



MACDUFF

IN 1396 King Robert III. granted the Barony of Down (the ancient name of Macduff) to his uncle James, Earl of Buchan, along with the Castle of Banff.

On the 12th of August 1528, by a Royal Charter of Erection in favour of John, Earl of Buchan, the village, then called Down, was made a free Burgh of Barony. In 1783 the name was changed by James, second Earl of Fife, to Macduff by a Charter *de novodamus* from King George III. In 1833 the town came under the provisions of the Police Act of that year, and, under the Burgh Police Act of 1892, adopted a Common Seal.

This Seal is partly a copy of the old seal of the Earls of Fife, superiors of the Burgh, which was in common use by them in the early days of the history of the town of Macduff. It shows a knight in complete armour on horseback. The horse is clothed in a mantle. The knight bears as a crest on his helmet a demi-lion, and from the helmet a capilion hangs down as far as the horse's tail. In his right hand he holds aloft a sword, and on his left arm bears a shield. Above, is an imperial crown; and below, a Scotch thistle with a shield superimposed upon it bearing the Scottish Lion rampant. The figure of the knight is given by Sir George Mackenzie, and described by Nisbet in his "Heraldry," Part. II., chap. iv., p. 283, as follows: "Sir George Mackenzie, in his 'Science of Heraldry,' gives us a copy of one of the Seals of the McDuffs, Earls of Fife; being after an equestrian form, having the representation of a man in armour on horseback, with a capilion on his helmet hanging down to the horse's tail, and on the top of the helmet a demi-lion for crest; in his right hand a sword, and on his left arm a shield charged with a lion rampant; and upon the caparisons of his horse are placed several little triangular shields, each charged with a lion rampant."

The origin of this Seal will probably be found in the fact that Macduff, the descendant of the chief or king of the old Celtic Kingdom of Fife, became a feudal earl, and, from the position of his ancestors as independent rulers, he retained, among other privileges, that of leading the van of the army in battle.



MARKINCH

MARKINCH stands upon a little hill which once was surrounded with water, and more recently by a marsh which is now drained. From its once insular situation the latter part of the name (*inch*, or, in Celtic, *ynys* or *insch*, meaning an island) has been derived. Probably from the value of this inch or island, *Mark*, or *Merk*, as anciently spelt, was prefixed. But the "New Statistical Account" gives *Mark* or *Moerk*, meaning a forest, the latter part of the name as before, and says that, as formerly the country was densely wooded, the name would likely mean "The Island of the Forest."

The Lindsay Act was adopted in 1891, and, under the Burgh Police Act of the following year, the town took for its Common Seal a representation of the Parish Church, which is a very ancient edifice, and which had been built when the knoll was still surrounded with water. It is said that in the tenth century the church was conveyed by Maldvinus or Maldrumus, Bishop of St. Andrews, to the Culdees of Lochleven. General Leslie, or "Crookback Leslie," as he was called, died at Balgonie Castle in 1661, and in connection with this Lamont has the following: "Old Generall Leslie in Fyffe, the Earle of Leven, departed out of this life at his own house in Balgonie, and was interred at Markinshe church, in his own iyle, the 19 of Apr. in the evening." From another source it is said that his remains were carried by torchlight to the vault at midnight.



MAXWELLTOWN

MAXWELLTOWN, at one time called Bridgend, was erected into a Burgh of Barony in 1810 under its present name in honour of Mr Maxwell of Nithsdale, then the superior. The family of Maxwell is said to have been descended from one Maccus, the son of Unwyn, who was a follower of King David I. before he ascended the throne.

In 1833 the town adopted the Police Act of that year, and, under the Burgh Police Act of 1892, took as its Common Seal the crest of the former Earls of Nithsdale, which is now the device of the family of Maxwell of Terregles, the present superiors of the Burgh. This crest is a deer crouching under a holly bush, with the motto "*Reviresco*"—"I renew my strength," or "I start afresh," but Nisbet gives the meaning as "I stand in awe to offend." The deer does not appear to have had any particular significance, but the holly was, and is, the recognised badge of the Maxwells. Tradition says that the motto *Reviresco* was assumed by John, eighth Lord Maxwell, after he had been reinstated by King James VI. as Warden of the Marches on his release from imprisonment in 1592. He was killed at the battle of Dryfe's Sands, fought between the Maxwells and the Johnstones, on 6th December 1593, where, it was said, his own followers had treacherously deserted him. This battle was the last of any importance fought in the south of Scotland.



MAYBOLE

MAYBOLE came under the provisions of the various previous Police Acts in 1857, and under the Burgh Police Act of 1892 a Common Seal was fixed upon. The Seal has in the centre a shield bearing a chevron, which was borne on the Coat of Arms of the Earl of Carrick, father of King Robert the Bruce. The three lions rampant on the shield were adopted by King Robert on his Coat of Arms after he had obtained the crown of Scotland. The dolphin above the shield is intended for the crest of the Marquis of Ailsa, as Lord of the Manor. His crest is a dolphin naiant proper. In the Seal a mistake has been made, the dolphin being shown the wrong way, as in the proper crest the body is curved downwards, and not upwards as here. The motto, "*Ad summa virtus*" (Valour for the highest), was that of King Robert Bruce.

Chalmers, in his "Caledonia," says that the "earliest notice of the name is in a charter of Henry III., in Hearne's Liber Niger, viz., 'in 1192, Duncan, the son of Gilbert di Galiveia, gave to God and St. Mary of Maelros a certain piece of land in Carric, named Maybothel,' and he suggests in consequence an Anglo-Saxon derivation, from the common 'bottle' or 'bothel,' signifying a house, farm, or village, and 'May,' which may either be considered the name of a person or a derivative from the word signifying a kinsman."



MELROSE

MELROSE came under the provisions of the Burgh Police Act of 1892 in 1895, and, as was necessary under that Act, adopted as the Common Seal of the Burgh an adaptation from a carving on a stone built into the Town House. The Seal shows a shield bearing a lamb's head, from which issues a bishop's crosier. On one side is a mason's melle and on the other a rose. The present Town House was built on the site of an older one, and the stone had been part of the latter, though originally it seems to have been brought from the walls of the Abbey itself. The device had evidently been at one time the Arms of one of the abbots, though it has been alleged to have been the Arms of the Warden of the Marches.

The melle and the rose appear sculptured in different places in Melrose. They appear on the first buttress of the Abbey, with the date 1505, and also on another buttress farther to the east. The Market Cross, which stands in a square in the centre of the town, also bears the melle and rose. Small, in his "Scottish Market Crosses," says that the Cross "is raised on a large base of built stonework, with sub-bases to shaft, which carries on its face near the top a carved melle and a rose on a shield, also the date 1645." This Cross was reconstructed by the Duke of Buccleuch about the middle of last century. The Corn Exchange also bears some panels with the melle and rose carved thereon. The Masonic Lodge contains an old panel, which came from the Abbey, bearing a shield with three towers surmounted with breast armour and helmet with crest on top, and with hand and melle surrounded with roses, and the motto *In Deus omnis Fides*.

The origin of the melle and the rose is unknown, unless, as is suggested by the writer of the "New Statistical Account," it is intended for a pun upon the name of the town. The lamb's head, evidently having reference to the "Lamb of God," and the bishop's crosier, clearly have an ecclesiastical origin.

The present town of Melrose at one time was called Fordel, and there was an Old Melrose situated two miles and a half to the east, from which the name was transferred about the time of the foundation of the Abbey in 1136. The origin of the name has been the subject of much conjecture. As Old Melrose was situated on a bare promontory of the Tweed, probably the name was derived from the Celtic

mul ros, which means "a bare promontory." Chalmers, in his "Caledonia," says: "This famous name may, indeed, be a remnant of the speech of the original settlers, which was continued by the Irish monks who first inhabited the house, from its sameness to their own congenial language. *Mell-rhos* in the British signify the *projection of the meadow*: *Mell* in the British signifying any projection, and *Rhos* a meadow." But legendary lore gives a more popular derivation of the name. The legend, as related by Mr G. Eyre Todd in his "Byways of the Scottish Border," says that the place "took its name from the settlement on the spot of a princess, who, by the loss of her virtue, had incurred the penalty of death in her own country, but who, escaping hither with her confessor, founded the original monastery." The name, according to this, was *Malerose*, or "sullied rose."



MILLPORT

MILLPORT, the principal town in the Great Cumbrae, came under the provisions of the Lindsay Act in 1864, and, under the Burgh Police Act of 1892, adopted a Common Seal. In the centre is a shield with a chevron. Above the chevron are two clam shells or escallops, and below, one. The chevron bears three mullets or five-rayed stars. The Seal has no special significance, unless the three clam shells may indicate that the town is a seaport, and the three mullets probably represent starfish, which are very common in Millport Bay. The motto, "*Altiora videnda*," meaning "Higher things must be seen," was taken on account of the proximity of the lighthouse to the town.



MILNGAVIE

MILNGAVIE takes its name from an old meal mill which was situated on the Allander Burn, and was known as Gavie's Mill. This mill was founded by the Grahams, the proprietors of the larger part of the Barony of Mugdock, in the parishes of Baldernock and Kilpatrick, and who afterwards became Barons of Graham and Earls and Dukes of Montrose. These lands were thirled to the mill, but previous to the days of the Grahams they belonged to the old Dukes of Lennox, and the whole district is still known under the name of "The Lennox."

The town came under the provisions of the Lindsay Act in 1875, and, under the Burgh Police Act of 1892, adopted a Common Seal as follows: In the centre appears a cross-moline, referring to the mill, and a description of which will be found under Galston. This cross is placed over another cross-like design, in each of the four angles of which is an escallop or clam shell. These shells are taken because they are part of the armorial bearings of the family of Graham, who were the founders of the mill, as above stated. Nisbet says that escallops were common in coats of armour because of the symbolical and hieroglyphical meanings which were attached to them. He remarks that Salter, an Englishman, tells us that, in the Records of the Office at Arms in London, the *escallop* signifieth that the first of a family who carried an escallop had been a commander, and for his virtues and valour had gained the hearts and love of his companions and soldiers. Nisbet then goes on to say that escallop shells are regarded as fit badges of inviolable fidelity, because they are married, as he puts it, by nature in pairs, and that when separated they can never be matched again to join with others. For that reason they had been chosen by sovereigns and others as badges of fraternity for several orders of knighthood, such as the Order of St. James in Galicia, which was instituted in the year 837, and which had for its ensign a red cross in a white field, cantoned with escallops. For many ages they were worn by pilgrims in their pilgrimages to the Holy Land and other holy places.

Outside the edge of the circle enclosing the cross and escallops appear the tips of the petals and sepals of a rose, which has been introduced because, as above mentioned, the district formerly belonged to the Dukes of Lennox, their Coat of Arms being surrounded with a border bearing twelve roses, and their motto was *En la Rose je fleurie*.



MOFFAT

MOFFAT came under the provisions of the Lindsay Act in 1864, and, under the Burgh Police Act of 1892, adopted a Common Seal. The centre of the Seal bears the crest, a winged spur, and motto, "*Nunquam non paratus*" (Always ready), of the Annandale family, the superiors of the Burgh, and was fixed upon by the Town Council with the approval of the late Mr Hope Johnstone.

The Johnstones were an ancient and warlike family, and derived their surname from the barony of Johnston, their patrimony in Annandale. Before the Union of the Crowns this family were often wardens of the West Borders, and laid the foundation of their grandeur by their remarkable services against the English, the Douglasses, and other Borderers. A tradition respecting the origin of the crest takes us back to the early days of King Robert the Bruce. It is said that the chief of the Johnston family at that time, while at the Scottish Court, heard of the English king's meditated treachery to get rid of Bruce in favour of Baliol. Bruce was then at the English Court, and Johnston sent him a spur with a feather tied to it, to indicate "flight with speed," which hint Bruce acted on, and when he became King of Scotland conferred upon the Johnston this crest. There is another explanation of the crest. The Johnstons did great service in suppressing the thieves who, during the war between the two nations, committed great ravages on the Borders, and thereupon took for a device a winged spur to denote their diligence, and for their motto the words "Alight thieves all," signifying their authority in commanding them to surrender. This motto was afterwards changed to the above.

The name of the town is said to be Gaelic, and to mean the long "holm" or level ground which here extends for about twenty miles along the banks of the Annan, and there is also a river in the parish called the Moffat, but it is not known whether the town took its name from this river, or whether the river was called after the town.



MONIFIETH

MONIFIETH was declared a Burgh on 10th January 1895. In April of the same year the device for the Common Seal was fixed upon. A stag was adopted because several of the older natives of the place maintained that in bye-gone times deer abounded in the locality, and in support of this said that deer's horns had been unearthed on several occasions when cutting peat from mosses in the vicinity, digging wells, etc. The stag is on a shield, and is heraldically represented as *trippant*. It is shown standing on the summit of a ridge on the northern boundary of the Burgh, while in the distance is a tree, and a range of hills, probably "The Laws." The shield is placed in front of a St. Andrews Cross, the lower arms of which have a scroll crossing them with the motto "*Vis unita fortior*" (United strength is the stronger). The background is scored to represent *azure*.

The original hamlet of Monifieth stood on the higher part of what is now the Burgh, and it is said that the name was derived from the Gaelic words *mon-no-fiedh* meaning "hill of the deer," and here, according to tradition, King David I. had a favourite hunting seat.



MONTROSE

MONTROSE is conjectured to have been erected into a Royal Burgh by King David I. The present Seal of the Burgh is as follows: On a shield a rose. Above, a helmet and mantling, and above that, on a wreath, a hand issuing from a cloud and holding a garland of roses. The shield is supported by two mermaids each holding a comb. Above the cloud is the motto "*Mare ditat, rosa decorat*" (The sea enriches and the rose adorns).

The name of the town has nothing to do with roses, as it is derived from the Gaelic words *Moine*, mossy, and *ros* a headland, and refers to the situation.

From an early period the rose had been recognised as an emblem of the virgin, and one of her titles is the "Mystical Rose." There is a tale of "a lordsman, who had gathered much goods of his lord's, and who had to pass with his treasure through a wood in which thieves were waiting for him. When he entered the wood he remembered that he had not that day said 'Our Lady's Sautler,' and, as he knelt to do so, the virgin came and placed a garland on his head, and 'at each ave she set a rose in the garland that was so bryghte that all the wood shone thereof.' He was himself ignorant of it, but the thieves saw the vision and allowed him to pass unharmed."

St. Dominic introduced the rosary to commemorate, according to the legend, his having been shown a garland of roses by the virgin. The "Devotion of the Rosary of the B.V. Mary" is "a series of prayers, and to mark the number of repetitions of the various prayers used in this devotion a string of beads is counted over, and as the beads were formerly made of rose leaves tightly pressed into round moulds, when real roses were not strung together, the chain was called a rosary, and was blessed by the pope, or some other holy person, before being so used."

King Alexander II. when he was in Paris in the early part of the thirteenth century, met Dominic, and requested him to send some of his brotherhood into

Scotland. This was done, and the Dominican Friars spread over Britain. Montrose was one of the places where a monastery was founded and dedicated to the virgin in 1230 by Alan Durward, and its ruins were still in evidence up till the beginning of the last century. In all probability, from this circumstance, a rose was taken for the Arms of the town, and the garland of roses as crest, seems to represent the garland held in the virgin's hand shown to St. Dominic, or, a rosary. It may be mentioned that the Burgh Seal on the bond for the ransom of King David II. is described as bearing a large blossom, probably a rose, of eight leaves. Montrose occupied the central position among the seventeen Burghs mentioned in the rolls of parliament held in 1357 to arrange for payment of the ransom.

Referring again to the name of the town, Laing in his "Catalogue of Scottish Seals," says—"The Seal of the Dominicans or Friars preachers of Montrose has the motto '*S'coe fratr, predicatour de Munros,*'" clearly indicating the Gaelic derivation of the name.

The mermaids supporting the shield apparently allude to the enrichment of the town by the treasures of the sea, as do also the first two words of the motto. The last two words seem to refer to a mistaken idea held at one time, that the name of the town was connected with roses.

The Duke of Montrose bears on the second and third quarters of his Coat of Arms three red roses which originated as follows: When the Scottish nobles rebelled against King James III. in 1487, David Lindsay, the then Earl of Crawford, greatly distinguished himself by helping to rout them at the skirmish at Blackness. For these services the king created him the hereditary Duke of Montrose, which was the first instance in Scotland of a subject, other than the royal family, receiving this rank, and at the same time erected the town of Montrose and other lands into a regality to be called the Duchy of Montrose which was to be held on the tenure of the Duke rendering a red rose annually. The Duke then charged his Coat of Arms with a red rose in chief. The present Dukedom of Montrose held by the family of Graham, is taken from Old Munros in the parish of Maryton, which lands were originally granted to that family by King Robert Bruce. But the Arms of the Duke still bear three roses for the title of Montrose.



MOTHERWELL

MOTHERWELL came under the provisions of the Lindsay Act in 1865, and under the Burgh Police Act of 1892 adopted a Common Seal. In the centre of the Seal is a shield bearing a representation of Motherwell town hall. Around it are representations of the principal industries of the Burgh. Thus, above the shield is shown a railway bridge with a train thereon, for bridge building and engineering. On the right is a pit-head frame, for coal mining; and on the left is shown Vulcan with his hammer, for the iron and steel industries. Below is seen the Scotch thistle.

There is a well here dedicated to the virgin, which was celebrated in popish times, and known as "Our Lady's or Our Mother's Well," and from it the town derives its name.



MUSSELBURGH

FOR at least a thousand years before the Christian Era the British tribes of the Gadeni and Ottadini had possessed the country here, and the only traces of their presence now remaining are found in the names Esk and Carberry (*Caerbarrin*). Towards the end of the first century the Romans made their appearance and drove out the original inhabitants. For four hundred years they remained here, and different discoveries of encampments, harbours, roads, altars, baths and tombs, at various periods, have proved that they not only had a fort and military station here, but that a colony of them had settled down to a peaceful civil life. The northern side of the hill seems to have been covered with their buildings, and the site of the prætorium has been ascertained to have been on the summit of the hill where the church of Inveresk now stands. After the Romans returned to their own country, the Anglo-Saxons appeared on the scene, and, settling down, called their town Eskmuthe at first, which name was afterwards changed to Musselburgh, from a large mussel bed near the mouth of the Esk. As indicating the antiquity of the town, a local traditional rhyme says—

“Musselburgh was a Burgh
When Edinburgh was nane,
And Musselburgh will be a Burgh
When Edinburgh is gane.”

On 12th October 1201, the Scottish barons assembled here and swore fealty to the infant son of King William the Lion.

Musselburgh was originally a Burgh of regality, and in 1632 was created a Royal Burgh, but, in the same year, by a compromise with the magistrates of Edinburgh, a decret of reduction of the charter was obtained. It was created one of the Leith group of Parliamentary Burghs in 1833.

The Seal of the Burgh is a shield bearing three anchors and three mussel shells. Above, as crest, is a dragon lying on its back, and above that a skeleton clad in a flowing garment, holding in one hand a shield, and in the other a spear, point upwards. From the mussel bed mentioned above the three mussel shells are derived, while the anchors indicate that the town is a seaport. The old parish church of Inveresk which is said to have been built soon after the introduction of Christianity, out of the ruins of the Roman fort, was dedicated to St. Michael the archangel, who is the patron saint of the place. The oldest of the Burgh Seals bears a representation of this archangel victorious over the dragon, and the present Seal seems to be a corruption of it, though why the archangel is depicted as a skeleton, it is hard to determine. In the old church George Wishart preached shortly before his martyrdom, and in 1804 it was taken down, and a new church of much inferior architecture was erected in its stead, and opened in 1806.