

and *katomeria*. The island is rugged and well deserves the epithet "craggy" (*παταλώδης*) applied to it in the Homeric hymn. The southern part is less rocky than the northern, and the wealth of the island is concentrated there. The figs of Chios were noted in ancient times, but wine and gum mastic have always been its most important products. The climate is almost perfect, the atmosphere delightful and healthy; oranges, olives, and even palms grow freely. The finest wine was grown on the north-western coast, in the district called by Strabo Ariusia, and was known in Italy as *vinum Arvisium*. The population of Chios has always been far greater than its resources could feed; the people have therefore been forced to import the necessaries of life in exchange for their wine and mastic and fruit, and alike in ancient and modern times they have been known as merchants and traders. Pottery of Chios and Thasos was exported to Illyria (Strab., p. 317) and doubtless elsewhere; it formed or contained the cargo of outward-bound trading ships. Thasian ware is familiar in museums, where the stamped handles of Thasian amphoræ have been collected in thousands; but no pottery has yet been identified as of Chian manufacture. An incidental proof of the importance of Chian handicrafts lies in the fact that early in the 7th century B.C. Glaucus of Chios discovered the process of soldering iron, and the iron stand of a large crater whose parts were all connected by this process was constructed by him, and preserved as one of the most interesting relics of antiquity at Delphi. The long line of Chian sculptors in marble, Bupalus and Athenis, sons of Archermus, son of Micciades, son of Melas, bears witness to the fame of Chian art in the period 660 to 540 B.C. The Winged Victory of Micciades and Archermus, which was dedicated at Delos, is still preserved,—the most important attested work extant of archaic Greek art. Marble quarries also were worked in the island. In literature the chief glory of Chios was the school of epic poets called Homerids, who carried on and gave an Ionic tone to the traditional art of the older Æolic bards. Cinæthus is said to have written the Homeric *Hymn to Apollo of Delos*, and is believed by some modern critics to have exercised great influence on the text of the *Iliad* and *Odyssey*. The Chian recension of these poems (*Χία Έκδοσις*) was in later times one of the standard texts. Ion the tragic poet, Theopompus the historian, and other writers maintained the position of Chios in literature during the classical period.

The chief city of Chios has always borne the same name as the island. It is situated near the middle of the eastern coast, and at the present day contains about 17,000 inhabitants. A theatre and a temple of Athena Polichus existed in the ancient city. About 6 miles north of the city there is a curious monument of antiquity, commonly called "the school of Homer"; it is a very ancient sanctuary of Cybele, with an altar and a figure of the goddess with her two lions, cut out of the native rock on the summit of a hill. On the west coast there is a monastery of great wealth with a church founded by Constantine IX. (1042-54). Starting from the city and encompassing the island, one passes in succession the promontory Posidium; Cape Phanae, the southern extremity of Chios, with a harbour and a temple of Apollo; Notium, probably the south-western point of the island; Laii, opposite the city of Chios, where the island is narrowest; the town Bolissus (now Volisso), the home of the Homeric poets; Melena, the north-western point; the wine-growing district Ariusia; Cardamyle (now Cardhamilli); the north-eastern promontory was probably named Phium, and the mountains that cross the northern part of the island Pelinaeus or Pellenaus. The situation of the small towns Leuconium, Delphinium, Caucasa, Coela, and Polichne is uncertain; probably most of them were in the southern part. The island is subject to earthquakes; a very destructive shock occurred in March 1881.

The history of Chios is very obscure. According to Pherecydes, the original inhabitants were Leleges, while according to other accounts Thesalian Pelasgi possessed the island before it became an Ionian state. The name Æthalia, common to Chios and Lemnos in very early time, suggests the original existence of a homogeneous population in these and other neighbouring islands. Genopium, a mythical hero, son of Dionysus or of Rhadamanthus, was an early king of Chios. His successor in the fourth generation, Hector,

united the island to the Ionian confederacy (Pausan., vii. 4), though Strabo (p. 633) implies an actual conquest by Ionian settlers. The name Hector and the fountain Helene (probably at the modern Thelena in the north) might be expected in the island of the Homeridae. The regal government was at a later time exchanged for an oligarchy or a democracy, but nothing is known as to the manner and date of the change. As in most other states of Greece, tyrants sometimes ruled in Chios; the names of Amphiclus and Polytecus are mentioned. The early relations of Chios with other states are very obscure, but it seems to have been an ally of Miletus, and to have been at enmity with the Phocæo-Samian alliance, to which the neighbouring Erythrae belonged. The same form of the Ionian dialect was spoken in Chios and in Erythrae.

When the Persians appeared on the Ionian coast Chios willingly submitted, refused to their old enemies the Phocæans, who were fleeing from the Persian yoke, a refuge on their islands (Enussa, and even surrendered the Lydian fugitive Paetyes in defiance of all religious scruples. Strattis, tyrant of Chios, followed Darius in his Scythian expedition. The Chians joined in the Ionian rebellion against the Persians (500-495) and supplied 100 ships. After the Persian victory at Lade the island was most severely treated, the towns and temples burned, and many of the people enslaved. At Salamis (480) the Chian ships, led by the tyrant Strattis, served in the Persian fleet. After the battle of Mycale (479) the island became free and a democratic government no doubt took the place of the tyranny. Chios was the most powerful state after Athens in the Delian confederacy, and it was an ally on equal terms of the Athenian empire, paying no tribute, but furnishing ships in case of war. It remained a faithful ally of the Athenians till the year 412, when, encouraged by the weakness caused in Athens by the Sicilian disasters, it joined the Lacedæmonians. Its fleet then consisted of fifty ships. The Athenians defeated them in three battles, at Bolissus, Phanae, and Leuconium, but could not reconquer the island. Finding the Spartan hegemony more oppressive than the Athenian, Chios returned to the Athenian connexion in 394, but soon afterwards deserted and joined the Thebans. In the wars of Alexander the Great, Memnon, supported by the oligarchical party, held the island for the Persians. It was afterwards involved in the rapid vicissitudes of Ionian history, falling under the power of various dynasties among the *diadochi*. In the Mithradatic wars it favoured the Roman alliance, and the king's general Zenobius fined the island 2000 talents and carried off a great number of the population into slavery in Pontus. It had many centuries of peaceful prosperity under Roman and Byzantine rule. The Genoese held it from the 14th century till in 1566 the Turks conquered it and the third great Chian disaster and massacre occurred. Except for a brief Venetian occupation in 1694, Chios has remained in Turkish hands till the present day. A fourth massacre afflicted the island in 1822, when the Turks repressed with fire and sword the attempted Greek insurrection. Till this terrible event the island was ruled very leniently by the Turks; the internal government was left in the hands of five archons, three Greek and two Catholic, while two resident Turkish officials represented the sultan and received through the archons the stipulated tribute. (W. M. R.A.)

SCIPIO. The Scipios,<sup>1</sup> a memorable name in Roman history, were a branch of the ancient and noble family of the Cornelii. It was in Rome's wars with Carthage that they made themselves specially famous.

1. PUBLIUS CORNELIUS SCIPIO, the father of the Elder Africanus, was the first Roman general to encounter Hannibal in battle. He was consul in 218 B.C., the first year of the Second Punic War, and, having Spain for his province, he went with an army to Massilia (Marseilles) with the view of arresting the Carthaginian's advance on Italy. Failing, however, to meet his enemy, he hastened back by sea to Cisalpine Gaul, leaving his army under the command of his brother Cneius Scipio, who was to harass the Carthaginians in Spain and hinder them from supporting Hannibal. In a sharp cavalry engagement in the upper valley of the Po, on the Ticinus, he was defeated and severely wounded, and it is said he owed his life to the bravery of his son, then a mere stripling. Again, in the December of the same year, he witnessed the complete defeat of the Roman army on the Trebia, his colleague Sempronius having insisted on fighting contrary to his advice. But he still retained the confidence of the Roman people, since his term of command was extended, and we find him with his brother in Spain in the following year,

<sup>1</sup> The name means a "stick" or "staff."

winning victories over the Carthaginians and strengthening Rome's hold on that country, till 212 or 211. The details of these campaigns are not accurately known to us, but it would seem that the ultimate defeat and death of the Scipios were due to the desertion of the Celtiberi, bribed by Hasdrubal, Hannibal's brother.

2. PUBLIUS CORNELIUS SCIPIO AFRICANUS THE ELDER.—After having been present at the disastrous battles of the Ticinus, the Trebia, and Cannæ, and having after that last crushing defeat had the spirit to remonstrate with several Roman nobles who advocated giving up the struggle and quitting Italy in despair, Scipio, at the age of twenty-four, offered to take the command of the Roman army in Spain the year after his father's death. The people already had an intense belief in him, and he was unanimously elected. All Spain west of the Ebro was in the year of his arrival (210) under Carthaginian control, but fortunately for him the three Carthaginian generals, Hasdrubal (Hannibal's brother), Hasdrubal the son of Gisgo, and Mago (also Hannibal's brother), were not disposed to act in concert. Scipio was thus enabled to surprise and capture New Carthage, the headquarters of the Carthaginian power in Spain, from which he obtained a rich booty of war stores and supplies, with a particularly good harbour. The native Spanish tribes now became friendly, and Scipio found useful allies among them. In the following year he fought Hasdrubal somewhere in the upper valley of the Guadalquivir, but the action could hardly have been a decisive one, as soon afterwards the Carthaginian crossed the Pyrenees at the head of a considerable army on his way to Italy. Next year another battle was fought in the same neighbourhood, and Scipio's success appears to have been sufficiently decided to compel the Carthaginian commanders to fall back on Gades, in the south-western corner of Spain. The country was now for the most part under Roman influence, a result due even more to the statesmanlike tact of Scipio than to his military ability. With the idea of striking a blow at Carthage in Africa, the Roman general paid a short visit to the Numidian princes, Syphax and Masinissa, but at the court of Syphax he was foiled by the presence of Hasdrubal, the son of Gisgo, whose daughter Sophonisba was married to the Numidian chief. On his return to Spain Scipio had to quell a mutiny which had broken out among his troops. Hannibal's brother Mago had meanwhile sailed for Italy, and Scipio himself in 206, after having established the Roman ascendancy in Spain, gave up his command and returned to Rome to stand for the consulship, to which he was unanimously elected the following year, the province of Sicily being assigned to him. By this time Hasdrubal with his army had perished on the Metaurus, and Hannibal's movements were restricted to the south-western extremity of Italy. For Rome the worst part of the struggle was over. The war was now to be transferred by Scipio from Italy to Africa. He was himself eagerly intent on this, and his great name drew to him a number of volunteers from all parts of Italy. There was but one obstacle: the old-fashioned aristocracy of Rome did not like him, as his taste for splendid living and Greek culture was particularly offensive to them. A party in the senate would have recalled him, but the popular enthusiasm was too strong for them. A commission of inquiry was sent over to Sicily, and it found that he was at the head of a well-equipped fleet and army. At the commissioners' bidding he sailed in 204 from Lilybæum (Marsala) and landed on the coast of Africa near Utica. Carthage meanwhile had secured the friendship of the powerful Numidian chief Syphax, whose advance compelled Scipio to raise the siege of Utica and to entrench himself on the shore between that place and Carthage. Next year he surprised and utterly defeated Syphax and

drove the Carthaginian army out of the field. There was an attempt at negotiation, but the war party prevailed and Hannibal was recalled from Italy. The decisive battle was fought near the Numidian town of Zama in 202 and ended in Hannibal's complete defeat. Peace was concluded with the Carthaginians in the following year on terms which strictly confined their dominion to a comparatively small territory in Africa, almost annihilated their fleet, and exacted a heavy war contribution. In fact, the independence of Carthage was destroyed, and it became simply a rich commercial city. The old-fashioned and narrow-minded aristocrats who were in sympathy with the "delenda est Carthago" policy subsequently announced by Cato thought these terms too lenient; but Scipio was too great and too generous a man to lend himself to the base work of utterly extinguishing an ancient and noble centre of civilization. Rome was now perfectly safe from attack. It was a great Mediterranean power: Spain and Sicily were Roman provinces, and the north of Africa was under a Roman protectorate. Such was the end, after seventeen years, of the Second Punic War. Scipio was welcomed back to Rome with the surname of Africanus, and he had the moderation and good sense to refuse the many honours which the people would have thrust upon him. For some years he lived quietly and took no part in politics. In 190 his brother Lucius Scipio was consul and, on the understanding that he should have the benefit of the military skill and experience of Africanus, he was entrusted with the war in Asia against Antiochus. The two brothers brought the war to a conclusion by a decisive victory at Magnesia in the same year. Meanwhile Scipio's political enemies had gained ground, and on their return to Rome a prosecution was started against Lucius on the ground of misappropriation of moneys received from Antiochus. As Lucius was in the act of producing his account-books his brother wrested them from his hands, tore them in pieces, and flung them on the floor of the senate-house. He was then himself accused of having been bribed by Antiochus, but he reminded his accusers that the day was ill chosen, as it happened to be the anniversary of his great victory over Hannibal at Zama. There was an outburst of enthusiasm, and Scipio was once again the hero and the darling of the Roman people, who, it is said, crowded round him and followed him to the Capitol. After all, however, he ended his days, as a voluntary exile in all probability, at Liternum on the coast of Campania, dying, it would seem, in 183, the year of Hannibal's death, when a little above fifty years of age. Scipio's wife was Emilia, daughter of the Æmilius Paullus who fell at Cannæ and who was the father of the conqueror of Macedonia. By her he had a daughter, Cornelia, who became the mother of the two famous Gracchi.

Spain, Northern Africa, the so-called province of Asia, were added to Rome's dominion during his life. Scipio lived to see Rome develop from a merely Italian power to be in fact the mistress of the world, and he himself greatly contributed to this result. Among Rome's great generals we must rank him after Cæsar. He knew how to plan a campaign as well as how to fight a battle, and he had the faculty of inspiring his soldiers with confidence and enthusiasm. He never had to make head against such tremendous difficulties as his great antagonist, and his achievements, great as they were, must be distinctly ranked beneath the marvellous successes of Hannibal. Still the story was told that, in a conversation between the two generals at the court of Antiochus, Hannibal, who had named Alexander as the first and Pyrrhus as the second among military commanders, confessed that had he beaten Scipio he should have put himself before either of them. It seems to be at any rate certain that the two great men respected and admired each other, and it is much to Scipio's credit that he withstood the mean persecution with which the Roman senate followed up the Carthaginian. It may be that he had rather too much aristocratic *hauteur* for a statesman in time of peace, but against this we must set the pleasing fact that he was a man of great intellectual culture and could speak and write Greek just as well as his native Latin. He wrote his

own memoirs in Greek. There must indeed have been a wonderful charm about the man, and there was a belief that he was a special favourite of heaven and held actual communication with the gods. It is quite possible too that he himself honestly shared this belief; and so it was that to his political opponents he could be harsh and arrogant and towards others singularly gracious and sympathetic. For a time he enjoyed a popularity at Rome which no one but Cæsar ever attained.

3. PUBLIUS CORNELIUS SCIPIO AFRICANUS THE YOUNGER.—This Scipio, also one of Rome's greatest generals, was the younger son of Æmilius Paullus, and he fought when a youth of seventeen by his father's side at Pydna, 168,—the battle which decided the fate of Macedonia and made northern Greece subject to Rome. He was adopted by the eldest son of Scipio Africanus the Elder, and from him took the name Scipio with the surname Africanus. In 151, a time of defeat and disaster for the Romans in Spain, which as yet had been but very imperfectly subjugated, he served with credit in that country and obtained an influence over the native tribes similar to that which the elder Scipio, his grandfather by adoption, had acquired nearly sixty years before him. In the next year an appeal was made to him by the Carthaginians to act as arbiter between them and the Numidian prince Masinissa, who, backed up by a party at Rome, was incessantly encroaching on Carthaginian territory. Rome's policy in Africa was to hold the balance between Masinissa and Carthage, and when it was seen that Carthage, as the result of several years of peace, was again becoming a prosperous and powerful city, there grew up a feeling at Rome that the Numidian king must be supported and their old rival thoroughly humiliated. Marcus Cato and his party would hear of no compromise; Carthage, they said, must be destroyed if Rome was to be safe. It was easy to find a pretext for war in the disputes between Carthage and Masinissa. In 149 war was declared, and the Carthaginians felt it to be a life-and-death struggle: every man and every woman laboured to the uttermost for the defence of the city with a furious enthusiasm. The Roman army, in which Scipio at first served in a subordinate capacity, was utterly baffled. In the following year he was elected consul, while yet under the legal age, for the express purpose of giving him the supreme command. After two years of desperate fighting and splendid heroism on the part of the defenders, the famished garrison could no longer hold the walls: Carthage was captured, and the ruins of the city were burning for seventeen days; Rome decreed that the place should be for ever desolate. On his return to Rome Scipio became the subject of violent political attacks, against which he successfully defended himself in speeches (no longer extant) that ranked as brilliant specimens of oratory. In 134 he was again consul, with the province of Spain, where a demoralized Roman army was vainly attempting the conquest of Numantia on the Douro. Scipio, after devoting several months to the discipline of his troops, reduced the city by blockade. The fall of Numantia, which was utterly destroyed in 133, established the Roman dominion in the province of Hither or Nearer Spain, the eastern portion of that country. Rome meanwhile was shaken by the great political agitation of the Gracchi, whose sister Sempronia was Scipio's wife. Scipio himself, though not in sympathy with the extreme men of the old conservative party, was decidedly opposed to the schemes of the Gracchi. "Justly slain" (*iure cæsum*) is said to have been his answer to the tribune Carbo, who asked him before the people what he thought of the death of Tiberius Gracchus. This gave dire offence to the popular party, which was now led by his bitterest foes. Soon afterwards, in 129, he was found dead in bed on the morning of a day on which he had intended to make a speech on a point connected with the

agrarian proposals of the Gracchi,—“a victim of political assassination” Mommsen confidently pronounces him. The mystery was never cleared up, and there were political reasons for letting the matter drop.

The Younger Scipio, great general and great man as he was, is for ever associated with a hideous work of destruction at Carthage, which we feel he might have done more to avert. Yet he was a man of culture and refinement; he gathered round him such men as the Greek historian Polybius, the philosopher Panætius, and the poets Lucilius and Terence. And at the same time, according to Polybius and Cicero, he had all the good sterling virtues of an old-fashioned Roman, and steadily set his face against the increasing luxury and extravagance of his day. As a speaker he seems to have been no less distinguished than as a soldier. He spoke remarkably good and pure Latin, and he particularly enjoyed serious and intellectual conversation. There seems to have been nothing mean or grasping about him. After the capture of Carthage he gave back to the Greek cities of Sicily the works of art of which Carthage had robbed them. He did not avail himself of the many opportunities he must have had of amassing a fortune. Though politically opposed to the Gracchi, he cannot be said to have been a foe to the interests of the people. He was, in fact, a moderate man, in favour of conciliation, and he was felt by the best men to be a safe political adviser, while, as often happens in such cases, he could not help offending both parties.

4. Scipios are continually appearing in Roman history in more or less prominent positions down to the time of the empire. One of them, SCIPIO NASICA (Nasica denoting an aquiline nose), contemporary of the Younger Africanus, instigated the murder of Tiberius Gracchus, whom the people were bent on re-electing (133) to the tribuneship. Though he was pontifex maximus at the time, the senate, to save him, had to get him away from Rome, and he left never to return, dying soon afterwards in Asia. (W. J. B.)

SCIRE FACIAS, in English law, is a judicial writ founded upon some record directing the sheriff to make it known (*scire facias*) to the party against whom it is brought, and requiring the latter to show cause why the party bringing the writ should not have the advantage of such record, or why (in the case of letters patent and grants) the record should not be annulled and vacated. Proceedings in *scire facias* are regarded as an action, and the defendant may plead his defence as in an action. The writ is now of little practical importance; its principal uses are to compel the appearance of corporations aggregate in revenue suits, and to enforce judgments against shareholders in such companies as are regulated by the Companies Clauses Act, 1845, or similar private Acts, and against garnishees in proceedings in foreign attachment in the lord mayor's court. Proceedings by *scire facias* to repeal letters patent for inventions were abolished by the Patents, Designs, and Trademarks Act, 1883, and a petition to the court substituted.

SCOPAS. See ARCHEOLOGY, vol. ii. p. 360.

SCORESBY, WILLIAM (1789-1857), English arctic explorer and physicist, was born near Whitby, Yorkshire, on 5th October 1789. His father, also named William, who achieved distinction as an arctic whaler, was the son of a farmer near Crompton, Lancashire, where he was born on 3d May 1760. He went to sea when he was twenty years of age, and became one of the most prominent and successful, as well as daring, of arctic whale-fishers. In 1823 he retired with an ample competency, and died in 1829. Young Scoresby made his first voyage with his father to Greenland in 1800, when he was only eleven years of age. On his return, up to 1803, he diligently pursued his education, acquiring a very fair knowledge of mathematics and navigation. From 1803 he was his father's constant companion to the whale-fishery. On 25th May 1806, as chief officer of the "Resolution," he succeeded in reaching 81° 30' N. in 19° E. long., the farthest point north attained by any navigator up to that date. On his return, during the following winter, Scoresby attended the natural philosophy and chemistry classes in Edinburgh

university, as he did again in 1809, when he added several other subjects. In his voyage of 1807 he commenced, as in all subsequent voyages he continued, the study of the meteorology and natural history of the polar regions; among the earlier results are his original observations on snow crystals. In 1809 Professor Jameson of Edinburgh brought Scoresby's arctic papers before the Wernerian Society of that city, of which he was at once elected a member. Soon after attaining his majority, in 1811, Scoresby was promoted to the command of the "Resolution," and in the same year married the daughter of a shipbroker. In 1813 he changed the "Resolution" for the "Esk," in both vessels bringing home large and profitable captures. In his voyage of 1813 Scoresby ascertained that the temperature of the polar ocean is warmer at considerable depths than it is on the surface. Each subsequent spring found Scoresby in search of whales, and no less eagerly of fresh additions to scientific knowledge. His letters of this period to Sir Joseph Banks no doubt gave the first impulse to the modern search for the north-west passage. In 1819 he was elected a fellow of the Royal Society of Edinburgh, and among other papers of the year was one communicated to the Royal Society of London through Sir Joseph Banks, "On the Anomaly in the Variation of the Magnetic Needle," touching upon a subject of the first scientific importance. In 1820 appeared Scoresby's *History and Description of the Arctic Regions*, in which he gathers up the results of his own observation, as well as those of previous navigators, and which still remains a standard authority. In his voyage of 1822 to Greenland, among other scientific work, Scoresby surveyed 400 miles of the east coast, between 69° 30' and 72° 30' N., with so much accuracy that the Government expeditions of the next year were unable to make any substantial correction, although they attempted to ignore his work. This was the last of Scoresby's arctic voyages. On his return he found his wife dead, and this event, acting upon his naturally pious spirit along with other influences, decided him to enter the church. After two years of residence in Cambridge, he in 1825 was ordained and on 17th July was appointed curate of Bassingby. Meantime had appeared at Edinburgh, in 1823, his *Journal of a Voyage to the Northern Whale-Fishery, including Researches and Discoveries on the Eastern Coast of Greenland*. The faithful and successful discharge of his clerical duties at Bassingby, in the mariners' chapel at Liverpool, at Exeter, and at Bradford did not prevent Scoresby from taking as much interest in science as he did during his whaling voyages. In 1824 the Royal Society elected him a fellow, and the Paris Academy of Sciences an honorary corresponding member. From the first he was an active member and official of the British Association, to which he made several important contributions, one being "An Exposition of some of the Laws and Phenomena of Magnetic Induction." To the progress of terrestrial magnetism especially Scoresby is recognized as having largely contributed. Of the sixty papers which follow his name in the Royal Society list many are more or less connected with this department of research. But his observations extended into many other departments, including certain branches of optics. In order to obtain additional data for his theories on magnetism he made a voyage to Australia in 1856, the results of which were published in a posthumous work,—*Journal of a Voyage to Australia for Magnetical Research*, edited by Archibald Smith (1859). He made two visits to America, in 1844 and 1848; on his return home from the latter visit he made some valuable observations on the height of Atlantic waves, the results of which were given to the British Association. Scoresby interested himself much in social questions, especially the

improvement of the condition of factory operatives. He also published numerous works and papers of a religious character, a list of which, as well as of his many scientific papers, is appended to the *Life of William Scoresby* by his nephew, Dr R. E. Scoresby-Jackson (1861). In 1850 he published a work on the Franklin expedition, urging the prosecution of the search for the missing ships, and giving the valuable results of his own experience in arctic navigation. Scoresby was twice married after the death of his first wife,—to Miss Elizabeth Fitzgerald in 1828, and in 1849 to Miss Georgina Kerr. After his third marriage Scoresby built a villa at Torquay, where he spent the remainder of his life, and where he died, 21st March 1857. He was a man of simple but deep piety, amiable, cheerful, and guileless.

SCORPION. See ARACHNIDA, vol. ii. p. 281 sq.

SCOT, MICHAEL, whose fame as a magician has surrounded his history with legend, is sometimes claimed by the Italians as a native of Salerno and by the Spaniards as a native of Toledo; but there is no reason to doubt the Scottish origin to which his name testifies. Scottish tradition is unanimous in identifying him with Sir Michael Scot of Balwearie in Fifeshire, but the ascertainable dates place some difficulties in the way of this. The traditional date of Scot's birth is 1190, but this does not harmonize well with the embassy to Norway attributed to Sir Michael Scot in 1290. Some accordingly have fixed the date of his birth approximately as 1214, but apparently without any further reason than is afforded by the supposed date of his death in 1291. But Jourdain<sup>1</sup> refers to certain manuscript translations of Scot's which are expressly dated "1217 at Toledo." This would accord fairly well with the date 1190, the translations being executed by Scot soon after the conclusion of his student period. Scot is said to have studied at Oxford, whence he proceeded, as was usual, to Paris, then the centre of mediæval learning, devoting himself especially to philosophy and mathematics. Du Boulay, the historian of the university of Paris, adds that he received the degree of doctor of theology and acquired a brilliant reputation in that faculty. There is no evidence of this, however, in his writings. At Toledo, where he also studied, Scot acquired a knowledge of Arabic. It is not likely that his knowledge extended to Greek and the other Eastern tongues mentioned by the earlier bibliographers. His knowledge of Arabic was sufficient to open up to him the Arabic versions of Aristotle and the multitudinous commentaries of the Arabians upon them, with which Western Christendom had only lately become acquainted in Latin translations (see SCHOLASTICISM). It also brought him into contact with the original works of Avicenna and Averroes. His own first work was done as a translator. He was one of the savants whom Frederick II attracted to his brilliant court, and at the instigation of the emperor he superintended (along with Hermannus Alemannus) a fresh translation of Aristotle and the Arabian commentaries from Arabic into Latin. There exist translations by Scot himself of the *Historia Animalium*, the *De Anima*, and *De Cælo*, along with the commentaries of Averroes upon them. This connexion with Frederick and Averroes—both of evil reputation in the Middle Ages—doubtless contributed to the formation of the legend which soon enveloped Michael Scot's name. His own books, however, dealing as they do almost exclusively with astrology, alchemy, and the occult sciences generally, are mainly responsible for his popular reputation. The chief of these according to the more critical views of recent investigators are *Super Auctoritatem Spheræ*, printed at Bologna in 1495 and at Venice in 1631; *De Sole et Luna*, printed at Strasburg, 1622,

<sup>1</sup> *Recherches sur les anciennes traductions Latines d'Aristote*, p. 188.

in the *Theatrum Chemicum*, and containing more alchemy than astronomy, the sun and moon being taken as the images of gold and silver; *De Chiromantia*, an opusculum often published in the 15th century; and, perhaps best known of all, *De Physiognomia et de Hominis Procreatione*, which saw no fewer than eighteen editions between 1477 and 1660. This treatise is divided into three books, of which the first deals with generation according to the doctrine of Aristotle and Galen, the second with the signs by which the character and faculties of individuals may be determined from observation of different parts of the body. The *Physiognomia* (which also exists in an Italian translation) and the *Super Auctorem Spheræ* expressly bear that they were undertaken at the request of the emperor Frederick. To the above list should be added certain treatises in manuscript,—*De Signis Planetarum*; *Contra Averrhoem in Meteora*; *Notitia Convictionis Mundi Terrestriis cum Cælesti, et de Definitione utriusque Mundi*; *De Præsagis Stellarum et Elementaribus*. Michael is said to have foretold (after the double-tongued manner of the ancient oracles) the place of Frederick's death, which took place in 1250. The Italian tradition makes Scot die in Sicily not long afterwards, stating that he foretold the manner of his own death. Jourdain is inclined to agree with this approximate date, observing that Scot is spoken of by Albert the Great as if he were already dead, and that Vincent of Beauvais (d. c. 1268) quotes him with the epithet "vetus." But the generally received tradition makes him return by way of England (where he was received with much honour by Edward I.) to his native country. The ordinary account gives 1291 as the date of Scot's death. According to one tradition he was buried at Holme Cultram in Cumberland; according to another, which Sir Walter Scott has followed in the *Lay of the Last Minstrel*, in Melrose Abbey. In the notes to that poem, of which the opening of the wizard's tomb forms the most striking episode, Scott gives an interesting account of the various exploits attributed by popular belief to the great magician. "In the south of Scotland any work of great labour and antiquity is ascribed either to the agency of Auld Michael, of Sir William Wallace, or the devil." He used to feast his friends with dishes brought by spirits from the royal kitchens of France and Spain and other lands. His embassy to France alone on the back of a coal-black demon steed is also celebrated, in which he brought the French monarch to his feet by the effects which followed the repeated stamping of his horse's hoof. Other powers and exploits are narrated in Folengo's Macaronic poem of *Merlin Coccaius* (1595). But Michael's reputation as a magician was already fixed in the age immediately following his own. He appears in the *Inferno* of Dante (canto xx. 115-117) among the magicians and soothsayers—

"Quell' altro, che ne' fianchi è così poco,  
Michele Scotto fu; che veramente  
Delle magiche frode seppe il giuoco."

He is represented in the same character by Boccaccio, and is severely arraigned by John Pico de Mirandola in his work against astrology, while Naudé finds it necessary to defend his good name in his *Apologie pour les grands personnages fausement accusés de magie*.

SCOT, REGINALD (c. 1538-1599), was the son of Richard, third son of Sir John Scot of Scotshall, Smeeth (Kent), studied at Hart Hall in Oxford, and afterwards lived in studious retirement at Smeeth, dying in 1599. He was the author of a very remarkable book, *The Discoverie of Witchcraft*, the object of which was to put an end to the cruel persecution of witches, by showing that "there will be found among our Witches only two sorts; the one sort being such by imputation, as so thought of by others (and

these are abused and not abusers), the other by acceptation, as being willing so to be accounted, and these be meer Coseners." This thesis is worked out in sixteen books, with great learning and acuteness, in a spirit of righteous indignation against the witchmongers. Scot was far in advance of his time, and his book, of which the first edition appeared in 1584, was burned by order of King James I. The book is still interesting, not only as having anticipated Bekker by a century, but for the great mass of curious details as to every branch of so-called witchcraft which it contains. It also takes up natural magic and conjuring at considerable length (bk. xiii.), and contains an argument against "alchemy" (bk. xiv.).

Scot also published in 1574 *A perfitte Platforme of a Hoppe Garden* (3d ed. 1578), which is noteworthy as having originated the cultivation of the hop in England. A second edition of the *Discoverie* appeared in 1651 and a third in 1665; the latter contained nine new chapters, prefixed by an anonymous hand to bk. xv. of the *Discoverie*, and the addition of a second book to the "Discourse concerning Angels and Spirits."

See B. Nicholson's *Scot's Discoverie of Witchcraft*, London, 1886.

SCOTER, a word of doubtful origin, perhaps a variant of "Scout," one of the many local names shared in common by the GUILLEMOT (vol. xi. p. 262) and the RAZORBILL (vol. xx. p. 302), or perhaps primarily connected with COOT (vol. vi. p. 341),<sup>1</sup> the English name of the *Anas nigra* of Linneus, which with some allied species has been justifiably placed in a distinct genus, *Cedemia* (often misspelt *Oidemia*)—a name coined in reference to the swollen appearance of the base of the bill. The Scoter is also very generally known around the British coasts as the "Black Duck" from the male being, with the exception of a stripe of orange that runs down the ridge of the bill, wholly of that colour. In the representative American form, *C. americana*, the protuberance at the base of the bill, black in the European bird, is orange as well. Of all Ducks the Scoter has the most marine habits, keeping the sea in all weathers, and rarely resorting to land except for the purpose of breeding. Even in summer small flocks of Scoters may generally be seen in the tideway at the mouth of any of the larger British rivers or in mid-channel, while in autumn and winter these flocks are so increased as to number thousands of individuals, and the water often looks black with them. A second species, the Velvet-Duck, *C. fusca*, of much larger size, distinguished by a white spot under each eye and a white bar on each wing, is far less abundant than the former, but examples of it are occasionally to be seen in company with the commoner one, and it too has its American counterpart, *C. velvetina*; while a third, only known as a straggler to Europe, the Surf-Duck, *C. perspicillata*, with a white patch on the crown and another on the nape, and a curiously particoloured bill, is a not uncommon bird in North-American waters. All the species of *Cedemia*, like most other Sea-Ducks, have their true home in arctic or subarctic countries, but the Scoter itself is said to breed occasionally in Scotland (*Zoologist*, s.s. p. 1867). The females display little of the deep sable hue that characterizes their partners, but are attired in soot-colour, varied, especially beneath, with brownish white. The flesh of all these birds has an exceedingly strong taste, and, after much controversy, was allowed by the authorities to rank as fish in the ecclesiastical dietary (cf. Graindorge, *Traité de l'origine des Macreuses*, Caen, 1680; and *Correspondence of John Ray*, Ray Soc. ed., p. 148).

<sup>1</sup> In the former case the derivation seems to be from the O. Fr. *Escoute*, and that from the Latin *auscultare* (comp. Skeat, *Etymol. Dictionary*, p. 533), but in the latter from the Dutch *Koet*, which is said to be of Celtic extraction—*coctiar* (op. cit., p. 134). The French *Macreuse*, possibly from the Latin *macer*, indicating a bird that may be eaten in Lent or on the fast days of the Roman Church, is of double signification, meaning in the south of France a Coot and in the north a Scoter. By the wild-fowlers of parts of North America Scoters are commonly called Coots.

## SCOTLAND

## PART I.—HISTORY.

I. Roman Period.—The first certain lines of the history of Scotland were written by the Romans. Their account of its partial conquest and occupation for more than three hundred years gives the earliest facts to which fixed dates can be assigned. The invasion commenced by Julius Caesar reached Agricola's last campaign limits never afterwards exceeded. It was in the last year of Vespasian's life that Julius Agricola, the ablest general bred in his camp, came to command the army in Britain. Landing in midsummer 78, he at once commenced a campaign against Wales. In his second campaign he passed the Solway and, defeating the tribes of Galloway, introduced rudiments of Roman civilization in the district where Ninian taught the rudiments of Christianity three centuries later. This was the first conquest within modern Scotland. Two main roads, of which traces can still be seen, mark his advance: the western, from Carlisle through Dumfries and Lanark, extends across the Clyde to Camelon on the Carron; and the eastern, from Bremenium (High Riechester) in Northumberland, passes through Roxburgh and Lothian to the Forth at Cramond. Next year Agricola subdued unknown tribes, reached the estuary of the Tay, and occupied camps at various points of central Scotland, in the future shires of Stirling and Perth. Traces of them are still visible at Bochastle near Callander, Dalginross near Comrie, Fendoch on the Almond, Inveralmond at the junction of the Almond with the Tay near Perth, Ardargie on the north of the Ochils, and the great camp at Ardoch south of Crieff. The fourth year of his command was devoted to the construction of a line of forts between the Forth and the Clyde. This barrier, strengthened by a wall in the reign of Antoninus Pius, guarded the conquests already made against the Caledonians—the general Latin name of the northern tribes of the forests and mountains, the Highlanders of later times—and, in connexion with camps already occupied in the lowlands of Perthshire, formed the base for further operations. In the fifth year Agricola crossed the Clyde, and, without making any permanent conquest on the western mainland, viewed from Cantyre the coast of Ireland. Statements by one of its chiefs as to the character and factions of that country, whose ports were already known to Roman merchants, led to the opinion communicated to Tacitus by Agricola, that with a single legion and a few auxiliaries he could reduce it to subjection. The number of legions in the Roman army of Britain was fixed at five, besides auxiliaries and cavalry,—a total of perhaps 50,000 men. The resistance of northern Britain explains why the easier conquest was not undertaken. A year was required to explore the estuaries of the Forth and the Tay with the fleet. The absence of camps indicates that no attempt was made to conquer the peninsula of Fife, perhaps a separate kingdom; and Agricola prepared to advance against the Caledonians. Two years' fighting, although Tacitus chronicles only an assault on the advanced camp of the IXth legion (at Lintrose (?) near Coupar Angus), passed before the final engagement known in history as the battle of the Grampians (84). It was probably fought in the hilly country of the Stormont near Blairgowrie, the Celts descending from strongholds in the lowest spurs of the Grampians and attacking the Romans, whose camp lay near the junction of the Isla and the Tay. It decided that the Roman conquest was to stop at the Tay. Galgacus, the Caledonian leader, was, according to the Roman historian, defeated; but in the following winter Agricola retreated to the

camps between the Forth and the Clyde, while the fleet 78-128 was sent round Britain. Starting probably from the Forth and rounding the northern capes, it returned after establishing the fact, already suspected, and of so much consequence in future history, that Britain was an island,—planting during its progress the Roman standard on the Orkneys, which had for several centuries been known by report, and sighting Shetland, the Thule of earlier navigators. Agricola, with one legion—probably the IXth, which had suffered most—was now recalled by Domitian.

The absence of any notice of Britain for twenty years implies the cessation of further advances,—a change of policy due to the reverses in the Dacian War and the financial condition of the empire.

The indefatigable Hadrian came to Britain (120) with the VIth legion, named *Victrix*, which replaced the IXth. He began, and his favourite general Aulus Plautorius Nepos completed, between the mouth of the Tyne near Newcastle and the Solway near Carlisle, the great wall of stone (see HADRIAN, WALL OF), about 80 miles in length, 16 feet high, and 8 feet thick, protected on the north by a trench 34 feet wide and 9 deep, with two parallel earthen ramparts and a trench on the south,—proving the line required defence on both sides. Massive fragments of the wall, its stations, castles, and protecting camps, with the foundation of a bridge over the North Tyne, may be still seen. It was garrisoned by the VIth legion, and by the XIth and XXth, which remained throughout the whole Roman occupation. The conquests of Agricola in what is modern Scotland were for a time abandoned. Hadrian's wall was the symbol of the strength of Rome, and also of the valour of the northern Britons. There must have been a stubborn resistance to induce the conquerors of the world to set a limit to their province, though the roads through the wall showed they did not intend this limit to be permanent. The first step had been taken. The country between the Tyne and Solway and the Forth and Clyde, including the southern Lowlands of Scotland, was now within the scope of Roman history, if not yet of Roman civilization. The country north of the last two rivers remained barbarous and unknown under its Celtic chiefs. Hadrian had thus resumed the task of Agricola, in one of the rapid campaigns by which he consolidated the empire through visits to its most distant parts; but it is doubtful whether he passed beyond the wall, which continued to separate the Romans from the barbarians. In the reign of his successor, Antoninus Pius, Lollius Urbicus recovered the country from the wall of Hadrian to the forts of Agricola, and built an earthen rampart about half the length of the southern wall, 20 feet high and 24 thick, protected on the north by a trench 40 feet wide and 20 deep. It was known later as Grim or Graham's dyke. Remains may yet be seen between Carriden near Borrowstounness on the Forth and West Kilpatrick on the Clyde, with forts either then or subsequently erected at intermediate stations, connected by a military road on the south of the wall.

About this period Ptolemy composed the first geography of the world, illustrated by maps—probably constructed somewhat later—of Ireland and Britain, still called Albion.<sup>1</sup> South of modern Scotland the plan and description of the distances are generally accurate, but north of the Solway (Ituna Estuarium) and the Wear (I Vedra) the island is figured as lying west and east instead

<sup>1</sup> His information must have come from Roman officers, who, we know, studied this branch of the military art, as maps have been found painted on the porticos of their villas.

of north and south. Learned ingenuity corrects this error and, by other modifications and the use of a few points deemed certain, applies the names of Ptolemy to places on the map of modern Scotland. But the certain points are almost confined to the Clyde (Glotta Æstuarium), the Forth (Bodera Æstuarium), the Tay (Tava Æstuarium), and perhaps the Wear (Vedra) and the Nith (Novius), the Caledonian Wood (Caledonia Silva), and the Orkneys (Orcaides). Even if the other identifications were clear, it would not add much to our knowledge of ancient Scotland. The names of Ptolemy are names on his map and in books only. No tribe (except the Caledonii), no town, no river (except the Forth and Clyde and Tay), no island (except the Orkneys), was, so far as we know, called before or since by the names which there appear. No inscription or coin confirms them. No mountains in this land of mountains are to be found on the plan of the geographer. Etymological conjecture, after allowance for mispronunciation and errors of transcribers, fails to reconcile the names of Ptolemy with the oldest names of Celtic origin still retained by the rivers and hills. Yet the attempt represents the highest knowledge embodied in writing to which the Romans attained of this distant and disputed part of the empire, for the Itineraries, except the forged one attributed to Richard of Cirencester, stop at Hadrian's wall. His treatise remained until the revival of learning the only written geographical description of the country from which the learned could picture northern Britain. With all its imperfections and mistakes, it conveyed in rough outline the figure of a country to the west of the European continent, to the north of the Roman province of Britain, to the east of Ireland, surrounded by the German Ocean, the Northern Ocean, and the Irish Channel, with bold promontories and many rivers (several tidal), peopled by various tribes, its towns chiefly on the rivers or the coast, and in its centre the vast forest to which the Caledonians gave or from which they received their name, itself the northern part of the largest British island, with groups of smaller isles lying off its northern and western shores. This region was unknown to Cæsar and imperfectly known to Tacitus,—the only writer of the first century to whom we can resort. Yet the description of the Britons by the greatest historical genius of Rome, based on the account of one of its greatest generals, attempts a discrimination between the Celtic tribes first and those afterwards conquered, which may perhaps be applied to the inhabitants of the north as contrasted with those of the south of Britain.

“Whether the inhabitants of Britain were indigenous or foreigners, being barbarian, they did not take the trouble to inquire. The different character of their bodily appearance in different parts of the island gave rise to arguments. The red hair and big limbs of the natives of Caledonia point to a German origin. The coloured faces of the Silures, their hair generally plaited, and Spain being opposite give credit to the opinion that the ancient Iberi had migrated and occupied these settlements. Those nearest the Gauls were like them, whether on account of the enduring force of descent or the position of the sky determining in lands adjoining the character of the races. On a general view it is credible that the Gauls occupied the neighbouring island. You may detect the same sacred rites and superstitions. There is not much difference in their language. There is the same daring in demanding, the same fear in declining danger. The Britons exhibit greater fierceness, as a long peace has not yet softened them. For we have heard that the Gauls also were distinguished in war, until sloth came with ease and valour was lost with freedom. This too has been the case with the Britons formerly conquered. The rest remain what the Gauls were. Their strength is in their foot; some tribes, however, fight also from chariots. The noble drives; his followers are in front. Formerly they obeyed kings. Now they are distracted by parties and factions amongst their chiefs, and the want of common counsel is most useful to us. An agreement between two or three states to resist a common danger is rare; so while they fight singly the whole are defeated.”

In the account of the battle of the Grampian Mount and the speech of Galgacus there is little that is local or individual. What the Celtic chief said in an unknown tongue can scarcely have been literally interpreted to the Romans. The historian trained in oratory embodies in Latin eloquence the universal sentiments of freedom. It may be thought, however, that the soil and air of Scotland favour independence of action and thought, and that the words, whether of Tacitus or of Galgacus, contain an unconscious prophecy of passages in its future annals and traits in the character of its people not yet obliterated. In the first century of the Christian era Scotland was the scene of events which belong to universal history.

The necessity of the walls of Hadrian and Antonine to protect the Roman province soon appeared. It is doubtful how long or during what intervals the country between them remained subject. Few coins of emperors later than Antonine have been found to the north of Hadrian's wall.

In the reign of Aurelius, the philosophic emperor, war was not encouraged; but Calphurnius Agricola had to be sent (161) as legate and proprætor to Britain to prevent incursions of the northern tribes. In that of Commodus a more formidable invasion passed the wall, but Ulpus Marcellus drove back the Britons and repaired it, gaining for Commodus the title of Britannicus. While Septimius Severus was removing rivals from his path, his legate, Virius Lupus, purchased peace (201) from the Meatae, a tribe of central Scotland now first named, who along with the Caledonii supersede the older designations of Tacitus, and Ptolemy for the population in the vicinity and to the north of Antonine's wall, until in the latter half of the 4th century the Picts and Scots appear. Seven years later (208) Severus, with his sons Caracalla and Geta, came, like Edward I. in his last campaign, worn out in body<sup>in Britain</sup> but not in spirit, to Britain.<sup>1</sup> After repairing the breaches in Hadrian's wall he not only reconquered the country between it and the wall of Antonine, which he restored, but, passing beyond the steps of Agricola, carried the Roman eagles to the most northern points they reached. The traces of Roman roads from Falkirk to Stirling, through Strathearn to Perth, thence through Forfar, Mearns, and Aberdeen to the Moray Firth, and of Roman camps at Wardykes (Keithock), Raedykes (Stonehaven), Norman Dykes (on the Dee), and Raedykes on the Ythan belong to this period and represent an attempt to subdue or overawe the whole island. The historian Dion does not conceal the failure of the enterprise, which he ascribes to the illness that terminated in the death of Severus at York (211). He adds a little to our knowledge of the Caledonians by describing the painting of their bodies with forms of animals, their scanty clothing and iron ornaments, their arms—a sword, small shield, and spear, without helmets or breastplates—their chariots, and their mode of warfare by rapid attack and as rapid retreat to the forest and the marsh. Being without towns, they lived on the produce of herds and the chase, not on fish, though they had plenty. Their mode of government he calls democratic, doubtless from the absence of any conspicuous king rather than of chiefs.

From the death of Severus to the accession of Constantius Chlorus, a period of nearly a century, the history of northern Britain is unknown. In the first (305) of the two years of his reign Constantius defeated the tribes between the walls called by Eumenius the Panegyrist “the Caledonians and other Picts,”—a name now first heard, and by this association identified with the Caledonians. Next year Constantius died at York; and for more than fifty years a veil is again drawn over northern Britain. It was during this period that Constantine was converted to Christianity, which his father Constantius had favoured during the persecutions of Diocletian. So rapid was the progress of the church in the British province that only ten years after the martyrdom of St Alban Celtic bishops of York, London, and Caerleon—probably the place of that name on the Usk—were present at the council of Arles. In 360 the Scots are for the first time named, by Ammianus Marcellinus, who records their descent along with the Picts upon the Roman province in terms which imply that they had before passed the southern wall. Four years later the Picts, Saxons, Scots, and Attacotts are said by the same writer to have caused the Britons perpetual anxiety; but Theodosius, father of the emperor of the same name, repulsed them

<sup>1</sup> Papinian, the great jurist, then administered justice at York. Whether the Roman law so introduced survived in any part of modern England is a problem not yet solved; it certainly did not beyond the wall. The Roman substratum of Scottish law was of later origin, derived chiefly from the canon law of the church.

and recovered the country between the walls, which became (368) a fifth province of Britain, called in honour of the reigning emperor Valentia. It remained so for a very brief space: the revolt of Maximus (391), which reduced the Roman troops to two legions, led to fresh raids of the Picts and Scots. A legion sent by Stilicho drove them back to the northern wall. But it was soon recalled, and the garrisons were permanently removed prior to 409.

The Roman empire in Britain left widely different results in the southern and in the northern portions of the island. The former became an organized, and in the centres of population a civilized province, in which Latin was spoken by the educated, the arts cultivated, Roman law administered, and Christianity introduced. The latter, with the partial exception of the district south of Antonine's wall, remained in the possession of barbarous heathen races, whose customs had altered little since Roman writers described them as similar to, though ruder than, those of the Celts in Gaul before its conquest. The condition of the population between the walls was probably intermediate between that of the southern provincial Britons and that of the northern savages of the same original Celtic stock, more nearly resembling the latter, perhaps not unlike the condition of the people of Wales, which the Romans in like manner overran, but could not hold, or of Afghanistan as compared with British India. No Roman towns existed, and only one or two villas have been found north of York, and quite near to that place. The camp, the altar, the sepulchral monument, possibly a single temple (the mysterious Arthur's Oven or Julius's Hof on the Carron, now destroyed, but described by Boece and Buchanan and figured by Camden), the stations along the wall, the roads with their milestones, a number of coins (chiefly prior to the 2d century), and a few traces of baths are the only vestiges of Roman occupation in this part of Britain. So completely had Britain passed beyond the serious attention of the emperor of the East that in the beginning of the 6th century Belisarius, Justinian's general, sarcastically offered it to the Goths in exchange for Sicily; while Procopius, the Byzantine historian, has nothing to tell of it except that a wall was built across it by the ancients, the direction of which he supposes to have been from north to south, separating the fruitful and populous east from the barren serpent-haunted western district, and the strange fable that its natives were excused from tribute to the kings of the Franks in return for the service of ferrying the souls of the dead from the mainland to the shores of Britain.

Britons  
Britons.

2. *Early Celtic Period to Union of Picts and Scots by Kenneth Macalpine.*—It is to the Celts, the first known inhabitants of Britain, that our inquiry next turns. This people were not indigenous, but came by sea to Britain. A conjecture, not yet proved, identifies as inhabitants of Britain before the Celts a branch of the race now represented in Europe only by the Basques. Amongst many names of British tribes in Latin writers three occur, two with increasing frequency, as the empire drew near its close—Britons, Picts, and Scots—denoting distinct branches of the Celts. Britain was the Latin name for the larger island and Britons for its inhabitants; Albion, a more ancient title, has left traces in English poetry, and in the old name Alba or Albany for northern Scotland. The Britons in Roman times occupied, if not the whole island, at least as far north as the Forth and Clyde. Their language, British, called later Cymric, survives in modern Welsh and the Breton of Brittany. Cornish, which became extinct in the 17th century, was a dialect of the same speech. Its extent northwards is marked by the Cumbræ—the Islands of Cymry in the Clyde—and Cumberland, a district originally stretching from the Clyde to the Mersey.

The Picts, a Latin name for the northern tribes who preserved longest the custom of painting their bodies, called themselves Cruithne. Their original settlements appear to have been in the Orkneys, the north of Scotland, and the north-east of Ireland—the modern counties of Antrim and Down. They spread in Scotland, before or shortly after the Romans left, as far south as the Pentland Hills, which, like the Pentland Firth, are thought to preserve their name, occupied Fife, and perhaps left a detachment in Galloway. Often crossing, probably some-

times using, the deserted wall of Hadrian, they caused it to acquire their name,—a name of awe to the provincial Britons and their English conquerors. Their language, though Celtic, is still a problem difficult to solve, as so few words have been preserved. Its almost complete absorption in that of the Gaels or Scots suggests that it did not differ widely from theirs, and with this agrees the fact that Columba and his followers had little difficulty in preaching to them, though they sometimes required an interpreter. Some philologists believe it to have been more allied to Cymric, and even to the Cornish variety; but the proof is inconclusive.

The Scots came originally to Ireland, one of whose names from the 6th to the 13th century was Scotia; Scotia Major it was called after part of northern Britain in the 11th century had acquired the same name. Irish traditions represent the Scots as Milesians from Spain. Their Celtic name Gaidhil, Goidel, or Gael appears more akin to that of the natives of Gaul. They had joined the Picts in their attack on the Roman province in the 4th century, and perhaps had already settlements in the west of Scotland; but the transfer of the name was due to the rise and progress of the tribe called Dalriad, which migrated from Dalriada in the north of Antrim to Argyll and the Isles in the beginning of the 6th century. Their language, Gaidhelic, was the ancient form of the Irish of Ireland and the Gaelic of the Scottish Highlanders. No clear conclusion has been reached as to the meaning of Briton, Cruithne, Scot, and Gael.

The order of the arrival of the three divisions of the Celtic race and the extent of the islands they occupied are uncertain. Bede in the beginning of the 8th century gives the most probable account.

“This island at the present time contains five nations, the Angles, Britons, Scots, Picts, and Latins, each in its own dialect cultivating one and the same sublime study of divine truth. . . . The Latin tongue by the study of the Scriptures has become common to all the rest. At first this island had no other inhabitants but the Britons, from whom it derived its name, and who, carried over into Britain, as is reported, from Armorica, possessed themselves of the southern parts. When they had made themselves masters of the greatest part of the island, beginning at the south, the Picts from Scythia, as is reported, putting to sea in a few long ships, were driven by the winds beyond the shores of Britain, and arrived on the northern coast of Ireland, where, finding the nation of the Scots, they begged to be allowed to settle among them, but could not succeed in obtaining their request. The Scots answered that the island could not contain them both, but ‘we can give you good advice what to do: we know there is another island not far from ours, to the east, which we often see at a distance, when the days are clear. If you go thither you will obtain a settlement; or, if any should oppose, you shall have our aid.’ The Picts accordingly, sailing over into Britain, began to inhabit the northern part of the island. In process of time Britain, after the Britons and Picts received a third nation, the Scots, who, migrating from Ireland under their leader Renda, either by fair means or force secured those settlements amongst the Picts which they still possess.” “There is,” he says in another passage, “a very large estuary of the sea which formerly divided the nation of the Picts from the Britons, which gulf runs from the west far into the land, where to this day stands the strong city of the Britons called Alclyth. The Scots arriving on the north side of the estuary settled themselves there as in their own country.”

This statement in its main points (apart from the country from which the Picts are said to have come) is confirmed by Latin authors, in whose meagre notices the Picts appear before the Scots are mentioned, and both occur later than the Britons; by the legends of the three Celtic races; by the narratives of Gildas and Nennius, the only British Celtic historians, the Irish *Annals*, and the Pictish *Chronicle*. It is in harmony with the facts contained in the *Life of Columba*, written in the 7th century, but based on an earlier *Life*, by one of his successors, Cumine, abbot of Iona, who may have seen Columba, and must have known persons who had. The northern Britain brought before us in connexion with Columba in the latter