

THE STORY of HAWICK

*An introduction to the
History of the Town*

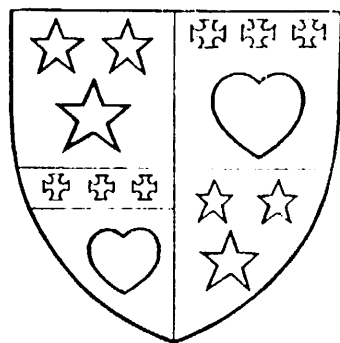
First Edition

BY
W. S. ROBSON

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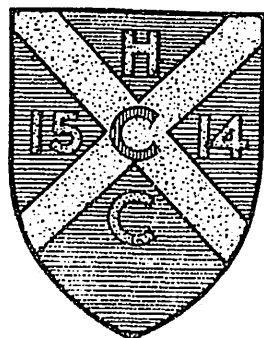
*The Arms of
Drumlanrig*

TO THE
MEMORY
OF
DRUMLANRIG

Sir James Douglas
7th Baron of Drumlanrig
Born 1498 Died 1578

BARON OF HAWICK
1513 1578

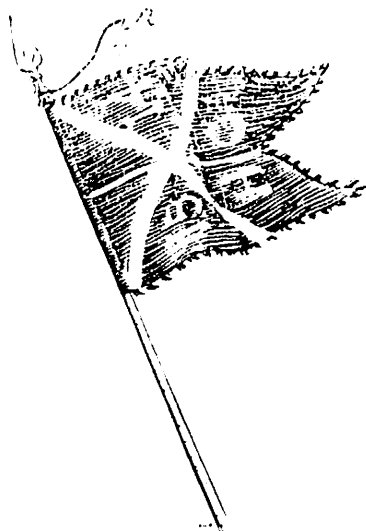
AND
"GENEROUS
DONOR"
1537



*The Badge of
The Hawick Callants'
Club.*

AND TO
THE
HAWICK CALLANTS'
CLUB

in appreciation of
their efforts to preserve
the ancient customs and
traditions of the town



*Boast! Hawick, Boast! thy structures reared in blood,
Shall rise triumphant over flame and flood.*

(Leyden).

CONTENTS

CHAPTER I.

FABLE SHADED ERAS. Ancient inhabitants of Teviotdale. The Angles in Haggawic. Their War Cry, Tyr ye bus, Tyr ye Odm. Hawick Moat, its antiquity and associations. The coming of Christianity. Page 13.

CHAPTER II.

THE CHURCH OF ST MARY. Its dedication in 1214. Exterior and interior appearance. A Charter condition. St Mary's as a centre, a sanctuary and a burial place. John Deinis. St Mary's rebuilt (1763). The Auld Brig. Page 19.

CHAPTER III.

DRUMLANRIG'S TOWER. Appearance and situation. Its eventful history, associations, and adaptation to modern needs. Page 25.

CHAPTER IV.

THE HAWICK TRADITION. Flodden. Its aftermath. Raid by Dacre. The sacking of Teviotdale. The situation in Hawick. Rout of invaders. Capture of trophy. A town on guard. Page 28.

CHAPTER V.

BURGESSES OF HAWICK. Definition of a Burgess. Rights and privileges of Burgesses. Duties and obligations, trading relationships, and trade incorporations. Powers of Burgesses to elect Buries. Remodelling of the Constitution in 1780. The Burgess system overthrown, 1861. Honorary Burgesses and the Burgess Oath. Page 32.

CHAPTER VI.

THE COMMON RIDING. The origin of Common Lands. Commons absorbed or transferred. Hawick Common and Hawick independence. The ancient custom of riding the marches. Introduction into ceremony of Town's Colour. The first recorded Cornet. Sports and amusements. Undesirable features eliminated. The Common-Riding Song. The Common-Riding to-day. Page 43.

CHAPTER VII.

THE DIVISION OF THE COMMON. Pacification of the Borders. The Town Council and the Common. Action of Declarator and division. Arbitration. The Hon. James Montgomery's decision. Enclosing and letting the Common. The Common Good. Public improvements. Two unexpected results. Page 62.

CONTENTS—(Contd.)

CHAPTER VIII.

SIR JAMES DOUGLAS AND THE TOWN'S CHARTER of 1537. Career of Sir James Douglas, Douglas a "generous donor." The Charter summarised. Attenuations, grant of land. The grants defined. Power of electing Bachelors. Obligations of Burghesses under the Charter. Obligation of James Blair, his heirs and assigns. The Charter confirmed by Queen Mary. Page 68

CHAPTER IX.

HAWICK AFTER THE CHARTER, 1537 to the union of the Crowns. Hawick in the 17th century. Fortified houses. Ports and topographical features. Shopkeeping and social life in the early 18th century. Public improvement after 1762. The establishment of our staple trades. The 19th century. Road making, transport services and the beginning of a new era. Municipal reform. Improved housing conditions. Fifty years of social progress. Page 73

APPENDIX

- I. The Town's Charter of 1537 (especially translated). Page 97
- II. Arms of the Burgh of Hawick. Page 102
- III. Burgh Information, Statistics Memoranda, etc. Page 104
- IV. Record of Cornets from 1703 to 1937. Page 106
- V. Hawick Songs and Song Writers. (A selection). Page 109
- VI. A Bibliography of Works relating to Hawick and district. Page 111



LIST OF ILLUSTRATIONS AND PHOTOGRAPHS

Illustrations

	PAGE		PAGE
The Arms of Drumlanrig	2	The Common	64
Hawick Callants' Club Badge	4	Lamp of Burning Oil	72
The Fennon	6	The Hawick Cross	76
Man at Arms	8	Laurie Bridge	94
The Angles in Haggawee	11	Halbert	96
Oak Leaves	16	Drumlanrig's Signature	101
The Auld Brig	23	Drumlanrig's Seal	101
Drumlanrig's Tower	26	Arms of the Burgh—	
Lost We Forget	51	(1) Coronet, (2) Sable,	
Town's Officer	49	(3) Altar, (4) Heart,	
The Drums and Fifes	51	(5) Flag	102
The Cornet's Chase	59	Public Library	110
		The War Memorial	112

Photographs

	PAGE		PAGE
The Moat	17	The Auld Ca' Knowe	55
The Church of St. Mary	18	The 1514 Memorial	56
Needle Street	35	A Bastel or pended house	81
Round Close	36	The Town Hall 1782-1884	82
Hornshole	53	The High Street	83
The Tower Hotel	54	The Public Park	84

ILLUSTRATIONS BY
ALLAN WATT ROBSON

PHOTOGRAPHS BY
WALTER BRYDON

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The Angles in Hagawio.

1537-1937

*Published on the occasion
of the quater centenary
of the granting of the
Town's Charter by
JAMES DOUGLAS
of DRUMLANRIG*

THE STORY OF HAWICK

CHAPTER I.

Fable Shaded Eras

VERY little is known about the ancient inhabitants of Teviotdale, but we may suppose that they were not unlike those who inhabited other parts of the country and who were described by Julius Caesar before the Christian era. According to this chronicler, they were clad in skins, lived by hunting and upon their own cattle, seldom sowed their lands, and fortified their settlements with a ditch or rampart to serve as a place of retreat against the incursions of enemies.

When the Angles invaded Britain towards the middle of the fourth century, founding the kingdom of Bernicia, Teviotdale being upon its western extremity, the original inhabitants were driven out, and a settlement was formed where Hawick now stands, or rather upon the narrow and pointed strip of land south of the point at which the rivers of Slitrig and Teviot meet. The sand deposit at Sandbed suggests that Teviot has shifted its course northward in later times, the site previous to this movement being admirably adapted for security and defence. Here was a position protected on two sides by rivers and easily defended by an earthen rampart on the third side, a natural enclosure, an entrenchment, a *Haga* (Anglo-Saxon) as a place of safety for a *Wic*, a dwelling. Thus on the authority

THE STORY OF HAWICK

of Sir J. A. H. Murray "Haga-wie" in the picture language of olden times described the site of the original settlement and clung to it as a name.

It is not the purpose of this introductory chapter to trace the history of the invading Angles. It is the scene of their conquest with which we are concerned. Like the tides they came and rolled over this land and receding left, not records, but relics for conjecture and hypothesis. Other tribes, too, invaded their frontier and left their mark upon the same debated territory; a salvage of ramparts, embankments, fortifications, trenches, stones and cairns, from a past so obscure that none can speak with definiteness of the origin or of the originators of these memorials. Yet these memorials declare in language that needs no words to confirm that the early rude races who held these hills were never long in unquestioned possession and that the hills themselves have alone remained unchanged.

From such times and races our own Hawick slogan, Tyr ye bus, Tyr ye Odin, is equally a survival. In the mouths of the Angle warriors, as they brandished their spears and rushed to the onslaught, its discordant notes and frenzied reiteration would either stimulate fear or a corresponding ferocity in the hearts of their enemy. Its present interest is, however, in the fact of its transmission to us. It is indubitably from the past, fixing Hawick as the rallying point of heathen hordes on the point of battle. And it has come down to us through channels unknown, to remain an echo of a pagan invocation that has long since died from the lips of men.

Were pagan practices, with which this heathen war-cry is a link, witnessed round the Moat of Hawick in more distant ages still? There are many

FABLE SHADED ERAS

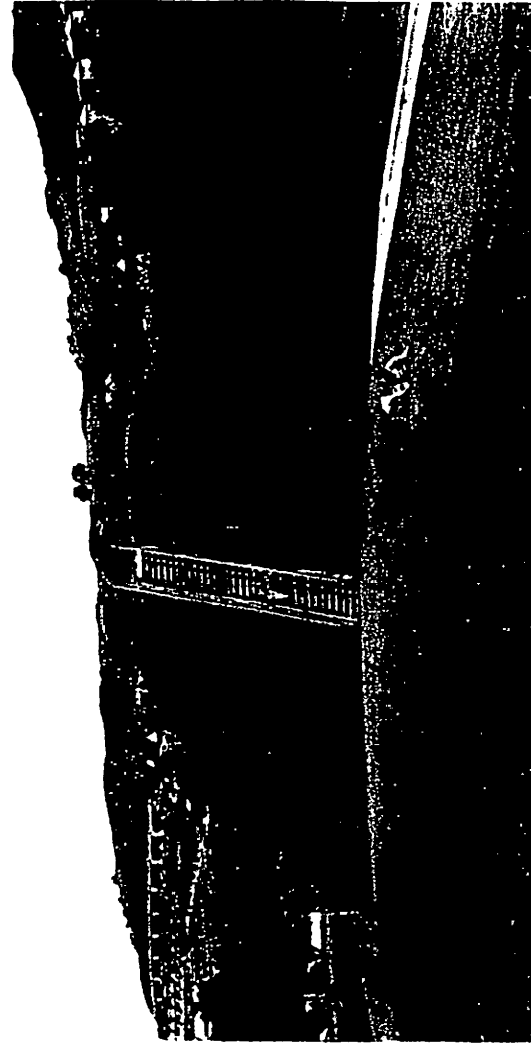
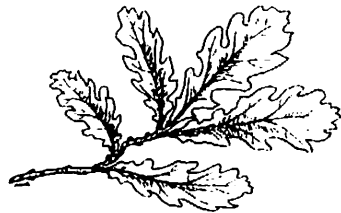
"artificial mounds" and "green eminences," as historians have described them, in widely separated spots and in many different countries, and all are associated traditionally with heathen rites and superstitious observances. Of the Moat in our midst tradition makes similar assertion of primitive ritual by a long forgotten people, but nothing is definitely known of the hands that fashioned it, or of the purpose for which it was originally designed. It is ascribed to the aboriginal inhabitants or to the earliest settlers, but whether created for religious or judicial purposes, or as a burial ground for priests or chiefs, is a secret that is locked within its green and grassy slopes. Up these slopes, however, impelled by age-old practice, annually at the hour of sunrise, on a Common-Riding morning, go those who are appointed to the task to maintain unbroken that ceremonial observance of a pagan rite which stretches across the vista of time from Antiquity to the present day.

There is one ray of light upon those unrecorded times in the past history of Hawick, the mention of which may discourage the idea that tribal warfare was for ever in progress and that heathen practices were deeply rooted in the texture of the people. Early in the 5th century the Christian message had penetrated to the adjacent territory and in 651 A.D. a shepherd boy, later to be known as St Cuthbert, entered the monastery of Old Melrose, previously founded by St Aidan, under the direction of the Christian King Oswald of Northumbria, whose domains by that time embraced the kingdom of Bernicia. Cuthbert, his probation over, became a zealous and faithful missionary, and spread the truths of Christianity throughout the entire region of Teviotdale, penetrating to the wild uplands, and

THE STORY OF HAWICK

securing converts "by the word of his preaching as well as by his example of virtue." In the records of St Reginald of Durham, the story is told of two pious Christian women, Seigiva and Rosfrith, from a town called Hawick "de quadam villa nominata Hahwick," who had travelled many miles to their devotions, and one of whom was dismayed by the failure of an Altar Candle. But Rosfrith had faith in the miraculous power of St Cuthbert, and assured her anxious companion that he would succour all who trusted in him. And her faith was rewarded, for the record proceeds that "Forthwith in most marvellous manner, behold a new Candle, larger, taller, and thicker than the other appeared burning in the middle of the Altar, which diffused all around its beaming rays."

"Beaming Rays" of a candle in a small chapel in a very wild district near Slitrith so runs the story; yet those rays secured for Hawick a first mention in recorded history, and down the ages have shone with increasing intensity to illumine and to guide her path.



THE MOAT



THE CHURCH OF ST MARY

CHAPTER II.

The Church of St. Mary

WHILE the Church of St Mary is identified with the whole known history of Hawick, it is equally a link with its unknown past. We know from "The Chronicles of the Abbey of Melrose" that a church occupying the present site was dedicated in honour of the Blessed Virgin, by Adam, Bishop of Caithness, in May, 1214, but we cannot with accuracy determine the age of that church, or say if it was built upon the foundations of its predecessor. Documents of the twelfth century, however, establish the fact that in 1183 there were three chaplains attached to this charge, and it seems reasonable to suppose that the site has been devoted to religious purposes from very ancient times. In the recently published "Roll of the Parish Ministry of Hawick" (Rev. J. A. G. Thomson, B.D.) the conjecture is made that Hawick had a chapel of its own a generation or so after St Cuthbert's mission, and we may therefore regard this spot with reverence as the holy ground of our forbears.

Of the appearance of the church consecrated in 1214 when the Barony of Hawick belonged to the family of Lovel (Henry the Wolfing being patron of the living) and which served as parish church of Hawick for five and a half centuries, very little is definitely known, but it was built in a period of great religious architecture, when the Border

THE STORY OF HAWICK

Abbeys of Kelso, Jedburgh, Melrose and Dryburgh were being erected, and it is likely that its design would be influenced by the conceptions of the creators of those beautiful edifices. Indeed it is now believed that the interior was adorned with beautifully carved foliage and tracery, that windows and doors were ornamented with pillars having richly carved capitals, and that sculptured leaves and flowers, of exquisite workmanship, adorned the chancel and ran round the roof.

The external appearance is also unrecorded, but fragments indicate that it was roofed with red sandstone flags and that it had stained glass windows. It had also a steeple or square tower with a belfry in one of the turrets. In the interior there were no fixed seats. The people sat on forms, and some brought stools which they placed in a particular spot at each service. After the Reformation galleries or "lofts" were added. Among them there was a "Bailies' loft" and over the choir there was a "Buccleuch loft." At about the same time seats were provided and of course the high altar made way for the pulpit and stool of repentance.

In the charter granted by Douglas of Drumlanrig Baron of Hawick, in 1537, it is stipulated that there shall be maintained *"one lamp or flame of burning oil before the high altar of the parish church of Hawick, at the time of high mass and vespers on all holy days in honour of our Lord and Saviour Jesus Christ, for the souls of the Barons of Hawick, founders of the said lamp, and their successors." It is not known for how long this condition was observed; doubtless the practice would continue until the removal of the altar, but it is

* See chapter VIII. Obligations of James Blair, his heirs and assignees.

THE CHURCH OF ST. MARY

interesting to note that an altar, an open Bible and a lamp "enflamed and irradiated proper" form part of the arms of Hawick.

The church which benignly overlooked the town from an eminence whose green sides sloped down to the waters of Slitrig was the glory of Hawick. It was open every day of the week and to everyone without distinction. It was a centre of the life of the town and within it or the churchyard important public business was often transacted. The town's books for 1646 record "the haill inhabitants being convenit within the kirk and kirkyard of Hawick for election of twa bailies" and there is a multitude of instances on record of its connection with the ordinary as distinguished from the spiritual life of the people.

The church was also a well-known sanctuary, and a freeman, taking refuge there could not be violently expelled or delivered up to death or imprisonment. But the law of sanctuary was not always obeyed. In 1342, the Sheriff, Sir William Ramsay, when holding a court in this church was attacked by Sir William Douglas and carried off to Hermitage Castle where he was thrown into a dungeon and allowed to starve to death.

For nearly two hundred years the church was the burial place of the Buccleuch family. The Laird of Buccleuch, who was slain in Edinburgh in 1552, lies there; also the Bauld Buccleuch, who in 1596 made the daring and successful attack on Carlisle Castle to effect the release of Kinmont Willie. The last member of the family to be buried in St Mary's was Walter, the first Earl, who died in London in 1633.

THE STORY OF HAWICK

In the surrounding churchyard there are many interesting tombstones, one of the most notable recording that "Heir Ivis ane honest man, Johne Deinis, qvha vas tenent kyndlie of Hawik Mlin and slan in debait (defence) of his nichtbovris gair, the zeir of God, MDXLVI" (1546). The stone which now stands over this grave was erected in 1931 at the instance of the Hawick Callants' Club to replace the original stone which was removed for preservation to the local museum. Some of the original ornamented stones of St Mary's are also preserved in the same repository.

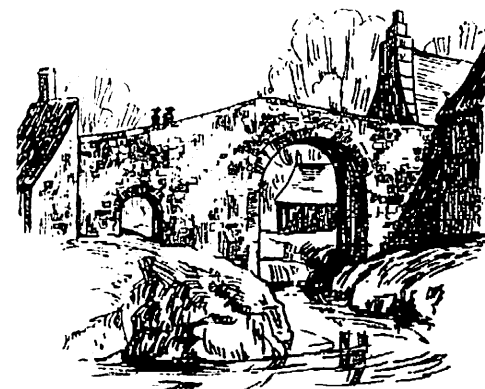
The old church of St Mary was in use from 1214 until 1763, when, being in a ruinous condition, it was demolished and rebuilt on the same site. In the construction of the new church, much of the old material was used, but a simpler form of architecture was followed and the beautiful carving which was a feature of the original structure was not replaced. The cost of the new church was £497 exclusive of the bell, which is still in use, and which cost £50.

St Mary's, which has been in its time Roman Catholic, Episcopalian and Presbyterian, remained the parish church of Hawick until 1844, when being found too small for the needs of the growing community, it was left by the Session, congregation and ministry for the present church, known since the Church Union of 1929 as the Hawick Old Parish Church, and which was erected by the liberality of Francis, Duke of Buccleuch, patron. After a brief interval, the active life of St Mary's was re-established on a quoad sacra basis, also through the generosity of the Duke, and this historic church resumed its important contribution

THE CHURCH OF ST. MARY

to the religious life of the community.

The only approach to St Mary's from the east end of the town was for many centuries by the Auld Brig, a single arch across the Slitrig near the Baron's Tower. Built about the same time as the church in the reign of Alexander II it has always been associated with St Mary's in the history of the town, and was regarded with almost equal veneration by many generations of Hawick folk. The bridge was high and narrow and was very steep on the west side. It was built of freestone, brought from Whitrope Burn, a distance of ten miles from Hawick, and the stones must have been conveyed on sleds or the backs of horses. When in 1851 the Auld Brig was demolished, there were many expressions of regret, and a poem by William Norman Kennedy in the form of a dialogue between the Auld Brig and "Clinty," the old tailor who had



THE STORY OF HAWICK

lived at the Brig end, achieved great popularity. Responding to Clinty's demand for "facts," the Auld Brig tells the story of its eventful past in verses like these:

"I've borne mail'd knights in grim array,
In eager haste for Border fray;
And sandall'd monks my summit trod
Wending their way to worship God."

* * *

"Dark Ferniehurst's retainers rude,
Noble Buccleuch, the bold and good,
And many a knight of Border fame
I've borne, and many a beauteous dame!"

* * *

A cameo, surely, of the loves and hates of those troubled times in which the Auld Brig served with equal faithfulness the lover, the warrior and the man of God.

CHAPTER III.

Drumlanrig's Tower

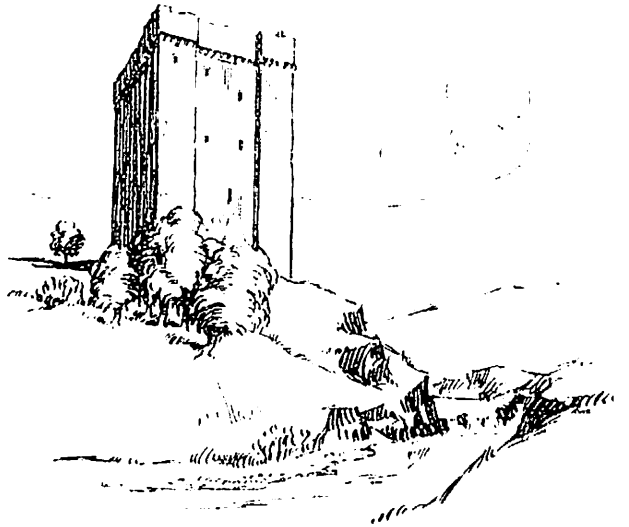
AN oblong fortress, built of stone, the under part arched, and the walls above of massive thickness, capable of stubborn defence and of defying injury by fire—such is a pen picture of The Black Tower of Hawick, which stood for over three centuries to guard and to defend the town. Strategically it was excellently placed. It was built upon rock which sloped down on one side to the bed of Slitrig, a situation of impregnable strength, and it was supported by ports and other fortified positions in its immediate neighbourhood. Other towers and fortified houses in the town succumbed on those occasions when Hawick was devastated by fire (1418 and 1570) but The Tower escaped destruction and stood defiant and unconquered in all the years in which it lay in the track of war.

It is believed the Tower was built originally during the latter half of the twelfth century by the Lovels, the Southron family who were first in possession of the Barony of Hawick. In those days it was designated the Baron's Tower. When in 1412 the Barony passed into the family of Douglas of Drumlanrig, who held his lands direct from the Crown on payment of an arrow, if demanded, at the Tower of Hawick, it became known as Drumlanrig's Tower, and on occasion "Doulanwrack's Castell." In 1675 it again changed hands, the

THE STORY OF HAWICK

Barony passing to Monmouth and his wife Anne, Duchess of Monmouth and Buccleuch, the latter favouring an apartment which has since been described as the Duchess's room. The Duchess and her family frequently resided at the Tower, and the building was enlarged and improved for their convenience, although the arched under part was preserved and still remains to day.

The Tower suffered siege and "capture" when it was no longer accustomed to defend itself, being raided by a band of Covenanters for the sake of the militia arms stored therein; and again in 1715 and 1745 it made contact with historical events when the leaders in both the Jacobite rebellions were quartered in it.



DRUMLANRIG'S TOWER

In 1773 the Tower was converted into an inn. It was here that Wordsworth and his sister Dorothy spent the night when they visited Hawick during their tour through Scotland in 1803. Sir Walter Scott joined them and escorted them to one of the neighbouring hills, from which an extensive view of Liddesdale and the Cheviot hills could be obtained. An inscribed tablet on the front wall, inserted by the Hawick Callants Club, records the sojourn of those distinguished visitors.

To-day the Tower is a comfortable and up-to-date Hotel and a feature of historic interest to visitors.

CHAPTER IV.

The Hawick Tradition

NO event in history has made a more profound impression on the minds of the people of Scotland than the battle of Flodden. On that fatal field a brave king died, and with him perished an Archbishop, four Abbots, twelve Earls, seventeen Lords, four hundred Knights and seventeen thousand men. "There was not a worshipful Scots family that did not own a grave on Brankstone Moor."

Of the bravery of the Scots there is ample witness. They were fighting for no high principle but rather for love of their King, and with bitter feelings of hatred towards their enemy, and they were determined "outhir to wyne ye felde or to dye." Is it surprising that Borderers in the ranks, bent on revenge for many an English outrage, fought till they were worsted in the fight and that the whole Hawick company with their leader, Sir William Douglas, were among the slain?

It is not, however, the battle, but the aftermath of Flodden with which we are concerned. The nation was prostrated with grief. Despair lay heavy upon the hearts of the people. In Edinburgh the crying and wailing of women in the streets was prohibited by proclamation, in case it unnerved the men who were required for the defence of the city, and on the Borderland, which was denuded of men and lay defenceless and at the mercy of the enemy, invasion by cruel and relentless troops was feared.

THE HAWICK TRADITION

Surrey's victory, however, was so nearly a defeat that he was unable to prosecute the war with vigour, and Scotland was saved from a loss of territory or from an armed occupation of her frontier lands; but raids were organised under the English wardens, Dacre and Darcy, and Dacre "carried fire and sword through Teviotdale, reducing it to desolation and famine and leaving it a wilderness." Even in those anguished conditions the hoarse Dacre cry, "A Dacre, a red bull," evoked a fierce and defiant counterblast, and no attack passed without resistance unless upon unguarded women and children.

The records of those raids are amongst the State papers of England. In October, 1513, Howpaslot, Carlemig, Ancrom and Annandale were pillaged and plundered, and in November of the same year Dacre with a thousand horsemen burnt Lanton, destroying the "cornes," being pursued, however, "right sore," by the men of Jed, who "bickered us and gave us hard stroks." They "burnt the towns of Sowdon (Southdean) and Lurchestrother (Lus-truthers) and destroyed all the cornes about them," and they went homeward "no faster than the nowte, sheip and swyne would drive." There was, however, "no great substance" in this plundering mission, "for the country was warned and the bekyns burnt from midnight forward."

The scene now shifts to the neighbourhood of Hawick. It is the spring of 1514 and Dacre, irritated by complaints from his council about counter raids, and encouraged by the strength of his forces and the defencelessness of the Borders, has penetrated far into Teviotdale. At this time he is beyond and around Hawick at various points of the compass, with larger and smaller detachments,

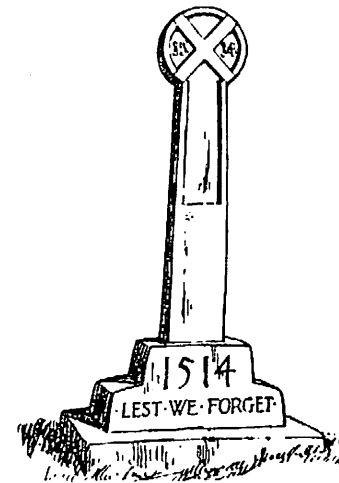
THE STORY OF HAWICK

and apparently bent upon devastating the countryside. On 17th May, 1514, he reports to his superiors the burning of towns and houses, the taking of sheep and cattle by the hundred and that "the heads of Tevyot, Borthwick, and Ale, lyes all every one of them waste now, no cornes sawne upon none of the said grounds." If, in these circumstances, ill rumours flying fast, the Burgesses of Hawick were concerned by the persistence of report of the proximity of the enemy and of oncoming attack, none need feel surprise. The Burgesses, however, were unafraid. There were amongst them resolute men, accustomed to danger, experienced in conflict and capable of adapting their tactics to their strength. Perhaps the military alternatives of standing upon their defence to await the attack or of advance and ambush and surprise were hotly debated, and perhaps age contended with youth over the respective merits of discretion and valour. It is certainly probable in the circumstances of the case that provision would be made for the defence of the town, and that scouts would be sent to search the country in all directions. And now contact was made with the enemy, and rumour crystalised into certain knowledge. A band of marauders, an outpost of Dacre's, was detected at Hornshole and overthrown in furious battle. Whether the conflict was brief or prolonged we do not know. There are no records in existence. It was Dacre's policy to conceal his losses; but tradition insists that the youth of the town were prominent in this daring onslaught and a captured trophy remains to support the traditional account.

It is profitless to envisage the "return from Hornshole." The immediate anxiety of the sorely alarmed town had been relieved, but the victory

THE HAWICK TRADITION

was not the equivalent of the raising of a siege. Dacre's ruthless forces were still in the surrounding country, and the duty of every man was to stand on guard. And while the silvery Teviot ran red with the blood of many a callant, the Burgesses of Hawick fathers and sons continued faithful in their defence of the town, and earned a renown that is enshrined for all time in the glory of the Hawick tradition.



CHAPTER V.

Burgesses of Hawick

THE Encyclopaedia Britannica defines a Burgess as "an inhabitant of a burgh or walled town, or one who possesses a tenement therein," and in the absence of documentary evidence regarding the creation and early history of Border Burghs, "lost and destroyed through hostile invasions of Englishmen and robbers in times past," we may accept the definition as descriptive of the original Burgesses of Hawick, making due allowance in respect of "walls." In other words, the original qualification of a Burgess was a property qualification, and in the Town Charter of Hawick, which is the subject of a later chapter, we find that the grant of particulates of land was to "tenants and inhabitants - Burgesses of the said Burgh." It is, however, erroneous to suppose that in this locality the property qualification was long continued. The earliest entry in the town's books relating to municipal affairs is in 1639, and in 1642, in the municipal code enacted in that year, we find it is stipulated that "ilk freeman's eldest sone and heir to be admitted freeman and burgess sall pay forty shillings," that "ilk freeman's second, third or fourth sone sall pay for ilk ane of their freedoms £4," and "that whoever sal marie ane freeman's

* Note. — A man who held land feudally was called a tenant, the land holden was his tenement, and the conditions of holding his tenure.

BURGESSES OF HAWICK

dochter, sall pay for their freedom £4 money." It is possible too that a person serving an apprenticeship to a Burgess would become eligible for his "freedom," in this town, as was the case in other parts of Scotland, and generally that this badge of citizenship would not be denied to anyone, even to a stranger, provided his conduct or alternatively his "testimonials" were above reproach. "Strangers" were certainly not accepted on trust so far as entrance fees were concerned, the Council enacting in 1742 that "all strangers who enter as burgesses must pay ready money."

There appear to have been various classes of Burgesses. We find in the town's records admissions as "Burgess," and as "heretable Burgess," and one admission of an "Hony. Burgess." Again, in 1710, the Council divided the Burgesses into four classes, and assessed them at "8s, 6s, 4s and 3s Scots per head to pay Bailie Laing 50 merks for building the steeple loft in the Hawick Kirk." This of course may have been a classification according to ability to pay. In their rights and privileges, however, there was no discrimination. Each enjoyed the privilege of grazing sheep and cows on the town's Common. Their houses and stables were generally covered with thatch and divots, and they each appropriated annually from the Common the necessary turf for this purpose. On the other hand it was enacted in 1720 that Burgesses not residing within the town be prohibited from the enjoyment of these privileges, an enactment insisted upon in 1783 when "John Ainslie, a burgess of Hawick, but residing at Allars, beyond the burgh roads," petitioned the Council "for permission to pasture his cow on the common." The prayer was granted, but John Ainslie was mulcted in an extra fee of 8s

THE STORY OF HAWICK

for the privilege, besides paying the town herd's dues. From the fact that one year before, in 1782, the Council resolved "to admit no person from the country buying property in the town as a burgess unless he shall come to reside therein" and that one year later (1784) they took steps "to compel traders residing within the town to enter as burgesses and pay the ordinary Burgess money" we may assume that the qualification of a Burgess by that time hinged upon the fact of residence within the Burgh, and conversely, that residence did not imply the right to trade unless Burgess status was assumed.

We must now examine the duties and obligations of Burgesses. These embraced the duties of the watch, and the obligations of military defence; and how faithfully they were discharged we know from the records of Flodden, and from the individual faithfulness to death of that honest man--John Deinis (1546). These were days when "the jowing of the town bell would at any moment summon to the Town Cross five hundred men at arms," and we may suppose there were many "unknown" heroes among those who maintained this necessary vigilance upon the Common.

The duty of riding the marches at the annual Common-Riding was perhaps the most picturesque and ceremonial of the functions of the Burgess, and that the duty was incumbent upon all Burgesses is clear from the Act of the Bailies and Council of 1640.

"Item : Whatsomever person that beis not present yeirlic at the Common ryding and setting the

* "The Counties History of Scotland," Sir George Douglas.



HAWICK IN THE DAYS OF THE BURGESSES
NEEDLE STREET



HAWICK IN THE DAYS OF THE BURGESSES
ROUND CLOSE

BURGESSES OF HAWICK

fares sal pay forty shillings toties quoties and wardit without license or ane lawful excuse."

They were called to this duty annually by proclamation at the Cross, being summoned to appear on the morrow "in their best apparel" to attend the Bailies at the Cross and at the "Ca' Knowe" on foot or horseback under penalty of £10 Scots. Having assembled at the Cross, the Burgesses, led by two Bailies and accompanied by the Town Clerk, the town piper and drummers and four men who carried spades for the purpose of renewing outworn boundary mounds or hillocks of old turf, perambulated round the Common and at its extremity the Roll of Burgesses was called, absentees being noted for disciplinary measures. The Burgesses by this process as stated in **"The Hawick Tradition of 1514"* "were impressing upon the memory of all the Burgesses a knowledge of the extent of the boundaries of the burgh land" and "were making assertion and public vindication of their right and title to it." Actual knowledge of the boundary line was thus a duty resting upon each Burgess alike, and his presence annually at the "Ca' Knowe" was proof that this necessary knowledge had been acquired. It eventually became unnecessary for Burgesses to appear at the Ca' Knowe, although for some years after the division of the Common in 1777 the practice of riding the marches was continued, the shortened boundary line being ridden, and the Roll being called at a spot within the territory legally defined as belonging to the town. When the practice ceased altogether the spot where the Roll was called originally became known as "The Auld Ca' Knowe" and if we digress for a moment from our account of Burgess duties it is

* *"The Hawick Tradition of 1514,"* Craig and Laing (1898).

THE STORY OF HAWICK

to narrate that on this spot a memorial cairn erected by the Hawick Callants' Club was unveiled in 1911, and that the site on which this cairn stands, together with access from the road is now again the property of the town of Hawick, having been gifted during the present year by His Grace the Duke of Buccleuch as another token of his interest in this ancient burgh, and to mark the occasion of the quatercentenary of the granting of its Charter.

Let us now examine our Burgess forefather in his trading relationships. The Burgess or freeman possessed the privilege of carrying on trade, but the non-Burgess or un-freeman had no such right. In 1665 for instance "the tailors supplicate the Council to prohibit unfreemen from working within the town." The prayer was granted but not unconditionally. Even under a feudal system "exploitation" of the "masses" was guarded against, and the Council enacted that the tailors "shall have no power to make their own prices for their work." Still, it is true that Burgesses were immune from the competition of the "lower orders" and each within his own trade or craft appears to have improved the situation by forming trade incorporations after the pattern of those existing elsewhere at the time. It is asserted in the Walter Freeman petition, of which more anon, that the weavers and cordiners incorporations were very old, being prior to the existence of the Burgh records; also that the skimmers and glovers were ancient. The Hammermen were more recent, being incorporated by Act of Town Council in 1686 and the flesher trade obtained its "Seal of Cause" in 1720. The articles of incorporation of these organisations, however, do not appear to have been preserved, but apparently they

BURGESSES OF HAWICK

exercised power to preserve standards. The Hammermen were incorporated "with power to try the sufficiency of their respective trades as smith, wright and cooper work, at either fair or market, and fine and punish accordingly," and doubtless similar powers were vested in the other incorporations. Certainly fines were imposed for inferior workmanship, disobedience, or contravention of craft regulations. On the other hand the powers of the incorporations were definitely circumscribed. As late as 1734 they were without control over their working hours, the tailors in that year petitioning the Council "to convene at six o'clock to their work and leave at eight o'clock at night." The Council, being indulgent, found the petition "reasonable and allowed accordingly."

The powers of the Burgesses in the matter of civic administration remain to be considered. The Charter in one of its clearest passages affirms that Hawick existed a free Burgh of Barony created of old, and as clearly grants to the persons whose names are written within the Charter, their heirs and assignees, Burgesses of the said Burgh, present and future, "power of creating and ordaining the necessary bailies and officers in the same yearly according to the practice in a burgh of the kind." The Burgesses are thus empowered to create "Bailies" and the said Bailies being "created and ordained yearly" one might think our present democratic ideas of local government were a legacy from those days. The early Burgess was, however, politically asleep. The Bailie was to him a symbol of law, order and justice, and he was satisfied with his power to elect this guardian of his liberties.

THE STORY OF HAWICK

This further point might now be made, in order that the position the Burgess occupied in relation to his elected Bailie may be understood. The constitution of the Burgh did not appear to envisage the activities of a Town Council, but merely, in addition to Bailies "the officers necessary . . . in a burgh of the kind." We to-day would interpret "the officers" as those occupying official positions the Town Clerk, the Burgh Chamberlains, etc., and in those days the Town Clerk, Town Herd, piper, drummer, etc., but on the other hand, it is possible that the functions of those who followed the first officers grew in the course of time until they became "assistants" to the Bailies and in that capacity "Councillors." This development, if it occurred, must have taken place before 1638, when, as already stated, the town's records began, but the following excerpt from those records is given in full as affording some shadowy support for the suggestion made:

1648. Dec. 15. The whilk day in presence of James Burns and John Scott, bailies of Hawick, the persons undernamed were elected and chosen to be Councillors within this burgh, to assist the Bailies in the town's affairs, that is to say: (here follow fifteen names).

It will be observed that the persons chosen as Councillors to assist the Bailies were elected in the presence of the Bailies, but that the record is silent on other important points, for instance, the absence from the election of the Burgesses and the status of the nominators of the newly elected Councillors. It therefore appears that the Burgesses while electing the Magistrates, exercised no power over the Council, and that the practice of the Council in filling vacancies as they occurred was even by that time firmly established.

BURGESSES OF HAWICK

Modifications took place in the practice of this constitution as time passed on, and in 1701 the Bailies "finding the Town Council to be very weake, did with the consent of ane part of the Council bring in and add to the old Council six personnes, making the whole 18, besides the Baihes, Clerk and Treasurer." Again in 1739 the Quarter-Masters of the trade incorporations were admitted "to remain during their term of office and no longer." In the year 1780, however, the constitution was remodelled by the Court of Session in the course of a law suit, which arose between the Magistrates and Town Council and Walter Freeman and certain Burgesses. These parties, after the division of the common in 1777 objected to the Town Council letting part of the common, claiming the right of all Burgesses to pasture cattle on the whole of the commony allotted to the town, and demanding to have the powers of the Burgesses to elect Bailies, etc., defined. By the decree pronounced by the Court the Town Council was declared to consist of 31 persons, viz., 2 Bailies, 15 Councillors, and 14 Quarter Masters or deacons of trades.

By this decree the two Bailies were appointed to be elected annually by a poll of the Burgesses bearing *Scot and lot, and trading and residing within the Burgh from a leet or list of six persons to be made up and given out by the Bailies, Councillors and Quarter Masters. The 15 Councillors were to be elected for life from the then existing Council. When a vacancy occurred through death or other circumstances, the two Bailies and the remaining Councillors, in the absence of the

* Local rates and probably general taxes.

THE STORY OF HAWICK

Quarter-Masters, were ordained to meet and elect another person. The seven trade incorporations, viz : weavers, tailors, hammermen, skinner, fleshers, shoemakers, and bakers, were to continue to send two representatives who were to remain in office for one year, no one being eligible for election for more than two years in succession.

The Court of Session decree did not by any means extend the powers of the Burgesses, and in 1861, the outworn system, which the decree perpetuated, by then indignantly assailed by ardent reformers, was swept away. In a changing age it had become an anachronism, and its passing, paradoxically enough, a sign that the Burgesses, the Freeman of Hawick, were at last in municipal matters, really free.

In our day, Admission to the Burgess Roll is a civic honour conferred on rare occasions. It is bestowed by resolution of the Town Council, and is known as the "freedom of the Burgh." When this honour is conferred, the distinguished recipient subscribes to the "statutory" Burgess oath, hereunder, and signing the roll as an Honorary Burgess is presented with fitting ceremony, with a suitably inscribed card contained in a casket :—

"I promise and swear I shall be a true and faithfull burgess of the Burgh of Hawick ; that I shall defend the liberties thereof in all time coming with my body, goods and gear ; be obedient to the Magistrates and their successors in office ; that I shall give the Bailies and Council of the Burgh the best advice I can when they ask it of me. I shall conceall that which they impart to me. I shall colour no man's goods under colour of my own, as I shall answer to God. So help me God."

CHAPTER VI.

The Common-Riding

THE Common of Hawick is as much an inheritance from the Angles who settled in Hagawic as is the name of the town or the war-cry Teribus with which the town is so closely associated. In the days of the Angles the idea of the permanent possession of land by individuals had not emerged, the tribes being content to take the pasture and fruits of the earth and otherwise to defend what was no more than a temporary encampment. A group of families would settle on an unoccupied tract of land, and to each family would be assigned by their chief or council a spot on which to build a homestead, a cattleshed and stockyard; all the rest of the land they occupied in common. A fertile glade was chosen as a common meadow and to each family the council allotted a share proportionate to its numbers. Each family cut and harvested its own hay, whereupon the fences were thrown down and the meadow became common pasture until the grass began to grow again in the following spring. Around the village and meadow were woods and wastes, always common, never divided or enclosed; these were called the "mark" or boundary, and from this Saxon word our own word "march" is derived.

There is little doubt that the conception of a common owes its origin to this primitive organisation of society. The system developed into one

THE STORY OF HAWICK

more highly organised as more Angles, with Jutes and Saxons poured into the country, and who, regarding the part of it they occupied as one large "mark" allocated grants of land to distinguished warriors. These grants, however, prejudiced the rights of villages in their common land. In practice small landowners and villages became subject to powerful lords, receiving from them patronage and protection on condition of the performance of military service. Moreover under feudal law, which was imposed upon this system, the king was absolute owner of all the land in the kingdom, and large tracts of land were granted or transferred without reference to the rights of the individuals who inhabited them. In those circumstances, many commons disappeared, some by transfer, others by absorption, and Hawick Common might have disappeared with them. But this Common, under providence, continued in the possession of our ancestors, and is their gift from immemorial times. The claim that "Hawick was ever independent" is more than an idle boast. It might be rendered that Hawick was ever in possession of its Common; the possession of land originally connoting the status of freemen - men who were equal, and not subject to the over-rule of others.

It is not possible to indicate when the riding of the Hawick marches or Common began. It is known that Christianity was grafted on many a heathen practice, and it is not unlikely that in the early days of Christianity in Teviotdale a religious significance would be given to the very proper perambulation of the boundaries. As times changed, the marches were ridden defensively, and it became necessary to define, year by year, the boundary line, when not clearly marked by the course of a stream or valley,

THE COMMON-RIDING

by the erection of heaps of stones or turfs. During this period the annual riding of the marches was conducted with great formality. The Bailies, armed with pistols, and accompanied by the Town Council and other officers, led a procession of townspeople. Some of these were on horse and some on foot, and many were armed with clubs or staves, being prepared not only to drive off sheep or cattle belonging to neighbouring proprietors, but to defend their property against encroachment at any debatable point. The Common at this time was used for the pasturing of sheep, cattle and horses belonging to the townspeople and the methods adopted were, in the absence of dykes and fences, the only methods available to safeguard the proprietorship of the townspeople in their property and to preserve it for their exclusive use.

It is thought that a standard bearer and flag were introduced into the ceremony soon after 1514. The standard bearer or Cornet was the son of a Burgess, a youth chosen to mark the bravery of the youths at Hornshole, and it is of interest to observe that the practice of identifying the Cornetship with the youth of the town continues. The flag, which was known as the town's colour, was the captured trophy. It was emblazoned with a gold cross on a blue background and bore the arms of the Priory of St Andrew at Hexham. It is regrettable that this flag was not preserved, but a copy of it, minus the arms, which was made in 1707, rests in the local museum. The copy now in use at the Common-Riding was carried in the procession in connection with the opening of the restored and reconstructed nave of Hexham Abbey in 1908. On that occasion the late Provost Melrose represented the town and thereafter presented a replica of the Hawick Flag

THE STORY OF HAWICK

to the Hexham Abbey authorities.

Towards the middle of the 18th century schools and guilds were represented in the Common Riding procession by mounted standard bearers. Disputes, however, arose over the question of precedence, and these were variously settled. In 1749 the Council decided that "in future no colour or standard shall be carried on Common-Riding days except the Town's Colour or Standard" and the practice of carrying a single flag has been continued since that time.

The first Cornet of whom we have record was James Scott, who carried the colour in 1703. Since that date the records of the Cornetship are almost complete, and we must conclude that before that date the standard bearer, while honoured with a central position, was regarded as incidental to the major ceremony—the riding of the marches by the Bailies and Council, attended by the Burgesses, and the calling of the Burgess Roll. It was the changes produced by the march of time that relegated the Burgesses to the background and the Cornet to the centre of the function, and the absence of record does not invalidate the assertion that the Cornet of 1703 had many predecessors.

It is obvious that the Common-Riding itself has undergone many changes in the course of the years. It is likely that sports and pastimes were always associated in some degree with the annual ceremony of the riding of the marches, however defiantly these marches were ridden. But the sports and amusements have themselves changed and it appears that horse racing was an innovation of the early 18th century. This racing was conducted until 1853 at Pilmuir Rig, but in 1854 the present race course at St Leonards was opened, and since that date

THE COMMON-RIDING

has been continuously used. The afternoon race meetings in the Under Haugh were also discontinued after 1854.

The ceremonies of the Common-Riding have not always been conducted with the decorum which is so commendable a feature of the proceedings at the present day, and around 1860 many of the ancient and time-honoured customs were allowed to lapse. During that period the Cornet and his supporters used licensed premises for the bussing of the colour and other functions, and the festival was conducted without the active participation of the Town Council or the support of leading townsmen.

In the last fifty years important changes have taken place. The ancient customs and ceremonial have been revived, undesirable features have been eliminated and succeeding Town Councils, acting in conjunction with public spirited citizens, have raised the celebration to a level worthy of its origin and of the deeds it commemorates. The festival is now conducted with great ceremony and with fitting dignity, the Town Council indirectly controlling the entire proceedings, and that it has been fully restored to its place in the affections of the people is annually proved by the enthusiasm it creates.

The Common-Riding Song which is sung at the festival was written by James Hogg. The air is peculiar to Hawick and is an ancient one. The song commemorates the laurels gained by the men and youth of Hawick at and after Flodden, and the slogan by which it is known—"Teribus," or "Teribus ye Teri Odin" is generally regarded as having been an invocation to Thor and Odin. In "Dialects of the Southern Counties of Scotland" by Sir James A. H. Murray the following interest-

THE STORY OF HAWICK

ing passage occurs. "A relic of North Anglian heathendom seems to be preserved in a phrase which forms the local slogan of the town of Hawick, and which, as the name of a peculiar local air, and the refrain or 'towerword' of associated ballads, has always been connected with the history of the town. Different words have been sung to the tune from time to time, and none of those now extant can lay claim to any antiquity; but associated with all, and yet identified with none, the refrain "Tyr-ibus ye Tyr ye Odin," Tyr haeb us, ye Tyr ye Odin! Tyr keep us, both Tyr and Odin! (by which name the tune is also known) appears to have come down, scarcely mutilated, from the time when it was the burthen of the song of the gleemenn or scald, or the invocation of a heathen Angle warrior, before the Northern Hercules and the blood-red lord of battles had yielded to the pale god of the Christians."

One of the ancient customs attached to the Common-Riding is the singing of this song at Mill-path. This locality is in no other way connected with the festival; but from time immemorial it has been used for this purpose. In a statute of James I it was ordained that "all men do busk them to the archeries," which were to be erected near to the "Paroche Kirkes," and it is believed that the archeries were situated in a level green haugh called the Deidhaugh, the ground now being occupied by Slitrig and Allars Crescents. In warlike times the sports at the annual festival were likely to include military exercises, tilting, etc., and would be held near the butts. When they lost their warlike character and horse racing was introduced, it appears the singing of the song was continued at the spot hallowed by "use and wont."

THE COMMON-RIDING

Also associated with the Common-Riding are ancient customs which are a survival from pre-historic times and which originated in the worship of heathen deities. These are the visit to the Moat at sunrise and the wearing of sprigs of oak leaves by the Cornet and his supporters; customs, which, having come down the centuries are still observed without the remotest knowledge of their purpose or significance.

A short account of the Common-Riding as carried out to day may be of interest. On the first Tuesday in May the Bugh Officer, accompanied by the Drum and Fife Band, bears a letter from the Town Council to the nominated Cornet, acquainting him of his appointment. The Officer bears back to the Council the Cornet's letter of acceptance. On



THE STORY OF HAWICK

the same evening a congratulatory meeting is held, and from that time until the festival is over the Cornet is an honoured figure in the town. On each Saturday and on certain Tuesdays of the intervening period, the Cornet and his supporters ride the surrounding neighbourhood, paying unofficial visits to Bonchester, Lilliesleaf, Mossbaird, Denholm and other places, and on the Thursday evening in the week which precedes the event itself, the last stage of this preliminary procedure is reached at St Leonards with the ceremonial "ordering of the curls and cream" a refreshment for the Cornet and his supporters to be partaken of after the exertion of "the Chase" on the first of the two Common-Riding mornings. Preceding this function over which the Provost presides, the Cornet and his riders test the quality of their steeds in a preliminary chase from Haggisha to Nipknowes, the traditional course for this ceremonial ride, and following it, they ride through the town where they are acclaimed by a large concourse of townspeople. The "Chase," it might be observed, dramatises for succeeding generations the capture of the original trophy, and the hot pursuit of horsemen represents the failure of the vanquished to recover their standard.

On the following Sunday the "Kirking" of the Cornet takes place. The Cornet with his right and left hand men (the Cornets of the two preceding years) attend divine service in one of the churches of the town. They are accompanied by their supporters and by the Provost and Magistrates wearing their robes of office, and by Town Councillors, Burgh Officers and Officials and members of the public.

The Common-Riding proper begins in the first full week of June, on a Thursday evening. On the

THE COMMON-RIDING

first stroke of the hour of six o'clock on St Mary's clock, the Burgh Officers with halberds and the Drum and Fife Band, beginning in Kirk Wynd, perambulate the town notifying the lieges "by tuck of drum" as in olden time that the ceremonies of



another year have begun. The Cornet and his followers, however, begin their duties much earlier in the day. During the week they have ridden to St Leonards on each preceding morning and on this morning, Thursday, they ride with their followers from Drumlanrig's Tower (the Tower Hotel) to St Leonards, the Cornet carrying the flag for the first time and the whole company again rehearsing the morrow's "Chase." On the return to town, the Cornet proceeds through the streets and thereafter, accompanied by his supporters, visits the various schools.

In the evening the beautiful ceremony of the Colour Bussing is held in the Town Hall. In this ceremony the Cornet's Lass bears the flag into the

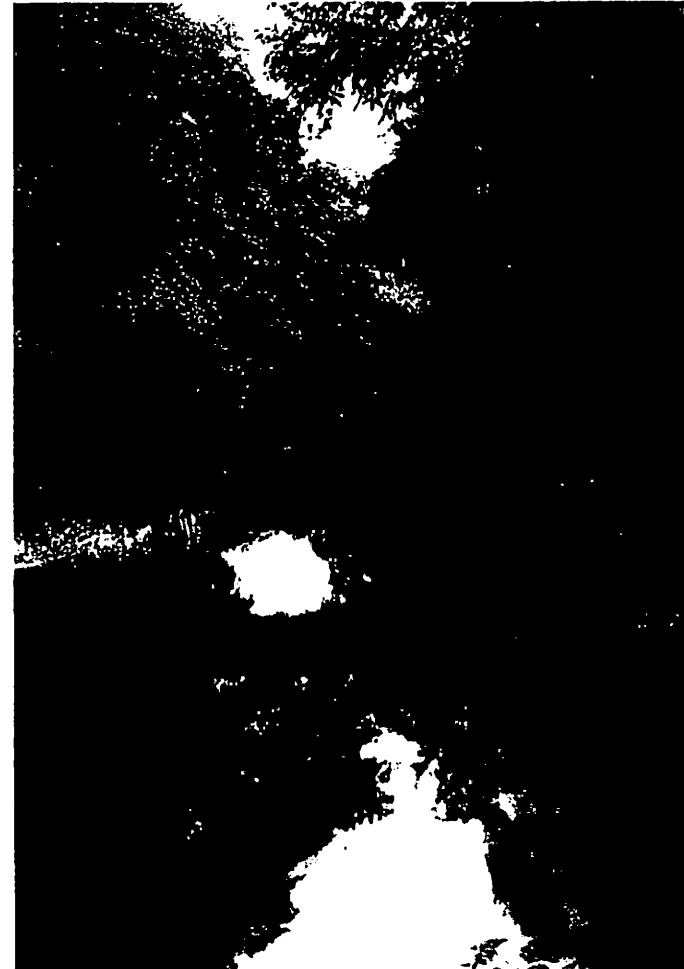
THE STORY OF HAWICK

hall, busses the flag in the presence of the audience, delivers it into the hands of the Provost, and thereafter invests the Cornet, now a distinguished figure in his traditional green coat, with a sash as a mark of his office. The Provost delivers the flag into the custody of the Cornet, charging him with his official duty to ride the marches and to return the flag unsullied at the conclusion of the ceremonies. The whole ceremony of the Colour Bussing is a delightful and impressive piece of symbolism, fully expressive of all that history of the town which goes back to "fable shaded eras," and it is perhaps natural that the old war slogan "Teri Bus ye Teri Odin," which concludes the proceedings, is sung year by year as vehemently as when it first echoed among the Border hills.

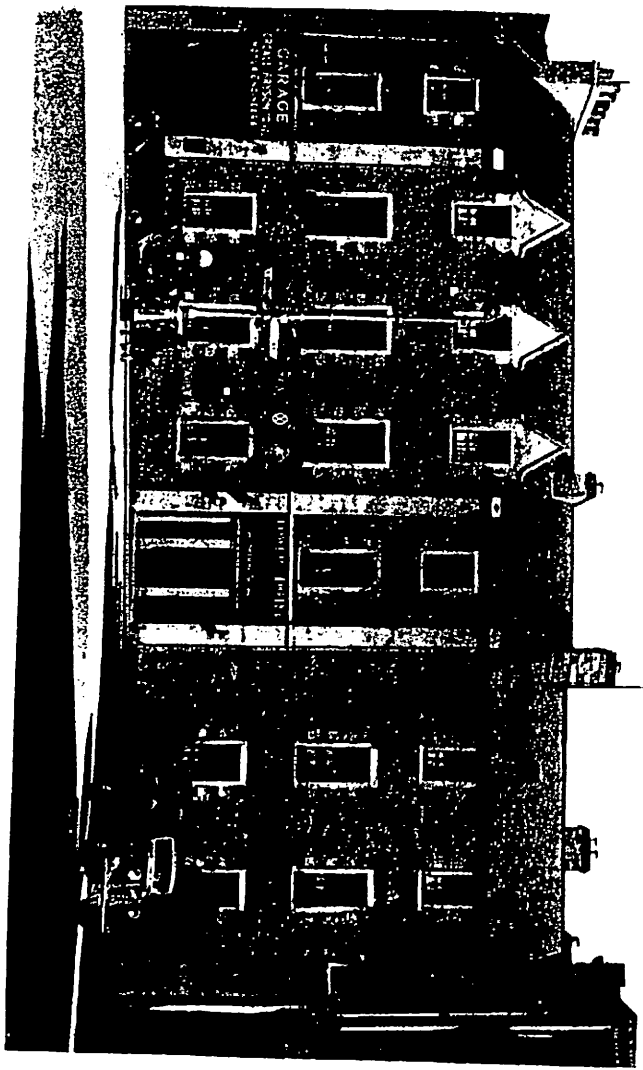
Following the Colour Bussing the Burgh Officer reads the ancient proclamation from the balcony of the Municipal Buildings. It is the time-honoured proclamation of the Riding of the Marches and is in the following terms :-

"These are to give advertisement to all Burgesses within the Burgh and Town of Hawick, and Burgesses outwith the same, that the Provost, Bailies and Council are to ride the Marches of the Commonty of Hawick, upon Friday, the day of June instant as hath ever been usual. Therefore warning all the said Burgesses to attend the Provost, Bailies and Council that day in their best apparel to the end aforesaid."

After the proclamation has been made, the Cornet and his lads form into processional order and march round the town, the Cornet en route, as a tribute to his heroic forerunner, "bussing" the flag of the 1514 memorial. The streets are densely crowded for



HORNSHOLE



THE TOWER HOTEL.



THE ACID CA' KNOWE



THE 1514 MEMORIAL, COMMEMORATING HORNSHOEF

THE COMMON-RIDING

this annual spectacle, and strangers might marvel at the enthusiasm of the people. But the true-born Teri does not stop to analyse his feelings. To him it is "the night afore the morn" and his pulse has quickened with the memory of the deeds of long ago.

Beginning at Kirk Wynd at 6 o'clock on the following morning, the Drum and Fife Band again parades the town to rouse the inhabitants. When the Band reaches Silver Street the quaint ceremony of the "snuffing" takes place. On this morning also there are several official functions. The Cornet invites his equestrian supporters, single and married, to have breakfast with him, while in the Council Chamber, the Provost entertains to breakfast the Magistrates, Council, Town and County Officials, and other guests. At the conclusion of the breakfasts oak leaves are distributed to the companies present. An old version of the Common-Riding song is then sung on the steps of the Tower Hotel, and immediately thereafter a procession is formed consisting of Provost, Magistrates, Town Council, Officials and guests, to accompany the Cornet and his supporters round the town and to the Moor. When the procession reaches Haggisha, all except riders take up positions on the slopes of the Vertish Hill from Burnflat to Woodend to watch the "Cornet's Chase"—an event that is hailed with enthusiasm for its time-honoured representation of the capture of the trophy, and for the gallant bearing and horsemanship of the riders. The Cornet and his men now proceed to St Leonards for the repast of curds and cream; in this they are joined by the Provost's party and guests, the occasion being honoured with toasts and concluded with "Teribus." And from this point the

THE STORY OF HAWICK

riders, led by the Cornet, proceed to the riding of the marches, in the performance of which duty the Cornet cuts a sod at the farthest extremity of the Common. Upon arrival at the race course on the Moor, the Cornet rides the course, and while the flag flies on the Ceremonial Rooms in the paddock, a programme of horse racing is carried through. At the conclusion of the races the procession reforms and returns to the town.

On the return, the Cornet and his equestrian supporters proceed by Cramhaughhill and Loan to Myreslawgreen, and at this point the Cornet with his right and left hand men leave the party and ride to the Cobble Pool, where the three horsemen enter the water, the Cornet lowering the staff of the standard to mark an ancient boundary of Burgh property. Returning to the main procession, which has halted during the ceremony of the "dipping" of the flag, the company now proceed to Millpath where, after proclamation that the marches have been ridden, "Teribus" is sung ceremoniously and with great vigour and enthusiasm. The proclamation on this occasion is in the following terms:

"For as much as the Provost, Bailies, and Council of the Burgh of Hawick, with the Burgesses of the said Burgh, have this day ridden the meiths and marches of the Commonty of Hawick, as has been in use yearly since time immemorial, without interruption or molestation of any sort. Therefore, if any nobleman, gentleman, or others, having lands lying contiguous or adjacent to the said Commonty, shall find themselves leized or prejudiced in any sort by this day's marching, they are hereby required to state their objections thereto to the Provost, Bailies, and Council of the said Burgh within forty days from this date otherwise they shall be held to have

THE COMMON-RIDING



acquiesced in the said marching."

After this ceremony, usually described as "The Song Singing," there is an interval in the programme, but the proceedings are resumed in the early evening with the Cornet's official dinner. The Provost presides, and in the course of the evening presents the Cornet with a medal and badge commemorative of his year of office. It is a congratulatory occasion. The climax of the Common Riding has been reached. The spirit of the past is active, and in toast and song and story "Auld Hawick," rather than the Hawick we know, lives again. It is fitting that at this function an honoured place is given to a toast which is pledged in silence

"the Memory of Drumlanrig," the generous donor of the "Common," which every Hawick Callant, along with his "rights," will surely "aye defend."

At a later hour in the evening the Cornet's ball

THE STORY OF HAWICK

is held, and at its conclusion in the early morning, the Moat is visited in accordance with ancient custom.

The Saturday proceedings which follow bring the festival to a close. The day begins with a procession similar to that of Friday's, but on this day the Cornet leaves the procession at a suitable point to place a wreath on the war memorial in the public park. On the Cornet rejoining the procession, it proceeds to the Moor where horse races are again held, and on the Cornet's return to the town his official duties terminate with the return of the flag to the Provost in the Council Chambers.

A final brief ceremony here begins. The Provost, supported by the Magistrates and Council, accepts the return of the flag, congratulates the Cornet upon his conduct throughout the ceremonies, and thanks him on behalf of the lieges for the satisfactory discharge of the duties of his honourable office. And now and lastly "Teribus" is sung more defiantly than ever, for the "meiths and marches" have again been ridden as for "hundredths of years past," and the "emblem grand" which went "safe oot" to the extremity of the "Commonty" is now "safe in" with its honour unsullied and unstained.

In the late afternoon the Cornet and his supporters visit the athletic sports in the Volunteer Park (which under the present arrangements of the Common-Riding are held on Saturday only) and in the evening they countenance the lighter side of the festivities—the amusements in the Haugh.

It was remarked by the commentator in the recent recording of the ceremonies of the festival that the Common-Riding was not so much an event

THE COMMON-RIDING

as a "state of mind." In a sense it is both. The eventful and colourful nature of the festival has just been described, but the truth of the comment lies deep in the traditions on which the festival rests, and in the ceremonial in which the past history of the town is presented symbolically to our minds. Around those stirring events and old world customs, recalled again and again with the passing of the years, sentiment and romance inevitably cast their spell, and the stage is reached when the spirit of the Common-Riding becomes synonymous with the Common-Riding itself. But here we tread familiar ground and upon an interpretation which every Teri will accept, for the thought recalls the poet's truer vision that—

It's no in steeds, it's no in speeds,
It's something in the heart abiding;
The kindly customs, words and deeds,
It's these that make the Common-Riding.

CHAPTER VII.

The Division of the Common

WITH the union of the Crowns in 1603, the hostilities which had continued between England and Scotland for the long period of 400 years came to an end, and the two countries entered into a peaceful partnership. But many years elapsed before real peace came to the Borders, for the old hatreds and enmities were long in dying out. Another factor which retarded the process of pacification was the activities of freebooters. These desperate gangs raided and plundered each side of the Border in turn, and although the most drastic measures were adopted against them, more than a century elapsed before the country gained the appearance of a civilised land. Even the union of Parliaments in 1707 did not confer that absolute tranquility which was by then so generally desired. By the middle of the eighteenth century, however, a new era had definitely dawned in Scotland. The value of the union with England was then apparent, trade and agriculture were developing and bestowing their benefits, and the habits of industry were spreading and becoming established. Indeed the new sense of settlement and security caused the people to seek for improvement in the conditions under which they lived, and in the awakening of the social conscience Hawick was fully abreast of the times.

In 1765 the Bailies and Town Council were

THE DIVISION OF THE COMMON

desirous of effecting improvements in the town, but were unable to do so for lack of funds. The main revenue of the town was derived from the fees the burgesses paid but these were not of substantial value. Improvements according to the standards of the times had of course been made in the previous fifty years: "channels and caissays upon each syd of the street to the tope rigging of the cassey" had been "mended" in 1715, and again the streets were "causeyed" in 1721. In 1738 the building of the Teviot Bridge had been undertaken in consideration of the great necessity for a bridge over that water. Even the question of sanitation had begun to claim attention for in 1749 the Council had enacted "that no inhabitant or burgess shall in time coming lay down middens in the street to the prejudice of their neighbours." But these improvements were merely the evidence that the reforming and progressive spirit was awake, and informed opinion knew that there was much that urgently required to be done.

The Town Council at that time were far seeing. They realised that the common could be made a valuable asset if it were properly managed, and that rents derived from it might be devoted to useful local purposes. As a large tract of land they thought it might be "let at upwards of £200 sterling of yearly rent in its then uncultivated state, and if improved at a great deal more." At that time the burgesses had the right to send their sheep, cows and horses to pasture upon it. But "this was not putting it to the best account, because, as it was meanly stocked by the inhabitants of the town, the sheep and cattle of the neighbouring tenants were not restrained from pasturing upon it." In addition the surface of the ground was being destroyed by the almost unrestricted casting of peats. Having

THE STORY OF HAWICK

then these considerations in mind and confident that their policy if pursued would benefit the community, they sought legal advice whether they were entitled, with the support and sanction of the burgesses, to enclose, and thereafter let, parts of the common, and legal opinion being favourable they proceeded to act in accordance with it.

The neighbouring tenants, who for many years had also pastured their flocks on Hawick Common, and considered they were entitled to continue to do so, objected strongly to the Town Council's action. They drove their flocks to the Common, even to the parts which had been enclosed and let, claiming the right to graze on any part of it. The inhabitants of Hawick, however, regarded this as an encroachment, and they in turn drove off from the muir the neighbouring tenants' stock.

It was in these circumstances of doubt and conflict in regard to the respective rights in the Common of the townspeople and the neighbouring proprietors that the agents of His Grace, Henry, Duke of Buccleuch (the Duke, then a minor, being proprietor of some of the farms bordering on the



THE DIVISION OF THE COMMON

common), in 1767 raised an action of declarator and division of the community in the Court of Session. This action remained undecided for seven years, and eventually the parties were advised in 1774 to settle the question by arbitration.

The Town Council, anxious to avoid litigation, appointed certain of its members to act for the town. These members agreed "to refer the question of division to the amicable decision" of the Hon. James Montgomery, Lord Advocate. The eminent Jurist reviewed the evidence submitted by both sides, and in 1777, by which time he occupied the office of Lord Chief Baron of Exchequer, gave his award, by which Hawick retained 14-20ths of the original common, the remaining 6-20ths being divided among the neighbouring proprietors. By this decision Hawick retained 1084 acres out of 1549 acres, which was the extent of the original common, and in addition the Common Haugh and Myreslawgreen, which the arbiter decided did not fall to be divided. The Town Council did not immediately after the issue of the award proceed to enclose its property with dykes and fences. Doubtless the expenses incurred in these negotiations and in the litigation which immediately followed restrained the Town Council from adding further to its commitments; but in 1782 "on the ground that although the community is now divided, neighbouring tenants and others are nevertheless making continual encroachments upon the town's part," the Council resolved "by a majority to enclose same and to borrow £200 for that purpose." Eventually part of the common was let as a farm—Pilmuir—and the part nearest to the town was retained for the grazing of sheep and cattle belonging to the inhabitants.

THE STORY OF HAWICK

The immediate result of the division of the Common was a considerable increase in the revenue of the town, and the creation of a fund eventually to be known and still known as "the Common Good," out of which were financed many of the improvements the Town Council proceeded to make. The town at that time had hardly outgrown the boundaries mentioned in the charter. It still lay "between the lands commonly called Bountrees on the East and the Common Vennel at Myreslaw-green on the West parts," but even within that radius extensions were being made, or were soon to be made, and the responsibilities, financial and otherwise, of the Council in the growing community were increasing. Within twenty-five years of the division the Town House had been rebuilt, the streets had been paved, the projecting stairs, or forestairs of houses had been removed, water had been introduced, the Sandbed, Loan and Slitrig Crescent had been fenced for building purposes, and as evidence of a broadening intellectual outlook amongst the inhabitants a trades' library had been instituted. The records do not state that "the wretched loathsome jail of Hawick," mentioned in the "Annals of Hawick," 1778, disappeared with the erection of the new Town House, but it may be assumed that the improving spirit that influenced those days was not entirely a selfish one, and that the conditions of the unfortunates were also vastly improved.

Among the unexpected results of the division of the Common were, first, the action instituted by Walter Freeman and others to restrain the Council from letting the common, on the ground that the burgesses had good right to pasture cattle

THE DIVISION OF THE COMMON

on the whole of the commony allotted to the town, and to have the powers of the burgesses to elect Bailies defined . . . and, second, the controversy that arose and continued for many years, the marches now being determined by law for all time, in regard to the continuance or discontinuance of the Common-Riding. In the chapter on burgesses, the Freeman incident is more fully mentioned, while that the ancient custom of riding the marches was preserved is within the knowledge of every callant.

CHAPTER VIII.

Sir James Douglas and the Town's Charter of 1537

SIR James Douglas,* the granter of the town's charter, was the seventh baron of Drumlanrig and Hawick, and a descendant of Earl Douglas, who was slain at Otterburn. He succeeded his father, Sir William Douglas of Drumlanrig, who was killed at Flodden. He† was assisted by Sir Walter Scott of Branxholme and Buccleuch in his attempt to rescue James V out of the power of his step father, the Earl of Angus, in 1526, and was afterwards engaged on the King's side in many battles. He was knighted by the Regent of Scotland, and in 1553 was appointed guardian of the western marches. He took part in 1567 against Queen Mary when she was taken captive at Carberry, and Mary's bitter displeasure against Sir James Douglas and his son was expressed in the document in which she revoked her resignation of the crown‡—"The hell houndis, bludy tyrantis, without sauls or feir of God, zung Cesfurd, Andro Ker of Faldonsyde, Drumlangrig, zunger and elder, the fibill tyrant Mynto, and the schameles boutchour George Douglas." Drumlanrig

* Note -The Douglas family is of great antiquity and is stated by some to have originated in the 8th and by others in the 12th century.

† { Drumlanrig and the Douglasses. (Ramage) 1876.
Border Memories. (Walter Riddell Carré (Thin) 1876

‡ Lennox Papers Vol. II. 437.

DOUGLAS AND THE CHARTER

the "zunger" died before his father. Sir James Douglas after having been for some time prisoner in Edinburgh Castle, died in 1578, and was succeeded by his grandson.

Sir James Douglas was 39 years of age when on 11th October, 1537, he granted Hawick its charter. It is stated in depreciation of his act that Hawick had both a charter and a common before that date, and these statements are true. But Sir James Douglas can neither be accused of deception nor insincerity. He is not our "generous donor" because he sought the title with a fiction. Sir James Douglas by this instrument sought to perpetuate the memory of his father, and his father's followers, and by legal process to confirm the inhabitants of Hawick in the ownership of their properties and in their ancient rights and privileges. The Charter of Hawick was, on the part of Sir James Douglas, an act of homage and justice, and gratitude demands that we do homage and justice to the "memory of Drumlanrig" in return.

The principal clauses of the Charter, a new translation of the whole text of which is given, as an appendix to this volume, may be summarised as follows :

James Douglas of Drumlanrig, and*Baron of the Barony of Hawick, affirms that "it is known to me, from my ancient evidents, that my town of Hawick, has existed as a †free burgh of barony, created of

* Baron -In this realm (says Skene) he is called a Baronne quha holds his lands immediately in chief to the King and has power of pilt and gallows—that is to hang or drown criminals. †

† Free Burgh of Barony—In general, a burgh independent of the Superior, so far as feudal relations were concerned.

THE STORY OF HAWICK

old." He also declares that "the charters and evidents of the tenants and inhabitants of the said town and burgh," having "been lost and destroyed through hostile invasions of Englishmen and robbers in times past," he is desirous that "no prejudice should arise to the tenants and inhabitants," but rather that he "should come to their assistance."

James Douglas accordingly grants lands called "particates" to tenants who are specified by name, the extent of their holding being clearly stated in each case. The common in the Common Haugh is mentioned and the extent of the Common Mure is carefully defined, and the particates and the Common are to be held "with pertinents thereof in feu and heritage, and free burgage of barony, as formerly for ever, by all their ancient righteous meaths and divisions, as they lie in length and breadth, in the houses, buildings, yards, beams, wood, common pasture, free entry and ish and with all other and singular liberties, benefits, profits, and lawful pertinents whatsoever, both not named and named, both under the earth and above the earth, with the pertinents pertaining or which may lawfully pertain to the foresaid lands in any manner of way in future, freely, quietly, fully, entirely, honestly well and in peace, without any impediment, revocation, contradiction or obstacle whatsoever."

To the tenants mentioned in the charter, called "burgesses of the said burgh," power is granted

* particate. — A temporary denomination of small parcels of land. (Chalmers).

DOUGLAS AND THE CHARTER

"of creating and ordaining the necessary bailies and officers in the same yearly according to the practice in a burgh of the kind, provided that it shall not be lawful to ordain, create or set up as bailies or any officers excepting only those who have their abode or shall abide in the same."

There are however obligations laid upon the tenants or burgesses in respect of the favours granted or confirmed "five pennies of the foresaid money" for each particate, being "payable by equal portions at the terms of Pentecost and Martinmas," while the burgesses must render the like services as other inhabitants and tenants of free burghs of barony within the kingdom of Scotland perform to their Lords and Superiors."

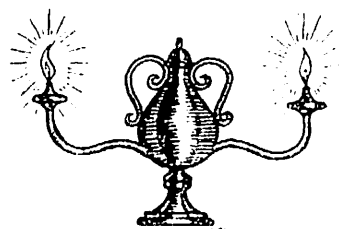
One burgess, James Blair, appears to be confirmed in certain privileges or alternately in properties already possessed by him of which other burgesses are tenants, but on the other hand, and perhaps because of these privileges, he, his heirs and assignees, are under obligation to pay one penny usual money of the kingdom of Scotland upon the ground of his half particate at the feast of Pentecost in name of *blench farm if it be asked, and also providing and maintaining one lamp or flame of burning oil, before the high altar of the parish church of Hawick, at the time of high mass and vespers, on all holy days, in honour of our Lord and Saviour Jesus Christ for the souls of the Barons of Hawick, founders of the said lamp and their successors.

The charter was confirmed, in accordance with the requirements of feudal law, by a charter by

* blench farm. The payment being merely of an elusory nature,

THE STORY OF HAWICK

Queen Mary, dated 12th May, 1545. The Queen was under three years of age at this time, having been born in December, 1542. This confirming charter was therefore granted "with the advice, authority and consent of our most dear cousin and tutor James, Earl of Arran, Lord Hamilton, Protector and Governor of our Kingdom, and of the Lords of our Privy Council, and "to be of as great validity as though she had been of full age."



CHAPTER IX.

Hawick After the Charter

FOUR hundred years ago, when Hawick received its Charter from James Douglas of Drumlanig, hatred between England and Scotland was intense. Twenty-four years had passed since the disaster of Flodden; years not of reconciliation but of desolation and bloodshed. The Borders during this period had been pitilessly harried and laid waste by the English, who were virtually masters of the lowland counties, and on the other hand "the men of the Merche and Tevidale" passionately longed for revenge. The hope of revenge, however, was sadly out of tune with the realities of the situation, and agonies of suffering were still to be endured by the inhabitants of those ravaged lands.

Ten years after Hawick had again received its title of independence as a free burgh of barony, it was burned to the ground. Three Towers were destroyed, and in one of them a brave priest and ten defenders, who preferred death by fire to surrender. In 1567 history narrates that the town was again burned by the English, while in 1570 when the country around was sacked by a force under Lord Hunsdon, the inhabitants unthatched their houses and burned the thatch in the streets rather than shelter the invading host, the people meanwhile fleeing with their movable property to the hills. On this occasion the whole town with the exception of

THE STORY OF HAWICK

the "Black Tower," "Doulanwrack's Castell" was completely destroyed by the fires begun by the inhabitants, who in thus harassing the enemy by causing "lack of victuals, lodgings and horse-meats" would appear to have performed the deed that was expected of them as the defenders of a frontier town in the time of war.

In 1575 and the succeeding years, the Borders were still in a disturbed and restless state, but by that time the Scottish authorities frowned upon retaliatory measures undertaken on the initiative of the clans in those districts, and with the passage of the years which brought the union of the Crowns of England and Scotland in 1603, active warfare at last came to an end. But now arose other trials and the district suffered from the raids of freebooters and lawless men. At an earlier date in local history, 1563, the Regent Murray paid a surprise visit to the town, and apprehending 53 of the most noted outlaws instantly drowned 18 of them in the river "for lack of trees and halters," and it is clear from the records of the times that the suppression of the disturbances of the marches, which continued for many years after the establishment of peaceful relations between the two countries, was the occasion of many violent scenes.

It is not believed that in the religious disputes in which the country was involved in this period of its history the people of Hawick were deeply concerned, but some contact was made with those events in the national life. In 1679 the town was visited by a party of Covenanters who valiantly sieged and captured the "Tower," and under compulsion, it is supposed, from superior powers, the Town Council in 1681 repudiated the Solemn League

HAWICK AFTER THE CHARTER

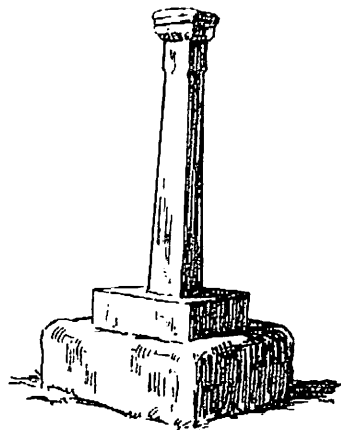
and Covenant. In the Jacobite dissensions Hawick was similarly to play a minor part, the Tower providing quarters for the officers in the risings of 1715 and 1745. It is stated that on Hawick Muir, in 1715, the highland host mutinied and refused to go farther, and in neither rebellion was support forthcoming from Border men. Nor is this surprising, for Hawick and neighbourhood had bitter memories of war, and its people were now acquiring the habits, if they had not yet entered upon the full enjoyment of the fruits, of peace.

A feature of the town in the period under review was the semi-fortified character of some of its buildings. In those days men desired security rather than comfort, and this was obtained by bastel or pended houses placed near the gates and at intervals throughout the town. Although only one example of the pended house now remains as part of the property at 51 High Street, it is believed that there were a great number at one time, and that they were placed zig zag fashion on both sides of the streets, the better to command the streets from one end to the other. Those houses were invariably characterised by strong thick walls, pierced by small windows, the entrance to the upper storey being by an outside stair at the back of the house. On the ground floor there was an arched roof of great strength, called a pend, and the only means of communication between the upper and under apartments was by a hole in the centre of the arch. It is a commentary upon the social conditions of the times that neither in those houses, nor in those which filled the intervening spaces were there water, drainage, sanitary arrangements, or lighting. These modern amenities had not yet been imagined. The houses were small, dark, stuffy, and roofed with

THE STORY OF HAWICK

thatch. A midden stead and jaw hole, by prescriptive right, stood at each man's door. Wicks, made from the piths of rushes and dipped in oil, were used for lighting, and "bowats" or lanterns were carried out of doors in the narrow streets which were of course unpaved.

The topographical features of the town in those days might also be mentioned. The principal entrances were, at the East, by the Jedburgh road, through the East Port or gate near the Bourtrees or boundary trees which were situated where Bourtree Place now is; at the West, by the Carlisle road, then leading down the Loan, and through the West or Townhead Port, at the head of what is now Drumlanrig Square. The Newcastle road entered through the Cross Wynd Port, at which stood the Cross, thus giving the port its name, while the road



The Hawick Cross

HAWICK AFTER THE CHARTER

from Edinburgh passed Dovemount and the points presently known as Mill Path and Damside, and crossing Teviot at a suitable fording place, entered the town by the port at the top of Horsleyhill's, now Walter's, Wynd. The Slitrig at that time wound round by the rocks on which the Tower is founded, while the East side of that ancient fortress was bounded by the mill lade of Hawick Mill, which, proceeding by Backdamgate, and coming through where the entrance to a motor garage now is, crossed the Tower Knowe to Hawick Mill, then occupying a site near the present Mill Port, the name indicating that a port or gate stood there. The approach to the High Street from the Howegate might also be indicated. This was by a road leading through Silver Street at the entrance to which there probably stood another gate in the "howe" or hollow, and then by the Auld Brig. The town was thus encircled by a series of gates or ports on its minor as well as its major entrances, and in the absence of walls those ports must be regarded as having been part of its ancient defensive equipment.

Of the town itself some further brief description might now be given. The road called Tower-dyke-side or formerly Tower-gate-side did not exist, the ground at that point sloping down to the edge of Slitrig. On the Tower Knowe and in front of the Tower rose the "knowe," at that time a true knowe or hillock rising a few feet above the street level, and crowned by one or two plane trees or elms. On the river bank to the west of the knowe were two small clay-built thatched houses, to the proprietors of which the knowe belonged. In front of these but beyond the dam a row of one storey houses extended for about fifty yards, thus dividing the High Street into two narrow streets. The

THE STORY OF HAWICK

High Street in those days does not appear to have extended beyond the present No. 74, opposite the head of Baker Street, and of course there was no O'Connell Street; but outside the limits of the town there were, at the West end, the loaning or loan or common loan, leading to the Carlisle road which went by Langbault, and the town's muir; and branching off from it the Green Wynd and the "Vennel," a narrow lane forming one of the Burgh marches, and which was annually ridden at the Common-Riding. The Vennel crossed the ground then known as Howford Haugh, and continued to the Cobble pool, so named from the ferry situated there, the ferryman residing at Langlands (now Wilton Lodge) and conveying passengers across in his "cobble" or boat. From the Cobble pool a footpath led down the river side, where Buccleuch Street now stands, and entered the Sandbed, while another led from the Vennel over ground known as the Dubb or Bridghaugh and entered the Howegate. The Howegate was also connected with the New-castle road by a path called the King's Common Street which led through the Kirk Wynd to ford the Slitrig near the foot of Manse Lane, and up Mill Path or Kiln Brae as it was then called, while beyond, there was also a vennel, the Back Vennel, leading from Backdamgate to the Cross Wynd, and joining a lane which in the later years of its existence was known as the Dirty Entries, and which led to the top of Brougham Place.

It was characteristic of the neighbourhood at this time that there was much marshy ground and bog lands in the low lying parts, and in the town where there was no drainage system, water collected and formed marshy pools. At the head of the Cross Wynd there was a large sheet of water, from which Loch Park derived its name, while the Dubbs

HAWICK AFTER THE CHARTER

lying between Howegate and Teviot was another such spot. All this land, both in the town and surrounding it, has of course been drained in more modern times, but its water-logged condition, in other days, provides a necessary explanation of highways which, to avoid swamps and morasses, climbed winding heights and zig-zagged down steep places to the little township in the valley.

Having now indicated the limits and some of the antiquities of the town, and "reconstructed" its old time streets and paths, we return to the consideration of the lives of the people at about the beginning of the eighteenth century, by which time law and order were beginning to be firmly established on the Borders. At that time there were in the Burgh twenty-six merchants or shopkeepers, eighteen carriers, twenty weavers, ten tailors, eight cordiners and shoemakers, ten wrights, five gardeners, two bakers, two candlemakers, in addition to those employed in the occupations of glover, fisherman, thatcher, dyker, cooper, casseyer, brewer, and piper; and we quote the following from "The Parish Kirk of Hawick, 1711-1725," J. J. Vernon (1900), as affording an excellent illustration of the habits of the period.

The town was astir by five o'clock in the morning, and before St Mary's clock had 'chappit' seven the shops were opened, the shutters were flung back on their hinges, and over half-doors the tradesmen were leaning, chatting to their neighbours and waiting for customers; while the bairns hurried to 'schule' which at that time found accommodation in the kirk. The shops of the 'merchands' were neither large nor lofty, on the contrary they were small and dingy with earthen floors; what light there was, was mainly obtained through the upper half-door, as the display of stock in the wee windows prevented access of light into the premises. Inside the wares were exceedingly diversified, though the choice was limited, few merchants having capital to procure stock, and few customers to buy it; money being extremely

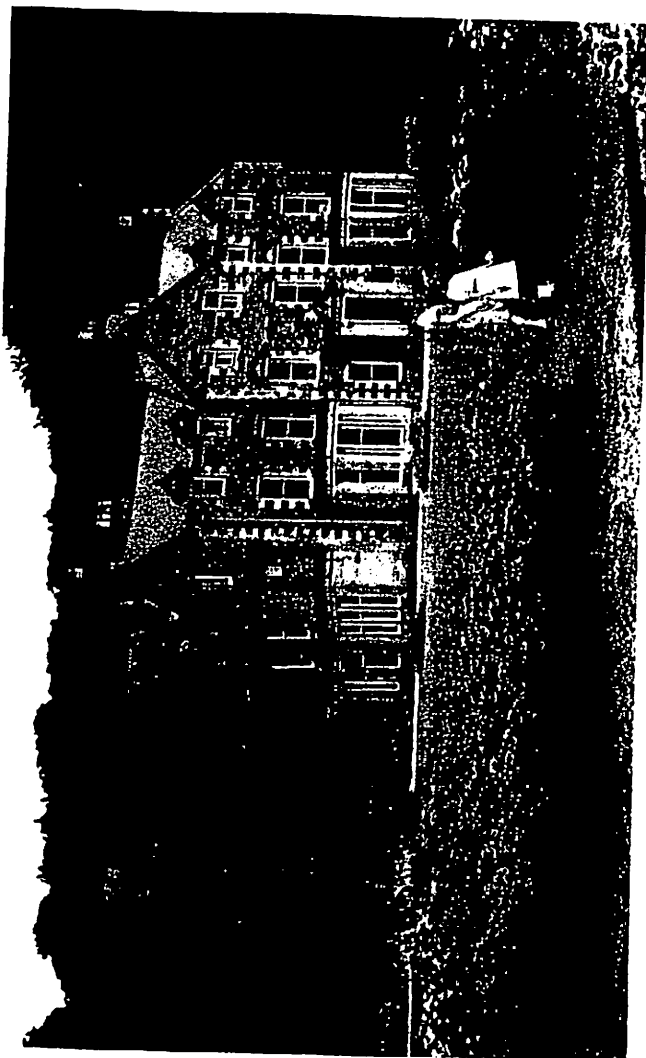
THE STORY OF HAWICK

scarce amongst every class. The ways of the town were simple, for trade until 100 years later made but slow progress. Breakfasting on porridge and ale at eight o'clock, they attended to business until half past eleven, when, with one accord, each repaired to his favourite tavern to drink his 'meridian' of ale or brandy—brandy at this time costing but £1 per anchor or 6d per bottle. At one o'clock they closed their shops and went upstairs to dinner. This over, business was resumed till eight o'clock at which hour they closed their shops for the day, and resorted once more to their particular 'howff' where they drank, and gossiped, and discussed the news of the day. By nine o'clock they usually returned home to supper, to family worship and to bed. Very frugal and plain were the modes of living in those days, and the ways of private folk and public functionaries were extremely unpretentious."

The record now runs for many years in quiet and peaceful times. The town piper still followed his directions "at even and morn and on other solemn occasions to go round the town with the drum." The Town Herd was still an institution, collecting at the Tower Knowe in the morning the kye which had meandered there from byres behind the High Street, and returning them at night to the same spot, where his responsibility ended, after having pastured them during the day on the Common. The Cross still stood in the centre of the street at the South Port or Wynd, now the Cross Wynd, where it acted as "pillory for offenders," "site for Royal proclamations," and "favourite lounge for the gossips of the town." Nearby in the Tolbuith—a crude courtroom which doubtless stood on the site now occupied by the Municipal Buildings, the "Baileys" applied the municipal code, promulgated in 1640, harshly at times, but doubtless conscientiously and with impartiality. But if the times were simple and manners were rude, it was a formative period for the character of the community, for the Parish Minister was diligent in his office, having in 1738, 1200 "catechisable persons" residing



A BASTEL OR PENDED HOUSE, REMOVED 1884



THE PUBLIC PARK

HAWICK AFTER THE CHARTER

within the town, in addition to 600 in the landward parish, on his Parish roll.

We now move forward to that period in the midst of which occurred the "Division of the Common," and which was marked, as explained in the chapter under that title, by many signs of public and social improvement. A library was instituted in 1762 and in the same year the "ports" and the Cross itself were removed as they now proved a hindrance to the increasing traffic of the town. The Parish Church was rebuilt (1763). Turnpike roads between Edinburgh and Carlisle were being constructed (1764). A new bridge at the Tower Knowe was on the point of completion (1776), and the streets were being paved at a cost of £450. At about the same time the Town Hall was being rebuilt (1781) with provision "that the meal and butter market on the ground floor shall be open for the conveniency of the market, and the use of the tacksman of His Grace the Duke of Buccleuch, the tacksman to possess the weigh-house till such time as the house falls or decays so much as to render a new one necessary," but over against this instance of feudal privilege the fact must be recorded that the Buccleuch family was always identified with efforts to improve the town, the Duke at that time contributing £100 towards the cost of the building, and half the cost of the paving of the streets, just as over 100 years before when the whole streets of the town were cassayed, the Duchess of Buccleuch paid the causay layers (the paviours) at 10d per day the townspeople furnishing stones and sand. The conveyance of water into the town was also begun in this period with the erection (1783) one at the Cross Wynd and the other at the foot of the Mid Row, of two wells, the water being conveyed

THE STORY OF HAWICK

from a district which thereafter derived its name from this feat of engineering, known as the "well-o-gate" scheme. But this was merely a forerunner of more adequate supplies, for in 1797 at a cost of £500 water was conveyed in leaden pipes from "Sclidder Springs," believed to be in the direction of Haggisha, and a further six wells were erected in the town. In a double sense the town was now benefitting from the division of the Common, for the people were not only supplied with water but, the town's goodwill being a basis of borrowing, they were relieved of the imposition of "stents" or special taxes for public requirements as in former times.

By this time the developments, which are known as the industrial revolution, were taking place in the outside world, and were soon to react upon the life of the easy going town. In a district in which wool was produced, in which the spinning wheel was part of every bride's providing, and in which hand looms for the making of homespun cloth had long been established in the homes of the town and of the surrounding villages, it was likely that the great developments which were taking place in the textile industries in the larger centres upon the introduction of the steam driven loom (1783), following upon the spinning inventions of Hargreaves, Arkwright and Crompton (1764-79), would be watched with interest. At any rate attempts were made to establish branches of those great industries, and although they did not succeed so far as carpets and inkle (tape), commenced respectively in 1767 and 1782 were concerned, the manufacture of woollens and hosiery and the spinning of yarn were successfully in-

HAWICK AFTER THE CHARTER

augmented and have since been closely identified with the progress of the town.

The manufacture of hosiery began in 1771 with the introduction into Hawick of four stocking frames. This number steadily grew to 500 at the beginning of the 19th century and reached 1200 during the peak period of production by this method. The frames were owned by the hosiers, or manufacturers, but were stationed, at a frame rent payable by the stocking-maker in his own home or in small stocking-shops, where the goods were made without supervision, the womenfolk and children contributing their quota by seaming the garments or winding the yarn. This method of manufacture continued until the advent of the power-driven frame and the factory system now in existence.

When the manufacture of tweeds began is a little uncertain, probably it was between 1820 and 1840, but at an earlier period, commencing about 1787, the weaving of blankets or flannel or twill was carried on and apparently "tweed" as we now know it followed as a natural development. It is recorded that in 1791 there were employed 14 men and 51 women in the woollen trade, and that about 1814, 1260 stones of wool yearly were used. Previous to 1832 trade was also done in shepherds' mauds, shawls and short lengths of woollen cloth, and it is stated that the word tweed came into use as the result of an invoice from Messrs W. Watson & Sons being misread by their clients, Messrs Harvey in London. "Twill" was misread for "Tweed," and tweed it has remained until this day.

The introduction of the spinning of yarn on the other hand can be traced more definitely, machinery for the purpose being introduced about 1798. About

THE STORY OF HAWICK

40 or 50 years earlier, however, a small trade in yarns spun by women on the "muckle" wheel appears to have commenced, and we may regard this enterprise reasonably enough as the initial step which ultimately led to the foundation of our staple trades.

The woollen and spinning factories in Hawick in the early days relied upon water for their power, but the "drouthy" summer of 1826 brought about a change. In that year no rain fell for over three months, and the rivers reached a level at which they could not drive the water wheels. The adoption of steam power followed quickly upon the heels of this experience and with its adoption new methods and machinery were installed and the trade made rapid progress. And so it has been through all the intervening period. Under capable guidance and with the support of intelligent workpeople, these trades have constantly adapted themselves to changing conditions, and with the passing of the years the reputation of the goods produced has increased in the markets of the world.

At the beginning of the nineteenth century the streets were as yet unlit, and the delivery of letters was irregular. But the town by then had been provided with banking facilities, the British Linen Bank having opened a branch about the year 1800; and signs were not wanting as already indicated that modern ideas were likely to be increasingly adopted as opportunity permitted. The Town Council of 1803 must have felt it was making a definite break with the past when it "resolved that the piper shall not longer be continued," while the necessity for a clock in the steeple of the Town Hall, which was inserted in 1806, and the purchase of a fire engine

HAWICK AFTER THE CHARTER

in 1809 were further indications that the march of progress had begun. When those improvements were followed by the introduction of street lighting by means of 60 oil lamps in 1813 we may feel assured that many would regard this innovation as marking the dawn of a new, and certainly of a "brighter" era.

There is however little doubt, if we regard those days in retrospect, that a new era was beginning. Road making in Roxburghshire was receiving attention, transport services were being multiplied, and the delivery of mails, the uncertainty in regard to which had previously acted as a hindrance to trade, was being improved. A stage coach had of course run to and from Hawick previous to 1807, but in this year the mail coach began to pass through the town on its regular service between Carlisle and Edinburgh and proved of immediate advantage to the community. It appears however that passenger fares of 28s for "insides" and 20s for "outsides" from Hawick to Edinburgh were regarded as excessive, and with the enterprise that was then becoming characteristic of the town in its business relationships an opposition coach was started in 1823 and continued for twenty-three years. Before 1815 the mail coach and all other traffic from Carlisle reached Hawick via Langbault and Loan, but with the opening of the new road and Buccleuch Street in that year the old circuitous route was forsaken for the new highway which led into the High Street through the Sandbed, property which previously occupied the position between Howegate and Orrock Place being demolished in the interests of this important public improvement. In this period also oil gave way to gas for street lighting (1830), railway communication between

THE STORY OF HAWICK

Hawick and Edinburgh was established (1849), coaching being continued on the Carlisle Hawick road for another thirteen years, and the following streets were added to the outer fringe of the town: Teviot Crescent (1832), Bridge Street and North Bridge (1834), O'Connell Street and Melgund Place (1837), and Allars Crescent (1841).

We now pass to that period in the nineteenth century which is properly regarded as the turning point in the civic story of these modern times. We refer to the years 1860 and 1861 in which municipal reform was debated and achieved. Trade in the preceding thirty years had substantially increased and the population had doubled itself, reaching between 9000 and 10,000, but on the other hand social conditions, as they affected the lives of the people, had made no corresponding advance, and were indeed appalling. In those days in the centre of the town, where housing had fallen lamentably below requirements, the most serious overcrowding occurred; the people were housed in narrow closes and wynds, and often in garrets and cellars, which were grossly insanitary and dilapidated; and as a corollary, disease was rampant and the mortality among children was exceptionally high. It is not surprising that an attempt was made to rescue the town from this unfortunate impact of nineteenth century "commercialism," and a building society was formed in 1851, but on account of the difficulty of securing suitable building ground the venture failed as an effort to solve a problem which had its roots deep in the privilege of previous times.

It was in circumstances like these and with the mind of the public inflamed with the ex-

HAWICK AFTER THE CHARTER

posure of the sordid and ugly facts in a report by a special committee of the Free Church Presbytery of Jedburgh (Hawick being within its bounds), that controversy that had long raged round this and other features of local administration at last led to action. It was of course, an era of reform in national affairs. The first Reform Act (1832) had been upon the Statute book for almost thirty years; many ameliorative measures had been adopted in the interval; and democracy was hammering at the gates and over-throwing barriers which for too long had blocked the path of progress. In the town of Hawick where many were politicians, whether or not they as yet possessed the vote, it is easy to understand that these events were contributory factors in the agitation which arose, and it is not surprising that the efforts which were made at that time to secure a local authority armed with new and enlarged rating powers, and more representative of the general body of the citizens than the existing Council had been for many years, were at last crowned with success. Previous to 1861 the town was governed by a Council as explained in the chapter on "Burgesses" composed of life members who elected their successors, together with quarter-masters elected by trade incorporations, neither section having any pretence of being representative of any body of the inhabitants. On the adoption by the community of the "Hawick Police and Improvement Bill," and upon its passage through Parliament, the town was divided into five wards, and popular representation as it was then understood for municipal purposes was won.

In the years which succeeded the adoption of these measures, the social conditions of the town were vastly improved. The "Eternal Council"

THE STORY OF HAWICK

which was described in the agitation which secured its overthrow as a relic of feudalism had disappeared, and Councils succeeded it possessed with a passion to improve the town, and determined to promote their schemes with zeal and energy. Police administration was immediately and drastically reformed, the force being doubled, and the extension of the powers of authorities over licensing given by the Public House Amendment Act of 1862 were instantly and beneficially exercised. The deficiency in the water supply was also regarded as an urgent matter, and by September 1865 a new reservoir, supplied by the Allan Burn the undertaking costing £8200 had been opened, amidst great rejoicings. Contemporaneously, the Building Society was formed in 1864, the name of Hawick Working Men's Building and Investment Company, Ltd. being adopted in 1888, and beginning with the immediate erection of Waverley Terrace, it rapidly overcame the housing shortage by the erection of street after street of improved dwellings, a contribution to the amenities of the town and to the welfare of the inhabitants which cannot be too highly praised.

Of the last fifty years the record need not be written with wealth of detail. In this period the Dod burn has been requisitioned to augment previous water supplies, and a Sewage system, consistent with modern requirements, has been introduced. The erection of houses, in which private enterprise has also played a part, has continued from year to year, and now the heights and the farthest extremities of the town are occupied with villas in which it is a delight to live. Education has advanced far beyond the days of the Parish school or even the old School Board and pupils are prepared not only

HAWICK AFTER THE CHARTER

for entrance to the local industries but to the University where any "lad o' pairts," assistance being available if necessary, may study for a professional career. Likewise, the spiritual needs of the community are ministered to in a host of Churches and Chapels, and organisations like the Hawick Cottage Hospital, the Fever Hospital, the Anderson Sanatorium, the Maternity Hospital, the Jubilee Nurses' Association, the Drumlanrig Home, the Choral Society, the Amateur Operatic Society, the P.S.A., the Art Club, and the Townswomen's Guilds, exist on the one hand, to alleviate suffering and misfortune, and on the other, to cater for the diversified social, cultural and artistic requirements of an enlightened people. These are days of social service in which the dreams of reformers are gradually coming true and with vigilant Town and County Councils applying modern legislation in the matter of housing, slum clearance, and sanitation, and in the provision of medical services, embracing motherhood and the medical inspection of schools, the rate of progress is being vigorously accelerated and happiness and contentment are becoming the possession of all.

Nor is it necessary to describe the town as it exists to-day, its amenities, its modern streets and shops, its public buildings, its up-to-date factories, its Parks and open spaces, its pleasant sequestered spots, its facilities for sport and amusement represented by Football, Cricket, Golf, Bowling, Tennis, Quoiting, Swimming, and other clubs, and its ample provision for the useful employment of leisure. These have come in the unfolding of the times and we are debtors to all past generations for them. Let us rather, in concluding this record, express

THE STORY OF HAWICK

our gratitude to all who down the ages have made any contribution to our present state, and whose efforts, in the providence of God, have made this ancient wilderness of "swamps and morasses" to blossom as the rose.

Peace be thy portion, Hawick, for ever!
Thine arts, thy commerce, flourish ever!
Down to the latest ages send it
"Hawick was ever independent!"



Appendix.



The Halbert or Halberd, formerly a weapon of warfare, is now borne before the magistrates on public occasions, as a symbol of authority.

I. THE TOWN'S CHARTER

Sir James Douglas

to

The Town of Hawick

11th October, 1537

(Specially translated for this work.)

To all who shall see or hear this Charter James Douglas of Drumlanrig and Baron of the Barony of Hawick, lying within the County of Roxburgh (wishes) eternal life in the Lord; Inasmuch as it clearly appears to me and is known by my ancient evidents that my Town of Hawick lying in my said Barony of Hawick in the County of Roxburgh above-written has existed as a free burgh of barony, created of old, and that the charters and evidents of the tenants and inhabitants of said town and burgh have, through hostile invasions of Englishmen and robbers in times past, been lost and destroyed, from which circumstances it is not my desire that any prejudice should arise to the tenants themselves but rather that I should come to their assistance, Therefore wit ye me to have given, granted and by this my present Charter confirmed, as I do also give grant and by this my present Charter confirm to the persons afterwritten, tenants of my Town and Burgh in the foresaid Barony All and Singular my lands following, videlicet: To Robert Scot of Howpaslot six particates of land; To Robert Scot of Allanhauch three particates; To David Rutheche eight particates; To Thomas Brown three particates; To the Chaplain of the Altar of the Blessed Virgin Mary within the parish church of Hawick two particates; To Sir James Young one particate; To Walter Turnbull one particate; To Robert Chalmer one particate; To Simon Chepman one particate;

THE TOWN'S CHARTER

To John Scot two particates; To Robert Schort two particates; To William Scot half a particate; To Richard Fair half a particate; To William Scot son of William Scot eleven particates; To John Wauch two particates; To John Howburn one particate; To William Douglas three particates; To Stephan Scot, John Short and Janet Lidderdale one particate equally between them; To Janet Lidderdale two particates; To Hawis Lidderdale one particate; To Sir Thomas Fawlaw two particates; To Thomas Lidderdale two particates; To Janet Gladstains one particate, with a halved particate; To Nicholas Lidderdale a half particate; To John Cesfurd one particate; To Andrew Young two particates; To John Scot two particates and a half particate; To Thomas Scot three particates; To Thomas Baine one particate and one half particate; To Sir John Scot four particates; To Thomas Connell one particate; To Master John Hepburne two particates; To John Plendergaist a half particate; To James Blair a half particate; To William Pasley a fourth part of a particate; To George Young a fourth part of a particate; To James Cesfurd a fourth part of a particate; To A. D. Cesfurd a half particate; To John Young a fourth part of a particate; To William Cesfurd a fourth part of a particate; and to Matthew Henderson two particates; with pertinents lying on the south side of the public Street of my Town and Burgh of Hawick aforesaid; Also to the said James Blair one particate; To the foresaid Chaplain of the Altar above mentioned one particate; To Besset Wyle one particate; To William Alesoun one particate; To Adam Benkis one particate; To William Store one particate; To Janet Cesfurd two particates; To the said William Scot three particates; To John Morlo three particates; To Alexander Pasley one particate; To John Angus a half particate; To Stephan Scot a half particate; To John Rowcastell one particate; To John Cesfurd two particates; To John Wauch one particate; To Leonard Quhite one particate; To Simon Mertine two particates; To Adam Patersonn two particates and a half particate; To Margaret Lidderdale one particate and a half particate; To Philip Lidderdale two particates; To William Mortoun one particate; To James Store one particate; To William Stewart

THE TOWN'S CHARTER

one particate; To John Farnelaw two particates; To Andrew Lidderdale five particates; To Janet Lidderdale one particate; To Archibald Scot two particates; To *John Deins two particates; To John Cesfurd one particate; To James Wilson one particate; and to William Fawlaw one particate; with the pertinents, lying on the north side of the public road of my Town and Burgh of Hawick aforesaid; between the lands commonly called Bourtrees on the east and the common vennel at Myreslawgreen on the west parts on the one and other parts according to the limits and boundaries as is more fully contained in the evidents and sasines of the same formerly completed and compared thereon; And with the right of commony in the Common Haugh and Common Mure of Hawick lying between Burnford on the east, Troutlawford on the west and the syke of Wintoun Moss on the south, and the ditches of Goldilands and Fynnuk on the north parts on the one and other parts; Reserving to me my heirs and assignees the lands lying in my foresaid Town on the south side of the public road of the same between the lands of John Scot on the east and the lands of Robert Schort on the west parts, on the one and other parts; To be holden and had all and singular my foresaid lands, excepting as aforesaid, by the abovenamed persons their heirs and assignees respectively, as above set forth, with the pertinents thereof of me and my heirs in fee and heritage and free burgage of barony as formerly for ever. By all their ancient righteous meaths and divisions, as they lie in length and breadth, in the houses, buildings, yards, beams, wood, common pasture, free entry and ish and with all other and singular liberties, benefits, profits, and lawful pertinents whatsoever, both not named and named, both under the earth and above the earth, with the pertinents pertaining or which may lawfully pertain to the foresaid lands in any manner of way in future, freely, quietly, fully, entirely, honestly well and in peace, without any impediment, revocation, contradiction or obstacle whatsoever; Paying therefor yearly the said James Blair his heirs and

* Probably the John Deans who was slain "in debait" of his neighbour's gear.

THE TOWN'S CHARTER

assignees to me my heirs and assignees one penny of the usual money of the Kingdom of Scotland upon the ground of his half particate foresaid at the Feast of Pentecost in name of blench farm, if it be asked, and also providing and maintaining one lamp or flame of burning oil before the High Altar of the parish church of Hawick at the time of High Mass and Vespers on all holy days in honour of our Lord and Saviour Jesus Christ for the souls of the Barons of Hawick, founders of the said lamp and their successors; Also the said Thomas Connell, Master John Hepburne, John Plendergaist, William Pasley, George Young, James Cefurd, Adam Cefurd, John Young and Wilham Cefurd, and their heirs and assignees paying to the said James Blair his heirs and assignees the annual returns previously due to them and customary according to the tenor of the evidents formerly executed in regard thereto by the foresaid James in their favour; And in like manner the remaining persons above-written their successors and assignees paying to me my heirs and assignees for each particate of the foresaid lands granted by me to them respectively five pennies of the foresaid money at the usual two terms in the year, videlicet, Pentecost and Martinmas in winter by equal portions upon the ground of the said lands in name of annual return and the grain multures; and also performing to me and my heirs and assignees the like services as other inhabitants and tenants of free Burghs of Barony within the Kingdom of Scotland perform to their lords and superiors; With power to the said persons their heirs and assignees, burgesses of the said burgh, present and future, of creating and ordaining the necessary bailies and officers in the same yearly according to the practice in a burgh of the kind; Provided that it shall not be lawful for the foresaid persons or their heirs or assignees to ordain create or set up as bailies or any officers in the foresaid burgh excepting only those who have their abode or shall abide in the same; Moreover for me my heirs and assignees I give and grant by these presents to the bailies of the said burgh, now present and who may hold office for the time being, my full and universal authority and mandate special and general to take resignations of the lands above-written and to give and grant sasines of the

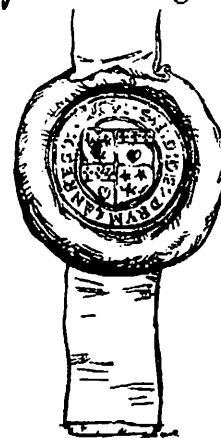
THE TOWN'S CHARTER

same according as shall have been agreed between the parties; And also I approve ratify and for me my heirs and assignees for ever confirm by these presents all resignations of the lands abovementioned or of any part of the same made in the hands of the bailies of the said burgh and sasines of the same given and granted by them to others in times past; And I the said James Douglas of Drumlanrig my heirs and assignees will warrant acquit and for ever defend against all mortals All and Singular my lands abovementioned, excepting as aforesaid, to the persons abovementioned respectively their heirs and assignees in and by all things to the like form and effect as is above set forth; In Witness Whereof my seal together with my sign manual is appended to these presents at Edinburgh on the eleventh day of the month of October in the year of our Lord One Thousand five hundred and thirty seven before these witnesses Archibald Douglas of Knowschogill, William Scott, John Douglas, Master John Chepman, Sir John Scot, Vicar of Hawick, John Maitland and Patrick Maitland with divers others.

James Douglas of Drumlanrig
Wit my Seal

(Signed)

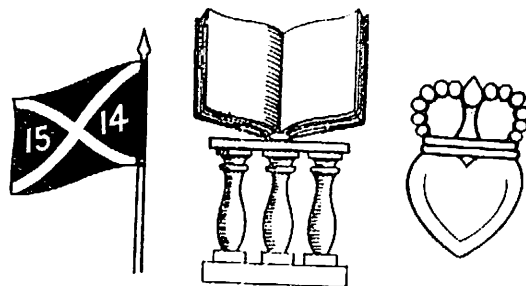
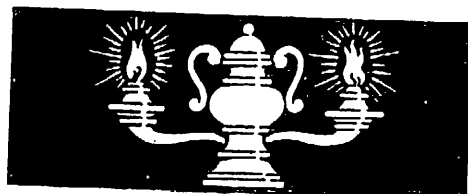
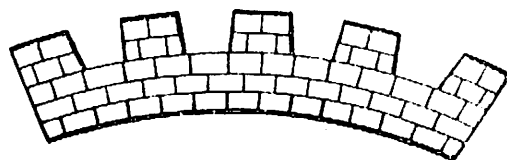
James Douglass of Drumlanreck
Wit my Seal.



II.

Arms of the Burgh of Hawick

The Arms illustrated



Tyr-ibus ye Tyr ye Odin

Arms of the Burgh of Hawick

Their Symbolism explained

The Arms of the Burgh are of great antiquity but have only been authoritatively settled within the last few years, when the Burgh obtained a formal patent of Arms from the Lyon King of Arms (14th June, 1929).

On a chief sable, the upper part of the shield, there is a golden lamp with two branches, enflamed and irradiated proper. This lamp is an allusion to the stipulation, made by Sir James Douglas in his Charter, of a lamp burning before the high altar of the Parish Church of Hawick . . . for the souls of the Barons of Hawick and their successors. The lamp doubtless signified to the mind of Sir James Douglas the light of faith illuminating the darkness of the grave.

The remaining part of the shield is of silver and on the centre there is an altar, thereon an open Bible. The allusion here is to the Church, the combination of Bible and altar signifying the word and the sacraments.

On the sinister or left side of the altar is a crowned heart in compliment to the family of Drumlanrig.

On the dexter or right side of the altar is a flag in blue and gold with the date 1514, an obvious reference to the pennon captured at Hornshole.

The shield is surmounted by a mural coronet, the usual ornament of Burgh Arms, a crest being granted only to an individual.

The livery colours of the Burgh are taken from the first metal and the first colour mentioned in the blazon of the Arms, and are therefore silver and black.

By an oversight the Lyon was not asked to include a motto in his patent. The following is, however, used:—

"TYR-IBUS YE TYR YE ODIN."

III.

Burgh Information.

Common Good Assets as at 15th May, 1937	£64150 11 9
Liabilities	21319 17 5
Surplus Assets	£42830 14 4
Total Loan Liability of the Burgh including Common Good and Housing as at 15th May, 1937	£347515 13 74
Gross Valuation of the Burgh at 15th May, 1937	139791 2 8
Rateable Value of the Burgh at 15th May, 1937	119795 10 0
Rates collected for year ended 15th May, 1937	49045 14 24

MEMORANDA

The Town Council consists of 15 members - Provost, 4 Bailies, and 10 Councillors.

PROVOSTS OF HAWICK

George Wilson	1861-68	Walter S. Barrie	1893-96
George H. Fraser	1868-71	Robert Mitchell	1896-02
John Nichol	1871-74	John Melrose	1902-19
Edward Wilson	1874-75	George Heron Wilson	1919-22
Robert Ewen	1875-78	James Renwick	1922-28
Robert F. Watson	1878-87	W. S. Nichol	1928-31
Robert Milligan	1887-90	David Fisher	1931-
George Hogg	1890-93		

POPULATION OF BURGH.

1861	8191	1901	17303
1871	11354	1911	16877
1881	16184	1921	16353
1891	19204	1931	17059

MUNICIPAL CONSTITUENCY.

	Male	Female
North High Street Ward	830	1148
South High Street Ward	943	1275
Slitrig Ward	892	1095
Teviot Ward	713	986
Wilton Ward	718	908
	4096	5412

Burgh Information—(cont.)

PARLIAMENTARY CONSTITUENCY.

	Male	Female
North High Street Ward	936	1442
South High Street Ward	1098	1693
Slitrig Ward	1114	1391
Teviot Ward	863	1290
Wilton Ward	848	1170
	4859	6986

The area of the Burgh is 1081 acres. The mileage of the Roads and Streets in the Burgh is 15·87 miles.

The Moat and part of the Moat Park was gifted by the Duke of Buccleuch to the Town in 1911. The remainder of the Moat Park was purchased from the Duke of Buccleuch for £250 in 1913.

Wilton Lodge Estate was purchased from the late David Pringle's Trustees as a Public Park in 1890. Price, £14,000.

Part of Millers Knowes was purchased from the Duke of Buccleuch in 1920 for £500. The remainder was gifted by His Grace in 1930.

Playing Fields extending to 5½ acres were gifted by the Duke of Buccleuch to the Town in 1931.

HONORARY BURGESSES AND YEARS OF ADMISSION.

Rt. Hon. James Wilson	1859	Lt. Gen. Sir R. Baden-Powell	1910
Duke of Buccleuch	1885	Field-Marshal Earl Haig	1925
Lord Minto	1898	Right Rev D. Cathels, D.D.	1925
Andrew Carnegie	1904	Lord Dalkeith, M.P.	1933
Lord Shaw	1904	Sir Thomas Henderson	1933
Lord Dalkeith	1904	Walter E. Elliot, M.P.	1933
Sir J. A. H. Murray	1906		

Andrew Carnegie, Esq., of Skibo gifted £10,000 for a Public Library and Reading Room in 1900.

The Footbridge from the Park to the Spetchman's Haugh was gifted to the town by the late Walter Laurie and was opened by H.R.H. The Prince of Wales in 1924. At the same time His Royal Highness laid the foundation stone of the Hon. Esmond Elliot Ward at the Cottage Hospital.

NOTE.—The Under Common Haugh was sold to the North British Railway Company in 1847 for £3318.

IV.

Record of Cornets from

1703 to 1937

1703 James Scott, called <i>Laird</i>	1746 A. Richardson, shoemaker
1705 James Scott, West Port	1747 John Wilkie, tailor
1706 Bailie Hardie, because Thomas Hardie refused	1748 Wm. Nichol, tobacconist
1707 George Deanes, merchant, carried new colour	1749 Wm. Tait, gardener
1709 George Wight	1750 Charles Stitt, merchant
1710 William Gardener	1751 Wm. Kerr, merchant
1711 John Robson	1752 Wm. Oliver, shoemaker
1712 George Renwick	1753 T. Turnbull, Fenwick
1713 James Pursell, wright	1754 Francis Aitken
1714 William Gladstones	1755 John Elliot, tanner
1715 John Stevenson, weaver	1756 William Scott, baker
1717 George Olifer, shoemaker	1757 John Robson, tailor
1718 Thomas Trumble, merchant	1758 William Oliver, merchant
1719 Andrew Turnbull, merchant	1759 John Simpson, weaver
1720 George Scott, wright	1760 G. Halliburton, wheelwright
1721 Robert Howieson, merchant	1761 Walter Purdom, baillie
1722 Robert Scott, merchant	1762 J. Turnbull <i>Garlic Jack</i>
1723 Name unknown	1763 Wm. Scott, tobacconist
1724 Andr. Scott— <i>Black Andrew</i>	1764 James Oliver, baillie
1725 William Rennie, flesher	1765 Walter Scott <i>Black Wat</i>
1726 James Dickson, merchant	1766 Thomas Kedie, baker
1727 James Olifer, Shoemaker	1767 John Wilson, Deanfoot
1728 Thomas Elliott, skinner	1768 Wm. Oliver, Kirkwynd
1729 Robert Boyd	1769 Wm. Scott, meal dealer
1730 Gideon Ruecastle	1770 G. Turnbull, West Port
1731 William Richardson, cooper	1771 Arch. Paterson, cadger
1732 Name unknown	1772 James Dryden, smith
1733 Thomas Scott, shoemaker	1773 Walter Irvine, merchant
1734 Robert Deans, flesher	1774 Wm. Rodger, wright
1735 William Turnbull, wright	1775 Robert Oliver, shoemaker
1736 John Currie, skinner	1776 Jas. Turnbull, clockmaker
1737 John Kedie, baker	1777 J. Richardson, wool merchant
1738 And. Turnbull, jun., mason	1778 W. Robertson, carpet manuf.
1739 James Wintrup, wright	1779 James Ekron— <i>The Blast</i>
1740 Geo. Gardener, shoemaker	1780 W. Burnet, shoemaker
1741 Chas. Tudhope, shoemaker	1781 James Wilson, watchmaker
1742 Walter Purdom	1782 Douglas Rodger, wright
1743 John Aitchison	1783 W. Turnbull, Fenwick
1744 Francis Gladstones	1784 James Oliver, baker
1745 Robert Oliver, shoemaker	1785 John Wilson, tobacconist
	1786 William Wilson, hosier
	1787 James Oliver, tanner

RECORD OF CORNETS—(Contd.)

1788 Wm. Scott, merchant	1836 Thomas Kedie, baker
1789 Francis Scott, tobacconist	1837 Robert Blaikie, saddler
1790 { Philip Elliot, saddler	1838 William Laidlaw, hosier
George Wilson, carrier	1839 Robert Anderson, mason
1791 James Simpson, tobacconist	1840 Charles Smith, grocer
1792 Walter Inglis, candlemaker	1841 Geo. Turnbull, merchant
1793 Wm. Renwick, flesher	1842 John Fraser, merchant
1794 Arch. Dickson, merchant	1843 George Hobkirk, baker
1795 George Turnbull, merchant	1844 James Stewart, Tower Inn
1796 John Turnbull, Cross Keys	1845 Francis Kyle, farmer
1797 Alex. Purdom, shoemaker	1846 James Smith, painter
1798 John Tudhope, saddler	1847 Thomas Hay, millwright
1799 Robert Wilson, shoemaker	1848 John Thorburn, farmer
1800 Andrew Wilson, flesher	1849 Andrew Beat, carrier
1801 Wm. Geddes, flesher	1850 John Turnbull, baker
1802 George Wilson, carrier	1851 John S. Elliot, joiner
1803 Robert Purdom, farmer	1852 Robert Laidlaw, mason
1804 Walter Hope, merchant	1853 John Scott, foreman
1805 David Laing, hosier	1854 George Brown, grocer
1806 John Scott, hosier	1855 John Elliot, bank clerk
1807 Henry Halliburton	1856 Adam Knox, flesher
1808 William Beck, hosier	1857 Andrew Leyden, coal agent
1809 { John Kyle, merchant	1858 John Inglis, carrier
John Tully, mason	1859 Walter Scott, millwright
1810 James Scott, farmer	1860 John Scott, clerk
1811 George Brown, Tower Inn	1861 J. Ferguson, Railway Hotel
1812 John Wilson, candlemaker	1862 James Richardson, mason
1813 William Nixon, hosier	1863 Adam Hart, carter
1814 Walter Wilson, baker	1864 Thomas Hislop, baker
1815 James Henderson, carrier	1865 David Scott, mason
1816 Robert Renwick, surgeon	1866 George Oliver, Crown Inn
1817 And. Dickson, nurseryman	1867 Alexander Paisley, grocer
1818 Andrew Miller, tobacconist	1868 William Inglis, draper
1819 John Waldie, merchant	1869 Andrew Burns, woolsorter
1820 Wm. Wilson, cabinetmaker	1870 Dd L. Shiel, cabinetmaker
1821 Fra. Paisley, cabinetmaker	1871 William Guild, mason
1822 John Goodfellow, merchant	1872 Alexander Kyle, cropper
1823 Robert Paterson, baker	1873 Wm. Stoddart, woolsorter
1824 George Oliver, writer	1874 G. Barclay, warehouseman
1825 John E. Park, grocer	1875 John Thomson, mason
1826 William Scott, smith	1876 Robert Emond, flesher
1827 William Inglis, merchant	1877 John Campbell, baker
1828 Douglas Stewart, merchant	1878 Jas. A. Henderson, grocer
1829 Wm. Turnbull, merchant	1879 George Cavers, game dealer
1830 Oliver Hardie, farmer	1880 Robert Amos, flesher
1831 W. Thomson, manufacturer	1881 John Smith, plumber
1832 William Scott, tobacconist	1882 Henry Learmonth, power- loom tuner
1833 James Miller, merchant	1883 Jas. Oliver, powerloom tuner
1834 Robert Beck, flesher	1884 James Stewart, slater
1835 Wm. Turnbull, hosier	

RECORD OF CORNETS (Contd.)

1885 John Kyle, farmer	1912 John D. Bonsor, commercial traveller
1886 W. Scott Irving, framesmith	1913 Robert Elder, joiner
1887 Thomas Scott, commercial traveller	1914 George Wilson, printer
1888 A. H. Drummond, corn merchant	1915 No Cornet owing to war
1889 W. M. Taylor, wood merchant	1916 No Cornet owing to war
1890 J. E. D. Murray, photographer	1917 No Cornet owing to war
1891 Andrew Haddon, solicitor	1918 No Cornet owing to war
1892 W. A. Innes, hosiery manuf.	1919 Tom G. Winning, solicitor
1893 W. P. Scott, hosiery manufacturer	1920 Robt. E. Tait, St. Leonarda
1894 W. R. Wilson, manufacturer	1921 John C. G. Landles, hosiery worker
1895 W. Tom Grieve, plumber	1922 Fra. A. Henderson, grocer
1896 Robert Mair, M.B., C.M.	1923 John Rae, contractor
1897 F. Park, spirit merchant	1924 James Renwick, Fernbank
1898 Robert Anderson, designer	1925 George Douglas Scott, manufacturer
1899 P. H. Robertson, grocer	1926 Thomas Percival Alison, architect
1900 T. D. Darling, manufacturer	1927 James E. Glenn, manuf.
1901 James Sutherland, printer	1928 Ian C. MacTaggart, wool merchant
1902 William Nichol Graham, plumber	1929 R. A. Vivian Grieve, Brauxholme Braes
1903 Walter E. Scott, Pitmuir	1930 W. A. MacTaggart, hosiery manufacturer
1904 George Scott, manufacturer	1931 A. Riddell Innes, manuf.
1905 W. E. Kyle, joiner	1932 Geo. Wilson, yarn merchant
1906 J. W. S. Robertson, spirit merchant	1933 James Edward Graham, foreman dyer
1907 Thomas Jardine, tweed warehouseman	1934 George B. Hall, commercial traveller
1908 James Glendinning, law clerk	1935 William Brydon, joiner
1909 Thomas Scott, electrical engineer	1936 James H. Haig, painter and decorator
1910 A. Douglas Haddon, solicitor	1937 W. Lockie Thorburn, farmer
1911 William Lockie Thorburn, commercial traveller	

V.

Hawick Songs and Song Writers

A Selection

	Words	Music
Common Riding Song (Teribus)	James Hogg	
Old Common Riding Song	Arthur Balbirnie	
Teribus (New Version)	R. S. Craig	Arranged Adam Grant
The Border Queen	James Thomson	J. Rutherford Arranged Adam Grant
The Hawick Volunteers	James Thomson	
Up Wi' the Banner	James Thomson	Wm. I. Robson
Hawick Among the Hills	John Ingles	Wm. I. Robson
Hawick	J. L. Hercus	Adam Grant
The Banner Blue	John Ingles	J. J. H. Taylor
I Like Auld Hawick The Best	Tom Ker	Tom Ker Arranged Adam Grant
Up Wi' Auld Hawick	Thos. Caldwell	Adam Grant
Oor Ain Auld Toon	Thos. Caldwell	Adam Grant
Bonnie Teviotdale	John Halliday	Arranged Adam Grant
Oor Bonnie Border Toon	Robert Hunter	F. G. Scott
I Like Auld Hawick	Frank Hogg	Mrs Dumbreck Arranged Adam Grant
Meda's Song (from The Gutterblades)	J. E. D. Murray	Adam Grant
Gindy (from The Gutterblades)	J. E. D. Murray	Adam Grant
The Mosstroopers Song	J. E. D. Murray	A. N. McL. Colledge
Pawky Paterson's auld grey yauld	John Ballantyne	Arranged Adam Grant
Ye Ballad Of Ye Kinley Stick	Wm. Easton	Arranged Adam Grant
The Anvil Crew	Wm. Easton	Arranged Adam Grant



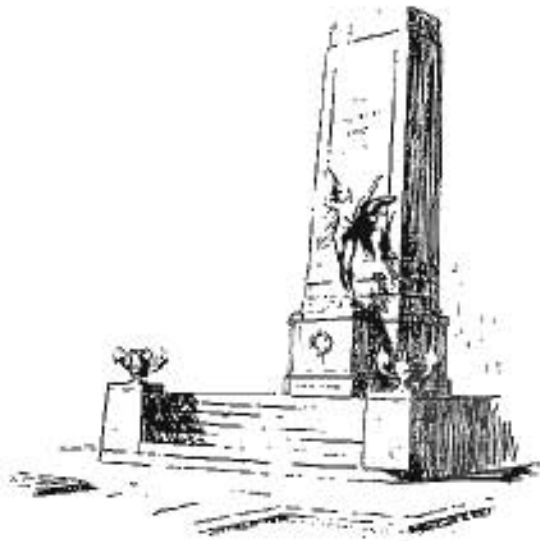
The Public Library

VI.

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1861 1862

The star Memorial in the Public Park.