THE TRANSACTIONS

AND

JOURNAL OF THE PROCEEDINGS

OF THE

DUMFRIESSHIRE & GALLOWAY

NATURAL HISTORY

AND

ANTIQUARIAN SOCIETY.

SESSION 1866-67.

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CONTENTS.

JOURNAL OF THE PROCEEDINGS

OF THE

Dumfriesshire & Galloway Natural History and Antiquarian Society.

November 6th, 1866.

THE SOCIETY held the first meeting of the Session,—being the Annual Meeting,—in their apartment in the Dumfries and Galloway Club Rooms,

Sir WILLIAM JARDINE, Bart., in the Chair.

The Secretary read the Annual Report of the Progress of the Society.

The Report of the Committee of Management, preparatory to the Annual Meeting, was read.

It was intimated that Mr Clark of Speddoch had consented to accept the office of Vice-President, and to give the address in room of Mr M'Diarmid, who retires in order of rotation. The appointment was unanimously agreed upon. Mr M'Diarmid agreed to associate himself with Dr Gilchrist in the management of the Summer Excursions. Dr Starke, Troqueer Holm, was appointed Curator of the Museum in room of Mr Gibson. Mr W. T. Gibson, Mr T. Jackson, Nith Place, Dr Grierson, Thornhill, were elected Members of Committee in room of those who retire by rotation.

On the motion of Mr Corrie, P.F., a Committee, consisting of the Secretary, Mr Corrie, and Mr Mitchell, Courier Office, was appointed for the purpose of revising and correcting the List of Members on the Roll of the Society.

The Treasurer submitted an Abstract of the Income and Expenditure of the Society for the last year, which was audited and found correct; it is to be prepared for publication and to be on the table at next meeting.

The President suggested that in future the places of meeting for the whole Summer Excursions should be fixed at the close of the winter session, which was unanimously agreed upon.

Some discussion took place upon certain indications of Iron Ore in the district of Dryfe, in Annandale; and Mr M'Diarmid referred to borings for Minerals which were at present being carried on in the neighbourhood of Ruthwell. Mr Hastings, taxidermist, exhibited a small collection of rare Birds which had been procured in the neighbourhood.

December 4th, 1866.

The Society held the second meeting of the Session in the Assembly Street Club Rooms,

Mr STARKE, Troqueer Holm, in the Chair.

The following Members were then enrolled:—*Ordinary Members*—Mr John Morin, Leadhills; the Rev. George Murray, Balmaclellan Manse, New-Galloway; the Rev. Mr Mackie, St. Mary's, Dumfries; Dr M'Nab, Crichton Institution; Dr Carlo Muland, Crichton Institution; Mrs Henry Gordon, Moat Brae.

On the motion of Mr Starke, a vote of thanks was given to the gentlemen of the Assembly Street Club for the privilege they kindly gave to the Society of meeting in their present room.

Mr Starke read a report of the state of the Society's Museum, which gave rise to a conversation relative to the aims of the Society in that direction. After which Mr Starke moved "That the attention of the members of the Society be directed to the propriety of the extension of the Library and Local Museum." This was seconded by Mr Corrie, P.F., and agreed to.

Mr M'Diarmid delivered the Annual Address, after which a vote of thanks was proposed and cordially received.

Dr Gilchrist read a paper communicated by Mr J. N. Scott, Rector of Tain Academy, describing an Albertite Vein on the eastern slope of Ben Nevis, with the evidence which its contents afford of the organic origin of that mineral. He also read an account of the discovery of a supposed Fossil Reptile. Both papers gave occasion for considerable discussion.

The Society then adjourned.

January 8th, 1867.

The Society held the third meeting of the session in the Assembly Street Club Rooms,

Mr M'DIARMID in the Chair.

The meeting had been postponed for one week in consequence of the first Tuesday of the month being New-Year's-Day.

The following Member was enrolled :—*Ordinary Member* —The Rev. John Caldow, Palmerston.

Mr M'Diarmid read extracts from the records of an old criminal trial which took place in the Court-House of Dumfries in the year 1727.

Dr Gilchrist read notes on the Druid Circles on Goldielea Hill. He also presented to the Museum of the Society some specimens of Minerals and Fossils, all local.

Dr M'Nab explained and exhibited in the microscope a series of Blind Beetles from caves.

After these papers were read a discussion ensued on the propriety of inviting the British Association to visit Dumfries. The proposal was generally approved of. Suggestions were made as to the best methods of carrying out the objects of the Society so as to secure the greatest amount of information to the Members.

The Society then adjourned.

February 5th, 1867.

Mr STARKE, Troqueer Holm, in the Chair.

The Society held the fourth meeting of the session in the Assembly Street Club Rooms.

Dr Grierson, Thornhill, read a paper descriptive of fragments of an ancient Stone Cross found by him, and which had been built into the wall of a house in Ayrshire. The paper was accompanied by drawings and sketches, and Dr Grierson entered at some length into the various characteristics of the tracery and carving found on such relics.

Mr Thomas Carlyle of Waterbeck read an elaborate paper upon the "Debateable Land," its boundaries, and the successive changes which had taken place in the families occupying it. Mr Carlyle was requested to prepare his paper for publication, and to communicate to the Society his further researches.

Dr Grierson, Thornhill, read a paper entitled "Modern Theories in Science." The paper called forth a number of questions and objections from some of the members present, but owing to the lateness of the hour the discussion was postponed until a future meeting.

The Society then adjourned.

March 5th, 1867.

The Society held the fifth meeting of the session in the Assembly Street Club Rooms.

The following Member was enrolled :—*Ordinary Member*—Dr Robert Trotter of Dalry, Galloway.

Mr Starke, Troqueer Holm, read a paper entitled "The Sands of Dumfries in 1508, or the Raid of Lammas Eve," giving an account of a feud between the Maxwells and the Sheriff of the County and his deputies, in which the latter were discomfited.

Dr Grierson, Thornhill, exhibited a specimen of the White Hare, found last winter on Queensberry Hill, and entered at some length upon the question of the modification or variation of species, and the length of time required to produce changes which might be regarded as specific. While leaning to the belief that the specimens exhibited were varieties of the *L. timidus*, modified by the extreme cold of the season, he indicated his opinion that structural changes of greater importance were apparent which rendered the question doubtful, and which certainly approximated the specimens found on Queensberry Hill to the *L. variabilis* or Alpine Hare.

The Society then adjourned.

April 2d, 1867.

Mr STARKE, Troqueer Holm, in the Chair.

The Society held the sixth meeting of the Session in the Assembly Street Club Rooms.

Mr Niven, Leadhills, read a paper upon the Mines and Mining Operations at Leadhills, to be followed by a second paper at the next meeting.—Mr James Shaw, Tynron, read a paper on some popular errors regarding the habits of animals.—The Rev. David Landborough read a paper founded

on an interesting series of personal observations on the influence of situation upon climate, regarded from a botanical and zoological point of view.—Dr Gilchrist gave a report on the present excavations at the Gasworks, Dumfries, illustrated by diagrams of the successive changes which must have taken place in land and sea at the place indicated.

Specimens of Pines cultivated in Dumfriesshire were exhibited ; and a fine specimen of Antimony from the recently discovered mine at Glendining, near Langholm, sent to the Museum, was exhibited.

The Meeting then adjourned.

May 6th, 1867.

Mr M'DIARMID in the Chair.

The Society held the seventh meeting of the Session in the Assembly Street Club Rooms.

Mr Niven, Leadhills, read a continuation of his paper upon "The Mines and Mining Operations of Leadhills," and exhibited and presented to the Society a series of specimens illustrative of the process of the extraction of the pure lead and of the various minerals associated with the lead ore.—Mr Carlyle, Waterbeck, read a paper on the Border History entitled, "The Armstrongs and their Contemporaries."—A brief description of an ancient battle-axe, found in the old castle of Morton, was read.

The Society then adjourned.

At a meeting of Committee, held in Assembly Street Club Rooms on April 17, the following places of meeting for the summer excursions of the Society were proposed and

agreed upon, and it was suggested that a *card* should be issued at the commencement of the summer session intimating the places of meeting :—

Langholm, May 16th.
New-Galloway, June 6th.
Newton-Stewart, July 4th.
Kirkcudbright, August 1st.
Kirkconnell and Newabbey, Sept. 5th.
Caerlaverock and Wardlaw, Oct. 3d.

ABSTRACT OF TREASURER'S ACCOUNTS.

Year 1866-7.

Dr.

1866-7.	By Balance in hand from last year . .	£4	9	7
	By Arrears recovered . .	1	15	0
	By 107 Subscriptions for 1866-7 . .	26	15	0
	By Price Copies of Transactions . .	0	2	6
		£33	2	1

Cr.

1866-7.	To 14 Subscribers withdrawn or removed .	£3	10	0
	To 17 Arrears	4	5	0
	To Secretary and Treasurer's Outlays . .	3	14	0
	To D. Blaylock delivering Circulars . .	0	12	0
	To J. Douglas for attendance . . .	1	0	0
	To Anderson and Son for Receipt Books, &c.	0	17	6
	To R. Johnstone, Printer	3	5	0
	To *Courier* Office, printing "Transactions" .	15	8	6
	To Cash in Treasurer's hands . . .	0	10	1
		£33	2	1

ADDRESS OF THE VICE-PRESIDENT,

JAMES STARKE, F.S.A. Scot.

3d December, 1867.

By the death of Mr Maxwell of Breoch, this Society has lost an honoured member,—and it is always with deep regret that such a loss occurs. Other deaths amongst us there have been during the past year which may call for commemoration ; but the present I name here, as we were naturally disposed to look forward to the anniversary address which he would give, and was so well able to give, out of his ample stores of local knowledge.

On the present occasion, and in pursuance of the task which has devolved upon me, what I purpose to do is to confine myself to one branch of the Society's operations ; and throw together in a connected form the notices I have met with of objects of antiquarian interest discovered in the district, prefacing the notices with some remarks on the study itself.

The subject and title of this address will therefore be

ARCHÆOLOGY,

Or the Study of Antiquities ;

—its place in the operations of the Society.

In the prosecution of this subject I will ask your attention to three points :—

1. The relationship or connection between Archæology and the other objects of the Society.

2. What is comprehended in Archæology, or the study of Antiquities ; and

3. What are the principal articles of Antiquarian interest in the Society's district.

This Society professes to have in view two objects—Natural History and Antiquities. But for practical working, it seems more convenient, and also more agreeable to the constitution of the Society, to distribute its objects into three branches or departments—namely, *Geology*, *Zoology*, and *Archæology*.

Geology, with Mineralogy and Palæontology, has in view the material earth, with all its ingredients and conditions ; *Zoology*—taking that term in a large sense,—is the department of *life*, whether of plants or animals ; and *Archæology* regards physical objects as they bear the marks of human skill and intelligence.

This extended use of the term *Zoology* is not altogether unauthorised. For, besides its etymological derivation, and our own word *Zoophyte*, meaning an animated plant, to describe a class of beings which partake both of the *plant* and the *animal*, we find the poet Theocritus describing ivy, in what we call its fresh and green state, as *living ivy*.

In these three departments so understood, the *first* is the department of *still nature*,—the great theatre of action, where life, in all its wondrous variety, displays itself ; the *second* department is that of *animated nature*, where life is to be seen in all its forms, from its first rudiments to its highest developments ; and the *third* is the department of *antiquities*, where we are to examine all that bears the marks and impress of human skill and intelligence—the skill and intelligence of the highest order of the animal creation.

By this threefold distribution of the objects of the Society, a department may be assigned, with, perhaps, great beneficial effect, to each of the three Vice-Presidents,—one of them

taking the department of geology, another the department of plants and animals, and the third the department of antiquities.

The department of antiquities, or Archæology, has regard, as I have said, to all that bears the marks and impress of human skill and intelligence. This is a wide and large field, and, as often happens in such case, the small and the portable, which can be readily moved about and examined at leisure, are the most frequent objects of attention.

In this way, the small becomes great and important. It acquires prominence, and the study of antiquities has thus been assumed to be the study of trifles,—antiquarian trash. This is a narrow view of the subject; as there is enough within its range to occupy minds of every power. The subject is calculated to gratify a wide spread curiosity,—a curiosity which is common and general, and therefore also, it is probable, a natural and reasonable curiosity, respecting the past. It is a useful if not an indispensable help and aid to historical enquiry, and a knowledge of the past. And it is calculated to advance our knowledge and improve our taste by a comparison of the past with the present. Moreover, the study of antiquities combines book learning with out-door exercise; while, in common with the study of Natural History, it engenders a habit of attention and careful observation. It is thus, in an especial manner, the occupation of learned leisure,—the occupation of educated leisure.

And though still dealing with *matter* and *material things*, we find these fashioned and animated by human thought and skill. The forest and the quarry have sent out their monuments of sculpture and architecture, and the rough mineral has become a gem—a precious stone.

When we proceed to examine into any object of antiquarian interest, several courses, or methods of enquiry, present themselves. For, we may enquire, in the first place, *at what time*, actual or probable, it was executed. This is the chronological method of enquiry, and it divides itself into ancient, modern, and mediæval.

Or 2, We may enquire *by whom*, or by what people, it was executed. This is the ethnographical arrangement. And under it, the whole course of our history is opened up :—the ancient and earliest inhabitants, Celtic and Romanized. the Anglo and Scoto Saxons, the Anglo Normans, and the English,—with the different eras, families, and individuals, distinguishing between the Scottish and the Anglican people, and again discriminating from all, the people of the South, and South-west of Scotland.

Or 3, We may enquire the scientific arrangement. But here, no doubt, we encounter a difficulty from the great diversity of the objects to be arranged, and also sometimes the condition in which oftentimes they are at first discovered. But, for our present purpose, it will suffice to adopt a simple and obvious arrangement,—distributing the objects into 3 classes :—

1. Fixed Structures,
2. Portable Articles, and
3. Philological and Psychical Matters.

Under the head of *Fixed Structures*, would be included Buildings of all kinds, lay and ecclesiastical, public and private. Temples, Churches, and Abbeys, Roman Stations and Encampments, Castles, Towers, and Dwellings, Roads, Bridges, and Dykes, Barrows, Cairns, and Tumuli, with Sepulchral cists, Monumental Effigies, Crosses, and Obelisks.

Under the head of Portable Articles, would fall—Implements and Utensils of all kinds, civil and military ; Articles of Furniture, Dress, and Ornament ; Money, Coins, and Medals ; Boats and Canoes.

And under the head of Philological and Psychical Matters, would fall—Local Dialects and Names, Local Customs and Usages, Legendary Tales, Libraries, Books, and MSS.

Some arrangement and classification is at once indispensable and advantageous,—and that which we have adopted is simple, and yet comprehensive enough, for all ordinary purposes, and will conduce to a clear understanding of the objects of our study.

We have now gone over in a rapid way *two* of the three points to which I requested attention—namely,

1. The relationship or connexion between Archæology and the other objects of the Society, and

2. What is comprehended under Archæology or the study of antiquities.

We are now to advance to the remaining—which is also the most interesting branch of the subject; and that is, the area or district of the Society's operations, and the different objects of interest discovered within its bounds.

The area or district of the Society is expressed in the name or title of the Society—Dumfries and Galloway. This district is well defined,—having on the N. and E. ranges of hills, and on the S. and W. the Solway and the Irish Sea.

It is computed to extend to about 130 miles from E. to W.

This space is intersected by rivers, which divide it into *dales*,—the Esk, the Annan, the Nith, the Dee, and the Cree. And it has numerous lochs, morasses, and mosses, which must have made the district in former times very different from what it is now.

The earliest inhabitants of the district of whom we obtain definite and detailed information were Celtæ or Gauls—two tribes of whom inhabited the district, the *Novantes* in Wigtownshire and the *Selgovæ* in Kirkcudbright and Dumfriesshire. These we accordingly reckon the earliest inhabitants, and all early remains in the district, of which no farther account can be had, we denominate *Celtic remains*. We use this general language because our information is vague and general.

Our historical records begin, in a manner, with the Roman writers, and at the time of the Roman invasion the population was mainly Celtic, and of the same people that inhabited Gaul. Both had the same customs, the same language, and the same names of places and persons. It has accord-

ingly been held by many that the Celts in the two divisions of the *Cymry* and the *Gael* were the earliest inhabitants. Yet a more extended examination into the names of hills, rivers, and other permanent objects of nature may shew a pre-Celtic people to have been here.

One of these early remains, and probably the most extensive in the district, is

The Devil's Dyke.

This appellation, Fosbrooke says, is indicative of fortification lines; for the term *Devil's Wall* is applied to one of the Romans, on the left bank of the Danube. Yet here, perhaps, the name may be taken to express our ignorance of the present structure, its builders, and its purpose.

The course of the Dyke appears to have been first traced by Mr Train, the antiquarian correspondent of Sir Walter Scott,—and a detailed account of it, furnished by Mr Train, is given in Nicolson's History of Galloway.*

Generally the Dyke appears built of stone, but where a supply of stones could not be had it was composed of stone and turf. Like other ramparts of a like kind, it had a fosse on one side, and probably a path to facilitate communication on the other. The remains of this ancient work have been traced from Loch Ryan to the N.E. border of the Stewartry —the whole length of its devious course through Galloway being upwards of 50 miles. After leaving the Stewartry it enters Dumfriesshire, and passing through a part of that county joins the *Briton Wall* in the parish of Annan. It afterwards runs into the Solway nearly opposite to Bowness, in Cumberland.

The original height of the wall cannot now be ascertained. At its base its breadth is 8 feet, and on the N. or inland side is the fosse, which takes sometimes a circuitous direction, apparently to include fertile or cultivated lands. From this

* Vol. 1, p. 99 and 141, and the Appendix, Note B.

situation and character of the fosse, the rampart has been supposed the work of a people inhabiting the south side, and built in some way to arrest the inroads of some northern foe.

In the account referred to, the several lands and farms through which the dyke passes are stated in detail.

At a later period a portion of the Dyke was examined by Mr Vere Irving. He started from the farm of Gateslack, in the parish of Durrisdeer, and on ascending the hill above it he soon came up to the Dyke clearly and distinctly marked, running along the face of the slope.

An account of this examination, with remarks and historical conjectures respecting the structure, is inserted in the Proceedings of the Society of Antiquaries.*

Mr Vere Irving's idea appears to be that the Dyke was erected not so much to prevent the *inroad* of enemies and freebooters as to prevent their *escape* and return with the cattle they had seized. The Dyke would thus be in the nature of a great cattle trap.

Another extensive work in the district is

The Great Roman Road

through Dumfriesshire from the south.

Scattered notices of this Road occur in the Statistical Account, according as vestiges of it appear in the different parishes. As also notices of the Roman Stations and Encampments, tumuli, and relics found in its course.

In the Account of the parish of Eskdalemuir there is a description of the Camp there. And in the Transactions of the Society of Antiquaries† there is an account of the great Camp at Burnswark, in the parish of Middlebie. And in the Proceedings of the same Society‡ are notices and figures of Roman Altars and other relics found near the Camp at Birrens, and presented to the Society by Sir George Clerk of Pennycuick.

* Vol. 5, p. 189. † 4to, Vol. 1, p. 124.
‡ Vol. 3, p. 141.

One of these relics is a full length figure (supposed the goddess Brigantia), wearing a mural crown, with a spear in one hand and a globe in the other, and on the base below the figure is an inscription. Another of the relics is an altar to Mercury, with emblems and an inscription. Another relic is the sculptured head of a female statue. And another is a pedestal or altar—which when first discovered was a portion of a statue apparently to Mercury.

At a meeting of the Society of Antiquaries, 9 April, 1866, four Roman altars from Birrens were exhibited by the Senatus of the University of Edinburgh.

About a mile above the church of Durrisdeer vestiges are observed of a Roman Camp, a summer station in connection with the great one at Tibbers.

These two structures—the Devil's Dyke and the Roman Road—are the two great ancient structures of the district. But the Society has not yet had any special excursion for their inspection and examination.

We come now to other ancient structures, but of a much more limited extent.

The first of these are the Stone Circles.

Megalithic Circles, or "Druidical Circles."

These are also of an early date. The stones stand upright in a vertical position, and appear to vary in number, size, and appearance. The circles they enclose also vary in extent or compass, and sometimes there are two or three concentric circles with an intermediate space between each—a stone, supposed for an altar, being also often found in the middle of the interior circle.

In a few instances also lines of stones occur in the nature of alleys or avenues leading to the circles.

The most marked instance of this arrangement in England was that which formerly existed at Abury.

At Callernish, in Lewes, is an example of a Scotch Me-

galithic Circle with its avenue still standing. See Proceedings of the Society of Antiquaries, vol. 6, Appendix p. 20.

The Holywood circle is a good example within easy reach of the Society, and the name, the neighbourhood, and tradition all concur in assigning to the place, in ancient times, an extensive grove—which was a favourite locality for Druidic rites.

Eleven massive stones still remain, and the circle formed is about 80 feet in diameter.

In a very elaborate paper by Professor Simpson on ancient sculpturing on stones, the author says—At one side of the circle and somewhat within the circuit of it, 3 or 4 stones appear to me the prostrated remains of a cromlech and its supports. The cap stone has running across its back 4 oblique rows of cup-like excavations, some of them round and others irregularly elongated in form. One of the fallen props is similarly marked. It would be important to note accurately if the various strings of cups correspond in any degree with natural lines in the stones. See Proceedings of the Society of Antiquaries, vol. 6, Appendix p. 24.

By far the most magnificent megalthe circle in the North of England, says Professor Simpson, is that of Salkeld in Cumberland. It is formed of 67 stones, some of them of very great size.

In excavating in the interior of a stone circle in the island of Arran, a flat stone was found measuring 4 feet 2 inches by 3 feet 9 inches ; and on removing the stone a cist was disclosed containing four flint arrow heads, and an urn, in which was a handful of black earth, apparently the only remains of the personage there deposited. In the interior of another circle in the same locality, another stone cist was found ; and at a distance of about 3 feet off from this was another stone cist, containing a human skull and some long bones, with two flint arrow heads.

It thus appears that the stone cirles were used, among other purposes, as places of sepulture. See Proceedings of the Society of Antiquaries, vol. 4, page 506 sey.

In our Transactions we are favoured with two papers on the stone circles: one by Dr Dickson respecting the markings on the Holywood circle; and this paper is followed by one from Dr Gilchrist on the Druid circles visited by him near Inverness.

In some supposed connexion with the stone circles, are the "Rocking Stones," which are boulders or blocks of stone so nicely poised that a slight pressure with the hand will move the stone, although the united strength of many men would be required to displace it, or convey it to a distance. These Rocking Stones are said to have been effected by the Druid priests to deepen the awe of the people in their power—thus taking advantage of their sacred character and of the easy credulity of an ignorant age.

In a late excursion our Society had an opportunity of inspecting the Rocking Stones on the Kells range. But on examining them they do not appear to be the work of man, but formed by the operation of natural causes only. If this be so, and if other examples in the district be of the same description, our Rocking Stones are not antiquities, but natural curiosities; and, in point of interest, they are inferior to the slabs with foot prints at Corncockle. These bear traces of animal life; but neither of them fall within the range of the Antiquary.

Among the ecclesiastical structures of a Christian character

The Abbeys

founded by the princes of Galloway must have formed a noble series—not on account of any sculptured devices or architectural decorations, but as magnificent piles. The earliest was the Abbey of Drundennan, founded in 1142 by Fergus, Lord of Galloway. It was erected for the White Monks of St. Bernard, and they were brought, like the Monks of Melrose, from the Abbey of Rieval in England.

The foundation charter of Melrose was dated in June,

1136, and the confirmatory charter by Prince Henry was in 1143. In the interval Dundrennan was founded, and it would not be strange if both Abbeys had the same architect. On the west wall of the south transept of Melrose Abbey is an Inscription Tablet to the following effect, and to which reference is made in Nicolson's Galloway as indicating "the Architect who designed and superintended the building of this Abbey." Vol. 1, p. 170.

"John Morrow sum tym callit was I, and born in Parys certainly, and had in kepying al masoun work of santan droys, ye hye kyrk of Glasgow, Melros, and Pasley, of Nyddysdail and of Gallway."

Dundrennan Abbey, in the form of the structure, is built in the form and shape of a cross, lying E. and W., yet not due E. and W. For as yet the *mariner's compass* and the polarity of the *magnet* were not discovered. The position of the sun at mid-day was the standard then adopted.

On the S. of the church is the cemetery ground surrounded by the chapter house, cells, and stores; and it contains some interesting monuments, though they are now in a broken and dilapidated condition.

An interesting account of Dundrennan Abbey was printed for private circulation by the Rev. Mr Hutcheson,—a review of which, with extracts, appeared in the *Dumfries Courier* of 29th June, 1858.

The other Abbeys founded by Fergus, Lord of Galloway, were—

THE ABBEY OF SOULS SEAT,
THE ABBEY OF WHITHORN, and
THE ABBEY OF TONGLAND,

all of which were erected for monks of the Premonstratersian order. And

ST. MARY'S ISLE,

as a cell or priory of the Abbey of Holyroodhouse—in which Abbey of Holyroodhouse Fergus died. He had risen in rebellion against the King, and being defeated and subdued he was compelled to become a shorn monk there, where he succumbed and died in 1160.

In the old churchyard of Galtway, near Kirkcudbright, there is an enclosed burying ground of the former proprietors of St. Mary's Isle priory; and on a late occasion we had an opportunity of inspecting here a portion of the tombstone of one of the commendators, which still remains,—but the only parts of the inscription decipherable were the commencing words "*Hic jacet*," and the letters "M.V.," or 1500.

Uchtred, the son of Fergus, Lord of Galloway, founded

LINCLUDEN

for Benedictine Nuns. But this was changed into a provostry with *Bedesmen*, in the reign of K. Rob. 3.

These collegiate churches were in nowise connected with educational purposes. They were erected for divine worship and saying masses for the souls of the founders and others.

Roland, son of Uchtred, founded

GLENLUCE IN 1190

for Cistertians, like Dundrennan.

And Dervorgille, the daughter of Alan Lord of Galloway, who was the son of Roland, founded the monasteries of

DUMFRIES AND DUNDEE

for Franciscans or Greyfriars.

With respect to the monastery of Dumfries—now extinct,—it would be interesting to have a plan or diagram of the structure shewing the disposition of the grounds and apartments, and it would be a favour to be furnished from any member of the Society with a paper on the subject.

Dervorgille also founded

WIGTOWN ABBEY IN 1267,

for Dominicans or Blackfriars, and

SWEETHEART OR NEW ABBEY,

for Cistertians, like Dundrennan.

This Abbey perhaps received its name of *New Abbey* in contradistinction from her old Abbey of Dumfries in its neighbourhood.

Thus ended the long line of munificent foundations in Scotland by this princely family. And to them is to be added—Baliol College in Oxford, which, in its benefits at least, subsists to the present day.

Perhaps some member of our Society will show the advantages of these Abbeys on the social condition of the country while they existed.

Of the *Parish Churches* of old times, we have few remains. But what is now the burying place of the Terregles family, constituted formerly the *choir* or chancel of the previous church of Terregles. And among other relics which it contains is a carved chair of oak, which belonged to the Provost of Lincluden College. See statistical account of Lincluden, par. of Terregles.

In the month of June, 1865, the minister of the parish of Parton presented to the Society of Antiquaries the oak *pulpit* which had been in the old church of Parton, from which it was removed on the erection of the new church in 1834. The pulpit consists of longitudinal panels carved with an interlaced ribbon ; and on the centre of the panels is carved in relief the words *Feir the Lord and honour his hous.*

Half the old church remains also in this case. But here, too, it is now used as a burying place of two of the heritors of the parish. See Statistical Account, par. of Parton.

The late church of Kirkcudbright, built in 1730, stood on the spot previously occupied by the church of the Gray

Friars. And a portion of this, which is called the *old aisle*, still remains.

And the walls of the old church at *Buitle* still remain, covered with ivy, and forming, in its ruin, an object of picturesque beauty.

In the ancient churchyard of Dunrod, near Kirkcudbright, are portions of a large stone *Cross* and a stone *Font*, conjectured to have been used in pre-Reformation times. One of the arms of the Cross is set up as the head stone of a grave. We shall afterwards notice some other crosses found in the ruins of old churches.

The structures to which we have been adverting—namely, the ancient stone circles, the Abbeys, and the pre-Reformation Churches—we class together as of an ecclesiastical character.

We come now to those of a civil or lay origin—the ancient Forts and Castles.

In one of our late excursions we visited the site and remains of the *old British Fort, Caerbantorigum*, on the farm of Drummore, near Kirkcudbright. This fort is the most important, for size and strength, of the numerous British strongholds with which this part of Galloway is studded. It is supposed to have formed the last refuge of the *Selgovæ*, and there are not wanting traces that it was subsequently occupied by the Romans, who would appear to have altered the shape of its defences, from the round to the square.

The Rev. Mr Fosbroke, in treating of the forms of Camps, says, "I venture to conclude that camps of three or more *valla*, or of capricious form, and only one or more oblique entrances, are, or originally were, of Celto British construction. If four or two entrances are made straight through the *vallum* either lengthways or across, and opposite to each other, and alterations and attempts have been made to square the outline, such camps may be presumed to have been of subsequent Roman occupation."

The site of the fort of *Caerbantorigum* is in extent about 60 paces E. and W., and 37 N. and S. The fort was sur-

rounded by walls or ramparts of earth and stone, and by a double fosse. The hill on which the fort stood commands an extensive prospect.

The banks of the Dee, which formed the boundary between the two British tribes of the *Selgovæ* and *Novantes*, afford numerous marks of the ancient British Forts.

The *Castles* in the district were numerous, various, and many of them important. But if we except the castle of Dumfries, all of them seem to have been private property, the strongholds of particular families, and not public or national property.

Dumfries itself may not form an exception. But we read that on the memorable day of Comyn's death it was occupied by the Justiciars of Galloway holding their circuit court there. Yet in its origin the castle of Dumfries appears to have been a stronghold of the Lords of Galloway, like the castle of Loch Fergus and the castle of Buitle ; and the site on which the black Douglas erected his castle of Thrieve on the Dee, was another of their strongholds.

The Society had an opportunity of visiting in one of its late excursions, the site of the castle of *Loch Fergus*. There is the Palace and the Stable isle,—both of which were formerly surrounded with water. But the loch is now no longer in existence, and we approach the islands through cultivated fields.

The statutes of Lady Dervorgille for the regulation of Baliol College, are dated from *Botel* or *Buitle*, and are dated the octave of the Assumption, 1282.

An interesting account of the castle of Thrieve is to be found in Nicolson's Galloway, Appendix, Note M, prepared for the work by Mr Train,—who may also have furnished to Sir Walter Scott the *jougs* which hang at Abbotsford, and were formerly at Thrieve. Eight stone balls, 4 of them $3\frac{3}{4}$ lbs. each, found in the castle of Thrieve in the summer of 1843, were in Mr Train's possession ; and a stone ball about 19 inches in diameter found there the previous summer was presented to the Maxwelltown Observatory.

The castle of the Bruce at Lochmaben was the stronghold of the Lords of Annandale ; and, on the borders, Caerlaverock Castle was the stronghold of the Lords Maxwell.

The walls of all these castles were of enormous thickness, and by their natural situation they were defended by rivers, lochs, and morasses, and generally also by artificial trenches and ditches. The state of the district in old times favoured such castellated mansions,—so many mountain rivers, so many lochs, so many bogs and quaggs,—all coinciding with the notions and habits which then prevailed.

Caerlaverock Castle was a type and specimen of the castellated mansion in its form, in its front, in its gateways, in its machicollated towers at the angles, and in its fosses and ditches ; with the Solway on one side, and the swamps of the Lochar on the other.

These great castles which I have named were, no doubt, the great strongholds of the district. But great also, though subordinate, were the Castles of

MORTON,

originally the seat of the great Anglo Norman family De Morville, a name which has been unknown and lost in Scotland for 500 years and more,

LOCHWOOD'S lofty towers,
TORTHORWALD,
SANQUHAR,
DURRISDEER,
DALSWINTON,
TIBBERS.

With the smaller castles of

CLOSEBURN,
AMISFIELD,
COMLONGAN,
And the ORCHARDTON TOWER.

The common feature of them all was the *tower*,—which standing alone, and by itself, was a stronghold.

The tower was sometimes of a round form, sometimes it was square: when on a large scale it was commonly the latter.

The lower apartments were for stores or cattle, or for prisoners or a guard. The family lived in the higher portion of the structure, which was reached by means of a narrow winding interior stair. The rooms were small, and the windows—which were often only for the higher apartments—were narrow apertures in the walls. The whole was surmounted by a flat roof, with battlements and machicollations.

When there were two or more towers they were connected together with curtains or connecting walls, and the whole was surrounded by fosses and ditches or natural defences.

As in the case of the great castellated mansions, so also

The Cranoges,

or lake dwellings, had recourse to the same natural defences of situation.

Cranoges are of great antiquity, and found in almost all parts of Europe. They appear to have been employed for the purposes of retreat and safety, rather than as ordinary abodes.

They are to be found in all the three counties of the Society's district. In one of our summer excursions we visited the cranoge in the Black Loch of Sanquhar, and in the President's Address of 8th December, 1865, we have been favoured with an interesting account of the examination,—as in the same address we have an account of the lochs and cranoges at Colvend. In May, 1867, the Society visited Loch Kindar, "on one of the islands of which stand the remains of one of the few pre-Reformation churches, while the other may have been an ancient lake dwelling."* Two islands

* "Dumfries Courier," 21st May, 1867.

in Carlinwark Loch are described as having been formed by strong piles of wood, driven into the moss or marl, on which were placed large frames of black oak covered with soil.*

And in the Proceedings of the Society of Antiquaries, vol. 6, p. 114, we have a detailed account of the examination of Cranoges in the loch of Dowalton, and also the White Lake of Mertoun in Wigtownshire.

On Dunhill, which is a rising ground towards the S.E. of Dowalton loch, there was a circular Rath, or large circular enclosure, surrounded by a deep ditch. The Rath, in extent, was about 36 yards in diameter. Similar elevations occur on the N. and S.W. sides of the loch, where Raths may have been placed ; but if so they have been effaced by cultivation.

No implement of stone has yet been found here ; but bronze utensils, one like the vessels found in a moss near Friars' Carse in 1790, iron hammers, and a ring of bronze, with other relics.

The next objects of interest in the district are

The Moats, or Mote Hills.

These are mounds of earth, generally, in the main, of a natural formation, and supposed to have been used as courts of justice.

They are of frequent occurrence ; but their history and uses are little known.

The name is understood to be derived from a word signifying a meeting,—and the great Council of England in Saxon times was the *Wittena gemot,* or meeting of Wise Men.

The statutes of King Malcolm 2 commence in this way :

" King Malcolm gave and distributed amongst his men, all his lands of the realm of Scotland, and reserved nathing in property to himself but the royal dignity and the *Mute hill* in the town of Scone."

* See Proceedings of the Society of Antiquaries, vol. 6, p. 126.

The Moat of Urr is reckoned the largest in Scotland.

Our Society had an opportunity of examining two good examples—the Moat of Balmaclellan and the Moat of Dalry.

The Moat of Balmaclellan is 18 feet 4 inches in height, and the circumference at its base measures 2614 feet.

Both it and the Moat of Dalry appear to have been surrounded, at least partially, with a ditch.

At the Moat of Urr and in its neighbourhood have been found at different times, spears, vessels or utensils, and coins.*

The Tumuli and Sepulchral Cists

of early times have proved the great storehouses of ancient relics ; and, like geological strata, supply us with interesting and valuable materials for the history of early and prehistoric times. As it was the practice to bury the dead in costume, their graves furnish us with articles illustrative of the dress and ornaments of the early inhabitants, and even of their weapons and utensils.

The terms *Barrow*, *Tumulus*, and *Cairn* are said to be all of similar import, synonymes of one another and of our word *mound*, all indicating interment, it being customary to pile up over the graves of the dead heaps of stones—the size of the heap indicating the honour or esteem in which the deceased was held.

In one of the Society's excursions Cairnholy was visited, the supposed burial place of the valiant King Galdus,—the first of the Scottish kings, according to Buchanan, who ventured to cope with the Roman power ; and it is also said that the route to and from Whithorn, where the pilgrims rested on their way to the shrine of St. Ninian, was marked by cairns from the Nith, the Doon, and the Irish Sea. But in both these cases the traditionary accounts require to be collected and compared with each other and with the facts and circumstances.

* See Statistical Account of Urr.

Monumental Effigies.

These abound in England, and there they form a rich treasure, illustrative of the history of art and of social life, as well as commemorative of relationship, worth, or station. Here it is otherwise, there being few of any kind, and of an early date perhaps none, that are unmutilated.

How is this?

On the one hand undoubtedly, the necessities of life (as we may call it) have had a large influence; for *houses* have been aided out of the old abbeys, and country *dykes* from cairn heaps. But other causes have also been in operation. The figure of Alan Lord of Galloway at Dundrennan, the great lord whom Buchanan calls *Scotorum longe potentissimus*, is an object. And at Lincluden Abbey one looks with indignation at the rifled and demolished tomb of the Countess of Douglas,

Regis Scotiæ Filia,

so finely represented in Pennant's work. It might also be thought, not unreasonably, that the Abbot Stone and Nun Slab at Dundrennan Abbey were originally *brasses*, but brasses no longer.

Considerations such as these invite enquiry—less to redeem the past than to prevent the recurrence for the future if possible.

Crosses and Obelisks.

These form the last of the *fixed structures* of the district to which we here invite attention.

The Society had an opportunity in one of its excursions of visiting and examining the Ruthwell Cross.

This Cross has been termed by Professor Sir J. Y. Simpson "the finest Teutonic Cross in Scotland."*

* See Proceedings of the Society of Antiquaries, vol. 4, p. 44.

The inscription or sculpturing on this Cross is supposed to be *Runic* or in *Runes*—terms employed to designate alphabetic characters in use in early times by some nations of Northern Europe. The Runes are of three classes—Scandinavian, German, and Anglo Saxon.

The inscription on the Ruthwell Cross was considered Anglo Saxon, and supposed to be part of a poem entitled "Dream of the Holy Rood." But other views were also taken, and Mr Carr, a late investigator, considers the inscription merely illuminated or decorated *Saxon.*

A portion of another Cross was discovered in taking down the walls of the old church of Hoddam. This was presented to the Society of Antiquaries by Mr James Gibson Craig.

And another portion, apparently one of the arms of the same cross, was acquired by that Society.

This Cross has sculptured on it various figures of a Christian character; and a sculptured Stone with an inscription in Runic supposed to be of an age co-eval with the Cross.*

So also in the old church-yard of Dunrod the Society found, in one of its excursions, an ancient Font, and portions of an ancient Stone Cross.

In the Proceedings of the Society of Antiquaries, vol. 4, page 112, there is a paper on the Market Crosses of Scotland.

This excellent paper is interesting to us in so far as it takes notice of Crosses in this district. These are Lochmaben and Thornhill—which are contrasted with one another, —the Cross of Lochmaben having, like many others, been raised on steps, whereas the Cross of Thornhill, like others there mentioned, consisted of a solid basement with the Cross or pillar springing from the centre.

No mention is made of the Market Cross of Dumfries, which is to be regretted. Perhaps some member of this Society will favour us with a paper on the subject, describing the old Cross of the town, with its local and historical associations.

* See Proceedings of the Society of Antiquaries, vol. 1, p. 11.

With the Crosses and Obelisks may be ranked *the simple Monoliths*, or single upright stones occasionally met with.

But where there is no inscription or sculpture on them, as in the case of the great monolith on Dalarran Holm, which the Society had lately, in one of its excursions, an opportunity of inspecting, little remains for its elucidation save its position and situation, and any existing traditions respecting it.

These are the observations I had to make on the *Fixed Structures* of the district.

Portable Articles

are the next in order. These comprise

Articles of Furniture and of Dress.
Domestic Utensils.
Implements of Trade.
Military Weapons and Instruments.

When the tomb of King Robert Bruce was opened at Dunfermline in 1818 and 1819 the body was found lying enclosed in two layers of lead, which had been wrapped round the body in the nature of a sear cloth, with fragments of an embroidered linen cloth in a greatly damaged condition. This cloth had apparently been thrown loosely over the lead, as a shroud. It was of fine linen interwoven with threads of gold.*

A portion, or rather *bit* or *morsel*, of this royal tissue was presented to the Society of Antiquaries by Sir Henry Jardine, then King's Remembrancer.

The preservation or existence of this cloth after so long a period of years was not to be expected, and, generally, in our antiquarian researches we cannot look for articles so perishable, which decay and come to dust.

We must ordinarily content ourselves with finding articles

* See Trans. Soc. Antiq., 4to vol. 2, p. 435.

in bone and flint, in stone, brass and iron, in the precious metals, in minerals, in glass, in the harder and more durable woods, and generally things of a lasting and enduring nature.

When the foundation of the New Church in Dumfries was being formed, a bronze figure of the Saviour was found in the rubbish. It had doubtless been affixed to a crucifix, as appeared from the back, and provision for fastening the feet; and the arms were broken off. A cast was made for this Society. The bronze head of a crosier was found near Hoddam Church, and is now in the Museum of the Society of Antiquaries. The parish of Holywood has an old communion cup, with the date 1619. It is in the possession of the Minister.

In the Museum of the Society of Antiquaries we find the steel matrix of the Common Seal of the Burgh of Dumfries; and there also is the key of the old Parish Church of Lochmaben, taken down in 1818. And the keys of the old Jail of Dumfries, which had come into the possession of the late Mr Wright, were, on his death, given over, through a member of this Society, to the Maxwelltown Observatory.

In 1826 a Bronze Armlet was found in a turbary or peat moss in the parish of Borgue. See proceedings of the Society of Antiquaries, vol. 3, p. 236. And in 1849 three Silver Brooches were found near the old Church of Middlebie—one of them with this inscription—

IHESVS. NASARENVS:
REX. IVDE.

See vol. 1, p. 25. Another Silver Brooch with a like inscription, with fragments of other Silver Brooches, were found in the parish of Canonbie. See vol. 5, p. 216. And one of the members of our Society (Mr Gibson) is in possession of another Silver Brooch with a like inscription, found at Drumcoltran. The inscription on these brooches was a frequent formula on early amulets.

In trenching a moss in the parish of Balmaclellan, a hand

Mirror of bronze was found, the measurement of which, with the handle, was 13 inches. See Proceedings of the Society of Antiquaries, vol. 4, p. 293. A massive Ring of gold, 1¼ inch in diameter, was found when making a furnace pit for heating the Parish Church of Kirkpatrick-Durham. See Proceedings, vol. 5, p. 214. And, along with the brooch above mentioned in Mr Gibson's possession, there was also found a Ring at the same time.

Two Oak Bedposts from Amisfield, and a Carved Oak Door, bearing the date 1600, came into the possession of the Society of Antiquaries. See Proceedings, vol. 4, p. 380. Both these articles are referred to in *Grose's Antiquities;* and in the Society's Report it is added that the ceiling of the King's Room was curiously ornamented in plaster. Our Society had an opportunity of inspecting this room in one of our excursions.

In exploring the cranoge in Dowalton Loch, various articles were found and sent to the Antiquarian Museum in Edinburgh, namely—Bronze Vessels and Implements, Bronze Rings, Iron Axe Heads and Hammer, Beads of glass, paste, and amber. See Proceedings, vol. 6, p. 109.

In an old paper in the Transactions of the Society of Antiquaries, 4to vol. 2, p. 199, by the Rev. John Dow of Methvan, an early attempt was made to distinguish and arrange the brass and stone celts or axe heads, which are from time to time discovered,—a subject which has been largely and tastefully handled in Mr Gibson's paper of 6th January, 1863, "On the antiquities in the stone, bronze, and iron periods of Dumfriesshire and Galloway." This paper on this class of articles in the district is of great interest.

Under the head we are now considering, we may here refer to three

Flags

of an interesting character.

One of these was the ensign of K. David I. at the battle

of the Standard, 1138, which was presented to the Society of Antiquaries by Mr George Chalmers. See Transactions of the Society of Antiquaries, 4to vol. 2, p. appendix p. 2.

The other flags are Covenanting Flags. One of these was exhibited to our Society in one of the ordinary meetings. It is a Covenanter's Flag from the parish of Irongray, and was purchased by the Society of Antiquaries. And in the *Dumfries Standard* of 6th Nov., 1867, reference is made to another Covenanters' Flag in the possession of Mr James Smith, parish of Shawhead, Irongray.

With respect to the National Standard of Scotland, there is reason to think that it is of Galloway original, and that it was assumed by the King of Scots, from the armorial bearings of Fergus, lord of Galloway.

At the battle of the Standard the *vexillum regale* had a *dragon* pourtrayed on it, but in the time of William the Lyon, after the defeat of Fergus, lord of Galloway, the *lion rampant* was displayed.

Common Seals.

The Abbeys and Monasteries had usually, like the Towns and Burghs, a *sigillum* or common seal for the corporate body.

It would be well if members would bear this in mind, and furnish the Society with *impressions* of such seals as come into their hands.

Coins and Medals

form another of the class of objects we are now upon, and of these also Mr Gibson has a large collection. He might be induced to give to the Society a paper on the *Numismatic History* of the district, with illustrations.

Such a paper is much wanted, and would be both interesting and instructive.

Boats and Canoes

form the last of the branch of articles we are now upon. They are found in different places, but commonly in connection with the cranoges or lake dwellings.

The Society had an opportunity of seeing at Sanquhar the Canoe found at the Black Loch. It is cut out of a single tree of oak, and measures 15 feet in length and 3 in width. Canoes have also been found in the Lochar Moss, in Carlinwark Loch, and other places. The Canoe found in connection with the cranoge in the lake of Dowalton, in Wigtownshire, measured 21 feet in length, and was cut out of a single tree of oak.

In 1859 a Canoe of oak was found in the Castle Loch of Closeburn, measuring 12 feet in length and 2 feet broad. It was presented to the Society of Antiquaries by Mrs Baird of Closeburn, 11th June, 1866.

We have now reached the third and last branch of our subject, namely—

Philological and Psychical Matters.

Under this head would be included—

The vernacular language and dialects of the district ;
Names of places ;
Local customs ;
Legendary tales ;
Letters, books, and manuscripts.

This is a large field and promises to be interesting. But as yet we have had few papers on the subject.

Mr Shaw has given to the Society a list of some words supposed to be peculiar to the district. This is an acceptable instalment on the vernacular language of the district ; and it would be interesting and valuable to proceed, with a view to ascertain the reason and source of the difference, and connect these with the early inhabitants.

A very interesting question has arisen as to the first inhabitants. They have been reckoned Celts, but an examination of the names of hills and rivers and other permanent objects of nature may afford good means for determining who the first inhabitants were, and, from their language, the nation to which they belonged.

The examination of such names is therefore of great interest and importance, and a prosecution of Mr Shaw's pursuits may lead to valuable results.

With regard to the language of Scotland, it is an interesting question, and one which we very much wish to see investigated, namely—*how*, or *at what time*, its present form and character were determined.

When we peruse Chaucer and other early writers of both countries, we see plainly a language common to both.

But immediately we perceive also that the English has started off in a career of improvement in which the Scotch does not participate, but, on the contrary, that the Scotch remains stationary, in so much that it is composed in great part of the old English.

The question therefore is—What made the difference? And it would, accordingly, be interesting to hear a paper on the subject from some member of our Society.

The subject is especially interesting, because it would seem to have been at this time also the Scotch *proverbs* and the Scottish *music* had their origin.

The Rev. Mr Hogg has given a paper on clerical customs in the olden times.

This is very amusing and interesting; and were the paper limited to the Society's district, it would be highly characteristic.

We have also been favoured with extracts from the records of the Town Council on matters of interest and importance.

This is a valuable source of supply. And perhaps, also, the Trades' Records might be examined with advantage. The Kirk Session and Presbytery Records would also afford information of great interest, as well as extracts from legal

documents and the Protocol Books. In short, public and authentic records of all kinds should be searched by those who have access to any such.

The journals and day books of medical men have also afforded valuable information—showing the course of practice in old times as respects medical fees and charges, and also the *practice* of the profession.

In the statistical account of the parish of Crossmichael there is a statement by Mr Train to the effect that, even in the memory of persons yet alive, perforated stones were used in Galloway to avert the effects of witchcraft, particularly in horses and black cattle. These stones were, he says, round flat stones, of about 5 or 6 inches in diameter ; and he adds that he had one in his own possession as black and glossy as polished ebony. It was found in the ruins of an old byre, where it had evidently been placed for the protection of the cattle.

There is one subject on which it is desirable to have some information, and that is the *Market Towns* connected with Dumfries, as the principal market town of its district.

It would appear that in early times the market days of a district were adjusted with reference not only to each other, but also to the market day assigned to the principal market town of the district. And certainly something of that kind may be traced.

For as *Wednesday* was the market day of Dumfries, as of Edinburgh, Glasgow, and other principal towns, so *Monday* was the market day of Castle-Douglas, *Tuesday* that of Peebles, *Thursday* the market day of Lockerbie, *Friday* that of Kirkcudbright, and *Saturday* the market day of Gatehouse and Wigton.

But a minute examination of the subject, in a paper devoted to the purpose, would be desirable.

There is a peculiarity in the form and pronunciation of our common names to which I wish here also to advert, in the hope that some member of our Society will be induced to prosecute the enquiry.

The peculiarity to which I advert is what may be called the *Trochaic* characters of our common names. They are commonly of two syllables, with the accent on the first.

Bobby,
Davy,
Jockey,
Jamie,
Tammy,
Watty,
Willy,

with

Babby,
Chirsty,
Jeany,
Nanny.

The corruptions take the same form.

Neddy,
Paddy,
Sandy,

with

Betty,
Maggy,
Peggy.

But where the name is already of this form, it remains without alteration.

Helen,
Mary,
Susan.

The English, on the other hand, seem rather to prefer single syllables.

Queen Bess,
Bluff King Hal,
Peg Nicolson,
Nell Gwynne,
Nan Rawlins of Hogarth.

The only remaining topic on this, the last branch of our subject, is the matter of song.

For the heart to break forth into song, says Chambers (in his introductory sketch to the "Songs before Burns"), whether to express love, merriment, or national and political sentiment, is so natural that we may safely contemplate song as one of the earliest forms of literary composition in all countries. As far as Scotland is concerned, he says, we find that the death of Alexander 3 (1286, A.D.) was bewailed in a popular song; that the Scots had satirical songs on Edward I. and admiring ditties regarding Sir William Wallace, and that the triumph over the English at Bannockburn was hailed in an outburst of rude, but joyful verse. We find, he adds, various allusions to popular songs in the histories of the 14th and 15th centuries, and in such poems of those ages as have survived,—a whole catalogue of such ditties being given in the comic piece called *Cockelby's Sow*, which appears to have been composed in the middle of the 15th century.

The vernacular literature of Scotland in early times was comprised in the poems of Sir David Lindsay, the histories of Sir William Wallace and the Bruce, and the ballad of Graysteel. These at least formed a prominent part of the old vanacular literature of the Scottish people. The *tune* of Graysteel, says Mr Chambers (in his Book of Days, vol. 1, p. 533), is for certain as old as 1627, and presumed to be traditional from at least 1497, which was in the reign of K. James 4.

In regard to Scottish Song, several of our songs are connected with the district, by their having their *author* or their *subject* belonging to the district. In at least two of our admired songs the *heroines* are from Dumfries. There is Fair Helen of Kirkconnel. She is the *heroine* of a song at once tender, pathetic, and beautiful. And the daughter of a minister of Lochmaben is celebrated in the fine song, "*I gaed a waefu' gate yestreen.*" See Stenhouse's Illustrations of Scottish Poetry and Music, p. 142, and p. 323.

Besides the immortal Burns, the district has had various

song writers of repute. Mayne, the author of the "Siller Gun," was the writer of Logan Water :

"By Logan's streams that rin sae deep."

See Stenhouse, p. 42. And

"Jenny's heart was frank and free."

Miss Jeany Graham, daughter of William Graham of Shaw, in the parish of Corrie, was the author of the Wayward Wife :

"Alas! my son ye little know,
The sorrows that from wedlock flow."

See Stenhouse, p. 101 and 141.

"There's nae luck about the house,"

is ascribed to Willm. John Meikle, translator of the Lusiad, a native of Langholm. See Stenhouse, p. 45 and 117.

Then, as respects Galloway, we have the unfortunate John Lowe, son of a gardener to the Gordons of Kenmure. He is the author of *Mary's Dream :*

"The lovely moon had climbed the hill."

See Stenhouse, p. 37.

Bess the Gawkie

was the production of the Rev. Dr Muirhead of Logan, Minister of Urr in Galloway. Burns describes this song as beautiful, *and in the genuine Scots taste.* See Stenhouse, p. 3 and p. 116. And a recent No. of Fraser's Magazine says, *it is true to life as one of Tenier's paintings.*

The words of the song

" O whistle and I'll come to ye my lad,"

are by Burns, but the *tune* was by John Bruce, a fiddle player of Dumfries. See Stenhouse, p. 109.

From this survey of the district, rapid and general as it is, it will be manifest that the area of the Society's operations is rich in objects and associations of antiquarian interest. And having regard to the large number forming the Society, and at the same time the few comparatively who put their shoulders to the wheel, what we desire is not to weary you with details on the different objects of interest, but rather, in a few remarks, to light up the feelings of members and stimulate them to improve the condition of the Society and further its objects.

It is true that in many cases, as for instance, at the Abbey of Holywood, we may, as it were, see a sepulchral tablet. Here lies an extinct fabric ! And there is too frequent reason to deplore the condition of our ancient structures. But yet we have also tangible remains—and ruins which are sometimes magnificent, sometimes picturesque—and these have to the antiquary their responsive echoes. With them the antiquary may hold communion with the past.

And our whole subject is calculated to occupy leisure time usefully and agreeably,—to gratify an ardent and reasonable curiosity respecting the past—to supply trustworthy aids to history, and generally to advance our knowledge, to improve our taste, and to further the progress of civilization.

I have now only to add a word on the means at the disposal of the Society, to carry out its purposes—particularly its Library and Museum. And I do this on the present occasion the more readily, as I was instrumental in organizing the Ceylon Branch of the Royal Asiatic Society, and was elected its first President.

In the *Ayr Advertiser* of 15th December, 1864, some observations were made which are still of use :—There is a desideratum in this Society, and that is a scientific Library. A library has been begun, but as yet it is little advanced, and no one could do better with any spare volumes they may possess, than make a donation of them to the Society. This is urged, because it is only by donations the Library is to be formed. Let Scientific works, works on Natural History, rare Historical works, and works on Antiquities, be addressed, &c., &c.

Greater diversity has unfortunately prevailed as to a *Museum*, and this diversity of opinion has operated most injuriously. It has retarded the collection,—and in this, and other such cases, delay is damage. For by delay articles which would have found their proper place with us, have passed away irrecoverably into other collections,—sometimes into collections which have no ground of preference to our own.

In the course of this address I have had occasion to notice instances of this with regret,—and in the case of members of our Society with more than regret. For *where*, it may be asked, would a person look but to this Society for information respecting the district, and for specimens illustrative of its natural history and antiquities. And, indeed, a collection of such specimens would be of use to the members themselves, by enabling them to distinguish the characteristic peculiarities of the district, and assisting them in forming collections of their own, and promoting the objects of the Society.

It has been deemed a good reason against a local Museum, that local Societies die, are broken up, and their collections are dispersed.

Alas ! the same thing may be said of ourselves. Death and dissolution are the common lot of sublunary things,—and in the outset of this address I have referred to some who have already paid the debt of nature. Yet each in his day may be of use in helping forward the cause of progress and

improvement. And when at length the day of dissolution comes, and a Museum is dispersed, the scattered articles may become the elements of new collections—the seeds of new organizations,

> "And bodies that corrupted fell,
> Shall incorrupted rise;
> And mortal forms shall spring to life
> Immortal in the skies."

TRANSACTIONS.

Notice of the Discovery of an Ancient Grave, &c., on the Farm of Broomhill, Lochmaben. By Mr Corrie, P.-F.

In laying before the Society a short account of this grave, with its contents, so far as I was able to recover them, I regret to have to state that in this, as in almost every similar case, the discovery was made by men who had no knowledge of its antiquarian interest, or of the necessity of great care in examining and removing the contents of the Grave. The consequence was that an urn which it contained was broken in pieces; but these pieces, with the bones found at same time, I recovered through the assistance of the Chief Constable of the County, and they are now before the meeting for inspection, and are at the service of the Society if thought fit for a place in their Museum.

As graves, such as that now under notice, are very common, and have been often described, I shall confine myself to a plain statement of the discovery, of the locality where found, and of the appearance and dimensions of the grave itself.

The Grave was found on 26th August, 1867, in a field on the farm of Broomhill, in the parish of Lochmaben, in this county, lying to the south-east of the farm steading, and between it and the river Annan, which runs southwards at a short distance to the eastward. The farm steading itself stands about a quarter of a mile north of the Broomhill or Halleaths Loch. Mr Robert Graham, tenant of the farm, had set his servants to dig sand in the field, and in proceed-

ing with their work, their tools, at a depth of 19 inches from the surface, struck upon the cover of the grave in the shape of flags or flat stones. On removing these the grave was laid open, and was found to be 3 ft. 6 in. long, by 1 ft. 10 in. wide, and about 18 in. deep ; and was enclosed on the sides and ends, and bottomed, as it had been covered, with a kind of gray coloured slaty stone. It contained what has evidently been one of the ancient hand-made Cinerary urns, and a quantity of human bones and six teeth. The urn, as I have already said, was broken by the workmen, and part of the bones crumbled into dust when touched. The teeth, it will be seen, are in wonderful preservation.

On learning of the finding of the grave, I caused immediate inquiry to be made, and myself saw Mr Graham as to whether or not any celt or other instrument had been found, but none such had been noticed.

Notice of St. Querdon's Well. By Jas. Starke, F.S.A. Scot.

This Well is on the farm of Barbush of Cargen, near to the footpath which leads through the fields from Cargen Bridge at Islesteps, and about half a mile from the Islesteps bridge. It was a saint's well, one of the holy wells of old times, and was of great repute for the cure of disease, particularly the diseases of children ; and some years ago, when the well was dredged by the tenant of the farm, coins were found in it, which were no doubt the offerings of invalids.

At present the Well is an open spring or fount of clear water, and is thus greatly exposed. But it is said to have been at one time enclosed within a bower, which had the convenience of a seat in it, for invalids and visitors.

The Well is known by various names.

In a poem on the Well by Mr White, late teacher of

mathematics in the Academy of Dumfries, it is called St. Guerdun's Well, and the saint is a female, the daughter of Barold. But the author of the poem professes no antiquarian knowledge on the subject, and the poem gives us no legendary or traditional information respecting the Well. The poem was written in the year 1789, and was printed anonymously by Mr Robert Jackson of Dumfries in 1795.

In the Statistical Account of the parish of Troqueer, in which parish the Well is situated, reference is made to Mr White's poem ; yet here the Well is called not St. *Guerdun's*, but St. *Querdon's* Well. And in the Ordnance Map the name given is St. *Jardan's* Well. The Well is further known by the name of St. *Jergon's* Well.

These various names are probably versions or corruptions of the true name, and none of them occur in any of the Lists of Saints that I have seen. But in Keith's Calendar of Scottish Saints there is the name of St. *Queran*, and he may be the true saint—the names of Querdon, Guerdun, Jardan, and others being corruptions.

The first St. *Queran* is an Irish saint, St. *Kieran* or *Queran*, whom the Irish style the first born of their saints. He was somewhat older than St. Patrick, but is thought to be one of the twelve whom St. Patrick consecrated Bishops in Ireland to assist him in his labours. In his old age he passed over to Cornwall, where he ended his days in preparation for eternity, and the spot on which he died is called from him *St. Peran in the Sands.*

The next saint of the name is St. *Kieran* or St. *Queran* the younger. He also was of the island of Saints, and was an abbot in Ireland. He founded numerous monasteries, and his monastic rule, or *the Law of Kieran*, was very austere. This saint died in the year 549.

Butler adds a note to his account of this saint, in which he says :—" The Scots honor on this day (9th Sept.) another St. Kieran or St. Queran, Abbot of the Monastery of Feale, in the county of Ayr, in which province stood the celebrated Abbey of Paisley." Butler continues thus :—" Some Scotch

writers place this St. Queran in the 9th age, but it is probable that they have confounded him with our Irish Saint, who was in that age honoured at Paisley with particular devotion. The festival of the Scotch St. Queran is 9th September, and the date assigned to him is A.D. 876. This date carries us back three centuries anterior to the founding of Dundrennan Abbey, which is considered one of the earliest of the Romish monasteries in this quarter. But at that time the Abbey of Holywood, in some of its earlier forms, would be in existence. The early ecclesiastical history of this district is, however, little known.

I here submit to the Society a phial of the water taken from St. Querdon or St. Queran's Well.

Feasting at Funerals. By Mr M'Diarmid.

Among some papers which recently came into my hands was an account, dated 1733-4, for some expenses incurred at the funeral of Sir Robert Grierson of Lag, Baronet. My impression was that this referred to the funeral of the celebrated or notorious Sir Robert Grierson, the persecutor of the Covenanters, regarding which there is a mass of local tradition. It is said that the horses yoked to the hearse in which the remains of the deceased were placed refused for long to draw, that at last they started off at the gallop which was unchecked until the Church-yard of Dalgarnock was reached, whereupon the animals fell down dead. On referring to Mr J. C. Gracie, our local genealogist, I have been assured that *the* Sir Robert died in his town house at Dumfries, a house next and north of the present Commercial Hotel, on the 20th of April, 1723. Mr Gracie says he has this from the family records, but that he has seen many dates given as the demise of Sir Robert, all widely wrong.

It is true that Sir Robert left four sons, one of whom bore his Christian name, but it is rather remarkable that a Sir Robert Grierson of Lag should have died in 1723 and a second in 1733.

The account referred to amounts to £23, 4s. 5d., of which £14, 5s. 5d. was for wine, £6, 10s. for an entertainment, 6s. 6d. for bread, 5s. 6d. for iron work on the hearse, indicating that it had been damaged, and the balance for feeding horses, among which are mentioned those of Lord Stormond and Sir Thomas Kirkpatrick.

The items of the entertainment are given in a separate memorandum, and they show a wonderful resemblance betwixt the entertainments of the present day and those given 135 years ago. They consist of a bacon ham, a piece of roast beef, a roast pig, goose, turkey, a calf's head stewed in wine and oysters, neats' tongues, capons and fowls, a pasty, 2 dozen of tarts, 2 dozen of mince pies, roast mutton, roast veal, a barrel of oysters, oil, pepper and mustard, and vinegar. The account seems to be in English money. The pig cost 2s. 6d.; the goose, 3s.; the turkey, 4s.; the quarter of mutton, 3s. 6d.; the barrel of oysters, with 6 lemons and other pickles, 4s. The conjunction of lemons with oysters is notable; here now-a-days when oysters are served, which is rare owing to their scarcity and high price, it is with vinegar; in the south of Italy, as in Nithsdale in 1733, lemon or citron takes the place of vinegar with oysters and indeed all other fish.

The wines supplied consist chiefly of claret, small and strong: the small is charged 1s. 6d. per bottle, the strong 2s., and the consumption of the latter was much the greater of the two; sherry also figures in the list, costing rather less than 2s. per bottle, and a wine or liquor called grantmak at that figure. The price of brandy was 1s. 6d. per bottle. The supply of wines began on the 29th of Dec., and was continued for upwards of a fortnight, ending on the 14th January. The 8th of January seems to have been the funeral day; four dozen of strong claret were sent to the lodg-

ing in the morning of that day, half a dozen of grantmak, and half a dozen of sherry; then a dozen of strong claret was sent out to the burying-place; and the last item for the day is 12 bottles more strong claret at night to the lodging. The entries on the 9th are suggestive, viz., 4 dozen empty bottles returned and 26 wine glasses; on the 11th consumption was renewed, and we have 8 bottles of claret, strong, 16s.

A similar account for the funeral of Mr John Grierson, of date 1730, throws some light upon the preceding one and the customs of the time. It extends from the 23d of February to the 3d of March. The first item is two bottles of claret and a bottle of brandy to those as sat up all night with the corpse. On the 24th February there is a bottle of claret when the soar cloth was put on and another when the grave cloaths was put on. On the same day at the incoffining where the ladies was 1 bottle claret, 2 bottles white wine, and 1 bottle canary; to the room where the gentlemen were before the corps was transported, 2 bottles white wine, 1 bottle canary at 1s. 8d., and 6 bottles of claret at 1s. 6d. each. On the same day when the company returned 10 bottles of claret, 1 of white wine, and 2 bottles of brandy for the gentlemen's servants. On the 5th of March there were 22 bottles of claret supplied to the two rooms when at meat, and 4 bottles of brandy for the tenants' and gentlemen's servants; and at night when the gentlemen returned 25 bottles claret, while 2 bottles of brandy went to Rockhall. During all the time, besides wine and brandy, there was a steady consumption of ale going on, which is slumped at the last date, March 6th, ale, from the 23d of February till this day, £1, 19s. 6d. The funeral feast for Mr John was not so extensive as that prepared for Sir Robert's obsequies, and it only cost £1, 10s. 3d. The first item in the account for what was laid out for meat at the funeral was 2s. for a salmond weighing 8 lbs., and thus costing 3d. per lb., and killed in what would now be close time; 3 perch follow at 1s. 11d.; then veal and beef; three partridges at 4d. each; and 3s. for butter, for sauce and rosting.

Along with these accounts there is a note or order which shews the manner in which they were incurred. The order is addressed for Bryce Blair and signed Ka. Douglas.

"We like your wine so well that the Laird has ordered me to desire you to send with the bearer half a dozen bottles. Dispatch our man quickly. Being in haste, I am your very real friend."

Notes on the Scottish Language. By Jas. Starke, F.S.A. Scot.

An enquiry into the formation or development of the Scottish language is beset with difficulties; and any attempt at its elucidation may be acceptable.

In this view I have been induced to throw together some notes on the subject; and, assuming that the Scottish language is affiliated with the English, my object in the present paper will be, in the first place, to point out some tendencies of pronunciation in the one which appear to be largely developed in the other.

What I more particularly refer to is the suppression of some letters in utterance or pronunciation. And the first to be here noticed is the suppression of the letter *l*.

Mr Walker, the lexicographer and orthoepist, in his remarks on the different letters of the Alphabet, gives, under the letter *l*, a short list of the words in which that letter is mute, and then says the same letter is mute also between *a* and *k* in the same syllable, and between *a* and *m* in the same syllable; but in this latter case he has qualifications and directions. He then goes on to say that the letter *l* is always suppressed in the auxiliary verbs *could*, *would*, and *should*. But that to suppress it in the word *fault* is, he says, vulgar; and to call a *soldier* a *soger*, is far from being the most correct pronunciation.

Thus far Walker. But the Scotch, in their pronunciation, not only adopt these elisions without hesitation, but many more. For besides saying *faut* for *fault*, the Scots say *maut* for *malt* and *saut* for *salt*.

We may also recognise in the Scottish *aumry* the word *almirah*, meaning a press, cupboard, or wardrobe ; and for a a mask or vizard the Scotch use the phrase *a false face*, or, as they pronounce it, *a fause face*.

The *halse*, meaning the neck, is *the hause*.

> "For ruddy ruddy grew her *hause*,
> As she supped the bluid red wine."

And the *hauses* or holes through which a ship's cable passes bears indications of the same old manner of pronouncing the word.

To *hold* or *hald* is with the Scotch to *haud*.

> "Haud awa, bide awa,
> Haud awa frae me, Donald."

When *l* suppressed comes after the vowel *o*, the vowel acquires a diphthongal sound—*ow*.

Thus—*gold* is *gowd; golden* is *gowden;* the game of *golf* is *gowf*, and the players are *gowfers*.

The participle of the verb to steal, which is *stolen*, is *stown*, as when the Scots speak of "steekin the door when the steed's *stown*."

In the Pillow Dance, the pillow or bolster used is a *bowster*, and the dance goes by the name of "Babbety Bowster."

The *poll*, or head, is the *pow*.

> "There's little wit in the *pow*
> That hauds the candle to the lowe."

To *roll* is to *row ;* and a *knoll*, or hillock, is a *know*.

This may explain the *golden knolls*, that is to say *broom hills*, or *gowden knowes*, of the song "The Cowden Knowes."

The verb *to pluck* is *to pouk;* and *a plucked goose and hen* would be *poukit birds.*

When *l* is the final letter of a word, it is commonly suppressed by the Scotch.

The English suppress it in their phrases *sha'nt* and *won't,* for *shall not* and *will* or *wol not.*

But in the Scotch the suppression of the letter is so general as to form a very marked peculiarity in the language.

The Aberdeen story of the "A ae woo" will occur to every one.

In this connection I may notice the Scottish phrase *to spae fortunes,* the operating female being *a spae wife.*

I will not be positive, but I conjecture that the word is *to spell,* the final letters being suppressed. The phrase is sometimes varied by the phrase to *rad fortunes.* But whether the term *to spell* or *spae* is to be taken in its literal sense of *reading* a fortune, or in the more recondite and technical sense of a *spell,* charm, or incantation, may be left an open question.

The next letter to be noticed here is the letter *v,* which is suppressed by the English sometimes and by the Scotch often.

The English suppress it in their phrase *ha'nt* for *have not;* and the Scotch in their phrase *hae ye no,* for *have you not.*

> "I *hae* been east, I *hae* been west,
> I *hae* been far ayont the sun."

The English also suppress the *v* in *o'er* for *over* and *e'en* for *even* or *evening;* and the Scots suppress it in *brave* and *bravely,* which they pronounce *braw* and *brawly.*

Dean Trench, in commenting on these words, says—"I do not very clearly trace by what steps it obtained the meaning of *showy, gaudy, rich,* which once it so frequently had, in addition to that meaning which it still retains."

But if we may judge from the Scotch use of the words, *rich, showy, gaudy* were the original meaning: it is the exclusive meaning with us.

In like manner a person who is *well* or *ill favoured*, as the English express it, in the sense of *favour* or *countenance*, the Scotch call *weil* or *ill faured*, suppressing the *v*.

> "But kenn'd my minny I were wi' you,
> *Ill fauredly* wad she crook her mou,
> Nor see a puir man wad she, I trow,
> After the gaberlunzie man."

The word *severe* becomes, by the suppression of the *v*, the Scottish *sair*—

> "And Russel *sair* misca'd her."

This is the word *severe*, though not grammatically correct.

Then we have the word *sair* as a synonyme of *sore*—in a physical sense.

And to these we add the verb *to serve*, which is commonly written *sair*, but erroneously, as here it is only the suppression of v.

> "Gie me a spark of Nature's fire,
> That's the learning I desire,
> What *sers* their grammar?"

The Scotch also say *shool* for *shovel;* and the name of the evil spirit follows a similar analogy *(deil)*—suppressing the *v* in both cases.

So also for the verb *to give*, the Scots say *to gie;* and for *livelong* they say *lee lang*.

> "The *lee lang* night, wi' crabbit leuks,
> They'll deal the devil's picture beuks."

In the Scotch word *aboen* we may also recognise the *above* of the English, as it appears in Chaucer's time *aboven*. The English dropt the final *n*, and the Scotch, following a prevailing tendency, dropt the *v*. The one made the word above, and the other *aboen*.

The suppression of *v* in the words *dove* and *love*, especially when combined with the power of forming *diminutives* so peculiar to Scotland, has given to the sentimental language of the Scotch much of its well known character for pathos and tenderness.

Hence, also, for a *dove cot* they say a *doocot.*

Passing on now to the suppression of *v* after a consonant, *silver* is *siller*, and we have "the siller gun" of Dumfries.

And *harvest* is *hairst.*

After the fatal field of Flodden

> "In *hairst* at the shearin'
> Nae younkers are jeering,
> The bandsters are lyart, wrinkled, and grey."

This form of the word *harvest* or *hairst* may perhaps furnish an explanation of a family name respected in the community, for it may be that a son of the house came into the family at *harvest* in the evening; and his descendants may have adopted the name as their designation—*harvest evens* or *hairst eens*—HAIRSTENS.

In a limited number of words both *l* and *v* are suppressed.

Walker says that in the word *twelvemonth* the English sometimes suppress the *v*, and say a *twel month.* But in this word the Scots suppress both *l* and *v*, and say a *towmond.*

> "Surrounded wi' bent and wi' heather,
> Where muircocks and plovers were rife,
> For many a lang *towmond* thegither
> There lived an auld man and his wife."

And for the word *overly* they say *orry, o'er'y*, or *orra.*

So much, then, for the suppression of the single letters *l* and *v*, and the suppression of them both in the same word.

Let us now proceed to notice some combinations of letters which are suppressed by the Scotch.

Th is suppressed. This is the case with *mouth*, which is the *moo; quoth* is *quo*, as *quo he, quo she; froth* is *fro;* and *broth* is *broe*, only the Scots have the *broe* of *broth. Un-*

couth is *unco,* and the preposition *with* is *wi'.* The imprecatory phrase *faith not* is *faint*—as *faint a bit!* and the verb *to smother* is *to smoor.*

Faint—

> "His locket lettered braw brass collar
> Showed him the gentleman and scholar;
> But though he was o' high degree
> The *feint* a pride, nae pride had he."
>
> —*Burns's Twa Dogs.*

On the other hand the Scotch retain the guttural *gh.* They do this,

1. When the English suppress it as in *high* for *high,* and the verbs *brought, sought, thought;* so also *daughter.*

2. When it is softened by the English; as in *cough, laugh, rough.* And

3. When the English make the sound hard, or change it into *k,* as *hough* for *hock.*

It would thus appear that in the Scotch the *gh* retains at all times its guttural sound.

Ch also, which is softened by the English, is retained hard by the Scotch with great uniformity. As for *chaff* they say *cauf; chalk, cauk; chest, kist; churn, kirn; breeches* are *breeks;* and the *such* and *such like* of the English are with the Scotch *sik* and *sik like.* The *stitch* is a *steek,* as, "A *steek* in time saves nine." To *stretch* is to *streek.* To *thatch* is to *theik.* And as for the *ditch* it might be thought that the *ditcher* and the *dyker* had different occupations. But the old proverb,

> "February fills the *dyke,*
> Be it black or be it white;"

And the old song,

> "My father's a *delver* o' *dykes,*"

would teach us otherwise. By the same analogy, *itchy* is *iky,* or, as the Scots pronounce it, *yeŭky.* The *kirk* has become a *church.* The *carl* has become a *churl;* but the English

have no carline or female carl. *Breeches* are *breeks*, and to *screech* is to *screek*, except apparently in the phrase "*the screegh o' day*," where most anomalously the *ch* takes a guttural sound.

The phrase "*the screegh o' day*" seems to be peculiar to the Scotch; yet its meaning must be familiar to all who have been in the country at the break of day, at which time the woods resound with the vociferous melody of the feathered tribes.

So much, then, for the combined letters *th*, *gh*, and *ch*.

But undoubtedly what gives to the Scottish language a very marked peculiarity is the large amount of words in which the Scots retain their old Saxon form. *Ane* for *one*, *ance* for *once*, *bane* for *bone*, *hame* for *home*, *lang* for *long*, *auld* for *old*, *cauld* for *cold*.

Many such words occur in Chaucer and other early writers, who retain them in the old form. But this is now obsolete in England, though still retained in Scotland.

To this class of words may be added words which retain in the Scotch what may be called their old English meaning, now obsolete in England.

Body is still used here in the sense of a *person*:

"Gin *a body* meet *a body*."

Brave and *bravely*, or in the Scotch form *braw* and *brawly*, we have already referred to as retaining their old meaning of *rich*, *showy*, *gaudy*.

Chest or *kist* is still in use for *a coffin*, and the meeting for placing the dead body is still to be heard as "*the kisting*." Dean Trench shows us that this was its old meaning in England; and it is not obsolete with us.

Child, if our Scottish word *chield* is the same, is still retained in Scotland in the sense of *a young man* in general.

Gate is still used in its old sense of a *road*, *street*, or *way*. And it may be recognised in some of the old names of streets in London. The main street of most of our towns was the

High Gate, now *High Street,* and what is now *English Street* in Dumfries was formerly *Lochmaben Gate ;* as the way to the "auld kirk" of St. Michael's was and still is the *Kirk Gate.*

Burns, in one of his many tender pieces, used the term *gate* in its old sense :—

> "I gaed a waefu *gate* yestreen,
> A *gate* I fear I'll dearly rue,
> I gat my dead frae twa sweet een,
> Twa lovely een o' bonny blue."

Where there was a line of houses without any formed street, it was a *row* or *raw.* Such a line opposite the Friars' Vennel was the *Mid Raw,* and what is now *Loreburn Street* was the *East Barns Raw.*

To *grudge* is used in its old sense of *murmuring* or *repining :—*

> "Our bonny bairnie's there, Jean,
> She was baith guid and fair, Jean,
> And we *grudged* her right sair
> To the land o' the leal."

Silly is constantly used in the old sense of *weak* in mind or body, and thence, by extension, *simple, foolishly doating foolish.*

> "The pawky auld carle came o'er the lea,
> Wi' mony gude days and eens to me ;
> And saying gudewife, for your courtesy
> Will ye lodge a *silly* puir man."

Wife is used in the sense of *woman* in general. Thus an *Herb woman* or dealer in herbs and vegetables is, with the Scotch, *a Green wife ;* and a fortune teller is *a Spae wife.*

Chaucers' *Wife of Bath* may perhaps be taken as an example of the English use of the word in its old sense. The last term we shall notice is *Womb,* or in its Saxon and Scotch form *Wambe.* This term was formerly used not in

its present restricted sense, but in a general sense as the Scotch now use their term.

Dean Trench quotes a passage from Wycliff's Bible, in illustration :—"And he covetede to fill his *wombe* of the coddis that the hoges eaten, and no man gaf him." And Chaucer in his Parson's Tale, quoting the portion of Scripture in reference to gluttons, says—"Their *wombe* is their God." It is in this general sense, which was the old English meaning, the term continues, in the Scotch form, to be used in Scotland.

To those words which have meanings which are now obsolete in England, we may here subjoin words which are there themselves obsolete, but are nevertheless still common in Scotch. For convenience, we distribute them into two classes—namely, 1, such words as may still be traced and recognised in England, and 2, such as are now wholly obsolete and out of use there, but still retained in Scotch.

To the *first* class belong such words as to *fare*, meaning to go, to pass, to journey—which we still recognise in boat and cab *fares*, or passage money.

In the poem of *Peebles to the Play* we read "There *fure* a man to the holt." *Fure* is the past tense of the verb *to fare*, and the line is equivalent to saying—There went a man to the holt or wood.

The *Gab* is the mouth, and thence by extension to talk, which we recognise in *gabble*, to talk idly.

The *Lug* is the ear, which we recognise in the phrase *to lug one along*, meaning to haul or pull along as by the ears.

To *reck* is still part of the language in the word *reckless*, meaning inconsiderate, careless, regardless.

We have the past tense of the verb in the old ballad of Sir Tryamore :

> "There was many a seemly man,
> Mo than I tell you can,
> And of them all he na *raght*."

And in Burns's language—

> " And may ye better *reck* the rede
> Than ever did th' adviser."

To *kep*, meaning to catch, to intercept, in which latter word *intercept* we may still recognise the verb.

The word occurs in Chaucer :

> " These sely clerkes rennen up and down,
> With *kepe*, *kepe* ; stand, stand,
> Ga whistle them, and I shall *kepe* them here."
> —*The Reves Tale*, *p.* 122.

The Scotch word *wauf* or *waff* appears to be the English *waif* or stray.

To the *second* class belong such words as—

To *ettle*, meaning to aim at, to purpose. To *host*, to cough. To *skael*, to disperse, to scatter. To *steek*, to close, to shut up. To *skelp*, to give one a stroke. To *speir*, to ask after, to enquire for.

Such words as these are wholly obsolete in England, and out of use in English, and they seem to carry us back to a remote and early period in the history of the language.

The only topic which remains to be noticed here is the conjugation of verbs. Generally speaking the Scotch preserve the verbs regular. They also preserve the present tense of the verb *to clead*, whereas the English have adopted the verb *to clothe*. *Clothe, clad, clad.* And in the past tense of the verb *to go* the English have incorporated what appears the verb *to wend, go, went, gone*, whereas the Scotch say *gae, gaed, gane.*

Clead—

> " O wou ! quo he, were ye as black
> As ere the crown o' my daddy's hat,
> 'Tis I wad lift thee on my back,
> And awa with thee I wad gang.
> " And oh ! quo she, were I as white,
> As ere the snaw upon the dyke,
> I'd *cleed* sae braw and lady like,
> And aff wi' thee I wad gang."

This is from a piece ascribed to K. James V. of Scotland, and it is referred to here in order to illustrate the application of the present tense of the verb *to clead.*

Lough is used by Chaucer as the past tense of the verb *to laugh:*

> "Our host *lough* and swore."
> —*The Miller's Prologue, line* 6.

This is the *leugh* of the Scotch.

I have thus run over in a curt and rapid way some of the more striking peculiarities of the Scottish language,—and if the view here suggested is correct we may trace how it was that the language became separate and a peculiar dialect;—especially when we consider that the Scottish language never entered on the noble course of improvement and cultivation with which the English was favoured, but on the contrary remained stationary and uncultivated, never having been subjected to the rules of grammar or orthography, and many times disfigured by being made the vehicle of words at variance with the proprieties and decencies of life.

But when we pass on from the external form of the language to the sentiments and feelings it expresses we are no less surprised to find here a character so different from that of England. This character displays itself in various ways. It is seen in the power of the Scotch to form *diminutives,* little known to the English, and superior to the French, which impart so much pathos and tenderness to the language;—in the Scottish *proverbs* which are full of the thought and humour of the common people;—and in the Scottish *music* which is everywhere appreciated. But into these we cannot at present enter.

Relics of Covenanting Times in the Parish of Irongray. By the Rev. Thomas Underwood, Irongray.

When I consider the more special work and aim of this Society it is with some degree of hesitation that I venture to read in your presence the paper which I have prepared upon the above-named subject. The relics to which I shall shortly refer belong to a dark and gloomy period in the history of Scotland—particularly in the history of Scotland's Church. In the belief that the memorials of covenanting times still existing in the Parish of Irongray possess some interest for us as an Antiquarian Society, I beg to treat them merely as objects of Archæological value.

I may refer for a moment to the name of the Parish—Kirkpatrick-Irongray—I have not been able to find any explanation of the name Irongray—Kirkpatrick is of course easily accounted for. I have discovered in old documents, viz., Presbytery and Kirk-Session records, that there have been various ways of spelling this name. In 1653 it is spelt Irnegray, and in 1694 the Presbytery records have it Airngray, while the Kirk-Session records of same date have it Irongray, the present form. In an inscription upon the Communion Cups, of date 1694, it is Irengray.

It is well known that this Parish occupies a prominent place in the history of Covenanting times in the South of Scotland, and that some very interesting and characteristic memorials of those times still exist within its bounds. Remembering that we have excluded from our notice the religious aspect of the times, we may nevertheless deal with the question as antiquarians. How came this Parish to be thus distinguished? What is the history of the relics which remain, and what reliable information can be produced regarding them?

I. In answer to these questions I remark firstly, that the situation of the Parish, its natural or topographical features, are such as must have been well suited to the circumstances of the Covenanters. It formed a convenient meeting place

for those large conventicles of which we read. The north-west portion of the Parish consists of a considerable hill—if we may not dignify it by the term mountain—called the Bishop's Forest, and in a secluded glen or gorge near to the top of this hill the Covenanters frequently met, and they have left on the spot significant memorials of the object for which they there assembled. I refer to the "Covenanter's Tables," or as they are commonly designated "The Communion Stones," and so far as I know they are the only relics of the kind that have been preserved to our day. These tables consist of four rows of large stones, each row containing about 30 seats, and at one end there is a circular heap or pile of stones a few feet high, on which the Communion elements were placed, and beside which the officiating minister must have stood in dispensing the holy ordinance. Considering the circumstances of the Covenanters, no place could have been selected more suitable for their purpose. In that moorland solitude the congregation would be completely concealed from the view of any one, but a short distance removed, and it is exceedingly probable that at the time the lower part of the valley was covered with natural wood, so that even in the act of assembling the people might have availed themselves of its screen. Besides, two or three sentinels stationed within sight and hearing of the assembly would have a commanding view of the surrounding country, and could easily have given the alarm, in the event of the appearance of the dragoons.

II. The Minister of Irongray, at the period of the Covenant, as it is called, became a zealous Covenanter. He was one of nearly 400 ministers who were ejected from their Parishes in 1662 when the Presbyterian form of Church Government was overturned and the Episcopal form established. As this man was connected with a somewhat distinguished family I may perhaps be allowed to mention one or two things regarding him. His name was John Welsh, and he was a great-grandson of the famous John Knox; his great-grandmother being the daughter of Lord Ochiltree,

Knox's second wife. Welsh's grandfather was John Welsh, minister of Ayr, who towards the beginning of the 17th century was banished to France, where he lived for sixteen years in the capacity of a Protestant minister. John Welsh of Irongray became a great Conventicle preacher, and he seems to have stirred up a strong Covenanting spirit among the Parishioners.

Wodrow, in his "History of the sufferings of the Church of Scotland," says, "The first open opposition to the settlement of the curates I have heard of was at Irongray, where Mr John Welsh was minister." (See Hist., Book I., chap. IV., page 177, fol. edition.)

I find that Welsh was licensed as a preacher by the Presbytery of Glasgow, and ordained minister of Irongray in the year 1653. He left the parish in 1662, and was ever afterwards one of the staunchest covenanters. He took part in the Pentland rising, and had a narrow escape in that unfortunate encounter. Large sums of money were offered for his capture, but he never was taken.

I have heard that he died in Jamaica, but whether his death occurred before or after the Revolution settlement I have not been able to ascertain. His name is not in the list of ejected ministers mentioned by Wodrow as alive in 1688.

There was a very large conventicle held at the Communion Stones some time about 1678, when Welsh and Blackadder, and other ejected ministers, officiated. It was computed that over three thousand persons partook of the communion on that occasion.

There is a tradition still extant in the parish to the effect that the communion cups which originally belonged to the church were used on the occasion of the great conventicle at Communion Stones on Skeoch Hill, and that they were concealed somewhere in the neighbourhood and lost. In connection with this tradition I may mention a reference to the said cups which I find in the Kirk Session Records, dated July 4th, 1697 :—"The cups, table cloths, and other utensils belonging to the church being amissing, and there being need

of them because of the sacrament of the Lord's Supper, which shortly is to be administrat, it is laid upon every elder to lay out themselves as much as they can in making enquiry after them to see if they can be found." The next meeting of Session is dated July 11th, 1697, and the elders then give in their report concerning the matter of the cups, and it is to the following effect :—"The several members of this judicatory, having made search after the utensils of this church, can hear nothing anent them, only that they were carried away with Mr John Welsh, his plenishing."

The communion cups now in use in the Parish Church bear the following inscription :—"Thir cups were gifted for the use of the Paroch of Irengray, by Mr James Guthrie, who was ordained Sept. 13th, 1694. Mnry."

It is rather a remarkable circumstance that the sacrament of the Lord's Supper was not dispensed in the parish till 1697,—9 years after the Revolution, and 6 years after a minister had been settled. In the Session Records, which are still preserved, commencing June 11th, 1691, there is no mention of a communion till 11th July, 1697, when the enquiry about the communion cups is mentioned, and most minute instructions given about the sacrament, which was to take place on the following Sabbath.

III. I shall now refer shortly to the well-known martyrs' graves near Irongray Church. On the 2d March, 1685, six covenanters were captured in the Bog of Lochinkitt, within the Parish of Kirkpatrick-Durham, and close upon the confines of Irongray. Four of them were shot where they were taken, and the remaining two were brought through Irongray and hanged on the following day in a clump of oak trees near the Church, and there buried. A rude stone has for generations marked the spot, bearing the following inscription :—"Here lyes Edward Gordon and Alex. M'Cubbine, martyrs, hanged without law, by Lag and Captain Bruce, for adhering to the Word of God, Christ's kingly government in his house, and the covenanted work of Reformation against tyranny, perjury, and prelacy, March 3d, 1685.

" ' As Lag and bloody Bruce command,
We were hung up by hellish hand ;
And thus their furious rage to stay,
We died near Kirk of Irongray.
Here now in peace sweet rest we take,
Once murdered for religion's sake.' "

Some years ago the old stone which lies flat on the ground over the graves of the two martyrs was enclosed with a railing, and a monument was erected, which bears an inscription to the effect that a sermon was preached in Irongray Churchyard by the Cameronian minister of Dumfries of that time (the Rev. Mr M'Dermid) ; and with the proceeds of the collection made on that occasion the surrounding railing and monument were erected, to testify the sympathy which the present generation felt for the principles of the Covenanters. Now, certainly, I have nothing to say against the feeling which prompted the erections referred to, but I question very much the taste which has been displayed : in fact, as an antiquarian, I think the effect which the old stone itself was fitted to produce has been greatly marred. It is fortunate, I think, that no such attempt at embellishment or modernizing has been made at the Communion Stones. There is a meaning in the very bareness, rudeness, and simplicity of these memorials which the hand of the renovator tends to weaken rather than intensify.

I shall conclude this paper by a short account of the two interesting relics which I now exhibit to the Society. They are a Covenanter's Banner and the Sword of the Standard Bearer. Their story is soon told, and I am sorry that my information respecting them is not more complete. As it is, I believe it to be quite authentic. These relics belong to a family residing in the parish, and have been handed down from one generation to another, and carefully preserved. Their history, however, has dwindled down to the merest tradition. The person who now owns them knows only that one of his ancestors, of the name of Clerk, carried them at Drumclog and Bothwell. The banner is of home-made linen,

and bears the motto, "Covenant for religion according to the Word of God, Crown, and Kingdoms." The Thistle is rudely imprinted on each of the four corners: the size of the Banner is about 5 feet by 4. The Sword which accompanies the Banner is not in good preservation. It is two-edged, and made of excellent steel.

That the above relics are genuine there can be no doubt. On comparing the Flag with some in the Antiquarian Museum at Edinburgh, I found a marked correspondence between its motto and the mottos of the Covenenters' Banners in possession of the Edinburgh Antiquarian Society.

I may be permitted to quote a single line from a well known Christian poet expressive of the contrast between our own happy and peaceful times and the times of the Covenant—

> "O blessful days!
> When all men worship God as conscience wills."