



DALBEATTIE

DALBEATTIE, a town in Kirkcudbrightshire, was commenced to be built about the year 1780 by Alexander Copland of King's Grange and George Maxwell of Munches. It adopted the Police Act of 1850 in 1858, and, under the Burgh Police Act of 1892, the Common Seal was designed as follows. In the centre there is a shield bearing the Coat of Arms of the old Earls of Nithsdale (the Maxwell family), which are quartered on the Arms of Mr Maxwell of Munches—viz., an eagle with two heads displayed *sable*, beaked and membered *gules*; on the breast an escutcheon bearing a saltire or cross, surcharged in the centre with a hurcheon or hedgehog. Between the two upper arms of the cross is a tree, and in each of the other three angles a five-pointed star or mullet. Above is the crest of the Earls of Nithsdale—viz., a stag crouching under a holly bush. Below the shield is the motto, "*Respice, Prospice*" (Look back, look forward).

The hedgehog, vulgarly called "urchin," is said by Nisbet to be the emblem of frugality. It would also appear to be the emblem of prudence, as an Arab proverb says that the champion of truth must have, among other virtues, "the prudence of the hedge-hog." This prudence, as a weather prognostic, is referred to in the following lines occurring in Bodenham's "Belvedere or Garden of the Muses," published in 1600:—

"As hedge-hogs doe fore-see ensuing stormes,
So wise men are for fortune still prepared."

And again in Poor Robin's Almanack for 1733:—

"Observe which way the hedge-hog builds her nest,
To front the north or south, or east or west;
For if 'tis true that common people say,
The wind will blow the quite contrary way."

The tree on the Seal refers to the forests of birch, oak, ash, elm, etc., with which the face of the country was once covered, and it is said that the name of the place means "the valley of the birch."

The stars or mullets are taken from the Copland Arms.



DALKEITH

DALKEITH was originally a Burgh of Barony, the baronial rights belonging first to the Grahams, then to the Douglasses, and in 1642 they were acquired by the family of Buccleuch. The name has been derived either from (1) *Dal*, a dale, and *Caeth*, sequestered—the confined or contracted dale; or (2) *Dail-chatha*, meaning a field of battle.

In 1878, after repeated rejection, Dalkeith adopted the Lindsay Act.

The Seal of the Burgh is an amalgamation of the Arms of the Grahams, Douglasses, and Scotts, and was originally designed, about 1860, for the Volunteers of Dalkeith, having been selected from a number of others in a competition. The governing body of the town at that time, known as the Town Trustees, adopted it as their Seal previous to the adoption of the Lindsay Act. When that Act came into force the Seal was appropriated by the Police Commissioners, and, under the Burgh Police Act of 1892 and the Town Councils Act of 1900, was adhered to as the Common Seal of the Burgh.

The shield bears in the first quarter part of the Arms of the Grahams, viz.: *Or*, on a chief *sable* three escallop shells for the name of Graham. In the second quarter is the paternal Coat of the Douglasses, which in the Douglas Arms is placed over all. This is pearl, a man's heart ruby, ensigned with an imperial crown, proper, and on a chief sapphire three mullets of the first. This ancient and paternal Coat of Arms was achieved for his family by the Good Lord James, who bore the Bruce's heart with the intention of burying it in the Holy Land. He never reached the Holy Land, and the heart was brought back and interred in Melrose Abbey.

Nisbet gives us the following account of the mullet: "Mullets, then, of 5 points unpierced are stars, and are very frequent in old armorial bearings with us. Whether the frequency proceeded from the ancient custom of the Scots and Picts, who went naked to the wars, having their bodies adorned with figures of divers colours, to distinguish themselves by kindreds and clans, I shall not be positive; though some, as the learned Camden, in his Remains, at the title of Armories, tell us, that some ascribe the first use of Armories, in this part of the world, to the Picts and Britons; who, going naked to the wars, adorned their bodies with figures and blazons of divers

colours. And Monypenny, in his 'Manuscript Histoire' of the Scots and Picts, in the Lawyers Library, tell us that they artificially pounced or cut small holes in their skin, and poured in coloured liquors, over which the skin grew, and the colour of the liquor appeared through in the form of stars and other figures, by which they were distinguished in kindreds and clans; for which our author vouches Verimond a very ancient historian of Scots affairs."

In the third quarter is placed the fourth quarter of the Arms of the Duke of Buccleuch and Queensberry, for Scott, viz.: *Or*, a bend azure, charged with a star of six points between two crescents of the field. This was originally the Arms of the family of Murdison, and Sir George Mackenzie says that it was adopted by Walter Scott, one of the family of the original and eldest Scotts—those of Balwyrie or Balwearie—on the occasion of his marriage, during the reign of Robert the Bruce, with the only daughter and heiress of Murdison of that ilk, the paternal Arms of the Scotts having been three lions' heads.

In the fourth quarter is placed a representation of the old church of Dalkeith, an old Gothic building dedicated to St. Nicholas, and over all in the centre is a smaller shield showing the old house or palace of Dalkeith, with two crowns above it.

The principal shield is supported by two armour-clad warriors; above it is a royal crown, and beneath, the motto, "*Olin custodes, semper defensores*" (Once the custodians, always the defenders). These three latter features of the Seal refer to an historical incident of which the old house or palace of Dalkeith was the scene. This palace was built by James, fourth Earl of Morton, the fierce and treacherous Regent, in 1575, and was richly decorated, and more suitable for a king than a subject. The country people called it the "Lion's Den." In the winter of 1637-38, in connection with the tumults arising out of the favourite project of King Charles I., instigated thereto by Archbishop Laud, to introduce the Liturgy into Scotland, the Privy Council removed from Linlithgow to Dalkeith Palace, taking the Regalia of Scotland with them. The resistance to this measure of the king grew in force and quality. Four committees, representing the nobles, gentlemen, ministers, and burghers, were formed, and as these sat at four different tables in the Parliament House, they were known as *The Tables*. These *Tables* eventually took virtually the whole government of the country into their hands, and in the spring of 1639 they obtained possession of Dalkeith Palace, from whence the nobles, with all due reverence, brought back the Regalia to Edinburgh. Thus the two armour-clad warriors, each bearing a Lochaber axe, and supporting the shield, the Royal crown above, and the motto, refer to the fact of the Palace of Dalkeith once having had the custody of the Regalia of Scotland.



DARVEL

DARVEL adopted the Lindsay Act in 1873, and, under the Burgh Police Act of 1892, took for its Common Seal the following: A shield bearing in chief a lamp, and below, a spindle and shuttle, with the motto "*Non sibi sed cunctis.*" The lamp refers to the enlightenment and progress to which the Burgh has attained by means of its weaving industry, which latter is appropriately symbolised by the spindle and shuttle. The motto, meaning "Not for themselves but for all," expresses the public spirit and devotedness of the civic fathers.

At one time the lands of Darvel were independent of tenure, not even holding of the crown, as they belonged to the Knights Templars. This Order was a product of the Crusades, the object of its existence and the vow of the Knights being to defend the city and the Temple of Jerusalem, to entertain pilgrims, and to guide them in safety through the Holy Land. They seem to have established themselves in Scotland during the reign of King David I., and soon had some possessions in every parish in the land. But they became arrogant and puffed up with pride, and, falling almost as quickly as they rose, their Order was suppressed during the fourteenth century.



DENNY AND DUNIPACE

THIS Burgh, which adopted the Lindsay Act in 1877, consists of the populous parts of the parishes of Denny and Dunipace, which are separated by the river Carron, and the industries of the Burgh are papermaking, mining, ironfounding, and general commerce. The forecast of the writer of the "New Statistical Account" in 1839 has been realised sooner than he anticipated. He said: "Denny has such advantages of situation that before another century revolves it may be a large manufacturing town, with its provost and baillies, churches, ministers, and elders."

All the industries named above are symbolised in the Common Seal. In the centre of the Seal there is an allegorical figure representing the Angel of Peace sitting on the centre of the bridge over the river which unites the two divisions of the Burgh. The angel holds in one hand an olive branch, and in the other a sheathed sword, showing that where peace is, the sword is at rest. The outstretched wings of the figure spreading to right and left mean that they embrace and overshadow the two parts of the Burgh. On the one side are representations of Mount Vesuvius, referring to Vulcan (though Vulcan was said to have had his forge under Mount Etna), and the anvil and hammer of Vulcan, which represent the mining and iron industries. On the other side are two stems and flowers of the papyrus plant and the caduceus of Hermes or Mercury, the former representing the papermaking industry and the latter the general commerce of the Burgh. The caduceus originated in the myth of Mercury stealing the cattle of Apollo. The latter exacted an oath from Mercury that he would never steal his lyre or bow, and presented him with "a golden three-leaved innocuous rod," which would give him wealth and riches. The Roman heralds, Mercury being the herald of the gods, carried a white wand

made from the olive tree when they went to treat of peace, which wand was originally twined with leaves and white ribbons, which in course of time were changed to serpents. These serpents, as the symbols of wisdom, healing, life, and regeneration, encircle the staff in friendly union, and the wings are also a later addition, and symbolise a messenger.

In the front of the Seal, on a scroll, is inscribed the motto of an industrious and God-fearing community—"For God and the people."

Denny seems to have derived its name from the Gaelic *Dìn*, a hill, as it is situated on a gentle eminence sloping on the north to the river Carron, and on the south to Sclander's Burn.

Dunipace is called after the parish, which takes its name from two small mounts called "the Hills of Dunipace." The name is generally supposed to be from the Gaelic *Dìn na bàs*, meaning heaps or tumuli of death, and it is thought that these mounts were the burial-place of ancient chiefs, or that, as there was a ford over the Carron in their neighbourhood, many a battle would likely be fought for possession of it, and the hills might therefore appropriately be called "hills of death." Buchanan, however, derives the name from the Gaelic *Dìn* and the Latin *pax*, peace, and says that they were raised to commemorate a peace which was concluded here between Donald I. and the Roman Emperor Severus in the beginning of the third century, and that the name partakes of the language of both nations, and was applied to the hills to make the compact more binding.

Dunipace or its neighbourhood seems to have been the scene of several important events in the history of Scotland bearing upon "peace." Nimmo, in his "History of Stirlingshire," tells us that after the battle of Falkirk, fought on 22nd July 1298, Robert Bruce, who fought along with the English on that occasion, pursued Wallace to the banks of the river Carron, and, like one of the warriors of antiquity, called out to him demanding a private interview, to which Wallace assented. Each, then, walking upon opposite banks, came to a place where the channel was narrower and the banks very steep. There they stood, with the stream betwixt them, and held a conference, which made Bruce realise his own true interests and those of his country. He represented to Wallace the madness of taking up arms against so powerful a monarch as Edward, and charged him with having a view to the crown himself. Wallace replied that his very soul abhorred such ambitious views; that a pure, disinterested regard to the welfare of his country was the sole motive by which he was animated; and he concluded by telling Bruce that he had brought much misery upon his country, and had been altogether blind to his own interest in siding with the English. This conference, it is said, sank deep into the mind of Bruce, and he became convinced of the foolish part he had hitherto acted. From that time he began to form the grand design of restoring liberty and independence to Scotland, which he at last, after many labours and hardships, happily effected.

Here also King Edward I. signed a warrant to his ambassadors in France on 14th October 1301, authorising them to enter into a truce with Scotland, previous to concluding a peace with the French, who were then the allies of the Scotch, and with whom Edward had been at war for a long period.



DINGWALL

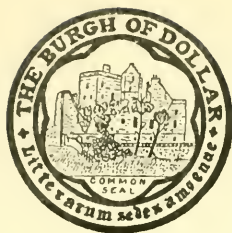
DINGWALL was erected into a Royal Burgh by King Alexander II. by a charter dated 6th February 1227. King James IV. confirmed this charter in 1497, and King James VI. ratified the preceding charters by one dated 9th February 1587. At one time it was the residence of the Earls of Ross, and seems to have been a much larger town than it is now, but, on the forfeiture of the Earldom in 1476, it rapidly declined.

The Seal of the Burgh shows in the centre a star-fish or estoile with five rays, but this might be intended for the sun. This is surrounded by two lozenges, a heart, and two mullets. What the meaning of these objects is, no one can now say, but it has been suggested that the whole device represents the sun surrounded by the five planets known to mediæval astronomy, viz., Mercury, Venus, Mars, Jupiter, and Saturn. On the other hand, it has been thought likely that the centre star-fish or estoile is meant to be really a star-fish, and that it is an allusion to the abundance of that creature in the west part of the Cromarty Firth. The writer of the "Old Statistical Account" says that "The sea, at high water, washes a considerable part of the parish, running in apparent canals, in several directions, along the side of the town, and forms a beautiful variety of islets and peninsulas." Might not the so-called star-fish be intended to represent or symbolise these apparent canals? The meaning of the other objects, however, remains buried in oblivion, unless one looks upon them as symbolising the islets and peninsulas mentioned above.

The name evidently refers to the period when the Norsemen had temporary possession of this part of the country. The first part of the name is from the Suco-Gothic (the ancient language of Sweden) *ting*, or Icelandic *thing*, meaning a meeting of the inhabitants concerning public matters; while the latter part is from the Old Norse or Danish *vollr*, a field, which word in conjunction becomes *wall*—as *Tingwall*, in Shetland, or as here. Thus the name, composed of these two words, would mean that in this place was situated the field where public business was transacted—"the field of Assembly."

Dingwall at one time seems to have been almost a *terra incognita*, as we find

from the records of the Inverness Town Council, that so lately as the year 1733, an embassy was sent thither from Inverness to ascertain the condition of the burgh, and it reported that there was "a lake close to the town, which kept people from kirk and market for want of a bridge; that there was no trade in the town, but that there were one or two inclined to carry on trade if they had a harbour." These days, however, are gone now, and Dingwall is as prosperous as many a larger town.



DOLLAR

DOLLAR adopted the Lindsay Act in 1891. Under the Burgh Police Act of the following year the Burgh adopted for its Common Seal a representation of the ruins of Castle Campbell, situated a short distance away on an eminence in the centre of a narrow glen in the Ochils. At one time this was a noble castle belonging to the house of Argyll. In ancient days it was called Castle Gloom, probably from its situation, and it is curious to note that two burns running on either side are known as Care and Sorrow, and, further, that it is in the parish of Doulour or Dollar. The name of the town is said to be derived from the Gaelic *Doilleir* meaning dark, and the following tradition gives the reason for the name: "A daughter of one of the kings of Scotland (who then resided at Dunfermline, a royal seat in the neighbourhood of Dollar) was, as a punishment for some improper conduct, immured in the cells of the royal fort, now called Castle Campbell; and that while confined there, she gave names to certain places and streams adjoining the castle, corresponding to the depressed state of her mind at the time. The place of her confinement she called Castle Gloom. The hill on the east of the castle she called Gloom hill, which name it still retains. To the two streamlets which glide by on the east and west sides of the knoll on which the castle is built, she gave the names of the burns of *Care* and *Sorrow*."

The Earl of Argyll in the sixteenth century obtained an Act of Parliament by which he changed the name of the castle to "Castle Campbell." The Earl of Montrose in the pursuit of his feudal hatred, burned it, and since then it has remained a magnificent ruin.

The motto on the Seal "*Litterarum sedex amoenae*," may be freely translated "A seat of learning and pleasant surroundings," and, of course, refers to the fame which Dollar has attained as an educational centre.



DORNOCH

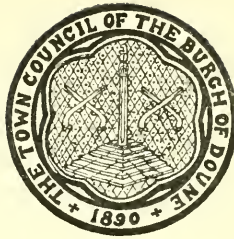
DORNOCH was erected into a Royal Burgh by King Charles I. by a charter of 14th July 1628, with all the usual privileges, but with a reservation of the rights of the Earl of Sutherland who was hereditary superior of the Burgh.

The Arms of the Burgh are as follows: On a shield a horse-shoe. Inside the horse-shoe a targe bearing three stars or mullets, being part of the Coat of Arms of the ancient house of Sutherland. Above, a cat sitting with one paw raised. This latter is intended for the crest of the Sutherland family which is correctly described as "On a wreath, a cat, sejant, proper." Below is the motto of the same ancient family, "*Sans peur*" (without fear).

The horse-shoe on the Seal, and the name of the Burgh, both have their origin in a battle known as the battle of Embo. The "Old Statistical Account" says: "The town and parish of Dornoch derive their name from the Gaelic words *Dorn-Eich*, which signifies a *horse's foot* or *hoof*; concerning which the current tradition is as follows: About the year 1259, the Danes and Norwegians, having made a descent on this coast, were attacked by William, Thane or Earl of Sutherland, a quarter of a mile to the eastward of this town. Here the Danish general was slain, and his army beaten, and forced to retire to their ships which were not far distant. The Thane greatly signalised himself upon this occasion, and appears by his personal valour and exertion to have contributed very much to determine the fate of the day. While he singled out the Danish general, and gallantly fought his way onward, the Thane being, by some accident, disarmed, seized the leg of a horse, which lay on the ground, and with that dispatched his adversary. In honour of this exploit, and of the weapon with which it was achieved, this place received the name of *Dorneich*, or *Dornoch*, as it is now called." The Account here has a footnote saying "This tradition is countenanced by the *horse-shoe*, which is still retained in the *arms* of the burgh. In memory of the same event, a stone pillar was erected on the spot, supporting at the top a cross, encompassed by a circle, which went under the name of the *Earl's Cross*."

This cross was broken to pieces a long time ago, but afterwards was repaired and re-erected.

Nisbet tells us that in the year 76 A.D. part of a colony of Germans, who called themselves *Catti*, came to Scotland, and settled down in the northern part which they called Caithness (or the ness or promontory of the Catti). Some went further south, and named the land they settled in Souther land or Sutherland. From that came the family name of Sutherland, the heads of which were Thaners, and afterwards Earls, of Sutherland. Nisbet then remarks that the Cat has always been the badge or crest of those families which are descended from these Catti, but he mentions that Sir George Mackenzie conjectured that the Sutherland family carried a cat because the county of Sutherland is called Catti, from the great number of wild cats which were of old in that county.



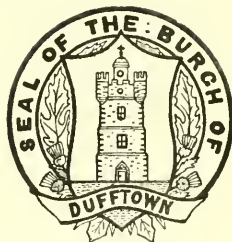
DOUNE

THE town of Doune derives its name from the castle, which, standing on a mound at the junction of the Teith and the Ardoch, was from the earliest times the *Dùn* or stronghold of the Thanes of Menteith, and which, in ancient documents, is called "the Doune of Menteith." The present castle was built in the fourteenth century by the Duke of Albany, also Earl of Menteith, and brother of King Robert III.

The town adopted the Lindsay Act in 1890, and under the Burgh Police Act of 1892 designed a Common Seal. In the centre of the Seal on an ornamental background is a representation of the Market Cross of Doune. The following description of it is from "Scottish Market Crosses," by John W. Small. "From a base of six steps rises the shaft of the Cross, square in section, with splay in angles, stopped at foot. The shaft is crowned by a moulded and carved block of stone, bearing on the front the Arms of the Earl of Moray; on the left side those of Argyle, and the remaining two sides are occupied with sun-dials. A fitting termination at top is a lion, holding in its fore paws a circular shield or escutcheon surmounted by a ribbon enclosing the Moray Crest and bearing the motto '*Salus per Christum.*'" This cross seems to have been erected about 1696.

On each side of the cross on the Seal are a pair of flint-lock pistols, in remembrance of the great fame which the pistol-makers of Doune won for themselves in the seventeenth and eighteenth centuries. The "Old Statistical Account" tells us that the reputation of Doune for the manufacture of these weapons about the time of the German war was very great. The art of making them was introduced to Doune about 1646 by Thomas Caddell, who learned his craft at Muthill in Perthshire, and came and settled in Doune. He possessed a most profound genius and an inquisitive mind, and though an uneducated man, his study and persevering exertions brought his work to so high a degree of perfection, that no pistols made in Britain excelled, or perhaps equalled, those of his making, either for sureness, strength, or beauty. He taught the trade to his children and several apprentices, one of whom, John Campbell,

and his son and grandson carried on the business successively with great repute. A pair of pistols, superbly ornamented, were fabricated by a Doune taught tradesman and presented by the City of Glasgow to the Marquis de Bouillé. At the time the Account was written, in 1798, the trade was carried on by John Murdoch, who is said to have made pistols for the first nobility of Europe, and they were sold at from four to twenty-four guineas a pair. When Mr Murdoch gave up business the trade became extinct, but the Doune pistols now fetch a high price in the antiquarian market.



DUFFTOWN

DUFFTOWN was founded in 1817 by James Duff, fourth Earl of Fife, hence the name. It is laid out in the form of a crooked-armed cross with a square in the centre.

In 1863 the town adopted the Lindsay Act, and under the Burgh Police Act of 1892 a Common Seal was designed, showing the tower which stands in the centre of the square. This tower was erected by public subscription, and was put up, flat by flat, as the money was raised. It is square, of a considerable height, and with turrets at the corners. It is surmounted with a belfry containing a bell and a four-dialed clock. The ground floor was formerly used as a jail, but is now in use as the Town Council Chambers and Court House, while the upper rooms are occupied by some of the burgh workmen. In commemoration of the Jubilee of Her late Majesty Queen Victoria, the dials were fitted up with an illuminating apparatus, and now the inhabitants of the burgh are cognisant of the flight of time by night as well as by day.



DUMBARTON

DUMBARTON was erected into a Royal Burgh by King Alexander II. in 1222. Succeeding monarchs granted additional charters, and they were all confirmed by King James VI. in 1609, and ratified by Parliament in 1612.

The Seal of the Burgh shows an elephant bearing on its back a tower or castle, with the motto "*Fortitudo et Fidelitas*" (Strength and Faithfulness). This device was adopted from the resemblance which the rock and castle of Dumbarton is supposed to bear to an elephant with a castle on its back, referring to the erection on the creature's back in which warriors placed themselves at the time when elephants took a prominent part in battles. Rawlinson in his "Ancient Monarchies" thinks that elephants were first employed thus by Darius at the battle of Arbela, between the Persians and Alexander the Great in 331 B.C. Pyrrhus, King of Epirus, first took elephants into Italy in 280 B.C., and defeated the Romans in Lucania by their aid. Macaulay mentions these elephants in his "Prophecy of Capys":—

"The Greek shall come against thee,
The conqueror of the East,
Beside him stalks to battle
The huge earth-shaking beast,
The beast on whom the castle
With all its guards doth stand,
The beast who hath between his eyes
The serpent for a hand."

Pliny says that elephants were called "Lucanian oxen" or "Luca cows," because they were first seen in Lucania, but Varro says, "I believe that they got the name of Luca cows from the word lux (light), because of the far-shining glitter produced by the towers placed on their backs, which were ornamented with gold shields." In the first book of the Maccabees, in chapter vi., verse 37 says, "And upon the beasts there were strong towers of wood, which covered every one of them, and were girt fast unto

them with devices: there were also upon every one two and thirty strong men that fought upon them, besides the Indian that ruled him."

In all ages the elephant was considered one of the most interesting and marvellous of creatures, so we cannot wonder that the inhabitants of Dumbarton in past ages saw a resemblance, however remote, between their famous rock and this famous animal.

There appears to have been a fortified stronghold on Dumbarton rock from a very early period. Chalmers in his "Caledonia" says that the capital of the Kingdom of Strathclyde was Alcluyd, which means the rocky height on the Clyde, on the summit of which there was a strong hill fort. The Scoto-Irish gave this fort the name of *Dun-Briton*, meaning the fortress or the fortification of the Britons, which name has successively been converted into Dunbretane, Dunbertane, Dumbriton, Dunbarton, and now Dumbarton.

The "Old Statistical Account of Scotland" in referring to the origin of the castle mentions a tradition that St. Patrick, born, it is said, in the parish of Old Kilpatrick, "was compelled to leave his native country by the malice and resentment of the Devil, who, provoked at his sanctity and success in preaching the gospel, sent a band of witches against him; that the weird-sisters fell upon him so furiously, that he was forced to seek safety in flight; that finding a little boat near the mouth of the Clyde, he went into it, and set off for Ireland; that they seeing it impossible to pursue him, for it seems they were not of that class of witches who can skim along the waters in an egg shell, or ride through the air on a broom stick, tore a huge piece of rock from a neighbouring hill, and hurled it, with deadly purpose after him; but that missing their aim, the ponderous mass fell harmless, and afterwards, with a little addition from art, formed the Castle of Dumbarton."

The motto, of course, refers to the well-known strength and fidelity of the elephant, and similarly to the strength of Dumbarton Castle, and its fidelity to the throne.



DUMFRIES

DUMFRIES was erected into a Royal Burgh by King David I. The Common Seal of the Burgh bears a representation of the Archangel Michael, to whom the old Parish Church, built in 1745, is dedicated. In the Seal he is represented with only one wing, and bears a crosier in his hand. On the official notepaper, however, and on the Burgh Arms he is represented with two wings, holding in his left hand a crosier, and standing on a dragon, while above is the motto of the Burgh, "*A' Lorburn.*"

All creeds agree in giving St. Michael the pre-eminence over all created spirits. He has been considered as the captain of the heavenly hosts, conqueror of the powers of hell, and "over the great dragon that deceived the world."

The name of the Burgh was anciently spelt Dunfres, which is supposed to be derived from the Gaelic *Dun* and *phreas*, signifying "a mound covered with copeswood," or "a hill-fort among shrubs," referring to a fort which once stood on a small eminence at the north end of the High Street. The motto was the war-cry used to assemble the townsmen when there was an English raid. To the east of the town, the quarter from whence danger approached, there was a burn called the Lowerburn or Lorburn, and to its banks the townsmen were summoned by the cry of "All at the Lowerburn," a phrase which rapidly changed into "Aloreburn."



DUNBAR

DUNBAR was erected into a Royal Burgh by King David II., and its privileges were confirmed and extended by several succeeding Royal Charters. The Common Seal of the Burgh bears a representation of the famous castle of Dunbar. The castle is believed to have been built at a very early period, and for long was impregnable. It is the *Dun bar* or hill fortress of the ancient inhabitants. It is mentioned by Buchanan as having been given by King Kenneth I. of Scotland, about the year 835, to an eminent warrior called Bar, and legend states that it was called after him the *Dun bar* or stronghold of Bar. But this may be considered as purely mythical. It seems to have been burned in 856, and afterwards re-erected and made impregnable. When Cospatrik, Earl of Northumberland, the founder of the family of Dunbar, fled to Scotland, taking with him Edgar Atheling and his mother and sisters, Christina and Margaret, Malcolm Canmore, who married the latter, bestowed upon him, in 1072, the Manor of Dunbar and the lands in the vicinity. Cospatrik greatly enlarged and strengthened the castle, and it successfully sustained many sieges. The most memorable of these was that by the Earls of Salisbury and Arundel in 1337, when it was heroically defended by Agnes, Countess of March, who, from the darkness of her complexion, was popularly known as Black Agnes. Wynton, in his account of this siege, says that the English sang in praise of Black Agnes:—

“ I vow to God, she makes gret stere
The Scottish wenche ploddere,
Come I aire, come I late,
I fand Annot at the yate.”

Sir Walter Scott has modernised it thus:—

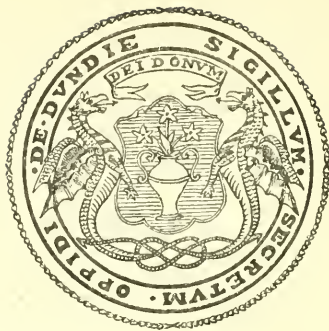
“ She kept a stir in tower and trench,
That brawling boisterous Scottish wench ;
Came I early, came I late,
I found Agnes at the gate.”

In 1567 Parliament ordered the castle of Dunbar to be destroyed, principally upon account of the foul deeds of the Earl of Bothwell, and since then it has been a picturesque ruin.



DUNBLANE

DUNBLANE adopted the Lindsay Act in 1870, and under the Burgh Police Act of 1892 took for its Common Seal an adaptation of an old ecclesiastical Seal. This Seal was, I am told, that of one of the bishops of Dunblane, and Laing, in his "Catalogue of Scottish Seals," p. 209, describes it thus: "Burghs of Scotland, 1155, Dunblane. A finely executed Seal. A figure of St. Laurence on the dexter side, with a clasped book in his right hand, and a gridiron in his left; at the sinister a Bishop mitred and robed, his right hand raised, his left holding the crozier, both standing within a double niche or porch of a church. 'S' comune burgi Dunblanensis'—Brass matrix in excellent preservation in the collection of the late Rev. Dr Jamieson." The bishop on the Seal is St. Blane, the tutelar saint of the place, and from whom it takes its name, the *dun*, or hill, of Blane. Dr Skene, in his "Celtic Scotland," tells us that "The church of Dunblane dates back to the 7th century, and seems to have been an offshoot of the church of Kingarth in Bute, for its founder was St. Blane. He was of the race of Irish Picts, and nepe w of that Bishop Cathan who founded Kingarth; and was himself bishop of that church, and his mother was a daughter of King Aidan of Dalriada. The Church of Dunblane is mentioned in the Pictish Chronicle under the reign of Kenneth M'Alpin, when it was burnt by the neighbouring Britons of Strathclyde. We hear no more of this church till the foundation of the bishopric by King David." King David I. built the cathedral in 1141, and it was restored by Clemens, Bishop of Dunblane, about 1240. In 1661 Robert Leighton, afterwards Archbishop of Glasgow, famed for his gentleness and heavenly mindedness, chose Dunblane as his See, and he was long remembered there as "the Good bishop," while to this day a shady path by the river Allan where he often strolled, is affectionately mentioned as "the Bishop's walk." He bequeathed his library to the town, where it is still preserved.



DUNDEE

DUNDEE, as a Royal Burgh, as stated in the Charter of Novodamus granted by King Robert Bruce, appears to date back to the days of King William the Lion, who is supposed to have erected it such in 1210, but it is believed to have enjoyed many privileges previous to this, and King James VI. and King Charles I. confirmed and enlarged all these privileges.

The Seal of the City is, on a shield a pot containing three lilies, the supporters being two griffins, and, above, the motto "*Dei Donum.*"

The city is said to take its name and its motto from the following. David, Earl of Huntingdon and the Garioch, brother of King William the Lion, accompanied Richard Cœur de Lion on his crusade. On the return home David was wrecked on the coast of Egypt, sold as a slave, and taken to Venice. Here he was recognised by some English merchants and ransomed. On his way home he was again in danger, from storms, but his vessel was run into the Firth of Tay, and he landed safely on a spot which, in gratitude, he called *Donum Dei*, the gift of God, now Dundee. He also vowed that if he were spared he would erect a church to the mother of our Lord on the spot where he landed. This he did, founding the church of St. Mary, the remains of which, with its magnificent tower, still adorn the city. It is said that he also founded the abbey of Lindores from the same sense of gratitude.

The above derivation of the name is, however, purely legendary, and it is said that there is no doubt but that the name is derived from the Gaelic *Dùn Dē* (the latter the genitive of *Dia*, God), meaning the hill of God; or from *Dun Taw*, meaning the hill of Tay, both referring to the conical hill situated at the back of the town.

The Patron Saint of Dundee, therefore, is the Virgin Mary, and the White Lily is one of the two flowers, the other being the Rose, which were especially connected

with the Virgin. The ancient nations held the lily in the highest regard, and the ancient Roman legend of its origin is that it sprang from some drops of milk which fell to earth when Juno was suckling the infant Hercules. The Hebrews also placed a great value on the flower, as is seen from the frequent allusions to it in Scripture, and in all Roman Catholic countries it is dedicated to the Virgin as being emblematic of her purity. In Italian art we find a vase of large white lilies, with three flowers crowning three green stems, standing by the Virgin's side, "the pure white petals signifying her spotless body, and the golden anthers within typifying her soul sparkling with divine light." A Roman legend says that after the death of the Virgin, St. Thomas would not believe in her ascension, and demanded her tomb to be opened. This was done, and the tomb was found full of lilies and roses. St. Thomas then, filled with wonder, raised his eyes to heaven, and beheld the Virgin ascending, and she, to confirm his faith, threw down her girdle to him. Joseph, her husband, is often shown with a lily in his hand, as the legend narrates that his staff on one occasion put forth lilies.

In 1048 Garcia, sixth Prince of Navarre, founded an Order called the "Order of the Blessed Lady of the Lily," because, as is said, he was miraculously cured of a dangerous disease by a lily, in which was found an image of the Virgin. This Order consisted of thirty-eight knights and—"Each of these weareth a Lily on his breast, made of silver, and a double chain of gold interlaced with the Gothish letter M, which stands for Mary. At the end of the chain hangeth a Flower de luce, carrying the same letter crowned." Nisbet mentions that, on account of these lilies of the garden being used as the emblem of the Virgin Mary, Ferdinand, King of Arragon, in 1403 instituted an Order of Knighthood in honour of her under the name of the "Order of the Lily." The collar of this Order was composed of bough-pots filled with white lilies and interchanged with griffins.

On the Burgh note-paper, above the shield, as crest, the three lilies appear again, and beneath is the motto *Prudentia et Candore* (Wisdom and Purity), referring to the spotless life of the Virgin.



DUNFERMLINE

DUNFERMLINE was erected into a Royal Burgh by King James VI. in 1588, but long previous to that it was the ancient royal city of the Celtic kings, and was the capital of the kingdom up to the time of King Robert the Bruce. In Pittencrieff glen, at the west side of the town, also called the glen of the Tower burn, are some vestiges of a tower known by the name of Malcolm's Tower, and this was the favourite residence of Malcolm Canmore, and here he married Margaret Atheling. This castle was the original *Dun-fiar-linn*, or "The Fortress by the crooked stream," from which the burgh takes its name. It is generally understood that the Seal of the Burgh is derived from this tower. The Seal is described thus: A tower or fort supported by two lions, with the motto "*Esto rupes inaccessa*," which may be translated "the cliff must be unapproachable." Mercer, in his "History of Dunfermline," says: "The site of Malcolm's tower was strikingly adapted for a stronghold, and could not fail of attracting a rude engineer of the 11th century. Fordun says, it was a place extremely strong by natural situation, and fortified by steep rocks; in the middle of which there was a pleasant level, likewise defended by rock and water, so that it might be imagined that the following words were descriptive of this place: *Non homini facilis vix adeunda feris*, 'It is difficult to men, scarcely accessible by wild beasts.' The *venusta planities*—or 'pleasant level' on which the tower was built—forms the summit of a very steep eminence that rises abruptly out of the glen, and causes the rivulet to wind round its base, forming a peninsula. The whole substructure of the glen on both sides is formed of freestone, which projects in many places from the surface; and these rugged declivities must have been clothed with thick impervious woods, rendering the summits extremely difficult of access on three sides."

The old Seal of the Burgh has long been lost, but some impressions of it still remain. In it, round the same arms were two circles, in the outer one of which were engraved the words on the Seal as shown here, and in the inner one the words of the motto as above. On the reverse side was a female figure holding a sceptre, and on each side a sword, the handle being downwards, the whole surrounded by the words *Margareta Regina Scotorum*.



DUNOON

DUNOON adopted the Lindsay Act of 1862 in that year, and, under the provisions of the Burgh Police Act of 1892, took the following device as the Common Seal of the Burgh.

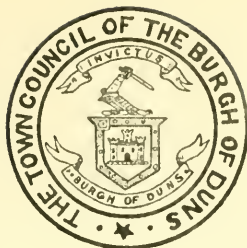
The lower division of the shield on the Seal bears a representation of the ancient Castle of Dunoon, beneath the shadow of which the town of Old Dunoon arose. The old castle, which crowned a rocky headland between the east and west bays, takes one back into the dark mists of antiquity. Some antiquarians think it was founded by remote Dalriadic chieftains in the early years of the sixth century, and, later on, to have been a stronghold of Scandinavian rovers. Some allege that it was at one time a nunnery, and that the name of the town comes from the Gaelic *Dun-no-oigh*, meaning "the house of the virgins." But the origin of the name is uncertain, though Buchanan derives it from the Gaelic *dun*, a castle, and *nuadh*, new, and calls it *Novio-dunum*.

From the reign of Malcolm Canmore the castle was the seat of the Lord High Stewards of Scotland, and when King Robert II., son of Walter Stewart, and grandson of King Robert Bruce, came to the throne, it became a Royal palace, and was placed under the hereditary keepership of the Campbells of Lochow, the ancestors of the Dukes of Argyll. As they lived in it, their vassals and attendants had houses built in the neighbourhood for them to reside in, which houses were the origin of the town, and the ferry between this place and Greenock gave an additional importance to it. Part of the feudal tenure by which one of the proprietors in the vicinity holds his lands is that of maintaining this ferry across the Clyde.

The castle seemed to have covered an acre of ground, and to have had three towers. By Royal charter of 1472, Colin, Earl of Argyll, Lorne, and Campbell, obtained certain lands round the Castle of Dunoon. These lands he held of the crown for a white rose, shown at the bottom of the Seal. In 1544 the castle was besieged and taken by the Earl of Lennox, who had desired to be Regent during the infancy of Mary Queen of Scots, and on 26th July 1563 Queen Mary herself visited it. In 1646 it was the scene of a cruel atrocity perpetrated by the Campbells on the

Lamonts of Cowal and Bute. Thirty-six of these were conveyed from the houses of Escog and Castle-Toward to the village of Dunoon and hanged on an ash tree at the kirkyard. "Insomuch that the Lord from heaven did declare His wrath and displeasure by striking the said tree immediately thereafter, so that the whole leaves fell from it, and the tree withered, which, being cut down, there sprang out of the very heart of the root thereof a spring like unto blood purpling up, and that for several years till the said murderers or their favourers did cause howk out the root." After this the castle was utterly neglected and fell to ruin. Its stones were taken to build neighbouring cottages, and now its outline can hardly be traced, but it is believed there are a vast number of vaults underground.

The upper division of the shield bears a steamboat, indicating that the town received a new lease of life by the introduction of steamers on the Clyde. The shield is surrounded by Scotch thistles, and the recently added motto, "*Forward*," shows that continuous prosperity is looked for.



DUNS

DUNS is a town of considerable antiquity, and was originally erected into a free Burgh of Barony by King James IV. in 1489. Afterwards it was constituted a Burgh of Barony under Sir James Cockburn of Cockburn in 1670 by a charter from King Charles II. In 1873 it adopted the Lindsay Act, and, under the provisions of the Burgh Police Act of 1892, formed its Common Seal as follows: In the centre is a shield bearing a castle. In the left hand upper corner is a small escutcheon, which contains what is probably the badge of the Baronets of Nova Scotia, possibly taken from the Arms of the above Sir James Cockburn, but it is doubtful whether he had the right to that dignity. This feature of the Seal is so small that it is doubtful what it represents. Above is a mail-clad arm holding a sword, with the motto "*Invictus*" (Unconquered).

The name of the town is derived from the old Celtic word *Dun*, meaning a hill, which refers to the hill called Duns Law, upon the north-west side of which the town originally stood. The town was burned by the English, and the fields where it stood are called Brunton. Soon after 1588 the present town began to be erected on the southern slope of the hill. George Chalmers, in his "Caledonia," says: "Its origin is extremely obscure. . . . It rose into notice soon after the succession of Robert Bruce, when it became the property and residence of the celebrated Sir Thomas Randolph, the king's nephew and Earl of Moray. From him it descended in 1332 to his son Thomas; and from John in 1346 to his sister Agnes, the celebrated Countess of March. Thus did Dunse become a town, in demesn of this potent family, who had here many tenements and husband-lands, a *park*, a forest, and a castle. Dunse now partook of their splendour; followed their fortunes; and shared in their fate." It has been suggested that the small escutcheon on the Seal, mentioned above, possibly bears a *cushion*, for Randolph, as *three cushions* were the Arms of that family.

The castle on the Seal represents the castle above mentioned. Originally the name of the town was *Duns*. Afterwards the name became corrupted into *Dunse*,

and remained so for many years. Recently, however, the inhabitants have reverted to the old way of spelling the name of their Burgh, and it is now, as of yore, known by the name of Duns. The Rev. Mr Herald, minister of Duns, tells me that he fancies the motto, "*Invictus*" (Unconquered), with the arm holding the sword, to be simply the Latin equivalent for the proverbial phrase, which the natives quote with gusto, "Duns dings a'."



DYSART

DYSART was erected into a Royal Burgh by King James V. in the beginning of the sixteenth century, but its early charters have been lost. The Seal bears a tree uprooted, probably intended for an oak or a hawthorn. Three explanations may be given for the appearance of the tree on the Seal. Two of them may have reference to what were known as the Three Trees of Dysart. When the land was covered with forest three sons of Lord Sinclair of Ravenscraig or Ravensheugh met accidentally in the forest at midnight. Not knowing each other, each took the others for robbers, and a fierce conflict ensued. All three were slain, and they were buried at the foot of the oak trees under which they were found. Afterwards, when the woods were cleared, these three oaks were left standing as a memorial of the fray.

A more probable explanation is that, when the original forest was cleared away, three trees were left in memory of its former condition, and when these decayed three young ones were planted in their place. For long there has been a proverb in the district, "As old as the three trees of Dysart," and probably the tree on the Seal represents one of these.

Another explanation is found in "Historical Notes connected with Dysart and Wemyss," by the Rev. J. W. Taylor. He says that "in the muir of Dysart there was a celebrated thorn-tree well known as a place of rendezvous. It was one of the three great places of military muster in the eastern division of Fife—Drumcarrow Crag and Pitlair Leys being the other two. Thither by an order of his Majesty and of the Committee of Estates the regiments often assembled."

St. Serf is said to have had a cave here, and in it legend narrates that he had his celebrated discussion with the devil. From this retreat, or *desertum*, Dysart has been said to derive its name.