

III.

NOTES ON SOME YARROW ANTIQUITIES. BY C. G. CASH, F.R.S.G.S.,
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In September last I spent some holiday time in Yarrow, and saw there things of archæological interest. I had been prevented before going from reading up what had been written about the district, but I made notes of what I saw, and have since read somewhat of the considerable amount of literature on the antiquities of the district. I have to speak of five classes of things: Peel Towers, Cup-marks, Standing Stones, Stone Circles, and a Cist.

PEEL TOWERS.

The Border country contains many Peel Towers, a quite characteristic form of house of defence. Within easy reach of the Gordon Arms, where I stayed, I saw the ruins of five such towers. In the *Old Statistical Account* of 1793¹ the Rev. Robert Russell says: "Throughout all the parish there are numerous remains of old castles, formerly the seats of the feudal barons. Their construction and situation highly mark the rusticity and ferocity of the times in which they were built. They are for the most part constructed upon the sides of the hills, in the rudest and strongest manner; and have been evidently designed to protect the possessors of them from the assaults of neighbouring chieftains and English invaders, with whom they lived in a state of perpetual warfare." It is perhaps curious that this passage contains all that the *Old Statistical Account* says about the antiquities of Yarrow.

1. *Dryhope Tower*.—The best-preserved Peel that I saw is Dryhope Tower (fig. 1), situated about half a mile north of the outflow of St

¹ *Stat. Acct.*, vii. 510.

Mary's Loch, and in full view from the main public road. The glens of Dryhope Burn and Kirkstead Burn unite, and form a wide, open valley more than half a mile square, and looking out to the south over the lower end of the loch. The tower stands on a small rising plateau at the head of this valley, and near the west bank of the Dryhope



Fig. 1. Dryhope Tower.

Burn. It is in fairly good preservation, and, judging from its external appearance, it has been repaired at least three times. In plan it measures about 33 by 23 feet externally, and 23 by 14 feet internally; this gives a thickness of about 5 feet to the walls. The tower was built with three flats and battlements above. The ground flat was roofed in with a stone vault about 9 feet high, now all ruined. The first flat had a roof or ceiling supported by timber beams, the rough stone corbels for which still remain, though the roof has gone. The

second floor has a roof of stone vaulting still complete, though in places it looks as though portions of stones had dropped out, and the work in general shows damage from weather. The battlements are not accessible, but they seem to have suffered much damage, and are still further suffering from the abundant bushes that grow up there. The entrance doorway, apparently either much repaired or rebuilt, is in the north wall towards its eastern end ; it is 6 feet 10 inches high and 3 feet 6 inches wide, and arched at the top. It gives access on the ground-level to the ground-floor. Immediately within it, the staircase turns off eastwards, and winds round in the north-east corner, the stair well being taken out of the thickness of the two meeting walls. The stair is mostly broken away, and it is possible to ascend only to the level of the vaulting over the ground-floor. The four bottom steps remain in place, and are 2 feet 8 inches long. Besides the doorway the ground-floor has as openings only narrow circular shot-holes, one each in the east, west, and south walls ; those in the east and west walls have been blocked up, and do not now show externally. If therefore the door were closed, the ground-floor would be practically without daylight. In the south end of the west wall is a small recess or aumry. The first floor has three large windows, one each in the west ends of the north and south walls, and one in the south end of the east wall. These windows are recessed into the walls from the inside, and have window-seats on each side in the recesses. The south wall has also a shot-hole. The whole of the middle third of the north wall is taken up with the great fireplace. This is now much ruined, but enough remains to show that there was a large recess on each side within the base of the wide chimney. The chimney narrows upwards as it passes to the second flat, and the stonework is there too much damaged to indicate whether there was an upper fireplace. The apartment had also three aumries, one at each end of the west wall, near the two windows, and one at the east end of the south wall, near the third window. The second floor has

a window in the east wall, over that in the first floor, vertical slits or shot-holes in the north and south walls, and the chimney with a possible fireplace in the north wall. The slit in the south wall opens through the spring of the arching of the vault, and, though quite small externally, is very much larger internally. The staircase is lighted by slits in the north and east walls. There is now no separating wall between the stair well and the rest of the tower, and the top of the well is open to the sky, admitting rain, and so helping destruction. The north wall of the staircase has been rather badly split, and has been mended only on the outside. A slab now built into the wall of the farm cartshed is said to have been removed from the wall of the Tower. The slab is 17 by 14 inches, and bears the initials P. S. and M. S., for Philip and Mary Scott, the parents of the "Flower of Yarrow." Below these initials is the date 1613, part of the original inscription; but above the initials there has also been cut the date 1788. The illustration is, by permission, taken from a photograph by Mr A. R. Edwards, photographer, Selkirk.

2. *Henderland or Cockburn's Castle and Grave.*—The Megget Water enters St Mary's Loch at about the middle of its western side. One mile up its valley, on the north side of the stream, is the site of Cockburn's Castle or Henderland Tower. There is now practically nothing left standing of the walls, but in turf-covered ridges and mounds there is evidence of much building, and I think that with moderate excavation a plan of the whole could be made out. By the roadside is a small knoll called the Chapel Knowe. This is planted with trees, and among them there is a memorial slab to Pierce Cockburn and his wife. The inscription is with difficulty legible, being overgrown with moss and lichen; and, as if to add to the difficulty, the plantation is enclosed with a continuous stone wall, and the slab further surrounded with a spiked railing. It is said that there are steps in the wall for the use of visitors, but I did not see them. Certainly the railings are locked up. The tomb was repaired and the

knoll planted by Murray of Henderland in 1841, and the tomb was further repaired by the Earl of Wemyss some forty years later. A good drawing of the engraving on the slab is given in the 1882-84 volume of the *History of the Berwickshire Naturalists' Club*.¹ A misapplied local tradition confuses this Pierce Cockburn with William Cockburn the Border riever, who was executed at Edinburgh in 1530 by James V., and whose death is the subject of the ballad, "The Border Widow's Lament."

3. *Cramalt Tower*.—Cramalt Tower is about three miles up the Megget, also on its north side. The ruins of the Tower stand near the south side of the farmhouse, and are easily accessible from the road. Only part of the wall of the ground-floor is left; it shows the spring of the vault. The ruins seem to be totally neglected.

4. *Blackhouse Tower*.—Blackhouse Tower stands about two miles up the Douglas Water, a tributary entering the Yarrow about a mile west of the Gordon Arms. The Tower differs in plan from most Peels in that at its south-west angle there is a projecting round turret carrying the stair, and so leaving the walls of full thickness and the rooms without reduction of size. The turret also commanded the entrance, which was in the west end of the south wall. The Tower is in a state of extreme ruin; it seems totally neglected, and is in a very dirty condition.

The *New Statistical Account*² says of it: "There are still some remains of the old Towers or Peel-houses, which were formerly occupied by the feudal barons and their retainers. The oldest of these now standing, and whose figure has been different from all the rest, is Blackhouse, situated in a solitary glen up Douglas (Dhu glas, *i.e.* dark grey) burn. This wild tract formed one of the most ancient possessions of the Black Douglases. Godscroft represents them as baronial lords of it in the time of Malcolm Canmore, and this

¹ *Hist. Berw. Nat. Club*, 1882-84, plate vi.

² *New Stat. Acct.*, iii., Selkirkshire, p. 46.

was the usual retreat of the good Sir James, when recruiting for Bruce."

5. *Deuchar Tower*.—About a quarter of a mile east from Yarrow Kirk, the little Deuchar Burn joins the Yarrow, coming through a very narrow and steep-sided gorge. High up on the east side of this gorge stood Deuchar Tower, of which now but very little remains—not enough, I think, to give much clue to its former condition. It is referred to in "An account of the remarkable places and paroch churches in the shire of Selkirk, and how it is bounded, by Mr John Hodge, 1722," printed in vol. i. of *Macfarlane's Geographical Collections* by the Scottish History Society.¹ The passage runs: "South-west from Hangingshaw to Yarrow Bridge two myls half, here is a very good bridge with two arches built of free stone, with the Dutches of Bucleughs armes in the forefront thereof, at the noar west end of the bridge there stands ane old toure called Dewchare touer. It belongs to Dewar of Deuchar, lately in the name of Murray a little above the bridge is the kirk of Yarrow near by the water side with a very good mansion house and orchard." The Tower has practically disappeared; the bridge is now a picturesque ruin, the middle part of it having broken through, but the rebuilt "mansion" is still "very good."

CUP-MARKS.

During the last few years I have seen in the Highlands, and specially in the Tay valley, many hundreds of cup-marks on rocks and boulders. I was therefore on the look-out for cup-marks at Yarrow, and was not surprised to find two good cups of rather large size on a rock near the roadside, about half way between the Gordon Arms and Eldinhope. I saw other cups, to which I shall refer later, on standing stones; but I also became aware that in the rock characteristic of the district, the Silurian greywacke or grit, there were large numbers of hollows of

¹ *Macf. Geog. Coll., Scot. Hist. Soc., i. 355.*

natural origin, though much resembling artificial cups. My attention was most strongly drawn to this when I visited Dobb's Linn, a fine little gully cut by a tributary of the Moffat Water, and nearly a mile outside the Yarrow district. Here I saw natural cup-marks in scores, but I think any geologist would at once pronounce them natural. On the other hand, any archæologist would have as little doubt that the cup-marks and the ring-marks seen in the Tay valley were artificial. But after what I saw at Dobb's Linn I was cautious about accepting Yarrow cup-marks as artificial, and I noted several times that there was a lack of certainty on the point. After my return I spoke with Dr Anderson about this matter, and found, as I expected, that he welcomed the attitude of caution. In the course of my reading I found that this very point had been previously discussed. In February 1886 Prof. Duns read a paper on rock-markings of natural type,¹ and quoted Dr David Christison, who had also been struck by the occurrence in the Tweed district of natural cups that might possibly be mistaken for artificial ones. The same point is noted more than once in a volume of records of the excursions of the Innerleithen Alpine Club, published at Galashiels in 1897. But in 1889 Dr Christison reported² some artificial cups—one group near Manor Kirk, and another group about a mile and a half farther up the Manor Valley. I do not know whether others have since been reported from that part of the country. I venture to disagree with Prof. Duns' last statement. He says: "It is of much importance to scientific archæology that observers should put on record the instances only of whose artificial character there can be no question." But surely it is also important that doubtful cases should be recorded as doubtful, and that natural markings should be so recorded when they occur in places where artificial markings might almost be expected.

¹ *Proc. Soc. Ant. Scot.*, xx. 126.

² *Ibid.*, xxiii. 140.

STANDING STONES.

The part of Yarrow Vale shortly to the west of the church is rather famous for its standing stones. These I visited, but I have perhaps nothing very new to say about them.

6. *The Liberalis Stone*.—This is the one that has been most written about. It is, of course, not originally a standing stone, but has been set up on end, as the best means of preserving and exhibiting it, at the place where it was discovered. It stands about five furlongs west of the church, by the side of a field-road running north-west from the main road to Whitefield Cottage, and is apt not to be noticed as one passes by, because the high bank of the road hides it.

The stone as it now stands is an irregular natural slab, 5 feet above ground and 2 feet 8 inches wide at its widest shoulder; in thickness it varies from about 4 inches at the top to about a foot at the ground-level. Low down on its southern edge is a very doubtful cup-mark, and a slight hollow as if the beginning of a second one. I do not know that these two marks have previously been noted. It was, however, at one time reported that there were two marks like cups low down on the part of its eastern face, now hidden in the earth; but these could not be found when they were searched for by the Rev. Dr Jas. Russell.

The Liberalis Stone was discovered early in the nineteenth century, when first the moorland west from Yarrow Kirk was brought into cultivation by Mr Ballantyne, of Whitehope Farm. The exact date of the discovery seems uncertain; 1807 and 1808 have several times been given as the date, but it was necessarily earlier. Dr Borland gave the date as 1803, a very probable date; but he quoted no authority, and my application to the estate office has brought me no information. The moorland had on it at that time numerous cairns and two large and seemingly fairly well-known standing stones. In the third volume of his *Minstrelsy of the Scottish Border*, a volume first

published at Edinburgh in 1803, Sir Walter Scott suggested that the fight of "The Dowie Dens of Yarrow" had taken place near these two standing stones, and he distorted the local name "Annan Street" into "Annan's Treat," and seemingly invented the murderer Annan. The cairns were removed, disclosing abundant human remains, and in one place the plough brought to light a large slab of stone with some rather obscure markings cut on it. This stone was taken to the farmhouse of Whitehope, and was examined by visitors, of whom one only is named, George Scott, son of the farmer at Singlee in Ettrick. The words "HIC MEMORIAE" were read, and later in the day, "after partaking freely of the hospitalities of a most liberal host," a sketch of the stone was made by George Scott. This pencil sketch was worked up with Indian or China ink into a more finished drawing, and was given—but it is not recorded when—to Sir Walter Scott, who in 1804 began his residence at Ashiestiel, and he kept it for some years. Mr George Scott, in January 1805, went with Mungo Park on his last expedition to Africa, and died there. Sir Walter Scott wrote on the sketch: "Selkirkshire. Druid Stone found at Annan Street, figured with ye sun and moon." The original sketch is exhibited, and shows a truly amazing set of markings, the product, I suppose, of imagination stimulated and judgment enfeebled by "hospitality."

The stone was removed by Henry, third Duke of Buccleuch, to his seat of Bowhill. It is said that it was dragged there—a journey of nearly seven miles—in chains, and the bruises still showing on its edges somewhat bear this out. At Bowhill it was inspected by Sir Walter Scott, Dr John Leyden, and Mungo Park. They recognised the presence of Latin words, but seem not to have made any serious endeavour to make out the inscription. But in the 1806 edition of the *Minstrelsy* Scott used up this new discovery in his new note on "The Dowie Dens," saying: "In ploughing Annan's Treat, a huge monumental stone, with an inscription, was discovered, but being rather scratched than engraved, and the lines being run through each

other, it is only possible to read one or two Latin words. It probably records the event of the combat. The person slain was the male ancestor of the present Lord Napier." There is in this note a sublime indifference as to facts that might be excused to Scott the romancer, but that is annoying in Scott the antiquary. For the place was not Annan's Treat; the inscription has nothing to do with the combat; and the ancestor of Lord Napier was not killed at that place, but at the Deuchar Swire, some half mile to the east. It is perhaps a little curious that Scott did not mention what Latin words he had been able to read.

The stone was afterwards—I do not know when—taken back from Bowhill to Whitehope, and set up as a standing stone near the place where it was found, well to the west of the two big standing stones, though more than one writer has described it as being between them.

In 1828, Mr E. W. A. Drummond Hay, then secretary of this Society, visited Sir Walter Scott—Dr J. A. Smith says in Castle Street, but it must have been in St David Street, as Scott left Castle Street in March 1826. Scott was in a depressed condition of spirits, had been looking through old documents, and had come across George Scott's drawing of the "Druid" Stone. Sir Walter told Drummond Hay the story of the drawing, and gave it to him that it might be handed to this Society. Hay made at once a memorandum of what Scott had said about it, and on 24th March the drawing and the memorandum were duly placed in the Society's archives. The record stands thus in the third volume of *Archæologia Scotica*:¹ "Description of an anciently inscribed stone discovered at Annan Street, upon the farm of Wheathope, near Yarrow, of which a drawing by George Scott, one of the unfortunate fellow-travellers of Mungo Park, was presented to the Society by Sir Walter Scott, Baronet." The original drawing and memorandum are exhibited.

In 1833, Rev. Dr James Russell, then minister of Yarrow, was

¹ *Archæ. Scotica*, iii.

preparing the *New Statistical Account* of the parish, dated by him September 1833, though not published till 1841. In it he gives an account of the condition of the district twenty-five years previously,¹ when, as he says, "on more than twenty different spots were large cairns, in many of which fine yellow dust, and in one an old spear, was found." "The plough struck upon a large flat stone bearing a Latin inscription. Bones and ashes lay beneath it, and on every side the surface presented verdant patches of grass. It was examined by Sir Walter Scott, Dr John Leyden, Mungo Park, and others of antiquarian lore. From the rudeness and indistinctness of the carving upon the hard block, only the following characters can be deciphered:—
HIC MEMORIAE ET — — — HIC IACENT IN TVMVLO
DUO FILII LIBERALI." Dr Russell dismissed as improbable Dr Leyden's suggestion that the stone was a relic of the Romans, and suspected that it was of Christian inscription. At some later date, earlier than July 1857, he wrote to Mr Currie, a sculptor of Darnick, and to Dr J. A. Smith, then the secretary of this Society, and in these letters he gives practically the same account of the condition of the district, the finding of the stone, and the inscription. He reports also that he had corresponded with Prof. Pillans, who was inclined to agree with his opinion that the inscription was not Roman but Christian. He also records Sir Walter Scott's assumptions with regard to the inscribed stone and the standing stones, and says that William Laidlaw, Scott's friend and amanuensis, condemned Scott's invention of the name Annan's Treat.

In 1851 appeared Daniel Wilson's *Archæology and Prehistoric Annals of Scotland*. In this is an account of the "Druid" Stone,² called there the "Annan Street Stone," with a copy of George Scott's drawing. Wilson says "little doubt can be entertained that it had formed the cover of a cist, though few probably will now be inclined

¹ *New Stat. Acct.*, iii., Selkirkshire, p. 46.

² *Arch. Preh. Ann. Scot.* (1st edn.), p. 334.

to attempt a solution of the enigmatic devices rudely traced on its surface. The spot where it was found is about half a mile from the church at Yarrow, and close by there are two large stones, about 120 yards apart, which are believed to mark the scene of the memorable struggle that has given 'the dowie houms of Yarrow' so touching a place in the beautiful legendary poetry of Scotland." Later he describes the markings represented in the drawing as "the infantile efforts of the old British sculptor." It is curious that Wilson, while knowing of this wildly inaccurate representation of the markings, should not have known of, or should have ignored, the description given in the *New Statistical Account*; and it is also curious that he should have made apparently no effort to see the stone itself.

In July 1857, Dr J. A. Smith read a paper to this Society on the Liberalis Stone.¹ In it he reported the removal in the preceding spring of burial cairns and the discovery of eight cist burials during the trenching of the garden at the cottage known as the "Warriors' Rest," and the finding of relics, the most interesting of which, a socketed bronze axe, was not reported to this Society, but was used a while as a domestic hatchet, and then lost. Dr Smith described the Liberalis Stone, quoted Rev. Dr J. Russell's accounts of its discovery, as already told in this paper, and gives his own opinion that the inscription is of Early Christian times, resembling those on Romano-British stones found in Wales. By that time Mr Currie had made a cast of the stone, and this cast Dr Smith had seen, but he was not able to read all the inscription; apparently he had not seen the stone itself. In an appended note he adds that the Duke of Buccleuch—that is, Walter Francis, the fifth Duke—"having had his attention drawn to this interesting memorial stone," had put a protecting railing round it; this railing is shown in the illustration in the second paper read by Dr Smith, but it has now disappeared.

In May 1862, Dr J. A. Smith read another paper on this same

¹ *Proc. Soc. Ant. Scot.*, ii. 484.

subject,¹ seemingly because his attention had been drawn to Wilson's reproduction of George Scott's drawing of the "Druid" Stone. He exhibited the original drawing with its relative documents, told of the making of them, and of Sir Walter's notes on "The Dowie Dens" ballad, and of the sending of the drawing to this Society; and then by a résumé of the whole story established the fairly self-evident fact that the two stones are really one and the same. He quoted recent correspondence with Rev. Dr J. Russell, who quite agreed with him, and who also reported that years before he had himself often discussed the Liberalis Stone and other local antiquities with William Laidlaw and James Hogg, but had never heard from them any suggestion of the existence of more than the one inscribed stone. Dr Smith quoted Prof. J. Y. Simpson's attempt at reading the inscription, as given in the paper on the "Catstane," read in January 1861; ² and then submitted his own reading. It still appears, however, that Dr Smith had not seen the stone itself, but only the cast, a copy of which had by that time been presented to the Museum by the Duke of Buccleuch. Dr Smith's paper, as printed in the *Proceedings*, is illustrated by a copy of Wilson's "Druid" Stone woodcut, and by a lithograph of the Liberalis Stone taken from a photograph by Mr J. Smith, jun., of Darnick. It should be noted that the alleged missing piece of the stone is shown as restored to its place.

In an appendix to that paper, Dr Smith quotes a letter received from Rev. Dr J. Russell after the paper had been read. This letter clears up the mystery of the two stones, and reports the making of the sketch by Mr George Scott as I have already stated it. This account is given by Rev. Dr Russell on the authority of Mr Ballantyne, then of Holylee, who was present as a youth of sixteen at Whitehope when the stone was found, remembered the details, and was quite clear that only one inscribed stone was found.

¹ *Proc. Soc. Ant. Scot.*, iv. 524.

² *Ibid.*, iv. 119.

In 1863 appeared a second and enlarged edition of Wilson's *Archæology*.¹ In its first volume he repeats his former text and illustration, but refers to Dr Smith's discussion, and his opinion that the "Druid" Stone and the Liberalis Stone are one and the same. He says, however, "it seems more probable that there may have been two stones," though he offers no evidence in support of this view. In the second volume he gives a short account of the Liberalis Stone, with no illustration, and gives a reading of part of the inscription, without clearly indicating whether he had seen the stone.

In 1876 was issued Hübner's *Inscriptiones Britannicæ Christianæ*.² He mentions both the "Druid" Stone and the Liberalis Stone, referring for the former to Wilson's first edition, though the second edition was issued, and for the latter to the papers by Rev. Dr J. Russell, Prof. J. Y. Simpson, and Dr J. A. Smith. He gives a small woodcut of the Liberalis Stone, with some of the inscription indicated as illegible, and with the legible part not exactly agreeing with any of the readings he quotes.

In Dr Jos. Anderson's *Scotland in Early Christian Times*,³ 1881, a woodcut is given that is practically identical with Hübner's, and a reading is given of the part of the inscription that is most easily legible.

In *The History of the Berwickshire Naturalists' Club*,⁴ 1882-84, is a paper by Miss Russell of Ashiestiel, undated, but seemingly contributed in the winter 1882-83. She gives a reading of the inscription illustrated by a lithograph from a photograph of the cast, and calls it "Inscription found in the valley of the Yarrow in 1807." Mr James Hardy, then the secretary of the club, appended a note to this paper, and gave his reading of the inscription, which is slightly different

¹ *Arch. and Preh. Ann. Scot.* (2nd edn.), i. 482, ii. 211.

² *Inscs. Brit. Christ.*, p. 75.

³ *Scot. Early Christian Times*, 2nd ser., p. 251.

⁴ *Hist. Berw. Nat. Club*, 1882-84, p. 105.

from Miss Russell's. It is curious that Miss Russell said that the inscribed stone stood between the other two; and when part of her paper was read during August 1883 to the club at the spot, this point seems to have been emphasised, though it was so obviously contrary to the fact.

In 1886 was published a volume of reminiscences,¹ edited from the papers of Rev. Dr J. Russell, who had died in 1883. In this he gives substantially the same account of the whole matter as had already appeared in the *New Statistical Account*.

In 1891, Mr Lindsay, the present tenant of Whitehope, had the stone well cleaned from lichen, and Prof. Rhys attempted a reading, as to which he published an article in *The Academy* for August 20 of that year. He assumed that a fragment of the inscription had been lost by the breaking off of a bit of the stone, although Rev. Dr J. Russell had distinctly recorded that the bit of the stone had been found and bore no inscription. I understand that Prof. Rhys had made a previous attempt to read the inscription, but was prevented by the lichen. At the time of the Professor's later visit, Mr W. Stewart took a photograph of the stone, of which I exhibit a print. His reading differs but slightly from the Professor's, but he also assumes that some letters have been broken away.

In 1903 appeared J. Romilly Allen's *Early Christian Monuments of Scotland*.² In this he gives a very fair representation of the stone from a photograph by Dr Borland, and an attempted reading of the inscription, admitting that the middle part is obscure.

In 1904 the late Dr Borland showed the stone to an excursion party of the Berwickshire Naturalists' Club, and afterwards wrote an article on it for the Club's *History*. In this he reports Prof. Rhys's reading, and, while contributing nothing new to the elucidation of the inscription, he is the first writer to give what seems to me a probable date,

¹ *Remin. Yarrow*, p. 85.

² *Early Christian Mon.*, p. 432.

1803, for the original discovery; but he gives no authority for that date.

1833. Rev. Dr J. Russell	HIC MEMORIAE ET HIC IACENT IN TVMVLO DVO FILII LIBERALI
1861. Simpson	HIC MEMOR IACIT F LOIN NI HIC PE M DVMNOGENI HIC IACENT IN TVMVLO DVO FILI LIBERALI
1862. Smith	HIC MEMOR IACET I LOIN NI PRINC PE NVDI DVMNOGENI HIC IACENT IN TVMVLO DVO FILII LIBERALI
1863. Wilson	HIC MEMOR IACIT I LOINGISMI I MV PRINCI PER MVRI DVMNOCENI HIC IACENT IN TVMVLO DVO FILII LIBERALIS
1876. Hübner }	HIC MEMOR IACET PRINC
1881. Anderson }	DVMNOGENI HIC IACET IN TVMVLO DVO FILI LIBERALI
1882-3. Miss Russell	HIC MEMORIA CETI LOI FINN Q FII PRINCI PE I NVDI DVMNOGENI HIC IACENT IN TVMVLO DVO FILII LIBERALI
1882-3. Hardy	HIC MEMORIA CETI LOI NENN Q FII PRINCI P E I NVDI DVMNOGENI HIC IACENT IN TVMVLO DVO FILII LIBERALI
1891. Rhys	HIC MEMORIA LETI BELLO INSIGNISIMI PRINCI PES NVDI DVMNOGENI HIC IACENT IN TVMVLO DVO FILII LIBERALI
1891. Stewart	HIC MEMORIAE ETI BELLO INSIGNISIMI PRINCI PES NVDI DVMNOGENI HIC IACENT IN TVMVLO DVO FILII LIBERALI
1903. Allen	HIC MEMOR IACET I VLO INI NI PRINCI PEI NVDI DVMNOCENI HIC IACENT IN TVMVLO DVO FILII LIBERALI

For purposes of comparison I have tabulated the various readings that have been made of the inscription. It will be seen that the middle part offers difficulties. There is practical agreement that the first line contains "HIC" followed by "MEMOR" or "MEMORIA" or "MEMORIAE," and that the fourth, fifth, and sixth lines contain the word "DVMNOGENI" and the sentence "HIC IACENT IN TVMVLO DVO FILII LIBERALI." Also "PRINCI" is fairly plain in the second or third line. But there is much difference of opinion as to the rest of these two lines. If Rev. Dr J. Russell's statement is correct that the fragment of the stone bore no inscription, then the reading by Prof. Rhys and Mr W. Stewart must be ruled out, as it involves the assumption of the missing syllable "BEL." Beyond this I do not care to attempt any discussion, nor do I offer any reading of my own, as my chances of seeing the stone in favourable

light were very slight. But I think that if the stone were freed from lichen it should be possible with modern photographic methods and the use of artificial lighting to get a picture that would clear up what at present is obscure.

8. *The Glebe Stone*.—About two furlongs nearer the church than the Liberalis Stone, in the glebe, quite near the road, from which it is easily seen, stands a standing stone to which no special name seems to have been given. It is a massive block, bulkier than the Liberalis Stone, a somewhat flattened and rounded pillar, 4 feet 8 inches high, and nearly 9 feet in maximum circumference, 3 feet 8 inches in greatest breadth, and about 1 foot 7 inches in thickness. The broader faces look east and west. On its north side, low down, is a doubtful cup-mark, $4\frac{1}{2}$ inches in diameter and $2\frac{1}{2}$ inches deep. There are several other slight irregularities, natural hollows. It is recorded by Rev. Dr J. Russell, in his letter already referred to, that when this ground was first brought under cultivation this stone was surrounded by a very large cairn, under which were found remains of burial.

9. "*Warriors' Rest*" Stone.—About one furlong west of the church, close up to the front of the cottage known as "*Warriors' Rest*," is a notable standing stone, a well-shaped conical pillar, 5 feet 5 inches high, 4 feet round the shoulder, and 5 feet 8 inches round the skirt. It bears no markings at all. Near it were discovered numerous remains of burial when the ground was being trenched for a garden.

10. *Standing Stone at Yarrow Kirk*.—Just at the sharp bend of the highway at the south-west corner of the manse garden, a side road leads off to the church and Whitehope farmhouse. Twenty yards up this road and on its west margin is another standing stone, a slight, pointed slab, with its faces east and west. The east face lies against the piled-up bank of the road, and so is hidden; the west face, the exposed one, is 35 inches high and 25 inches in greatest breadth; the greatest thickness of the slab is 6 inches. It bears no marks, and is

easily missed owing to its almost buried condition. It is not mentioned in any of the papers and letters to which I have referred.

11. *Megget Stone*.—The Megget valley is six miles long, and at its head a low pass leads over to the Talla valley. A rather good road traverses the whole length. A few yards short of where this road passes through the march fence stands the Megget Stone, a squarish natural pillar, 40 inches high. It bears no marks, and I have met with no mention of it except on the Ordnance Survey map.

12. *Standing Stones in Deuchar Glen*.—While I was at Yarrow I found myself thinking that I had somewhere read a mention of two standing stones in Deuchar Glen. I could not and still cannot find on what this impression was founded, and the people I spoke to had no knowledge of any standing stones there. Still, I went to search, and by good fortune met the local shepherd, who was somewhat new to the ground. He had seen three small standing stones, of which I readily found two, and on my second visit he went up the glen with me, becoming quite eager in the search after some talk about the archæology of such things. Between us we found eight standing stones, all of small size, most of them slabs, and mainly standing on the tops of low moraine heaps in about a quarter of a mile stretch of the upper open part of the little glen. The heights of the stones varied from 33 inches to 11 inches, and their breadths from 26 inches to 8½ inches. Two of them had been recently pushed over by sheep, but their socket holes were plain and fresh, and we set the stones up again. One slab was beautifully polished and striated on one face by glacier action. I saw no artificial markings on any of them.

Besides these standing stones, I noticed in the narrow lower part of the glen, not far from the larachs of houses, a low flat dome of pebbly stones. It reminded me of similar cairns I had seen on Speyside. The shepherd suggested that it might have been the

pavement of a byre, but its domed structure makes that seem unlikely to me.

CIST.

13. *Cist near the "Warriors' Rest."*—This cist is but a few yards south of the standing stone at the "Warriors' Rest" cottage. Its discovery and the examination and disposal of the human remains found in it are reported¹ in a paper read to this Society in January 1865, by Dr J. A. Smith, who received a detailed account of the matter from Rev. Dr J. Russell. The bones were brought to Edinburgh, examined, reported on, and exhibited to the Society. I understand that the skull was kept in the Museum, but the other bones were returned to Yarrow and replaced in the cist, or, according to another account, buried in the churchyard. About 1882 the cist was described as being "full of bones." But since that time many people, I am told, have raked out bones, and incidentally seem to have raked in earth and pebbles. I had not heard of this cist before I went to Yarrow, but I met there one of the men whose dog's pursuit of a rabbit had led to its discovery in 1864, and I examined the place myself. The cist had been constructed with its cover at but a moderate depth (about one foot) underground. It lay east and west, and its eastern end had become exposed owing to the falling away of the gravel of the bank where the roadway had been cut. I found the exposed end much blocked by growing turf, and in the cist a quantity of earth and numerous loose pebbles. But with knife and trowel I completely emptied it. It is well constructed of slabs, the bottom of the remaining part being one large slab, but the sides, ends, and cover being of smaller pieces. The remaining part is 4 feet 5 inches long, 14 inches wide, and $13\frac{1}{2}$ inches deep. Quite a foot of the east end has gone, and more than a foot of the roof. Among the earth I found some fragments of bones and some teeth; I left nothing but the bare empty cist.

¹ *Proc. Soc. Ant. Scot.*, vi. 62.

STONE CIRCLES.

14. *Stone "Circles": The Douglas Stones.*—Five furlongs above Blackhouse Tower, the Douglas Burn is joined on its northern bank by the Brakehope Burn. An old drove road takes this line, and leads across the hills to the Tweed at Peebles. Another five furlongs up the Brakehope Burn, a slight hollow in the brae brings down from the west the trickle of water called the Risp Syke. On either side of this hollow are two groups of standing stones. The lower and smaller group (fig. 2) is on the south side of the hollow, about 360 yards from the drove road. The higher and larger group (fig. 3) is on the north side of the hollow, about 200 yards north-west from the lower group.

These standing stones are referred to somewhat vaguely as "the Douglas Stones," because Blackhouse Tower and the drove road beyond it were the scenes of the elopement and the grim fight and its tragic sequel narrated in the ballad of "The Douglas Tragedy." The eloping knight slew the seven brothers and the father of his bride. He himself very shortly died of his wounds, and his bride died of a broken heart.

The Ordnance Survey map marks only the site of the northern group, placing five dots in a semicircle, and printing "Upright Stones." Why five dots, and why "upright," I do not understand.

The *New Statistical Account* says of Blackhouse Tower: "It is here that tradition has placed the scene of 'The Douglas Tragedie,' and seven large stones on the neighbouring heights are shown as marking the spot where the seven brothers were slain." Apparently the Rev. Dr J. Russell, who wrote this account, had not visited the place.

Prof. Veitch, in the first edition of his *History and Poetry of the Scottish Border*, 1878, gives a brief description of the larger group, but some of his phrases rather suggest that he had not himself visited the place. He says nothing about the smaller group.

But in his second edition, 1893, he much expands his account. It seems as though he had by then visited the larger group, for he

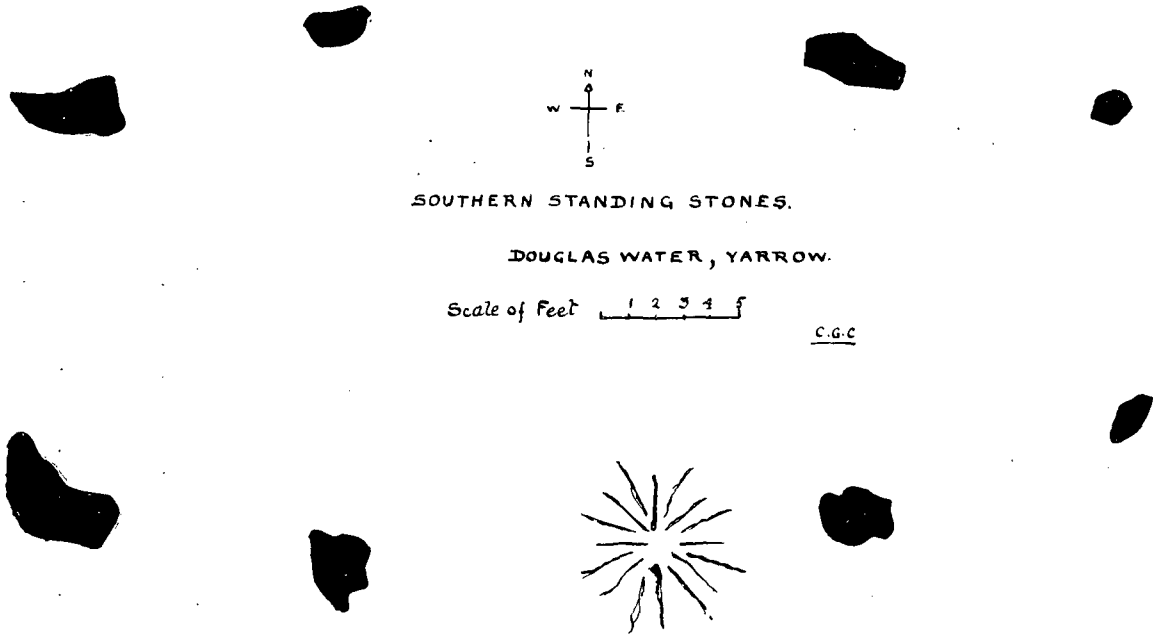


Fig. 2. The Southern Group of Standing Stones, Douglas Water, Yarrow.

gives considerable detail of positions and distances, not, however, as correctly as he probably would have done if he had attempted to make a plotting. He remarks the presence of doubtful cup-marks on some of the stones. His mention of the smaller group of eight stones almost suggests that he had not seen them, for he says "they might almost be regarded as the foundation of a dwelling in the midst of soft ground." He adds that "excavation a few years ago showed nothing but natural soil below." I have gathered no information about this excavation beyond that it is said to have been done by the Duke of Buccleuch, though it should be noted that this is not the Duke's ground. The place itself does not suggest that excavation has been made, beyond the cutting of a narrow drain.

In the record of *The Principal Excursions of the Innerleithen Alpine Club*, 1889-94, some account is given of the stones in connection with a club excursion in July 1891, but the excursionists did not go up the Douglas Glen at all. After telling the story of the ballad, the narrative of the excursion boldly and untruthfully declares: "Seven stones were placed on Blackhouse Heights [which, by the way, are three miles distant] to mark the spots [in the plural] where the seven brothers were slain." It quotes from Prof. Veitch's earlier account of the stones, and gives a fair photograph of the larger group. Apparently the Club did not know of the smaller group. The writer of the narrative recognises the grotesqueness of the statement that seven [not eight, as the story demands] armed men were successively slain by one.

It seems odd to me that in these references there is no recognition of the fact that, as the father and the seven brothers were slain, there should be eight stones in the memorial, and that there are actually the necessary eight stones in the smaller group. To this smaller group, then, the title "Douglas Stones" would seem more naturally appropriate. Of course, archæologically it would go without saying that these groups of standing stones are not in any commemorative way connected with the "Douglas Tragedy," though the fight, if it ever

occurred at all, might have taken place near them. But again, the stones are so far from the hill road that there is no reason why the eloping couple should have gone near them; and as they are a bare



Fig. 3. The Northern Group of Standing Stones, Douglas Water, Yarrow.

mile and a half from Blackhouse Tower, one rather wonders that the pursuers overtook the pursued so soon. But "topographical inexactitudes" of this kind must be expected in such connections.

The northern group of stones (fig. 3) is only part of a circle of about

50 feet diameter, and the stones are irregularly placed. There are sixteen stones now showing, but others are probably hidden in the growth of moss, turf, and heather. Four stones stand up, shown solid black in the plan, three of them on the general line of the circle, and one well within it. The other stones are either prostrate or buried in turf. At No. 1 is a group of four somewhat pillar-shaped blocks lying prostrate; one of them bears a possible cup-mark. No. 2 is an irregularly pyramidal stone standing 28 inches high. At No. 3 is an irregular pillar, 22 inches high, with a slabby stone lying against its inner face. At No. 4 is a stone quite buried in turf. At Nos. 5 and 6 are two stones, near together, buried in turf, the second one exposed by the cutting of a drain. No. 7 is a slabby stone 33 inches high. No. 8 is a slab fallen flat, and bearing on its upper side five very doubtful cup-marks. No. 9 is a large slab fallen flat; it is 43 inches in length and 24 in width, and more than an inch thick; it has several irregular natural hollows, something like cup-marks. No. 10 is almost buried in turf; it lies well outside the general line of the circle, and bears one very probable cup-mark. At No. 11 are two stones well within the circle; one is a slab leaning over towards the centre, and bearing several probably natural cup-like hollows; the stone near it is almost buried in turf.

I think it quite likely that removal of turf would expose other stones in the line of the circle, but my probing with a walking-stick did not find any.

The larger standing stones of this group are quite easily seen from the smaller group; but from this group only the top of one stone of the smaller group can be seen, and that with difficulty. Indeed, the stones of the smaller group are rather insignificant in the broad stretch of the hillside, and this is perhaps why they have been so little noticed.

The smaller group (fig. 2) is curious in that it constitutes an ellipse with axes of 44 feet and 20 feet. There are eight stones, set somewhat

symmetrically, and all standing. The largest is the south-west one, which is 20 inches high. It and the stone next north from it bear doubtful cup-marks. About the middle of the south side of the ellipse is a slight mound, about six feet in diameter, and rising but a few inches. Thrusting a walking-stick into this, I forced it through a tough skin of turf, then through about eighteen inches of very soft material, and then its point grated on hard stone.