



## HADDINGTON

**H**ADDINGTON is said to have been erected into a Royal Burgh by King David I., but this is uncertain, as all its ancient records were destroyed by the English in some of their numerous raids into the southern and eastern counties. A charter from King James VI. dated 13th January 1624 confirms all the ancient rights and privileges of the Burgh.

The town appears to have derived its name from a Saxon named Halden or Huddin, who settled with his followers on the banks of the Tyne. Chalmers, in his "Caledonia," says, "We first see it, in record, during the 12th century, as the demesne town of the Scottish King. The beneficent David I. possessed it as his *burgh*, with a church, a mill, and other apurtenants of a manor."

The Common Seal of the Town Council is very interesting, being adapted from the old Seal of the Royal Burgh, which is described by Laing in his "Supplementary Catalogue of Scottish Seals" thus: "A figure of the King (David I.) crowned, sitting on a throne, his right hand resting on a shield bearing the Arms of Scotland, his left holding a sceptre terminating in a fleur-de-lis. Counter Seal—a goat reared on his hind legs browsing on an apple tree (?). Background diapered of a lozenge pattern." The Town Council Seal bears two shields, the one containing the King, and the other the goat with the tree.

The origin of that part of the Seal showing King David is self evident, he having been said to have founded the Burgh, but from whence the goat and the tree originated is not quite so clear. In the Middle Ages Seals were in use which bore designs from a classical source, and in many of these Babrio's fable of the Vine and the Goat is pictorially delineated. The fable narrates that a goat ate the leaves of a vine, whereupon the vine threatened the goat, saying that it would nevertheless produce grapes, and that when the wine was made from these, during the Dionysian mysteries, the goat would be sacrificed to the gods. It has been considered probable

that the engraver of the old Seal of Haddington had seen some ancient carvings from which he took the subject for the Seal. This may be so, but seeing that there is near Haddington a burn called the Goat Burn, and a place called Goatfield, it is possible that that division of the Seal may have had reference to some now forgotten legend in which a goat and an apple tree, as Laing calls it, had a prominent position, the more so, as the tree bears more resemblance to an apple tree than to a vine.



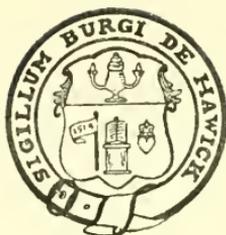
## HAMILTON

THE "Old Statistical Account of Scotland" says that it is difficult to determine at what period the town of Hamilton was built, but that one old house bears the date of 1533, and that parts of still older houses were then standing. The Account proceeds that there is writing preserved among the town records which bears to have been presented to the Court of Session in 1580, and which sets forth that the "town was erected into a free burgh of barony by the King's most noble progenitors in the year 1456." It is then stated that in 1548 Mary, Queen of Scotland, created it into a free Royal Burgh, but that the rights and privileges then acquired from the Crown were, after the Restoration, resigned into the hands of William and Ann, Duke and Duchess of Hamilton, who in 1670 restored to the community its former possessions and erected it into a Burgh of Regality dependent on them and their successors. Now, under the Reform Act of 1832, it is a Parliamentary Burgh.

The Arms of the town were granted by the Duke and Duchess of Hamilton when it was made a Burgh of Regality. These Arms are part of the ducal Arms of the house of Hamilton, viz.: On a shield *gules* three cinquefoils ermine. The shield is surmounted by a helmet with mantling, and above that, as crest, one cinquefoil. Above all is a scroll with the motto "*Sola nobilitat virtus*" (Virtue alone enobles).

Nisbet tells us that the family of Hamilton derived their descent from the old Earls of Leicester in England, and Mellant in Normandy, who carried *gules*, a cinquefoil ermine, the paternal coat of Mellant, and regarding the cinquefoil he says, "The french call them *quintefeuilles*, and we cinquefoils (5 leaves), and are represented pierced or voided in the centre. Menestrier, in his 'Rise of Arms,' tells us that cinquefoils were anciently used by those who went to war, as distinguishing badges, because it was latined *Vinca pervinca*, which name seems to be lucky, having some resemblance of Victory."

The old name of the Burgh was Cadzow, still found in Cadzow Park in the neighbourhood. Hamil is an English surname, and in 1291 the place was called Hamelton, and it is known that one, Walter Fitz-Gilbert, also called Hamilton, held the lands in 1296, and probably the place took its name from an ancestor of his called Hamil, who in all likelihood settled there and called his residence Hamil's *tun* or hamlet.



## HAWICK

**H**AWICK, as a free Burgh of Barony existed from a very early period. It was constituted a Parliamentary Burgh in 1868, and the Seal of the Burgh is as follows: On a shield an altar with an open bible. On one side a flag with the date 1514, and on the other side a heart ensigned with an imperial crown. On a chief a lamp with two branches, burning.

The name of Hawick is purely Saxon—*Haw* meaning a mansion-house, and *wic*, the bend of a river, where villages were formerly built, and which refers, in this case, to the bend of the Slitrigg where it falls into the Teviot. Here the chief Saxon settler built his mansion, and around it the village sprung up, and at the same time the church was erected. The altar and open bible on the Seal refer to this church, which was dedicated to the Virgin Mary in 1214.

The first charter was granted to Hawick in 1537 by Sir James Douglas of Drumlanrig confirming to the Burgh all its privileges, as the previous documents had been destroyed during the English raids, and hence appears the Douglas heart. This charter was confirmed by Queen Mary in 1545.

The lamp refers to a stipulation in the first charter as follows: One James Blair was taxed with "one penny of the Kingdom of Scotland, upon the ground of his half *particulate* for finding and furnishing one lamp or pot, of burning oil, before the altar of the parish church of Hawick in time of high mass and vesper prayers, all holy days of the year, in honour of our Saviour Jesus Christ, and praying for the souls of the barons of Hawick, the founders of the lamp and their successors."

The flag refers to the defeat of a body of English after the battle of Flodden in 1514, which skirmish is mentioned by Sir George Douglas in his "History of Roxburgh, Selkirk and Peebles" thus: "Though Surrey's army had been disbanded after the battle, Dacre, the English warden of the Mid Marches, preyed in successive raids on the well nigh defenceless Borders. . . . The story, which lacks confirmation, is simply that a party of the raiders approached the town of Hawick and threatened it. Its adult population, under Douglas of Drumlanrig, had been swept off almost to a man in the recent great defeat and slaughter. But the inexperienced youth of the place rose equal to the occasion. Sallying forth from the town, they

found the Englishmen at Hornshole, a deep pool two miles further down Teviot, and having fallen upon and routed them, captured and bore away their pennon. This flag, or at least a copy of it, is said to have been borne at the annual 'common riding' ever since. It bears a saltire *or* upon an azure field, which has led the most recent investigators of its history to conclude, on heraldic grounds, that the men from whom it was taken were retainers of the Priory of Hexham."

The following, from the New Statistical Account, are from an ancient song, sung during the common riding by the cornet and his attendants, and joined in by the crowd :—

"We'll a' hie to the muir a-riding,  
Drumlanrig gave it for providing  
Our ancestor of martial order,  
To drive the English off our border.

At Flodden-field our fathers fought it,  
And honour gained, though dear they bought it ;  
By Teviot side they took this colour,  
A dear memorial of their valour.

Though twice of old our town was burned,  
Yet twice the foemen back we turned,  
And ever should our rights be trod on,  
We'll face the foe to Tirioden.

Up wi' Hawick, its rights and common,  
Up wi' a' the Border bowmen !  
Tiribus and Tirioden,  
We are up to guard the common."

The phrase "Tiribus and Tirioden" was the ancient war cry of the inhabitants of the town, "which" the writer of the New Statistical Account says "being retained from the age of the Saxons, or borrowed from the Danes of the neighbouring district of Northumberland, who have left many words on the border, is allied, as Dr Jamieson supposes, to the Anglo-Saxon *Tir* or *Tyr*, which denotes one of the Teutonic deities, and according to some the son of Odin ; and hence, the first word may be understood as making tolerably good Anglo-Saxon, *Tyr hæbbe us*, may Tyr have us in his keeping, whilst the other conjoins the names of Tyr and Odin, whose united aid is supposed to be invoked."



## HELENSBURGH

IN January 1776, Sir James Colquhoun of Colquhoun and Luss advertised the lands of Malig or Malrigs, which he had purchased from Sir John Shaw of Greenock, for feuing purposes. This was gradually done, and for several years the slowly growing town was simply known as Muleig or New Town. The superior, Sir James Colquhoun, having married Helen, the daughter of Lord Strathnaver, the town, in honour of her, then received the name of Helensburgh. In 1802 a charter was granted erecting it into a free Burgh of Barony, and in 1846 a Police Act was obtained under which it was governed for many years.

The Common Seal of the Burgh bears the date, 1802, of the erection of the town into a free Burgh of Barony. The greyhound, hart's head, motto "*Si je puis*" (If I can), and, in the right hand side of the shield, the cross or saltire engrailed *sable*, and the hand (the badge of Ulster), are adopted from the Arms of Colquhoun of Colquhoun and Luss. The three stars or mullets on the other side are taken from the Arms of the Duke of Sutherland, one of whose titles is Baron Strathnaver, while the savage wreathed about the temples and waist with laurel, and bearing in his left hand a club resting on his shoulder (which is one of the supporters of the Arms of the Duke of Sutherland) is here taken from the Arms of the Earldom of Cromartie, the two houses having been connected. Sir Walter Scott in "Ivanhoe," describing the Passage of Arms at Ashby, and speaking of the five pavilions which were erected for the five knight challengers, says that before each pavilion the shield of the knight was hung and beside it his squire stood "quaintly disguised as a salvage or silvan man, or in some other fantastic dress, according to the taste of his master, and the character he was pleased to assume during the game," and he adds in a foot-note that "this sort of masquerade is supposed to have occasioned the introduction of supporters into the science of heraldry."

The ring hanging from the shield bears the badge of the Baronets of Nova

Scotia, an order contemplated by King James VI. of Scotland and I. of England, and created by King Charles I. for the advancement of the colony of New Scotland in North America, called Nova Scotia. Sir James Colquhoun was created one by King Charles I. On 17th November 1629, King Charles I. granted to these baronets permission to wear about the neck, suspended from an orange coloured silken ribbon, a gold oval species of medal, bearing in an escutcheon *argent* a cross or saltire *azure*, the standard of St. Andrew, countercharged, surcharged, with an inescutcheon of the Royal Arms of Scotland, namely, Sol a lion rampant within a double tressure, counter-flory with *fleurs de lis*, *bars*, having an imperial crown above the inescutcheon, the whole encircled with the motto "*Fax Mentis honestae Gloria*" (Glory is the light of a noble mind) which was that of Henry, Duke of Rothesay, eldest son of King James VI., but who died in youth. In the Seal, however, the lion and other details are not perceptible.

The origin of the hand mentioned above, the badge of Ulster, is as follows. It is part of the Arms known as "the open red hand of Ulster," and commemorates the daring of an Irish adventurer known as O'Neile, who on one occasion vowed to be the first to touch the shores of Ireland. Finding his boat outstripped by others, he cut off his hand and threw it on the shore, which it thus touched before his companions could land, and his descendants adopted the "open red hand" as their badge. When King James VI. and I. created two hundred baronets in 1611, "for the amelioration of Ulster," he permitted them to place on their armour the "open red hand" thus—in a field *argent* a sinister hand couped at the wrist *quies*.

The motto "*Cnoc elachan*" beneath, means "the Willow Hill," and was the war cry of the Colquhouns, the Willow Hill probably being their rallying place.



## HUNTLY

**H**UNTLY is a Burgh of Barony under a charter granted by Queen Mary in 1545 to the then Earl of Huntly. In 1833 it adopted the Police Act of that year, and under the Burgh Police Act of 1892 designed a Common Seal.

The Seal bears a representation of the ruins of the old Castle of Huntly which was one of the seats of the old Dukes of Gordon. In these days it was known as Strathbogie Castle, and in the thirteenth century belonged to the Strathbogie Earls of Atholl. It was given by King Robert Bruce to Sir Adam Gordon of Gordon in Berwickshire, whose ancestors took their surname from the barony of Gordon in that county, and who was killed at the battle of Halidon Hill on 20th July 1333. In 1594, after the battle of Glenlivet, it was destroyed by fire, and in 1602 was rebuilt by the first Marquis of Huntly. About 1760 it was abandoned, and now only its ruins remain, with a few vaults of the original castle. These ruins comprise a large round tower, with a great hall 43 feet long and 30 feet broad.

The Seal bears the motto "*Utile dulci*" (the useful is charming), but the application of it is very obscure.

The name "Huntly," meaning a hunting lea or meadow, originally belonged to a village in Berwickshire which has now disappeared, and was brought north by the Gordon family when they took possession of their new lands.