



ABERCHIRDER

ABERCHIRDER is a small town in Banffshire in the parish of Marnoch, so called from St. Marnan or Marnoch, who is the patron saint of the district, where he is said to have worked as a missionary in the seventh century. It is said that his head was at one time kept in the Parish Church, and that it was washed occasionally and the water given to the sick as a medicine. There used to be a stone here called St. Marnan's chair, and a well is dedicated to him. The name of the parish was originally Aberchirder, which means the mouth of a moss or a moss-burn, and it is said that the town was so called because it was situated near the edge of a large moss. The writer of the "New Statistical Account," however, says that the name was taken from Sir David Aberkerder, Thane of Aberkerder, who lived about the year 1400, and had large possessions here.

The town adopted the Lindsay Act in 1889. When it became necessary to get a Common Seal under the Burgh Police Act of 1892 the feeling was to get one which should be simple. The one got, as above, was from a sketch sent by the firm which supplied it, and consists of: On a white or *argent* field, a cross patée (heraldically, a cross, the ends of the arms of which are broad, and the arms narrow towards the centre) blue or *azure*. This was considered to be at once simple and appropriate, and the Town Clerk tells me that the Cross has no especial meaning.



ABERDEEN

IT is traditionally said that Aberdeen was first erected into a Royal Burgh by Gregory, King of Scotland, in the year 878. In 1139 King David I. translated the Episcopal See from Mortlich to Aberdeen, granting "to God and the blessed Mary, St. Machar and Nectarius, bishop of Aberdeen, the haille village of Old Aberdon." King William the Lion afterwards increased the privileges of the burgh to such an extent that by some writers he is called the founder of it. He had also a royal residence in it. King Alexander II. further increased its privileges in 1214, and called it his own town, and in 1320 King Robert Bruce granted it a charter, which also conveyed a gift of the Royal Forest of the Stocket. Other charters were granted by various kings, the last being one by King Charles I. in 1638 ratifying and confirming all the preceding ones.

The Arms of the City have been represented at various times in many different forms. The late Mr Cruickshank in his book on "The Armorial Ensigs of the Royal Burgh of Aberdeen," says: "The Convention of Royal Burghs held at Perth in July 1673 ordained that all the burghs of the Kingdom should, before the next meeting of the Convention, procure extracts of their Coats of Arms from the Books of the Lord Lyon. . . . Unfortunately the emblazonment or painting of the Arms which accompanied the patent, and which is signed by the Clerk of the Lyon Office, and not by the Lyon, was inaccurately drawn by the herald painter of the day, and does not conform to the wording given in the patent. The patent describes the towers in the shield as triple-towered, and the supporters simply as two leopards, making no mention of any difference between them, and thereby implying that both are in the same attitude, with the face in profile; but the towers portrayed in the emblazonment are not triple-towered; and the leopards are represented in different attitudes, the one on the dexter side full-faced, and the one on the sinister side with the face in profile." It is an adaptation of this erroneous drawing which appears in

the small Common Seal of the City. The three castles on the Seal are said to refer to the three eminences on which the city had its origin, viz., the Castle Hill, the Port Hill, and St. Catherine's Hill. The original founders of the town no doubt fortified these hills or mounts in a very primitive fashion, and according to their ideas these fortifications would be called castles. There was, however, at one time a Castle of Aberdeen, which was destroyed in the reign of King Robert the Bruce. Tytler, in his "History of Scotland," mentions that during the year 1308 the army of King Robert increased greatly "and pursuing his advantage he laid siege to the Castle of Aberdeen. Edward was now at Windsor, and, alarmed at such progress, he despatched an expedition to raise the siege of Aberdeen, and commanded the different seaports to fit out a fleet, which should co-operate with his land forces. But these preparations were too late; for the citizens of Aberdeen, who had early distinguished themselves in the war of liberty, and were warmly attached to the cause, encouraged by the presence of the Royal army, and assisted by some of its best leaders, assaulted and carried the castle by storm, expelled the English, and levelled the fortifications with the ground." The motto of the city seems to have originated from this siege, as Sir George Mackenzie says in his patent of the Arms: "The motto in an Escrol above, 'Bon-Accord' (the word Bon-Accord was given them by King Robert Bruce for killing all the English in one night in their town, their word being that night Bon-Accord)."

The Royal or Double Tressure seems also to have been granted at this time by King Robert, and the supporters of the Arms appear originally to have been lions. Nisbet gives us the following information regarding the Royal Tressure: "The double tressure flowered within and without with flower-de-luces, the armorial figures of France, granted by Charlemagne to Achaius, King of Scotland, and after confirmed by many kings of France to those of Scotland, and carried by them as a figure of gratitude and affection, to perpetuate the ancient and memorable league, the mutual friendship and assistance betwixt those kings and their subjects; which figure is still continued by their successors Kings of Great Britain as one of the fixed and proper figures of the imperial ensign of Scotland." It is said that a tower, the Royal Tressure, and two lions as supporters were granted by King James I., because Aberdeen was one of the cities, the others being Edinburgh, Perth and Dundee, which gave a separate obligation to repay the expenses which had been incurred by his long and compulsory residence in England, should he fail to pay them himself.

The lions have been replaced by leopards, but it is not known when, and no valid reason can be found for the change.

In Skene's "Succinct Survey" the following explanation of the Arms is quoted:—

"Arx triplex, arcem testatur ab hoste receptam
 Hostis utrinque doces, tu Leoparde genus.
 Lillia cum Clypeo, voti Rex pignora jussit
 Esse, color fusi signa cruoris habet.
 Haec hostes sensere, *Eona et Concordia* (virtus
 Qua res usque viget publica) culta domi."

In English thus :—

“The threefold Towres, the Castle shoves regain'd
From Enemies, who it by force maintain'd.
The Leopards, which on each hand ye view,
The cruell temper of these foes do shew.
The Shield and Lillies, by the King's Command
As pledges of his great good-will do stand.
The Collour, calls the Blood there shed to mind,
Which these proud Foes unto their cost did find.
And Bon Accord (by which doth safety come
To Common-Wealths) establisht was at home.”



ABERFELDY

ABERFELDY adopted the Lindsay Act in 1887, and, under the provisions of the Burgh Police Act of 1892, designed the Common Seal as follows:

In the centre is a representation of the Black Watch Memorial. To the right is General Wade's bridge, and to the left is seen the old ferry boat of Aberfeldy. The Gaelic motto, "*S Dluith Tric Bat Abairpheallaidh*," means "Swift and often as the boat of Aberfeldy." Prior to the erection of the bridge the site of the old boat ferry was about one hundred yards south of it, and a little to the north of what is known as the Duntaylor Island. At that time the channel of the river was much narrower than it is now, and the water flowed more rapidly, hence the proverb in the district that the boat plied often and quickly with its load of passengers. About the same time that the bridge was erected the ferry was changed to a position lower down the river, a little beneath the "Soldier's Pool." Still further down the river there used to be a ford, but both the ferry and the ford ceased to be used after the bridge was opened for traffic.

In 1739 the famous Highland regiment known as the Black Watch was first embodied in a field a little to the north of General Wade's bridge. The regiment got its name from its dark tartan uniform. The memorial was erected in 1887 to commemorate the raising of the regiment, and has the form of a cairn, with the figure of a highlander in full war array on the top.

The bridge of five arches, with four large obelisks, was erected by General Wade in 1733, in continuation of his great military road from Stirling to the north. It has been described as elegant and substantial, though one writer says it is "of ambitious and ugly architecture."



A B E R N E T H Y

ABERNETHY adopted the Lindsay Act in 1877, and, under the provisions of the Burgh Police Act of 1892, took for the Common Seal of the Burgh a representation of the Pictish tower which stands in the centre of the town. The town has been a Burgh of Barony for over four hundred years, and has a charter from Archibald, Earl of Angus, Lord of Abernethy, dated 23rd August 1476, which was confirmed by a charter of William, Earl of Angus, dated 29th November 1628. It is said to have been the chief seat of the ancient Pictish kings, having been founded in 458 by King Nectan or Nethan II. in honour of St. Bridget, Abbess of Kildare. St. Bridget was a contemporary of St. Patrick, and died early in the sixth century. Bower, in the "Scotichronicon," narrates a legend to the effect that St. Patrick personally brought St. Bridget, otherwise St. Bride, along with her nine maidens, to Scotland, and gave them the church and lands of Abernethy. The legend adds that the nine maidens died within five years, and were buried north from the church.

Abernethy appeared to have had in those early days public schools of learning and professors of sciences and arts. The chief administrators in religious matters under the kings, when they were heathens, were the Druids, and, when they became Christians, the Culdees. In civil matters the chief administrators were the Thanes and Abthanes. Dr Jamieson says that Abernethy "once boasted high honours, and had very considerable extent. It would appear that it was a Royal residence in the reign of one of the Pictish princes, who bore the name of Nethan or Nectan. The 'Pictish Chronicle' has ascribed the foundation of Abernethy to Nethan I. in the third year of his reign, corresponding with A.D. 458. The Register of St. Andrews, with greater probability, gives it to Nethan II. about the year 600. Fordun and Wyntoun agree in assigning it to Garnat or Garnard, the predecessor of the second Nethan. Abernethy had existed as a Royal seat perhaps before the building of any conspicuous place of worship. For we learn that the Nethan referred to 'sacrificed to God and St. Bridget at Aburnethige'; and that the same Nethan, 'King of all the provinces of the Picts, gave as an offering to St. Bridget, Apurnethige, till the day

of judgment.' Fordun expressly asserts that, when this donation was made, Abernethy was 'the chief seat, both regal and pontifical, of the whole Kingdom of the Picts.' He afterwards relates that, in the year 1072, Malcolm Canmore did homage, in the place called Abernethy, to William the Bastard for the lands which he held in England. I have elsewhere thrown out a conjecture that this place may have been denominated from the name of Nethan, the founder. It has been said, indeed, that 'the name which Highlanders give to Abernethy is *Obair* or *Abair Neachtain*, that is, the work of Nechtan.' But it seems preferable to derive it from Nethy, the name of the brook on which it stands."

The tower consists of sixty-four courses of hewn stone, 74 feet high and 58 feet in circumference. It is hollow, and has no roof. There are four small windows, facing the cardinal points, at the top. This tower has been the subject of many hypotheses, but it certainly seems to have been erected for some ecclesiastical purpose. The old writer, Henry Adamson, who wrote about 1620, alleges that it was built by the Picts after the death of their king, to prevent the Scots from trampling on his body:—

"Passing the river Earne on th' other side,—
Thence to the Pights great Metropolitan,
Where stands a steeple, the like in all Britaine
Not to be found againe, a work of wonder,
So tall and round in frame, a just cylinder,
Built by the Pights in honour of their King,
That of the Scots none should attempt such thing
As over his bellie big to walk or ride,
But this strong hold should make him to abide."

—Muse's *Thenodie*, p. 172.

Adamson seems to have been unaware that there was another tower similar to the one here, but higher, at Brechin.



AIRDRIE

THE Seal of the Burgh of Airdrie consists of a shield bearing a double-headed eagle, above which is a crescent with a pierced mullet or spur rowel on each side. Above the shield, as crest, is a cock, and below, the motto "*Vigilantibus*" (To be watchful).

Airdrie is erected upon what was at one time two separate estates—viz., Airdrie and Rochsolloch, which adjoined each other. These estates were acquired in the sixteenth century from the monks of Newbattle Abbey, who had owned them and the adjoining lands since they obtained them under a charter from King Malcolm IV. in 1160. Now, and for some generations past, they have been owned as one by the same proprietor.

The name of the Burgh comes from the Gaelic *ard ruith*, meaning a high pasture-run or a level height, and the place first comes into notice when it was made a Market Town by Act of Parliament in 1695. In 1821 it was made a Burgh of Barony, and in 1832 was constituted one of the five Falkirk Parliamentary Burghs. The Rochsolloch estates were at one time owned by a family of the name of Aitchison, who were connected with the family of the Earls of Gosford, an ancestor of whom, Archibald Acheson, was a Senator of the College of Justice, with the title of Lord Glencairnie. In the Arms of the Earl of Gosford the mullets are unpierced, and the crescent is absent. The Town Clerk has very kindly given me a copy of the original matriculation of the Arms of John Aitchison, which is as follows:—

"To All and Sundry whom these presents do or may concern, I, John Campbell Hooke of Bangeston Esquire, Lord Lyon King att Arms, do hereby Certify and Declare, that the Ensigns Armorial pertaining and belonging to John Aitchison of Rochsolloch Esquire are Matriculated in the Publick Register of the Lyon Office; and are blazoned as on the margin, thus, viz.: *Argent* a double headed Eagle displayed *Sable* beaked and membered *Gules*; on a Chief *vert*, a Crescent of the Field betwixt two spur revels *or*. Above the shield is placed an Helmet befitting his Degree, with a Mantling *Gules*, the doubling *Argent*; and on a Wreath of his

Tinctures is set for Crest, a Cock proper. And in an Escroll above, this motto, *Vigilantibus*. Which Coat above blazoned, is hereby Ratified, Confirmed, and Assigned to the said John Aitcheson of Rochsolloch Esquire, and the Heirs of his Body, as their proper Coat of Arms and Bearing in all time coming. In Testimony Whereof these presents are subscribed, and my Seal of Office is appended hereunto; Att Edinburgh, the twenty seventh day of February, one thousand, seven hundred and seventy one years. (Signed) RO. BOSWELL, Lyon Dep."

Thus an adaptation of these Arms has been adopted by the town of Airdrie as the Burgh Arms.

As regards the eagle, Nisbet tells us that it was said to be the queen of birds, and he goes on to say: "The black eagle is said to be the bravest bird, the emblem of magnanimity and fortitude of mind; and of such a colour was the eagle of the Roman Emperors, now used by the Germans, because the colour black is the strongest colour, and appears at greatest distance. . . . Various opinions as to when and why the Imperial Eagle came to be represented with two heads. Some say it was so used by the Roman Emperors. . . . Some again say, the Germans were the first that carried an eagle with two heads, from the defeat they gave to Varus, when they took the two standards of two legions commanded by him. Others say it is not one eagle with two heads, but two eagles, one laid above the other, and their heads separate, looking different ways, which represent the two heads of the Empire after it was divided into East and West. . . . Our latest writers are of opinion that the Emperors of the East, long after the division of the Empire, were the first that carried the eagle with two heads, upon the account that there were often two emperors together on the throne, who had their effgies together on one side of their seals and arms, but on the other side they thought not fit to have two shields with one and the same figure, but one shield in which they placed the two eagles, one above the other, with their heads separate; and which practice was afterwards imitated by the Emperors of the Western Empire upon the decay of the Eastern, especially by Sigismund, who joined both the eagles together, with their heads separate, to show the sovereignties of the two empires conjoined in his person; which practice was continued by his successors: And this is the most feasible reason for the Imperial Eagle with two heads, which heralds have been in use to blazon, a double eagle displayed, when its wings are expanded, and its breast fully seen."

Nisbet also tells us that the cock is the emblem of watchfulness and the herald of the approaching day, and that it is frequent in arms and devices.



ALLOA

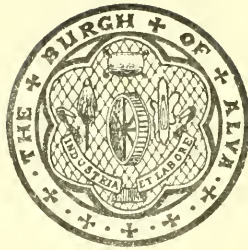
ALLOA is a Burgh of Barony, and was of importance as early as the days of King Robert Bruce. It adopted the Police Act of 1850 in 1853, and under the Burgh Police Act of 1892 took for its Common Seal an adaptation from the supporters of the Arms of the Earl of Mar and Kellie, the superior of the burgh, whose seat is Alloa House. These supporters are "two griffins *gules*, armed, beaked and winged *or*." Thus the first Seal of Alloa bore simply a griffin. Bartholomew Anglicus, or Bartholomew the Englishman, in his "Encyclopedia on the Properties of Things," written in the middle of the thirteenth century, says: "The Griffin is a beast with wings, and is four footed: and breedeth in the mountains Hyperborcan, and is like to the lion in all the parts of the body, and to the eagle only in the head and wings. And griffins keep the mountains in which be gems and precious stones, and suffer them not to be taken from thence." Nisbet tells us that the griffin was a "chimerical creature, half an eagle and half a lion, with large ears, frequent in arms, especially with the Germans. Those who have been, or are, vassals or dependants, and carry a lion for their proper arms, whose overlords and patrons carried eagles, do frequently carry this creature as composed of both. Some say the griffin is the symbol of ecclesiastical and civil authority joined together; the first shown by the fore part of the eagle, and the civil power by the hinder part of the lion. Others say the griffin, by its fore parts, represents wisdom joined to fortitude, which should follow wisdom."

Recently the Earl of Mar and Kellie offered to provide armorial bearings and a new Seal for the Burgh in commemoration of the coronation of his Majesty King Edward VII. This offer was gratefully accepted by the community, and Lord Mar obtained from Sir James Balfour Paul, the Lord Lyon King of Arms, a grant of

Arms and a Burgh Seal. These Arms are thus blazoned in the "Lyon Register": "Argent, on the waves of the sea an ancient galley sable in full sail, the sail charged with the arms of the Earl of Mar and Kellie, pennon gules, flag of the field charged with a pale of the second, on a chief vert, in the dexter a garland, the dexter half hops, the sinister barley, all or, and in the sinister a golden fleece; above the shield is placed a helmet befitting their degree, with a mantling sable doubled argent, and on a wreath of their liveries is set for crest, a griffin gules, winged, armed, and beaked or, langued azure, and in an escrol over the same this motto, 'In the Forefront.'" The Coat of Arms of Lord Mar, which is on the seal, but which cannot be distinguished in the above drawing, is as follows: "Quarterly; 2nd and 3rd, azure, a bend between six cross crosslets fitchée or, *Mar*; 1st and 2nd, argent, a pale sable, *Erskine*; over all, on an escutcheon gules, the imperial crown of Scotland proper, within a double tressure flory-counter-flory or, *Kellie*." The ancient galley represents the harbour and the trade of shipbuilding, which has for long been carried on here. The hops and barley represent respectively the brewing and distilling industries, Alloa ale having obtained a great reputation not only in these islands, but also in foreign lands. The golden fleece is symbolic of the manufacture of blankets, shawls, and similar woollen fabrics, for which Alloa has long been famed. The griffin, as in the former Seal, is taken from the supporters of Lord Mar's Arms.

On the 13th day of October 1902 Lord Mar formally presented the Coat of Arms and Seal to the Burgh, and, in a notice of the proceedings, the "Scotsman" of the following day mentions that, in making the presentation, Lord Mar said "that he had thought for some time that the Burgh of Alloa was a town of sufficient importance to have a coat of arms of its own, and he thought it would be a fitting way to mark the year of the Coronation of King Edward to offer to pay the fees of a properly registered coat of arms at the Lyon Office, and present a Seal of the Arms of the Burgh. A coat of arms was an interesting record of the history of the Burgh, and a kind of badge to hand down by successive Town Councils untarnished for a long time—so long, at least, as Alloa remained a Burgh. His Lordship's coat of arms on the Seal indicated his connection and his family's connection with the town of Alloa, which, he was proud to say, was not a thing of yesterday, but extended over 600 years. His Lordship, also, on behalf of Lady Mar, presented 250 copies of a book-plate containing a representation of the Coat of Arms, which, it was desired by her Ladyship, should be put on some of the more important reference books in the Public Library. Provost Grant, in accepting the handsome gifts on behalf of the Council and the town, thanked Lord and Lady Mar for this further substantial proof of their deep and abiding interest in Alloa and all that pertained to its well-being. They took the supporter of the House of Mar and Kellie on the Seal to mean that it was the desire of his Lordship, as it was their desire, that they might be one, and that whatever concerned the happiness and prosperity of the inhabitants, and whatever tended to the greatness of their native town, had his Lordship's heartiest support."

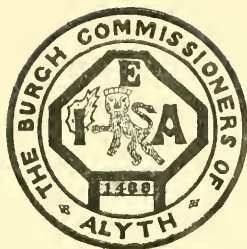
The name of Alloa probably comes from the Gaelic *àl* or *àill*, meaning a height, and referring to the Ochils, with the addition of *abh*, water, referring to the river Forth, and thus the name will mean "the water beneath the hills."



A L V A

ALVA is said to have existed as a small village six hundred years ago. It adopted the Lindsay Act in 1876, and under the Burgh Police Act of 1892 a Common Seal was designed, representing the spinning and weaving of tweeds and shawls, which is the principal industry of the burgh. Four objects appear on the Seal. At the top is shown a bag of wool. On one side is a shuttle, and on the other an old distaff, which was formerly used in hand spinning. In the centre is shown a water-wheel, while the motto, "*Industria et labore*," indicates the industrious character of the inhabitants. The background is ornamented with a lozenge pattern.

The name, of old written Alueth, Alvath, or Alveth, is alleged to be from the Gaelic *Ailbheach*, meaning rocky, and is said to be very characteristic of the hills around.



ALYTH

ALYTH was made a Burgh of Barony by a charter from James III., and adopted the Lindsay Act in 1875. Under the Burgh Police Act of 1892 the burgh took as its Common Seal a representation of the upper part of the old Market Cross of Alyth, with a slight alteration. This cross bears the date of 1670, and was erected by James, second Earl of Airlie, whose family had obtained possession of the place in 1630. He placed his own Coat of Arms on it, viz., a lion imperially crowned. His initials I. E. A., meaning James, Earl of Airlie, surround the lion. The date 1488 on the Seal, taking the place of 1670, is the date of the erection of the town into a Burgh of Barony under the charter of James III. In the Seal a thistle leaf is placed behind the letter I, and this seems to have been done because on the reverse side of the cross a Scotch thistle takes the place of the lion, and the same letters surround it.

It was this Earl James who espoused the cause of Charles I., and was taken prisoner at the battle of Philiphaugh on 13th September 1645. He was condemned by the Parliament to be executed, but escaped in the disguise of his sister's dress the night before the day appointed for his execution.

The "New Statistical Account" says that the name seems to be derived from the Gaelic *Aileadh*, meaning a slope, and refers to the slope on which the old church and the more ancient part of the village are situated, and it adds that the same name similarly spelt belonged to one of the suppressed bishoprics in Brittany where a Celtic dialect was spoken.



A N N A N

ANNAN is situated on the river Annan, and the name is a Gaelic one, meaning "quiet river." It would appear that Annan had been a Royal Burgh before the days of King Robert the Bruce, but it is not known who granted it the privilege. James V. granted it a charter in 1538, and the present charter was granted by James VI. in 1612, all the previous charters having been destroyed or lost.

The Seal of the Burgh may be thus described: In a shield a saltire *sable*, with two leafy branches surrounding the lower part of the shield. The border of the shield is also *sable*. To the left of the shield is the letter W, to the right the letter M, and above the letters P I. Interspersed between these letters are five stars, probably only ornamental. These letters cannot be explained, but it is considered probable that they are not of any great antiquity.

The saltire *sable*, or cross, is part of the Coat of Arms of the former Marquises of Annandale, whose surname was Johnstone, and the Marquisate is at present dormant. Nisbet tells us that those of the surname of Johnstone carried on their arms a saltire *sable*, with three cushions *or* on a chief *gules* because they were descended from the *Tribus Alarii*, of which Thomas Randolph was the chief, the cushions being the paternal arms of the Randolphs. Regarding the Johnstones, Nisbet goes on to tell us that they were very numerous, according to Hector Boece, in the reign of Robert II. Soon after that king ascended the throne, Sir John Johnstone of that Ilk defeated a large English army which had invaded Scotland on the western border; and, according to Buchanan, the Maxwells and Johnstones obtained a great victory over the English at the battle of Sark, near Solway, in 1448. Charles I., in 1633, created the head of the family Lord Johnstone, and afterwards dignified him with the title of Earl of Hartfell. Charles II. changed this title to that of Earl of Annandale, and the son of the second Earl was made Marquis of Annandale by King William III. in 1701.



ANSTRUTHER (EASTER)

ANSTRUTHER EASTER was a Burgh of Barony until James VI. made it into a Royal Burgh in 1583. In 1585 Parliament ratified the charter, and again in 1587. The name Anstruther seems to come from two Gaelic words meaning "in the valley," or "in the marsh," and Sibbald in his "History of Fife," gives the derivation from *strudier*, the reed. Anstruther Easter, as its name implies, lies to the east of the Dreel Burn, and it and its neighbour, Anstruther Wester, though two distinct burghs and parishes, may be looked upon as one town.

The Seal is an anchor, and refers to the fishing industry of the town. The port of Anstruther was famous in the time of William the Lion, and the mouth of the Dreel Burn was used as a harbour by both the Anstruthers. In 1225 there was a quarrel between the monks of Dryburgh and those of the Isle of May, regarding the tithes of the fish taken out of the Dreel. Dr J. F. S. Gordon in his "Monasticon" says that this river "is such a mighty Amazon that it is now capable of floating a covey of ducks—the only fishers to be seen at the present day looking after the tithes in the Dreel for behoof of the monks of May." Sibbald, in 1710, said that this was the best harbour in Fife, except those at Elie and Burntisland. Anstruther and other fishing towns on the Forth seemed to decay for a considerable number of years after the Union, but they have greatly revived again. The town of Anstruther, in particular, seems to live up to its motto, "*Virtute res parvae crescunt*" (By well-doing, poverty becomes rich).



ANSTRUTHER (WESTER)

ANSTRUTHER WESTER became a Burgh of Barony in 1554, and was erected into a Royal Burgh by a charter from James VI. in 1587, which says, "Anstruther be wast the burne . . . port and heavinning place thair of." This charter was ratified by Parliament in 1592.

The Burgh Seal bears three salmon interlaced, and refers to the fishing industry of the place, and more particularly to the tradition which says there was once a salmon fishery in the Dreel Burn. The writer of the "New Statistical Account" says that there may have been salmon in this burn in former times, and that both the old and new Seals bears testimony to it, the old Seal showing a drave-boat well manned, and the new one, as above, three salmon interlaced. He also mentions that there is a salmon in place of a weather-cock on the church spire, and he gives the following story in connection with the salmon fishery: "A gentleman residing in the burgh . . . placed a stake-net in the creek with the hope of securing 'a haul,' and to his great joy succeeded in capturing one good salmon. But it was generally supposed that a well-known wag in the place had secretly deposited the aforesaid salmon there, to furnish matter for a joke with his friend. For, except the solitary fish mentioned, he had not the pleasure of seeing any more salmon in his net. The story tells well enough; but we should like to know where the wag got so very opportunely possession of the live salmon, not one being taken on the whole coast."



ARBROATH

THE origin of the town of Arbroath or Aberbrothock was the founding of a monastery here in 1178 by King William the Lion in honour of Thomas à Becket, Archbishop of Canterbury, who was murdered before the high altar of Canterbury in 1170. The archbishop was a personal friend of King William, and hence the dedication of the monastery in his honour. James VI. erected the town into a Royal Burgh in 1599, but it is said to have been a Royal Burgh before that date.

The name of the town comes from the Gaelic *aber-brothach*, meaning a filthy or muddy confluence, *brothach* being derived from the old Gaelic *broth*, which means a ditch, and here refers to the river Brothock, on which the town is situated.

The Seal of the Burgh shows: On a shield a portcullis with chains hanging from it, and this portcullis is said to have been the defence of the grand entrance to the Abbey. Supporting the shield on the right is St. Thomas à Becket in his Archiepiscopal robes. The shield is supported on the left by a Scottish baron armed *cap-a-pie*, and holding in his hand the letter which the Convention of the Scottish estates, held at Aberbrothock in 1320, sent to Pope John XXII. The Pope had ordered King Robert Bruce to enter into a truce with the King of England, but as the letter was not addressed to Bruce as King the papal nuncios were received with little respect, whereupon the Pope attempted to excommunicate King Robert and his followers. The Scottish Estates met at Aberbrothock and sent an elaborate manifesto to the Pope, setting forth the claims of Bruce as King. This manifesto was dated 6th April, and was signed by eight earls and thirty-one barons, and had a good effect. But it was not till three years afterwards that the Pope was induced to address Bruce as King, upon which King Robert became reconciled to Rome.

The motto above, "*Propter libertatem*" (For Liberty), refers to this struggle, and the archbishop and the baron are shown standing among Scottish thistles, the emblems of Scottish independence, and expressive of Scotland's motto, "*Wha daur meddle wi' me.*"



ARDROSSAN

ARDROSSAN adopted the Lindsay Act in 1878, and, under the Burgh Police Act of 1892, took for the device of its Common Seal a representation of the fragment of Ardrrossan Castle which yet remains. The castle was built on a promontory, and the name of the place is probably derived from this circumstance, from the Gaelic words *ard* (high) and *ros* (a promontory). It is of unknown antiquity, but seems to have been at one time a very large building. It is said to have originally belonged to a noble family of the same name, and the last Baron of Ardrrossan left an only daughter who, by marriage, conveyed the estate to the Eglintons. The heiress of Eglinton marrying into the Montgomery family, the estate came into their hands, and has remained the property of the Montgomeries, Earls of Eglinton, ever since. After the castle came into the hands of the Montgomeries it was their great stronghold, and the headland above the town on which it was built was thence called Castle Craigs.

At the time when King Edward I. laid claim to the crown of Scotland Ardrrossan Castle was garrisoned by the English. Sir William Wallace set fire to the village at the foot of the Castle Craigs, thus luring the English garrison out to quench the flames. He then surprised and slew them, and thereafter threw their dead bodies into a dungeon, which thenceforth bore the name of "Wallace's Larder." Cromwell demolished the castle in 1650, during his invasion of Scotland after Charles II. had landed there, and built the fort of Ayr with the stones, which he carried thither in boats. After the restoration the Eglinton family received the fort of Ayr and some ground round about as a reward of their loyalty, and as a compensation for the destruction of Ardrrossan Castle. Thus, though they did not possess the castle, they possessed the stones of which it had been built. At the present time all that remains of Ardrrossan Castle is the angle of one tower, the vaulted kitchen, and a broad stepped passage leading down to two arched cellars.



AUCHTERARDER

THERE were once some ruins of an old castle to the north of Auchterarder, which castle, it is believed, was built by Malcolm Canmore as a hunting seat, and the town is said to have arisen in its vicinity. Tradition alleges that the Auchterarder commonage was gifted by that monarch to the town. However that may be, the "New Statistical Account" says that the earliest notice of Auchterarder is in a charter by Alexander II. in the year 1227 which conveyed the teinds of the King's revenue of the lands of Auchterarder to the convent of Inchaffray. In 1328 a charter of the lands of Auchterarder was granted by King Robert Bruce to Sir William Montifix, Justiciar of Scotland, on payment of a small sum, reserving the liberties of the burgh and burgesses, as they were in the reign of Alexander III. One of the daughters of Sir William married Sir John Drummond, and received as her fortune the barony of Auchterarder, which brought it into the possession of the Drummond family. The "Account" goes on to say that in one of the books of exchequer, entitled "Liber Responsionum," 1576, this memorandum appears: "Assignit to the baillies of Ochterdour the tent day of November, to compeir and mak comp, and to that effect bring with thame the copie of their last comp, with sic uther writtes as thai will use for making of thair seasance." The "Account" adds that this curious excerpt seems to countenance the opinion that Auchterarder once enjoyed the privileges of a Royal Burgh, but this is doubtful, as it does not appear from the Rolls of Parliament that it was a Royal Burgh when the Act 1696 for the division of commons was passed, in which was excepted the property of Royal Burghs, all of which were there enumerated, and the name of Auchterarder does not appear. Possibly it had lost its privileges by that time.

Auchterarder was formed into a Municipal Burgh in 1894 under the Burgh Police Act of 1892, and adopted as the Common Seal the Arms of the old Earls of Strathearn. The town was the ancient capital of Strathearn, and there the Earls of Strathearn held their courts. Nisbet tells us that the Earldom of Strathearn was one of the most ancient dignities in the kingdom, for *Malise comes Stradarniae* is mentioned in the charter of erection of the Priory of Scoon or Scone by Alexander I.

anno 1115. The Arms of the old Earls of Strathearn were *or* two chevrons *gules*. There are different opinions as to what the chevron represents, but it is generally supposed to represent a pair of rafters, as a house is never complete until they are erected. The Seal thus contains a shield bearing a double chevron and the motto "*Non potest civitas abscondi supra montem posita*" (A city set on a hill cannot be hid), which refers to the burgh being situated on a ridge; and its name, from the Gaelic *Uachdar air tìr*, means, on the top of the high land. During the lifetime of David II. Robert, who afterwards became Robert II., grandson of Robert the Bruce and son of Marjory Bruce and Walter Stewart, was Earl of Strathearn, and "the Seal of his son David, Earl of Strathearn, 1374, has the paternal fess chequy between two chevrons for Strathearn, the whole within the Royal tressure."



AUCHTERMUCHTY

IT is said that this name comes from the Gaelic *Uachdar-muc*, meaning "the upper land of the wild sow," but the "Old Statistical Account" says that the name is Gaelic and means "the cottage of the king." Both may be correct as the "Old Statistical Account" says: "It is probable that the town had been originally intended for the accommodation of the king's servants during his residence at Falkland." From their residence at Falkland the Scottish Kings often issued forth in pursuit of the wild boar, which animal at one time would appear to have been very plentiful in this neighbourhood. In any case it is evident that Auchtermuchty had been once associated with royalty, as, by a charter dated 25th May 1517, King James V. erected it into a Royal Burgh, and this charter was confirmed by one from King James VI., dated 28th October 1595. By the time the Seal of the Burgh was made the boar had apparently disappeared from the countryside, and agriculture was the peaceful occupation of the inhabitants, the soil being luxuriant and fruitful. Thus the Seal bears, on a shield, a farmer sowing, with the motto above, "*Dum sero spero*" (While I sow I hope). On one side of the base of the shield is the Scottish thistle, and on the other the English rose, apparently an evidence that the union of the kingdoms had been accomplished before the Seal was designed. Above the shield is a cornucopia or horn of plenty symbolic of the fruitfulness of the land, and which takes us back to the classical legend of the birth of Zeus or Jupiter. This relates that Zeus was born in a cavern in Crete, and one tradition narrates that the goat Amalthea nourished Zeus with her milk, for which service the god translated her to the heavens under the name of Aixourania, or the heavenly goat, having first taken off one of her horns, to which he gave the power of pouring out everything wished for, and which he gifted in token of his gratitude to two nymphs who had protected him. Another legend narrates that Zeus was protected and fed with goats' milk by a nymph named Amalthea, daughter of Melisseus, King of Crete, to whom he gave one of the goat's horns, promising that it would always produce abundance of everything. Another version of the legend makes the nymph Amalthea possess a bull's

horn, which produced all kinds of food and drink. Ovid calls the goat *haedorum mater formosa duorum*, and relates that she broke one of her horns against a tree. The nymph Amalthea wrapped the horn—

“decentibus herbis
Et plenum pomis ad Jovis ora tulit ;”

and when Zeus became King of Heaven, he, as a reward—

“Sidera nutricem, nutricis fertile cornu
Fecit quod dominae nunc quoque nomen habet.”

There is a Scottish tradition that if anyone can gain access to a fairy banquet, and get possession of their drinking-bowl or horn, and can bear it across a running stream without spilling the contents, it will become a cornucopia of good luck, but should it get broken the bearer will be unlucky ever after.



A Y R

AYR was erected into a Royal Burgh by King William the Lion in 1202, under perhaps the oldest known charter in Scotland. The Common Seal of the Burgh is adapted from the old Seals. In the centre is a shield bearing a castle with three towers. On one side of the castle is a lamb bearing the Scottish flag, and on the other side is a man's head lying on its back. The date below is the date of the erection into a Royal Burgh.

The castle, of course, refers to the old castle of Ayr. The "Report on Municipal Corporations, 1835," says that "In the year 1197 King William the Lion had built a castle on the river Ayr, and had encouraged the settlement of a town or burgh, where probably a village had long existed. . . . About ten years after he granted the Charter, setting out with the declaration that, at his new castle upon Ayr he had made a burgh," etc.

The patron saint of Ayr is John the Baptist, and the parish church is dedicated to him. We are told that the Covenanters made an arsenal of the venerable church of St. John at Ayr, within the walls of which Bruce had held his Parliament. The man's head on the Seal is that of the Baptist, while the lamb is connected with the incident mentioned in the Gospel of St. John, when John the Baptist met Jesus and said "Behold the Lamb of God." Laing, in his "Scottish Seals," gives the head of John the Baptist in a chalice.

Both the county and the town take their name from the river Ayr, which probably comes from the Gaelic *ar*, meaning clear, as the river is clear and limpid throughout, but Sir Herbert Maxwell derives it from the Old Norse or Danish *eyr*, meaning the beach.