

## CALLANDER

**C**ALLANDER seems to have derived its name either from the Gaelic *Calla*, meaning a landing-place, as there was once a ferry here, and *straid*, a road or street leading to the ferry from the old castle of Callander; or from *Caldin-doir*, meaning a hazel grove, and as hazel woods were very abundant in this neighbourhood, and are so still, the latter seems to be the more likely derivation.

Since 1763, when a settlement for soldiers discharged after the German war was established here, the town has rapidly increased, and is now a favourite summer resort. In 1866 it adopted the Lindsay Act, and, under the Burgh Police Act of 1892, a Common Seal was designed. All who have read Sir Walter Scott's "Lady of the Lake" will at once perceive whence the Common Seal of Callander takes its origin. In Canto III., at the beginning of Stanza XIX., these words occur: "Benledi saw the Cross of Fire," which has been adopted as the motto for the Seal. In the background is Benledi with its wooded base, and in the foreground a hand grasping a fiery cross.

Benledi is a contraction for the Gaelic *Beinn-le-Dia*, meaning the Hill of God, and in the time of the Druids there was a Druidical temple on the top of it. Here the inhabitants in the vicinity, in order, it is said, to get as near to heaven as possible, assembled once a year, at the summer solstice, to worship the deity, and this religious meeting is said to have continued for three days.

When, for any purpose, a Highland chieftain desired to gather his clan together, he made a cross of wood and slew a goat. He then burned the upper three points of the cross and extinguished the flames in the blood of the goat. This cross was then sent by swift messenger from village to village, and at its sight every able-bodied man was bound to repair at once to the rendezvous. Disobedience to the summons conferred infamy, whence also the fiery cross was sometimes called *Crean Tarigh*, or the *Cross of Shame*.



## CAMPBELTOWN

**C**AMPBELTOWN is built on what was originally the seat of the Dalriadan monarchy. About the middle of the third century Cormac, King of Ireland, quelled a dispute which had arisen between two tribes, and during this civil war Cormac's cousin, Cairbre-Riada, conquered a district in the north-east of Ireland, which he called Dalriada, or the portion of Riada. About 503 A.D. the three sons of Erc, the then King of Dalriada, named respectively Loarn, Fergus, and Angus, settled a colony on the promontory of Cantyre, which was effected by peaceful means. These three chiefs then each took possession of a separate territory. Fergus took Cantyre, Loarn took what is now known as the district of Lorne, and Angus is said to have taken possession of Isla. When Campbeltown was the seat of the Dalriadan monarchy it bore the name of Dalruadhain. In the sixth century St. Ciarnan landed here, and lived in a cave known as Cove-a-Chiarnan. He became the patron saint of all Cantyre or Kintyre, and having founded a church at Dalruadhain, the place became known as Chille-a-Chiarnan, which has been modernised to Kilkerran. After this the Macdonalds of the Isles took Kilkerran for a capital, built a castle, and rebuilt the town, calling it Kinlochkerran, which means the head of Ciarnan's Loch. It is said that King James IV. built the castle, and called it his "new castle of Kilkerane in Kintyre." He seemed to have resided here in 1498. King James V. had many conflicts with the Macdonalds, and as he was unable to subdue them, he granted the place to the Campbells of Argyle, and they, after many fierce struggles, almost depopulated it. On account of this grant the place once more changed its name, and has since been known as Campbeltown.

The town was erected into a Royal Burgh in 1700, and the charter states that this was done at the desire of Archibald, the tenth Earl of Argyll, who was made Duke of Argyll in the following year. Previous to this it had been a Burgh of Barony, and the charter quotes a charter of King James VI., which ordained that "for the better entertaining and continuing of civility and policy within the Hielandes and Iles," . . . "that there be erected and builded within the bounds thereof, three

burghes and burrowetowns, in the maist conuenient and commodious partes meet for the samen; to wit, ane in Kintyre, another in Lochaber, and the third in the Lewis."

The Seal of the Burgh of Campbeltown is as follows: A shield divided into four. In the first quarter a castle; the second quarter gyronny of eight; the third quarter a lymphad, with sail furled and oars in action; and in the fourth quarter a fret. Beneath is the motto, "*Ignavis precibus fortuna repugnat*," meaning "Fate is deaf to idle prayers."

The castle represents the old castle of Campbeltown, the site of which is now occupied by the parish church, which was built in 1780.

The gyronny of eight is the armorial bearings of the Clan Campbell. Nisbet speaks of the gyronny as follows: "The *giron* is a French word which signifies the *lap*—one sitting with knees apart if line drawn from one knee to the other the space within makes a *giron* with the point *in gremio*. So all girones are of a triangular or conal form, broad at one end and sharp at the other. The first is at the sides of the shield, and the other ends at the naval, or centre point of the shield. They are said to represent triangular pieces of stuff, commonly called *gussets*, placed in garments and women's smokes, to make them wide below and narrow above. . . . This armorial figure is frequent in armorial bearings in Europe, and . . . has its rise in armouries from the robes, gowns, and coats of armour used by the ancients."

The lymphad, an old-fashioned ship with one mast and oars, is the armorial bearings of the ancient House of Lorne, because in ancient times the Island chiefs held their lands under the tenure of providing one or more ships for the use of the sovereign.

The fret *sable* is the armorial bearings of Baron Tollemache. At the time of the erection of the Burgh, Lady Elizabeth Tollemache was the wife of the then Earl of Argyll, and the device was adopted by the Burgh in compliment to her. The fret is a figure composed of a narrow *saltire* or cross and a *mascle*, which are interlaced. Nisbet says that the *mascle* "is a lozenge voided of the field—*i.e.*, with the centre cut out. Heralds make it represent different things—the eye or ring to fasten a coat of mail. Others the mesh of a net; others mirrors." And regarding the *fret*, he says: "Mr Thomas Crawford, in the fragments of his 'Manuscript of Heraldry,' . . . says the fret is . . . a badge of fastness and fidelity, like a knot or tie of ribbons . . . is called by some English heralds the *herald's love-knot*, because it is devised by them as an armorial bearing." In Seton's "Heraldry" it is said that the origin of the lozenge has been variously accounted for, and Sylvanus Morgan says that while the form of the shield was taken from Adam's spade, that of the lozenge was derived from Eve's spindle.



## CARNOUSTIE

CARNOUSTIE adopted the Lindsay Act in 1889, and, under the provisions of the Burgh Police Act of 1892, took for a Common Seal the following device—viz., a tree with a rook's or crow's nest near the top, and four of the birds flying above. Below, on a scroll, is the motto "*Augurium favet*" (The augury is favourable).

The Town Council of Carnoustie, in choosing a device for the Seal of the Burgh, have gone back to the origin of the town. It was founded by one Thomas Lowson about one hundred years ago, and its early beginnings are graphically described in a small work by Mr James Fotheringham, published in 1889, called "Carnoustie Sketches," thus: "Somewhere about the close of the last century a stout, thick set, country-looking man set out on a journey from Inverpeffer to Dundee to transact some business. In those days railways were unknown in this quarter of the globe, and travelling had to be done on foot. Our grandfathers and grandmothers thought nothing of a journey from Carnoustie to Dundee and back before mid-day. Well, our traveller started from Inverpeffer, and chose the road by the sea. In due course he arrived at the confines of Panbride parish, and entered the Links of Barry at the Point House (now Lamond's Commercial Inn). Not another house was near except this one, which was then a farmhouse in the middle of the Links. Sandy knowes and ranges of bent covered the whole ground on which Carnoustie now stands, and our traveller, Tammas, plodded his way westward for a few hundred yards till he came to a sand-hill, on which he sat himself down to rest his tired limbs. The day was warm and the sun oppressive, and in a few minutes Tammas fell sound asleep. How long his slumber lasted is not on record, but when he awoke he thought he had never in all his life enjoyed such a peaceful, refreshing sleep, and he there-and-then determined that if he should ever build a dwelling-house for himself, that spot would be the site. His wish was gratified, for not long afterwards we find him removing from Inverpeffer to Barry Links, where, upon the same spot as that on which he had

previously slept, he erected the first house of Carnoustie, a plain, primitive dwelling, with a 'but' and a 'ben,' directly opposite our present post office. Some years ago this building was taken down." . . . "Tammas had no sooner set himself down than he began to cultivate his ground. One day he was engaged planting potatoes, and for a 'dibble' he was using a piece of a 'sauch' tree, which he had cut into shape and size suitable. Being called away for a time, he stuck his 'dibble' in the earth till his return, but when he came back he forgot about his implement altogether, and there it stuck fast and took root and became a great tree, known always by the name of 'Tammas Lowson's Dibble.'"

The tree on the Seal, therefore, appears to be a memento of this "dibble"; but it also alludes to the following explanation, among several, of the name of the town, mentioned by Mr Fotheringham: "At the rising ground behind the village there used to be a very extensive wood. Thither from all quarters the crows came and built their nests. So thick were they that the sky could not be seen through the trees, and hence the place got the name of 'Craws-nestie,' which appellation, as society became more refined, was changed to 'Carnoustie.'"

It is, perhaps, rather an unfortunate device as far as the rooks or crows are concerned, as these birds are generally considered to be birds of evil omen. Hudibras remarks:—

"Is it not ominous in all countries  
When crows and ravens croak upon trees ;"

and among the Chinese, rooks are unlucky birds, which foreshadow misfortunes, though a species of white-necked crow is much respected, as at one time it is said to have rendered a valuable service to the Chinese Empire. The word "rook" itself is also a slang word, meaning to cheat or plunder, and a rookery, as is well known, is slang for a place where rogues congregate, though both words have now been adopted into the English language.

It is, on the other hand, a very old and firmly-established belief that should a colony of rooks settle in any spot, that spot will soon become the habitation of men; but should a colony of rooks forsake any such place, then, for some occult reason, man will forsake it also, and it will become desolate. Thus the establishment of a rookery is a favourable augury, and hence the motto on the Seal. During the period of the Roman empire, Gibbon tells us that "fifteen grave and learned *augurs* observed the face of the heavens, and prescribed the actions of heroes according to the flight of birds." In fact, among the Romans, divination from birds seems to have been made a science, and the College of Augurs was a sacred institution, while the augurs themselves held the highest rank in the state. This College was abolished by the Emperor Theodosius, it evidently having lost all title to respect, as it is said that Cicero, who was an augur himself, on one occasion wondered how two augurs could look each other in the face without laughing.

Bartholomew Anglicus says that "The crow is a bird of long life, and diviners tell that she taketh heed of spyings and awaitings, and teacheth and sheweth ways, and warneth what shall fall. But it is full unlawful to believe, that God sheweth His privy counsel to crows."

There is a Scottish proverb that "Nae gude comes o' shootin' black crows," and the rook is often blamed undeservedly by farmers for doing mischief in the fields, and is persecuted accordingly. This wanton piece of cruelty, known as rook- or crow-shooting, does not in the long-run benefit the farmer, as the mischief is really done by wire-worms and other grubs, which eat off the roots of the corn plants, and it is these grubs which the rook searches for and devours. Thus the rook is really a benefactor to the farmer, and possibly the latter may find this out to his cost some day, when, after having driven away or exterminated the rooks frequenting his fields, the grubs increase in number and he finds his crops entirely ruined.



## CASTLE DOUGLAS

CASTLE DOUGLAS adopted the Lindsay Act in 1862, and, under the Burgh Police Act of 1892, took for its Common Seal the crest and motto of the Marquis of Queensberry. This was because Sir William Douglas of Gelston, the founder of the Burgh, he having had it erected into a Burgh of Barony by Royal charter in 1792, claimed kinship with the Queensberry Douglasses. The crest is a human heart *gules*, ensigned with an imperial crown and between two wings displayed *or*, and the motto is *Forward!* The origin of the crest is found in the expedition of the Good Lord James Douglas to the Holy Land, bearing the heart of King Robert Bruce to inter it in the Holy Sepulchre. In due time the Douglas set out, having placed the heart in a silver case, which he hung round his neck by a silk and gold thread. Douglas never got to the end of his journey. In passing through Spain he was persuaded to assist Alphonso, King of Castile, in his war with the Moors of Grenada. In a great battle Douglas hastened to the assistance of one of his knights, and was instantly surrounded by the Moors. Seeing no chance of escape, he took from his neck the Bruce's heart, and, exclaiming "Forward, brave heart, as thou wert wont, Douglas will follow thee or die!" threw it into the midst of the enemy, and rushing forward after it, was there slain. His body was found above the silver case, and both were brought back to Scotland, where the former was buried in the church of St. Bride, and the latter, containing the Bruce's heart, in Melrose Abbey.



## CHARLESTOWN OF ABERLOUR

THE town was founded in 1812 by Charles Grant of Elchies, from whom it obtained the name of Charlestown, and was thereafter, by Royal charter, erected into a Burgh of Barony. Its full name refers to its being situated in the parish of Aberlour, which parish has been so named in modern times from its situation at the mouth of a turbulent burn where it runs into the Spey. The ancient name of the parish was Skirdustan, so called from its tutelary saint, St. Dustan.

The town came under the provisions of the Burgh Police Act of 1892 in 1894, and thereafter adopted a Common Seal. The Seal is simply the Coat of Arms of Mr Grant of Wester Elchies, the superior of the land. It is as follows: On a shield three antique crowns; between them a boar's head, with the motto "*Stand Fast*" beneath. Above, as crest, is an oak tree, with the motto "*Craig-a-crochan*." The Arms may be explained thus: Charles Grant of Elchies, who founded the burgh, registered his Arms in 1811 at the Lyon Office in Edinburgh, and they are similar to those registered by John Grant of Ballindalloch in 1672, from a second son of whom Charles Grant recorded his descent. The three crowns being the Arms of Grant of Grant, it was necessary to add some distinguishing mark for Ballindalloch, so when John Grant of Ballindalloch registered his Arms he placed a boar's head between the crowns. The boar's head was taken from the Arms of the Gordons, on account of the marriages which took place between them and the Grants.

The motto, "Stand Fast," was taken from one of the war cries of the Grants—"Stand Fast, Craigellachie." Craigellachie is a lofty and picturesque rock on the left bank of the river Spey, about a mile from Charlestown of Aberlour, and was one of the rallying places of the Clan Grant.

The oak tree seems to have been chosen as a crest by John Grant of Ballindalloch from the circumstance that the word Ballindalloch is a corruption of the Gaelic *Bal-na-darroch*, meaning "the place of the oaks."

We are told that *Craig-a-crochan* was also one of the war cries used by the Grants; and there is a hill above the Bridge of Aven called *Craig-a-crochan*, and this probably was, like Craigellachie, a rallying place of the clan.





## CLYDEBANK

**C**LYDEBANK adopted the Lindsay Act in 1886, and, under the Burgh Police Act of 1892, formed its Common Seal as follows: In the centre is a shield bearing the Lennox Cross. Between the upper arms of the cross is a sewing machine, and between the lower arms a modern warship, representing the two principal industries of the Burgh. On the left is a stag's head cabossed, being the crest of Alexander Dunn Pattison of Dalmuir, the superior of the Burgh; and on the right a lion rampant, the crest of James R. Thomson, shipbuilder, who was the first Chief Magistrate of the Burgh. Above the shield is a sheaf of wheat, indicating the agricultural interests of the district, and beneath is the motto "*Labore et Scientia*" (By work and knowledge).

Nisbet, in his "Heraldry," gives us the following account of how the Lennox Cross originated: "Those who undertook the expedition to the Holy Land, for the most part were crossed with that form of crosses used by their own country; so that many families with us carry *saltires*. Sir James Balfour, in his 'Manuscript of the Nobility of Scotland,' tells us that *Malcolm de Lennox*, one of the progenitors of the Earls of Lennox, went to the Holy Land, and was crossed: for which he and his posterity carried for arms *argent* a saltire engrailed *gules*, cantoned with four roses of the last. This family was dignified with the title of Earl of Lennox by King William the Lion, and continued in a noble and splendid condition till Duncan, Earl of Lennox, was attainted of high treason, with his son-in-law Murdoch, Duke of Albany, in the reign of James I. He was executed at Stirling upon the 23rd of May 1426, and his estates came to the Crown by forfeiture."

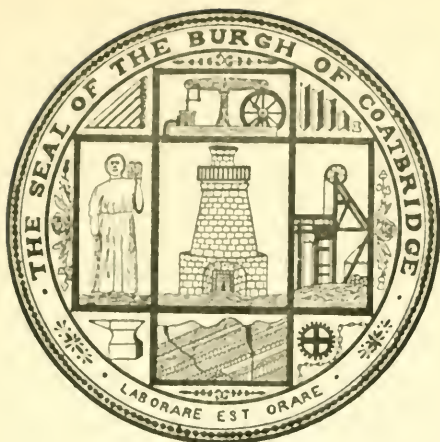


## COCKENZIE AND PORT SETON

**I**N 1591 King James VI. created the Burgh of Barony of Cockenzie in favour of Robert, Lord Seton, to be held as a free port. The harbour is now at Port Seton, by which name the eastern part of the Burgh is known. In 1885 the conjoined towns adopted the Lindsay Act, and, under the Burgh Police Act of 1892, designed a Common Seal.

On the circumference of the Seal are the two above dates. Inside, there are three shields, the upper one bearing the Royal Arms of Scotland—viz., within a double tressure flory-counter-flory a lion rampant. Below, on the left side, a shield bearing part of the Arms of the Seton family, formerly Earls of Winton—viz., three crescents within a double tressure flory-counter-flory. This addition of the Royal or double tressure to their Arms was obtained on account of their inter-marriage on four different occasions with the Royal family. On the right side, a shield bearing a tower representing Seton Castle, and called Preston Tower. This castle was destroyed by the English in 1544. The "New Statistical Account" remarks that "Its origin is involved in considerable obscurity. Sir Walter Scott, who, from his familiar acquaintance with the parish no less than his zeal for antiquarian learning, must (if any living man could have known anything whatever of its earliest history) have been intelligent and accurate regarding it, supposed it to have been an outpost of the Earls of Home in those remote times when that noble family ruled with princely authority over the whole south-eastern district of Scotland. However that may be, towards the conclusion of the fourteenth century the castle and estate of Preston came, by marriage, to the family of Hamilton of Fingalton and Ross, the premier cadet of the name." Between the Scottish Lion and the tower is a swan proper, the crest of the Earl of Wemyss; and between the Scottish Lion and the Seton Arms is a stag's head couped, being the crest of the Cadell family, who are proprietors of the estate of Cockenzie. Between the tower and the Seton Arms is an anchor, indicating that Cockenzie is a seaport.

The ancestor of the Seton family was a Norman named de Say, who obtained lands in East Lothian from King David I., which were called after him Say-ton, and this was adopted by his descendants as their surname. Nisbet informs us that "Many families carry crescents because their lands and territories are formed like a half-moon. . . . The ancient and honourable family of *Seaton* may be said to have assumed crescents for armorial figures upon the account that their ancient territories and lands in East Lothian are formed by the river of Forth into three great bays, like three half-moons ; and from which lands they have the surname of Seaton, which is among the ancientest surnames with us."



## COATBRIDGE

COATBRIDGE was created a Municipality by the Coatbridge Burgh Act of 1885. Situated in the parish of Old Monkland, in Lanarkshire, it is in the very centre of the coal-fields and iron-works of that region, and surrounded by furnaces, railways, noise, and smoke. Accordingly the Common Seal of the Burgh has been designed to typify these local industries. The Seal is in the form of a cross divided into five compartments, the largest being in the centre, and bearing a representation of an open blast furnace. Above is a beam steam engine, and beneath is a section of the mineral strata on which the town is built. The compartment to the right of the furnace shows a pit-head frame, and in that to the left is a monk holding up a stone in his left hand. In the upper left hand angle of the cross is shown a pile of iron tubes, and in the upper right hand angle some angle and T iron. The lower left hand angle contains an anvil, and the lower right hand angle a cogged wheel and chain.

The monk appears on the Seal because the Burgh is situated in what was the ancient Barony of Monkland, the name of which came from the circumstance that in early times the district was the property of the Monks of Newbattle Abbey. King Malcolm IV., in the early part of his reign, granted to these monks a vast extent of territory, which extended from the boundaries of Lothian on the east to the Clyde on the west. It is said that an ancient church stood where the present church of Old Monkland stands, and the "Old Statistical Account of Scotland" says that there

exists a tradition that a certain pilgrim, in order to do penance for some sin, was obliged to carry a particular stone in this direction from Glasgow, and when he could bear it no farther, to build a church, at his own expense, on the spot where he stopped. He accordingly is said to have gone thus far, and to have built the ancient church, and the monk bearing the stone on the Seal also commemorates this pilgrimage. When the "Account" was written, about 1793, it is said the stone was still to be seen.



## COLDSTREAM

**C**OLDSTREAM is a Burgh of Barony, and adopted the Lindsay Act in 1867. Under the Burgh Police Act of 1892 it took a Common Seal. The device of this Seal is ancient, and was taken from the "Chartulary of the Cistercian Abbey of Coldstream" and the "Historic Memorials of Coldstream Abbey." The Seal shows a fish bearing a hook in its mouth, and round about is a wheel and representations of what are supposed to be the sun, moon, and stars. Dr Paterson, Professor of Divinity in Edinburgh University, suggests to me that as Christ was often, in olden times, symbolised as a fish, the fish on the Seal represents Him, the wheel represents the world, and the whole Seal, with the sun, moon, and stars, indicates that Christ is Lord of All. The following extracts from Dr Farrar's "Darkness and Dawn, or Scenes in the Days of Nero," show how the fish was used as a symbol of Christ in the early days of Christianity:—

"*The Fish*.—The initial letters of ΙΧΘΥΣ, 'fish,' stood for Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ, 'Jesus Christ, the Son of God, the Saviour.' It was the commonest of ancient Christian symbols. See Tert., *De Bapt.*, i.; Jer., *Ep.*, 43; Aug., *De Civ. Dei.*, XVIII., 23; and the writer's *Lives of the Fathers*, I., § XVI."

"But the quick eye of the Phrygian had observed that what he dropped was a tiny fish rudely fashioned in glass, on which had been painted the one word ΚΩΚΙΣ, 'May'st thou save!' They were not uncommon among Christians, and some of them have been found in the catacombs."

"The boy . . . stooped as though to make marks with his finger on the ground. His motion was quick, but Pudens saw that he had drawn in the dust very rapidly a rude outline of a fish, which he had almost instantaneously obliterated with a movement of his palm. Pudens understood the sign. The youth was, or had been, a Christian, and knew that if Pudens happened to be a Christian too, his favour would be secured."

"Pomponia, implicitly trusting the young Cæsar, had ventured to teach him the Greek Christian watchword Ἰχθὺς, 'fish.' The brother and sister found that if, in the presence of several slaves, they brought in this word in any unusual manner, a slave

who was a Christian would at once, if only for a second, glance quickly up at them. When they had thus assured themselves of the religion of a few of their attendants, whom they invariably found to be the most upright and trustworthy, they would repeat the word again, in a lower voice and a more marked manner, when they passed them; and if the slave in reply murmured low the word *ἰχθύδιον* or *pisciculus* (i.e., little fish), they no longer felt in doubt."

The early Christian Fathers wrote of their followers as *pisciculi*, because, having cast from them their former unregenerate state, they became new creatures as soon as they emerged from the waters of baptism, and the name *piscina*, given to the baptismal font, comes from the Latin word for a fish. Tertullian says: "We are born in water, like the fish"; and Clement speaks of Christ as "Drawing fish out of the waters of sin"—both referring to the rite of baptism.

This symbolising of Christ as a fish may be a reminiscence of the incarnation of Vishnu as a fish.

Laing, in his "Supplementary Catalogue of Scottish Seals," has the following description of this Seal: "A fish (salmon?) biting at a line, between a star-fish (or estoile), a crescent, and a quatrefoil on the dexter, and a wheel quatrefoil on the sinister side. 'Sigill. sce Marie de Caldestrem.'—Appended to an Indenture between the Prior (John) and Convent of Durham, and Marioria priors and Convent of Coldstream, dated 10th October 1419.—Dean and Chapter of Durham."

Professor Cooper of Glasgow University, in a communication to me, says that the salmon of Coldstream contains, no doubt, a reference to the name of the place; the hieroglyphics beside it seem to indicate a river—the mill-wheel and water flowers. Salmon have long been a source of wealth, especially in the Tweed, and as such appear on the seals and armorial bearings of many Scottish towns and churches. He adds that as the fish was an emblem of Christ, the fish with the hook in its mouth might symbolise one of the converts caught by His "fishers of men"—His ministers.

The Cistercian Abbey or Priory of Coldstream, of which, however, now not one stone remains upon another, was founded in 1143 by Cospatrick, Earl of March, for the reception of some nuns who came from Whiston, in Worcestershire. It was erected a little to the eastward of the present market-place. In 1513, tradition asserts that the then prioress gave sepulture to the flower of the Scottish nobility who were slain at Flodden, and, as if to corroborate this, in 1834 a stone coffin and a great number of bones were disinterred from what had formerly been the burial-place of the Abbey. In 1532 Antonio Campeggio visited Scotland as papal legate from Pope Paul III. to confirm King James V. in his attachment to the ancient faith, and from Coldstream Abbey issued a bull against the printing of the scriptures. By a curious irony of fate, in the eighteenth century the site of the Abbey was occupied by a printing establishment to produce bibles at a low rate under the direction of the Rev. Dr Adam Thomson.



## COUPAR ANGUS

**C**OUPAR ANGUS adopted the Police Act of 1850 in 1852, and, under the Burgh Police Act of 1892, took for its Common Seal an adaptation of a seal of 1292 which belonged to the Abbot, Andrew of Buchan, of the Cistercian Abbey of Coupar Angus. The Seal is oval, and the device is: An arm issuing from the left side and holding a crozier, between two fleurs-de-lis, these being used because the Order of the Cistercians was a French one, they having their name from their monastery of Cistercium, near Dijon. Added to this, and placed above the arm, is a sheaf of wheat, which represents the agricultural interests of Strathmore, of which Coupar Angus is the centre. The Abbey was founded by King Malcolm IV. in 1164 on the site of a Roman camp formed by Agricola.

The fleur-de-luce is supposed to be the iris, and that plant was adopted by Louis VII. of France as his device, and from whom it took the name of *Fleur de Louis*, and in his time the Royal Standard of France was thickly charged with golden figures of that flower. Charles VI., in 1365, reduced the number of these flowers on the Standard to three. There are various traditions and legends regarding the fleur-de-lis of France. It is said that the Franks of old, when choosing or proclaiming a king, were accustomed to place him aloft upon a shield and put in his right hand a "flag"—*i.e.*, an iris—with its flower, in place of a sceptre, and thus the kings of the first and second race of France are represented with sceptres in their hands similar to the "flag" with its flower, and which flowers became the armorial figures of France. Other legends are that on one occasion a banner of these flowers came down from heaven; Nicol Gillies says the banner was given by an angel to King Clovis after his baptism; and Nicolas Upton says that an angel from heaven gave a blue banner sown with fleur-de-lis to Charlemagne. The latter legend is founded upon the circumstance that when Pope Leo III. received Charlemagne at Rome and declared him to be the Defender of the Church of St. Peter, he presented him with a blue banner sown with golden fleur-de-lis. In the ignorance of the times it was believed



to have been bestowed by heaven, and this belief was increased by the great success which Charlemagne had in his wars when that banner was displayed. It has been said that the flower consists of three leaves, which represent Faith, Wisdom, and Valour, and that Faith in the middle is supported by the Wisdom and Valour of France. In the French coin known as the *Louis d'or*, two angels carried a shield on which was a fleur-de-luce. When the English kings claimed the throne of France they quartered the Lilies of France with the Lions of England, and it remained thus till the first year of the last century. At one time the fleur-de-luce adorned the imperial crown of Scotland to show its unity with France; and the former Dukes of Lennox, among others of the Scottish nobility, quartered the Arms of France with their own in recognition of the large estates which they possessed in that country.



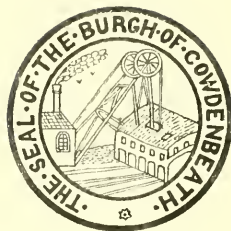
## COVE AND KILCREGGAN

IN 1865 the villages of Cove and Kilcreggan combined to form one Burgh under the Lindsay Act, and, under the provisions of the Burgh Police Act of 1892, a Common Seal was adopted. The devices on the Seal are as follows: The upper part of the shield bears an eagle between two ancient Norse galleys. The lower part bears a representation of the Public Hall of the Burgh. Above the shield, as crest, is an eagle's head, and below, in a scroll, is the motto, "*Aquila non captat muscas*" (Eagles do not catch flies).

The Public Hall, which is also used as the Town Hall, is a building in the old Scottish style of architecture, and was erected by public subscription for the combined Burgh. It was opened in 1893, and is composed of three outstanding features. In the centre is the tower, with the principal entrance, of a florid style of architecture, to the right. To the left, on the ground floor, is the hall behind and recreation room in front, which are divided by a sliding partition. Above the recreation room is the reading room, which has a stone balcony in front of the window. The Seal being so small, the architectural features of the ornamentation cannot be depicted.

The eagle and the motto seem to be utterly meaningless, having apparently been chosen at random for no particular reason.

The Norse galleys refer to the fact that, at a very early period, the petty chiefs of the Western Islands had long been feudatory to the Norwegians. These latter were at that time a formidable people, and for many ages were in the habit of making piratical descents on the Scottish mainland, this place being very frequently attacked. These invasions continued till, at the battle of Largs, the Norwegian power in Scotland was finally destroyed.



## COWDENBEATH

COWDENBEATH adopted the Lindsay Act in 1890, and, as one of the principal coal-mining centres of Fifeshire, has, very appropriately, taken for the Common Seal of the Burgh, under the Burgh Police Act of 1892, a representation of a pit-head.



## C R A I L

**C**RAIL is a town of great antiquity, being mentioned by historians as a place of importance in the ninth century. It seems to have been a Royal Burgh from very early times, as King Robert the Bruce, in 1310, granted a charter confirming all previous ones. We are told that the Danes once landed in this neighbourhood and built a rampart, or, rather, strengthened a natural rampart or outcrop of stone, still known as the Dane's Dyke, round their camp, where they were assailed by Constantine, King of the Scots. The Danes defeated Constantine and slew him, and the name of the town seems to keep this in remembrance, as it is said to be derived from *Coer*, a fortified place, and *ail*, a corner. Crail, as a fishing station, was of importance in the days of King William the Lion, and an Act of 1584 ordained all fishermen to bring their herrings and white fish either to Leith or Crail.

The Seal of the Burgh shows a one-masted galley with sails furling, and manned by seven sailors, all full-faced. At the top of the Seal, to the right, is a crescent with four stars, and to the left four stars. It is not known what these nine heavenly bodies mean, but it may be conjectured that as "the herring loves the merry moonlight," they are emblematic of "night," during which the herring fishing is chiefly carried on. Otherwise the Seal refers to the fishing industry of the place. About the beginning of the eighteenth century it was the principal rendezvous for the herring fishers in the Firth of Forth.

Quite recently, when an old house was being demolished, an ancient Seal of the Burgh was found in a good state of preservation. The one side is similar to the above, and the reverse bears a representation of the Virgin and Child. It is thought probable that long ago one of the magistrates of Crail had lived in this house, and had retained the Seal in his own possession. A very good representation of the Arms of Crail is carved on a stone built into the wall of the Town Hall.



## CRIEFF

**C**RIEFF, known as the capital of Upper Strathearn, adopted the Lindsay Act in 1864. The following is an extract from the "Pleadings in the Burgh Case": "It admits of little question but that the town is chiefly composed of the burgh of Drummond and a smaller part of that of Crieff. As to the latter, there is the crown charter of confirmation and novodamus by Charles II. in 1674, confirming and renewing the former investiture, in which Crieff is specially recognised as, and declared a burgh, with all the privileges, immunities, and liberties as were within the power of any other burgh of barony to use and enjoy. With reference to the other burgh, that of Drummond, there is the charter of resignation, confirmation, and novodamus by King Charles II. in 1679—only five years after that erecting the other part of the town into a burgh—declaring the Drummond portion thereof to be a burgh, as well as the Crieff burgh of the stewardry of Strathearn."

Under the provisions of the Burgh Police Act of 1892 the Common Seal was designed as follows: Malise, Earl of Strathearn, as Baron Baillie, is seated on his judgment seat. In his right hand he holds the scales of Justice. He is represented as clad in armour, which is a mistake. The Malise best known in history was he who fought in the Battle of the Standard on 22nd August 1138. On the day before the battle, when the unarmoured men of Galloway demanded to head the van, and King David was hesitating between them and his steel-clad men-at-arms, Malise exclaimed, "Why so much confidence in a plate of steel or in rings of iron? I, who wear no armour, will go as far to-morrow with a bare breast as anyone who wears a cuirass."

Behind Malise is seen what is popularly known as the Cross of Crieff. This cross, however, did not originally belong to Crieff, as tradition says it was brought from a neighbouring farm. It belongs to the class known as Runic crosses, from the

interlacing ornamentation known as Runic knot work which surrounds a cross on one side of it. Its date cannot be traced, but probably it was first erected on its original site some time between the sixth and twelfth centuries.

In front are seen the old stocks, of which it has been said that "mony a bare legget cateran did penance in the stocks o' Crieff." The "Scottish National Memorials" has the following regarding these: "From the situation of Crieff as a principal gateway of the Highlands, the criminal jurisdiction of that place in former times was of considerable extent and importance. The town was provided with a gallows. It also had a tolbooth, jugs, and these somewhat peculiarly fabricated stocks. The instrument consists of a heavy square bar of wrought iron seven feet two inches in length, raised on iron supports to a height of eleven inches. Hinged near one extremity is the confining bar, also of wrought iron, fashioned to retain two pairs of legs, with a padlocking arrangement near the centre of the under bar. It is obvious that the apparatus was originally provided with a second confining bar, also arranged for retaining two malefactors, hinged from the opposite end." These stocks may still be seen in a corner outside the old Town Hall, fully exposed to rust and corrosion. Their history is unknown, except that they were found in one of the cells of the old Tolbooth at the time when it was pulled down.



## CROMARTY

**C**ROMARTY, from the Gaelic *Crom Ba*, crooked bay, was erected into a Royal Burgh in 1593, but in consequence of a petition by Sir John Urquhart, proprietor of the estate of Cromarty, it was disfranchised by an Act of the Privy Council of Scotland in 1672. Its privileges were, however, restored under the Reform Bill, and it now forms one of the Wick Parliamentary Burghs.

The Seal is: On a shield three boars' heads, erased, armed and langued, surrounded by the motto, "*Meane weil, speak weil, and doe weil.*" These are the Arms and motto of the ancient family of Urquhart of Cromarty. The Urquharts of Cromarty were always esteemed the principal family of the name, and were not only hereditary sheriff-principals of the county, but almost the whole of the county belonged to them. Sir Thomas Urquhart, who represented the family about the middle of the seventeenth century, attempted to prove their lineal descent from Adam, and while mentioning a reputed battlefield in the neighbourhood of Cromarty, at a farm called Farnass, he speaks, in his genealogical table, of Astioremon, one of the forefathers of the Urquhart family, whom he makes out to be the grandson of Alcibiades the Athenian, and says: "That in the year before Christ 361, this Astioremon, by killing the outlandish King Ethus, first king of the Picts, in a duel, before the face of both armies, gained the great battle of Farnua, fought within a mile of Cromarty: the relicks of that stranger king's trenches, headquarters, and castramentation of his whole army being, to this day, conspicuous to all that pass by."

As in the Seal of Old Meldrum, which see, it would appear that these *boars'* heads should by rights be *bears'* heads. Hugh Miller, in his "Scenes and Legends of the North of Scotland," remarks that Sir Thomas Urquhart, in describing the Arms of his family, surpassed all the heralds who have flourished before or since. He then goes on to relate the gradual evolution of these Arms according to Sir Thomas, and I cannot do better than quote his words in their entirety: "The first whose bearings he describes is Esormon, sovereign prince of Achaia, the father of all such as bear the name of Urquhart, and the fifth from Japhet by lineal descent. His Arms were

three banners, three ships, and three ladies in a field; *or*, the crest, a young lady holding in her right hand a brandished sword, and in her left a branch of myrtle; the supporters, two Javanites attired after the soldier habit of Achaia; and the motto, *Ταῦτα ἢ τῆς αἰξιοδεάτρα*—These three are worthy to behold. Heraldry and Greek were alike anticipated by the genius of this family. The device of Esormon was changed about six hundred years after, under the following very remarkable circumstances. Molin, a celebrated descendant of this prince, and a son-in-law of Deucalion and Pyrrha, accompanied Galethus, the Æneas of Scotland, to the scene of his first colony, a province of Africa, which, in that age, as in the present, was infested with wild beasts. He excelled in hunting; and having in one morning killed three lions, he carried home their heads in a large basket and presented it to his wife, Panthea, then pregnant with her first child. Unconscious of what the basket contained, she raised the lid, and, filled with horror and astonishment by the apparition of the heads, she struck her hand against her left side, exclaiming, in the suddenness of her surprise, ‘O Hercules! what is this?’ By a wonderful sympathy, the likeness of the three heads, grim and horrible as they appeared in the basket, was impressed on the left side of the infant, who afterwards became a famous warrior, and transferred to his shield the badge which nature had thus bestowed upon him. The external ornaments of the bearings remained unaltered until the days of Astorimon, who, after his victory over Ethus, changed the myrtle branch of the lady for one of palm, and the original motto for *Εὐνοεῖτω, εὐλόγε, παὶ εὐπῆριτε*—Mean, speak, and do well. Both the shield and the supporters underwent yet another change in the reign of Solvatius of Scotland, who, in admiration of an exploit achieved by the Urquhart and his two brothers in the great Caledonian forest, converted the lions’ heads into the heads of bears, and the armed Javanites of Esormon into a brace of greyhounds. And such were the arms of the family in the days of Sir Thomas, as shown by the curious stone lintel now at Kinbeakie.”





## CULLEN

**C**ULLEN is a Royal Burgh of great antiquity, and seems to have been made such by King William the Lion. King Robert the Bruce granted it a charter, which recites, *inter alia*, "That Robert of Bruce, King of the Scotch, granted and gave in gift for ever £5 of the money of the kingdom (*i.e.*, 8s. 4d. sterling) for the support of a chaplain in the parish church of the Blessed Mary of our Burgh of Cullen, always to pray for the salvation of the soul of the most serene Princess Queen Elizabeth, consort of the same King Robert." Tradition alleges that King Robert's queen died at a residence near where Cullen House now stands, and that some parts of her body were buried in "Our Lady Kirk" of Cullen, so, if this was the case, the grant by the King is easily explained. King Robert founded the church at Cullen, which he dedicated to the Virgin. Consequently we find on the Seal, which is a very ancient one, a representation of the Virgin holding the Holy Child on one arm, and seated upon what appears to be intended for a chair or couch of basket work. At the base is a dog, but there is no reason known for its presence, unless, as has been alleged, it is intended for a play upon the name of the town, as the Gaelic word *cuilean* means a whelp. The town, however, is so called from its situation at the mouth of the burn of Cullen or Culan, and formerly it was called Inverculan. Still another derivation is given, as the writer of the "New Statistical Account" says that the holly is remarkably abundant in the parish, and that an accomplished and ingenious friend has suggested the possibility of the name being derived from this, as the name of the holly in the Gaelic language is *cuileann*, or, as pronounced by the common people in districts where Gaelic is spoken, *Couliou*—Cullen.



## CULROSS

**C**ULROSS was erected into a Royal Burgh by King James VI. in 1588. The Seal of the Burgh bears the representation of a church with St. Serf standing in an attitude of devotion in front of the central doorway, above which is a scroll with his name, "S. Servanus." The church has a tower at one end with a castellated parapet, from which rises a dome terminating in a round point. Above this point is a flagstaff, from which a flag flies. The other end of the church is evidently intended to be a gable end, which terminates in a cross. Three birds rest on the roof of the church, and two are flying in the air. This church represents the ancient Abbey of Culross, which was founded by Malcolm, Thane of Fife, in 1217, and dedicated to the Virgin Mary and St. Serf. The Parish Church of Culross is what was once the chapel of the Abbey, the rest of it being in ruins. The castellated square tower on the Seal is part of the chapel, and probably the designer of the Seal had turned the gable at the other end, to face the observer, with the object of showing that it *was* a gable.

Servanus was said to be a son of a Canaanite king called Obeth, and was called Servanus because he *served* God day and night. He was told by an angel to go to distant lands, and after much travelling he arrived at the Firth of Forth, and went to a place then called Culenros, where he purposed living, and removed the thorns and brushwood which abounded there. He first, however, landed on Inchkeith, and was visited by St. Adamnan, who asked him to go to Fife. In compliance he left Inchkeith and arrived at Dysart, and from thence went to Kinniel. Winter says:—

"Syne at Kinniel he came to land ;  
There our the water he kest his wande,  
That suddenly grew in a tree,  
And bare of applis great plente ;

And that stede aftyr ay,  
 Morglas was called mony day.  
 Syne our the water, of purpose,  
 Of Forth he passed till Culrosse ;  
 Quhar that he thought a kirk to found."

In that design King Brude of the Picts opposed him, but after St. Serf had cured him, by prayer, of a serious illness, he made his peace with the Saint, and made him a grant of all Culross :—

" Their fyrst Sanct Serf tuk his ressit (residence),  
 To lif on that as he mycht get ;  
 And there he brought up Sanct Mongow,  
 That syne was bishop of Glasgou.  
 Syne fre Culross he past evyn,  
 To the Inch of Loch-leven ;  
 The King Brude of Devocion  
 Mad till Sanct Serf donation  
 Of that Inch, and he dwelt their,  
 Till sevyn yers our passit were."

Tradition alleges St. Servanus, otherwise known as St. Serf, to have been the apostle of the Orkneys, but he appears to have been more particularly connected with the country immediately north of the Firth of Forth. He founded a monastery on the island, which bears his name in Loch Leven, and had a cave at Dysart, but it is with Culross that he is especially connected. He was the tutelary Saint of the Burgh, and the 1st of July in each year, being the anniversary of his death, was held as a festival day in his honour. This festival had not altogether disappeared in 1839, but the date had been changed to the 4th of June, which was the birthday of King George III.

It was St. Serf who brought up the infant Kentigern, who was born on the coast where Culross now stands, and abandoned there by his mother.

St. Serf appears to have been very fond of birds, as the legend regarding his tame robin, narrated under Glasgow, tends to show, and it is probable that the birds on the roof of the church, and those in the air, are intended to represent some of his favourites. He is said to have died in the odour of sanctity at Dunning, in Perthshire.



## CUMNOCK AND HOLMHEAD

CUMNOCK, a Burgh of Barony, along with the adjacent village of Holmhead, adopted the Lindsay Act in 1866. Under the Burgh Police Act of 1892 it took for its Common Seal a representation of the Market Cross. This cross is referred to in Small's "Market Crosses" as follows: "It stands in the principal square of the town of Old Cumnock, and is to be assigned to the most common examples. Rising on five steps, the shaft is square in section, with splayed angles, stopped at top with a moulded termination supporting a square-stone sun-dial set diagonally on shaft and surmounted by a stone ball. It is very much disfigured by having been utilised as a lamp-standard. . . . The square stone on top carries a sun-dial on two of its sides, and on other two are sculptured, first, a Coat of Arms of the Crichtons, Earls of Dumfries, and the motto '*God send Grace*'; and second, the inscription '1703 repaired 1778.' It is stated that a number of the martyrs of the Covenant were buried at its foot."

The name of Cumnock, according to the "New Statistical Account," is derived from the Gaelic *còm*, a bosom, and *cnoc*, a hill, meaning the "bosom of the hill," which, it is said, is appropriately descriptive of the situation of the town. Sir Herbert Maxwell, however, derives it from *cam cnoc*, "bent hill," but both probably may have the same significance as far as the situation of the town is concerned. Holmhead, again, is built at the *head* of the *holm*, or at the "head" of the "level low grounds beside the river."



## CUPAR

CUPAR was constituted a Royal Burgh by King David II. in 1363, and has now adopted as the Common Seal of the Town Council a smaller representation of the Coat of Arms of the Burgh, without the supporters. This appears to have been the Seal of a Guildry, which still drags out a purely formal existence, composed of five incorporated trades—viz., hammermen, wrights, weavers, tailors, and fleshers. The wording round that Seal was “Seal of the Guildry of the Burgh of Cupar.” The present Seal is oval, bearing in the centre a shield with three garlands or crowns of myrtle upon a dotted field, or golden. Above, as a crest, is a lion rampant, which is taken from the armorial bearings of the Duke of Fife (whose predecessors, the Thanes and Earls of Fife, resided in the Castle of Cupar for many ages), the first and fourth quarters of which are a lion rampant for Duff. The myrtle garlands on the Seal appear to commemorate the bloodless or moral victory gained by the Lords of the Congregation over the Queen Regent, Mary of Guise, in 1559.

The myrtle was, in heathen times, consecrated to Venus, either on account of its beauty or because it thrives best in the neighbourhood of the sea, from the foam of which Venus arose. The myrtle was so called from Myrene, a lovely Grecian. Robbers murdered her relatives and carried her off. She, however, escaping, became a priestess of Venus. Afterwards she married a youth who had been instrumental in bringing the murderers of her relatives to justice, and Venus, offended at this, slew her husband, and changed Myrene into the myrtle, which, to show her affection for Myrene, she decreed should be ever green and sweet perfumed, and thus the myrtle became her especial favourite.

The Romans crowned themselves with myrtle after a victory, but only when blood had not been shed. The motto, “*Unitas*” (Unity), appears to refer to the oldest Seal of Cupar, which bore a representation of the Holy Trinity, and after the above-mentioned victory the three myrtle wreaths were adopted.

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