



KEITH

THE Burgh of Keith in Banffshire is composed of the three villages of Old Keith and New Keith on the right bank of the river Isla, and Fife Keith on the left bank. These three adopted the Lindsay Act and were constituted one Burgh under the name of Keith on 27th September 1889. Under the Burgh Police Act of 1892 a Common Seal was designed as follows:—

The Seal is circular and contains three smaller circles. The upper circle bears the representation of a spinning wheel as symbolical of the largest manufactory in the Burgh, viz., the Islabank Tweed Manufactory. The two circles on either side contain respectively a sheaf of wheat and a plough, symbolical of the agricultural interests, the Burgh having flour mills. Beneath is shown a ruined castle which goes under the name of "Lord Oliphant's Castle," Lord Oliphant having been a Senator of the College of Justice, and at one time proprietor of the lands in the neighbourhood. Part of this castle is said to have projected over the waterfall known as the Lin of Keith. Tradition relates that at one time some plate was hidden in the pool here, and the "Old Statistical Account" says "the foundation failed and the whole submerged to the bottom. His Lordship brought experienced divers from England, the first of whom, having gone down, floated after a considerable time to the surface, his bowels torn out: none of the rest had resolution to make another essay, and the Plate was lost."



KELSO

KELSO, a free Burgh of Barony since 1634, adopted the Police Act of 1833 in 1838, and under the Burgh Police Act of 1892 took for its Common Seal the Arms of the ancient Burgh of Roxburgh, which is now extinct. In the centre of the Seal is a shield suspended from the central branch of what appears on the Seal as now shown to be seven cornucopiæ, and supported by two birds. These two birds differ slightly from each other, and are apparently intended to represent the male and female of the species. The shield contains the Scottish Lion rampant. Laing, in his "Supplementary Catalogue of Scottish Seals," says, regarding the Seal of the Royal Burgh of Roxburgh—"A fine seal. The arms of Scotland suspended on a tree, and on each side an eagle on the branches." It is somewhat differently described by Thomas Astle in his "Seals of Scotland," where he says—"On this Seal are impressed the Arms of Scotland pendant on a thistle, with a bird on each side." In the drawing of the Seal given by Astle the centre branch bearing the shield seems intended for the thistle flower, while the side branches are evidently intended for thistle leaves.

Kelso Abbey was founded in 1128 by King David I., and King David II. in 1343 granted the town to the monks of Kelso, and this grant was confirmed by King Robert III.

Roxburgh was notable from very ancient times, and is said to have been a residence of King David I. and King William the Lion, hence the Royal Arms upon the Seal.

As regards the name of Kelso, Chalmers, in his "Caledonia," says that "It seems to have derived its ancient name of *Catchow* from a *calcarious eminence* which appears conspicuous in the middle of the town; and which is still called the *chalk-heugh*. *Catch* in the British, and *Calc* in the Irish, signifying *chalk*, lime, or other calcareous matter."



KILMARNOCK

THE first charter erecting Kilmarnock into a Burgh of Barony was granted in 1591 in favour of Thomas, Lord Boyd. A second charter was obtained in 1672 in favour of William, Earl of Kilmarnock, and in 1833 the town was made a Parliamentary Burgh. The name Kil- or Cell-Marnock seems to have been derived from St. Marnock, a bishop in Scotland, who died in 322, and was probably buried here.

The Common Seal bears the Arms of the Burgh, and these are the Arms of the Boyds, Earls of Kilmarnock. The Arms are: On a shield *azure* a fess chequy, *argent* and *gules*. The crest is a dexter hand couped at the wrist, erect, pointing with the thumb and two forefingers, the others being turned down. The supporters are two squirrels proper, and the motto is "*Confido*" (I trust).

The first of the surname of Boyd is said to have been Robert, who was a son of Simon, third son of Allan, second Lord High Steward of Scotland, and a descendant of his was Sir Robert Boyd, who in 1263 signalled his valour during the battle of Largs by defeating a body of Norsemen at a place called Goldberryhill, from which the motto under the Arms is taken. For this he had a grant of lands in that district. He was succeeded by another Sir Robert, who was rewarded with the lands of Kilmarnock by King Robert the Bruce for his loyalty and merit. In Thomas Astle's "Seals of Scotland" a representation is given of the seal of Robert, the fourth Lord Boyd of Kilmarnock, who was a firm and steady friend of Queen Mary, and in it the shield is placed beneath a helmet which has a crown on it. The squirrels support the helmet and crown, and above is the hand as crest.



KILRENNY

KILRENNY includes, besides the town properly known as Kilrenny, the village of Cellardyke, about half a mile distant. Kilrenny is said by some to have derived its name from St. Irenaeus or St. Irnie, Bishop of Lyons, to whom the church is said to have been dedicated, and the "Old Statistical Account" says: "What serves to confirm this origin of the name is, that the fishermen, who have marked out the steeple of this church for a meath or mark to direct them at sea, call it St. Irnie to this day; and the estate which lies close by the church is called Irnie-hill; but, by the transposition of the letter i Rinnie-hill. What adds to the probability of this interpretation is a tradition still existing here, that the devotees at Anstruther, who could not see the church of Kilrenny till they travelled up the rising ground to what they called the Hill, then pulled off their bonnets, fell on their knees, crossed themselves, and prayed to St. Irnie." Leighton, however, in his "History of Fife," says that "it is much more probable that the church here was dedicated to St. Ninian, who was a bishop and confessor in Scotland in the fifth century, and had various churches and chapels dedicated to him. Ninian is still popularised into Ringan; and Kilringan could easily be corrupted into Kilrenny." Bishop Forbes, in his "Kalendars of Scottish Saints," believes that Irnie or Renny is a form of Itharman or Ethernan, who was a famous Bishop in his day, and lived on the Isle of May, and Skene thinks the same.

The Burgh was erected into a Burgh of Regality in 1579, and thereafter considered itself to be a Royal Burgh, and sent a commissioner to Parliament; but in 1685 its name was deleted from the Roll of Royal Burghs, as being no Royal Burgh. In 1707, however, it was grouped with the four neighbouring burghs under the Act for the representation of Scotland in the British Parliament. In 1828 it was disfranchised, but now it has regained to a great extent its former prosperity.

The Seal of the Burgh shows an open boat on the sea with four rowers, and the steersman at the helm. From the side a hook is suspended by a chain, and above, the rays of the sun are seen issuing from a cloud. The surrounding motto is "*Semper tibi pendiat hamus Kilrenny*," which may be translated, "Let Kilrenny ever have a fish hook afloat," and the whole applies to the fishing pursuits of the inhabitants.



KILSYTH

KILSYTH was erected into a Burgh of Barony about 1849, and it adopted the Lindsay Act in 1878. In 1893, under the Burgh Police Act of 1892, a Common Seal was designed, but as it bore the initials of the then Provost, it was considered objectionable, and was destroyed without having been used. The Seal now in use is as follows: In the centre is a shield, bearing on the right side three crescents, being the Arms of Sir William Edmonstone of Duntreath, the superior of the Burgh. On the left side of the shield are three gillyflowers, being the Arms of the former Viscounts Kilsyth, the third and last of whom was engaged in the Rebellion of 1715, and being attainted, his honours and estates were forfeited.

These gillyflowers are not depicted correctly on the Seal, the gillyflower being heraldically shown as in the sketch here. The name gillyflower comes from the French *giroflée* and Italian *garofalo*, which words, in their turn, are derived from the Latin *caryophyllum* and Greek *karuophullon*, both meaning a clove; and in Italy the name originally belonged to the carnations and pinks, and had reference to their spicy odours, the flowers being used to flavour wines in place of cloves. Chaucer tells us that in his time the carnation was called the clove gillyflower, and in the reign of King Edward III. it was used to flavour wine and ale, from which it was called sops-in-wine. The name gillyflower, however, has been given as a term of endearment to many other different plants, but there is no doubt that it properly belongs to the carnations and pinks, and it is these flowers which appear in heraldry. Old songs represent the gillyflower as growing in Paradise. A verse from a ballad called "Dead Men's Songs" says:—



"The fields about the city faire
Were all with Roses set,
Gillyflowers and Carnations faire
Which canker could not fret."

Behind the shield the Seal is divided into quarters. On the first quarter an open Bible shows the connection of Kilsyth with the Covenanters. On the second

quarter the crossed swords are a momento of the battle of Kilsyth, fought on 15th August 1645, between the Earl of Montrose, and the Covenanters under General Baillie, when the latter were signally defeated, and Montrose became master, for the moment, of the kingdom of Scotland. On the third quarter the shuttle indicates the weaving industry; and on the fourth quarter the pit-head indicates the mining industries of coal, iron, etc., of the Burgh.



KILWINNING

KILWINNING adopted the Lindsay Act in 1889, and when, under the Burgh Police Act of 1892, a Common Seal was rendered necessary, a representation of St. Winning, the patron saint, was taken for it from an old seal belonging to the monastery. On the circumference at the base is the motto, "*Sine te Domine cuncta nil*" (Without Thee, O God, all things are as nothing), which is part of an inscription cut over the door of a house which once belonged to the monastery.

The town took its name from St. Winning or Winnin, who was an Irish evangelist, and who was said to have landed at the mouth of the Garnock in 715, and there to have founded a church, thus *Cella Winnini*, the cell of Winning. Tradition says that the Garnock once flowed towards the west, the reason for the change in its course being that on one occasion "St. Winning had gone to fish—not men but trout. The Garnock trouts, however, were not complaisant enough to allow themselves to be caught; and the angling saint became so greatly incensed that, dreading his ire, trout and stream fled before him, seeking the sea by a new channel," and it now discharges into the sea in company with the Irvine.

On the spot where the saint founded his church, four centuries later, in 1140, a stately monastery arose, which was dedicated to St. Winning, and was erected by one of the fraternities of architects formed on the Continent for the purpose of carrying out the principles of Gothic architecture. These received bulls from the Pope giving them the privilege of calling themselves Freemasons wherever they might go. The fraternity which built the monastery at Kilwinning initiated some of the natives into their mysteries, thus making them partakers of their secrets and privileges, and thus Kilwinning became the reputed cradle of Freemasonry in Scotland.

The "Old Statistical Account" has the following remarks on Freemasonry: "It is the remark of a historian, that from about the beginning to the middle of the 12th century, the worship of *God*, in Scotland, was in a great measure laid aside, or could with the greatest difficulty be performed, on account of the noise of the hammers and trowels, which were employed in erecting monasteries and other

religious houses. It was during this period that a number of masons came from the Continent to build this monastery, and with them an architect or master mason to superintend and carry on the work. This architect resided at Kilwinning; and being *a gude and true* mason, intimately acquainted with all the parts of masonry known on the Continent, was chosen master of the meetings of the brethren all over Scotland. He gave rules for the conduct of the brethren at these meetings, and decided finally in appeals from all the other meetings or lodges in Scotland. From this time down to the 15th century very little of masonry can be known with any degree of certainty; only it is said, that at Kilwinning the head meeting of the brethren was held. King James I. of Scotland, eminently distinguished for his knowledge and taste in polite literature and in the fine arts, not long after his return from England, patronised the mother lodge of Kilwinning; and presided as grand master, till he settled an annual salary, to be paid by every master mason of Scotland, to a grand master, chosen by the brethren, and approved by the crown. This grand master was to be nobly born, or a clergyman of high rank and character. He had his deputies in the different counties and towns of Scotland. Every new brother paid him a fee at entrance. As grand master, he was empowered to regulate and determine every matter in dispute between the founders and builders of churches and monasteries, and which it would have been improper to have decided by a court of law. . . . The sobriety and decency of the brethren in all their meetings, the very peculiar and distinguishing union and harmony in which they lived together, and their humanity and liberality to the sick and indigent, made the mother lodge highly respected in the 16th century. An uncommon spirit for masonry then discovered itself. Laws, founded on the original acts and constitutions of the mother lodge, were renewed, and are still invariably adhered to. This is evident from her records still extant."

During the Reformation time, in 1560, Alexander, Earl of Glencairn, almost totally demolished the building, and now very few remains of this venerable monastery are in existence.



KINGHORN

KINGHORN is said to have been erected into a Royal Burgh by King David I., and it is known for certain to have been re-erected such by King Alexander III., and got its latest charter in 1611 from King James VI.

The Seal bears a castle with three towers, the central and highest one of which is surmounted with a cross *pattée*. On each side is a five-pointed star, and round the Seal in old letters are the words "*S comune burghi de kingorne.*"

The castle represents the old Castle of Kinghorn, and tradition asserts that the name of the place is connected with it. This castle was one of the seats of our ancient kings, where they resided at times to indulge in the pleasures of the chase. Therefore, it is said that from the winding of the king's horn, when thus engaged, the town derived its name, and once there was an old inn there which bore the name of "The King's Horn." Other authorities say that the name comes from an adjoining promontory which in Gaelic is called *cean gorm* (the blue head). The castle was given to Sir John Lyon, the ancestor of the Earls of Strathmore, by King Robert II. This John Lyon was called from his complexion the White Lyon, and he was secretary to King Robert, who in 1371-72 granted him the Thanedom of Glamis, and afterwards created him Great Chamberlain of Scotland. He also made him a Lord of Parliament by the title of Lord Glamis, and gave him in marriage the Lady Jane Stewart, his third and youngest daughter by Elizabeth Muir, his first wife, and the Castle and Barony of Kinghorn were given along with her as her tocher. John Lyon's successors enjoyed from King James VI. the title of Earl of Kinghorn, which was changed by King Charles II to that of Earl of Strathmore.

It is conjectured that the stars on the Seal represent the sun and moon.



KINGUSSIE

KINGUSSIE adopted the Lindsay Act in 1866. Under the Burgh Police Act of 1892 the Burgh, being situated in Inverness-shire, which in former times was the country of the Macintoshes or Clan Chattan, the race of the cat-a-mountain or Clan of the Cats, adopted as the Common Seal the following: A pine tree on a wreath and supported by two wild cats. Round the circumference of the Sea are the Gaelic words "*Lean gu dluth ri cliu do shinnsear*," which have been taken from Ossian's "Fingal," and, translated in a liberal sense, mean "Emulate the prowess of thy forefathers." Above the tree is the Gaelic name of the place—*Cinn-a' Ghuibhsaich*.

The wild cat was the crest of the Clan Chattan, Nisbet informing us: "As the *MacIntoshes* of that ilk, Captains of Clan Chattan, have for crest, a cat *salient* proper; with the motto *Touch not the cat but in glove*; as descended from the Catti, by the mother's side, a German people, who came to Scotland and said to have carried the said figure; and the *Macphersons*, as a branch of the Clan Chattons, have the same crest and motto."

The pine tree is an allusion to the name of the place, Kingussie being a corruption of the *Cinn-a' Ghuibhsaich*, which means "at the head of the fir-wood." The writer of the "Old Statistical Account" says: "It seems evident that a large tract of the land adjacent to the church had been formerly covered with fir trees; though at present there is not a single tree of this kind within some miles of it"; and the writer of the "New Statistical Account" remarks that "When the name was given, the church stood upon a plain at the eastern extremity of a clump of wood, forming part of an immense forest of fir which then covered the face of the country." Dr Cameron Lees, in his "History of Inverness," says that "the parish of Kingussie was erected by a certain Gilbert de Kathern."

It is generally thought that the wild cat was the ancestor of our domestic cats, but this is not so. The former is the most irreclaimable of wild animals, and it is utterly impossible to tame it by any amount of kindness. The cat, as a domestic

animal, was known in India two thousand years ago, but it was in Egypt where cats were first domesticated in the western hemisphere. As early as 1684 years B.C. the cat is mentioned in Egyptian inscriptions, and seems to have been kept as a pet 1300 years B.C. The first known picture of a cat as a pet is on a tablet belonging to the eighteenth or nineteenth dynasty, where it is shown sitting under a chair. Cats were highly honoured among the ancient Egyptians, were worshipped as emblems of the moon and had temples erected to them. It has been erroneously stated that these animals first came from Persia, and their name of *Puss* has been derived from *Perse*, but it has been pointed out that one of the titles of the Egyptian god Osiris was *Bass*, from which it seems evident the word *Puss* comes.

For some time it has been in contemplation by the Town Council of Kingussie to slightly alter this Seal by having the pine tree shown as growing on a mount, which, heraldically speaking, would be more correct than it is at present, and also by giving the two cats a greater resemblance to the wild cat or mountain cat. This, however, has not yet been done, and it is uncertain when these alterations will be made.



KINNINGPARK

KINNINGPARK, formerly a beautiful rural spot, with green fields and mansion houses embowered in trees, with the Kinning House burn quietly wending its way to the Clyde, is now invaded by public works, and, to all intents and purposes is a suburb of Glasgow. From small beginnings it gradually grew to a town, and in 1871 adopted the Lindsay Act. Under the Burgh Police Act of 1892, when a Common Seal was rendered necessary, the above design was chosen from several submitted. In a shield placed in an ornate shield is a bee-hive with the motto "*Industry*." This motto also appears on a scroll beneath. Above, as crest, is the terrestrial globe, probably intended to show that the manufactures produced by the industry of the inhabitants are sent forth to all parts of the world.



KINROSS

KINROSS was erected into a Burgh of Baronry by James, Earl of Morton, and Regent of Scotland. It adopted the Lindsay Act in 1864, and under the provisions of the Burgh Police Act of 1892 took for its Common Seal a shield bearing a representation of the old Market Cross. In Small's "Scottish Market Crosses" this Cross is thus described: "The Market Cross of Kinross is of very simple type. The Cross itself is old, the base and steps being modern. The design of the Cross suggests a date as early as the fourteenth century, but it seems doubtful if such an antiquity can be claimed for it. It is probably a restoration. The Jougs still hang upon this Cross, although not in the original position, since usually they were attached, at the height of a person's head, either to the Market Cross, or to a building such as a court house, or at a church door. This old instrument of punishment, it is almost unnecessary to explain, was a hinged iron collar, which fitted round the neck of the culprit, and was secured at front by an iron padlock, and attached at back to the stonework by a small chain and staple."

The motto "*Siccar*" on the Seal means that the collar was securely fastened, so as to "mak siccar," or "make certain," that the culprit would not escape.



KINTORE

KINTORE has been a Royal Burgh from very early times, and its original charter is said to have been granted by King Kenneth II. of Scotland, who reigned from 834 A.D. to 854 A.D. A charter by King James V. confirming this one is said to be still in existence.

The Seal is of an oval form, and bears what is evidently meant for an oak tree, as it has roots, with two acorns on it, while the background is sparsely dotted, no doubt *or*. Tradition tells us that this Seal was granted to commemorate a great victory which King Kenneth obtained over the Danes in which he was assisted by the villagers, who turned out with all their cattle covered with oak branches from the forest of Kintore, and made such a formidable appearance that the Danes were utterly demoralised. Besides this the villagers were given the Royal privileges over their lands, and the moors and forests in the vicinity. It is however asserted that the Seal simply refers to the fact that the Royal Forest of Kintore was in the neighbourhood of the Burgh, and the name is said to mean "the head of the wood." This Royal forest appears to have been a favourite hunting ground of many of the early Scottish kings, and William the Lion and his two successors often hunted there and executed charters at "Kintoir." It is said that King Robert the Bruce built a hunting lodge or castle in the forest, known as "Kyntore Manor" or "Hall-forest," the ruins of which still exist. This castle was afterwards given by King Robert to Sir Robert Keith, the Marischal, as a reward for his faithful services to King and country, and the forest then partly ceased to be a Royal forest, and in the course of time came into the hands of Sir Robert Keith's descendants, the Earls of Kintore.



KIRKCALDY

THERE is no doubt but that the Culdees had one of their religious houses here, and the name is said to be compounded from *Cil* or *Kil*, a cell, and *Celedie* or *Keledie*, the Culdees, thus *Kilceledi*.

Kirkcaldy first appears in history in connection with Dunfermline Abbey under the name of Kirkalidinit, and the first notice we have of it is in the charter by Malcolm Canmore founding the Abbey in 1075, where it, along with others, is granted to the Abbey. In 1242 the church of Kirkcaldy was consecrated and dedicated to St. Brisse, or Britius, or Brice. This saint was born at Tours, where he became a monk under St. Martin, and eventually succeeded him in the See of that city. He appears to have had a bad reputation, and was driven into exile by the people. After living for many years at Rome the Pope restored him to his See, where it is said he "governed with great sanctity till his death in A.D. 444." It is difficult to say how he became the patron saint of Kirkcaldy. The Rev. Mr Campbell of Kirkcaldy, in an article on Kirkcaldy Parish Church in the "Transactions of the Aberdeen Ecclesiological Society," Vol. II., says that he was greatly venerated in France and England, and was patron of the religious house of Marmontier in Alsace. He adds that King David I. brought thirteen monks from Canterbury to supply Dunfermline, where a monastery had been built by King Alexander I. Mr Campbell then asks—"Could some of these 13 have been foreigners—monks from Marmontier (though it is a 'far cry' from Alsace to Normandy); could one of these, to make a further supposition, have been appointed Vicar of Kirkcaldy, according to the arrangement made in 1240 by David, Bishop of St. Andrews, and allowed to dedicate his new church to his old patron saint in Marmontier; and was it thus that S. Brisse was translated to the shores of Fife."

In 1334 Kirkcaldy was erected into a Burgh of Regality, and it seems to have been afterwards erected into a Royal Burgh before it was re-erected into one by King Charles I. in 1644.

The Town Clerk has kindly sent me impressions of six Seals which were in use at different times in the Burgh. Of these, the smallest is the one now used by the Town Council. It shows a building, evidently intended for the church of 1242, with

three spires, of which the centre one is the largest, and each terminates in a cross. This Seal was recorded in the Lyon Office about 1672 as "*Azure*, an abbey of three pyramids *argent*, each ensigned with a cross *patée or*." In the centre is a gateway in which stands a human figure, and on each side is a window. Above the towers is the motto "*Vigilando munio*" (I guard by watching). The figure in the doorway is St. Brisse, St. Britius, or St. Brice, the patron saint of the town, and who, consequently, keeps guard over it, hence the motto.



KIRKCUDBRIGHT

KIRKCUDBRIGHT was originally a Burgh of Regality holding under the Earls of Douglas the Lords of Galloway, and on the forfeiture of James, the ninth Earl, it was erected into a Royal Burgh by a charter from King James II. in 1455, and King Charles I. granted it another charter in 1633.

Like most other seaport towns the Town Council Seal bears a ship on the sea. The ship is three-masted with sails furled, flags flying from the tops of the masts, and a flag flying at each end of the vessel. The old Seal, or the original Coat of Arms of the Burgh, bore a lymphad with the sail furled, and St. Cuthbert seated in the stern holding the head of the martyred St. Oswald on his knees.

St. Cuthbert was born in Ireland, and the name of the Burgh is said to have been derived from the fact that his body was deposited here for a time on the way to the place of burial at Durham. It comes from the Gaelic *circ cudbricht*, meaning Cuthbert's Kirk.

St. Oswald was a Saxon prince of the seventh century who became converted to Christianity. He was slain in battle by a King of Mercia named Penda, who fixed his head on a stake. There it remained until it was removed by Oswy, King of Northumbria, who placed it in the tomb of St. Cuthbert.



KIRKINTILLOCH

THE town of Kirkintilloch grew up round one of the forts on the Wall of Antoninus, and its Celtic name was *Caerpentulach*, meaning "the fort at the end of a ridge," and which became corrupted into Kirkintilloch. The fort was situated on rising ground at the west end of the town, and commanded the passage of Luggie Water and its junction with the Kelvin. In 1184 the town was made a Burgh of Barony by a charter of William the Lion in favour of William de Comyn, Baron of Lenzie and Lord of Cumbernauld. In 1306 it passed to the Flemings, Earls of Wigton. Thomas, the second Earl, received a new charter of his lands from King David II., but as he had no issue, in his old age he resigned the Barony of Lenzie to Sir Malcolm Fleming of Biggar, which was ratified by a charter under the Great Seal, and in 1371 he sold the Earldom of Wigton to Douglas, Lord of Galloway.

The Burgh adopted the Lindsay Act in 1871, and under the Burgh Police Act of 1892 formed its Common Seal as follows: An embattlemented castle tower placed on a mound, with embattlemented walls on each side. This represents the ancient castle of Kirkintilloch which was built in the thirteenth century on the site of the old fort, on what is known as the "Peel Hill," but very little is known of it, and no trace of it now remains. It appears to have belonged to John Comyn, who forfeited both it and the barony of Kirkintilloch when King Robert Bruce ascended the throne. The water in front represents the moat which surrounded the castle. Above the castle are three five-rayed stars, and in the water of the moat is a fish.

Regarding these two latter features of the Seal, I am informed by the designer that they are here used in an emblematic sense, and have reference to the ancient ecclesiastical affairs of the parish. The three stars refer to the symbolism of the *triad* and *pentalpha*, and are symbolical of strength and health. The word *triad* means *three united*, and is symbolic of the Trinity. Each of these stars is known as a *pentalpha*, because it is apparently composed of five Greek alphas (Α). It is equivalent to the *pentangle* or *pentacle*, the latter being defined as "a figure of three trigons interlaced and formed of five lines," and here the three trigons (or triangles)

form a triad. In the days when magic was in vogue the mathematical figure known as the *pentalpha* or *pentacle* was much used in magical ceremonies, and was considered to be a defence against demons. It has been stated that with this figure, as a symbol of health, the Pythagoreans began their letters, and it was adopted as their Seal from an abstruse proposition of the Pythagorean school regarding its construction. The three trigons of which it is composed may refer to the three vehicles which Pythagoras maintained were possessed by the soul, mentioned as follows by Dr Brewer—“(1) the ethereal, which is luminous and celestial, in which the soul resides in a state of bliss in the stars; (2) the luminous, which suffers the punishment of sin after death; and (3) the terrestrial, which is the vehicle it occupies on this earth.”

In Christian symbolism this figure has reference to the five wounds of Christ—“That they were afraid of the pentangle of Solomon, though so set forth with the body of man, as to touch and point out the five places wherein the Saviour was wounded, I know not how to assent.” (Sir T. Browne, *Vulg. Err.* I. 10).

The superstition which held this figure to be a protection against demons, danger, or death, led to its being painted on the shields of warriors. In “*Sir Gawayne and the Green Knight*” appears the following: “Thay schewed hym the schelde that was of schyr goulez, wyth the *pent-angel* depaynt of pure golde hwez.” And Sir Walter Scott in “*Marmion*” says:—

“His shoes were marked with cross and spell;
Upon his breast a pentacle.”

The fish here has the same symbolic meaning which is referred to under the Seal of Coldstream.



KIRKWALL

KIRKWALL was erected into a Royal Burgh by King James III. by a charter dated 31st March 1486, which, however, speaks of the "old erection of our Burgh and city of Kirkwall in Orkney by our noble progenitors of worthy memory, in ane hail Burgh royal," and "of the great and old antiquity of our said city." Who the founders of the town were, or what was its origin, are both equally unknown.

The Burgh has for its Seal the representation of an ancient three-masted ship on the sea. The sails are furled and it has four flags flying, three of which bear in the top right hand corner a saltire or cross. This latter feature is probably intended to represent the Union Jack, as in 1606 King James VI. and I. ordered all vessels belonging to his dominions to carry this flag. The motto of the Burgh is "*Si Deus nobiscum*" (If God be for us).

Nisbet tells us that the Arms of the county of Orkney are *azure*, a ship with its sails furled up and oars cross the mast *or*, which were carried by the old Earls of Orkney as feudal arms. The first quarter of the arms of the Earldom of Orkney is a ship at anchor, and in all likelihood this refers to the viking propensities of the early Earls. Before the annexation of the islands to Scotland in 1468 there were Earls under the Danish dominion. Harold Harfagre, King of Norway, about the year 900, created Sigurd the first Earl of Orkney, and the title continued in that race till it merged in a Scottish connection by the marriage of Magnus, Earl of Orkney with the Countess of Caithness, and since then Orkney has given a title at different times to some of the most illustrious Scottish subjects.

The name of the Burgh seems to be the old Norse *Kirkin vag-r*, meaning "the church on the bay," and refers to St. Magnus' cathedral.

The date 1486 on the Seal, is the date of the erection into a Royal Burgh by King James III., but the date 1675 has, as I am informed by the town clerk, no historical significance, but seems to be only the date when the Seal itself was made.



KIRRIEMUIR

THE name of this town is said to be a Gaelic word meaning "Marykirk," but as the town is situated on the side of a long and deep ravine, the name has been supposed to be compounded of two Gaelic words *Corrie-mòr*, which means "the large hollow."

The Burgh came under the provisions of the Police Act of 1833 in 1834, and under the Burgh Police Act of 1892, by permission of the Earl of Home, adopted part of his Coat of Arms as the Common Seal. This is a shield, placed over the quarters of the second and third grand quarters, bearing a man's heart ensigned with an imperial crown proper, and a chief *azure*, charged with three mullets of the field for Douglas. The heart refers to the expedition of the Good Lord James of Douglas to the Holy Land with the heart of King Robert the Bruce. The motto "*Jamais arriere*" (Never behind), was that borne on the paternal Coat of Arms of the Dukes of Douglas, and now over one of the crests of the Earl of Home. This motto (and probably also, symbolically, the three mullets) refers to the circumstance that for their great services to their country, the family of Douglas had three noble privileges granted to them by the king and parliament, viz., that they should have the first vote in the parliament; should lead the van of the army; and should, if present, carry the crown at public solemnities.