

EXTRACTED FROM
JOHN OF FORDUN'S
CHRONICLE
OF
THE SCOTTISH NATION

Translated from the Latin Text by Felix J. H. Skene.

Edited by William F. Skene Vol. I. p.6 -

EXTRACTED FROM
JOHN OF FORDUN'S
CHRONICLE
of
THE SCOTTISH NATION

Translated from the Latin Text by Felix J. H. Skene.

Edited by William F. Skene Vol. I. p.6 -

CHAPTER VIII.

The first Occasion of the Origin of the Scots; and their First King Gaythelos.

IN the third Age, in the days of Moses, a certain king of one of the countries of Greece, Neolus, or Heolus, by name, had a son, beautiful in countenance, but wayward in spirit, called Gaythelos, to whom he allowed no authority in the kingdom. Roused to anger and backed by a numerous band of youths, Gaythelos disturbed his father's kingdom by many cruel misdeeds, and angered his father and his people by his insolence. He was, therefore, driven out by force from his native lad, and sailed to Egypt, where being distinguished by courage and daring, and being of royal birth, he married Scota, the daughter of Pharaoh. Another *Chronicle* says that in those days, all Egypt was overrun by the Ethiopians, who according to their usual custom, laid waste the country from the mountains to the town of Memphis and the Gret Sea; so that Gaythelos, the son of Neolus, one of Pharaoh's allies, was sent to his assistance with a large army and the king gave him his only daughter in marriage, to seal the compact. It is written in *The Legend of St Brandan* that a certain warrior, to whom the chiefs of his nation had assigned the sovereignty, reigned over Athens in Greece; and that his son, Gaythelos by name, married the daughter of Pharaoh king of Egypt, Scota, from whom also the Scots derived their name. and he, that is Gaythelos, who was conspicuous for strength and boldness, exasperated his father, and every one, by his waywardness, and his own accord, retired into Egypt supported by a spirited band of youths. Another *Chronicle*, again, says: - But a certain Gaythelos, the grandson, it is said, of Nembricht, being unwilling to reign by right of succession, or because the people assisted by the neighbouring nations, would not submit to his tyranny, left his country followed by a great crowd of young men, with an army. At length harassed by many wars in various places, and compelled by want of provisions he came to Egypt, and, having joined King Pharaoh, he strove, together with the Egyptians, to keep the children of Israel in perpetual bondage; and he finally married Pharaoh's only daughter, Scota, with the view of succeeding his father-in-law on the throne of Egypt.

CHAPTER IX.

The successive Kings of Egypt, down to Pharaoh, Scots's Father, who was drowned in the Red Sea.

THE kingdom of Egypt, originally called Etherea, is according to Vincentius, the oldest of all kingdoms but that, of the Scythians; for we read that its rise, as well as that of Seythians, took place in the time of Ragan, Abraham's great-great-grandfather. Thence there had long been a dispute between the Scythians and Egyptians, as to the antiquity of their respective races. The Scythians, however, seem to be the more ancient. The kingdom of Egypt lasted from the time of Ragau to Octavianus Augustus, not, however, continuously, but with a few interruptions. Some have it that the first who reigned over this kingdom was Pharaoh who, as we read, built the city of Pharus, and after whom the subsequent kings were called Pharaohs. After him reigned Zoes. At the time of the birth of Abraham, the kingdom of Egypt was ruled by powers which were called dynasties. In the seventh dynasty, Nephres, promoted Joseph. This Pharaoh, Nephres, died in the thirteenth year of the administration of Joseph. He was succeeded by -

The Pharaoh Amosis, who reigned twenty-five years.

The Pharaoh Chebron, thirteen years.

The Pharaoh Amenophis, twenty-one years.

The Pharaoh Mephres, twenty-two years, in whose ninth year died Joseph.

The Pharaoh Mispharmotosis, twenty-six years.

The Pharaoh Authomosis, nine years.

Ammenophis, thirty-one years, whose daughter Theremuch, in the twenty-sixth year of his reign took the infant Moses out of the water, and adopted him as her son; after which this Ammenophis reigned five years.

The Pharaoh Horus, thirty-eight years.

The Pharaoh Accentris, twelve years.

The Pharaoh Athorisis, seven years.

The Pharaoh Chencres, eighteen years. He was swallowed up in the Red Sea, while pursuing the children of Israel. His daughter was Scots, wife of Gaythelos before mentioned.

CHAPTER X.

The Period at which the Scots had their Origin, and from whom; and their Outlawry from Egypt.

THREE thousand six hundred and eight-nine years after the beginning of the world, in the five hundred and fifth year of the third Age, three hundred and thirty years before taking of Troy, seven hundred and sixty years before the building of Rome, in the year 1510 B.C. (or as others put it - "One thousand and five hundred years, and seventy, less one, Before the birth, as I have found of God's incarnate Son, Was Pharaoh, following the Jews, in the Red Sea undone") the above-mentioned Pharaoh was swallowed up, with his army of 600 chariots, 50,000 horse, and 200,000 foot; while the survivors, who remained at home, hoping to be released from the tax of

grain formerly introduced by Joseph in the time of famine, suddenly drove clean out of the kingdom, with his followers, lest he should usurp dominion over them, the king's son-in-law Gaythelos Glas, who had refused to pursue the inoffensive Hebrews. Thus, then, the assembled villagers cruelly expelled from their midst, by a servile insurrection, all the nobles of the Greeks, as well as those of the Egyptians, whom the greedy sea had not swallowed up. We read in another *Chronicle* : - After the army was gone Gaythelos remained behind in the city of Heliopolis, by a plan arranged between him and King Pharaoh, in case he should have to succeed him in his kingdom. But the remainder of the Egyptian people, perceiving what befell their king, and, at the same time, being on their guard lest, once subject to the yoke of a foreign tyranny, they should not be able to shake it off again, gathered together their forces, and sent word to Gaythelos that, if he did not hasten as much as possible, his departure from the kingdom, endless mischief would result to him and his without delay.

CHAPTER XI.

Gaythelos is elected King, and sets out for the West.

NOW Gaythelos, since he was the king's son-in-law, and the most noble of all, is set up as king over them by the expelled nobles of both nations. But, although attended by a numerous army, he cautiously came to the conclusion that he could not withstand the hosts of so great a multitude of furious enemies; and knowing, also that the path of his return into Greece was closed to him, on account of the crimes he had formerly perpetrated there, he decided, to a certain extent, indeed, by the advice of his officers, that he either would seize from some other nation a kingdom and lands, and dwell there in continual warfare, or by the favour of the gods, would only seek out some desert place to take possession of, for a settlement. This they all in concert swore to put into due execution, as far as they were able. Having, therefore, appointed Gaythelos their leader, the banished nobles, impelled to some extent by a youthful craving for adventure, soon made ready a good-sized fleet, laden with provisions in store and the other necessaries for an expedition, to go in quest of new lands to settle in, on the uttermost confines of the world, hitherto, as they imagined, unoccupied. Another *Chronicle* says : - Gaythelos, therefore, assembled his retainers, and with his wife Scota, quitted Egypt; and as, on account of an old feud, he forced to retrace his steps to those parts whence he had come into Egypt, he bent his course westwards, where, he knew the inhabitants against whom he would have to struggle with his men, unskilled as these were in the use of arms, were fewer and less warlike. Another *Chronicle* has the following account : - At length all was ready; and Gaythelos, with his wife, and whole family, and the other leaders, trusting to the direction of their gods, embark, in boats, on board ships prepared for them; and cast off the warps, the sails are spread wide to the blasts of the winds. Then sailing out into the inland channel, they made for the western tracts of the world, with prows cutting the waves of the sea between the southern limits of Europe and Africa.

CHAPTER XII.

Stay made by Gaythelos in Africa; and cause of his first repairing to Spain.

GAYTHELOS then, having wandered through many provinces, and made various halts in such spots as he could convenient, because he knew that the people he led, burdened as they were with wives and children, and much baggage, were distressed beyond measure, entered Africa by the river Ansaga, and rested in quiet, for some time, in a province of Numidia, though the dwellers in tht country have no habitation where they can be sure of quiet. For the forty years, therefore, that the children of Israel dwelt in the desert, under Moses, Gaythelos himself, also, with his followers, wandered, now here, now there, through many lands; but at length, leaving Africa, he embarked in such ships as he could then get, and went over into Spain, near the islands of Gades. Another *Chronicle* tells us: - Thus, indeed, wandering hither and thither, they kept traversing, for a long time driven about by the violence of contrary winds, they were exposed to many dangers, and various risks, until at length, just as they were being pinched by want of provisions they unexpectedly arrive safely in some part of the coast of Spain. There the ships were laid up, made fast to moorings which had been laid down.

CHAPTER XIII.

Reason alleged by some for the departure from Egypt of Gaythelos, and the rest who went away from the same cause.

IT is maintained, however, elsewhere, that many Egyptians as well as Greek foreigners, panic-stricken, not through fear of man only as said above, but rather by dread of the gods, fled far from Egypt and their native country. seeing the terrible plagues and wonders with which they had been afflicted, through Moses, they feared exceedingly, neither durst they remain there longer. For, as the regions of Sodom and Gomorrah, with their people, had of old been reduced to ashes, on account of their sins, so they expected tht Egypt, with its inhabitants, would suddenly be overthrown. This is also evident from the *Historia Scholastica*, where it is said: - Many of the Egyptians, indeed, fearing that Egypt would be destroyed, went for; of whom Cecrops, crossing over into Greece built the town of Athen, which was afterwards called Athens. It is believed, also, that Dionysian Bacchus, in that season, gong forth out of Egypt, built the city of Argos, in Greece, and gave to Greece the use of the vine. Whether, indeed, she was led, in this wise, of her own accord, by fear of the gods, or forcibly compelled by her enemies (but it was certainly in one or other of these two ways), it is taught that Scota, with her husband, followed by a large retinue, went forth in terror out of Egypt. *Grosseteste* says: - In the olden time there went out of Egypt Scota the daughter of Pharaoh, with her husband, by name Gayel, and a very large company. For they had heard the evils which were to come upon the Egyptians, and thus through the commands or the answers of the gods, flying from plagues which were to come, they launched out into the sea intrusting themselves to the governance of their gods. And they, cruising thus, for many days, through te seas, with wavering minds, at length, on account of the inclement weather, were glad to bring up on a certain coast.

CHAPTER XIV.

How Gaythelos obtained his first Settlement in Spain.

IN the meantime, being harassed by the long fatigues of the sea, they hastened to the land of Spain, for the sake of obtaining food and rest. But the natives hastily assembled from every side; and brooking ill the arrival of the new-comers, proposed to withstand them by force of arms. They are soon engaged in battle, and after a desperate struggle the natives are overcome and put to flight. The victory thus gained, Gaythelos pursues the natives; and, having plundered part of the surrounding country, he returned to the shore, and pitched his tents, surrounded by a mound, on a certain hillock on rising ground, where he could more safely oppose the attacking columns of the enemy. He there afterwards, the natives having been subdued for a while, built by degrees a very strong town, by name Brigauca, in the middle of which he erected a tower of exceeding height, surrounded by a deep ditch, which is still to be seen. He thus passed all the days of his life there, harassed by the continual assaults of war, and perpetually entangled in the various chances of fortune. *The Legend of Saint Brandan* says: - But Gaythelos, driven out of Egypt, and thus sailing through the Mediterranean Sea, brings to in Spain; and building on the river Hyber, a tower, Brigancia by name he usurped by force from the inhabitants a place to settle in.

CHAPTER XV.

On Account of the continual Slaughter of his People there, Gaythelos sends out Explorers to search for Lands out at Sea - Their Return when they had discovered a certain Island.

MEANWHILE, being ther troubled by annoyances of many kinds, Gaythelos, whose whole attention was engrossed in the guardianship of his people, as became a useful and careful chief, foresaw that here was no other fate in store for him there than that he himself, with his tribe, should either be blotted out from off the face of the whole earth, or subjected to the yoke of a perpetual slavery, by the powerful tribes of Spain; for though it very often had happened that he had inflicted very great slaughter on his adversaries, he had never however, gained even one victory without loss to his small tribe, which, far from increasing, he foresees will rather be diminished by daily and continual wasting; and thus, forecasting with watchful care, he pondered in his mind this continual slaughter, which even threatened dispersion, and what steps he should take in consequence; and at length, debating within himself, he perceived that he deserved to suffer the difficulties he had incurred; for, inasmuch as he had renounced the design he had originally formed, on consideration, namely, to seek out unoccupied lands, without bringing injury upon any one, and had besides insulted territory held from heaven by another people, he feared that he had thus given manifold offense to his own gods. Minded, therefore, to return to the plan he had before conceived in Egypt, he, with the advice of his council, calls the seamen together, and straightway, directs them, being provided with arms, and boats provisioned with victuals, to explore the boundless ocean, in search of some desert land. They duly put off to the ships, set sail, and leave the coast of Spain; and, leaving behind them the places they knew, enter an unknown sea. After almost speedy passage, by the favour of the gods, they perceive, looming up afar off, an island

washed by the sea on all sides; and having reached it, and put into the nearest harbour they make the circuit of the island, to explore it. When they had examined it as thoroughly as they could, they rowed quickly back to Brigancia, bringing their King Gaythelos tidings of a certain most beautiful tract of land, discovered in the ocean.

CHAPTER XVI.

Same continued - He exhorts his Sons to go to that Island.

NOW Gaythelos, since he was unacceptable to the inhabitants, looking forth, one clear day, from Brigancia, and seeing land far out at sea, arms some active and warlike youths, and directs them to explore it in three boats; and they commit themselves to the high seas. They, at length, against a northerly wind, came in a body to the island, and rowing round it to reconnoitre, attack the inhabitants they found, and slew them. And, thus, having explored the land, and admired its goodliness, they returned to Brigancia. But Gaythelos, overtaken by sudden death, exhorted his sons, and impressed upon them that they should do their best to get possession of the aforesaid land, charging them with both slothfulness and cowardice if they gave up so noble a kingdom, and one which they could penetrate into without war or danger.

"Whatever happened to me," said he, "you will be able, they say, to make this island our habitation. When we, driven by want of food, arrived in this country, our gods gave us the victory over the opposing inhabitants; and justly so, had we, as soon as our ships had been provisioned, set sail and gone to this island, which the gods now offer us, or to one, like it, devoid of inhabitants. We therefore deserve to suffer these adversities of ours, because we have been nowise careful to obey the just wishes of the gods. In these parts, I think, the possession of property is difficult to acquire, unless it be purchased at too dear a price, namely by slavish subjection, or by the death of us all - far be it from us! But it is both pleasanter, and more praiseworthy, for us to suffer death bravely in battle, than, barely dragging on an ignoble existence, to die daily, miserably fettered under the burden of an execrable subjection. For he, on whose neck, as on that of the ass, is imposed the yoke of continual slavery, is by no means worthy the name of man. Now therefore, my son, gratefully accept the gift the gods offer you, and go without delay to the island prepared for you, where you shall be able to live noble and free; for it is the highest nobleness of man, and the one delight, of all things most desired by every gentle heart, nay, the one gem which deserves to be preferred to all the jewels in the world, to endure the sway of no foreign ruler, but to submit voluntarily to a hereditary power of one's own nation."

CHAPTER XVII.

Hyber, the Son of Gaythelos, goes to the Island and takes Possession of it - It is afterwards called Hibernia after him.

HYBER, therefore, having heard his father's words, went, with his brother Hymec, to the foresaid island, with a fleet, and took it, not by force, but untenanted, as some would have it, by a single inhabitant; and, making it over, when taken, to his brother and his family, he returned to Spain. Some, indeed, relate that giants inhabited that island at first; and this, also, is Geoffroy of Monmouth's account in his Chronicle, when commemorating he writes as follows; Geoffroy, - "send for the Giants' Ring,"

said Merlin to Aurelius, "which is on Gallaraus, a mountain in Ireland," etc. At these words of his, Aurelius burst into laughter saying, "How is it possible to convey the vast stones of that Ring from so distant a country, as if Britain lacked stones?" To this Merlin retorted; "Do not, oh king! indulge in idle laughter, for my words are not idle. Those stones are mystical, and of a medicinal virtue. The giants of old brought them away from the farthest coasts of Africa, and placed them in Ireland, while they inhabited that country. Their design was to make baths under them, when they should be taken with any illness." Thus spake he. *The Legend of St Brandan* says: - Now one of the sons off Gaythelos, Hyber by name, a young man but valiant for his years, being incited to war by his spirit, took up arms, and having prepared such a fleet as he could, went to the foresaid island, and slew part of the few inhabitants he found, and part he subdued. He thus appropriated that whole land as a possession for himself and his brethren, calling it Scotia, from his mother's name. *Grosseteste* writes: - And because their princess herself, the most noble of all who were present, was called Scota, they called that part of the land which they reached first, that is Oylister (Ulster), Scotia. But afterwards, says a *Legend*, from tht same King Hyber, or rather from the same King Hyber, or rather from the Hyberian sea, they called it Hibernia. From *Chronicles* we learn: - Hyber, therefore, by his frequent voyages to the island, and back again as often through the sea, left an eternal designation, from his own name, to that same sea as well as to the island. That is just as the sea was thenceforth called the Hyberian sea, so also was the island, either from that very king, or from the sea, always, up to the present day called Hibernia. Some writers, again, relate that the river Hyber, which, also, took its name from that very king as we read, gave to the whole of Spain the name of Hyberia. But *Januensis* has written that the nearer Spain was at first called Hyberia, but the farther, Hesperia, either from the star Hesperus, which shines in that part of the heavens, or from the brother of Atlas, King Hesperus, who, driven out by his brother, occupied Italy, and called it Hesperia from his own name, or the name of the former region which he had left.

CHAPTER XVIII.

*What the learned Isidore and the Venerable Bede have written
about Hibernia.*

JANUENSIS, it is true, lays it down, that Hibernia is derived from Hiems, because the winter is thre peculiarly severe. All the historians, however, who make mention of this island, have written otherwise. Bede says: - Hibernia is the largest island of all, next to Britain, and is situated to the west of it. But as it is shorter than Britain towards the north, so, on, the other hand, stretching out far beyond its confines to the south, it reaches as far as opposite the north of Spain, although a great sea lies between them. But this island much excels Britain, both in being broader and in the wholesomeness and serenity of its climate. For the snow rarely lies there ore than three days; no one either cuts hay, in summer, for winter's provision, or builds stables for his beasts of burden. There no reptile is wont to be seen, no serpent can live. For, if serpents are brought thither from elsewhere, as soon as they begin to sent that air, they die. On the contrary, almost all the produce of the island is good against poison. It is an island rich in milk and honey, not devoid of vineyards and birds, and it is renowned for the chase of deer and goats. Hibernia, writes *Isidore*, is an island of the ocean, in Europe, near the island of Britain, narrower in extent, but a more fertile

region. This island stretches from south to north, its southern parts extending into the Hyberian, or Cantabrian sea. It is exceeding fruitful in corn-fields, watered by springs and rivers, pleasant with meadows and woods, in metals plentiful, and yielding precious stones; for, there, is produced the Hexagon stone, that is, the Iris, which being held up to the sun, forms a rainbow in the air. And as for wholesomeness of climate, Ireland is a very temperate country. For, there, the summer and winter are moderate. There is there, no excess in cold or heat. It is a region where there are no snakes, few birds, and no bees; so that if one should scatter among beehives pebbles, or dust brought from thence the swarms desert the combs. There are, there, no serpents, no frogs, no poisonous spiders; nay, the whole land is so adverse to poisonous things, that earth brought thence and sprinkled, destroys serpents and toads. Irish wool, also and the skins of animals drive away poisonous things. There are, there marvellous springs and lakes, whereof I will say nothing at present. But, in that land, there are many other wonderful things, whose properties I will not describe, as it would, I think, beget weariness in the reader.

CHAPTER XIX.

The Laws which Gaythelos first taught his People.

GAYHELOS taught his people to observe the laws which King Phoroneus gave to the Greeks. *Commestor* tells us: - At the time when Jacob, by his mother's advice, fled to Laban, that is within the space of the fourteen years during which he served his daughters, Phoroneus, son of Inachus and Niote, first gave Greece laws, appointed that causes should be pleaded before a judge, and established a distinct office of judge. He called the place of traffic *forum*, from his own name. His sister Isis, sailing to Egypt, gave certain forms of letters to the Egyptians, and after her death was there received into the number of the gods. But Phoroneus' son, king of the Argives, who was called Apis, when he had set his brother Ægialeus over Achaia, himself with his people, sailed to Egypt, and, having died there was deified by the Egyptians. At that time, the Egyptians had nearly the same laws and language as the Greeks although they differ in many things, according to the different manners and customs of their respective countries and nations, as is found in various writings. Whence *Isidore* tells us, in the ninth book of the *Etymologia*, about the language of the Greeks: For the Greek language, which in the mode of pronunciation is clearer than the others, is divided into five parts. One, indeed, is mixed or common, which is used by all. The second is the Attic, which is called the Athenian, which all the authors or philosophers of Greece have used. The third, the Doric, which the Egyptians and Syrians used. The fourth is the Ionic. The fifth the Æolic, which the Æolists used. And each of these languages has many species, or varieties. So in the Latin language also, are comprised Ecclesiastical Latin, Italian, French, and Spanish. But amongst these languages, again, a subdivision is made according to the mode of speaking, and the peculiar idioms, of provinces. Another *Chronicle* says: Gaythelos, indeed, having his memory well stocked with the laws which King Phoroneus had imposed on the Greeks, and which were in his time, practised amongst the Egyptians, imbued therewith the people which followed him, and by the regulations of these laws he manage them wisely, and with moderation as long as he lived; whence our Scots have boasted that they have had the same laws up to this day.

CHAPTER XX.

Hyber, the son of Gaythelos, succeeds to the Throne of the Scots dwelling in Spain after his Father's death.

TO the government, however, of the Scots remaining in Spain after his father's death, succeeded Hyber. His son Nonael succeeded him; then, indeed, the nation set up as their king him on whom the government had devolved by right of succession. For about two hundred and forty years, says another *Chronicle*, they made a stay, with sorry sustenance and mean clothing, amongst the Hispani, who molested them continually. For desert and forest lands in the Pyrenean mountains were granted to them by the Hispani, so that they could scarcely live, sustaining life only with goats' milk and wild honey. In this misery, then, or worse, much time did that people live, dwelling in woods and hidden places, having nothing but what they were able to get by rapine and plunder (on account of which they were exceedingly detested by the nations around them on all sides); going barefoot, ill-fed, most meanly attired, - for they were nearly naked but for furs, or hair garments, which were their unshapely coverings. And, in all these sufferings and straits, they could never be prevailed upon to be subject to, or to obey, a strange king; but always on the contrary, humble and devoted under their own king, they elected to lead only this beastly life, in freedom. The Scots also says *Grosseteste*, have always had, nearly from the beginning, a distinct kingdom and a king of their own.

CHAPTER XXI.

Mycelius, King of the Scots of Spain, and his Sons set out for Ireland.

AT length, the supreme authority came to a man equally energetic and industrious, that is, King Mycelius Espayn, one of whose ancestors had won for himself and his tribes, with their liberty, a place of abode, free, indeed but too small for tribes so strong in numbers. The people, truly, at this time, enjoyed the tranquillity of a long-desired peace which they had obtained from all around and for which they had long contended. Mycelius had three sons, named Hermonius, Pertholomus and Hibertus. These then, when he had prepared a fleet, he sent with a numerous army to Ireland, knowing that they would find there a spacious, but nearly uninhabited, land to dwell in, though it had been settled, of old, by some small tribes of the same race. And when they had, a short time after, arrived there, and had easily taken possession of it, whether by force of arms, or with the consent of the inhabitants, Hermonius returned to Spain, to his father, while his brothers, Pertholomus and Hibertus, with their tribes, remained on the island. Another *Chronicle* writes as follows: - After the death of Gaythelos and Scota, and of their sons, the next of kin always succeeded to the chieftainship in his turn, as occasion arose, down to one whose proper name was Pertholomus. He, being as sagacious a spirit as active in understanding, began to lament that he and his people could not increase nor multiply in those parts, on account of the very grievous and frequent molestations of the hostile Hispani. They, therefore, determined to escape from so barren a soil, which, too, they had held in misery, among such as reputed them the vilest of men, and to pass over to some more

roomy place of abode, if possible. Having, at length, eagerly taken counsel with the elders, they come to the Gallic sea with bag and baggage, and having prepared ships, or procured them wherever they could, they commit themselves to the dangers of the deep, seeking, wherever fortune might lead them a sure and perpetual home, in freedom. Thus Pertholomus, with his family, set out for Ireland with a fleet, and having subdued the natives, obtained it as a perpetual possession for himself.

CHAPTER XXII.

Geoffroy of Monmouth's account of Bartholomus, Son of Mycclius

AMONG the other incidents of the History of the Britons, however, this voyage of Pertholomus to conquer part of Ireland is found thus fabulously written in the third book; in which *Geoffroy* says: - Gurgunt Bartruc, king of the Britons, son of King Belinus, when he was returning home with a fleet, by the Orkney islands, after a victory obtained over the Dacians, who had denied him the wonted tribute, came across thirty ships full of men and women; and, when he had inquired the case of their coming, their leader, Pertholomus by name, came up to him, and making obeisance to him desired pardon and peace. For he said, he had been driven out of a district of Spain, and was wandering about those seas; and he begged of him a small part of Britain to inhabit, that he might bring to an end his tedious wanderings at sea; for a year and a half had already elapsed since, driven out of his own country, he had sailed about the ocean with his companions. When, therefore, Gurgunt Bartruc had gathered that they had come out of Spain, and were called Vasclenses, and what their request was, he sent men with them to the island of Ireland, which was then wholly uninhabited, and assigned it to them. There they increased and multiplied, and they have held the island to the present day. Such is Geoffroy's account.

CHAPTER XXIII.

Discrepancies of Histories.

BUT this seems altogether incompatible, both in fact and in date, with the foregoing narrative, in which it is related that Ireland was inhabited and not the reverse, before the arrival of Pertholomus; and that he did not get the island through the gift of a strange king, but that, on the contrary, being accepted as king, either by the power of his sword or simply by the wish of the natives, he freely possessed those places, having been the second to form a colony there. Our histories, too, are far from making these kings contemporaries; for the reign of Pertholomus is related by the Chronicles to have begun in the third Age, about, or a little before, the days of Abdon, a judge of Israel, in whose sixth year the destruction of Troy is recorded to have occurred; while it is said that King Gurgunt reigned in the fifth Age after the first capture of the city of Rome. For, as Geoffroy relates, King Belinus, father of King Gurgunt, together with his brother Brennius, took all the chieftains of Gaul prisoners, or forced them to lay down their arms, within one year, thus bringing the provinces into subjection. Then, having accomplished this, they went to Rome with a strong army, and took it by assault, after a siege of some days, in A.U.C. 364, according to

Eutropius. Now, according to Eusebius, the year of the capture is thus calculated. In the seventeenth year of Artaxerxes II, king of the Persians, who in the Hebrew tongue is called Assuerus, in whose reign, also, the history of Hester was written, that is in the 198th year of the fifth Age, the Senones Gauls, led by Brennius, attacked Rome, and took it, except the Capitol and they would have taken that also in the darkness of night, had not a goose prevented them. The ascent of Gauls, writes *Isidore*, was detected in the Capitol by the clamour of a goose. For no animal perceives, so readily as a goose, the scent of man. Whence *Ambrose* apostrophizes Rome as follows, in derision of the gods of the nations: - Oh, Rome! thou justly owest it to geese, that thou reignest; for thou sacrifice, rather than to Jove. Let thy gods, therefore yield the palm to geese; for they are conscious they were themselves defended by them from capture by the enemy. After the capture of Rome, then says *Geoffroy*, King Belinus left his brother Brennius there, and returned to Britain where he reigned some time. For the remainder of his life, he repaired dilapidated towns, and built new ones; and, on his death, he was succeeded by his son Gurgunt Bartruc. It thus appears clearly that the latter reigned after the capture of the city.

CHAPTER XXIV.

About the Time of the First Capture of Rome, not Scots, but Picts, attempting a Settlement in Ireland, are sent by the Scots to Albion.

YOU must know, however, tht in these days - that is, at he time of the capture of Rome - when, as is propounded by *Geoffroy*, that king lived, the Picts, journeying forth with their kindred from Pictavia, went across the British channel, in ships, to Ireland, that they might obtain from the Scots a residence there. The latter by no means willing to admit them, sent them over to Albion as will appear below. And of these, if I am not mistaken, may be understood what was written above, by Geoffroy, about the Scots, through the blunder of his informant. For these, I think did the king, by chance meeting them wandering through the seas, advise that they should sail to the island. Whence the foolish babbling of the Bsritish people, glorying highly, perhaps in the advice, would assert that Ireland had been given by their own king as a gift to this people (the Scots). Of this King Gurgunt, I find tht a certain historian has written as follows: - One must admire, he says the boldness of this modest and prudent King of the Britons, who had tribes of his own nation in such numbers at his command, that he undertook to subdue, or at least to harass, in perilous wars, very remote regions beyond the sea, regions which it was a terror, of old, even to the Romans to invade, and left desert and uninhabited the fertile island of Ireland, so renown as it was (for it was said by historians much to excel Britain), and gave it up to be possessed by stranger tribes. Rarely are kings known to offer kingdoms to kinsmen they know; more rarely to strangers they do not.

CHAPTER XXV.

Discrepancies of Histories excused.

CHAPTER XXVI.

Third Expedition of the Scots to Ireland, made by Smonbright - His Genealogy.

IN process of time there came, besides, as the Chronicles teach, from the confines of the Hispani to the above-mentioned island, a third colonist of Scottish race, whose name was, in Scottish, Somonbright, but in Latin Simon Varius, or Lentiginosus, and, there seizing the reins of government greatly increased the population of the island with fresh inhabitants. at that time, they say Manasses, son of Hezekiah, reigned in Judæa. He began to reign in the year 364 of the fourth Age, and reigned fifty-five years. He was a detestable idolater, and made the streets of Jerusalem crimson with the blood of the prophets. Among his other misdeeds he even caused Isaiah, his maternal grandfather, according to the Hebrews, but certainly a kinsman of his, to be cast out of Jerusalem, and to be sawn through the middle, with a wood saw, beside the pool of Siloam. When he was in anguish as they began to saw him through, Isaiah asked them to give him water to drink; and when they would not give him any, the Lord sent water from on high into his mouth, and he expired; nevertheless, the executioners desisted not from their sawing. From this sending down of water, the name Siloam was confirmed, which is, being interpreted *sent*.

In the time of Manasses, likewise reigned Numa Pompilius the second of the Roman kings, who succeeded Romulus, and first gave laws to the Romans. Now the above-mentioned Simon was the son of King Fonduf, who at that time reigned over the remainder of the Scots who dwelt in Spain, and he was

The son of Etheon,
The son of Glachus,
The son of Noethath Fall,
The son of Elchata Olchaim,
The son of Sirue,
The son of Dein,
The son of Demail,
The son of Rothotha,
The son of Ogmam,
The son of Engus Olmucatha,
The son of Frachach Labrain,
The son of Emirnai,
The son of Smertha,
The son of Embatha,
Son of Thernay,
The son of Falegis,
The son of Etheor,
The son of Jair Olfatha,
The son of Hermonius,

The brother of Bartholomus and Hibert. These three were the sons of Mycelius Espayn, mentioned above. About this Smonbright and his acquisition of this kingdom, we find some-what in the Legend of Saint Congal, in the following words.

CHAPTER XXVII.

Somonbricht - The Throne of Stone, and the Prophecy concerning it.

THERE was a certain king of the Scots of Spain, who had several sons; one, however, whose name was Smonbret, although not the eldest, nor the heir he yet loved above the rest. So his father sent him with an army to Ireland, and gave him a marble chair, sculptured in very antique workmanship by a careful artist, whereon were wont to sit the Scottish kings of Spain.; whence it was diligently preserved in their territory, as the anchor of the national existence. Accordingly this same Smonbret, accompanied by a great crowd of men, went over to the foresaid island, and having subdued it, reigned there many years. But that stone or chair he paced on the highest spot in the kingdom, which was called Themor (Tara), and it was thenceforth said to be the seat of royalty, and the most honoured spot in the kingdom, and the succeeding kings of his line, were, for many ages, wont to sit there, when invested with the insignia of royalty. Gaythelos, some say, brought this chair and other regal ornaments to Spain with him from Egypt. Others, again that Smonbret made fast his anchors, which he had let go, in the sea near the coast of Island; and when, pressed by contrary winds, he had striven hard, with all his might, to haul them in again from the billowy waves, he brought on board, with the anchors a stone raised from the depths of the sea, carved out of marble into the shape of a chair. Accepting this stone, therefore, as a precious gift offered by the gods, and a sure presage of a future kingdom, and carried away by too great a joy, he gave worship unto his gods as devoutly as if they had altogether given him over a kingdom and a crown. He there accepted this occurrence as an omen from the gods that it would be so, because, as some writings assert, the soothsayers had bidden him hold as certain that he and his would reign wherever, in time to come, they may find, in any kingdom, or domain, a stone which had been carried off from them against their will, by the might of their adversaries. Whence some one, predicting from their divination, has prophesied metrically as follows: -

"Unless the fates are false, the Scots will reign,
Where'er the fatal stone they find again."

And this, as common belief asserts to this day, proved true in their frequent early wanderings; for they themselves, when this stone had been carried off by their enemies, not only the princes of Spain, but also their own countrymen of Ireland, recovered it by force of arms, and took their territories, according to the prophecy noticed above. Afterwards, however, since this mixed people derived their origin from the Greeks and Egyptians, lest the memory of their first chiefs should, perchance, perish from amongst men, through the lengthened course of time, they applied their names as designations for themselves. The Greeks, that is to say, thenceforth called themselves Gaythelians, from the name of their chief Gaythelos; and the Egyptians likewise, from *Scota*, called themselves Scots, which name alone afterwards, and at this day both races in common are proud to bear. Whence it has been written: -

"The Scots from *Scota* take their name, all *Scotia* from those;
While *Gaythelos*, their leader's name, less common daily grows."

CHAPTER XXVIII.

The first King of the Scots inhabiting the Islands of Albion.

SO this people increased and multiplied exceedingly on the earth. For it stretched out its branches from sea to sea, and its offshoots to the islands of Albion, tenanted by no inhabitants before, as it is related. But the first leader of those who inhabited them, Ethachius Rothay, great-grandson of the aforesaid Simon Brek, by the interpretation of his name, gave a name to the island of Rothisay; and it bore this name, indeed, for the space of no little time, until, when the faith of our Saviour had been diffused through all the ends the earth, and the islands which are afar off Saint Brandan constructed there-on a booth - in our idiom, *bothe*, that is, a shrine. Whence, names, for it is by the native sometimes called Rothisay, i.e. the isle of Rothay, as also sometimes the isle of Bothe (Bute).

CHAPTER XXIX.

The Picts, arriving in Ireland to settle there, are driven off by the Scots, and sent to Albion.

AFTER, the lapse of some little time, while the Scots lived in prosperous quiet and peace, a certain unknown people afterwards, called Picts, emerging from the confines of Aquitania, brought their ships to on their coast, and humbly requested the council of chiefs to let them dwell either by themselves, in a desert place, or together with them, all over the island. For they said that they had been lately driven out of their own country, thought undeservedly by the strong hand of their adversaries, and had, until now, been tossed on the sea, in the great and terrible dangers of tempests. They would not, however, allow them to remain among them in the same island. On the contrary, admitting them to a friendly peace, and taking them under their protection, they sent them across, with some they gave them as companions, to the northern coasts of Albion, hitherto a desert. When these began, accordingly, to inhabit the land about here, as they had with them no women of their nation, the Scots gave hem their daughters to wife, under a compact of perpetua alliance, and a special agreement as to dowry. The arrival of the Picts in this island, however is variously described by various authors, some of whom relate that the Picts took their origin from the tribes which King Humber brought with him from Scythia to Britain, when he was drowned in the river by Locrin, the son of Brutus, on account of the slaughter of his brother Albanact. For these tribes did not retire from the island when deprived of their king, but for a long time decided their causes by judges, in its extreme confines. Another *Chronicle* says; The Picts indeed. sprung from Scythia, accompanied the flight of Agenor, and under his leadership, settled among the nation of the Acquitanians. To this assertion of ours bears witness the town of Agenoreusis, constructed by Agenor, and the country of the Pictavi, in which the Picts built the city of Pictavis, named after them. Now these ae said to have afterwards assembled a fleet, and having sailed to Albion, to have remained with he Scots to this day.

CHAPTER XXX.

Bede's Account of the Arrival of the Picts.

BUT in the Ecclesiastical History of the English Nation, which the Venerable Bede has compiled with his usual faithfulness, it is taught that the Picts did not, as Geoffroy relates, first come to Albion by reason of a grant from the Britons, but from the Scots, or through their advice only; and that they settled in the lands there, under the shelter of their protection. The following are the words. *Bede*: - When the Britons, beginning at the south, had got possession of the greatest part of the island, it happened that the nation of the Picts from Scythia, as is reported, putting to sea in a few long ships, were driven about by the blowing of the winds, and arrived in Ireland, beyond all the confines of Britain, and put in on the northern coasts thereof, where, finding the nation of the Scots, they asked, for themselves, also a settlement in those parts, but could not obtain it. The Picts, then, having arrived in this island with a fleet, asked that a settlement and habitation should be granted to them also therein. The Scots answered that the island could not contain them both. "But we can," said they, "give you wholesome advice, what you may do. We know there is another island, not far from ours, to the eastward, which we often see at a distance, on clear days. If you will go thither, you can settle there, or if any should oppose you, you shall have our assistance." The Picts, accordingly, sailed over to the island, and began to settle there throughout its northern parts: for the Britons occupied the southern. Now the Picts, having no wives, asked them of the Scots who consented to give them on this condition only, that, when there should be any doubt they should choose themselves a king rather from the female race of kings, than from the male. And this custom is well known to be preserved among the Picts even to this day. These are Bede's words.

CHAPTER XXXI.

Original Cause of the Arrival of the Scots in the Island of Albion.

NOW the daughters and wives of the Scots, whom the Picts had taken to wife, when their husbands took them with them, one after another, to their own homes, were followed by their numberless kinsfolk - their fathers, that is, and mothers, their brothers, also, and sisters, their nieces and nephews. Many, however of the rest followed, not only urged by affection for a child or a sister, but, rather, strongly allured by the grassy fertility of the land of Albion, whither they were bent, and its most ample pasturage for their flocks. So great a number, indeed of the rabble of either sex as followed them, bringing their herds with them, and went forth in the interval of a little time, to remain with the Picts, is not recorded to have left their own native land, before, without a leader. Continual arrivals of proscribed malefactors, likewise, increased their numbers; because whoever feared to undergo the discipline of the law went to live secure with the Picts, and having then sent for his children and wife, remained there in peace, and never went back afterwards. But the Picts, in the meanwhile, brooking ill the arrival of so great a multitude, for they came imbued with fear of them, caused it to be published by proclamation that no stranger should thenceforth obtain a place of abode anywhere within their boundaries; and even to those who contended that they remained with them, at the first, at their desire, they

gave repeated opportunities of departing. For, when they were first entering the island, they gathered from the oracles of their gods, or, rather, demons, to whom they sacrificed before doing anything in any undertaking, that it would come to pass that, if they did not do their best to subdue the Scots, they would themselves be utterly annihilated by them; and thus, seeing their number amongst them increase, they began to fear more and more, and most harshly drove them forth from their territory. This, however, turned out true, not immediately afterwards, but a thousand years after, as the race and language of the Picts were entirely destroyed by the Scots at that time.

CHAPTER XXXII.

The Gods, or rather Demons, of the Gentiles.

CHAPTER XXXIIL.

Same continued - Folly o the Gentiles therein.

CHAPTER XXXIV.

The First King of the Scots holding sway in Albion.

MOREOVER, while the Picts were afflicting the Scottish settlers with annoyances and difficulties of this kind, it was secretly announced to the council of chiefs, of the Scottish nation in what misery they were living among the Picts. In the meantime, also came forward certain men who acquainted them with the amenity of so broad and so fertile a region, in which were only fowls, wild beasts, and animals, although it might easily be brought under cultivation. When, therefore, a certain youth, noble, and of unbounded prowess, Fergus, son of Ferechad, or Farchardus, begotten of the race of the ancient kings, heard this, namely, that a leaderless tribe of his own nation was wandering through the vast solitudes of Albion, without a ruler, having been cast out by the Picts, his heart was kindled with wrath. He was, moreover, much allured by the praises he heard of the country, where, perhaps he aimed at reigning; for those who had seen it boasted that it was exceedingly rich, in spite of the whole ground being covered, at that time, by very dense woods; whereof a sure token is manifest to us, even until now, in this wise; it happens that, in places, often the most level, in which the ground has, by chance, been dug up, or excavated, enormous subterranean roots and trunks of trees are found - yea, even where you would never have said, from any sign, that forests had grown before. Stimulated by these exhortations therefore, and by the ambition of reigning, he assembled a great multitude of youths, and at once proceeded to Albion, where, establishing, in the western confines of the island, the Scottish settlers, sifted out from the midst of the Picts, together with those whom he had brought with him, he there constituted himself the first king over them.

CHAPTER XXXV.

The Northern Parts of Albion first possessed by the nations of the Picts and Scots.

DIVERS ancient histories of the nation teach that Scotia was first possessed by these two nations, and that their arrival therein, respectively, was without any, or with only a little space of time interesting; whilst, however, some maintain that the Scots reigned for many years before the Picts. But even in this, even if they had arrived in the island simultaneously, do histories by no means so much disagree; for, while kings reigned over the Scots continuously from their origin, that is, during the course of two hundred years at least, the Picts had, not kings, but judges even until the son of Clement, one of the judges who was named Cruchne, seizing upon the insignia of royalty, by force reigned over this nation. *Bartholomaeus* even seems to wish to make out, in his fifteenth book, *De Proprietatibus Rerum*, that the Scots were conjoined with the Picts from the beginning, and that the two nations entered Gallia Narbonensis together. *Bartholomaeus*: - Pictavia is a province of Gallia Narbonensis, which the Picts and Scots, of old, attacked with a fleet, and inhabited; and they finally left, for the future, from their ancient stock a name to the country and nation. These, preparing a fleet, go from the coast of Britain round the shores of the ocean, and, at length invaded those of the Aquitanian gulf. Then, obtaining, not without risking the chances of war with the inhabitants, a footing in their country, they build the town of Pictavum, named from the Picts and thenceforth call the adjacent country, Pictavia. No history that I have read, however, favours this view. The *Policraticon* says: - The bird Pica or Picta (magpie) conferred its name on the town of the Pictavi, typifying, both by its colour and by its voice, the levity of that nation. Some maintain that the people of the Picts were called Picti, or Painted, either from their beauty of form, or the elegant stature of their bodies, or from their particoloured garments; for they were, so to speak, *decorated* by a certain variety and novelty of bright clothing, beyond the rest of the surrounding nations; or that, perchance, other nations called them Picti in derision, by antiphrasis, because they were of most sorry appearance.

END OF BOOK I.

THE SCOTTISH NATION
JOHN OF FORDUN'S CHRONICLE

Book 2. Chapter L p. 244

His Pedigree traced on the Father's side up to Japhet son of Noah.

I THINK it meet in these wrings to bring in this glorious King David's pedigree on the father's side, which I got long ago from the Lord Cardinal of Scotland, the noble Doctor Walter of Wardlaw, Bishop of Glasgow; that it may be known unto you, kings of these days, and to all readers of how old, how noble, how strong and invincible a stock of kings he came (whereof ye also are come) - kings who have, until now thought he blessed King Most High, been keeping the kingly dignity unspotted for a longer time, with freer service, and, what is more glorious with a stronger hold of the Catholic faith than all other kings, save only a few, if any. For that blessed King David was the son of the most noble Malcolm king of Scots, the husband of the blessed Queen Margaret, and

Son of Duncan,
Son of Beatrice,
Daughter of Malcolm the Most Victorious,
Son of Kenneth,
Son of Malcolm,
Son of Dovenald,
Son of Constantine,

Son of Kenneth, the first sole sovereign; from whom, as was seen in Book IV, Chapter VIII, the royal line is traced to that most vigorous king, Fergus son of Erth, who nobly wrested the kingdom from the Romans and Picts, after these had usurped it, and held it three-and-forty years.

And that Erth was the son of Euchadius, brother to King Eugenius, who was slain by the Romans and Picts.

Eugenius, was the son of Angusafith,
Son of Fechelmech,
Son of Angusa,
Son of Fechelmech Romach,
Son of Sencormach,
Son of Crucluith,
Son of Findach,
Son of Akirkirre,
Son of Echadius,
Son of Fechrach,
Son of Euchodius Reid,
Son of Conere,
Son of Mogal,
Son of Lugtach,
Son of Corbre,
Son of Dordremore,

Son of Corbrefynmore,
 Son of Coreremore,
 Son of Etherskeol,
 Son of Ewin,
 Son of Ellela,
 Son of Iaire,
 Son of Detach,
 Son of Syn,
 Son of Rosyn,
 Son of Ther,
 Son of Rether,
 Son of Rwen,
 Son of Arindil,
 Son of Manre,

Son of Fergus, who brought the Scots out of Ireland, and first
 reigned over them in British Scotia; and the chain of whose royal
 lineage stretches up, as was seen above in Book I, Chapter XXVI, as
 far as Simon Brek, who brought over with him to Ireland from Spain,
 the Coronation stone of the kings.

This Simon Brek was the son of Fonduf,
 Son of Etheon,
 Son of Glathus,
 Son of Nothachus,
 Son of Elchatha,
 Son of Syrne,
 Son of Deyne,
 Son of Demal,
 Son of Rothach, the first who dwelt in the Scottish islands.

He was the son of Ogmayn,
 Son of Anegus,
 Son of Fiathath,
 Son of Smyrnay,
 Son of Synretha,
 Son of Embatha,
 Son of Thyerna,
 Son of Faleng,
 Son of Etheor,
 Son of Jair,
 Son of Ermon.
 Son of Michael Espayn,
 Son of Bile,
 Son of Neande,
 Son of Bregayn,
 Son o Bratha,
 Son of Deatha,
 Son of Erchatha,
 Son of Aldoch,
 Son of Node,
 Son of Nonael,
 Son of Iber Scot,

Son of King Gaythelos and Scot, first king and queen of the
Scottish nation. Whence this line: -

"Iber, their son, first bore the name of Scot."

This Gaythelos was the son of Neolos, king of Athens,

Son of Fenyas,

Son of Ewan

Son of Glonyn,

Son of Lamy,

Son of Etheor,

Son of Achnemane,

Son of Choe,

Son of Boib,

Son of Jeyn,

Son of Hethech,

Son of Abyur,

Son of Arthech,

Son of Aroth,

Son of Jara,

Son of Esralb,

Son of Richaith,

Son of Scot,

Son of Gomer,

Son of Japhet,

Son of Noah.

Chapter LI

Prologue to his Pedigree on his Mother's side.

Chapter LII

His Pedigree on the Mother's side trace, according to Baldred, as far as Shem, son of Noah; and from him to Seth, the son of Adam, who is the father of all.

This most excellent King David, therefore, was the son of Margaret,
the glorious queen of Scots, who enhanced the splendour of her name
by the holiness of her character.

Her father was Edward,

Who was the son of the invincible King Edmund Ironside,

Whose father was Edgar the Peaceful,

Whose father was Edmund,

Whose father was Edward the Elder,

Whose father was the noble Alfred,

Who was the son of King Ethelwlf,

Who was the son of King Egbert,

Whose father was Alchmund,

Whose father was Eaffa,

Whose father was Aeppa,

Whose father was Ingels,

Whose brother was a most famous king, named Ine,

Whose father was Ceonred,

Who was the son of Ceowald,

Son of Cutha,

Son of Cuthwine,

Son of Ceaulin,
 Son of Chinrik,
 Son of Creodda,
 Son of Ceodrik. This king after the lapse of forty-six years
 from the first coming of the Saxons into Britain, won the kingdom in
 Wessex; and, in course of time, his successors conquered the other
 kingdoms of the English.

Ceordik was the son of Elesa,

Son of Eda,
 Son of Gewise,
 Whose father was Wige,
 Whose father was Freawine,
 Whose father was Freodegare,
 Whose father was Brand,
 Whose father was Baldege,

Whose Father was Woden, among some called Mercury. He
 had so much weight among his people that they dedicated to his name
 the fourth day of the week, and called it Woden's day. This custom is,
 to this day, still kept up among the English; for they call that day
 Wednesday. The Roman heathens, indeed, used to call it Mercury's
 day.

This Pedigree of Baldred's differs in some wise, though little from
 that which William has given in his Chronicle. Now, as the above
 passage will do for my purpose, I forbear to follow up the matter any
 further; for I have read none but the books of these writers upon this
 genealogy. If, indeed, I had seen a third, I should have wished to leave
 out the odd one, and, in the end, follow that which agreed.

END