal Cheviot, and at various places on the border line, there are a number of single stones standing solitary on the slopes of the mountains, and cairns on the summits of the hills, clearly indicating their original use. In the neighbourhood of Yetholm, and outside the border line, is a remain of the Druid system, consisting of a circle of five stones. On the north of Cayle water, on the farm of Frogden, are five upright stones. These, as well as others which formerly existed on the south bank of the stream, were commonly known as *tryst stones*, and tradition says, that these places were a rendezvous for the warriors of the district, where they met and planned an incursion into Northumberland, or consulted on the means of repelling a predatory band from the other side of the border. Near to Mounteviot, on the north bank of the river, a Druid circle stood about sixty years ago, but now *one* solitary stone marks the spot whereon the worshippers assembled.* Near this place a christian temple succeeded the pagan altar, but it also has ceased to be. Not long ago these remains abounded in every part of the district, but as cultivation advanced they were removed, to afford freer access to the plough, and now

* This place was formerly called Spittalstanes, now Harestanes.

are only to be found on the high ground, and in moors and mosses, inaccessible as yet to the spade or plough.

Before leaving this branch of the subject, it may be noticed that these Druid circles were erected solely by the ancient Britons and their pagan descendants, and it is thought before the Romans reached this district. When Agricola's legions washed their feet in Teviot's fair stream, the druidical system had been abolished, and christianity shortly afterwards introduced under the influence and protection of the Roman arms. The Scots, who came from Ireland into Britain about the middle of the ninth century, were all christians, and the Gothic tribes did not practice such rites.

While the druidical system existed in this land, the dead were burned, and their ashes deposited in *cairns*, *cistvaens*, and *urns*. The tumuli appear either in conical heaps, or oblong ridges formed of earth or stone. The *cistvaen* signifies a stone chest or inclosure: the coffin or kist of the present day. The tumuli often contained stone chests without urns, and urns without any stone chests, but generally the ashes were placed in an urn and deposited in a stone chest. Rings, beads, and bracelets have been found in these tumuli. The cairns are sometimes of immense extent. In the north they are often to be met with 182 feet long, 30 in sloping height, and 45 in breadth at the bottom. In Liddesdale the cairn, in connection with the circle noticed in the previous pages, is above 258 feet long, and formed of stones of great size. On the

farm of Cleuch-head, in the same locality, a cairn was removed in the end of last century, and in it was found an urn containing ashes. In the same cairn were also found a great number of stones used for making barley, and a stone cross about four feet long.* In other cairns stone chests were found of a square form, in which were human ashes. On the farm of Langraw, near the Rule water, ashes and bones were discovered in a circular area of about 18 feet diameter.† On the east side of Ruberslaw, and also on the east bank of the Rule, near Fodderlie, cairns or tumuli formerly existed, which have been removed within the last fifty or sixty years. Numerous sepulchral stone tumuli were formerly to be seen near Southdean, but they have nearly all been carried away to assist in making roads, building dykes, and filling drains.‡ In the parish of Hownam there are several cairns or tumuli. In the localities of Hownam, Linton, and Morebattle, the tumuli abound, but are fast disappearing before the efforts of the agriculturist, to bring every acre of ground beneath the operations of the spade and plough.§ In the churchyard of Yetholm,

* Old Statistical Account of Castleton.

† New Statistical Account of the Parish of Hobkirk.

‡ Old Statistical Account of the Parish of Southdean.

§ The Rev. James Brotherstone, the assistant to the minister of the parish of Linton, in his account of the parish, says, "From the surface of the ground arise numerous small tumuli, which, when excavated, are found to contain human bones enclosed in circular earthen urns of various dimensions. In one place these tumuli are so numerous as almost to resemble a burying ground, or, at least, they render it probable that the ground which they occupy had been once

about twenty years ago, was discovered a cistvaen of four rough stones, set at right angles, covered by a flat stone. At Primside Mill, was found an urn of rude workmanship, containing ashes.* On Wooden-hill, urns containing human bones and dust have been turned up, and on Caverton Edge, tumuli containing fragments of human bones and black dust have been discovered. On the estate of Wooden, near Kelso, there are several sepulchral cairns, composed of stones intermixed with moss, and in the same locality a number of stone coffins have been dug up. Near Ednam, a tumuli contained three stone chests, one of which enclosed an urn containing ashes. On the farm of Cambflat, tumuli of earth are to be seen. Near Eckford, tumuli have been opened, in which were found earthen jars containing bones and dust. One of these urns was three feet deep, and eighteen inches wide; another was smaller, and both, when exposed to the air, crumbled into pieces. In a field on the farm of Crailinghall, about 1832, a tumuli was opened by the workmen who were searching for stones to build a march dyke, and in it were found several urns containing human dust. About 1815, a cistvaen was discovered in a gar-

a battle field. Most of these bones, as well as the urns which contain them, when exposed to the air, dissolve into dust." From a brazen Roman spear being found in the locality, Mr Brotherstone supposes the tumuli and urns to contain the ashes of the Romans, but they are more likely to be the work of the children of the Ottadini, the original inhabitants of the country.

* New Statistical Account of Yetholm, by the Rev. John Baird.

den in Jedburgh, belonging to Mr Selkirk, cabinet-maker. It was four feet and a half long, thirty inches broad, and contained a large urn at one end, and three smaller ones at the other; two of which mouldered away on being handled, and the third is still in the possession of Mr Selkirk. Near Crailing, several sepulchral urns have been discovered, containing the ashes of the Ottadini dead. Many stone coffins have been found near Minto; and on the farm of Beaulie, on the Ale water, a burial place of a circular form was opened up, wherein was found a great number of human bones which had been partly burned. Several sepulchral urns have been found in the upper district of Hawick parish, and at a place called "*Auld Ca Know*," when a cairn was removed about the beginning of the present century, a stone chest was got about seven feet below the surface, which enclosed the remains it is believed of the Gadeni children. But the most important remain in that district is a conical tumuli, popularly called the *Moat*, rising to the height of nearly thirty feet. It measures about 312 feet at the base, and 117 feet at the top, which is nearly flat. It is supposed by some to be a sepulchral tumuli, and by others a *Moat* or *Moothill*, for the administration of justice in a rude age. It is probable that it may have served both purposes. The children of the Gadeni may have used it as a burial place for their dead, and their descendants afterwards converted it into a *Moothill*, or it may have been used from a very early period as a place for enacting as well as administering laws. It was usual

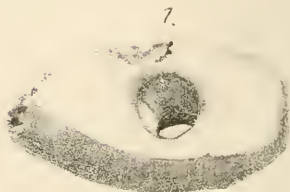
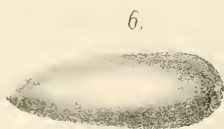
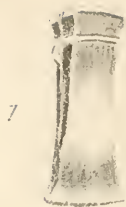
in the early times for a judge to sit in the open air on a turf, a heap of stones, or a hillock for a bench, while he listened to the complaints of the suitors, and decided according to the *manners* and *customs* of the people. While the principal person of the tribe or clan was supreme, justice was administered by a judge in whose family the office was hereditary, with this peculiarity, however, that it descended only to the son who was best skilled in his father's knowledge. In this custom we may trace the origin of baron courts and heritable jurisdictions. The Moothill was also the place where the king who succeeded to the throne, swore to observe the laws of the country; and when new laws were made, it was the place where the king, bishops, and chiefs assembled, and took an oath to administer and obey the laws so enacted. In 910 we find Constantine III. appearing on the Moothill of Scone, with the bishop Cellah, and the Scottish chiefs, and swearing to maintain the laws, faith, and discipline of the church. There can be little doubt that in latter times the flat top of the Hawick "Moat," was used by the judge of the day for hearing the rude suitors of the district.

Such, then, are the remains in this district of a system which seems to have passed over the greater portion of the earth.*

* In India similar remains abound. Lieutenant Henry Yule, in a journey through the hill country lying to the east of Bengal, occupied by a people called *Kasi*, whose characteristic features are strongly Mongolian, found monumental stones on every wayside, recalling to his remembrance the clustered monuments in Britain, and

According to all accounts the British people were brave, and possessed of a warlike spirit. Their in-

which are to be found in all parts of Europe and Western Asia. The most common kind in the Kasi country are composed of erect oblong pillars, sometimes nearly quite unhewn, in other instances carefully squared, planted in a line a few feet apart. The highest pillar is in the middle, (sometimes crowned with a circular disc,) and to the right and left they gradually diminish. In front of these is a *cromlech*, a large flat stone resting on short rough pillars, which form the ordinary resting places of the wayside travellers. A cluster of these pillars stand in the market-place of Nurting, and rise through the branches of a huge old tree to the height of twenty-seven feet. A cromlech at the village of Lailang-kot, elevated five feet from the earth, measures thirty-two feet by fifteen, and two feet thick at the edge. Near this village is a field covered with these upright monuments, as thickly as the churchyard of a populous European village. *Kistvaens* of four large slabs, resting on their edges, and roofed by a fifth, placed horizontally, are found in many places. In the valley of *Mausmai*, deep in the forest, is a great collection of large slabs, accurately circular, resting on the tops of many little rough pillars planted close together, through whose chinks may be discerned earthen pots or urns containing ashes of the family. Simple cairns of twenty feet are also to be seen. Mr Yule says, that the upright pillars are cenotaphs, and if the people are asked why their fathers erected them, the universal answer is, " *To preserve their name.*" Yet to few, indeed, among the thousands, can they attach any name. Many of the villages derive their appellations from such erections, as may be judged from the number commencing with the syllable *Mao*, which signifies a stone; *i. e.*, *Mao-sami*, the stone of the oath, &c. The oath-stone suggests that these pillars were erected in memory of notable compacts. On asking an intelligent native the origin of the name, his answer was a striking illustration of many passages in the Old Testament. "There was war," said he, "between two of the villages, and when they made peace, and swore to it, they erected a stone for a witness;" Genesis xxxi. 45-48. In Bell's *Circassia* is a drawing of an ancient monument existing in that country, which is an exact representation of a thousand such in the *Kasi* hills: and on the eastern bank of the Jordan, the same monuments are to be



J. G. Bully, del. & sc.

1 & 2 Copper axes, found at Southdeanlaw.

3 1 Copper axe, found at Dryburgh.

4 Spear head of iron, found at Westerhouses.

5 Bronze knife, discovered near Southdean.

6. Axe of stone, found at Chesters in Jed.

7. Axe of stone, found on Houldenmoor, Jedburgh.

8 Supposed hilt of Roman sword, found near Abbotrule.

9. A brass chain, found in Jed forest.

fantry are said to have been speedy in the attack, and stood firm. The chiefs sometimes fought in chariots, drawn by small horses, with scythes fixed to the end of the axletree.* Each of these chariots contained, besides the charioteer, several warriors, who, in rush-

found.—(*Irby & Mangle's Syrian Travels.*) Similar remains have also been found in the *Dekkan* by Captain Meadows Taylor, consisting of cromlechs, kistvaens, cairns, and barrows. The cromlechs are three large stones or slabs, set on edge, with a large covering slab, and one side—the south—is generally open. The slabs are about twelve feet broad, and half-a-foot thick. The *kistvaens* are closed on all four sides, and contain earthen vessels filled with earth, calcined human bones and ashes, mixed with charcoal. The cairns are circles of stones, double and single, surrounding small tumuli. When opened to a depth of eight or twelve feet, stone chests, composed of slabs and stones are found, containing skeletons, accompanied by remains of spear heads and other weapons of war. In others, larger vessels occur, containing human bones and ashes, with charcoal similar to the kistvaens, and no stone chests. The barrows are larger than the cairns, and consist usually of a group of several tumuli, or of one large one surrounded with others. The vessels in these cairns, &c., are all of the same character, strong earthen ware, with bright red glaze; some have black glazing also; some are half red and half black. Dr Wise, of the Bengal medical service, examined monuments of the same class in other parts of British India. *From papers read before the Society of Antiquaries of Scotland in 1852.*—There can be no doubt that the monuments found in the *Kasi* mountains, throughout British India, and on the banks of the Jordan, are exactly of the same kind as the remains which are found standing among the mountain ranges of our own district. They seem to have been erected under the same system, and for the same use, by the same race of people who spoke a kindred language. † The “*Mao*” of India is the “*Maon*” of the Ottadini and Gadeni.

* It is stated, that in several of the engagements between the Britons and the Romans, the former brought into the field four thousand chariots.

ing to the attack, clashed their arms and sang the exploits of their forefathers. The impetnosity with which they made the attack was almost irresistible. The women of the tribes fought with intrepidity, and, though not armed, rendered essential service to their friends, by grappling with and seizing the arms of their enemies. The weapons which they used in battle were swords, hatchets, bows and arrows, and long spears. These were formed of brass, of stone, and of flint. Poles, edged with flint, were common weapons; and little arrow heads have been found near the tumuli of the dead. For defence, they had a target made of wood, and occasionally one made of twigs, covered with leather, and studded with brass nails. War axes of brass and stone, and small flint heads of arrows, have been found in various parts of the district, several of which are represented in the accompanying plate.

The next objects which attract attention are the **FORTS** of the earliest people. As might be expected, these strengths are generally found occupying the tops of the highest hills. They are generally oval, sometimes circular; but their shape is made to depend very much on the summit of the mountain, or the part where the strength is placed. The district is full of hill-forts, but it is not easy to determine, with certainty, the period of their erection. The original forts were frequently taken possession of by the Romans, and their shape altered. The Romanized Gadeni and Ottadini, when they defended their land against the invasions of the Saxons and Caledonians,

occupied these forts, and made them to assume an appearance different from what they were originally, and during their possession by the Roman legions. Next followed the wars between England and Scotland, when every natural strength of the district was defended with great tenacity, and altered according to circumstances. From the earliest period this district has been a battle-field. It was the scene of the Ottadini and Gadeni conflicts. It was the spot on which these two tribes, and their auxiliaries, gallantly opposed the Roman legions. Every foot of it was contested with the Saxon invader. For centuries it formed the border line between England and Scotland, the theatre on which the sons of either kingdom performed feats of valour unsurpassed in the history of the world.

The best specimens in this district of the ancient British fort, are to be found in Liddesdale, on the summits of *Caerby*, and *Tinnis-hill*. The former of these hills is situated on the eastward of the river Liddel, between it and the Kersope, which forms the boundary between the two kingdoms. The hill commands a very extensive view southwest, on both sides of the river, to the vale of Esk, and the extensive plains beyond. To the southeast, a dark flat region presents itself, unrelieved by any thing better than the solitary hut of the shepherd on the waste, and the wild alder which now and then appears on the sides of the mossy rills. Northward, it overlooks the valley of the Hermitage, and all the southern slope of the mountain range dividing Teviotdale and

Liddesdale: the Greatmoor, Leapsteel, Windburgh, Ernton, Fannahill, Needslaw, Carlentooth, and the Peelfell. Standing on the apex of this hill, the rapidity with which the war-signals were conveyed from one part of the kingdom to another becomes apparent. When the beacon fire was kindled on Caerby, to mark the approach of the foe on the Liddel, it would be responded to by the Leapsteel, and Needslaw, the Dunion, and the heights of Home—thus warning in an incredibly short time all the men of Teviotdale, and the men from the Solway to the German ocean. It would at the sametime convey intelligence to the westward; and, if the signal was taken up by the Lammermoors and North Berwicklaw, the whole of Scotland, from the Forth to the borders, would be aroused as quickly, and with more certainty than by the telegraph of the present day. On the west, the view is limited| by the| high ridge which lies between the Ewes, Esk, and the Liddel. The fort on the top of the hill is oval, and is surrounded by a wall, or face dyke of drystone, of nearly 320 yards in circumference. Within this wall are the vestiges of eight oval-shaped huts, planted around a larger enclosure, in the centre of the fort. On the outside of the fort wall, is a considerable space of level ground, on which it is thought the warriors who were selected for the defence of the fort stood in battle array. It is obvious that the battle could not take place within the wall which surrounded the houses, and where no doubt the women and children were placed for safety, while the braves of the tribes were doing battle on

the outside of the wall. That this was the mode of defence is rendered beyond doubt, by the account Tacitus gives of the hill fort of Caractacus. The hill top was fortified with massy stones heaped together, and "*on the outside of his fortifications, a vast body of troops showed themselves in force, and in order of battle.*" *Caerby* answers exactly to the description of the fort where Caractacus met Ostorius, and from the wife and daughter of the British chief being taken prisoners at the battle, it may be safely concluded, that they had taken refuge within the fortification. An engraving of this fort is given with the old Statistical Account of the parish, and from which Chalmers, in his *Caledonia*, considers to be similar to the forts of Barra and Caterthuns; and, from the same authority, that learned antiquarian states, that a road had winded up the hill, and entered it on the south. But these are mistakes, as the fort is oval; and what the minister of the parish took for a road winding round the fort, is the flat ground on the outside of the stone fence, where the native warriors met the foe.

Another fort, of the same kind, and occupying a far stronger position, is on the top of Tinnis hill, which is situated on the west bank of the Liddel, on the farm of Whisgills. The hill is of a conical form, and rises to the height of about 1400 feet above the sea level. On every side it is nearly perpendicular, excepting the south, where the shoulder of the mountain slopes down to a ridge which stretches away southwards to the Liddel. On the north it is en-

circled by the river Tinnis, which flows over a rocky bed to the Liddel. Into the Tinnis a number of small streams flow from the high ridge on the north, forming, in their course over immense blocks, many beautiful cascades, whose united murmurs, on a calm day, far exceed in harmony the sounds of a many-stringed instrument. From the top of the mountain the view is extensive and delightful. The windings of the waters of the Solway appear glittering like an inland lake, and in the distance the towers and spires of fair Carlisle are plainly discernible. The fort on the top of the hill is not so extensive as *Caerby*. It consists of a wall of drystone, of an oval form, and measures about two hundred-and-twenty yards in circumference. Within this wall is an inner oval, about twenty yards less. In the centre of the fort is a still smaller oval, in which a cairn is placed. Excepting the outer wall, there is little or no appearance of building within the fort. Round the centre of the fort, where the cairn is placed, there are large holes in the ground, indicating where stones had once been placed. From the outer wall the ground rises to an elevation of nearly ten feet. Between the wall and the brink of the hill is a flat space, nearly thirty yards broad, which has been made by throwing the earth within the oval. On the south, the fortifications had extended a considerable way down the shoulder of the hill, so as to occupy a strong position commanding the approach to the summit. The access to the fort has been from the south, and, indeed, it is the only direction that the hill can yet

be ascended without climbing. On the south, north, and west, the sides of the hill are nearly perpendicular. It is remarkable that, though the steep sides of the hill are dry, and covered with fine grasses, the flat top is marshy, especially on the level space beyond the outer wall. On every side of the mountain the ground is wet and marshy, and the top of the ridge between Newcastleton and Langholm is covered with peat or moss to the depth of several feet. There are scarcely any stones to be seen on the surface of the ground; but wherever the water has removed the surface peat, or moss, large blocks of stone are exposed. On the side of the ridge which slopes down to the Liddel, the stones are composed of a kind of moorstone, while on the west they are freestone, and immense heaps of sand are also to be found, but generally covered with moss and heather.

There are a number of forts of the same kind occupying the summits of the smaller hills, and many others once existed, but have been destroyed by the occupants of the land. On the farm of Flight, situated on the south bank of the Liddel, near to Clintwoodburn, there was a circular fort of about one hundred feet diameter, surrounded with a strong wall, but which was carried away in 1793, by the farmer, to build fauld dykes.* Two of these forts are to be

* In the circular fort, at Flight, there was found the head of a weapon of fine brass, four-and-a-half inches long, the one end fitted to receive a shaft or handle; the other widened, and formed, and sharpened like the edge of a hatchet. Another article, which was found at the same place, had the appearance of a small sword, of

found at Hudhouse, on the source of the Liddel, and another at Sorbietrees, near the Kersope water. When the stones were removed from the latter fort "there was discovered, on the south side of it, a place ten feet wide, twenty feet long, paved with flat stones, and enclosed by others on each side, set on edge, within which there seemed to be ashes and burnt sticks."* Similar strengths exist on the Hermitage river, on the farms of Shaws, Toftholm, and Foulshields. There was one of the same kind on the Blackburn, and another on Cocklaw. The Dunion hill, near Jedburgh, exhibits the genius of the early people. On Penielheugh there are two forts defended by strong ramparts of stone, which owe their origin to the same early period. It is believed that the castle of Roxburgh was erected on the site of an Ottadini fort, and that the peninsula, formed by the Tweed and Teviot, was the theatre of deadly strife, long before England and Scotland found a place in the records of the day. On the top of Gattonside hill, to the north of the river Tweed, there was a British strength called the *Closses*, of an irregular figure, fortified by a stone rampart. It contained an area of about $4\frac{1}{2}$ acres, within which there were vestiges of buildings, and its surface covered with stones. On the summit of the hill near Earlston, on the Leader, is another

mixed metal, about three feet long, but was unfortunately broken by the workmen." Mr Arkle's Account of the parish of Castleton, published in 1795.

• Ibid, vol. xvi., p. 81.

fort, the stones of which are supposed by some to bear marks of vitrification.

These are the only forts or strengths which can, with any certainty, be stated to have existed at the time of the Roman invasion. The district is full of other strengths, formed by the same race of people, but at a different period. Previous to the Roman era, the strengths of the ancient Britons were formed of stones, without any ditch or earthen rampart, and were of an oval or circular shape. After the Romans left, the Romanized Britons imitated the square camp of their protectors, and used the fosse and rampart of earth. Of these the district of which we are treating abound in examples. All the fortifications on the south bank of the Tweed at Melrose, may be traced to a period subsequent to that of the Romans, when the descendants of the Ottadini and Gadeni were forced to defend themselves from the Saxon invader. It is very doubtful whether there existed any fort on the summit of the Eildon, previous to, or during the Roman period. It is not likely that the Romans, who marched upon this land from the south, would be seriously opposed on the south bank of the Tweed. The early people would rather dispute the passage of the river; and, accordingly we find unmistakable evidence of their forts on the heights of Gattonside commanding the river, where it is well ascertained the Roman legions forded the stream. Neither is it the least probable that the summit of the Eildon was the site of a Roman camp, although Miln, who wrote in 1743, imagined he saw the prætorium, surrounded

with many huts. The Romans would not occupy such a position from choice, and there existed no necessity that they should do so. Their camps never were placed in such situations. It is thought that the fort on the northeast hill, the one on Cauldshiels hill, that near Huntlywood, and the one on Kaeside—as well as those which Mr Kinghorn, who surveyed this part of the district for Mr Chalmers in 1803, thought he discovered, further south—were the work of the inhabitants, who resisted the Saxon encroachments on their territory.

The fort on the Eildon has been defended by two fosses, and ramparts of earth above a mile and a half in circuit. Within a large flat space on the top are vestiges of huts, which would afford shelter to the defenders of the fort, and the inhabitants of the locality. The *prætorium* which Mr Miln discovered, may be seen in every British fort, and is believed to have been the place in which the chief, commanding the warriors, who defended the fort, resided. The same appearances exist in the ancient fort at *Caerby*. There, a superior dwelling existed in the centre, around which the other smaller buildings are clustered. The fort at Cauldshiels is of an oblong form, with rounded corners, about 200 yards long, from east to west, and 180 yards broad, surrounded by double ramparts of earth, and by ditches which encompassed the hill about fifty feet, the one entrenchment above the other. The fort, which existed at Huntlywood, consisted of a double ditch and rampart, in an oval form. On the southwest of

Bridgend there was another fort, defended by two fosses, about a mile and a half in circumference. Near Kippilawmains there existed another fort, and also, at Beauliehill and Rawflat. All these were of an oblong square form, with rounded corners, defended by ditches, and earthen ramparts. They must have been formed by a people who had seen a Roman camp, which they endeavoured to imitate.

In the mountainous tract of country between Liddesdale and the Teviot, there are the remains of similar strengths on the top of almost every hill. They all bear one character, occupying about an acre of ground, defended by ramparts of earth. Near Bedrule and Southdean, there are several forts on high ground; and at Needslaw, near to where the Wheel-Causey passed, the same kind of strength is to be seen, and which probably may have existed earlier. In the eastern part of the district, the tops of the hills afford the same evidences of the determination with which the land was defended. On the Cayle and Beaumont, there are many such strengths. Hownamlaw has been strongly fortified, and it is suspected by the Roman people, from its proximity to their military way, which passed it a little to the south. Ringleyhall, on the banks of the Tweed near Maxton, occupied a strong position on a high cliff overlooking the river. Its form and accompanying tumuli plainly declare its origin. On the summit of the hill opposite to Newstead, is a fort, defended by a ditch and earthen rampart, of about three-fourths of a mile in circumference. It is now nearly obliterated.

Near to Drygrange several forts existed, and similar strengths are to be found along the west bank of the Leader.

A number of ditches, earthen ramparts, and ways are described by Miln, and also by Chalmers, from Mr Kinghorn's MS. survey, as existing in the vicinity of the Eildons, and attributed to the Romans and Britons; but it is difficult to form a correct idea in regard to these works, far less to fix the exact period of their formation. They were certainly not made in opposition to the Romans by the Britons, and their formation must be referred to a later period, when the fierce Gothic tribes passed the Tweed, and endeavoured to seize upon Teviotdale. If we are to take this era for the production of these works, then it is easy to read the intention of those who constructed them. One of these works appears to be of a character with the *Catrail* further west, and with the same object in view—to repel the Saxon intruder. At the end of last century it could be traced from Rink, near Galashiels, to Cauldshiels, across Bowden-moor, and Halydean Park, to Rowchester, near Kippilawmains, where there was an oblong square camp. From this place it ran south to another camp of the same kind, at Blackchester, on the north side of the Ale water. It then crossed the Ale to Beuliehill, and held on to Rawflat. In the same way it connected the strengths lying between that place, and the fort on the banks of the Rule, Ncedslaw, and Peelfell. Cultivation has obliterated a great portion of this work; but, so far

as we can learn, it was about forty feet broad, and in some places extended to near fifty feet, with a ditch at each side from twelve to twenty feet wide. The earth thrown from the ditches formed a rampart on each side. No part of it appears to have been paved with stones, and, like the *Catrail*, it did not proceed in a straight direction, but bended round mosses, and accommodated its course to the ground over which it passed. The minister of Bowden, in the Old Account of the parish, refers to this way, and states that it was very distinct to the eye while it ran through the deer park at Halydean. Along its course various weapons of war have been turned up.

The greatest work which the Britons constructed in the island, is the *Catrail*, which runs for about forty five miles in the counties of Selkirk and Roxburgh, from near Crosslee on the Gala, to the Peelfell, on the confines of Northumberland. It is curious that the *Catrail* forms as it were a kind of bow, of which the work we have already spoken to may be said to be the string. From the remains still existing, it appears to have been a vast ditch, about twenty-six feet wide, with a rampart on each side, ten feet high, and seven feet thick, formed from the materials thrown out of the excavation. The object of this ditch may be learned from its name: *Cat* signifying conflict or battle, and *Rhail* a fence: a war fence or partition. This gigantic undertaking was carried through by the Ottadini and Gadeni people after the Romans left, to protect themselves and possessions from the Saxons, who were advancing upon them from the north and

cast. It would also serve as a screen, under cover of which the tribes could pass from one place to another without being seen by the enemy. In the same way their flocks and herds might be conveyed without being observed. Before the Romans left this land, all the territory lying between the wall of Adrian on the south, and the wall of Antonine on the north, was erected into an independent kingdom, under the name of Valentia, and occupied by the five British tribes already mentioned, according to the boundaries described in the previous pages. On the south of Teviotdale the country was naturally strong from its mountainous character, but on the east it afforded easier access to an enemy. The ground was also difficult for the invader to pass through on the north of the Tweed, between the Leader and Gala, and the Lammermoor hills formed a barrier in that direction. But about 446 the Saxons landed between the Forth and Tweed, and gained a footing there, notwithstanding the gallant defence made by the two tribes to whom the land belonged. It was during the struggle which succeeded that these war fences were constructed, and the immensity of the work proves the desperate nature of the struggle. The *Catrail* does not go straight, but like the work farther to the east, bends round any serious obstacle, or stops at a moss or naturally strong place, and resumes its way on the other side. It is our belief that it does not begin at Mosalee, as is generally supposed, but is connected with the ramparts and ditch which begin, one at Berwick, and the other at Dunbar. In 1803 Mr King-

horn traced a high earthen rampart and large fosse running from near Channelkirk, northeast across the Leader water, and thence eastward through the Lammermoor hills to the neighbourhood of Dunbar. About 1760 the old laird of Spottiswoode informed Mr Chalmers that he had traced a similar rampart and ditch from a British strength at *Haerfaulds*, on a hill two miles west of Spottiswoode, throughout the country, to the vicinity of Berwick. It was then very discernible in many places, and was popularly known by the name of *Herriot's dyke*. The minister of Greenlaw confirms the statement of the laird of Spottiswoode, and says that the ditch and mound ran across his parish for about a mile, and tradition asserted that it proceeded onwards to Berwick. Like the Catrail, it is along its whole line connected with British strengths. It was not necessary that the work should be carried from the head of the Leader to the Gala, near Crosslee, because the country between these two places formed, in its mountains, forests, and swamps, an impenetrable barrier. It is, no doubt, of greater extent between Gala and the borders of Northumberland; but it must be recollected that the struggle had then become one for very existence with the Saxons of Northumberland, who had entered from the east, as well as those who had landed on the shores of the Forth. By that time also the other three tribes had joined in the strife in aid of the Ottadini and Gadeni. The whole province was threatened, and called for great exertions on the part of the native people. The state

of the soil at this day evinces the fearful price paid for the disputed territory. Holding it then established that the Catrail is only a portion of the great line of defence of the natives, extending from the Forth to at least the Cheviot range,—if not to Adrian's wall,—we shall now endeavour to trace its course throughout this district. It starts from a strength situated on the west bank of the Gala, about two miles from *Cathie*, and from thence it winds round Torwoodlee mansion to Kilknowe, near the Gala; it then crosses the road to Galashiels, near Hemp-haugh, passing about midway between Gala house and Mosalee; thence to the east of old Mosalee house by Holybush, to the British strength at Rink. Leaving this fort, its course is southwest, by Howden-potburn, crossing the Tweed at a place where that rivulet falls into the river. It then proceeds to another fort of the same kind on the west side of the river, and from thence by Cribs-hill; the Three Brethren's Cairn, westward to a place called Wallace's Trench, to where it meets the Drove Road near the Tup Cairn. It then continues its course by the head of Hangingshawburn, passing along the southeast slopes of Minchmoor. Holding on its way it passes Henhillhope, and ascends the Swinebraehill, near Yarrow kirk, crossing the river of Yarrow near to the Free Church, and from thence runs to the east of Sundhope farm house, Gilmanslaw, and Gilmanscleuch to the river of Ettrick, which it crosses at Deloraine. It then runs between the hills of Copelaw and Sauchiclaw to Clearburn, a little below the loch

of that name; thence by Thornycleugh, near to which it passes the drove road and the turnpike, a little to the west of Redford green; it then goes by Bellenden, and a little to the east of Hoscotshiel, and to the west of Deanburncleuch, where it leaves the county of Selkirk. When it enters the county of Roxburgh, it passes by Broadlee farm house, and proceeds to Slatehillmoss; it then runs in a southeast direction to the Teviot river, after passing which it runs through the farm of Northhouse to Doecleuch, where it is distinctly seen, and also, before it passes the Allen water. After crossing the Allen it is lost for about a mile, and again found at the east of Dodburn, and visible for about three miles in an eastward direction; it then ascends the Carriage hill, where it is very perfect; it descends this height and crosses Longside burn, where it forms the march line between the Buccleuch and Stobbs estates. Running along the northern base of the Maiden Paps to the Leapsteel, it holds on its course to Robertslin, which it passes, and after traversing a tract of marshy ground called Cocksprat, it crosses the hills which divide Teviotdale from Liddesdale, enters on Dawstonerig, and from thence to the Peelfell, where it joins that strong mountain barrier which separates the two kingdoms. In its course through this district, it passes near to several British strengths, surrounded by fosses and ramparts, *Doecleuch*, between Teviot and Allen, and *Burgh*, on the east side of the last mentioned stream; another on *Whitehillbraes*, and others at various places near its winding course. These

forts do not appear as a part of the way, or placed so as to strengthen it ; but they rather seem to be independent of each other, and only included as occupying the naturally strong ground embraced by the fence. It is not to be forgotten, however, that the native people could communicate with all these forts as necessity required, and that under cover of the works. It has evidently been made in imitation of the Roman walls, with their accompanying military ways, and although not to be compared to these examples of ancient art, yet its formation shows such an immense amount of labour, and of perseverance, as could only have been undergone by a patriotic people in defence of their fatherland. The names of places near to the Catrail are instructive as to the many battle fields within its area. At the termination of it within Teviotdale, is the *Catlee*, signifying the field of conflict, and *Cateleuch*, the cleuch at the conflict, and at the other end is *Cathie*, *Caddon*, &c., which speak to the same effect. Near the Leader water is *Cadslee*, which also means a field of battle; besides a number of other places bearing equally significant appellations, such as, *Catcune*, *Catstanes*, &c. It is to this period of bloody conflicts where two races of people contended for the mastery, that we may safely refer the imposition of the name of *Waedale*, on the *dale* of Gala, and not to the affrays of the swineherds of Melrose, with the men of St. Andrews, about the right of pasturage in the district between the Leader and Gala.

The CAVES in the rocks are another class of re-

mains which require to be noticed here, although the time of their formation is involved in the mists which shade antiquity. Our reason for placing them under the first period of the occupation of the island is, that the testimony in favour of their early use preponderates over that urged in support of the view that they belong to the time of the wars between Scotland and England. In the land from whence the first colonists of Britain came, caves in the rock were used as places of strength, and also as hiding places for the people. The Bible affords abundant proof of the existence of numerous caves in Palestine, and the uses to which they were put. In Britain and Ireland they were very common in early times; and if Diodorus Seculus can be credited, it is beyond doubt that the early Britons resorted to these subterraneous abodes for shelter when danger threatened. They are found in Cornwall; and in the north of Scotland they exist in great numbers. That the caves in the rock were used during subsequent times we do not deny. They were ready-made hiding places for the man who was persecuted for conscience sake, as well as the gallant chief, who there sought protection from the foe, or the hardy freebooter, who sheltered himself with his booty from those who were on his track. The district under consideration is full of such caves. The nature of the banks of the rivers are favourable for their construction. As previously stated, the track of the red sandstone formation runs across the county from southwest to northeast, with Jedburgh near the centre of its course. The banks of the rivers, near

their influx to the Teviot, are all formed of this rock, and easily worked. The Teviot, before it enters the Tweed, passes between banks of the same kind, especially between Cayle water foot and the ruins of Roxburgh Castle. In former days, before the floods exposed the bare rocks, the steep banks would be covered with hanging wood, the hazel, birch, sloe, and other underwood, so as to completely cover the entrance to these caves, or hiding places. The rocky and well wooded banks of the Jed seem to have been selected as a fit place for the construction of these abodes; but owing to the action of the water on the rocks, many of these places have been carried away, and few now remain to gratify curiosity or afford instruction. Specimens of these hiding places are, however, still to be seen in the river banks, near Hindalee, Lintalee, and the rocky cliffs at Mossburnford. At Hindalee, part of the caves can, by a little exertion and no great risk, be entered. When we examined this place sometime ago, we entered by a narrow path from the top of the precipice, which is about 150 feet high, and found them to consist of a large outer apartment with two smaller ones on each side. They are cut out of the solid sandstone rock, which in various places bear the marks of the tools used in their construction. The caves at Lintalee, about 200 yards distant from those already described, cannot now be entered from a portion of the bank in which they are situated being carried away by the floods. They seem to have been inaccessible in 1791, when Dr Somerville furnished his account of the

parish of Jedburgh, but he states that they were described to him by old persons who had formerly entered them, when the access was less difficult, as consisting of three apartments, one on each hand of the entrance, and a larger one behind, which had the appearance of a great room. It is very probable that the faces of the rocks in this locality were all occupied in the same way, and more secure hiding places can scarcely be imagined. All around was dark forest, in front a steep precipice, and the only access by a narrow foot way, concealed by the hanging woods, which covered the tops of the banks. Even if traced to their lair, a few bold spirits might defy a host. If the dweller in the cave was a lover of the picturesque, a glance from the door of his subterraneous abode, would fill his heart with delight. About two miles farther up the river, similar caves are to be seen in the rocky heugh at Mossburnford, and like those at Lintalee, cannot be approached from the steepness of the cliff. As the river Aik winds round Ancrum, the red sandstone banks are very precipitous, in which are a number of the same kind of caves—amounting in all to about fifteen—formed in the same manner as those on the Jed, and provided with fire places, and apertures in the roof to carry off the smoke. One of these caves is named, "*Thomson's Cave*,"*

* While the poet resorted to this cave, he was tarrying with his friend, Mr Cranstoun, the incumbent of the parish. The cave was in the immediate vicinity of the manse. Mr Paton, the minister of Ancrum parish, imputes the formation of these caves to the border

from the fact, it is said, of the author of the "Sacred Year" having selected it as a favourite retreat in which he could tune his lyre undisturbed. At Grahamslaw, on the banks of the Cayle, near to where it flows into the Teviot, are similar caves cut out of the same kind of rock, and of various dimensions. A part of these hiding places are accessible. One of these caves is rendered famous from having been the place where Lord Douglas held the meeting to consolidate the Grahamslaw *league*, to break which he was stabbed in Stirling castle by James II. Near to this sequestered place dwelt the celebrated Hobbie Hall, remarkable for his piety, and his bodily strength; and close to it was the spot where was held one of the two great conventicles in Scotland.* On the banks of the Teviot, near to Roxburgh, are several caves cut out of the middle of a sandstone precipice, and are described by Mr Bell, the minister of Roxburgh, as they existed in 1797,† as being of large dimensions, and that one of them was used as hiding places for horses in 1745, when the pretender to the crown of Britain went through the parish with his army, and from that circumstance it was called the

wars, and while deploring the sad state of the country which could render such places of concealment necessary, dwells with peculiar delight on the poet's occupation of the caves, as affording such a pleasing contrast to their original destination. Mr Paton is mistaken as to the period of the construction of these hiding places.

* The other was held at Maybole.

† Old Statistical Account of the Parish of Roxburgh, vol. xiv., p. 114.

Horse Cave : another, whose mouth was almost filled up, and inaccessible, was said by old people to have gone far into the bank, and a third was called the *Dove Cave*, from its having been used as a pigeon house.

We shall now advert to the remains of the ROMAN PEOPLE in this district.

It is not necessary for the object we have in view to pause and enquire at any length into the reasons which led to the invasion of this island by the Romans. It is alleged by several, and among these Suetonius, that it was owing to Cæsar's desire of enriching himself with the pearl found on the coasts of Britain.* It is certain that before the Romans carried their arms thither, pearl fisheries existed, and a trade in that article carried on between the native people and the merchants who constantly visited the island. Tacitus states that the sea produced pearls, but of a dark livid colour. This defect was ascribed by some to want of skill in this kind of fishery : the people employed in gathering contented themselves in gleaning what happened to be thrown upon the shore, whereas in the Red Sea, the shell fish were found clinging to the rocks and taken alive.† From Pliny's account, the breast-plate which the deified Julius dedicated to Venus, in the temple of that deity, was composed of British pearl.‡ Gibbon says, "that the pleasing, though doubtful intelligence of a pearl fishery attracted their

* In Julius Cæsar, s. 47.

† Tacitus's Life of Agricola, sec. xii.

‡ Plin. lib. ix., s. 35.

avarice.”* Other writers impute the invasion to Cæsar having certain intelligence, that in all his wars with the Gauls, they had constantly received assistance from Britain.† It may be that the love of gain, and a desire to punish the Britons for assistance given to their brethren in Gaul, were present in Cæsar’s mind at the time he formed the resolution of invading the country, yet there can be little doubt that ambition was the principal motive which led him thither. About 135 years after the invasion, and 78 of the Christian era, Julius Agricola was appointed to the government of Britain. His first campaign was against the Ordovicians who inhabited Wales, and had revolted against the Roman power. These he entirely subdued, and turned his arms upon the island of Mona, which, after a slight resistance, was also overcome. These operations having ended his first campaign, Agricola, during the winter which followed, turned his attention to the condition of the native people, who had been grievously oppressed under previous commanders and their tax gatherers. “It had been,” says Tacitus, “the settled practice of the collectors to engross all the corn, and then adding mockery to injustice, to make the injured Briton wait at the door of the public granary, humbly supplicating that he might be permitted to repurchase his own grain, which he was afterwards obliged to sell at an inferior price. A further grievance was, that instead

* Gibbon’s *Decline and Fall of the Roman Empire*, chap. i., p. 2.

† Hook’s *Roman History*, vol. iii., p. 623.

of delivering the requisite quantity of corn at the nearest and most convenient magazines, the Britons were forced to make tedious journeys through difficult cross roads, in order to supply camps at a remote distance; and thus the business which might have been conducted with convenience to all, was converted into a job to gratify the avarice of a few.”* As soon as the summer of 79 opened, Agricola assembled his army and marched in quest of the enemy; he was constantly present at the head of the troops, and marked out all the stations and encampments, sounded estuaries, and explored the woods and forests. Along the frontier of the several districts which had submitted, he established a chain of posts “with so much care and judgment, that no part of the country, even where the Roman arms had never penetrated, could think itself secure from the vigour of the conqueror.”† It is thought that it was during this summer Agricola entered upon this district, and that to it the statement of Tacitus, just quoted, refers. We do not well see how it could be otherwise, as we find that during the third summer this eminent commander had advanced as far as the Tay, and secured the country as he advanced, by forts and garrisons. In his fourth campaign he secured the country which had been over-run, not conquered, in the preceding summer. Forts and stations were built upon the isthmus between the Forth and Clyde. “On the south side of

* Tacitus's Life of Agricola, sec. xix. & xx.

† Ibid.

the isthmus," states the same authority, "the whole country was bridled by the Romans, and evacuated by the enemy, who were driven as it were into another island."* In these expeditions we are expressly told that the fleet acted in concert with the land forces, entered the Forth, and explored the coasts beyond as far as the Tay. During the campaigns which followed, Agricola defeated the Caledonians, forced them to the shelter of their woods and marshes, and would have subjugated the whole island had he not been recalled by the jealousy of Domitian about the year 85.

Thirty-five years after Agricola's recall, Adrian arrived in this island. During the intervening period the natives had broken out, and regained the country to the south of the Forth. In this revolt, the Ottadini and Gadeni seem to have taken a part, for we find the Roman Emperor commencing his campaign by fortifying the land between the Solway and Tine, which he would not needed to have done had these tribes remained peaceful. On Antonine being raised to supreme authority at the death of Adrian, Lollius Urbicus was appointed by him to rule in Britain. In the year 139, he reduced to obedience the Brigantes, who bounded the Ottadini and Gadeni on the south, and then traversed the territory of the latter to the Friths of Forth and Clyde, between which he erected an earthen rampart, ditch, and military way, for the purpose of overawing the Caledonian clans who lived beyond it. At the death of Antonine, in 161, Lollius

* Tacitus, sec. xxiii.

Urbicus ceased to be proprætor of Britain. The Romans having evacuated the forts and stations to the north of the wall, the tribes resumed their independence, ranged the country between the Forth and Varar, and about 183, broke through the boundary wall and ravaged the Roman province, but they were driven back by Ulpius Marcellus, and tranquillity for a time restored. When Severus assumed the purple, things were in such a state in Britain that he was obliged to visit the country in person, about the year 206, accompanied by his two sons, Caracalla and Geta. The precautions taken by him before entering this district plainly intimates the state of the country. After building or repairing the wall between the Solway and Tine, he penetrated into the extremity of the island, when the native people sued for peace, which he granted, and then returned southward. But ere long the Caledonians, impatient of bondage, revolted and broke the peace, on which Severus resolved to put them to the sword, but before he could carry his designs into execution he died at York in 211, in the 66th year of his age. On the accession of his son Caracalla, a peace was made with the Britons, by which all the territory beyond the wall of Antonine was given up to them, and for the faithful observance of this treaty, hostages were demanded and given by the natives. For nearly a century the Caledonians remained quiet.

On the resignation of Dioclesian, in 305, Britain fell under the mild government of Constantius Chlorus, who, in the following year, conquered the Caledonians

and returned to York, where he died. In 323, Constantine the Great became sole emperor, and during his reign the Roman force in Britain consisted of 19,200 foot, and 1700 horse. For a long time the country remained quiet, till near the latter end of the reign of Constantius, the youngest son of Constantine, the Caledonians, joined by the Scots, who had now arrived from Ireland, created some trouble; but on Lupicinius being sent against them they retired.

When Valentinian and his brother Valens succeeded, in 364, the empire was attacked on all hands, which forced the emperor to send over, first Severus, then Jovinus and Theodosius. The latter general arrived about 367, defeated the enemy at London, and next year marched against the Caledonians with a great army, overcame them in battle, and repaired the wall between the Forth and Clyde, adding many forts and towers. Having thus recovered the country lying between the Tine and Forth, it was added to the other four British provinces which then existed in Britain, and called by Valentinian, *Valentia*, in honour of his brother Valens, to whom he had given a share of the throne.

On the death of Valentinian, Maximus, a Spaniard, who had served with great distinction, threw off his allegiance and assumed regal power. He defeated the Scots and Piets, and raised a mighty army, composed not only of veterans, but the flower of the British youth. These he transported to the continent, and soon possessed himself of the whole western empire. Theodosius, emperor of the east, sent a powerful army

against Maximus, and defeated him in two engagements.*

Britain soon felt the loss of her youth. The Scots and Picts, taking the advantage of this state of matters, ravaged the province of Valentia, but they were driven by the aid of a Roman legion beyond the wall. Two years afterwards, a second incursion was made into the province, when, on the application of the inhabitants, another legion under the command of Gallio of Ravenna arrived, and came upon the enemy unawares, slew them in great numbers, and the rest fled to the north of the wall. This commander assisted the south Britons to build and repair the wall between the Solway and the Tine, and, when it was completed, left never to return. The Romans occupied the island for about 475 years.

The most important remain in this district of the Roman people, is the great military way, called the **WATLING-STREET**. Its name is derived from the Saxon *Wathol*, a road or way. It starts from the Prætorium in Yorkshire, and on its way north crosses the Tees river at Pierse bridge, where there are the remains of a station on the north bank of

* The Britons who composed a part of the army of Maximus, after his defeat, retired into Armorica, the western promontory of Gaul, in hopes of being able to pass from thence into Cornwall, but being well received by the inhabitants they settled there, and the place was called after them, Brittany. About 403, Constantine carried another army over to the continent, in which were the flower of the British youth, and took possession of the provinces of Gaul and Spain, but he was besieged in his capital of Arles, and taken and slain. The British part of the army joined their countrymen in Brittany.

the river. It then proceeds by Binchester, Lanchester, and Ebechester, at which place it leaves the county of Durham, and enters the county of Northumberland. It then stretches away to Corbridge, where it passes the river Tine. The foundations of this bridge still exist. Here a number of remains have been found, amongst others two altars, one to Hercules, and the other to Ashtaroth, with the following inscription, "*Of Astarte, the altar you see, Pulcher replaced.*" From Corbridge the road proceeds onwards to the wall which runs between Solway and the Tine, and passes it a little to the westward of Hunnum. From this place the road runs northward, to the east of Cocklaw, Swineburne, and Chipchase Castles, to Risingham station, situated in a valley, on the north bank of the Reed river, and surrounded by mountains on every side. It has been strongly built with stones from a neighbouring quarry. On a slab, which had formed a portion of the south gateway, is an inscription mentioning the repair of the gate and walls, and containing some of the titles of Caracolla, one of the sons of Severus. In addition to the altars already noticed, erected to the tutelary deity of the Gadeni people, and examined by Camden, several other altars have been discovered at this place. One of these is dedicated to the deities of the mountains and valleys, one dedicated to "*Minerca,*" and another to the "*Transmarine Mothers.*" After leaving Risingham, the road takes a northwest direction for about eight miles, when it arrives at Rochester, the Bremenium of the Romans, occupying

a pass in the Cheviot range of mountains. The position of this station is strong. The walls of it have been stronger than those on the Roman wall. "In one place the station wall measures seventeen feet in thickness; the interior of it seems to be filled with clay. The wall at the northeast corner has been laid bare; seven courses of stones are standing in position. Here some repairs have evidently been effected after the original erection of the station, the newer part being composed of stones of a larger size than the rest of the wall. Between the walls of the station and the moat, a space of ground of twelve or fifteen feet in width has been levelled, and bedded over with clay and gravel, as if to form a platform for military operations. The position of the gateway in the north and south ramparts may easily be discerned, some portions of their masonry remain. There have probably been two gateways on the eastern and western sides of the station, one gate on the western side has recently been cleared. It stands upwards of six feet high. The entrance is a single one; it is wider in the outer than the inner margin, but exhibits an average width of about eleven feet. The north jamb of this gateway is crowned with a rudely moulded capital, above which is the springing of an arch. Underneath the threshold is a regularly built drain, which has brought the waste water from the station, the inclination of the ground being towards the north. A succession of ground stones, covered with flags, lie in the threshold of the south gateway; by this channel clean water has probably been

brought into the station from the mossy ground on the southeast of it. This ground is above the level of the station, and before being drained, yielded water in abundance. In those parts where the station is naturally strongest, a single fosse has environed the walls; in those which are less strong, the moat has been double; but at the southeast angle, which is the weakest part, it has been quadruple. A portion of this fourfold entrenchment has been levelled for the purposes of cultivation. Last year, (1851) the field was in wheat; after the crop had been cut, it was pleasing to observe, in the comparative rankness and strength of the stubble on 'the made ground,' the precise lines of the ditches."* Important remains have been found at this station: a mural tablet, with a figure of Mars on one side of the inscription, and on the other, that of Hercules, with a boar below. Several altars have been found. One inscribed, "To the Genius and Standards of the first cohort, the faithful, of the Varduli, Roman citizens, cavalry, a thousand strong. Titus Licinius Valerianus, tribune, *erected* this." One was found dedicated to Minerva, and a small altar with the inscription, "To the gods of the mountains, Julius Firminus, the decurion, *erected* this." Another inscribed, "To the genius of our Emperor, and of the Standards of the first cohort of the Varduli, and of the Detachment of pioneers of Bremenium, Cornelius Egnatius Lucilianus, the imperial Legate, proprætor under the

* The Rev. J. C. Bruce, on the Roman wall, p. 301, et seq.



Pass to the Mountains

superintendence of Cassius Sabinianus, the Tribune, *erected this altar.*" A slab was found with the following inscription: "In the honour of the Emperor Cæsar, Titus, Ælius, Hadrianus, Antoninus, Augustus, Pius, father of his country, under the direction of Quintus Lollius Urbicus, Imperial Legate, and proprætor the first Cohort of the Lingones, mounted *erected this building.*" A quantity of Samian ware, glass pipes, and sandals, have also been discovered at this station, which the liberal Duke of Northumberland caused to be explored.

After the road leaves Rochester it bends straight north, and makes for the border line at the head of Coquet, passing Holehouse, crossing Thirlmoor, and by Gammel's Path, reaches *Chewgreen*, the *Ad Fines* of the Itinerary. On the west edge of the road, as it runs from Redesdale to Chewgreen, there are stones at regular distances, called the *Golden Pots*. These are a number of pedestals, each of about two feet cube, the upper parts of which are formed into plain mouldings that consequently diminish upwards.* Each stone has a square or octagonal hole cut in the upper surface, to receive a column about two inches diameter indented into it. These columns have been broken off a little above the base, leaving the lower part in the pedestal, though sometimes the cavity is quite clear, without any fragment of the shaft sticking in it. Two of these stones are placed on the edge of the road, at less than an English mile dis-

* Roy's Military Antiquities, page 109.

tance from each other. General Roy thinks, that though these pedestals resemble the basis of ordinary crosses, that are to be met with in country villages, or smaller market towns; yet from the order in which they are placed, it is plain that they must have been erected by the Romans, for the single purpose of marking the distances on this highway. A similar stone is found standing on the *Devil's Causeway*, between the Bremish and Till, about seven feet high, and popularly known as Percy's cross. The same kind of stones are also to be seen in various places on the edges of the Roman way. From their shape he thinks that they have been erected during the reign of Antoninus Pius. The repairer of the roads was known by the shape of the mile-stones set upon its edge. The mile-stone of Augustus is round, and of twenty-four inches diameter, with an inscription engraved, without any ornament. The shape of Tiberius' were square, like pedestals, and little polished. Those of Claudius, are round, with the inscription contained in a border, and nearly two-thirds of an inch deep in the stone, with a sort of moulding about them. Those of Antoninus Pius, were much like Claudius', only with this difference, that the columns of Antoninus are not so high, and that part which is in the ground is square, like a pedestal, much larger than the body of the column.*

Before arriving at the station of Chewgreen, the road crosses the Coquet near its source, keeping

* M. D. C. Balistic.

Harden edge and Spitthope neck on the west, and Mackenton on the east. It is situated on the north of the Coquet, and between it and Brownhartlaw, and on the east and west sides, two small burns run into the Coquet. The road on crossing the stream, bends a little to the right, and then runs along the east side of the station, between it and the rivulet. A number of camps are here clustered together, and intersecting each other. The original camp seems to have been a square of about 1000 feet, with the corners slightly rounded, and the entrances on the east and west surrounded by a double line of entrenchments. On the north of this square camp, is another of an oblong shape, measuring about 1000 feet in length, and nearly 180 wide. The south end includes about 200 feet of the square camp. The gate is on the north end, and it also is enclosed by a double line of entrenchments. On the west side of the square camp, and near the middle is another camp of 500 feet square, with gateways on the east, west, and north. The west entrance is opposite the gate of the large camp. Then in the middle, at the east side, is another small fort, protected by quadruple entrenchments, the outer line of which is about 400 feet square, and the inner entrenchment 200 feet. It has been entered by the east and west. Besides these there seems to have been a number of smaller camps intersecting the lines of the others, and also extending to the outside of the larger camps. It is probable that the fort on the east side was possessed by a permanent garrison.

On leaving this station the road bends to the east, round the mountain called Brownhartlaw; and while doing so, it crosses the border line, and from thence proceeds northward on the back of the range of hills which send down their streams into the Cayle, near the Hindhopes, on the west of Blackhallhill and Resby-fell; thence by the head of Skerrysburghope, and onwards for Wodenlaw, the eastern base of which it skirts, and descends the mountains to the Cayle, which it passes at Towford. On the top of Wodenlaw there have been two forts, defended on the southeast by triple ramparts, for the purpose of guarding this strong mountain pass. This elevated position commands a magnificent prospect on the west, north, and east. Westward, the whole northern slopes of the Cheviot range are exposed to view. On the north, the lofty range of the Lammermoors limits the vision, while eastward the German ocean is visible. Between these stations and the summit of Soltra lies a beautiful country, encircled by these alpine summits, extending to nearly 40 miles in diameter. Almost in the middle of this magnificent scene the three peaked Eildons are plainly seen from base to crest. From this elevated position the Roman engineers would survey the country to the northward, for the purpose of choosing the best line for their military way, and the one adopted is a testimony to their skill. A better route could not have been selected. They seem to have drawn a straight line from the border mountains by Penielheugh to the Eildon hills, and from thence direct to the Lammer-

moors. We can hardly imagine the difficulties they would have to surmount in their passage through a region full of swamps, tangled forests, deep and rapid rivers. Amidst snow and ice these sons of Italy persevered in their labour till every portion of the country was intersected by their roads, and commanded by stations and forts.

On fording the Cayle the road ascends the north bank, and in about three quarters of a mile reaches a place called Street House, distant about six miles from Chewgreen, where Agricola encamped. The form of the camp is an oblong square of about 1700 feet long, and near 1100 feet in width. It is placed on the west side of the road, and seems to have been surrounded by triple entrenchments. On the east and west are the two principal gates opposite to each other. On the north is another entrance, and on the south one gateway is still to be seen with its traverse. On the southeast the entrenchments have been partly destroyed. The vallum and fosse are carried outward at right angles on the east side, where the ground is suitable, so as to include a considerable additional space. The superficial extent of the whole area is about 32 acres. Part of the entrenchments have been levelled by the plough, and other portions of it have been destroyed to aid in the building of fences. When the camp was surveyed by Roy in 1752, the ramparts and entrenchments were well defined, excepting on the southeast angle, and the traverses covering the gateways were very distinct. The camp occupies a commanding position between the Cayle

and the sources of the Oxnam. From this camp, the road in its way northward passes Middlesknows, Smaileleuch, Swinelaw, and Upper Chatto. It then winds round Cunzierton hill, on the summit of which is a strongly entrenched British fort, and thence by the Batts, Hardenhead, Raunesfen, to Capehope, where it passes the Oxnam water. After fording this stream it ascends the high ground between the Oxnam and the Jed, a little to the east of Jedburgh, the northern slope of which it descends to the river Jed, which it crossed to the next station at Bonjedworth. There are now no remains of this station; but about the middle of last century part of the buildings existed, and a portion of which are represented in Ainslie's map of the county, and also referred to by Miln in his work. The situation was well adapted for a station, and one which the Romans loved to occupy. The rivers Teviot and Jed here formed a peninsula, the ground gradually sloping from the Dunion ridge to where the two rivers meet. It was at this place also that the Teviot required to be crossed; and from the remains of large oaks which have from time to time been dug up in the locality, it is likely that they were used in the passage of the river. Down to a late period Bonjedworth continued to be a place of importance. In the days of suffering for conscience sake, many distinguished individuals were imprisoned in its castle; but it is now reduced to a few cottages and two farm houses. The situation is at the present day one of great beauty, and in the Roman period would not be with-

out loveliness. From the British tribes occupying the strong positions on Penielheugh and Downlaw, on the north bank of the river, it is probable that the legions experienced considerable annoyance in their passage of the river.

Between Chewgreen and Bonjedworth the road is open, and often used by the farmers and inhabitants of the district. It used to be the resting place of the poor gipsy, till a clever bench of Justices, at Jedburgh, found that the provisions of the highway statute applied to it, and these outcasts were accordingly forbidden to pitch their camps on its edge. But while this despised race are prohibited from kindling a fire on its side, the proprietors of land along its course do not scruple to appropriate the whole way to themselves, and if a stop be not put to such practices, this monument of the power and skill of a mighty people will soon altogether disappear. It is thought that no proprietor of lands through which the road runs has any title to include any portion of it within his fences. The crown holds the soil of the road for the public, and it can only be alienated by act of parliament. Owing to the cause already referred to, scarcely any part of the way can be traced from the station at Bonjedworth northwards, which is greatly to be regretted; and it is hoped that what of the road now exists will be spared for the gratification and instruction of future generations.

The road has been constructed according to the usual method adopted by the Romans. "In general," says Major Roy, "the Roman ways are from 18

to 24 feet wide, and have been executed in different manners, according to the nature of the countries through which they respectively led. Where granite or any stone of a hard or durable nature was found near at hand, there they seem to have paved their roads, forming them into a sort of rough causeway, not much elevated in the middle. Where the materials consisted of soft freestone, or of coarse gravel, they appear to have disposed of them, *stratum superstratum*, in the same manner as the modern turnpike roads are constructed. In other places, where stone and gravel were scarce, that is to say to be brought from a great distance, which is but seldom the case in north Britain, the Romans seem not only to have made their roads broader, but likewise higher too in proportion, from the promiscuous materials which the side ditches afforded, contenting themselves with a thinner coat of the hard stuff at the top.* Between the two stations of Bonjedworth and Chewgreen the road is well defined, and appears to be fully 24 feet broad, and in many places exceeding that measurement. When its course is over dry and hard ground, its raised middle and rounded form is very marked. Wherever it passes over firm soil, the causeway, as laid by the hands of the Roman soldier, is still to be seen firmly joined together, with the largest stones placed in the centre. Where a marsh is to be crossed, stones of every size are to be found, as if they had been thrown in to make the ground solid. All

* Roy's Military Antiquities, p. 108.

along the line of the way, the quarries, out of which the stones used in its construction were obtained, may yet be noticed.

On the road leaving Bonjedworth, it passed the river Teviot, near to where Mount Teviot stands. It then proceeded through the inclosures surrounding that mansion, and onwards to a farm place called Howden, and thence by the west side of Downlaw, over Lilliard's edge, to where the road to Maxton crosses it, near to which the military way, and the Edinburgh and Jedburgh turnpike coalesces with each other. For three miles and a half of this part of its course, it forms the boundary between the parishes of Ancrum and Maxton. It then stretched away by St. Boswells, in the direction of the village of Newtown, where its course some years ago was very discernible before it reached Bowdenburn. From Newtown it then ran straight for the village of Eildon, where there was a station. It is believed that this place is the *Trimontium* of the Itinerary. Great diversity of opinion prevails upon this disputed point, and it certainly is not a matter unattended with difficulty. Those who hold a different view, place the *Trimontium* at Birrenswork hill, in the land of the Selgovæ. Amongst these is Chalmers, who contends stoutly for the *Trimontium* being placed at Birrenswork hill, and ridicules the idea that there are any grounds for believing that a station of that name existed at the village of Eildon. But while Mr Chalmers discusses the question of the locality of the *Trimontium*, he leaves out, or neglects to dispose of the most im-

portant, and as we think a conclusive reason for holding, that the Eildon is the *Trimontium* of the *Iter*. We shall very briefly notice the point under consideration. When the wall of Antoninus was built between the Friths of Forth and Clyde, with the view of keeping under control the clans who lived on the north of it, roads were also constructed through the province of Valentia, between the two walls, along which the legions travelled. On these roads stations were placed at certain distances from each other, occupied by garrisons, and at which the armies passing along the way rested. One of these *iters* ran from Carlisle, through the territories of the Selgovæ and Novantes, to the northern wall at Camelon, a distance of about ninety miles. The fifth *iter* ran from the east end of Antoninus' wall, between the two tribes of the Ottadini and Gadeni, by Currie, Eildon hills, Bonjedworth, Streethouse, Wodenlaw, Chewgreen, Rochester, and Risingham, to the wall of Adrian. Richard the monk names the stations on this last *iter*, as they occur on the journey, from the northern wall southward, Curia, Fines, Bremenium, and Corstoplium. On the other *iter* he calls the names of the stations, after leaving Carlisle to go northward, Trimontium, Gadenica, Coria, and from thence to the wall of Antoninus. To explain his views, Richard refers to a map artifiially delineated. In preparing this map he states, that he made use of the previous map of Ptolemy, and the helps which he could obtain from others; but on comparing the two maps, they will be found to resemble each other

in a very striking manner. Richard, however, furnishes a list of Roman places, on the several routes, with the distances marked between several of these places, while distances are marked without names of places. The three first distances along the Watling Street, from the north to the south, are left blank; but the information he gives is deemed important, inasmuch as it points out where Coria and Ad Fines are to be searched for, besides being in harmony with the Itinerary of Antoninus. Ptolemy, no doubt, places the *Trimontium* near to the Solway, but it is supposed that he had fallen into an error in doing so. It is said that the Alexandrian geographer compiled his account of Britain from a map which consisted of two parts, one comprehending the south, and the other the north part of the island. When he joined these together, it is thought that he gave Scotland a twist eastward, so as to place it nearly at right angles to the north part, and it is owing to this circumstance that so much uncertainty prevails, as to the situations of places within the two walls. In addition to this uncertainty caused by the false junction of the map of Ptolemy, the land between the two walls was the scene of continued strife, and during which, the stations, as well as names, might be changed, so as to make it next to impossible to fix either with any degree of certainty, unless in the case where the name had been imposed at first from some remarkable natural appearance of the locality. When the name of the place agrees with its quality, or is descriptive of its appearance, then no doubt can be

that the name is correctly given. Mr Chalmers, commenting on the Itinerary of Richard, urges the claim for Birrenswark hill to the title of *Trimontium*, because the hill which is situated between the rivers Mein and Milk, in Annandale, is of itself remarkable, besides being the exact position which the *Trimontium* is made to occupy in Richard's map. It is also stated to command an extensive prospect of the surrounding country, comprehending Dumfriesshire, the east part of Galloway, nearly all Cumberland, and a part of Westmoreland; that the hill is seen from afar, and early attracted the notice of the Roman people, and on which they had two camps; one of these 300 yards long, and 200 yards broad, and the other 300 yards long, and 100 yards broad.* The name, Mr Chalmers says, is derived from the British prefix *Tre*, a town, but he leaves the latter part of the word unexplained. General Roy, who surveyed a part of those ways about the middle of last century, fixes the station of *Trimontium* either at the village of Eildon, Newstead, or at Old Melrose, in the immediate vicinity of the Eildon hills. His reasons for arriving at this conclusion appear very satisfactory to those who are acquainted with the locality, and may be very shortly stated. "In surveying the line of the Border in 1752, the entrenchments at Chewgreen, on the head of Coquet, those at Wodenlaw, and likewise the track of the Watling-Street between them, had been taken notice of in the usual way; but when these operations were

* Chalmers' *Caledonia*, vol. 1, page 120, et seq.

carrying on, as antiquities of this kind were not very particularly attended to, therefore the further continuation of this road towards the Tweed was not then sought for, though it was observed, in general, to point towards the Eildon hills. However, when on enquiry afterwards made, it was found that the old course of the way might be traced for near twenty miles together, almost in a direct line upon these hills, the conjecture that hereabouts the Trimontium was situated, seemed to acquire new strength. Accordingly, directions were given to examine the neighbourhood of the Eildons, in order to see whether any vestiges of a station could be discerned near them. and in consequence of this search some imperfect traces of an entrenchment were perceived at the village of Eildon, situated under the eastern skirt of the hills. These vestiges, which are to be seen near the south-west angle of the village, on the east side of the Roman way, were further observed in 1771; but it must be owned were found by much too slight to decide absolutely the point in question. Nevertheless, from all the circumstances taken together, the aspect of the hills corresponding exactly with the name, two Roman ways leading towards them, and particularly from the traces of that which hath gone from Carlisle, whether it was ever finished or not, yet along which the ninth *Iter* of Richard seems to have proceeded; there is surely good reason to believe that the ancient *Trimontium* of the Romans was situated somewhere near these three remarkable hills, at the village of Eildon, Old Melrose, or perhaps about Newstead,

where the Watling Street hath passed the Tweed; and if so, in vain then have we hitherto sought for this place in Annandale, where we meet neither with suitable remains of stations, corresponding itineraries, nor remarkable etymology to guide us.*”

Since the survey made by Roy, important discoveries have been made tending to confirm his view that a station existed in this neighbourhood. It is well ascertained that, on the sloping ground between the Eildons and the bank of the river Tweed, ancient buildings had existed, although their character could not be fixed. Many thought the buildings belonged to the neighbouring abbeys, while others imagined that the knights templars owned the subjects. The general idea, however, seemed to be that a religious house, of one kind or another, had stood there, and consequently the name of Red-abbey-stead was conferred upon it. But there are no solid grounds for believing that it was originally a religious house, whatever it may afterwards have become in the course of time. It is more probable that the buildings formed a part of a Roman station which, beyond doubt, existed in the locality. A moment's consideration is sufficient to satisfy any mind that a station was not only requisite at this place, but that it behoved to be one of more than ordinary importance. The Romans had a deep and rapid river to pass in the face of a vigilant enemy occupying the strong positions on the north bank. Between the river and the Lammermoors the whole

* Roy's Military Antiquities, p. 117, plate 22.

course of the road was through a tract of country which for centuries remained a forest, in which the flocks of swine belonging to the monks of Melrose pastured. The river, too, could only be forded at intervals, for in those days its channel was very different from what it is now found to be. The legions would thus be compelled to stay for a considerable time on their first arrival; and even when the country was secured by forts and stations they could not calculate on passing the Tweed at their pleasure, until they erected a permanent bridge. The minister¹ of Melrose, who wrote in 1743, states that, on the east of Newstead, at Red-abbey-stead, "there has been a famous bridge over the Tweed; the entrance to it on the south side is very evident, and a great deal of fine stones are dug out of the arches of the bridge when the water is low."* There can be little doubt that the Romans passed the Tweed here, and proceeded on their way northward up the west bank of the Leader. In after years it afforded means of access to Malcolm—who loved the southern borders—to his burgh on the Jed, where he delighted to dwell. Miln further states that, in his day, when the ground was ploughed or ditched, the foundations of several houses were discovered, a great deal of lead got, and some curious seals.† Since that time a number of Roman remains have been turned up. In 1783 a stone was found by Thomas Vair, weaver in Newstead, while

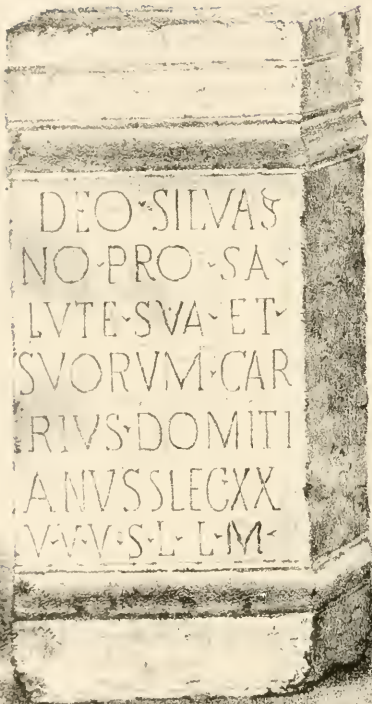
* Miln's Melrose, p. 7.

† Ibid.

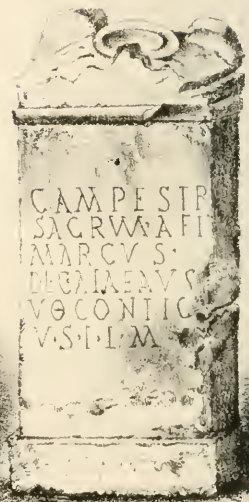
he was engaged ploughing in a field next to the building referred to. It measured about two feet long and one foot broad; and was said to have been presented by Vair to the Museum in Edinburgh. This stone seems to have been forgotten till a similar one was discovered at the same place about 1830, when a search was made by Dr. Smith, which ended in the discovery of the stray altar in the Advocates' Library. In the accompanying plate is an engraving of this altar, with the inscription as given in the proceedings of the Antiquarian Society; but which we think scarcely accurate. According to the reading of Dr. Smith, the inscription on it is* "CAMPESTRIBUS SACRUM, AELIUS, MARCUS, DECURIO, † ALAE, AUGUSTÆ, VOCONTIO; VOTUM SOLVIT LIBENTISSIME

* Dr John Alex. Smith, the writer of several able notices in the proceedings of the Society of Antiquaries of Scotland, in regard to the Roman remains turned up at Newstead, gives the history of the finding of the stone by Thomas Vair. The late Mr John Bower, Melrose, had taken a copy of the inscription, and in a note added, that the altar so found was given to the Museum, Edinburgh. Mr Smith, while looking over Stuart's "*Caledonia Romana*," noticed an inscription which had been taken from an altar said to be "in good preservation, but rudely executed, and seems to belong to the third or fourth century," was struck with its similarity to the copy inscription furnished by Bower. The altar referred to by Stuart was said to be in the advocates' library, where it had long been preserved. A search was then made, and an altar exactly like the one referred to by Stuart, and also by Bower, as found by Vair, was got in the advocates' library. Mr Smith then enters into a process of reasoning to prove that the altar found in the advocate's library is the the one found by Vair; and we think he has shown good cause why the two should be held one and the same.

† Commander over ten men.



Newstead 1830.



Newstead 1783.

MERITO," which he renders, "*Sacred to the Field Deities; Aelius Marcus, Decurio of the Ala or Wing, styled the August (under the command of) Vocontius, a vow most willingly performed.*" He adds that "The altar is chipped at the side, and might read originally *Vocontior*; in which case the word, rendered a proper name, should rather be *Vocontiorum*, of the nation of the *Vocontii*." We are inclined to render the inscription,—"*Matribus Campestribus Sacrum, Aelius, Marcus, Decurio, Alae, Augustæ, Vocontio; Votum Solvit Libentissime Merito,*" and read it "*Sacred to the Campestral Mothers, Aelius, Marcus, Decurio of the wing, styled Augustan, of the nation of the Vocontii, pays his vow willingly, cheerfully, and deservedly.*"* "Under the empire the *Ala* was applied to regiments of horse raised, it would seem, with very few exceptions, in the provinces."† The wing at this station, we are told by the altar, was composed of recruits from the Vocontians, a people who inhabited the banks of the Rhone. It is thought by Horsley that the title of Herculian was conferred on the Augustan Ala by the emperor Maximianus Herculinus. Traces of

* Horsley in his work, "Vows in Trouble," remarks—There is one thing in these Pagan votive altars, that may be a shame and reproach to a great many who call themselves Christians, and that in the willingness and cheerfulness with which they paid, or pretended to pay, the vows they had made. Much more *deservedly*, and therefore more *willingly* and *cheerfully* should the vows made to the Most High, to the true and living God, be paid or performed to Him, and particularly the vows made in trouble.

† Smith's Dictionary of Greek and Roman Antiquities.

these soldiers of Rome are to be seen in several places. At old Carlisle there was found, in 1775, an altar inscribed, "To Jupiter, best and greatest, for the safety of the emperor Lucius Septemius Severus, our Augustus; The cavalry of the wing, styled the Augustan, under the direction of Egnatius Verecundus, prefect, placed THIS." At Bewcastle, Camden found a gravestone containing the letters, "The second legion, the August made *this*." At Hunnum, a stone was found with the inscription, "Legio Secunda Augusta, fecit." In the foundations of a Mile Castle at Hotbank, a slab was got containing the following inscription,— "Of the Emperor Cæsar Trajanus, Hadrianus Augustus the second legion, styled the August, Aulus Platorius Nepos being legate and proprætor." At Newtown of Irthington, a slab bears evidence that the same legion erected a mile castle, and at Middleby their mark is also to be seen. At Maryport, a slab testifies to the fact that the building was the joint production of the second and twentieth legions. Both these legions seem to have occupied the station at the Eildons. They are supposed to have been in Britain so early as the beginning of the 2d century.

About thirty years ago, a tenant of a field immediately to the west of the Red-abbey-stead, while making improvements on his lands, came upon a portion of the Watling Street, causewayed, running north and south; and among the materials turned up by the spade, was a stone having sculptured on it a boar. This was the symbol of the twentieth legion, surnamed the valiant and victorious; and the finding of the

stone is important as proving the passing of this portion of the army along the Roman way which we have now been endeavouring to trace, with its forts and stations. As stated in our previous pages, a mural tablet was found at Rochester, on which the symbol of this legion was figured, proving that the detachment had erected some buildings at that station. Now we find the well-known symbol of the legion on the banks of the Tweed. Would that the intervening stations were also explored. On the south of the building there was found, in a field, about three feet below the surface, by a person who was digging a drain, an altar dedicated to the gods of the woods. It is represented on the accompanying plate, and measures 43 inches high, 18 inches broad, and 12 inches thick.* On it is inscribed "DEO SILVANO, PRO SALUTE SUA ET SUORUM, CARRIUS, DOMITIANUS, CENTURIO LEGIONIS, VICESIMÆ VALENTIS VICTRICIS, VOTUM SOLVIT LIBENTISSIME MERITO:"† which may be rendered, "*To the god Silvanus, for his own and his soldiers' safety, Carrius Domitianus, the centurion of the twentieth legion, strong, victorious, fulfils his vow most willingly, cheerfully, and deservedly.*" Silvanus seems to have been the god who presided over the forests, and to whom altars were dedicated for the supply of beasts of chase in the woods for the amusement of the warriors of Rome, and also

* Proceedings of the Antiquaries of Scotland, vol. i., p. 29,—Paper by Dr Smith.

† The altar is now in the possession of Thomas Tod, Esq. of Drygrange, the proprietor of the lands.

for protection to them while travelling through the forests. In this inscription we can read the difficulties and dangers which the twentieth legion encountered during their passage through the forests which lay between Rochester and the Eildons. Well might the centurion feel grateful, and willingly perform his vow. The country was naturally strong, and the natives courageous. An altar consecrated to the same deity was found at Birdoswald, and inscribed "TO THE HOLY GOD SILVANUS, THE HUNTERS OF BANNA *have consecrated THIS.*"* The remains found at a number of stations afford testimony that the Romans loved to follow the chase, and on the same mountains which had in after years echoed to the horns of Douglas and Percy.†

About 1845, a building was discovered near to Red-abbey-stead, and close upon the Watling Street, by a person cutting a drain in that place. This building was carefully examined at the time by Mr John Smith, architect, Darnick, a gentleman well qualified for the duty, and from whose report to the secretary of the antiquarian society in Edinburgh, we are indebted

* Bruce on the Roman Wall, p. 395.

† At Corbridge, a silver dish, capable of containing a sheep, was found, with the principal figures of Diana, Minerva, Juno, Vesta, and Apollo. Diana is armed with a bow and arrow. Below her feet is an urn, with water flowing from it; in front of her is an altar with an offering of a globular form upon it, and below the altar is a *greyhound* looking up to the goddess. Juno is figured with her right hand uplifted, and at her feet lies a dead *buck*. The plate is in the possession of the Duke of Northumberland.—Hodgson's Northumberland, ii., iii., p. 246.—Bruce, p. 312.

for a knowledge of the remain, which clearly formed a portion of the Roman station. "The building was rather more than two feet under the surface of the ground, and consisted of two low, apparently sunk, or face walls, about three feet deep, built of hewn red-sandstone, laid in courses, and inclosing an elongated space, increasing gradually in breadth from the opening to the other extremity, which was shut in by a semicircular wall, the whole forming, from being bent considerably, a figure somewhat resembling a chemist's retort. The walls were formed of only one stone in thickness, and each stone is described as varying from six, to ten, or twelve inches in depth. They seem to have been built dry, as no appearance of lime, or mortar, was observed. The entrance or doorway was turned towards the northwest, and was four feet two inches wide; seventeen feet from this, the building was five feet four inches wide; eighteen feet further up the interior, it was six feet nine inches; and eighteen feet still further, it was seven feet wide; the whole length of the interior, measured along the centre, being fifty-four feet; and a line drawn from the outside of the entrance across, to the beginning of the curved extremity, was thirty-six feet in length. Nothing was found within the space enclosed by the walls of the building, except dressed stones of various sizes and shapes; some of them simply flat pavement like slabs, which were most numerous near the entrance; others, flat stones bevelled on one side, along which a notch was cut longitudinally. These last were about seven and a half

inches thick, the bevelled projection being seven inches in length; they were indiscriminately mixed with the pavement like stones, which were about the same thickness; but the bevelled ones were found in greatest number, in the wider portions of the interior, or from about the middle to the closed extremity. Two larger stones were also found, having a rich moulding cut on one side; they measured about four feet in length, two feet three inches in width, and eight inches in thickness. One of these moulded stones was given, I believe, to Lord Polwarth, and the other was cut and altered, for some economical use. I was fortunate enough to get a small portion of the latter, (which was presented to the society's museum): it distinctly shews the central member of the moulding, the well known rope or cable pattern—one that frequently occurs on various Roman ornamental stones or tablets, and also forming part of a moulding in almost the same, or at least, a corresponding position to this, in some of the Roman altars that have been discovered in Scotland. The moulding was considered by some of my friends, architects, to be undoubtedly Roman in its character. The stones found in the interior of the building, may have been merely a coping to the walls, or, what is more probable the remains of the roof, which had covered the vault; this latter opinion is strengthened by the fact of several of the stones being found apparently *in situ*, on the top of the wall, so as to favour the idea of its being covered by a somewhat arch-like, or flattened roof,—one row of stones being placed with the bevel-

led part projecting inwards, and others in a similar way above it; thus corbelling in, or encroaching on the central space, and shortening the bearing of the roof, so that a flat stone or two on the top would complete the enclosure, and thus do away with the necessity of long stones, which are by no means plentiful in this neighbourhood; and reminding one of the ancient so-called Cyclopean edifices, which were arched in a somewhat similar way. In favour of this view, I may refer to the position which the stones occupied in the interior of the building; the bevelled ones being found in most abundance towards the widest parts; and the flat stones, being possibly the covers of the whole, were many of them rather in short lengths, having apparently been broken by the falling in of the roof. The two moulded stones were found near the inner or closed extremity of the building; and as they can scarcely be supposed, from their totally different character, to have formed part of the roof, they had probably been portions of some enclosure, which may have existed at that part of the interior."

It is unsafe to hazard even a conjecture as to the building examined by Mr Smith, further than that it appears to have formed a part of the Roman station. Underground vaults were common at these stations. Vaults of a similar kind have been seen at various places on the wall between the Solway and Tine, but it is not easy to ascertain their use. Might not the vault have been used for heating the chambers above? At Cilurnum station, a curious vault was discovered,

formed of rough masonry, the sides inclining slightly inwards—the roof formed of three arched ribs, and each course of stones, filling up the intervals between the ribs, are made to project inwards a little, until one laid on the top covers the whole open space: The vault here seems to have been after the same style. But till more of the station be explored, it is out of the question to attempt to solve its use. It is feared that the value of the land for agricultural purposes will forbid further operations amongst the foundations of this Roman town.

During the construction of the Hawick branch of the North British railway in 1846, the excavators exposed a few more remains of the town. In a space of about thirty yards square, a number of pits of a circular form, and of various sizes were opened up; two of them were twenty feet deep, two feet six inches in diameter, and cased in masonry; three or four were fifteen feet deep, and four feet in diameter, without any building. There were also a number of small pits, three or four feet deep, and of about the same diameter, lined throughout with a layer of white clay, in some four or six inches thick. These pits contained ashes mixed with earth, and pieces of pottery, with silver and brass Roman coins.* Near these pits,

* From a paper read before the Physical Society of Edinburgh, in April 1851, on the various animal remains, as *Bos longifrons*, &c., found with Roman pottery, near Newstead, with notes in reference to the origin of our domestic cattle, and wild white cattle of this country, by J. A. Smith, M.D., Mr Smith, thinks that the pits had been the burying places of the station, “and that in them were deposited the unurned



GELATIN LITH. EDIN.

Slab from the ...

stratums of burnt earth, mixed with wood charcoal, were found, containing Samian ware, bones and teeth of animals. In a pit ten feet deep, and three feet in diameter, near to the large built pits, a human skeleton was found erect, with a spear beside it. The head of the spear was of iron, and measured 14 inches long, and at the widest part one inch and a half. There were also found remains of the horse, hog, deer, and skulls of the bison, and the urus, which in the early days ranged uncontrolled in the forests of the district.

Although medals and coins found in a locality do not of themselves prove the antiquity of the buildings within which they are got, they are of value, taken along with other circumstances, in establishing the period of occupation of the people by whom they were dropt. With this view we shall shortly notice the Roman coins picked up in the neighbourhood of Red-abbey-stead. Miln, in his work on the parish of Melrose, states, that "several Roman medals, or coins, have been found about this place, some of gold, some of silver, and of brass, as of Vespasian, Trajan, Hadrian, Antoninus Pius, M. Aurelius, and Constantine." In addition to these coins mentioned by Mr Miln, there have been turned up in the ruins of buildings, in fields, and in railway cuttings, a regular succession of coins, from the days of Augustus, to the period of the final departure of the legions from the island.

ashes gathered from the extinguished funeral piles of the dead, the remains of sacrificed animals being thus apparently laid on them, as their most appropriate covering."

The state of preservation of many of these coins is such as to warrant the belief that they were not long in circulation.

From the discoveries at the Red-abbey-stead, we may safely hold it established that when the Watling Street left the entrenchments at the village of Eildon, it passed straight on to the station, and crossed the river by the bridge pointed out by Miln. Before following the road further at present, we shall offer a few observations on the site of the *Trimontium*. It is said by Chalmers, that the station is placed on the map of Ptolemy, in the country of the *Selgovæ*. This is no doubt correct; but had Ptolemy joined the two parts of the map according to the true position of the country, the *Trimontium* would have appeared as occupying the exact situation claimed for it at Eildon hills. It is important to notice, that although Ptolemy places the station in the *Selgovæ* country, it is on a river that flows into the German ocean. It is true that the river is wrong placed on the map, being too far south for the Tweed; but still it proves that the idea entertained by the geographer was, that the river, on which the *Trimontium* stood, entered the ocean on the same side of the Island with the Forth. The site claimed for the station, by Chalmers, is to the west of the high mountain range running north and south; but all the rivers which drain that land empty their waters into the Solway or the Irish sea. Now Ptolemy wished his map to represent that the river on which the *Trimontium* stood flowed into the German ocean. It is easy to imagine mistakes as to the

exact locality of a town in a country situated as this district was at that early period ; but it is not possible that the map maker could mistake the one side of the island for the other. Had Ptolemy not given the river on which the station was situated, there might have been room for doubt ; but having given both the station and the river on which it is placed, frees the site of the Trimontium of any difficulty.

But a more conclusive reason for fixing the site of Trimontium at Eildon hills arises out of its own name. It is thought that the name is descriptive of the locality where the station was situated, *i.e.* *Trimontium* : the station at the three hills. The Romans would, from their very first ascent of the Cheviot mountains, have their attention directed to the three peaks of the Eildons. The hills are very remarkable. They are not like many hills clustered together, but may be said to be three peculiar conical-looking mountains standing upon one base or pedestal. Even a native of the district cannot help being struck with their singular aspect. They are unrivalled in look, as well as the district in which they stand is without a compeer for beauty and fertility.* We can easily imagine the

* The tradition of the district has it, that the Eildon was cleft in three by the spirit who attended on the magician, Michael Scott. By compact, Michael was bound to find the spirit in constant labour, which seems not to have been easily done. At the wizard's command the spirit carried the tide up the Tweed to Norham. Another night's work was the erection of the cauld at Kelso Mill, which still exists, as remarked by Sir Walter Scott, to do "honour to the infernal architect." The next feat was the splitting the cone of the Eildon into three peaks. Michael, however, got rid of his troublesome ser-

Roman soldier standing on the crest of Wodenlaw, and pointing his finger to the three peaks of the Eildons rising in the distance. The engineers would be guided by the three cones in marking out the road northward. The weary pioneer would be encouraged in his task by a sight of the peaks. The harrassed soldier would be consoled in his passage through the forest, by the thought that he was gaining on the three hills. When a strange legion traversed the heights of the Cheviot, on their way north, they would be told to keep their eyes on the three peaks. When the soldiers, in returning from their contests with the clans beyond the wall, ascended the steep sides of the Lammermoors, they would, on attaining the summit, exclaim, behold the *Trimontium*: the station of *Trimontium*, would act as a natural guide-post in the crossing of the deep forests on each side, in which the mighty urus, the equal of the elephant, the savage bison, and other wild animals ranged.*

vant by commanding it to make ropes out of sea sand, which the spirit tried but could not accomplish. It is said that it begged hard to have the sand mixed with chaff, but Michael was inexorable, and the spirit departed to the magician's great satisfaction. Melrose Abbey claims the wizard's last resting place; and a broken slab covering a grave in the chancel is pointed out to pilgrims to that holy shrine as being the one lifted by William of Deloraine, (in sight of a monk,) when

“ Before their eyes the Wizard lay,
As if he had not been dead a day.”

* In Selkirkshire a skull of the urus was found, with a Roman spear sticking in it. It is probable that the animal was killed in the chase by a Roman soldier, while occupying some of the adjacent camps or stations. It might be the Eildons.

On this ground alone we do not feel at liberty to entertain any doubt that the station at Eildon hills is the *Trimontium* of the Itinerary.

It is said by Chalmers that the site of the *Trimontium* must be looked for at Birrenswark-hill—that the name signifies a town on the mount, and that there was a British town on Birrenswark-hill. But this is clearly not sufficient to fix the site of the station at that place. It was not singular, at the period the Romans made their ways, and built their stations and forts, for a town to be on the top of a mount; but, on the contrary, scarcely a hill was without a town or an assemblage of huts on its summit. It is not probable that the Romans would call their station by a name which applied equally to many other situations. A town on a mount might in those days be found on the wayside of every *iter*; but three hills or mounts standing on one base, raised above the surrounding country, could only be found at Eildon. Then there is nothing remarkable in the appearance of Birrenswark-hill. It is a single hill, commanding, no doubt, an extensive prospect, but to which the appellation of *Trimontium* cannot in any view be made to apply.

Having thus established that the Eildons are entitled to the honour of the *Trimontium* station, we shall now retrace our steps to the banks of the Jed, in the hope of being able to show that the *Gadanica* of the Itinerary was situated at Bonjedworth. Very opposite opinions are held by writers as to the site of this station. Chalmers thinks that it is the *Colania*

of Ptolemy, and the Colanica of Richard's Map, and ought to be placed on the ninth *iter*, on the north of Trimontium, which he fixes at Birrenswark-hill. Camden places Colonia on the east coast, at the *Coludi urbs*; Maitland thinks Cramond, on the Forth, is the locality of the station; Stukely fixes the station in the shire of Peebles; and General Roy thinks the Gadanica town was either Bonjedworth or Hawick. We think Bonjedworth has the fairest claim to be ranked as the ancient Roman town Gadanica. Here also the name affords a considerable help to fix the locality. Bonjedworth is situated not only in the country of the people after whom the station is named, but on the banks of one of their principal rivers. It is the station in the Gadeni country, on the Gad, or Jed river. The people obtained the appellation of Gadeni from inhabiting the woody country, the river from flowing through the forest; and the station, we may conclude, got its name from being situated in the woods. Besides placing the station at this place, divides the road into equal distances for a day's march. Between Channelkirk, Eildon-hills, Bonjedworth, and Chewgreen, the distances nearly agree with the number of miles which the legions usually marched in a day.

Returning to the station at Newstead, where the Watling Street passed the river, and proceeded northwards to the station at Chesterlee, secured by a double fosse and rampart: from this place it went north by the Waas, near Blainslie, and passed on by Chieldhelles Chapel and Blackchester, to the station

at Channelkirk, situated on the southern skirts of the Lammermoors.

The next important way constructed by the Roman people within the district, is the WHEEL CAUSEWAY, or the continuation of the MAIDEN WAY. It leaves the Roman wall between the Solway and Tine, at the station of Birdoswald, a little to the west of the place where the wall crosses the Irthing river, and proceeds direct north, crossing the summit of the mountain ridge called Side-Fell, and descending into the vale of Bewcastle, it passes that place to the east of the station. It ascends the rising ground on the north-side of the Kirkbeck, to Raestown. Between this place and the border, the line is not so easily traced, owing to parts of the way being covered with moss, and in other places the occupants of the grounds have carried away the stones to build fences. After crossing the White Lyne, it runs by the Grey Crag, keeping to the right of Christenbury Crag, to the camp at Cross. It then crosses the Beck and Black Lyne, near their junction, where there is a strong position. It then crosses the Skelton Pike, fords the Kersope river, and enters Scottish ground at Deadwater, when it assumes the name of the WHEEL CAUSEWAY. The appearance of the road between the wall and Bewcastle, is described as being above twenty-one feet broad, and made with sandstone. The stones are laid on their edges, and generally in the centre; on the sides they are found lying flat. Where streams of water cross the path, they are carried below it, by means of culverts built on the sides, and covered with

large flags. It presents the same features in this district, in places where it has not been destroyed by the farmers converting the stones, with which it is paved, into fences for sheep walks. We regret to be forced to state that, during the course through the farm of Hyndlee, the work of destruction has been so well done within these few years, as to render it difficult to find a trace of this remarkable work of antiquity. Landlords and farmers do not seem to have the least compunctious feeling in thus dealing with the remains of a bygone age. In their eyes the best constructed Roman Causeway is not equal to an ordinary farm road; and the most sacred relic would, without hesitation, be thrust into the gap of a fault dyke. The pity is that the farmers of this district are not singular; the same grounds of complaint exist in every part of the island. The road, after entering this district, proceeds northward a little to the west of Myredykes, and passes one of the sources of the Liddel, at a place called Bagrawford, and then ascends to the summit of Needslaw. Near to where the road passes the Liddel, the Peel stands between that water and a rivulet which joins it close upon Bagrawford. A strong fort stood upon the peninsula formed by these two streams, and commanding an extensive prospect. On the edge of the Causeway are the remains of a chapel called, after the road, the *Wheel Church*, with its accompanying graveyard.* The church has been of considerable ex-

* The worthy Mr Arkle, the incumbent of the parish of Castleton, in 1793, in which parish the Wheel Church is situated, laments

PLATE II



J. BELLETTI DEL. & ED. RA.

EILLOX HILLS.

tent, strongly built, and of excellent masonry. On gaining the summit of Needslaw—the table land which divides Liddesdale and Teviotdale—it bends away to the northward, a little to the west of Reavingburn, and makes for the eastern slope of Wolfhopelee. At this place it is made by Stobie's map, published in 1770, to coalesce with a road which came over the Note of the Gate, and by the east of the Camphill; thence to the west of Shankend, and about midway between Spar and Laverockhall, from thence by Saughburnhaugh to Macksideshiel, passing between Doorpool, and the Camp situated to the west of Southdean village, and onwards to Abbotrule. At the place where the modern way is made to meet the Wheel Causeway, the latter is pointing direct for the Spar; and we thought we could discover traces of it descending the northern slopes of the hill at Mackside, and making for Bonchester hill, on which the Romans had a post.* This hill seems to have been a British fort, and seized by the Romans, on account of its excellent position for a station, and as commanding

the flocks of sheep superseding the people. "The Wheel Church has been pretty large; many grave stones appear in the churchyard; yet, when standing on this spot at this time, there are only three farm houses in view, taking in a circle of many miles." He also states that a Roman legion wintered in Liddesdale, cut down the wood, and drained the marshes.

* The hill is named *Bonchester* on the maps, but in the dialect of the country it is pronounced *Bunster* or *Bonster*. It is probable that the last form of the name is the most proper, as *Bon* signifies what is lower, or the termination or end of any road or ridge, and *ster* is the Anglo-Saxon *cæster*, a strength—i.e. *Bonster*: the lower

other native strengths in the neighbourhood. The appearance of the place shows that there have been a cluster of camps with lines intersecting each other. This situation overlooks a great extent of the adjacent country. It is merely conjecture that the road seen descending the heights at Mackside, forms a part of the Wheel Causeway, for although the course is seemingly in that direction, it may have proceeded towards Jedburgh. The road over the Note of the Gate, which meets with it at the western base of Wolfhopelee, continues on its way to Abbotrule, and in a direct line by Swinnie, ascends the heights of the Dunion above Jedburgh, as is shown in Stobie's old map. From the eastern shoulder of the Dunion, a track runs by the westside of the enclosures of Glenburnhall, across Lanton moor, eastward towards Ancrum bridge. On the east of this ridge at Monklaw, there are vestiges of a camp; and as it is in the immediate vicinity of the station, on the Watling Street, at the junction of the Jed with the Teviot, it is possible that it may have ended there. It is, however, important to keep in mind, that from the place where the Wheel Causeway coalesces with the road, over the Note of the Gate, to Jedburgh, a chain of camps and forts extend to

strength, or the end of the line of strengths. The writer of the account of the parish of Hopekirk states, that the estimation in which the situation "was held by the Romans, procured it the appellation of Bonchester: i.e. *Bona Castra*, or the good camp;" but this view is very clearly erroneous; indeed it is certain that the word "*Chesters*" is merely a softer way of pronouncing the Saxon "*Cæster*."

the Tweed, by Bedrule, the heights of Rawflat, Beuliehill, Blackchester, Rowchester, at Kippielaw Mains, Caldshiels, and Castlesteads. Then from the east of the place where the two roads meet, a chain of forts or strengths run eastward from Bonchesters, Chesters, Camptown at Edgerston, and Cunzierton, in the neighbourhood of the Roman station at Street House. Now it seems clear that ways of one kind or another have connected all these forts; but it must be admitted, that the Wheel Causeway is as yet lost to us after joining the Liddesdale road, as above mentioned. It may have gone straight north, crossing the Tweed at the Elwin water, and been the original of the Girthgate, or it may have taken a westerly direction, as several intimations, such as Gatehousecot—the house at the gate or way—might lead us to suppose, and ended at Ruberslaw.

Another road, of the same character with the Wheel Causeway, is to be seen from the accompanying map, branching off from the Watling Street, shortly after it leaves the Roman wall. It crosses the Coquet at Brinkburn Priory, the Aln below Whittingham, and the Till near Fowberry, the Tweed at West Orde, and points to Mordington, where all traces of it are lost. This road is named the *DEVIL'S CAUSEWAY*, and is constructed like the *Wheel*, with large stones in the centre, and smaller ones at the sides. Its breadth is about 21 or 22 feet, and although there are no stationary camps on this road, there can be little doubt as to its antiquity. It must be classed as one of the earliest of the Roman ways,

and by it in all probability the army of Agricola, which acted along with his fleets, marched to the Forth, in the campaign directed against the people to the north of that Frith. Tacitus clearly intimates that the ships explored the Forth, and that the army attended and acted in concert. Several antiquaries think that they can discover traces of this road, on the south margins of the Forth by Musselburgh, and it is very probable that they are correct. A second branch was sent off by the Watling Street at the Bremenium station, in a north easterly direction.* From this place it passes the farm house of Shield, and proceeds onwards to Campville, passing the Coquet near Harbottle, after which it points for Castlehill, near Allnham, and is supposed to have joined the Devil's Causeway, where that road bends towards the Tweed. Both roads are constructed in the same manner, and both are without stations on their edges.

On the western road there was also a branch went off from Langtown, by Netherby, to Liddel moat, where it crossed the Liddel. Chalmers thinks that this way ran along the eastside of the river Esk, to Castle Over, in Eskdalemoor, where there was a strong British strength, and converted into a Roman

* This road was first noticed by Hodgson in his work on Northumberland. It is also referred to by Bruce, while describing the station at Bremenium, in his work on the Roman Wall, and its station, p. 309. Roy also delineates the Devil's Causeway, in the map of North Britain, in his *Military Antiquities*, plate I. Percy's Cross stands on the edge of the Devil's Causeway, and Roy thinks that it is a Roman milestone.

post, to command Eskdale. General Roy conceived that a communication existed from the post on Eskdale, along Tarras water, across the country to Hawick, and from thence by Hermiston, the neighbourhood of Lilliesleaf, and straight onwards to Eildon hills. It is shown upon the map as a road not completed, after the usual manner of the Roman ways. This road by Hawick, led to the idea of the Gadania station being at that ancient town. It is obvious that this road would meet the Wheel Causeway, in the event of its progress being northward. By the Wheel Causeway, and the branch of the western road, Liddesdale would be completely commanded. On the summit of the Side hill, on the north side of the Liddel, opposite to Caerby hill, there was a strong Roman post. It is of a square form, of about 300 feet, with earthen ramparts, about 18 feet high. This fort was evidently intended as a check upon the British strengths on Caerby and Tinnis hills. Near to the Clint-burn, which falls into the Liddel on the south, another Roman post of about 168 feet square, defended by strong earthen ramparts, was placed opposite to a British fort.

There are also a number of other roads in the district which are said to be of Roman origin, but it is very doubtful whether they are entitled to be placed under that period. Roy refers to a map of Roxburghshire, mentioning a Roman road which runs from Jedburgh, to the junction of the Tweed and Teviot, but we have not been able to lay our hands upon the work referred to. It is extremely probable

that there was originally such a way, but there are at present no vestiges of it. Assuming that we are correct in placing the Gadanica station at Bonjedworth, a road between it and the place where the ruins of Roxburgh stand, must have existed. It is thought that on the site of the Castle, a fortress of the Ottadini stood, which was afterwards converted to a Roman post, for the purpose of bridling the British strengths in the neighbourhood. Were the ruins of the Castle explored, they might afford specimens of the genius of that great people. The likelihood of a Roman way having followed the track pointed out by the accurate Stobie, acquires additional strength from discoveries lately made at Jedburgh. A year or two ago attention was directed to the lintel of the doorway to the northeast turret stair of the Abbey ruin, and, on examination, it was found to contain an inscription believed to be Roman, which will be found accurately engraved in the plate facing this page. The stone seems to occupy the position in which it has been placed on the restoration of the Abbey, by the saintly David during the twelfth century. It is thought by several who examined it, to be an altar dedicated "to Jupiter, the greatest and best of the gods." The stone itself has no resemblance to the altars commonly erected to that deity. It rather appears to be a slab, which has occupied a place in some previous building, or to have stood with its lower end in the earth. Neither does it look as entire; but we were prevented from making a complete examination by

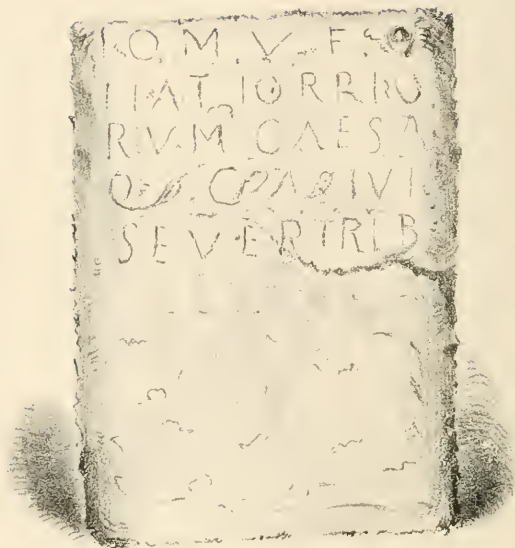
one end being fixed in the west gable, and the other end plastered up. But so far as we could observe, the end on which the inscription is, seems to have been broken. Where the lettering appears the surface is polished, and the other part rough. It measures nearly three feet in length, and about two feet in width, and nearly four inches in thickness. It is not unlike an ordinary tomb stone. The inscription seems as if wasted by the action of the weather; and this must have been done previous to its being placed in its present position, where it is safe from injury. There is a difficulty in reading the inscription; but whatever its full import may be, there can be no difficulty in understanding this much, that it was erected by a person of the name of Severus, a Roman. There is also another stone in the eastern portion of the building, beautifully carved, said to belong to the same period, and to have formed part of a Roman sepulchre. It is strange that these stones should be found in this place. Where have they been brought from? Have they been taken from the buildings of Bonjedworth? or do these ruins stand upon the site of a pagan temple? Questions easily asked, but hard to answer. It was customary in those early days to raise the temples for the worship of the true God on the ruins of those which had been dedicated to the heathen deities. Several of the arches at the east end of the ruin bear a striking likeness to the Roman arches at the CILURNUM station. But be this as it may, the appearance of these stones plainly prove that Roman buildings existed here, and rendering it

probable that communications with the western part of the district existed at that day.

On the eastern banks of the Rule, and also where the Dunion slopes northward, there were British strengths, and with the view of overawing these, the Romans placed a camp surrounded by ramparts of earth and a ditch. On each side of the Jed, camps are found in similar positions. It is thought that the strong position occupied by Douglas, at Lintalee, while he was engaged in repelling the English, had been used at an earlier period by the British and Roman people.

A number of these cross roads are as ancient as the days of the Roman period. We have it on good authority that, in the days of Agricola, the Britons were forced to make tedious journeys through *difficult cross country roads, in order to supply camps and stations at a remote distance with corn.** We can thus

* TACITUS' LIFE OF AGRICOLA, Sec. 20.—Each province paid to the Romans a tribute of corn, which in general was paid in kind. In those provinces, which had voluntarily submitted to the dominion of Rome, the farmer delivered the tenth part of his crop. This was what was called in modern phrase *tythe* corn. Secondly,—In the conquered provinces, such as Britain, the Romans exacted a gross quantity, fixing a bushel at the stated rate. This was called *frumentum stipendiarium*. Thirdly,—Besides these two modes of collecting, it was further expected that the inhabitants of the several provinces should furnish, at a settled price, whatever was required for the use of the government: this was called purchased corn, *frumentum emptum*. Fourthly,—The provinces were further charged with a supply for the use of the proconsul or governor, but the price was arbitrary, at the will and pleasure of the governor himself. This was not always paid in kind. A composition was made in money,



J. GELLATLY ED. III.

*Slab forming a turret
in a turret stair of Teaburgh Abbey.*

see why a number of unpaved roads run in all directions across the country. On these the poor British farmer conveyed the produce of his farm to the station appointed by the Roman collector. Although not made by the hands of the Roman soldier, these roads are only a little younger than the Watling Street, and the other military ways which run from one end of the island to the other. Wherever an important station existed on the line of those ways, the unpaved roads are found pointing in that direction. The farms which supplied the Roman stations became in after years the granges of the monks, and

and this was called corn at a valuation, *frumentum æstimatum*. Some of the provinces belonged immediately to the emperor, others were considered as the property of the state, and were therefore left to the management of the senate. In the imperial province the tribute was paid to the *fiscus* or the exchequer of the emperor; in the senatorian provinces the levies belonged to the public, and were carried into *ævarium*, the treasury of the senate. In the various ways of collecting the several imposts gross abuses were often practised. As soon as the farmer carried in his crop, the revenue officers locked up his granary, and till the tribute was discharged, allowed him no access to his own stock. He wished to have the business finally adjusted, but the collector was not at leisure. The farmer languished at the door of his barn, pining for the use of his property; but that liberty was not granted till with money, or an additional quantity of corn, he was obliged to bribe the officer, in order to get the account settled. In this manner he bought his own, and was afterwards compelled, at the requisition of the governor, to sell it at an inferior price. There was still another grievance; the farmer, who lived at a distance from the quarters of the legions, was ordered to bring in his corn for the use of the army, and to deliver it on the spot assigned. The length of the way and the expense of the conveyance, obliged the natives to compound with the officers, who had the iniquity to enrich themselves by this mode of plunder.

the roads along which the oppressed Britons groaned under their burden, were used by the tenants and vassals of the various monasteries.

Wherever native strengths existed in any force, camps of the Roman people are to be found. In the eastern part of the district, they had a camp on Yet-holmlaw, which commanded the forts of Castlelaw and Halterburn. On the top of Hounamlaw, a little to the east of the pass in the mountains through which the Watling Street runs, the Romans had a camp. This place seems also to have been a hill fort of the early people, and to have been resorted to as a means of defence in subsequent times. Almost every summit in the neighbourhood appear to have been occupied in a similar manner. Within the entrenchments of Hounamlaw, a large iron gate was found about the end of last century, and is said to be in the possession of the Duke of Roxburgh. On the heights of the Jed, a Roman post commanded the British strengths in that locality. In the upper portions of the Teviot and Borthwick, the quadrangular camp of the Romans is found, in view of, and keeping in check the circular hill forts of the British people. The district was thus encircled with Roman posts, and in the centre of it, a chain of camps ran from the Cheviot range to the Tweed.

On the course of the military ways above described, and at various posts throughout the district, a number of articles and coins dropt by the Romans have been picked up. Near to where the Watling Street passed the Oxnam water, a head-piece of plate-iron

was found.* At a place called Stotfield, a camp kettle was discovered, which is in the possession of Mr Wight, Oxnam Manse.† A medal of the empress Faustina, about the size of half-a-crown, with the inscription distinct, was taken out of the heart of a peat dug out of Mosstower moss.‡ About thirty years since, a camp kettle was found at Edgerston, on the Jed, and presented to Sir Walter Scott.§ Near Southdean, part of a Roman standard was discovered several years ago. An antique bronze jug, supposed to be Roman, was found at Raesknow, and is now in the possession of Mr Grieve, Branxholmbraes. It has a handle and spout, and stands on three feet. The minister of Hawick thinks it is a sacrificial vessel.|| At the station at Newstead, a great number of coins have been discovered; two coins of the *Consular denarii*; a *denarius* of Marcus Antoninus; second brass of the Emperor Augustus; an aureus of Nero; two *denarii* of Vespasian; an aureus of Titus, found in 1792; a *denarius* of Domitian; an aureus *denarius*, and second brass of Trajan; seven *denarii*, and a second brass of Hadrian; a *denarius* of *Faustina the Elder*, Queen of Antoninus Pius; a brass of Victorinus; a third brass of Carausius; brasses of Galerius Maximinius, Constantinus Maximus, and of

* Old Statistical Account of Oxnam parish, vol. iii., p. 331.

† New Statistical Account of the parish of Oxnam.

‡ Old Statistical Account, vol. viii., p. 34.

§ New Statistical Account of the parish of Jedburgh.

|| New Statistical Account of the parish of Hawick.

Constantinus Augustus, have also been got at the same place.*

The only other remain which we think entitled to notice here, is a building which formerly stood on a curve of the Ale, at the east end of the town of Ancrum, and popularly called the Malton Walls. The land here is formed into a beautiful peninsula by the Ale and the Teviot. From the bend of the river the ground rises gradually westward, forming a ridge which slopes on the south to the Teviot, and on the north to the Ale. The plough has now passed over the whole of the building, but the form of it can still be traced. It is described by Dr Somerville—who wrote the account of Ancrum in 1794—“as being strongly built of stone and lime, in the figure of a parallelogram, and ascending on one side from the plain adjacent to the river, were considerably higher than the summit of the hill which they enclose, but are now levelled with its surface, and a small part of them remain. Vaults or subterraneous arches have been discovered in the neighbouring ground; and underneath the area, enclosed by the building, human bones are still found by persons ploughing or digging in the plain at the side of the river, which is an evidence of its having been formerly occupied as a burying ground.”† It is said that this building was the property of the Knights of St. John of Jerusalem, who had consider-

* Proceedings of the Antiquaries of Scotland, p. 36, et seq.

† Old Statistical Account of the parish of Ancrum, by Dr Somerville of Jedburgh, p. 294.

able property in the district, and that Malton is a corruption of *Malta*. It may be that this building was at one time the property of the Hospitallers, but that does not fix the antiquity of the building. The same thing was said of Red-abbey-stead, and yet we have seen that recent explorations have incontestably proved that it was originally a Roman town. This building may be of the same kind. The Watling Street passes within a very short distance to the east, and an old track from the southwest must have run in its immediate vicinity. Besides the heights on the opposite bank of the river were crowded with British strengths. On the east, the strong fort of Penielhough overlooked the Watling Street, and on the neighbouring summits similar strengths existed. Its form and masonry resembled that of the Romans; but whether belonging to the Roman period or not, it is impossible at present to determine. Perhaps some spirited proprietor may arise who will explore its vaults, and lay open their treasures to the public.

Before closing our brief notices of this period, it may be remarked that the Romans are believed to have entered this district by the eastern, and not the western route. This view is supported by the observation of Tacitus, that, in the expedition northward, the fleet formed a part of the forces, and explored the rivers and estuaries. A competent authority on this subject says, "it seems probable that Agricola would advance farthest with his right, take possession of the lowest part of the country first, where he could best supply his army, and meet with least oppo-

sition from the enemy. Having explored the low lands along the Tweed, and penetrated as far as Channelkirk or Soutra, he would from thence discover the Lothians, and the Frith of Forth running far into the land; he would see the low country of Fife beyond the Forth; and even descry the still more distant Grampian mountains, long before he could have any notion that there was such an inlet from the west sea as the Frith of Clyde."*

We have only further to add, that there are good reasons for believing that Christianity was introduced into this land during the first century of the Roman occupation, by Aristobulus, or Eubulus, who is thought to be the person mentioned by St. Paul in 2 Timothy, iv. 21, "Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren." The Romans may have oppressed the Britons, "plundered the island of its gold and silver, and took from it its *satin* and *silk*, and its vessels of *gold* and *silver*,"† but our forefathers were more than repaid, when, by means of these conquerors, Christianity was brought to the land.

Soon after the Christian era, several Gothic tribes were seen on the shores of the Baltic. They belonged to a race which formed one of the original nations of Europe. When Darius crossed the Hellespont in pursuit of the European Scythians, he found the

* Roy's Military Antiquities. p. 80.

† Britannic Researches, by Beale Poste. 1853.

Goths inhabiting the eastern shores of the Euxine, on the south side of the Danube. During the days of Alexander they still occupied the same territory. About the middle of the fourth century the Goths invaded the Roman boundaries. They were defeated by Theodosius ; yet it is singular that they were one of the causes which forced the Romans to leave Britain.

In the course of the next century, the SAXONS reached the Tweed, and overran the territory of the Romanized Ottadini, which lay, as before-noticed, to the north of the Tweed, and comprehended all Berwickshire, and the Lothians to the Forth, as well as the east part of Teviotdale. As these new people gained a footing farther south, they pressed from the east on the Gadeni, who inhabited the western parts of the district ; and, after a severe struggle, the two tribes fell back upon the strong parts of their country, drawing the fences we have already described between them and the Saxons. After the battle of the Cattraeth, they joined the other three tribes, and the remainder of their territory was erected into a kingdom, under the name of *Cumbria*, with the capital town at Dumbarton. On the east, they were protected by the strong nature of the country, and the ramparts already alluded to. On the south, a ditch or earthen rampart ran from the Peelfell, southward to the station of *Borcovicus*, on the Roman Wall. It is about ten feet wide and five feet deep, with the earth thrown to the east side. It is popularly known as the *Black Dyke* ; and in the maps of Northumber-

land it is found under the name of the *Scots Dyke*.* It was observed by Bruce, while examining the wall at Busy Gap, who remarks, that "the only conjecture hazarded respecting the origin is, that it formed the line of demarcation between the kingdoms of Northumberland and Cumbria, and certainly the course pursued by the Black Dyke, is nearly similar to the boundary assigned to those regions by the most authentic maps of Saxon England. The antiquity of the cutting may be inferred from the circumstances, that for some distances it forms the division between the parishes of Haltwhistle and Warden, and that it passes through bogs, which probably owe their origin to the devastations committed in the north of England, by William the Norman."† It is remarkable that this rampart is of the same kind as Herriot's Dyke, which runs from Berwick to the strong country, between the Leader and Gala, and points to a junction with the end of the Catrail running by *Cathie*. We have no doubt that Herriot's Dyke, and the Black Dyke, were made at the same-time, and by the same people who constructed the *Catrail*, with the view of protecting their Cumbrian territory from the invading Saxon.‡

* Kitchen's map of Northumberland.

† Bruce on the Roman wall, p. 177.

‡ Chalmers, while treating of the Catrail in Caledonia, vol. 1, page 240, says in a note, that he had received a letter from Dr. Douglas, the minister of Galashiels, in which the Doctor stated, that "when at Gilsland in 1789, I thought I could perceive traces of the Catrail leaving the Roman wall, about five or six miles to the west of this place, at a station upon the wall." Mr Chalmers remarks, that "this

Though the Britons opposed the progress of the Saxons with the utmost bravery, the latter succeeded, in the course of 100 years, in gaining possession of the land lying along the coast from the Humber to the Forth. Aidan, the Scoto-Irish king, joined the Cumbrians, and the Saxons sustained several defeats till 603, when the battle of Dawstone decided the fate of that kingdom.* In the course of the next 50 years

could not be the *Maidenway*, which Dr. Douglas thus saw ; for the Maidenway leaves the wall a considerable distance eastward of Gillsland, and proceeds northward along the eastern extremity of Cumberland, to the top of Kersope, which separates Liddesdale and Cumberland." We suspect that it had been the *Maidenway*, that Dr. Douglas saw, as it passes from the wall northward, nearly ten miles to the west of that place. Gordon is also clearly wrong, when he states that he saw a distinct track of the Catrail running towards Caroby, on the river Esk.

* Considerable uncertainty prevails as to the exact place where this battle was fought. For the site of the battle, Chalmers, in his Caledonia, refers to the map of Roxburghshire. On the map it is laid down near the sources of the Lid, and consists of a ridge or rig of land running from the valley of Lid to the northern summits of the hills which divide Teviotdale and Liddesdale. On the west side is Dawstoneburn, which flows into the Lid about Saughtree, and on the east the Liddel. This place is, however, thought not to be the scene of the conflict ; but that the battle field must be looked for on the farm of Florida, on the estate of Dinlabyre, about a quarter of a mile up the west side of Harden-burn, from the turnpike road running up the valley of Liddel. This place is also called the Dawstones or Daegstons, and there formerly existed houses on the spot bearing the same name. The name may be derived from Daegston, i. e. Dagston. The word day is pronounced *deh*, *dah*, or *dawe*, in Cumberland and Westmoreland at the present day. It may mean the stones lying above the ground, or portions of bare rock. This meaning answers to the description of the Dawstones, where there are large boulders, and in the immediate neighbourhood, and along the face of

they extended their conquest from the east to the western seas. Their arms were then turned against the Picts, passed the Forth and Tay, and penetrated into Angus; but they were totally defeated in the summer of 685, and nearly their whole army perished. The Cumbrians regained their ancient territory, and the Northumbrians were driven south of the Tweed. The Saxons, however, remained masters of Lothian, with the Forth as their boundary on the north, and the Tweed on the south. They were occasionally molested by the Picts, who, in 710, advanced as far as Adrian's Wall, but were driven back by the Saxons, and their king slain. After the union of the Scots and Picts, the Saxons were disturbed in their possessions by Kenneth, who burned Dunbar, and ravaged the religious house of Melrose. They, however, maintained their separate jurisdiction till 1020, when it was conveyed to Malcolm II. by Eadulf Cudei, an

the fell, to the eastward, the bare rock juts out in many places. The *Dawstones* we are now speaking of, was always held by the country people as a place of evil repute, and a noted haunt of the fairies, who are said to have held their meetings on some green knolls at the spot. It is probable that these mounds or tumuli contained the ashes of the brave who fell in the battle. It is a wild and romantic spot. The intelligent Mr James Telfer, of Saughtree, informs us that the stone-dykers in that locality, at the present day, call the stones lying open on the moors, or the bare rocks, "*Daystones.*" The word *dag* is also used to express a day's labour. Cottagers were often bound, about forty years ago, to a *dag* at the moss, as a part of their rent. This Dawstone is also contiguous to the Wheel Causeway or Maiden-Way, and along which, there can be little doubt, the Northumbrian Saxons marched upon the joint forces of the Cumbrian and Scoto-Irish.

earl of Northumberland, and since that time has formed a part of the Scottish kingdom. Up to that date Scotland was confined to the north of the Forth.

Previous to this period the ancient kingdom of Cumbria had become a part of Scotland, and its people that remained mingled with the Scots and Picts. In 945, Edmund, the English king, transferred Cumberland, which lay to the south of Cumbria, to Malcolm the First of Scotland, on condition of amity, and aid in time of need. This territory continued to be governed by the eldest son of the king of Scotland, till William the Conqueror overran Cumberland, and joined it to the English crown. It was granted by that king to one of his followers, Ranulph Meschines, on military tenure, and he again parcelled it out amongst his followers or vassals, to be held from him by the like tenure. It was afterwards acquired by David of Scotland, from the English Stephen. At that time it was peopled by British, Saxons, Normans, and Galloway-Irish.*

The first Saxon colonists imposed names on many places in the Merse, Selkirkshire, and in Teviot-

* The Saxon Chronicle bears that "in 1092, king William, with a great army, went into the north, restored Carlisle, and built the castle. Returning into the south, the king sent a great multitude of English, with their wives and flocks, to inhabit and cultivate that northern land." As stated in the text, the ancient Britons of Cumbria, who did not emigrate into Wales, had been previously mixed with the Picts and Scots, and their country annexed to Scotland by Kenneth III. The northern boundary of Scotland was the Solway, Esk, and Kersope, and between it and England lay the Cumbrian territory. Cumberland, which William the Conqueror conferred on his follower Meschines, lay to the south of the above boundary.

dale,—they are said to have erected the two Jedworths, and Old Melrose; but there is considerable difficulty in understanding which towns the Chroniclers mean, when they say, “the *two Gedworths*,” as there were at a very early period three towns bearing that name on the Jed. It is probable that a town existed on the river previous to the period, when two towns are said to have been erected by the Saxon bishop of Lindisfern, but we shall refrain from entering further into this enquiry, till we come to treat of the towns in a subsequent chapter. It is certain, however, that the name of Jedworth is partly Saxon; “*Weorth*,” signifies a village or town, which, added to the British “*Jed*,” means the town or village on the river Jed. *Jedburg* is also a compound of the two languages, “*burg*,” signifying a fortified town on the Jed. The “*burg*” may have been imposed at a later period, when one of the “*Weorths*” came to be defended by a castle, or what is more likely, the present *Jedburg* may have been a different place from the two “*Weorths*.” Kelso is formed of the two languages; the Saxon *how*, added to the British *calc*: *Calchow*, from which the name of Kelso is derived. The present name of the county is also Saxon, and probably imposed during Norman times.* Hawick is also thought to be Saxon. Chalmers thinks that it is derived from *Haw*, a mansion, and “*wic*,” a town, or rather the curving reach of a river, where hamlets were formerly built.† But this seems rather

* Teviotdale was the name of the district.

† Caledonia, vol. 11, p. 175.

strained, and we are inclined to derive it from the Saxon *how*, a hollow in the hills, and "*wic*," a town, i. e. a village situated in a hollow of the hills, or it may be from the Scandinavian "*How*," as applied to a height, or hills, and *wic*, a town, or village, meaning, the village situated at the heights, or hills, *Howick*. Both are descriptive of the situation of the town of Hawick. It is situated in a hollow of the hills, and it is a town at the heights, or hills; but it is thought that the Saxon derivation is the best. Chalmers' view does not suit the locality, besides if, as he thinks, *Ha* is a contraction of *Hall*, then the name would read the town or village situated at the water springs. *Galashiels* is formed by the Saxons, adding "*sceele*," or *scheal*, to the British name of the river. The *scheeles*, or *scheals*, afterwards written *shiels*, were applied to describe mountain pasture, with the huts of the herdsmen. It was the practise in those early days, for the inhabitants of the inland parts of the country to send their flocks and herds, during the summer months, to pasture on the mountains, or moors, each having their own *sceele*, or track, or division of land, with the huts thereon. The *shiels* on the Gala, belonged to the abbey of Melrose, and were erected by the herds, while the flocks of swine pastured in the forest between the Leader and Gala. The swineherds of the abbey of Melrose, had many disputes as to their *scheelings* in this place, particularly with the men of the bishop of St. Andrews, who, at that period, lived at Stow. *Caldshiels*, on the opposite side of the Tweed, is wholly Saxon;

cald, is from *ceald*, the Saxon word for cold; *Ceald-shiels*, or Coldshiels, meaning the exposed scheelings. To those acquainted with the locality it is unnecessary to say that the name applies, and truly describes the nature of the place. The situation is exposed, and the huts of the herdsmen would afford little shelter from the cold northern blasts. Lilliesleaf, anciently written Liliescliff, is supposed by several authorities to be derived from the name of a person "*Lilie*," and the Saxon, "cliff," denoting a steep place, or the ascent of a hill. But we doubt if this view be correct, and would rather think that the first part of the word is derived from the British "*Llysau*," signifying pasturage, or herbage, and "*cliff*," steep clints, or ascents, a meaning exactly suiting the description of this place; the country around being full of clinty knolls, or cliffs. The Saxon term for pasturage, is "*leswes*." Near to the village is *Liliesyhates*, situated at the steep ascent of a cliff, on the old way, which ran through the wild tract of country between *Hawick* and Lilliesleaf. Now the meaning of this name is, if our view be correct, just the gate or road to the pasturage. *Middleham*, the middle hamlet; *Ashkirk*, is derived from the Saxon *aese*, and *cyrc*; the kirk at the Ashwood, or, as still pronounced, *Aese-wood*; *Holydean*, from *halig*—holy, and *dene* a valley; *Dernwick*, means the village at the uncultivated land; *Gatinside*, from the Saxon, "*gate*," a road, and is descriptive of the situation of the village on the side of the Watling Street, or Roman way; *Merton*, the town at the marsh, or lake: *Merse*, des-

cribes a fenny track of country. *Maxton* is thought to mean the dwelling of a person of the name of *Maccus*, who there settled at an early period, and who appears to have witnessed the subscription of several charters granted by David, while he was an earl. In like manner, *Macarstoun* is the dwelling, or *tun* of *Maccar*. *Moorhouselaw* is wholly Saxon, and signifies the house situated in the moor, at the law or hill; *Moorhouselaw*. *Fairneyton*, anciently written *Ferneydun*, is the *Fernhill*, or rather the *tun* or dwelling at the *Ferneyhill*. *Eckford*, from the "Ac," for oak, and is descriptive of the place where the river is passed; the ford at the "Ecs," or oaks. *Nesbet* is from the Saxon "nese," a nose and "bit," a piece; *Nesbet*, the *nose piece*. The hill here is named "*Peniel*," signifying, in the language of the Britons, the head or face, and the Saxons who succeeded them, particularised this place, as the nose-piece of the hill, which resembles the face. *Merebotle* is purely a Saxon name, signifying the village on the lake. *Clifton*, in the same locality, is the dwelling at the steep hill. The *Tofts* means a town, or any enclosed place or fields. *Yetholm* is the "ham," or village at the "yet, or "gate," meaning the dwellings at the roadside. *Hopekirk* is derived from "hope," a small valley among hills, and *cyrc*, a kirk. *Denholm* is the dwelling at the *dene* or valley. *Chester* is from the Saxon *Cæster*, and which was applied by them to the British fortlets, called *Caers*. *Bonehester* is made up of the British *bon*, or *boon*, and the Saxon *Chester*, or *Cwster*. *Shaw*, meaning a wood, is very

common, as the name of places, there being above twenty situations bearing that name in the county of Roxburgh alone. *Law* is also found occurring about fifty times in the names of hills, and the word *Lee*, the Saxon "*leag*," nearly thirty-two times applied to fields, and *holm* is used seventeen times to denote a meadow. There are nineteen "*shiels*," the ancient "*scheelings*" in the county, and twenty-five valleys bear the appellation of *hope*. *Edgers-ton* is the *tun* or dwelling of Edgar, who loved the banks of the Jed. *Rig* is found in the names of onsteads, and also as describing ridges of land. *Scraesburg* is formed from the British *corse*, and the Saxon *burg*, and signifying the fortified town at the *cors* or marshland. *Dene* is used to describe a number of beautiful deans or little vales. Grass from the Saxon, *gres*; fallow from *falewe*, signifying pale red, gives a name to the fallowfield. Land laid up in reserve, the Saxons called *haining*: Haining is the name of a beautifully situated mansion near Selkirk. They also called a large amount of any thing a "*whang*;" an extensive tract of land; and a *rood*, they named a "*stang*." A husband man "*greve*;" *kimmer*, a guest, and still used; a sewer they called *gutter*. Hedge is derived from "*hæg*," and a way or road from "*wieg*." *Crinkle*, a turn or bend, is to be found on the farm of Clerklands, near Riddel. *Dryburgh* seems to be from the Saxon "*drigge*," for dry, and "*burg*," a town. Old is derived from *ald* or *eald*. A brook is from "*broc*." Cottage is from "*cot*." Eye from "*efse*," an edge. Grave is from "*græf*," sometimes pronounced "*graft*,"

Lade, a channel, mill-leade, or lade; mill from the Saxon, "*mylen*." Mouth from "*muth*." Love from "*loof*," and dear from "*deor*." For the following words, we are also indebted to the same people: hill, moor, myre, moss, burn, water, stane, haugh, land, yard, dyke, hay, brig, broom, booth, seat, and a great number of other words, which our limits will not permit us to notice further. We shall now give a specimen of the Saxon language, as written in the ninth century. "On Herodas, dagum Judea, cynineges waes surn, saccred on naman Zeicharies; of Abian tune and his vif, waes of Aarones dohtrum; and hyre nama was Elizabeth." Which was translated in the end of the fourteenth century. "In the days of Eroude, Kyng of Judea; there was a prest Zacharye by name; of the sort of Abia; and his wyf, was of the doughters of Aaron; and her name was Elizabeth." Such then was the language spoken by the people who came in upon the Romanized Gadani, and who held possession of the district till it was annexed to the crown of Scotland.

While this language was spoken in this district, and in the Merse, the Irish and Gaelic were alone spoken, down to the period of the union of the Scots and Saxons—throughout Scotland, which was, as formerly stated, situated beyond the Frith. As a proof of this, it may be mentioned, that when the virtuous Margaret became the wife of the Scottish Malcolm, she did not understand the speech of her husband's subjects, and he had to act as an interpreter between them. From that time, however,

a mixture of the Saxon and Scots came to be spoken, which gradually superseded the native tongue, especially in the low countries. At this period many Saxons fled from England, and took shelter in Scotland, where they were kindly welcomed by Malcolm and his Queen. Ere long the fugitives were found in every district of the land. At the death of Malcolm the native people arose, and drove away the strangers; and at Margaret's death, her attendants, who had come from England, were forced to leave by the Celtic people. But a change soon took place. Shortly after the conquest of England by the Normans, the Saxons, and also many Normans of eminence, migrated to Scotland. This migration was greatly increased when David, the youngest son of Malcolm and Margaret, ascended the throne. He had been educated in England; and on his return to his native soil he was accompanied by many men from that kingdom. The greater part of these he settled in this district, which had been left to him by his brother's will, and which Alexander, his elder brother, did not challenge on his brother Edgar's death. There was also another race of people—the FLEMINGS—who migrated hither, and who perhaps contributed more than any others to make the people of Scotland what they are at the present day.*

The Saxons were Pagans, but they had no Druids to preside in their religious affairs; and it is believed that the early colonists, of whom we have been speak-

* The colonization will be found treated in a subsequent part of the work.

ing, worshipped only the *sun*, *moon*, and *fire*. They acknowledged no gods unless those from whom they derived a benefit. They were brave, courageous, and faithful when once they had pledged their word. Any one who broke his faith was deemed a traitor, and was punished as such. They were great followers of the chase; but said to have been intemperate in eating and drinking. During the British period the waters were held sacred, and fish was not killed or eaten. On the arrival of the Saxons, they ransacked the hitherto protected rivers and streams, and robbed them of their finny tribes, to the great horror of the Celt, who conferred on them the appellation of *fish-eaters* as a term of reproach. Like the Celtic people, the early Saxons had neither learned the utility of dividing labour, nor acquired the faculty of varying its productions. Each family had its own craftsmen, who confined their work to their own family requirements. But, after the introduction of Christianity, the clergy turned their attention to the instruction of the people in the useful arts. In the monasteries were monks skilled as smiths, carpenters, architects, millers, agriculturists, and fishermen. In many grants by pious persons to these monasteries, we find conveyed the smith, carpenter, fisherman, and miller. As time advanced men are to be found in the richer monasteries who could work in all the metals, and make bells for the churches.* At the end of the eighth

* By a law of Edgar every priest was commanded to learn some handicraft to increase knowledge. The priests were also forbidden to drink at the "*winetuns*." We may infer that hostleries existed.

century glass-making was introduced from France, and the Saxons were taught the art of making glass for windows, lamps, and drinking glasses. In the days of Edward the Elder, the women of the Saxons exercised the needle and distaff, and it is said that they excelled in gold embroidering.* During the ninth and tenth centuries there were also to be found dyers of wool in this district.

Many coins of these people have, no doubt, been found in the district, but owing to the discretion generally observed by coin finders, our information on the subject is very limited. In Jedburgh and its neighbourhood a considerable number of these relics of the early Saxons have been found. The most of these coins have been picked up in the bed of the river, and occasionally the boys, while amusing themselves on the margins of the stream, still light now and then upon a coin of this period. It is thought that the coins found in the channel of the stream have been brought from a portion of ground between the water and Jedburgh, which was originally a part of the grave yard to the monastery. About 30 years ago the road leading from the Market-place of Jedburgh, by Abbey-place to the river, was widened and levelled. While carrying out these improvements the earth and rubbish were carted from the cutting and deposited at the river side. Amongst this earth and rubbish it is supposed the coins were, and that each flood, when it carried away a portion of the mound,

* Bede, who died during the eighth century, alludes to the jewellers and goldsmiths in his day.

scattered the coins in the channel. The coins found consisted, for the most part, of copper styca, and the silver skeatta of the Heptarchic period. Recently there was picked up in the river a silver penny of Athelstan, one of the kings of Northumbria, in a good state of preservation. About 1827, while a person was engaged ploughing in a field on the estate of Hartrigge, lying along the south side of Bongate turnpike, he turned up a bag containing nearly 100 silver coins of the same period, and of various reigns. A number of these belonged to Egbert, Ethelrid, and Athelstan. In the bag were also coins of Canute. In a garden of Bongate, which, previous to the new Edinburgh turnpike being constructed, formed a part of the above-mentioned field, a horn is said to have been dug up containing a number of coins, but it is not known whether they belonged to the Heptarchic period or to subsequent times. Along with the coins found in the bag, there was a ring formed of silver wire, twined.

During the seventh century the district was placed under the superintendence of the Bishop of Lindesfarne, and religious houses were established shortly thereafter at Old Melrose and Jedworth. These Houses or ABBEYS fall next to be noticed here as a class of antiquities; and as they are connected with the Saxon and Norman periods we shall confine our observations to the buildings as MEMORIALS of an early age, leaving the history of these houses and their inhabitants to be given along with the ecclesiastical notices of the district.

The ABBEY of Jedburgh stands in a lovely situation on the south side of the burgh, and on the left bank of the river Jed. The south front overlooks a small but fertile vale, formed by the eccentricities of the river, bounded on the right by a picturesque bank clothed with trees; on the left by swelling eminences; while in front the eye is confined by the banks on each side of the river, forming a kind of natural vista through which the Cheviot range of mountains appear in distant perspective. The exact period of the first foundation of this house has not been ascertained with any degree of certainty. By many it is said to have been founded by David I. in 1147, but it is clear, from charters and history, that a religious house existed at Jedburgh 300 years before that date. We are informed, on undoubted authority, that Bishop Egfred or Egfred, of Lindisfarne, was the proprietor of Jedburgh, and which he bestowed upon the see of which he was a bishop. The time of the gift is not stated, but as it was during his reign the period can be very nearly fixed; Egfred succeeded Heathered in 829, and died in the year 838, having presided over the see about nine years. The benefaction must therefore have been made between these two periods—very likely at the commencement of his reign. From Dempster's Ecclesiastical History of Scotland, we learn that, at the end of the tenth century, there existed a monastic institution at this place, of which one Kennoch was abbot. The same authority states that the abbot was afterwards regarded as a saint, and his festival kept on the 14th of November of each year.

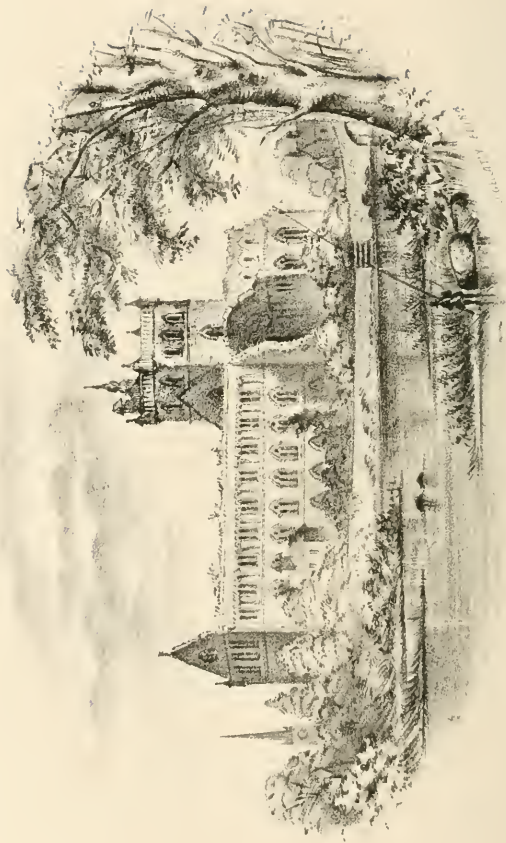
If we are to believe this authority, we cannot help holding that an institution of the kind existed here long before the birth of David. It is beyond doubt, however, that David refounded or restored this house, which he dedicated to the Holy Virgin, and appropriated to the canons regular of the order of St. Austin, imported from Beauvais, in Italy, where they had been founded by Ivo of Charters, in a monastery dedicated to St. Quentin.

The church is built in the form of a St. John's cross, consisting of a nave with aisles, a choir with chapels on each side, a tower over the centre of the cross, and transept. The parts now remaining are the nave, nearly the whole of the choir, with the south chapel, the centre tower, and the north transept. The south arm of the cross is entirely removed. The north aisle is also gone. A small portion of the south aisle is still standing, the remainder having been taken down when the west end of the nave was converted into a parish church.

The domestic buildings have occupied the south side of the church, and, when entire, formed a large square, extending to the water's edge, where part of the buildings yet remain, and from which issues the common sewer of the offices. Part of the chapter house is still standing, but has been converted into modern habitations. Between this part now standing and the broken arm of the cross, was the treasury of the monks. On the south of the chapter house, nearer to the water, and where there is now a dye-house, was the library and scriptorium in which

the old monks were engaged in copying MSS. About middle way between the present dyehouse and the garden of the Nest Academy, stood the refectory where the monks dined. To the west of this was the parlour or common hall where, at leisure hours the monks sat and conversed. Next to this, and occupying part of the garden to the west of the manse garden, were the kitchens, offices, dairy, &c. At the west side of the square was the dormitory in which the monks slept; and, farther west, the outer court, consisting of the infirmary and almonry. The entrance to this court was by an embattled gatehouse, and was the principal approach to the abbey. It now goes by the name of Abbey Close. At the head of this close formerly stood a strong tower, popularly called David's tower; but it is highly probable that it was the embattled house which guarded the approach to the abbey.

The large square of the cloisters, in which the monks often sat or walked, is converted into a garden for the parish minister. Part of these magnificent remains is used as the parish church, a circumstance which cannot be sufficiently regretted, because it hides from the view ranges of beautiful columns which supported the roof of the nave. No regard whatever seems to have been paid to the appearance of the ruin by the adaptation of part of it for a parish church, nor has the slightest taste been displayed in its formation. In the interior of the church as little skill has been shown. The roof, instead of being laid on the top of the original walls, goes no higher than



JESURGH ABBEY

the bottom of the upper portion of the nave; two tiers of galleries are at each end, and others connected with them are continued along the north wall, the front resting against the clustered columns, and concealing their beautiful proportions.

The style of the architecture is what used to be denominated Saxon, but persons well qualified to judge in these matters have declared it to be Norman, and to afford the finest specimens in existence of that early style. In the chancel are massive piers, and circular arches indented and ornamented with zigzag moulding. At the height of about twelve feet from the ground, circular arches spring out of the centre of the columns, and within these again there have been pointed windows. On the top of the first arch, massy single shafts divide the space and support two pointed arches. On the south side of the choir the centre arches are circular, strong, and massy. The capitals of the centre shafts of the windows are ornamented with delicately worked foliage. In the south wall, near to the square tower, is a magnificent door, which was the entrance from the piazzas into the church, affording a fine specimen of pure Norman architecture, elegantly decorated. In the western gable is the great door or principal entrance to the abbey, of exceedingly beautiful workmanship, consisting of clustered columns or shafts at the ingoing, from which spring a variety of ornamented mouldings, in which the chain, the tooth, and herring bone are conspicuous. The height of the door at the entrance is about 15 feet, at the outside 20, and 7 feet in width.

Over this doorway are three small niches, which appear to have been occupied ; and still higher up on the same gable, is a high window which has been divided by two mullions, but they are nearly destroyed by innovation, excepting part of the tracery at the top, which has not been preserved on account of its beautiful workmanship, but from having had the good fortune to be out of the reach of the modern Goths. The top of the window is a deep arch with shafts on the inside. On each side of the window are several recesses with broken shafts, bearing testimony to the zeal of our forefathers against the Roman catholic religion. Near the summit of the gable is a Catharine's wheel or rose window, fully twelve feet in diameter, and of good workmanship. On the apex of the gable is a plain cross. On each side of the great western door are two large windows. In this gable narrow stairs are pierced up in the angles of the wall to the top, where they terminate in a cone. From these stairs are passages, or corridors along the aisles of the nave, and, on each side of the triforium, a roomy arcade extends from the western gable to the tower in the centre. There was also an entrance from the north, but it was taken down by the rude hands of those whose heads could not appreciate the inestimable value of the rare remains of an ancient age. A small portion of this door has been built into the north wall of the new church, affording as great a contrast as the lily to the bramble. The moulding which has been preserved exhibits grotesque figures and flowers, with chevron, nailhead, and zigzag ornament.

The basement story of the nave consists of two rows of clustered columns, the capitals of which are slightly decorated, and from which spring deep arches, inclining to the pointed style. The number of these clustered columns are nine on each side, and about the distance of fourteen feet from each other. Above these rise circular arches of the same width, with the columns standing on the clusters beneath, so that the weight does not press on the lower arch. These arches are divided by a shaft rising from the centre of the lower, and supporting a building within the arch, forming two pointed windows. In the centre of this building, and at the top of the shaft, is a small circular window. Over these again is a range of thirty-six pointed windows, numbering four to each arch below, forming a beautiful arcade at the summit of the building.

The north transept is entire, and has the appearance of having been erected at a far later period than the other parts of the abbey. The walls are supported by buttresses of the latest kind, and which were adopted after the shelving buttresses were disused. At the end of the transept is a beautiful window, nearly the whole height of the gable wall of the transept. It is in a good state of preservation, the mullions for the most part entire, and accurately executed. The tracery at the top is delicately chiseled. Above this window the arms of the Kers, the seneschals of the abbey, are engraved on a stone, but now greatly defaced. On the summit is an ornamented cross. On the west side of the transept there is a

corbel in one of the buttresses, on which a statue has at one time stood, and over its head a canopy. The corbel and canopy remain, but the statue fell a victim to the phrenzy of the populace. There are also two high windows in the west wall of this part of the transept, but narrow and divided by one mullion; the tracery at the top being wrought into quatrefoil and trefoil.

The tower over the centre of the cross is imposing. It is a large building about thirty feet square, and 120 feet high, rising upon four circular arches, at least fifty feet high. Above these arches there have been two floors, and at the summit an arch of stone; but which fell many years ago, owing to the walls having separated a little from the injury which they sustained from the cannonshots of Eure, Laiton, and Hertford. On the north part of the arch a lofty belfry rises, the south part of which stands near to the centre of the arch, and it is surprising, considering its great weight, that it should have stood so secure. The form of the belfry consists of three buildings, the centre of which is an octagon tower, roofed with stone. At each square is a shaft from the base to the modillion. On the north side of this centre tower is a narrow arched door, with a moulding round the arch, having at each termination the figure of a man's head nicely cut. On each side of the tower is a projecting wall, in which is an arch rather of the horseshoe form, having an iron bar in the centre, on which it is supposed the bells of the monastery were suspended. The belfry has been ascended from the

upper floor by a stair, which emerges upon the top at the foot of the centre tower, the door of which is towards the north. At each corner of the tower is a turret of some height, which has terminated in the form of a cross. The whole of the top has been surrounded by projecting battlements, but on which a modern balustrade has now been placed. Exactly below the battlements are placed a number of figures resembling human heads, exceedingly well executed. Near to the northwest turret, the royal arms of Scotland are cut in one of the stones. At the southwest turret, two finely formed arms of a child are stretched out of the wall, and holding one of the human figures by the mouth. The contortions of the countenance are finely depicted. The tower is lighted by seventeen windows. In the upper part are ten large circular, and two small windows. Each of these large windows have been bisected by one mullion, ending at the top in a trefoil, and around the outside of the arch is a cornice moulding, having at each end the figure of a human head. On the southeast side of the tower is another head, but sore defaced. The tower is ascended by a very narrow stair cut in the southeast corner of the building, communicating with every part of it, by deep passages in the solid wall, corridor and arcades, so that a person might go round the whole building without being observed by those below. The tower is a prominent feature of the ruin, and combines most happily with the surrounding scenery of that delightful valley, through which the waters of the Jed flow. The prospect from

the top of the tower is enchanting. In the beginning of the present century, this tower showed evident symptoms of falling into ruins, the northern front having parted from the southern side, caused by decay of the wall, at the junction of the original roof of the north transept with the tower. Various architects were consulted, and divers opinions given; at last the plan of Mr Archibald Elliot, London, was adopted and successfully carried out. The two walls were tied together with strong iron bars, and then the front that had parted, was forced back to its former situation with powerful screws, after which the decayed part of the wall was repaired.

A careful examination of these ruins is satisfactory to our mind, that a great portion of the present building was erected subsequent to the wars of Wallace and Bruce. The oldest part is distinguished by the heavy round pillar, and the semicircular arch, and this style is to be found in the lower parts of the choir, in a small part of the south chapel, the two pillars which support the north wall of the tower, and the pillars farther north, and which, in the older structure, contributed to form the north arm of the cross. The same style is seen in what remains of the south transept. In these portions there is not the least approach to the pointed style, and no ornament or decoration of any kind is to be found on these arches and pillars, except the zigzag moulding common to the early period. The old portion too seems to be built with a white coloured freestone, while the succeeding style is built with reddish freestone. Over

the arches raised on the round heavy pillar, the pointed style prevails, and the experienced eye finds no difficulty in tracing the junction of these two styles. The one is entirely distinct from the other both in material and style. Wherever the old style exists, there is no buttress, but wherever the pointed is found, the early buttress is seen supporting the wall. It is thought that a great part of the abbey was destroyed during the succession wars; and that this is the more likely to have happened from the fact, that the abbot and his brother of Melrose supported the claims of Bruce, and maintained the independence of the kingdom. In this we find a key to the unrelenting cruelty of the ambitious Edward to the monastery of Jedburgh. While these wars continued, the abbey was reduced to such a condition that the members thereof required to be billeted on other houses in England. But when the independence of the kingdom was secured on the field of Bannockburn, the gallant Bruce strove to repair the abbey, whose occupants had suffered so severely for their long tried friendship to their king, and devotion to the liberty of the country. In support of this view there is abundant testimony to be found. It was customary in the early days for persons to erect distinct portions of the religious houses, and on those parts the name of the party was generally affixed. One person would erect a pillar, another a window, a third a buttress, and so on, every piece of work bearing the impress of the person who was at the expense of that particular part. In this way the

venerable ruin seems to have been in part erected. As mentioned before, over the old heavy pillars, which are built with white freestone, the building is composed of the reddish stone. The same kind of stone has been used, and the same style followed in building up or contracting the wide space between the pillars on the ground, and higher up the deep splay-mouthed arches of the olden time have been narrowed. On all this building, with reddish stone, the name of "*John Hall*" appears. The name can be distinctly traced on the new work, building up the old arches on the north of the *choir*; it is also found on the work between the virgin's chapel and the choir, and the bosses of the groins of the same aisle exhibit the same name. The same name is found on a *bos*, which some Goth has placed over the door of the north entrance to the present church. Wherever this name appears, the building is of one type, viz, the upper part of the chancel; all the building between the piers of that place; and all the new work in the south chapel. Now we have the means of ascertaining almost the precise date when this must have been done. In 1473, the name of the abbot was Robert, for we find him named as a commissioner to meet at Alwick at this time, for taking into consideration the grievances of the inhabitants on both sides of the border. Five years after that, that is in 1478, "*John Hall*" filled the office of abbot, and it is very probable that he did so for twenty-five years. There can be no doubt that the portions of the abbey mentioned above had all been



rebuilt during the period Hall was abbot. It is, therefore, clear to us, that the building, which had been destroyed during the succession wars, had been repaired, indeed nearly rebuilt between the peace of Northampton' and 1494—John Hall effecting the most important improvements. The cloisters had all been previously destroyed and then rebuilt. That they were not in existence during the succession wars is obvious, from the fact of the monks being lodged in other religious houses throughout the kingdom, and we may, therefore, with safety, conclude that they returned and rebuilt their dwelling places under the influence of peace.

Notwithstanding what has been already stated as to the opinion of skilled persons in regard to the style of the building, we are inclined to think that the lower parts of the chancel belong to a still earlier period. During Egred's life, a church existed here.* We have seen that before the end of the tenth century Kennoeh filled the office of abbot. The *Inquisitio Davidis*, 1116, takes notice of the churches of Teviotdale. In a charter granted by David to the monastery of Coldingham, in 1139, one *Daniel* is designed as "*prior de Geddurde*." Wyntown says expressly that the abbey was founded in 1118. It seems clear that a religious house existed here at the middle of the 9th century; and it is thought that, at the time David is said to have founded the abbey, he merely

* Egred died before the middle of the ninth century.

suppressed the previous occupants, and introduced the canons regular as before mentioned.

While treating of the abbey we cannot pass over a circumstance that occurred in 1285, within the walls of the building, which was the wonder of that day and of succeeding ages. The old annalists to a man noted it, and in later days the incident has been worked up into a tale of the border.* While John Morel was abbot of Jedburgh, it was arranged that the nuptials of Alexander III., with the daughter of the Count of Dreux, should take place at Jedburgh in the month of October—the town being endeared to the king by many associations, and where he delighted to reside. The historians of the day are loud in their praises of the beauty of the locality, declaring that in all the kingdom there was no place so well fitted for the reception of the beauteous bride, and the display of royal magnificence. The bride arrived with a numerous retinue and splendid equipage, and the marriage ceremony was performed in the church before the court, and a vast assembly gathered together from every part of the country, to cheer the heart of their king, and to welcome to a strange land the lovely bride. In the evening a masked ball was given in the abbey, accompanied, historians relate, by such splendour, and variety of feasts and diversions, as had not before been seen in Scotland. But while these hilarities were at their zenith, and all was joy unbounded, an unwelcome visitor appeared upon the festive

* Border Tales of the late John Mackay Wilson.

boards, and whose presence put a sudden end to the mirth which reigned around. It appears that one of the exhibitions got up for the entertainment of the court consisted of a kind of military dance, in which a procession formed a part. At the close of the procession of maskers, in glided a spectre, at sight of which the music and dancing ceased in an instant, and terror took possession of every heart. In the midst of the tumult which followed the spectre disappeared. Fordun, who narrates the occurrence, says it was a spectre resembling death, and Hector Boëce says expressly that the appearance was a skeleton. A version of the tale is also given in poetry :

“ In the mid revels, the first ominous night
 Of their espousals, when the room shone bright
 With lighted tapers,—the king and queen leading
 The curious measures, lords and ladies treading
 The self-same strains,—the king looks back by chance,
 And spies a strange intruder fill the dance !
 Namely, a mere anatomy, quite bare,
 His naked limbs both without flesh and hair !
 (As we decipher death) who stalks about,
 Keeping true measure till the dance be out !
 The king, with all the rest, allrighted stand ;
 The spectre vanished, and then strict command
 Was given to break up revels ; each ’gan fear
 The other, and presage disaster near.
 If any ask what did of this succeed ?
 The king, soon after, falling from his steed,
 Unhappily died. After whose death, ensuing,
 Was to the land sedition, wrack, and ruin.”*

In that age of superstition and darkness the presence

* Heywood’s Hierarchy of the Blessed Angels. Book viii.

of the unknown visitor was at once imputed to supernatural means, and looked upon as full of evil omen to the kingdom, and to the illustrious individual whose marriage had been solemnized. And this opinion was not lessened by the sad event which followed in the train of this evil omen, when beginnings so joyful and promising issued in sorrow and disappointment. In the spring of the following year Alexander was thrown from his horse on Kinghorn sands, by which his neck was dislocated, and in the absence of necessary aid he expired. The succession war followed his death, and deluged the kingdom in a sea of blood for nearly sixty years, during which this abbey felt its full share of misery. It is thought that the harlequin spectre or skeleton was a foolish pleasantry to frighten the court ladies, or a pious fraud of the monks to check the growth of such midnight revels. Theatrical representations, or a sort of dramatic worship was common in the abbeys, and especially in those within the diocese of Durham. At these representations they had appropriate scenery, machinery, dresses, and decorations. The crucifixion of Christ was performed, the actors going through the entire scene of our Saviour's passion, one individual being literally bound to and suspended on a cross erected on a scaffold for the purpose. These representations were no doubt borrowed from the heathen. Among the Greeks and Romans playhouses and temples were close together, and the exhibitions which took place in them had in part a religious character. It is curious to enquire into the history of these represen-

tations, and it is not a little singular to notice the affinity between the church and the theatre in ancient times. Probably some pious monk represented death, in the procession of maskers, to terrify the court, and prevent a repetition of such scenes. The numerous passages in the abbey would facilitate his escape.

In 1523 the building sustained serious injury in the conflict with Surrey. After the streets were forced, the burghers retired into the towers, and renewed the deadly strife. The abbey was also fiercely defended by its gallant bailie, Ker of Fernieherst, in the midst of its burning ruins. In 1544, when Earle invaded the locality, his gunners turned their pieces on the abbey, which they took and burned. In the same year Hertford laid the abbey again in ruins.

Within the ruins lie the ashes of many persons of distinction. During the eleventh century Eadulfus, a younger son of an earl of Northumberland, was buried in its sacred precincts. The family of the Marquis of Lothian have their vault in the north transept. Here are observed the tombstones of Andrew Ker, Lord Warden of the Marches, who died in 1524; John Ker, another Warden, father of Sir Thomas, who died in 1539; Sir James Ker of Crailing, who died in 1649, and Andrew, Lord Jedburgh, Baron of Ferniehirst, one of his Majesty's privy council in 1656. In the choir, the Rutherfurds of Edgerston inter their dead. Within the cross and nave of the church are planted on every side the sepulchres of the dead :

“ And, questionless, here in those open courts,
Which now lie naked to the injuries
Of stormy weather, some men lie interred,
Who loved the church so well, and gave so largely to it,
They thought it should have canopied their bones
Till doomsday. But all things have an end,
Churches and cities that have diseases like to men,
Must have like death that we have.”

The ruins afford a theme for Leyden's muse :

“ Then, Jedworth ! though thy ancient choirs shall fade,
And time lay bare each lofty colonnade,
From the damp roof the massy sculptures die,
And in their vaults the rifted arches lie,
Still in these vales shall angel harps prolong
By Jed's pure stream a sweeter even-song,
Than long processions once with mystic zeal
Pour'd to the harp and solemn organ's peal.”

These magnificent ruins have been repeatedly engraved. In the Monastic Annals of Teviotdale, and in Billings' Baronial and Ecclesiastical Antiquities of Scotland, they will be found beautifully illustrated.*

The ABBEY of Kelso is entitled to be noticed after the Abbey of Jedburgh.† It stands on the south side of the town of Kelso, “where Tweed her silent

* It may be worth noticing here, that the poet Thomson received part of his education within the abbey. The chapel on the south side of the choir was at that time the classical school of the burgh, and which the poet attended.

† Perhaps this Abbey ought properly to have been ranked first, as it was the richest of all the sainted David's monasteries, and probably too the first founded by him ; but in placing the abbey after Jedburgh, we have been guided by the antiquity of the religious house, there being no doubt that Jedburgh is of far greater antiquity than Kelso. Kelso was freed from all episcopal jurisdiction and dues, and in precedence second only to the Priory of St. Andrews.

way majestic holds," amidst scenes of great beauty. Pennant and Hutchinson suppose it to have been built in the form of a Greek cross, with arms of equal length, while others entertain a different opinion. The construction of the abbey is peculiar to itself; and although not exactly in the form of a Greek cross, it bears a nearer resemblance to that form than any other. The nave of the church and the arms of the transept are of the same length, and the choir from the east wall of the transept is very little if at all longer than one of the arms of the transept. The choir, with the exception of two arches, and the superstructure above these, is entirely in ruins. When entire it has had two side arches, but these are now gone. The walls of the transept are nearly entire. The cloister and other domestic buildings of the abbey were in the south of the choir, but these are entirely destroyed.

With regard to the style of the building, the editor of the Book of Kelso says, "Its ruins exhibit the progression of architecture that took place over Scotland and England between the middle of the twelfth and the middle of the thirteenth centuries. What remains of the choir affords a good specimen of the plain Norman style: not of the earliest character, but such as prevailed in England before 1150, and in Scotland perhaps a little later. The western front is later Norman, probably of the latter half of the twelfth century; and the great western doorway, of which but a fragment remains, must have been a fine specimen of the period which produced the richest

architecture of the circular arch. Of the same period, nearly, is the arcade of intersecting arches, a form more common in the churches of Normandy than in those of Britain; and lastly, the tower springs from arches of a transition character, marking the first half of the thirteenth century, when the Norman style was passing into that which is now almost authoritatively stamped with the appellation of early English." A later authority observes, "with regard to the period of architecture, as evinced by its character, the mixture of the round and pointed is here so close, that while the great supporting arches of the tower are of the latter—probably from its being held to be the stronger form—the upper tiers of small windows retain the Norman shape. The porch has often been adduced as a striking instance of the mixed richness and symmetry of which Norman decoration is capable. It will be seen that two distinct types of Norman are here distinguishable, as they are in the other ecclesiastical buildings of the old Lindesferne district—the one heavy massive and round; the other light foliated, and moulded almost to the extent of being clustered with little of the circular character, except the arch. This distinction is still more prominently noticeable in Jedburgh. The interlaced arches, which some suppose to have given the first hint of the pointed Gothic arch, are here pretty profuse. The building is one of the few in which the head of the cross is to the west—the chancel or choir being considerably shorter than the nave."*

* Billing's Baronial and Ecclesiastical Antiquities of Scotland.

PLATE, 17.



KELSO ABBEY.

In the wall above the two remaining arches of the choir, are two rows of corridors running one above the other, and which, like those in many other religious houses, have been at one time connected by passages with the other portions of the building. The door of the western entrance is decorated with grotesque carvings, and the zigzag moulding. This door, and the western entrance to the abbey of Jedburgh, seem to be executed in the same style. It is said by the authority referred to above, that the building bears a closer resemblance to the Norman castle, than any other building in Scotland, and that "there must have been sound judgment in the Norman builder, who environed the spiritual brethren with such ample means of carnal defence."*

* It seems to have been the intention of Hertford to have made a fortress of the abbey; but he found the thing so difficult that it was impossible to do it within the time that the English army could remain at Kelso. In a letter which the earl addressed to the king of England, from the camp at Kelso, reasons for not proceeding with the fortifications are set forth, viz:—He found there so great and superfluous buildings of stone, of great height and circuit, as well about the church as the domestic buildings, to take down which would take the army at the least two months; and to make the fortress so large as to contain all these buildings, could not be finished in a great time; that owing to the water of Tweed rising suddenly the victuals could not be obtained by the fortress when they wished them. On the other side of the river, the fortress would be commanded by Maxwellheugh; and besides, the soil about the place was so sandy and brittle that no turf could be found to build with, and the ground about the abbey was such a hard gravel, that without a "countermure" of stone it would not serve to make the ditches. This statement of the English general is instructive as to the solidity of the abbey, and the extent of the buildings connected therewith.

After the reformation, part of the building was made to serve the purposes of a parish church, by throwing an arch over the transept. Hutchinson, when he visited it, thought the place more resembled a prison than a house of prayer. It continued to be used as a church till 1771, when the falling of a quantity of plaster during worship so frightened the people, that the congregation could never again be assembled together in that place. A new church was built, and the modern additions to the abbey were removed by the then Duke of Roxburgh, that the beautiful fabric might be exhibited to view, and the decayed parts were repaired by subscription.

Like their brethren in Jedburgh, the Kelso monks were often forced to turn their abbey into a place of defence against the English. Occasionally they had to defend themselves from their own countrymen. In 1515, while Andrew Stewart, bishop of Caithness, held the abbey in trust, the famous Dand Ker of Fernherst, with a body of retainers, assaulted the abbey, took it, and turned the superior out of doors. The Earl of Shrewsbury laid it waste in 1521, and what remained was next year destroyed by Surrey. About 1542 the Duke of Norfolk reduced it to ashes: two years later Sir George Bowes and Sir Brian Laiton made a still more wasteful invasion; and in 1545 the Earl of Hertford paid the locality a visit, when 300 men retired into the abbey and made an obstinate resistance, but were forced to yield to superior numbers. The reformation followed the devastations of Hertford, when the populace destroyed the images

of wood and stone which the monks had set up. The scene was closed by the burghers of Kelso carrying away the stones of the church and domestic buildings for the erection of houses in the town.

The exact period of the foundation of this religious house has been clearly ascertained. The monks who were of the order of Tyrone, were at first settled by David at Selkirk, *in the wilderness*, but on account of that place being unsuitable for a religious establishment, they were translated to the banks of the Tweed in 1128. From the absence of any notices of a religious house existing at this place previous to this period, we are warranted in concluding that no part of the house, the ruins of which are so much admired at the present day, is older than 1128.

The abbey of Kelso was a favourite resting place for the ashes of the dead. We find a number of privileges granted to the abbey by persons of distinction and wealth, on the condition of right of burial within the sacred precincts.

The ABBEY of DRYBURGH is situated upon a piece of haugh land, around which the river Tweed describes a half-moon.* The situation is very beautiful.† In

* The name is said to be derived from the Celtic *dru* for oaks, and the Saxon *burg* meaning the settlement or fortification at the oaks. But the correct derivation is thought to be wholly from the Saxon, and is intended to signify the fortified town at the *dry place*, to distinguish it from the town or dwelling at the *marsh or lake*. In early times Dryburgh was a town of importance, and had weekly markets.

† “Beneath, Tweed murmured ’mid the forest green;
And through thy beech tree and laburnum boughs,
A solemn ruin, lovely in repose,
DRYBURGH! thine ivied walls by us were seen.”

front the Tweed rolls its impetuous waters, while, behind, the ground rises to a great height, covered on the summit with wood, and all around the ruins are noble trees—the oak, beech, and the aspen, with the sad yew tree and a number of fruit trees, said to be coeval with the grey ruin itself. The situation of this august pile far surpasses any of the other monasteries in “bonnie Teviotdale,” and cannot fail to call forth the admiration of those who love to “converse with nature’s charms, and view her stores unrolled.” Most of the other abbeys of Teviotdale are hurt by the vicinity of rude buildings, which prevent the ruins from producing upon the mind that effect they otherwise would if absent from the streets; but the moral of a ruin in the midst of a lovely landscape must come home with more or less force to every mind, and puts one in a mood to read “sermons in stones, and good in everything.”

The abbey has been built in the form of a cross, but the transept and choir are shorter than the generality of the Roman churches. The principal remains of the building are the western gable of the nave of the church, the ends of the transept, part of the choir, and a portion of the domestic buildings, which, when complete, seem to have formed a large quadrangle to the south of the nave of the church. The principal door in the west gable is of excellent workmanship, consisting of a semi-circular arch, with four single shafts at the ingoing: the other parts of the nave are destroyed. The south parts of the transept arise nearly to the height of one hundred feet,

with a large and beautiful window, divided by four mullions; the arch at the top is circular, and the whole presents the appearance of a harp. This window is seen from the turnpike road, towering in majestic grandeur above the rich foliage of the noble oaks, with which it is surrounded. A winding stair leads up to this part of the ruin, from which you emerge upon the top of a chapel dedicated to St. Moden. From this place there is a fine view of the ruins, the dilapidated domestic buildings forming a square, within which were the piazzas where the monks of St. Mary walked, but

“ Thy court is now a garden, where the flowers
Expand in silent beauty, and the bird,
Fluttering from bough to bough, alone is heard
To fill with song thy melancholy bower;
Yet did a solemn pleasure fill the soul,
As through thy shadowy cloistered cells we trode,
To think, white pile! that thou wert the abode
Of men who could to solitude control
Their hopes, and from ambition’s pathway stole
To give their whole lives sinlessly to God.”

On the top of the arch a large ivy rises, and winds to the apex of the loftiest peak of the ruin. In the centre too are lilac oaks of considerable size, and a dwarf pine, and other trees of the forest nod silently in the breeze, affording a mournful instance of the instability of all human institutions.

On the opposite side of the church a portion of the ruin is still standing, rising to the height of fifty feet. Here is St. Mary’s aisle, by far the most beautiful part of the ruin; the arched roof of which springs from a variety of clustered columns of fine workmanship.

Above this is seen a corridor with single pillars in front, and which at one time must have encircled the church; but now only broken and disjointed fragments are to be seen.

The choir is entirely gone, excepting a small portion of the eastern wall, within which the altar stood.

The chapter house is a spacious apartment, 50 feet by 25, and about 25 feet high. In the west end are three windows, and in the opposite end the like number. Next is a roofless building, supposed to have been the abbot's parlour, 50 feet long, by 20 feet wide. There are three windows in this apartment. Farther on is a building which is imagined to have been the library of the establishment, but it is in a very dilapidated state. The refectory adjoins to this; and judging of the ancient state from its present appearance, it must have been a spacious hall, extending from east to west nearly 100 feet, 30 feet in width, and not less than 60 feet high. The two gables are yet standing. In the western is a well executed rose window near the summit, nearly 12 feet diameter, which has a striking effect, shooting above the umbrageous scenery with which it is surrounded.*

* Connected with these ruins is the following story, told by Sir Walter Scott, in his *Minstrelsy of the Scottish Border*:—“After the insurrection in 1745, an unfortunate female wanderer took up her residence in a dark vault among the ruins of Dryburgh Abbey, which, during the day, she never quitted. When night fell, she issued from this miserable habitation and went to the house of Hallyburtons of Newmains, or to that of the Erskines of Shieldfield, two gentlemen of the neighbourhood. From their charity she obtained such necessaries as she could be prevailed on to accept. At twelve each night

The first settlement of the religious establishment at Dryburgh is involved in the gloom of antiquity ; but there is satisfactory evidence that the canons of St. Augustine located themselves on the banks of the Tweed in 1150. Some difference of opinion, however, exists as to the identity of the founder. One party puts in a claim for Hugh de Morville, who possessed the whole of Lauderdale so low down as Legerwood ; and at the influx of the river Leader to the Tweed, he enjoyed many rich lands, including Bemerside, Dryburgh, Merton, &c. Others maintain that the pious David was the founder. The Chronicle of Melrose, while recording the death of Hugh de Morville, says that he was the founder of the church of Dryburgh.* But it seems clear that the chronicle

she lighted her candle and returned to her vault, assuring her friendly neighbours that during her absence her habitation was arranged by a spirit, to whom she gave the uncouth name of Fatlips ; describing him as a little man wearing heavy iron shoes, with which he trampled the clay floor of the vault to dispel the damps. This circumstance caused her to be regarded by the well-informed with compassion as deranged in her understanding, and by the vulgar with some degree of terror. The cause of her adopting this extraordinary mode of life she would never explain. It was, however, believed to have been occasioned by a vow, that during the absence of a man to whom she was attached, she would never look upon the sun. Her lover never returned. He fell during the civil wars of 1745-6, and she never more would behold the light of day. The vault, or rather dungeon, in which this unfortunate woman lived and died, passes still by the name of the supernatural being with which its gloom was tenanted by her disturbed imagination, and few of the neighbouring peasants dare enter it."

* "Obijt Hugo de Moreuille, fundador ecclesie de Drieburgh." —Chronicle of Melrose, p. 78.

is wrong, for we find that in the charter granted by David to the abbey, he expressly calls himself its founder, and which surely must be taken as better evidence than the statement of any third party. It is probable that the wealthy Hugh de Morville was a great benefactor to the monks of St. Mary, but that he founded the establishment is distinctly contradicted by David himself, who had the best right to know what he himself did.*

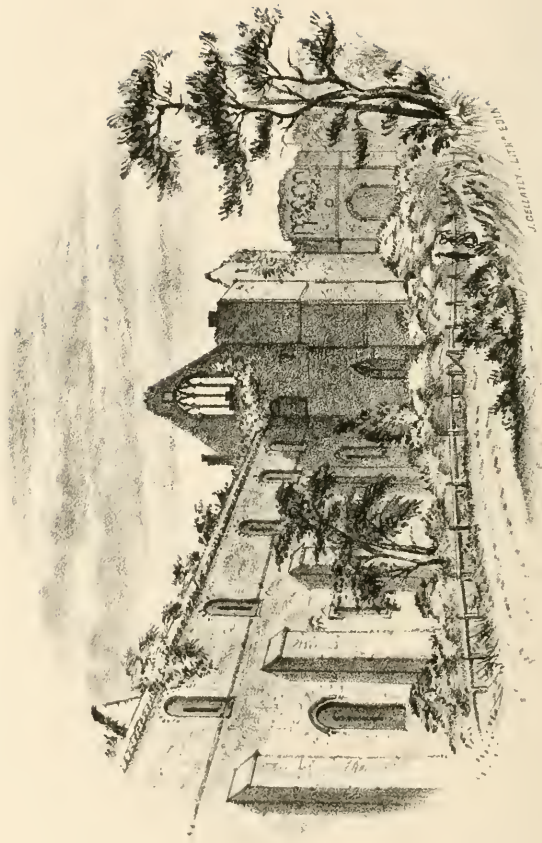
The abbey was burned by Edward, and in 1385 Richard II., while returning from an expedition into Scotland, laid it in waste. In 1544 the sacred walls were visited by Bowes and Laiton, but not in a spirit of love. In the same year Hertford included it in his circuit of destruction.

Many persons of distinction lie buried here. In the chapter house its generous benefactor, Hugh de Morville, and his wife, Beatrix de Beauchamp, rest. In St. Moden's chapel, the Earl and Countess of Buchan, and the first wife of the late Sir David Erskine are interred. St. Mary's aisle, on the north of the choir, is occupied by the ashes of three different families; the Halliburtons of Merton, the Erskines of Shieldfield, and the Haigs of Bemerside. In the burying ground of the first family, sleeps the Great Magician, "whose wand all things to life could waken." His body was buried here on the 26th September, 1832.†

* Chalmers' Caledonia, vol. ii, p. 336.--FOOT NOTE. The words used by David, in his charter to the abbey, are "*quam fundavi.*"

† It was near the close of the afternoon of that day, sad in Scottish annals, when the funeral train arrived in the precincts of the house

F. A. E. 18



DRYBURGH ABBEY

The remains of his son-in-law, J. G. Lockhart, occupy the same place.*

MELROSE ABBEY is situated on the northern base of the Eildon hills, at the town which bears its name. The original house stood in a bend of the river Tweed, about two miles farther to the east, and where the mansion of Old Melrose is at present situated. Several etymologists, and among these the learned Mr Chalmers, are of opinion that the name is derived from the British *mell*, a projection, and *ross*, a mea-

of Dryburgh, from whence the coffin was carried to the tomb appointed for all living. At the head of the coffin walked the eldest son of the deceased; on the right Charles Scott, the second son, (both now dead;) Charles Scott of Nesbit, William Scott of Raeburn, and Colonel Russel of Ashysteel. On the left were J. G. Lockhart, his son-in-law, James Scott of Nesbit, Robert Rutherford, W.S., and Hugh Scott of Harden. At the foot walked William Keith, Esq., Edinburgh. In front of these walked the mutes, and behind a dense mass followed the remains of him whom they loved and venerated. The funeral service was read by Mr Williams, rector of the Edinburgh Academy, after which the coffin was carried beneath the lofty gothic arches of the ruin, and lowered into the silent tomb amid a crowd of weeping friends, many of whom had often listened to the sparkling wit of the poet, and stood enraptured with admiration, while, from his lips, rolled out those powerful verses with which his head was ever teeming. The burial place is worthy of the Minstrel Bard, and every way in unison with the thoughts and feelings of the departed. A lofty gothic arch springs from the decorated capitals of the clustered columns. Around the gothic walls, which form the poet's grave, nature has been most profuse in her decorations. At one place a beautiful plum tree spreads its branches, which in due season yields a mellow fruit. At another a young cypress tree rears its spiral form, while a variety of creeping plants, "with ivy never sere," is to be found in luxuriant abundance around St. Mary's aisle.

* The remains of the biographer were interred on Dec. 1, 1831.

dow, while others derive it from the Irish *maol*, signifying bare, and *ross*, a projection. Mr Morton, in the Monastic Annals of Teviotdale, conceives that the name is from *mull*, meaning bare, and *rhos*, a promontory. It is, however, thought the religious house of Old Melrose took its name from the three Eildons, at whose base it stood. These hills were originally called *Moeldun*, which, in the language of the Cambro British, signifies the "*brown conical hills.*" *Moel*, of itself, means a conical or round hill, and *dun* brown. The religious house standing upon a point of land around which the river Tweed bended, would be described as *Moelross*, that is, the religious establishment situated on the point which runs into the Tweed at the round or conical hills: *Moel*, conical hill, and *ross*, a point or peninsula. This meaning exactly agrees with the description of the locality. It must be kept in mind that, in those early days, places were not so easily found as they are now, and any one in search of that far famed establishment, would be told that it stood upon a point or peninsula on the river Tweed, near to the conical hills: *Moelross*. The appellation is not, it will be observed, descriptive of the present house, but at the time it was built, it was not so necessary to describe the situation, from the appearance or quality of the locality; besides the new house retained the old name. The exact period of the foundation of the old house is not ascertained, but it is believed that it existed so early as the seventh century, and that it was founded by the Scottish Aidan, who had been presented by Oswald,

the Northumbrian king, with the Holy Island for his episcopal seat. Aidan died in 651, so that we may conclude that the establishment here arose between 634, and that time. It probably existed as a religious house, notwithstanding the devastating inroads of Picts and Scots, till David founded the new house, part of which exists at the present day. Miln, in his description of the parish of Melrose, states that he saw the foundations of a wall, which had enclosed the house, and which reached from the south corner of the Tweed, to the west corner, where the neck of land is narrow. At the entrance of the abbey, which was about the middle of the wall, there had been a house called the Redhouse. A place is still called the Chapel Know, and on the Tweed, there are the Monksford* and Halywheel; † opposite is the Halydean, down which a small rivulet flows to the Tweed.

* *Monksford* is a ford in the Tweed between the abbeys of Melrose and Dryburgh.

† The *Halywheel*, in the river Tweed, is thought to have derived its name from being the place where the visionary brother Drithelm bathed and did penance. He is said to have been the master of a family in Northumberland,—fell sick, and died at night, but was raised to life in the morning. At the request of king Alfrid, he was admitted into the monastery of Melrose, where a private dwelling was provided for him by the abbot Ethalwald, in which he lived till his death. “And as that place lay on the bank of the river, he was wont to go into the same to do penance in his body, and many times to dip quite under the water, and to continue singing psalms or prayers in the same as long as he could endure it, standing still sometimes up to the middle, and sometimes to the neck in water; and when he went out from thence ashore, he never took off his cold and frozen garments till they grew warm and dry on his body. And when in the winter the half-broken pieces of ice were swimming about him, which

About the year 1135, David removed the religious house from Old Melrose to its present situation. It was dedicated in 1146, under the invocation of the Holy Virgin. The present building, the ruins of which now only remain, was commenced about the middle of the fourteenth century. Robert I. gave £2000 to build it, a sum nearly equal to £50,000 of the money of the present day. The stones are of the old red sandstone, and supposed to have been dug from the quarries of Bemerside and Dryburgh; and so excellent are they, that though the fabric has stood for about 400 years, the sculpture is as fresh and sharp as if newly cut, neither is there observable the slightest scaling or wasting of the stone on the outside, even where most exposed to the operation of the weather. It is built in the form of a Latin cross, the south end of the transept presenting itself in front. It is different in its form from Jedburgh and Dryburgh, the choir and transepts of these abbeys being of greater dimensions than Melrose, while the nave of the latter seems to have been of greater length. It has consisted, when entire, of a long nave with two

he had himself broken, to make room to stand or dip himself in the river, those who beheld it would say, 'It is wonderful, brother Driehelm, (for so he was called,) that you are able to endure such violent cold;' he simply answered, for he was a man of much simplicity and indifferent wit, 'I have seen greater cold.' And when they said, 'it is strange that you will endure such austerity,' he replied, 'I have seen more austerity.' Thus he continued, through an indefatigable desire of heavenly bliss, to subdue his aged body with daily fasting till the day of his being called away, and thus he forwarded the salvation of many by his words and example."—*Giles' Bede*, p. 258.

aisles on the south, and a narrow side aisle on the north, with choir, transept, tower over the cross, cloisters and chapter house.

The parts now remaining of this elegant structure are the choir and transept, the westside, and part of the north and south walls of the great tower, part of the nave, nearly the whole of the southmost aisles, and part of the north aisle. No part of the offices now remain; but these have been situated to the north of the church, and from the vestiges which have from time to time been discovered, must have been of great extent.

From the west gable being in ruins, the chief entrance is by a gate at the south end of the transept. The arching of the gate is composed of a semicircle, with various members of most delicate work falling behind each other, supported on light and well-proportioned pilasters: on each side is a projection of rich tabernacle work. The corners of this end of the structure are supported by angular buttresses, pierced with niches for statues, the pedestals and canopies of which are light, and ornamented with garlands and flowers. Above the arch are several niches for statues, decreasing in height as the arch rises; above the doorway is an elegant window, divided by four principal mullions terminating in a pointed arch, the tracery of which is light, and collected at the summit into a wheel. The stone work of the whole window yet remains perfect. Above this window are nine niches, and two in each buttress, intended for the statues of our Saviour and

his apostles. On the west side of this window stands a monk, with a band across his breast, on which is written, "*Cum venit Jesus sequitur cessabit umbra.*"* On the east side stands another monk, holding a similar band about his breast, on which is inscribed, "*Passus est quia ipse voluit.*"† To the westward of this entrance, upon the angle of the transept, is a buttress with niches, on which there is the figure of a cripple, mounted on the back of another figure that is blind. These figures are admirably cut. One would imagine from the very appearance of the blind monk, that he is suffering severely from the weight of the other he carries on his back, while again the face of the cripple is expressive of the liveliest agony.

In the south wall of the nave are eight beautiful windows which light as many chapels, and between each is a buttress, which rises in a pinnacle above the wall. On each of these buttresses are niches, in which one figure at least has stood. The westmost five pinnacles have been destroyed. Besides the pinnacles of the outer buttresses, there are also similar pinnacles rising through the roof from the inner wall of the chapels, to a height of several feet. Between these pinnacles are flying buttresses above the roof also beautifully executed. On the six buttresses and pinnacles yet standing entire, are several niches with elegantly cut figures. One of these contain the Vir-

* Jesus having come the shadow will cease.

† He suffered because he himself was willing.

gin and her Son. On each side of her are four small niches vacant, supposed once to have contained the figures of guardian angels. The images are beautifully carved, but nothing can surpass the elegance of the canopy which covers the Virgin and her Son. It is executed with such nicety of art, that the beholder cannot help thinking it almost impossible that the various delicate members could have been chiseled by the hands of man out of the rude block. The sculpture displayed here far exceeds the other parts of the abbey in richness and delicacy; it is equal to fine lace, and may compete with the strokes of the pencil, wielded by a skilful master. Near to the Virgin stands St. Andrew with a cross in his hand.

The staircase pinnacle is ornamented with several niches, with beautiful pedestals and delicately finished canopies. On the summit are flowers; also elegantly carved heads of animals to conduct the water from the top. There are also exquisitely finished heads of human beings, with leaves and roses growing from their mouths. On the east there is a beautiful projecting window, 57 feet high, and 28 feet wide, supported on each side by double buttresses, with lofty pinnacles. It consists of four mullions, with curious work between, for the support of the very fine workmanship. On each side of the window there are a number of niches, in some of which are the remains of statues, and others are demolished. On the apex of the window are two figures in a sitting posture, one, that of an old man with a globe resting on his knee, and the other, that of a youth surmounted by a crown. Vari-

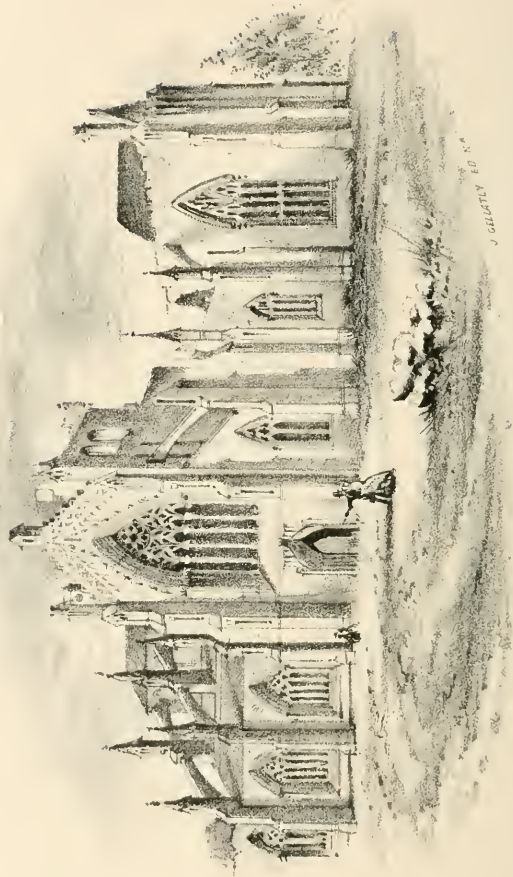
ous conjectures have been hazarded as to the identity of these figures, but the most reasonable is that the figures are meant to represent the zealous founder of the abbey and his youthful son. The niches and canopies of this window are curiously carved. On the latter are representations of animals in miniature, and under some of the statues are the figures of men cut, some with their legs crossed, others leaning on one knee, with one of their hands behind their back to support the burden; the very muscles of the neck are starting with the great weight they at one time carried. Sir Walter Scott, in describing a moonlight view of this part of the building, says :

“ The moon on the east oriel shone
Through slender shafts of shapely stone,
By foliated tracery combined ;
Thou would’st have thought some fairy’s hand,
’Twixt poplars straight, the osier wand
In many a freakish knot had twined ;
Then framed a spell when the work was done,
And changed the willow wreaths to stone.”*

In the north and south wall of this projection are two other windows nearly as high, but not so wide as the eastern window, consisting only of three mullions.

On the north side of the church there are several windows beautifully executed, and well worthy the attention of the lovers of antiquity. In the gable wall of the transept is a small wheel or rose window near the summit, finely moulded with a circle in the centre. The entrance door from the cloisters to the church is

* Lay of the Last Minstrel, Canto ii. 11.



MELROSE ABBEY

on this side, close by the west wall of the transept, and of as highly finished workmanship as is in the whole building. It is a half-circle arch of many members. The fillet of foliage and flowers is of the highest finish that can be conceived to be executed in free-stone, the same being pierced, the flowers and leaves separated from the stone behind, and suspended in a twisted garland. Through this "steel-clenched postern door" was William of Deloraine conducted by the ancient "Monk of St. Mary's Aisle." In the mouldings, pinnacle-work, and foliage of the seats which remain of the piazzas, there is as great excellence to be found as in any stone-work in Europe, for lightness, ease, and disposition.

The interior of the church also presents much to admire. The roof is still standing, and rises high

" On pillars lofty, and light, and small ;
 The keystone, that locked each ribbed aisle,
 Was a fleur-de-lys, or a quatre-feuille ;
 The corbels were carved grotesque and grim ;
 And the pillars, with clustered shafts so trim,
 With base and with capital flourished around,
 Seemed bundles of lances which garlands had bound."*

On the north side of the cross are beautiful columns, with sculpture as fresh as if newly cut. The roof of the north side of the transept is completely gone ; but the columns which supported the roof are yet standing. On the capitals of one of these columns is a finely carved hand of a man, holding a beautiful garland of roses, from which springs an arch. On the west side of the north part of the transept are sta-

* Lay of the Last Minstrel, Canto ii. 9.

tues of Peter and Paul, the former with his right hand upon an open book, and in his left two keys; the other with a sword in his hand. From the north gable of the transept there is an entrance to a place called the Wax Cellar, where the tapers for the altar were kept. Near to this was a turnpike stair, which was demolished in 1730. In the first step is said to have been a secret passage to a vault designed for concealing the valuable things of the abbey when the peaceful brethren were threatened with a hostile visit.

The roof of the south end of the transept is still standing; on one of the keystones of which is inscribed the abbreviations for "*Jesus hominum salvator.*" In the western wall of this part of the transept is a beautiful stair which winds to the top thereof. Above the stair door there is the figure of a compass with the following inscription:—

“ Sa gayes the compass ev'n about.
So truth and laut do but doubt,
Behold to the end.—John Murdo.”

On the south side of the same door there is another inscription in old English alphabet:—

“ John : Murrow : sum : tym : callit :
was : I : and : born : in : parysse :
certainly : and : had : in : keping :
al : mason : werk : of : santan
droys : ye : hye : kirk : of=glas
gu : Meros : and : paslay :
nyddys : dayll : and : of : galway :
Pray : to : god : and : mari : baith :
And : sweet : sanct : John : to : keep :
This : haly : kyrk : frae : skaith.”

This means nothing more than that Mr Murrow

had charge of the mason work to keep it in repair. But even his stewardship must have been at a late period of the abbey. The slab on which the poetical effusion appears has been inserted in the wall at no very distant day, probably not long before the reformation. From this stair have run roomy corridors around the whole church, protected by elegant balustrades.

The columns and roof remaining of the nave and side aisles are of surpassing architecture. The columns are clustered with this peculiarity, that every alternate boltel has sharp moulding from base to capital. The appearance of the north aisle produces a fine effect when viewed from the east wall of the transept. The clusters of columns, with the intersecting arches, resemble a forest of stately pines spreading their branches far on every side.*

Mr Francis Drake of York, who visited the ruins

* It is stated by Mr Miln that the buildings of this convent, with the gardens pertaining thereto, were all enclosed within a high wall of about a mile in circuit. There were several bridges over the dam, the foundations of which were to be seen in his day. At a place called the bakehouseyard, near the mill, there was an oven of excellent architecture, having several tiers of ovens above each other to a great height, and built with fine hewn stone. These ovens were taken down about 1707. In ditching the bakehouseyard, about 1737, there was found a large kettle for brewing, and which was sold for £5 sterling. From the bakehouse there was a communication with other parts of the abbey, so high and large that two or three persons might easily walk abreast under it. In ditching any place within the convent, particularly near the church, the foundations of houses were discovered. Not only the monks had their houses there, but several gentlemen, retired from the world, built for themselves convenient lodgings; the ruins of one of these was to be seen in 1743, and called Chisholm's tower.

in 1742, says that it "has been the most exquisite structure of its kind in either kingdom. I wont say but other abbeys have been larger—such as St. Albans and some conventual churches more august, as Beverley; but this of Maelrose is extravagantly rich in its imagery, niches, and all sorts of carving, by the best hands that Europe could produce at that time; nay, there is such a profusion of nice chiselwork in foliage and flowers at the very top of the steeple, that it cannot be seen from the ground without the help of a glass. The capital of every pillar that supports the arches of the church, and the doors, are all hollowed with a small tool, being wreathed work of all sorts of flowers, such as you have at the entrance of your chapter house at York. Every brother has had a stall in the cloister, (now much demolished,) which have been variously adorned with the leaves of fern, oak, palm, holly, or some other kind of trees."*

Hutchinson, who made an excursion to Melrose in 1776, was enraptured with the beauty of the ruins of the structure, which he says is not excelled in Europe. "Nature is studied through the whole, and the flowers and plants are represented as accurately as under the pencil. In this fabric are the finest lessons, and the greatest variety of Gothic ornaments that the island affords—take all the religious structures together."†

* Letter to the late Roger Gale, Esq., July 14, 1742, printed in Hutchinson's View of Northumberland, vol. ii., p. 253.

† *Ibid*, p. 257. In Mr Hutchinson's able work the ruins are elaborately described, interwoven with serious thoughts and profound reflection. On his description every later account of the abbey seems to be founded. A better guide could not have been chosen.

On carefully examining this beautiful building, it is apparent that the architecture belongs to a very different era than that which gave birth to the venerable pile which graces the romantic banks of the Jed. We are induced to believe that this abbey was not erected till after the succession wars. At that time the original building was entirely destroyed by the revengeful Edward. The whole building seems to have been erected at one time, as no trace of any joinings of the mason work are to be observed; and we are warranted in believing that the old structure was taken down to its very foundations by the fraternity of masons who were engaged to construct the present building, by the favourite warrior who gave peace to Scotland, after her soil had been drenched in blood for a period of 60 years. The grant by king Robert was made in 1326, and it must have been long after that period before this building could by any possibility have been erected.

Within the abbey lie the mortal remains of many who have been famed for their gallantry in the battle field; and of others who have grown old in the cause of religion. History tells us that Alexander II. was buried before the high altar, with the following inscription on the wall:

“*Ecclesiæ clypeus, pax plebis dux meserorum,
Rex rectus, regidus sapiens consultus honestus;
Rex pius, rex fortis rex optimus, rex opulentus
Nominis istius ipse secundus erat.
Annis ter denis & quibus rex fuit ipse
Insula quæ Carneri dicitur hunc rapuit
Spiritus alta petit, cælestibus, associatus
Sed Melrossensis ossa sepulta tenent.*”

Several writers have expressed their surprise that no such inscription now appears; but they would have ceased to wonder had they reflected for a moment on the fact, that this abbey was totally destroyed after the death of that good king, and that not one stone or fragment of the original building now remains. This opinion is fully established from the fact, that the tomb of Johanna, the queen of Alexander II., lies beneath the entrance to the wax cellar, and the stone is in such a way as shows conclusively, that it must have been placed there before the gable of the transept was built. There are also several other stones, the ends of which are beneath the wall of the present building, and there can be little doubt that they cover the remains of those who were placed there long before the existence of the present building. It is highly probable, too, that the ashes of Alexander II. repose near his beloved queen; and if we are to admit of this conjecture, than which nothing is more likely, we are necessarily led to the conclusion that the situation of the abbey has been also somewhat altered, and the spot on which the north wall of the transept now stands was formerly occupied by the high altar. At all events, there can be no doubt whatever that the north gable of the transept is built on part of the tomb of Johanna, the queen of Alexander II., who died about the middle of the thirteenth century; and therefore the present structure must have been raised after that period. Neither Miln, Hutchinson, nor Bower seem to have been aware of this very important fact, which reconciles

history, and shows that the abbey, when it was rebuilt by the generosity of Robert I., must have been taken down to its very foundations.

We may only mention one fact which we conceive to be a strong circumstance in favour of the opinion, that this architecture cannot be above 400 years old, and that is, that throughout the whole abbey there is not a tombstone bearing an earlier inscription than after the reign of Robert I.; but after that period the inscriptions are both distinct and numerous.

Mr Miln, thinks that Waldevus or Waltheof, is also buried in this part of the abbey, and that a fine marble slab, which is seen, covers the remains of this holy man, but this idea is not at all probable, because we are informed that the body of this abbot, who died in 1159, was interred in the chapter house along with other abbots, and that in 1240, the remains of all the abbots who were buried there were removed to a place at the east of the building, except the remains of St. Waltheof. The marble stone which is shown as covering the body of St. Waltheof, cannot cover the remains of that canonized priest, unless we are to suppose the place to have been of old the chapter house of the establishment. “*Eodem anno levata sunt ossa abbatum de Melros que jacebant in introitu capatuli, et in orientali parte ejusdem capatuli decencies sunt tumulata; præter ossa venerabilis patris nostri Walleui, cujus sepulcrum apertum fuit et corpus ejus incineratum inventum, ex quo qui affuerunt ex minutis ossibus secum asportaverunt, et reliqua in pace dimiserunt. Aderat ibi præsens miles bone oppinio-*

nis, dictus Giliellmus filius comitis, nepos domini regis ; hic dentem precibus obtinuit, per quem, ut ipse postea retulit, infirmi multa secuti sunt beneficia.”*

The gallant family of the Douglas find here a place to sleep in peace. Earl William, and his son, who fell at the battle of Otterburn, lie buried here. The remains of this gallant chief were conveyed from the field where he breathed his last amidst the shouts of victory, by his brave companions in arms to Melrose, where they were deposited in the most solemn manner, and with the greatest military pomp. The flower of chivalry, the Lord of Liddesdale, was also buried here, as well as a great many chieftains of renown, such as De Valeniis, Vausses of Dirlton, Sommervilles, Balfours, and others. King Charles II., Bishop of Argyle, David Fletcher, is here interred. It is the burial place of the Pringles of Whitbank, and Galashiels. The race of the Kers of Yair lie on

* *Chronica de Mailros*, p. 151 ; edition printed by the Bannatyne Club, Edinburgh, 1835. The above extract may be read :—“ In the same year the bones of the abbots of Melrose, which lay in the entrance of the chapter house, were raised and entombed more decently in the east part of the same chapter house ; except the bones of our venerable Father Wallerius, whose sepulchre was opened, and his body found to have crumbled to ashes, of which, those who were present took away with them some of the small bones, and the rest were left in peace. There was present on this occasion a soldier of good repute, named William, the son of an Earl, and the grandson of our Lord the King.* He at his earnest entreaty obtained a tooth, through the efficacy of which as he himself afterwards alleged, the infirm received many benefits.”

* Supposed to be William, second son of Patrick, fifth Earl of Dunbar. His mother was Ada, one of the natural daughters of King William.

the northside of the church. In 1812, a tomb was discovered in a small aisle to the north of the altar, on which was engraved a St. John's cross. The skeleton found within measured six feet, and was supposed to belong to the archwizard, whose words "Cleft Eildon hills in three, and bridled the Tweed with a curb of stone," and who was buried on St. Michael's night.

"When the bell tolled one, and the moon was bright;
And I dug his chamber among the dead,
When the floor of the chancel was stained red,
That his patron's cross might over him wave,
And scare the fiends from the wizard's grave."*

Near the same place was discovered a well executed stone tomb, the cover of which shows it to contain the ashes of Sir Ralph Ivers, who fell at the battle of Ancrum moor in 1545. The south aisle also contains the ashes of many persons of note. The first chapel to the west is the burying ground of a family of the name of Bowston of Gattonside, said to be descended from the Carmelite friar who was taken prisoner at Bannockburn. The friar had been brought by Edward to celebrate his victory in song, but he fell into the hands of the Scottish king, by whom he was compelled to tune his lyre to a different strain. He obtained the grant of some property in Gattonside, and was afterwards married to a daughter of the abbot Durie. The second chapel holds the ashes of the family of Rae; the third that of Hallyburton; in the

* Lay of the Last Minstrel, Canto 11, 15.

eighth an inscription shows that Peter the treasurer, had here found a resting place. In every part of the abbey the ashes of the dead are deposited: "we never tread upon them, but we set our foot on some reverend history."

It is thought that the best view of the abbey is obtained from the southeast corner of the churchyard; but

" If thou wouldst view fair Melrose aright,
Go visit it by the pale moonlight;
For the gay beams of lightsome day
Gild, but to flout, the ruins gray.
When the broken arches are black in night,
And each shafted oriel glimmers white;
When the cold light's uncertain shower
Streams on the ruined central tower:
When buttress, and buttress alternately,
Seemed framed of ebon and ivory;
When silver edges the imagery,
And the scrolls that teach thee to live and die;
When distant Tweed is heard to rave,
And the owlet to hoot o'er the dead man's grave,
Then go—but go alone the while—
Then view St. David's ruined pile;
And, home returning, soothly swear,
Was never scene so sad and fair!"*

This abbey suffered severely during the border conflicts. In 1303, Hugh Audley, one of the officers of the English king, having taken up his quarters at the abbey, Cumyn, the guardian of Scotland, made an attack on him during the night, forced the gates of the abbey, and slew several of his followers. Sir Thomas de

* The Lay of the Last Minstrel, Canto ii. 1.

Gray, a brave English officer, retired into a house near the convent, which he defended till it was fired. In 1322, Edward, the English king, entered the abbey, slew the prior, William de Peebles, and some of his monks, and cast forth the host on the great altar. Eighteen years afterwards, Edward held his Christmas in the abbey, where he stopt for sometime. In 1544, Eurie and Laiton pillaged the monastery. What the frequent wars, and the dilapidations of improvidence left, suffered from the Reformers in 1569, and in 1649 the statues were further demolished. Tradition says, that one of those engaged in the work of destruction received his punishment on the spot, for while "striking at the Babe in the Virgin's arms, a piece of stone fell on his arm, which he never had the use of afterwards."*

* The demolition of statues, it is said, took place while Mr David Fletcher was minister of the parish. He was at one time second minister of St. Cuthbert's, Edinburgh, and while there was zealous for episcopacy, and was one of those who sent the information, mentioned by Burnet in his Memoirs, to the archbishop of St. Andrews, then at London. When he arrived at Melrose, he was as zealous for presbytery. In 1662, on Charles II. being restored, he was made bishop of Argyle, through the influence of Sir John Fletcher, who was then king's advocate. He died in 1665.—*Milu's Melrose*, page 42. Perhaps Mr Fletcher was not personally concerned in the demolition of the images which had been set up by the founders of the religious house, and the monks. An act was passed for demolishing cloisters, and abbey churches, and the execution thereof entrusted to certain noblemen who were held most zealous against Romanism. The Reformers were blamed for much which they did not do. Melrose abbey furnished stones for the building of a prison, the repair of the mills and sluices, and the building of private dwellings. On this subject the worthy minister of Melrose quaintly remarks:—

When Hutchinson visited the place in 1776, he found part of the ruins converted into a parish church, and in such a condition as to defy "all language to give it a description superior to every thing but incongruities of a bedlamite's disordered fancy."* A new church was built in 1810 on a neighbouring height, "and the abbey is left to the solitude and silence best becoming its dismantled state, and that of the fallen faith of which it is the monument."

The publication of the Lay of the Last Minstrel carried the fame of this hallowed spot to

"Lands that afar do lie
'Neath a sunnier day and bluer sky;"

and every year hosts of pilgrims visit St. Mary's sacred shrine.

A number of fine views have been published of these ruins, and they are also found illustrated in Mr Billings' admirable work on the Baronial and Ecclesiastical Antiquities of Scotland.

We have now finished a few brief notices of the churches of Teviotdale, which, it will be observed, are—like most of the ancient churches—built on a ground plan in the form of a cross. Originally, the

"The people here have a superstitious conceit, that the bailies who give orders for the pulling down of any part of it do not long continue in their office; and of this they give many instances, as in the Comendator and others, though the same that make this remark have no scruple to take these stones for their own houses." The people of Melrose have not acted otherwise than the burghers of Jedburgh and the vassals of Kelso. Even at this day the spirit is not extinct.

* Hutchinson's View of Northumberland, vol. ii p. 293.

christian temples were oblong,* but in progress of time the parallelogram was intersected by a shorter limb, and the whole arrangement such as we see exhibited in all its purity in the abbey of Jedburgh.— It is said that they were erected in this form to distinguish them from the heathen temples, which were generally of a circular shape, but the exact period of the introduction of the cruciform ichnography is not ascertained. It is probable that churches of this form were coeval with the christian era. When the early missionaries travelled across the land, they carried the figure of the cross with them, and when they spoke to the unlettered inhabitants of our wastes, the symbol of man's redemption was erected on the spot. It was at first of wood, and afterwards was formed of stone, and surmounted the monuments of the pagans. The crosier staff, which assisted these courageous missionaries in their perilous journeys, resembled a cross at the head, and was shod with iron.† The same symbol was seen at the entrance to

* Old Jedworth Church is supposed to have been on this plan.

† The barbarians, as they were called, are said not to have been reluctant hearers. So anxious did they look and listen that, when one of the first preachers of christianity struck unwittingly the iron-shod end of the crosier through the foot of one of the princes, the latter bore the pain with fortitude, from the belief that it was a sample of the truths the other came to teach. Bede affirms that, when St. Austin arrived with the commission of Pope Gregory, to convert the natives of this island, and was summoned to appear before Ethelbert, king of Kent, he and his companions approached the royal presence, armed "not with any diabolical or magical art, but with a divine power before them--a silver cross for their banner, and a picture of our Lord and Saviour painted on a board."

the hermit's cell, and wherever these holy men wandered, crosses were erected either of wood or stone, meaning thereby, that they had taken possession of the land in the name of Jesus Christ—that wherever these were planted the pagan rites had yielded to the ensign of the gospel. It was natural that the missionaries, when they got a firm footing in the land, and began to build churches, that these should be made in the form of a cross, with the view of helping to impress the history and hopes of christianity on the understandings of the rude inhabitants of the district. Such, it is probable, was the origin of the sacred form of our early churches.

As time rolled onwards **CROSSES** were found in almost every corner of the land. They were used for marking the boundaries of the property of the church, and ultimately pointed out the divisions of private lands. A cross was also used to point out the scene of a great battle, a murder, or any important event; and in the palmy days of the church, the symbol of christianity was to be found in graveyards, at places where a corpse had rested on its way to interment, and at the junction of streets, or roads. Every market-place had its cross for the purpose of preaching, prayer and proclamation. In this district few of these crosses are now to be seen. The same spirit that laid abbeys in ruins demolished many a cross. In the burgh of Jedburgh a cross stood in the market-place from early times to a late period. In towns, crosses were generally erected over or near to a playing fountain, and the intent of planting them in the place where

the market was held, "was to excite public homage to the religion of Christ crucified, and to inspire men with a sense of morality and piety amidst the ordinary transactions of life." It is certain that the cross existed in the market-place of Jedburgh at the end of the sixteenth century, and it is more than probable that it occupied the same position at the beginning of the last century. While we have not such information in regard to its form as to enable us to describe it exactly, we know that it was ascended by steps, and consisted of a tall shaft, and the whole surmounted with a unicorn. Part of it, with the unicorn nearly entire, was lately discovered under a heap of rubbish in a cell at the foot of the old steeple. What is supposed to have been part of the shaft, used to stand at the junction of the Bongate road with the Edinburgh turnpike, but it has somehow or other disappeared. It is regretted that the Jedburgh cross should have been removed, even though the access to the streets was thereby improved. Who can help lamenting the demolition of the time-worn memorial, associated with the history of the burgh from its first erection. Were it only for what took place at it in 1571, it ought to have been held sacred. At that time a pursuivant was sent from the newly-erected authority in Edinburgh to proclaim their letters in Jedburgh, which had always been favourable to the young king. On his arrival he mounted the cross, and proceeded to read the letters to the multitude congregated on the streets, who, although not acknowledging the authority that sent the herald, heard him

patiently till he came to that part which bore that the lords assembled in Edinburgh had found all things done and proceeded against the queen null, and that all men should obey her only; but no sooner had he uttered these words than a storm of popular feeling arose, and the provost, who was present, after abusing the queen in no very delicate terms, caused him to come down from the cross, and made him eat the letters he had partly read. And in order that the herald might be paid his wages, unloosed his points, and strapped him with part of a bridle rein. Buccleuch and Fernihurst threatened to revenge such an affront put upon their authority, and marched upon the burgh with 3000 men; but the burghers, aided by the laird of Cessford, offered battle on Bongate haugh, which the supporters of the queen declined, and retired into the neighbouring fastnesses. No doubt many strange scenes have been enacted at the cross of Jedburgh:

“ But now is razed that monument,
 Whence royal edict rang,
 And voice of Scotland's law was sent
 In glorious trumpet clang;
 O be his tomb as lead to lead,
 Upon its dull destroyer's head!—
 A minstrel's malison is said.”*

In the village of Ancrum, which is situated in a bend of the Ale river, is at present to be seen a cross standing in the middle of the village green. It con-

* Marmion.

sists of a tall shaft of stone, but its top is dilapidated by time, and otherwise so injured as to render it impossible to say, with any degree of safety, what kind of a termination it has had originally. It is conceived that the cross was surmounted by the unicorn. The ascent to it is by several steps. It is said in the Statistical Account of the parish in which the cross is situated, that "one of the most learned architectural antiquaries of the present day thinks it may be pronounced as old as the reign of Alexander III."* Although the date of the erection cannot be determined, there is nothing to militate against the idea that it is as old as the days of the king alluded to; on the contrary, it is as likely to have been erected by the saintly David, on getting possession of the district south of the Forth. The town of Ancrum existed at a very early period; and we find that when David made an enquiry into the churches of Teviotdale in 1116, Ancrum appears in the list of the churches belonging to the bishopric of Glasgow. It is probable, that at this time the cross was erected by that good king; or it may have been set up with the view of designating the locality as the property of the church. Many of the charters of the bishops of Glasgow are dated at Ancrum, where they had a palace, the remains of which, it is said, now form part of the mansion of Sir William Scott.† There seems, however,

* New Statistical Account of the Parish of Ancrum.

† MORTON'S MONASTIC ANNALS, p. 21.—In the preface to the Register of Glasgow it is observed, that "it is a remarkable proof

room for doubt as to the identification of the site of the rural palace of the bishops. William de Bondington, who succeeded to the bishopric in 1233, and is said to have been a native of the borders, resided much at Ancrum, where he died in 1258.* Considering everything, it is not the least likely that the erection of the cross was subsequent to this period. We are inclined to think it as early as David's day, when churches and the sacred symbol of the christian faith arose in every corner of the district.

The village of Bowden has also its memorial of the olden time standing in the middle of the green. The Cross is similar to the one at Ancrum. They, no doubt, belong to the same period, and arose under

of the peaceful state of the borders in the middle of the thirteenth century, that we find Bishop Bondington making his usual residence at his house of Ancrum, in "pleasant Teviotdale," a place still bearing marks of old cultivation, and where a portion of the building, and until lately some remains of an antique garden, might, without violence, be attributed to its old episcopal masters," p. 58. But the example furnished by the learned editor of the Register of Glasgow does not afford a safe criterion to judge of the state of the borders at that period. In those days the robes of the priest often covered the mail of the warrior, and none knew better than the holy fathers how to take care of themselves. It appears that the bishop's residence at Ancrum was something more than a rural palace. Lord Dacre, when he visited the locality in 1513, found it "a castle." The bishop was also in the very locality where he could best learn the art of gardening. Horticulture was first cultivated in this country within the walls of Jedburgh castle.

* The bishop obtained from Ralf Burnard "a right to fuel in his peataries of Faringdon, for the use of his house of Alnrumbe, to himself and his successors for ever."—*Register of Glasgow*, No. 115. Note to the Preface thereof, page 29.

kindred circumstances. Bowden, like Ancrum, belonged to the church from a very early day. In the twelfth century the religious house of Kelso had a large establishment here, and cultivated the soil around by their husbandmen and cottagers.*

At the village of Maxton, which is situated on the south bank of the river Tweed, is the shaft of an ancient stone Cross standing in front of a few poor cottages. This place, which is said to have been at one time so populous as to be able to send out 1000 fighting men, is now reduced to the size of little more than an ordinary farm steading. The fragment of the sacred symbol is the only remnant of the former importance of the town. While other towns have laid the crosses which stood in their market-places in ruins for the purposes of convenience and improvement, the plough has past over the greater part of Maxton. The broken mouldering cross is a fit ac-

* LIB. OF KELSO.—From the various chartularies glimpses are obtained of the habits of the people of that day. In the reign of Alexander III. the Kelso monks had here 28 husbandmen, 36 cottagers, a mill, and four brewhouses. The husbandmen possessed each husbandland, (26 acres where plow and scythe may gang,) with common pasture, for which they paid a rent of 6s. 8d., with services. Each cottager had half-an-acre of land, with common pasture, for about 1s. 6d. yearly. The mill rented for eight merks. Four brewhouses let for 10s. each, and the brewers were bound to furnish the abbot with a lagon-and-a-half of ale for a penny. A lagon-and-a-half is about 7 quarts. Each house provided a hen at Christmas for a halfpenny. It is curious to observe, that it was with the view of protecting vassals and tenants from the burden of entertaining their superiors, while travelling from one place to another, that laws were afterwards passed, enforcing the keeping of public houses.

companiment to the ruined town. Robert de Berkley, and his wife Cecilia, were proprietors of Maxton during the twelfth century, and both loved the church well. During the reign of William the Lion, they bestowed a portion of it on the church of Melrose, and also granted the use of their quarry at Alwerdine for the erection of the buildings of the house of Melrose. Hugh de Normanville, the son-in-law of Berkley, also contributed to that religious house.

In the market-place of Melrose stands a Cross of a shape similar to the one we have already described, as occupying a situation in the village green at Ancrum. The unicorn once surmounted the cross, but that gave place to the mallet and rose about the beginning of the seventeenth century, when the monastery and part of its property were erected into a temporal lordship in favour of viscount Haddington. Round the base of the shaft are several steps. There can be little doubt entertained, that, like Ancrum, this cross owes its existence to about the twelfth century. To maintain this cross in repair, it is said that a grant was made of a piece of land called the "*Corserig*." Such grants were usual at that period. The kings, noblemen and wealthy citizens of that early day, were liberal in their offerings to chapels, altars, and crosses. Sermons were generally preached on certain days of the year at these crosses, and of the friars who preached, the same class were the liberal benefactors. It was around this cross that the great novelist makes the monks of St. Mary assemble, when

they were visited by the celebrated earl of Murray.* On the summit of a rising ground there formerly stood another cross, where "whoso list might kneel down and pray." This cross is said to have been one of the four crosses of the abbey, where persons who came from the south obtained the first glimpse of the church, which contained the bones of the holy Waltheof, bowed, and said their prayers. The early use of crosses in this district may be learned from the dispute between the two houses of Melrose and Kelso, in regard to the line of march between the property of Melrose and Bowden. David I. granted to Melrose the lands of that name, Eldun and Dernwic; to the monks of Kelso he gifted Middleham, Bothenden, and Aeldon. The differences between the two houses were finally adjusted by king William in 1204, and the boundaries of these properties defined. The decision was in favour of Kelso, and the line pointed out runs by a number of crosses, which seem to have existed previously, probably at the time David bestowed the lands on the monks.*

* The Monastery, vol ii., p. 310.

† The line of march was declared to be "from the ford of Boull-denburne, which is between the bounds of Lessedwyn and Bouildene, as far as the *cross*, which is situated between Wytherig and Harecarleche, and thence as far as the white thorn, which is situated in Wyterig, and thence northwards to Akedene, and ascending as far as the *cross*, near the green fosse, and by the green fosse, as far as the *cross*, which is placed above Sprouisdene, and then ascending to the fountain near the white thorn, as the stream from the same fountain descends, and thence by Farnileye, to the willows and *crosses*, and ditches, which have been placed in the middle of the hill, to the top of the same, on which king David caused the ditches to be made, and

At stated intervals the marches of the monastery lands were visited by the monks in procession order, who rested at each cross till a prayer was said, or a verse sung.

In the virgin Mary's chapel at Stow, it is said a fragment of the real cross, brought by King Arthur from the Holy Land, was long preserved with great veneration. The church of Stow had the privilege of Sanctuary,* and the Black Priest of that place enjoyed the privilege of the clan Macduff.†

At Milnholm, on the west bank of the Liddel, there is a cross formed of a single shaft of stone, eight feet four inches high, set in a base of one foot eight inches. On the southside of the cross, a sword four feet long is carved. Tradition relates that the cross marks the spot where the corpse of one of the Armstrongs of Mangerton, who had been murdered

thence descending westward to the place called Derebly, and thence by the divided wood, and by the *crosses*, and ditches, and oaks marked with *crosses*, as far as the lake beneath Blakelaune, and from that lake to another, and from thence descending by the rivulet of Holdene, as far as the Tweed."

* The council of Claremont held in 1093, by the 29 and 39 canons, decreed "that if any person should fly to a cross in the road, while pursued by his enemies, he should remain free as in the church itself;" and, in Normandy, "if any one condemned escape to a church ceme-try, or holy place, lay justice shall leave him in peace, by the privilege of the church, as if it had not laid hands on him." In this country such privileges were only enjoyed by royal charter.

† If any one allied to Macduff, earl of Fife, within the ninth degree, touched a cross—which marked the boundary between Fife and Strathern, inscribed with verses, setting forth its peculiar privileges—and gave nine cows and a heifer, he should be acquitted of the crime of manslaughter.

by the governor of Hermitage Castle, rested on its way to Ettleton grave-yard, on the hill above.* The cross stands nearly opposite to Mangerton tower. It is said that a cross was erected over the chief's grave, but it does not now exist. A large heap of stones on the hillside seems, from the broken fonts, shafts of crosses, and carved crosses on tombstones, mingled together, to be the remains of the little chapel, where the rude inhabitants of the border worshipped. On many of the older tombstones in the grave-yard, we noticed the names of Murray, Armstrong, Elliot, Bryson, and Turnbull, men who, while they lived, had often joined a foray, and welcomed a full moon as a benefactor, now sleep together in peace. The Ettleton grave-yard, on the bleak and lone hillside, is a suitable resting place for the ashes of the wild men of the west marches.

Above five years ago, a stone, nearly four feet long, with a cross rudely sculptured on it, was found in the

* Statistical Account of the Parish of Castleton, vol. xvi, p. 36. Chambers's Picture of Scotland: Mackie's Castles, &c, of Queen Mary, 325. The Minister's account of it is,—“ One of the governors of Hermitage castle, some say Lord Soulis, others Lord Douglas, having entertained a passion for a young woman in the lower part of the parish, went to her house, and was met by her father, who, wishing to conceal his daughter, was instantly killed by the governor. He was soon pursued by the people, and in extreme danger took refuge with Armstrong of Mangerton, who had influence enough to prevail on the people to desist from the pursuit, and by this means saved his life. Seemingly, with a view to make a return for this favour, but secretly jealous of the power and influence of Armstrong, he invited him to Hermitage castle, where he was basely murdered. He himself was killed by *Jock of the Side*, of famous memory, brother to Armstrong.”

mountain pass near Singdean, and is now, we believe, in the possession of Mr Stavert of Saughtree. It appears to have been part of a memorial cross, but tradition is altogether silent in regard to it.

We have now to notice another memorial standing on the top of Lilliard's Edge, and said to be erected near the spot where a lady of that name fell fighting in the Scottish ranks, at the battle of Ancrum moor, in 1545.* The stone standing at present is evidently a modern erection, and resembles an ordinary tombstone. On it is the following inscription:—

“ Fair maid Lilliard lies under this stane,
Little was her stature, but great was her fame ;
On the English louns she laid many thumps,
And when her legs were cuten off she fought on her stumps.”

There seems to have been another stone on which the above inscription is said to have been cut, but which was broken in pieces previous to the middle of last century. In the answers made to “Maitland's queries” in 1743, we find it stated that the monument was then destroyed, and that the inhabitants of that day were indebted to tradition for the words of the inscription. It is doubtful if ever any monument was erected to the memory of the maiden who acted so

* The tradition is, that a young female, belonging to the town of Maxton, having lost her relations and lover when Evers destroyed her native village, swore to revenge their death, and accordingly she joined the army of the Scots, and performed deeds of valour. She was buried where she fell, near to the edge of the Roman road, and at a little distance from the top of the ridge in the plantation running along the line of said road, near to where the plantation on the top of the ridge meets the other going over the hill northwards.

brave a part on that well-contested field. We do not wish to disturb the popular belief that a female fought in the ranks of the Scottish army on that day, but we think that there are good reasons for doubting whether the early stone seen at that place was erected to her memory. Even the name of the person, whose fall is said to have been so honored, is open to question. The site of the stone is upon the edge of the Roman way, which there passes the summit of the ridge. It occupies the exact position of the mile-stones which these people were in the habit of setting up on the edges of their military ways, and it is probable, that this so-called monument was a stone of this kind; but the original stone being destroyed, there is nothing to show that it really was a mile-stone. Another ground for thinking that the stone, said to have stood at this place, was not erected to a person who fell in 1545, is, that we find in that locality a stone cross existing under the name of "*Lyliot's Cross*," nearly two hundred years before that period. A new war having broken out in France, the Scots, to favour the French people, quarrelled with the English at St. James's fair, and burnt the town. This affray having taken place during a subsisting truce between the two kingdoms, commissioners were appointed to enquire into, and remedy the grievances of the border subjects, and by whose fault the truce had been broken.* They met in October 1380, at *Lyliot's Cross*, Maxton, and Morehouseslaw, but the

* Rym, vol. vii, p. 406. Redpath's Border History, pp. 350, 351, 352.

conferences were adjourned to Berwick, at which place it was agreed to meet at Ayton in the following June. The commissioners accordingly met, and after having continued the discussion for several days, agreed to hold another march day at *Lyliot's Cross*, on the first day of July 1383. At the time agreed upon they met at Lyliot's cross, and continued their conferences at Morehouselaw for ten days. There can hardly be a doubt that the broken stones, about one hundred years ago, were fragments of the *Lyliot's Cross*. It is important to notice, that at this time the English held Roxburgh, and nearly all Teviotdale. The top of the edge was therefore a convenient place for the meeting of the commissioners of either kingdom. *Lyliot's Cross* may have been erected by the monks of Melrose as one of their boundary stones, on their obtaining property in Morehouselaw, from Robert de Berkeley, and his wife Cecilia, and in testimony of which gift a great stone was erected in Morric. But be this as it may, it is clear that the erection is of an earlier date than the period fixed by popular tradition. The place where the maiden fell is pointed out on the slope of the ridge, at a short distance from the spot where the stone is set up. It is easy to see how the cross came in the course of time to be associated with the maiden, who is said to have fallen in the battle. Being situated on the summit of the ridge, and a conspicuous object, it would form a guide-post to the grave, and in the lapse of years identified with it.

The name *Lilliard's Edge* is thought to be a cor-

ruption of *Lilliesyates*, denoting the locality, and not the name of the lady who fell in the conflict.

A Cross, known by the name of the *Heap Cross*, stood at a place called Heap,* in the neighbourhood of the town of Hawick, and which is said to have contained the following inscription :

“ This is the place where Langlands slew
The holy priest of Melrose ;
And Langlands shall be of that ilk nae mair
When time has levelled this cross.”

The cross was to be seen during the end of the last century, but it is now entirely destroyed, and a heap of stones mark the place where it stood. Tradition has preserved an account of the event which led to the erection of this cross. It is said to have been planted there to point out the spot where Langlands of that ilk slew the abbot, or one of the monks of Melrose. The knight having refused to pay the tithe claimed by that religious house, it was agreed in the chapter that one of the monks should go on a special mission to him on the subject, and induce him to yield to their claims. The abbot, it is said, volunteered to visit the refractory debtor, and accordingly proceeded to Hawick, and met Langlands at Heap, in the vicinity of the town. The abbot, after a brief

* The place was called *Hoip* and *Keip* in 1616, and was the property of Robert Wauche. He was one of the assize who sat on the trial of “ *John Scott, alias callit Jok the Sukier, sone to Thomas Scott, in Nether Braidlie.*” Pitcairn’s Criminal Trials, vol. ii. p. 474 ; vol. iii. p. 396.—The Wauches seem also to have possessed this property in the end of the thirteenth century. Ragman’s Rolls, p. 127.

conversation, urged on his attention the object of his mission. The knight got into a passion and walked off, followed by the churchman insisting on the claims of his house. Langlands turned and touched the hilt of his sword ; but the clergy were not easily frightened in those days ; and the representative of Melrose, nothing daunted by the fierce looks of the knight, declared himself to be the abbot, and boldly threatened the rebellious knight with the displeasure of the church for his refractory conduct. The knight, enraged to be thus followed and bearded, drew his sword and laid the abbot dead at his feet. Reflection made him aware of his danger, and he applied to Douglas of Drumlanrig to aid him in his extremity, only telling that baron that he had knocked off the monk's bonnet. Douglas introduced him to the king as a faithful and loyal subject, and the knight sought the protection of his majesty, for having, as he said, "knocked off the bonnet of one of the monks of Melrose." The king, not looking upon the offence as one of a serious nature, at once freely awarded the protection asked, handed them a paper on which was the sign manual, and desired Drumlanrig to see the pardon duly extended. While the secretary was engaged in writing out the pardon, Langlands bribed him to add the "monk's head" to his "bonnet." On the king being made aware of the true nature of the occurrence, he enjoyed the joke. The monks were, however, sore displeased at the king granting a pardon to Langlands, but his majesty found means of propitiating them ; and ere long the tragical end of the monk was buried in ob-

livion. Such are the circumstances as related by the tradition of the district.*

At Denholm, situated on the banks of the Teviot, a CROSS used formerly to stand in the village green, but the shaft is removed, and what was its base or pedestal is converted into a trough, out of which the cows of the villagers slake their thirst.

Near Philliphaugh, "WILLIAM'S CROCK" once stood, which tradition says marked the spot where one of the Douglas's fell by the hand of his relation, while hunting in the forest of Galsewood.† According to Godscroft, the body was carried the first night to Lindean kirk, a mile from Selkirk, on its way to Melrose abbey, where it was interred. About 1368 earl Douglas granted to the monks, for the weal of the souls of certain persons, and especially for the soul of William de Laudonia, whose body lay before the altar of St. Bride, "all his lands of Penangushope and lower Caldeluch, with pertinents, in his barony of Cavers, according to the mode, form, rights, uses, and customs in all things, of their lands of Ringwodfelde in the same barony, which lay adjacent to those of Penangushope and Caldeluch," on condition that one of the monks should regularly officiate at the altar of the St. Bride.

* History of Hawick, p. 44.

† The person slain is supposed to be William de Laudonia, and that he was put to death under instructions from Sir William Douglas, his father's nephew, and his own godson. Chalmers says he was worthy of death on account of his traitorous connexion with Edward III. Grave doubts exist as to the identity of the slain person.—Chalmers' Caledonia, vol. ii. p. 117, et seq.

TAIT'S CROSS occupied the summit of Kershope hill in the forest, but as to which tradition is silent. This place was famed for its ewe boughts. In 1722, it is said, there was to be seen at one view, boughted at Tait's Cross, upwards of 12,000 ewes about eight o'clock in the milking season. There was also the stone monument, called Craik Cross, at the head of the Borthwick water, and on the boundary line between Eskdale and Selkirkshire. In this matter also tradition has failed to hand down the origin of the cross. From this place, it is said, in a clear day, the walls of Berwick can be seen, a distance of 50 miles to the eastward.

Such is all the information we have been enabled to gather of the *Crosses* of the olden time. There are symptoms in the present day of the symbol of the cross being again restored to favour. Besides the crosses which adorn the gables of the venerable pile which graces the south entrance to Jedburgh, they are to be found ornamenting the gables of the Free Church on the opposite margin of the stream, the Episcopal Chapel at the townfoot, and the Roman Catholic building which has arisen in the village of Bongate, within the territory which of old belonged to the monks of Jedburgh. At the towns of Kelso, Melrose, Galashiels, and Hawick, the cross is to be seen of recent erection. But "they deserve to err who will seek Christ not in inspired books, but on painted walls."

The only other stone monument which we require to notice, is one on the south bank of the river Cayle at Haugh-head, near Grahamslaw. It consists of a

mount of about 200 feet in circumference, formed of layers of earth and stone, and on the summit is a stone inscribed as follows :*

“Here Hobby Hall boldly maintained his right
 ’Gainst Reif, plain force, armed with lawless might,
 For Twenty Pleughs harness’d in all their Gear,
 Could not his valient Noble Heart make fear ;
 But with his sword he cut the formost soam
 In two : Hence drove both Pleughs and
 Pleughmen home.” 1620.

Tradition relates that it was Ker of Cessford who wanted to carry away the goods and gear of Hobby Hall. The Halls were proprietors of the small estate of Haugh-head to a late period. Henry Hall, probably the son of Hobby, who saved his goods from Cessford, was the friend of the covenanting Cargill. Hall was a great enemy to prelacy, and on that account suffered many hardships. In 1665 he was obliged to leave his estate of Haugh-head, and flee into the north of England, where he and Ker of Hayhope were engaged in a skirmish with Colonel Struthers, at Crookham. In the year 1666 he was taken in returning from Pentland, and along with others, imprisoned in the neighbouring Castle of Cessford, from which he

* For the preservation of the stone and inscription the public are indebted to the Lady John Scott. The original stone had been broken, and her Ladyship in the course of 1854, caused it to be cemented together, and firmly fixed in a large block of stone, placed on the top of the mount. We trust the example set by this Noble Lady will be followed in the district.

was released by the exertions of his relation, the Earl of Roxburgh. Fourteen years afterwards, he was found in the company of Cargill, and was killed while aiding his friend to escape. When he was taken a rude draft of a document called the *Queensferry Paper* was found in his pocket. After his death he was tried, found guilty, and forfeiture passed against him.*

The mount on which the stone monument stands is called Haugh-head *Kipp* or *Heap*, and is situated on the south bank of the Cayle between the turnpike road and the river, in the midst of beautiful scenery. The mount is planted with trees, and is itself a picturesque object.

The ruined Castles, such as Roxburgh, Jedburgh, Cessford, Clintwood, Hermitage, and Home, form another class of antiquities, which will be found treated in a subsequent Chapter, along with the numerous Peels and Forts—the abodes of the border chivalry—which formerly studded the border land.

* Woodrow, vol. ii. p. 134. Crookshanks' History of the Church of Scotland, Vol. 1, p. 224. Vol. 11, p. 49, 210. New Statistical Account of the Parish of Eckford.

APPENDIX OF ADDITIONAL NOTES, &c.

1.—Note to page 17.—The annual fall of rain from the observation of 18 years, taken at Makerston, is $26\frac{1}{2}$ inches. The direction of the wind is mostly from S. W., and the force of it is also greatest from the S. W. The following table shows the number of times (being the mean of four years) that the wind blew from eight points of the compass.

DIRECTION.	NO. OF TIMES	PRESSURE OF WIND.
From N.....	800 times.....N.....711.....
“ N. E.....	1670 “N. E.....722.....
“ E.....	431 “E.....717.....
“ S. E.....	330 “S. E.....163.....
“ S.....	1088 “S.....749.....
“ S. W.....	4212 “S. W.....3411.....
“ W.....	1198 “W.....990.....
“ N. W.....	932 “N. W.....689.....

2 —Note to page 39.—The tributary alluded to at the top of page 39, as joining the Cayle from the south at Hownamkirk, is named Capehopeburn. It has two principal sources,—one takes its rise in Cherehope and descends to Mainside, where it meets the other which flows down Cuthbertshope by Littleleuch, Callahope, and Greenhill. The united streams then run by Cockerton to Hownam. The velocity of the waters is about one mile in twenty-six minutes, being about a minute less than Cayle takes to run the same distance. Where the stream passes Greenhill its channel is about 600 feet above the level of the sea. Both Cayle and Capehope, are excellent trouting streams. The Parr which were once plentiful in these streams are now said to be extinct. Capehope is supposed to have been the residence of Rob the Ranter, the celebrated piper in the old song of “Maggie Lauder.” The belief seems to receive confirmation from the words of that much relished song.

“ Maggie quo’ he, and by my bags
I’m fidgin’ fain to see thee ;

Sit down by me, my bonnie bird,
 In troth I winna steer thee ;
 For I'm a piper to my trade,
 My name is Rob the Ranter ;
 The lasses loup as they were daft,
 When I blaw up my chanter.
 Piper, quo' Meg, ha'e ye your bags ?
 Or is your drone in order ?
 If ye be Rob, I've heard o' you,
 Live ye upo' the border ?
 The lasses a', baith far and near
 Have heard o' Rob the Ranter,
 I'll shake my foot wi' right gude will,
 Giff you'll blaw up your chanter."

Tradition at all events fixes the Ranter's dwelling on the margin of the Capehope.

3.—Notes to page 45.—(1.) It is said in the text that one of the slogans of the border land was "A Henwoody ! A Henwoody !" and which when raised made every foot hasten to the Henwood. It is thought that the name of Henwood is descriptive of an old forest which existed at that day, and to which the warriors of the district hastened on the alarm being raised. *Hen* signifies *old*, and *Henwood* in the language of the present day is, "The *Old Wood*." It is curious that the woods lying between Jedburgh and Oxnam should still bear the ancient name. The *Old Wood* is applied to the locality at the Wildcatgate, and the head of Howdenburn. It is probable that the Henwood extended from Oxnam to the Jed.

(2.) Ousenam Water had formed the theme of the poet's lay, long before the days of Leyden. In the ballad illustrative of the history of Rattling Roaring Willie, "the jovial harper," "the links of Ousenam," are mentioned. The harper having killed in a sudden quarrel the minstrel of the Rule while they were engaged in a drinking bout at Newmills on Teviot, and retired for safety to the links of Ousenam, was traced by Elliot of Stobs, and Scott of Falnash, and by them carried prisoner to Jedburgh, where he was tried and executed. According to the ballad:—

" They follow'd him a' the way,
 They sought him up and down,

In the links of Ousenam water,
They found him sleeping sound.

The lasses of Ousenam water,
Are rugging and riving their hair,
And a' for the sake of Willie,
His beauty was so fair.
His beauty was so fair,
And comely for to see."

The "links of Ousenam" must refer to the stream which is above the Swinsides. The old name of these places seem to have been *Swynsets*. In that part of its course it *cuses* through a flat marshy track, in such a zig-zag way as to form numberless links, and amongst which the harper is said to have taken refuge. As mentioned in the text the name of the stream has been imposed by the Anglo Saxons, and no doubt from the way in which its waters *oused* through this level track. Many of these links have been destroyed by cuttings with the view of giving the stream a shorter channel.

4.—Note to page 47.—*Swynhope* is the ancient name of the locality down which the rivulet called Blackburn wimples to the Jed. A farm onstead still bears the name of Swinnie, a corruption of Swynhope. This place is thought to be the original territory of the family of Kerr. It is now the property of Lord Douglas. Kerr the hunter of Swynhope is a witness to one of the charters of king David.

5.—Note to page 55.—The sudden and great floods of the Slitrig may be accounted for by the fact, that it acts as a principal drain to a very extensive mountain district, and which in spates send down from every point gushing streams into the channel of the Slitrig, which is soon filled to overflowing.

6.—Note to page 56.—In the text the rivers Allan or Alwyn, one of which runs into the Tweed near Melrose, and the other into the Teviot about four or five miles above Hawick, are said to derive their names from the brightness of their waters; but it is possible that they owe their names to their position in the country, and not to the purity of

their waters. *Allan* may be interpreted as describing any thing at a distance or on the outside.

7.—Note to page 77.—Bridges of stone and lime for the passage of carts and waggons, were built during the early part of the 13th century. Ettrick bridge existed previous to the days of Alexander II, and we find about the same time Thomas de Gordon granting leave to the monks of Kelso, to build a bridge of stone over Blakelaw burn.

8.—Note to page 173.—This mountain is situated between Yetholm and Wooler, and is one of the Cheviot range. It is of a conical form, and rises to the height of nearly 2000 feet. Its summit is almost level and nearly surrounded with the remains of a wall built without mortar of large whin stones. Hutchinson, in his view of Northumberland, vol. I, gives a drawing of the summit of the mountain, and describes the wall as enclosing an area of one thousand yards in circumference, with an entrance on the south side. The breadth of the ruins of the wall is on an average about eight yards. The quantity of stones is immense. In the area on the top of the hill there is no appearance of any rocks or quarries from which the stones could have been obtained, and as the mountain is inaccessible to carriages or beasts of burden, they must have been carried by human hands a considerable distance. At the east end of the area the ground rises some feet from the level plain, and which is surrounded by the remains of another wall of 180 yards in circumference with a ditch within. In the middle of this inner area is a cairn of stones, the centre of which is hollowed like a bason, 6 yards from brim to brim. On the turf and soil for a little depth being removed the stones were found to be reduced to a sort of calx, and everywhere retaining a strong impression of fire. On many parts of the side of the mountain are the remains of circular buildings. On the north side of the mountain are the remains of a forest or extensive grove of oaks. Mr Hutchinson and others think it was a place for worship, and from its affording a prospect of fully 20 miles northward, and over Northumberland for many miles to the south-east, the sacrificial rites might be discerned from

many points of view. The wall enclosing the whole crown of the mountain includes $16\frac{1}{2}$ acres,—Hutchinson, vol. I, p. 246, et seq. While there can be little doubt that on the summit of this mountain Baal was worshipped, there is also every reason for believing that the locality was the site of a British town.

9.—Note to page 180.—One of these tumuli or moats as they are popularly called, is situated on the estate of Buchtrigg, in the land of the Ottadini. The map at page 165 exhibits all the British forts, towns, druidical remains &c., in the district, and to which we now refer.

10.—Note to page 187.—In addition to the weapons of war shown on the plate, it may be mentioned that a very fine copper axe was found last year, by a person engaged in draining on the estate of Pinnacle. It is in a good state of preservation, the ornamental parts being very distinct. It seems to have been little, if at all, used.

11.—Note to page 221.—On a re-examination of the ground in which Agricola's camp is situated, with the sheets in our hand, we discovered a slight inaccuracy into which we have been led in the description of the camp, and which we shall here correct. With the exception of the northeast end of the vallum and fosse, which have been converted into a fence for a plantation, the camp remains nearly in the same state as when surveyed by General Roy, above a hundred years ago. It is an oblong square of about 600 yards long, and of nearly 400 yards broad. On the west the vallum and fosse with its two gates and traverses are very distinct. The north gate and traverse is also very entire, and the traverse to the south entrance is also plainly seen. The north gate of the east side of the camp with its traverse is also apparent. All the southeast angle has been nearly destroyed. Several of the outworks are distinctly seen. A camp of the same form, but of smaller dimensions, have been placed within the large camp on the southeast side. Part of the vallum and fosse of the original camp on the east and south, being the wall and ditch of the smaller camp. It has been about 1000 feet long, and nearly 500 feet broad, with two entrances on each side, and one at each end.

As said in the text the causeway runs up the east side of the camp, is nearly 30 feet wide, and very entire. The crown of the causeway as laid by the hands of the Roman soldier, is seen in many places firmly fixed, although it has lain in its bed for nearly 1800 years.

On the east side of the road opposite the centre of the camp stands Street-house, now erroneously called Towford. Towford stood upon the south bank of the Cayle, exactly on the spot where the causeway was intersected by the old road, running up the south bank of the Cayle. The foundations of the houses may yet be traced. The place now called Street-house is comparatively modern. It did not exist in 1774. It first appears in a small map published with the minister's of Oxnam account of the parish in Sir John Sinclair's statistical account of Scotland, published in 1791. It is to be regretted that names of places are so misapplied. All the Roman ways, stations, and camps, between the Solway and Forth, will be found accurately noted in the British and Roman map, page 165.

12.—Note to page 253.—The King's way from Annandale to Roxburgh appears in charters during the reign of Alexander II. It is mentioned in a charter of that period of John De Normanville, Lord of Maxton, in favour of the Monks of Melrose, of certain portions of his land in the parish of "Makiston."

13.—Note to page 261.—It is thought that the name of Malton Walls, at Ancrum, is derived from the British "*Wal*" and the Saxon "*Ton*," signifying the Town at the Walls, or rather the *Walled Town* or *dwelling*, or it may be read along with *Alnecrumb*, as describing "*the town or hamlet at the walls on the bend of the Alne*."

MELROSE ABBEY—In the reign of William the Lion, Robert De Berkley and Cecilia his wife bestowed on the Monks of Melrose, *inter alia*, "stone from his quarry of Alwerdine, sufficient to erect the buildings of the house of Melros." Lib. de Melros, pp. 7779.

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