



SALTCOATS

AT a very remote period, as we are told in the "Old Statistical Account," salt was made here, which appears not only from tradition, but from the remains of considerable heaps of ashes found to the north and south of the town. At that period the salt was made by poor people in little pans or kettles. They found coal near the surface of the ground, and lived in huts or cots on the shore, from which circumstance comes the name of the town—salt cotes or cottages. It seemed to have become afterwards a place of considerable importance, and was made into a Burgh of Barony by King James V. under a charter of 1528. This charter seems to have lain in abeyance for almost half a century, and was not expedited under the Great Seal till 6th May 1576, as the following translation from the printed abbreviate of charters in the W.S. Library in Edinburgh shows:—

"9. James VI., 1576

"2560. At Holyrood House,

"6th May.

"King, etc., by special favour to Hugh, Earl of Eglinton, Lord Montgomerie, erected the village and lands of Saltcoats in the Barony of Ardrossan, Bailliary of Cuninghame, Shire of Ayr, into a free Burgh of Barony for ever: which (village and lands) King James V. erected into a Burgh of Barony, as set forth in a previous charter under the Privy Seal of date 1st February, 1528, which charter on account of negligence was never expedited under the Great Seal: and the King granted to the inhabitants of said Burgh, the right of buying and selling, etc., and that there might be free burgesses, and that they might have the power of electing Bailies, etc., and that they might have a market-cross, and a weekly market on the day of Mercury (Wednesday) and free fairs annually at the Feast of the Nativity of the Blessed Virgin Mary and Saint Laurence during eight (days) of the same, with power to the said Hugh and his heirs to let out said village, etc., in small parts to the burgesses heritably in feu farm.

"Testing clause as in other charters, etc., XXXIV., 378."

But the prosperity of the town seemed to be a diminishing quantity, as we find that in 1660 it consisted of only four houses. Between 1686 and 1700, Sir Robert Cunningham, who had become proprietor of the place, erected several large salt pans, formed a harbour, opened several coal-pits in the neighbourhood, and constructed a canal for the conveyance of coals to the harbour. In consequence, the prosperity of the place returned, it developed into a town, and a considerable trade sprang up. Shipbuilding was also engaged in, but very fitfully. On the abolition of the salt duty in 1827, the manufacture of that commodity became extinct, and the commerce of the port was gradually absorbed by the neighbouring burgh of Ardrossan.

In 1885 Saltcoats adopted the Lindsay Act, and under the Burgh Police Act of 1892 designed a Common Seal in 1894, showing one of the salt pans, a fishing smack, and two herrings. This Seal, however, was superseded in 1902, when the following was adopted.

In the centre is a shield divided into four. In the first quarter is a ship representing the one time shipping and ship-building trades. In the second quarter is a ruin, showing what now remains of the old salt pans. In the third quarter is a fish, reminiscent of the former fishing industry. In the fourth quarter is part of the Coat of Arms of the Earl of Eglinton and Winton, he being the principal superior in the Burgh, viz., three annulets each adorned with a gem. The second and third quarters of this Coat of Arms are *gules*, three annulets *or*, each adorned with a gem *azure* for Eglinton.

The shield is surrounded with thistles, and on a scroll beneath is the motto "*Per mare, per terras*" (by sea and land). On the circumference are the dates 1528 (the date of the charter of King James V.) and 1885 (the date of the adoption of the Lindsay Act).



SANQUHAR

SANQUHAR was erected into a Burgh of Barony in 1484, though one account says it had been so from time immemorial, and into a Royal Burgh by King James VI. in 1598.

The Seal of the Burgh bears the representation of a castle with domed towers, and an elaborate entrance gate. Above is a thistle.

The name of the town comes from the Gaelic *sean cathair*, meaning an old fortress, and the castle on the Seal is evidently intended to represent Sanquhar Castle. The "Old Statistical Account," however, says that the ancient name was the Celtic *Sanch-Car* (or *Caer*), the first syllable meaning Ratifier with the touch, and the last, a town. The "Account" proceeds "that the name has a striking allusion to the antient formulary of consecration, which was rehearsed, or rather sung, and thereupon the presiding person of the popular assembly touched with a wand, a sacred bough, or sceptre, either the thing itself, or whatever was to represent the thing, the person, or the act of the assembly. This ceremony was followed by that of the ratifying touch, or with a touch giving solidity or integrity to the public resolution."

Sir Herbert Maxwell, in his "History of Dumfries and Galloway," says: "The stronger fortress of Sanquhar was not far up the valley. To secure this we are told that Douglas had recourse to stratagem. One Anderson, who supplied the garrison with fuel, was bribed to lend his clothes to one of Douglas' men, Dickson, to whom, disguised as a woodman, and leading a load of faggots, the gate was opened. Dickson stabbed the porter and blew his horn, whereupon Douglas and his men swarmed over the drawbridge and overpowered the garrison. Every man in the place, including the captain, was put to the sword." This incident took place in 1297.



SELKIRK

SELKIRK obtained its original charter from King David I. The charter begins thus: "David the Earl, son of Malcolm, King of Scots. To all his friends, French, English, and Scots, and to all the sons of the Holy Church of God, lasting salvation. Be it known to all present and to come, that I have founded a certain monastery in Selkirk, that is to say, at the Abbey in honour of St. Mary and St. John the Evangelist, for the weal of my soul, of the souls of my father and my mother, brothers and sisters, and of all my ancestors," etc.

The Seal of the Burgh is as follows: The Virgin seated on a bench with the Holy Child in her arms. Behind are two trees which are probably intended for oaks, but bear more resemblance to Scotch firs. At the feet of the Virgin is a shield bearing the Scottish Lion rampant within a double tressure, which was probably added in the time of King James V., who confirmed the ancient charters. This Seal is really that of Kelso Abbey, as King David I. in 1126 removed the monastery of Selkirk to the church of the Blessed Virgin at Kelso.

Mr Craig-Brown, in the appendix to his "History of Selkirk," speaking of the Charter of Removal says: "This document was executed by David after he had succeeded to the throne, and bears that having founded a monastery at Abbey-Selkirk while he was Earl (*dum fui comes*) he had, because the place was not suitable for an abbey (*non conveniens abbathe*) transferred it to Roxburgh at a place called Calkou (Kelso). He added liberally to its possessions. . . . Tacked on to the end of this charter, after the list of witnesses, is a clause conveying also the church of Selkirk, with provision, either that the abbots or priests of that church should be chaplains to the King and his successors for ever, or that the abbots (of Kelso) should be chaplains to the King in the church of Selkirk. Subsequent mention of incumbents 'of Selkirk and Old Roxburgh' favour the former interpretation, albeit it is not the most obvious."

The town took its name from this Church of St. Mary, which was sometimes called the "Church of the Forest." Chalmers, in his "Caledonia," says that "In the early charters of the twelfth century the word is generally written *Selechyrche*. . . . And, Bishop Gibson instructs us by his topographical rules that *Sei* denotes great; so

Selchyre is the great church, or the good church. Yet, as the occasion of the church, in the forest, arose from the circumstance of the King's having a hunting seat here, the place of his worship may have been called *Sele-chyrc*, from the Saxon *Sele*, a hall, a prince's court." The "Old Statistical Account" gives the derivation of the name as follows: "The antient name of this parish is derived from the Celtic *Scheleckgrech* (since corrupted into Selkirk) signifies in that language the Kirk in the wood, or forest, expressing thus in one word the situation of the place itself and the state of the surrounding country. It is probable that all the neighbouring districts were formerly one continued forest."

Yet another explanation of the Seal of the Burgh has been given, which appears in "Hodge's Manuscript," dated 1722, which is preserved in the Advocates' Library. It says "At the time of the Field of Flodden there was one of the burgess's wives with a child went out, thinking long for her husband, and was found dead at the root of a tree, and the child sucking her breast, on the edge of rising ground belonging to the town, which is called Ladywoodedge since that time to this day. The town's Arms are a woman and child, mentioned in their charter as 'a woman in a forest of wood lying dead at the root of a tree, with a child sucking at her breast,' which bearing was appointed them by James V." Sir Walter Scott repeats this description, giving, however, instead of the tree root, a sarcophagus. This explanation has been characterised as an obvious fabrication, but if so, why, on the official note-paper of the Burgh does the Seal appear surrounded with the motto "*Et spreta incolumen vita defendere famam*," which has been translated "And to defend her untarnished honour at the risk of life itself"?



ST. ANDREWS

ST. ANDREWS was erected into a Royal Burgh by King David I. in 1140. King Malcolm IV. confirmed this erection and the writer of the "New Statistical Account" says "The original charter granted by this monarch is still preserved in the city charter chest. It is in Latin, written in a neat small hand, on a slip of parchment, somewhat smaller in dimensions than a common playing card. It is expressed so briefly, that it consists only of fifty-two words, exclusive of the names and designations of five witnesses." The "Account" has a facsimile of it on the opposite page.

The armorial bearings of the city are—on a shield St. Andrew on his cross. Beneath is a circle in which is a wild boar in front of an oak tree.

The city takes its name from the patron saint of Scotland, and the following legend explains how this came about. A Greek monk called Regulus or Rule was warned in a dream to collect what bones he could of St. Andrew, and convey them to an unknown island in the western seas. After great difficulty he gathered together an arm-bone, three fingers, three toes, and a tooth. Then, accompanied by sixteen monks and three virgins, he launched his vessel, but not knowing whether to steer, he trusted to Providence to guide him aright. During two years they were tossed about on the ocean, and at last in the year 369, were driven ashore on the promontory of Muckcross or Muicross, that is, the headland of the boars. They landed safely with their precious cargo, and found the country to be thickly wooded, with a swampy valley nearly surrounding the promontory, and infested with wild boars. The Pictish inhabitants were pagans, but the holy lives of Regulus and his comrades so impressed the king, Hergustus, that shortly afterwards he and his subjects were baptised, and he here founded a religious house. The memory of the wild boars and the forest

still lingers in such names as Boarshills, and the Boars Chase, in the vicinity of St. Andrews, and in the boar and the tree on the Seal. Sibbald in his "History of Fife" says "Antiently all round it was forest and infested with boars; hence this wood was called *Cursus apri*, and these lands called Byrehill, were truly Boar-hills; as the learned Mr Martine describes it in his *Reliquiæ Sancti Andreae*. They tell of one boar that was of a vast bulk and fierceness, and that two of his teeth, each sixteen inches long and four thick, were chained to St. Andrew's altar in the cathedral church, now demolished."

The St. Andrew's Cross is so called because the apostle is said to have been crucified upon a cross of that shape. Nisbet tells us that it was anciently used by the Scots for their ensign, from a tradition that, during a battle between the combined forces of the Picts under Hungus, and Scots under Achaius, with the Saxons under King Athelstan, in which the latter were the superior in force, the former having called upon God and St. Andrew for assistance, the white *saltier cross* appeared in the blue firmament, which re-invigorated the Picts and Scots, and they defeated the Saxons and killed King Athelstan. This battle was fought in East Lothian, and the place is still known by the name of Athelstanford or Elshinford. After the victory Hungus and Achaius went in procession to the church of St. Andrews, and returned thanks for the victory. They also ordained that their successors should in all time coming use the Cross of St. Andrew on their ensigns, and we still find it on the British flag as representative of Scotland.



STEWARTON

THAT district of Ayrshire known as Cunningham was originally the property of the crown, and was from time to time vested in the hands of some noble family. In 1283 certain lands in that district were created a separate lordship, and became the inheritance of James the High Steward, from whom they, along with their village took the name of Stewarton.

The town adopted the Lindsay Act in 1868, and under the provisions of the Burgh Police Act of 1892 took for its Common Seal the following device. On an ornamental background, a Scotch bonnet, in front of which is a shield bearing a shakefork, and beneath is the motto "*Over fork over.*"

The bonnet has reference to the principal industry of the Burgh, which is the making of these and other woollen goods. These bonnets, for regimental and naval purposes, as well as for ordinary use, have been manufactured here for very many years, and the makers of them formed a guild by themselves, the deacon of which was styled *Princeps Pileorum Artifex Scotia.*

The shakefork and motto are the armorial bearings and motto of the Cunninghams, sometime Earls of Glencairn, and are here adopted in compliment to the family of Cunninghame of Corse Hill, who hold the lands in the neighbourhood, and who lay claim to the dormant Earldom of Glencairn, being the distinctive line. Sir George Mackenzie says that that ancient family took their surname from the lands of Cunningham, the north division of Ayrshire, and that they holding the office of masters of the king's stables and horses took for their armorial figure the instrument whereby hay is thrown up to horses which in blazon is called a shakefork. But Nisbet gives another explanation of the adoption of the shakefork by this family. He says "Frederick Vanbassan, a Norwegian, and a very confident genealogist, wrote a manuscript (now in the Lawyers Library) of the rise of some families with us, amongst whom is that of the Cunninghams, whose first progenitor he calls Malcolm, the son of Friskine, who assisted Prince Malcolm (afterwards King, surnamed

Canmore) to escape from Macbeth's tyranny; and being hotly pursued by the usurper's men, was forced at a place to hide his master by forking straw or hay above him; and after, upon that Prince's happy accession to the crown, he rewarded his preserver Malcolm with the thanedom of Cunningham from which he and his posterity have their surname, and took this figure to represent the shakefork with which he forked hay or straw above the Prince to perpetuate the happy deliverance their progenitor had the good fortune to give to their Prince."



STIRLING

THE most ancient charter possessed by Stirling is one from King Alexander I. dated 18th August 1120, and this speaks of the Burgh as already being a Royal Burgh, and confers additional privileges. In 1150 King David I. confirmed the erection, and Stirling was one of the four original Royal Burghs of Scotland, which constituted a kind of Parliament, forming what was called "the court of the four Burghs," and this was the origin of "the Convention of Royal Burghs."

The Common Seal of the Burgh shows a wolf crouching in a bush on the top of a crag, with a stream flowing at the base. The legend regarding this is to the following effect. At the end of the ninth century Stirling, with its fortress, was occupied by the Northumbrians. One evening the Danes, who then overran the land, set forth to attack it under cloud of night. The sentry, however, was roused by a wolf barking upon a crag, whereupon he alarmed the garrison and the Danes were repulsed. That part of Stirling is still known as the Wolf's Crag, and in the minutes of the Town Council of 15th June 1624, the Arms of the town are described as "the wolf upon ane craig."

The name of the Burgh seems originally to have been Striveling or the Town of Strife. As the kingdom of the Strathclyde Britons here bordered on the kingdom of the Scots, they had many combats near this spot, from which the name seems to have originated, and monkish writers gave the name of *Mons dolorum* to the castle rock.

The Town Clerk has kindly sent me engravings of the old armorial bearings or Seal of the Burgh. This is described by Laing in his "Catalogue of Scottish Seals" as follows: "A bridge of seven arches, from the centre one rises a large cross with the Saviour extended. Above on the dexter a star, and on the sinister a crescent. On the dexter side of the cross are three soldiers armed with bows and arrows, the foremost one discharging his arrow towards three soldiers on the sinister side of the cross, who are armed with spears, the foremost is in the act of charging. Counter

Seal—The front of a castle, at each side are branches of foliage, and scattered round the top and sides are five stars and two roses." The motto surrounding the former is "*Hic armis bruti, stant hic cruce tuti*," and that surrounding the latter "*Continet hoc in se nemus et castrum Strivelinse*." Nimmo, in his "History of Stirlingshire," gives the following story which accounts for the bridge and motto on the Seal. When King Kenneth II. died in 855, his brother became King of the Scots as Donald V. The Northumbrians invaded the country and took him prisoner. They then marched on to Stirling, and the Scots, to gain peace, ceded to them all the country south of the Forth and Clyde. When they took possession of their new territories they rebuilt the castle of Stirling, and garrisoned it strongly to protect their new conquests upon the frontiers of which it was situated. They also erected a stone bridge over the Forth, upon the summit of which they raised a cross with the following inscription in monkish rhyme,—

Anglos a Scotis separat crux ista remotis,
Hic armis Bruti, Scoti stant hic cruce tuti,

which is thus translated by Bellenden :

I am free marche, as passengers may ken,
To Scotis, to Britonis, and to Inglismen. (Boet. Lib. X.).

The Counter Seal, with the castle, and branches of foliage, represents the castle and forest of Stirling.

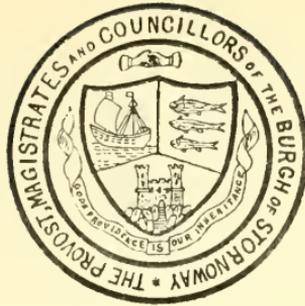
On the Burgh official notepaper is an oval die stamp containing three shields, each bearing a reduced copy of the three above Seals.



STONEHAVEN

S TONEHAVEN was early erected into a Burgh of Barony, probably in favour of one of the Earls Marischal, but the date is unknown. But an Act of Parliament of 1607 ordains "the said Burgh of Stonehaven to be in all time coming the head Burgh of the Sheriffdom of Kincardine."

The Lindsay Act was adopted in 1889, and under the Burgh Police Act of 1892 a Common Seal was designed. This Seal, like the Seal of Peterhead, is adapted from the Arms of the Earls Marischal, who were the superiors of the old town of Stonehaven. For a description of these Arms see under Peterhead. In the adaptation of the Arms for the Seal of Stonehaven, the upper part of the shield has six perpendicular divisions, of which the first, third, and fifth are *or*, and the other three *argent*, while the lower part of the shield is *azure*. Here, the crest, a stag's head, issues from a coronet.



STORNOWAY

STORNOWAY, a Burgh of Barony under a charter of King James VI., takes its name from its situation, placed as it is on a point jutting out into the harbour. The point is called *Stron a Bhaigh*, and means the Nose of the Bay, and it seems that formerly the name was spelled "Stronoway." Sir Herbert Maxwell, however, derives the name from the Norse *Stjarna vágur*, meaning Stjarna's Bay.

The town adopted the Lindsay Act in 1863. Being situated in the remote Hebridean island of Lewis, and mainly dependent for its prosperity upon the fishing industry, under the Burgh Police Act of 1892 the town adopted as a Common Seal the following:—

A shield divided into three. The two upper divisions contain respectively a fishing boat and three fish, indicative of the fishing industry. The lower division contains the representation of a castle, and above are clasped hands.

The castle, the Town Clerk tells me, has not much significance further than by being the residence of the superior of the whole island, it overlooks the town. I am inclined however to think that this feature of the Seal may be given a slightly wider meaning, and may, without much trouble, be taken to refer to the historical events connected with the isles in the reign of King James IV. This king had much trouble with the northern chiefs and island lords, who, early in the sixteenth century, were in a state of rebellion, headed by Torquil Macleod, who had his headquarters in the old castle of Stornoway, of which a few ruins now remain. His family, the Macleods of Lewis, seem to have had for their armorial bearings: "*Azure, a castle triple towered and embattled or, masoned sable, windows and port gules.*" In 1506 the Earl of Huntly stormed the castle, utterly destroying Macleod and his followers, after which the disturbances came to an end and tranquility ensued.

The clasped hands, and the motto "*God's Providence is our Inheritance,*" are adopted from the Arms of the Trade Incorporations of Stornoway, and the motto is strikingly appropriate for a town whose inhabitants go down to the sea in ships, and obtain their living through that Providence which has placed the harvest of the sea at their disposal.



STRANRAER

IN 1617 King James VI. visited Dumfries and granted a charter to Stranraer, which town formerly had been called St. John's Chapel. But, as Sir Herbert Maxwell tells us, owing to the jealousy of Wigtown, it was not enrolled as a Royal Burgh until many years later. The town is situated at the head of Loch Ryan, and being a seaport adopted a characteristic Seal.

The Seal bears a three-masted ship riding at anchor on the sea. On each mast and at the prow are small flags, while at the stern is a larger flag with a St. Andrew's Cross in one corner. All these flags are represented flying to the left.

The writer of the "New Statistical Account" says it is generally considered that the name is derived from the strand or rivulet which divides the row, *raw*, of houses on its banks, and according to this, Strandraw had become in time Stranrawer, and afterwards Stranraer.



STROMNESS

STROMNESS was constituted a Burgh of Barony by Royal charter in 1817, and in 1856 came under the various previous Police Acts. Under the Burgh Police Act of 1892 a Common Seal was designed. A Norse Galley was adopted as a device, with the motto "*Per mare*," because the Orkney islands at different times belonged to Norway and Denmark, and the people also are really of Norse descent. The islands were annexed to the crown of Scotland in the fifteenth century, but, after much confusion, there was a new annexation a little after the middle of the seventeenth century. Below, on the border, is a pair of scales suspended on a sword, the meaning of which is as follows, and for which I am indebted to Provost Wylie. Previous to the year 1758 all the small towns and villages in Scotland were tributary to the Royal Burghs, which in some cases exercised almost a despotic power over their less fortunate neighbours. This form of tyranny was effectually removed by the public spirited action of Alexander Graham and others, traders in Stromness, in refusing to pay the tax or stent which was levied by the Royal Burgh of Kirkwall on pretext of granting the privilege of trade, especially foreign trade, to its vassal Stromness. This refusal was the prelude to a series of lawsuits between Kirkwall, as representing the Convention of Royal Burghs, and Stromness, which were fought during the years 1743 to 1758. On the 24th of January 1758 the House of Lords decided in favour of Stromness, and by this decision not only Stromness, but all towns and villages in Scotland similarly situated, were thus delivered from the thralldom of the Royal Burghs. Barry, the Orkney historian, remarks: "Thus a paltry village in the remote regions of the north was at that period enlightened enough to know its own rights, and had spirit sufficient to reclaim them, while others of great consequence tamely submitted to the yoke, till, emancipated by this memorable decision, they reaped the fruit of her spirited exertions." Thus, in memory of that struggle, Stromness has put a pair of scales suspended on a sword at the bottom of her Common Seal, the scales representing justice, and the sword the conflict that took place to obtain freedom.