



GALASHIELS

GALASHIELS originated from the huts or *shiels* of the shepherds who tended their flocks on the pasture lands beside the river *Gala*; but at what period this settlement attained the dignity of a village it is impossible to say. It first appears in history in 1337 as *Galuschel*, the writer of "*Scalachronica*" saying: "Then the Scottes made as they wold go yn to England and loged themself at Galuschel, and the Engliche went over Twede." In 1599 it was erected into a Burgh of Barony, elected its first Town Council on 16th November 1850, and in 1868 became a Parliamentary Burgh.

The Seal of the Burgh is oval, and shows a tree bearing bunches of grapes, with a fox sitting on each side looking up at them. Mr Craig-Brown in his "*History of Selkirkshire*" gives an engraving of the Coat of Arms of the Burgh which shows a plum tree with a fox sitting on one side looking longingly up at the fruit, while on the other side another fox stands with its back to the tree. Beneath is the date 1337, and on a scroll below, the motto, "*Soor ploomis.*" He gives the following explanation. In 1337 "baffled in their attempt to reach Edinburgh, the English appear to have retreated down Gala Water, hardly expecting the sorely weakened Scots to follow them; and resting before they crossed the Tweed, they unwarily dispersed to regale themselves with the wild plums which tempted them on every side. Suddenly, a band of Scots appeared, and the English, caught unawares, were almost annihilated. Those who escaped across Tweed left everything behind, and those who remained were slain before they could rally for resistance. A place called the 'Englishman's Syke,' not far from the steps which lead from Tweed Road to Netherdale, is said to have witnessed the greatest slaughter, its tiny streamlet having 'run red for three days and nights'—the traditional phrase in cases of extraordinary bloodshed. The dead were buried where they fell; and a somewhat dim tradition records the recent discovery near this spot of bones and ancient weapons.

"This incident is believed to have originated the town's Arms—a fox looking up at plums beyond its reach, while another walks away as if in disgust. The picture, however, might serve for an illustration of the well-known fable of the fox and the

sour grapes ; from which we are inclined to think it has been borrowed. Light might have been thrown upon its origin had the words of an old song 'Soor plooms in Galashiels' been as faithfully preserved as its tune has been—thanks to no less a person than the uncle of Sir Walter Scott. . . . The fruit which beguiled the Englishmen to their ruin is no longer found growing wild in this locality, but the writer recollects several trees of the old stock—notably one or two near 'the Sheriff's Seat' in the boatman's garden at Boldside."

The device may have been taken from one of the seals which were in use in the Middle Ages, as is considered to have been the case with Haddington.



GALSTON

GALSTON, the derivation of which name cannot be traced, adopted the Lindsay Act in 1864, and under the provisions of the Burgh Police Act of 1892 designed a Common Seal. In the centre is a shield, bearing in the lower part, a quarter of the Armorial Bearings, viz., a cross-moline (for Bentinck), of the Duke of Portland, who is the superior of the Burgh. The first of this family was Hans William Bentinck, who was originally a page of honour to William of Orange, came over with him to England, and eventually rose to high honours in his service. The cross here seems not to be a true cross-moline, such as is found in the Seal of Milngavie. Nisbet, discoursing on crosses, says: "*Cross anchorie* is when its extremities turn back, like the velocks of an anchor; . . . the English ordinarily call this cross a *cross-moline*; whereas the *cross-moline* is always pierced in the middle. . . . The *cross-moline* is much after the form of the *cross anchorie*, but always pierced, square or circular in the middle, it represents the mill-rind, or the ink of the mill; the Latins say *crux molendinaria* or *ferrum molendinarium*; and the French call it *amillée*, or *fer de moulin*. Boswell in his Book of Heraldry, intitled the 'Armories of Honour', says the cross-moline is after the form of an iron instrument, fixed in the nether stone of a mill, which beareth and guideth the upper millstone equally in its course, and is a fit bearing for judges and magistrates, who should carry themselves equally to every man in giving justice; and Menestrier says, in arms, it is a mark of superiority and jurisdiction of a baron, that has tenants and vassals thirled and bound to their mills: For of old none but barons had right to erect mills, and by some it is carried as relative to their names, as Milne and Miller."

The upper part of the shield bears a miner's pick and spade, and above the shield are two shuttles crossed, representing respectively the mining and manufacturing industries of the Burgh. Though coal-mines are extensively worked in the neighbourhood, cotton-weaving is the chief occupation of the inhabitants, and in 1787 the first loom was set up. At first, when the place was but a hamlet, shoes were principally made, but the introduction of weaving expanded the village into a town, and now the motto of the Burgh, "*Labore et Fiducia*" (By work and faith), is that of an industrious and prosperous community.



GATEHOUSE OF FLEET

ORIGINALLY Gatehouse of Fleet was nothing more than "a house" at "the gate" of the avenue leading to the residence of Mr Murray of Broughton, the proprietor of the ground. It is said that on the site of the present town there was an older one called "Fleet," where King Edward I. resided for some time in 1300; but this town has long disappeared, and no traditions even of it remain further than that it once existed. Soon after 1764 Mr Murray feued out the town, and it soon made rapid progress. On 30th June 1795 it was made a Burgh of Barony by Royal Charter, and it adopted the Police Act of 1850 in 1852. In 1894 it came under the provisions of the Burgh Police Act of 1892, and under it the Town Council took for the Common Seal of the Burgh a representation of the Clock Tower which stands in the High Street. A watchmaker of the town, named Andrew Findlay, who died in 1865, left £30 to form a nucleus for a fund to be raised to erect a town clock. In course of time, and after other subscriptions had been obtained, the necessary amount of money was raised, and in 1871 the building of the tower was proceeded with. The tower is square, 55 feet high, and is constructed of Craignan granite and whinstone. The clock itself was presented by H. G. Murray Stewart, Esquire of Broughton, the superior of the Burgh.



G I R V A N

GIRVAN at one time was called Griffan, from two Celtic words meaning "a rapid stream," descriptive of the river for some miles and given to the parish.

The name so appears in a decret of locality dated 1666. Afterwards it became known as Invergarvan, from being situated on the river Girvan, formerly called Garvan. It is a Burgh of Barony under a charter of 1696, but it did not enjoy burghal privileges till, in 1785, Mr Hamilton of Bargeny commenced to exercise them. It adopted the Lindsay Act in 1889. As the Burgh is a seaport, under the Burgh Police Act of 1892, the Town Council took for a Common Seal, the representation of a three-masted ship in full sail on the sea. From each mast flies a small flag, and on the stern is a larger flag bearing in one corner a St. Andrews' cross.



GLASGOW

GLASGOW, the derivation of the name of which cannot be traced, was erected into a Royal Burgh by King James VI. in 1611, and in 1636 King Charles I. granted another charter which was ratified by Parliament in 1661. After the revolution all previous charters were confirmed by an Act of Parliament in 1690.

The Seal of the City has reference to the history of St. Kentigern or St. Mungo, the patron saint. The Seal may be thus described: In the centre a shield bearing an oak tree growing on a mound. At the base of the tree is a salmon lying on its back and holding a signet-ring in its mouth. Perched on the top of the tree is a robin redbreast, and on the left hand side an ancient hand-bell. The shield is supported by two salmon, each holding a signet-ring in its mouth. Above the shield, as crest, is a half-length figure of St. Kentigern, with his right hand raised in benediction, and bearing a crozier in his left. Beneath is the motto "*Let Glasgow Flourish.*"

To explain the meaning of the Seal we must refer to the history of St. Kentigern. He is said to have been the son of Thametis, a daughter of Lothus, King of the Picts, who had had secret intercourse with Eugenius III., King of the Scots. When her father perceived her condition he was very wroth, and demanded to know who was her lover. She, however, according to Jocelin, protested that she was innocent of all intercourse with man, whereupon her father, moved with rage, swore that she should suffer according to the law of his country as ordained by his ancestors in such matters. Jocelin then proceeds to relate that she was taken to the summit of a high mountain called Dumpelder, and thrown therefrom. But by divine intervention she fell to the ground unhurt. Her miraculous escape, however, did not lessen the wrath of the King and the people. By a new judgment she was ordered to be placed alone in a boat and cast forth upon the sea. Another account has no mention of the princess being cast from a mountain, but narrates that she, knowing her shame, and in dread of her father's anger, stole privately away and put to sea.

Both accounts agree as to the result. She was on the sea all night, and when morning dawned she was cast ashore safely on the spot where the town of Culross now stands. Here she kindled a fire and brought forth a son. St. Serf was living there at the time teaching a number of boys and training them for the service of God. He took the infant to his own dwelling, baptised him by the name of Kyentyern or Kentigern, and as he grew up initiated him into the mysteries of the faith. St. Serf regarded him with an especial fondness, and was in the habit of calling him "Mongah," which means "dear friend," and from this came the name of Mungo, by which the saint is now generally known.

The oak tree does not appear in the earliest Arms of the City, but instead of it there is a hazel branch which seems to refer to the legend of the fire put out by the companions of Kentigern. One of St. Serf's rules was that one boy should attend to the fire during the night when the rest were sleeping, so that the lamps in the church might be kept lighted, and divine service not be neglected for the want of light. On one occasion the boys, being envious of Kentigern, put out all the fires, so that when he rose to attend to the lights he could find no fire. Being thus made aware of the envy of his rivals, he determined to leave the monastery, and set out there and then. But when he came to the enclosing hedge better thoughts prevailed. He plucked a branch of hazel, and, animated by faith, prayed that his darkness might be enlightened by a new light, and a new lamp prepared for him whereby he might confound his enemies. He then made the sign of the Cross over the hazel branch, blessed it in the name of the Trinity, and breathed upon it. Immediately fire from heaven fell upon the branch and ignited it, and he thereupon went into the church and lit the lamps. Eventually Kentigern secretly departed from St. Serf, and settled down on the banks of the Molendinar burn, the district round about being, at that time, forest land, and it has been thought that the tree on the City Arms simply represents one of the forest trees. Here he built his church, and the bell shown on the Seal was used to call his followers together for worship, and was probably hung on one of the trees. The bell is said to have been brought by him from Rome, and was preserved in Glasgow for a long period under the name of St. Mungo's bell.

The robin redbreast perched on the top of the tree takes us back again to the boyhood of St. Kentigern. St. Serf, as mentioned under Culross, was very fond of birds, and in particular of a robin which had become very familiar and at home with him. Jocelin tells us that it was wont to rest upon his head or in his bosom, or to sit by his side as he prayed or read. One day his boys were amusing themselves with the robin. In doing so they handled it rather roughly, so that its head was torn from its body. Kentigern had taken no part in the play, yet the boys threw the blame on him when St. Serf came among them. But Kentigern took the bird into his hands, placed the head and body together, made the sign of the Cross, and prayed that the bird might be brought back to life. His prayer was answered, and the bird at once flew to St. Serf.

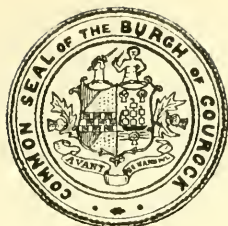
The legend of the fish and the ring is found in various garbs in all the countries of the world. The fish and the ring are connected with the Arms of the City of Glasgow by the following tale which is narrated at great length by Jocelin. Queen Langueth, wife of Roderick, King of Strathclyde, became too intimate with a young

soldier, and presented him with a ring set with a gem which her husband had given to her as a special mark of his love. The King was told of this but would not believe it, until one of the informers showed him the ring on the soldier's finger. He suppressed his anger, and one day during a hunting expedition he found himself alone with the soldier, and they sat down to rest. Being tired, the soldier fell asleep, when the King withdrew the ring and flung it into the Clyde. He then roused the soldier, who did not discover his loss, and they both returned home. In the course of the evening the King asked the Queen where her ring was. She replied that it was in a casket, and went ostensibly to seek it, but really sent to the soldier asking for it. He replied that he had unwittingly lost it. The King threatened the Queen with death if it was not produced. She, in desperation, sent to St. Kentigern making a full confession and imploring his aid. He pitied her, and told the messenger to cast a hook into the Clyde and bring him the first fish he caught. This was a salmon, and in cutting it open the ring was found inside. Kentigern immediately sent the ring to the Queen, who restored it to her husband and thus saved her life. She afterwards, by the precepts of the Saint, changed her mode of life and became a good and pious woman. Another legend has it that she lost the ring herself, though she dreamed that a bird had carried it away and dropped it into the sea, and it has been said that it is this bird which is represented on the tree.

The "New Statistical Account" says that discarding all these monkish fables we may conclude that the tree referred to the ancient forest which surrounded the cathedral, the bell to the cathedral itself, the ring to the episcopal office, and the fish to the scaly treasures poured by the beautiful river below at the feet of the venerable metropolitan.

Mr George Seton, in his "Heraldry in Scotland," remarks that these Arms have by some been regarded as affording a curious example of symbolical heraldry, and that in accordance with that opinion "the *Tree* is said to represent the Tree of Life; the *Bird*, the Holy Spirit; the *Bell*, the proclamation of the Gospel; the *Fish*, our blessed Saviour (of whom it was a favourite emblem in the early Christian Church); and the *Ring*, the marriage of the Church to Christ."

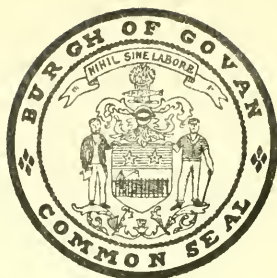
Kentigern is generally considered to have been the founder of the city of Glasgow, though the cathedral bearing his name was not erected until six centuries after his time. The motto is said to have originated from the following legend. On first founding his ecclesiastical establishment here, the saint appears to have experienced many vicissitudes, and indeed was at last driven from the place by the hostility of the then king. However, when King Redruth succeeded he was recalled, and it is said that on his approach to Glasgow the people crowded out to meet him. He began to preach to them, but only those in his immediate vicinity could hear, whereupon, by a miracle, the spot on which he stood was upheaved into a little mount, and thus he was seen and heard with ease by all. The words "Let Glasgow Flourish" are thus considered to be the beginning of the fuller hope, no doubt expressed by the saint—"Let Glasgow Flourish by the Preaching of the Word."



GOUROCK

GOUROCK adopted the Police Act of 1850 in 1858. The Common Seal of the Burgh rendered necessary by the Burgh Police Act of 1892 is as follows: In the centre is a shield with a Scotch Thistle on each side. The shield is vertically divided. The right hand division is crossed by a fess chequy *argent* and *azure*, the field above and below being *or* and *gules*. This has been taken from the Arms of the Stewarts of Castlemilk, who held the lands of Gourrock till 1784, when they were sold to Duncan Darroch, whose great-grandson is now the proprietor of Gourrock House, and is superior of the Burgh. Above is a right hand holding a dagger, and beneath is the motto "*Avant*," being the crest and motto of the Stewarts of Castlemilk. Nisbet describes their Coat of Arms thus: "*Or*, a bend *gules*, surmounted of a fessé chequé, *argent* and *azure*; so recorded in the Lyon Register for Sir Archibald Stewart of Castlemilk, Baronet, with the badge of Nova Scotia in the sinister canton: Crest, a dexter hand holding a sword proper: Motto *Avant*."

The left hand division bears a ship in full sail, with two oak trees above and one beneath. Above is a demi-negro holding a dagger in his right hand, and beneath is the motto "*Be watchful*," being the crest and motto of the superior. The oak trees show the arboricultural fertility of the estate, and the other devices bear witness to the fact that Duncan Darroch, the original purchaser, spent many years of his life in Jamaica, the ship indicating his voyages, and the negro is emblematic of the slavery which in his day was in full vogue on the American continent and in the West Indian Islands. He adopted these Arms on his return from the West Indies, when he purchased the estate of Gourrock.



GOVAN

GOVAN adopted the Lindsay Act in 1864, and in 1884 registered a Coat of Arms in the Lyon Office, from which the Common Seal is taken.

As far back as the sixth century we find the town or village of Meikle Govan referred to as a place of importance. Before the place was constituted a Burgh it had as its crest a "sheephead," either because Govan being at that time a weaving village, the weavers would naturally choose the sheep, as the wool producer, for their crest, or because one of the archbishops of Glasgow had in his service a native of Rouen as a butler or cook, to whom he gifted lands in Govan, and whose descendants known as "Rowans" had the sheephead in their Coat of Arms. But as the sheephead was said to have had some legends of an immoral character connected with it, it was not continued in the Burgh Arms.

The Seal symbolises the ancient and modern industries of the Burgh. In olden times the district was famed for farming, and also for salmon fishing in the Clyde, and these are remembered in the sheaf of wheat crossed by a salmon, for crest, but the sheaf has been adopted from the Coat of Arms of Mrs Rowan of Homefauldhead. The modern industry of shipbuilding is shown in the shield bearing a ship on the stocks. Above are two five-pointed stars or mullets on horizontal lines or *azure*. These mullets were also taken from the Coat of Arms of Mrs Rowan. The shield is surmounted by a helmet, and below there is a Scotch Thistle. The supporters are, on the right hand side a ship-carpenter holding his mallet, and on the left hand side a draughtsman or engineer bearing a plan. The motto "*Nihil sine labore*" (Nothing without work), is appropriate.

Chalmers, in his "Caledonia," says that "According to Lesly, the parish of Govan obtained its name from the excellence of its ale, which, in his days, was famed over the whole of Scotland. This beverage (*οινος εχχθιθωωγ*, barley-wine), he tells us, was made without hops, and after being kept for about seven years, was found, in its taste and colour, to be so like Malvoisie (*Malveticum vinum*) as to be mistaken frequently

for this wine. Lesly supposed, therefore, it would appear, though he does not say this, that the name of the parish was composed of the two Saxon words *god win* (good wine).

“This etymology, whatever may be thought of it in other respects, is at least as good as another which has been hazarded, and with which we are afraid the Trustees of the river Clyde will be greatly shocked. As this river intersects the parish, it has been imagined that the name Govan may have been derived from *gamhan*, which in Gaelic is pronounced, *gavan*, and signifies a ditch.”



GRANGEMOUTH

GRANGEMOUTH, so called from being situated at the mouth of the Grange burn, was founded in 1777 by Sir Laurence Dundas, grandfather of the first Earl of Zetland, and owes its existence to the formation of the Forth and Clyde canal. The canal was opened in 1790, and the town soon became important from the traffic borne by the canal, and the proximity of the Carron Iron Works.

One of the principal industries is shipbuilding, and the first steamer built here was launched in 1839. But previous to this, in 1802, a vessel, whose motive power was steam, was built here by Symington for Baron Dundas, a predecessor of the Marquis of Zetland, which was called the *Charlotte Dundas*, after the wife of Baron Dundas, and this vessel was used as a tug for conveying barges up and down the canal. This Scottish canal tug was the first real steamboat.

In 1872 the town adopted the Lindsay Act, and under the Burgh Police Act of 1892 a Common Seal was designed. Being now an important seaport, one half of the shield in the Seal bears the representation of a primitive steamboat, in memory of the *Charlotte Dundas*, while above the shield is a representation of a modern steamer. The other half of the shield bears the Coat of Arms of the Marquis of Zetland, viz., a lion rampant within a double tressure flory-counter-flory. The motto above, "*Ingenium vincit omnia*" (Genius conquers all), refers to the rapid strides made in the science of engineering, as exemplified in the difference between the primitive steamboat and the modern steamer.



GRANTTOWN-ON-SPEY

IN 1316 a certain John le Grant obtained from King Robert the Bruce a grant of the lands of Inverallan on the west side of the river Spey. About a century later the successors of this John le Grant purchased the lands of Freuchie which lay to the west of the lands of Inverallan. The Grants gradually acquired such extensive possessions that at the end of the seventeenth century they applied to the Crown to recognise their territorial importance, and in 1694 handed over all their lands to the Crown and received in return from William and Mary a Charter of Consolidation which united their estates into "one whole and free regality," and under which the town formerly called Castletown of Freuchie was constituted a Burgh of Regality and was known as the town or burgh of Grant, now Granttown. The town gradually became well known as a pleasant health resort, and in 1898 it came under the provisions of the Burgh Police Act of 1892, and under that Act adopted a Common Seal, which was designed by the late Marquis of Bute.

The Seal bears a shield with part of the armorial bearings of the Earl of Seafield, whose predecessors were owners of the lands. These are three antique crowns belonging to the name of Grant. Running across the shield three wavy bands are introduced, which are intended to represent the river Spey. The shield is surrounded by thistles, and the motto "*Stand Fast*" belongs to the Grant family, and is one of the mottoes of the Earl of Seafield, whose family name is Ogilvie-Grant, and who is entitled to sit in the House of Lords as Baron Strathspey. The war cry of this branch of the Grants was "*Stand Fast Craigellachie*," Craigellachie being a large rock situated on the left bank of the Spey about a mile from Charlestown of Aberlour, and which was one of their rallying places.

The crowns have no special significance, indeed Nisbet remarks that "crowns within the shield are no more marks of sovereignty and dignity than lions, horses, mullets, or buckles, or other armorial figures."



GREENOCK

GREENOCK was erected into a Burgh of Barony in 1741, and under the Reform Act of 1832 became a Parliamentary Burgh. It is one of the most important seaports on the Clyde, and for many years has been famous for its sugar refineries. The Seal of the Burgh has a three-masted ship in full sail on the sea, and carrying a flag, with a St. Andrews' Cross, at the stern. On the horizon on each side are two smaller vessels. In the foreground is a quay, with barrells presumably containing sugar. A workman is rolling one of these, while another man, with arm outstretched and leaning on a staff, evidently giving directions, is standing near by. The Seal thus refers to Greenock being a seaport, and to its trade.