

## Adam Hobkirk and Jane or Jeany Scott

There was no law in Scotland compelling ministers to keep records of births, marriages and deaths. Hobkirk records are not available until the 1850s.

**Adam Hobkirk** may have been born 14 January 1750 at **Cavers**, 3 miles from Hawick, Roxburghshire, Scotland. His father - **John Hobkirk**, who was buried in Cavers churchyard.



The ruins of the 800 year old Cavers Church.

In June 2005 the old church was up for sale.

### **Cavers Auld Kirk, Hawick, Roxburghshire, £75,000**

**What it is:** A Category B-listed former church built in 1622, but with a history going back to the 13th century. It is in a lovely setting, and is a quarter of a mile from Cavers House, the historic home of the Balliols. Hawick is a little over three miles away, and Jedburgh is 10 miles. The kirk was decommissioned in 1822 and since then has served as a hall, and more recently as a hay barn. In 2003 planning permission was granted to convert the building into a home.

The church is believed to have been founded by followers of St Columba and it is believed that the Treaty of York — that fixed the English and Scottish borders — was signed there in 1237. In the 17th century, the poet and scholar John Leyden is known to have attended the church. You will struggle to find another conversion job with as much of a story to tell, and certainly not one at this kind of price.

Cavers Old Churchyard is now overgrown, dilapidated and inaccessible. In 2004 it was cleared so that the inscriptions could be noted for a book. Adam is not in the list of 3 Hobkirks, but many tombstones have disintegrated.

“Yet another place decimated in 1545 by that right nasty Earl of Hertford, **Cavers was once the place to be**, rather than Hawick which was just a wee hamlet at the time. Now it is a quiet rural area interspersed with cottages and buildings.”

In 1801 there were 1,382 people in Cavers. It was an agricultural area, and had no coal, slate or limestone. There were **trout** in all the streams, **salmon** visited each year, and there was an abundance of **game**. Even the working classes got fed up with salmon!

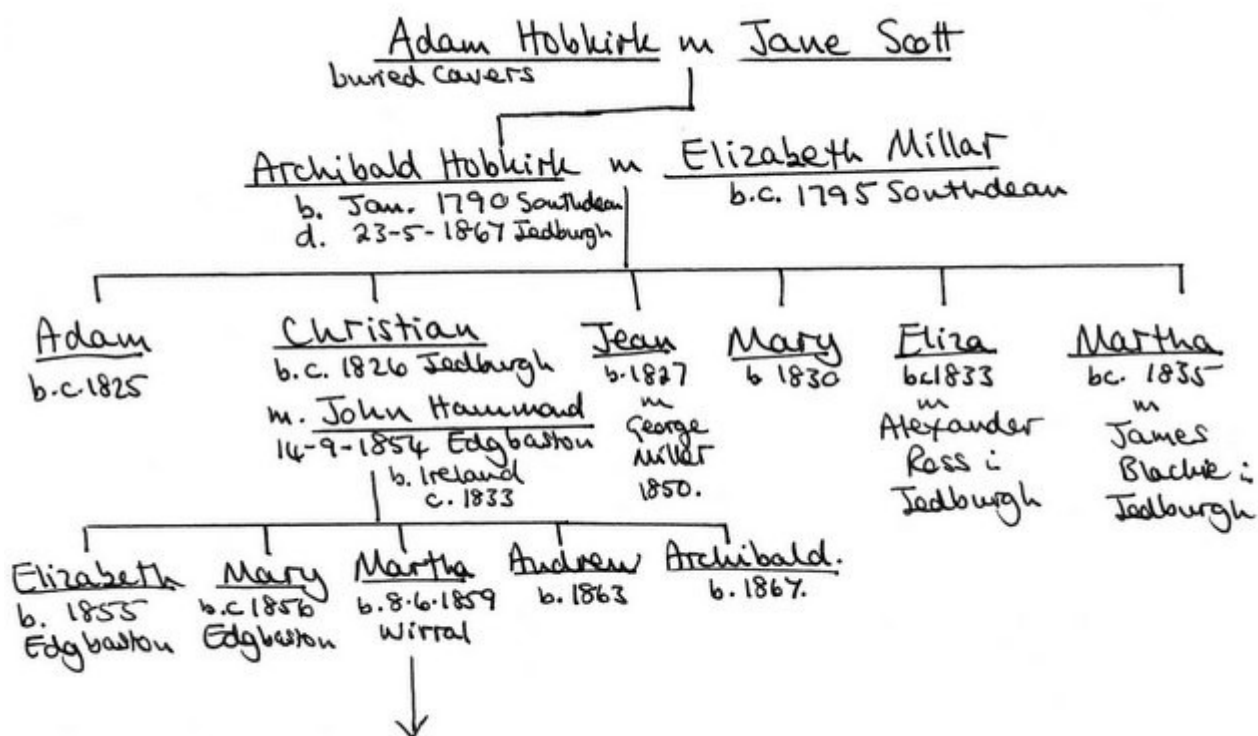
Adam is said to have worked on various estates, including Abbotrule and Grange, so it seems that when his children were christened at **Southdean church**, he was a farm worker or tennant farmer at nearby **Abbotrule** (2348 acre estate), a very pretty area with undulating land and mixed farming. (I can't find Grange)

Adam was a farmer at a time when there were dramatic improvements in agriculture in Scotland. Farmers were taught to drain boggy land and start cultivating it, to manure it, lime it, rotate crops etc., and machinery improved being metal not wood. But in spite of this there were famines in

1782-3 and 1786-8. Many farmers emigrated in the 1770s, but Adam stayed in Scotland.



Scenery at Abbotrule in 2007, probably not changed since 1750



Southdean is "a parish in Roxburghshire, about 12 miles long, and 7 broad, lying on the banks of the Jed, and comprehending a part of the old parish of Abbotrule...Population in 1801, 697." - from 1806 Gazetteer.

There was a 12<sup>th</sup> century church in Southdean which collapsed in 1688, replaced by a 17<sup>th</sup> century



church at Chesters. Both are now ruins, and there is a third church at Southdean built 1876, still standing. A 1911 account says,

“The old church is situated near the river Jed, and close to the side of the road that leads from Hawich over the border into Northumberland. The modern church is situated about a mile lower down.”

“**Church, Chesters.** This church, standing in a graveyard at the hamlet of Chesters, **was built in 1690 to replace the old parish church of Southdean** ; but it is now even more fragmentary than its predecessor, little more than its W end surviving. It has been oblong on plan, the width from N to S being 23ft 10in over walls about 2ft 7in thick, while the present length is 35ft 6ins. The surviving walls still stand to a height of 10ft. and are built of harled rubble.”

Adam's children would have been christened at the Chesters church.



The remains of the first Southdean Church, built 12<sup>th</sup> century, collapsed 1688.

From Rulewater and It's People, a 1907 book.

In 1688 the people of Hobkirk were alarmed by the sudden collapse of Southdean old church, which it is said took place on a Sabbath, but fortunately after the congregation had left the building, when the roof without a moments warning gave way and fell with a crash.

In 1690 a new church was built.

This new church was of the barn type so common in Scotland, a clay floor, a low roof, and not a vestige of

architecture about it. The roof was thatched with heather. There seems to have been no belfry or bell, and no communion cups which had to be borrowed and their hire paid for from some neighbouring parish. A bell and belfry were added in 1741 and the former bears the inscription "Maid for Hobkirk 1741". The church was reported to be in a wretched state in 1758 and quite unfit for public worship. The heritors' books disclose the fact that every penny spent upon the church was grudged by them. The old heather roof was then changed to one of broom, which the farmers in the parish had to supply.

"The church of Southdean, which was completed in 1690, was very rude in its internal structure. At first and for a long time after it was built, it had no ceiling, and a coffin with a hinged bottom used for the burial of paupers was laid across the joistings of the roof in full view of the congregation."

In 1790 Adam's son Archibald was christened in this church. Lets hope the broom roof was still good.

#### 1760s Roxburghshire.

The roads in this county had been much neglected; wheel carriages and farm carts were little used. Ponies with a couple of creels (**woven baskets**), each of which was supposed to carry 8 stone, were used for the conveyancing of manure to the fields.



ABBOTRULE

*From a Photo by J. McNairn, Hawick*

Abbotrule House (demolished 1956. The remains are in a wood behind kennels.)

From Rulewater and it's People.

Patrick Kerr (Laird of Abbotrule) was a stern man, his temper not being of the best. Latterly he had seldom moved from home. For some reason or other he took a dislike to the minister of Abbotrule, most likely on account of the church and manse being in such close proximity to Abbotrule House. About 1770 Patrick Kerr began to consider it necessary to suppress Abbotrule parish and this determination never left him.....

It was not until 2<sup>nd</sup> May 1777 that Mr. Kerr informed his tenants that **Abbotrule parish from that date ceased to exist and the annexation of the parish to that of Hobkirk and Southdean was finally concluded.**

Patrick Kerr died in 1791..

The remains of the old kirk and kirkyard of **Abbotrule** are not far from the house, and the inscriptions on the tombstones possess some local interest, but many of them are now illegible. The greater portion of the font is lying between the churchyard and the burn; it is quite plain, with nothing to mark its age.

The romantic little church of Abbotrule was far too small for the great function of the summer Sacrament, which was held in the open air, and to which many people came from a distance. Near the church there is a grassy hollow in which a tent was erected for the sacred elements, and the people ranged themselves on the side of the brae, where they partook of the bread and wine with much devotion. An interesting and impressive sight it must have been to see young and old flocking to Abbotrule on a fine summer morning, women carrying their shoes and some babies, the men climbing the hills with their coats off, but all with one desire to be partakers of the holy Sacrament. The work of the day put a great strain on both ministers and elders, and a dinner at the close of the proceedings was an acknowledged custom. It is said that wine bought for sacred use was consumed in large quantities at these post-sacramental dinners. In the old parish accounts the quantity bought and paid for is far out of proportion to the number of communicants. This feasting and drinking set a bad example to the partakers of the communion, many of whom had come long distances, and were thus tempted to supply themselves with stimulant on the way home. Places where drink could be got were numerous and conveniently situated and they did a big trade in Sacramental Sabbath.

#### THE WRAITH OF PATRICK KERR

THIS is a tale they tell at the darkening, and you who are Rulewater folk probably know it well. But however well you may know it, you have to own that it is an eerie thing to listen to when the fire is dying down, and there are queer-shaped shadows playing on the walls, and outside in the wood the owls are beginning to hoot, or, from the far moor, there comes a curlew's cry.

Not long after Prince Charlie's day there lived at Abbotrule, in Rulewater, a laird named Patrick Kerr. Patrick Kerr was a Writer to His Majesty's Signet, a dour man, with a mischancy temper. The kirk and kirkyard of Abbotrule, as still may be seen, lay near the laird's house—too near for the pleasure of one who had no love for the kirk and who could not thole (endure) ministers. Most unfortunately, too, the laird took a scunner (strong dislike) at the minister of the parish of Abbotrule. It may be that he and the minister saw too much of each other, and only saw each other's faults, but of that no one now can tell. But, about the year 1770, Patrick Kerr set about to put an end to Abbotrule Parish and Abbotrule Kirk, that had seen many an open-air Sacrament on summer Sabbaths long ago. For four years the laird laboured to attain his end, and a blithe man was he when, in 1774, he got Eliott of Stobs and Douglas of Douglas to side with him and wipe out for evermore the kirk and parish of Abbotrule. The parish was joined to the parishes of Hobkirk and Southdean, and the glebe—twenty-five acres of good land—which should have been shared between the Southdean and Hobkirk ministers, was taken by Patrick Kerr for his own use. Fifty acres of poor soil lying between Doorpool and Chesters he certainly gave them in its stead, and must have had pleasure in his bargain, for he had gained a rich glebe and had for ever freed himself from his clerical neighbours. Speedily he pulled down the manse and unroofed the kirk. He would willingly have ploughed up the kirkyard, but this could not be. For a hundred years after he was gone, the Rulewater folk still buried there.

Now, in Patrick Kerr's day, a Sacrament Sabbath was not quite what it is now. They were solemn enough about the fencing of the tables, serious and longfaced enough were ministers and elders as the bread and wine were handed round, but the minister's wife, poor body, found it took her all her time to preserve an earnest spirituality and to search her soul as the roasts and pies and puddings spread out on the manse dining-table haunted her anxious mind. Harder still, too, it was for a tired minister and elders to abstain from all appearance of casuality as the hospitality of the manse went on far into the afternoon, and the whisky toddy had more than once gone the round of the table.

Seventeen years after the doing away with Abbotrule Parish (1791) there took place at the manse of Southdean, after the Sacrament had been dispensed, one of these gatherings of sanctified conviviality. It was dusk before the party broke up, and it was probably due to the kindly forethought of the minister that he and his guests strolled in little companies of two's and three's out into the caller air before their final parting. Their gait was solemn—if a trifle uncertain—as they slowly daundered up the road between the trees. It was a still Sabbath evening, when one can hear the very whispers of the fir branches, the murmur of a burn far away—when suddenly the stillness was broken by the thud of a horse's hoofs. Beat—beat—beat—on the turf by the side of the road they came, and each man of the party cocked his ears and strained his eyes into the darkness to see who might be the horseman who profaned the Sabbath by riding in such hot haste. There was an elder there who, had the party been held at any time but on the Sacrament Sabbath and anywhere but in the manse dining-room, might have been said to have a trifle exceeded. So when, cantering on the turf between the two fir woods, they saw a white horse appear, he looked byordinar grave.

"I mind," said he, "a passage in the Revelations, 'Behold a pale horse; and his name that sat on him was Death.'" With that the horse was upon them, and one and all looked up at the rider's face. Fearsome and gash (disparaging) was the countenance they looked upon. Hatred and scorn was in the burning eyes—anger, and the hatred that does not die. And there was not one man of them but ran like hunted sheep back into the manse, and there, in the light, faced each other, forfeuchen (exhausted) and well-nigh greeting like terrified bairns, that did not know the face for that of Patrick Kerr, the laird of Abbotrule.

Next day they all had the news that Patrick Kerr, who hated the kirk and all ministers, and had done away with the parish of Abbotrule, had died in the darkening of that Sabbath evening and gone to his last account.

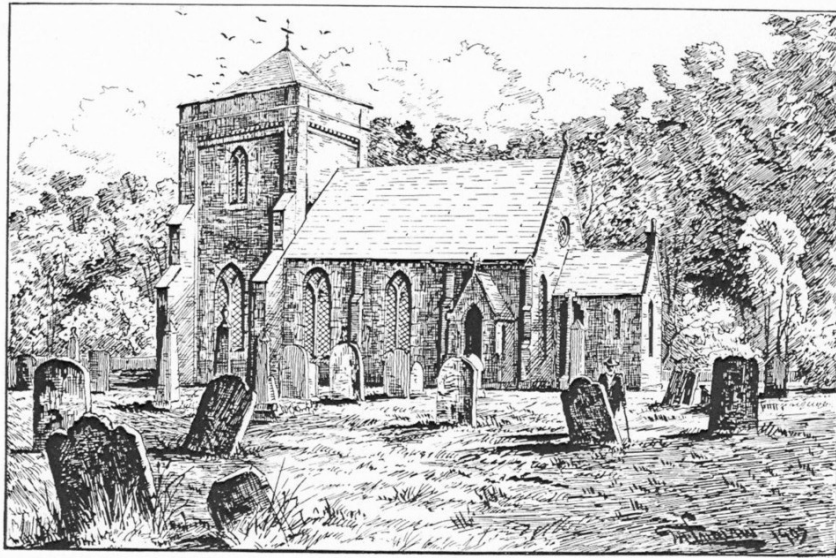
From Stories of the Border Marches by John Lang

### **Hobkirk Parish School**

From a 1907 book Rule Water and its People. It gives us an idea of what village schools were like around 1840.

In these days everything connected with the school was done in a rough-and-ready manner. The heating was carried out in the most economical way. Each boy or girl was supposed to bring everyday during winter a piece of coal, but more frequently, a dried turf was carried, and many brought a bit of stick out of the hedge. This custom was in vogue elsewhere. There was no need of ventilation, as badly fitting doors and windows supplied all that was required. In the depth of winter the schoolmaster had some difficulty in keeping the children warm. The big open chimney partly supplied this want. He placed 4 children, 2 each side of the chimney corner sitting on the stone jambs with their heads partly up the "lum", where they were invisible to the eye of the schoolmaster. The only drawback to these very warm seats was that the chimney was never swept, and loose soot often came down and blackened their heads and faces. These seats were so much sought after by the children that the schoolmaster changed them frequently during the day. There were no sanitary arrangements at the school at this time.



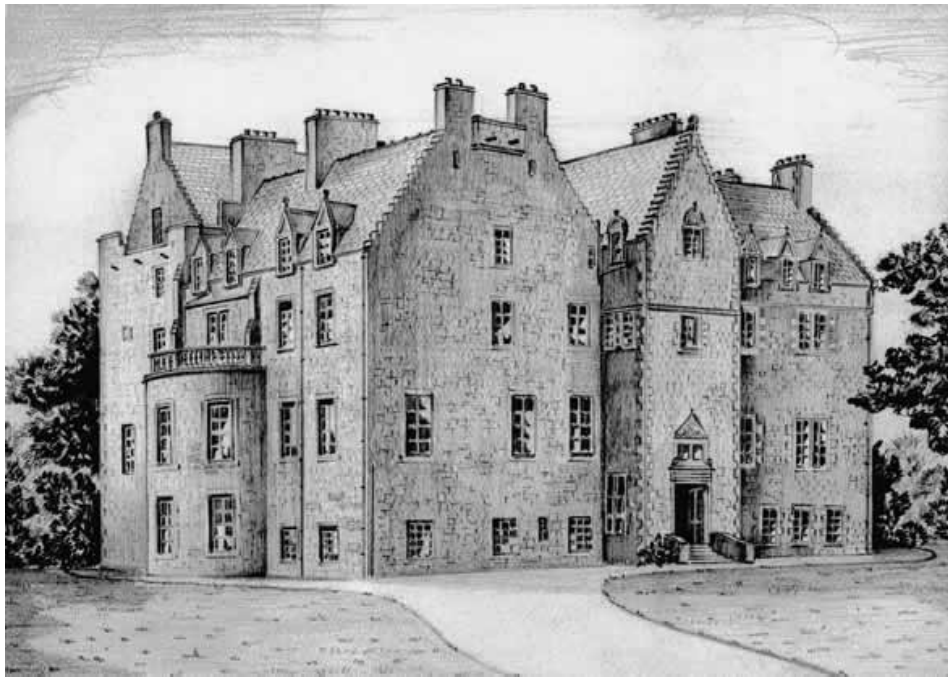


HOBKIRK

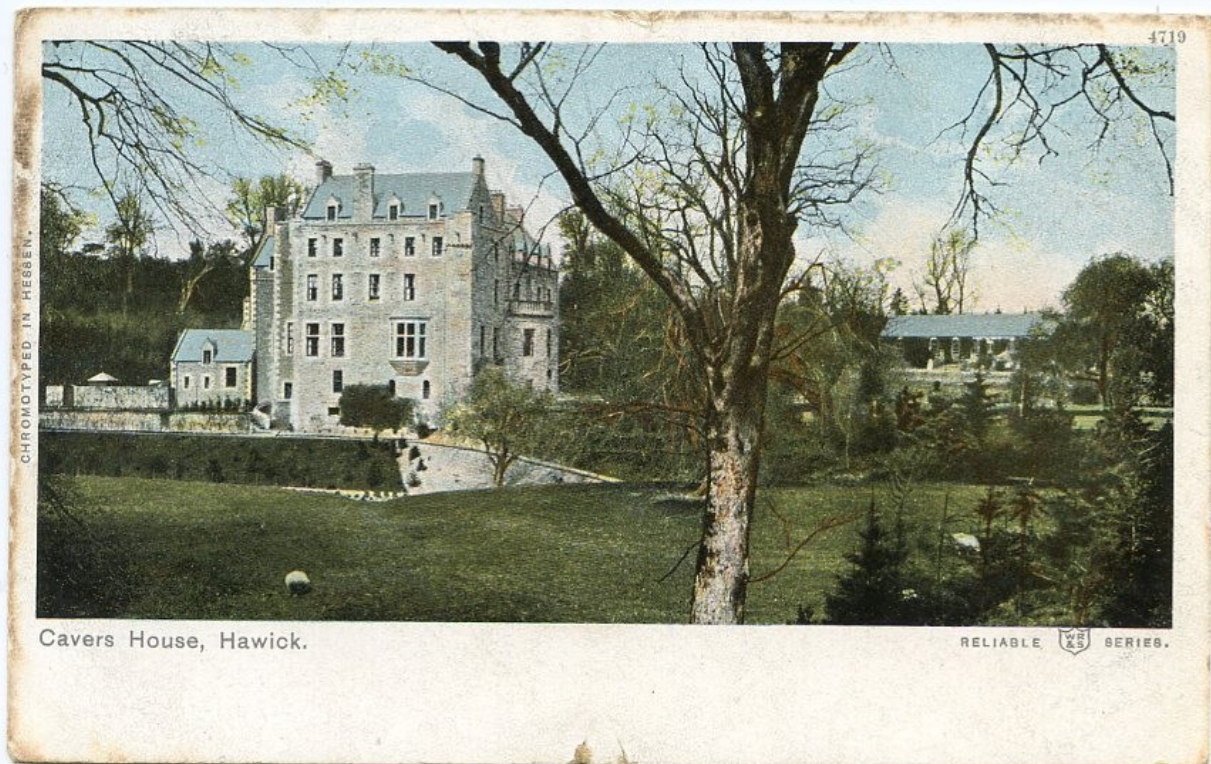
Hobkirk church in 1905



Hobkirk village church, 2007



Cavers House Built 1750-1884.



At the demolition of Cavers House, the Borders, in 1952, James Palmer Douglas, the 23rd laird told the press; "I tried to sell it – at any price. I advertised it up and down the country, I approached the County Council and the Government. I asked my M.P., I offered it to the National Trust. I suggested it might be an hotel, a holiday home, a school, a hospital, a place for old folk, and I would have let it go for £4,000. They all said that whatever happened it mustn't be demolished, but nobody would take it. So now it goes for what its insides will fetch as scrap, and I'll be left with a ruin".



But a large part of the house was left standing, roofless. There are photos on the internet of the ruin, including the circular bay.

**25 February 1829 Adam Hobkirk died at Todlaw Farm, Jedburgh.** He was about 79. His wife must have pre-deceased him as she is not mentioned in his will.

Adam had made a will on 3 May 1828 which was signed by himself and his four children, who gave their consent to the will, in Jedburgh. He left his children equal shares in his estate. The inventory of his personal estate came to:

Cash	£121.08. 10	(interest due on a £500 bond)
Household effects	9. 8.	(worth £637 in 2006)

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Value of the estate £130. 16. 10 (worth £8,872 in 2006)

There are no farming items mentioned, so he did not own a farm and was not a tenant farmer at the time of his death. As he was living at Todlaw farm it would appear that one or more of his sons was the tenant farmer.

*"I Adam Hobkirk of Todlaw in the parish of Jedburgh and County of Roxburgh in Scotland, make this my last will and testament. I resign my soul to the creator and all humble hopes of it's future Happiness, as in the disposal of a Being infinitely good. As to my Body my will is that it be buried in Cavers Church yard beside my parents."*

It's possible that, after Adam's death, his three sons ran Todlaw Farm together; but 68 acres is not enough to provide a good income for three families. Alternatively, the landlord would not permit such a joint venture, and there was only one farm house. There may not have been any work elsewhere for farmers. The increase in population led to many farm workers in Scotland emigrating, and Adams youngest son did just that in 1830.

**Adam and Jane had four children:**

**John Hobkirk** chr. 23 November 1788 at Hawick.

He married Christian Riddell 1 November 1829 (age 41) and they had three children, the first dying in infancy.

Next came **Archibald Hobkirk** who is our Irving ancestor, more below.

Then **Mary**, christened 20 December 1792. She married Thomas Scott on 27 March 1812 at Southdean. They had 4 children all christened at Southdean – Adam 1812, Thomas 1814, Jane 1816, John 1823. In 1828 she signed her name as Mary Hobkirk on her father's will. This might have been normal Scottish practice as maiden names were also used on tombstones.

Then **Adam Hobkirk**, christened 14 November 1795 at Southdean or Wilton. He married Elizabeth Ferguson on 27 June 1823 at Southdean.

### Emigration

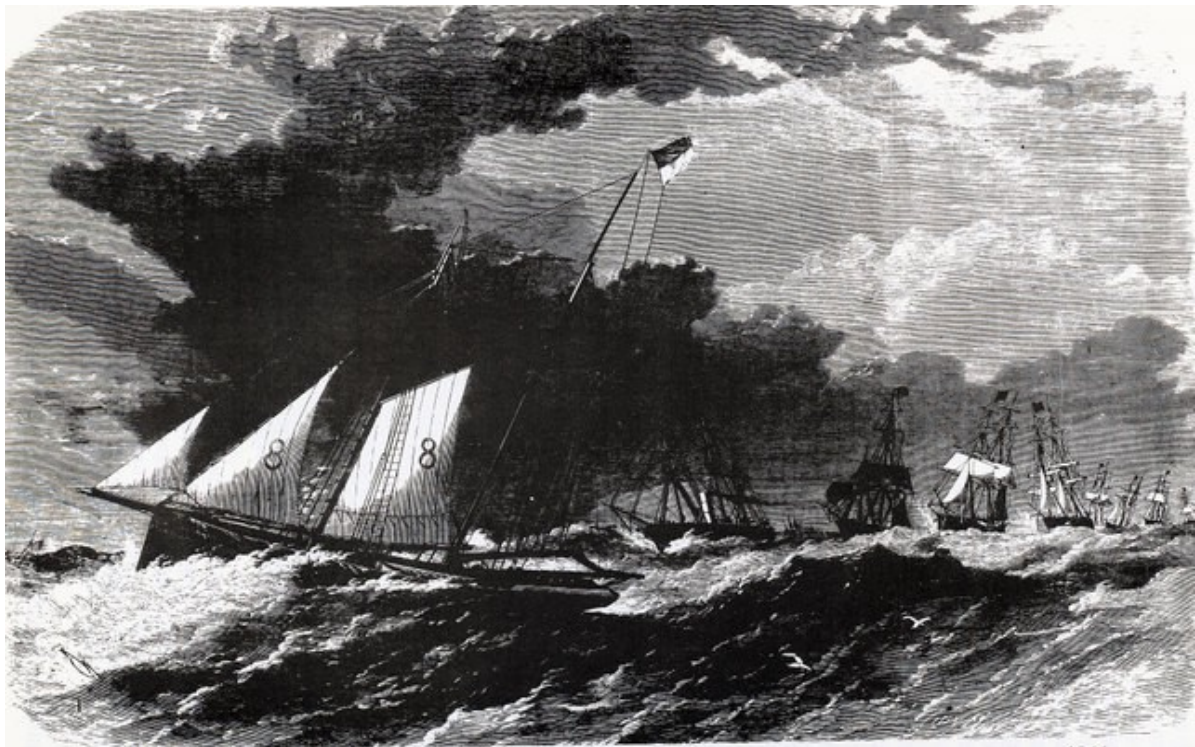
From "Old Jedburgh" by Judy Olsen:

By the end of the eighteenth century, improvements in agriculture and life expectancy led to an increase of population, high grain prices and unemployment. Many of those who could not find work moved to the cities or left Scotland altogether. In his 1834 contribution to the New Statistical Account of Scotland, the Reverend John Purves put the blame on the amalgamation of farms that had once supported five or six families, but emigration continued to take its toll on the community well into the twentieth century.

**“Scottish migrants** in the late-eighteenth and early-nineteenth centuries, for instance, were frequently dispossessed peasants, unemployed craftsmen and labourers, and small farmers. The agricultural sector (24 per cent), predominantly farmers, was a strong element of the outflow to North America between 1773-6 but was outnumbered by artisans (37.7 per cent) and labourers (31.9 per cent) “

In **1830** Archibald's youngest son **Adam Hobkirk** age 34 emigrated to the USA with his wife Elizabeth and two daughters Jane 5 and Isabel 2. His prospects in Scotland must have been poor for him to take this big step. However, people often did not know what hardships and dangers they would have to face on the journey and after. Adam must have done rather well as he obviously encouraged his brother to follow him, and he had three more daughters born in America.

The Quebec Gazette on 9 Dec. 1830 stated that the immigrants that year had been 17,596 from Ireland, 6,895 from England, 2,600 from Scotland, 204 from Wales.



Liverpool pilot boat No.8 leading 12 sailing ships into the gale-swept Mersey in 1866.

In **1835 John Hobkirk**, the oldest brother, **emigrated to the USA from Ireland on the Ajax** with his wife Christian and his son Adam 3, and daughter Jane 1. The Ajax arrived in New York on 6 July 1835, “from Great Britain”. Adam was described “Farmer”, age 46, origin Great Britain. Also on the Ajax were “Christ. 38 origin Ireland, Adam 3 origin Ireland, Jane 1 origin Ireland.” It would seem that they boarded the ship in Ireland, hence were assumed to be Irish. He would most likely have traveled steerage and lived in the hold in very bad conditions, but his brother may have warned him about the hardships and discomforts, and he may have managed to pay for a cabin..

**The Ajax seems to have quite a history, and was probably responsible for hundreds of deaths.** There seems to have been more than one ship called Ajax, one operating from Liverpool. Were the Bark Ajax and the Brig Ajax the same ship?

7 July 1819 Brig Ajax arrived Quebec with 248 settlers from Dublin after a 44 day voyage. (Very overcrowded!)

7 June 1820 Ajax arrived in Quebec from Dublin with 183 settlers after a 42 day voyage. (No mention of how many died en route.)

20 April 1833 Brig Ajax left New Orleans. Cholera, whooping cough and bowel disorders forced her to put in at a West Indies Island for many days. 30 died, mostly children.

11 July 1933 Brig Ajax arrived Monrovia with emigrants sent to Liberia in West Africa by the American Colonization Society.

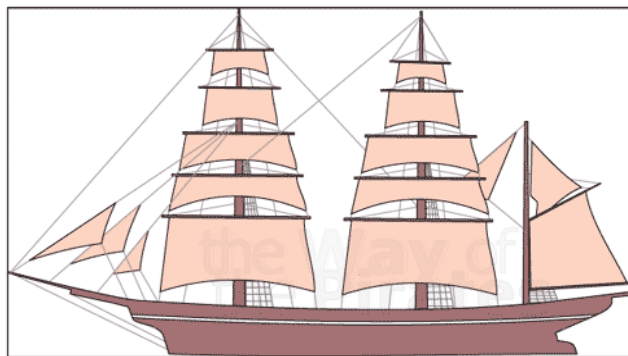
28 October 1834 Brig Ajax arrived Baltimore from Havana.

A ship's manifest for the "ship Ajax", Liverpool to New York, 30 September 1836, lists 129 passengers. 2 American, 7 Scottish, 21 English and 98 Irish. The Irish were mostly labourers and servants. The Scots were a plasterer and a labourer with their families

The Ajax was a bark i.e. a light and fast shallow draft ship with at least 3 masts with square sails. Barks could carry up to 100 men, but greedy Captains and owner often put many more in them. As many died on the voyage or at the destination the ships were referred to as "the coffin fleet". Ajax was sometimes referred to as a brig, but as they were very fast I think it more likely she was a bark.

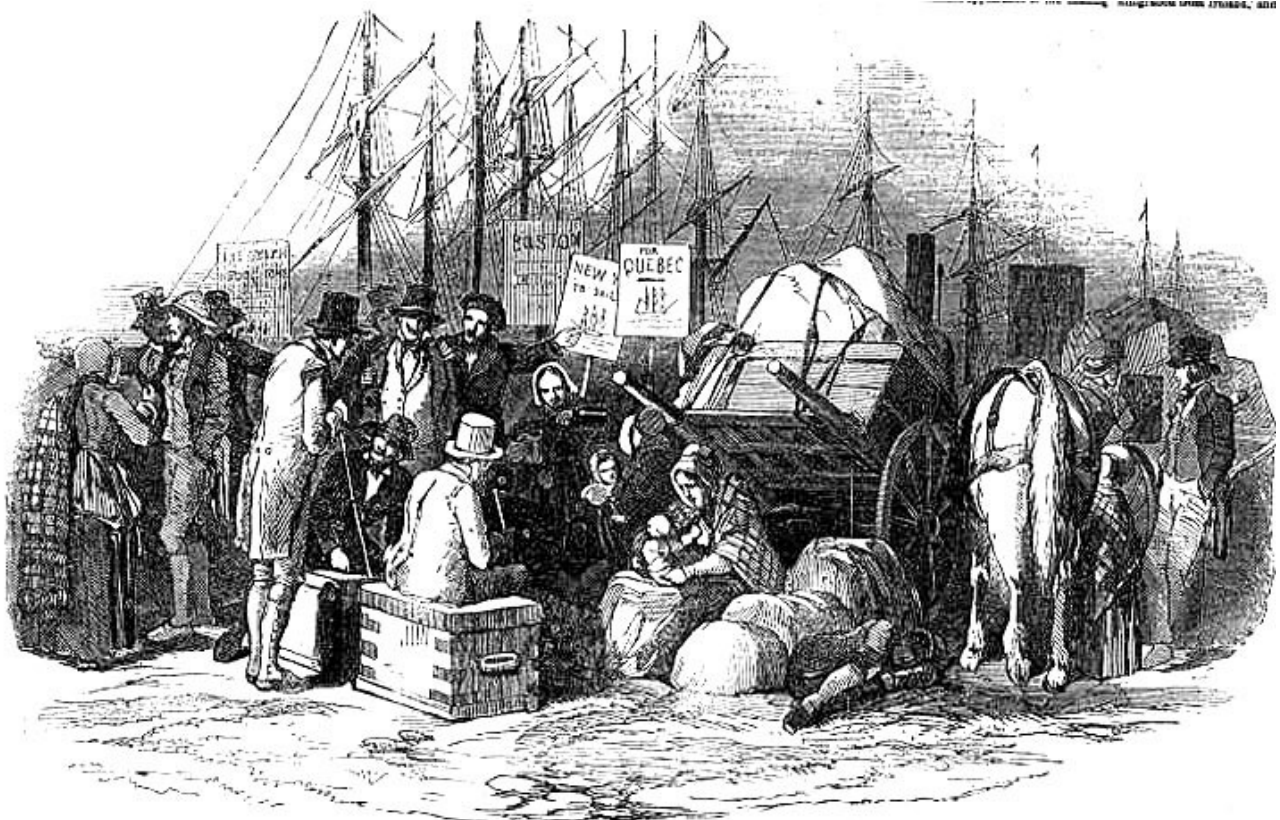
Robert Whyte wrote a diary which was published in 1848. He was travelling from Dublin to Quebec, and the publishers think the ship was the Bark Ajax, but Whyte refers to it as "a brig", no name given. The diary can be seen in "**Robert Whyte's 1847 Famine Ship Diary**", a harrowing read. The water in the barrels was like mud, there was not enough water or food, and people soon became ill. 1847 was the height of the Irish potato famine emigration and the peak of emigration from Europe. Irish passengers were often half-starved and unwell when they boarded the ship. A great number of the 100 passengers on Whyte's voyage died of Typhus fever at sea or on arrival (as did thousands on other ships that year).

Lets hope that John Hobkirk had a better voyage than Whyte. He travelled 12 years earlier, before the potato famine, and was probably advised by his brother to take oats and biscuits on board.



A Bark





EMIGRANTS ARRIVAL AT CORK.—A SCENE ON THE QUAY.

1851 Irish Emigrants Arrival At Cork, waiting to board ship.

## Archibald Hobkirk and Elizabeth Millar

Archibald Hobkirk was christened on 24 January **1790** at **Southdean**.

On 26 January **1823** **Archibald Hobkirk** married **Elizabeth Millar** in **Jedburgh**.

She was born about 1794-7 in Roxburghshire, place uncertain. It says Southdean on one census and Roxburgh in another.

Archibald and Elizabeth ("Betty" or "Eliza") had six children that I know of.

Adam born circa 1825 in Jedburgh

**Christian** – sometimes called Catherine in the census transcripts, born Jedburgh c. 1826.

Jean or Jane born c. 1827.

Mary born c. 1831 Jedburgh.

Eliza born 1832/3 Jedburgh

Martha born 1834 Jedburgh.

After 1835 Archibald Hobkirk was the only son of Adam left in Scotland, and he ran Todlaw Farm.

In the census of **1841** **Archibald Hobkirk** was a farmer at **Todlaw farm** a mile south of Jedburgh. **Archibald was 51** and with his wife **Betty 45**, Adam 16, **Christian 15**, Jean 14, Mary 11, Eliza 9, Martha 7.



Todlaw Farm near Jedburgh in 2007 TD8 6NZ



Part of the wide view from the farmhouse

The stone farmhouse at Todlaw is on high ground looking down on fabulous scenery through 180 degrees, and close to the west bank of Jed Water. Todlaw is well known to the people of Jedburgh and is on the route of a walk from the Abbey.

“The greater part of the Parish of Jedburgh is hilly, and laid out in sheep farms, which are dry and covered with luxuriant pasture”

“The neighbourhood of the town is noted for it's orchards, the annual average value of the pears alone being estimated at about 300L.” 1806 Gazetteer.  
(In 2007 Todlaw farm was growing crops.)



Jedburgh Abbey 1838

In **1841 Robert Miller 50** was a **grocer in Castle Street, Jedburgh.**

I think he was Elizabeth's brother. He was a widower with five children aged 15, 14, 12, 5, 2, and they had a live-in servant.

In the census of **1851 “Harchbald Hopkirk”** age 60 and born at Southdean was a **grocer at 42 Castle Street, Jedburgh.**

He was with **Elizabeth 55** born Southdean,  
and his daughter **Mary**, 18 and unmarried, a “home servant” born Jedburgh.

**In 1851 Todlaw Farm** was in the hands of Robert Millar 60, **farmer of 68 acres.**

So it seems that Archibald and Robert, brothers in law, did a swap. Archibald gave the farm to Robert, and Robert gave his grocers shop to Archibald. Why? Well Archibald only had one son Adam, and he was not around, so he had no help with heavy work. But Robert had two sons age 15 and 14, and maybe he saw a future for them in farming. (But in 1861 the sons had left and his son-in-law was helping him!)

In the 1851 census **Christian Hobkirk 27** was house servant to a Landed Proprietor and Farmer of 56 acres age 79 at Weirgate House, St. Boswells – about 7 miles NW of Jedburgh. He employed 2 men, 1 boy and 1 woman. An ag. lab. Age 17 also lived in the house.

### Groceries

1810 to 1850 was a period when many groceries were adulterated in England, so I presume they were in Scotland too. This had been brought about by the Industrial revolution and the increase of



population. It was difficult making a living in the town as a grocer; one had to undercut other grocers to get customers, and then, in order to make a living, one adulterated the food. Some of the adulteration was done before the grocer obtained the food, and some was done in the grocer's shop.

There was plaster of Paris and pea and bean flour in wheat flour; chickory, burnt beans, acorns and sawdust in coffee, (and before microscopes there was no way to detect chickory);

expensive spices were diluted with ground rice, flour, sago, mustard husks, cassia, and arrowroot.

Poisonous red lead was added to cayenne that had lost its redness.

Mustard had wheatflour and turmeric added – it was virtually impossible to obtain the pure product.

Shop keepers had weights that had been shaved down, and as the customers did not own scales, how were they to know?

There were some honest grocers; I wonder which Archibald Hopkirk was..... By the 1870s and 1880 the purity of food had vastly improved.

Brown sugar was often infested with a louse-like creature – acari, which also lived in flour, cheese and mouldy food.

“Grocers' itch” was an eczema type of skin complaint caused by the mites in food – prunes in particular. The mites were undesirable and did one no good when eaten.

By **1854** Archibald had moved to **23 Castlegate** which might have been a pub only at that time. (Castlegate is a steep street from the market place up to the castle. 23 is a few doors up from the central market place.)

In the census of **1861** **Archibald Hobkirk** 71 was **a grocer at 23 Castlegate**. He was with **Eliza 64** and daughter **Mary 29, a dressmaker**, and they had one boarder whose job was “letter carrier”.

The Jedburgh population in 1861 was 5,263. Jedburgh was on the route from Edinburgh to Newcastle or London and was one of the chief towns of the border, so no doubt a grocery shop near the centre would have been very busy. Archibald had contacts in the farming world and so he probably sold cheeses, hams, bacon, porridge oats, flour, milk, butter and eggs from local farms, including his brother-in-laws Todlaw Farm.



Old sandstone building on Castlegate, looking out from no. 23.



The top of Castlegate and the Castle Gaol which opened in 1823 and was closed in 1886. It's now a museum.

23 Castlegate is now the **Foresters Arms**, a pub with a restaurant upstairs. Locals call it "Belters Bar". A pub guide describes it - "A quaint, compact little pub set on the ancient Castlegate stretch. Belters Bar quickly attains a convivial atmosphere, and is the perfect place to get a feel of the Jedburgh of old." But it was not always a public house.



On the left, Belters Bar and Foresters Arms. The cross roads is the Market Place at the centre of Jedburgh where 5 roads meet.

From a book about the Inn and Pubs of Jedburgh by Garrett O'Brien called "Refreshing the Spirit":  
Foresters Arms. This, despite being a very old building is relatively new as a pub. **Archibald Hobkirk** had

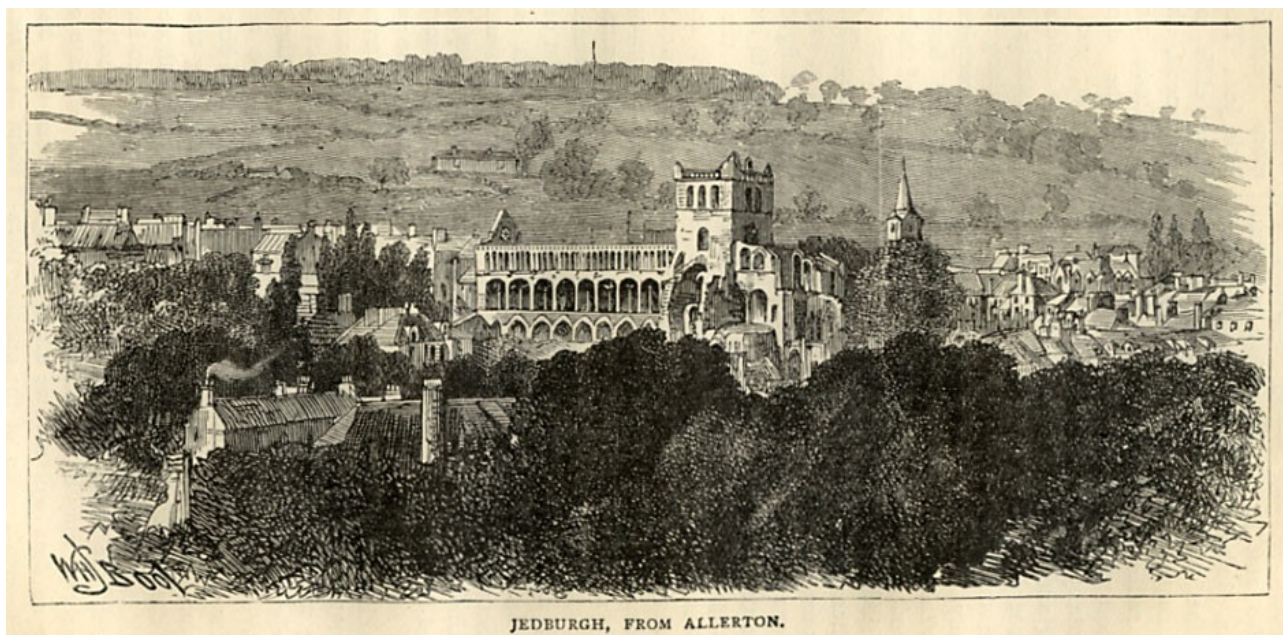
his license renewed in 1854, but this was removed in the following year and changed to a license for a **Grocers shop**. This was transferred to James Blackie in 1868 and in 1871 Robert Peacock, from over the way, took over the business. This was changed to a Public House License in 1876, which was probably when the name was given of the “Foresters Arms”.

Apparently there was a lot of drunkenness in Jedburgh in the 17<sup>th</sup> century. In 1693 the magistrates met to discuss the matter of profanity and over-drinking in the town on week days as well as the Sabbath. They agreed to take strong measures against anyone transgressing in this way. Fines would be imposed and the names of wrongdoers would be published at the Cross on the Tuesday next, and the Town Drummer would “tuck of drum” throughout the town.

In 1834 there were 16 Inns and 47 Alehouses in the burgh – compare that with 5 pubs and 2 inns today. Anyone could obtain a license and open a room in their own house for the purpose of selling beers and spirits, and some people home-brewed ale. As Archibald had already had a grocers shop up the hill, it seems likely that 23 Castlegate was **a grocers shop with a license**, or a sort of farmers market for his farming friends, and the upstairs room served drinks. Maybe the authorities decided that this was not a good idea, shoppers being enticed to have a drink, so they withdrew his license. Alternatively, as there was a pub over the road, they decided to remove his license so he was forced to find an alternative purpose for the building. Another possibility is that Archibald's premises were known for drunkenness and rowdiness!







1880s engraving



Queen Victoria visiting Jedburgh in August 1867.

**23 May 1867 Archibald Hobkirk died.**

He was 77 and still a grocer on Castlegate. His wife Elizabeth Miller/Hobkirk was his executrix. His estate was valued at:

Cash and interest	£6.1.0	(£362 in 2006)
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Household furniture	£9.11.10	(£574)
Stock in trade	£27.17.8	(£1,669)
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Value of estate	£43.10.6	(£2,605)

The inventory of the estate was presented by a solicitor to the authorities on 11 Jan. 1870. and marked " No stamp duty".

Archibald's father Adam had left £130.16.10 (£8,872.81 in 2006) 38 years before. Was Archibald a less successful farmer at Todlaw? Or had it become harder to make a living from farming? (Adam did have three sons to help him whereas Archibald had one son who was not around.) Or was it harder to make a living selling groceries? Alternatively, as happens today, Archibald's family may not have declared all his assets in order to avoid paying stamp duty.

In **1868** the grocers shop was transferred to James Blackie. How did the widow Elizabeth earn her living thereafter? I can't find her in the 1871 census. In 1881 she lived with her daughter Christian in Cumberland, aged about 86.

### Archibald's children

**9 September 1850** Archibald's daughter **Jean/Jane Hobkirk married George Miller** in Hawick. He might have been a relative of her mother Betty Millar.

**1851 census** George Miller was a **flour miller** age 21 living at Cross Wynd, Hawick.

**Jane Miller** (Hobkirk) 22 born Jedburgh.

Robert Miller 5 months.

**Martha Hopkirk** 16 sister-in-law. **Dressmaker.**

Walson Miller 19 brother. **Woollen Framework Knitter.** (You did this at home)

**\*\*1851 Census Christian Hobkirk** 27 (born 1824 at Jedburgh) was a **house servant** in a 79 year old farmers house, Weirgate House, St. Boswell (a village), with a 17 year old male servant.

An **Adam Hobkirk** married Margaret Dalgleish in Peebles in 1851. It's the only possible marriage I can find for Adam, Archibald's only son. He is not in the 1851 census so maybe he died or emigrated.

**\*\* 14 September 1854 Christian Hobkirk married John Hammond a gardener** at Edgbaston, Warwickshire. I guess that John had been working in Jedburgh, and Christian was his fiance. He obtained a job in Edgbaston, probably at the Botanic Gardens, a prestigious post, enough to persuade him to leave Scotland. He had been there a while and settled in before Christian arrived to marry him. Edgbaston is a suburb of Birmingham; on 1 June 1854 Birmingham New Street Station opened. So if Christian went to Edgbaston to marry John after 1<sup>st</sup> June, she could have gone by train I think from Carlisle. All speculation!





1825 etching

John Hammond claimed to have been born in Scotland, but I can't trace him there. He became a Head Gardener and set up a botanic garden for a rich man in Cumberland, and then ran a Nursery and Floristry in Carlisle.

See the Hammond profile for more on John Hammond, our Irving ancestor.

**12 January 1855** Eliza married Alexander Ross in Jedburgh. He was a **gardener** and possibly a friend of the above John Hammond. There were few big gardens in the area, and by 1861 they had moved south.

**1861 census.** Christian (Catherine) and Eliza are in the same house 41 Prince Edwin Lane, **Everton, Lancashire.**

Alexander Ross 30 **Gardener**

Eliza Ross (Hobkirk) 28 born Jedburgh

William Ross 6 scholar " "

Eliza Ross 4 " "

**Catherine Hammond (i.e. Christian Hobkirk)** 35 Boarder. Born Jedburgh

Eliza Hammond 8

Mary Hammond 4

Martha Hammond 2

It says they were all except Alexander born in Jedburgh, but later censuses say the young Hammonds were born in Sefton. I expect Alexander filled the form in.

**John Hammond** was not living with his wife. He was resident at **Chester Castle Gaol.** John Hammond 28 Criminal. Born in Ireland. Married, 3 children. (See Hammond file)



**1861 census** their sister Martha was a **milliner**.

**20 October 1865** Martha Hobkirk married James Blackie in Jedburgh. 1871 census?

**1871 census** Eliza was still in Lancashire with her husband Alexandra Ross and William 16, Archibald 9, Isabela 6, John 3. Eliza who should be listed age 14 is missing.

**1881 Census.**

**Elizabbh. Habkirk** 87 was in Brayton, Aspatria, Cumberland with her daughter Christiana Hammond. Described as "formerly farm wife born in Scotland". I wonder why she put that and not "grocer's wife"? I suppose having a farm is more prestigious than running a shop.

I can't find Elizabeth Hobkirk's death in England.