



INNERLEITHEN

INNERLEITHEN adopted the Lindsay Act in 1868, and under the Burgh Police Act of 1892, the Common Seal of the Burgh was designed by Mr George Hope Tait of Galashiels, to whom I am indebted for much information regarding it. The town is the "St. Ronan's Well" of Sir Walter Scott, and St. Ronan being the patron saint of the Burgh, the Seal refers to two incidents in his life. He is said to have been one of the monks of Iona, and from there came to the Scottish mainland preaching the gospel. One of the places to which he came on his mission was Innerleithen, and the Seal commemorates his arrival and an episode of his sojourn there.

In the centre of the Seal is a shield divided into quarters, the transverse division being embattled. The colouring of the first quarter is *gules*, of the second *or*, of the third *argent*, and of the fourth *azure*. The shield bears a representation of one side of a huge sign which, Sir Walter Scott tells us, hung over the door of the inn, depicting the legend in which St. Ronan is reputed to have "cleekit the deil by the hint hoof" with his episcopal crook, and the inn is still known as the Cleikum Inn. Above is St. Ronan in a boat bearing his crook or crosier, and a lantern, with his name on a scroll, which commemorates his arrival at the place bearing the lamp of truth. The shield is supported on the one side by a fox, and on the other by a hare, with the motto, on a scroll beneath, "*Watch and Pray*," the scroll entwining two thistles. These animals were chosen because that part of the country being a section of Etrick Forest, they were the favourites of the chase, and they also possess attributes and characteristics strangely opposite, dexter and sinister as it were, and thus harmonise with the charges (the saint and the devil). The motto may also be given a double rendering—*Watch and Pray*, or, *Watch*, like the hare, and *Prey*, as does the fox. Two banners are placed at the sides bearing the words "Live and Let Live."

In 1827 a club, called the St. Ronan's Club, was formed, and annually at Innerleithen, patronised a great yearly celebration of athletic sports called the "Border Games," which are still held, and in connection with which Mr George Hope Tait inaugurated, in 1901, a ceremony called the St. Ronan's Cleikum Ceremony, thus

reviving the interest in the legend of St. Ronan. This annual festival and procession is held in the second week of August, and the proceedings are as follows. On the Friday evening the patron saint is installed. He is represented by the dux boy of the school for that year, who, taking possession of the Cleikum Crosier, hands the lantern to the lantern bearer, and distributes crooks to his twelve followers, in readiness for the procession of the following day. In 1902, Mr Tait, at the proceedings on the Friday evening, made a presentation of a new Cleikum Crosier to the Burgh. The crosier is "made of walnut, bog-oak, and hickory wood, mounted in silver and richly covered with celtic ornament, and represents the period. A grim sinister head, the tongue of which forms the extension of the crook, and involved in a series of characteristic interlacing gives the staff a very spirited effect. It bears the following inscription:—'St. Ronan's Crozier, presented to Innerleithen by Geo. Hope Tait, 1902. Cleikum A.D. 737.'" This date is said to be the year of the death of St. Ronan, who was then Abbot of Kingarth in Bute. Mr Tait remarked, when presenting the crosier to the custody of the provost, that he was reminded of the many temptations which necessarily beset the path of those who occupy the civic chair, and that in all such contingencies the provost would henceforward be free to consult the mystic charm of the Cleikum Crosier. Mr Tait then said—"He remembers the legend: let him also recall the valour, the determination, and the victory it achieved for old St. Ronan, when

" ' Battlin' nobly wi' his back,
 Yerkit to the wa',
 Bauld St. Ronan hooked the Deil
 An' gaed his leg a thra',
 He gied his leg a thra'
 The crafty Cleikum thra',
 An' provost game may dae the same
 And keep the deil awa'."

On the Saturday the procession takes place, the first part of the proceedings being a masonic ceremony at the Runic Cross, a relic of antiquity held in great veneration. The representative of St. Ronan and his lantern bearer pass up through a double line of the brethren to the cross where he is congratulated by the R.W.M. and a quaint symbolic service takes place. At the inauguration of the ceremony, Mr Tait, as the originator of the idea, and the author of the ceremonial, first explained the reasons for it. He said that by the adoption of arms, literary reference, and romantic repute, Innerleithen is associated with the life and Legend of St. Ronan, and continuing, he said "That this vigorous story, handed down through the mists of antiquity, is anything more than a rude myth, we do not doubt. It was the custom in these early ages to enforce truth by the aid of pictures, and doubtless something in the action and determination of St. Ronan in grappling with the ignorance and evil of his day led to the illumination of a missal portraying symbolically his encounter with, and victory over the devil; that being achieved by his only weapon, familiarly known as the Cleikum Crosier or Crook. To associate more fully the legend with its literary setting, we utilise as a further part of this ceremony the waters of St. Ronan's well, which Sir Walter Scott has rendered so famous." The

very Rev. Chaplain, Brother Boyd, was then called upon to undertake the remaining part of the ceremony. He said "As the fraternal brotherhood of free masons attached to Lodge St. Ronans No. 856, cherishing the sentiment attaching to the history of this stone, which you have now viewed, we ask you, in order to impress the occasion of your coming here to relinquish the staff you now hold and extend your hands. [Water from St. Ronan's Well was then laved on the outstretched hands of the representative.] May the water thus poured upon your open hands remind you of the many blessings vouchsafed to you in the beginning of your days, and with all your gettings may you get wisdom. As a symbol of the wider freedom to which you have come—as a token of that purity of character to which you may attain, and the viewless altitude to which by the exercise of your intellect you may soar, we ask you to liberate these doves. (At this point the boy liberated a number of captive doves). And may peace, truth, liberty, and the love of men fire and fortify you and all who succeed you in your office of honour."

After this, the representative of the saint, still accompanied by his lantern bearer, returns, and in the evening the weird spectacle of firing the pyre on Caerlee Hill is performed. This is an effigy of evil, which St. Ronan, through his representative, sets fire to, and utterly consumes, and finally the saint returns to the town, and the ceremonies are over for the year.



INVERARY

THE earliest notice of Inverary is in a charter dated 8th May 1472 granted to Colin, first Earl of Argyll, erecting Inverary, or "Inoureyra" as it is there spelt, into a Burgh of Barony. It takes its name from being situated "on the Aray," and Queen Mary in 1554 "for policie to be hade within this realme, and increasing of vertue within the samyn, created the burgh of the Innerrara a free royal burgh forever—appointed Archibald, Earl of Ergile, customer of the burgh for life, and gave power to the Provost, Baillies, Councillors, community and inhabitants to build a pretorium for the administration of justice." This "pretorium" was used till about 1754, and was the first of the kind in Argyleshire. Then another court house and prison were built, which is now used by the Chamberlain of Argyll as an office. The town obtained another charter from King Charles I. in 1648.

The Seal bears in the centre a shield, with horizontal wavy lines representing the sea, and with five herrings swimming into a net which is shown suspended at one side. Above the shield is the name *Inverary*, and surrounding the lower part, the motto "*Semper tibi pendeat halec*," which may be freely translated "May the fish sauce always be ready for you."

As the principal industry of the Burgh is the herring fishing in Lochfyne, the design speaks for itself, and is intended to represent a net set in the loch with herrings entering it.

The motto, however, requires a word of explanation, as it seems to refer to the fishing industry being the most important of all industries, and the Lochfyne herrings being the finest of all fish. The Latin word *halec* or *alec* is translated in dictionaries as "the sediment of a costly fish sauce called *garum*; and the meaning of *garum* is given as "a thick sauce-fish sauce." This *garum* was much used by the Romans in almost all their dishes, and seems to have been very expensive. It is said that the most esteemed was that which came from Antipolis and Dalmatia, but Horace praises that made at Byzance, and says that it was considered the best as well as the most expensive. Pliny says that *garum* is a liquid of a very exquisite nature made from the intestines of fish, and several parts which would otherwise be discarded. These are macerated in salt, and, he says, *garum* is, in fact, the result of their putrefaction. He also remarks that it was originally prepared from a fish called "*garos*" by the

Greeks. He then proceeds to speak of "*alec*," which, he says, is the refuse of garum, or its dregs when imperfectly strained. He also tells us that in course of time this alec became a great object of luxury, and that an infinite number of different kinds of it were made, and he adds that garum also became much improved, and was made to resemble the colour of old honied wine, and that it was so pleasantly flavoured as to admit of being drunk as a beverage. Possibly the Romans knew the delicacy of the Lochfyne herrings, and from their indulgence in them, or the alec made from them, the motto may have originated.

From time immemorial this part of Lochfyne has been celebrated for its herrings, and the "Old Statistical Account" says that the harbour of Inverary was anciently called *Slochk Ichopper*, meaning a Gullet where vessels bought or bartered for fish, and it goes on to say that "anciently the French merchants used to come and barter their wines for herrings, as there is a point of land, about 3 miles south of Inverary, still called the Frenchman's point; and the tradition of the country is that it was to that particular spot the herrings were in use to be brought, in order to be cured and sold."



INVERGORDON

INVERGORDON adopted the Lindsay Act in 1864, and under the Burgh Police Act of 1892 took an anchor for its Common Seal. When, by the Town Councils' Act of 1900, the Commissioners became Town Councillors, that Seal was discarded and a new one adopted. Now, the Seal of Invergordon is a representation of the sculptured figure of Neptune on the pediment of the Town Hall. The Town Hall is a handsome Italian structure, and its erection was completed in 1871.



INVERKEITHING

INVERKEITHING is as ancient as the days of King David I., who occasionally lived there, and seems to have granted it a charter, as there is a charter from King William the Lion confirming a previous one. It occupies the north end of the Queen's Ferry. King David granted "the passage and ship of Inverkeithing" to the monks of Dunfermline in 1129, and the Seal of the Burgh represents and commemorates this ship or ferry-boat. The Seal shows a galley on the water with embattlemented prow and stern. The sails are furled, and the mast bears a cross at the top.



INVERNESS

IN all likelihood Inverness, which was at one time the seat of the Pictish monarchy, was erected into a Royal Burgh by King David I., but King William the Lion granted four charters to it confirming all its rights and privileges, and King James VI. in 1591 granted it what is known as the *great* charter, which was ratified by Parliament in the reign of King Charles II.

The Seal of the Burgh is as follows: On a shield the Saviour upon the Cross, referring to the Chantry Altar of the Holy Rood or Cross which was erected near the old church of St. Mary in Inverness. The shield is supported by an elephant and a camel. Above the shield is an ancient helmet, and above that, for crest, a cornucopia. Above the whole is a scroll bearing the motto "*Concordia et Fidelitas*" (Concord and Fidelity). The foreground is strewn with thistles.

At one time Inverness carried on a large trade with the east, and the crest and supporters were assumed as representative of this. Probably they were suggested by the Arms of the African and Indian Company of Scotland which Nisbet tells us were *azure* a St. Andrew's Cross, cantoned with a ship in full sail in chief, and a Peruvian ship in base, in the dexter flanke a camel with a burden of goods passant, and in the sinister flanke an elephant with a tower on its back all *argent*.

Showing the importance of Inverness long ago, as early as the year 1249 an old English chronicler, Matthew Paris by name, records the building of a large ship at Inverness, "a wonderful vessel" he calls it, for the Earl of St. Poll and Blois, which was intended to convey him and his retinue to the east on a crusading expedition, and also no doubt for the purposes of trade. Inverness also at one time carried on a large trade with Flanders, and Hector Boece, writing more than three hundred years ago, states that long previous to his time "a concourse of German merchants annually resorted to the town for the purposes of trade."



INVERURIE

INVERURIE has been a Royal Burgh from time immemorial, as is mentioned in the charter of Novodamus granted during the reign of Queen Mary in 1558, where it is stated that the town had been a Royal Burgh beyond the memory of man. The original charter had been long lost.

The Seal of the Burgh bears a shield with two castles in chief, and beneath, a cross with a crown in the centre. Above the shield is the motto "*Urbs in rure*," and on each side is a Scotch thistle bearing four flowers.

Inverurie has long been the capital of the Garioch, which, at an early period, possessed two castles for the protection of the district. One of these was the Castle of Inverurie which was built on what is known as the Bass. Tradition says that the Bass, as now seen, is an artificial mound which was raised over the Castle when it was filled with victims to the plague. The town is situated between the rivers Don and Ury, hence its name, from the Gaelic *Inbhir* "meeting with" Ury, and that part of the Bass next the Ury is built up as a protection against the current, and also, so it is alleged, to prevent the fulfilment of a prediction by Thomas the Rhymer, who said:—

"When Dee and Don both run in one,
And Tweed shall run in Tay,
Ye little river of Ury
Shall bear ye Bass away."

The other castle was that of Dunnideer, the historic capital of the northern Picts, and said to have been built by Grig or Girig, one of their kings. Here the Earls of Mar, of the Stewart Royal family, held their Courts of Regality, and at another period Inverurie Castle was the seat of the Regality Court.

In connection with these castles, Dr Davidson, in his work entitled "Inverurie and the Earldom of the Garioch," says: "Two great maories almost divided what is

now called Aberdeenshire between them at the period when history first sheds a little light upon the north of Scotland. The mountainous region occupying the south and west was under the Mormaors of Mar; the great seaward plain, between the level portions of the Don and Deveron, was held by the Mormaors of Buchan. The latter dignity goes back to about 580 A.D. Between these lords of the hills and lords of the valleys were interposed the districts of Garioch and Strathbogie, which were 'in the crown,' or more directly subject to the king." The two castles shown on the shield represent the Castles of Inverurie and Dunnideer, the strongholds of these two Mormaors.

The cross and the crown with the thistles round the shield seem to be taken from the Coat of Arms of the Earls of Kintore. The first and fourth quarters of their Arms bore a sceptre and sword in saltire (here represented by the cross), with an imperial crown in chief, all within an orle of eight thistles of the second, as a Coat of Augmentation for preserving the Regalia of the Kingdom from the hands of Cromwell. This episode in the history of the Scottish Regalia is as follows. After the battle of Dunbar the Regalia had been placed in Dunnottar Castle, which was besieged by the English to endeavour to obtain possession of these symbols of Scottish sovereignty. As the garrison was running short of provisions the Governor, George Ogilvy of Barras, formed a plan along with Mr Granger, minister of Kinneff, to secure the safety of the Regalia. A report was first spread that these treasures had been taken abroad by Sir John Keith. The minister's wife then obtained permission from the English general to take out of the castle some bundles of lint. She concealed the Regalia among the lint, and boldly carried them unsuspected through the English camp. When she arrived at Kinneff they were buried under the pulpit, and when the castle was finally surrendered great cruelties were practised on all parties to try to force them to reveal the secret. It was, however, closely held, and after the Restoration rewards were given to those concerned. Sir Walter Scott remarks that these rewards "do not appear to have been very accurately accommodated to the merits of the parties. Sir John Keith, whose name had only been used in the transaction as a blind to put the English on a wrong scent, was created Earl of Kintore, and Ogilvy was made a baronet; but the courageous minister, with his heroic wife, were only rewarded with a pension in money."

The motto "*Urbs in rure*" (Town in country) is said to have taken its origin in the Roman occupation of Britain. Dr Davidson, in his work before alluded to, says: "The Roman legionaries, who, far from home in their Caledonian march, beheld the Tiber and Campus Martius in the Tay and its Inches, would experience a like pleasant surprise when, after a dull tramp from Normandykes, they emerged from the forest of Crichie. They would suddenly behold close at hand, across the sparkling current of the Don, a hamlet of agricultural fishermen dotting the Stanners between the banks of the two rivers, with the picturesque Bass presiding over the populous little peninsula, and in the background the green or wooded heights of the Davo and Knockinglews ascending shoulder above shoulder to the clear-cut graceful outline of Benachie. To the Roman soldier, whose highest ideal of home comfort was *rus in urbe*, the exclamation *urbs in rure* would come naturally upon the sight."



IRVINE

IT would appear that Irvine had been a Royal Burgh previous to the reign of King Alexander II., as among the records of the Burgh is a charter by that monarch confirming some royal grants, but from whom they were obtained is now uncertain. In 1308 King Robert the Bruce re-erected Irvine into a Royal Burgh, mentioning it as a place of great antiquity, and from him the town obtained the right to use the royal crest on its Arms, and which appears in them as, on a shield "a lion sejant, full-faced, *gules*, crowned or; holding in his dexter paw a naked sword proper, and in the sinister a sceptre, both erect." The lion is represented on an imperial crown. On one side of the shield is a lion holding in his forepaws an uprooted tree, and regarding this and the motto "*Tandem bona causa triumphat*" (A good cause triumphs in the end), the late Marquis of Bute in his work on the "Arms of the Royal and Parliamentary Burghs of Scotland," says that "there seems reason for various causes, including the motto now in use, to believe that the present form of the arms dates only from the Restoration period, and the rather decadent heraldry of the whole thing points in the same direction." He adds that the tree "perhaps represents the Royal Oak, in memory of the celebrated incident of the escape of Charles II." On the other side of the shield is a shrine containing an image of the Virgin and Child, which apparently refers to the fact that the Parish Church is dedicated to the Virgin, and there are certain horse-races held near Irvine about the time of the Assumption, which are known under the name of the Marymas Races, and which are inaugurated with great ceremony.