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## THE PICTS AND PRECELTIC BRITAIN.

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(*Read, January 21, 1886.*)

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### I. IBERIAN RELATIONS IN BRITAIN.

THIS paper will embrace the old question of the Picts in Scotland which has been so much discussed, and also the newer question of the inhabitants of Britain preceding the Celtic invasion of these islands which has already been brought by me before the Society. This newer subject now meets with more attention on the part of historians and other men of science.

Of late years it has been admitted that there must have been some element in the ancient population older than the Celtic, heretofore recognised as aboriginal, and consequently of earlier arrival, and probably of Turanian connection. For some time it was held to be a settled fact that the anterior population of Britain consisted of two races, dolichocephalous and brachycephalous, long-skulled and short-skulled, and we had even got to the extent of believing that the long-headed men made the long barrows, and the short-headed men the short barrows.

Unluckily for us it has been found out that this classification is of little practical value and will not hold good. Indeed what were put forward as the bases of anthropological

science concentrated in cranial measurements have received a rude blow from the researches of Professor Flower. In following the matter up strictly, he has been led to doubt many conclusions of his predecessors, and particularly that which lays down a distinction between long-heads and short-heads in the classification of races. He last year stated that both forms may coexist in the same population.

It has been chiefly on supposed cranial analogies that the precedent population of Britain has been referred to the Lapps and Fins, and to the Basques. The latter have been great favourites. From incorrect application of the investigations of William von Humboldt, it has been considered that the Basques are the typical representatives of the ancient population of Spain.

From these conclusions, though at one time I supported them, my own investigations have long led me to diverge, and to undertake new examinations of the whole material, continental and insular. If my results differ in their statement from those of other investigators, it will be found that the others have given me the opportunity for such divergence, and have prepared the ground for me.

In this paper it will not be necessary to enter at length on all that has been written about the Picts. At the same time, but few new facts will be given directly or indirectly with regard to the Picts, but rather material in assistance of future investigations, by the communication of the results of my own progress so far. Even the question of the Picts being painted or tattooed will not be dealt with, though such practices are held to be connected with matriarchy by totemism. For my own part, my conviction is that these institutions and practices are consistent with the coexistence of patriarchy and of matriarchy too.

It was a long while ago that conviction came upon me that the names of most of the rivers accepted as Celtic could not be such, as they belonged to an area wider than the Celtic. In applying William von Humboldt's researches as to the Basques, it further appeared that the Basque area, or

that of the Iberians, would not in his form meet the exigencies of the inquiry. This led me in the course of time to the knowledge that the geographical names of the ancient world, or more properly ancient atlas, are formed on one plan. Rivers, mountains, islands, cities, and in some cases princes, are named after one system. It was further found by me, as communicated to the Royal Historical Society,<sup>1</sup> that the ancient coins called autonomous coins commonly treated as purely Greek, bear emblems which have relation to the names of the places to which they belong, and are to be assigned to an earlier epoch than the Greek.

Thus without going further and inquiring as to languages and meanings, we are provided with a large body of material, which we can use to test groups, and in some cases individuals. For the general class, which covers the great epoch of original culture, I have in the east applied the name of Khita (by some styled Hittite), and in the west the name of Iberian, but it must not be imagined these are two divisions, or that the class can be very strictly defined. It must also clearly be understood, in conformity with what is now more generally accepted than before, that there were several languages in this epoch.

As a general term Iberian is used in this paper as a general and convenient term only. On examining the local names of these islands and towns here recorded by the Greek and Roman writers, it appeared that those which were not absolutely and distinctly Celtic were Iberian. On this topic some papers have been read by me. Some remarks of mine on the British coinage point in the same direction.

Thus the attribution of the populations either to Lapps or to the favourite class of Vascones or Basques is not admitted by me. The result of my conclusions is still in the same direction of narrowing the Celtic area and influence, and of bringing the state of affairs in Britannia and Hibernia at the time of Julius Cæsar into conformity with the conditions of

<sup>1</sup> Hyde Clarke, *The Early History of the Mediterranean Populations*, illustrated from Autonomous Coins, &c. 1882.

the other countries of western Europe. In Gaul and Spain there were Iberian populations as the older, with an intrusive Celtic population rising in power and importance, and the progress of which was checked by the Romans. In fact the Roman campaigns brought about two consequences; they checked the Celtic conquests, and saved the remains of the older Iberian populations.

The acknowledgment of these facts saves us much trouble in unravelling the complications of British history, and indeed they now figure largely in the recent important publications of Dr. John Beddoe on the races of Britain, in which an Iberian element is provided for. Cæsar informs us of the existence of Belgians in Southern Britain,<sup>1</sup> the later Roman writers make known to us the presence of the Picts in Northern Britain. The Picts have exercised the fancy rather than the judgment of many writers, but the greatest real labour was devoted to them by Dr. Skene in the publication for the Scottish Records of the Pictish Chronicles, and all that relates to them. The work of this distinguished man gives all the materials for the inquirer, with the results of his own examination.

An important conclusion was that the Picts were in all probability non-Celtic, and Professor Rhys in his 'Celtic Britain' comes to the opinion that the Scots, too, were not Celtic, but Picts (p. 241) and non-Aryans (p. 258). If not Celtic, what were the Picts? They are excluded from the Celtic class by the labours of men who brought special Celtic learning to bear on the subject. My part of the task is to apply such knowledge as I have acquired with regard to the possibility of the Picts coming within the Iberian class.

In successive papers I have shown that the names of many rivers, towns, tribes, and kings are of the Iberian type, and this has been applied to the coins contemporary with the Romans. To the Belgians I have assigned a Celtic classification.<sup>2</sup>

<sup>1</sup> *The Iberian and Belgian Influence and Epochs in Britain*, by Hyde Clarke, read before the *Royal Historical Society*, 1883, pp. 13, 14.

<sup>2</sup> *Iberian Influence*, pp. 13, 14.

Britannia and Hibernia are distinctly Iberian names, and so is Caledonia.<sup>1</sup>

## II. THE PICTS.

In examining the lists of some forty or more Pictish kings, Dr. Skene found some extraordinary facts. The names of the fathers of the kings did not fall into the lists of kings, and the names of the kings did not fit into the lists of fathers. He found also that one king was the son of an alien father, a Northumbrian prince. Being compelled to reject succession from father to son for succession from mother to son, in conformity with our historian Bede, he adopted a theory then brought forward by Mr. McLennan, and which excited much attention, as to the institution of matriarchy. Dr. Skene was therefore of opinion that polyandry existed among the Picts.

There is, however, no sufficient reason for accepting this explanation of matriarchy (and in the case of the Pictish kings we have the name of the father recorded), but rather the application of another ancient practice, still existing among the Australians and others, and upon which so much has been written of late years, namely, exogamous marriage. This practice of marrying out of a tribe into some other tribe, and of the offspring of the marriage belonging to the mother's tribe, is that which we must assign to the Picts, and it sufficiently meets the facts.

Because Mr. McLennan found the institutions of exogamy and matriarchy at present best preserved among some savage races, he arrived at the conclusion that they originated among savages in a savage condition. If it be taken into account that these institutions are found among populations possessing language and other institutions of higher culture, the conclusion must be what the result of my investigations has been, that exogamy was not the direct result of a savage condition, but was distinctly an institution invented or adapted in an epoch of culture. It is by the propagation of this early

<sup>1</sup> *Iberian Influence*, p. 9.

culture that we have to explain the propagation of exogamy. It will be observed that it was maintained by races not in a condition of savagery, but many of them possessing a high degree of advancement. In adopting the results obtained through the labours of Mr. McLennan, we should correct his theories in this respect. Such is the course adopted by Dr. J. W. Powell, Director of the Bureau of Ethnology, U.S., by whom a long and valuable paper 'On Kinship and the Tribe' will be found in their Third Annual Report for 1881-2, p. xxxviii. This relates partly to facts in connection with the North American Indians.

Dr. Skene found other remarkable conditions in his lists of Pictish kings. About half his kings are named Talargan, and one quarter Brude, and one quarter Drust.

Talargan, Talargen, Thalargen, Talarga, Talargh, Taler-tach, Talorc are the forms as stated of the name of numerous kings, so recorded in the chronicles of the Picts<sup>1</sup> and other authorities, in various languages, but of which we have no Pictish inscription.

The names take many other forms, as Taren, Taran, Tharain, Turen, Tolarg, Balarg (149), Colorg, Falargan (150). The Welsh had Galargan (Skene, *Chronicles*). In reverse we have Canatulachama.

There is also the patronymic Murtholuic, Murdeleg, Madolog, Mendelog.

Thus there is Talorg Murtolic (p. 400), Calorg Madelog (p. 172), Talarg Muircholiach.

It is possible that some of the Scottish names are forms of these Pictish names, as Custantin.

As to kings rarely appearing to follow fathers, there may be quoted the case of Talorg MacAnfrit, who was son of Ainfrit, son of Aethelfrit, king of Northumbria.

My explanation of the data is that the words so exhibited are not proper names, but kingly titles like Cæsar, Augustus, for instance. On looking for these among the Iberian kings

<sup>1</sup> See Skene, *The Highlanders of Scotland*, vol. i. *Pictish Chronicles*, cii.; *Celtic Britain*, vol. i., p. 233.

recorded by mythological tradition among the Greeks, we find similar names. The reason for searching in such a quarter is that the names in the mythic or heroic epoch, though sometimes having the appearance of a Greek form, are in reality pre-Hellenic and Iberian, and represent the preceding rulers and races.

A Greek name, too, may be a translation or simply imitative of the older form, taking from imitation and assimilation an Hellenic shape.

It is, too, in this heroic epoch that, following the name, correspondent facts will be found illustrative of the conditions of an equivalent historical status.

### III. TALARGAN, BRUDE, AND DRUST.

In reference to Talargan &c. we find—

Telegonus, son of Proteus (that is Brude), king of Egypt. Also a king of Egypt.

Also a king of the Greek Islands, who had a son named Italus, according to Greek mythologists king of Italy, the Greeks dealing freely with names and facts they did not understand.

Telkhis, an early king of Peloponnesus.

Thelxion, chief of Rhodes.

Telkhines, ditto.

The word, however, as a kingly title is that which is now exciting so much attention in the learned world as Tarkon in Tarkondemos (or Tarkutimme in cuneiform), the Tar or Tara changing to Tala or Dala in some names and countries, as in Pictish. It has been traced by myself and others throughout Lydia, Cilicia, Asia Minor, and Syria into the Holy Land, in Greece, in Etruria, and Rome (as Tarquin), and on the coins of numerous cities. The inscriptions on spindle whorls found by Dr. Schliemann at Hissarlik in the Troad were read by myself as Tarkondemos (or in local idiom Dardanus) in the character of Hamath or Khita which is called by some Hittite. It also reads in Cypriote character.



The same was found by me on Dr. Schliemann's Mycenæ inscription.

Thus we find among the Picts a title in use which, according to some, is Hittite, but which is that given by the prophets Ezra and Nehemiah to the Adarkon and Darkonim, the gold coins employed in payment of the rebuilding of the Second Temple by Zerubbabel.

It has been lately pointed out by me that in South Britain there were coins of Cogidumnus or Kogidumnus, a British king, which appears to be the same name.

The late distinguished scholar, Dr. Samuel Birch, in his investigations of British coins, determined Tasciovanus father of Cunobeline, another British king of the south.

In this name we have evidently a form of Tarku-timme or Tarkon-demos.

The syllable at the end of the latter, which is the same as Tadeeme in Lycian, is found in many languages for son, child, offspring.

Alongside of these is found the word Vàn, Ban, Bana, Wana, Wuan.

The first syllable in Tarkondemos and Tasciovanus is abridged as Ta, representing Tara or Tura.

The second syllable in Tasciovanus, Taskiovanus, is ski, ksi, ksio, equivalent to Ku and representing Kona.

In languages which have dem for son, tura is bull and goune, lion; and, where van represents son, turo is also a lion.

Dem, van, wanu, &c., are also found for child, girl, and would represent the claim of a king in female succession as belonging to the regal line by matriarchy.

Contemporary with Cogidumnus, and Taskiovanus, and the earlier Pictish kings, was Tarkondimotos, a prince in Cilicia, and friend of Cicero. There are coins of this Tarkondimotos.

The name of Tarkon still exists as a title for kings and princes in the eastern world.<sup>1</sup>

<sup>1</sup> Tai Kún was an emperor of China about 500 of the Christian Era. He succeeded Thang. Tai Kún is capable of a Chinese interpretation, but what is its true class is unknown to me.

The Pictish kingly Brude has its analogues in—

Prytanis, king of Sparta.

Prytanis, son of Europus and father of Lycurgus.

The Prytanis of Athens and of Corinth, presiding over the senate, must have had a like origin of name.

It is possible that—

Brutus, who expelled the Tarquins or Tarkon from Rome was himself of royal stock, and that the name has nothing to do with the term Brutus, as Brute, but expressed the kingly title.

Proteus was a king of Egypt who had a son named Telegonus.

There was also a king of Egypt called Telegonus, as already stated.

Protus, according to Plutarch, founded Massilia.

Prætus was king of Argos, and an Adrastus was king of Argos and son of Talaus, giving the series of three names.

Drust is found in the same regions as the corresponding names for Talargan and Taran. Thus—

Otreus was king of Phrygia.

Atreus, king of Mycenæ.

Eurystheus was king of Argos.

Aristæus was a king in connection with Proteus.

Asturius was king of Crete.

Astræus, king of Arcadia; and we have the closer form Adrastus.

Adrastus, a son of *Talaus* and Euonymos, was king of Argos.

Adrastus, king of Sicyon.

Adrastus, father of Eurydice, who married Ilos, king of Troy.

Adrastus, a Phrygian prince of the time of Cræsus, king of Lydia, affording an example, like that of Tarkondimotos, of the tradition of the ancient names.

Adrastia, was a kingdom or country near Troy.

Thrasydæus (Drust) was king of Thessaly.

Although the several names figure in Greek books, and

are commonly represented as Greek, they are to be accounted for as transliterations of names in earlier languages rendered into various Greek dialects. These dialects were not always capable of reproducing the original sound. The sh was one of these difficulties. It is found in Hebrew for Canaanite names, but in Greek it is supplied by sk, ks, &c. It must therefore be expected that we shall find variety of forms in the Greek renderings. Besides this, the syllables in Iberian are capable of transposition, and l and r were not always distinguished.

There is, besides mine, another theory for the meaning and origin of Drust. Mr. Karl Blind, by wide and varied researches, indefatigably pursued, has done much to illustrate the origins and early history of the Germanic races. He points to the fact that Drust or Drost has the Germanic meaning of Lord and King.

This is so, but it does not establish a Germanic origin for the word or title. The danger lies in an assumption of Aryan specialism. This is fostered by the disregard of Turanian studies by Aryan scholars, and yet it is manifest that words of Turanian acceptance are to be recognised in Aryan speech. In this case Drust can no more be regarded as Aryan than can the name of King.

Among other investigations Mr. Blind has bestowed special attention on the traditional route of migration of the Asi to the north of the Black Sea into Germania and Scandinavia, taking Thrace as a scene of contact. Thrace Mr. Blind deals with in its connection upon classic testimonies with Phrygia and Asia Minor, and of these latter again with Etruria.<sup>1</sup>

The Germanic Runes or characters are of several types, some belonging to the general alphabet, but some of very wide relationship, and favouring the connection of region attributed by Mr. Blind. Some elucidation of these characters will be found in my former paper on Iberian and Belgian influence.

In these several lists we see associated Telegonus, Proteus,

<sup>1</sup> Hyde Clarke, *Iberian Influence*, p. 19.

and Adrastus, as Talargan, Brude, and Drust were among the Picts.

One of the strangest things is that we find, as in the wild narratives of Geoffrey of Monmouth,<sup>1</sup> Troy and Italy and Brutus brought together. It is quite possible that the Brutus, king of Britain of Geoffrey is a survival of the Brudes, kings of the Picts or of other British tribes.

A similar course of incidents to that which influenced Virgil to give a Trojan treatment to the Æneid affected Geoffrey of Monmouth in the compilation of the history of Britain.<sup>2</sup>

After the Aryan adventurers had by wars and matrimonial alliances become possessed of the Iberian states of Hellas and had acquired strength, they began attacks on the states of the Caucasus and of Asia, more particularly on those of the Troad. The Romans knew the Etruscans and aborigines were not Greeks, and as they knew another foreign nationality—that of the Trojans—on that nationality they affiliated the unknown race. At the same time most of the names in the Æneid attached to imaginary events are strictly aboriginal names, and the names in Livy also conform.

When the Celtic writers of Britain, and perhaps some of Pictish and Iberian descent, came in contact with the Latin authors, they perceived that in their own traditions and prehistoric legends there were many corresponding names and incidents.<sup>3</sup> Where they could not, in despite of themselves, assign to them a Greek or Roman character, they readily selected an element which was not Greek or Roman, namely the Trojan. Among the Irish and Welsh writers many ancient facts were preserved, and these were, more by chance than of knowledge, rightly or wrongly set down to what is really an Iberian class, and in the main rightly.

<sup>1</sup> Hyde Clarke, *Iberian and Belgian Influence*, p. 35.

<sup>2</sup> Compare as to Æschylus, &c., N and Q, current volume, pp. 101, 121.

<sup>3</sup> See afterwards the observations of Mr. Hector MacLean.

## IV. THE PICTISH LANGUAGE, &amp;c.

With regard to the Pictish language, beyond the statement of Bede that the Picts had a separate language, there is as yet no distinct evidence except the names of the kings illustrated by me. The list of words, carefully compiled by Dr. Skene, cannot be turned to philological account.

Traces of non-Celtic elements in the existing Celtic language have been found by Professor Rhys, but the investigations of Mr. Hector McLean of Islay are much wider and much more important. Availing himself of extensive acquaintance with ancient and modern Gaelic, and applying a copious philological analysis, this learned writer has accumulated materials for the ultimate determination of the non-Celtic elements.

Dr. Skene, Professor Rhys, and Mr. Grant Allen (in his 'Anglo-Saxon Britain') have all been led to consider the peculiar historical phenomena of early Britain, the more particularly in reference to the reception of Christianity and the effect of the Danish invasions. In the Pictish districts paganism—and it is probable that the Picts were the main votaries of Druidism rather than the Celts—held on far longer than among the Celtic Britons, who were among early converts to Christianity.

One of the matters to be investigated under the new lights we have obtained and shall receive, is the origin and nature of Druidism. It has been readily accepted that Druidism is a Celtic institution, though this is as yet rather a matter of assumption. The fact of Druidism being found in countries in which Celts are found, is taken as a proof of the necessary connexion of the two. Thus monuments of rude stone and other forms are treated as Druidic, and put down to the common account.

It may well be that Druidism was known or practised among the Celts, without being in its nature properly Celtic, but being the survival of the institutions of an earlier race. This is to be recognised among the Greeks, and to this day

in India. A notable example was that of the Babylonians who preserved much of what belonged to the preceding Akkadians.

I have before now expressed doubts of the attribution of the monuments to the Celts, and have suggested the Iberians as entitled to consideration, and my opinion becomes stronger from the researches of Mr. J. Stuart Glennie, which are particularly apt to the subject in hand, for he points to the concentration of the monuments in the district near Inverness which was a chief seat of the Picts.

Treating the Picts as Iberians, we obtain an explanation of most of the historical incidents. Having already been in hostility with the Celtic invaders of Britannia and Hibernia, the last places of refuge of the Iberian races at the ends of the world, they became concentrated in Caledonia in concert with the Scots. We find them, as soon as the Romans had retired, attacking and invading the Celtic Britons, and of these heathen enemies Gildas<sup>1</sup> and Nennius complain no less bitterly than of the English.

The Picts continued at war with the British kings, and though they had wars with the Northumbrian kings and lost some territory, the latter were greater antagonists to Cumbria.

It was in the region of the northern Picts that the Danish invaders got a foothold, and, if my suggestions are well founded, the Picts were successively in communication, through the trade routes of Central Europe, with the English and with the Danes who followed the English in Jutland.

At an earlier time the Iberians must have been in connection with their brethren who held the continent of Atlantis,<sup>2</sup> and there is still matter of inquiry as to the jade stone of Scotland (as suggested by Mr. C. E. Leland) and

<sup>1</sup> Hyde Clarke, *Iberian and Belgian Influence*, p. 29; *Early History of the Mediterranean Populations*, p. 19.

<sup>2</sup> See my paper on *Atlantis*, read before the *Royal Historical Society* in 1885; N and Q as before, pp. 101, 121.

the cowries or wampum of Western Scotland to which Sir James Clarke Lawrence called my attention.

For centuries we find the kings of the Picts and Scots ruling in Caledonia, and then in a mysterious manner, hitherto unexplained, we meet in King Malcolm Canmore a Scotch male succession. Dr. Skene suspected the true cause, and indeed recorded the facts for its elucidation.

One of the last mentions of the Picts is that of their being enrolled in the army of King David of Scotland for the invasion of England against King Stephen.<sup>1</sup>

## V. FEMALE SUCCESSION, GREECE, &c.

For centuries the Picts held a succession through females, who married husbands not of their tribe, and this worked well as an institution. It came to an end in Caledonia, as it did in Greece and other countries, when the practice of exogamy was weakened and when examples occurred of the succession of son to father. That this was the case in Scotland we see well enough with Malcolm's succession. It has been suggested by Dr. Skene that the history of MacBeth in the kingdom of Fife is connected with some incident of the disturbed succession, as also the cases of Curig and Eocha, in 'Celtic Scotland,' vol. i., p. 328.

The subject of female succession and matriarchy in various forms was first made prominent in the scientific world by the late John Ferguson McLennan, in his volume on 'Primitive Marriage.' Since then research has greatly strengthened his positions, although controversy lately ceased. It was to uphold his brother's doctrines against Sir Henry T. Maine that Mr. Donald McLennan lately brought out a work called 'The Patriarchal Theory' (Macmillan, 1885).<sup>2</sup>

<sup>1</sup> C. H. Pearson, *History of England*, vol. i., p. 469.

<sup>2</sup> In this work Jacob's serving Laban for his two daughters is taken as a record of the old system. The Singhalese have a practice that a daughter shall be served for before being taken as a wife. (See observations of E. B. Tylor in *Academy*, 1885. No. 691. p. 67.)

The article in the *Quarterly Review* of January last entitled 'The Patriarchal System,' only incidentally refers to exogamy and female succession being chiefly devoted to the controversy between Mr. McLennan and Sir Henry Maine.

Into all the theories of Mr. McLennan it is not necessary here to enter, as the only branch to be dealt with is that of exogamy or marriage out of the tribe, of the attribution of the offspring to the tribe of the mother, and not of the father, and the succession in the female line resulting from it.<sup>1</sup>

Not only are Pictish incidents to be explained on this system, but likewise those of the heroic age, when they come to be read under this light.

The examples which have come under my notice, and many more are yet to be cited, are already numerous.

Amphitryon married Alcmena, daughter of Electryon, king of Elis, but was deprived of the succession.

Amphion, king of Bœotian Thebes, was son of Antiope, daughter of Nyctæus, king of Bœotia, her father being Zeus or Jupiter. This common form of attribution of paternity to a god by the Greeks may be considered as a mode in a later age of explaining an institution no longer understood. To the Iberian it was enough to cite the mother as showing the legitimacy of succession, in which the father having no title, was not recorded. The Greeks wanted a father, and supplied him from a god, it may be because the king was said to have been of divine race. Thus many kings, as Sarpedon, are said to be sons of Jupiter by the daughter of a king: Acrisius, king of Argos, even in the imperfect mythological account affords an example for consideration. The daughter of Acrisius was Danae, who (by Zeus), was mother of Perseus. Perseus was the heir of Argos, although Acrisius had a brother.

Amphiaraus, of the royal race of Argos, received part of

<sup>1</sup> Dr. Skene gave more weight to Mr. McLennan's system, but it is clear enough that the marriage institution of the Pictish princess was a monogamous marriage and a recognised paternity.



the kingdom of Argos, and married Eriphyle, sister of the other king Adrastus.

Deiphon married Hyrneto, daughter of Temenus, king of Argos, and became king. It is possible that some of those called kings by the Greeks were in reality husbands of queens.

Miletus married Idotheta, daughter of Eurytus, king of Caria, and succeeded to the kingdom.

Asterius (= Adrastus), king of Crete, was succeeded by his wife's sons; Minos, &c.

Bœotus (with Æolus, king of Lipari, sons by Neptune, a stranger, of Æolus, king of Æolis), succeeded his grandfather. He is said to have named his kingdom Bœotia after his own designation. This was, however, afterwards transferred to Cadmus.

Bellerophon married Philonoe, a daughter of Iobates, king of Lycia, and succeeded as king.

Tleoptolemus (son of Herakles) by Astyoche, was king of Rhodes, and he was succeeded by his wife Polyxa.

Dardanus married Batea, daughter of Teucer, king of Phrygia, and succeeded to the kingdom.

Teucer himself, according to some accounts, was son-in-law of Scamander, king of Phrygia, and thus succeeded.

The son of Omphale, queen of Lydia, by Herakles, inherited that kingdom.

Cychreus or Cenchreus, king of Salamis, was son of Salamis by Neptune.

Melampus married Iphianissa, daughter of Prœtus, king of Argos, and received one-third of the kingdom. Taken in conjunction with the cases of Acrisius and Amphiarus, it shows some evidence of the continuity of the practice in that state, and the probability is that many of the real incidents of the Argive history, so far from really occurring as represented by the Greek mythologists and dramatists, are really connected with female succession. It may be noted what a large part the women play in the careers of the Atridæ.

Pisidice, daughter of the king of Methymna, fell in love with Achilles, and offered to give him her father's dominions

if he would marry her. On getting possession of Methymna he killed her.

That the practice of female succession prevailed among the Iberians in Italy may be inferred from the legendary history of Alba and Rome.

Procas, king of Alba, had two sons, Amulius, king of Alba, and Numitor. Amulius had a daughter Antho.

Numitor had a son Lausus, who was killed, and Rhæa Silvia or Ilia, who (by Mars, a stranger) was mother of Romulus and Remus. They are said to have killed Amulius, apparently claiming the succession.

Tatius was king of Rome with Romulus, and his daughter Tatia married Numa Pompilius. The title of Numa is rather to be assigned to this marriage than to the causes recited by the Latin historians.

Although Numa had sons, the kingdom of Rome was conveyed by his daughter Pompilia to Tullus Hostilius, a stranger, who became king of Rome in succession to Numa.<sup>1</sup>

It is possible that part of the mystery of the Amazons is to be solved by the ancient institution. As to Amazon meaning a woman without a breast, that is only one of the many examples of a Greek interpretation being given to an Iberian word. It is worthy of note that most of the cities of Ionia, as Smyrna, was said to be founded by an Amazon, implying, perhaps, no more than the female succession which had prevailed. Nevertheless, in the course of time, the Amazon Smyrna became an object of worship, and the head of her statue was preserved by the Turks to my day as a magic symbol.

Among other incidents, Eurytus, king of Œchalia, promised to give his daughter Iole in marriage to anyone who could shoot nearer a mark than himself. Herakles claimed her. This resembles an incident in a chivalrous romance.

<sup>1</sup> With regard to the extent of the matriarchal system among the Semites, we have as yet but little evidence. The eminent scholar Mr. J. W. Redhouse, is an opponent. There is this likewise to be said on his side historically, that the Semites, like the Aryans, had much to do with supplanting the old institutions and introducing male succession.

Sons of the mother (uterine brothers) appear to have reigned jointly or divided the kingdom. This may be the case with Romulus and Remus.

It may be observed that the murder of princesses by stepmothers is a feature of the heroic age. Thus Phronima, daughter of Etearchus, king of Crete, was thrown into the sea by her stepmother.

Another feature is the conspiracy of a daughter with a lover to supplant her father, the king, as related of Achilles.

Aristotle (*'De Republica,'* vol. ii. p. 9, edit. Oxon. 1810) appears to refer to this female scheme of succession, and possibly to the Picts. He says, 'Wherefore it is a matter of necessity in polity of this kind for opulence to be respected, more especially where they are governed by women, as is the case with the greater number of the fierce and warlike nations beyond the Celtæ.'

Vestiges of female succession may be traced even in these islands.

A correspondent of the *'Times'* (September 7, 1885), describing the isolated fishing population of the town of Staithes in North York, states that, being all related, they are designated by nicknames. This takes place in the Black Country in Staffordshire.

A peculiar practice in Staithes is that of calling the children by their mothers' maiden names. 'Janie Fell is probably the daughter of a Verrill, who married a Miss Fell; and Dicky Mead, the son of a Newton, and born in wedlock with a daughter of the house of Mead.' So also among some fisherfolk of Scotland.

In Scotland the wife retains her maiden name to the end of her life.

The mode, too, in which landed estates and titles, in a family derived from a female ancestor, are appropriated in Scotland, appears to be a survival of the ancient system.

The female line of succession still prevails in many of our native States in India. We find a case so lately as in August 1885. The Maharajah of Travancore died, when it was an-

nounced the succession passed in the female line. The first heir is the uterine brother, then come the sister's son, and the sister's daughter's son. When acting as a land commissioner in Asia Minor I was particularly struck by the proceedings of the so-called Greek population, which ethnologically I consider to be descended from the prehellenic Asiatics. The land titles are in the names of the women, and although the man would appear as the nominal representative, it was the woman who determined the conditions. The personal property is in the possession and carried on the persons of the women. I calculated that the women of Chirkinji, the Greek village of Ephesus, had gold coins, Byzantine and Turkish, worth many thousand pounds, worn on their heads and necks and arms as ornaments. The dower goes with the daughter.

With regard to the existence of the customs connected with exogamy and female succession among the Canaanites, and by survival among the Hebrews, much information is to be found in a paper read on December 1, 1885, before the Biblical Archæological Society, by Mr. Joseph Jacobs. As yet only an abstract of this paper, in the 'Proceedings' of the Society, p. 30, has yet appeared. He has carried the subject much further than McLennan in the 'Fortnightly Review' of 1870, or Professor W. R. Smith in the 'Journal of Philology.'

The title of the paper of Mr. Jacobs is, 'Are there Totem-Clans in the Old Testament?'

He considers there was probable totemism among the Edomites.

As to exogamy and descent through females, Professor Smith had found indications of the former among the Seirites. Dr. Powell finds the same (Report quoted p. lxi.) in the address of Hamor, son of Shechem, to Jacob in Genesis xxxiv. Mr. Jacobs has collected many indications among lists of Israelite clans (Numbers xxvi.), of clans of same name in different tribes, such as would happen under a totem system. A distinct reference to exogamy he considers to be found in the case of Ibzan the judge (Judges xii. 9).

Instances of descent reckoned through females he finds in Abraham's marriage (half sister being unrelated through female marriage), &c., but he considers these can be explained by polygamy as well as by totemism.

In reference to what has been said about tattooing among the Picts, it is curious that Mr. Jacobs finds mention of the practice in Deut. xxxii. 5.

From genealogical tables given by Mr. Jacobs of the Horites and Edomites, it appears the animals are chiefly those found on the Iberian coins and enumerated by me. They are the lion, wild ass, ass, goat, gazelle, lamb, dog. The bull does not appear, but the substitutes do, as the goat, &c. The horse is substituted by the ass. The kite as a bird is a substitute for the eagle. The snake appears in Nahash and Nahshon, progenitors of David.

Whatever the influence of my paper on the minds of scholars, and however much it deals with the vaguest materials, mythology and loose traditions, it does in effect carry further the historical domain. Female succession has been chiefly left to the anthropologists, without consideration of its historical application. Here, however, there is this of solidity, that in the well attested female succession of the Picts recorded by Beda so far back, we have a broad historical fact. It is on this the argument really rests, and the fragments from the heroic age come as illustrations of the Pictish example, and are themselves illustrated by it.

Even so far as these heroic legends are concerned they receive consistence, and are advanced from the class of mythology to the proto-historic class, and thereby will ultimately bring influence to bear on the elucidation of early Hellenic history. The excavations of Schliemann and others bring to light remains at Mycenæ, Tiryns, Athens, the Troad, &c., which are recognised as the vestiges of a culture anterior to the Hellenic, and in like way are the institutions of that period being made evident by direct and collateral testimony. If collateral be not direct evidence, it is none the less valuable as a material of interpretation. It may attain the

standard of a model or a sample to test the subject under examination.

## VI. THE PICTISH SUCCESSION. ITS ABOLITION.

In an historical point of view, beyond its relation to the early history of this island too little cultivated, this succession of the Picts has its weight because it brings down to a very late date the continuance of an institution which in the historical world of the Greeks had perished more than fifteen hundred years before. Indeed, at a period when male inheritance had under the Aryans become established throughout Europe, and in some countries for fifteen centuries, the more ancient institution still maintained itself.

There is also this circumstance worthy of commemoration, that in the case of the Picts we see when and how the old scheme of inheritance came to an end and was supplanted by the new. This is not exhibited to us so plainly in other instances.

There is another consequence, that we see the vitality of an institution which had stood firm against civil war and the ordinary incidents of civil life, against foreign war and against invasion. The institution must therefore have had qualities which enabled it to maintain itself. True it is that it had elements of weakness, but so have other systems of inheritance.

By placing the succession in the son of the female heir, the woman was, unless exceptionally, removed from external power, that power being exercised by her husband or her son. Practically the ancient world consisted of a number of small or city states, with a swarm of petty kings ever ready for war. The safety of a state depended on its being ready to meet attack by the male arm. This was provided by the marriage outside of the tribe.

Under this arrangement two results were incidentally obtained. To a certain extent inbreeding was checked, a matter of consideration in a close, royal, and sacerdotal race. This was not so, however, always, for as it is still to be seen

in various parts of the world as a survival of the old system that a king, as in Persia, intermarries with his half sister (that is, not uterine sister), she being considered as belonging to a different family, so strong is the survival of institutions.

In the marriage of an Iberian princess selection had greater influence. She was not in most cases, as among Semites, the destined bride of some first cousin; she could marry far abroad, and the weight of councillors and citizens would in most cases, and in times of difficulty, be brought to bear to induce her to choose a distinguished warrior who could defend the state.

Thus a spirit of adventure was encouraged, and this tended to keep up the main institution. The king who was the son of the princess, when he married and had offspring could not leave the kingdom to them, because they belonged to the tribe of their foreign mother, his wife. The inheritance passed away from his children to his brothers or his sisters.

The large mass of princes of the royal race thus produced could only become kings of other kingdoms, and not of that of their birth. They might succeed in default of the heir to the kingdom of their mother, but not of their father. They might become husbands of heiresses.

A prince who seized his father's kingdom became distinctly a usurper, and he had to encounter the legitimate princes and their allies and adherents, the prejudices of his own citizens against sacrilege, and the anathema of every community. The adventurer who could obtain the hand of a princess would have great support in the undertaking of ousting him, and one defeated, another would arise. The neighbouring kings would find an authorised prize in attacking the usurper, destroying his city, and dividing up his territory.

During the early period there was possibly this safeguard of the kingly caste, that the population consisted even in a small town of various tribes having distinct languages.<sup>1</sup>

<sup>1</sup> This is attested by the coins, on which there are several emblems, each having the same sound, but a different meaning.

If the settlement of these towns had been made on the general conception of historians and scholars by one tribe, then, according to the practice of exogamy, the citizens could not have married within their own town, but must have married with the people of other towns. Therefore the settlements consisted of members of distinct tribes; these maintaining exogamy would likewise consequently uphold it in the ruling race.

Many circumstances contributed to maintain the independence of the petty states, of which, even in a small island, more than one was to be found. The impress of this condition is to be found in after times among the Greeks. Such, then, was the condition of Europe when the Aryans first appeared, for it was by the Aryans chiefly broken up, as in Asia the Iberian or Khitan states were broken up by the Semites. Straggling adventurers first, and afterwards portions of Aryan tribes, would find ready acceptance as soldiers in the wealthy and luxurious communities. They could intermarry with the women, and their leaders with the princesses.

If, in some cases, the immigrants became fused with the natives, the general tendency would be to form a military caste recruited from without, and the husband of a princess or his son would be able ultimately to take possession of the kingdom by the help of his fellow tribesmen in other states, or from the horde in the north. Thus Greece, and Italy, and the islands, and afterwards Asia Minor, became the prey of the Aryans. Spain held out longer.

There was this curious result affecting the Aryans. We find them sketched out in the Homeric poems as governed by a mass of kinglings, succeeding to Iberian dominions. So, too, in Italy. The Aryan kings did not possess the priestly functions to the full, and the priesthood remained in Iberian hands practising the ancient rites. Although the first princes were of the kingly race, their successors were displaced by other adventurers in time. Thus the kings neither commanded the allegiance of the Iberian citizens, nor reverence from their fellow soldiers.



It is in these incidents we must seek the explanation of many features of early Greek and Roman history, and the displacement of the petty kings by a system of petty republics. What the return of the Heraklidss really means has yet to be deciphered.

The great solvent of the Iberian communities was the introduction of one language, and subsequently of a simple alphabet, by Semites and Aryans. The numerous languages of the Iberians held supremacy each in its household, and out of doors, though there may have been a political or classical language, still, as we yet see in eastern and other countries, each person would speak several languages. The Iberian ideographs were numerous and cumbrous, known only to the learned class, and appear to have been capable of transliteration in several languages.

The short alphabets selected from an Iberian or Khita original, which are known to us by the type of the Phœnician alphabet, became the exponents each in its region of a separate and uniform language, understood by high and low, and having a greater facility for the record of events and the transaction of business.

A consequence which flowed from the use of letters was the relegation of the ancient worship and superstitions to the class of mysteries, and the virtual extinction of the primitive learned class and priesthood, and the growth of new worships and superstitions, fostered to a great extent by the treatment of old words under the practices of the new language, at periods when the original meanings had ceased to be understood.<sup>1</sup>

One great characteristic of the Semitic and Aryan epoch of history is the revolution affecting the earlier culture, and

<sup>1</sup> The institutions of the Hellenes were not so purely Aryan as has been believed; nor can they always be explained by supposed Aryan examples. On the contrary, they must often receive their elucidation from Turanian sources. A very good illustration will be found in a paper read before the Anthropological Institute in 1884 on the tribal system of Athens, where the co-operation of a classical scholar and of a missionary effectively explained a tangled question, which had baffled commentators.

the creation of new and large nationalities by the wide diffusion of their languages. This term of nationalities must, however, be restricted in its application. In a sense, Hellas, the neighbouring regions, the islands, and Asia Minor, became Greek, and were treated as Greek. In reality, Asia never became Greek in race, and to this day the Asiatic type remains among the so-called Greeks. In Albania we can still recognise the ancient races.

In an after consideration we have to place as a cause of the ready conquest of Greece and Italy by the barbarians, that these were homogeneous, and the invaded populations were not. In time the barbarian invaders succumbed to similar influences, and the Greeks of Hellas became extinct ; but the Albanians remained. Invaders, too, of uniform nationality, though in small numbers, have maintained their ethnical existence and individuality.

The names, as of the kings of Rome, are scarcely individual but rather dynastic, and as noticed by me in the 'Turanian Origin of the Romans' are in the nature of a title. The ultimate meaning is that of King, Cæsar, Augustus.

The Pictish succession, which cannot properly be termed a dynasty, maintained itself against Celts and other invaders perhaps in despite of them. In the case of Anfrith an English alliance has been noticed, and some of the fathers of the kings were Celts.<sup>1</sup> By such marriages the Picts may have disconcerted Celtic combinations, and acquired allies willing to co-operate against inimical Celtic tribes.

Certain it is that the Pictish succession was maintained for many centuries, and that it was at least as effective for stability as the Germanic system of awarding the chiefship to the eldest male. In the case of an infant Iberian king, he had his father for protector and his father's kin, but there is ground for believing that in some cases an infant heir, when not protected, was passed over.<sup>2</sup> Generally speaking, the

<sup>1</sup> Mr. MacLean points out to me that the Brude who was king of the Northern Picts in the time of St. Columba was a son of the king of the Britons of Strathclyde.

<sup>2</sup> Skene, *Celtic Scotland*, vol. i. pp. 328, 329.

heirship among the Picts was as well defined as among the German kings. We have not to institute a comparison with absolute male succession, including infant heirs, which was in those ages exceptional.

The monarchical annals of Scotland in the Pictish epoch can certainly compare with those of the succeeding centuries.

How the traditions of these Pictish kings and their predecessors were kept up is matter for investigation. In the time of Julius Cæsar there must have been a large body of Iberian kings in Britain, Hibernia, in Gaul, and probably in Belgium. At one time there was a connection with the body of states in the Southern Danubian region. The theory of the French numismatists and archæologists, adopted by Dr. John Evans, attributes the appearance of the British coinage to simple imitations of the Philip coins of Macedonia obtained through Marseilles. The same doctrine applies of course to the similar coins of Gaul.

It has however been observed by me, that notwithstanding their distorted effigies, so well illustrated by Dr. Evans, there are emblems on these coins appropriate to the names of the princes and cities, which correspond with those of Iberian type of the same name and emblem.<sup>1</sup>

A time, however, came when all intercourse with other Iberian states had ceased, and a concurrence of circumstances and events favoured that revolution which took place in the succession of the Picts and Scots. Their kingdom did not cease, but has been continued as the kingdom of Scotland to this day. Among the contributory causes are to be ranked the decline of the Picts in Ireland in presence of the Celts and the Norsemen, the rise of the English power, the settlement of the Norsemen on the east coast, and the establishment of Christianity. This last struck at Pictish beliefs and superstitions, while Pictish ceased as a language in presence of the predominant English.

With regard to the difficulty in dealing with the few specimens of Pictish as yet found, it is quite within the region

<sup>1</sup> See my *Early History of the Mediterranean Populations*.

of possibility, that though Pictish is by Beda enumerated as one of the languages of Britain, it included several languages regarded by him as dialects. It becomes therefore difficult to arrange the words under a common philological standard.

In Mr. Hector MacLean's correspondence with me there are many illustrations of the survival of Pictish influences in Gaelic, many of which must be passed over as matters of detail.

He is of opinion not only that the Picts were a people of culture superior to the Celts, but that it is so said by the Celts themselves in their records. The Irish ecclesiastics, he considers, dealt with the ancient traditions much in the spirit of Geoffrey of Monmouth, trying to reconcile them with their standards in Greek and Roman history. They obscured the origins of the Picts with the view probably of making their own people the more ancient and honourable.

The Pictish names, Mr. MacLean says, are utterly alien to Irish combinations of sounds. The frequency of p or b in some of them strikes the student at once. The name Brude is decidedly non-Celtic. There has consequently been no successful or satisfactory Celtic explanation of the names. Indeed Mr. MacLean considers that in some of the ethnic names in Irish history c has been substituted for p, and in this form Pict is in some instances really represented. Mr. MacLean dwells on the fact that in the second part of the Pictish kingly names p appears, as paut, urpaut, uip, uruip, vipuig, elpin.

With the adopted interpretations of Picti Mr. MacLean is like myself dissatisfied.

Mr. R. M. Moir, who has paid much attention to the subject of the Picts, tells me that many Pictish local names have been observed by him in ancient title deeds of the Aberdeen and other eastern counties of the Pictish region, from which some further material for the language may be obtained. It is to be hoped that in the part of Scotland where Pict is still a matter of interest, more study may be given to the subject and further contributions for its elucidation be collected.

Mr. Moir is also of opinion that in those districts there are racial diversities to be observed which may have relation to the Picts. How far these have been dealt with by Dr. Beddoe I have not yet seen. Mr. Elton's book, largely referring to the Picts, I have not been able to refer to.

It is not easy to contemplate the incidents connected with the conditions of society under female succession without perceiving their resemblance to the Arthurian and chivalrous romances. It is so natural for a knight to appear and rescue a kingdom, and then to receive the king's daughter in marriage with the succession to the kingdom, or a daughter with a portion of the kingdom. This all goes as a matter of course, and the notion of a son and heir of the king is held in abeyance. It is, indeed, the idea of female succession which for the time is dominant and in so far excludes other ideas.

Various origins are propounded for the Arthurian romances, but the survival of Pictish traditions offers one channel of investigation. Such survival we find in Geoffrey of Monmouth in the form of Brute, King of Britain, coeval with the early appearance of the Arthurian romance. Such an origin indeed, conciliates many of the difficulties which beset other propositions, particularly those in connexion with the Celtic theory.

The Stone of Destiny of the Pictish city, Scone, is now to be found in the Coronation Chair of Westminster Abbey. A notable feature in the most ancient Greek temples was the stone usually alleged to have come from heaven, which received the earliest worship. Images of the gods were of later Greek introduction.

Dr. R. Monro, in a paper on Scotch Lake Dwellings, at the Anthropological Institute, has suggested not only that these are coeval with the Swiss dwellings, but constructed by the same race. This he supposes to be Celtic, and he conceives that some may be as late as the post-Roman period. Some appear to have been then occupied.

Dr. Monro considers that these dwellings coincide with

the Celtic area, but he omits the pile dwellings, mentioned by Greek authors, in South-Eastern Europe.

Then, if the Irish cranoges are taken into account along with other facts, it becomes more probable that these lake or pile dwellings belong to a Turanian, and not to an Aryan, race. They are much more likely to be assignable to one of the numerous tribes or associations of tribes of the Iberian epoch.

#### VII. DESCENT OF QUEEN VICTORIA FROM THE PICTISH KINGS.

By her descent from these kings of Scotland Queen Victoria becomes the representative of one of the most remarkable genealogies in the historical record. She inherits thereby the ancient kingdom of the Picts in Scotland, surpassing in antiquity the kings of Europe, but also she in all probability represents the Pictish or Iberian kings in Ireland.

What is of higher antiquity still is the descent from that regal race of Iberians or Khitans, to which belonged all the kings of the ancient world. The title of Tarkondemos is not of itself that of a Tarkon or king, but expressly implies descent from the kingly race. In this capacity an antiquity of not less than three thousand years is to be assigned.

A parallel title is that possessed by the Queen as the descendant of the English kings in Britain of the kingly and godlike race of Weden or Odin, the antiquity of which is variously estimated at sixteen hundred, two thousand, or two thousand five hundred years. This, however, rests on the assumption that there were several Wedens, the name being assumed by one who succeeded to power. This, nevertheless, is not inconsistent with the continuity of the regal race claiming to be of the house of Weden. Sir Wm. Jones, a century ago, proposed an identification of Weden with Buddha.

This proposition of late has again attracted attention, and has received the adhesion of several scholars. It is not,

however, by the simple resemblance of Wedenism to Buddhism, but in reference to the connection of Buddha with the ancient form of worship called Vudu. Mr. C. Leland has dwelt on the relations of the Edda to the Vudu system, and particularly with regard to serpent worship and human sacrifice.

In fact the researches of scholars bring out connections of the Germanic systems with the more ancient non-Aryan systems. Evidences of survival from the Turanian epoch become more abundant of late years. Mr. Karl Blind's investigations of the contact in the Balkan peninsula already referred to must ultimately depend on the determination whether the Thracians were an Iberian or an Indo-European population.<sup>1</sup>

A resemblance will be noted between the Picts and other Iberians, and the English and Germanic races, in the existence of a particular kingly caste of special prerogative. The sacerdotal sanctity supposed to attach to this kind of kingship is shown in many instances among the early Greeks, and in Rome by the constitution of the king of the Sacred Rites after the expulsion of the Tarkon.

How jealously the prerogative of the holy race was guarded among our Germanic forefathers is illustrated in the history of the Warings in Russia, as related by Nestor.<sup>2</sup> Two brothers, named Oskold and Dir, of noble blood, but not of the race of Weden, formed an expedition on their own account to attack Constantinople, but on their way made themselves masters of the town of Kieff and the country of the Polanians. In 863, 864, 865, and 866, they plundered the Byzantine empire. In 882 Oleg or Olaf, the regent of the Warings, Russians or Rugians, made himself master of Kieff. He had with him Igor (Ingvar), the king, and, send-

<sup>1</sup> Mr. Blind calls attention, among many other observations, to the resemblance of the name of the Carians (whom he treats as Germani) to the Carini of Germania.

<sup>2</sup> Hyde Clarke, 'The Varini of Tacitus,' *Ethnological Journal*, read Feb. 25, 1868, p. 9, and quoted also in the paper in the *Transactions of the Royal Historical Society*.

ing for Oskold and Dir, he showed them the young king, and said to them: 'You are neither kings, nor of the blood of kings. Here is your lord.' At these words they were slaughtered, as having usurped the rights of the kingly race.

The descent of Queen Victoria from the kings of the Picts is far better defined than that other genealogy, which she also possesses and which is treated of by Gibbon. This is the descent from the Arsacid kings of Armenia and Parthia, on which I caused a treatise to be compiled in Armenian and English. This descent is referred to by Gibbon in writing of the marriage of the Grand Duke of Russia with a descendant of Basil the Macedonian, Emperor of Constantinople. This genealogy is curious, but poorly authenticated. The affiliation of the later Arsacid princes with those of Persia is not thoroughly established, and the descent of Basil from the earlier Constantines, from the Cornelii and the Julii, is simply traditional, while mythology supplies the gods of the pantheon.

If these assumptions do not really reach Cyrus in the pages of Herodotus, the history of the Pictish kings affords a better chain reaching to the period of eastern history before the Father of History wrote.

From an historical point of view it is a matter of small account whether in the present day numerous persons can claim affinity with the Pictish kings; but in another aspect of history it is of interest to show the long tradition of institutions, their continuity in many ages, and their illustration of relationship, physical and mental, among mankind, with which the philosophy of history is so much occupied.

Institutions survive when their meaning has ceased to be regarded, and Queen Victoria rules over many nations by titles the original nature of which is no longer regarded. At the same time antiquity of title is one of the elements for its acceptance, and this will not escape notice in that jubilee of half a century of the Queen's reign which is now at hand.

One object that has been in my mind in this and in some other papers is to endeavour to pierce that period of obscurity



in Britain which precedes the invasion by the Romans, the beginning of the ordinary histories of the island. True it is that earlier mention is to be found in the notices of Greek and Latin writers embodied in the muniments of the history, but which are not really in the nature of the chronicles of men, the real substance of all history.

By the present researches a greater antiquity is conferred on the annals, and this is a legitimate aim of our ambition. If amid that mist of ages we can succeed in sketching out the form of a race, so we may in time arrive at ascertaining some of the individuals who have taken part in its transactions. The labour and the study that have been bestowed by so many men of learning on the Celtic epoch will give assistance for the examination of the anterior period. In some cases this will be effected by the better and clearer definition of what is Celtic, and thereby obtaining negative evidence of what is non-Celtic. It may be that my feeble beginning may induce others in the Royal Historical Society to pursue the research with more ability and more success.

### DISCUSSION.

Dr. KARL BLIND said :—Not being a member, I feel very much honoured by the chairman calling upon me to offer some remarks. I am quite at one with Dr. Hyde Clarke as regards the existence of an Iberian substratum, historically provable, in Spain, France, Ireland, and Britain. At the same time I hold with Pinkerton—who wrote nearly a century ago, and who is, I fear, too little read now—as well as with his predecessor Suhm, the author of the ‘General History of the Danes,’ that the Picts or Pechts were of Germanic, Scandinavian origin. Pihts, Pyts, Pehts, ‘Peohtas,’ they were called by the Saxons. The name, Latinised into *Picti*, has of course nothing to do with the painting of their bodies. Such etymological misunderstanding is one of frequent occurrence among Roman writers. Bedaubing the face with colour, or tattooing the body, was a custom that once prevailed among not a few Teutonic races. Thus the Harians, in Tacitus’ ‘Germania’ are reported to have stained their bodies. Among the Agathyrsians and the Thrakians, who were clearly of Teutonic kinship, tattooing was a mark of

nobility. The custom of staining the body may have been brought into Britain in the north by the Scandinavian Pehts, in the south by Belgian tribes—these latter having, according to Cæsar, been in their vast majority of German origin, even as they still are to this day. To the Pehts or Pechts, whom the Romans called Picts, the custom of staining or tattooing the body was certainly not peculiar among Germanic tribes. In old Norse their name is *Pikir*, or *Piks*; and it may well be that those are right who look for their aboriginal home among the *Peuks* near the Black Sea, whom Strabon mentions, and who there appear in connection with the German tribe called Bastarnians. In Sweden the name crops up in the form of *Paiktar*, *Packtar*, *Pitur*; and apparently also in the country in the south of Norway, called *Vika*. Jutland, too, was anciently called *Vit-land* or *Pit-land*. Baeda calls the Jutes ‘*Vits*.’ Can we wonder, under these circumstances, that Pecht-land, which is now eastern Scotland, was already in Tacitus’ time described as being inhabited by *Germanic* Caledonians? Tacitus very clearly distinguishes the various races in Britain. He speaks of the swarthy, crisp-haired Silures, an Iberian race which evidently came from Spain, as he says; of the Britons, kindred to the Gauls; and of the large-limbed, ruddy-haired Germanic Caledonians. Agricola, the father-in-law of Tacitus, held command in Britain; from Agricola the Roman historian got his information. The physical aspect of the various populations, and the intercourse with them by interpreters, must have settled the racial points in question. Now, the name of the Pechts or Picts turns up in the third century in the very same region where formerly these Germanic Caledonians dwelt. It is the country which my friend, Mr. Stuart Glennie, once called ‘*Odinic* Scotland;’ indeed, it has been a Germanic country from very olden times, according to the clearest testimony. The ‘succession from mother to son’—though enjoined, as Baeda says, upon the Picts by the Scots—might yet be explained on Teutonic grounds from the ancient Germanic Vana creed—a Water religion, as distinguished from the Asa creed, which was a worship, apparently, of Fire and Light. The Vana faith was originally held by the Germanic populations round the coasts of the Baltic and near the German Ocean. It had a great deal of the cult of the female element in it, and probably institutions connected with what is now called *Mutter-Recht*—‘mother-right’ or ‘mother-law.’ In the end, the Vana creed was overcome by the Asa religion in Scandinavia and Germany; or rather, a compromise was effected between the two creeds after a fierce struggle. In Pictish lands on this side of the German Ocean,

Vana and mother-right institutions no doubt continued. The region the Picts came from is clearly indicated in Baeda. He makes them come over the sea in long ships from 'Scythia'—first to Ireland, then to North Britain. Baeda's 'Scythia' is Scandinavia. In the tenth century the Northmen were still called Scythians. The Saxon Chronicle says the Pehts came from the south of Scythia. Often the Picts are described by ancient writers as a Gothic nation. I may mention here, incidentally, that Mr. Tudor—known in the sporting world as 'Old Wick,' who has written a very valuable work on 'The Orkneys and Shetland,' and who is certainly an authority on such matters—says the sheep which run wild over the Shetland scatholds are Scandinavian in origin, though in all probability (he adds) they had been imported long before the historical Vikings had colonised the islands. In the ruined brochs of Shetland, the Orkneys, and the north of Scotland, the bones of sheep identical with that breed have been found. A wandering race generally carries some of its cattle with it. Here, then, again, the line of a prehistoric Germanic migration from Scandinavia is indicated. Every writer who mentions the Picts, down to the beginning of the eighteenth century, derives them from Scandinavia—except Camden, who had his views from an unscientific Welshman. In the Pictish Chronicle the Picts are described as fair-haired and blue-eyed, which again tallies with Tacitus' portraiture of the Germanic Caledonians. Contrary to what in the folk-lore of some Scottish localities is at present believed to be the bodily appearance of a Pecht, I have it from an old Shetlandic friend, Mr. Robert Sinclair, that in the folk-lore of his country the Pechts are also fair-haired and blue-eyed. He is a man that has sprung from the ranks of the people, beginning his career as an illiterate, poor fisher-boy, but gradually working himself up to knowledge and to a well-to-do position. And I may say that I have found his mind a very treasure-house of most remarkable Shetlandic folk-tales, not a few of which had never been written before, until I had the good fortune of gathering them from him, when it was found that they shed an unexpected light upon things long forgotten and past, both in mythology and in history. Evidently, in his native Shetland, the purer tradition of the physical traits of the Pechtish race has been preserved. Unfortunately, we are without any remnants of the language of the Pechts. But among their kingly names which have come down to us—both what are called the poetical and the historical names—there are a great many which are evidently the same as those occurring in Anglo-Saxon and other Germanic genealogies. In rapidly glancing

at some passages in Mr. Hyde Clarke's paper before me, I see that he has been good enough to refer to my opinion that the frequent Pictish king's name, Drust, is evidently a well-known Teutonic word for 'ruler,' to be found in German and Scandinavian idioms. I see that Mr. Hyde Clarke himself believes that the Pictish royal name, Brude, has its analogue in that of Proit(os), who is connected with the building of Tiryns, where Dr. Schliemann latterly excavated the wonderful prehistoric palace. I myself have expressed the same opinion, as to Proitos and Brude, some time ago. I added that the Norse and Eddic name Brodd—which has perhaps its female counterpart in the Eddic Brudr—in all probability forms the intermediate link. The Norse tribal and hero saga makes the Germanic Asa race come into Scandinavia from the regions of the Black Sea, where the Aspurgians of Strabon, the Asmanes, the As-Jotes—sometimes also simply called Jotes—the Ases, and other similarly named populations dwelt. The builders of Tiryns, the Lykians, who were a branch of that vast Thracian nation which gave to Asia (that is, Asia Minor) its name, undoubtedly, belonged to the same stock as that Asa people which migrated to the North. In this way the Proit (or, by the law of letter-change, Brud) name may have got into Scandinavia, and thence into Pict-land or Peht-land. In conclusion, I would remark that we should not lightly reject classic testimony in such matters; for, as Pinkerton truly said: 'If we put out the lights of antiquity, what light remains to us?' I now beg to express my best thanks to Mr. Hyde Clarke, whose paper, to judge from the extracts we have heard to-day, is characterised by the usual depth and extent of his research.

Mr. STUART GLENNIE said: Mr. Karl Blind has defended Pinkerton's old theory of the Teutonic connection of the Picts, and has asked why this theory has now apparently been abandoned. For these three reasons: In the first place, it has been shown that St. Columba, speaking Gaelic or Irish, required no interpreter when speaking to the King of the Picts and his courtiers, while a later Anglo-Saxon missionary did require an interpreter. Secondly, there were such matriarchal, or at any rate exogamous, customs among the Picts as, to say the least, we have no evidence of as commonly prevailing among the Teutonic peoples of the Pictish age. And, thirdly, in no district of these islands are standing stones and stone-circles so numerous as in those northern counties of Scotland which formed the ancient Pictish kingdom; nor in any part of that district are they so numerous as in the valley of the Nairn, in the immediate neighbourhood of the ancient Pictish capital, and all indications point

to the connection of these monuments, not with a Teutonic, or even Aryan, but with a non-Aryan race. The Picts were probably, therefore, Kelticised Turanians, just as the Bulgarians, for instance, are Slavonised Turanians. With respect to the Iberians, as there is evidence that, after the Palæolithic man, two races, in two long separated invasions, preceded the Kelts in Britain, the first in the Neolithic, and the second in the Bronze Culture stage, the opposed Iberian and Ugrian hypotheses of Professor Rhys and of Mr. Elton may be reconciled by supposing that the Kelticised populations of the north of Scotland were Ugrian (Turanian) conquerors of Iberian aborigines. And there is this to be said in positive contradiction of the hypothesis that the *historical* non-Aryan people of Scotland are to be connected with the short and swarthy Basque-speaking Iberians of France and Spain. Save rarely, and in remote districts, there are no short and swarthy people to be found in what was formerly Pictland, and one is, on the contrary, impressed everywhere with the tall stature and fair complexion of the people—with such forms, indeed, precisely as are indicated by the Bronze-age skeletons. A further confirmation seems to be given to this non-Aryan hypothesis by the wide distribution of the stone-monuments, which, as I have said, are nowhere more numerous than in the ancient Pictish kingdom—no races having ranged so widely as the non-Aryan Turanians, and Iberians. And the translation of the Irish word *Druí* into Latin by *Magus* may have more significance than at first sight appears. For the Magism of Persia seems to have been the peculiar religion of the non-Aryan part of its population ; and both Professor Rhys and Mr. Elton agree in thinking that Druidism was the peculiar religion of the non-Aryan part of the population of Britain. But if both the stone-circles and Druidism are to be connected with the non-Aryan population, then the connection of Druidism with the stone-circles, and the epithet ‘Druidic,’ applied to them by Aubrey, Stukeley, and Toland—much scouted as it has of late years been—may, after all, be perfectly justified. Whether the non-Aryan race that erected the stone-circles was Turanian or Iberian may remain a question. In favour of their being Iberians we seem, however, to have the authority of Aristotle : ‘Among the Iberians, a warlike nation, the number of enemies whom a man has slain is indicated by the number of obelisks which are fixed in the earth round his tomb’ (*Politics*, vii. 1324b, 11). As to the ‘descent of Queen Victoria from the Kings of the Picts,’ it need only be remarked that what is commonly meant by a person’s ‘descent’ is descent through the direct male ancestors either of one’s father or of one’s mother ; and, looking either to her father’s or to her

mother's direct male ancestors, few Germans are of more pure German descent than our present sovereign.

Dr. KARL BLIND, rising in reply to Mr. Stuart Glennie, said that craniology very often did not afford a certain proof, as it was now well known to anthropologists that even among early races there are frequently two different types of skulls found. The question of matriarchy had already been alluded to in his previous speech, by the reference to the Vana creed. Though that creed had been overcome, in the main, on German and Scandinavian ground, at the time we hear of the Picts in what is now Scotland, traces of institutions derived from the Vana religion may have lingered much longer on this side of the German Sea. Perhaps in the consonance of the first syllables in the names of Thusnelda, the wife of Armin who freed Germany from the Roman yoke, and of her son Thumelik, there is also a remnant of an ancient Vanic 'mother-right' to be seen. Finally, as regards language, the Pechts may have lost their own Teutonic speech at a comparatively early time, even as the Goths and Longobards in Italy, the Franks in Gaul, the Goths and other German races in Spain, gradually lost theirs. Yet their Teutonic origin was undoubted.

Mr. JOSEPH JACOBS remarked that a paper of such wide range as Mr. Hyde Clarke's would naturally appeal to different minds in different parts of its argument. For himself, he was chiefly interested in the anthropological bearings of the paper, and he thanked the Lecturer for the kindly reference to his own work on totemism among the Hebrews. Female succession as noted among the Picts was elsewhere found in conjunction with other remarkable customs, the whole forming the peculiar social organisation known as the 'totem-clan.' Now it had occurred to the speaker that it would aid the investigation of survivals if these other customs were sought for in Scotland. E.g. clan crests were adopted from the totem animal, and Scott notices that one of the Scotch clans—the Cattenach—had the wild cat for its crest. So, too, totem-clans regarded the totem animal as *tabu*, and it would be worth while investigating whether there were any peculiar customs about forbidden food found in connection with the Picts. Again, the members of totem-clans bore the totem tattooed on their skins, and in this connection the name given to the Picts might refer to such tattooing rather than to any staining which would be familiar enough to the Romans among the Britons. It had been suggested by Messrs. A. Lang, Hyde Clarke, and Grant Allen (the latter in 'Anglo-Saxon Britain') that the Anglo-Saxon had also the totemistic organisation, and the former gentleman had argued with

great force, in his 'Custom and Myth,' that much of Greek mythology could be explained on the same hypothesis. This was confirmed by the interesting examples of female succession in Greece given in Mr. Hyde Clarke's paper. This extension of the evidence for such customs among Aryans and Semites (as in Professor Smith's 'Kinship and Marriage in Early Arabia,' robbed Mr. Clarke's argument of some of its force, as it would not show the Picts were not Aryans if customs like female succession were found among them merely at a later date than among other Aryans. With regard to the linguistic evidence adduced by Mr. Clarke, the speaker hesitated to venture on such treacherous ground, but merely remarked that it seemed unlikely that the names of Pictish kings repeated in the list were common nouns, but could rather be explained by the familiar fact of kings adopting the names of their predecessors, as was to be seen in our own Edwards and Henrys.