

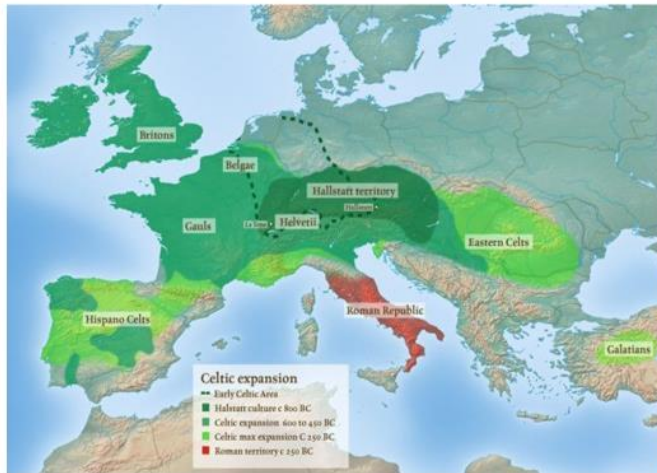
| | Strathclyde | Lake District | Yorkshire/ Derbyshire | Lincolnshire | SW England | Brittany | Modern Welsh |
|----|-------------|---------------|-----------------------|--------------|------------|----------|--------------|
| 1 | Ylnty | Yan | Yan | Yan | Yahn | Unan | Un |
| 2 | Tinty | Tyan | Tan | Tan | Tayn | Daou | Dau |
| 3 | Tetheri | Tethera | Tether | Tethera | Tether | Tri | Tri |
| 4 | Metheri | Methera | Mether | Pethera | Mether | Pevar | Pedwar |
| 5 | Bamf | Pimp | Pip | Pimp | Mumph | Pemp | Pump |
| 6 | Leetera | Sethera | Azer | Sethera | Hither | C'hwec'h | Chwech |
| 7 | Seetera | Lethera | Sezzar | Lethera | Lither | Seizh | Saith |
| 8 | Over | Hovera | Akker | Hovera | Auver | Eizh | Wyth |
| 9 | Dover | Dovera | Conter | Covera | Dauver | Nav | Naw |
| 10 | Dik | Dick | Dik | Dik | Dik | Dek | Deg |

This is a bit of a curiosity – the ancient method for counting sheep. Some people imagine that because it is associated with Yorkshire it must be Viking, but in fact it is Old Welsh. These are just a few examples and traces are found around England, Wales and Scotland, at least in the Lowlands of Scotland if not the Highlands. It is evidence that in much of Scotland they were ethnically the same as in the rest of Britain, speaking Brythonic or Old Welsh.

| England | Wales | Scotland |
|----------------------|----------------------|----------------------|
| Brythonic (P-Celtic) | Brythonic (P-Celtic) | Brythonic (P-Celtic) |
| | | Gaelic (Q-Celtic) |
| | | Pictish |
| Latin | Latin | Latin |
| Anglo-Saxon | | Anglo-Saxon |
| | | Lallans |
| Danish | | Norse |
| Norman French | Norman French | Norman French |
| Modern English | Modern English | Modern English |

Talking of languages, this is a list of the various languages which the inhabitants of our island have had to contend with over the years, and you will see that what is now England has a good linguistic mix, but the land we call Scotland has an even better one. You'll see that I have listed two different forms of Celtic. The Celtic people who arrived in the 6th century BC had become divided into linguistic groupings that were noticeably different from each other, more noticeably different than say English and American. In our various islands there was Brythonic, which includes Welsh, Cornish and Breton, and Gaelic or Goidelic as spoken in Eire and the Isle of Man. These are known by linguists as P-Celtic and Q-Celtic respectively, and are distinguished by sound changes and ways of accentuating words so they can appear to the outsider more different than perhaps they really are.

The reason for this chart is to suggest that the evolution of Scotland is a complicated business which involves the Welsh, the Irish, the Picts, the Romans, the Angles, the Vikings, the Normans and the English – though the last two are outside the scope of this talk.



This shows the spread of the Celtic people - numerous tribes sharing a common language and culture, but with increasing local variations as they spread out. Celtic and Gallic or Gaelic mean the same thing. The word Celtic is Greek in origin, and the word Gallic is Roman. The name Gaul is associated with France mainly because of Julius Caesar, though Gallic or Gaelic has as much right to be associated with the Q-Celts of Eire and later of Scotland. The name Britons given to those Celts who came here probably comes from the Greek Pretaniké which was Latinized as Britannia, and it is suggested that the Greeks got the name from Celtic words for 'painted' – a reference to the people colouring themselves with woad.

Celtic tribes in Northern Britain at the time of the Romans

NB no mention of the Picts



The Celtic tribes living in the north of Britain were no different from those in the Roman province of Britannia, but the further north you go the more likely it is that the tribes are in fact Picts – who I'd suggest were distinct from mainstream Celts. The tribal names on this map are Roman, and the map does not distinguish between which tribes may have been Pictish and which Brythonic Celtic. Whether Celt or Pict any tribe encountering the Romans for the first time would have resisted them, and those remaining beyond Roman control would no doubt have tweaked the Roman tail from time to time, but otherwise they probably continued their way of life, jealously guarding their territory, sometimes trading, sometimes fighting, but with no common cause. If we are looking for evidence of Scottish nationalism at this time we will be disappointed. Interesting things started to happen when the Romans left. The period of Celtic dominance, from the time they began arriving in Britain until

shortly after the departure of the Romans was about a thousand years, and it is tempting to say far more about the Celts, but it is not what this talk is about.

You'll notice on this map the two lines of Hadrian's Wall and the Antonine Wall. The former was built between 122 and 128 AD. Hadrian's son and successor Antoninus Pius built the shorter wall about 100 miles further north. It was manned for less than a decade after completion, but it kept its significance as a border in later centuries as we shall see later.

Precursors of Scotland

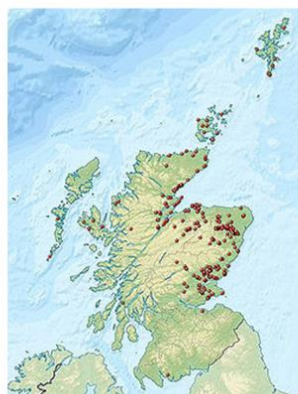
- 'Britannia Barbarica'
- Caledonia
- Alba
- 'Pictland'

One informal name for the area between Hadrian's Wall and the Antonine Wall was Britannia Barbarica. This covers the Southern Uplands, the Scottish Borders and the area between the Clyde and the Firth of Forth. In later centuries it accommodated the important Welsh speaking kingdoms of Strathclyde and Gododdin, which we will come to.

The Romans called the land north of the Antonine Wall Caledonia after just one of the tribes which lived there, though there were several others. The Caledonii and others may in fact have been Picts. The name Caledonia was quite random but has persisted.

Alba was the name given to the land north of the Antonine Wall by Gaelic tribes once they started arriving from Eire. The name is from the same root as Albion, which was a P-Celtic name for the whole of the island of Great Britain. Alba is still the Gaelic name for Scotland, as in BBC Alba.

The one important area which has been alluded to but not explained so far is that of the Picts. True facts about the Picts are elusive, and they may have had a name for their land but I don't know it, and no-one else seems to either, apart from the names of some individual Pictish kingdoms. Where they lived can be determined partly by what they left behind, such as distinctive symbolic stones. These have unique features and show a level of skill in carving lifelike forms which was unmatched at the time, and I'll come back to them in more detail later. The evidence from their stones is that the Picts lived throughout the Highlands, the east of Scotland and the far north, but at the time we are talking about they were being gradually pushed out of areas to the west by Q-Celts from Eire.



This is where Pictish symbol stones have been found, though bits of them are still being identified today.

The Picts



- Who were they?
- Their language has died out and there are no definite clues from place names etc
- Their way of life was very similar to their Celtic neighbours
- Pictland was divided into several kingdoms
- The Picts no longer exist as a distinct people

The name Picti is from the past participle of the Latin word *pingere* (to paint) and may refer to the body art which was common to tribes throughout Albion. There is no record of what the Picts called themselves. Their origins are open to speculation and theorizing. Theories include

- they were either Brythonic or they were Gaelic
- or they were Celtic but from a different starting point and with a different branch of the language
- or they were non-Celtic and indigenous but had become Celticized
- or they were early emigrants from Eire.

Records show that visiting missionaries needed interpreters when trying to communicate with the Picts, and that their language was a combination of P-Celtic and an unrecognized Indo-European language, possibly handed down by earlier inhabitants. Place names give no real clue to the language spoken by the Picts or where they settled. There are several place names starting Pit- (like Pitlochry), and this has given rise to suggestions of a connection, but there is no linguistic meaning to the word *pit* in Celtic, so perhaps these place names were given later by others to signify where Picts lived or had lived.

Information about the Picts' way of life comes partly from archaeology and also from chronicles written by people who came in contact with them. They were farmers and lived in small communities. There are some details about them which show they were distinct from their neighbours. They were for example matrilineal and traced their ancestry through their mothers.

There is evidence of several kingdoms, some legendary and some with an historical basis, and from time to time there were high kings dominating the others. This begs the question whether the Pictish kingdoms could be considered the beginning of a Scottish nation. I don't think so. For one thing the alleged details of Pictish kings are based on unreliable sources like the 'Pictish Chronicle', actually written a thousand years after some of the events recorded. Another consideration is that the earliest evidence of a viable and functioning Pictish nation coincides with other players also vying for control, as we shall see. Pictish control never extended over large parts of Scotland, and in the end they lost out.

The Picts may no longer exist as a distinct people, but during the evolution of Scotland they had an important part to play before they were eventually subsumed.

Sequence of migrations and settlement during and after the Romans

- Scots from Ireland
- Angles



- Vikings

We already have the P-Celtic/Welsh speaking Britons and the Picts inhabiting the greater part of Alba throughout the Roman occupation of Britannia. Also there were colonies of Irish Gaels, especially in Argyll – a name which means ‘eastern gael’ – but also on the Welsh coast. The best way to understand why people from Eire would quite naturally migrate to Britain is to see the sea not as a barrier but as a channel of communication. Seaways and rivers were the best way to get around, much less difficult and hazardous than travelling overland. The Irish living in County Antrim would think nothing of migrating across the water to Alba. The name of the unified kingdom comprising Antrim and the Isles across the sea was Dal Riata, but in 575 Argyll and the islands became independent of the High King of Ireland and took the name Dalriada. They called themselves Gaels, but the name which has stuck in the minds of everyone else is Scots, from the Roman word for all Irish migrants and pirates.

The map on the right shows Dalriada in relation to Pictland around the year 800. At the bottom are the two Brythonic kingdoms of Strathclyde and Gododdin in the area south of the Antonine Wall.

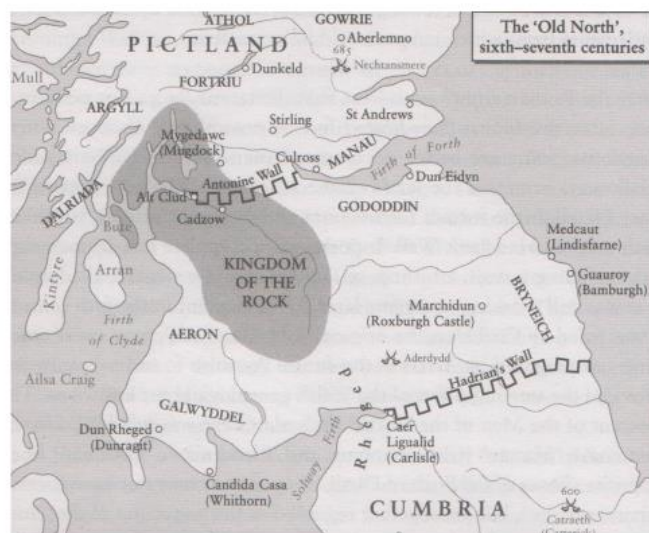
The Gaels were a seagoing people, accustomed to trading and raiding along the coast. So were the Picts, incidentally. And so were the Angles, The Angles came over from north Germany first as raiders, then as settlers. They were given a leg-up in the first half of the 5th century when Vortigern, a contender to be overlord of Britain, desperate for assistance and unable to get it from the Romans still in Gaul, extended an invitation to the Saxons Hengist and Horsa. Once through the door there was no stopping the tide of Germanic tribesmen, and women, and the Angles for their part extended their territory northwards to Northumbria and into what is now the Scottish Borders. One of their official missions from Vortigern was to stop the Picts from raiding the Votadini, and having done that some of them stayed.

The story of the Anglo-Saxons generally is not what this talk is supposed to be about, so I won't say more, except to point out on this map showing their progress that as they pushed the Welsh back and reached the Irish Sea north of the Wirral they effectively cut off the Welsh speaking Britons in Alba and Cumbria from their kin elsewhere in the island, and left them to fend for themselves.

The Vikings were another race who came to the Western Isles, but by the time they did Scotland had come into existence, and I need to explain that first.

What happened when (1 – the Britons)

- After 410 a number of small 'kingdoms' emerged in the land between the Walls (the Intervallum), including Galwyddel (Galloway), Rheged, Aeron (Ayr), Manau (Clackmannan), Gododdin (Celtic name for the Votadini), Llediniawn (Lothian)
- Two kings of the time are historically authentic; Coel Hen of Rheged (Old King Cole), and Ceredig Gueldig (Coroticus) a warlord who inspired the wrath of St Patrick and is believed to have founded the kingdom of Alt Clud (later Strathclyde) based on Dumbarton Rock
- Strathclyde and Gododdin (both Welsh British) became the main protagonists in the Lowlands and lasted hundreds of years
- Dun Eidyn (Edinburgh) was the capital of Gododdin



What happened when (2 – the Angles)

- In 547 an Angle leader called Ida the Flamebearer took Bernicia and based himself at Bamburgh; from there he attacked parts of Rheged and Gododdin
- In 590 a coalition of Rheged, Strathclyde, Gododdin, Dalriada and Ulster attacked the Angles in Bernicia
- c600 the Battle of Catterick was another failed attempt by Britons from Gododdin and Strathclyde with some Picts to defeat the Angles of Northumbria
- In 631 the Angles under Edwin took Dun Eidyn and named it Edinburgh
- After 653 Oswui of Northumberland was the acknowledged overlord of the Picts, the Scots and the Britons
- In 664 Oswui called the Synod of Whitby, and ruled in favour of the Roman rite
- The Angles inflicted a heavy defeat on a Pictish army in 681 at Grangemouth
- The Battle of Dun Nechtain or Nechtainsmere took place on 2nd March 685

To begin with Ida was rather exposed and followed a policy of integrating with the Britons, creating a sort of Germano-Celtic culture. This was not unique because it happened too when migrating Germanic tribes on the European mainland came into contact with the Celts who were there before them. As he grew stronger his followers spread out north and west and settled.

Despite the mutual hostility between Scots, Britons and Picts, they did recognize the threat from the Angles. They besieged Bamburgh and actually managed to take it and the garrison took refuge on Lindisfarne. But jealousy and mistrust succeeded in snatching defeat from the jaws of victory and the alliance broke down.

This time the motive was religious, with the Celtic Church feeling threatened by the Roman Church after Augustine's visit to the South. The attackers called themselves 'the Baptised'. They did a great loop and attacked from the south but found themselves facing two Anglian armies, and in the battle the Britons and Picts were almost completely wiped out. This left most of Alba at the mercy of the Angles.

This left Lothian in Northumbrian hands, and at the same time they pushed west and deposed the last King of Rheged. The territory of the Angles now stretched from coast to coast, and by 653 they had extended their northern frontier from the Forth to the Tay.

Every detail of this battle is recorded, except where exactly it took place. It was definitely in Pictland, and the Northumbrian army was lured into a trap by a Pictish force under the splendidly named Bridei map Bili and was so decisively beaten that it completely changed the course of events and turned the tide of the Northumbrian advance into Alba. The Angles retreated back to Lothian and never fully recovered as a major force in Alba.

So on that one slide we have seen the Angles start from small beginnings, become the dominant force in the whole of Alba, but end up pretty much where they started. They did, however, leave a lasting legacy and in the Lowlands of Scotland, where a mixture of Old English and local idioms produced a language called Lallans, which we now call Lowland Scots.



The picture on the left is part of the Aberlemno stone celebrating the victory of the Picts over the Angles. The map on the right shows that around the year 800 Northumbria still held Lothian, but had lost any gains north of the Forth, and despite recognizing Oswui's overlordship the Britons of Strathclyde had held on to all their territory.

What happened when (3 – the Scots)

- In 574 Aidan macGabrain become King of Dalriada
- Aidan used his naval capability to raid along the west coast from Man to Orkney
- At its greatest extent Dalriada included the Western Isles from Kintyre and Argyll in the south to Mull and even Skye to the north
- Not all plain sailing
- In 637 Antrim was taken by the Ui Neills of Ulster, effectively cutting Dalriada off from Eire (except culturally); this is a convenient point at which to start referring to the Gaels as the Scots
- The 7th and 8th centuries were a time of confusion and shifting fortunes between the Picts, Scots, Angles and Britons

As the leader of Antrim Gaels on British soil Aidan supposedly owed allegiance to the High King of Eire, but he increasingly asserted independence both from Antrim and from the High King. At a Convention in 575 Aidan agreed to pay military tribute to the High King but kept control of maritime affairs and revenues, and consequently built up his naval strength.

Having gained their independence Aidan and his successors knew that to stop themselves from being pushed back into the sea the Dalriadans needed to act more aggressively or assertively towards both the Picts and the Britons.

In the second half of the 6th century the Picts had taken back Argyll for a while, but Aidan went on the offensive and took it back.

But this never lasted long. Mostly Dalriada was confined to Argyll, Jura, Kintyre and Islay, with its capital at Dunadd, an old Iron Age fort in Argyll, eventually destroyed by Picts.

Dalriada suffered heavy defeats during the following two hundred years. Aidan himself suffered a crushing defeat by the Angles at the Battle of Degsastan in 603, during the Northumbrian ascendancy, and there were defeats too by the Picts, notably in the so-called 'Smiting of Dalriada' by Oengus I in 741.

The fact is that all parties beat each other and lost to each other at one time or another. So, how and why did the Scots apparently come out on top? That's a question I now need to answer.

What happened then (from 685 to 843)

- A period of Pictish predominance
- A fusion of Picts and Scots ending with Scottish dominance
 - Vikings
 - Religion
 - Dynastic marriages
 - The first generally acknowledged King of Alba in 843

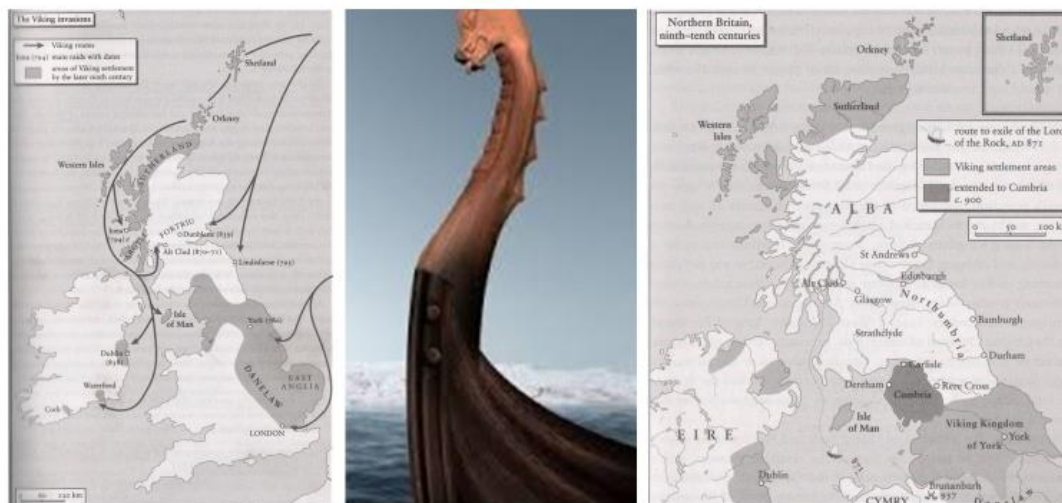
After the Picts smote the Angles at battle of Nechtainsmere in 685 they were undoubtedly the strongest militarily in Alba, but they were not at this point a unified kingdom. The period is not documented with any certainty and a complete list of kings of the Picts is supposed to exist, but this didn't necessarily mean they functioned as kings. Strong leaders came along who inflicted military defeats on the Scots and Angles as I mentioned earlier, and from time to time a high king would emerge, which appears to have been more the norm as time went on. The Picts did not choose their leaders on the basis of heredity.

The Scots of Dalriada were being clobbered by the Picts on the battlefield. The Britons weren't going to help them – they were sitting comfortably in their kingdom of Strathclyde and minding their own business. The Vikings were making their presence felt in the Western Isles, and the Angles were angling in Lothian, having had their brief period of ascendancy.

This is the crucial period in the evolution of Scotland as a nation because their comparative weakness did not stop the Scots from eventually dominating the Picts and others by other means. This was basically the result of peaceful Scottish migration into Pictland, aided by a combination of factors.

It's simplest to take these one by one.

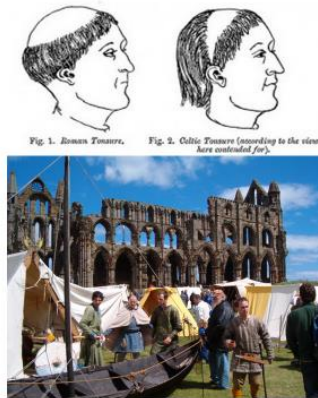
Vikings



The main routes of Viking settlement are shown on the left. There were raids to start with at the end of the 8th century and settlement started soon after. The two main points of significance in the context of this talk are the obvious squeeze on Dalriada, and the terminal effect on the independence of the British kingdom of Strathclyde. The Vikings also raided and settled parts of Pictland and this gave the Scots and the Picts some common cause, rather like their mutual actions against the Angles two hundred years earlier. The map on the right shows the situation at the end of the 9th century by which time the Vikings had been pushed back to the Western Isles, Sutherland, Orkney and Shetland, although they were in control of the north of England. Strathclyde was attacked by Vikings from Dublin in 871 and their dynasty sailed off into exile, and Strathclyde ended the century as an integral part of Alba.

Religion

- The conversion of the Picts to Christianity and the resulting triumph of Gaelic language and culture over the now lost language and culture of the Picts
- Nothing about religion is ever straightforward
- The bones of Saint Andrew
- Saint Columba
- Saint Ninian
- Saint Mungo



At the time of the battle of Nechtainsmere the Picts were still pagan. Both the Britons and the Gaels had long been Christian, and during the period we are talking about the Picts too were mostly all converted. This was done largely by monks accompanying the migrating Scots from Dalriada who brought with them Gaelic customs and their Q-Celtic language. Since the Picts had no written texts as far as anyone knows it was natural that the Gaelic language and writing was passed on to the Picts, not only through the process of conversion but also through the physical mingling of the Scots and the native Picts. The fact is that Pictish language and culture was gradually subsumed and eventually died out.

This is true of Scotland as much as anywhere. The form of Christianity brought over from Eire and propagated by the Scots was essentially Celtic Christianity, which had rites which differed from the Roman rite. The Angles followed the latter, resulting from the activities of Augustine at the end of the 6th century. Pictland was initially converted by Celtic missionaries, while the areas under Northumbrian control followed Rome. Things did not remain as clear cut, however, and there was a King of the Picts called Nechtan in the early 700s who expelled Ionan monks and appealed to the Abbey at Jarrow for help in converting Pictland as a whole to the Roman rite. This was after the Synod of Whitby when Oswui of Northumbria ruled in favour of Roman Christianity and the influence of the Angles in Alba generally was at its height. There is a picture of Whitby Abbey.

The differences between the Celts and the Romans were mostly cultural, but there were particular differences which got rather blown up and caused a lot of heated debate. One was the tonsure (see the picture) and another was the date of Easter. Some Celtic monasteries housed both monks and nuns, but this came to an end when Roman rules came into force.

It is generally accepted that the bones of Saint Andrew were brought to Alba from Byzantium by Oengus 1, who was King of the Picts from 729 to 761. Stories about how this happened vary from the plausible to the highly fanciful, and we don't know whether the bones were genuine and just how many of them there were, because they are nowadays claimed to be all over Europe, but they were enshrined, perhaps at St Andrews, and his flag – the blue and white saltire - was adopted as the Pictish flag.

These three saints are worth a mention because they are associated with three different parts of the country - Dalriada, the Lowlands and Strathclyde respectively.

One Irish missionary and two Welsh



Columba is probably the best known of the Irish missionaries who came to northern Britain. He arrived in 563 with 12 companions, possibly landing on Kintyre in Argyle and rowing his coracle further north to where he founded the community of Iona. The picture on the left is of Iona, but not showing the original monastic buildings because these were destroyed by the Vikings. Columba is credited with converting the northern Picts but of course he didn't do it all himself. He founded many monasteries and the number of monks carrying out his work expanded considerably.

Preceding Columba by 150 years was St Ninian, possibly a Celtic Briton. He started the conversion of the most southerly Picts and was based in Galloway where he founded an abbey at a place called Whithorn. There is no definitive record of his life or activities, and he would not have had dealings with the Northumbrians because they were not around at the time. But his Abbey of Whithorn was an important player in the later tussle between the two rival rites. Whithorn was in the Northumbrian sphere of influence and nowhere near Pictland, but when Whithorn became a diocese the first bishops were Picts. They had a special mission to Pictland and spread the Roman way of doing things very successfully to the great disadvantage of the Celtic church.

St Mungo, also known as St Kentigern, was a contemporary of Columba, but their paths probably never crossed. Mungo joined St David's monastic community and was sent to Gwynedd, but later travelled to Strathclyde at the invitation of the King there. He founded a church at what is now Glasgow, and his burial place there became a place of pilgrimage after his death. The present coat of arms of the city of Glasgow (there on the right) contains some strange objects, all to do with stories attributed to Mungo. A jingle goes: "Here's the bird that never flew. Here's the tree that never grew. Here's the bell that never rang. Here's the fish that never swam". The bird is a pet sparrow that Mungo brought back to life; the tree represents a branch which he got to spontaneously combust, and the bell is supposed to be something he brought back from a trip to Rome. The fish is very curious. The legend is that the queen took a lover and made the mistake of presenting him with a ring given to her by her husband. The king saw the ring on the lover's finger, condemned the man to death, imprisoned his wife and threw the ring into the Clyde. The queen appealed to Mungo, who went fishing, caught a salmon, opened it up and there was the ring, which he returned to the king. The king forgave his wife, reprieved the lover, and they all lived happily ever after.

Dynastic marriages

- It wasn't only dynastic marriages but also intermarriage between incoming Scots and native Picts that helped the nations to come together
- With the ruling classes it worked both ways; Scots became rulers in Pictland but equally some Picts became rulers in Dalriada
- Succession in Pictland was not hereditary but on consent and merit
- Pictish society was matrilineal, so a Scot might acquire titles and property through a Pictish wife
- This is thought to be how the first acknowledged King of Alba came to be called that and recognized as such

The House of Alpin

- Kenneth MacAlpin, son of King Alpin II of Dalriada, married a Pictish princess (allegedly) and on the death of his father in battle became King of the Scots; through his wife (?) he simultaneously became King of Picts
- He is generally acknowledged as the first king of Scotland (though this name was not used until later)
- For his coronation at Scone he brought from Dalriada the Stone of Destiny (now in Westminster Abbey)
- His grandson Constantine I was named King of Alba and for the first time the two kingdoms were ruled as one
- The House of Alpin changed the rules of succession from tanistry to heredity and ensured they stayed on the throne of Scotland until 1034



Now having seen how the Scottish nation came into being we can look at more interesting things, like Pictish stones and some early Scottish archaeology.

Pictish Stones are a serious object of study. They are widespread in central and eastern Scotland and are divided into 3 classes. Class 1 is for early stones with deeply incised pictures and symbols; class 2 for early Christian versions appearing in 8thC and 9thC with traditional symbols but also Christian elements; class 3 for later stones with no symbolism at all. They may have been painted



Pictish stones – Class 1

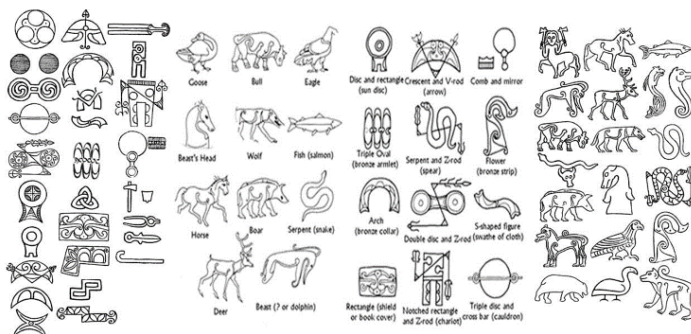


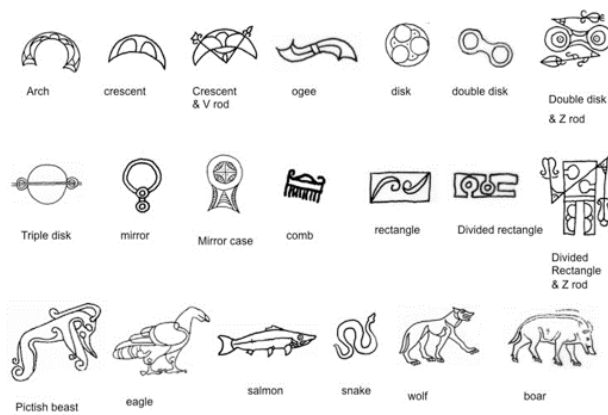
The classification of Pictish stones into 1, 2 and 3 was done by a chap called J R Allen in 1903. The earliest stones, up to and including the 7th century, were boulders or roughly shaped slabs simply depicting objects and animals but done in a very free and confident way. They generally face one way, which suggests they were boundary stones. One image of a bird or animal might indicate the name of a tribe. A combination of symbols might indicate the territory of a person who is identified by the symbols used. Carvings on the sandstones and shales of the far north can be deeply etched, but those on hard granite are rather less defined.

Pictish stones – Class 2



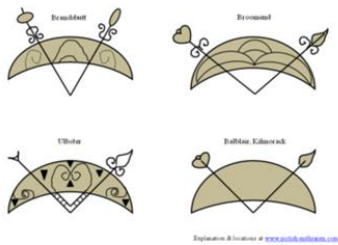
Here we have two examples of Class 2 stones, each with a front face and a rear face. Class 2 stones from the 8th and 9th centuries combine Pictish symbols with some element of Christian imagery. These examples both have full size crosses, but many have just a token cross. Like Class 1 stones these were probably for laying claim to territory, but with an affirmation that the person or people putting it up are suitably Christian.





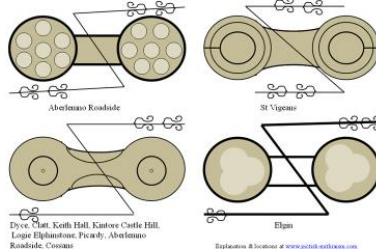
The previous slide is perhaps a bit overwhelming, trying to show the whole range of symbols. This one simplifies things by showing some of the more common symbols, which include homely objects like combs and mirrors. I get the impression that there is still a long way to go in understanding what all the symbols are supposed to mean.

Pictish Symbol Stones - examples of V-Rod and Crescent designs



Explanation & location at www.pictisharchaeology.com

Pictish Symbol Stones - examples of Z-Rod and Double Disc designs



Explanation & location at www.pictisharchaeology.com

For example there is no apparent meaning to the series of symbols involving V rods and Z rods, but they occur throughout the range of stones in different parts of the country, so they must mean something.

Pictish jewellery was often made of silver. The examples on the right incorporate the unusual rod symbols found on Pictish stones



Relics of British buildings and objects are less frequent since their culture was overtaken by that of Alba



The Antonine Wall, top left, formed the northern boundary of the Celtic sphere of influence north of Hadrian's Wall.

The picture in the top right is intended to represent an ancient fort of the Votadini near Edinburgh, which became the capital of the kingdom of Gododdin.

In the bottom left is present day Dumbarton Rock, for 500 years the capital of the kingdom of Strathclyde.

Then in the bottom right are the remains of St Ninian's Chapel in Galloway, built on the site of an earlier chapel and linked with Whithorn Priory.

The Vikings left a bit more to remember them by. On Orkney there are the remains of Viking chapels like the one below. And in Maeshowe burial chamber, which is Neolithic, there is evidence of Viking occupation



The large Neolithic burial chamber at Maeshowe is believed to have been buried and undiscovered for over 3000 years. The story goes that a party of Vikings was caught in a snowstorm and stumbled on a concealed way into the tomb, perhaps through the roof. They took shelter for some time, perhaps disposing of the bones outside, and passed the time writing graffiti and drawing this famous Norse dragon.

(L) Viking adaptation of a Celtic brooch
(R) The Lewis Chessmen, made in Trondheim from whale bone



Nordic style flags in present day use –
(L) South Uist, Caithness
(R) Shetland, Orkney, Barra



The Vikings' legacy can be found in some unexpected ways, such as the flags of several islands and regions where their influence has persisted.

Iona



This was where Columba founded his first community in Dalriada. There are no buildings left, after the Vikings and the ravages of time, though archaeological digs have found the *vallum* or wall which presumably formed part of it. The photos on the left are of the *vallum*, while the one on the right, though not from Iona itself, shows the kind of 'beehive' cell which the monks of the time lived in.

The Scots – capitals of Dalriada at Dunadd and Dunollie



Nothing structural is left on the Dunadd site after it was razed to the ground by the Vikings.

The Book of Deer, written around 900, is possibly the only surviving example of written Old Gaelic



The Stone of Destiny, also known as the Stone of Scone, used at coronations of Scottish kings and later of British monarchs



The Book of Deer is one of Scotland's most important manuscripts. It is a small (154mm x 107mm) Gospel Book, now housed in Cambridge University Library. Before c. 1100 it was apparently in the possession of the early Pictish monastery at Old Deer in north-east Aberdeenshire. The significance of the script is that Gaelic writing has changed a lot since it first came into use and this book is written in the style that was around at the time the Scots were converting the Picts and introducing them to both writing and the Q-Celtic tongue.

There are all sorts of legends about the origin of the Stone, including being brought over from Ireland and even belonging to Jacob from the Old Testament. The reality is more prosaic. It is made of Old Red Sandstone, quarried near the Abbey of Scone itself.

That really brings my talk to an end. Scotland is a country which has been successfully formed from many different elements. That is the case with many other countries around the world of course, and it's hard to think of a nation anywhere which is ethnically pristine, but it is equally hard to think of a country with a more proud national identity than Scotland.

Scotland is a mix of Picts, Britons, Anglo-Saxons, Gaels and Vikings, and for 700 years or so they vied with each other, but now they all consider themselves Scottish. As I said at the start it wasn't my intention to tell the history of Scotland once it became a recognizable entity, but to try and explain how it got there.

