IV.—THE GOLDEN POTS.

Notes on a Series of Socketed Stones in Redesdale.

By H. L. Honeyman, A.R.I.B.A.

[Read on 24th November, 1926.]

In the study of any archæological problem, especially one which is connected with architecture, it is important to get the facts first and only thereafter become attached to a theory founded upon the facts. The adoption of a contrary procedure has led to misconceptions, and though the field of mediaeval antiquities has not given to archæology so many bad examples of unconscious fact-faking as have Roman and pre-historic fields of study, there is among such misunderstandings of mediaeval work one connected with Northumberland which, so far as I know, has never been set right, at any rate in print. I refer to the supposed "Roman milestone" origin of the stones now called the Golden Pots near Thirlmoor. Horsley[1] does not mention them, and the earliest account of them which I have read is in General William Roy's posthumous work on *The Military Antiquities of North Britain*.[2] As the latest edition of Tomlinson (revised by the late R. J. Charleton)[3] repeats it, it must be considered to be the opinion accepted most generally or most widely read at the present time.

Roy's statement is as follows:

"The golden pots are a number of pedestals each of

[1] J. Horsley, *Britannia Romana*, 1732.

[2] *The Military Antiquities of the Romans in North Britain*, 1793, p. 109.

[3] Tomlinson's *Comprehensive Guide to Northumberland*, brought up to date by R. J. Charleton, n.d. (*c.* 1919), p. 351. See also *The Border Line*, J. Logan Mack, 2nd Ed., 1926, p. 227.

about two feet cube, the superior parts of which are formed into plain mouldings, that consequently diminish them upwards. Every stone has a square or octagonal hole, cut into its upper surface, and of sufficient depth to receive a column of about ten inches diameter, indented into it. . . . From the order in which they are placed they must have been erected by the Romans. . . . Five or more of these stones remain on the left hand, or western edge, of the Roman way between Redesdale and Chew Green, in succession to, and at somewhat less than an English mile's distance from each other."

As will be seen from the photographs (Plate XI) which Mr. E. R. Newbigin has taken, there is not a single *fact* in the above circumstantial account, except the position of the surviving stones, which is certainly, as stated, between Redesdale and Chew Green and by the side, or rather on opposite sides, of the Roman road from High Rochester to Newstead over Gammels path. A fact Roy might have obtained from the Armstrongs' map of Northumberland,[4] whereon five pots are shown. The milestone idea may have come to Roy from Stukeley's description of Ermine street, which he quotes.[5]

Hodgson,[6] although he did not challenge Roy's description of the "pots," deserves credit for pointing out that it does not fit milestones. His own idea was that they were the bases of crosses "erected both as boundaries between the parish of Elsden and the chapelry of Halystone and as guides for the traveler." He only accounts thus for three of the bases, and as he elsewhere[7] indicates that their shafts had been destroyed long before 1228 they could not have been of much use to travellers. Hodgson's "the golden pot" is the ordnance map's "outer pot" and his "inner" the

[4] Lieutenant A. Armstrong & Son, *A Map of Northumberland, reduced from their large map published in* 1769, London, 1770.

[5] Roy, *op. cit.*, p. 110, quoting Stukeley, *Iter Curiosum*, p. 82.

[6] Hodgson, *A History of Northumberland*, 1827, Part II, Vol. I, p. 151.

[7] *Ibid.*, p. 17.

present " middle pot." MacLauchlan[8] quotes Hodgson's opinion, and suggests that the boundary stones were erected by the authorities of Holystone, but admits that in this case the remaining stones are not both *in situ,* and explains that one has been moved and that the road is on the wrong side of the other! D. D. Dixon[9] on the other hand suggests that crosses on the moors were placed there to mark " the liberties of the monks of Kelso," as certainly may have been the case with the Maiden's Cross near Windy Gyle. The latest writer on the subject is Mr. Howard Pease, who in a very interesting paper on moorland crosses, printed in the *History of the Berwickshire Natural History Club,*[10] quotes the opinions of Roy, Hodgson and Dixon, but suggests " these moorland crosses were sometimes shafts " (i.e. without cross heads), " and marked the site of the fall or the burial place of a former hero, or of some well-known character, or even " in the case of stob (timber) crosses " of some poor suicide." It seems unlikely, however, that half a dozen heroes or more would be so obliging as to fall at intervals between Otterburn and Chew Green and all in the same period: for if the stones were all alike they must all have been of about the same age.

Before advancing any new theory or condemning that of General Roy (for sometimes a theory is more durable than its proofs, and Roy was a distinguished soldier and a pioneer archæologist who deserves our respect and admiration) it will be as well to describe the present appearance of the remaining " Golden Pots." They are indicated very accurately by square black dots on road map No. 1 of the O.S. ½ in. scale series, 1913 edition, and are there called the " outer " and " middle " golden pots. Presumably an " inner " had existed when these names were applied, but before the district was mapped by the Ordnance Survey in the second quarter of last century.

[8] H. MacLauchlan, *Memoir Written During a Survey of the Watling Street,* 1852, p. 39.

[9] D. D. Dixon, *Upper Coquetdale,* 1903, p. 8.

[10] Vol. XXIV, p. 319.

The " outer " pot is at the north-west end, the " middle " near the centre, of a long, gently sloping, grassy saddle or " waterscale " which separates Cottonshope from Ridleeshope (Plate X) and along which runs the line of an old trackway apparently stretching from the Tyne at Newburn to the Forth at Cramond, part of which line coincides with part of the Roman road. MacLauchlan in his memoir above referred to, calls the rising ground near the outer pot " Pepperside "—this has, perhaps, some connection with the 4 lbs. of pepper which formed part of the payment made by Lord Howard de Walden for the manor of Redesdale in 1614.[11] The " outer " pot is easily seen as it lies among comparatively short grass to the south-west of the parallel ridges which faintly mark the line of the Roman road, and at a higher level than the latter. It is the only one of the " golden pots " touched by the present parish and R.D.C. boundaries, which follow, as might be expected, the top of the watershed instead of the unfenced line of road. The " pot " is a rectangular block of much worn dressed stone with its long axis at right angles to the road; it measures 38 in. by 32 in. by rather more than 13 in. high, and has on its upper surface a rectangular socket, 15 in. by 10 in. by 7½ in. deep, with its long axis parallel to the road (Plate XI). The " middle " pot is hidden among long grass, and is broken (Plate XI), being, therefore, hard to find except by resecting from features shown on the ordnance map. In proportions and detail it is similar to the " outer " pot except that the long axes of both stone and socket are parallel with the road. It is placed on the north-east side of the road (almost obliterated owing to the soft nature of the ground), which is here the highest, and lies 0·70 of a mile from the outer pot, which is about 43° west of north of it. It may be noted in passing that the Roman mile is usually given as from 0·92 to 0·95 of an English mile.

The " inner pot " may have stood at the junction of the Roman road with the hill path which Hodgson calls

[11] *Arch. Ael.*, 3rd Ser., Vol. XXI, p. 129.

" the driftway " [12] (Plate X); this was perhaps originally nearer the point where a road from Cottonshope to Ridlees makes its crossing. Of the other stones mentioned by Roy, according to the Armstrongs' map, one stood at Chew Green and another was near Featherwood. The finial of the former (Plate XI) was discovered in 1899[13] or 1889[14] by Thomas Glendinning, the shepherd of Makendon, it is now in our museum, and does not appear to be earlier than the fourteenth century in date.[15] Its socket had disappeared before 1774, the date of Roy's map of Chew Green. Quite probably the " Percy " cross at Otterburn, of which more hereafter, was also counted by Roy as one of the same series. A very careful survey of the likeliest positions might result in traces of the " inner " pot being found even now. Searchers in the past, misled by Roy, have sought it the same distance from the middle pot as that is from the outer pot, but were not certain to find anything there. On Plate X only those sites are indicated of which we have definite information. If Roy's spacing is correct there must have been about six other stones between Featherwood and Otterburn.

From the above description of the stones as they now exist it ought to be quite clear that they have no connection either with Roman milestones or modern boundary stones, and equally obvious that they are neither more nor less than the bases of roadside crosses such as mediaeval piety and public spirit erected along the high roads or " streets " as they were then called, which ran across the unenclosed moors or forests separating the towns and villages of this country. The term " gate " was used for roads within or near to a town, " street " for main roads across country; and the road beside which the

[12] Hodgson, Part II, Vol. I, p. 151.

[13] Pease, *op. cit.*, p. 320.

[14] Dixon, *op. cit.*, p. 7.

[15] Mr. C. C. Hodges, however, considers it is the finial of a gable, not of a standing cross shaft, but its stem seems exceptionally heavy for a gable cross. See also R. and J. A. Brandon, *An Analysis of Gothic Architecture*, Vol. I, p. 88.

" pots " lie was called " Dere " or " Deor " street[16] on both sides of the Border, possibly because it had led from Lothian into the country of the Deiri.

> " By a fforest gan they mete,
> Wer a cros stoode in a strete,
> Be leff undyr a lynde." [17]

It may be noted that a typical English cross comprises when complete perron or steps, socket or base, shaft, knop or capital, and head or finial.

General Roy himself admits that the pedestals resemble the bases of ordinary crosses,[18] but dismisses this objection with the naïve explanation that village crosses were often made out of Roman milestones! His suggestion that the Romans used a special length of mile in Britain is equally unconvincing as a means of accounting for the distance between the " pots," which he says he did not accurately measure.

When there exists on a particular line of road a series of mediaeval crosses all of similar style and character and differing from their neighbours (as the " Golden Pots " seem to have done from Stob's cross and from Steng Cross, but *not from* Otterburn Cross) one may infer that they owe their common existence to a funeral. On any occasion when a corpse had to be borne a long way to its last resting-place wooden crosses were set up at each point where a halt was called to change bearers, rest, and pray.[19] Such crosses are still set up in some parts of Ireland.[20] If the deceased had been a royal personage, like Queen Eleanor of the " Eleanor Crosses," or a prominent nobleman, it was usual to replace these wooden crosses (or at any rate those of them

[16] Jas. Curle, *A Roman Frontier Post*, 1911, p. 9. See also *Arch Ael.*, 4th Ser., I, 4, and *B.N.C. Hist.*, XIX, p. 333.

[17] *Reliq. Antiq.*, II, 85, as quoted by J. H. Parker, *A Glossary of Architecture*, 5th Ed., 1850, I, 155.

[18] *Op. cit.*, p. 109.

[19] Aymer Vallance, *Old Crosses and Lychgates*, 1920, p. 21.

[20] Hy. Taylor, *The Ancient Crosses and Holy Wells of Lancashire*, 1906, p. 8.

sited where there was no pre-existing wayside cross, and where a permanent cross would be of value as landmark for pilgrims, boundary mark, "weeping" cross, or otherwise) by structures of stone. Judging from examples in Taylor's monumental work on the ancient crosses of Lancashire such funeral crosses were usually about a mile apart.[21] It is now necessary to turn from architectural to documentary evidence in search of a funeral procession passing by Dere street and Gammels path across the border at some date in the Middle Ages, probably not earlier than the middle of the fourteenth century, and probably northwards since the direct route to the nearest English churchyard would have lain along the driftway to Elsdon, not round by Otterburn.

In the autumn of 1388 the body of James, earl of Douglas ("who was yonge and stronge and of grat desyre to gette prayse and grace, and was wyllying to deserve to have it"),[22] the dead man who won a fight, was taken from the bracken bush where an old ballad tells us it lay on the battlefield of Otterbourne "and with hym sir Robert Hart, and Symon Glaudyn," to Melrose abbey, where "they buryed the erle James Duglas."[22] It must almost certainly have gone by the Dere street Gammels path route, for that was the direct way from Otterburn to Melrose; and the place where Froissart says they "lay that night in the Englysshe grounde; none denyed them:" was probably Chew Green camping ground. Its passing would be marked by the usual line of crosses, and it is known from a tradition which has never been questioned that one of them, that at Otterburn itself, was replaced by a cross of stone. They would not be far apart; the army, besides being exhausted by the events of the previous two days, took with it *per vada per clivos* many wounded men (*pars magna cohortis laesa dolet . . . nec laesos quatiunt* says the *Scotichronicon*) and prisoners and a great quantity of loot, including

[21] *Ibid.*, p. 163.

[22] Froissart's Chronicle. Lord Berner's translation. Chaps cxlii and cxlvii.

cattle. Wyntoun in his Chronicle says it was " nerhand myd morn " before they set out. Progress for the first day would be slow, and halts frequent; it was only after a very early start from Chew Green that Melrose was reached on the following day. According to the *Field Service Pocket Book*, 1916 (p. 33), " An average march under normal conditions for a large column of all arms is fifteen miles a day." This confirms the supposition that to cover thirty-one miles in two days the Scots must have taken the shortest, i.e., the Chew Green road. Froissart says the earl's body was placed on a " chare," but Robert White states that a " slender bier " [23] was used. The base of the cross at Otterburn, which has always been associated with Douglas, remains, and it is very similar to the " golden pots " though of slightly smaller size, as befitted its more sheltered site. It measures 23 in. by 20 in. by more than 8 in. high, and has a socket 13 in. by 8 in., whose exact depth, like the exact height of the block, cannot be ascertained as the base is embedded between a masonry pedestal and a stone pillar, both erected in the eighteenth century. According to Tomlinson[24] the original position of the cross was one hundred and eighty paces farther north-east, but White[25] says one hundred and eighty paces due east. No doubt the modern Redesdale turnpike constructed in 1826 is closer to the Rede water than would have been safe before field drainage became general; in 1388 there were marshes here, for the Scots " fortifyed their campe sagely with the maresse that was thereby; and had all their beestes within the maresse." [26] A mutilated, rudely carved cross-shaped stone was found some years ago at Otterburn " in a wall on Girsonfield farm north of the tower, and now stands in the church porch." [27] On one face it has in low relief what has been stated to be the hilt of a sword;

[23] R. White, *The Battle of Otterburn*, 1857, p. 58.
[24] *Op. cit.*, p. 318.
[25] *Op. cit.*, p. xx.
[26] Froissart, *op. cit.*
[27] Pease, *op. cit.*, p. 320.

if so the stone may have originally been part of a grave slab, but the quillon of the "hilt" has a small hole at each end, and this suggests that it was, perhaps, the backing to which a metal crucifix had been fixed.[28] In this case it may have been the original head of the " Percy " cross, though I am rather doubtful about it. I believe the carving of swords upon standing crosses, the elevation of the sword of war to a position formerly sacred to the Prince of Peace, was not usual until very recent, in fact " post-war " times, but in this I am open to correction.

One obvious objection may be raised to the suggested association of the crosses with the battle of Otterburn, which I do not claim to be more than a mere tentative suggestion which seems to fit the ascertained facts, and in particular to account for the resemblance of the Otterburn cross socket to the " pots." The sockets are oblong, while the normal English cross shaft of any date after 1250 is usually understood to have been an exact square or a regular polygon in plan,[29] as in the churchyard cross of Alnham, about a dozen miles from the " golden pots " (Plate XI), or in the fifteenth century example at Hedgeley Moor, which is stated by Roy[30] to resemble the golden pots, and claimed by him as another Roman milestone (Plate XII); the Chew Green cross also seems to have been nearly square (6 in. by 5½ in.), at any rate at its head; shafts tapering from oblong to square are sometimes found.[31] This objection is not fatal. Old forms lingered beside later fashions, and the massive oblong cross shaft was always likely to be popular for erection in lonely or exposed positions. Without leaving Northumberland we can find oblong shafted crosses of thirteenth or fourteenth century date at Blanchland [32] (Plate XII) and Whittingham (Plate XI), while the base of Steng cross (Plate XI), the next wayside stone cross on the Newcastle side of Otter-

[28] Vallance, *op. cit.*, p. 14, gives an example.

[29] *Ibid.*, Chap. iii. See also J. Romilly Allen, *Celtic Art in Pagan and Christian Times*, 1904, p. 193.

[30] *Op. cit.*, p. 109.

[31] Taylor, *op. cit.*, pp. 50, 476.

[32] Vallance, *op. cit.*, p. 40.

burn, has an oblong socket in a base 33 in. wide and 21 in. high, though the 3½ in. champfer surrounding the upper surface of the block differentiates it from the golden pot series. The massive early fifteenth century base of Ravensworth cross has an oblong socket 13 in. by 11 in. (Plate XII); a very similar base at Bowden in Roxburghshire has also an oblong socket.[33]

On the whole there is nothing about the "golden pots" to forbid a late fourteenth century date, having regard to their positions, their resemblance to the fourteenth century socket at Otterburn, and the fact that they were probably made by country workmen, perhaps at the expense of one of the English prisoners taken at Otterburn. According to Tomlinson[34] (who does not give his authority) Sir Henry Percy built a castle for lord Montgomery as part of his ransom, he or his brother may have paid for the Douglas crosses also. If so this would explain the otherwise inappropriate name of "Percy's Cross" given locally to what is really the Douglas cross at Otterburn. It might also account for the lack of similar crosses beyond Chew Green, if the thorough methods of Scottish reformers are not a sufficient explanation! Froissart says "the Englysshemen founde the scottes right curtesse and gentyll in their delyuerance and raunsome, so that they were well contente." In the matter of respect for a fallen enemy's memorials English chivalry was doubtless strengthened by the consideration that crosses along this road, especially on the open moor, were a great public convenience not lightly to be interfered with.

A more serious objection is an alleged reference to the "golden pots" in an arbitration held by archbishop Walter de Grey in 1228 to decide on the rector of Elsdon's protest against a gift to the abbey of Kelso by one of the Umfrevilles of a tithe of the foals of his mares in the west of Cottonshope forest in Redesdale. "This shows clearly enough that early in the thirteenth century the crosses, or alternatively the Roman milestones, had been broken and

[33] *Glasgow Arch. Soc. Trans.*, n.s., I, 338.
[34] Tomlinson, *op. cit.*, p. 315.

destroyed, and the original use of the sockets forgotten." [35] If this reference were made in a thirteenth century manuscript and to the existing stones as such, I should have to admit that the pots have no connection with Otterburn, and date from the time between the Danish wars and the twelfth century—the only other possible date to suit their workmanship. But we have few records of other series of pre-conquest wayside stone crosses:[36] the survivors of that period are nearly all in Saxon burial places. And Mr. Vallance informs me that Mr. F. E. Howard considers early crosses were seldom provided with any socket stones.[37] The reference, however, is in a transcript (possibly from memory) in the new chartulary of Kelso, made, as has been conclusively proved by the Bannatyne Club's editors, after the war of independence to replace earlier documents which had been lost, or removed during the English occupation (*Liber de S. Marie de Calchou,* Bannatyne Club, 1846, I, introduction, and II, 264); and mediaeval copyists, even where they did not make changes for purposes of litigation, altered and inserted place names to render the meaning plain to their contemporaries. Moreover, it refers to " Goldingpottes " not as a series of marks, but as a place like " Harehope " and " Flexley," its neighbours. So the only relevant *fact* which can be proved from this document is that in the first half of the fourteenth century a place between Harehope[38] and Flaxley had a name which was pronounced " goldingpottes." It would be legitimate to

[35] Pease, *op. cit.,* p. 321. See also Hodgson, *op. cit.,* Part II, Vol. I, p. 17.

[36] St. Aldhelm's " bishopstones " are a possible exception, (Eyre, *History of St. Cuthbert,* 1883, p. 104, quoting Lingard. *History and Antiquities of the Anglo-Saxon Church,* 1845, Vol. II, p. 51.)

[37] See, however, *Proc. Soc. Ants. Newc.,* 3rd Ser., Vol. X, p. 294, and G. F. Browne *On the Pre-Norman Sculptured Stones of Derbyshire,* 1885, p. 4.

[38] For some notes on the significance of " hare " see A. Hutcheson, *The Cult of the Unhewn Stone,* Scot. Eccles. So. Trans., Vol. VII, Part II, 1923, p. 96; also A. Mawer, *Place-names of Northumberland,* 1920, p. 103.

assume that as no crosses are mentioned, none then existed on the bounds of Cottonshope forest, but that is only an assumption, and to say that " Goldingpottes " refers to a series of cross sockets is pure guess-work. At that date such sockets were in common use and had nothing mysterious about them.

A little further on in the Kelso manuscript is an allusion to the priory of " Goldingh'm," i.e., Coldingham. Here is perhaps a clue as to the origin of the name in its present form. " Goldingpottes " may stand for a word beginning with " Cold " [39] and applied to the station at Chew Green, where there may have been one of those buildings called " cold harbours " in England or " cauld hames " in Scotland where travellers could find shelter from the weather, but must supply their own food and fuel. Chew Green may have been a Roman camp, though the name *Ad Fines* sometimes applied to it comes from a modern work of fiction by Charles Julius Bertram.[40]

In Ireland " golden " is a recognized English corruption of Gabhailin (pronounced gouleen), a little prong or fork.[41] It is sometimes used horizontally of land between forked streams (see Plate XIIA), sometimes vertically of a peaked or notched hill. As " gyle " or " gowl " (the same word without the diminutive termination) is a Cheviot and Pentland place name, and as Celto-Saxon hybrid names are common in Northumberland, this may very well be the true derivation of the first part of " Goldingpottes." Both " Gold " and " Potts " figure in other place names on the Border, e.g. Potts Dultries or Durtrees is not far from Otterburn, there is a Potland at Ellington and a Potsclose near Kelso. There is a " Goldscleuch " near Coldburn Hill on Cheviot, a Golden Moor[42] at Denwick,

[39] For an example of interchange of Gold with Cald see J. B. Johnston, *Place-names of England and Wales,* 1915, p. 277.

[40] Dr. James Macdonald in *Archæological Journal,* Vol. XLVIII.

[41] P. W. Joyce, *The Origin and History of Irish Names of Places,* 4th Ed., 1875, p. 529.

[42] By a coincidence Goldenmoor is near Harelaw and Peppermoor, Goldenpots near Harehope and Pepperside.

and a " Marygold " near Coldingham. In Jesmond was a Golden Flat, and a Goldisland is near Wark. Golds, Goldens or Goldings are found in Durham, Yorkshire, the lake district, and as far south as Goldington, Bedfordshire, in which county there are also a Potsgrove and a Potton. Some of these " pot " names may, as in the case of Potts Dultries, immortalize members of the local family of Potts, whose founder presumably lived near a place so called: " Local surnames peculiar to a town or district are almost always taken from names of places at no great distance." [43] Some may come from " potence," a gibbet. But " Goldingpottes " is more probably from " puttes " (pit, hence any excavation or sunk area), which Professor Skeat derived from the Latin *puteus*,[44] and which would be pronounced " pottes " in Northumberland.[45] The phonetic spelling survives in Claypots (claypits) and Blackpotts (near Coldingham and another in Ennerdale); there is a fourteenth century reference to Colpotsyd (coal pit hill) near Killingworth;[46] in 1296 Colpitts (coal pit) near Slaley was spelled Colpottes, and Professor Mawer[47] says " pot is in common dialectal use for a deep hole." Potts chare (pits lane) leads to a circular earthwork at Rothbury—the name is now spelt Pott's chair, and given to a not very ancient pair of stone seats near the chare. The verb to putt or pot survives on the golf-course and in the billiard-room, and we still talk of " going to pot." The authorized and revised versions of Psalm lxviii. 13 may also be compared in this connection.

In the case of " Goldingpottes " the ancient earthwork at Chew Green (Plate XIIA) would be the pit referred to. Corrupted to " Golden Pots " the name could only be

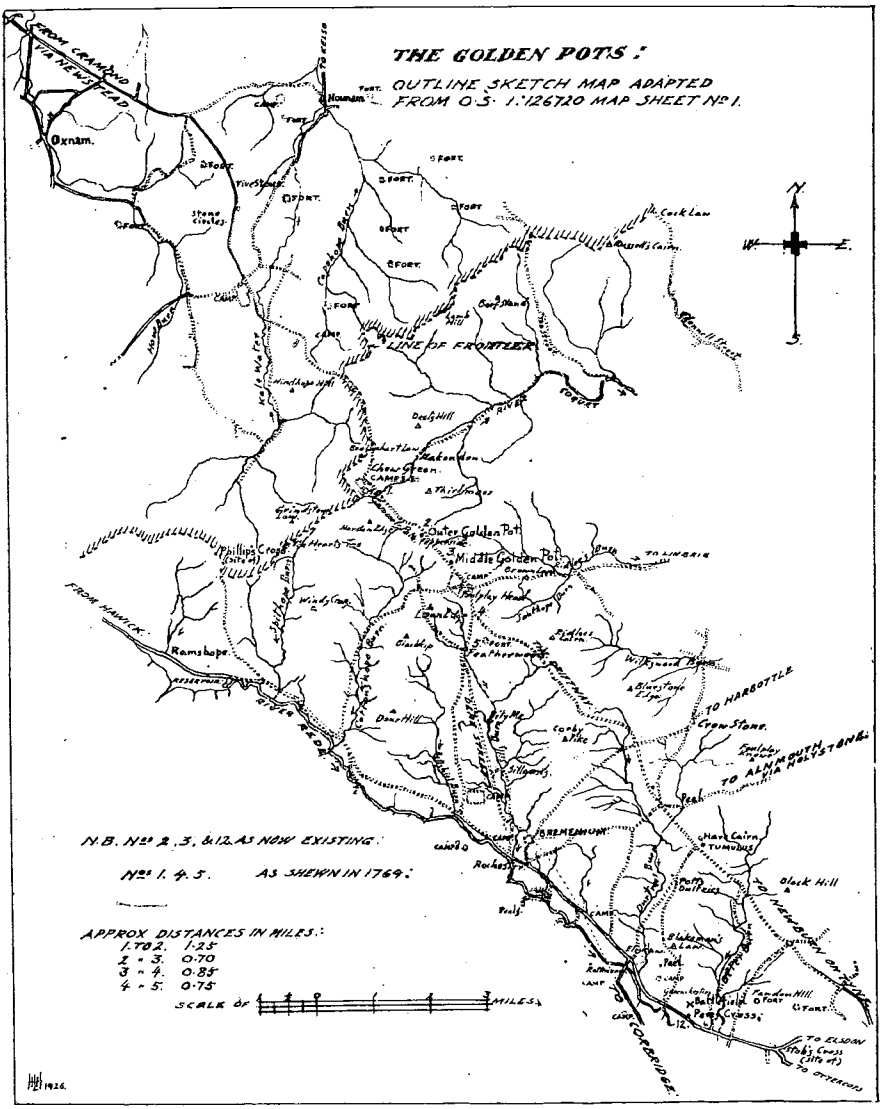
[43] D. Mackinlay, *Glas. Arch. Soc. Trans.*, o.s., I, 305.

[44] See Skeat's edition of *Piers Plowman*, 1879, *passus v.* line 412, " I visited neuere fieble men, ne fettered folke in puttes."

[45] See R. Oliver Hislop in *Lectures on Northumbrian History, Literature and Art*, 1898, p. 191; and Putloe (Standish) was spelled Potteley in 1274. Johnston, *op. cit.*, p. 408.

[46] *Proc. Soc. Ants. Newc.*, 4th Ser., I, 238.

[47] *Op. cit.*, p. 51.



MAP OF "GOLDEN POT" SECTION OF DERE STREET.

Base of Cross, Whittingham.

Base of Cross, Alnham.

Base of Steng Cross.

"Outer Golden Pot."

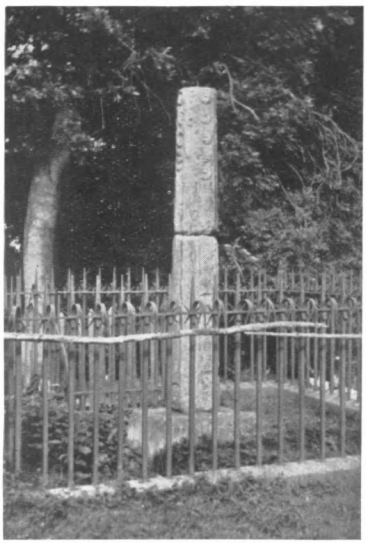
Cross finial from Chew Green.

"Middle Golden Pot."

CROSS BASES, ETC., IN NORTHUMBERLAND.

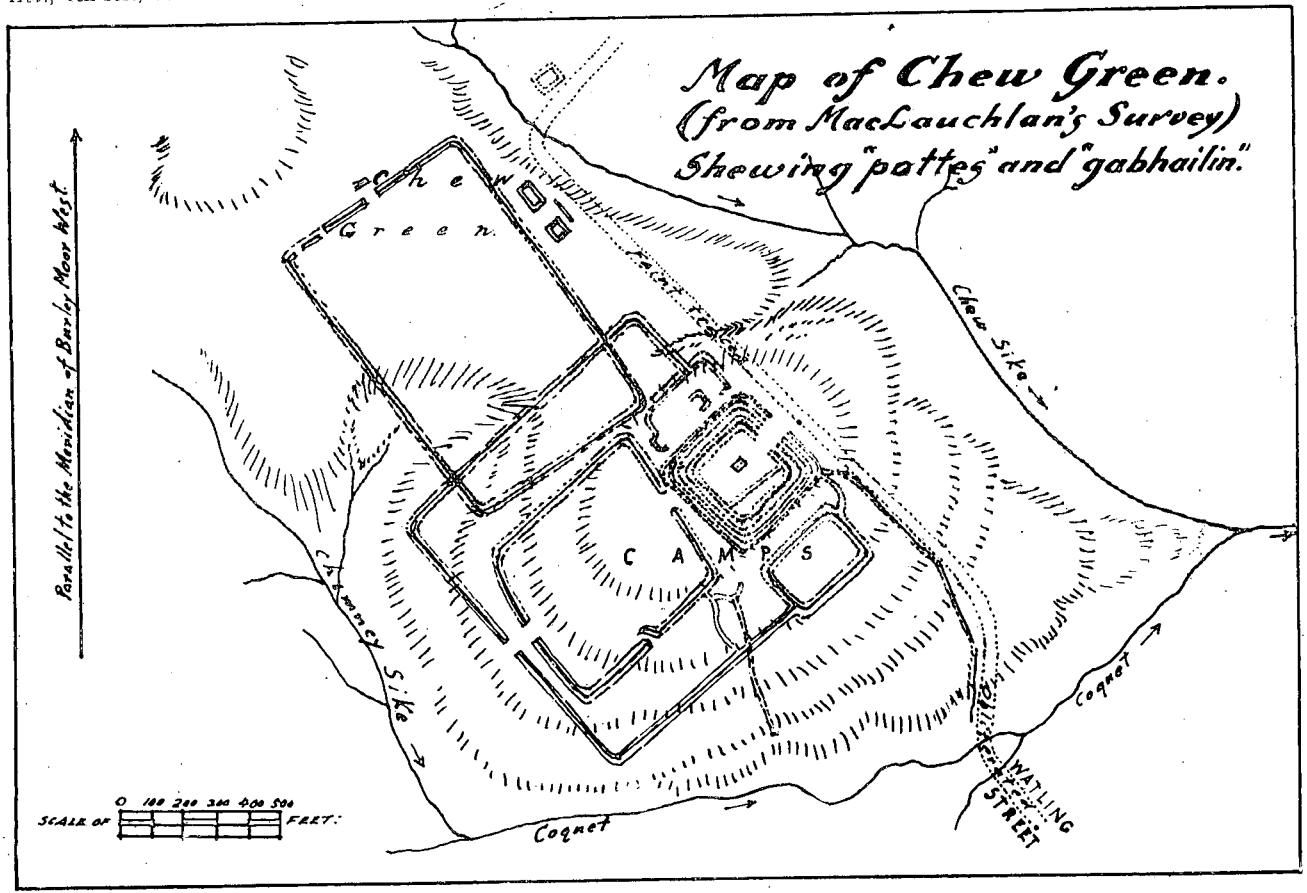
Blanchland.

Ravensworth.
(the top is modern.)



Hedgeley Moor.

NORTHERN MEDIÆVAL CROSSES.



SKETCH MAP OF CHEW GREEN.

applied to the present stone sockets long after its meaning and their use had been forgotten, perhaps in the period when the debris of East Lilburn village cross became known as " the devil's stones "—a classic example of the unreliability of local tradition.[48]

The " outer " and " middle " golden pots owe their survival to the unrepaired state of the old road. No doubt the other sockets disappeared when some modern farm road was " penned." [49] Some of those between Rochester and Otterburn may even yet be discovered on the old line of the Dere street. Our few surviving wayside cross bases are mostly on remote moorland roads, the exceptions being almost all market, or churchyard crosses, and cared for as such. The shafts would be carried off for use as gate-posts, thresholds, etc., as soon as the abandonment of the ancient highway rendered them no longer of public value as guides to travellers across the moor. The present state of the middle " golden pot " is not creditable to the local road authority or whoever is responsible for its upkeep; it ought to be coated with preservative solution, mended with cement, set exactly in its present position on a concrete foundation, and protected with a fence. The cost would not be heavy, and this ancient landmark, perhaps a memorial of one of the most famous of Border fights, would then be safe for many years to come.

In conclusion I must acknowledge my indebtedness to Mr. E. R. Newbigin for the photographs illustrating this paper, excepting that of Blanchland Cross for which I am obliged to Mr. John Gibson.

[48] Tomlinson, *op. cit.*, p. 487.

[49] Quite possibly some of the numerous " creeing troughs " in our museum were cut out of old wayside cross sockets. For the fate of two bases beside the road from Harpeth to Heestone (nr. Whelpington) see Hodgson, *op. cit.*, Part II, Vol. I, p. 151. Behind an inn at Elsdon is a stone like a creeing trough with a *heart* rudely carved on it. *Proc. Soc. Ants. Newc.*, 4th Ser., I, 69.