

# SCOTTISH FOLK-LORE AND FOLK LIFE

By

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## THE PEOPLE, THEIR ORIGINS AND HISTORY



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# SCOTTISH FOLK-LORE AND FOLK LIFE

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Introductory: THE PEOPLE, THEIR ORIGINS  
AND HISTORY

## 1. THE CELTIC THEORY

National elements in tradition - Ancient forerunners of historical novelists - Gaelic annals and Icelandic sagas - Snowballs of confused narrative - Uses of the term Celtic - Scottish "non Celtic" elements - No homogeneous Celtic religion - The original Celts - Differences in Celtic pantheons - Varying Celtic beliefs regarding Otherworld - Plundering of Scottish folk-lore-Irish, Welsh and Norse claims.

The folk-lore of Scotland has some most distinctive features and is found to reveal interesting phases of Scottish life and character. It brings us, at the outset, into contact with the immemorial modes of thought of a long-settled people and therefore with the cumulative influences exercised by historical experiences throughout many centuries. These experiences were of varied character and not entirely products of forces that had origin in the environment in which they became operative. We find revealed in certain beliefs and customs and in some myths and legends indelible traces of alien cultures that were imported at different periods, leaving little or no trace of the carriers, and also evidence of the subtle process of culture blending. But, although foreign concepts may be discovered in the Scottish complexes, indications are not wanting of the antiquity of indigenous ideals of right thinking and right conduct according to a traditional code. These are enshrined in heroic folk-stories, in bardic eulogies of fair and gracious ladies and wise and brave men, and in traditional proverbial sayings like those still prevalent in the Highlands, including "Remember your ancestors and be worthy of them", "It is a reputation for good deeds that ennobles a man", "Keep up your honour", "A good man is better than many men", "None ever prevented his fate".

A Scot combines with profound love of country and adherence to those inherited ideals that control and direct behaviours a haunting pride in the past. The once-upon-a-time type of folk-story has ever been in great demand around camp fires during hunting operations or campaigns and in rural house gatherings, called *cèilidhs* (pronounced "kay'lees"), and has

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helped in no small measure to cultivate the historical spirit. That consciousness of ancestral times, which is still perpetuated along with ancient habits of life in lonely islands and glens, has been entirely obliterated in industrial centres, which are ever fretting with immediate concern regarding progress or change. The rural dweller may remember his forbears for several generations; the city dweller may confess ignorance of his grandmother's maiden name.

We must not, however, overrate the value of tradition from the viewpoint of sober history. In the popular folk-stories we can frequently detect the art and methods of the ancient forerunners of our historical novelists, who had audiences to entertain and even flatter, and were under no compulsion to adhere in strict detail to the restrained relation of fact. At the same time, it must be recognized that many narratives preserved by oral tradition afford us illuminating glimpses of ancient life and the manners and customs and aspirations of the folk. The view of Lord Raglan that "historical facts never find their way into tradition" cannot therefore be accepted without qualification.<sup>1</sup> Gaelic annals and Icelandic sagas take, down from oral tradition contain genuine historical elements, as has been abundantly proved. It must, however, be frankly admitted that the value, as data for historians, of the heroic folk-tales varies as greatly as does a Gaelic or Icelandic saga from an Arthurian metrical romance in which fable and local and alien traditions have been inextricably blended. There are many Scottish folk-tales of heroic character in which the popular heroes are not only lauded for their own achievements, but credited with those of a predecessor or predecessors, and even with the attributes of supernatural beings. In such cases a rolling "snowball" of confused narrative was kept in motion, and, although the consequent preservation of archaic elements may greatly interest the folklorist, serious difficulties are presented to historians with regard to the sequence and reliability of events. In other cases a kernel of historical fact may emerge from material which appears to be wholly fabulous, but only after a clue as been afforded by a record of more or less reliable character. The "Blue Men of the Minch" chapter affords an interesting illustration of the value of tradition in this connexion.

One hesitates to characterize the folk-lore found in Scotland by applying to it, as a whole, the term "Celtic" (or the very modern "Keltic", which is associated with some hazardous hypotheses) lest there should be confusion with the folk-lore of Ireland or Wales or Brittany, or to admit

<sup>1</sup> His address "*What is Tradition*" as president of the anthropology section of the British Association, 1933, in which he criticizes severely and deservedly those who have treated tradition as undiluted history.

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off hand that certain "non-Celtic" elements must be regarded as either "Norse" or "Anglo-Saxon". Nor, unless strong confirmatory evidence as available, should one assume regarding certain "non-Celtic" elements which cannot possibly be attributed to a Teutonic source that they must necessarily be "pre-Celtic" elements which cannot possibly be attributed and therefore a heritage from the archæological Bronze Age. Culture drifts, as is shown with regard to the Scottish pork taboo, have not been confined to any particular age.

"Celtic" is not a racial term. It applies to groups of peoples who spoke, or still speak dialects of the Celtic language. The Continental "Celts", according to Diodorus Siculus (V.32), were those who dwelt above Marseilles, near the Alps and to the east of the Pyrenees. Beyond that area they were called Galatae, but the Romans included all the tribes under the name "Gauls". There were migrations of peoples of Celtic speech to Great Britain and Ireland, but none of these groups of settlers ever called themselves "Celts" or "Kelts".

Although the Celts were a branch of the northern, or Nordic, fair race, they possessed a distinctive and differentiated culture, an early phase of which is known to the archæologists as La Tène. This culture had a history rooted in late Mycenaean and has also revealed influences exercised by Greek colonists in the western Mediterranean area and the Etruscans who settled in Italy. The Celts were the pioneers of the early Iron Age in Western Europe, and at the beginning of the La Tène epoch were possessed of the war-chariot, which came, with much else, from the East. Their civilization so closely resembled that of the Achæans of Greece that it might be referred to as "Homeric".

But, although culture and race have no necessary association, the term "Celtic" has been loosely applied, and especially by those who have sought to account for certain mental leanings alleged to be a common heritage of the Irish, the Welsh, the Bretons and the Scots, the so-called "Celtic fringe" of Victorian politicians, "the troublesome Celtic background" of Freeman. Yet the peoples of the "fringe" have had not only different historical experiences, but, as national groups, have reacted differently in similar circumstances. Their physical characters vary a good deal, and they are consequently less intimately related than is assumed by those who invest the term "Celtic" with a racial significance. Withal, although, as has been indicated, their native languages may be grouped as "Celtic", these present marked differences, just as do the languages of the larger group designated "Aryan", or "Indo-European", or "Indo-Germanic", in which they are included. No longer are theories regarding a distinctive and widespread Aryan religion or Aryan folk-lore

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seriously entertained, but there still remains the haunting theory of a definite "Celtic religion" and a characteristic "Celtic folk-lore". There is, however no real proof that the various peoples of Celtic speech ever attempted to systematize their beliefs and pantheons into a homogeneous religion. Even the ancient Egyptians in their restricted area never accomplished as much, as is emphasized by Dr Wiedemann, who says that "it is open to us to speak of the religious ideas of the Egyptians but not of the Egyptian religion".<sup>1</sup> We should similarly refer to "Celtic religious ideas", rather than insist upon the term Celtic religion". On the Continent, as well as in Scotland, Ireland and Wales, we find differences in the pantheons and differences in ideas regarding the destiny of the soul. Some Gauls had embraced the doctrine of metempsychosis (the transmigration of souls), while ours believed in a Paradise in some distant land, or in the "Sky-world", or in "Islands of the Blest", to which souls passed immediately after death. Valerius Maximus (II, vi, 10) informs us regarding those Gauls who lent one another money on promise of repayment in the next world.

Varied ideas regarding the Otherworld are found in Ireland, Scotland and Wales. As the sky-world" was in ancient Egypt originally confined to Pharaohs and later to aristocrats, so were the "Islands of the Blest" confined in Ireland to great kings and heroes. There was an underworld for others, and in Scotland the dead were often associated with the fairies. Wales had an "upper world" (*elfydd* and *adfant*) and is distinctive in our group of islands in having had as gloomy an after-state as is referred to in the Babylonian epic of Gilgamesh - the Welsh *anghar*, "the loveless place", which is also called "the cruel prison of earth"<sup>2</sup> In Scotland, as will be shown, there are references to an underworld resembling that of the Egyptian god Osiris, in which the dead pluck fruit and reap fields of grain.

The modern habit of reconstructing, or rather of inventing, a homogeneous Celtic religion by selecting evidence at random from various "Celtic" areas is as hazardous as it is unscientific. The sins of omission are no less marked in this connexion than those of commission. Scotland is drawn upon for suitable material, but such distinctive evidence as that afforded by the "non-Celtic" pork taboo, the "Blue Men of the Minch", and the widespread giant lore, is completely ignored. Even when links are found, distinctive local features are overlooked. The sins of commission include a general plundering of the Scottish material on

<sup>1</sup> A. Wiedemann, *Religion of the Ancient Egyptians* (London, 1897), p. 3. (e.859)

<sup>2</sup> Edward Anwyl, *Celtic Religion* (London, 1906), p. 61.

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behalf of Ireland, Wales and Norway. When all such claims are conceded, little is left for the modern Scots folklorist to credit to the ancestral Caledonians, Picts and others, who must surely have had an intellectual life as capable of survival in the accumulated stock of folklore as that of an ancient people in Ireland or Wales or Norway.

## II. INTRUSIONS OF ALIENS

Race leanings and national temperaments - Culture and bilingualism - Cultural influences transformed Normans - Few alien intrusions in Scotland - Roman period - Resistance of Scotland - Invasion of Roman England - Northern and southern Picts - Change of dynasty - Picts and Dalriads - British kingdom of Strathclyde - Military and peaceful intrusions of Angles - First and second Anglian occupations - Gaelic kingdom of Malcolm II - Spread of English language - Norse element in Scotland - Lowlanders and Flemings in northern burghs - Norse claim to Hebrides - Norse surnames in Highlands - The Gall -Gael.

Skull shapes and the colours of eyes, hair and skin have as little connexion with mental characteristics and temperament as have the stars and planets whose movements or groupings involved the astrologers of old in so much painstaking research. A people are more influenced by traditions and group ideals formulated in particular localities than by that vague influence referred to as "racial leanings". Temperament is an individual thing and differences of temperament may be detected among the member of a single family; When we refer to "national temperaments" - the French temperament, the German temperament, the English or Irish or Scottish temperament and so on - we are really endeavouring to account for mass behaviours, for a national reaction under certain circumstances that may have arisen. It is evidently the sense of nationality with its particular economic and other interests and its traditions, that is made manifest and not really a group temperament. In all nations in Europe popularly credited with distinctive temperaments we find similar racial types, mixtures of broad heads and long heads, of dark and fair individuals, tall and short, heavy and light. There may be language barriers, but, as in the case of Switzerland, these may be overcome by the influence of nationality. The English language is spoken in the United States as well as throughout the British Empire, but the

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two great political groups are quite separate in independent. Germanic languages are spoken by nations that are similarly independent of one another and when national interests are threatened hostilities may ensue.

The character of a long-settled people is shaped by influences of environment and of their historical experiences - pressure both from without and within. Certain tendencies or leanings, certain mental habits become traditional, but it does not follow that these had originally a racial significance. Much appears to depend upon how a national group has reacted in times of crises caused by intrusion of aliens and whether or not their aspirations have been fulfilled. Loss of "morale" due to disaster and subsequent oppression may involve loss of individuality and national consciousness. When conquest involves complete loss of a native language the influence of tradition ceases to operate. On the other hand, if an intrusion has been partial and there follows a long bilingual period, traditions may flow from one language to another, or there may be, as happened in England after the Norman conquest, a renaissance of a language land of national aspirations.

Cultural influences may be found to have proved much more decisive in shaping the character of a people than language or racial tendencies. The Normans were conquerors in northern France, yet they not only lost their language and their sense of Teutonic origin, but acquired Franco-Latin civilization and culture. They were a very different people when they invaded England than when they first settled in France, and when in the course of some three centuries they lost in England their acquired language they became anglicized, having come under the influence of a prevailing sense of nationality.

In Scotland there have been fewer alien intrusions than in almost any other country in Europe. At the dawn of history the Romans, who as Tatus<sup>1</sup> explains were successful in England mainly because the various tribes or nations failed to co-operate against a common enemy, found when they operated in Scotland that the nations there effected a union and fought as allies under the Caledonian general Galgacus (Calgacus). There was subsequently a constant resistance to Roman aggression. Hadrian (A.D. 117-38) had erected a great fortified wall between the Solway and the Tyne to secure Roman Britain against the inroads of the

<sup>1</sup> *Agricola* Chapters XII and XXVII.

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people of Scotland. Antonius Pius (138-61) found it necessary to erect another wall between the Forth and Clyde, where Agricola had previously had a line of fortified camps, but the advanced frontier was successfully assailed by the Highlanders. Ultimately Severus (193-211) undertook the conquest of Scotland north of the Forth and Clyde and succeeded in breaking the power of the Caledonians. He fought no great battle, but lost many thousands of men, and before he died in York in February 211, Scotland was in open revolt again. His son Caracalla (211-7) withdrew his garrisons from Scotland and Hadrian's Wall again became the frontier. The hegemony in Scotland ultimately passed to the Picts, the northern seafaring and agricultural people, who continued the Caledonian policy of united action against the common enemy, but in doing so imposed their own system of government upon the other nations which became subject to them. They learned more from Rome than did the Caledonians, and especially the advantages of strong centralized government. Like the Romans, they also effected alliance and in the fourth century, co-operating with the Scots mercenaries from Ireland and the Saxon pirates, they breached and turned Hadrian's wall, conquered all the forts and overran England, breaking up the Roman military organization. Theodosius came from the Continent with an army of auxiliaries and recovered the lost province and subsequently conducted naval operations as far north as Orkney, striking at the naval bases of the allies. During the remaining period of the Roman occupation of Britain the Picts remained unconquered. They were not a numerous people. Like the later Normans, they formed a military aristocracy, and by the time of Bede (672 or 673-735) the peoples of the north of the Grampians were known as the "northern Picts" and those south of that mountain range as the "southern Picts". The Pictish dynasty of high-kings can be given accurately from the time of Columba, the sixth century, till that of Kenneth macAlpin in the ninth century.

The Scots who had fought against Rome as allies of the Picts settled in different areas in Scotland. In Angus they suffered loss of identity, becoming part of the "southern Picts", their aristocrats apparently having intermarried with the Pictish ruling caste.

Scots began to settle in Argyll (Dalriada) about A.D. 180, and by the beginning of the sixth century they had formed an independent kingdom. The Pictish king Brude I (c. 555-84) conquered Dalriada, and St Columba had to obtain Brude's confirmation of



the gift to him of the island of Iona from the subject Scots king of Dalriada. The Scots of Argyll subsequently regained their independence, but ultimately lost it finally in the eighth century when Angus, king of the Picts, subdued Argyll. Many Dalriadic nobles and their followers migrated to Galloway, and it was from that area Kenneth macAlpin came to establish his claim to the throne as "King of the Picts". He displaced the Pictish nobles, substituting Gaelic nobles. His descendant Malcolm II (1005-34) ultimately united all Scotland from Shetland to the Tweed under his rule.

A British kingdom existed in Strathclyde from early Pictish times until the reign of Malcolm II. Its relations with the Picts had long been friendly, but there were frequently clashes with the Scots of Dalriada. Its influence appears to have extended to the Lothians in the east until the seventh century, when the first Anglian intrusion took place. King Aidan of Dalriada (c. 574-608), who began to reign as a subject of the Pictish king, fought and lost a battle in conflict with, Ethelfrid, king of the Angles (593-617), in the vicinity of Jedburgh. It is known as the battle of Degsastan<sup>1</sup> and took place in 603. Edwin overthrew his kinsman Ethelfrid in 617, and Ethelfrid's children fled to Scotland and were reared as Christians by the Columban. Two of them were subsequently kings of the Angles - Oswald (634-42) and Oswy (642-71). The Gaelic Christian mission was established at Lindisfarne in 634.

Owing apparently to the influence of the Columban church, which was hostile to the Dalriadic king Donald Brece, grandson of King Aidan, Oswald and Oswy became politically influential in the Lowlands and part of Argyll. Oswy's son, King Egfrid, claimed tribute from the Picts, and when endeavouring to enforce his demand was lured with his army into Angus and disastrously defeated by the Pictish king Brude III in the battle of Nectansmere in 685. The Angles were thereafter driven out of the Lowlands, their military occupation of which, dating from the time of Ethelfrid's invasion, lasted for eighty-two years.

The next invasion of the Lowlands was that of King Ethelstane, the Saxon king, in A.D. 934. The military occupation that ensued lasted till A.D. 975, a period of forty-one years. In 1018 Malcolm II, who occupied Cumberland, shattered the Anglian power at the battle of Carham (Wark) in Northumberland, and he "planted"

<sup>1</sup> Supposed to be the modern Dawstane.

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Gaelic colonies in the Lowlands, represented in our own day by the Scotts and others, who fused with the earlier Britons of Lothian and the Border countries. The subsequent spread of the "Ingliss" language into the east Lowland's was apparently due to trading connexions.

The extent of the Norse element in Scotland has been grossly exaggerated. On the mainland there were raids, but these left no permanent influence. Viking pirates and Norse refugees settled in Orkney and Shetland, mingling with the native Picts and ultimately absorbing them. They also had "pirates nests" in the Hebrides. But there were no wholesale conquests like those effected by the Danes in England and by Norsemen and Danes in Ireland. "The resistance of Scotland," as Professor MacNeill says, "is especially noteworthy."<sup>1</sup> When in 1018 Malcolm II won the battle of Carham, England and Norway had been included in the empire of Denmark. The Scandinavian hold upon Ireland was shattered two years earlier in the battle of Clontarf. Thorfinn, Earl of Orkney, was the grandson and subject of Malcolm II, and the Scottish suzerainty continued until the later part of the eleventh century, when, owing to the growing influence of the Normans, Edgar, son of Malcolm Canmore and Queen Margaret, became king of Scotland, displacing the rightful heir, and grandson of Malcolm Canmore by his first wife, the widow of Earl Thorfinn.

King Magnus Bareleg of Norway, a relative of Thorfinn's widow, raided Orkney, displacing the earls who were subjects of the Scottish kings and laying claim to the Hebrides. He forced Edgar to acknowledge his right by treaty. During the twelfth century the Highlanders were in revolt against the Normanized kings of Scotland, and King William the Lyon had to operate against the rebels, who were aided by Norse-men. The rightful heirs to the throne, according to the northerners, were the Mac Williams, and it was not until during the reign of Alexander II (1214-49) that the last MacWilliam heir, a baby, was executed.<sup>2</sup>

William the Lyon established castles and burghs along the Moray Firth coast, and in these burghs planted colonies of Lowlanders and Flemings. The Norman lords and alien burghers introduced the "Ingliss" language. As traders, the settlers were more

<sup>1</sup> *Phases of Irish History* (Dublin, 1919), p. 205.

<sup>2</sup> *My Scotland; The Ancient Kingdom*, P. 314.

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influential than ever were the Norsemen. They ultimately fused with the native peoples, and some Norman barons became the chiefs of clans.

The Norse claim upon the Hebrides came to an end after King Hakon's futile naval expedition and the skirmish at Largs in 1263. In 1266 Norwegian representatives signed the Treaty of Perth, which confirmed the right of the Scottish king to the Hebrides. Those islanders who claimed to be Norse or preferred Norse rule were permitted to proceed to Norway.

It does not follow that all Highland families which still retain Gaelicized Norse surname were originally Norse. Scandinavian Christian names were adopted by Gaelic and Pictish peoples. Dugald (*Dúbhghall*), for instance, meaning "dark stranger", had become a Christian name, and Clan MacDougall (*M'Dhughail*) perpetuates that of Dougald, the founder, uncle of Donald, whose Christian name is similarly perpetuated by the MacDonalds. In Galloway MacDougall became "MacDowell"<sup>1</sup>

There was a good deal of intermarrying between Norsemen and natives. Withal, Hebridean Christians embraced Norse paganism and became allies of the Vikings. The "Gail-Gael;" (*Gall Gháidhil*, "Foreign Gael") were in the middle of the ninth century referred to as "Scots and foster-children of the Norsemen", and sometimes as "Northmen". Annalists state that they were men "who had renounced their baptism" and proved worse than "the real Northmen as plunderers of churches".<sup>2</sup>

<sup>1</sup> Irish descendants of Hebridean mercenary soldiers surnamed MacDowel or MacDowell are known as Doyles and Coyles. MacDonalds are MacDonnells and MacConnells.

<sup>2</sup> W. J. Watson, *History of the Celtic Place-Names of Scotland*. p. 172.

### III. THE RACE PROBLEM

Racial elements in Scotland - No Scottish race - A majority type - Evidence of survivals in France, Egypt and Crete - Intrusions of males - "Breeding - out" process - Angles and Britons - Norse intermarried with Highlanders - Tall, muscular Scots - War-time evidence regarding ethnics of Scotland - Head shapes - Hair and eye colours - Broad-heads of east and north - Bronze Age element - The tall Celts - Tall and dark Scots - Problem of pigmentation - Robert Burns tall and dark - Tall men of Galloway - Lowlanders and Highlanders - When Ayr men were Highlanders - Dunbar the poet - Gaels in Lothian and Border countries.

Although cultural influences may have more to do with shaping the character of a people than those assumed to be of racial origin, the problem of race is still replete with interest, especially in relation to habits of life which have fostered and perpetuated certain habits of thought. A long-settled people, with traditions rooted in their environment, owe something to their physical qualities. In the course of time their area of occupation proves to be one of characterization, and a distinctive blend or "sub-race" may emerge.

In Scotland we do not expect to find absolute purity of race, for from early times there have been intrusions, in varying degrees, of the three main European races - the "Mediterranean race" of Sergi, renamed by Elliot Smith the "Brown race", a dark-haired, dark eyed and short type; the "Alpine", or "Armenoid", race of hairy, muscular and "stocky" broad-heads, with brown or dark hair and light or hazel or "green" eyes; and the "Nordic", or Northern, race (also called the "Teutonic race"), with light hair, light eyes, long heads, and flat cheek bones. Perhaps, too, mention should be made of the Palæolithic peoples of Pleistocene Age, including the Cro-Magnons, who had short, broad faces like the Armenoids, but long heads like the Nordics. They had also high cheek-bones, and these are fairly common in Scotland. Continental black-and-white artists invariably represent the Scots with very high cheek-bones indeed, thus distinguishing him from the typical flat-cheeked Scandinavian. If, however, we do not find racial purity in Scotland, the fact that we meet, as will be shown, with comparative permanence of type among a majority is of very special interest. There may be no such thing as a "Scottish race", but apparently

Note - The Scottish people (Scots: Scots Fowk, Scottish Gaelic: Albannaich), or Scots, are a nation and ethnic group native to Scotland. Historically, they emerged from an amalgamation of two Celtic-speaking peoples, the Picts and Gaels, who founded the Kingdom of Scotland (or Alba) in the 9th century. (From Wikipedia)

there is a majority type, which, in the physical sense, has been influential, both fair and dark varieties partaking of its characters.

At the outset it will prove helpful, in undertaking an investigation of the Scottish race question, to receive guidance from the data, accumulated in various other countries, with regard to the persistence of ancient types, despite intrusions and settlements of aliens, and the resulting process of ethnic fusions in different degrees. Apparently much depends upon the character of an intrusion, and whether it has happened to be either gradual or sudden. The law of reversion to type may, in the course of time, tend to modify or even nullify it.

Proofs of survivals in various areas have been made available for us by several ethnologists, who have conducted investigations independently of one another, and these are found to be helpful when the Scottish evidence is given consideration. Dr Colignon, the French ethnologist, has, in the Dordogne valley in France, detected peasants who retain the physical characters of the Cro-Magnons of the Pleistocene period. In Egypt Professor G. Elliot Smith has met with similar evidence, after examining many mummies of different periods and dissecting pre-dynastic bodies that had been naturally dried and preserved in the warm, dry sand. In this connexion he writes:

"Although alien elements from north and south have been coming into upper Egypt for fifty centuries, it has been a process of percolation and not an overwhelming rush; the population has been able to assimilate the alien minority and retain its own distinctive features and customs with only slight change; and however large a proportion of the population has taken on hybrid traits, resulting from Negro, Arab or Armenoid admixture, there still remain in the Thebaid large numbers of its people who present features and bodily conformation precisely similar to those of their remote ancestors, the proto-Egyptians. It was my good fortune to have had the opportunity, in my capacity as professor of anatomy in the Cairo School of Medicine, of studying the structure of these modern people at the same time as I was engaged in dissecting their pre-dynastic ancestors, and it was almost a daily experience during those nine years to find features that served to distinguish modern Egyptians from other peoples repeated in the proto-Egyptians from other peoples repeated in the proto-Egyptian remains, and vice versa."<sup>1</sup>

In Crete Mr H. B. Hawes's anthropometric survey has revealed "a continued thinning of the foreign blood" as "the result of generations the alien immigrants, vastly inferior in numbers and

<sup>1</sup> *The Ancient Egyptians* (and edition, London, 1923), pp. 51-2.

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almost exclusively of the male sex, have bred out." He has found that the old Minoan type still "predominates in the mountain areas".<sup>1</sup>

Mr Hawes, dealing with the breeding-out process and the tendency to revert to type, quotes as follows from Dr Colignon"

"Where a race is well seated in a region, fixed to the soil by agriculture, acclimatized by natural selection and sufficiently dense, it opposes, for the most precise observation confirm it an enormous resistance to absorption by the new comers, who-ever they may be."

In Britain , as elsewhere this "breeding-out" process must have been operating throughout the centuries in consequence of intermarriage between minorities of intruders and the natives, who constituted a vast majority. Proof of the fusion of the early Angles and Saxons with the Britons, whom they overcame, is afforded by the survival of some ancient place-names which had not been translated during bilingual periods. In Northumbria, for instance, the Angles retained the district place-name we know as "Bernicia". Their rendering "Bærnicas", Latinized "Bernicii" in Bede, was, like the Welsh "Brëenych" or Brenneich", derived from the old British name of the area occupied by the Celtic "Brigantes" whom the Romans found in possession. "Deira", the district between the Humber and the Tees, was similarly an Anglian rendering of the Celtic name surviving in Welsh as "Deivr".<sup>2</sup>

The Anglian and Saxon piratical intruders were mainly of the male sex. It is highly probable that, like the later Vikings, they limited the movements of their women. As the late Professor F. York Powell has shown, the Norse buccaneers did not allow a woman on board a warship or within a fort.<sup>3</sup> Women would have proved a hindrance to piratical operations. There may, withal, have been anthropological reasons for keeping them out of strongholds and war vessels, the magical influence of sex being supposed to operate effectively for good or evil in different spheres of activity.

<sup>1</sup> *Crete the Forerunner of Greece* (2nd edition, 1910), pp. 14-5.

<sup>2</sup> J. Rhys, *Celtic Britain* (London, 1908), pp. 112-4.

<sup>3</sup> *Origines Islandicæ*, Book II, section 2, and *Scandinavian Britain*, p. 35.

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When evidence is obtained regarding prominent representatives of intruders in Scotland, it is found that a good deal of race mixing has taken place. The great Earl Thorfinn of Orkney, for instance, had a Scottish mother, the daughter of the eleventh century King Malcolm II; his father, Earl Sigurd, who fell at the battle of Clontarf in Ireland in 1014, had an Irish mother. In the *Orkney Saga*, Thorfinn is referred to as "a man of very large stature, uncomely sharp-featured, dark-haired, and sallow and swarthy in complexion". To the native Norsemen he was not only very tall, but "ungainly". Harold Gilchrist, who became "King Gilli" of Norway, was the son of King Magnus Bareleg and a Hebridean woman.

Scotland had long been famous for its tall and heavy men, in comparison with those of the Irish, Angles, Saxons, Welsh, Norsemen and Danes. Tacitus, the Roman historian, remarks upon the muscular limbs of the inhabitants of Caledonia who opposed Agricola, his father-in-law, in the first century of our era. At a much later date Bishop Ruthal of Durham is found similarly paying tribute to the Scottish physique. In writing of the battle of Flodden (1513) he refers to the Scots as "large, strong and great men", who "would not fall when four or five bills struck on one of them at once". The same writer goes on to say: "Our folk took little regard in taking prisoners, but rid all that came to hand . . . They [the Scots] were no sooner slain but forthwith despoiled of their harness and left lying naked in the field, where men might have seen a marvellous number of goodly men, well fed and fat."

The English likewise noted the remarkable physique of the Scottish dead at the battle of Solway Moss in 1542. "Goodlier men," declares Sir William Musgrave, "I never see of personage for subjects." Similar English evidence with regard to the Scottish physique is on record in connexion with the battle of Pinkie-Cleuch (Musselburgh) in 1547.<sup>1</sup>

There has been, on the part of some writers, too marked a tendency to regard Scotland as a "poor country" in which food had ever been scarce and the conditions of life exceedingly trying. This is due manly to their concentration upon the evidence with regard to the post-Jacobite period, after military disaster and the

<sup>1</sup> W. Mackay Mackenzie, *The Secret of Flodden* (Edinburgh, 1931), pp. 87 and 92.

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sudden introduction of new laws caused confusion, distress and much suffering in large areas in the Highlands.

In the days before rigid game laws obtained, beef, mutton, venison, salmon, trout, birds, &c., were salted or smoked in the autumn and stored for winter food in addition to the harvested cereals. Deer drives were an outstanding feature of Highland life till comparatively recent times. Some outside writers afford us glimpses of the men who took part in these. Two Englishmen, for instance, were guests at a deer drive in Ross and Cromarty in the seventeenth century, and one of them tells that the Mackenzies and Frasers suspended hunting operations for four days to hold competitions in "jumping, arching, shooting, throwing the barr, the stone and all manner of manly exercises". Food was plentiful, the fare including "beefe, mutton, foule, fishes, fat venison", and there were "all manners of liquors". The English recorder declares that he and his friend in all their travels "never had such brave divertisement, and if they would relate it in England it would be concluded meer rants and incredible".<sup>1</sup> We should not be surprised, therefore to find that the Flodden warriors, including many Highlanders, were "goodly men, well fed and fat".

That there has survived throughout Scotland a prominent and distinctive type is made evident by the conclusion of Ripley that it "contains positively the tallest population in Europe and almost in the entire world". It is likewise supreme in average weight, exceeding the English average by about ten pounds and the Irish by about twenty. The stature average of Scotland was found by Ripley to be about three inches above that of Wales and south-west England, about two inches above that of Norway, and higher than that of Ireland.<sup>2</sup>

Emigration from rural Scotland during the past half century has tended to reduce the average stature. The British Dominions and the United states have proved more attractive for tall, fair Scots than the cities in industrial areas. Dr Beddoe<sup>3</sup> has stated that in Scotland cities "tall, rapidly developing children, and especially those of fair complexion, have seemed to me less able to thrive without fresh air and abundant food than others", while the blond

<sup>1</sup> W. N. Watson in *The Book of the Red Deer*; D.A. Mackenzie, *Scotland The Ancient Kingdom*, pp. 212 et seq.

<sup>2</sup> W. Z. Ripley, *The Races of Europe*, pp. 326, 330, &c.

<sup>3</sup> *The Anthropological History of Europe* (new and revised edition, Paisley 1912), pp. 24, 33, 34, 181.



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adults "being of a more restless and adventurous temperament, are more disposed to wander and to emigrate" than the "stocky" types. He accounts for "the prevalence of the tall, fair types among the colonial born by the sharing of the tall youths in the Australian life of open air and abundant food".

Dr Tocher and the late Mr Gray collected important data regarding Scottish physical characters, during the war, by examining over 5000 recruits. They had previously conducted a survey of the asylums and they have also given us the results of the survey of school children which they organized.

Professor Thomas H Bryce of the anatomy chair of the University of Glasgow has for many years made a study of the human remains found in early graves, as well as of the statistics of the living population, and he has collated the evidence from both sides. His conclusion is that the general average of stature is not now exactly known, "but Scotsmen are certainly tall on the average:. The mean cephalic index for 6928 men born n all parts of Scotland, for whom records exist, is 78-18. In the north and north-east heads incline to be broader; In the south and east they are longer and narrower. Variations are often slight, but in some instances statistically significant.

The collection of skulls examined by Professor Bryce bring out similar results. The mean is about 76, and there is a larger amount of brachycephals (broad-heads) in the east.

Hair and eye colours in 6937 adult males from all parts of Scotland are the following table:

R = red.      F = fair.      M = medium      D = dark

J.B. = jet black.      B - blue      L - light

EYE COLOUR	HAIR COLOUR					J.B
	R	F	M	D		
B	'78	2'93	6'27	4'41	'22	14'61
L	1'33	3'30	6'95	5'33	'23	17'14
M	2'22	4'37	22'60	17'83	1'44	48'46
D	'71	'46	6'18	1-'90	1'48	19'79
TOTALS	5'04	11'06	42'00	38'53	3'37	100.00

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The following tables show the hair and eye colours of 182,714 Scottish boys:

### HAIR

RED	FAIR	MEDIUM	DARK	JET BLACK	FREQUENCY
5'477	25,664	42'612	24'932	1.315	182,714

### EYES

BLUE	LIGHT	MEDIUM	DARK	FREQUENCY
15'476	30'332	32'540	21'652	182,714

Professor Bryce, who prepared these tables for me, says that he eliminated, for obvious reasons, the data for the large towns, taking the figures for the country parishes and the smaller towns in which aliens are rare.

It appears from the available statistics that about a quarter of the inhabitants of Scotland are dark. Nearly half of the population has hair of medium or brown colour and medium eye colour - that is shades of grey more or less heavily pigmented - the "green eye", as it is called. The 'Irish grey eye' is not common in Scotland, the light eye being often tinted with blue. The pure blue eye averages from 14 to 15 per cent.

The data regarding cranial index indicate that Scotland is, on the whole, mesocephalic. Broad-headedness is commonest in the east from the Lothian area northward. It becomes more pronounced, as Beddoe found, in the Buchan area and along the shores of the Moray Firth to the extreme north of Scotland.<sup>1</sup>

The Nordic long-heads are somewhat rare along the fertile belt. It would appear, therefore, that the majority of the easterners, north-easterners and northerners in Scotland are of the Bronze Age type in skull shapes but in stature, weight and pigmentation they approximate more closely to the Continental Celts, whom Greek writers referred to as the tallest and fairest people in Europe.<sup>2</sup>

The tall, fair Celts who settled in Scotland appear to have mixed with the Bronze age people with whom they came into contact.

<sup>1</sup> J. Beddoe, *The Anthropological History of Europe*, pp. 161 et seq, quoting Turner, &c.

<sup>2</sup> Ptolemy (lieutenant of Alexander the Great) quoted by Arrian in *Anabasis*, I iv, § 6: Hieronymus of Cardia, quoted by Pausanias, X, 20: Poseidonius, quoted by Diodorus Siculus, V, 28.

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Their intrusions were not, however, as were those of the later piratical Angles, Saxons, Norsemen and Danes, mainly of the male sex. Like the Helvitii of Switzerland, with whom Cæsar came into contact in Gaul, the Celts migrated with wives and families and accumulated stores of food.<sup>1</sup> These intruders introduced into Britain their chariots and well-bred horses, some groups crossing the English Channel and others North Sea. The Pictish migration from western Gaul to the north of Scotland, including Orkney and Shetland, may have introduced broad-headed element.

In the west the darker Scots have an average in height greater than the average of Ireland. These tall, dark Scotsmen puzzled Ripley, and tallest Scandinavians being blonds.<sup>2</sup>

Pigmentation, however, presents a difficult problem. Interesting evidence regarding it is afforded by St Kilda. When that island was reached by M Martin<sup>3</sup> in the seventeenth century, he found, as he records that the men "have generally very thin beards and those, too, do not appear until the age of thirty, and in some not till after thirty-five; they have all but a few hairs upon the upper lip and point of the chin". Later writers who visited the island before the desolating smallpox epidemic of about a century ago which was followed by a Harris intrusion, have stated that the women were invariably much darker than the men.

These original St Kildans resembled, apart from the pigmentation of the males, the dark proto-Egyptians of the pre-dynastic epoch. Professor G Elliot Smith,<sup>4</sup> who, as stated, examined and dissected a number of these bodies, informs us that the men had "a very scanty endowment of beard and almost no moustache". He comments on the "family likeness" between the proto-Egyptians and the early Neolithic peoples of the British Isles.

It would appear that in an inbred community a radical change in pigmentation, either dark to fair or fair to dark, may result from a very small alien intrusion. Evidence in this regard is afforded by the fisher people of Cromarty, who were formerly blond. The local fishers intermarried mainly with local fishers, and the whole community of a few hundreds was until recently inter-related in varying degrees. About the middle of the nineteenth century a fisherman married a dark gipsy woman. In three or four generations, according to the local registrar of births, deaths and

<sup>1</sup> *De Bel Gall.*, Book I.    <sup>2</sup> *Races of Europe*, pp. 106, 328.

<sup>3</sup> M. Martin, *A voyage to St Kilda, 1698* (reprint Glasgow 1818), pp. 6-7.

<sup>4</sup> *The Ancient Egyptians* (and edition) pp. 54 et seq.

marriages, the pigmentation of many families was more or less effected by that gipsy woman. Several individuals were sallow, with dark hair and hazel or blue-grey eyes. Mixed types became common, fair-haired children with white skins having hazel eyes and sallow, dark-haired children blue-grey or green eyes.

Apparently pigmentation has to be referred to with caution when we are dealing with the race question. Robert Burns, the poet, who was born at Ayr, has been, because of his pigmentation, referred to as "Iberian" or "Irish". He was dark like his father, who hailed, however, from Kincardine on the east coast. His mother an Ayrshire woman surnamed Brown,<sup>1</sup> was red haired and of fair complexion. In stature Burns was well over the Irish and Welsh averages.

Pigmentation in the east and west Lowlands of Scotland approximates to that of northern England, but the average stature is much higher. Galloway is noted for tallness and weight, its people being as "hefty" as were the Caledonians.

The evidence regarding physical characters emphasizes that the majority of the people of Scotland differ in a marked degree from the Irish, Welsh and Bretons, being taller fairer and "Heftier".

The division between Scottish Lowlanders and Highlanders, invariably over-emphasized, is the result mainly of the change of language. Although the Highland border on the south and east has been gradually thrust back by eighteenth and nineteenth century writers, it intruded into the area south of the Clyde at an earlier period. In the fifteenth century the Gaelic-speaking people of Carrick, in Ayrshire, and those of Galloway were regarded as "Erse" (Gaelic) by the eastern Lowlanders, who had themselves become speakers of "Ingliss". The poet Dunbar refers to Walter Kennedy of Carrick as an "Iersch brybour baird" (a "Gaelic-speaking beggar bard") and makes fun of the "Heland strynd" ("Highland strain") in his accent and of the manner in which with his "Carrik lippis" he is accustomed to "blabbar" the 'Ingliss' tongue. Kennedy, on the other hand, declares that although Dunbar's forefather of bringing in, "throu (through) his tresoun (treason)", the "Inglise rumplis (tail)". Kennedy, who boasts, "I am the Kingis blude) (blood)", goes on to suggest that "Inglannd" should be the habitation of Dunbar because his kin did "homage" to "Edward Langschankis (King Edward I)".<sup>2</sup>

<sup>1</sup> Brown is from McBrayne.

<sup>2</sup> "The Flyting of Dunbar and Kennedy" in *The Poems of William Dunbar*, edited by W. Mackay Mackenzie, 1932, pp. 5 et seq.



## IV LANGUAGE AND CUSTOMS

Bede as a Pict - Columba used interpreters in Highlands - Pictish and Gaelic languages - No trace of Irish pantheon in Scotland - Culture mixing in Dalriada - Translated place-names - Dual organization in Dalriada, Gaul and Pictland - Pictish law of inheritance - Mother-right and exogamy - Caledonian marriage customs - Roman empress and Caledonian lady discuss customs - "Handfasting" and "bundling" - Twin tribes of Caledonians - Father-son succession introduced in Scotland - Early Celtic, settlers in Scotland - The Picts and brochs - No Picts or brochs in Ireland - Irish theories regarding the Picts - Pictish civil king and priest king - Byzantine cultural influences reach Scotland.

Bede,<sup>1</sup> the "father of English historians", informs us that in his day there were four languages in Britain - "the languages of the Britons, of the Picts, of the Scots and of the Angles", that is, Old Welsh, Pictish, Gaelic and Northumbrian English. Bede himself may well have been of Pictish descent, for in the *Book of Deer* mention is made of another Bede who was an Aberdeenshire mormaer ("sea-lord").



<sup>1</sup> *Ecclesiastical History*, III, 6.

When St Columba in the sixth century sojourned among the Picts of northern Scotland he had to make use of interpreters. In Skye, according to Adamnan (I, xxvii), a decrepit and aged man, the chief of the mysterious "Geona cohort", was brought to him, and it is stated that "after being instructed in the word of God by the saint *through an interpreter*, the old man believed and was baptized". When in Lochaber, St Columba preached to a man and his family "through an interpreter" and all were baptized.<sup>1</sup> There is no mention of interpreters at the Pictish court at Inverness when Columba interviewed King Brude. The explanation may be that the ruler and his senate were bilingual. But evidently the masses of the people who spoke Pictish (a P-Celtic language) could not hold converse with the Gaelic-speaking (Q-Celtic) Irish missionary, Columba.

Thus, although the Picts spoke a Celtic tongue, Irish cultural influence was before the Christian period stemmed back by the language barrier. After the spread of Christianity pagan mythology was an unlikely importation into Scotland from Ireland. It should not surprise us therefore to find that the Danann pantheon of Ireland is absent in Scotland and that there are no references to the association of Danann deities with fairies in Scottish folk-lore, as is the case in Ireland. Even in Dalriada (Argyll), which was occupied by Scots from Ireland, tradition of Danann deities is wanting. But there was evidently both culture mixing and the mixing of peoples in that area. The Irish intrusion, beginning late in the second century of our era, was a very rural one. There must have been a good deal of intermarrying and apparently there was a long bilingual period. P-Celtic place-names and surnames were translated into Q-Celtic (Gaelic). Professor W. J. Watson shows that Ptolemy's *Epidion Akron* (Mull of Kintyre), a P-Celtic place-name meaning "horsemen's cape", was translated into Q-Celtic (Gaelic) as *Ard Echde*. The reference is to the Epidii, a clan or occupational name from epos, a horse. Kintyre is the home of the MacEacherns, "whose name", Watson says, "is an Anglicization of *Mac Each-thighearna* (son of the Horse-Lord)".<sup>2</sup> The Gaelic word for a horse is *each*, Old Irish *ech*.

In the history of Dalriada there are traces of the dual organization of society which appears to be due to Pictish influence. There were

<sup>1</sup> Adamnan, Life of Columba, Book II, Chapter XXXIII

<sup>2</sup> W.J. Watson, History of the Celtic Place-Names of Scotland (London, 1926), p. 24.

two royal families - those of Knapdale and Lorne - and Dalriada was now ruled by a representative of one house and again by that of another.

Pictish dualism is of very special interest, because it appears to throw light upon the neglected problem presented by Julius Cæsar, who wrote regarding the Gauls, or a section of them:

"The most remarkable feature about their political organization is the existence everywhere of two great antagonistic parties. Not almost be said to permeate every individual household merely do these parties divide each independent tribe, but the cleavage extends to every territorial division and sub-division, and may almost be said to permeate every individual household."<sup>1</sup>

The Picts were in the north divided into Ore (boar) and Cat (cat) clans, and Orkney was known to the Irish as *Inse Orce* ("Isles of the Orcs"), while Shetland was *Inse Catt* ("Isles of the Cats"). There were also "Cats" on the mainland. When the Norsemen imposed their place-names, they called the north-east extremity of Scotland "Katanes" ("Cat Cape), and the sea between it and the "Isles of the Orcs" the "Pictland Firth, (*pettaland-fjordhr*") now the Pentland Firth, obviously being aware that the "Cats" and "Orcs") were Picts. The sea from Orkney to the north of Ireland was in Irish *Muir n-Orc* ("Sea of the Orcs"). A headland on the Pentland Firth is referred to as "Cape Orcas" by Diodorus Siculus, who had it from Pytheas or his contemporary Timacus (fourth century B.C.). Modern Place-names in Sutherland refer to Pictish occupational areas.

The Picts had not only dual organization but descent by the female line. Bede gives an explanation current in his day of this peculiar custom by stating that the Picts were under agreement to take their wives from Ireland. Apparently Pictish dualism and mother-right were accompanied by the custom of exogamy, the prohibition of marriage within blood or clan kinship. In the lists of Pictish kings the names of fathers given include Picts, Irishmen, Britons and one Angle, Anfrid, elder brother of Oswald and Oswy, who reigned in turn over Northumbria. Some modern writers would have it that this Pictish law of succession is indicative of a primitive state of society, but a similar system prevailed in ancient Egypt throughout its long history.

<sup>1</sup> Cæsar's Gallic War (VI, 11), translation by the Rev. F. P. Long (Oxford 1911), p. 172.



The Caledonians appear to have likewise had a system of "mother right" with the custom known in Indo-Aryan literature as "svayamvara" - the selection of husbands by young women. Dio Cassius tells that when the Emperor Severus was in Scotland his wife, Julia Augusta, had a conversation regarding the Caledonian custom with a local lady. He says that at the time adultery was so common in Rome that he, when consul, found a list of no fewer than 3000 cases.

Dio writes:

"A very witty remark is reported to have been made by the wife of Argentocoxus, a Caledonian, to Julia Augusta. When the empress was jesting with her, after the treaty, about the free intercourse of her sex with men in Britain, she replied, 'We fulfil the demands of nature in a much better way than do you Roman women; for we consort openly with the best men, whereas you let yourself be debauched in secret by the vilest.'<sup>1</sup>

The custom here referred to may be connected with that of "handfasting", which was formerly common in the Highlands and other parts of Scotland. In Wales, where the custom was also known, it has been recorded of some couples that "they do not engage in marriage until they have previously tried the disposition and particularly the fecundity of the person with whom they are engaged". Campion<sup>2</sup> states that "they can bee content to married for a yeare and a day by probation, and at the yeare's end to return to her home uppon any light quarrels, if the gentlewoman's friends bee weake and unable to avenge the injurie".<sup>3</sup> The custom known as "bundling" is another associated custom.

That there was Caledonian as well as Pictish dualism is suggested by reference to the "Dicalydones",<sup>4</sup> the twin tribe of Caledonians. Unlimitedly the Caledonians were incorporated in the extended Pictish kingdom with other people. Bede, as stated, refers to the two sections of the Pictish subjects as the "northern Picts" and the "southern Picts". To what extent the Pictish law of descent by the female line contributed to the change of dynasty in the ninth century is not certain. It is generally assumed that the

<sup>1</sup> *Dio's Roman History*, Book LXXXVII (translation in Leob Library series by Earnest Carry, Vol. IX., p. 275)

<sup>2</sup> *Historie of Ireland*, p. 23.

<sup>3</sup> Gomme, *Exogamy and Polyandry*, pp. 390 et seq.

<sup>4</sup> Ammianus Marcellenus, XXVII, 8; J. Rhys, *Celtic Britain*, pp. 297-8.

succession of King Kenneth MacAlpin, a Galloway Scot, to the throne of the Picts was due to his descent from a royal Pictish heiress. He reigned as "King of the Picts" and not as "King of the Picts and Scots", as some have assumed. The royal succession of son to father as, according to Fordun, introduced by King Kenneth II (971-95

The various Celtic settlers in Scotland did not all reach it by the same route - that is, through England. In the Lothian area the Votadini seem to have been an outlying branch of the Brigantes, whose country extended from Hadrian's wall to the midlands of England. In early Welsh Votadini was *Guotodin*, and in Gaelic *Fotudāin*. The Dumnonii of Ayr, Renfrew, Lanark and Stirlingshire appear to have migrated by sea from Devon, the country of the Dumnonii, like the Irish Fir-Domnann. But the Caledonian and other peoples north of the Forth and Clyde apparently reached Scotland by sea from the Continent. In his 1934 Munro lectures, Professor V. Gordon Childe connects the Caledonians with the Belgae. They used chariots in war, but no chariots were possessed by the Picts, who, according to Gildas, Bede and Nennius, first settled in the north of Scotland.

The Picts were a seafaring and agricultural people. Their distribution in Scotland coincides with the distribution of those circular stone-built strongholds known as brochs which have so much in common with the *nuraghi* of Sardinia-double walls, spiral staircase always opening on the left, inner courts about thirty feet in diameter, conduits and drains, difficult entrance with "guard chambers". and defensive out-works. Brochs and *nuraghi* situated in villages were apparently occupied by the ruling caste of a people, who, like the seafaring Greeks, were pirates as well as traders. There are no brochs in Ireland, Wales or England. Those who would have it that the Picts did not erect the brochs have yet to discover the mysterious unnamed people who occupied the Pictish area as late as the Roman period when, as Archæological evidence proves, there was contact with Roman civilization.

The still earlier Archæological evidence provided by the recently excavated Bronze Age village at Jarlshof in Shetland indicates that the late Bronze Age people in the north were not broch-builders, but that a broch-building people were sudden intruders in the early Iron Age. We know of no other northern intruders of that period except the Picts. In connexion the place-names "Cap Orcas" of

fourth century B.C. is significant. It testifies to the early arrival of the Picts.

The Pictish question has been greatly confused by those theorists who would have it that the Pits of Scotland were the same people as the "Cruithne" of Ireland. Irish scholars have of late regarded it apparently as almost a national necessity to prove that the Picts were of Irish origin. In doing so they find it necessary to discredit such a reliable authority as Bede and, indeed, to assume that every scrap of evidence which does not accord with their theory must have been "invented". Even Ptolemy is now spoken of in Ireland as "unreliable" and some actually credit the view that the tribes or nations located by him in Scotland are mere inventions, although the names of most of them have survived in existing place-names. A very notable example, for instance, is Mertae" in Sutherland. That the true form was "Smertae", the name of a Gaulish people, is indicated by the surviving hill-name of *Carn Smeart*. Other survivals are dealt with by Professor W. J. Watson, who discovered the "Smertae" evidence.<sup>1</sup> If the Ptolemy tribal names have not survived in Ireland, the reason may well be that the change of language in that island was of very much earlier date than in Scotland. The Britons of Ireland ceased to speak their pre-Gaelic language after the overwhelming conquests of the Gaelic people. At a later period the Norse place-names were similarly obliterated, so that only very few now survive.

Both Dr. MacBain and Professor W. J. Watson agree that "Picti" cannot be separated etymologically from "Pict-ones", the name of the people of the Bay of Biscay who provided Julius Cæsar with ships<sup>2</sup> to aid him in the naval war against the Veneti of Brittany, who were apparently their rivals. The Veneti had as allies the English Channel seafaring peoples between modern Brittany and Holland and received aid from the Britons of England.<sup>3</sup> A branch of the Pictones apparently seized the naval bases in Orkney and the north of Scotland for operations, both trading and piratical, in the North Sea and the western sea route. It may be that the Pictones were not long settled in western Gaul when the Picts migrated to northern Scotland.

<sup>1</sup> *History of the Celtic Place-Names of Scotland*, pp.10 et seq.

<sup>2</sup> *De Bel. Gall.*, III, 11.

<sup>3</sup> *Ibid.* III, 9 and IV, 20.

The Picts<sup>1</sup> were known to the Norse as "Pettr", and in Old Welsh "Peithwyr" means "Pictmen". In Old English the rendering is "Peohta" and in the Old Scots "Pecht". Apparently "Pect" is the correct form of the national name. The Pictones of western Gaul are once referred to by Ammianus as "Pectones". The theory that "Picti" is derived from the Latin "pictus", "painted" or "stained", is evidently wrong. A Roman pun on the national name cannot be regarded as evidence that the Picts perpetuated a Roman nickname! The national name was manifestly P-Celtic. There is no primitive "p" in Irish, a Q-Celtic dialect.

The Irish "Cruithne" was the Q-Celtic rendering of the pre-Roman name of the Britons, which was "Pretani", in Greek "Prettanio". Among the Britons who settled in Ireland were the Brigantes, the Dumnonii (in Irish "Fir-Domnann") and the Setantii (Cuchulainn's pre-Irish name "Setanta" indicates that he was one of the Setantii from the neighbourhood of modern Liverpool). The "Cruithne" of Ireland were Britons not Picts. In Irish a P-Celtic name like "Pict" or "Pect" would have been rendered in Q-Celtic as "Cicht" or "Cecht". There was never a people in Ireland so named. Nor were there Irish people known as "Orcs" or "Cats", the names of the two Pictish clans. The philological evidence, like that regarding physical characters, demonstrates that the Picts were not an Irish people and that there is no trace of genuine Picts in Ireland, except as visitors.

In Irish literature we find that famous heroes like Cuchulainn and Ferdiad received their military training in Sky, Alba (Scotland). Alba was likewise regarded as a place of high culture which gave a student from Ireland a reputation. When Queen Medb visited the prophetess Fedelm and asked, "Whence comest thou?" the answer received was, "From Alba, after learning prophetic skill".<sup>2</sup>

According to Bede, the southern Picts (the Pictish military aristocrats and their subjects south of the Grampians) were converted to Christianity by St Ninian, who late in the fourth century or early in the fifth established himself at Whithorn in Galloway and there erected a church which was dedicated to Martin of Tours. The northern Picts remained pagan until in the

<sup>1</sup> W.J. Watson, *History of the Celtic Place-Names of Scotland* p p. 59 et seq..

<sup>2</sup> Joseph Dunn, *The Ancient Irish Epic Tale Táin Bó Cóalnge*, p. 15 and PP. 233,239, 241-3, 251, 263,266.

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sixth century St Columba visited King Brude at Inverness and effected his conversion. He was opposed by the Druids, including Broichan, who in Adamnan's Life of Columba is referred to as the Pictish king's tutor, pastor or guardian (*nutricius*). It may well be that the Picts, like the Spartans, had two kings - a civil king and a priest king.

Cultural influences "flowed" from the Continent to early Scotland by various routes. Apparently it was across the North Sea that the pre-Christian faith which involved the taboo upon pork as food was carried. By the same sea route must also have come in early Christian times the art motifs of the Pictish sculptured stones of eastern Scotland and the pigments used in illustrating the illuminated Celtic or Gaelic church manuscripts, including lapis-lazuli from Constantinople (Byzantium), the European "clearing house" for that semi-precious Asiatic stone, malachite, &c. The carriers of cultural elements from the Near East may never have been numerous, but evidently they became influential.<sup>1</sup>

<sup>1</sup> See my *Scotland: The Ancient Kingdom and Buddhism in Pre-Christian Britain*.

THE END