Price 2s 6d.

THE TRANSACTIONS

AND

JOURNAL OF PROCEEDINGS

OF THE

Dumfriesshire and Galloway

Natural History and Antiquarian Society

Founded November, 1862

SESSION 1896-97

PRINTED AT THE STANDARD OFFICE, DUMFRIES
1898

No. 13.

THE TRANSACTIONS

AND

JOURNAL OF PROCEEDINGS

OF THE

Dumfriesshire and Galloway

Natural History and Antiquarian Society

Founded November, 1862

SESSION 1896-97

PRINTED AT THE STANDARD OFFICE, DUMFRIES
1898

Published as a Supplement to volume 12:

Birrens and its Antiquities

BY

JAMES MACDONALD, LL.D.,

AND

JAMES BARBOUR, F.S.A.(Scot.).

Price 3/6.

COUNCIL—1896-7.

President.

SIR ROBERT THRESHIE REID, M.A., Q.C., M.P.

Vice-President.

JAMES BARBOUR, F.S.A.

WILLIAM JARDINE MAXWELL, M.A., Advocate.

JAMES GIBSON HAMILTON STARKE, M.A., Advocate.

PHILIP SULLEY, F.S.A., F.R. Hist. Soc.

ROBERT MURRAY.

Secretary.

EDWARD JAMES CHINNOCK, LL.D., M.A., LL.B., Fernbank, Maxwelltown.

Treasurer.

JOHN A. MOODIE, Solicitor, Bank of Scotland, Dumfries.

Librarians and Curators of Museum.

REV. WILLIAM ANDSON and JAMES LENNOX, F.S.A.

Curator of Herbarium.

GEORGE F. SCOTT-ELLIOT, M.A., B.Sc., F.L.S., F.R.G.S.
Assisted by the MISSES HANNAY.

Other Members.

REV. JOHN CAIRNS, M.A.

JAMES DAVIDSON, F.I.C.

WILLIAM DICKIE.

JOHN GUNNING.

MATTHEW JAMIESON.

JOHN NEILSON, M.A.

GEORGE H. ROBB, M.A.

DR J. MAXWELL ROSS, M.A.

JAMES S. THOMSON.

REV. ROBERT W. WEIR, M.A.

5

CONTENTS.

PROCEEDINGS AND TRANSACTIONS

OF THE

DUMFRIESSHIRE AND GALLOWAY

NATURAL HISTORY & ANTIQUARIAN SOCIETY.

SESSION 1896-7.

16th October, 1896.

ANNUAL MEETING.

Mr PHILIP SULLEY, Vice-President, in the Chair.

New Members.—Mr Edward C. Wrigley, Gelston Castle; Dr J. W. Martin, Holywood.

Donations and Exchanges.—The following were laid on the table:—Proceedings of the Natural Science Association of Staten Island—Staten Island Names; Proceedings of the Holmesdale Natural History Club; History of the Berwickshire Naturalists' Club, Vol. 15; Transactions of the Meriden Scientific Association; Journal of the Elisha Mitchell Scientific Society; The North American Fauna, Nos. 10, 11, 12 (from the U.S. Department of Agriculture); Transactions of the Canadian Institute; Proceedings of the Rochester (N. Y.) Academy of Sciences; Transactions of the Natural History Society of Glasgow; Proceedings of the Nova Scotian Institute of Science; Annals of the New York Academy of Sciences; County Records of the Name French in England, A.D. 1100-1350 (presented by the author, A. D. Weld French of Boston, U.S.).

SECRETARY'S REPORT.

The Secretary (Dr E. J. Chinnock) read the annual report:

Forty new members were elected during the outgoing session, of whom two are honorary and the rest ordinary members. The Society has sustained the loss of four members:—Dr Grant Bey of Cairo, Mrs Gunning, Mr John Stevens, Wallace Hall, and Major Young of Lincluden. Grant Bey was a contributor to the Transactions. His papers were always scholarly and interesting. One was received very shortly before his death, which occurred suddenly at the Bridge of Allan, where he was for a short holiday. Five members have resigned.

Nine evening meetings and two field meetings have been held. The visit to Eskdalemuir in May was successful in an exceptional degree. There is evidently a wide field for antiquarian research in that district. Twenty-one papers were read at the monthly meetings, some of them being of exceptional value. The session has been principally distinguished by the papers read by Mr Barbour and Dr Macdonald descriptive of the Roman Station at Birrens.

In the middle of the session the Rev. William Andson was associated with Mr Lennox in the office of Librarian. The thanks of the Society are due to both gentlemen for the careful discharge of the duties of their office, as also to the Misses Hannay for continuing to take charge of the Herbarium.

TREASURER'S REPORT.

The Treasurer (Mr J. A. Moodie) read the Annual Report from the 1st October, 1895, to the 30th September, 1896:—

CHARGE.

Balance in Savings Bank at close of last account		£1	0 0
Balance in Treasurer's hands at do.		2	10 3½
		£3	10 3½
Subscriptions from 149 Members at 5s each ...	£37 5 0		
Do. 11 do. 2s 6d ,, ...	1 7 6		
		38	12 6
Entrance Fees from 23 New Members		2	17 6
Subscriptions paid in advance		0	5 0
Carry forward		£45	5 3½

Brought forward			£45 5 3½
Arrears paid			0 2 6
Copies of Transactions sold...			0 14 6
Interest on Bank account			0 3 7
Proceeds of Dr Macdonald's Lecture on the Inscribed Stones of Birrens			3 7 0
Donation from Mr George Neilson, P.F., Glasgow, towards cost of publishing his paper on "Old Annan" in Transactions			1 1 0
To balance due to Treasurer at 30th Sept., 1896	£2 11 3		
Less – Balance in Savings Bank	1 3 7		
			1 7 8
			£52 1 6½

DISCHARGE.

Paid Salary of Keeper of Rooms and additional gratuity for Heating Rooms			£2 11 0
Paid for Stationery, Printing, &c.			1 19 8
Paid for Periodicals and Books			2 3 6
Paid for Coals and Gas			0 6 8
Paid Fire Insurance Premium			0 4 6
Paid Secretary's Outlays and Posts			1 11 7
Paid Treasurer's do.			0 15 6
Paid expenses of calling Meetings as follows :—			
Post Cards...	£4 9 10		
Addressing same	1 4 0		
Printing same	1 11 0		
			7 4 10
Paid expenses of Publishing Transactions for last year as follows :—			
Postages of Transactions to country members	£0 9 9		
Account to Stevenson & Ogilvie, Lithographers, Edinburgh, for Photo. Plates...	3 5 9		
Account to *Dumfries Herald* for Printing Transactions	25 15 8		
			30 1 2
Paid expenses of Dr Macdonald's Lecture			3 0 2½
Paid for Repairs			1 0 6
Miscellaneous			1 2 5
			£52 1 6½

J. A. MOODIE, Hon. Treas.

DUMFRIES, 31st December, 1896.—I have examined the foregoing Account, and the Cash Book of the Society, compared them with the Vouchers, and find the balance stated to be correct.

JOHN NEILSON.

ELECTION OF OFFICE-BEARERS.

The following were elected office-bearers and members of the Council for the ensuing Session:—President, Sir R. T. Reid, M.P.; Vice-Presidents, Messrs James G. H. Starke, William J. Maxwell, Philip Sulley, and James Barbour; Secretary, Edward J. Chinnock, LL.D.; Treasurer, Mr John A. Moodie; Librarians and Curators of the Museum, Rev. Wm. Andson and Mr James Lennox; Curators of the Herbarium, Mr George F. Scott-Elliot and Miss Hannay; Members of Council, Rev. Robert Weir, Rev. John Cairns, Messrs Robert Murray, John Neilson, James S. Thomson, James Davidson, George H. Robb, J. Maxwell Ross, William Dickie, and Matthew Jamieson.

COMMUNICATION.

Ancient Egyptian Religion. By GRANT BEY.

A long and interesting paper on this subject by Grant Bey was read by Mr Andson. The paper was too long to be given *in extenso*. But the following abstract will give a fair idea of the principal points discussed in it:—

In treating of the Ancient Egyptian Religion, the author begins with the Cosmogony, or origin of the world. According to the ancient Egyptian belief there existed from all eternity, filling the infinitude of space, both matter and spirit. The material was called Nu, which in our language means the "primordial waters," and the spiritual part was called by different names at the different periods of Egyptian history and at different religious centres. At Heliopolis, the most ancient Egyptian sanctuary, the primitive universal but latent spirit was called Atum, meaning "darkness;" at Thebes, Amon, the "concealed one;" and at Memphis, Phtah, "the one which opens," or "moulder," or "carver." After remaining for an incalculable time in a passive state, the spirit, or Phtah, moved in Nu—the primordial waters—an idea probably derived from primitive tradition, and reminding us of the similar expression in Gen. i. 3. The result was the projection of Shu and Tafrut, the one corresponding with the light of the day, and the other with the light of the night. We now find that the Lotus plant makes its appearance, and out of the full blown Lotus flower the primitive spirit Phtah manifested itself in a material

form as Ka, the sun-god, and furnished him with material for the further creation of the earth and its contents. When Ka commenced to create, he did not do so by the ordinary way of generation, but by speaking and using distinct formulæ. And according to M. Naville, this is one of the most important points of resemblance between the Egyptian and Hebrew Cosmogonies. The creation of man now took place, and was pictured by Khnum, the spirit of Ka, sitting at a potter's wheel and moulding a lump of clay into the form of a human body, which he afterwards animated by breathing into it the breath of life. Ka himself at this period was represented as enthroned on the Lotus flower, dwelling on the earth, and ruling over man. Ka, therefore, was regarded as the most ancient king of Egypt in the mythical period of Egypt's history. He had his seat of power at Heliopolis, where he built a palace, called Nat-Sar, or house of the great one. Ka reigned many years over obedient, peaceful, and happy subjects, but a time arrived when they became headstrong and unruly, and ultimately they rebelled. So Ka called a council, who advised him to punish them. The task was committed to Sekhet (a personification of the red chemical rays of the sun), who proceeded to smite mankind, first with a destructive drought and then with a deluge, from which only a few people were saved through the intervention of Ka, who had been appeased with a sacrifice. Here, apparently, we have the primitive tradition of the flood. Ka is then represented as having withdrawn, displeased, from the earth to circle round in the heavens, at an unapproachable distance from man, leaving him in a hopeless and helpless condition. But at length the gods had pity on him, and as he could no more raise himself to the level of the gods, the gods lowered themselves by partaking of his nature, and thus they came again to the earth, to rule over and have friendly intercourse with man. The priests taught that Seb, the earth, and Nut, the sky, had a family of sons and daughters, who were partly celestial and partly terrestrial demi-gods. The most prominent among these were Osiris, Isis, and Set. Osiris was the personification of all that was good, and Set, influenced by undue ambition, having conspired against Osiris and killed him, he (Set) became the personification of all that was evil. Isis, who is represented as having been the wife as well as the sister of Osiris, wept in great distress over the dead body of her husband, and while thus engaged she miraculously became preg-

nant, and in due time gave birth to a son, Horus, who was destined to wage war against Set. This seems to have been intended to explain the continuance of good and evil on the earth, and Horus henceforth occupies a prominent place in the Egyptian mythology. Osiris before his death was Ka, the sun of the day, but after his death he became the sun of the night, and appeared no more upon earth in his own person, but in that of his son Horus, who was the sun at sunrise, the dispeller of darkness, and the giver of light and life to the world. The death of Osiris appears to have been considered as a sacrifice for sin, and it was the only sacrifice of this kind in the Egyptian religion. All the others were sacrifices of thanksgiving, in which they offered to the gods flowers, fruits, meat, and drink, the Egyptians believing that spiritual beings lived on the spiritual essences of material things. Osiris, Isis, and Horus were universally worshipped as a Triad, and there were other Triads that were more or less local in their cultus. They had also a moral code, in which the virtues of piety, sobriety, gentleness, chastity, the protection of the weak, benevolence toward the needy, deference to superiors, and respect for property were enjoined. Maspero believes that in the earliest periods the religion of the Egyptians was comparatively pure and spiritual, but in its later developments became grossly material, a kind of nature worship. By degrees animals were introduced as symbols of divine attributes, but in course of time the animals themselves became the real objects of worship, and each of them was worshipped as a separate deity. According to the language of Paul, they became vain in their imaginations, and changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds and beasts and creeping things, and worshipped and served the creature instead of the Creator.

The belief of the ancient Egyptians with regard to human nature bore a resemblance to that which many modern speculators have held, that it was tripartite, consisting of body, soul, and spirit. They held that man was composed of three parts—1, Sahoo, the fleshy, substantial body; 2, Ka, the double, which was the exact counterpart of the first, only it was spiritual, and could not be seen—an intelligence which permeated the whole body and guided its different physical functions; and 3, Ba, signifying force, the spiritual part of our nature, which fits it for union with God. When the Sahoo—the body—died, the Ka and

the Ba continued to live, but separated from each other. The Ba, after the death of the body, went to the judgment hall of Osiris in Amenta, there to be judged according to the deeds done in the body, whether good or evil. The justified soul was admitted into the presence of Osiris, and made daily progress in the celestial life. The Ba was generally represented as a hawk with a human head. The hawk was the emblem of Horus, as if the seat of the soul was in the head, which was furnished with a hawk's wings to enable it to fly from earth to be with Horus, who, before introducing it to his father, Osiris, subjected it to the purgatorial fire, through which it had to pass to purge it from any earthly dross that might still cling to it. The Ka, meaning double, was represented by two human arms elevated at right angles at the elbows to indicate that the spiritual body was the exact counterpart of the natural or material body, just as one arm is like another, only it could not be seen. It was not furnished with wings so that it could not leave the earth, but continued to live where it was disembodied, and more particularly in the tomb, where it could rest in the mummy or in the portrait statues placed for it in the antechamber of the tomb; and it was for this purpose that the Egyptians were in the habit of embalming the bodies of their dead. The Ka continued to have hunger and thirst, and was supposed to live on the spiritual essence of the offerings brought to it. There is some indication of the future union of the Ba or spirit to the Ka or spiritual body. But the ancient Egyptians did not believe in the resurrection of the Sahoo or material body. The Mummy was simply a non-vital resting place for the double or spiritual body, and was never quickened again. With regard to the future state, the Egyptian priests taught that there were two grades of punishment for the condemned Ba. The more guilty were condemned to torture and devouring fire until they succumbed, and were ultimately annihilated. The less guilty were allowed a second probation, and sent back to the earth by transmigration into the form of some unclean animal. The justified soul was assimilated to Osiris, dwelt in his presence, and obeyed his commands. It had to take part in the daily celestial work, and to be continually attaining more knowledge and wisdom, to help it in its progress through the mansions of the blessed.

The sum of the observations contained in the paper is that in the ancient Egyptian religion, especially in its earlier stages.

there was some recognition of an unnamed Almighty Deity, who was uncreated and self-existent, but that in course of time the attributes of this one God were represented and symbolized by natural objects, which became themselves the objects of superstitious reverence, and were worshipped as separate deities. It is interesting to find, however, that in this very ancient religion there was a belief in the immortality of the soul, in a judgment after death, and in a future state of rewards and punishments according to the deeds done in the body.

13th November, 1896.

Mr JAMES G. H. STARKE, V.-P., in the Chair.

Donations and Exchanges.—The Chairman presented three Dumfries broadsheets of 1863 and 1865, and also copies of the Society's Transactions for 1876-1880.

The Secretary laid the following on the table:—Annals of the New York Academy of Sciences; Proceedings of the Manchester Microscopical Society; Proceedings of the Academy of Natural Sciences of Philadelphia; Proceedings of the Sheffield Naturalists' Club; Proceedings of the Cardiff Naturalists' Society; Proceedings of the Belfast Naturalists' Field Club.

COMMUNICATIONS.

I.—*Botanical Records for* 1896. By Mr JAMES M'ANDREW, New-Galloway.

During my last summer holidays (1896) I botanized in three different localities, viz., Carsethorn, in Kirkcudbrightshire, and Glenluce and Sorbie, in Wigtownshire. In the hope that, as on former similar occasions, the results of my work may be interesting to other botanists of the Society, I would now desire to make the following few remarks:—

The three south-western counties have now been so fully botanized and the results publicly recorded that comparatively few new plants are likely to be met with in the district embraced in the field of our Society's operations. My list of new finds for

this year is therefore rather meagre and disappointing, and to no one more than to myself; but the next best work to finding new records is to confirm old records of the rarer and more interesting plants, and to find out as far as one can what plants we now really have growing in our district. In this direction there is plenty of good, useful, and necessary work to be accomplished in our three counties. At Glenluce I was anxious to confirm the existence there of some of the rare plants recorded for that parish by the Rev. George Wilson. Here I made a new record for Wigtownshire in the grass *Milium effusum*, growing in several places in the Wood of Park. The *Thalictrum minus* on Luce Bay, at the east end of the Golf Course, and at the mouth of Luce Water, is var. *maritimum*. The Sea Holly, the Horned Poppy, and the Sea Bindweed were in abundance at the head of Luce Bay, as was also *Ruppia rostellata* in the lagoons of brackish water round the island of St. Helena. On Glenluce Old Abbey I saw Mullein, Gromwell, Barbarea, likely præcox, Wall Flower, &c., but I failed to find *Arum maculatum* and Wall pellitory there, though both of these plants have been recorded for the Abbey. Around Glenluce, and principally on the shore, I gathered such rare Wigtownshire plants as *Ranunculus sceleratus*, *Saponaria officinalis* and Tansy, both outcasts, *Malva moschata*, *Vicia sylvatica*, the Bullace tree, *Galium mollugo*, *Scabiosa arvensis*, *Carduus tenuiflorus*, *Juncus maritimus*, *Scirpus maritimus*, *Spergularia neglecta*, and *rupestris*, *Sagina apetala*, but I failed to see *Lobelia Dortmanna*, *Galium cruciatum*, *Teesdalia nudicaulis* (which disappears before July), *Stachys betonica*, and some others. At Whitefield Loch I gathered *Potamogeton perfoliatus* and *Potamogeton lucens*, the latter being a new record for Wigtownshire.

At Sorbie the Rev. Mr Gorrie and I paid another visit to Ravenstone Loch, which we found much changed since we saw it two years ago. It was almost entirely choked up with *myriophyllum*, so much so that we failed to find even the plants we gathered there on the former occasion. This affords a very good illustration of how plants, perhaps quite abundant once in a certain locality, have got crushed out and have become extinct by the overgrowth of ranker and stronger species, or by cultivation and drainage and other causes. We looked round the loch for *Cladium mariscus*, but failed to find it. *Typha latifolia* grew in the loch in great luxuriance and abundance. Thorn apple and

Henbane are spreading, and are now abundant in Rigg Bay, Garliestown. These two, with Black horehound *(Ballota nigra)* and Teasel, are all outcasts from the gardens of Galloway House. The two—Chenopodiums and Atriplexes—were in great profusion, and among them *Atriplex littoralis*, new to Wigtownshire. *Beta maritima* we also gathered there. In Galloway House Woods the Rev. Mr Gorrie gathered *Geranium pratense*. Further south I saw a large bed of *Pulicaria dysenterica*. At Sorbie I gathered *Veronica Buxbaumii* as a garden weed, and *Mentha sativa, var. paludosa*, by the side of Sorbie Burn. Mr Gorrie finds *Utricularia intermedia* in Capenoch Moss. To sum up, the following are new records for Wigtownshire :—1, *Milium effusum*, Wood of Park, Glenluce; 2, *Potamogeton lucens*, Whitefield Loch, Glenluce; 3, *Atriplex littoralis*, Rigg Bay, Garliestown; 4, *Ballota nigra*, Rigg Bay; 5, *Mentha sativa, var. paludosa*, Sorbie Burn; 6, *Carpinus betulis* (Hornbeam), planted in the woods of Galloway House; 7, *Orobus macrorhizus, var. tenuifolius*, by the Rev. James Gorrie, near Moss Park, Sorbie.

At Carsethorn Mr Samuel Arnott and I had several delightful botanical rambles. We were disappointed in not finding several of the rare plants recorded for Arbigland, Southerness, and surrounding neighbourhood. The only new record for that district and for Kirkcudbrightshire is *Potamogeton pectinatus*, which I gathered in a ditch in the merse west of Southerness. In the same ditch grew *Glyceria* or *Poa aquatica*, the same grass which grows in such abundance in the moat of Caerlaverock Castle. Now *Catabrosa aquatica* is recorded for the Merse, west of Southerness, and I am almost certain that in this case there has been a confusion of names, as the two grasses are very unlike each other, though the name *aquatica* occurs in both. I was glad to be able to find and confirm *Scirpus Tabernæmontani* in abundance in the same locality and also north of the mouth of Kirkbean Burn. The three plants I was most anxious to find at Southerness were *Lepturus filiformis, var. incurvatus*, the Isle of Man Cabbage, and the Sea Bindweed. I spent part of two days searching for them, but in vain. *Juncus Balticus*, at Gillfoot, no doubt is a mistake, and is an example among several others of plants being at first incorrectly named, admitted into a local list, and afterwards copied by succeeding compilers. Among plants I gathered in the neighbourhood of Carsethorn and Southerness were *Hippuris*

vulgaris, *Epilobiums angustifolium*, *parviflorum*, and *hirsutum*; Wild celery, *Juncus obtusiflorus*, in great abundance, *Scrophularia aquatica*, Gipsy wort, and *Ruppia rostellata* are still about the Needle's Eye in Colvend; *Myrrhis odorata*, Hop plant, Convolvulus, *Potentilla reptans*, *Galium cruciatum*, were in abundance; on the roadside at Cavens I confirmed *Leontodon hispidus* for Kirkcudbrightshire. Along the Arbigland shore I gathered Black medick, Mullein, *Ononis spinosa*, *Sanguisorba officinalis*, Wild marjoram, *Calamintha clinopodium*, *Arabis hirsuta*, Horned poppy and Sea holly getting very scarce. In the Arbigland Woods I saw Moneywort, Teasel, Periwinkle, *Epipactis latifolia*, *Carex remota*, &c; near Southerness, *Teesdalia nudicaulis*; in Kirkconnel Moss, *Drosera intermedia* and *Andromeda polifolia*; near Kirkbean, *Ranunculus floribundus*, *Allium carinatum*, and *Claytonia alsinoides*, a North American plant fast becoming naturalized; near Carsethorn, *Genista tinctoria*, *Blysmus compressus*, and *Senecio viscosus*; Wild succory has been got near Kirkbean; *Valeriana pyrenaica* in Kirkbean Churchyard. I did not see *Bromus erectus* in Newabbey Churchyard, neither did I see *Inula crithmoides* nor *Puiicaria dysenterica* from Arbigland. Goat's beard is occasionally got. On Criffel, which is rather unproductive in plants, I gathered *Lycopodium selago*, *Vaccinium Vitis-idæa*, but not *Salix herbacea*, which I expected to find there. In Kirkbean Glen I got *Campanula latifolia*, *Stellaria nemorum*, *Carex sylvatica*, *Milium effusum*, *Festuca gigantea*, *Melica uniflora*, *Bromus asper*, and *Polystichum lobatum*. On Criffel I gathered the mosses *Rhabdowcissia denticulata*, *Racomitrium ellipticum*, *Hypnum giganteum*, *Byrum alpinum*, *Zieria julacea*, and the rare *Rhabdoweissia crenulatus* and the Hepatics *Blepharozia ciliaris*, *Diplophyllum Dicksoni*, and *Lophozia incisa*; in Kirkconnel Moss, *Mylia anomala*; in Kirkbean Burn, *Anomodon viticulosum*, *Hypnum depressum*; and in Preston Mill Glen, *Hypnum fluviatile*. West of Southerness I gathered *Hypnum lutescens*, the first record of this moss for Kirkcudbrightshire. The Hepatic *Lophozia capitata* is also a new record for the Bennan Hill, Kirkcudbrightshire. I may also add *Hedwigia ciliata*, *var. striata*, for New Galloway. I got *Poa trivialis*, *var. Kœleri*, near New Galloway.

In conclusion, I would desire to remark that in looking over Mr G. F. Scott-Elliot's "Flora of Dumfriesshire," which is a very complete record of the plants of the three south-western counties,

there are several points which require elucidation, and I shall take the present opportunity of directing the attention of local botanists to some of these, in the hope that endeavours will be made to solve them. For instance, none of the following seaside plants have as yet been recorded for Dumfriesshire, though many of them are to be found in Kirkcudbrightshire on the eastern bank of the River Nith, and this fact affords a reasonable probability that some of them will yet be got between the mouths of the Nith and the Esk. They are *Scirpus Tabernæmontani*, *Senebiera coronópus*, *Ligusticum scoticum*, *Crithmum maritimum*, *Inula crithmoides*, *Pulicaria dysenterica*, *Mertensia maritima*, *Beta maritima*, *Atriplex laciniata*, *Zostera marina*, *Ruppia rostellata*, *Suæda maritima*, *Carex arenaria*, *Raphanus maritimus*, *Astragalus hypoglottis* and *glycyphyllos*, *Crambe maritima*, *Geranium sanguineum*. These give a goodly list of eighteen plants to be added to the Dumfriesshire Flora. Again, of more inland plants, the following are not yet recorded for Dumfriesshire : — *Hypericum elodes*, *Pinguicula lusitanica*, *Scutellaria minor*, *Vicia lathyroides*, *Scirpus fluitans*, &c. *Brassica monensis* and *Convolvulus soldanella* seem to be extirpated from Southerness. Perhaps the former is not now to be found in Wigtownshire or Kirkcudbrightshire. Such plants as *Tofieldia palustris*, *Juncus balticus*, *Juncus castaneus*, *Juncus trifidus*, *Juncus biglumis*, and a few others, may with all safety be erased from our local lists. *Trientalis europæa* grows at a lower elevation, and may occur, but requires refinding.

Some plants again, in all probability incorrectly named at first, are very doubtful records for our counties, as they go back fifty or sixty years. Some of these are :—*Bromus erectus*, *Phleum arenarium*, *Lychnis viscaria*, *Melampyrum sylvaticum*, *Eriophorum latifolium*, *Bartsia viscosa*, Dodder, *Lithospermum arvense*, *Orchis pyramidalis*, for Kirkcudbrightshire ; *Geranium columbinum*, *Vicia gracilis*, and *Erodium moschatum*, for Southerness ; and *Elymus arenarius*, for Dumfriesshire. Investigation may also proceed in the following direction. As some critical species of plants get their names introduced into local lists on insufficient grounds information about these is necessary, as for instance :—Is *Viola hirta* for Criffel the true plant? Have true *Myosotis palustris*, *Rumex sanguineus*, *Lepidium campestre*, been found in the district? **Sium angustifolium* requires looking into, as Dr Hooker says that

* Since found near Milnehead, Kirkmahoe.

it is found only in Wigtownshire in the west of Scotland. Is *Vicia lutea*, from Cluden Mills, the true plant, as it is generally found on shingle on the beach? No doubt *Œnanthe pimpinelloides* and *Œnanthe Lachenalii* are the same plant, as the former is a South of England plant. The same remark applies to *Ulex nanus* and *Ulex Gallii*, which are often confounded. *Ulex nanus* is a Midland and South of England plant, but has been gathered in Dumfriesshire and Kirkcudbrightshire. Has *Asplenium marinum* been gathered in Dumfries? Is there any recent account of finding *Lycopodium annótinum* in Dumfries? Surely *Myosotis sylvatica* for Wigtownshire is a mistake. All the foregoing plants require elucidation, and if our botanists, in the absence of finding new records, were to turn their attention to some or all of the doubtful plants I have indicated, good work would be done. It is in this hope, and not in the spirit of any carping criticism, that I have made the foregoing observations.

II.—*The Antiquities of Eskdalemuir.* By Rev. John C. Dick, Eskdalemuir.

It is recorded of a certain individual, that on making his first acquaintance with Eskdalemuir as it is approached from its Western boundary, he scanned the prospect far and wide for some sign or trace of human habitation, and presumably finding none gave vent to his astonished feelings in the words, "This is a country of which it may be said that its principal inhabitants are sheep." This reminds me of another individual, an inveterate punster, by the way, who, together with a party of people he was supposed to lead, found himself, after wandering about for hours "in endless moorlands lost," suddenly face to face with a peat stack, whereupon (as the story goes) he perpetrated the following under the circumstances perhaps pardonable enough pun, "a peatiful country indeed." The beauty of these observations lies obviously in their truthfulness, for it will not be called in question either that Eskdalemuir is "peatiful," *(i.e.)* full of peats, or that sheep vastly exceed in numbers all other forms of animated existences. But while *this* is abundantly and heartily conceded, it will be my pleasing duty and aim to-night to point out to you that there are other and more noteworthy objects than peats to be seen and studied within the compass of our moorland Parish, and that,

as our genial and candid critic (by implication) himself allows, there is to be found (here and there) a sprinkling of human beings who, I am happy to say, make up in intelligence what they lack in numbers. The fact is that *that* wild stretch of moorland which lies between the two Kirks of Hutton and Eskdalemuir, and which is unredeemed by a single feature of interest to break its bleak monotony, represents but a fraction, and that the least attractive fraction, of the whole extent of the parish, which covers an area of 66 square miles, and is *facile princeps* the largest parish in Dumfriesshire. But if this five miles of unmitigated moorland be in itself the *ne plus ultra* of dreariness and desolation, it acts as a magnificent foil and introduction to the real beauty of the Dale of Esk itself—a Dale that rivals in sweetness and pastoral attractiveness any of the other great Dales of the Borderland (as Tweeddale, Teviotdale, Liddesdale, Annandale, Clydesdale). To all lovers of the beautiful, to all who would steep their senses in what Veitch finely calls "the pastoral melancholy of the Lowlands," Eskdalemuir holds out inducements irresistible as they are innumerable. The student of ancient lore may here have his appetite for the mythical and the marvellous stimulated and strengthened by the tales and traditions that hover round and lend an indescribable charm to almost every square foot of land he treads or looks upon; while the Archæologist or Antiquarian will find in this sequestered vale "far from the madding crowd" a veritable happy hunting ground full of objects of interest and importance that will call forth all his powers of observation, and tax all his ingenuity to explain. Along that far-stretching line of river-flow, that extends from the water-shed of the parish down to its southern extremity, at the famous King pool, there stand out on either bank of the river, camps, forts, rings, and other remains, constituting the very earliest inhabited dwelling places on the Borders, dating back to the time of the Cymri, who were here during the Roman occupation, if indeed they were not here before it. These forts, mounds, and rings have been popularly designated Roman, though I am persuaded that in the vast majority of instances they have little or no claim to the title; for a careful examination of the root forms that enter into the names of many of the places and objects of the district would appear to point to a Cymric rather than a Roman derivation. As Professor Veitch has remarked in his references to the Border valleys generally, and

my own personal observation bears out in the case of my own parish in particular, these forts or mound-enclosures are for the most part to be found on the lower hills of the district, or on the knowes projecting from the slopes of the higher hills as they fall downwards to the valley, through which run the rivers, the Tweed, Clyde or Esk, as the case may be; a site or elevation of 1000 feet is a common enough one; the form is almost universally circular or oval, though in Eskdalemuir we have a very well defined example of a rectilinear enclosure at Raeburnfoot which is strongly suggestive of Roman construction, and which bears a striking resemblance in its general outline, form, and extent to the important Roman Station at Birrens, the opening up of which was such a pleasing revelation to all who take an interest in Antiquarian researches. As I have just remarked regarding these hill-forts in Eskdalemuir, with the solitary exception of Raeburnfoot, the circular or curvilinear form greatly preponderates. Dr Christison gives the proportion of rectilinear to curvilinear as 22 to 206—and certainly as far as Eskdalemuir is concerned this proportion is abundantly borne out by facts open to the observation of all. These rude hill-forts and camps, so conspicuous on almost every height, were evidently planted there by the aborigines for purposes of defence, and clearly testify to a time when this secluded and pastoral vale was often no doubt the battlefield of ancient Briton and Roman invader, or, to come down to more recent times when the Vale of Esk as well as the other adjoining vales and dales of the Border formed the land of foray and of feud—the land of hostile invasions from England and relentless retaliations from Scotland all through the Middle Ages down to the Union of the Crowns. If open war was not actually declared and actively engaged in between the two great rival kingdoms, yet there was that incessant petty warfare which originated in the deep-rooted feuds and quarrels of the great Border families or clans. In portraying this turbulent life of the ancient Borderers Scott has gilded not a little of it with the glowing colours of romance and chivalry. We have only to read his "Lay of the Last Minstrel" to discover that its main and governing idea is to set forth in poetic and vividly realistic form the manners, customs, and traditions that anciently prevailed on the borderlands of England and Scotland.

And now that you may have a less general and more particular idea of the parish than you may have been able to form from these few and fragmentary descriptions, I propose starting from the head of the parish, particularising as I proceed downwards, and commenting briefly upon any object, scene, or locality that that may be supposed to possess the smallest degree of interest for the Antiquarian. Well! looking down from our present point of vantage upon the spacious glen beneath our feet, we are looking upon what once formed, on the opposite side of the river, the lands given by Robert Avenel to the Monks of Melrose for pastoral, hunting, and sporting purposes generally. Then the wild deer and boar as wild frequented these upland solitudes—for Ettrick Parish coupled with Eskdalemuir was once a favourite hunting ground of the Scottish Kings. These lands appear to have been known by the ancient name of Weid-Kerroc or Weit-Kerrock. If a single passage or two in Armstrong's "History of the Debateable Land" are to be relied upon, then, during the reign of David First (1124 to 1153) Robert Avenel received from that Monarch a Charter of the lands of Tom-loher and Weit-Kerrock in Upper Eskdale. We are further told that the teinds of Eskdale were granted by him to the Monks of Melrose, and it is also stated for the repose of the souls of certain individuals whose names are given, and for his own soul and for the soul of his wife, Sibilla, he granted the aforementioned lands to the Monastery of Melrose. It may be proper to mention in this connection that David I. was uncommonly fond of establishing religious or Monastic Houses. As he was the great Benefactor of the Church, the clergy willingly bestowed on him the epithet of Saint, a character which one of his successors seemed to consider rather dubious. The alienation of so much of the Royal property led him to remark that "St. David had been a sair sanct to the croon." But to return to the name of the lands thus given to the monks at the head of Eskdale—viz., Weit Kerrock, I would have you note that the term Caer (c-a-e-r) which occurs in the Kerrock is, according to Professor Veitch, one of the most frequent names for a hill-fort in all the Lowlands of Scotland; it is a Celtic, even a Cymric term, and appears everywhere in the names of places already existing before the times of Caesar and Agricola. This being so, we at once look for a hill-fort, and we are not disappointed, for over against us, on the western side of the river, there stands a fine

specimen of an old Cymric camp commanding the whole valley both north and south. There is, I am told, an old Roman road running through the valley northwards starting from the ancient fort, although I myself have not been able to discover the faintest trace of it; but as the term Roman was often curiously applied to places, to building structures, and works of all kinds, that simply contradicted the most elementary canons that ruled all Roman handiwork, I have very little faith in the Roman theory as to this now "submerged" road. It wants to be discovered first before it can be pronounced either British or Roman. But from this road, real or traditional, the farmhouse standing immediately behind the ancient fort was called "Causeway," or "The Causeway." A modern amalgamation of both names, Kerrock and Causeway, has turned it into Cassock—and at the present time the Scotch pronounciation of the word is simply Cassa. The name Wat Carrick survives further down the glen, and applies both to a Chapel and Churchyard, as I shall presently show you. Confining my attention at present to the upper part of the parish, however, I need hardly say that not a few legends and traditions have gathered round and clung to these northern glens, cleuchs and gorges—a specimen or two of which I propose offering to you to-night. Naturally in an age when superstition held sway over the minds of a simple and ignorant people, it was only to be expected that they should pay tribute to their fears and beliefs in the supernatural, and that these fears and beliefs should, from time to time, find embodiment and expression (ludicrous enough oftentimes) in story, tale or ballad. The very names of many of the burns and glens are suggestive of the uncanny, and can be only adequately described as sanguineous. Glendearg (*e.g.*) means the red or bloody glen, and the upper half of another glen in close proximity is ominously called the Blood Hope. There or thereabouts it is said that many of the poor persecuted Covenanters found shelter and hiding. There is a legend that a conventicle held in the Cauldrons (and no fitter place could well be imagined for such a purpose) was disturbed by the approach of Claverhouse and his dragoons—but that the poor wretches thus tracked to their lair made a miraculous escape, being in a moment modified into moorfowl. It seems they haunt the place in that shape (dear to all sportsmen) still, and must have proof of lead, for, says the bard of Ettrick, with perhaps a little poetical embellishment: Jamie

Glendinning has tauld me, and so has Tam Beattie of Muckledale. "These wights, to add to a' their crimes, have shot at them a hunner times." Another legend tells of a man Biggar, a staunch supporter of the Covenanting cause, who concealed on his farm and fed from his kitchen the persecuted Covenanters—how he was found out, became a marked man, and narrowly escaped being shot. The troopers were after him, led by Claverhouse in person, but when overtaken Biggar was equal to the occasion, nor for a moment lost his self-possession. Claverhouse laid on him with the handle of his whip. Biggar, turning round, looked him straight in the face, and said, "The devil is in the man; what are you striking at?" This satisfied the man of blood—riding back to his band he said, "There's an honest fellow that can swear; none of your canting rogues." We have yet another legend, of a distinctly dramatic order, in which a member of the old Blake family is promoted to the rôle of hero, although the manner in which he played his part can scarcely be described as heroic. This Blake legend is to me strongly reminiscent of Burns's immortal poem, "Tam o' Shanter." You all doubtless recollect that particular portion of Tam o' Shanter's ride where he is represented as followed by a "Hellish legion" of witches and warlocks in full cry at his tail, or rather "Maggie's"—and is, in consequence, so panic-stricken that he addresses his old and faithful mare in the following terms:—

> "Now do thy speedy utmost Meg,
> And win the key stane o' the brig;
> There at them, thou thy tail may toss,
> A runnin' stream they dar'na cross."

In Tam o' Shanter's case there was a horse—in our Blake's case there was a horse too. Tam had a water to cross, so had Blake, for the legend tells us that he was leading a cart load of tar on the opposite side of the river from his home, when he heard a witch or warlock in the guise of a moor-fowl roaring in his very lug, "Blake and the tar! Blake and the tar!" With one wild exclamation from the terrified man, "Ye'll no' get baith Bleak and the terr," he left horse and cart behind, plunged madly into mid-stream and drowned his terrors in the consolation that witches and evil spirits have no power to follow a poor wight any further than the middle of the nearest running stream. At this point it may be well for me to

mention for the benefit of benighted travellers in moorland stretches, that whatever danger there may be in going forward, there is infinitely greater danger in their turning back. Methinks this is very good general advice and ought to be acted upon as far as possible on all occasions. So let us avail ourselves of it, and go forward to the next object of interest. That object is to be found in a rude relic of persecuting days commonly called "The Through-Stane" (Scottice) stone coffin, which stands in a field on the right hand of the road as we come down the parish a little above the farmhouse of Craighaugh; the inscription on that rude sepulchre bears the following: "Here lyes Andr. Hislop, Martyr shot dead upon this place by Sir Thamas Johnston of Westerhall and John Graham of Claverhouse for adhering to the Word of God Christs Kingly government in his house and ye covenanted work of reformation agst. tyranny peq'qury and prelacy May 12th 1685 re: 12.11. Wait passenger, one word with thee or two, why I ly here, wouldst thou truly know by wicked hands, hands cruel and unjust without all law my life from me they thrust and being dead they left me on this spot & for burial this same place I got, truths friends in Eskdale, Now triumph then let *viz* the faithful for my seal that got 1702."

With a clearness and circumstantiality that leave nothing to be desired the eloquent Macaulay thus records the tragic tale: "While this was done in Clydesdale, an act not less horrible was perpetrated in Eskdale. One of the proscribed Covenanters overcome by sickness had found shelter in the house of a respectable widow and had died there. The corpse was discovered by the laird of Westerhall, a petty tyrant who had in the days of the covenant professed inordinate zeal for the Presbyterian Church; who had since the restoration purchased the favour of the Government by apostasy, and who felt toward the party he had deserted the implacable hatred of an apostate. This man pulled down the house of the poor widow, carried away her furniture, and leaving her and her younger children to wander in the fields, dragged her son Andrew, who was still a lad, before Claverhouse, who happened to be marching through that part of the country. Claverhouse was just then strangely lenient; some thought that he had not been quite himself since the death of the Christian carrier ten days before. But Westerhall was eager to signalise his loyalty, and extorted a sullen consent. The guns were loaded, and the youth

was told to pull his bonnet over his face. He refused, and stood confronting his murderers with the Bible in his hand. "I can look you in the face," he said; "I have done nothing of which I need be ashamed, but how will you look on that day when you shall be judged by what is written in this book?" He fell dead, and was buried where yonder slab keeps the memory of his heroism green for ever.

But now, to pass from "grave to gay," let me tell you something about the far-famed "Bogle at the Todshawhill." Todshawhill is a farmhouse on the Black Esk about three miles in a south-westerly direction distant from the Parish Church. According to Dr Brown, one of the Bogle's biographers, this creature made a stay of a week less or more at Todshawhill farmhouse, disappearing for the most part during the day only to reappear towards evening: its freaks and eccentricities very naturally attracted a number of people to the neighbourhood, and among the number Thomas Bell from West Side, the neighbouring farmer, who, in order to assure himself that it had flesh and blood like other folks, took it up in his arms and fully satisfied himself that it had its ample share of both. In appearance it resembled an old woman above the middle with very short legs and thighs, and it affected a style of walk at once so comical and undignified that the Rev. Dr aforesaid was compelled to pronounce it "waddling." The first intimation or indication of its presence in these parts was given, I understand, at the head of the Todshawhill bog, where some young callants who were engaged in fastening up the horses of the farm heard a cry at some little distance off. "Tint, Tint, Tint," to which one of the lads, William Nichol by name, at once replied "You shall not tine and me here," and then the lads made off, helter skelter, with the misshapen little creature at their heels. In his terror one of the lads fell head foremost into a hole or moss hag, and the creature "waddling" past him to get at the rest, came into violent contact with a cow, which naturally resenting such unceremonious treatment, pushed at it with its horns, whereupon the creature replied—"God help me, what means the cow?" This expression soothed, if it did not wholly allay, the fears of all concerned, for they at once concluded that if the creature had been a spirit it would not have mentioned the name of Deity in the way it did.

And in many more grotesque and ridiculous scenes did this curious little creature play the rôle of "Deus Ex Machina." As for the name of "Gilpin Horner," by which it was known throughout the Border country, *this* seems to have been given to it some time afterwards, for those who saw it at the time, and those who tell the story with the greatest veracity, never call it by any other name than the "Bogle at the Todshawhill." To those who are acquainted with the "Lay of the last Minstrel," it will at once occur that there are points of similarity (both numerous and various) between the bogle at the Todshawhill and Lord Cranstoun's "Goblin Page," who figures so prominently in that Border ballad of Scott's—points of similarity so strong that they can scarcely be accounted for on the theory of mere coincidence. Indeed, if we were not expressly told in a note to this poem—Canto number 2—that the idea of Lord Cranstoun's "Goblin's Page" was taken from the legend of "Gilpen Horner" we could have guessed it for ourselves. To give you an instance of this similarity, I will quote to you a few lines from Canto—number 2—beginning from line 352—which will powerfully recall to your minds the whole incident of the Todshawhill bogle's first appearance—when he scared the lads who were tying up the horses with the sudden and startling exclamation, "Tint, Tint, Tint." The passage which I mean to quote from Scott's Lay contains three words of identical import with the "Tint, Tint, Tint." The words in the Lay are "Lost, Lost. Lost." I should perhaps add that Cranstoun's "Goblin Page" was equally well-known by the title the "Baron's Dwarf." Here is the passage from the Lay—

"Beneath an oak, mossed o'er by eld,
The 'Baron's Dwarf' his courser held,
And held his crested helm and spear:
That Dwarf was scarce an earthly man,
If tales were true that of him ran
Through all the Border far and near.
'Twas said when the Baron a-hunting rode
Through Reedsdale's glens, but rarely trod,
He heard a voice cry Lost! Lost! Lost!
And, like a tennis ball by racket tossed,
A leap of thirty feet and three,
Made from the gorse this elfin-shape,
Distorted like some Dwarfish ape,
And lighted at Lord Cranstoun's knee.

Lord Cranstoun was somewhat dismayed ;
'Tis said that five good miles he rade
To rid him of his company,
But where he rode one mile the Dwarf ran four,
And the Dwarf was first at the Castle door.

* * * * *

Use lessens marvel, it is said ;
This elfish Dwarf with the Baron staid,
Little he ate, and less he spoke,
Nor mingled with the menial flock :
And oft apart his arms he tossed,
And often muttered Lost ! Lost ! Lost !"

One remark before I leave this subject. Whatever may be thought of my attempts to identify our once local "Bogle at the Todshawhill" with Scott's poetic creation the "Goblin Page," or the "Baron's Dwarf," there can be very little doubt that the identity is *there*, and I leave you to discover for yourselves other points of identity which had I the time I could have laid before you. From this little excursion we have now paid to the Black Esk, let us retrace our steps to the White. I would say a word or two about Wat Carrick Chapel and Churchyard, which are about a mile straight south of the Church—the names are what they are by reason of their proximity to a well-pronounced British fort, which overlooks both, rather, I should say, two forts—the one on the top of the hill, the other lower down. The term *Caer* occurring in the word Kerroc (as I have already explained) stands invariably wherever it occurs for hill fort. This Chapel of Wat Carrick belonged originally to the Parish of Westerkirk, and served the whole district of Upper Eskdale, not only until the year 1703, when Upper Eskdale was formed into a separate parish called Eskdalemuir, but for nearly twenty years longer, until, in short, the new parish of Eskdalemuir was in the position to possess itself of a Church of its own, which it was able to do in the year 1722. Now crossing the river we find ourselves on the farm of Cote ; the term Cote means mud cottage, and occurs in the names Cauldcote, Hoscot. In a field raised some little elevation above the level of the Esk, we have two circles of stones, in the form of Druicidal temples (as Dr Brown styles them)—the one entire, measuring about ninety feet in circumference, the other having a portion of it worn away by the water, measuring about 340 feet. The interior of this larger one, indeed, is so extensive that I have

myself seen more than once a ploughman and his team of horses busy at work within it. These so-called "Druidical remains" (according to one authority) are simply the "standing stones," or "stanin' stanes," which are to be found on hill-sides, moors, open fields, and all manner of high and unfrequented spots: these remains, however, are not always found in such perfect form as we have them here, but consist very often of a single stone, with one or two other and lesser stones that have fallen down by its side, and are half covered in the moss. The well-known "Giant Stone" in Tweedsmuir, standing on the Menzion Moss, answers exactly to this description. These stones are unquestionably of great antiquity, as they are often referred to in the earliest charters, and accordingly utilised in them as boundary marks. According to Professor Veitch, some of them were originally set up as boundary stones, called "Har" or "Her." "Harstane" is not infrequently the name of a place, as the Harstane in Tweedsmuir. "Harstane" or "Herstan" simply means the stane by the burn. In this month's number of the *Sunday Magazine* for 1896 there is an exquisite piece of word painting descriptive of the standing stones. In point of antiquity they are compared to the sky itself, "they are, alike, so old—the ancient sky and the primeval stone—both the children of mystery." In another fine passage we read—"Of the primeval forest no trace is left—the eyes range to the everlasting hills—wide spaces are about the mystic circle—the ancient rites are gone with the hoary forest—their memory even is lost—and the stones are dumb—no record is graven there." We now pass down the valley to Castle O'er, with its splendidly preserved remains of what at one time must have been an encampment of great strength, occupying (as it does) by far the most commanding site in the parish; its mounds and ramparts we might almost call gigantic, and its trenches abysmal. Its whole appearance, lofty situation, but above all, its marvellous extent as shown by its lines of communication, extending not only down the Esk to Netherbie, on the one hand, but also down the water of Milk to Middlebie on the other, proclaim it to be the far-famed Camp of Overbie, one of that celebrated trio of which the names are—Overbie, Middlebie, and Netherbie. Mr Bell's mansion-house of Castle O'er lies at the base of this camp, between it and the White Esk; but his property extends to the lands on the other side of the river as well—rising up to the march dyke that divides

his ground from the farm of Billholm. Immediately over this dyke, in what is called Airdswood Moss, there was discovered a heap or pile of stones—(a "tumulus" would, perhaps, be the more correct and classic name for it)—but whatever be its proper name, I was told by Mr Bell himself that no fewer than 150 cart loads of stones were taken from it to build a portion of the above-mentioned march dyke between Billholm and Castle O'er. In the centre of this heap was found a rude slab-formed grave or "cist" in which a human body had evidently been interred, for some bones, and particularly a thigh bone, was long possessed by the late Geo. Graham Bell, Esq., of Castle O'er, but is now unhappily *non est.* There was a further find in the shape of a tooth which a local bard, William Park, at that time resident at Bridgend, has done his best to immortalise in a poem, entitled "Verses addressed to a tooth dug out of the cairn on Airdswood Moss."

"Tooth of the olden time, I'd wish to learn
Thy living history ; what age and nation
Thou represented'st underneath the cairn,
Fruitful of antiquarian speculation.
What was thy owner, then ? a warrior dire,
Who liv'd and died amid the din of battle ?
Was he some consequential Feudal Squire,
Who bought and sold his serfs like other cattle ?
'Twere an uncourteous question, did'st thou fare
On luxuries which modern teeth disable ?
Thy hardy frame and healthy looks declare
That no such trash e'er trifled on thy table,
Thine was the food of undegenerate ages,
Else never had'st thou figured in my pages.
And here thou art, a prodigy—a wonder—
A monument of undecaying earth,
Nor more of thee we'll know, till the last thunder
Shall from his slumbers call thy master forth ;
These puzzles which I grapple with in vain
Shall then be solved—and all thy case seem plain."

To return to the subject of cist-burial, there were (as far as I can make out) two kinds of it ; the one was simple cist-burial underground, the other was cairn-burial above ground ; both kinds seem to have been common enough ; the example I have just described is clearly a cairn-burial ; that is to say, the body discovered had been buried in a cist or stone coffin on the surface

of the ground and the stones afterwards piled up over it. Of course wherever a discovery of this kind has been made we are sure to find a legend of some sort or other attaching to the spot, and so it is here. Tradition says that a battle between the Picts and the Scots was fought over the very ground where the ancient sepulchre still lies—that the Picts were beaten and completely routed—that their King (Schaw by name) who led them to battle having lost his way, either fell into, or was driven into, the pool which forms the junction of the two Esks, and has ever since been called the "King's Pool." The body was afterwards recovered, carried back to the battle field, and interred in the stone coffin, as already described.

And now that I have taken you as far as the King's Pool, which marks the southernmost point of the parish, I wish to detain you there for a moment or two while I relate to you a very singular custom that once prevailed there. The place where this custom was observed is still called "Hand Fasting Haugh." Here, in days gone by, a fair was held to which the young people of both sexes resorted in great numbers; between whom engagements were then made by joining hands; or, as it was then called, "hand fasting." The connection then formed was binding for one year only, at the expiration of which time either party was at liberty to break up the engagement and form a new one—or in the event of both being satisfied the "hand fasting" was renewed for life. The custom is mentioned by several authors, and was by no means confined to the lower classes, John, Lord Maxwell, and a sister of the Earl of Angus, being thus "hand fasted" in January, 1572. I may mention that Lindsay in his reign of James II. says:—"James (Sixth Earl of Murray) begat upon Elizabeth Innes (daughter of the Laird of Innes) Alexander Dunbar, a man of singular wit and courage. This Isabel was but hand-fast with him, and died before the marriage. In connection with this subject Dr Brown has published an extract of a letter he had received from the late John Maxwell, Esq. of Broomholm, to the following effect: "No account can be given of the period at which the custom of hand fasting commenced, but I was told by an old man, John Murray, who died at the farm of Irving as you go from Langholm to Canonbie, and had formerly been proprietor in Eskdalemuir, that he was acquainted with, or at least had seen, an old man (I think his name was Beattie) who was grandson to a couple of people who

had been "hand fasted." You perhaps know that the children born under the hand fasting engagement were reckoned lawful children and were not bastards, though the parents did afterwards resile. This custom of "hand fasting" does not seem to have been peculiar to our parish, for there are instances of its having prevailed elsewhere. Mention is made in some Histories of Scotland that Robert II. was hand fasted to Elizabeth More before he married Euphemia Ross, daughter of Hugh, Earl of that name, by both of whom he had children. And his eldest son John, by Elizabeth More, his "hand fasted" wife, (*i.e.*) King Robert III., commonly called Jock Ferngzear, succeeded to the throne, in preference to the sons of Euphemia, his married wife. Indeed, after Euphemia's death, he married his former hand fasted wife Elizabeth More.

Now before closing allow me to make a single remark in connection with this whole question. I confess that it has more than once occurred to me that there is a singular correspondence between the site selected for these "hand fasting" contracts and the contracts themselves. Perhaps this may be accounted for in the following way, which I have seen nowhere stated, and is therefore simply a suggestion of my own which I throw off for your consideration. The site selected for these "hand fasting" ceremonies is (as you may know) the tongue of land which is hemmed in by the Black and the White Esks. These streams, starting from their separate springs and pursuing their separate courses, gradually approach nearer and nearer until at last their waters commingle, and they become one stream. Does not this fact in outward nature observable to all who have eyes to behold it—the separation and then ultimate union of these two streams—but typify and set forth the separate and individual lives of two human beings until they *too* are joined together and made one flesh?

There is something of this idea surely suggested in the following beautiful lines, which, methinks, would not be inappropriate in the mouth of a youthful swain addressing the rustic maiden with whom he was about to be "hand fasted" after the old fashion long since passed away:

"Nothing in this world is single;
All things by a law Divine
In one another's being mingle,
Why not I with thine?

See the mountains kiss high Heaven,
And the waves clasp one another ;
No sister flower would be forgiven
If it disdained its brother.

And the sunlight clasps the earth,
And the moonbeams kiss the sea ;
What are all these kissings worth
If thou kiss not me ?"

11th December, 1896.

Mr James Barbour, V.-P., in the chair.

Donations and Exchanges.—The Secretary laid the following on the table :—Transactions of the Canadian Institute ; Variations of Latitude in New York City (from the New York Academy of Sciences) ; Bulletin of the Geological Institution of the University of Upsala, 1895 ; Proceedings of the Natural Science Association of Staten Island; Transactions of the Stirling Natural History and Archæological Society ; The Bow-Pullers of Antiquity, by Edward S. Morse (from the Essex Institute, Salem, Massachusetts) ; Bagnall's Flora of Warwickshire (presented by Mr George F. Scott-Elliot).

Exhibits.—Mr S. Arnott, Kirkbean, exhibited two celts found at Kells, Southwick, and a shilling, the first coined in Massachusetts, in 1746.

Communications.

I.—*Antiquities of Buittle.* By Rev. R. F. Tarbet, B.D.

In noticing its topography the Rev. Mr Tarbet mentioned that Heston Island, the Isle Rathan of "The Raiders," is daily connected with the parish by a neck of land when the tide recedes ; and from this periodical counection he was for some time in doubt whether it was within his spiritual jurisdiction. He ventured to call on the one family who reside on the island, thinking they might know who was their spiritual father, but he was no wiser : they told him he was the first minister who had called on them.

He afterwards ascertained that the island forms part of the parish of Rerrick. Palnackie, the one village of the parish, had suffered decay in consequence of the introduction of railways, which had diverted traffic from its port. There were old people still to tell you of strings of carts extending from the little quay away up the street, waiting their turn at the vessels' side. At this period the village was the seat of a flourishing ship carpentry industry, many ships being repaired, and at least one built there. But he must not speak of the village as if it was dead. There was still considerable shipping, especially at some seasons of the year. The average number of vessels arriving was from 60 to 64 in the year. He had seen as many as seven schooners lying in the river at once; and a steamer sometimes found its way up. He found reference to a harbour church. That must have been what was known when he went to the parish as "the wooden kirk," but the wooden walls of which were then only used to shelter a wedding party engaged in their festivities. "To such base uses." As if anticipating a revival of the old prosperity, there was now in the village a substantial mission church of granite, built by his predecessor, the Rev. Mr Grant. Noticing the prominent heights in the parish, he observed that great part of Craignair was now to be found on the Thames Embankment and at the Liverpool docks, and its rough rock had made smooth the pavement of many a city since the granite-crushing process had been developed. Iron had been often sought without success. An old tenant on the farm of Barchain, he mentioned, went to Munches one day declaring excitedly that at last the metal had been found in quantity; but it turned out to be refuse iron from an old smithy. Among the antiquities of the parish first place was assigned to Buittle Castle, of which there are now no visible remains, which was built by John Baliol in the thirteenth century, and from which his widow, the Lady Devorgilla, dated the charter of Baliol College, Oxford. It had been said to him that Old Buittle farm steading, which is an old building with thick walls, formed part of the court of the castle. Reference was made to the former existence of a church at Kirkennan and the tradition that there was one on East Logan farm, where there is a field called the Kirkhill; but Mr Tarbet was puzzled to know what church was referred to as St. Colmonell, Buittle, in a grant to Sweetheart Abbey. The only name resembling Colmonell in the

parish was that of a well near the ruins of the old parish church, which was called Sancomel. Reference was also made to the round tower of Orchardton, to the burial cairn at Courthill, the remains of a vitrified fort on Castlegower, and the old mill at Buittle, a venerable building which had received its death-blow from the modern sanitary inspector. This mill, Mr Tarbet observed, appeared to have enjoyed some kind of royal grant. A month ago, he mentioned, there was found on Munches Hill a bronze implement called a battle-axe, but more resembling a chisel, which now lay at Munches. In the church an old custom survived in the use of shortbread at the communion. Some supposed that this was used because it was unleavened, but he thought the real reason would be found in a desire to use on this sacred occasion the finer food, at a time when only two kinds were made—the coarse bread and the shortbread. An odd story was told of Mr Crosbie, who was minister of the parish in the early decades of the century. A child found by the way-side was taken to the manse. The minister thought it proper that it should be baptised, and resolved to open the Bible and bestow on it the first name on which his eye lighted. This was Nebuchadnezzar. Whether influenced by the thought that the child had already had enough of grass, or by the general absurdity of the name, he resolved to give the child instead the name nearest to it in sound, and called it Ebenezer. He had the story from the old woman who brought Ebenezer up.

Rev. W. Andson proposed a vote of thanks to Mr Tarbet for his interesting paper.

Mr Rutherford of Jardington, in seconding the motion, said the generally accepted theory about the round towers was that they were watch towers. Touching on the subject of the mills, he said it would not be an exceptional favour that was conferred on Buittle, for by an old Act of the Scottish Parliament the people were required to send all their grain to the public mills to be ground, and were forbidden under penalties to use the hand querns.* That was the reason why so many of the querns were

* Mr Rutherford has since forwarded the following extract from Wilson's "Prehistoric Annals of Scotland":—The *quern* was employed down to the 13th century, when legal means were employed to compel the people to abandon it for the large water mills then introduced. In 1284, in the reign of Alex. III., it was provided that "Na man sall pre-

found in mosses; they had been hidden, to prevent the excisemen finding them.

Mr Tarbet said the site of the round tower was not at all suitable for watch purposes.

Mr Sulley said Orchardton had no connection with the ordinary round towers, such as are found in Ireland. It appeared to be a mediæval residence, of the same period as the Scottish keeps, but built round instead of square for some unknown reason.

Mr Barbour said there were traces of other buildings attached to Orchardton Tower, and up to the present its purpose had not been explained.

Mr J. A. Moodie referred to the fact that farms were commonly "thirled" to the mill of the estate, to which they had to pay multures.

Mr Barbour said there was no more curious instance of thirlage than existed in the town of Dumfries. There were two mills in the town. One was said to be built by Devorgilla. The "race" was carried from the weir, which was then at Stakeford, down the line of the present Brewery Street, and through the abutment of the Old Bridge, and the mill itself was at the end of the bridge. It passed into the hands of Lord Herries, and was then bought by the town. The town also acquired the Mill Hole Mill, as it was called, and which he believed was, like the other, connected with the church. The possession of these two mills secured to the town the thirlage of the whole district. Much trouble arose, because they were not able to grind all the grain of the district. They built a horse mill further up the river, on the site now occupied by the Old Brewery, and in addition they leased Stakeford to help to overtake the work. Then they built the mills on the Maxwelltown side of the river (Smeaton, the celebrated engineer, being the architect, but the mills erected to his plans were burned down and replaced by the present structure). A question arose whether the town could thirl the district to a

---

sume to grind quheit, mashlock, or rye with hands milne, except he be compelled be storm; or be lack of mills quhilk sould grind the samen. And in this case: gif a man grinds at hand milnes he shall gif the threttein measure as *multer*, and gif anie man contraveins this our prohibition he sall tine his hand mylnes perpetuallie." This act was not complied with strictly, as the quern was used long after that; but no doubt the majority of them would be laid aside at that time.

mill on the other side of the water. But it was decided that the thirlage was legal. Thirlage was legal to the present day. A case with reference to Gordieston, in the parish of Glencairn, had been decided in the Court of Session. That farm was within a mile of one mill and a mile and a half of another; but it was thirled to a mill three miles away, and the court decided that the farmer must either send his grain to the mill or pay multures to the miller.

II.—*Notes on Rerrick.* By Rev. GEO. M'CONACHIE and Mr P. SULLEY.

Mr Sulley laid before the meeting some notes on the parish of Rerrick, the joint work of the Rev. G. M'Conachie, M.A., and himself. Alluding to the former prevalence of smuggling in the district, a traffic for which the caves of Barlocco afforded good facilities, he said many smuggling cellars existed in the parish in places where they would never be suspected. Not many years ago a pig rooting about a ruined house suddenly disappeared, and disclosed the existence of a spacious rock cellar, but there was then not even an empty brandy barrel in it. There were formerly barytes mines on Barlocco, hematite iron mines at Auchenleck, and copper mines on Heston; but none of these are now worked. It was said that whenever the directors of the last company which worked the Auchenleck mine were expected it was regularly "salted" with hematite from Cumberland. Within living memory "a stone fire" had been placed in a farmhouse by the tenant who was leaving. It was at one time a common custom for a farmer who was evicted, or who was leaving his farm under a sense of grievance, to fill up the fire-place in every room with broken bottles and small stones and cover them over with larger flat stones, and to lay on his successor a curse which should never be lifted until these fires burned. When the stone fire had been laid and the curse said, the doors were locked and the tenant made his way out by the window, the curse alighting on the first person who entered thereafter. It was a custom also in such cases to sow a part of the farm with sand, and to curse the succeeding tenant until the sand should grow. This form of cursing was carried out in the parish perhaps seventy years ago, and tradition said that the incoming tenant did not thrive; but this was pro-

bably due more to the ill-will of his neighbours than to the curse of his predecessor. The Rerrick ghost, whose noisy manifestations at Ringcroft of Stocking baffled a whole Presbytery in 1695, and were the subject of a grave narrative by the Rev. Alexander Telfair, minister of the parish, was brought under notice. The visit of Queen Mary to the district on her flight from Langside was another subject of notice. The writers followed Froude's account, according to which the hapless Queen halted first at Sanquhar; then went to Terregles, where she spent the night of 14th May; from there went on the 15th to Dundrennan, spent her last night in the Abbey; and on the morning of Sunday, the 16th, sailed from Burnfoot in an open boat, landing in the evening at Workington. The other account, adopted by Mackenzie in the "History of Galloway," by Miss Strickland, and by M'Kerlie, was shewn to be inherently improbable. This account made the Queen ride without stopping from Langside to a hill in Tongland now called Queenshill, but which was called Barstobrick until 1800; then ride further south, cross the Dee, and then go to Corra Castle, in Kirkgunzeon, where she spent the night of the 13th (the date of the battle); proceed next day to Terregles, and on the 15th go to Dundrennan. Attached to this tradition was a story that she spent the night at Hazelfield, near the Abbey, and presented to a boy of the family a ruby ring and a damask table-cloth bearing the royal arms. It was strange she should have carried that table-cloth when, by her account, she was in "a condition not even suiting a simple gentlewoman, having saved nothing." It had been stated that the ring and table-cloth were preserved at Terregles; but no such articles connected with Queen Mary were known there. It was further mentioned that Maryport, in Cumberland, which is popularly supposed to be the place at which the royal fugitive landed, was formerly Ellensport, and was changed about a hundred years ago in honour of the daughter of a local benefactor; and that although Portmary, on the Scotch shore, undoubtedly received its modern name out of compliment to the Queen, it was known as Nether Riddick within the memory of persons still living. Some attention was bestowed on "the Nun Slab" in the Abbey burial-ground, with its much disputed figure and inscription. Mr M'Conachie showed that the animals on which the lady's feet rests are dogs, not lambs; that while the figure is that of a nun there is nothing to indicate the rank of a

prioress; and, on the supposition that an initial letter which he formerly read P may be an O, he suggested that the stone might commemorate a lady of Orchardton. The unset pebble seal discovered in the parish some time ago was mentioned, with the suggestion that it was probably the seal used by one of the dispossessed abbots after the Reformation.

Dr Chinnock proposed a vote of thanks to Mr M'Conachie and Mr Sulley for the paper; and further, that the society should express its regret that Mr Sulley, one of the vice-presideuts, was leaving the district, and its high appreciation of his services to the society.

The motion was seconded by Mr Murray, George Street, and cordially adopted.

15th January, 1897.

Mr JOHN NEILSON in the chair.

New Member.—Mr R. F. Dudgeon, The Grange, Kirkcudbright.

Donation.—A copy of the U.S. Geological Survey, 16th annual Report, 1894-5, was laid upon the table.

COMMUNICATIONS.

I.—*Report on the Meteorology of Dumfries for* 1896. By the Rev. WM. ANDSON.

Barometer.—The most remarkable meteorological fact connected with the barometrical pressure for the past year was the extreme height to which it rose on the 9th January. At 9 A.M. of that day the reading was slightly above 31 inches, a reading which is believed to have been unprecedented in the British Islands during the period when regular observations have been taken. The high readings were not confined to a single day. From the 5th to the 11th they were unusually high, ranging from 30·500 in. on the first of these days to 31·016 in. on the 9th, and again gradually falling to 30·570 in. on the 11th. The highest point reached during the ten preceding years was 30·805 in. in

Report of Meteorological Observations taken at Dumfries during the year 1896.

Lat., 55° 4′ N.; Long., 3° 36′ W.; Elevation above sea level, 60 ft.; Distance from sea, 9 miles.

1896.	BAROMETER.				S.-R. THERMOMETER. In shade, 4 feet above grass.						RAINFALL.			HYGRO-METER.		Dew Point.	Relative Humidity. Sat. = 100.
Months.	Highest in Month.	Lowest in Month.	Monthly Range.	Mean for Month.	Highest in Month.	Lowest in Month.	Mean Maximum.	Mean Minimum.	Monthly Range.	Mean temper. of Month.	Heaviest in 24 hours.	Amount.	Days on which it fell.	Mean Dry.	Mean Wet.		
	In.	In.	In.	In.	Deg.	Deg.	Deg.	Deg.	Deg.	Deg.	In.	In.		Deg.	Deg.	Deg.	
Jan.	31·006	29·037	1·979	30·262	50·	20·8	45·	35·4	29·2	40·2	0·28	2·04	17	39·4	38·3	37·	91
Feb.	30·606	29·511	1·135	30·239	52·	24·6	46·3	37·	27·4	41·6	0·48	2·32	16	40·8	39·6	38·1	91
Mar.	30·216	28·367	1·849	29·674	58·	28·	50·	36·	30·	43·	0·56	4·02	19	41·8	40·	36·7	86
April	30·472	29·577	0·895	30·099	64·	29·7	56·9	40·6	34·3	48·8	0·28	1·50	15	47·6	44·2	41·6	74
May	30·610	29·965	0·645	30·291	80·7	32·8	67·9	43·4	47·9	55·7	0·20	0·50	3	55·5	50·1	45·	68
June	30·221	29·521	0·700	29·916	84·	39·	69·6	50·8	45·	60·2	0·99	3·28	16	59·6	55·4	50·1	75
July	30·405	29·528	0·877	30·029	72·	40·	66·6	51·	32·	58·8	0·94	4·36	19	58·4	55·9	54·	83
Aug.	30·341	29·571	0·770	30·029	73·	39·8	66·1	48·7	33·2	57·4	0·39	1·56	14	56·3	52·7	49·7	77
Sept.	30·424	29·750	1·674	29·676	74·	34·5	61·4	46·4	39·5	53·9	0·90	4·89	23	53·1	51·	48·9	85
Oct.	30·473	28·930	1·543	29·706	63·	23·7	50·4	36·7	39·3	43·5	1·47	3·47	19	42·3	40·4	38·3	86
Nov.	30·650	29·127	1·523	30·145	52·	22·5	46·5	35·2	29·5	40·8	0·28	1·12	12	40·5	39·	37·1	88
Dec.	30·280	28·761	1·519	29·691	51·7	21·	42·2	33·2	30·7	37·8	0·73	4·87	23	38·3	37·3	35·9	91
Year..	31·016	28·367	2·649	29·979	84·	20·8	55·7	41·2	63·2	48·5	1·47	33·93	196	47·8	45·3	42·6	83

WIND—

	N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.	Var. or Calm.
Days ...	31½	44½	29	19½	32	51	75½	63	18

1895, which also occurred in the month of January. The readings on the last three days of January and the first three of February were also unusually high, ranging up to 30·800 in. The lowest reading of the year was 28·367 in. at 6 P.M. of the 3rd March. This gives the extensive range of 2·649 in. for the year. The mean annual pressure (reduced to 32 deg. and sea level) was 29·979 in., which is above the average of the last ten years by 0·073 in. Although the extreme range was wide, the weather on the whole was marked by the absence of severe storms, and for a considerable part of the year was more settled than usual. January, February, April, May, July, August, and November all had means exceeding 30 in., the highest being May with a mean of 30·291 in., and the next January with 30·262 in. March, September, and December had the lowest means, and these were also the wettest months and the most marked by cyclonic disturbances, although the cyclones were not on the whole so numerous or so severe as they often are; and the mean force of the wind for the year was decidedly under average.

Temperature (in shade, four feet above the grass).—The absolute maximum, or highest single reading of the thermometer for 1896, was 84 deg. on the 14th June. The absolute minimum, or lowest reading was 20·8 on the 23rd January, showing an annual range of 63·2 deg. The next highest reading occurred on the 14th May, when 80·7 deg. was registered. And it is noteworthy that twice in May and three times in June the maximum of 80 deg. and upwards was reached, while in July and August, which are often the warmest months, the maximum did not rise above 72 deg. in the former and 73 deg. in the latter, the explanation being that these months, and especially July, were largely characterised by deficiency of sunshine, and by cloudy and showery weather. The warmest month was June, with a mean of 60·2 deg., which is more than 2 deg. above the average of the last ten years. But January, February, March, April, May, and November all show an excess above the mean, ranging from 2 to $3\frac{1}{2}$ deg., the greatest excess being in February and May, when it was considerably above 3 deg. The months in which a deficiency occurred were September and October, and especially the latter, which was short of the average by fully $2\frac{1}{2}$ deg. It will thus be observed that the first half of the year was the most favourable in point of temperature. There was an extraordinary period indeed, extending from the middle of April to the first week in

June, when anti-cyclonic weather prevailed, with very light winds and abundance of sunshine, which largely contributed to the warmth of the spring and early summer; while January and February were also unusually mild for winter months. From this statement no one will be surprised to learn that the mean annual temperature of 1896 is above the average, being 48·5 deg. This has been exceeded only once during the last ten years, viz., in 1893, when it was 49·4 deg. It has ranged during these years from 46 deg. to 49·4 deg., the average being 47·5 deg., so that the past year has been 1 deg. above the average. This excess, however, has been due, not so much to an unusual number of warm days, as to the mildness of the winter and spring months, and to the limited number of very cold days and nights. To illustrate this, it may be mentioned that the number of days on which the maximum readings of the thermometer reached 70 deg. and above was 42, fourteen of which occurred in May, fourteen in June, nine in July, five in August, and three in September. In 1893 it was sixty-one, and in 1889 forty-six; but these were exceptional years; and the number in 1896 was rather above than below the average. The number of nights on which the protected thermometer fell to 32 degs. and under was 54, six of which occurred in January, with an aggregate of 22·7 degs. of frost; seven in February with 23·4 degs.; six in March with 13·6 degs.; one in April with 2·3 degs.; ten in October with 23·2 degs.; ten in November with 47·8 degs.; and fourteen in December with 63·6 degs., showing 196·6 aggregate degs. of frost in all—spread over 54 days. This contrasts strikingly with the report of the previous year, when there were 100 days, with an aggregate of 640 degs. of frost. That, however, was an exceptional year, in consequence of the extremely low temperature which characterised the months of January and Febuary, the aggregate degs. of frost in each of which exceeded those of the whole of 1896, and amounted in the two months to 495 degs. The only year of the past ten to be compared with 1896 in respect to the mildness of the winter and spring months was 1889, which had 55 nights of frost, and an aggregate of 193 degs. But taking the mean of the period, the average is about 78 nights and 360 degs.

Rainfall.—The amount of rainfall for 1896 was 33·93 in., which is short of the average by from two to three inches. The number of days on which it fell was 196, on 26 of which, however, the fall did not exceed one hundredth of an inch. The

number of days is only a little short of the average. The heaviest fall in twenty-four hours was 1·47 in. on 7th October, which, happening to coincide with an extremely high spring tide, owing to the prevalence of strong south-westerly and westerly winds, caused serious flooding along the river bank, by which a good deal of damage was done. The wettest month was September, a rather unusual circumstance, with a record of 4·89 in., being about double the usual average, and with 23 days on which it fell. The next wettest was December, which registered 4·87 in., with 23 days also of rainfall. But March, June, and July had likewise an excess above the mean, varying from three-quarters of an inch in July to an inch and a half in March. But these excesses were more than compensated by the deficiencies of other months, the most remarkable of which were May, August, and November. The driest month was May, which registered only half an inch—0·50 in., less than-fourth of the average, with only *three* days on which it fell. But November, which is often a rainy month, was almost equally remarkable, shewing little more than one inch—1·12 in.—as compared with an average of 3·92 in. And August also was two and a half inches short of the mean for that month. There was an extended period of drought from the 16th April to the 4th June, a period of seven weeks, during which there were only nine days on which any rain fell, and to the amount of no more than 0·89 in., which would be less than a fourth of the average rainfall for the period. And it is sufficiently remarkable that on the 5th June more rain fell on a single day than during the previous seven weeks, 0·99 in., as compared with 0·89 in. In some parts of the country, and especially in the south and south-west England, the drought was more protracted and severe, extending into August, with the result of a very early harvest, and of a great deficiency of the hay crops and of cereals other than wheat, which thrives best in a warm and dry summer. In the more northern parts of the country, where the harvest is later, the rains which set in in the latter part of August, and continued throughout all September and the first ten days of October, interfered disastrously with the ripening and ingathering of the crops, and led to serious and heavy losses.

Under the head of rainfall I have said nothing of snow, because, in point of fact, there was exceedingly little snow, in the lower grounds at least, during the whole year. There was no onfall worthy of being called a snowstorm, and only twice—once

in March and again in October—was there a slight covering of it upon the ground, which speedily thawed and disappeared. But hail fell several times in the end of April and in September.

Thunderstorms were not numerous during the year. I observed only five, two of which occurred in June and three in September. The most severe was on the 6th of June, when twice during the day—at 11 A.M. and again between 1.30 and 3.30 P.M. —there was a thunderstorm of considerable severity. This was the accompaniment of the break of the weather after the protracted drought and heat which preceded it.

Hygrometer.—The mean of the dry bulb thermometer for the year was 47·8 deg.; mean wet, 45·3 deg. Temperature of the dew point, 42·6. Relative humidity (saturation being equal to 100), 83. May had the lowest relative humidity, viz., 68; April had 74, and June 75. The other monthly values ranged from 75 to 91. The relative humidity of 83 is about the average of the last ten years.

Wind.—With regard to the wind directions of the year, the westerly prevailed most out of the eight points reckoned in the report. But northerly and easterly winds were more than usually frequent. Grouping the N., N.E., E., and N.W. together, the number of days in which they prevailed was 168; while the S., S.E., S.W., and W. claimed 178; and calm or variable was 18. The mean force, however, as might have been expected from the more than average height of the barometer, was decidedly under the mean.

Mr J. S. Thomson, jeweller, proposed a vote of thanks to Mr Andson for his valuable report. In doing so he suggested that the society should take steps to get the gauge for indicating the height of the river replaced at the New Bridge, it having been carried away at the break-up of the ice in 1895.—Mr James Lennox seconded the vote of thanks.—Mr Rutherford of Jardington suggested that the gauge should be painted on the bridge itself.

Dr Maxwell Ross, medical officer for the county, said he always followed with interest the observations of Mr Andson as they were recorded in the *Standard* from time to time, and he found them very helpful, because there was a relation between the state of the weather and the recurrence of certain diseases. This had been laid down in the classical observations of Mr Buchan and Sir Arthur Mitchell, who, taking the Registrar-General's returns

for the London districts, were able to shew that there was a distinct seasonal prevalence of certain diseases. Scarlet fever, which usually had its maximum about November, had not followed that course in Dumfriesshire during the past year. It was more prevalent in the early part of the year. And diphtheria, which was usually most prevalent into the latter part of the year, was of most frequent occurrence during the months of September and October. In Dumfriesshire, in particular, experience led them to fear the occurrence of diphtheria during a wet season, and the two months of last year, when there was a prevalence of that disease and high mortality from it, were, he thought, wet months.—Mr Andson: September was the wettest month of the year.—Dr Ross added that the relation of damp and diphtheria did not hold all over the world, for the disease occurred in the dry climate of California. He was glad there had not been so much typhoid in Dumfriesshire last year as in 1895. They usually found that that disease was more prevalent in the autumn than during the earlier part of the year; but in Dumfriesshire in 1896 the conditions were reversed. In the previous year, however, there were 51 cases noted in the last quarter of the year, and the prevalence in the first quarter of 1896 was entirely due to the fact that they formed a continuance of the epidemic of 1895. Last year they had the pleasing report that in Dumfriesshire there had been no cases of typhoid occurring during the season when we expected to find it prevalent. During 1896 only three cases of puerperal fever had been notified, two proving fatal. They all occurred during the last quarter of the year, agreeing in this respect with the usual seasonal prevalence. A large majority of the cases of erysipelas also were recorded during the last quarter of the year, showing the intimate relation between the seasons and disease.

II.—*The Martyr Graves of Wigtownshire.* By the Rev. John H. Thomson.

There are four Martyr Stones in Wigtownshire; they are at Craigmodie and in Wigtown Churchyard.

Craigmodie is about eight and a-half miles as the crow flies to the north-west of Kirkcowan, but it is at least ten miles by the road. The stone is an erect one, about three feet in height by two in breadth, and is much the same in appearance as the other

martyr gravestones in Galloway. It was put up in 1827, in the place of an older one. The original inscription has been preserved. It is—

HERE LYES
THE BODY OF ALEX
ANDER LIN, WHO WAS
SURPRISED AND INSTAN-
TLY SHOT TO DEATH
ON THIS PLACE BY
LIEUTENANT GENERAL
DRUMMOND FOR HIS
ADHERENCE TO SCOT-
LAND'S REFORMATION
COVENANTS NATION-
AL AND SOLEMN LEAGUE
1685

The other stones are in Wigtown Churchyard. They are to the north of the site of the old church. The largest of the three stones is that of Margaret Wilson. It is a flat stone, five feet in length and two feet in breadth. The inscription is:

HERE LYES MARGRAT
WILLSON DOUGHTER
TO GILBERT WILLSON
IN GLENVERNOCH
WHO WAS DROUNED
ANNO 1685 AGED 18.

LET EARTH AND STONE STILL WITNES BEARE
THEIR LYES A VIRGINE MARTYRE HERE
MURTHERD FOR OUNING CHRIST SUPREAME
HEAD OF HIS CHURCH AND NO MORE CRIME
BUT NOT ABJURING PRESBYTRY
AND HER NOT OUNING PRELACY
THEY HER CONDEMD BY UNJUST LAW
OF HEAVEN NOR HELL THEY STOOD NO AW
WITHIN THE SEA TY'D TO A STAKE
SHE SUFFERED FOR CHRIST JESUS SAKE
THE ACTORS OF THIS CRUEL CRIME
WAS LAGG-STRACHAN, WINRAM, AND GRHAME
NEITHER YOUNG YEARES NOR YET OLD AGE
COULD STOP THE FURY OF THERE RAGE

Close to the stone to Margaret Wilson is that to Margaret Lachlan. It is a small upright stone. Its top edge is waved. Upon this waved edge the words "Memento More" are chiselled out. The inscription is upon both sides of the stone. Upon the one side it is :

HERE LYES
MARGARET LACHLANE
WHO WAS BY UN
JUST LAW SENTENC
ED TO DIE BY LAGG
STRACHANE WIN
RAME AND GRHAME
AND TYED TO A
STAKE WITHIN THE
FLOOD FOR HER

On one of the edges of the stone SURNAMED GRIER, and upon the other side

Cross Bones and Skull.

ADHERENCE
TO SCOTLANDS RE
FORMATION COVE
NANTS NATIONAL
AND SOLEMN LEAGUE
AGED 63 1685

These two stones are remarkable for the controversy about the two Martyrs, denying or asserting their martyrdom that arose shortly after the publication of Sheriff Napier's Memorials and Letters of Dundee in 1859. The letters in the newspapers and articles in the reviews and pamphlets that soon appeared would fill several volumes.

The stones themselves at least existed in 1730, for in that year they appear among "the Epitaphs or inscriptions that are upon the tombs or gravestones of the martyrs in several churchyards and other places where they ly buried" in the third edition of the "Cloud of Witnesses." In the first edition of the "Cloud," published in 1714, they do not appear. This is the case also in the second edition, issued in 1720. It is an exact *fac simile* of the first, although it is said in the title page to be "enlarged," but the title page as a reprint must have been printed at the commencement of the printing of the volume, when it would be uncertain how the book would end. The last page in both editions is

printed down to the very bottom, and has the appearance as if matter prepared for the volume had been crowded out for want of space.

The third stone is within the same railing as encloses the stones to the memory of Margaret Wilson and Margaret Lachlan. It is an upright stone and waved on its upper edge, and is somewhat larger than the gravestone at its side to Margaret Lachlan. Upon its upper edge are the words MEMENTO MORI.

The inscription is:

HERE LYSE WILLIAM JOHNSTO
N
JOHN MILROY, GEORGE WALKER
WHO WAS WITHOUT SENTE
NCE OF LAW HANGED BY MA
JOR WINRAM FOR THEIR ADHER
ANCE TO SCOTLAND'S REFOR
MATION COVENANTS NATIO
NAL AND SOLEMN LEAGUE
1685

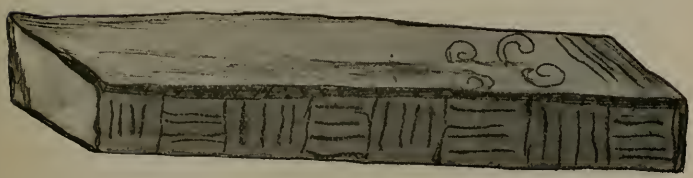
III.—*Hoddom Old Churchyard.* By Mr GEORGE IRVING, Newcastle.

When strolling about Hoddom a few weeks ago I was told that there was an old font at the old churchyard. When I got there I found it was not a font but the base and socket of an old cross. I found it rolled up at the back of the south wall of the churchyard. It was partly imbedded in the ground, but sufficient of it above ground to get a correct view of it. It is made of coarse, gritty sandstone, four feet high if standing erect, and the socket on the top is one foot six inches square and six inches deep. The edge or rim of the socket is about seven inches thick, except at the four corners, which are rounded off to five inches. A part of one side of the rim has been broken off. Half-way between the top and bottom of the base there is a plinth of about two inches roughly worked upon the stone.

There is a small fragment of Hoddom Cross in the Museum of Antiquities in Edinburgh. Can this be the base? It is doubtless very old. The socket is calculated to hold a shaft, say ten feet high. If it is part of Hoddom Cross it is a most valuable historical relic, but if not it is still a valuable memento of the past. It lies within a few yards of the site of the old pre-Reformation

church, which before the erection of Hoddom Bridge was on the route to the old ford across the River Annan, where many a weary traveller was glad to see its well-known features.

Base of Old Cross.



Old Tomb Cover.

When the present fence wall was erected round the churchyard the workmen had evidently left it outside, where it has lain for long unheeded and uncared for. It is very probable indeed that other fragments may be buried under the surface close by. I would like to suggest that it be moved into the enclosure just

inside the wall opposite to where it lies. A couple of masons would do it in a day, and if set erect would be seen by visitors.

There is also a very interesting and rare old tomb cover lying within the railing where the Curries of Newfield and the ancestors of the Irvings of Burnfoot are interred. I send herewith a drawing of the base of the old cross and also of the old tomb cover.

IV.—*Notice of a Pamphlet by the late Mr John Anderson on the Riding of the Marches*, 1827. By Mr W. DICKIE.

Mr W. Dickie read a humorous account of the riding of the marches by the Dumfries Trades on 23rd April, 1827, by the late Mr John Anderson, bookseller. He prefaced it by observing that when the system of trade incorporations was in full operation no person was allowed to carry on any handicraft or trade within the royal burgh unless he was either a freeman by birth or family relationship or purchased the privilege. Hence the boundaries to which this valuable monopoly extended were carefully guarded, and it was the custom every year to perambulate the marches, in order to impress them firmly in the minds of the generations as they grew up. The boundaries also marked the limits within which the burgh magistrates had a certain exclusive jurisdiction, and they likewise took part in the perambulations. It was a custom which had died out with the old trades system; but in some towns, as in Langholm and Hawick, a holiday pageant of a somewhat similar nature was still regularly observed. He read the following reference to the custom which is embodied in the Rev. Dr Burnside's manuscript history of Dumfries, and copied from an earlier record, known as "Edgar's Manuscript," viz.:

On the last day of October every year the whole Town Council, Incorporations, with all the freemen belonging to them, accompanied by the boys and school and other attendants, rode the marches. They began their march from the Market Cross, or Laigh Sands, proceeding up to the Castle, down the Friars' Vennel, up the Greensands, along the High Haugh to the Moat. There they stopt till the town officers threw among the crowd a bag of apples. They then proceeded by the grounds called Longlands and Lochend, on the north side of the old chapel [viz., the chapel on the site of the present St Mary's Church] to the Stoup, or horse course, where there was a race for a saddle and spurs. Thence they went eastward and

northward, betwixt the town's property and the estates of Craigs and Netherwood, traversing the marches that they might be able to decide in case of dispute. Thus they proceeded to Kelton Well, where the burgh's superiority terminated. There the Clerk called the roll of the heritors and burgesses, that the absents might be fined. From thence they returned to town, with haut-boys, ancient trumpets and drums, sounding before them. Some old people now living (1792) remember to have seen this procession frequently.

"The Laigh Sands," the reader explained, would be the Whitesands. The Greensands and Whitesands used to be commonly distinguished as the Over Sandbeds and the Under Sandbeds. The flat land in the neighbourhood of the village of Stoop was for a long time the racecourse of the town and was the scene of many mounted contests. In 1827 the route of march was somewhat different from that mentioned in the extract just read. He learned from another contemporary account that "in the morning the trades, particularly the younger members, headed by the Convener and Deacons, with drums beating, fifes playing, and colours flying, proceeded along the Whitesands, Bridge Street, Greensands, Moat, &c., as far as Punfield Burn. From thence they went to Nunfield, Marchhill, Stoup, and Gasstown. From this point they crossed the country to Kelton Thorn, where refreshments were provided. The Provost and Magistrates, with the Town Clerks, followed in two chaises the main battalion of the marchers." It was said that from six to eight hundred persons took part in that march. To his knowledge there were at least two of the survivors now resident in the town. They had a very vivid recollection of the proceedings, which were carried through in the midst of a violent snowstorm. The extract from Dr Burnside shewed that even towards the close of the last century the riding of the marches was falling into disuetude; and it was stated that before the year 1827, to which Mr Anderson's account referred, they had only been ridden three times within the memory of any then living. Mr Dickie then proceeded to read the narrative, which bore to be printed for private circulation, and was in form a parody of the narrative books of the Old Testament, after the manner of "the Caldee Manuscript" associated with the name of James Hogg. The pageantry of the day was described in burlesque terms; a humorous enumeration of the various trades was given; and the third and closing chapter was occupied with an account of

the banquet that followed in the Trades Hall, the premises now belonging to Messrs Moffat & Turner.

In course of a conversation which followed Mr Thomson said in some places a sound whipping used to be administered to the children at the various turning points, to impress them upon their memory. Mr Dickie said he had inquired at one of the survivors of the march of 1827 whether any such custom was observed here, and the reply was—"No. That belongs to the ages of barbarism; centuries ago." The Chairman said it might be possible to administer the whipping once, but hardly a second time. The children would next year be conspicuous by their absence.

The thanks of the society were tendered to Mr Dickie, and also to Mr Anderson, bookseller, for the loan of the pamphlet.

12th February, 1897.

Emu and Ostrich Farming in the Highlands of Dumfriesshire.
By Mr Richard Bell, of Castle O'er, Langholm.

The object of this paper is not to subject my hearers to a dry dissertation on Natural History, in which study, I am sure, many among you will be better versed than I am, but rather to offer you a few remarks and stray notes on the keeping of sundry creatures, zoological and ornithological, in confinement, and more particularly on the keeping and breeding in the uncongenial climate of Dumfriesshire the Australian Emu and the South American Ostrich, or Rhea.

I once stated in a weekly journal, devoted, among other articles, to natural history, that I claimed to be the first person who had succeeded in breeding Emus in Scotland, and challenged contradiction. As none was forthcoming, I think I may safely repeat the boast, and give credit to our own county as the first one in Scotland where these birds were bred. I have all my life been a lover of pets, and during my younger days these consisted of specimens most easily obtained and most conveniently and surreptitiously kept in a bedroom or outhouse. In the same ratio as my years increased so increased my ambition and the size of my pets, till about the year 1875 these had run from the bulk of

a white mouse to snakes, monkeys, kangaroos, tiger cats, vultures, eagles, &c., up to Emus and Rheas. In that year, 1875, the idea struck me that I would try my hand with the two latter birds. The Emu, as you probably all know, is a native of Australia, where on its vast plains they might have been seen in large flocks, when our colonists first settled there, but are now becoming very scarce in the more inhabited parts of the country, owing to the ruthless way they have been hunted down by men and dogs, and are now only to be found, in diminished numbers, at a safe distance from the settlements. Owing to their growing scarcity Emus are rather an expensive stock to lay in. This did not deter me from purchasing a pair, as I hoped, if successful, to recoup myself the initial outlay of £20, which was the figure charged by Jamrach, of Ratcliffe Highway, London, the famous dealer in wild animals. When they arrived home the children christened them "Tommy" and "Jenny," and by these names they will be distinguished in the course of my narrative. In the above hope I was not disappointed, as you will understand when I tell you that my experiment did succeed, and that I sold my young birds, thirty-one in number, at from £8 to £10 per pair, without guaranteeing the sexes, and that when I sold off my birds in 1885 I received £16 for the original pair, or only £4 less than I paid for them, and after gaining for ten years the profit from the sale of young birds and extra eggs. The eggs of both Emus and Rheas are worth 5s each, and as between both species they laid somewhere about 240 in all, you must allow that these birds are fairly profitable—certainly more profitable than sheep—and perhaps it might be advisable for farmers in these times of depression to introduce on their farms this novel Australian and South American stock. Let me here remark, however, as a warning to farmers or even to others, that to procure a breeding pair is a risky and difficult matter. The distinction of sex in the Emu can only be determined by an expert, the plumage of either sex being of the same colour in the adult state. There is a decided difference of colour when the young are in the "down," some having the stripes much darker than others, and at this stage colour may mark the sexes, but so soon as feathers are put on this distinction is lost. The sex of the Rhea is easily distinguished, even at a distance, the male being much darker than the female. It is only after long and minute observation that an amateur can

be certain that he is in possession of a male and female Emu. My first two Rheas were sold to me as a breeding pair, as I was ignorant of the differences in colour; but in course of time I found they were both females. I purchased three different birds, guaranteed as males, with no better result than adding to my stock of females. This guarantee of sexes is not of much value, and for this reason, that though you may purchase a bird at or near one breeding season, it frequently happens that owing to its inborn restlessness and its new surroundings it will not settle down in its new home, and it may be a year before you can tell which sex you have got—too late to return it to the seller without "difficulties." As I failed in my attempt to procure a male Rhea, I cannot from experience pride myself as being able to distinguish their sex. I had not the same difficulty with my Emus, after their being in my possession some time. There is a difference in their "countenance," with which you become familiar after close observation, but the peculiar and loud drumming noise of the female leaves no doubt. This sound is quite wanting in the male, whose voice is a loud, hoarse grunt. When the bird is excited this sound has a very terrifying effect upon strangers, though I myself, owing to my familiarity with it, was not afraid of "Tommy." When he had young ones beside him he would "come for me" from the furthest corner of the field, grunting and striking out his feet in front as if he meant mischief, but I had only to stand my ground and seize him by the neck, when he at once stopped his fuss, though continuing to run round and round me in a great state of excitement. I must confess that this standing firm and shewing a bold front required some nerve at first, but the truth of the saying, "familiarity breeds contempt," was vividly impressed upon my mind, and "Tommy" and I were always good friends. On one occasion a lady visitor nearly had a fit of hysterics when she witnessed one of his apparent attacks, fearing I was going to be annihilated on the spot, and was only consoled when she learned that his supposed attack was mere "bounce." It would have been a different affair if she herself had been in the field, and I never allowed strangers to approach the birds during the breeding season without my presence also, and never allowed a lady to enter the field at that time whether accompanied or not. I have read of a gentleman, who was on a visit to Government House, near Sydney, having had his lungs

lacerated by the kick of an Emu in the back when he entered the park to view the birds. The kick of an Emu is a serious, if not a dangerous one, and is delivered in a forward direction and not from behind like the kick of a horse. When sporting they spring up in the air, kicking sideways and backwards, more like a cow. In addition to the blow the large claws make a lacerated wound. When trying to catch these birds one should always be provided with a shield of wicker-work, so as to guard themselves against serious, if not fatal injury. As previously stated, I purchased my parent birds from Jamrach in October, 1875, but as they fought so persistently on their arrival home, I was afraid at first that they were both of one sex. The one which I came to know was the female was so harassed by the other that she could get no food, and the points of her wings, or rather wing bones, were so lacerated by dashing against the fence in her endeavours to escape from her mate that they bled for about ten days, and I thought the veins were opened and that she would bleed to death. I therefore ran a fence across the field and separated them. They remained so during all the winter of 1875-1876, which was the cause, I have no doubt, of my losing a brood that year. In April, 1876, on my return from Edinburgh, where I had spent the winter, I again allowed them to run together. I was afraid they would again fight, but was gratified to find that they were most peacably disposed towards each other. During all that summer and up till February, 1877, there was nothing in their appearance or otherwise to enable me, in my ignorance, to distinguish their sex, but on February 17th my shepherd, under whose special care the birds were placed during my absence in town, found three eggs lying together in a corner of the field. As I had been in the country on the previous day, and being on the look out for eggs had searched the field for them, and had, as I thought, looked into this very corner, I concluded from the fact of three eggs being found at once that both birds were laying. I found I was mistaken, however, and my hopes of securing a brood were now increased. The female laid regularly every third day at first, but afterwards a period of four days elapsed between the deposit of each egg. Altogether 19 were laid that season—the second year she laid 42—and when I saw from certain symptoms that "Tommy" wished to sit, I made an artificial nest in the corner where most of the eggs had been laid, and built a bower of spruce

branches over it. Eleven eggs were placed in the nest, and he immediately began to cover them up with leaves, &c. On April 1st—not a very auspicious day—he sat down in the nest, but till the 5th he never allowed twenty-four hours to pass without having the eggs all scattered round him outside the nest. This appeared to do them no harm, and the first young were hatched 58 days from the first day he sat down. At Billholm, her first residence, "Jenny" laid her eggs anywhere about the small enclosure, but when she was removed to Castle O'er, and to a larger enclosure, her habits changed. This enclosure was bounded on one side by a hedge 300 yards long, and was visible from the front windows of the house. When her day for laying arrived—which was generally about every third one—her preparations were of a most peculiar description. Almost exactly at 3 P.M. she began running along the hedge from end to end at full speed, and in the highest state of excitement, shortening her journey at each end by a few yards. This continued the whole afternoon, and the journey got shorter and shorter at each turn till towards the finale it consisted of a few steps only each way, and even degenerated into a mere swaying of the body from side to side for a few minutes, as if she were "ringing in," after which she sat down, and, pressing herself up against the hedge, dropped her egg. As this took place generally, if not invariably at 6 P.M., she had run, without ever ceasing, for three hours, and, judging from her gaping mouth and heavy panting, she must have been pretty well exhausted. The laying season commenced in January or February, and as hard frost often prevailed, I generally went to the field at the time I expected the egg was due, or had been already laid, to secure it from being frozen. The first time I went she left the hedge and came up to me, walking round and round, at the same time pressing against me in a peculiar manner. I did not know at first what she meant, though she evidently wanted something, so I put one arm round her body, upon which she sat down, and dropped her egg. I now saw that what she did want was to have a better purchase than that afforded her by pressing against the hedge. After this discovery I went to her oftener *before* than *after* the egg was laid. I daresay you all know the colour of an Emu's egg. They vary a good deal in the depth of their colour, some being a vivid green and some darker, and when freshly laid the tints are beautifully clear and bright, but soon

become toned down, as you will see from the specimen produced. I have one at home of quite a blue colour, and the shell is perfectly smooth, not granulated like the one you see. When the eggs are exposed to full daylight for some time they become a dirty grey colour. Their laying season lasts from January till April in this climate.

At Castle O'er the Rheas had two large fields to roam in, as well as the grounds round the house. They laid their eggs sometimes in strange places, as you will hear presently. When they laid in the fields I never noticed any preliminary symptoms, and their laying season being in summer, and the eggs being free from the risk of frost, were not so particularly looked after as those of the Emus, but when one was *supposed* to be due the whole household turned out to look for them. We went in a line along the fields, and as, owing to their colour, they were easily seen, I do not think we ever missed one. As a corbie could not easily carry one away, and we never found a "sucked" one, I presume these robbers either did not know what they were, or suspecting they were "made in Germany," despised such foreign produce. Their eggs when newly laid are more of a very pale orange colour than the creamy tint they fade to when they are exposed to the light. When one lay over night the upper half was cream coloured, whereas the under half retained the darker yellow, being shaded from the light by itself and the grass upon which it lay. The average weight of Rheas eggs is just upon 1 lb. 9 oz; to be exact, 1 lb. $8\frac{5}{9}$ oz. At least, that is the result from six I weighed together. I have no written note of the average weight of Emus' eggs, but I am quite sure, in my own mind, that they averaged 1 lb. $10\frac{1}{2}$ oz. I know for certain that one balanced fourteen hen's eggs. Average size of twelve eggs: Rhea—$5\frac{6}{8}$ in. by $3\frac{5}{8}$ in.; Emu—$5\frac{5}{8}$ in. by $3\frac{5}{8}$ in; big one—$6\frac{3}{8}$ in. by $3\frac{4}{8}$ in., 1 lb. $9\frac{1}{4}$ oz. There are two birds of the same family, one of which at least should have had a first place in a paper treating of the "Cursores." I allude to the African ostrich and the Cassowary, a native of Malacca; but as I have never been the fortunate possessor of either, and as I have wished to confine my remarks to those only which have come under my own personal observation, I shall make no special reference to them or their habits. This can be found in any elementary work on Natural History. The chief of the whole group is the African ostrich, but I shall not take up your

time further than to shew you one of its eggs. I got it from a friend, who had it in his possession for thirty years. His father got it from an Indian surgeon. When my friend gave it to me he hoped it might remain under my roof-tree as long as it had been under his. He also stated that he had compared it with all the eggs in Gordon Cumming's collection, and it was larger than any of his. I have kept it for forty-two years, and if its *great-grandfather*, *i.e.*, the Indian surgeon, had it for thirty years it may have seen the light a century ago, and has therefore almost become an object of interest to the antiquarian members of our society, as well as to those on the Natural History side. Then, through the kindness of my friend Mr Bartlett, superintendent of the Zoological Gardens, London, I am enabled to shew you a rarer egg than any of them, viz., that of the Cassowary, as well as some feathers from the back and two quills from the wing of that bird. These quills are curious appendages, and their use is not very obvious. There are five of them on each wing. The colour of the egg in daylight is a fine olive green, quite a different shade from those of the Emu. Size—$5\frac{2}{8}$ in. by $3\frac{4}{8}$ in. I have only one story of the Cassowary. It is very short, so perhaps you will allow me to tell it, but as the tragic event did not take place in my presence I do not vouch for its truth. There are several versions of it, but the one I know runs like this :—

> "There was once a Cassowary
> On the plains of Timbuctoo
> Who ate up a missionary,
> Carpet bag, and hymn book too."

The belief in that story is quite optional. As I said, when the Rheas had access to the grounds, they laid in queer places. On one occasion a lady was on a visit, and on our going to sit out on the lawn she spread a shawl on the ground but did not use it, preferring to sit on the grass. Great was her astonishment when a Rhea joined the party and laid an egg on the shawl. Again, a gentleman, who had just returned from China, was staying with us. Among his paraphernalia he had brought with him a pair of Chinese slippers, made of plaited grass. One morning, when going out for the day, he was putting on his walking boots at the front door. He sat on the door step, and placed his slippers on the gravel in front of him, when, to his amazement, a Rhea dropped an egg in one of them. Once more, two of my men were

engaged in some work near the glass range. They went into the potting shed to eat their dinner, leaving the door open. They sat on the floor, with their backs against the wall, when presently a Rhea entered the shed and, crushing herself in between them, laid an egg on the floor. The men had no fire handy, or probably I would not have seen that egg, as it arrived at a hungry and tempting moment. The laying season of Rheas is from June to August here. I do not mention these things as trivial reminiscences only, but rather to bring home to you the contrast between these wild and wary birds kept in confinement here familiar with man and their roaming at large on the Pampas of South America. They would not probably find, or take advantage of, tartan shawls, Chinese slippers, or even potting sheds there, and I am certain they would give a wide berth to two "gauchos" sitting eating their dinner of dried meat, each with a "bolas" or lasso lying handy by their side. I have been told by friends who have lived in South America that a dainty meal is made by cutting off the top of an egg, putting in herbs and spices, and roasting it on a fire. I once gave the cook one and told her to try it in an omelette. The result would have been fairly good had she not used the whole egg; it tasted of little else. I never felt valiant enough to tackle a plain boiled one for breakfast, but my shepherd once tried a fried one, and he told me he got quite a "fricht" when the whole bottom of the pan was filled with egg. The maternal duties of Emus cease so soon as the female finishes laying, and I always shut her off from the nest when the male began to incubate, as she only disturbed him by laying more eggs in the nest than were wanted. The male sits from 58 to 62 days, and during all that time he never touched food or water, though he always had a supply of both beside him. Besides the incubating he does all the rearing, and it is an interesting sight to see the huge bird striding along with the young all about his feet, and never treading on one.

The young are beautiful creatures when in life, much more so than the stuffed specimen I now shew you. The colours are very much faded. I fed the young on hard-boiled egg for the first few days, mixed with bread and biscuit crumb, then oatmeal, lettuce, and greens; but they begin very soon to graze like their parents, so their keep is not a very expensive affair. The old ones graze like geese, but I always gave them in addition a feed

of such mixture as the pigs got, varying this with maize. The bones of Emus bred in confinement are apt to become very brittle if the young birds are not supplied with lime, and many losses are sustained by breeders who are not aware of this fact. I discovered for myself the necessity of giving them lime by observing the young birds picking some off a wall. Ever afterwards I had lime rubbish in their "run," of which they consumed a great quantity. I only lost one from brittle bones; on running through a hole in a hedge, when frolicking, it broke its thigh bone, when six months old. I put its leg in splints, but it was no use, so I put it out of pain, got it stuffed, and presented it to the Edinburgh Museum of Science and Art, where it remains to be seen by anyone interested or desirous of studying a young Emu at an older stage of life than the one you have just seen.

As a proof of the hardihood of these birds, I may say that out of thirty-six hatched none ever died a natural death, and that I only lost five, all from violence, viz., the one mentioned before, three starved to death, and the one you have seen, which was killed by a log of wood falling upon it. None died from the rigour of our climate alone. Young Emus are most amusing creatures, as, from a few weeks old, they perform all sorts of antics, such as throwing themselves on their backs, then leaping a considerable height off the ground, meanwhile kicking in the same way as they do when adult and mean mischief. One performance which they went through was of another character, being admirable from its solemnity and the graceful attitudes of the performers. It consisted of a dance in the nature of a quadrille. They would practice some preliminary steps, then all meet in a common centre, with their breasts brought close together and their heads and necks stretched straight up in the air, then they would open out, change places, and repeat the manœuvre over and over again. This dance caused much more sober wonder to the spectators than the mere amusement derived from the ridiculous antics before described. Baby Emus, however, are indued with the same cantankerous nature as human babies, when mama wishes them to "show off" before female visitors; they sometimes won't "work," and when I wished to "set the machinery going" I had frequently to call in the aid of my children, who knew what to do. This consisted in throwing themselves about on the grass in the same convulsive

throes in which the birds were in the habit of indulging. The hint was generally taken, and the visitors delighted, though no extra charge was made for the exhibition.

We have all heard of some folks having the "digestion of an ostrich." As the subjects of this paper are of the same order of birds, their powers of digestion are equally good. A good appetite and a good digestion are blessings to poor suffering humanity, but we must not be jealous if the miscellaneous substances in which Emus delight are beyond our powers. One day the carpenter came to repair the fence, and he told me he had seen "thae queer birds, the 'A-moos,' busy swallowing chips of wood." He intimated this discovery with as much pride as Columbus might have done when he discovered America, but I, being quite aware of this propensity, was not much astonished. A few minutes later he proceeded to the place where he had deposited his bass of tools to get some nails, a paper parcel of which he had previously opened and placed beside his bass. When he found the paper empty he asked me if I had "lifted" them, strongly suspecting me of kleptomania. When I asked him if he had seen the "A-moos" near his bass he said he had, and I very soon told him where his nails had gone. He seemed to think I was "e-musing" myself at his expense, and stared at me incredulously, as much as to say, "I'm no' that easily gulled," but when I pointed out "Tommy" at that moment struggling in the vain endeavour to swallow his chisel he was convinced, and remarked that "there micht be something in't." Whether he meant in the fact or inside the bird I failed to learn. Everything is "grist that comes to their mill," whether it be nails, coals, potsherds, small china dolls, or collars and cuffs. Many a tear has been dropped by members of the household over the loss of the latter, as well as other small articles of female attire, when the birds got access to the bleaching green. Their curiosity, or I should say their inquisitiveness, equals their voracity, and I could give many instances of this propensity generally, though I believe wrongly, attributed to the human female, but one will suffice. On one occasion the nurse was crossing their enclosure, carrying in her arms one of the children, then a baby in long clothes. This was too much for "Jenny," who wished to see what the bundle consisted of. The nurse was already sufficiently alarmed by the proximity of the "two monsters," but her terror was increased

when "Jenny" proceeded to pull the veil off the baby's face, and she offered up a prayer of gratitude when she found herself, she could not tell how, on the outer side of the fence, whilst the "two monsters" were still in the field, grunting and drumming a fond farewell.

I took advantage of this vice at the time a photograph was being taken. It is almost impossible to "take" these birds except by "snap shot." I threw down a handkerchief on the ground and directed the photographer to "fire" the moment they stopped to investigate the attraction, and the result is what you can see for yourselves in the book of photographs I now hand round for inspection. You will recognise the one alluded to by the white blotch in the foreground. Once "Tommy" escaped from Billholm, and he probably would not have gone very far from "Jenny," but when the man in charge tried to drive him into the field again he became excited, and his temper was not soothed when his keeper sought assistance. "Tommy" promptly took to the hills, and, when the hue-and-cry was raised that he was off, all the men and collies in the neighbourhood joined in hot pursuit. I was from home at the time, but the run was described to me as a most brilliant affair, and certainly equal to any fox-hunt on record up to that day. The ground covered was about 20 miles, and it was many hours before he was "run to earth" at Castle O'er, five miles from home. Having had quite a nice "outing" he had reached this point on his way home to Billholm. Men and dogs had enough of it, and a cart was requisitioned, in which he was carried home in triumph to his paddock, from which he never again tried to escape unless pressed. Another escape took place, but it was a Rhea this time, and happened at Castle O'er. She, wishing to have a more extended view of the surrounding country, "climbed" the fence, and, taking "Tommy" as her example, carried out her intention by also taking to the hills. I heard of her from time to time, as having visited sundry farm houses and herd's cottages, many of them several miles away, as also of many a good hunt after her with collie dogs. Eventually, having been about fourteen days "at large," she appeared at Crurie, two miles from Castle O'er. I enlisted the aid of one of my servants, whom I shall call "John," and we started off to try to capture the delinquent. We found her in one of the fields, and I sent John to the farmhouse to borrow a piece of scone as bait. I

arranged the following plan of campaign. As the bird knew me well, I was to feed it. When busy with the bread I was to rush treacherously in, and, seizing her suddenly, throw her down, when, if the feat was successfully accomplished, John was, in his turn, to make a dive and get hold of her leg, I at the same time warning him to "look out for squalls" and hold firm. He gave me a look of scorn, mixed with pity, remarking that there was "ganging to be an unco fash to catch sic a wee beast as that." The operation was successful, and having caught her round the body before she had time to kick, I threw her over and lay on the top of her. John seized her legs, and a fierce struggle ensued on the part of all three. In a few minutes, John, with the perspiration streaming from his face, gasped out that "the sma' cratur had the strength and spite o' the Deevil." He was quite ignorant of the mass of muscle in the thigh of one of the "Cursores." I sent him to the farm for a wool bag, consenting to remain lying on the bird till his return. This consent I would not have given had I not been aware that she was pumped out with the struggle to a perfectly safe degree, still I *hoped* John would not be long. When he returned with the bag we shoved the "beast" in, and, rolling it up into a very decent parcel, sat down to take a rest after our exertions. In the meanwhile the "parcel" had rested also, and presently we heard a series of rents taking place in the cover, and saw "legs and airms a' walloping" through many holes in the bag, which was thin and worn from much use. John was now despatched for another bag, and again I "reclined upon my feather bed." The bundle was repacked in a double envelope, and the question arose, how was it to be conveyed home?—the farm hands and carts being all out at work. John consented to carry it on his back if I would help to "heez't" up. This was done, and we proceeded on our way. We had not gone half-a-mile till another "screed" was heard, and a leg, but fortunately one only this time, was seen waving in the air in a most menacing manner, and ominously near John's head. Having seen and felt a fair sample of the beast's powers, he cried out "For gude sake, sir, tak' haud o' that leg or it'll hae aff my lug." This I did, and we reached home without further mishap, though my arm was much cramped "wi' haudin'" that struggling leg for a mile and a half.

These birds are deprived by nature of the power of flight, but the enormous amount of thigh muscle provides them with a

ready means of escape by running. In the Emus the wings are quite rudimentary, being merely bones about ten inches long, though consisting of the usual joints of a bird's wing, but they appear as if they had been arrested in their growth. These bones are covered with the same sort of feathers as those which cover the body, and are of no use for enabling them to escape from their enemies. The feathers are quite unlike any we see on other birds. They are very ugly to look at, are harsh to the touch, and are double shafted, rising from a single quill. The Rhea, on the other hand, has large wings, covered with large feathers, but as they are long and soft, they are quite unsuited for flight. They use their wings as rudders; and it is quite marvellous how, by raising one in the air, the bird can shoot off from its course at a sharp tangent when going at the speed of a race-horse.

In 1879, when I left Billholm and went to reside at Castle O'er, I flitted my birds along with my other "furniture," and there they led a happier life than they had previously done. They had more space to roam about in, and, in addition, had a plantation in which they could shelter in cold weather, at least in cold rain or sleet. They did not seem to mind any other kind of weather, and their *bon bouche* was a piece of ice. I may here give you some idea of the amount of cold both species can suffer, and you will appreciate the information better if you will mentally compare the climate of South America, or even of Australia, with the winter temperature of the highlands of Dumfriesshire The Rheas arrived upon the 17th November, 1874, when the first few days were wet and cold. I put them in a small enclosure, in which there was a wooden shed, but they never entered the shed unless driven in. By the 28th I had fenced in a larger space of ground as a run for them; at the same time the weather had changed to snow, followed by severe frost. On that day I gave them their liberty in their new enclosure, not without considerable misgiving I must confess as to how they would stand the cold. I watched them all day and up till 11 P.M., when I retired for the night. It was bright moonlight, and I could see them stalking up and down among the snow, and I feared their feet would be frost-bitten. That night the thermometer fell to 26°. I was up by daylight next morning, and was much relieved to find they were still alive and moving about with complete composure. I could see from their tracks that they had never entered the shed. The weather

continued to increase in severity for some time, till the thermometer reached 13°, and as they showed no symptoms of suffering, my mind was fairly well set at rest with regard to their standing the rigours of a Scotch winter.

I got my Emus upon 20th October, 1875, or just a year after the Rheas, and any further remarks upon cold applies to both species. The pair of old Emus sometimes, though not always, went into a shed at night, but I have seen them oftener "roosting" in the snow. None of my young birds ever entered a shelter, and frequently, when they were only a few weeks old and newly feathered, I have seen them on hard frosty mornings lying on the ground with the tips of their feathers frozen to the soil. When they were disturbed they suddenly rose up, leaving a ring of torn out feathers all round the spot of their night's resting place. When I tell you that both species survived the terrible winter of 1880-81, you will agree with me in thinking that these birds will stand any amount of cold they are likely to encounter in this climate *provided they are well fed*. At the same time, that winter did not pass without disaster, though entirely owing to the cruel neglect of the man charged with the duty of feeding them. The ground was covered with snow more than a foot deep during the greater part of the winter, and the thermometer, which stood for many days at 1° only above zero at mid-day with a cloudless sky, fell on one night to 10° below zero. During the coldest time I found three of the young birds, then not quite half grown, dead, and the others in a very weak state, and I feared I would lose all. On offering the survivors food they ate it greedily, and my suspicions were roused as to my man's fidelity. On "putting him to the question" he confessed with great reluctance that for more than a week the weather had been "ow'er coorse for him to gang and feed them," though their feeding trough was no more than 200 yards from the dwelling-house. The Rheas were in much the same plight, but good feeding put them all to rights. I put the latter in a stall of the stable for a few days only till they regained the strength lost owing to their long fast. They were turned out again, and stood the prolonged and rigorous winter with impunity.

Here I cannot refrain from narrating an incident which happened during the visit of a certain legal friend, who shall be nameless, as I am glad to say he is still alive and in robust health,

and might resent my exposure in public of the chagrin he must have experienced. He came accompanied with a handsome and valuable collie. Before entering the enclosure I suggested the propriety of his leaving his dog outside. He, evidently thinking that I was alarmed for the safety of my pets, said his dog was very gentle and would not harm them. I retorted that I had no fear for my pets if he had none for his, and told him to "come on." No sooner had the dog leapt over the style than "Tommy" and "Jenny," who had a young brood beside them, went for the poor beast, and the scene that followed would have been ludicrous enough had it not been for the mortal terror of poor "bow-wow." He rushed round and round the enclosure, too closely followed by the whole pack to have time for a spring over the fence, but in his mad endeavour to escape trying to get through the bottom rails. The fence was an ordinary barred paling, 6 feet high, but backed by three feet of wire netting to confine the young ones. After trying in vain at every point to find an exit, and never getting a moment's respite he became quite exhausted and sought refuge in a corner where the fence joined a shed. Here "Tommy" promptly began to "perform the war dance" on the top of his vanquished foe, and had I not seized "Tommy" by the neck and pulled him away his foe would have been in a few minutes a dog with no name, good or bad.

When I sold off my birds in 1885, preparatory to my leaving the country for some years, I had the original pair of old ones, which by the way reared more young ones that season than ever they had done before, viz., 12, and though they were at least eleven years old. I had them, as previously stated, ten years, and how old they were when I got them I cannot say—they were certainly adult. Besides them I had five young ones full grown. The catching of so many at one time being a serious and laborious affair, ten men were gathered together to act as hounds, there being no other means of catching them except by running them down or putting up a large amount of fencing, at least 7 feet high. I have seen them scramble on to the top of one 6 feet high, without being pressed to do so. Their "run" consisted of a flat field of six acres with a smaller one of two acres. In the latter was a wood covering a steep bank, and running them down when this rough bank had to be negotiated was no easy matter. When we got each bird hemmed into a corner several men rushed in and

floored it, and it took the united strength of six men to carry it from the point of capture to the part of the field where the large travelling cases were ranged. During the fun "Tommy" escaped over the fence, an ordinary wire one, and got into the river, and I shall never forget the scene of the huge bird careering down the centre for a quarter of a mile with fountains of water splashing all round and over him. As the hunt had been carried on with considerable danger to all taking part in it, I was relieved when the roll was called after it was over to find that no more serious accident than a few cuts and bruises and the destruction of certain garments, both upper and nether, had occurred to mar the day's amusement.

In 1869 I built a large room and heated it with hot-water pipes, and in it was installed a small menagerie, the inmates of which formed a most miscellaneous collection. I regret very much that I did not keep daily notes of all the curious and interesting things I observed during the seven years of its existence. I might now have been able, if not to write a book myself, at least to furnish material for one, which would have been of some value to those whose hobby lay in the same direction as my own ; but no notes were kept, and I can only now call to mind certain incidents which are more vividly impressed upon my memory. One among them, if you will allow me to narrate it, is the story of a monkey. I noticed in a local newspaper an advertisement intimating that there was to be held in this town of Dumfries a sale by auction of sundry foreign birds and animals, the latter including several species of monkeys. As I had long wished to add a certain kind of monkey to my collection, I started off without telling anyone the object of my journey, having serious and cowardly misgivings as to what my friends would say if they knew I was going to invest in a "puggy." On arriving in Dumfries I went straight to the saleroom, and among the "pugs" was the very species I wanted, to wit, a Sooty Mangabey. As its name implies, the colour of this animal is black or nearly so all over, something similar to a "faded chimney sweeper," the face is jet black, and its eyelids are white. As the colour has some connection with the denouement of the story please remember it. The "lot" was duly knocked down to the person whose determination to possess it defied all competition, and that person was myself. I proceeded to the nearest grocer's shop and borrowed

an empty soap box, in which "Jacko" was securely confined. I hailed a cab, and with my sable friend on the front boot, drove to the railway station. Here I handed the box to the first porter I saw, telling him to be sure to put it in the van when my train arrived. He deposited it on the platform, maliciously, as I thought, and it had not been long there till a jeering crowd was attracted by unwonted sounds proceeding from inside the package and two black paws protruding through the chinks of the lid. The remarks of the crowd were, to say the least of it, sarcastic in the highest degree, and when a nasty small boy wanted to know "wha owned the puggy," and when I saw several enquiring faces searching among the spectators for some indication of ownership, I nearly sank into my boots, and pretended that it "wasna me that owned it," and to further ensure myself against identification, ventured also to utter a few disparaging remarks such as I had heard, and specially addressed to the unknown "bauldy" who was so weak-minded as to possess such a nonsensical and villainous beast. When the train entered the station I hastily secured a seat with the risk of leaving poor "Jacko" behind, but hoping the porter would be "true to his charge." I had previously "tipped" him, and this foresight saved me the discomfiture of my ownership being declared at the last moment by the man coming to the carriage door, putting in his hand in the way we all know and exclaiming, "The puggy's a' richt in the van, sir." When the train reached its destination I found the porter had been faithful and fairly earned his "tip." It was now dark, and I escaped any further public demonstration under the cover of night. It was 10 P.M. when I reached home, and my assistant and "fidus Achatës" in matters zoological was in bed. I did not care to rouse him in case he also "smiled," and I was at a loss as to where I could house "Jacko" for the night. The heating apparatus of the greenhouse was in the potting shed, and I resolved to put him in the shed as it was warm. This apparatus consisted of a hot water boiler encased in a square building of brick-work with a flat top projecting from the back of the greenhouse wall. "Jacko" was already provided with a chain, one being included in the "lot" when knocked down to me at the sale. With a nail I secured the "lot" to a post, put down some straw on the top of the brick-work, and went to bed, satisfied that he would have a warm bed for the night. Next morning my man, who was gardener as well

as menagerie keeper, met me with a face as white as a sheet, saying he had seen something "awfu'" in the stoke hole. He had gone to stoke the fire in the morning twilight, and when he was stooping to open the furnace door he heard an unusual noise overhead. On looking up his gaze met what he described to me as the "Deevil glowerin' doon o' the top o' him." He was so terrified that he did not remain to verify the fact of its really being "His Satanic Majesty," but rushed out of the shed to call for my assistance to exorcise the "fiend of darkness." Upon my explaining matters he *said* nothing, but I could see from his face that he *thought* some of the gibing remarks I had heard at the Dumfries railway station.

Some monkeys have a bad habit, arising from idleness, of nibbling their tail, which becomes so sore that it causes them much pain. Jacko was addicted to this habit, and the resulting sore became so bad that the tail broke through at one of the joints, about six inches from the "far end," and kept dangling about in a most uncomfortable-looking manner. This loose piece became "dead" and required cutting away, but I did not like to perform the operation myself, simple though it was. It happened, however, one day that the local doctor had been assisting to amputate a poor man's leg in the neighbourhood. He called on me on his way home, and I asked him, "as his hand was in," would he cut off the monkey's "tail piece." He readily consented. Jacko was placed in a sack, with his tail outside, and I held him under my arm. When the piece was amputated the stump was seared with a red-hot iron. The doctor stayed to dinner, and after the meal was over I went to see how the "patient" was, and brought him into the dining-room. As was his wont, he sat on the fender bar. I suggested he should have a glass of wine to freshen him up after the operation. This he got. He held the glass in one paw and the tail stump in the other. He would first look at his stump, emitting at the same time a most melancholy whimpering sound, and then take a sip of wine, repeating the action over and over again. The scene loses in the telling, but the whole thing was so ludicrous and still so human-like that the worthy doctor nearly fell off his chair with laughing.

Among my other possessions was a Boa Constrictor, eight feet long, and a young African Python. This Python was about two and a half feet long, and very thin in proportion to its length,

indeed its neck or throat was no thicker than a man's little finger. I could never induce the Boa to feed, though I tempted it with all the delicacies I could think of, such as rats, fowls, pigeons, and rabbits. These snakes are subject to a fungoid growth on their gums, which prevents them from feeding, and possibly this one had the disease, but, for obvious reasons, I never cared to examine its mouth. The teeth are very slight, and when the reptile bites the teeth are apt to break and cause a nasty festering wound. I kept the snakes in a large box, the front, ends, and top being of plate-glass, and inside were a pair of blankets. Though their room was heated, I thought this refusal to feed was owing to the want of sufficient warmth rather than diseased gums. All tropical snakes should be kept in a temperature of ninety degrees, and this I could not easily afford them. To give them as much heat as I could I introduced hot-water tins below their box. With this view I made another shallow box or frame, open at the top, in which the tins were placed, and on this frame stood their box. So as to allow the heat from the tins to ascend to the snakes I bored holes in the bottom of their cage. To facilitate the work of boring the holes I turned the box containing the snakes on its side. So soon as I did so I was startled by hearing a sound like a railway engine letting off steam. This sound proceeded from the Boa, who was in a "fearsome temper," and was rushing about "hissing like mad." When he saw me looking at him he struck at me with such force that one could have heard the sound of his "snout" striking the glass at a considerable distance off. I never was afraid of his breaking the glass, but was often afraid he would break his own neck. This he failed to do, but ever after was so fierce that he never failed to dash himself against the glass whenever I myself or visitors approached his cage. Before this change of temper I had been in the habit of "doing the showman" before visitors by taking him out of his cage and allowing him to twine round my neck and body, at the same time having a tight hold of his neck and seeing that he got no purchase by coiling his tail round any piece of furniture. When his temper broke I never dared touch him again, and prevailed upon myself to believe that his performance was much more entertaining than mine, and infinitely more safe for myself. He cast his skin more than once, and when he emerged from his old one, "beautiful for ever," one would have imagined that he had paid a recent visit to

the famous Madame Rachel. The fresh and bright colours of the new skin were in vivid contrast to those of the old faded one. Still the cast-off skin is a pretty enough object, as you will see from the one produced. One, which was shed in a perfect state, was so fine that the late Frank Buckland, who was on a visit to me, asked me to present it to him, which I did with pleasure. He told me afterwards that he had produced it at a wedding breakfast in London to entertain the guests, and that a lady took it away as a copy for lace-work. This Boa lived in my possession for 360 days without touching food, and how long he had fasted before coming into the hands of Mr Cross, of Liverpool, from whom I purchased it, no one can say.

But to return to the Python. One evening I put a rabbit of about two months old into the box, intending it for the Boa. As neither snake seemed to be hungry, I was going into the house to write some letters. As I was shutting the door of the room, which was detached from the dwelling-house, I heard the squealing of the rabbit, and on going back I found it was the Python which had seized it. It had merely the nose of the rabbit in its mouth, and I left with the mental remark that it was attempting rather too much. I returned in about half-an-hour, and great was my amazement when I found the feat accomplished, and the Python reduced in length from $2\frac{1}{2}$ feet to about 18 inches, with a huge bulge in the middle, which was the rabbit's tomb. I could distinctly see the shape of poor bunny under the distended skin of the snake. A few days afterwards I was going to show this wonderful sight to some visitors, but on opening the lid of the cage a disagreeable odour rose from it, and I found the rabbit among the blankets, and that the Python had evidently undergone the "Banting treatment." The swallowing was a serious undertaking, but the disgorgement must have been as bad, if not worse, considering that a snake's teeth point in the direction of the throat, and lie in the mouth like hooks. I was sorry that my visitors missed the sight, as they might have corroborated my assertion. Witnesses were not wanting among my own family and servants, but some independent testimony would have been more satisfactory If any person had told *me* that *that* snake had swallowed *that* rabbit, I could not have swallowed his story. I would simply not have believed him, and I can only place myself in your hands, gentlemen, to be judged, asking you beforehand

this question, "Have *you* any good reason to doubt my veracity?" To that question I shall not pause for a reply, in case it might cause you some embarrassment to give one, but shall with it finish my already too lengthy and prosy paper, humbly apologising for having tried your patience so long. I shall be glad, however, if any of you have picked up a few crumbs only to add to your previous knowledge of Emus and Rheas. If my reminiscences and anecdotes have afforded to others even the smallest atom of amusement I shall be equally pleased.

Rev. Mr Andson moved a very hearty vote of thanks to Mr Bell for his extremely interesting and instructive paper. He had shewn a great deal of enterprise in rearing these birds in a climate so unsuitable for their natural habits.

Mr J. S. Thomson, jeweller, seconded the motion, which was supported by Mr R. Murray, George Street, and Mr Rutherford of Jardington.

Mr Bell, in replying to questions put by Mr Rutherford and others, said when the Emu was standing at rest his height would be about five and a half feet; but when he put up his head it would be about six feet. It could lift his (Mr Bell's) hat off his head quite easily, and his height was 6 ft. $2\frac{1}{2}$ in. When he first kept them, he had them in a small enclosure and the fence was a high one—six feet; but after he removed to Castle O'er, where they had more space, the fence was simply an ordinary pailing, four feet high. He never saw them attempt to go over it unless they were hunted. He repeated his warning that it was very precarious to procure a breeding pair, and also to get a good male, who would sit; although his own experience had been most fortunate. It was very difficult to say the possible profit. Sometimes he had only five young birds, and he might have perhaps twenty eggs in a season. To get five birds you perhaps had to set about twelve eggs, selling the extra eggs and the young birds. It was often difficult to get the young birds sold, although he did not experience difficulty. It was not a thing to go in for as a speculation. He had known many failures. He would not seriously advise that it should be taken up as a new industry. The feathers of the Emu, he mentioned, were of no value whatever. Their principal food was grass; but in this climate they must always have some extra food.

Dr Martin, Holywood, asked if the plumage was much modified to enable them to stand the climate better.

Mr Bell: I don't think the plumage was modified in any particular form.

At a subsequent business meeting of the Society, Mr R. Murray, George Street, was elected a vice-president in room of Mr Sulley, removed to Cupar.

12th March, 1897.

Mr James Barbour, V.-P., in the chair.

Donations and Exchanges.—The Secretary laid upon the table the following:—The Report of the British Association for 1896; U.S. Geological Survey, 2 vols.; Proceedings of the Philadelphia Academy of Natural Sciences; Transactions of the Botanical Society of Edinburgh. Vol. xx., pts. 2 and 3; Transactions of the Banffshire Field Club, 1894-5; Thirtieth Report of the Peabody Museum (Harvard University).

Communications.

I.—*Ruins and Stones of Holywood Abbey.* By Dr J. W. Martin.

Dr Martin excused himself from going into the literature of the subject, as it had been already dealt with in the transactions of the Society, and confined himself to an examination of its remains, which are to be found chiefly in the stones built into the parish church, the churchyard wall, and neighbouring buildings. The present minister of the parish (he said) informs me that his church was built in 1779 from stones taken out of the old abbey, without the facing stones. There is a stone in the tower with 1779 upon it. There are stones at one of his gates taken from the abbey. Mr Brown, farmer, Gullyhill, tells me his father has mentioned to him that there is a subterranean passage leading somewhere from the ruins of the old abbey, which are known to exist at the south-east corner of the churchyard. He could not say where it begins, but he has seen the old wall of the abbey at the place where the Nelsons' grave of Portrack was dug. There are

undoubtedly ruins. James M'Gregor, 23 years bellman, but now retired, says: The place went by the name of the old abbey or nunnery. There are stones above the surface to shew where it was. Once, when digging a child's grave, he came on an opening leading downwards, at one end of the grave, and he might have fallen through. The child's grave was sunk a long way next morning. He took a stick six feet long and a rope as long, and let it down, and it did not reach bottom. He says it was the subterranean passage. In digging three feet further over he came upon a fireplace and grate which belonged to the abbey. The grate contained ashes. He came to flooring, and on lifting up a slab, 4 feet by 3, saw causeway work made of small stones, like pebbles, and there was figuring; he could not say what the "figuring" was; perhaps a date. He also came upon a great many old bones —buckets of them, as he expressed it—decayed almost to powder, which he says are the bones of the monks that were buried there. He once came upon "a wall arranged in steps," which was probably a buttress to the side of the abbey. It was very solid and firm. He found a halbert, made of brass, which the late Mr Max well of Gribton got possession of. He is positive about the chamber with the causewaying and the subterranean passage. There is some one buried right in the middle of the flags referred to. He once fell through while digging at the spot, and was only prevented from going deeper by his arms holding on to the banks where he was digging. He says if he was driven down to the place he could point out where the flooring is. In the wall around the churchyard the stones peculiar to the abbey are seen to be mixed with other stones, but the former predominate. They are for the most part square and oblong blocks—the square 8 and 9 inches, the oblong from one to two feet, up to four and five feet. They are for the most part smooth, sometimes polished, and of one kind of freestone. The main building of the church is wholly built of these; but except for a certain ancient appearance there is nothing remarkable to note about them. In the churchyard wall, however, are some stones of special character, which the lecturer described, and of which he exhibited very careful drawings. One about the centre of the south wall has carved on it a rich floral design, and was such as you might expect to see over or at the side of a principal doorway of a monastry. Three plainly carved stones, in the same wall; one in the east wall with the

remains of a cross carved upon it; a stone to the left of the principal gateway, with the representation of a dragon carved upon it; and a stone inserted in the south wall upside down, bearing the legend Margarat Wilson—evidently a stone from the old abbey or its burial ground—were among other relics mentioned. Also a stone in the garden wall of the nearest of the Kirk Houses, with two weather-worn human figures upon it; and the side pillars of the lesser manse gate, which had been taken from the old abbey. This is disputed by some. Many of the stones of the churchyard wall have the original shell and lime mortar adhering to them, which, of course, bespeaks their origin. At the site of the abbey or chancel, which was standing rather more than a hundred years ago (and of which Dr Martin exhibited a contemporary drawing, borrowed from Edinburgh), there is still a portion of wall, running east and west, just appearing above the surface for a distance of three feet, though a neighbouring enclosed burial-ground encroaches upon nearly half of it. It is composed of ordinary stone and lime, and goes down for several feet, as has been shewn when digging graves beside it. It is no doubt at the site of the ancient chancel. It is near to this that the vault and subterranean passage are supposed to be. At the Abbey farm many of the stones of the abbey are built into the outhouses, having been carted over from the old farm-steading beside the ruins thirteen years ago; but none of them are carved or smoothed. From what he had seen of the stones and remains, the abbey must have been a structure of no mean dimensions and beauty. What remains are underneath the ground could only be brought to light by careful excavation, and there was an unoccupied piece of ground close to the ancient wall described, which he should recommend to be first explored. This might be fitting work for the Society to undertake, and at no distant date.

Mr Barbour expressed his sense of the value of Dr Martin's paper. The drawing of the chancel, he observed, shewed it to be of Early English architecture, accompanied as that often was by the rounded Norman doorway, and it might belong to the thirteenth century. The dimensions of the chancel did not seem to indicate that the buildings had been very extensive. He was doubtful about the pillars at the manse gate having come from the abbey, as the style of architecture to which they belonged was the

Rennaisance. The stone with the two carved figures upon it might possibly, he suggested, have formed part of an ancient cross like that of Ruthwell.

II.—*History of the Dumfries Savings Bank.* By James Lennox, F.S.A.Scot.

In 1814 the Rev. H. Duncan published a pamphlet on the Parish Bank of Ruthwell, which he had founded in 1810, and in it he showed the advantages the labouring classes had derived therefrom by causing a love of thrift. He stated that for the four years they had deposited a sum of £1150, and he recommended other parts of the country to follow the example of establishing such banks. Edinburgh, Kelso, Inveresk, Lochmaben, all took the idea up and founded banks. In December, 1814, the Society for the Improvement of Sacred Music in the New Church of Dumfries, considering that such an institution would benefit this parish and district, asked the brother of the founder of savings banks to call a meeting. Dr Thomas Tudor Duncan intimated from the pulpit of the New Kirk [of which he was minister] that a meeting of the public would be held there on 10th January, 1815, to consider the advisability of forming a bank. I also see from the file of the *Courier* that such a meeting was to be held. At this meeting Provost Gass presided, when Dr Duncan explained the purpose of their being called together, and stated that his brother was present and would explain the working and advantages that had accrued to Ruthwell by the establishing of the first bank. The meeting thereafter voted its thanks to the Rev. Henry Duncan "for the zeal and intelligence with which he had come forward to establish an institution which possesses such important advantages to the community, and for the luminous exposition of its principles which he has made on the present occasion." The meeting appointed a committee to draw up rules and report to a future meeting. It included Provost Gass, three bailies, two bank agents, Dr Duncan, Rev. H. Duncan, the president and clerk of the musical society, and several merchants. On 30th January, 1815, the committee reported and submitted a set of rules, which rules, subject to slight alterations, have been those under which the bank has been conducted until now; and at that meeting the Dumfries Parish Bank become an accomplished fact. The meeting unanimously elected

"Rev. Henry Duncan an honorary and extraordinary member for life for his philanthropic exertions for the establishment of parish banks in general and this society in particular." The office-bearers then chosen consisted of: Governor, Sir Thomas Kirkpatrick of Closeburn, Sheriff-Depute of Dumfriesshire; depute governor, Provost Gass; trustee, D. Staig, agent in the Bank of Scotland; directors—W. Baillie, Sheriff-Substitute for Dumfriesshire; Samuel Denholm Young, Esq., of Gullyhill; W. Thomson, Esq., of Castledykes; John Commelin, Esq., of Troqueer Holm, agent for the B.L. Coy.'s Bank; John Staig, collector of H.M. customs; and a committee; secretary, Rev. Thomas Tudor Duncan, M.D.; and a paid treasurer, John Hill, accountant in the B.L. Coy.'s Bank. The auxiliary fund was at once started to provide working expenses, pay interest and premiums, and to aid this the New Church Musical Society gave a concert. Annual subscriptions were asked for both by circular and by canvas, and these continued until 1826, when the directors thought they could dispense with charity. The bank opened its books for depositors on Saturday, 4th February, 1815, on which date there was lodged £8 1s; but the book states that this might have been much greater had the officials not run out of receipt forms. The business was conducted in the New Church Session House, and continued to be carried on there until that place was rebuilt in 1827, when, owing to the awkward entrance in the dark, it was found very inconvenient for the depositors, and the then treasurer offered a room in his house in Chapel Street. The offer was accepted, and a rent paid of £7 a year; and in this place the business was conducted until 1849, when the present offices were built. A description of the furnishings of this office is rather peculiar at the present day. The counter or telling table consisted of two planks placed over a couple of barrels and lit by dip candles; so that the depositors must have seen a great change when the bank was removed into its permanent home. On the death of the Rev. Henry Duncan, D.D., it was resolved that a memorial of him should be erected, and after consideration it was decided that this should be a bank with a statue in front of it. A committee was appointed to look out for a site; and after considerable difficulty the ground belonging to the Hepburn Trust, and occupied by Mr Dunbar as a timber yard, was purchased at a cost, including transfer fees, of £176 19s, on 27th July, 1846.

Competitive plans were asked for, and on the 1st June, 1847, the one submitted by Mr J. Gregan, of Manchester, was selected as "A bank and Duncan monument." Estimates were accepted for the building of the bank on the 3rd September, 1847, amounting to £1046 ; and in August, 1848, Mr Crombie's estimate for the statue was accepted at £120, to be made of Cove sandstone. Mr Crombie did not execute the work himself, but employed Mr Corrie, a local sculptor, to whom he paid £80 19s, leaving about £40 for the stone and his own fees. A committee had been appointed to collect subscriptions for the Duncan Memorial. They raised £217 11s 6d, and after paying the cost of the statue the balance was applied to the building of the bank. The whole of the rest of the cost of building and furnishing the bank was paid from the auxiliary fund ; but the amount of this not being great enough at the time, the balance was borrowed at interest from the depositors' account and repaid as the auxiliary fund again increased. The only other part that was not paid in this way was a gift by Mr Caldow of the telling table. The total cost of the building and statue completed was £1214 1s 4d. A few years later some slight additions were made at the cost of £51 18s, and larger safes and board room were added a year or two ago. The Rev. Thomas Duncan, the first secretary, continued to fill that honorary post till his death in 1857 ; and to him the bank must be for ever grateful for placing it on its sound basis. The treasurers have been : John Hill, from its start in 1815 to 1818 ; John Gibson, 28th February, 1818, to June, 1843 ; James Caldow, 6th June, 1843, to March, 1866; William Biggar, March, 1866, to March, 1894 ; John Symons, the present treasurer, from March, 1894. Mr Biggar was appointed Mr Caldow's assistant in March, 1844, so that he served the bank for 50 years. The whole deposits were first lodged in the Bank of Scotland at 5 per cent. interest; but they being unable to continue that interest, and this becoming so low, it was resolved to lend on landed security. Before doing so the directors took the opinion of counsel. The first money they lent in this way was in June, 1826 ; and in 1853 they granted the first loan over rates, and it is on security of rates of different classes that a very considerable portion of their money is now invested. The auxiliary or reserve fund is now so great that the interest on it is sufficient to pay the working expenses, leaving the gross amount earned by the depositors to be divided in interest amongst

them. In 1816, at the first balance, there was deposited £1410 2s 5d; in 1827, when they removed to Chapel Street, £5625 9s; in 1849, at the opening of the bank offices, £31,380 11s 3d; and at the balance in January last there was £233,003 13s 3d—giving an average this year of £44 14s 1d for every depositor. The interest paid the first year was 4 per cent., but it fell in 1826 to 2 per cent., when the directors found it necessary to lend money over land in order to keep up interest to the depositors. In 1848 it rose again to 4 per cent., and it has since fallen to 3 per cent., at which it now stands. The amount of interest paid at the first balance was £27 13s 3d, and at the last balance £6727 5s 6d. From the start until 1891 premiums were paid to regular depositors, but it was found that these were not passing into the hands of those for whom the bank was started, and the practice was discontinued. The first year there were 288 depositors, and last year there were 5233. In the cash book there are some rather strange remarks. Under date 29th September, 1832, the deposits being small, there is this note: "Awful visitation of cholera. This last week 250 cases; 65 deaths." Next week it is noted that there were 294 cases; 155 deaths. This last week there was one-fourth more drawn than deposited. At the annual general meeting held on 24th Fegruary, 1821, it is stated: "The meeting having taken into consideration the recommendation of the committee to take such steps as shall secure to this institution the benefits of the late Act of Parliament for the Protection of Banks for Savings in Scotland, unanimously approved thereof, and gave instructions to their secretary to take such measures as are requisite for the accomplishment of that object in terms of said Act." There is no minute shewing this was done; but by the old rules I see that the rules were certified before the Justices of Peace for the County of Dumfries in Quarter Sessions, within the Court House of Dumfries, on the 6th day of March, 1821. The doquet is signed "John Kerr, C.P." The results of this bank have been the fostering of thrift amongst the working classes, and that to a greater extent than is the custom in other towns, as I am informed that, although this bank has gone on increasing both in amounts deposited and number of depositors, the Post Office Savings Bank has fully as large a turnover compared with places of a similar size. So the good the Rev. Henry Duncan's institution has done we will never be able to estimate. The average per depositor is now £44 1s 7d,

and for each 1000 of population there is deposited in this bank £11,500.

III.—*The Ancient Burial recently discovered at Locharbriggs.* By Mr JAMES BARBOUR.

The red sandstone of Dumfriesshire is widely and favourably known, and the reputation is shared by the neighbouring quarries at Locharbriggs. These are worked in a piece of rising ground opposite the village, designated on the Ordnance Map "The Quarry Hill." The summit, which is round in form and slightly peaked, is the highest point in the vicinity, and commands a very extensive and beautiful prospect, embracing the whole vale of the Nith and the Lochar, encircled with hills, except on the south, where are seen the town of Dumfries, and in the distance the waters of the Solway. All Lochar Moss, twelve miles in length, lies within view, and the head of the moss, round which armies were wont to approach and leave the town of Dumfries and the district of Galloway, there being no safe passage across it, is dominated by the hill. On 12th February last, when engaged tirling this ground, for the extension of the quarry, a workman came upon a structure which it is supposed was an ancient grave. Unfortunately it was broken up and destroyed before any examination had been made of it. According to information given me, it consisted of a cist composed of six undressed freestone slabs, viz., two sides, two ends, a bottom, and a cover The stone forming the bottom was about three inches thick, and the others were about four inches. The cist, which lay east and west, and at a depth of 18 inches below the surface of the ground, measured outside four feet two inches in length, and two feet six inches in width, and the depth inside was 18 inches. Inside the cist a little sand lay on the bottom, and it contained also some bones, fragments of a vessel, probably an urn, and a piece of whinstone which was partly artificially shaped. These articles, with a description of the cist, were forwarded to Edinburgh, and probably Dr Anderson's views on the matter will in time be forthcoming. My purpose is, in view of the site being broken up, to notice the surroundings. The land has been under cultivation, and no cairn or mound remains to mark the burial; but it is significant that the cist should occupy the peak of a hill such as I have described. Known for-

merly as "Locharbriggs Hill," the place is not without note in history and traditional story. It was a rendezvous for troops. The Commissioners of Supply of the County of Dumfries being called upon by the Government for a levy of soldiers, they, according to a minute of date 15th April, 1672, "appoint that there be expended on each man £24 Scots in mounting him with a good blue cloth coat well lined with sufficient stuff or serge, a pair of double-soled shoes, stockings, and a black hat; two shirts and two gravats, and honest breaches and coat; all which mounting is to be examined narrowly when the men meet at Locharbridge Hill on the 21st instant." It is added "that the leaders of the different districts are to have their men ready on the said 21st under pain of imprisonment and other censure, as his Majesty's council may think fit." This was during the time of the persecution, and many of the leaders did not give their services willingly. Tradition assigns to this hill the importance of being the noted tryst of the Nithsdale and Galloway warlocks and witches, some of whom rode to the gatherings on broomsticks shod with murdered men's bones. Others, however, were provided with steeds of flesh and blood, as at one of the meetings, or Hallowmas rades, as they were called, some of these were swept away and drowned by the swell of the turbulent tide, and in revenge the arm of the sea which reached the head of the Lochar was, by deep incantation, transformed into a great quagmire or moss, so to remain for aye:

Once a wood, then a sea;
Now a moss, and aye will be.

The following is a fragment of the witches' "Gathering Hymn," preserved by Allan Cunningham:

When the grey howlet has thrice hoo'd,
When the grimy cat has three times mewed,
When the tod has yowled three times i' the wode,
At the red moon cowering ahin the clud;
When the stars ha'e cruppen deep i' the drift,
Lest cantrips had pyked them out o' the lift,
Up horses a', but mair adowe,
Ryde, ryde, for *Locharbriggs Knowe!*

IV.—*The Antiquities of Girthon.* By Rev. W. W. Coats, B.D.

It is with some hesitation that I venture to offer any remarks on a subject to which I have not given special study. But, as I

have been invited to contribute a paper on the Antiquities of Girthon, it has occurred to me that there are, unfortunately, not many people able to say much more on the subject than myself. And it is possible that even the few imperfect and unlearned hints I am able to offer may lead to a deeper investigation by some more competent person.

Girthon is not a parish that figures largely in history. Celtic scholars say that the name is an abbreviation of "Girth-avon"—"the enclosure or sanctuary on the river." It has passed through various forms—Gerthoŭn, Girthton, Girton, are all found. It is certainly difficult to say what enclosure or sanctuary can have suggested the name, for the ancient church, which is now in ruins, is not near the river Fleet. A curious instance of the tendency of the uncultured mind to invent a myth to account for a name is to be found in a tradition repeated by old people till within a few years ago. That old church, they said, was the third that has stood on the same spot. This may be true enough. But they added that the first had been built on the place because a gentleman had been killed there when hunting, *through the slipping of his saddlegirth*. There may be some foundation for the story, although I have never been able to find a trace of it. But it looks as if it had been invented to give a derivation for the name, which is, of course, absurd.

The church, now in ruins, is undoubtedly ancient. That it is a pre-Reformation building is quite evident from the piscina in the south wall at the east end. I cannot hazard a conjecture as to its date, and I have been quite unable to find out to what saint it was dedicated. It was used as a place of worship down to 1817, when the present parish church was built in Gatehouse, which is quite a modern town. The ancient bell—cast in Bristol—and given to the Kirk by Murray of Broughton in 1733 (as a Latin inscription sets forth), was removed to the new building, and has been disused only within the last 18 months. At the east end of the old church is buried Robert Lennox, a Covenanter, shot in 1685. He was a relative of the Lennoxes, who were then the lairds of Cally, and it may be claimed that his tombstone is undoubtedly the work of Old Mortality, on the authority of Sir Walter Scott himself, who tells a very curious story of the old man working in the Kirkyard of Girthon, at the end of the Introduction to his famous novel.

The farmhouse of "Girthon Kirk," adjoining the churchyard, was formerly the manse, and the residence of the Rev. John M'Naught, whose case was (according to Lockhart) far the most important business in which Sir Walter was employed just after he became an advocate.

About three-quarters of a mile from Old Girthon Kirk, in front of Enrick House, and not far from the Kirkcudbright and Gatehouse road, is Palace Yard. I do not know what to make of it. M'Taggart, in his Gallovidian Encyclopædia, describes it thus:—"A deep ditch surrounds a level space, containing about two acres. On this stands the ruined edifice. Over this ditch, which is about 30 feet, and filled with water, a drawbridge yet remains in perfection. This palace is thought to have belonged to our olden Scotch kings."

There is, indeed, a comparatively level space, about 100 yards long by 60 broad, surrounded by a ditch. But there is no "ruined edifice," and no water in the ditch, and no drawbridge; and I have not been able to find any person who remembers them.

The author of the "Statistical Account" of 1845 says:—"At Enrig there was a house dependent on the Abbacy of Tongland, and which, it is supposed, formed the occasional residence of its abbots, and after the Reformation, of the Bishops of Galloway. Its site is still known yet as the 'Palace Yard.' Some old plane trees are growing, having a foliage different from those now propagated. The Palace had apparently been surrounded by a ditch and a wall, one of the arched gates having been standing within the memory of a person intimately known to the present writer."

So, between M'Taggart (1824) and the Statistical Account (1845), the "ruined edifice," the drawbridge, and the water have disappeared. There remains the memory of an arched gate, which in 1845 was apparently growing rather faint. That there were some plane trees I know, for I remember them. They were cut down within the last ten years. The tenant of Enrick tells me that there are still some wild fruit trees in the neighbourhood which look like the remains of an orchard. The statements about the ownership of the "Palace" evidently rest on conjecture, and are inconsistent. In M'Taggart "it is thought to have belonged to our olden Scotch kings." In the Account "it is supposed" to have been the residence of the Abbots of Tongland and Bishops of Galloway. There may be some foundation for these conjectures,

at least for the latter, but I do not know what it is, and in the absence of any authoritative statement I am disposed to accept the suggestion made by Sir Herbert Maxwell in his recently published "History of Dumfries and Galloway." "From Kirkcudbright," he says, "the King" (*i.e.*, Edward I. in the year 1300) "advanced as far as Cally, where his sojourn is perhaps commemorated in the name of a field on Enrick, called Palace Yard."

The present state of the ground is, I think, what we might expect on the site of a royal camp, for Edward resided in the parish for some days, fined the miller, and made an offering at the altar of the church. But in that case it is, of course, difficult to account for the "ruined edifice," the "arched gate," &c. (if they ever existed), for these all point to a structure of a more permanent character.

There are several remains of what have been apparently ancient fortifications, but of what periods I am not able to say. On Enrick, for instance, and within sight of Palace Yard, there are traces of what is reported to have been a clearly defined Roman camp. It has been very nearly obliterated by agricultural operations.

Within Cally grounds there is a square fortification of no great extent, surrounded by a ditch, which I take to have been British.

Opposite Barlae Mill there is a place on some rising ground, which appears to have been "improved" at some distant date for purposes of defence, and the miller reports that small balls of some hard substance have once or twice been discovered on the slope, a little under the surface.

Castramont, two miles further up the same road, is a tempting subject, but I really do not feel competent to say much about it. The name, of course, points at once to a Roman camp, but the etymology is just *too* easy. I am inclined to think that in its *present* form it is a fancy name of comparatively modern origin. It may be, of course, a revival of the true ancient name, but in the Session Records, under date December 3rd, 1701 (the earliest I can find), it is written "Carstramin." I cannot find "Castramont" until the present century, and I am inclined to think that form has been invented or resuscitated (1) for the sake of euphony, and (2) from an idea that it gives better sense than the old "Carstramin." Sir Herbert Maxwell does not accept the

theory of a Latin origin of the name, or connect it with a "Camp Hill" at all. Rightly or wrongly, he believes it is Celtic, and means "the Foot of the Elder Tree."

That there has been some ancient fortification at Castramont is, I suppose, certain. But it is very difficult to say at the present day how much of the appearance of the ground is due to it, and how much to the levelling when the present mansion-house was built. The author of "Lands and their Owners in Galloway" regards it as a piece of Roman work, and even suggests that a mound in the garden marks the site of the Prætorium. Such a suggestion is hazardous when one remembers Edie Ochiltree, and indeed there is at present living in the neighbourhood a person whose grandfather is said to have "minded the bigging o't" from some rubbish which could not be otherwise disposed of. For these reasons I venture to think that no one is entitled to speak with certainty on the subject of Castramont without a more careful and exhaustive survey than has yet been made.

Far up the parish, in the moors near Loch Skerrow, there is a stone, which I take to be an "Old Mortality," erected over the grave of Robert Fergusson, shot on the spot by Claverhouse in 1684.

These are the only ancient remains which I remember, for I do not consider a mere fragment of the ancient mansion-house of Cally (which is the only one named in the last "Statistical Account") of any interest at all. It is very probable that others might be found by some one who had the genuine antiquary's eye, and more leisure than I have enjoyed, in the remote and now uninhabited parts of the parish. There can be no doubt that at one time the population was much more equally distributed over its great extent than it is at present. The town of Gatehouse is modern, the first house having been built about 1760. There is a "town of Fleet" referred to in the History of Edward I.'s invasion, but where it was situated tradition does not say. Symson in 1684 refers to "a place called Gatehouse-of-Fleet." As usual, there are ever so many suggested derivations of the name—*e.g.*, the House at the Gate of Cally (which is absurd), the House where the Gaits (goats) were gathered (which is far-fetched), the House on the Gate, meaning the Road, which is more likely than either.

But judging from the situation of the church and the old parish records, the chief centres of population were on the one

hand nearer the sea, and on the other further up the parish inland than the present village. There are many signs of former cultivation in the most remote and barren parts of the hills, and districts were solemnly assigned to elders two hundred years ago where now not a single soul is to be met for miles.

The only ancient Kirk-Session Records in existence are from 1694 to 1701, and again some fragments (apparently jottings) from 1730 to 1742. They are very curious as a picture of the life and church discipline in Galloway between the Revolution and the '45, but they are probably not greatly different from similar Records in other parishes. I cannot find any passages that touch on matters of wider than parochial interest, except, perhaps, an entry in 1700 receiving John M'Millan, chaplain to Murray of Broughton, as an elder. This was the famous Cameronian who became minister of Balmaghie shortly after.

There is written into the Session book—apparently in the year 1700—a form of "Oath of Purgation," which may not be unique, but is so much more terrific than that given in the "Form of Process" approved by the General Assembly of 1707, that I venture to transcribe it verbatim :—

"Whereas I.....in.....of Girthon have been and am accused by the Presbytery of Kirkcudbright and Session of Girthon of the horrid sin and scandall of Adultery alledged to be committed by me with..... I hereby declare myself Innocent of the said guilt, and in Testimony of my Innocence I swear by the Eternall God the Searcher of all hearts, Invocating him as Witness, Judge, and Avenger, wishing in case I be guilty that he himself may appear against me, as witness, and fix the guilt upon me; he himself may proceed as judge against me, who hath witnessed that whoremongers and adulterers he will judge (Heb. 13, 4), he himself may avenge his own cause who hath declared he will not hold them guiltless that taketh his name in vain (Exod. 20, 7), and that the Roll of God's curse which enters the house of false swearers (Zech. 5, 4) may enter my house if I be guilty and remaine in the midst thereof untill it consume the timber and stones yof (thereof) and root out the remembrance thereof from the earth, and that the righteous Lord may make me ane Example and Terror to all false swearers before I go off this world—and finally that all the curses written in the book of God from the beginning of the Genesis to the end of the

Revelation may fall upon me, particularly that I may never see the face of God in mercy, but be excommunicat from his presence and have my portion with divels and reprobats in hell to all eternitie if I be guilty; which forsaid oath I take in its true, genuin and ordinary sense, without equivocation or mentall reservation, and that this paper may stand as a witness against me if I be guilty," &c.

Perhaps it may be worth adding that there is in the Girthon Session records a passage which throws some light on the relations between the Presbyterian clergy and their Episcopalian predecessors. In 1701 there was living in Girthon a Borgue man named James Dallzell, who seems to have been regarded as a suspicious character. The Session "appoints the minister to ask at Mr Monteith" (minister of Borgue) "at meeting what's the reason why this man gets not a testimonial." A fortnight after "the minister according to appointment spoke to Mr Monteith anent James Dallzell, who told him that he was not well looked upon by the people of Borg since the abuse he committed in Mr Hasty's House, late Incumbent at Borg."

Now, this Mr Hasty was an Episcopal curate, inducted to Borgue in 1682, and "rabbled" out in 1689. Hence probably the word "incumbent," unusual in Scotch church records. They would not admit he was "minister." Perhaps they looked upon "curate" as an illegal—at anyrate a very odious—title. "Incumbent" was neutral. One would like to know what the "abuse" committed in his house was. If it refers to the "rabbling," it would seem that Mr Monteith and his people (strong Presbyterians though they were) did not approve of the violent and lawless expulsion of the curate. On the other hand, Monteith was himself an instigator of the mob in the dyke-levelling riots of 1724.

Perhaps an explanation of the mysterious "abuse" may be found in a minute of Session of the same year, 1701—"Appoints John Aikine and John M'Knay to wait on Fryday at the Gatehous mercat to take notice and delate such within this Parish as shall be found swearing or drinking, drunk, or committing any other abuse. And the rest of the Elders *per vices* thereafter." So after all the "abuse committed in Mr Hasty's house" may have been something of the nature of undue festivity. And I am afraid the zealous Presbyterians of 1700 were not likely to look with favour on a man who had been a companion of an "incumbent" before the Revolution.

2nd April, 1897.

Mr MURRAY, V.-P., in the chair.

New Members.—Mr W. H. Williams, Inland Revenue, Thistle Cottage; Mr John M'Naught, Royal Bank.

Donations and Exchanges.—The Secretary laid the following on the table:—Transactions of the Society of Antiquaries in Scotland; Smithsonian Report for 1894; Bulletin of Minnesota Academy of Natural Sciences; Transactions of the Geological Society of Glasgow.

COMMUNICATIONS.

I.—*Some Historical and Antiquarian Notes on the Parish of Cummertrees.* By Rev. WILLIAM JOHNSTON, Ormiston.

The parish of Cummertrees, situated on the shores of the Solway, is about 12 miles distant from Dumfries and 18 from Carlisle. In appearance it is flat and uninteresting, its highest elevation being Repentance Hill, 372 feet above the level of the sea.

The name has been spelt differently at different times. The following are the forms it has assumed, namely, Cumbertres, Cummertaies, Cumertreis, Cumbertrees, and Cummertrees.

According to Chalmers the name is derived from a Cymric word, Cum-ber-tre, signifying "the hamlet at the end of the short valley" (Caledonia). A somewhat similar view is that of J. A. Picton. "At first sight," he says, "it would seem natural to suppose that the *Cumber* in Cumberland and *Cummer* in Cummertrees are derived from the same source; but a little further examination will throw doubt on this. Cumberland is, of course, the land of the Cymry or Cumbri, so named by the Angles before it was conquered by them. Now, if Cummertrees, or Cumbertre, is derived from the name of the inhabitants, it must mean the abode or dwelling of the Cymry. It is scarcely likely that, dwelling in the midst of other Cymric settlements, the inhabitants themselves would have given it that name. On the other hand, their Anglian or Norse neighbours, if they wished to invent a name, would certainly not have adopted a foreign tongue. We must, therefore, look to another source for the origin of the name. All, or nearly all, Celtic names of places have a direct reference to

the physical peculiarities of the locality. Cum-ber-tre is a genuine Cymric word, meaning "the dwelling in the short hollow" (Notes and Queries, Oct., 1873). This view would seem to derive support from the physical peculiarities of the site of the ancient village of Cummertrees, which stood a little further to the south than the present village, on a "piece of level ground at the end of a short valley, formed into an angle by two streams"—the Hitchell burn and the Pow burn—"meeting in front" (New Statistical Account). It is doubtful, however, whether it can be accepted as correct. It appears at least as probable that Cumbertre signifies the hamlet at the meeting of the streams. Taking it for granted that *tre* is the root of *trees* in Cummertrees, it is certain that *tre* or *tref* in Cymric means a dwelling. The question is as to the signification of Cumber or Cummer. Chalmers, followed by Picton, makes two words of it, Cum-ber, both interpreting *Cum* as a short valley or hollow. While the former gives to *ber* presumably the sense "at the end of," the latter also presumably gives to it the sense of "in," neither of them furnishing any special interpretation of it. Taylor, an excellent authority, maintains that *Cum* does not mean a valley, short or otherwise, but a trough or depression in the hills, and that it is the root of such words as *comb*, a measure of corn, and *comb* in honey-comb. The likelihood is that Cumber is one word, and comes from the Cymric Cymmar, which signifies a confluence of streams. This same Cymric word occurs in the Cumber in Cumbernauld, which, according to the writer of the New Statistical Account of that parish, is in Celtic Cumar-an-alt, which it is said means the meeting of streams, the name, it is added, being descriptive enough of the situation of the place, as several streams unite their waters a little below the village of Cumbernauld. Another form of Cymmar, namely, Hymyr, is found in Humber, the river of which name is formed by the confluence of the Trent, the Ouse, and the Don.

No mention of the parish occurs, so far as I know, before about the middle of the 12th century. It is well known that Robert de Brus, son of the first of the name who came to England with William the Conqueror, held a very large part of Dumfriesshire. Having formed an intimate acquaintanceship with David I., while Earl of Cumberland, he received at or shortly after David's accession to the throne a charter from that monarch conferring

upon him "Estrahannent et totam terram a divisâ Dunegal de Stranit usque ad divisam Randulphi Meschines." He died in 1141, and was interred in the priory of Gysburne, which he had previously built and endowed. His son Robert succeeded to his estates. Out of respect and affection for his father, Robert added to the endowments of Gysburne priory by bestowing upon it the lands and tithes of the Churches of Annan, Cumbertres, Graitenhou (Graitney), and of some others in the neighbourhood. If it is not certain in what precise year these gifts were made, they must have been made between the time of his father's death and the year of his own death, 1171.

A little further on we come upon the first known dweller in Cummertrees to whom lands, &c., were granted by the Brus. The following charter is by William de Brus, son of the Robert who bestowed on Gysburne the lands and tithes of the churches just named, and though without date, must be somewhere between 1191 and 1215, in which latter year he died. It is found in the MSS. history of "Lord Carlyle of Torthorwald," by the Rev. Peter Rae, minister of Kirkconnel at the beginning of last century, and is translated thus :--

"William de Brus to all his friends, French and English, and those who will be hereafter, greeting : Know that I have given and granted and by this my charter confirmed to Adam de Carleol, son of Robert, and his heirs, for his homage and service of the increase of his fourth part of one knight, which he holds of me in Kinnemid, one free salt-pan below Prestende, and one fishery and one net (stake) on the shore of the free sea between my fishery of Cummertaies, which belonged to my father and Cocho, wherever it may please him most, with all its just rights freely as it is the custom to the salt-pan and fishery, so that no one shall interfere with his salt-pan, stake net, or fishing, unless through my forfeiture, yet saving to me and my heirs, Strion and Craspeis. Witnesses : William de Heriz, then steward, Hudard of Hoddom, Hugh de Brus, Hugh de Cori, Gilbert son of John, Hugh Matuer, William de Hoyneville, Adam de Dinwoodie, Richard Fleming, Richard de Bass, Roger son of Udard, and some others." (Appendix A.)

This Adam de Carleol was an ancestor of the Torthorwald Carlyles. It is probable that the Carleols or Carlyles were originally Anglo-Norman colonists brought to Scotland by Robert de

Brus, who got the grant of Annandale from David I. They held possessions not only in Annandale but also in Cumberland, and perhaps took their name from its county town. One of them, a Sir John Carlyle, was made Lord Carlyle of Torthorwald for inflicting a defeat on the English at Annan, and to him, Froude relates, that a Dumfries antiquary traced with apparent success, through ten generations, the ancestry of the greatest who has yet borne the name Carlyle, when he became famous, and that although they laughed a good deal about it in the house in Cheyne Row, Carlyle himself was inclined to think that upon the whole the genealogy was correct.

"Kinnemid," where Adam de Carleol was settled, is now known as Kinmount. It is named with more distinctness in another charter of William de Brus in Drumlanrig muniment room. There the inventory states that there are two charters to Adam de Carleol, son of Robert, of the land and mill of Kynimmount, with the woods and pasture grounds there described with precision. The inventory also shows other charters in favour of later Carlyles, granted by Thomas Ranulph, Earl of Murray and Lord of Annandale, and conferring upon them certain other subjects at Kinmount. Being without a knowledge of the contents of these charters, it is impossible to say what extent of property in the parish was held by the Carlyles in those early times. Whatever it comprised it remained with them for hundreds of years. The Kinmount property was in the hands of the Torthorwald Carlyles up to the beginning of the 17th century. Then fortune frowned and a change came. Having got entangled in difficulties through law suits they had to part with it in 1613 to Sir Robert Douglas, master of the horse to Henry, Prince of Wales. The property passed from Sir Robert Douglas in 1633 to William, First Earl of Queensberry. Kinmount continued in the possession of his descendants till within the last few months, when the whole of the estate, with the exception of two or three farms, was sold to a neighbouring proprietor.

In reference to the Prestende mentioned in the charter, it may be assumed to answer to that portion of the parish which lies along the Solway and is now known as the Priestside. This is the first notice we have of salt-pans in that place. In this connection there used to be a tradition that the right of making salt was granted to the people in the Priestside district by Robert the

Bruce. "It is said," to quote from the New Statistical Account of the parish, "that when Bruce was on the shore at a place called Priestside, being weary and exhausted by hunger and fatigue, a farmer's wife fed him with bread and eggs, but without salt. On hearing that the people along the Priestside were not allowed to make salt, Bruce, with his usual generosity, immediately granted to the people in that quarter a charter to make salt duty free. Several years before the salt duty was removed the excise tried the validity of the Priestside, or rather Annandale, salt charter at Edinburgh, when, after much litigation, it was found to be good and sufficient; but that it was granted according to the circumstances handed down by tradition cannot be clearly proved. The exemption from salt-duty along the coast of the Solway in Annandale depends at present on an Act of the Scottish Parliament passed in the time of Charles II., but that Act records that it was a privilege enjoyed from time immemorial till invaded by the usurper, Oliver Cromwell." (Appendix B.)

To pass from salt-making, there was another occupation carried on in that locality which, if less legitimate, was more lucrative. If the parish is bare and monotonous along its Solway side, it yet derives some interest from the circumstance that it forms one of the scenes in Sir Walter's "Redgauntlet" and supplied him with the name at least of the Laird of Summertrees. There, as at other places on the Solway, smuggling was wont to go briskly on. A house at Powfoot called Hillhouse was specially built with a view to the trade, and provided with cellars for concealing the contraband goods. In a row of houses now away, but situated near Hillhouse, there was another house which did duty as a similar receptacle. The fields round about were thickly covered with whins, among which casks of brandy were deposited for the time being, and removed when favourable opportunities presented themselves. So plentiful was brandy in that quarter that the road leading from the high road to Powfoot got the name of the Brandy Loaning, and such a dish as "brandy porridge" was then not unknown. The farmhouse of Stonebriggs, about a quarter of a mile to the west of Cummertrees Village, was also a place noted for receiving smuggled articles. There was a cellar in the house, and at some distance from the house there constantly stood a peat stack, under which was another cellar, the two being connected by a curious subterranean passage. On one occasion

the farmer's wife saw approaching two excisemen, coming as she suspected to pay them an early visit, and leaving her husband, who had not got out of bed, to deal with them she quickly slipped out by the back door. After some talk with the farmer they discovered the cellar under the house, but while they were parleying above the wife was busy below removing some articles to the cellar under the peat stack, and coming in when the men were proceeding to inspect the cellar she was indignant that a douce farmer and his wife should have fallen under their evil and unwarranted suspicions.

The name of William de Heriz, the first witness to the charter of William de Brus to Adam de Carleol, takes us to the opposite or north side of the parish, where Hoddom Castle and Repentance Tower are situated. The former, with its spires rising among the surrounding woods, stands near the north-east corner and not far from the river in one of the most beautiful spots in the vale of the Annan. With respect to the history of this building there is an apparent discrepancy in the accounts that come down to us. There was an older house on the other or Hoddom side of the river which was inhabited by some of the Bruce family about the beginning of the fourteenth century. By the fifteenth century the Herries family had large possessions in Dumfriesshire, among them being the half-barony of Hoddom ; and the old house referred to having been destroyed in a border foray, John Herries of Herries built with its stones the old part of the present castle, about the middle of that century. On the other hand, it is stated in an old family history which is printed in the Herries peerage case that John Maxwell, Lord Herries, son of Robert, fifth Lord Maxwell, " built the house of Hoddomstaines in Annandale and the watch tower of Repentance to be a beacon." This Lord Herries, who was a great friend of Mary Queen of Scots, lived a century after the John Herries just mentioned. Though these accounts appear contradictory both may be correct. In a raid of the English in 1572 or 1573, conducted by Lord Scrope and the Earl of Sussex, and directed principally against the Maxwells, Hoddom was one of a number of castles that suffered greatly. To use Scrope's own words, he " took and cast down the Castles of Caerlaverock, Hoddom, Dumfries, Tinwald, Cowhill, and sundry other gentlemen's houses, dependers on the house of Maxwell, and having burnt the town of Dumfries, returned with great spoil into

England." And therefore, when it is said that Lord Herries built "the house of Hoddomstaines," it may be taken as meaning that he rebuilt it after its demolition on that occasion. "The Castle," it is stated in the additions to Camden, "was soon after surrendered to the Regent Murray, and before the accession of James VI. was one of the places of defence on the borders:—'To be keeped with one wise stout man, and to have with him four well horsed men, and these to have two stark footmen servants to keep their horses, and the principal to have one stout footman.'" The walls are of great thickness. Additions have been made to it from time to time, the most important being those carried by General Sharpe and the present proprietor.

Repentance Tower stands on the crown of a hill directly to the south of Hoddom Castle, and may be reached by a quarter of an hour's walk from that place. Its walls are 6 feet thick and about 30 feet high; and it measures 23 feet 9 inches by 21 feet 6 inches. On the top there is an erection for holding the alarm fires. In the old family history referred to, it is said to have been built by Lord Herries to be a beacon. There may have been something of the kind on the spot previously; at anyrate it is certain that there was a beacon there a good while before his day. For immediately after the sudden and unexpected raid which the English made into Dumfriesshire in 1448, when they burnt Dumfries, William, eighth Earl of Douglas, summoned a convention, which met at Lincluden Abbey, at which the whole question of the beacon fires was considered, and among the arrangements adopted for putting matters in that respect on a more satisfactory footing, Trailtrow (now called Repentance Hill) was one of eleven places in Annandale where the Sheriff was appointed to see that men were employed to erect and light the beacons. The name Repentance came afterwards, but as to how it originated no authentic account exists. Human ingenuity has been much exercised to discover its origin, if one may judge from the number of fables it has invented. One story is that Lord Herries, having used the stones of the old Chapel of Trailtrow in building the house of Hoddomstaines, and having afterwards been sorry for the sacrilegious act, raised the tower as a memorial of his repentance. Another is that when returning by sea from a raid into England, and being in great danger of shipwreck, he vowed that if he escaped he would, as an atonement for his misdeeds, build a

tower and keep a watch in it to light a beacon to announce the hostile movements of the English on the border. And so on. Probably the correct explanation is that the name was given in jest, as the object evidently was to bring the thieves of Annandale and the English side to give up their lawless proceedings. Connected with the name of the building there is a *bon mot*, as it has been called, which has come down from Reformation times. A Sir Richard Steel, when one day in the neighbourhood of the tower, came upon a herd-boy lying on the ground and reading the Bible. On asking if he could tell him the way to Heaven, the boy replied: "Yes, sir, you must go by that tower" —Repentance. Some years ago a preacher, who had made some use of the story in a sermon on repentance, had it suggested to him by a learned friend immediately afterwards that the gentleman was not really asking the way to Heaven, but only to Hoddom, when to his chagrin he felt that something of the *bon* had departed from his discourse.

A very little to the west of the tower, and on a lower level, stood the ancient Chapel of Trailtrow. Nothing remains of it to show what it was like, or even where its site was. Trailtrow was one of the preceptories of the Order of St. John of Jerusalem, but apparently a very poor one, and though there was a parish of the name, it does not seem that the preceptors had possession of the benefice unless as mere lay patrons. It was probably a perpetual vicarage. This Order having been put an end to at the Reformation, the house and lands at Trailtrow passed into the hands of Lord Herries, and the parish was united to that of Cummertrees in 1609.

Before quitting Repentance Hill it may be noticed that Thomas Carlyle spent one of the most important years of his life there. During his visit to London in 1824, growing weary of the great city and liking its literary society less and less, he conceived the idea of getting a farm near home, where he could have quietness, plenty of fresh air, and full liberty to do as he liked. Having seriously broached the idea in a letter to his mother, the farm of Hoddom Hill, the house and steading of which were at a short distance from Repentance Tower, and looked towards the Solway, was taken for him at a rent of £100 a year. When he returned from London in the spring of 1825 he found them putting in the crops, his brother Alexander and some other members of the family

having transported themselves from Mainhill to manage the farming operations, while he devoted himself to literary work. He did a good deal at German Romance, and meditated on other things that took outward shape afterwards. In his Reminiscences he says:—"My translation (German Romance) went steadily on, the pleasantest labour I ever had; and could be done by task in whatever humour or condition I was in, and was d y by day (ten pages a day, I think) punctually and comfortably so performed. Internally, too, there were far higher things going on; a grand and ever joyful victory getting itself achieved at last. The final chaining down, trampling home 'for good,' home into their caves for ever, of all my spiritual dragons, which had wrought me sad woe, and for a decade past had made my life black and bitter." And so it was at Repentance Hill that his spiritual campaign, the first battle of which was won in Leith Walk four years before, came to a close.

Some have been inclined to think that besides the Chapel of Trailtrow there was another old chapel, nearer the centre of the parish, and there are one or two things which seem to lend some countenance to the supposition. On the farm of Wintersheugh there is (or was) a well called Chapel well, and near by pieces of finely wrought stone have been dug up from the ground. Moreover, in a field on the adjoining farm of Charlesfield portions of what looked to have been tombstones have been found. While these things may appear to indicate the existence of a chapel in that locality, there is no tradition of it, and no mention is made of it in any document that has come under my notice.

Up till 1743 the united parish of Cummertrees and Trailtrow was, along with the parish of Ruthwell, in the Presbytery of Lochmaben. In that year the Presbytery of Middlebie, which consisted of the parishes of Annan, Dornock, Hoddom, Middlebie, Kirkpatrick-Fleming, Graitney, Langholm, Ewes, Westerkirk, Eskdalemuir, and Canobie, petitioned the General Assembly to erect the first six of these, with Cummertrees and Ruthwell, into a new Presbytery, to be called the Presbytery of Annan, setting forth as their reasons for asking the change the distance of many of the parishes from the Presbytery seat and the badness of the roads. The petition was granted, and the Presbytery of Annan met for the first time on the first Tuesday of November, 1743.

There is nothing noteworthy either as regards the ministers of Cummertrees or its church. Two of its incumbents do stand out among the rest in a way—John Turing, in having deserted his charge at the Revolution, and Gilbert Ramsay, in having deserted his charge in 1700, and in being deposed in 1709 for enlisting as a private dragoon. The church is a plain cruciform building, destitute of all ornamentation. In 1753 the Presbytery reported to the Synod that the Church of "Cumbertrees was and had been for a long time by-gone in a ruinous state, to the great discouragement and marring of the public worship of God in that parish." It does not appear whether anything followed immediately on this representation. It is likely enough that the heritors were in no great hurry to move, and that little or nothing was done till 1776 or 1777, when the church was renewed.

There have been several finds in the parish, but scarcely any of the finders would seem to have had enough of the antiquarian spirit to preserve them or to put them into hands that would be likely to preserve them.

With the exception of a stone-celt found by a labourer when clearing out the foundations of a house on the farm of Charlesfield about 35 years ago, nothing in the shape of prehistoric or Roman remains is known to me as having been discovered in the parish. It used to be in the possession of the late Mr Charles Carruthers, farmer there, and is now in the possession of his son, Mr Peter Carruthers of Portrack.

A great many English and Scottish coins were turned up on the farm of Hurkledale in 1833. About 28 years ago I saw one of the English coins, and am not able at this distance of time to describe it accurately, but from the description given of both by the writer of the New Statistical Account, who evidently had the opportunity of examining them and has described them minutely, I take it that they were English and Scottish silver pennies of the reigns of Edward I. and Alexander III. respectively. Many years after coins of the same description were found on the farm of Netherfield, and one also of silver and of the reign of Edward I., but of the size of a florin, was picked up near Moorbeck. I am not aware of anyone who is more likely to have one or more of these coins than Mr Carruthers of Portrack. (Appendix C.)

Considering the situation of the parish it was to be expected that some traces would be left to speak of battles fought between

our forefathers and the English. Whether the village of Cummertrees was one of those which were destroyed along with the town of Annan by Sir Henry Percy and Sir Robert Clifford about the beginning of the year 1297 is uncertain. Lord Scrope was at Cummertrees in 1570, and the village likely suffered then. That it was burnt in some of the English raids derives considerable certainty from the fact that charred wood, remnants of the rough timber erections which, covered with turf and heather, formed the houses of the common people in those days, has been dug up from the site which the ancient village occupied. On the farm of Broom is a Bruce's field, near by which swords were once found, and on the farm of Corrieknowes about 1830 there was turned up a large number of swords, spears, horseshoes, and a brass battle-axe. The farmer, the finder of these last named, seems to have been a thoroughpaced utilitarian, as it is said that he had them all converted into farming utensils, with the exception of the battle-axe, which being of brass would not serve his purpose, but the fate of which I have not been able to ascertain. (Appendix D.)

A.

Willelmus de Brus, omnibus hominibus, suis amicis, Francis, et Anglis, et futuris, salutem: Sciatis me dedisse et concessisse et hac mea charta confirmasse Ade de Carleolo filio Roberti et heredibus suis pro homagio suo et servicio de incremento sue quarte partis unius militis quam de me tenet in Kinnemid unam salinam liberam subtus de prestende (sic) et unam piscariam et unum rete in litore maris libere inter piscariam meam de Cummertaies, quae fuit patris mei et Cocho (sic), ubi ipse melius voluerit, cum racionalibus (sic) et sufficientibus necessariis libere sicut de Cessessio (sic) de prestende et de more ad salinam et piscariam, ita quod mellius poterit (pistura aut rete secum?) vel piscariam suam, nisi per illum super forisfactorum meam, salvo tamen mihi et heredibus meis, Strione et Craspeis. Testibus, Willelmo de Heriz, tum Senescaldo, Hudardo de Hodelmo, Hugone de Brus, Hugone de Cori, Gilberto filio Johannis, Hugone Matuer, Willelmo de Hoynville, Ade de Dunwithie, Ricardo Fleming, Ricardo de Basso, Rogero filio Udardi et nonnullis aliis.

B.

The following is an extract of the Act referred to, which is of date 12th July, 1671 :—

"The Estates of Parliament having heard a supplication presented to them by Adam Newall, in behalf of some tenants and people in Annandale, who, by their industry and wholesome labour, do from sand draw salt for the use of private families in that bounds; and who, in regard to the paiufulness and singularity of the work, have ever been free from public imposition or exaction, until the year one thousand six hundred and fifty-six or thereby, that the late usurper, contrary to all reason, equity, or former practice, forced from them an exaction to their overthrow and ruin, and thereby dispossessed them that they are in a starving condition.

"Humbly therefore desiring that they may be freed from that unwarrantable exaction and also having heard and considered the report from the Commissioners for trade and bills, with their opinion thereanent: the King's Majesty, with the advice and consent of the Estates of Parliament, declares the said salters, winning and making salt within the bounds specified, in manner above written, to be free of any excise, and therefore discharges all collectors, or others, from any uplifting or exacting the same in all time coming."

C.

"The Scotch coins have on the right side the following inscription :—Alexander Dei Gra + encircling the profile of a king's head crowned with an inverted sword placed in front of the head. On the reverse side there is in very distinct characters Rex Scotorum, encircling a cross and four stars, one in each angle of the cross. On the right side of the English coins there is a front view of a king's head crowned, which is encircled with the following letters, Edw R. Angl Dns IVB +, and on the reverse a cross with twelve balls, three forming a triangle in each angle of the cross. The inscriptions round the cross on the English coins are various. On some the words Civitas London are very distinct; on others, Civitas Cantor; on others, Civitas Ebrocae; on others, Civitas Dublinie; and on others, Civitas Waterford, probably to specify the different places of their coinage. The English and Scotch coins are nearly of the same weight and size, and two pieces are scarcely equal in

weight to one sixpence. There is no date on any of the coins, and as there are no numerals after either of the kings' names, it is likely that the Scotch are of the reign of Alexander I. of Scotland, and the English of Edward I. of England The brow of Alexander as marked on the coins is lofty, and the countenance fierce, agreeable to the epithet 'acer' given to that king in history; while the countenance and bushy locks on the coins of Edward bear a strong resemblance to the portraits of that monarch." (New Statistical Account, Cummertrees, 1834.)

D.

"The farmer who found the arms, considering them of no value to the public, had them all but a brass battle-axe converted into husbandry utensils. He says that the swords were about two feet in length, edged on the one side to the handle, and on the other for the half length of the blade; that the spears were long, but were nearly all broken, and were more injured by rust than the swords; that in the same field he also found a number of horse shoes, some of which were an entire circle, and others curiously turned in at the heel, while none of them were exactly in the form of the present horse shoe. The arms were scattered over the field, and not more than eight inches from the surface."

"It would seem from this that the arms had not been buried nor hid there, but that each lay on the place where it had fallen from the hands of its owner. But if this supposition be correct, the battle must have been fought previous to the founding of the Burgh of Annan, which is within a mile of the field and when the surrounding country was an almost entire wilderness; for, upon any other supposition than that of almost total destitution of inhabitants in the neighbourhood, it would be difficult to conceive how such a great quantity of arms was permitted to remain unmoved till the natural accumulation of debris on the earth's surface formed a covering over them. The subsoil of the field in which they were found is a hard till, almost as impenetrable as rock, otherwise they would no doubt have been sunk much deeper than they were." (New Statistical Account, Cummertrees, 1834.)

II.—*Notes of a Naturalist in West Africa.* By Dr J. W. Martin, Holywood.

Dr Martin, Holywood, submitted some "Notes of a Naturalist in West Africa," the result of his observations during a residence of several years when acting as medical officer at one of the trading stations; and he exhibited an extensive and interesting collection of natural history specimens, including a beautiful python skin, scorpions, lizards, Goliath and horned beetles, and large land shells.

III.—*The Castle of Greenan.* By Rev. R. Simpson, B.D., Dunscore.

The ancient land of Carrick, extending from the banks of Doon to the borders of Galloway, is gradually becoming better known. Time was when the tourist stopped short of it, thinking that nothing worthy of his attention lay beyond what he chose to call the Land of Burns. The knowledge of the Burns pilgrim is not always commensurate with his enthusiasm, and he sometimes forgets that a most important part of the poet's life was spent with his mother's people at Kirkoswald, in the very heart of Carrick. There is great wealth of historical association, along with vast treasure of antiquarian lore, bound up with the old castles of which the district is full. These feudal fortresses make the country between the Doon and the Stinchar resemble a bit of the Rhineland, where every height bears some ancient ruined tower, each with its own grim legend of war, or sweet, sad story of human passion to tell.

Near the northern boundary of Carrick stands the ruined tower of Greenan. It is perched on the summit of a rock, rising abruptly from the level fields near the Doon. The tide comes up to the very base of the cliff. The castle commands an extensive view. Westward across the sea are the peaks of Arran, always majestic in their appearance. To the north is the grand sweep of the Bay of Ayr, with an almost unbroken line of houses extending from the "auld toon" itself to the busy seaport of Ardrossan. Over the low hills may be seen, if the day is clear, the shadowy form of Ben Lomond. Inland lies the fertile strath watered by the Doon, and to the south the view is closed by the perpendicular cliffs of the Heads of Ayr, the haunt of hawk and seafowl.

Centre of this delightful scene stands the ruined tower, lonely and grim, reminding one in its appearance and situation of the

castles that fringe the banks of the Rhine, but looking much sterner and more severe than they. Our climate is less careful of the relics of the past than that of the Rhineland ; and though the Drachenfels and Rolandseck and the Mouse Tower of Bingen have withstood for centuries all the ravages of the elements, the goodly Castle of Greenan, not yet three hundred years old, is rapidly mouldering away. Every winter sees some portion of its masonry thrown down on the sands at the base of the cliff. It grieves one to see such utter destruction, and to think that nothing is done to preserve such a fine memorial of the times of old.

The tower, which is almost all that remains of a much more considerable building, is not itself of very great antiquity. Over the doorway the date 1603 is still legible, along with the letters J. K., the initials of John Kennedy, the proprietor who built it. From the evidence of various records there can be no doubt, however, that a stronghold existed on the spot centuries before. The chartulary of Melrose contains an entry regarding a grant of the Doon fishings, made in the reign of William the Lion by Roger de Scalebroc, vassal of Duncan, Earl of Carrick—he was a M'Dowall, and ancestor of the M'Dowalls of Logan and Garthland, in Galloway—to the monks of Melrose. These "holy friars" seem to have had the knack of gaining possession of some of the richest land in the Lowlands of Scotland. In the same monarch's reign they obtained a grant of Friars' Carse and other monk lands in Nithsdale from the Lady Affrica of Stranith, who afterwards became the wife of Olaf, King of Man. It was of them that the evidently truthful rhyme was composed :—

> "The monks of Melrose made good kail
> On Fridays when they fasted,
> Nor wanted they good beef and ale
> As long's their neighbours' lasted."

We need not be astonished, then, at the fact that shortly afterwards they were in possession not only of the rights of fishing in the Doon—which presumably they valued as a provision for their Fridays' fare—but also of the whole lands of Greenan. Passing from the hands of the Church into those of the Lords of the Isles, the barony of Greenan was in 1475 feued to John Davidson, whose descendants—known as the Davidsons of Pennyglen, near Culzean—retained it until 1576. In that year it was transferred to Paul Reid, a burgess of Ayr, in a deed which mentions a tower

and a fortalice. Reid does not appear to have held possession long, for in 1591 we find that the owner is John Kennedy of Baltersan, holding the lands direct from the Crown. Baltersan is close to Crossraguel Abbey, and its owner was connected not only with the "kings of Carrick," but with the scarcely less distinguished families of Blairquhan and Auchindrane. It was this John Kennedy who carved his initials over the doorway, and it seems he built the tower in addition to, or in place of, buildings already existing. The date 1603 cannot be taken as that of the first erection of a castle at Greenan. In 1642, the year of the outbreak of the Civil War, the estate passed into the hands of Sir Alexander Kennedy of Culzean. The Culzean family was then distinct from that of Cassillis, though they both belonged to the same clan and bore the same name, and though the two houses are now united. The barony was held for a time by the Honourable David Kennedy of Newark, who disposed of it, in 1766, to his brother, Thomas Kennedy, Earl of Cassillis. It has remained in his family ever since, and the present owner is his descendant, the Marquess of Ailsa.

The history of Greenan is on the whole peaceful. There are few records connected with it as with Turnberry and Dunure, few legends like those told of Cassillis and the Coves of Culzean. Notwithstanding this, several writers of fiction have made it the scene of their stories, encouraged no doubt by the situation of the tower, so suggestive of romance. On one occasion, however, it was closely connected with one of the tragedies so frequent in the history of the Kennedys. Shortly after the fight near Lady Cross, in which the Laird of Bargany was slain by the Cassillis faction, the eldest son of the Laird of Culzean died abroad. He was provost of the Collegiate Church of Maybole, and the office thus became vacant. The Earl of Cassillis was patron, and Culzean hoped that his second son would be appointed. But, probably because Culzean had been heard to express disapproval of the plot that ended in Bargany's death, the Earl gave the post to one Gilbert Ross, a notary. Culzean was greatly offended at this, and a coolness ensued between him and the head of the clan. Meantime the friends of the slain laird of Bargany were taking measures to avenge his death, seeking the hurt of all the Earl's friends, of whom Culzean was reckoned one. The most energetic of the avengers of blood was Thomas Kennedy of Dinmurchie, the dead

man's brother. Hearing that Culzean was meditating a journey to Edinburgh on some law business, he arranged to way-lay him. With Walter Mure of Cloncaird and four attendants he waited at Ayr till he heard that the journey was commenced.

On the 12th of May, 1602, the Laird of Culzean set out, attended only by a single servant, Lancelot Kennedy. His route lay along the coast from the Cove of Culzean to Greenan, thence across the Doon and on towards Holmston Ford, where he would cross the river Ayr about two miles above the town. Dinmurchie and his followers saw Culzean alight at Greenan Castle, and immediately placed themselves in ambush behind the ruined chapel of St. Leonard's, overlooking a stream which flows into the Doon. From this point there was a view of the whole route from Greenan nearly to Holmston. After a considerable time Culzean and his single attendant were seen to leave the castle and ford the Doon, making straight for St. Leonard's Chapel. Here the six conspirators, as the old historian says, "Brak at him, and slew him maist cruellie with schottis and straikis." The body was plundered, and Dinmurchie and his men departed, leaving Lancelot to convey the remains to Greenan, whence they were carried on a litter to Maybole, and buried in the Collegiate Church. Dinmurchie fled to France, and though he made bold in the lapse of time to live in Ireland, he never dared return to his own country.

Such is a specimen of the doings of these old times, and it is the only one of the sort connected with Greenan. For the subsequent developments of the plot—for the death of Culzean was by no means the end of the hostilities—reference may be made to Sir Walter Scott's "Auchindrane, or The Ayrshire Tragedy," and to one or two novels of the present day, including William Robertson's "The Kings of Carrick," and S. R. Crockett's "The Grey Man." The author of "The Raiders" makes an exceedingly interesting story out of the feuds of the Kennedys, but his foot is not so firm and sure as on his native heath of Galloway. He does not know the topography of the Carrick land so well, and his imperfect acquaintance with the history leads him into occasional anachronisms. The town of Girvan had no existence three hundred years ago, though he speaks of it as a considerable place, and the seat of a court which should rather have been held in Maybole. Then golf as now understood was not played among the dunes of the Ayrshire coast in the reign of King James VI. although it was

well known at St. Andrew's and elsewhere in the east. Yet Mr Crockett's story, though far from being a masterpiece like "The Raiders," is of value as a life-like picture of those stirring times, and for reviving an interest in the most powerful feudal family of the south-west of Scotland.

14th May, 1897.

Mr James G. H. Starke, V.-P., in the chair.

New Member.—Mr William Gillespie, solicitor, Castle-Douglas.

Donations and Exchanges.—The Secretary laid the following on the table:—Proceedings of the Nova Scotian Institute of Science, Halifax; Botanical Papers by Mr Arthur Bennet, F.L.S.

Exhibit.—Mr John Corrie showed a stone hammer found in Glencairn, and, so far as known, the only one ever found there.

Communications.

I.—*Children's Singing Games and Rhymes Current in Kirkbean.* By Mr S. Arnott.

In fulfilment of a promise made last session, I have now the pleasure of giving the members of the Society the result of an endeavour to collect some of the singing games and rhymes current among the children of Kirkbean. They differ little from those which give pleasure to the young folks of other localities, and I have not ventured to do much in the way of comparison from want of access to suitable books on the subject. One cannot but regret also that the games cannot be presented as they are performed. They lose incalculably from the absence of the happy faces, lithe movements, and sweet voices of the children, to whom they give such keen delight. Delivered in almost monotone, they lack their greatest charm, but this cannot be avoided.

Others might have been added to the collection, had it not been that illness prevented me from prosecuting my inquiries about these games and rhymes. I owe what have been collected to the

help of some of the young folks of the parish, who kindly furnished me with the words and other particulars. To them my best thanks are due.

In the following, which is done by two girls facing each other, both strike the palms of their hands against those of the other, and then give one clap with their own hands :—

Mistress Brown went to town
Riding on her pony,
When she came back
She had a brown hat,
And called her Miss Maloney.

Where have you been all this time?
Down the valley courting Sally,
Down in the valley courting me.

The rose is red, the violet's blue,
The honey's sweet, and so are you.
When we meet we'll have a kiss,
When we part we'll have another—
That's the way to love each other.
So are they that sent me this,
When we meet we'll have a kiss.

Sandy Toe.

Sandy Toe, Sandy Toe,
Sandy teedle-um, teedle-um, Toe,
Was a man, a man, indeed,
Sowed his garden full of seed;
When the seed began to grow,
Like a diamond in the snow;
When the snow began to melt,
Like a ship without a belt;
When the ship began to sail,
Like a bird without a tail;
When the bird began to fly,
Like a diamond in the sky;
When the sky began to roar
Like a lion at my door;
When my door began to crack,

Like a stick across my back ;
When my back began to bleed,
It was very sore indeed.
Pop goes one, pop goes two,
Pop goes my hand over you.

The motions in this are very similar to those of the foregoing.

The movements in the next are almost the same, except that only one hand of each girl is used when clapping each others hands, the hands being used alternately, *i.e.*, the right hands of both and then the left :—

My wee cheety pussy,
Cheety pussy, cheety pussy,
My wee cheety pussy
Likes new milk.

This is frequently repeated.

In the next two girls stand opposite each other and clasp hands, the arms being outstretched. A row of others, holding on by the dress of the one preceding, pass under the arms of the two while the following words are sung :—

Broken bridges falling down,
Falling down, falling down,
Broken bridges, falling down,
My fair lady.
Breakfast time, dinner time,
Tea time, supper time,
Catching time.

At the words "catching time" the two girls enclose with their arms the one who is passing under them at the time and occasionally, with a swaying movement of the arms, sing :—

Here's a prisoner we have got,
We have got, we have got,
Here's a prisoner we have got,
My fair lady.

Then the following words are sung :—

What's the prisoner done to you,
Done to you, done to you,

What's the prisoner done to you,
My fair lady?

The next verse is the reply:—

Broke my locks and stole my gold,
Stole my gold, stole my gold,
Broke my locks and stole my gold,
My fair lady.

The question is then asked:—

What will you take to set her free,
Set her free, set her free,
What will you take to set her free,
My fair lady?

The reply is:—

A guinea and a half to set her free,
Set her free, &c.

The ransom demanded is too high, so the others say:—

A guinea and a half you shall not get,
Shall not get, &c.

The gaolers then sing:—

Then off to prison she must go,
She must go, &c.

And convey the prisoner away to a place selected. When she is thus in custody she is asked which of two things she prefers, *e.g.*, a gold or a silver watch. When she makes her choice the prisoner is placed to one side or other, according to her selection of the article, one of the captors representing, say, the silver and the other the gold. The game is then repeated.

For the following, four girls stand clasping each others hands, forming as it were a Maltese cross. They then sing, pulling back and forward in time with the music:—

Draw buckets of water,
Upon a lady's daughter;
One in a bush, two in a bush,
A pretty young lady come under my bush.

At the words "one in a bush" one twists herself round with her back to the centre, and so on until all are in that position, still

grasping hands. When all are in they jump up and down and sing :—

A bunch o' rags,
A bunch o' rags,
A bunch o' rags.

A rather familiar singing game, usually known as "We are three brethren come from Spain," appears in Kirkbean as "Here are two Jews just come from Spain." The version varies greatly in other respects from that given in "Popular Rhymes in Scotland." The suitors are sometimes one, sometimes two or three, and these advance towards the other party, which is supposed to consist of a mother and her daughters. It opens thus :—

We are two Jews just come from Spain
To call upon your daughter Jane.

The other party reply :—

My daughter Jane, she's far too young,
I cannot bear your flattering tongue.

The suitors retire, but the others, apparently relenting, sing :—

Come back, come back, your choice is free,
And choose the fairest one you see.

The lovers return, saying :—

The fairest one that I can see
Is bonnie wee (Jenny), will ye come tae me?

Jenny refuses in a very curt fashion by saying "No," and the suitors join hands and dance round singing, in a very uncomplimentary way :—

She's a dirty wee slap, she wadna come in,
She wadna come in, she wadna come in ;
She's a dirty wee slap, she wadna come in
To help us wi' the dancin'.

The maiden named, though proof against flattery, cannot resist the disparaging references to herself, and joins the party of suitors, who, with this addition, dance in a circle, singing :—

Now we've got a beautiful maid,
A beautiful maid, a beautiful maid ;
Now we've got a beautiful maid
To help us wi' the dancin'.

The same routine is followed until the mother and her daughters become absorbed in the other party.

One frequently played appears to be a variation of a widespread and ancient one, known in most places as "Here's a poor widow from Babylon." In Kirkbean it takes the following form :—One of the girls sits or stands alone, and another, representing the widow, with her children on either side, alternately advances and retires, the whole singing :—

Here's a poor widow from Sandy land,
With all her children in her hand ;
One can knit and one can sew,
And one can make the lily-white row ;
One can sit by the fire and spin,
Please take one of my daughters in,
Please take one of my daughters in.

The solitary girl takes one of the children, without naming her, however, as seems to be the ordinary way, and the others sing :—

Now poor (Maggie) she is gone,
Without a farthing in her hand,
Not so much as a guinea gold ring.

The "widow" then shakes hands with the daughter she has handed over, the song going on :—

Good-bye (Maggie), good-bye,
Good-bye (Maggie), good-bye.

Rosy Apple.

The movements in this are the same as those in "My Wee Cheety Pussy" except that at regular intervals the children vary the striking of hands together by lowering them to a little above the knee and striking their pinafores.

Rosy apple, lemon pear,
A bunch of roses she shall wear,
Gold and silver by her side,
I know who's her bride (pride?) ;
Take her by the lily-white hand,
Lead her to the altar,
Give her kisses, one, two, three,
For she's a prince's daughter.

In the next one the children stand opposite each other striking the palms of their hands together, at regular intervals clasping hands with their *vis à vis* and raising and lowering their arms :—

Hot cross buns, hot cross buns,
One a penny, two a penny, hot cross buns ;
If you have no daughters give them to your sons,
If you have none of these little elves,
Then you may eat them yourselves.

Jemima.

In the following a number of girls stand in a row, and one, representing Jemima, conceals herself behind. Another comes forward and says :—

I've come to see Jemima,
Jemima, Jemima,
I've come to see Jemima,
And how is she to-day ?

The others reply :—

She's up the stair washing,
Washing, washing,
She's up the stair washing,
You can't see her to-day.

The lover says :—

Very well, ladies,
Ladies, ladies,
Very well, ladies,
I'll call another day.

It is unnecessary to repeat the lover's words or the replies in full. The next time he calls Jemima is up the stair *Starching*, the next *Ironing*, the following time *Dressing*. A change takes place when in reply to the usual inquiry the lover is told—

She was comin' doon wi' a basin
An' she fell an' broke her big tae,
You can't see her to-day.

The next time when he returns the news is given with great glee—

She's dead, she's dead,
She's dead, she's dead.

The lover then says:—

What shall we dress her in?
Dress her in, dress her in,
What shall we dress her in?
Dress her in blue.

The others say:—

Blue for the sailors,
The sailors, the sailors,
Blue for the sailors,
And that won't do.

Red is then suggested, but rejected with the reply that "Red is for the soldiers," &c. Black is the next, but that is said to be "for the mourners." White is then suggested, and this meets with approval from the others, who say:—

White for the dead people,
Dead people, dead people,
White for the dead people,
And that shall do.

The one who represents Jemima then runs away, the one who succeeds in catching her taking her place.

This seems to be a version of one which appears in "Popular Rhymes of Scotland" as "Janet Jo," the characters in which are a father, mother, Janet and a lover. In this Janet lies on her back behind the scenes, and the lover comes forward singing:—

I'm come to court Janet jo, &c.

And the reply is—

She's up the stair washin', &c.
Ye canna see her the day.

In this version she is afterwards bleaching, drying, and ironing clothes. At last it is:—

Janet jo's dead and gane,
Dead and gane, dead and gane,
Janet jo's dead and gane,
She'll never come hame.

She is carried off to be buried, the others weeping. Sometimes she revives. This version, said by Chambers to be current in Kirkcudbrightshire, I can hear nothing of.

The following has apparently more sound than sense, and I cannot make out what the words mean :—

If you want a seeking William
Take a soldier to the cross.
There you'll see a noble lady
Riding on a big white horse.
Tra la la la la
Tra la la la la

In this one the children form a circle and sing the first four lines. At the chorus they go into the centre and, one taking the next for a partner, gallop round singing

Tra la la la la.
Tra la la la la.

In the succeeding one the children form a circle, going round as they sing the words. At the words "she sank" all sink to their knees :—

Three times round went the old gallant ship,
And three times round went she,
Three times round went the old gallant ship,
And she sank to the bottom of the sea.

Immediately after sinking to their knees they rise again, the last to do so being condemned to stand in the centre and to tell the name of the boy she likes best. She begins by saying—

What'll ye give to tell his name,
Tell his name, tell his name?
What'll ye give to tell his name,
And round about merry ma tansy?

The others say—

I'll give a gold watch to tell his name,
To tell his name. to tell his name. &c.

The centre one says—

Perhaps G is his first letter, &c.

The others guess the name of the boy, and if they are not correct the one in the centre gives the second letter of the Christian name (using the same words otherwise), and so on until the name is discovered.

The Farmer.

One known as "The Farmer" is rather a merry game. The children form a circle, one standing in the centre being the farmer. The others dance round him singing :—

The farmer's in his den,
The farmer's in his den,
Oh ! I'm a dearie, oh !
The farmer's in his den.

The central figure then takes one of the others into the middle, and the others revolve round, singing :—

The farmer takes a wife,
The farmer takes a wife.
Oh ! I'm a dearie, oh !
The farmer takes a wife.

The "wife" then chooses another, and the words,

The wife takes a child,

are sung with the usual refrain. The next introduction is—

The child takes a nurse.

Then—

The nurse takes a dog.

The stage of the game is then concluded by all clapping the dog on the head and singing :—

We all clap the dog,
We all clap the dog.
Oh ! I'm a dearie, oh !
We all clap the dog.

Should the game be continued the one who was the dog takes the position of the farmer.

The next is incomplete, as I have been unable to learn all the words. Three of the players advance towards the remainder, who stand in a row. The latter say to the three—

Will you have some bread and wine,
Bread and wine, bread and wine ?
Will you have some bread and wine,
On this fine and frosty morning ?

The three accept the hospitable offer, saying—

Yes, we'll have some bread and wine, &c.

But the others say—

Bread and wine you shall not get, &c.
Then we'll tell the policemen, &c.

The three sing—

Do you see yon battlefield, &c.

The others retort—

What care we for the battlefield, &c.

The whole ends with a general boxing match, in fun, of course.

Red Apples.

This is sung to a rather agreeable tune. A girl is placed in the centre of a ring formed by the others holding hands. They move round keeping time to the tune and singing the following words. It will be observed that the last words are hardly in keeping with the other lines :—

Red apples! red apples! by night and by day.
There stands a valley, a valley away.
There stands poor (Maggie) with a knife in her hand,
You dare not touch her, or else she'll go mad;
Her cheeks were like roses, but now they're like snow.
Oh! (Maggie), oh (Maggie), you're dying I know.
We'll wash her in milk and we'll dress her in silk,
And we'll write down her name with a gold pen and ink.
Tee-o-mi-tanzy-oh (Maggie) likes her brandy, oh.

In this game the children sit on their knees a little apart so as to allow of the one chosen for the purpose going between. This girl in her progress winds in and out between the others while these sing—

Round about the village,
Round about the village,
Round about the village,
As you have done before.
In and out the windows,
In and out the windows, &c.

At the next line the girl who passes along stops at the words, "stand and face." The line is—

Stand and face your lover.

The one chosen rises to her feet and follows the other, while the following words are sung—

Follow her to London, &c.

The following are the words used in the familiar game of "I sent a letter to my love":—

I sent a letter to my love,
And by the way I dropped it.
I dropped it once, I dropped it twice,
I dropped it three times over.
Blaw oot the can'le, blaw oot the can'le,
Shut your eyes and look at the skies,
An' don't see where the hanky lies.
All look behind you,
All look behind you.

In the following the children stand in line, all but one who kneels, and then stands at the words, "stand up." At the conclusion of the words the one chosen during their progress takes the place of her selector:—

Kneel down on the carpet, you must kneel,
Grass grows, grass grows on yon field,
Stand up, stand up upon your feet,
And show me the girl you love so sweet.
Now they are married, I wish them joy.
First was a girl and second was a boy,
Seven years after, seven years to come,
Just give a kiss and then be done.

Water, Water, Wallflower.

This is a very familiar one in the district. It seems almost superfluous to describe it. The children form a ring moving round to the words—

Water, water, wallflower,
Growing up so high,
We are all maidens,

And we must all die,
Excepting (Polly Perkins),
She's the only one,
She can dance and she can sing and she can play the organ.
Fie, fie, fie, for shame,
Turn your back to the wall again.

The one named turns her back upon the centre, and the game proceeds until all are in the same position.

Here is a rhyme in which the characters appear to be in a jovial mood :—

The morn's the fair an' a'll be there,
An' a'll hae on my curly hair,
A'll meet my (lass or lad) at the fit o' the stair,
An' a'll gie (her or him) a glass and a wee drap mair.

Down in yon Meadow.

Down in yon meadow where the green grass grows,
Where (Maggie Tamson) bleaches her clothes.
She sang, and she sang, and she sang so sweet,
She saw a bonnie laddie across the street,
He cuddled her, he kissed her, and bocht her a ring,
A feather for the kirkin'—a peacock's wing.
Up the streets and down the streets, the windows full of glass.
Is'nt (Maggie Tamson) a braw young lass?
Is'nt (Jamie Johnstone) as braw as she?
And when they do get married I hope they will agree.
Agree, agree, agree, and when they do get married I hope they will agree.
Six pair o' blankets, six pair o' shoes,
Half a yard o' moleskin to men' Jamie's breeks.

The following appears to be the same as in "Popular Rhymes of Scotland" with the exception of the first verse, in which "Blackberry bush" is substituted for "Mullberry bush." The girls join hands in a circle and sing as they move round :—

Here we go round the blackberry bush,
The blackberry bush, the blackberry bush,
Here we go round the blackberry bush,
And round the merry ma tanzie.

In the next verse they walk singly along, mimicking an affected lady, and sing—

This is the way the ladies walk, &c.

At the last line they again join hands and repeat "Here we go round the blackberry bush," &c. The other verses are—

This is the way the gentlemen walk, &c.
This is the way we wash the clothes,

and several other things of a similar nature.

Nuts in May.

In this game the children are arranged in two rows facing each other. One girl is chosen from each side. We shall call these Maggie Black and Annie White. These at the words, "A'll send Annie White to take her away," try which shall draw the other over a handkerchief laid between them. The loser is taken to the side to which the winner belongs, and so on *ad fin.*

Here we come gathering nuts in May,
Nuts in May, nuts in May;
Here we come gathering nuts in May,
On a cold and frosty morning.
Whose nuts will you gather away? &c.
Gather Maggie Black's nuts away, &c.
Who will you send to take her away? &c.
A'll send Annie White to take her away, &c.

In selecting those who take the leading part at first in these games, a favourite way is by means of the following rhyme. The children each put a finger in a cap, and one repeats the words, touching the fingers as she speaks :—

Me and the minister's wife cast oot,
Guess ye what it was aboot?
Black fish, white troot,
Eerie, orrie, ye're oot.

Sometimes the last one left in after the rhyme has been repeated several times is the chosen one, sometimes the one to whom the words, "ye're oot," comes in the first round.

I may close with a rhyme in use by the boys. They sometimes dance on a coffin-shaped rock in the bed of the stream in the

beautifully wooded glen known as Kirkbean Gill. This rock is known as the "Deil's Coffin." In the rocks further down are some water-worn holes called the "Deil's Pots and Pans," but nothing takes place there so far as I can learn and no tradition is attached to these. I suppose it is by way of insult to his Satanic majesty that the following is sung as the urchins dance on his "coffin":—

Some say the deil's deed, the deil's deed, the deil's deed,
Some say the deil's deed, an' buri't in Kirkcaldy.
Some say he'll rise again, rise again, rise again,
Some say he'll rise again an' dance the Hielan' Laddie.

II.—*The Old Clock of Kirkcudbright.* By Mr John M'Kie.

This quaint horological machine, whose working parts were originally all of malleable iron, exhibits excellent workmanship in the forging of its wheels and in the cutting of their teeth, but when it was made minutes were not held to be of such account as they are in the present day; consequently it had no minute hand—one to indicate the hours being then considered sufficient. It had two dials—one facing east, and the other north—that could be seen from any part of High Street, which at that time comprehended the whole town. There is no authentic record when or where it was made. There is a tradition that it came from Holland, and may, in all likelihood, have been presented to the burgh by William Maclellan, the first Provost, an ancestor of the Lords Kirkcudbright. The first authentic notice of the town clock, or, as it was then quaintly styled, the "knok," is to be found in the earliest existing records of the Town Council, and is dated 1576, wherein, after a narrative of the election of magistrates and office-bearers, it is set forth that one, John Hall, is appointed keeper of the "knok," and subsequently he and others continue to be made custodiers of the old timepiece from year to year. The following excerpt from the Council minutes shows the existence of a curious regulation, namely, that every burgh was bound to maintain and uphold a town clock; and from the same excerpt it will be seen that, in 1642, the question was not one of erecting a new clock, but of transferring the old one to a new steeple.

"Att Kirkcudbright, the ffourt day of January, the yeir of God JmVIC, ffourtie twa years (1642). The qlk day the Proveist, Baillies and Counsell of the Burgh of Kirkcudbryt, with advyse and consent of the remanent burgess and communitie of the said burgh. Having takin to thair serious consideracun the los and want of thair 'knok' throw the falt of ane steiple and bel hous to put thair knok and bellis in (the auld tolbuith qlk of befor keepit thair knok and bel being now ruinous and decaiyit), and of haveing takin to thair consideraun the necessitie of ane steiple and bel hous to keip their knok and bel, qlk is ane speciall ornament belanging to every burgh; and qlk they are bund be the antient lawes of the burrows of this kingdome to mantein and uphauld and lykewayes they takeing to thair serious consideraun the decay of thair comon guid and that it is superspendit upon the comon effaires of this burgh. Thairfoir the said Proveist, Baillies and Counsell of the said burgh with advyse and consent of the remanent burgess and comunitie of the said burgh. Have all in ane voice cheirfullie and voluntarily offered theimselff is to be stentit in their guids for buying of ane piece of grund qr it may be maist and best convenientlie had for biggin of the said bell hous and steiple and for fournishing of materialls and paying of workmen to big the saym and for that effect they by yir pnts do nominate and appoynt certain members of the Counsell, or the maist pairt of theme to convene wt the magrats of the said burgh qu soevir they should be requyrt for setting of the foresaid stent. Quha being conveint and haveing acceptit the foirsaid charge upon them. Have all in ane voyce (qa war pret) maid and set down the stent efter. Spcit to be payit by the haill burgess and inhabitants to the said burgh to William Halliday and Geo. Callander or any ane of thame. Collectors appoyntit for uplifting of the said stent and qa ar obleigt to be comptable thairfoir to the Proveist, Baillies and Counsell of the said burgh in manir efter mentionat."

The steeple was shortly afterwards built, and the "knok" and bells placed therein, where its single hand continued to point out the fleeting hours till 1723, in which year a serious fire occurred in the steeple, by which much damage was done to the clock and bells. In those days there was no watch or clock maker resident in Kirkcudbright, and the clock was sent to Ringford, to a blacksmith named Law, who was noted for his ability in the art

of cleaning clocks and watches. It lay in the Ringford smithy for six months before being thoroughly overhauled. It was then restored to its old quarters, and for more than a hundred years continued to be the only standard by which the time in the district was regulated; but after the two-handed clock was put into the parish church, the old timekeeper came to be looked upon with less reverence, and its occasional erratic movements became more noticeable, which had previously passed undetected, but were now brought into prominence by the steadier action of its new neighbour. It, however, kept moving on with wonderful regularity under the doctoring care of several tradesmen, among others, F. Walker, A. Millar, W. Law, and J. M'Skimming, until this the diamond jubilee of Her Most Gracious Majesty, when Provost Cowan, much to his honour, has commissioned Mr M'Skimming to replace it with a splendid new illuminated-dial clock; and, by resolution of the Council, the "Auld Knok" now finds a fitting resting place in the Stewartry Museum.

III.—*Glencairn Folk Riddles.* By Mr John Corrie.

Publication of the short and fragmentary paper on Folk Riddles, contributed during Session 1891-92, was instrumental in making me acquainted with numerous riddles not included in my collection. These, together with several others completed from fragments previously possessed, are contained in the present supplementary paper. A few noticed by the late Mr Shaw, in his incursion into the same field, are not included; but with this exception, I believe the collection will be found to embrace almost all that are worth preserving. Numerous examples have no doubt perished. I have sought in vain, for instance, for references to the crusie, the flail, the strike-fire—all objects at one time familiar in every home. It seems probable that some at least of these might yet be recovered, and I may perhaps be allowed to suggest that any met with should be communicated to the Society for preservation.

Resuming the record of my gleanings, precedence may fittingly be given to an example which has Eve, the mother of the race, for subject:—

The fairest flower in a' the garden,
That e'er the sun shone on,

Was made a wife the first day of her life,
And died before she was born.

This novel presentation of facts can scarcely be cavilled at, for, according to a strict interpretation of terms, Eve *never was born*, and her wifely relationship was undoubtedly co-incident with the day of her birth. The example is interesting in another connection, for it recalls, and that in a very striking way, two lines in the song of "Annie Laurie." It will be remembered that the third verse of Lady John Scott's modernised version of that famous lyric commences :—

Her face it was the fairest
That e'er the sun shone on.

The resemblance here, alike in thought and expression, is extremely close, and leaves one disposed to attribute to imitation rather than to accident.

I have to thank Mr James Conchie, shoemaker, Moniaive, for the following interesting example, which is also of the Biblical type :—

In times of old, the Scripture doth record,
There lived one who never did offend the Lord,
Who spoke the truth and never did sin commit,
Yet in God's presence he shall never sit.

Ans., Balaam's ass.

My earlier gleanings contained a riddle on the prophet Jonah. Here is another, communicated by a Carsphairn lady, on the same subject :—

There was a man o' Adam's race
Which had a strange dwelling place,
'Twas neither in Heaven, earth, nor hell,
Now tell me where that man did dwell.

A comparison of the two forms is not without interest.

Of my additional examples from animated nature, perhaps the most valuable, alike from a zoological and an antiquarian point of view, is the following :—

What's as white's milk,
And as sleek's silk,
And hops like a mill shillin' ?

Ans., A magpie. I need scarcely observe that a mill "shillin" is no longer a familiar object, and in most districts the magpie is now one of the rarest of birds.

What is't that stan's oot o' the wud and eats in it? Ans., A sow eating out of its trough. This possesses an antiquarian value also, for it indicates that such articles were commonly made of wood, and not of stone or fire-clay, as at present.

We come now to an important class—the domestic. Here I am able to supplement my previous gleanings with a number of additions. The crooks, a half-forgotten fireside adjunct, figures in several of these. Thus we have:—What's a' holes and carries water? Ans., The crooks. In another example we have the crooks, together with a three-legged pot, described as follows:—

The sma' lean faither,
The big baggit mither,
And the three sma' bairns.

A little pot with wooden lid presents rather a grotesque figure:—

Hoddy-poddy, wee black body,
Three legs and a timmer hat.

What scatters a' day
And rows at e'en?

Ans., A peat fire.

Faither and mither, sister and brither,
A' lie in ae bed, and never touch ane anither.

Ans., The bars of the grate.

Here is a quaint description of the once familiar "grey-beard":—

As roon as a riddle,
As black as a coal,
A lang neck, and a pumping hole.

This is finer:—

Hip-chip-cherry, a' the men in 'Derry
Couldna climb (like) hip-chip-cherry.

Ans., The reek. I am indebted to Mr John Crinean, registrar, Moniaive, for what is perhaps one of the best examples of this class. He learned it from his mother, and in all probability it is much older:—

The bull bulled me,
The cow calved me,
The smith made me,
And I grew in the wud.

Ans., The bellows. Here the component parts of bellows—the hide, the iron, and the wood—are all very ingeniously and accurately described. Some may consider the freedom of the language objectionable, but this at least can be said, it does not overstep the canons of the period to which it belongs.

It seems probable, as already indicated, that recreation was the primary aim of the riddle-maker. Many riddles possess an educative value, however, and a return to folk-riddle methods of instruction might do something in the direction of genialising present-day school life.

There was a man who had no eyes,
And he went out to view the skies ;
He saw a tree wi' apples on't,
He took nae apples of't
And he left nae apples on't.

Ans., The man had one eye, and he took one apple off a tree which had two on it at first.

Pass now to arithmetic. "I met a man wi' a drove o' sheep. I says, 'Gude mornin' to you wi' your score o' sheep.' He says, 'I havena a score, but if I had as many more, and half as many, and two sheep and a half, I would have a score.' How many had he?" Ans., 7.

In an arithmetical work by Thomas Dilworth, published towards the close of last century, I find a very similar question to this, only geese take the place of sheep, and the numbers are different.

A numerous class, less valuable perhaps from an antiquarian point of view, but nevertheless interesting, depend upon some verbal quibble or play upon words more or less cunningly hid away in the text. The following will serve as examples of this class :—

The Queen o' Sheba had a ship
An' her daughter sailed in it.

I'm aye telling ye, but ye're no kennin'
The name o' the daughter in that ship sailin'.

Ans., Ann was the daughter's name.

There was a man rode up the toon
And yet he walked it.

Ans., Yet-he was his dog.

There was a man rode up the toon,
Great Grizzels was his name,
His saddle-lap was gilt with gold,
That's thrice I've told his name.

Ans., The word "was," which occurs three times, gives the name.

There was a king met a king in a short lane,
Cooricking, tooriekiug, where hae ye been?
I have been in the fields hunting the roe,
An' lend me your little dog an' I'll do so.
Call on him, call on him; what is his name?
An' I've called him thrice, call you him again.

Ans., Ann was the name of the dog.

"There was a joiner made a door and it was ower big; he took a bit off, and it was ower wee: he took anither bit off and it answered." Ans., The piece taken off at first was too small a piece, and on taking another piece off the door fitted.

Riddles of a curiously involved character are not uncommon Here are typical examples:—

In comes two legs, carrying one leg,
Lays down one leg, on three legs,
Out goes two legs, in comes four legs,
Out goes five legs, in comes two legs,
Snatches up three legs, flings it at four legs,
And brings back one leg.

The solution is almost as intricate as the riddle; in giving it I make a free use of parenthesis for the sake of clearness. Ans., A woman (two legs) brings in a leg of mutton (one leg), places it on a stool (three legs), as she goes out (two legs) a dog (four legs) enters and runs off with mutton (five legs), woman returns (two legs), throws stool (three legs) at dog (four legs), and brings back piece of mutton (one leg).

Here is another of this class in which the riddlist effectively invokes "apt alliteration's artful aid":—

As I stood on my timper tillies,
And looked through my wimper willies,
I saw a muckle big bag
In the whirly-whig-whag,
I sent my little tig-tag
To bring the muckle big bag
Oot o' the whirly-whig-whag.

Ans., A woman on tiptoes looking through a window sees a cow among the turnips, and sends her little dog to bring the cow out.

Subjoined are a few others of a more general character. In some the merit as riddles may not be great, but the least meritorious in that respect not unfrequently stand highest in antiquarian value:—

What is't that's neither without nor within and it's aye on the dyke dryin'? Ans., The window.

I gaed away abune grun and I cam hame below't. Ans., A man goes to cut a sod and returns carrying the sod on his head.

What gangs away wi' the carriage, comes back wi' the carriage, is of no use to the carriage, and yet the carriage cannot do without it? Ans., The sound.

There is a wee hoose that's fu' o' meat,
And there's neither door nor window in't.

Ans., An egg.

As wee as a mouse, as high as a house,
And yet it canna get into the kirk door.

Ans., A star.

Doon in yon meadow there lies twa swine,
Ane's my faither's, the aither's mine;
The mair ye gie them the mair they cry,
The less ye gie them the quater they lie.

Ans., Two guns.

Two brothers we are, great burdens we bear,
By which we are sorely oppressed.

Its strange to say we are full all the day.
And empty when we are at rest.

Ans., A pair of boots.

A meal-mill is described in language more vigorous than elegant :—

Ayont yon dyke, a dusty dyke,
I heard a fellow rout.
And aye he spewed, and aye he spat,
And aye he turned about.

Here is rather a gruesome example :—

There was a man in London,
Who learned his weans to read,
He was rotten before he was gotten,
And buried before he was deid.

Ans., The man was buried in a coal mine. London as the scene of a colliery explosion is certainly a novel conception. Then the information conveyed in the second line strikes one as scarcely germane, but, as some one has observed, the exigencies of rhyme are great.

As a rule, prose is despised by the riddle-maker, but this, like most rules, has its exceptions. Instance the following :—As I went ower yon muir I met a wee boy who was roaring and greeting. I asked him what was wrang wi' him, and he said his faither had died seven years before he was born, and he got bread and cheese at his burial. Ans., The boy's father was a dyer. This example is interesting, because of its reference to the once familiar dole of bread and cheese at funerals. The custom is now obsolete in Glencairn. I am told that the last occasion on which it was observed was the funeral of Sir Robert Laurie of Maxwelton, in 1848.

My last example with a solution has the national emblem for subject, an interesting addition, for which my acknowledgments are due to Mrs M'Gill, Moniaive, a native of Carsphairn :—

Nine taps, nine tails,
Nineteen score o' nails,
Ae elbow, ae fit,
What a gruesome beast was it!

Ans., The Scottish thistle.

In conclusion, I have a riddle for which no solution is forthcoming. If any of the members can make good this defect may I beg to be favoured with the answer :—

A blind man saw a hare,
A dumb man cried "Where?"
A legless man ran and catched it,
And a naked man put it in his pocket.

This is said to be a "catch" riddle, to which no answer can be given.

IV.—*The Battle of Sark.* By Mr GEORGE NEILSON.

The county of Dumfries has seen a fair share of fighting in its day, yet never within the clearly defined historic period has it furnished the site for a really first-class battle. That of Sark was one of the most considerable ever fought on Dumfriesshire soil. Unfortunately, the record of it is confused in the last degree; its very date is with difficulty to be determined; and the most circumstantial account of it comes from Hector Boece, a historian regarding whom the main problem always is how much of him one is safe to believe. The worst of it is that there appears to be no evidence from English sources to clear away the obscurities on this side of the Solway.

The Asloan MS., written soon after 1460, contains a series of memoranda of public events, in narrating which chronological sequence is too often disregarded, although its authority is reckoned of the highest. Next, after an entry dated "the yer of God $J^{M}iiij^{c}xlviij.$, the xxv. day of Februar," occurs the following invaluable passage on page 18 of the print of the chronicle :—

"That samyn yer, the xxiii. day of October, was the battell of Lochmabene Stane, within the perrische of Sanct Patrick. Quhar Hew of Douglas, erll of Ormond, was chiftane on the Scottis syd, and with him schir Jhon Wallace of Cragy, the lord of Jhonstoun, the lord Somervellis son and air, David Stewart of Castell Myll, the schireff of Air, with uthir syndry gentillis of the westland, and thair men was callit four thousand. And on the Ynglis syde the younger Persye, schir Jhon of Pennyntoune, schir Jhon Herntoun war chiftanis, and with thaim sex thousand of Ynglis men, quhar thar chiftanis war tane and fifteen hundred men with thaim slane, drownit five hundred. And on the Scottis syde xxvi.

slane and tane, but na man of reputacioun war tane nor slane, but schir Jhon Wallace deit efter that he come hame throu misgovernance."

The late Dr George Burnett, Lyon King of Arms, in his preface to volume vi. of the Exchequer Rolls (p. lx.), quotes from Law's MS. a passage regarding a battle of Lochmaben in October, 1458, which he suggests "seems to imply that on the 23rd of that month there was an unsuccessful invasion in the Douglas interest, and 600 English slain and 1500 captured." He, however, hints that it is probably an incorrect transcription from some earlier chronicle. The passage in question as printed runs thus :—

1458, xxiij. Octobris. Bellum de Lowchmaban commissum est, ubi Scoti superiorem partem habuerunt et capitaneus castri Anglus junior . . . captus est. Lesi sunt Angli in illo bello vi$^{c.}$ Anglorum. Acta sunt hec per Douglases.

A year or two before his death I called on Dr Burnett to consult him about this extract, and to ascertain where Laws MS. was. He then told me that in printing a line of type had dropped out, thus explaining the fact of his preface giving fuller information than the citation. The MS., it proved, was one belonging to Edinburgh University; but as it has been amissing now for several years, I have not been able to look at it. It seems, however, to be practically certain that the allusion was not to an invasion by the Douglases, but to the battle of Sark, and that wherever the error crept in, whether by dropping out an x or otherwise, the date of the episode has been misrepresented by nine or ten years. For "Lowchmaban" it is easy to read Lochmabenstane, the name given with so much appositeness by the Asloan MS.

Variety is pleasing perhaps in most things, but not in dates. One prefers uniformity for chronological purposes. Here is yet another account :—

"A.D. MCCCCXLV. bellum de Sark ubi Scoti victores exstiterunt multis Anglicis captivatis."

This we owe to a continuator of Bower (ii. 515), and it is repeated with only verbal changes in the *Extracta e variis Cronicis* (p. 238).

Later historians throw no excess of illumination on the chronological crux thus presented. John Major, worthy man, had never heard of the battle. Hector Boece, however, had, and his flamboyant but well corroborated and—as I see no reason to doubt—

substantially truthful account of it has been the chief source of information for all writers subsequent. Boece (edition of 1574, p. 371) relegates the truce which followed the "recent battle" to the year 1450. Buchanan (xi., 29-31) declares that this truce was in 1448. Leslie dates the battle itself explicitly 1450. Holinshed and Pittscottie, closely following Boece, are indefinite as to the year of the battle. So there is a rather pretty problem of historical arithmetic to decide between 1445, 1448, 1449, and 1450, to leave 1458 out of count altogether. The state of the evidence could not well be worse: three possibly contemporary testimonies with three scarcely reconcilable verdicts—Bower's continuation speaks for 1445; Law's MS. for 1458; the Asloan MS. leaves open to debate whether it means 1448 or 1449. Interpreted by the letter it is for 1448, because the year at that time was usually computed as ending on 24th March. On the other hand, when we remember that the 25th February, 1448, was really 1449 by the modern style, and note that the sequence is a notice of an event in February, $144\frac{8}{9}$, followed by notice of an event in October of the same year, it becomes natural to think (apart from occasional undoubted confusions in the computation of the ecclesiastical and the public year) that the reference to October may, much preferably, be read to mean October, 1449.

A factor in the case is the great conference of borderers held under William, Earl of Douglas, at Lincluden on 18th December, 1448, when the code of tactics and military regulations was adjusted for the defence of the West March. Was it after or before the battle of Sark that it occurred to Earl William thus to assemble in council the experienced warriors of the West Border?

An important Dumfries episode calls also for a definitive assignment of its place in the series of events associated with the story of the battle. The Asloan MS. version of the matter runs thus:—

> The yer of God J^{M}iiij^{C}xlix.—The birnyng of Dunbar be young Persie and Sir Robert Ogile in the month of May, and that samyn yer Drumfres was brynt be the erll of Salisbery in the moneth of Junij.

Boece, whose evidence here, as in the battle of Sark, is specially important because all the subsequent historians gained their information from him alone, states (p. 367) that in 1448 hostilities were renewed on the expiry of the truce, and that in the course of them "the town of Dumfries was shamefully plundered by the Earl of

Salisbury and consumed with flame," a fortune shared by Dunbar, after which a truce of seven years was arranged. In the municipal records there is no corroboration of the burning. The burgh's annual ferme to the crown fixed under feu charter at £20 1s was duly accounted for during all the years from 1445 until 1451 without any deduction for waste or disturbances, so that in the one quarter where assistance might have been expected we appeal in vain.

Interpreted as I have proposed—that is, reading October, 1449, as the sense of the date-reference to the battle of Sark—the Asloan MS. gives it to us in the same order as Boece, following the burning of Dumfries, the burning in June, 1449, the battle in October ensuing. A collation of these events and dates, with the official records of the relations between Scotland and England, shews that they fit in very exactly—indeed, that they explain adequately the various events in the *Fœdera* relative to negotiations for truce during 1449. This will be apparent from the present brief tabular statement of the chief events. The writs about the various truces during that troubled year are given in their entirety in the *Fœdera* under the dates they bear, but I have added citations, for convenience, of Mr Bain's indispensable Calendar. The entries in italics are from the Asloan MS., pp. 27 and 18.

1444, May 18.—Proclamation of 10 years' truce (Bain iv., 1167).

1448, Decem. 18.—Lincluden conference (Acts Parl. Scot. i., 714).

[The truce must prior to 10 May, 1449, have been broken.]

1449, May.—Percy and Ogle burn Dunbar.

1449, May 10.—James II. appoints commissioners to negotiate a truce (*Bain iv., 1212*).

June.—Salisbury burns Dumfries.

June 3.—Douglas burns Alnwick.

July 10.—Truce concluded at Winchester, to begin on 10th August and endure till 20th Sep. (*Ib.* 1213).

July 18.—Douglas burns Warkworth.

Aug. 10.—Truce begins (*Ib.* 1213).

Sep. 18.—Truce renewed till 19th Novem. (*Ib.* 1216).

[This must have been interrupted by hostilities.]

Oct. 23.—Battle of Sark.

Nov. 3.—James II. appoints commissioners to negotiate a truce (*Ib.* 1220).

Nov. 5.—Truce concluded at Durham (*Ib.* 1222).

1450, Jan. 28.—Sir John Wallace of Craigie still alive (Reg. Passelet, 82), although dead before 15th May, 1450 (Exchequer Rolls v., 394-5).

After this test the reasonableness, if not the accuracy, of the Asloan MS. as now interpreted can scarcely be disputed, and it is time to turn from chronology to the battle itself. It has been described with such admirable clearness, fulness, and vigour by our own M'Dowall that in going over it again the chief purpose to be served is to point out divergences in the authorities and to emphasise aspects not dealt with by the industrious and eloquent historian of Dumfries.

The Lincluden conference we can now see as a sign of the times. War was expected, and the western border was being put in a posture of defence in case of invasion. This was December, 1448; there was war in the spring; in May, 1449, Percy burnt Dunbar; early in June Douglas retaliated by burning Alnwick; that same month the enemy came to the west march, and all the beacons from Trailtrow hill to Corsincon failed to summon a power in time to secure Dumfries from fire. In July Douglas retaliated once more, singeing the whiskers of the Percy lion by burning Warkworth. So the cruel game of tit for tat went on, and one is almost forced to infer that this antagonism between Douglas and Percy was a main reason of the difficulty in making truces and the still greater difficulty of keeping them when made. In England, as in Scotland, there was, as Hall said, much "domesticall division within the realme," and Percy under Henry VI. was almost as absolute a potentate as Douglas under James II. Despite the truce of 18th September, Percy was evidently bent upon revenge in the West for the injuries he had suffered in the East. Accordingly in October an inroad into the West March was planned.

The expedition was led by Percy. The Asloan MS. names only the younger Percy, grandson of the famous Hotspur. Boece, however, names also the elder Percy, Earl of Northumberland, as himself present in the battle. With the Percies were Sir John Haryngton and Sir John Pennington, as well as—according to Boece—an officer of great experience trained in the wars of France, whom, on account of his long beard, the Scots termed in derision Magnus with the Red Mane.*

The English force is stated by the Asloan MS. at 6000 men, Boece characteristically vouching the higher figure of 40,000.

* There was, however, in the 14th century a Cumberland family called Redmane. Bain iii., 911, 1464, Rotuli Scotæ i., 658.

The Scottish force under Hugh Douglas, Earl of Ormond, numbered 4000 in horse and foot, which can by no means be considered a large muster. The presence of Sir John Wallace of Craigie, the Master of Somerville, and the Sheriff of Ayr, however, is a probable indication that some hint had got abroad of the intended expedition, and that there had been at least time for some hasty preparation. "Sundry gentles of the westland" are mentioned by the Asloan MS.; Boece is more express in his allusion to "Maxwell and Johnstone with a choice body of Scottish youth," words rendered by Buchanan as "Maxwell and Johnstone with their clansmen." There seems, therefore, no good ground for Hume of Godscroft's aspersion upon the county, that Maxwell and Johnstone's company consisted of "many inland gentlemen saith the manuscript, because they had no great confidence in their own Annandale men, who were more set upon spoil than victory." (House of Douglas [1743], p. 329.) Stewart of Castlemilk is the only other local chief named.

Ormond learned from his scouts, as Pitscottie—here as elsewhere faithfully if freely Scotticising Boece — words it with accustomed vigour, "that the Inglismen war cum in Annerdaill and had transported their armie over the water of Sulway and had stented their palliones on the water of Sark." Still more definite was the localisation in the Asloan MS., which dubs the engagement the battle of Lochmabenstane. They had thus encamped close to the Scottish end of the ancient ford of Solway, from which the estuary took its name. They lay there over night, and early next morning set out to foray and plunder. They "harried and slew quhom evir they fand." On the approach of the Scots, who probably came upon them somewhat unexpectedly, they were recalled by trumpet, falling back upon their camp, where they were marshalled in battle order.

The Lochmabenstane—in Gretna parish, which includes the ancient parish of Rainpatrick, misnamed St. Patrick in the Asloan MS.—still stands wind swept on the Solway shore where the waters of Kirtle and Sark unite, a solitary granite boulder, the last survivor of a great stone circle. For several centuries it was a famed place for border meetings, warden courts, and the like. Amongst the least known of all the ancient monuments of Dumfriesshire, it is perhaps without a parallel in the multiplicity of its historic memories. It is a standing memorial of the old days of

division and strife. By that lonely stone the Englishmen stood in battle array. It may have been an excellent place for their encampment, but was ill fitted as fighting ground. Did the tide ebb or flow, were the waters of the Solway otherwise than at full ebb, it is obvious that the spot selected by Percy to give battle—whether by deliberate choice or in consequence of some surprise—was particularly unsafe. With the Kirtle on his left flank, the Sark on his right, and the Sark and the Solway itself at his rear, he had the odds tremendously against him in the event of a reverse. It is perhaps not unfair to postulate that the Scots had in some measure surprised him; but even in that view it was surely bad generalship to pitch camp on such a dangerous spot.

Redmane took command of the right wing or vanguard. Pennington, or Openeron as he is sometimes styled, had the rear-guard, with a contingent of Welshmen. Percy himself had the middle ward. There were many archers in the English ranks. On the other side "the Scotismen," says Pitscottie, "placed thamselffis verie craftielie." Sir John Wallace of Craigie in Ayrshire was on the right wing. Herbert, Lord Maxwell of Carlaverock, and Sir Adam Johnstone of Lochwood, with their tribesmen, not yet divided by deadly feud, were in the left wing. Ormond himself had the middle ward.

Ormond was in the midst of a few cheering words to his men when the combat began in earnest with a hail of bolts and arrows upon the Scots so deadly that the vanguard staggered beneath it and was on the point of flight. But Wallace, worthy of the name he bore, with a brief and strenuous appeal nerved the hearts of his detachment with the consciousness of a good cause and a great hope of victory. "His men," says Pitscottie, "war so inraged and rushed so furiouslie upoun thair enemies with aixes, spearis, and halbertis, and maid so great slauchter at the first to-cuming that they pat the Inglismen cleane aback from thair standard and compelled thame at the last to tak the flyght." Redmane, determined to retrieve the impending disaster, dashed forward, too daringly, says Boece, to assail Wallace, but, hemmed in by the files of Scots, he was slain himself. A great triumph shout rose amongst the Scots that he had fallen; it echoed, carrying dismay as it went, through the English ranks. "Thair cam sick fear and dreadour upoun thame that they might not long susteane the preas of the Scottismen bot gave backs." The Scots followed up their

gain and pressed hard upon the broken foe. History has more than once had somewhat to say of the long spears of Nithsdale and Annandale. Here they played a distinguished part. Buchanan tells that the enemy was discomfited by the long spears of the Scots wielded both by horse and foot—long spears for which Buchanan had ample warrant in Boece. Many were slain in the thick of battle; more in the flight. Then was seen the disadvantage of the place which Percy, unused to Solway warfare, had selected for his battle-line. The tide had risen, so that the English were in a very real sense between the devil and the deep sea. The water, as Pitscottie, after Boece as usual, quaintly records, "boldinit with the filling of the sea, caused many to lose their lyves and perisch in the watteris. Utheris, sieand this, doubted quhidder they would fight and die with honour or live with schame, and preferring the on to the other, were cruellie slaine upoun the water bankis."

The fight was very bitter—"foughten with great crueltie." On the defeated side the Asloan MS. states the slain at 1500 and the drowned at 500; Law's MS. that the dead were 600 and the captives 1500; Boece and those after him that the English lost well nigh 3000, including 11 knights, besides whom were the prisoners—"a great multitude of men whom sword and tide had spared." Pennington, captain of the Welsh, and Haryngton, as well as young Percy himself, were among the prisoners. The elder Percy, Boece says, effected his escape through the gallant devotion of his son, who helped him to horse. The Scottish loss was probably slight. According to the Asloan MS. it was only 26; according to Boece, 600. Wallace of Craigie received his death-wound, though he survived long enough to grant a deed to the Abbey of Paisley, which is the most interesting of documents for the story of the battle. The Scotch made a rich spoil in gold and silver and furnishings—"so great a booty," says Boece, "as scarce ever happened before within the memory of man." It was divided, he adds, amongst the soldiers, according to the law of the land, that law of custom, no doubt, of which a valuable part was written down at the Lincluden conference—"the statutis, ordinancis, and use of merchis that wes ordainit to be kepit in blak Archibald of Douglas dais and Archibald his sonnis dais in tyme of weirfare." Ormond returned in triumph to Lochmaben, where the

chief captives were lodged in the castle. So ended one of the greatest battles ever fought in Dumfriesshire.

Buchanan assures us that the Englishmen, relying upon the number and quality of their troops and the discords of the Scots, had come as secure as if they were marching not to a battle but to a triumph, so great was their self-confidence and so great their contempt of the enemy. Hume of Godscroft was equally unable to resist an opportunity for a chuckle at the English expense. Redmane, "too confident of his own sufficiency," was —as indeed Boece tells us—said to have stipulated as a reward for his services for a grant of all the lands he could win from the Scots. "A notable example," comments Godscroft, "to teach men not to be over confident in things of such uncertain event as are the wars; and, as our proverb is, 'Not to sell the bear's skin before he be slain.'"

It was a battle serving, of course, no national purpose, without so much as a respectable reason of State, probably begotten of sheer pride, sudden and fierce as a storm of April hail, without real cause, and with no result except that of probably inducing the immediate peace that followed. But from the standpoint of Dumfriesshire, as repelling an invasion, it was indeed a famous victory in a sense other than the sarcastic poet's. The glory has never been as exactly apportioned as doubtless the ransoms of the prisoners and the shares of plunder were—according to the law of the land. Godscroft is jealous for the renown of Ormond, the gallant young Douglas, destined to die by the hands of the executioner within seven years' time. The Kirkconnell MS. History of the Maxwells unblushingly claims all the laurel for Lord Maxwell, telling how the Scots were all but utterly discomfited by the host of England till "the said Lord Harbert came in with the rear guard and wan that feild by his vallor." The old Scottish historians with one voice, however, have remembered with generous praise the services rendered by the laird of Craigie.

Sir John Wallace, as we have seen, did not die on the field, but "efter that he come hame throu misgovernance." According to Boece:—"Carried home on a litter he succumbed to the fates in the third month after." *Tertio post mense;* the words prove curiously illustrative. On 28th January, 1449, old style, that is 1450, Sir John made before a notary express confession and acknowledgment that he had done divers wrongs to the monastery

of Paisley, had disturbed and troubled the monks, and had by unjust spoilation deprived them of their rents. He remembered it, he said, with sorrow, and it gave him many a pang. *Quod referens dolendo multipliciter penituit* (Reg. Passelet, 82-83). So now, on 28th January, he and his son together renounced all the claims formerly put forward under which these wrongs had been done and these rents uplifted. It is scarce possible to mistake this. It is a death-bed act, the dying man's restitution, that great prerequisite to the absolution necessary before the soul even of a victorious hero can pass into everlasting peace. We do not know what was the exact day of his death, although it is on record that he was dead before 15th May following. We can well suppose that the last hour was drawing near, the extreme unction soon to be administered, when on 28th January, 1450, just three months after 23rd October, 1449, he made this pathetic confession. Capable of being viewed in many lights—a justification of priestly right, an abuse of priestly power, an example of mediæval superstition, or a true case of a repentant conscience—it is even less dubiously historical than that splendid share in the battle of Sark which in a measure still lives on the lips of men. In the "Wallace Papers," the modest "Genealogie," dry and brief though it be, seems to linger for a moment of pride in telling how the Ayrshire family cherished as a monument and heirloom "the standard which he carried at the feight."

V.—*The Influence of Habitat on Plant Habit.* By Mr G. F. Scott-Elliot.

After a botanical expedition to Egypt, it seemed to me that it might be possible to show the dependence of Habit upon Habitat by a statistical method. I therefore, with the kind permission of Mr Carruthers, examined the Ranunculaceæ, Papaveraceæ, and Cruciferæ in the British Museum, and also those in the Kew Herbarium, for which I have to thank the authorities. Unfortunately the number of specimens in which the habitat admitted of tabulation was very small; the labour of collecting is greatly increased by making notes of the habitat of each specimen, and very few consider such notes of any importance. In these 3 orders I only found 230 species in which both habit and habitat could be arranged under definite, distinct headings. The work

was suddenly interrupted, as I was urgently requested by Mr Thiselton Dyer to go to Sierra Leone, so that I was unable to finish the Compositæ which I had commenced.

The first habit of which I took note, the "rosette-type," consists of those plants in which all the leaves are radical and the stem forms no internodes whatever.

I found 33 plants belonging to this type in the 230 examined. These are shown in the first table.

TABLE I.

ROSETTE PLANTS.

Cerastium macranthum	Rocks, Algiers
,, scaposum	Rocks, Crete
,, campanulatum	Sand, Naples
Iberis, 19*	Dry places
Lychnis alpina	Rocks ?
Thlaspi, 6, 8, 10, 20, 21, 23...	Rocks
Sisymbrium, 32	Desert
Arabis, 6, 10, 11, 12, 13	Rocks
Cardamine, 13, 14, 15	Rocks, Alps
Alyssum, 5, 6, 7	Athens
Diplotaxis, 3, 5, 6†	Exposed places
,, 10	Sandy waysides
,, 11	Seaside
,, 13	Midian Desert
Sinapis, 10	Calcaire aride
Brassica, 24	Algeria
Lepidium, 21, 22, 23...	Stony mountains.

It will thus be seen that of these 33 species 16 grow on rocks, 13 in dry countries, and 4 in sandy places.

All these habitats involve more than an average amount of exposure, or in other words, the plants growing in them are subjected to more than the usual amount of transpiration; I have myself noticed the abundance of the rosette type of plant in such places, *e.g.*, as the "barrancos" of the Canary Islands, on the dry sandy shores of South-Eastern Madagascar, at the junction

* The numbers are species in Nyman's Conspectus.

† The rosette form in these 3 occurs only in exposed habitats.

of the Sahara and the alluvium of the Nile; Lindmann has also pointed out that it is very common at Cadiz (1), Meigen found this type prevalent in the Chilian Desert (2), &c.

But when we find a plant becoming a rosette in a habitat of great exposure only and *not* taking on this habit when it is not subjected to great transpiration, then it is better evidence of the effect of habitat.

I found that Diplotaxis 3, 5, 6, and Thlaspi 3, 12, 13, 14, 15, 16, 19, all have internodes in sheltered places but become rosettes in exposed habitats. Wiesner was able to form internodes in the Shepherd's Purse, Capsella by growing the plant in moist air, but this was not possible with the Dandelion (3, 4). This is what we should expect if the habit is at once a result of habitat, but may become fixed by heredity if long enough continued.

In order to see the effect of rocks more clearly I re-examined the orders named to find how many other species were noted as growing on rocks. There were 14 so described. (See table 2.)

Table II.

OTHER PLANTS GROWING ON "ROCKS."

Farsetia, 1, 2, 3	Very woolly
Sinapis, 4	More hairy
Fumaria, 27	Fleshy leaves
Iberis, 18	Fleshy leaves
Euromodendron	Ericoid shrub
Matthiola, 7	Very woody
Turritis }	Not specially
Arabis, 1, 2, 3, 4, 5 }	Xerophytes

The Turritis and Arabis spp. are probably not xerophytes, but all the others show the characteristic modifications of a dry climate *v.* Tschirch (5), Volkens (6), Henslow (7), &c.

I also tabulated the number of woolly or very hairy plants, and found that 21 out of the 230 species could be fairly included.

As shown in Table 4, 9 grow in such dry countries as Greece, Syria, Spain, and Algiers, 4 are true desert forms, 6 prefer rocks or stony places, one is a seaside form, and the last is an Alpine species of which I have no further details.

Table III.

HAIRY AND WOOLLY PLANTS.

Ranunculus, 6 (variety)	Deserts
Delphinium, 14...	,,
,, 7	Greece
,, nanum	Stony places
Matthiola, 5	Deserts
Vella	Mont. Calc, Spain
Farsetia, 1, 2, 3	Dry rocks
Aubrietia	Arid places, Syria
Alyssum, 5, 6, 7	Athens
,, 8	Fragments calcaireaux
Sisymbrium, 32...	Deserts
Malcolmia, 9, 10	Spain, Algiers
,, 11	Maritime sands
Cerastium latifolium	Alpine
,, tomentosum	Mountains, Greece
,, pedunculatum	,, ,,

Now Volkens (6), Lindman (1), Areschoug (8), Henslow (7), and others have shown that hairy and woolly plants are more abundant in the dryer parts of the Mediterranean, South Africa, Australia, and South America.

Moreover, within one genus one can often find that the moist habitat species have lost their hairs whilst the dry habitat forms have retained them. This has been shown by St Alder for the British species of Myosotis and Veronica (9), and for Oxalis in Chili by Meigen (2 t). But as hairs are commonly used by plants for at least 8 different purposes it is not surprising that there are many exceptions.

The variation within the limits of one species according to habitat are more convincing. On this point Linnæus says, "hirsutiem plantæ sæpius exuunt a loco vel cultura" (10). A very good example is the common Polygonum amphibium. Buckman (11), Battandier (12), Henslow (7) give an account of five different species which vary in this respect. To these I would add the cases of Ranunculus (11) and Roemeria (1), which are more hairy than usual in dry and sunny places. Mm. Vesque and Viet (13) have also found that when plants are sown sparsely

the development of hairs is favoured; this is an indirect confirmation of the result of exposure. The researches of Wollny (14).

A recent paper by Keller (15) ends with the conclusion that a hair-covering, or the rudiment of one, exists in almost all plants; this is the case with, for example, the young leaves of the ivy, Aucuba, Magnolia, &c. If this is true, the hairy coat if useless will vanish with maturity, but if of some advantage it will be preserved. One might almost trace the stages of fixation; for, in Polygonum amphibium, the hair-covering varies with the exposure of the individual plant; in Daucus carrota it may be gradually reduced by cultivation; but, in the common garden plant, Cerastium tomentosum, the down persists even in the moisture of the British Islands.

Amongst the 230 species I found 9 which were either of the very thorny type of Sonchus spinosus or of that represented by Zilla myagroides. All these, as one would expect, *vide* Linnæus (19), Stapf (16), Lubbock (17), Lothelier (18), Mittmann (19), &c., are from dry and arid places. There is also some direct evidence, for Rolfe states that pruning increases the number of spines (20), and Henslow found that Ononis lost its spines when cultivated in moist conditions.

Table IV.

AFTER THE SONCHUS SPINOSUS AND ZILLA TYPE.

Lepidium, 15	Palestine
Matthiola, 11	Greece and arid countries
Oudneya	Algerian Desert
Farsetia linearis	Egyptian Desert
„ Aegyptiaca	Egyptian Desert
Sisymbrium, 17	Australia
Zilla	Egyptian Desert
Delphinium, 10	Waste places, Dardanelles
„ anthoideum	Sandy, dry places

Another type of plant very common in South Africa has no very good example in this country; it may be called the Aptosimum type. It is a low-growing densely branched tiny shrub, often not more than a few inches in height, and forms a sort of matted cushion well adapted to arid conditions.

Belonging to this type, I found 7 species amongst the number examined.

TABLE V.

AFTER THE APTOSIMUM TYPE.

Sisymbrium, 20, 21	Spain, Syria
Alyssum, 26, 27	Sunny places, Orient
Matthiola acauis	Deserts. Egypt
,, humilis...	,, ,,
Fumaria, 20	Greece

There were also 15 species in the 230 examined with leaves distinctly smaller than usual. In some cases the leaves were entirely absent, and the plant had rigid, leafless, often grooved or furrowed branches like the Retama.

These are given in Table 6.

TABLE VI.

SMALL LEAVES OR RETAMA-LIKE.

Delphinium, 14	Deserts
,, nanum	Stony places
,, Balansæ	Deserts
,, virgatum	Sandy waysides
,, 9	Deserts
Lepidium, 15	Palestine
Farsetia linearis	Egypt
,, œgyptiaca	,,
Cardamine, 12	Plaines marécageuses
Sisymbrium, 3	Syria
,, 9, 11	Spain
,, 25	Arabia, Palestine
Iberis, 23	Calcareous soil

As we should expect from the conclusions of Tschirch (5), Johow (21), Volkens (6), Lindmann (1), Meigen (2), Areschoug (8), Henslow (7), and myself (22), the majority grow in dry places.

There is an exception, for the Cardamine is said to grow in "plaines marécageuses." If this means estuarine mud, it can be understood, for seaside plants are subjected to strong transpiration, but I have not gathered the plant myself.

There is also direct evidence, for Stahl (23), Dufour (24), Sorauer (25), and myself (22) have shown that leaves are reduced in surface by exposed conditions.

I have tried to show that the general conclusions obtained in the field may be verified both by statistical comparison in the herbarium and by culture experiments so far as these have been attempted. It is not easy to see what else is required to show the dependence of habit upon habitat. Moreover, the evidence is more convincing than it appears at first sight, for each additional example is not merely another probability but it doubles the probability. To prevent misunderstanding I must state first that this work was finished before the appearance of Professor Henslow's book though I have quoted 5 of the authorities cited in that work. Most unfortunately his work denies the existence of any struggle for existence : to me it seems as if the struggle is more intense amongst desert plants than it is anywhere else.

I cannot deny that this reasoning involves the inheritance of acquired characters, but as Professor Weismann himself admits the possibility of such inheritance (26), although his followers in this country still deny it, this does not affect the results. Even if Professor Weismann still maintained the position which was insisted upon most strongly in his first publication, it seems to me that this direct evidence by many independent observers ought to prevail against speculations without any evidence at all. It is perhaps injudicious of me to introduce the name of Professor Weismann at all, for Jager seems to have been the first to speak of the continuity of the Keimplasma and Nussbaum claims priority for the idea that the Keimcellen are immortal (27).

I should not have mentioned these facts if it were not that, in the discussion following my first paper on this subject, I was told that my facts must be wrong because they did not suit Weismann's theory.

Literature Cited.

1. Lindman—Botan. Centralblatt, Bd. 28, 1886, p. 250.
2. Meigen—Engler's Botan. Jahrb., Bd. 18, p. 394.
3. Wiesner—Biologie d. Pflanzen Wien, 1890, and Ber. d. deut. Bot. Ges., Bd., 9.
4. ,, —Botan. Centralblatt, Bd. 61 and 63.
5. Tschirch—Linnea, Bd. 43, 1881.
6. Volkens—Flora Aegypt., Arab,, Wuste and Jahrb., d. k.k., Bot. Gart., Berlin.
7. Henslow—" Origin of Plant-structures," London, 1895.
8. Areschoug—Engler's Botan. Jahrb., Bd. 2, Heft 5, p. 511.

9. St Alder—Nature Notes, vol. 2, p. 19.
10. Linnæus—Phil. Bot., pp. 215, 247 (see Henslow l.c.).
11. Buckman—Henslow, l.c., p. 66.
12. Battandier—Bull., d.l. Soc. Bot., France, 1887, p. 193.
13. Vesque and Viet. Ann. d. Sci. Nat. Tom., 12, p. 167.
14. Wollny—Forschungen, Bd. 4, p. 85.
15. Keller—Inaug. Diss. Halle, 1891.
16. Stapf—Sitz. d.k.k. Ges. z., Wien Bd. 37, 1887.
17. Lubbock—"Flowers, Fruits, and Leaves," London, 1888.
18. Lothelier—Comptes Rend. Tom., 112 and other papers.
19. Mittmann—"Pflanzen-stacheln," Berlin, 1888.
20. Rolfe—Nature, vol. 39, p. 600.
21. Johow—Pringsheim's Jahrb., Bd. 15, 1884.
22. Scott-Elliot—Journ. Linn. Soc., Vol. 28, p. 375, and Trans. Bot. Soc., Edin., Nov., 1889.
23. Stahl—Sitz. Jenai. Ges., 1882.
24. Dufour—Ann. Sci. Nat. Bot. Ser. 7. Tom. 5, 1887.
25. Sorauer—Botan. Zeit., 1878, p. 1, and Bot. Centralbl., 1886, p. 3.
26. Weismann—Ueber Germinal Selection Jena. 1896.
27. Nussbaum—Botan. Centralblatt, 1893, p. 39.

30th July, 1897.

A Special Meeting was held for the purpose of presenting Dr Chinnock with a testimonial on his retiral from the Secretariate. On the motion of Mr John A. Moodie, Mr William J. Maxwell, V.-P., was called to the chair. Mr Maxwell made some eulogistic remarks upon the way in which Dr Chinnock had carried out his duties for over eight years, and then presented him with a purse of sovereigns, collected by the Hon. Treasurer, Mr J. A. Moodie. Mr Chinnock made a suitable reply, and then the Rev. William Andson proposed that, in consideration of his services, Dr Chinnock should be elected an honorary member, which was carried unanimously.

FIELD MEETINGS.

5th June—Kirkcudbright.

On Saturday about a dozen members visited Kirkcudbright. There they were joined by a few kindred spirits, and drove in a Highland brake from the Commercial Hotel in the direction of the Lake and Torrs heughs. The drive led by St. Mary's Isle gate and Park House, the old road to Kirkcudbright, abrogated by Lord Daer, being passed on the left. At the Look-out a fine view was got of the lighthouse on Little Ross Island, and of the spur of St. Mary's Isle, where Paul Jones landed in the course of his famous escapade. The Black-Murray Well, connected with a well-known legend involving more or less mythical incidents, only received a hurried passing glance. It is said that at this spot not only was a noted robber drowned with brandy where he expected water, but ghosts have been seen by respectable persons. The drive ended at the warning post at the commencement of the Lake Wood, from which a six or seven mile walk was undertaken. The pace had thus to be rather hurried. Shortly after entering the Lake Wood the remains of a faintly-outlined Druidical circle were noted just opposite the handsome new lifeboat house. Further on, on the left, a hill was shewn which is marked on the Ordnance Map as King William's Battery, a description, it should be said, which is received with pronounced scepticism by many inquirers. It has to be said, however, that Dr Muter, in his Satistical Account of Kirkcudbright (1794), states that King William erected a battery on Torrs to protect his fleet while it was weather-bound in the Lake. It was incidentally mentioned that the famous Willie Marshall, the centenarian Galloway gipsy, served in King William's army. The famous oyster rock, or "Long Robin," was next passed, just opposite a grove of trees planted at the instance of Lord Daer, than whom no one has left on the landscape of that side of the Stewartry more indelible traces

of his personality. A fine view of the enchantingly wooded Senwick shore was got here, with the towering hills of Gatehouse in the distance. The pleasant prospect, the calm waters of the Lake, the soft note of the sea-gull, all called for a halt that the scene might be thoroughly enjoyed. Near by is the Torrs Cave, which some of the party visited and were somewhat disappointed with on account of its shallowness.

The company then made a detour toward Balmae, passing on the way some old-fashioned lunket holes in the dykes. Through the courtesy of the Countess of Selkirk, the party were shewn round and through the beautiful and beautifully kept gardens by Mr M'Guffog, the gardener, and his principal assistant, Mr Cochrane.

The members next walked to Townhead, passing on the way Caerbantorigum. At Townhead School the conveyance awaited them and drove back to Kirkcudbright, where they had tea in the Commercial Hotel.

The Kirkcudbright party included Mr M'Kie, R.N.; Mr Hornel, artist; Mr James Nicholson, antiquarian; and Mr William Thomson, the shoemaker botanist. The latter furnished the following notes of the botanical plants he noted on the route:— The first plants picked up were in a field at the Lake, the *Bladder Campion*, *Silene inflata*, and a specimen of the wild carrot, *Daucus*. In the Lake Wood the wild hyacinth flourished with the purple orchid. An abundance of the beautiful sea pink grew on the shore, and in the wood there were observed the Dog Mercury and a profusion of the greater *Stitchwork Stellariae*, and just on leaving the wood fine specimens of the Adder's Tongue fern were got. While at Torrs Point the botanist of the party was requested to indicate the locality of the Sea Kale, which appears in various lists of the plants of the district. He unhesitatingly replied that to his own personal knowledge there had been no such plant on Torrs shore during the last fifty years, although he understood it had once made its home in Flint Bay on that coast. Specimens of Samphire are to be got between Torrs Point and the Cove, but the excessive heat and condition of the tide prevented the botanist securing a specimen. The flora of the Torrs shore may not be considered a rich one as compared with a more sandy shore, but the cliffs are rich with the sea bladder, pinks, stone-crops, rock rose, and the striking blue milk wort. A fine specimen of the Scotch Loavage was got in the cliffs, and the common hemp

agrimony, *Eupatorium Carmabinum*. In Balmae gardens Mr M'Guffog pointed out two nice Alpine plants growing profusely on the southern exposure of the garden wall—one the *Arenaria Alpina*, and the other growing in festoons, *Linaria Cymbalaria*, or locally better known as "Wee Wandering Tailor." On leaving the gardens fine examples of the Moonwort were picked up.

3rd July—To Burnfoot, in Eskdale.

By Mr W. Dickie.

On the invitation of Colonel W. E. Malcolm, the society paid a visit to his residence of Burnfoot, in the parish of Westerkirk. There they had the pleasure of seeing not only the many interesting memorials of a distinguished family that are in the possession of its present honoured representative, but also treasured relics of the battle of Otterburn and of the combat of Earl Douglas and Harry Hotspur, which are in the keeping of Mr Malcolm's daughter, Mrs Palmer Douglas, of Cavers. The journey as arranged involved a circular drive of some forty-seven miles, with Annan as its base, and traversing the parishes of Annan, Middlebie, Langholm, Westerkirk, Canonbie, Half-Morton, Kirkpatrick-Fleming, and Dornock.

Starting from Annan, the first part of the drive was by the Kirtlebridge road, through a bit of pleasantly wooded country, skirting the policies of several mansions, passing the extensive and busy Corsehill freestone quarries, and on to Kirtlebridge station and the thriving village of Eaglesfield, with its cottages scattered in picturesque irregularity among well-stocked gardens. Charming views opened up as the party proceeded. Burnswark on the one hand dominated a stretch of gently sloping land diversified in colour by bright green corn fields and the bare brown of turnip land, and freely dotted with timber clumps. In the foreground stretched the fine old woods about Springkell, which encircle the graves of "Fair Helen" and her lover Fleming. Away in the distance the tapering monument to Sir John Malcolm was seen like a beckoning finger crowning the Whita Hill, just over the town of Langholm. Pushing on by Waterbeck—the cosy and busy village associated with the enterprise of the Messrs Carlyle—the valley of

the Kirtle and its tributary streams was ascended, first by easily winding stages, amid fields from which the population of distant Dundee draws its daily milk supply. Disused lime quarries at several points indicate the nature of the geological formation. As the road winds past West Linnbridgeford and the hamlet of Laurie's Close, we get among purely pastoral regions, bleak and treeless, and the ascent becomes so toilsome that the vehicles are lightened. A short halt is called at the little moorland inn named Callister Hall, that sits on the dividing line of the watershed, some seven hundred feet above sea level; and here we look back over a beautiful panorama of hill and dale and stream that is closed with the Solway's silver streak and Criffel, its sentinel hill. Thence at a smart pace we run down the Wauchope valley, tracing first the course of its upper tributaries, the Bigholm and the Logan burns; and a spin of six miles brings us to the town of Langholm, where the Wauchope joins the Esk. But first we make a halt at Wauchope old churchyard, which is still one of the burial-places for Langholm, and view in its immediate vicinity the site of the ancient castle of Wauchope. The Rev. Mr Buchanan, the parish minister, Mr Scott of Arkinholm, and Mr Hyslop, chairman of the Langholm Parish Council, here awaited the party and pointed out the scanty remains of masonry which mark the foundations of the castle, the line of the moat where it can still be traced, and the remnant of an abutment for the drawbridge. The castle wall has been built on the precipitous bank of the Wauchope, that is at this point a rugged ravine. At the other side the entrenchments are now intersected by the public road. The history of the stronghold is almost an entire blank; but it is said to have been the seat of the Lindsays, who were a formidable family on the borders in the fourteenth century, as we may infer from a reference to them in the ballad of "Chevy Chase."

> The Gordons gay, in English blude
> They wat their hose and shoon;
> The Lindsays flew like fire about
> Till all the fray was done.

A Lindsay was also associated with Bruce and Kirkpatrick in the slaughter of Comyn at Dumfries. Among the *débris* with which the ground is cumbered there was picked up some time ago a metal hasp curiously worked in serpent pattern, which was purchased from the finder for the national museum of antiquities in

Edinburgh. A little further along the banks of the stream, and just at the foot of the manse garden, is another piece of ancient masonry, which has obviously been part of the abutment of a bridge. It has been a narrow structure, about ten feet in breadth, the north and south sides being still well defined. There are also some of the surface paving stones still in position. It lies on the line of a Roman road, and this naturally leads to the conjecture that it may have been constructed by the legionaries and the craftsmen who accompanied them. This, however, is not a necessary inference, as it may be the work of later generations who used the Roman way, and the narrowness of the structure gives some colour to this hypothesis.

Driving through the new town of Langholm, past the Academy, and skirting the ducal demesne, the horses had another bit of stiff collar work as they threaded their way among the moorland that overhangs the upper valley of the Esk, among which is Craigcleuch, the residence of General Sir John Ewart. Soon afterwards Burnfoot mansion came into view, nestling cosily among a wealth of umbrageous trees in a little circular plain in a cup of the hills by the side of the streamlet, "the Burn," from which it has received its name. Colonel Malcolm here awaited his visitors, accompanied by his son-in-law, Captain Palmer Douglas of Cavers, Mrs Palmer Douglas, and several other relatives. He extended to them a cordial welcome ; and after a short walk in the grounds and a peep into the conservatories, they were conducted to a marquee, in which the people of the parish, old and young, had been fêted on the previous day in honour of the royal diamond jubilee. Here a substantial luncheon was served. Before rising from the table Mr Murray, Dumfries, voiced the thanks of the company to Colonel Malcolm for his kindness in inviting them to his charming residence and for the generous hospitality extended to them. Colonel Malcolm assured them that it afforded him great pleasure to receive the visit, and remarked on the good to be derived from a study of the works of God in nature and from antiquarian pursuits, recalling the saying that there is nothing in the present which has not its roots in the past.

Adjourning to the museum, which forms an annex to the mansion-house, the visitors had pointed out to them many of the more interesting objects in the extensive and valuable collection.

Colonel Malcolm's father, Admiral Sir Pulteney Malcolm, G.C.B., was one of four brothers who by high service to the State individually won the honour of knighthood, and who collectively became known as "the four knights of Eskdale." As captain of H.M.S. "Donegal," he took a Spanish three-decker immediately after the battle of Trafalgar. It was in the same ship in which the Duke of Wellington (then Sir Arthur Wellesley) was conveyed to Lisbon to assume the command of the Peninsular army on the death of Sir John Moore, and Captain Malcolm received from him the gift of a volume, an Indian register, which is here preserved. The fly-leaf bears the inscription :—"Capt. Malcolm, Donegal, from Sir A. Wellesley. August, 1809." For naval services in the West Indies Sir Pulteney received the thanks of both Houses of Parliament. He was also Admiral of the fleet which had charge of the island of St. Helena while it was the place of Napoleon's exile ; and his diary, which is soon to be published, may be expected to throw fresh light on Napoleon's life during his period of captivity. Among other mementos of the fallen Emperor there are here a lock of his hair, a piece of cloth from his coat, and a coloured portrait-sketch. Sir Pulteney is commemorated in Langholm by a statue, the work of the Dumfries sculptor, Mr David Dunbar. Sir John, third in point of age of the knightly quartet, was distinguished as a diplomatist, representing this country repeatedly as Minister-plenipotentiary at the Court of Persia ; as a soldier and a statesman ; as an historian of Persia and India ; and as an Oriental linguist. In India he held the position of Governor of Bombay. His work as one of the founders of our Eastern Empire called forth a warm eulogium from Canning in the House of Commons ; and is commemorated by a statue in the "statesman's aisle" of Westminster Abbey, where it stands by the side of Lord Beaconsfield's. It is also to the memory of Sir John that the monument has been erected on Whita Hill in his native Eskdale. Among the relics in Burnfoot museum associated with his name is the official seal which he used at the Persian Court. It is a massive piece of silver, somewhat bell-shaped, and quite the size of a brass pound-weight such as you find on a grocer's counter. There are also in the museum memorials of Sir James, who served with Nelson and Howe, and of Sir Charles, a naval officer, whose most illustrious service was given to India. The collection includes

numerous handsome examples of Indian and Persian arms and articles illustrative of native habits; and the staircase is covered with skins of lions, tigers, leopards, and zebras, trophies of the chase accumulated during residence in Eastern lands. A choice collection of Eastern antiquities includes a brick from Babylon, with cuneiform inscription in seven lines, setting forth the name and titles of one of the Kings Nebuchadnezzar; an Assyrian marble, with figures in relief; Egyptian and Indian carved work. Native antiquities also are represented, among one of the objects being a fine example of the old British targe; and there are numerous zoological specimens and a good collection of minerals.

An unexpected treat was afforded to the party by the sight of the Otterburn relics from Cavers, Captain and Mrs Palmer Douglas having very kindly brought over the treasured heirlooms for their inspection. First in natural sequence we ought to mention the gauntlets. The story attaching to these is that Earl James Douglas, having in 1388 made a raid across the border, penetrated as far into Northumberland as the town of Newcastle, and before its castle walls he hurled a personal defiance at Earl Percy, who was in command of the garrison.

"If thou'rt the lord of this castel,
Come down and fight wi' me,
For e'er I cross the Border fells
The tane o' us shall dee."

He took a long spear in his hand,
Shod with the metal free,
And forth to meet the Douglas then
He rode richt furiouslie.

But oh, how pale his lady look'd
Frae aff the castle wa',
When doun before the Scottish spear
She saw proud Percy fa'.

Thus sings the ancient minstrel in the voluminous stanzas of "Chevy Chase." This Earl Percy was the Hotspur whom Shakespeare makes Henry IV. describe, with envious praise, as

A son who is the theme of honour's tongue;
Amongst a grove the very straightest plant.

When he came down to encounter the Douglas in single combat he carried on his lance his lady's favour, after the chivalrous

fashion of the time. This favour was in the form of a pair of lady's gauntlets, on which the white lion, the Percy cognizance, was several times outlined in pearls, and which were richly fringed with filigree work in gold. When he was borne to earth the Douglas carried off this trophy. Tradition represents the victor as boasting to the Percy that he would carry it home to his castle of Dalkeith, but intimating that he would place it for three nights in front of his tent to give him an opportunity of recovering it if he could by force of arms. We know that Percy did not succeed; for here are the identical gauntlets, remarkably well preserved, still in possession of the Douglas family, the rows of pearls intact, the silk lining still retaining its pink hue, although the outward material is necessarily much faded. The Scots were certainly pursued, and the battle of Otterburn, among the Cheviot hills, was the sequel. Douglas, according to the balladist, had presage of its issue.

"But I ha'e dreamed a dreary dream.
Ayont the Isle of Skye
I saw a dead man win a fight,
And I think that man was I."

He fell in battle; but his friends obeyed his behest to "hide me by the bracken bush," and carry his standard still in the thick of the fight, rallying his men with the victorious cry—"A Douglas! A Douglas!" The standard-bearer was Archibald Douglas, ancestor of the family of Cavers, who became hereditary Sheriffs of Teviotdale, and the standard, together with the gauntlets, remains in their possession to this day. It is a green flag thirteen feet long, of the tapering pennon shape, having a lion emblazoned in the centre of the field, together with the heart and the three stars of the Douglas arms. The Norman-French legend, in bold lettering—"Jamais arryere," "Never behind"—is the mediæval equivalent of the modern Douglas motto, "Forward." The flag is in somewhat frail condition and requires to be handled with great care. One rent in it had been mended by Sir Walter Scott when on a visit to Cavers, and the white stitches which he had been induced to put in it further enhanced the interest in the precious relic.

Descending to the dining-room, the visitors had an opportunity of seeing the family portraits. These include two by Raeburn—George Malcolm, who farmed Burnfoot before it had

been purchased by the family, and his wife, Margaret Pasley of the Craig, an Eskdale property, sister of Sir James Pasley, a distinguished naval officer. These were the parents of the four knights of Eskdale, and of six other sons and seven daughters besides; consequently the grandparents of Colonel Malcolm. The four knights figure, of course, in the portrait gallery, as do also another brother (Gilbert), who was an English clergyman, and two sisters—Agnes and Mina, the latter of whom Colonel Malcolm characterised as the genius of the women of the family. The Hon. William Elphinstone, Colonel Malcolm's maternal grandfather, and Sir George Elphinstone (Lord Keith) are also represented by portraits; and there is a portrait painting of the Court of Persia, in which Sir John Malcolm is a prominent figure.

Bidding adieu to their most kindly host, the party resumed the journey, proceeding this time towards Langholm through the beautiful policies of Langholm Lodge, the seat of the Duke of Buccleuch. The drive along the Esk to Canonbie presents a remarkable wealth and variety of sylvan beauty, and pretty peeps of river scenery, and takes us past Johnnie Armstrong's old tower of Gilnockie. At the Cross Keys Inn tea awaited the company. Thus refreshed they entered on the last stage of the journey—a fifteen mile drive across country to Annan, passing the hamlet of Glenziers, the larger village of Chapelknowe, and after a run through Solway Moss emerging on a tract of rich arable land, with the old tower and modern mansion of Stapleton as one of the features of the landscape.

LIST OF MEMBERS,

As at 1st October, 1897.

Honorary Members.

E. G. Baker, F.L.S., British Museum.
J. G. Baker, F.R.S., Royal Herbarium, Kew.
Arthur Bennett, F.L.S., Croydon.
J. Harvie Brown, F.L.S., Larbert.
William Carruthers, F.R.S., British Museum.
E. J. Chinnock, LL.D., London (former Secretary).
Frederick R. Coles, Edinburgh.
Dr Anstruther Davidson, Los Angeles.
William Galloway, Whithorn.
Peter Gray, Dumfries.
James Macdonald, LL.D., Edinburgh.
Alexander M'Millan, Castle-Douglas.
Sir Herbert E. Maxwell, Bart., M.P., F.S.A.
Alexander D. Murray (former Secretary), Newcastle.
Dr David Sharp, F.R.S., Cambridge.
Robert Hibbert Taylor, M.D., Liverpool.
William Thomson, Kirkcudbright.
Joseph Wilson (former Secretary), Liverpool.

Members.

John Adair, Rotchell Park.
Sir Andrew N. Agnew, Bart., M.A., Lochnaw, Stranraer.
John Carlyle Aitken, Gatehouse.
Miss Margaret Aitken, St. Albans, Maxwelltown.
William Allan, Irving Street.
Rev. William Andson, Newall Terrace.
Joseph J. Armistead, Newabbey.

Samuel Arnott, Carsethorn.
William Barber, M.A., Tererran.
James Barbour, F.S.A., St. Christopher's.
Mrs James Barbour, St. Christopher's.
James Barbour, Glendarroch, Dalry.
Robert Barbour, Belmont.
Robert Barbour, Solicitor, Rosemount Terrace.
Thomas Beattie, Davington, Langholm.
Richard Bell, Castle O'er, Langholm.
Mrs Bell, Penfillan House, Penpont.
Colonel Edward Blackett, Arbigland.
Jonathan E. Blacklock, Solicitor, Rosemount Terrace.
John Borland, Auchencairn, Closeburn.
William Bowron, Marchmount.
Thomas M. Brown, Closeburn Castle.
Sir James Crichton-Browne, M.D., LL.D., F.R.S., Crindau.
Alexander Bryson, Irish Street.
Duke of Buccleuch and Queensberry, K.T., Lord-Lieutenant of Dumfriesshire.
Rev. John Cairns, M.A., Ivy Lodge.
George Campion, B.A., Sheriff-Substitute.
James Carmont, Bank Agent, Irish Street.
Frank J. C. Carruthers, Architect, Lockerbie.
Rev. Alexander Chapman, M.A., St. Mary's.
Dr Frederick H. Clarke, Buccleuch Street.
W. A. Coats, Dalskairth.
Miss Copland, Newabbey.
John F. Cormack, Solicitor, Lockerbie.
Adam J. Corrie, Senwick, Borgue.
John Corrie, Moniaive.
John J. Cowan, Eliock, Sanquhar.
John M. Crabbie, F.S.A., Duncow.
John Cumming, Albany Lodge.
James Davidson, F.I.C., Summerville.
John Davidson, Crichton Cottages.
Rev. John R. Denham, S. John's.
Rev. J. C. Dick, Eskdalemuir.
William Dickie, Laurieknowe.
William A. Dinwiddie, Buccleuch Street.
John W. Dods, St. Mary's Place.

Bernard Drummond, Moffat.
Charles R. Dubs, Cargen.
Robert F. Dudgeon, Kirkcudbright.
William Duncan, Rotchell Park.
John H. Edmondson, Riddingwood.
George F. Scott-Elliot, F.R.G.S., F.L.S., Newton.
Mrs Scott-Elliot, Newton.
Captain Robert Cutlar-Fergusson, Craigdarroch.
Joseph Gillon Fergusson, Isle.
James Fingland, Thornhill.
Rev. James Fraser, D.D., Colvend.
Thomas Fraser, High Street, Dalbeattie.
Mrs Gilchrist, Linwood.
William Gillespie, Solicitor, Castle-Douglas.
Robert Gordon, London.
William M. Graham, Mossknowe.
John Grierson, Town Clerk.
Robert Grierson, Castle-Douglas.
John Gunning, Victoria Road.
Miss Hamilton, Victoria Road.
Miss Hannay, Calder Bank.
Miss Jane Hannay, Calder Bank.
Miss Hardy, Moat House.
John Henderson, Claremont.
Lord Herries, Lord-Lieutenant of the Stewartry.
Alexander Young Herries, Spottes.
James Herries, Loreburn Park.
James Hiddleston, Dean of Guild, Nithbank.
J. J. Hope-Johnstone, Raehills.
Rev. Joseph Hunter, M.A., Cockburnspath, Dunbar.
Reginald Kirkpatrick Howat, Mabie.
George Irving, Newcastle.
Matthew Jamieson, Craigelvin.
Mrs Matthew Jamieson, Craigelvin.
David Jardine Jardine, Applegarth.
J. E. Johnson-Ferguson, M.P., Springkell.
John Thorburn Johnstone, Moffat.
Mrs Johnstone, Victoria Terrace.
Duncan James Kay, Drumpark.
John Kerr, Blountfield, Ruthwell.

Rev. Thomas Kidd, Moniaive.
Rev. Roger S. Kirkpatrick, B.D., Dalbeattie.
Thomas Laing, Noblehill.
Rev. Sir Emilius Laurie, Bart., M.A., Maxwelton House.
James Lennox, F.S.A., Edenbank.
James M'Andrew, New-Galloway.
James M'Call, Caitloch.
James M'Cargo, Kirkpatrick-Durham.
William M'Clure, Lockerbie.
Miss M'Cracken, York Place.
James C. R. Macdonald, M.A., Maryville.
Mrs James H. M'Gowan, Ellangowan.
Thomas M'Gowan, Rotchell.
Colonel Edward Mackenzie, Auchenskeoch.
William D. Mackenzie, Fawley Court, Henley-on-Thames.
Matthew S. M'Kerrow, Boreland, of Southwick.
Thomas C. M'Kettrick, Viewfield.
John M'Kie, Anchorlea, Kirkcudbright.
Thomas M'Kie, F.S.A., Advocate, Edinburgh.
Miss M'Kie, Moat House.
Rev. John D. M'Kinnon, Newall Terrace.
Dr James MacLachlan, Lockerbie.
John M'Naught, Royal Bank, Dumfries.
Alexander Malcolm, Priestlands.
William E. Malcolm, Burnfoot.
Mrs M'Tier, Ladyfield.
Dr J. W. Martin, Holywood.
Wellwood H. Maxwell, F.S.A., Munches.
Wellwood Maxwell, F.S.A., Kirkennan.
William J. Maxwell, M.A., Terraughtie.
William J. Maxwell, Terregles Bank.
William M. Maxwell, Rotchell Park.
Frank Miller, Annan.
Miss Milligan, Irish Street.
James Moffat, Annan.
John A. Moodie, Solicitor, Irish Street.
Thomas A. Moryson, Montague Street.
Miss Agnes Mounsey, Thornhill.
Benjamin Rigby Murray, Parton.
Robert Murray, George Street.

Mrs Robert Murray, George Street.
William Murray, M.A., Advocate, Murraythwaite.
George Neilson, Glasgow.
John Neilson, M.A., Catherine Street.
John Neilson, Mollance, Castle-Douglas.
John Nicholson, Stapleton Grange.
Walter Ovens, Torr, Auchencairn.
Charles S. Phyn, Procurator-Fiscal.
Rev. Patrick M. Playfair, M.A., Glencairn.
John Primrose, Arundel House.
John Proudfoot, Moffat.
David W. Rannie, M.A., Conheath.
Frank Reid, St. Catherine's.
Rev. H. M. B. Reid, B.D., Balmaghie.
Sir Robert Threshie Reid, M.A., Q.C., M.P., Mouswald.
Richard Rimmer, M.A., F.L.S., Dalawoodie.
George H. Robb, M.A., Nithmount.
Miss Robb, Castle Street.
Dr J. M. Robertson, Penpont.
William D. Robinson-Douglas, M.A., F.L.S., Orchardton.
John Robson, Clerk to the County Council.
Dr James Maxwell Ross, M.A., Victoria Road.
John Rossie, M.D., Newabbey.
James Rutherford, M.D., Crichton House.
John Rutherford, Jardington.
William Sanders, Rosebank, Lockerbie.
Colonel Patrick Sanderson, Glenlaggan, Parton.
Henry Sawyer, Greenbrae.
Alexander Scott, Annan.
Alexander Scott, Erkinholm, Langholm.
Rev. James Hay Scott, M.A., Sanquhar.
Robert A. Scott, Kirkbank.
Walter Henry Scott, Nunfield.
Rev. Richard Simpson, B.D., Dunscore.
Adam Skirving, Croys, Dalbeattie.
James Smith, Commercial Bank.
Samuel Smith, M.P., Liverpool.
Earl of Stair, K.T., Lord-Lieutenant of Wigtownshire.
James G. Hamilton Starke, M.A., Advocate, Troqueer Holm.
Sir Mark J. M'Taggart-Stewart, Bart., M.P., Southwick.

Capt. William Stewart, Shambellie, Kirkbean.
Peter Stobie, Queen's Place.
John Symons, Solicitor, Irish Street.
John Symons, Royal Bank.
Phllip Sulley, F.S.A., F.R.Hist.S., Cupar.
Mrs Philip Sulley, Cupar.
Miss Tennant, Aberdour House.
Alexander Thompson, Chapelmount.
Miss Mary Thompson, Chapelmount.
James S. Thomson, High Street.
Rev. John H. Thomson, Hightae.
Alexander Turner, Terregles Street.
Miss Wallace, Lochmaben.
Miss Amy Wallace, Lochmaben.
Robert Wallace, Brownhall School.
Thomas Watson, Castlebank.
James Watt, Noblehill.
Rev. Robert W. Weir, M.A., Castle Street.
David Welsh, Waterloo Place.
James W. Whitelaw, Troqueer Moat.
W. H. Williams, Inland Revenue.
John H. Wilkinson, Annan.
James R. Wilson, Sanquhar.
Colonel James Maxwell Witham, Kirkconnel.
Mrs Maxwell Witham, Kirkconnel.
Miss Maud Maxwell Witham, Kirkconnel.
Dr John Maxwell Wood, Irish Street.
Edward C. Wrigley, Gelston Castle, Castle-Douglas.
William M. Wright, Charnwood.
Robert A. Yerburgh, M.P., Chester.