CHAPTER 1
Dumfriesshire - The Corehead Period
[1039-1453]

As well as the facts and dates of recorded history, curiosity at least induces us to see what went before. This means that we cannot ignore tradition, for this is often the peg on which so much hangs. In any event, as Hilaire Belloc has somewhere written, tradition cannot ever be excluded from history — and in the history of a family tradition must surely be allowed a hearing.

Tradition starts by going back to the days of King Duncan and his grant to the Hallidays of the Corehead estate near Moffat in Dumfriesshire; then it goes to the Third Crusade, in which many Hallidays fought in the Holy Land; next to the marriage connection with William Wallace under whose leadership members of the Corehead family struggled for Scottish independence; to the 15th century migration to Galloway and the family’s part there as Covenanters; to their emergence on the Kirkudbright scene, and then their long connection with the West Indian island of Antigua; and lastly, to recorded history from Kirkudbright days — the facts of births, marriages and deaths.

The story, then, starts in the days of King Duncan who was on the Scottish throne from 1034 to 1040. The family’s beginning is recorded in the Book of War Committee of the Covenanters of the Stewartry of Kirkudbright. This, written in 1640, states: ‘the family of Halliday hold the following tradition: a chieftain of this name was possessed of an estate in the hill lands of Dumfries. This was received from King Duncan for valuable services. Their tower was near the source of the River Annan, about three miles from Moffat.

Corehead peel tower, the Halliday stronghold, was close to the mouth of the valley in the hills marked on the map as The Devil’s Beef Tub. The ruins of the tower are in a plantation behind what is now Corehead farm. To quote again from tradition as recorded by S.C.H. in his history: “There we may suppose that generation after generation lived in Celtic greatness as Chieftains and hunted the wolf and wild boar: they took the boar’s head as their badge and it later became their crest.”

The jingle below, believed to be of authentic local origin, shows the place in the countryside that the early Hallidays held:

From Annan to Errickstane
Man and horse hae long since gayne
Neeth greenwood gay, and a’ the way
Upon the lands of Halliday.

Of course all this leaves many questions unanswered and now unanswerable. What were the ‘valuable services’ to King Duncan? To this there is no answer even in tradition. The book of the Kirkudbright Covenanters may be searched in vain for a clue, and we can only hazard guesses. Perhaps a Halliday helped King Duncan to be accepted as King of Scots by the local tribesmen? Perhaps a Halliday had kept the King’s Peace in the hills around Moffat? And what was the extent of the estate awarded to the founder of the family?

The rhyme quoted above tells us little, and nothing definite. True Annanfit — assuming this to mean the river’s lower reaches — to Errickstane (between Corehead and Moffat) is no inconsiderable part of Annandale. If this verse is to be believed the Hallidays did indeed hold an extensive area. But this is not really evidence of the original size of the estate said to have been awarded to the founder of the family early in the 11th century.

The spelling of the name has only been standardised in the present form in comparatively recent times. Often it was Haliday, Haladie, Haliday, Halidie, Holiday — and variations of these. Anywhere from Cumberland to Dumfriesshire listen to the pronunciation. Even in this age of speech that has become a little standardised by the wireless, you will find it hard to distinguish any difference in the way which all are pronounced, however they are spelt. Clearly originally all were the same name.

King Duncan was only on the throne from 1034 to 1040. The history of this period is muddling, tangled and bloody. This was a formative time for the Scottish monarchy, and a period of numerous insurrections. The realm itself was a new conception. Until not long before, Scotland had been better known as Alba. This was made up of four smaller kingdoms: a Pictish kingdom stretched from north of the Forth to John-of-Groat’s, as well as to Skye and the Western Isles; a Saxon kingdom, Northumbria, extended from the Humber to the south shores of the Forth; the kingdom of Dalriada was initially confined to what is now Argyll and the adjacent islands — originally the people were a colony of Scots from Ireland, and they eventually gave their name to the whole of Alba; and, fourthly, there was Strathclyde, peopled by Britons and those we now call Welshmen — they were Celts. Additionally there was a separate province — Galloway; for very many years this had been a separate Pictish enclave, subject alternately to Saxon or Norse rule.

King Duncan was far from secure in his domination of this mixed collection of races. Often he allowed his vassals to collect revenue, and gave to them other rights that were really his as king. Occasionally he allowed powerful subjects to enforce the law in his stead. Do these facts give a clue to the emergence of the first Halliday of Corehead?

In spite of Shakespeare and the historical basis of his tragedy Macbeth, Duncan was not a ‘good old king’. Rather, he was an unstable and most insecure young man when he succeeded to the throne in 1034. But whatever the merits or demerits of the king, and what-
ever the services to him may have been, Corehead was the Hallidays’ for several centuries after King Duncan was said to have given it to them.

(ii)

These were troubled years for kings and no doubt it was equally so for their subjects. Duncan’s son, Malcolm, drove the usurping Macbeth from the throne and eventually achieved vengeance by slaying him in 1057 in Aberdeenshire. From about this time the Scotland we know began to take shape.

The Normans shortly afterwards conquered England, and this soon had repercussions on Scotland, notably in the reign of the third Malcolm. He gave refuge at his court at Scone to Edgar Atheling — the Saxon king elect of England. This Saxon had a sister, Margaret, and she married Malcolm. The Scottish king, linked in this way to the traditional Royal House of England, naturally took up arms in support of his brother-in-law. This attack on William the Conqueror’s newly won possessions soon ended, and a Norman invasion of Scotland followed in 1072, by land and sea. Having quickly overwhelmed the Scots, the Conqueror took royal hostages from them. Later there were to follow various marriages between what was now the Royal Family of England and that of Scotland. In this way Scotland became entangled in English affairs and vice versa.

In the years that followed the first impact of Norman-England on the Scots, Scotland gradually developed. Not only was the country now becoming a single cohesive kingdom, but one that — so far as the Lowlands were concerned — gradually assumed the feudalism that William had introduced into England with his invasion.

Amongst the changes of these years was the replacement of the old Celtic Christian religion by the more strict and formal Roman system that had already taken root in England. Not only was this change unpopular with the native priests but also with the Celtic tribesmen.

There was, too, the matter of the old Celtic language. Soon this was replaced in the south of Scotland by English — however corrupt. Then there was the flood of refugees escaping from the Norman grip on England. Large numbers of these settled in what are now the Border counties. They were mainly Saxons and Scandinavians.

Together all these things meant changes in the old ways of the original Celtic tribesmen of the Borders. It is clear that, when in 1124 David II succeeded to the throne, the way for Anglo-Norman penetration had a firm foundation on which it could be developed.

During a pause in England’s development, and taking advantage of the civil war raging in the time of the ineffective Stephen, David sought by a successful invasion to weld his heterogeneous kingdom into a whole. Initially he annexed the buffer zone of Durham, Northumberland and Cumberland — although these were to be retaken by later Plantagenets. But the invasion of northern England showed that ‘courage and claymores’ were useless without armour, organisation and discipline. This was finally proved in 1138 at the Battle of the Standards, near Northallerton, when the Scots were overwhelmingly beaten.

From the lessons learned in this hard way, as a matter of policy King David deliberately initiated the destruction of the old tribalism and all Celtic influences in the Lowlands. To carry this policy through, and to establish his new Scotland in the Norman feudal pattern, King David encouraged the immigration of warriors from over the Border. The newcomers were generally soldiers of fortune out to win Scottish baronies for themselves. In this they often succeeded and many received the fiefs they sought. They held their new possessions on feudal terms direct from the king himself.

An immense proportion of the country was waste and much was already in royal hands. By giving these acres to the adventurers from across the frontier, the king was able to reward them without dispossessing the still powerful native landowners. Also, under the terms by which these Anglo-Normans held their new lands, they were tied directly to the king by feudalism, and this gave him the armoured cavalry he needed.

King David had himself spent many years at the English court before his accession. He had married an English girl, the daughter of the Earl of Northumberland. David was created Earl of Huntingdon and, like the nobles he brought back to Scotland with him, he held many acres of English land. He granted to these Anglo-Normans estates also in his own country. Amongst them was Robert de Bruce, of whose descendants Scotland was to hear much more. To this Anglo-Norman baron the king granted the lordship of Annandale. In this way de Bruce became the feudal overlord of the Corehead family — the Hallidays.

The native Celts, particularly those of south-west Scotland, now found themselves in a feudal society, and often under Anglo-Norman overlords. Everywhere were now to be seen circular mounds topped with the towers of the new masters. These castles were surrounded by moats; they provided the ‘firm bases’ from which the new armoured cavalry ruled the countryside. Against these the Celtic tribesmen were powerless.

It is true that in the early years these towers were only wooden on palisaded mounds with ditches surrounding them. Nevertheless there were many of them, manned by the soldiers introduced by the king as part of his policy of bringing into his kingdom a new military system. In the shadows of the towers were the new parish churches of the ‘new’ form of their ‘old’ religion; these the Celtic tribesmen were required to attend.

The Border Celts had many reasons for discontent and some of these have been sketched. They had always been a warlike and undisciplined people. To begin with they resisted the new rulers of the countryside, but against Norman armour and discipline they found themselves powerless. Some fled into Galloway and there in the wild hills they kept the Normans of the king at bay. Others went across the narrow seas to Ireland.

When at the end of the 12th century men were needed for the Third Crusade, naturally these Border Celts leapt at the chance of avoiding the constraints in their own land imposed by their new feudal masters. The Scottish contingent numbered 5,000, under the leadership of the Earl of Huntingdon — a younger brother of the king. This force fought under the banner
of Richard the Lion Heart of England.

The Scottish historian Burke says that of the country's contribution of 5,000, a thousand were from Annandale. From here, he writes, nearly every man that could bear arms joined the Earl of Huntingdon. The same historian says that of the men from Annandale 'nearly all were Halldays'. Whatever may be thought of this claim, it means, anyway, that many of this name went to the Holy Land on the Third Crusade.

King William was on the Scottish throne, and although he did not himself accompany his brother monarchs of England, France and the Holy Roman Empire, the despatch of his brother, the Earl of Huntingdon, was an assurance of his support for the venture. Possibly, too, the presence of this brother was guarantee that the Scots would not make trouble whilst King Richard was out of his realm. In any event King William was probably glad to see the back of so many potential trouble makers from the Border country.

Jerusalem's recapture was the official object of the expedition, but unfortunately the Christians failed to take the Holy City from the infidels, and were eventually confined to the coastal plain. In short, the Third Crusade was a failure and ended in dissenion in the Christian camp. Events in their own countries were then used as excuses by the leaders to quit the Holy Land. On his way home the Lion Heart became a prisoner in Europe. The remnants of the Scottish force straggled back under the Earl of Huntingdon.

Nothing is recorded about how many of the Annandale contingent came home. All that is known is that the little band of battle hardened, and sometimes worn out warriors, was discharged at various English ports. Amongst these survivors must have been many Halliards. As proof there is the fact that soon the name — and its variations — became common in several English counties. These held freehold land direct from the king — a favourite way of rewarding ex-soldiers at that time.

It is said that in recognition of the part they had played in the Third Crusade the family coat-of-arms contains a sword and crescent. The heraldic blazon (i.e. description) of these arms is:

Argent a sword paleways, the pommel within a crescent of base gules, and on a canton dexter azure a St. Andrew's Cross of the first.
Crest — a boar's head, couped argent langued and tusked or. Motto — Virtue Parta.

The usual translation of the motto is 'Won by Valour' — is this also a connection with their part as Crusaders?

This coat may be seen in the hall of Sir Walter Scott's Abbotsford — although the tinctures (i.e. colours) are heraldically incorrect. It is amongst those of other old Border families under the inscription: 'These be the coat armouries of ye clans and men of name, quha keept the Scottish border in ye days of auld. They were worthie in their tyme and in thair defens God tham defended.' These arms are those used by John Halliday, the 2nd of Castledykes. (See Appendix A for a note on the arms registered by John Delap in 1779 and the curiosities and errors in them).

It is argued by some modern historians that the lot of the ordinary people improved as the 13th century went by, and the shocks of the early changes became gradually accepted. This may well have been so in the Lowlands; at least gradually the countryside became more tranquil under their Anglo-Norman masters. Much of the land still belonged to the original Celtic owners and inter-marriage sometimes blurred the differences between old and new. Improved agricultural tools and methods came into general use. Although it would be idle to pretend that all was peace and harmony everywhere — and locally this was certainly not the case in the modern sense — these were years in which there was no threat against Scotland from outside.

This peaceful and progressive period was soon to come to an abrupt end. The 'Golden Age' for Scotland, as some historians have called it, was about to give way to two hundred years of open warfare and bickering; this strife would only end when James VI of Scotland would succeed Queen Elizabeth of England and so unite the two countries under a single crown.

On a dark night in 1296, when Alexander II of Scotland was riding to join his newly wedded wife, he broke his neck. Shortly after this disaster his successor, Margaret, known as The Maid of Norway, died when sailing to her new realm. The death of Alexander was truly a disaster, since under him the country had reached a peak of prosperity.

On the death of Alexander and the succession of Margaret, Edward I planned that the first Prince of Wales should marry her; thus in effect the two nations would be united under English control. But the death of the child queen altered all this. Scotland was left without a ruler and without an undisputed heir.

To prevent civil war Edward of England was invited to arbitrate between the claimants. These eventually totalled thirteen. It is worth noting that of these only one was of the original Celtic blood of the country; the others were in effect Anglo-Normans. But although many claimed the crown they were whittled down to two serious claimants. These 'competitors', as they were called, were a Balliol and a Bruce. The first of these held extensive lands in England, Galloway and France; whilst Bruce was not only lord of Annandale but also owned considerable estates in England.

Eventually Edward supported the Balliol claim, and he became King John I of Scotland. Edward had undoubtedly supported the Balliol claim since in doing so he thought that he would have a puppet who would obey his orders; in this way Scotland would be under his control.

But despite Edward's initial backing of John Balliol, war soon broke out between the two countries. After massacring the inhabitants of Berwick, the English penetrated as far north as Elgin, having defeated the Scots at Dunbar and having sent to Westminster from Scone the Stone of Destiny — on which Scottish kings were traditionally crowned. But although Edward imagined that in his campaign of only five months he had shown the Scots who was master, this was only the beginning of strife and quarrelling that were to last for
two centuries.
The high-handedness of Edward, and his brutality during the English invasion, were the sparks that flared into a War of Independence under the early leadership of William Wallace.

Wallace was to become the symbol of Scottish independence. He was the younger son of Sir Malcolm Wallace of Ellerslie in the county of Ayr — not far from Moffat. The family name was originally de Valleys, meaning 'the Welshman'. This showed that the Wallaces were of the old Celtic-British stock. William was the younger son of this family, and his elder brother, also named Sir Malcolm like their father, held the ancestral property; Malcolm was later killed at the Battle of Loudon Hill in 1295. Here we come to the earliest authentic historical reference to the Corehead family.

An elder sister of William had married Thomas Halliday of Corehead. Their son, also Thomas, was killed fighting under his uncle, William Wallace, at the Battle of Rosslyn in 1302. Thomas Halliday had two sons, Wallace and Rutherford; they fought under Sir William Wallace at the capture of Lochmaben Castle and in the Battle of Biggar in 1299. Here according to a Scottish chronicler called Blind Harry, William Wallace with 5,000 men defeated many times this number of Englishmen. Although the English strength is put at the unlikely figure of 60,000, it is clear that a rousing victory was won over an enemy many times stronger. Halliday of Corehead had come to his uncle's aid with 300 men.

Although Wallace's insurrection cannot be said really to have started before 1296, there had already been a rebellion in the south-west led by Robert the Bruce. This Bruce was a grandson of the Bruce who had been a 'competitor' for the crown; later he was to be King of Scots. But he had made his peace with Edward of England before Wallace appeared on the scene.

At the start, the great nobles did not follow Wallace's lead. They — many with lands in England — considered that he was of 'too mean a degree'. This view was hardly borne out by Wallace's pedigree, but he was certainly not a great lord in their sense. Initially Wallace was backed by the smaller gentry and those of the original Celtic stock. Sir William himself is said to have been knighted in 1298.

The insurrection under Wallace had successes and failures. The successes were often when Edward — the Hammer of the Scots — was abroad and preoccupied with his French interests. Perhaps Wallace's most famous victory was his capture of Stirling Castle in 1296, and his most serious defeat was at Falkirk in 1298. After this he resigned his title of Governor of Scotland — this he had become after the Stirling victory.

Unfortunately, although Wallace is said to have carried out many of his most daring exploits in Dumfriesshire, there are no undisputable historical records of these. Blind Harry, already quoted, lived considerably later; but he seems to have been the only one to write a consecutive narrative.

Eventually Wallace was taken prisoner in Glasgow, by treachery. After a brief trial at Westminster he was executed as a 'traitor' in 1305. At this time Robert the Bruce, latterly a supporter of Wallace, was at peace with the English; like many others with English estates as well as Scottish, he had only intermittently backed the insurrection. History shows that he made no attempt to intercede for his former comrade-in-arms. It was Bruce, and not Wallace, who had certainly been a traitor to Edward on several occasions and had gone back on his sacred oath of fealty. Nevertheless, after Wallace had disappeared from the scene, Bruce eventually became the leader of the Scots fighting for independence, and at last was to become king.

This brief sketch shows that the Hallidays of Corehead played an active part, at least in the early years, in this War of Independence; then they fought under the leadership of their relation by marriage, William Wallace. Despite this, and constant strife in the south-west that as often as not was between neighbours — there was for instance constant feuding between the followers of Bruce of Annandale and those of the Balliols of Galloway — the family appear to have remained in possession of the ancestral home. Fortunately for them this lay in the hills to the east of Moffat and was not in the direct path of invading English armies or of counter-invading Scots. At this time they seem to have been men of substance, with a considerable following. Sir Walter Scott in his book The Minstrelsy of the Scottish Border confirms that the family had been possessed of Corehead for many a day. In one of the poems he tells of Thomas Halliday: in answering a call for help from the outlaw Murray — 'Halliday will come with 500 men'.

The Borderers lived as best they could under arms at all times, against the English on the other side of the line and often against those nationally on the same side. This state of affairs lasted until the thrones of the two countries were joined after the death of Elizabeth. The Borders on both sides of the demarcation line became a special area apart from the rest of the two countries. This area, astride the frontier, whose inhabitants were constantly under arms against somebody, became a bottomless reservoir of fighting men. This could be speedily drawn upon when war should officially break out. Moreover the Borders provided a buffer zone between the two nations at all times.

In the years of Wallace, Bruce, Edward 'The Hammer of the Scots', and his son Edward II's defeat at Bannockburn, the attitude of the Borderers on both sides of the line had certainly altered. As Sir Walter Scott has written, they now increasingly reverted to barbarism and their primitive beginnings. Increasingly national hatred came into being, and flourished in this atmosphere.

At about this time special rules were drawn up for the Borderers. On the English side this area covered the counties of Northumberland and Cumberland. On the Scottish side the area was about thirty miles deep — a long night's ride from England — and ran from the western side of Dumfriesshire eastward to the North Sea coast. On each side this Border country was divided and organised into West, Middle and East Marches. These Marches matched each other on the ground, and each was under a Warden. This official was not only responsible for his March in times of official war bet-
ween the two nations, but he was also responsible at other times. Wardens were the overseers of their Marches and administered the laws made especially for them. These laws recognised the peculiar position of the Borderers and by this recognition, it has been argued, they encouraged it.

Accepting this special status, the men of the Borders—Scottish and English—went their ways, lifting cattle and looting, always deciding arguments by force, and clinging to their old customs and the codes that had so long ruled them. A traveller of the period describes these lawless men in unflattering terms. They were, he said, barbarous, crafty, vengeful, crooked, quarrelsome, tough, perverse, active and deceitful. Although this is not a complimentary collection of adjectives, all agreed that, once tamed and disciplined, the Borderers made splendid soldiers. One English soldier of repute said that they were 'the boldest men and the hottest that ever I saw in any nation'. Another recorded that they were 'good men of war, for when they meet there is a hard fight without sparing'. These quotations refer to the Borderers as soldiers; but in this countryside the distinction between soldier and civilian was—to put it mildly—blurred, and the characteristics quoted may be taken as general.

Leslie, Bishop of Ross, has written that the Borderers 'assume to themselves the greatest habits of licentia... For as in time of war they were readily reduced to extreme poverty by the almost daily inroads of the enemy, so on the restoration of peace they entirely neglect to cultivate their lands, though fertile, from the fear of the fruits of their labour being immediately destroyed by a new war. When it happens that they seek their subsistence by robberies, or other plundering and rapine'.

On the credit side, that is apart from their martial qualities, the same writer also says that 'once having pledged their faith, even to an enemy, they are very strict in observing it, insomuch that they think nothing can be more heinous than violated fidelity'.

The Hallidays of Corehead lived in this land where hardness and what we would now call brigandage were part of the way of life of all in the countryside. The land was poor and barren, and even the climate was hard. But they were at the extreme northern limit of what was the 'riding' country—that is, on the Scottish side of the border from which mounted forays could be made into England.

The latest and most interesting book on these 'reivers'—the common name for those who engaged in this way of life on both sides of the line—is The Steel Bonnets by George MacDonald Fraser, published in 1971. He does not of course refer in this to all the families involved but only to those who were most prominent when reiving was at its peak in the 16th century. By this time, as will be seen in the next chapter, the Hallidays had left their ancestral lands near Moffat, having migrated into Galloway. In a letter to the present writer, MacDonald Fraser says: 'I could not mention every family... I dealt with those tribes whose activities best illustrated those aspects of Border life with which I was concerned. I would guess that if I had chosen to cover the 15th century rather than the 16th, the Hallidays would have figured... (they) were not prominent in the organised reiving aspects of Border life in the 16th century... at that time I would expect to find them most active in Galloway, which... is outside my sphere of operations. I've no doubt there were still in the 16th century many still living in the Moffat area...'

The Devil's Beef Tub has been mentioned already. It is illustrated in MacDonald Fraser's book of the reivers of the 16th century. This bowl in the hills lies close to Corehead and of it he writes: 'The Beef Tub and its people do not figure in what I can only call the peace-time reiver system. On the other hand, I'm sure that the Beef Tub would be used, just because of its northerly location and obvious physical advantages, in time of war, when huge invasions took place. Then it provided a refuge for as many Middle March and West March cattle as the Scots could get into it... but in time of war local individuals seldom get their names mentioned; the ordinary reiver gets lots of publicity in the small peace-time forays, but he becomes just one of the crowd when the armies start marching'.

The names given in his book by MacDonald Fraser are those of the professional riding families. Clearly the Hallidays of Corehead, a long thirty miles from England, were never in that league in the period between Wallace's struggles with the English and the departure of the family to Galloway in the 15th century.

The term 'moss trooper' is often met in descriptions of the 15th and 16th centuries on the Borders. In fact this term did not come into use before the middle of the 17th Century. It described a new type of malefactor who had sprung up—the thieves who became numerous in these wild hills after the civil wars, particularly in the years after 1661. To use this name for the earlier riding families is wrong—these were reivers (Scots or English).

Although there is no historical record of the family at Corehead, apart from brief references to those who fought beside Sir William Wallace, such references as there are suggest that they were of some standing with a considerable following. That is all we know of them at this time. But equally it is clear that in those troubled times and in that environment, and despite incessant raids and counter-raids, they remained at Corehead. A rhyme enumerating the old clans or tribes of Annandale, compiled, we are told, from authentic oral tradition, represents some of their characteristics. This, recorded in the Tract of the Englishman Edward Aglionby in his report of 1597 on the Borders, is as follows:

The Johnstone is a noble name,
The Jardine is a frie,
The Belles are bauld, The Irivnes gude,
And the Carellies bear the gries*(the price)

But gie to me the Hallidays
See fair and frie,
Gie to me the Hallidays,
O, the Hallidays for me.

Further quoting tradition that tells us that the Hallidays had been at Corehead for many a year, it is of interest to note what Sir Walter Scott had to say on the
subject. He confirms, as has already been said, this claim in his 'Sang of the Outlaw Murray' contained in his *Minstrelsy of the Scottish Border*, of which the subtitle is 'Historical and Romantic Ballads Collected in the Southern Counties of Scotland and a few of Modern date founded upon Local Tradition'. Verses from thisballad are quoted below.

Then messengers he* called forth (*the outlaw Murray)
And bade them hie them speedily—
'Ane of ye gae to Halliday,
The laird of Corehead is he.

'He certain is my sister's son;
Bid him cum quick and succour me!
The King cums on for Ettricke Foreste,
And Landless men we will be'.

'What news? what news? said Halliday,
'Man frae thy master unto me'?
'Not as ye wad; seeking your aide;
The King's his mortal enemie'.

'Aye, by troth,' said Halliday,
'Even for that it repenteth me;
For gif he lose fair Ettricke Foreste
He'll tak fair Moffatdale frae me.

'I'll meet him wi' five hundred men,
And surely mair if mae may be;
And before he gets the foreste feir,
We a' will die on Newark Lee'!

The ballad goes on in this vein for another 35 verses or so, but this is enough to show that in the 13th century the Hallidays were long-established at Corehead in Moffatdale and could muster a backing of 500 men. A note on these verses of the ballad says: 'The Laird of Corehead. This is a place at the head of Moffatwater, possessed of old by the family of Halliday'.

So Border tradition bears out the tradition recorded in 1640 by the Covenanters of Kirkcudbright.

Note: The quotations from 'The Sang of the Outlaw Murray' are from the edition of Sir Walter Scott's *Minstrelsy of the Scottish Borders*, published by George Harrap & Co. Ltd. in 1931.