

Quest
for the
Stone of Destiny

By
John N. Cooper

'Quest for the Stone of Destiny'

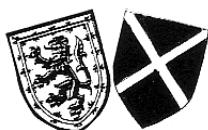


The Stone of Destiny

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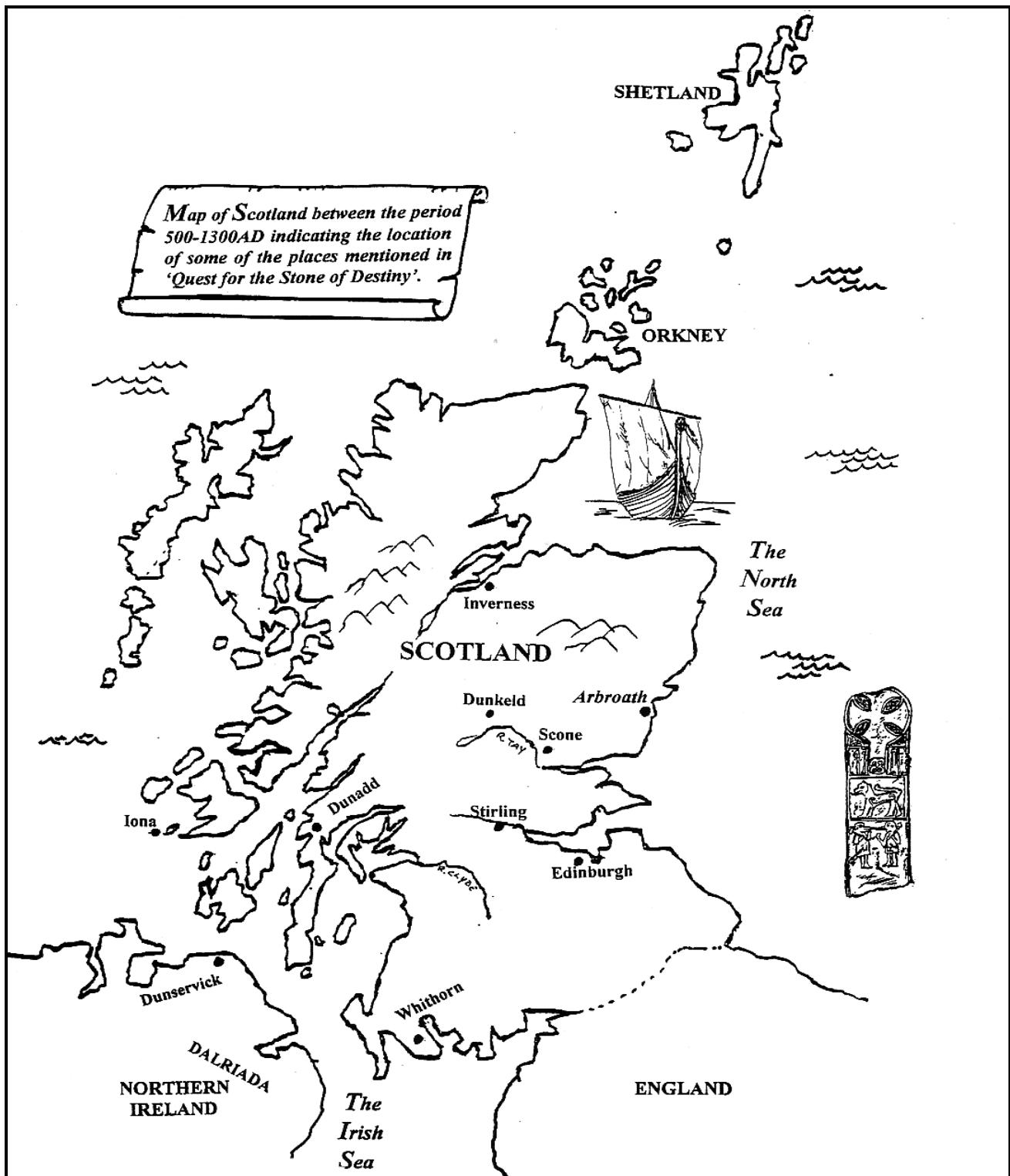
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QUEST for the STONE of DESTINY



QUEST for the STONE of DESTINY

To many people the Stone of Destiny is simply a huge block of sandstone, which for some curious reason serves as an important symbol of Scottish nationhood. There can be few civilised nations who hold so odd an abject in such reverence. '*Quest for the Stone of Destiny*' is an attempt to shed light on the origin and significance of the relic we refer to as the '*Stone of Destiny*'. The artefact is sometimes referred to as the '*Scone Stane*' due to the period in history when it was located in the Perthshire town of that name. Scone was but one of the many sites the ancient relic was to be found during its journey through history. The Stone is also often referred to as '*Jacob's Pillow*', a title borrowed from the Bible story in which the Old Testament Patriarch Jacob supposedly dreamed his dream (Genesis Ch. 35 v9).

There is enormous benefit in having both physical and documentary evidence to draw upon when researching ancient history. In the case of the Stone of Destiny we have both; however, we also have the problem of separating fact from myth and legend. For centuries the Stone of Destiny has been the source of argument and debate, indeed the very certainty of the origin and relevance of the Stone is lost somewhere in the mists of time.

The physical evidence alluded to is the actual Stone of Destiny itself. Seven hundred years after the Stone was carried off to London, Prime Minister John Major, kept his promise of early in 1996 and arranged return of the ancient relic to Scotland. With regard to documentary evidence, there are a number of accounts of the Stone dating from antiquity. Perhaps the most interesting clue, which might indicate the origin of the Stone, is to be found in the '*Declaration of Arbroath*', sometimes referred to as the '*Declaration of Independence*'; this document is not to be confused with the much later American manuscript of that name. The Scottish document was signed at Arbroath, on 6th April 1320, by King Robert *the Bruce* and endorsed by thirty-eight Scottish Nobles of that period.

To better comprehend the history and significance of the Stone of Destiny it makes sense to consider the various sources of information referring to the relic. We begin our quest of discovery by painting a brief overview of the people who inhabited the country we now refer to as Scotland. We will learn something of those who had first-hand knowledge of the '*Scone Stane*' prior to its capture in 1296 by the soldiers of Edward I, King of England.

Early chroniclers tantalisingly tell of an ancient people who journeyed from the Eastern Mediterranean and settled in the British Isles. In an effort to shed light on this legend we will attempt to tease out evidence that might be lurking in the pages of the Old Testament. As the story unfolds we may well find the reason why the nation of Scotland provided so much to the world of achievement. Generations of Scots have excelled in the fields of medicine, science, invention, discovery, exploration and many other disciplines. Scottish influence is quite disproportionate when viewed against the numerically small population of the Scottish nation. What is it that set the Scots a race apart? How can this phenomenon be explained? Was it merely an accident of fate or is there another explanation?

The countries that make up the United Kingdom share a common language, yet Scottish tradition and culture remains distinct and instantly recognisable. Although separated by about twenty miles of sea at the nearest point the inhabitants of Scotland appear to share more in common with the people of Ireland than with their immediate land-locked southern neighbours. Why should this be? Could it perhaps have something to do with our early origins?

In matters of history it is often difficult to separate fact from folklore and legend. Ancient history becomes distorted through retelling; often detail is added as well as deleted. Coupled to the passage of time, wars, translation, copy errors and even resettlement are some of the factors that can result in information being misplaced, lost, or distorted. It is doubtful if anyone can prove, or disprove, the origin of the real Stone of Destiny, rather it makes sense to gather evidence and try balancing history against the traditional stories and legends handed down to us.

Following removal of the Stone of Destiny from Scone in 1296, King Edward I of England specially commissioned a new Coronation Chair to house the stolen artefact. The Chair and its contents were duly installed in Westminster Abbey where they remained for seven hundred years. But, did the Coronation Chair contain the genuine Stone of Destiny? The authenticity of the relic, now currently on exhibition at Edinburgh Castle, is very much open to question. Perhaps the reason so much doubt and uncertainty surrounds the Stone is because it appears so ordinary.



THE STONE *of* DESTINY

The object we refer to as the Stone of Destiny is a coarse-grained red sandstone block measuring 26"x15.5"x11" and weighing 990kg. Cut into the block is a cross, and a deep groove running the length of the stone. Were it not for iron rings affixed to either side of the stone it could easily be mistaken for a common building block.

Much has been written regarding the Stone of Destiny, which, like the Loch Ness Monster, remains one of Scotland's great-unsolved mysteries. Individual interpretations of what is perceived to be known history often results in a variety of well-researched, yet diverse, explanations of certain events. Legends and stories of '*Jacob's Pillow*', '*Lost Tribes*' and the uncanny influence Scots have had on the world have never been, nor perhaps can ever be, fully explained. '*Quest for the Stone of Destiny*' is an attempt to reconcile history and legend; accordingly, the conclusions that follow are by necessity based on a mixture of fact and pure speculation. Many questions will be posed - you are invited to draw your own conclusions.

*John N. Cooper
Neilston
January 1997*

EARLY INHABITANTS of SCOTLAND

Evidence of early civilisation dating from Mesolithic Age settles (6,000-4,000BC) can be found scattered throughout Scotland. Some of the finest examples of Neolithic settlements in Europe are to be found on Orkney at the village of *Skara Brae* and at *Maes Howe Burial Chamber* both of which are reputed to have been built long before the world famous Pyramids of Egypt. On the mainland, areas such as Kilmartin Glen in Argyll have a rich concentration of Neolithic and Bronze Age Burial Chambers, Cairns, Stone Circles, Iron-Age Forts, and Rock Carvings. Such remains provide a fascinating window into the lifestyle of the early people who settled the land.



THE CELTS

Scotland shares with parts of Britain and Western Europe a Celtic culture. Two reasonable questions to pose at the outset are, "Who were the Celts and where did they originate?" Unfortunately, there are no easy answers to those seemingly simple questions. The fact is, no one knows for certain who the Celts were. Perhaps the simplest explanation of the term 'Celtic' is when it is used as a generic description for the loose confederation of ancient tribes who shared a language common to France, Spain, the Alpine region, and Galatia (modern Turkey).

There are early accounts of ancient Celtic tribes rampaging through Greece and Rome during the sixth to fourth century BC. Archaeological evidence suggests the Celts might have originated in the area generally accepted as the cradle of humanity – the Euphrates Valley. From here they journeyed via Central Europe, eventually arriving in the British Isles around 400BC. Not only did the Celts bring their culture to Britain they also introduced new technology that propelled the native inhabitants into the Iron Age.

Ireland and Scotland are among the last surviving areas to be considered as truly Celtic. Perhaps this is because ancient invaders, such as the Romans, who had major influence in the areas they conquered, were unable to bring about lasting social or cultural change in the remoter parts of Britain and Ireland. Thus, in the more isolated areas, the invaders failed to fully suppress the Celtic language, tradition and culture, which was able to continue largely uninterrupted.

Between the years 500-800AD Scotland was divided into four identifiable political territories. The indigenous tribes, or clans, who inhabited most of the region north of the Forth and Clyde isthmus, were known as Picts. During this period the main Pictish stronghold was at *Dunkeld (Dun Chaillin - fort of the Caledonians)*

The tribes inhabiting the area between Strathclyde and the Solway were known as the Britons. They were probably direct descendants of the *Damnonii* tribes of the Roman period. The Britons of *Strath Clota* (Strathclyde) whose kingdom stretched from the northern end of Loch Lomond south through Cumbria to Wales spoke a Brythonic Celtic, a language similar to Welsh. The capital of the Britons was *Dun-Breatann* (Dumbarton) - *Fort of the Britons*.

Celts who had earlier migrated from Northern Ireland and settled in Argyll were called the Scots. They spoke a *Goidelic Gaelic*, the forerunner of Scottish Gaelic. The Scots reigned over much of Kintyre and Argyll from their *Dalriadic* capital located in an Iron Age fort at *Dunadd*, near *Crinnan*.

Finally, the tribes inhabiting the area to the east and south of the River Forth were known as Anglo-Saxons. They sited their capital at *Dun-Edin* (Edinburgh). As suggested in the names of the aforementioned seats of power the Celtic word for fort is *Dun*.

THE PICTS

As far as historical records are concerned the Picts are a mysterious people. Although they ruled vast regions of Scotland for the best part of a thousand years very little is known of them, and much of what has been written has often been subject to wild speculation.

It is generally agreed that the term 'Pict' is a collective name for the tribes that were descended from the Iron Age people who inhabited the lands north of the Forth and Clyde. *Bede*, a Northumbrian monk and ecclesiastical historian (517-570AD), informs us that the Picts were a distinct people with their own language who had their origins in *Scythia* (a region to the northwest of the Black Sea). *Bede* goes on to assert that *Milesius*, who was in the service of *Reaflior, King of Scythia*, left that region with his wife, *Scotia*, eventually settling in Ireland. He further asserts that *Scota* gave her name to the Scots race, while her son *Goidal* gave his name to the *Gaidheal* – the Gaels.

Pictish kings were often referred to as '*Kings of Fortriu*' - reference to the region that encompassed the entire area of Fife and Kinross, Strathearn, Menteith, and part of Gowrie. It is uncertain if all the Pictish tribes recognised the authority of the kings of Fortriu. *Bede* records, "*The mountains divided the Picts in two*". *Bede*'s statement is unclear and might infer the Picts were simply divided by the geography of the terrain; he could equally be interpreted as indicating that the Pictish tribes were not only geographically remote but also politically divided.

Throughout the third century AD warriors from *Fortriu* (or *Fortrenn*) regularly harassed the Roman fortifications and settlements along the line of the Antonine Wall. The Romans referred to the indigenous tribes north of the wall as the *Pictii*, a term meaning painted people. It is thought the title Pict, which was first recorded in 297AD, was conferred upon the native tribes because they tattooed or painted their bodies blue with woad when going into battle. Interestingly, not only did the Pictish warriors paint themselves to terrify the enemy, woad is an antiseptic made from plants and helps stop bleeding, thus lessening the risk of infection from injuries received in conflict.

The Picts are often portrayed as naked savages which, given the uncertainty of the Scottish climate, seems extremely unlikely. Surviving Pictish Stones of the ninth century AD depict the Picts as having a sophisticated manner of dress. Some stone slabs show the Picts wearing long pleated garments. The Greek historian *Diodorus* comments that the clothes worn by the Picts were of a chequered pattern composed of lines and squares – could this have been a description of an early tartan? The engravings on Pictish Stones clearly portray the Picts as very different from the naked savages of popular misconception. There is a widely held misapprehension that the Picts were small in stature, however, there is ample historical and archaeological evidence to disprove this delusion.

The Scots who colonised Argyll referred to the Picts as '*Cruithne-Tuatha*' (*Crop people*), a title that infers the Picts were farmers. There is also evidence to advocate that the Picts were fishermen, craftsmen, horse traders and superb warriors; they were also seafarers using their ships to harass the Romans south of Hadrian's Wall. The Picts must have had some form of organised navy - according to the '*Annals of Tigernach*' upwards of 150 Pictish Galleys were wrecked off an unidentified stretch of headland called '*Ross Cuissini*'. While similar in design to the Norse longships, Pictish ships were smaller in size, perhaps seating around twenty warriors. The first recorded sea battle in British waters was the result of a kingship dispute between *Selbach*, King of Dalriada and the *Cenel nGabrain* (Clan Gabran) in 719AD. It is thought the battle took place somewhere off the Argyll/Kintyre coastline.

The Pictish people were a loose confederation of tribes who had a well-organised social structure, which probably provided the basis for the later clan system. A king, or '*Ard Righ*' (*high king*), ruled each Pictish province. Next in importance to the king were the religious leaders – the Druids. According to legend the country was divided into seven regions named after the fabled sons of *Cruithne* '*father of the Picts*'. The regions were known as:

Catt (Caithness), **Ce** (Marr & Buchan), **Moireabh** (Moray), **Ath Fhotla** (Atholl),
Criech (Angus & Mearns), **Fortriu** (Perthshire & Strathearn) and **Fiobh** (Fife).
 The country became known in Gaelic as **Alba** (*the mountainous country*).

When not squabbling among themselves the history of the Picts is marked with long protracted wars against the Romans, Scots, Angles, and Norse. *Bruide mac Maelchon* (556AD) is acknowledged as the first king of the Picts to have confined and contained the *Dal Riata* *Scots* (*Irish*) invasion of *Alba* to Argyll and Kintyre.

Scone (Perthshire) appears to have been significant as a place of kingly inauguration to the Picts. On his ascension to the Throne of Alba, *Kenneth macAlpin* is recorded as, “*In cet righ roagh rige Sgoinde do Gaidhelaib*”, which translates to, “*The first king from the Gaels who assumed the throne of Scone*”.

Ancient Regnal Lists still exist detailing thirty-four Pictish kings in succession from *Bruide mac Maelchon* (556AD) to *Drust mac Ferat* (847AD) after whom *Cineach (Kenneth) mac Alpin* is listed as ruler of a united nation of Pict and Scot.

The monks of the early church were instrumental in providing insight into the history of their era. Considering the Christian Church in Scotland had been well established by the sixth century, other than a recorded lineage of Pictish kings, scant information exists regarding the indigenous Pictish tribes. The scribes of the early church are unusually silent regarding the Picts. It is a commonly held belief that Vikings, or some other marauding horde, destroyed the records relating to the Picts. This seems an unsatisfactory conclusion - why should only Pictish records have been destroyed?



THE ROMAN PERIOD

The Legions of Rome first set foot on British soil under *Julius Caesar* in the year 55BC, however this proved to be a short-lived campaign. Almost a century later, on the instruction of the *Emperor Cladius* (41-54AD), a Roman invasion force successfully established a province in Southern England. Before long, *Gnacius Julius Agricola*, Governor of Britain (77-85AD) set in motion a campaign for the total domination of *Britannia*.

Agricola set out to conquer Scotland during the summer of AD79. He led a twenty thousand strong invasion force, which swept up through Southern Scotland subduing the local tribes as they advanced northwards. To help secure their supply routes the Romans built forts at strategic locations. The Legions continued their progress into the inhospitable country to the north, which they called *Caledonia*. According to the Roman historian, *Cornelius Tacitus*, the Roman army achieved a great victory in a pitched battle at *Mon Grapuis* against the Caledonian tribes. The Caledonians, who were led by *Calgacus*, were described as ‘*Tall red-haired men, who carried long swords and round shields*’. It is not known for certain where *Mons Grapius* is, but the site is thought to be near Inverurie, Aberdeenshire.

The planned subjugation of Northern Britain came to an abrupt halt in late AD85 when *Agricola* was recalled to Rome. Despite their military power and organisation the next twenty-five years were to prove difficult for the Romans. In the year 114AD a section of the IX Legion suffered a terrible defeat in battle. Little trace has ever been found of the ill-fated soldiers or of their equipment, everything associated with the detachment seems to have simply disappeared. There is no substance to the story that, due to the catastrophic defeat inflicted by the Caledonians, the Roman Emperor decreed the IX Legion should cease to exist and so ordered their name erased from history.

Perhaps the Romans considered Scotland too much trouble for too little gain and so, in time, they gradually withdrew south. They consolidated their defence behind the security of Hadrian’s Wall, which had been erected between the Tyne and Solway during 122AD. *Tacitus* wrote of the aborted invasion, “*Perdomita Britannia et statim omissa*” – “*Britain conquered then given up*”.

On the order of the *Emperor Antonius Pius* the new Governor of Britain, *Lollius Urbicus*, began a second attempt to conquer Scotland. Included in the strategy was the erection of a fortified barrier, based on the earlier idea of Hadrian’s Wall. In the year 140AD construction work began on the thirty-seven mile long *Antonine Wall*. This fortification spanned the narrow neck of land between the *Clota* (Clyde) at Old Kilpatrick in the west and the *Bodotria* (Forth) at Carriden, Bridgeness, in the east. Once complete the fortification, which was constructed mainly of earth and stone, stood about three metres high. To make assault more difficult a ditch three meters deep and twelve metres wide fronted the northern side of the Wall. A series of nineteen forts were incorporated at intervals along the length of the Wall.

During the middle of the second century the main area of Roman occupation was concentrated in the lowlands south of the Antonine Wall. The Greco-Roman geographer *Ptolemy* identifies at least three main tribal territories within the immediate vicinity of the Wall. To the south dwelt the *Damnonii*, with the *Selgovae* inhabiting the Central Lowlands, and the *Caledonii*, a collective name for the Pictish tribes, to the north.

Prior to the Roman occupation of Britain, Scots raiders from Antrim had been harassing the west coast of mainland Scotland. Although there is no proof that the Scots managed to establish any substantial settlement in Argyll there is evidence to suggest they united with the Picts in resisting Roman domination.

As part of their scheme to subdue Caledonia the Romans established a chain of link roads and forts stretching into the north east of the country. The largest known fortification was erected at Inchtuthil on the Tay, a site covering 53 acres in total. This fort was abandoned in AD83 less than a year after its construction. In the year AD160, just twenty short years after the erection of the Antonine Wall, the second attempt to subdue Caledonia was abandoned. The original purpose of the barrier was to keep the local tribes in check, however constant harassment by the Picts forced the Romans to abandon the fortification and withdraw south to relative safety. *Hadrian's Wall* had originally been planned as a base for the subjugation of the northern tribes instead the Wall became the last line of defence against the Picts.

A third and final attempt to bring Caledonia under the heel of Rome was begun in 208AD by *Septimus Severus*, the only Roman Emperor to march at the head of his army into Scotland. During this campaign the Roman Legions advanced as far as Montrose. However, like the two earlier attempts, this invasion also ground to a halt when, in 211AD, *Serevus* died, and with him so to died Roman ambitions of conquering Scotland.

Fierce Pictish resistance coupled to the politics of Empire undoubtedly played a major role in halting the Roman conquest of Scotland.

SCOTLAND DURING *the ROMAN PERIOD*

The second century Greco-Roman geographer *Ptolemy* identifies seventeen different tribes inhabiting Scotland - nine located in the highlands and eight in the lowlands:

LOWLAND TRIBES (<i>Maetae</i>)		HIGHLAND TRIBES (<i>Caledonii</i>)	
VACOMAGI	Angus/Strathmore	CARNONACAE	Wester Ross (<i>Rocky hill people</i>)
VENICONES	Fife	CERONES	Lochaber (<i>Rough land people</i>)
VOTADINI	Forth/Tyne	TAEZALI	North East Scotland
SELGOVAE	The Lothians	CALEDONII	Grampian
DAMNONII	Strathclyde	DECANTAE	Easter Ross (<i>Noble folk</i>)
EPIDII	Kintyre (<i>Horse people</i>)	LUGI	Sutherland (<i>Raven people</i>)
NOVANTAE	Galloway/Ayrshire	CAERENI	North West Sutherland
BRIGANTES	Northumberland	SMERTAE	Sutherland
		CORNAVII	Caithness (<i>Promontory people</i>)



THE SCOTS

Confusingly the original Scots were not natives of Scotland, but were settlers who migrated from the County Antrim area of Northern Ireland (*Hibernia*). Around the year 500AD, under their leader, *Fergus Mor son of Erc*, the Scots left their Irish capital of *Dunserverick* and crossed the sea to establish a new province in Argyll. They called the new settlement *Dal Riata* in memory of their ancestor, *Cairbe Riata*, founder of their original home in Ulster. Through time *Dal Riata* mutated to *Dalriada*. Fergus ruled both halves of his kingdom and, for a time, the new territory in Argyll appears to have been dependent on Irish Dalriada. Despite the fact the Scots of Dalriada are the most fully documented of all the Dark Age peoples of Northern Britain there are still huge gaps in our knowledge of them.

The *Dal Riatan Scots* established their seat of government on the Iron Age hill-fort of *Dun Att (Dunadd)*. The hill-fort was located south of Kilmartin Glen, near Crinan in *Ard Gael (Argyll)*. Situated high on a rock and protected by the *Moine Mhor (Great Moss)* the stronghold dominated the surrounding area. The fort could be accessed from the sea via the River Add (or *Att*). In time the Dalriadic Scots established a series of strategic strongholds around the west coast of Argyll and Kintyre. The Scots brought with them their legacy of the Gaelic language as well as the present place name of Scotland and its people – the Scots. Perhaps more importantly, they also brought with them the Stone of Destiny.

On the site of the Dalriadic hill-fort at Dunadd is a rock slab into which is etched a recessed footprint. It is thought that all newly appointed kings were required to place their foot into the footprint as part of a kingly inauguration ceremony. Carved into this same rock is an example of *Ogam*, a form of ancient linear writing, which may have also been used for ceremonial purposes. Finally, also etched into the living rock is an inscription of a boar, the symbol of Pictish royalty. This particular carving suggests that either the Picts occupied Dunadd before the arrival of the Scots or, perhaps, recaptured it at a later date.

The seventh century *Senchus Fer nAlban (a history of the People of Scotland)* identifies three specific tribes resident in Dalriada during the sixth century. The *Cenel nOengus* (Family of Oengus) inhabited Islay. The *Cenel nGabrain* (Clan Gabran) occupied Kintyre as well the *Crich Chomgaill* (the territory of Cowal); this clan also had strongholds at *Dun Aberte* (Dunaverty, South Kintyre) and at *Tairpert Boittir* (Tarbet, Loch Fyne). Thirdly, there was the Clan *Cenel Loairn* (Lorne) who colonised most of the Western Isles not inhabited by the Picts. The king of the *Cenel Loairn* was overlord of Dalriada and, during the seventh century, the clan established their stronghold at *Dun Ollaigh* (Dunollie, near Oban). Throughout their existence internal conflict and power struggles between the Clans was a regular feature of life.



There is considerable speculation regarding the origin of the name *Scot*; one suggestion is the name derives from the Greek word 'SKOTUS' - meaning darkness; another option is 'SCOTTI', which is Latin for pirate, or raider; both descriptions could apply to the early Scots. Another suggestion is the title *Scot* may derive from 'SKOTTI', one of the daughters of *Zedekiah, a king of Judah*. Ancient sources record that *Skotti* and her father migrated from Egypt around 606BC in order to evade Babylonian capture. When the party eventually found safe refuge and settled *Skotti* bestowed her name on the people of her tribe.

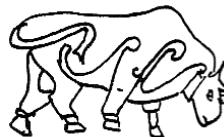
The range of mountains, called in Gaelic *Druim Alban*, that stretch roughly northwards from Loch Long (along the route of the present A82) to Loch Eil provided a natural barrier that separated the Scots territory in the west from that of the Picts. Although the Scots and the Picts were Celtic kinsmen the two nations were continually locked in conflict with one another. *Cinaech (Kenneth) mac Alpin* the leader of the Scots is accredited with unifying the two warring nations in the year 847AD. The new nation became known, in Gaelic, as *Alba*. Whilst *Cinaech mac Alpin* was a descendent of *Fergus mac Erc* (503AD), founder of Dalriada in Argyll, his name is clearly Pictish, consequently he may have had a claim on both the Scottish and Pictish thrones.

As earlier stated, Kenneth mac Alpin, is generally acclaimed as the first king of a united Scotland (847-885AD) - '*Ard-righ Albainn*' however, there is some doubt about the literal accuracy of this claim. There were in fact two previous Pictish kings who reigned over both Pict and Scot before macAlpin. *Constantine* became King of Picts in 789AD; he was also monarch of both Picts and Scots between 811-820AD - some thirty-six years prior to macAlpin. Constantine was responsible for establishing an ecclesiastical centre at Dunkeld. His brother and successor, *Oengus son of Fergus* (820-834AD), founded a church at the Pictish settlement of *Cenrigmonaid* (or *Kilremont*), which later became the Fife town of Saint Andrews. Oengus almost destroyed the Scots of Dalriada in battle, however his ambition to continue on and subdue the Britons of Strathclyde was his undoing. When he failed to conquer Dumbarton he also lost the territory of Dalriada he had earlier gained.

Soon after the demise of Oengus, Norsemen began harrying the northern and western coasts of Scotland. Before long the Scots position became untenable causing them to move eastwards into '*Pictland*'. Not only were the living evacuated, the mortal remains of Celtic saints were also exhumed from their graves on Iona and carried-off for safekeeping. The remains of *St. Columba* were deposited in the Church at Dunkeld, built some thirty years earlier by Constantine. It is incorrect to suggest that Iona was abandoned entirely; a monastic community did remain on the island. MacAplin built a palace and established his seat of power at *Forteviot*, Perthshire, where he died of a brain tumour, in 858AD. The '*Seat of Kings*' (*Stone of Destiny*) was also removed from Dalriada to *Sgian* (*Scone*). The abandonment of Dalriada (Argyll) made it easier for the Norse to tighten their grip on the west coast, nevertheless, from this period on a combined kingdom of Pict and Scot began to emerge. Perhaps the union was a merger of necessity, which provided a united front against Viking and Anglo Saxon incursion.

Domnall I of Alba (858-863) passed a decree that Scots and Picts would live under the same rule of law and so, in time, the two peoples learned to co-exist peacefully. For governance purposes the kingdom was divided in to seven administrative regions based on the old Pictish territories. Each area had its own '*mor-mhaor*' or '*high steward*' (*lesser king*) who swore allegiance to the King of Alba. During the reign of Constantine II (900-942) the kingdom of Alba (sometimes referred to as *Albainn*) was enlarged following the annexation of Strathclyde.

Shortly after union with the Scots the Picts simply vanish from recorded history. Given the fact that the Picts were numerically superior, outnumbering the Scots by a ratio of ten to one, it is inexplicable that their very name and culture should succumb to that of the Scots. It appears the Picts simply became a part of Scots society. Were it not for the rich legacy of intricately carved Pictish Stones surviving today we could be excused for thinking that the Picts never existed.



ANGLES, SAXONS & JUTES

Angles, Saxons and Jutes from Germany, Denmark and the Low Countries began invading southern Britain during 400-500AD. The invaders pushed the native Britons westwards into Wales and northwards into Scotland. Before long most of present day England was under Anglo Saxon rule. In 638AD Northumbrian Angles conquered the British kingdom of *Gododdin* whose centre, before *Dun Eidyn* (Edinburgh), is thought to have been *Traprain Law*, Mid-Lothian. *Gododdin* is a Welsh word for the *Votadinii*, the tribe who inhabited most of the region between the Tyne and Forth.

In the year 685AD the Northumbrian king, *Ecgfrith*, led his army into Angus where they were confronted by forces led by the Pictish king, *Brude*. During the ensuing battle, fought at *Nechtansmere* (*Dunnichen*), near Forfar, Ecgfrith's army was routed and his men slaughtered. It is thought that Britons and Scots may have joined forces in an alliance to defeat the Angles. At any rate this defeat effectively ended Northumbrian Anglian designs on conquering this part of northern Britain. The victory at Nechtansmere has been described as the most significant success in early Scottish history ranking alongside the *Battle of Bannockburn* fought some six hundred and twenty-nine years later.

The former Gododdin region of the Lothians and the territory to the south remained independent of Scotland until 1018: most of Galloway did not become part of Scotland until 1160.

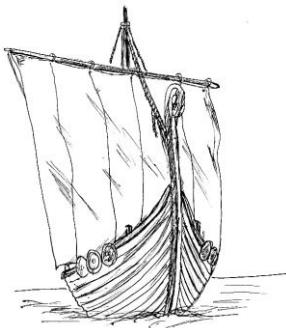
THE NORSE

Viking longships are thought to have first come ashore on the coast of Northern Scotland around 709AD. The Norsemen (Vikings) initially came as raiding parties, then ultimately as colonists, settling mainly in the Orkney and Shetland Islands, the Hebrides and the northern mainland, which they dominated for over four hundred years.

During the eighth and ninth centuries Viking marauders regularly harassed and raided most of the settlements along the west coast. To prevent items of importance falling into the hands of the Norse, the monks of Iona Abbey transported valuables and manuscripts to the *Abbey of Kells* in County Meath, Ireland. The manuscripts were completed at the Abbey and in time became known as '*The Book of Kells*'. In 871AD Norse invaders captured the ancient stronghold of the Britons of Strathclyde - Dumbarton.

The decisive Battle of Largs, fought in 1263, was the defeat that finally drove the Norsemen from the west. The Hebrides were annexed to Scotland three years after the Battle of Largs, whilst the Orkney and Shetland Islands did not become part of Scotland until 1468, doing so as a condition of the marriage contract between *James III of Scotland* and *Margaret of Norway*.

Today, place names in parts of northern Scotland and the aforementioned islands bear witness to the Norse influence.



THE NORMANS

During the eleventh century the last foreign invaders to settle Scotland arrived. In the year 1072AD *Malcolm Canmore*, King of Scots, agreed to meet *William the Conqueror*, the Norman invader who had conquered England six years earlier. The two rulers met at the ancient Pictish centre of Abernethy. Perhaps Malcolm reasoned that it would only be a matter of time before the Scots would have to face the full military might of the Normans; he shrewdly managed to negotiate terms that 'invited' the Normans to peacefully settle Scotland.

Norman Barons were gifted lands in Scotland on which they erected strongholds. In return for the bequest of land the Normans were expected to provide military support in time of trouble. In response to the Scots king's conditions the Norman overlords introduced a feudal land-tenure system which assured a 'body of willing volunteers' that could be readily drawn from the peasant tenants. The practise of friendly inducement begun by Malcolm was continued by his successors, – Alexander I (1107-1124) and David I (1124-1153).

During the Norman period, French became the official language of England. The Scots however, continued with their two native vernaculars of Gaelic and Scots (a form of English). It is interesting to note that during this period, when corresponding with the Norman Court in England, the Scots drew up their legal documents in Latin and not in the accepted language of French.

Although the Normans never 'physically' conquered Scotland, their infusion into Scots society was to have lasting impact. Perhaps more importantly the Normans provided many of the aristocratic families who would be influential in determining the future history of Scotland. Prominent among the Anglo-Norman families were the Balliols, the Bruces and the Stewarts.

HISTORY in STONE

PICTISH STONES

The rich legacy of engraved Pictish Stones scattered throughout Scotland undoubtedly hold a vital key to unlocking Pictish history. However, no one fully understands the meaning of many of the inscriptions; the keys that can unlock the secrets are still missing. The Picts were adept and skilled in the art of carving pictures and intricate spiral patterns on stone. As well as recording battle scenes many of the later Pictish Stones clearly depict the transition from the Pagan to the Christian era.

As well as battles scenes, animals are depicted on some of the monuments; less easily explained are other symbols called, for want of better description, '*Z rods, discs, mirror and comb*'. Historians and archaeologists by common consent have agreed that the 'mirror and comb' denote woman. Many of the other inscriptions remain a complete mystery, no one knows for certain what they represent, and so, the stones remain as mysterious as the very people who created them.

Fife has the legacy of having more Pictish place names beginning with '*Pit*' than any other area of Scotland. Surprisingly, the region is less well endowed with Pictish Stones than might be expected of a prime Pictish area. Perhaps the main reason for the dearth of Pictish remains can be attributed to change brought about by centuries of human development. Today, the greatest surviving concentration of Pictish Stones is to be found in Northeast Scotland.

In Scotland, natural stone has been adapted to serve a variety of roles. Stone Cairns mark the traditional site of many battles. The Cairns evolved from warriors who, prior to going in to battle, placed a single stone on the ground, soon the number of stones formed a pile, or Cairn. Once the battle was over the survivors lifted a stone from the pile - the stones that remained came to represent fallen comrades.



FOLKLORE & MYTHOLOGY

According to Irish folklore the Stone of Destiny, sometimes referred to as the '*Great Stone*', was one of the treasures of the '*People of Dannan who came to Ireland from out of heaven*'. One of the great mythical cities in which the *Dannan's* supposedly dwelt was called '*Falias*', from which the '*Great Stone*' derives its name of '*Lia Fail*'.

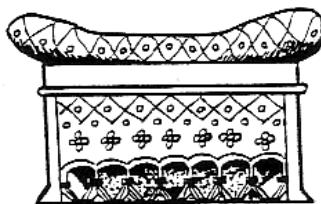
Legend states that the '*Great Stone*' was located at the ancient hill-fort of *Tara*, County Meath, Ireland. The ancient name for the *Hill of Tara* was '*Rath na Riogh*' – the '*Fort of Kings*'. It is recorded from ancient times that the '*Great Stone*' played a crucial role during the coronation ceremony of the *Kings of Tara*. Irish mythology implies that, '*upon recognition of the crowning of a rightful and worthy monarch the Great Stone would make a sound like thunder*'. Perhaps this is why the stone is sometimes referred to as '*The Thunder Stone*'. Another explanation of this description is the stone may have been a meteorite that crashed to the earth with a sound like thunder, and thus it became known as '*The Thunder Stone*'. According to legend the '*Great Stone*' or, *Lia Fail*, is the same stone that would one day become known as the '*Stone of Destiny*'.

It is thought that the '*Irish Scots*' first brought their sacred '*Stone*' to their new colony of *Dalriada*, in *Argyll*, during the middle of the sixth century. According to *Adomnan, Abbot of Iona* (d704AD) the *Stone* was present at the earliest documented kingly ordination on *Iona* when *Columba* consecrated *Aedan, son of Gabran, as King of Dalriada*, in 573AD. The ancient relic was never returned to Ireland. Soon after the inauguration of *Aedan* it is thought the *Stone* may have been carried to *Dunadd* then, later still, moved to *Dunstaffnage* where it remained until the ninth century. The *Stone* was finally taken to *Scone* and so, in later years, the relic would become known as the '*Scone Stane*'.

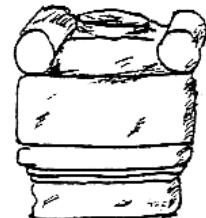
Numerous contradictory legends and stories abound regarding the origin of the Stone of Destiny. One such story tells of *Gaidel* (or *Gaythelos*) who married *Scota*, a daughter of the Pharaoh of Egypt. According to legend, *Gaidel* and *Scota* left their abode in Athens and put to sea with the intention of finding a new homeland. In time they arrived in Spain where *Gaidel* built a castle, which he named *Brigance*. The couple raised a family of three sons who all shared the surname *Scoti* (inherited from their mother). *Gaidel* again put to sea and sailed until his ship reached a far-off land, which proved to be Ireland. He returned to his castle in *Brigance* with the intention of returning to inhabit the newly found land, however he took ill and died shortly after his return to Spain. Prior to his death *Gaidel* instructed his sons to go and claim the new land, which they duly did. They named the land '*Hibernia*' after *Hyber*, one of *Gaidel*'s sons. According to legend the settlers were named *Scots* in honour of their mother - *Scota*.

Many years later, *Symond Brek*, youngest son of *Fonduf*, *King of Spain*, arrived in Ireland, bringing with him the stone seat on which the kings of Spain were crowned. The story alleges that *Symond*'s grandson, *Fergus*, son of *Ferhard*, crossed over to Britain in 330BC and established a settlement in Argyll. The Scots who accompanied *Fergus* to Argyll elected him king of their new homeland. Around six hundred years later, in 306AD, when their king *Eugenius (Ewen)*, a descendent of *Fergus*, was slain by the Picts, the Scots were forced to abandon Argyll and return to Ireland. The Scots again returned, around 500AD, under their leader *Fergus mac Erc* and reoccupied Argyll. So began the royal lineage of the Scots in Scotland and the long association with the Stone of Destiny.

Some historians suggest the Stone of Destiny was little more than a recycled Roman Altar captured by the Picts following the abandonment of the Antonine Wall. Although it was common practise to use abandoned materials deemed useful for building purposes, the altar theory is generally considered to have little merit.



Sketch of the Throne Chair on the left, and a Roman altar on the right.



RELIGION

Over countless centuries religion of one type or another has been an important feature of everyday life. Early man's wonderment at the miracle of creation led him to conceive a variety of man-made gods to whom he could offer worship and sacrifice. As the years progressed religion became organised and, before long, wars were waged and murder committed in the name of defending the 'True Faith'.

During the Neolithic Period the indigenous tribes who resided in the country we now call Scotland were believed to be Pagan. The arrival of the Celts, around 400BC, would have heralded a new way of life for the native tribes. Not only did the Celts introduce new gods, they also brought their religious leaders - the *Druids*. The *Druids* were not only priests they were also physicians, astronomers, historians, poets and lawgivers. In many respects the *Druids* were similar in status to the Prophets of the Old Testament.

Standing Stones and Burial Mounds offer evidence of some form of Pre-Christian religious practise. While such monuments are numerous they are not peculiar to Scotland and are to be found scattered throughout parts of Britain and Europe. Perhaps the best-known megaliths in the UK are those situated at *Stonehenge* in England, and at *Callanish (Calanais)*, on the Hebridean Island of Lewis. No one knows for certain who erected the huge monuments, or what purpose they served. The most popular theory is they were sacred meeting places, or perhaps places of sacrifice.

There is support for the theory that the geometric arrangement of the Standing Stones has some connection with the study of the stars. If the astronomy hypothesis is correct, the ancient people who erected and aligned the megaliths obviously must have acquired a sound technical knowledge of astronomy and mathematics. The exact purpose of the Standing Stones remain as a much a mystery as do the very people who originally put the monuments in place.

DAWN of CHRISTIANITY

According to legend, the *Apostles Paul and Peter* are thought to have journeyed, separately, to Britain sometime between the years AD37-59. It is not known if either of them travelled as far north as Scotland, however it seems reasonable to suggest that the Christian Gospel would have probably reached northern Britain, having been carried by word of mouth over the trade routes. It is also quite possible that Roman soldiers, craftsmen, or merchants may have introduced Christianity to native Caledonians during the latter part of the second century. The following information infers the early arrival of Christianity in Britain:-

The Historian, **Terullian of Carthage (160-220AD)** reports, “*Various parts of Gaul and the regions unpenetrated by the Romans have received the Christian faith....*” This statement could quite reasonably be interpreted as a veiled reference to Scotland.

According to **Theodorus (435AD)**, “*The Apostle Paul liberated from his first captivity in Rome, preached the Gospel to Britons and others in the west...*” this assertion claims that Christianity had reached the shores of Britain prior to the death of the Apostle Paul in 66AD.



Arnoldus Mirmanus an early historian records, “*Paul passed to Britain in the fourth year of Nero (AD59) and there preached, he afterwards returned to Italy...*”

Eusebius (264-340AD) reports, “*That the Apostles passed beyond the ocean to Isles called the Britanic Isles....*” He further records “*The Apostle Peter went to Britain during the expulsion of the Jews from Rome under Cladius...*” The Jews were expelled from Rome in AD54.

Gildeas (517-570AD) a Celtic Priest, born at *Alcluyd* (Dumbarton) states, “*Britain received the Gospel during the latter part of the reign of the Emperor Tiberius (14-37AD)*”. Based on the period suggested, Christianity was being practised in Britain no later than 37AD.

Despite three separate attempts the Legions of Rome failed to assimilate Caledonia into a province of their Empire. Interestingly, one major legacy the Romans did leave were roads – routes intended for military and commercial purposes. It would be along those same roads that travellers would spread the new message of Christianity. It appears that where military force failed the Christian message of love and peace succeeded, thus affirming ‘*The Word is indeed mightier than the sword*’.

CENTRE of CHRISTIANITY

Evidence of early Christian practise can be found in Galloway. Between the years 397-431AD *Nynia* (or *Ninian*), the son of a local chief, established a church on the Solway. The building was known as ‘*Candida Casa*’, which translates to ‘*White House*’. The name *Candida Casa* was later translated by the Anglo Saxons into *Hwit Aern*, later mutating to its present form of *Whithorn*.

Ninian was sent to Rome to be schooled in the new Christian faith; this factor alone confirms there must have been some level of organised Christian assembly in Galloway prior to Ninian’s departure. Following his sojourn in Rome Ninian returned to his native Scotland eager to share the Gospel with his countrymen. He appears to have had a certain measure of success in converting the local tribes in the southwest of the country. Saint Ninian’s *Candida Casa* continued to feature as an important centre of Christian teaching and learning for well over five hundred years.

Around the time of Ninian lived *Sucat*, or *Patrick*, who was another important figure of the early church. Patrick was the son of *Calpurnius*, a councillor in the former Roman town of *Nemthur*, which was situated in the region of *Bannarem Taberniane*. The region has been identified as *Ail Cluaith* (*Rock on the Clyde*) now known as *Old Kilpatrick* near Dumbarton. According to legend, in the year 405AD, when Patrick was a boy of sixteen years of age *Dal Riatan Scots* (Irish) pirates kidnapped him and took him to Ireland, where he remained a slave for six years. He later spent a number of years wandering the country before taking up his ministry of preaching the Gospel to the Scots of Ireland. Patrick, who was to become the Patron Saint of Ireland, continued his missionary work until his death at the age of 72, in 461AD. Around forty years after the death of Saint Patrick, the Scots, under *Fergus Mor*, crossed the Irish Sea and established their new kingdom of Dalriada in Argyll

Perhaps the best-known missionary of the early Celtic Christian Church was *Colum Cille* (dove of the Church), better known by his Latin name of *Columba*. *Colum Cille* was born of royal parentage (*Ui Neill*) at Gartan, County Donegal, in the year 521AD. Much of what we know of Columba is attributable to *Adamnan* the ninth Abbot of Iona and head of the community founded by Columba. *Adamnan* records that around the year 542AD Columba established his first monastery in *Derry* (*Londonderry*) and there continued his ministry for the next twenty years.

Columba was a central figure in a dispute, which culminated in the slaughter of three thousand men at the *Battle of Culdrevne*, in the year 521AD. Whether he was forced or went into self-imposed exile following the battle is uncertain. Whatever his reason, in the year 563AD, at the age of forty-two Columba set sail from Ireland with a band of twelve supporters. The group landed on the *Eilean I* (which translates to *Holy Isle*); today the island is more familiarly known as *Iona*. According to legend the spot where Columba first stepped ashore is called '*Port na Churaich*' – the *Port of the Coracle*. On this tiny island Columba constructed a small cell, roughly one hundred yards (95m) north of the present Abbey, and from this humble beginning grew one of the most important Christian sites in Britain.

There is little doubt that Columba had firsthand knowledge of the Stone of Destiny and would have been well versed in the traditions surrounding the relic. As principal cleric, Columba, played a major role in the induction of *Aedan*, when he was inaugurated *King of Dalriada* in 573AD. The inauguration ceremony took place on Iona and, as the leading ecclesiastical figure, it was Columba's place to lay hands on *Aedan* and thus ordain him as king.

During his lifetime Columba made the short crossing from Iona to the Scottish mainland many times to spread the Gospel among the Britons of Strathclyde and the Pictish tribes. According to legend, during one of Columba's evangelical missions to *Craig Phadraig*, the hill-fort of *Bruide mac Maelchan, King of the Picts* (556-585AD) near Inverness, he is reputed to have had an encounter with a strange sea monster in Loch ness. This is one of the earliest recorded accounts of the Loch Ness Monster. Columba died in 597AD and was buried on his beloved Iona. The Island of Iona became an important focal point of the Celtic Christian Church.

Many other missionaries followed in the footsteps of Ninian, Patrick and Columba, one such person, who although less well known, was the aforementioned *Adomnan*, the ninth Abbot of Iona. Prior to his death, in 704AD, *Adomnan* was responsible for chronicling the history of his era. More importantly, he devoted considerable time and effort to establishing the legal rights of women and children for the first time in the British Isles.

By the year 710AD the Celtic Church had gained royal approval. Widespread acceptance of the Christian faith is further confirmed on many of the Pictish Stones of that era, which depict Christian symbols, or scenes from Bible stories. By the middle of the ninth century the power of the Druids had been more or less completely broken and Christianity had superseded Pagan worship. The early missionaries who spread the Gospel of Christ became known as the '*Culdees*', a term derived from the Celtic '*Cele De*', meaning '*Follower of God*'. A lasting legacy of the early Christian Church is found in modern day place names beginning with '*Kil*' (Kilmarnock, Kilmartin, Kilcreggan, etc). In such examples '*Kil*' is a corruption of the Celtic word for church – '*Cille*'.



THE CELTIC CHURCH

Remote from Rome, the early Celtic Christian Church in Scotland shared much in common with the other Celtic speaking communities in Britain. In the Celtic Church asceticism was greatly valued and cherished. Although small and based largely around the community the Celtic Church was quite distinct and independent of the Christian Church in Rome. During this period the Church of Rome was much more politically orientated, becoming embroiled in law, politics and power.

It was not only in size and politics that the early Roman and Celtic Churches differed, there were a number of areas of theological opinion that also divided them. The Roman Church, rooted on the Apostle Peter, claimed to be the centre of all true Christian teaching. The Celtic Church rejected the Bishop of Rome's (the Pope) claim that he was head of the Christian Church and as such his ruling was unquestionable.

The Church of Rome celebrated Sunday as a day of rest, whilst the Celtic Church considered Saturday to be the last day of the week and as such observed it as the Sabbath. This seemingly innocuous observance was the cause of much friction between the two Churches. The Church of Rome decreed that Christians could not celebrate a Holy Day if it fell on the same day as a Jewish Festival and, as Saturday was a traditional Jewish Holy Day, the Celts were instructed to change.

The earlier problems were nothing compared to the major disagreement that erupted between the two Churches over the date on which Easter should be celebrated. The Celts chose to adhere to the Jewish calendar, which meant that Easter naturally fell on the same date as the Jewish Festival of '*Passover*', held during the Jewish seventh month (*Nisan*). There followed many threats and sanctions until, in 716AD, the Celtic Church finally bowed to political pressure and aligned themselves to the Church of Rome's ruling regarding the date Easter should be celebrated.

Throughout history generations of Scots have been prepared to defend and uphold their freedom of faith. This was clearly demonstrated in the years leading up to, and including, the *Reformation*. Less than a century later, during the period known as '*The Killing Times*' the *Covenanters* were prepared to fight to uphold their religious freedom. Religious conflict, this time bloodless, continued into the nineteenth century, with the '*Disruption of the 1840s*', which saw a major rift within the National Church.

Scots Missionary Societies were formed during the 1780s and before long Scots were leaving their homeland to share the Gospel of Christ with the nations of the world. Among those early missionaries were people like Mungo Park (1771-1806), Robert Moffat (1795-1883), David Livingstone (1813-1873) and Mary Slessor (1842-1915) whose names are still revered today.



Bank notes featuring Mary Slessor and David Livingstone.

CROWN & COUNTRY

Between the mid-ninth and thirteenth centuries Scotland endured a series of mediocre monarchs; this was a particularly troubled period when few kings died of natural causes. The root of Scotland's troubles began when *Maol Callum a'Chinn mhór* (*Malcolm Canmore*), son of *Duncan the First*. Canmore (meaning *Great or Big Head*, in Gaelic) returned from exile in England and, with English support, raised an army and invaded Scotland. At the *Battle of Lumphanan* (1057) he defeated *Macbeth*, who was slain during the battle. In time, again with English backing, Canmore became King of Scotland, conferring upon himself the title *Malcolm III*. English involvement in helping decide Scotland's monarchy, albeit at Canmore's invitation, set a precedent that, in later years, would turn the attention of future English kings towards Scotland.

The series of events that concluded with the drawing up of the document known as '*The Declaration of Arbroath*' began one stormy night in March 1286. King Alexander III of Scotland was killed when he accidentally rode his horse over a cliff at Kinghorn, Fife. His untimely death not only left his pregnant wife *Yolande de Dreux* a grieving widow, it also left the future monarchy of Scotland in a rather precarious position. The heir to the Scottish Crown was the, as yet, unborn child.

To safeguard the interests of State, a group of Scottish Nobles were quickly appointed to act as Guardians of the Realm. It was their responsibility to watch over the affairs of State until the king's heir was born. Unfortunately, the expected baby miscarried leaving no direct heir to the Scottish Throne. Next in line of succession to the Scots Throne was Alexander III's granddaughter, *Margaret, the Maid of Norway*. For political reasons it was decided that seven year old Margaret should marry Edward, Prince of Wales, son and heir of Edward I of England. Recognising that such a union could be politically dangerous the Guardians drew up a marriage contract, which became known as the '*Treaty of Brigham*'. Included in the contract were safeguards specifically intended to protect and ensure the continuance of Scottish independence. The proposed marriage never transpired; Margaret died on her way from Norway to Scotland (1290). Her unexpected and untimely demise laid the succession to the Scottish Crown wide open.

Edward Plantagenet had been crowned King of England in 1272. He stood six-feet-two inches in height, which explains his nickname '*Longshanks*' (long legs). In his ambition to expand his kingdom entire communities were uprooted and he introduced ethnic cleansing. Jews were singled out and forced to wear felt identity patches, and before long they were expelled from England. He then turned his attention on Wales, and to ensure complete subjugation of the Welsh he built and left a legacy of castles dotted at strategic locations throughout that country. He next turned his attention toward Ireland but was less successful; perhaps the Irish Sea proved too great a barrier. Well aware of the disunity among the Scots Nobles, Edward reckoned it would only be a matter of time before he would have an excuse to turn his attention toward the domination of Scotland.

On 22nd May 1291, at the invitation of the quarrelsome Scots Nobles, Edward I was asked to adjudicate the petition of those who thought they had a rightful claim to the Throne of Scotland. Among the thirteen claimants as rightful heirs to the Crown of Scotland was John Balliol and Robert *the Bruce* both of whom had estates in England as well as Scotland.

Edward selected John Balliol, an English Baron of Scots royal descent, to be King of Scots. Bruce disputed the decision and continued to press his claim as heir to the Crown. However, Balliol was duly inaugurated as King of Scots on St. Andrew's Day (30th November) 1292. As a condition of his support Edward demanded that Balliol should pay fealty to him. It soon became clear that Balliol was to be nothing less than Edward's puppet. Eventually Balliol could stand the humiliation no longer and rebelled. Balliol's decision infuriated Edward, who responded by seizing the Scots king's estates in England. Balliol retaliated by expelling all English landowners from Scotland. This was the excuse Edward had been waiting for - an ideal opportunity to annex Scotland. However, his ambition was to prove more difficult than he thought; the Scots refused to lie down and accept defeat.

Contrary to popular belief Scotland was not a poor country - many of the Royal Burghs had strong trading relations with Europe. Edward, deep in debt due to prolonged warfare, saw an opportunity for rich pickings in Scotland; he assembled an army and marched north. On 30th March 1296 soldiers of Edward sacked Berwick, putting all 17,000 inhabitants to death. As his army continued further into Scotland, Edward vented his wrath and vengeance on the hapless Scots. His aggressive and uncompromising style earned him the title '*Hammer of the Scots*'. Garrisons of occupation were left in the major towns and in the castles of Edinburgh, Stirling and Perth. Sometime between the 5th and 8th August 1296, Edward's soldiers descended upon the peaceful little Abbey of Scone. They had come with one sole purpose in mind - to seize the Stone of Destiny.

Edward's cruelty and oppression fanned the flame of resistance that spread throughout the country. So began the period in history that became known as '*The Wars of Independence*'. Scottish resistance produced leaders like *William Wallace* who appeared from relative obscurity and whose subsequent sacrifice ensured him an enduring place in history. Wallace proved to be an inspirational leader who excelled in guerrilla warfare. Despite his success many of the Scots Nobles refused to support him. Almost ten years after his famous victory at the *Battle of Stirling Bridge*, Wallace was betrayed and sent to London where, on 25th March 1306, he was cruelly and publicly executed.

Following the death of Wallace, Robert *the Bruce*, one of the original claimants to the Scottish Throne, took up the fight for independence. Bruce was crowned King of Scots at Scone on 25th March 1306. King Robert (*the Bruce*) managed to forge the nation together in the common cause of independence. Despite a number of early setbacks Bruce's army eventually achieved decisive victory against a vastly superior English force in a pitched battle at *Bannockburn*, on the outskirts of Stirling, during 23 -24 June 1314.

The *Knights Templar* were a select band formed originally to protect the site of *Solomon's Temple* in Jerusalem. It was also their mission to protect sacred Christian sites and relics. The Templar's would have been aware of the legend associating the Stone of Destiny with Jacob. How and where did Bruce manage to raise enough money to finance an army and buy equipment in a war-torn ravaged Scotland? One theory is that Bruce gained support from the Knight Templars. What was the factor in gaining their support? Did a grateful Bruce, in later years, pass the Stone of Destiny into the safe keeping of the Templars?

In accordance with ancient tradition Scots monarchs were not actually 'crowned' during the kingly inauguration ceremony. The ritual usually took place in the open air with the king designate seated on a stone seat. The act of sitting on the Stone of Destiny granted the monarch his kingly authority. Perhaps Edward I of England reasoned that because Scots kings were not actually crowned they were not proper monarchs. Possibly aware of this thinking, Bruce went to great effort to restructure the traditional 'kingsly inauguration' into that of a more recognisable coronation. Accordingly, Robert *the Bruce* was the first Scottish monarch to be actually 'crowned' when *Isabella, Countess of Buchan*, sister of the Earl of Fife (who was in English captivity), placed a 'golden circlet' on his head.

Six years after the Battle of Bannockburn the Scots prepared and sent the document referred to as '*The Declaration of Independence*' to Pope John XXIV. The document pleaded the case for Scottish sovereignty and independence begging the Pope to support the cause. It was another eight years (1328) before peace was officially restored between Scotland and England, when the latter finally recognised Scotland as an independent sovereign nation.

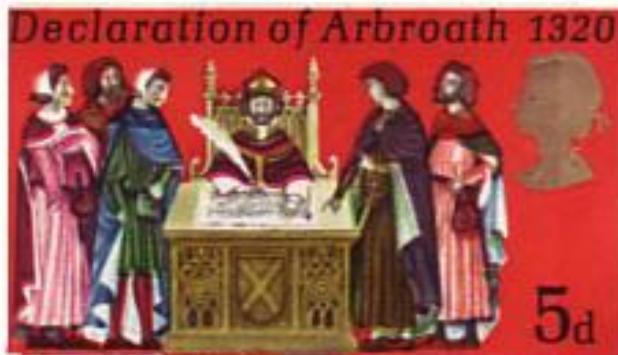


Robert *the Bruce*
THE DECLARATION of ARBROATH

The Scottish '*Declaration of Independence*' was signed at Arbroath Abbey, on 6th April 1320, by King Robert *the Bruce* and his Nobles. The document clearly states that the origins of the Scottish nation began twelve hundred years after the Exodus of the Israelites from Egypt. The Exodus is thought to have taken place somewhere around 1500BC, therefore, the date suggested on the document must be around the year 300BC. The route described in the manuscript suggests that the Scots journey began in the Eastern Mediterranean. I have added italics to highlight the section of the document we are most interested in. Part of the translation reads:-

‘Most Holy Father and Lord, we know and from the chronicles of the ancients we find that among the other famous nations *our own, the Scots* have been graced with widespread renown. *They journeyed by way of the Tyrrhenian Sea and the Pillars of Hercules, and dwelt for a long course of time in Spain* among savage tribes, but nowhere could they be subdued by any race, however barbarous. *Thence they came twelve hundred years after the people of Israel crossed the Red Sea, to their home in the west where they still live today. The Britons they first drove out, the Picts they utterly destroyed, and even though very often assailed by the Norse, the Danes and the English*, they (The Scots*) took possession of that land with many victories and untold efforts; and as the historians of old bear witness, they have held it free of all bondage ever since. In their kingdom there have reigned one hundred and thirteen kings of their own Royal stock, the line unbroken by a single foreigner....’

(*added as an aid)



THE MEDITERRANEAN CONNECTION

John of Fordoun writing in his *Scottichronicon* (1345) tells of an Eastern Mediterranean origin of the Scots race. He records the legend of how *Gathelus*, his wife, and companions fled Egypt to escape capture and subsequent slavery by Nebuchadnezzar, King of Babylon. The story records:-

“To abyde ye manifest vengeance of Goddis and travelling by sea Mediterranean after a lang time landit in ane part of Spayne (Spain) called Lusitan. After this he (Gathelus) built the city of Brigance and callit his subittis (subjects) Scottis in honour and affection of his wyiff (wife)”

There are a number of ancient stories connecting the Scots of Ireland with Spain. One legend tells of *Symon Brett*, youngest son of the King of Spain, who, when he took possession of Ireland, brought with him the coronation stone on which the Kings of Spain were crowned. According to legend this is the same stone that the Irish used for centuries, before it became known as the Stone of Destiny.

CELTIC CONNECTIONS

The early history of Scotland and Ireland share a number of common roots. Moore's History of Ireland records that the ancient Irish were called the *Danai* (sometimes translated as *Dannai*, *Danna*, or *Danaa*). It is thought the *Danai* was reference to a tribe who left the Israelite nation around the time of the Exodus from Egypt (1500BC). The Israelite refugees landed in Greece before eventually departing, by way of ships, to *Hibernia* (Ireland). The new settlers who arrived in Ireland were known as the '*Tuatha de Danaan*' (Tribe of Dan). They were also referred to as the '*Tuatha De*' (People of God). According to the Old Testament Book of Judges, Chapter 5v17, the Tribe of Dan were known as seafarers. Could the people the ancient Irish called the '*Danai*' be the seafaring Tribe of Dan of Biblical times? *Petanius* writing in the sixth century BC also speaks of the *Dannai* as being Hebrews, originally from Egypt, who colonised Ireland.

Depicted on *Ptolemy*'s ancient map of Ireland, around the Ulster region, can be found place names such as '*Dan Sobairse*' and '*Dansower*' meaning respectively, '*Dan's habitation*', and '*Dan's place of rest*'. The ancient place names may help support the hypothesis that an element of the Tribe of Dan did in fact settle in Ireland. According to the Bible, in Old Testament times, when a place was conquered, or settled, that place was given a new name. "*Lesham changed to Dan*" (Joshua Ch. 19v47). "*They captured Kirath-Jearim and renamed it Mananeh-Dan*" (Judges Ch 18v11-12). Could this be why ancient Irish maps have place names that might refer to the Tribe of Dan? Is there any evidence to suggest the Scots of Dalriada continued the renaming practise when they established their kingdom in Argyll? Study of a modern ordinance survey map of the area to the southwest corner of Loch Sween (Dalriada) is called the *Island of Danna*. Could this be but the merest hint of a long forgotten connection?

The *Milesian Celts* who invaded Ireland around 1,000BC were distant kinsmen of the *Tuatha de Danaa*. It is proposed it was from those invaders that the name '*Scot*' derives. Legend tells of '*Skotti*', a daughter of King Zedekiah of Judah, who married a Milesian Prince. The couple are thought to have wed around the time of the Egyptian *Pharaoh Hopra*, of the XXVI Dynasty. It was this Pharaoh who provided refuge for the *Old Testament Prophet Jeremiah and the daughters of King Zedekiah*. There are a number of separate accounts each containing a common thread that suggest the early roots of the Scots nation were forged in the Eastern Mediterranean. *Bede*, the ecclesiastical historian, records that the Picts were descended from '*Scota, the wife of Mil, a Scythian*'. He further chronicles that *Scota*'s sons, *Goidal*, gave his name to the *Ghaidheal*, who became the Gaels. Ancient sources add further credence to the theory that the early people of Scotland may have indeed descended from the Hebrew tribes. *Hecataeus of Abdera* (sixth century BC) records:-

"The most distinguished of the expelled foreigners from Egypt accompanied Danaus into Greece, but the larger number were led by Moses into the Promised Land..."

The statement makes clear reference to '*distinguished Hebrews who went to Greece*'. *Danus* the son of *Bellus*, a traveller in Egypt, learned from an oracle that his brother, *Egyptus*, was planning to kill him. Heeding the warning *Danus*, accompanied by his wife and daughters, immediately left Egypt and sought refuge in Greece. The date for his escape was fixed somewhere around 1500BC, about the time of the Israelite Exodus from Egypt. Legend goes on to tell how '*the foreigners expelled from Egypt*' after sojourning in Greece eventually made their way to the British Isles.

Despite clear reference in the 'Declaration of Arbroath' there is a school of thought that the notion of a 'Mediterranean and Lost Tribes' connection with the Scots first originated with the Victorians. However, the earliest known manuscript referring to the Stone of Destiny, entitled, '*The Stone of Scotland*', written around 1310, clearly demonstrates the antiquity of the concept of a Scots/Mediterranean connection.

"In Egypt Moses preached to the people, Scotia, Pharaoh's daughter, listened well, for he said in the spirit, 'whoso possess his stone, shall be the conqueror of a very far off land'. Gaidelon and Scotia brought this stone, when they passed from the land of Egypt to Scotland, not far from Scone, when they arrived they named the land Scotland from Scotia's name. After Scotia's death her husband took no other wife, but made his dwelling in Galloway, from his own name he gave Galloway its name..."

Around the year 500AD the *Dal Riadic Scots* under their king, *Fergus Mor Erc*, crossed the Irish Sea and invaded the southwest Pictish territory of Argyll where they successfully established their new kingdom of *Dalriada* in a former Pictish stronghold at Dunadd, near Crinnan. At this period in history the country comprised of four separate kingdoms: the Scots of Dalriada, the Picts in the north, with the Britons and the Angles to the south. Under *Kenneth mac Alpin* the Scots and Picts merged to become one nation, in 848AD. Gradually the name Dalriada fell into disuse and the present name of Scotland became dominant.

It would appear from historical evidence that when *Aedan, son of King Gabran*, was inaugurated as King of Dalriada in 573AD the Scots transported the '*Stone Lia Fail*' (The Stone of Destiny), from Ulster to be used in the ceremony. There can be little doubt that the Stone must have had some special significance. What could be so unique about a 990kg (four hundredweight) block of masonry that motivated a people to trundle it all the way from Ireland? Were there not plenty of suitable similar sandstone blocks in Scotland that could have served the purpose? This factor alone points to the immense value and importance placed upon the '*Lia Fail*'. Was the Stone a venerated relic that stretched right back to the early roots of the Dalriadic Scots? Could the Stone, known as *Lia Fail*, be '*Jacob's Pillow*', brought to Ireland by one of the Hebrew Tribes? If so, was '*Jacob's Pillow*' the Stone we now refer to as the Stone of Destiny?

THE ARMORIAL BEARINGS of SCOTLAND

Are there further indications of possible early Hebrew roots hidden in the Arms of Scotland? Why are a lion and unicorn featured on the Scottish Armorial Bearings?

The Arms of Scotland display a golden shield with a Red Rampant Lion. Two unicorns, each wearing coronets, which are attached to golden chains around their necks, support the shield. Each unicorn supports a different standard; one standard depicts the Royal insignia (the Lion Rampant), whilst the other features the Cross of Saint Andrew (Saltire).

The lion is said to be representative of King William *the Lion* (1165-1214). However, the unicorn is a mythical creature. What significance can such a creature have with regard to the Arms of Scotland? What might the symbols on the Armorial Bearings represent?

In the Old Testament, Israel is often referred to as a unicorn (Numbers Chapter 14v19, Ch. 22v23, and Ch. 24v8-9, and Deuteronomy Chapter 33v13-17). The chains around the unicorn's neck are loose; in Heraldry this represents a people freed from bondage. Could this be symbolic of Israel being freed from captivity in Egypt? Centre top is a later scrolled motto with the words '*In Defence*', below the scroll is a smaller lion wearing a crown. This lion and crown could be representative of the 'Lion of Judah'. In each of its paws the lion holds a sword and sceptre, both of which are Biblically symbolic of Jesus Christ. The Armorial insignia is completed with a lower scroll, bearing the Latin inscription, '*Nemo me impune lacerabit*' – 'No one hurts me with impunity'.



THE LOST TRIBES

According to legend the British, or more specifically, the Scots and Irish, are reputed to have descended from the '*Lost Tribes of Israel*'. Folklore tells how, in ancient times, a remnant of the Israelite tribes of *Dan*, *Ephraim* and *Manasseh* colonised parts of the British Isles. Perhaps it is because of the legend of the '*Lost Tribes*' that the Stone of Destiny is sometimes referred to as '*Jacob's Pillow*'. In an attempt to ascertain any likely connection between the Stone of Destiny and Jacob it will be helpful to take account of the story of '*Jacob and his stone pillow*' as told in the Old Testament. Whilst it is considered fashionable to cast doubt on the Bible and the Old Testament in particular, I offer no apology for submitting the following Scripture references as possible substantive evidence.

No irrefutable evidence exists to either prove, or disprove, the claim that the Scots are descended from the '*Lost Tribes of Israel*'. Perhaps the legend developed from references in manuscripts written during the thirteenth century, which drew on Bible stories such as the Exodus in an attempt to enhance the antiquity of the Scottish nation. Some ancient scribes in their enthusiasm portray an unbroken Scots ancestry stretching all the way back to Noah and, in some cases, even as far back as Adam and Eve.

It is not unreasonable to speculate that the imagination of the ancient scribes was perhaps only exceeded by the efforts of later storytellers who, no doubt, enhanced the original storyline. Upon such roots legends and myths are founded. That said, despite the lack of irrefutable evidence, there are enough factors on which to build a reasonable case in support of the argument that there is indeed a connection between the Scots and the '*Lost Tribes of Israel*'. I leave it to you to draw your own conclusion.

If the Stone of Destiny truly was Jacob's Pillow then an understanding of the relevance of Jacob and of his descendants will be helpful. The following is a very brief overview of the history of the Hebrew people from the time of Jacob. There are numerous problems to overcome when attempting to date ancient peoples and events. In certain cases archaeological dating of very early artefacts and historical events can be in error by anything up to five hundred years. Dates indicated prior to 960BC in the following text are open to amendment. However, whilst the early dates may be open to question, the chronology of the ancestral line is correct.

In ancient times much of society's thinking and structure was based on religious beliefs. Today religious belief has largely given way to scientific explanation and theory. However, no matter how knowledgeable we might consider ourselves, the fact remains how much we think we know is only exceeded by how much we don't know. It will be helpful therefore to consider the following Scripture references and the theories offered with an open mind.

ABRAHAM

Our quest for the stone called '*Jacob's Pillow*' begins around the period 1920BC with Abraham, Jacob's grandfather. According to the Old Testament, God entered into a *Covenant* (or Pledge) with the Hebrew people. Deuteronomy Chapters 28 & 29 declare, "*That if they (the Hebrews) would faithfully serve Him (God) they would prosper as a nation, but if they forsook Him and worshipped idols they would be destroyed as a nation...*" Because of Abraham's faithfulness, God promised, "*That through his seed (Abraham's descendants) all nations will be blessed....*"

According to the Bible, God's '*Covenant*' with Abraham was in the form of a '*Birthright and Promise*'. The '*Birthright*', sometimes referred to as the '*Sceptre*', was representative of '*kingly and spiritual blessings*', or more simply, '*The right to Rule*'; the '*Promise*' represented material wealth. Under Scriptural laws the '*Covenant*' was transferable and, by tradition, was handed down by the father to the firstborn son.

Abraham's firstborn son, *Ishmael*, was born to his wife Sarah's Egyptian handmaiden, *Hagar* (Genesis Ch. 16). Abraham's wife (*Sarah*) gave birth to his second son, *Isaac*. In time the descendants of Abraham's son, *Ishmael*, became known as the *Ishmaelites* who made Arabia their home, eventually becoming known as *Arabians*. Thus, Abraham unwittingly became the father of the present Arab world; the ancient rivalry between *Ishmael* and *Isaac* is reflected in the ongoing conflict between Arab and Jew today.

ISAAC

Around the year 1820BC twin sons were born into Isaac's family, the children were named *Esau* and *Jacob*. Being the firstborn, Esau, should have inherited the full '*Covenant*' (Birthright & Promise) but through deceit it passed to Jacob, his marginally younger brother. The first deception occurred when, after many weeks, Esau returned from an unsuccessful hunting trip. In exchange for food, the starving Esau agreed to trade his '*Birthright*' with Jacob. And so, in effect, Jacob gained the '*Birthright*' for a plate of stew, or more accurately, red meat, peas and bread. In later years the Tribe of Esau were given the name '*Edam*' which means red, in memory of the exchange of the '*Birthright*' for a meal of red meat.

As the years passed Isaac, who was now blind, requested that his sons be brought before him as he wished to bestow the '*Promise*' portion of the Covenant upon Esau. It is important to remember that Esau had little interest in the '*Birthright*' (right to rule) as he had traded it years earlier to Jacob, however, he was intent on receiving the '*Promise*' (wealth) portion of the Covenant.

With his mother *Rebecca* as an accomplice, Jacob tricked his father (*Isaac*) into passing the '*Promise*' element of the Covenant on to him. According to Scripture, once bestowed, no part of the Covenant could be revoked (Genesis Ch. 27). Consequently, through deception, Jacob now possessed the entire Covenant, and he in turn would pass it down through his family line. When Esau learned of the deception he became embittered, causing Jacob to flee for his life.

When Isaac finally realised he had been duped he directed the following prophecy to Esau, "*Yours will be no life of ease or luxury, you shall hew your way with sword and serve your brother...*" (Genesis Ch. 27v41). According to Genesis Chapter 25v31-34, the descendants of Esau became the *Edomites*, *Moabites* and *Amorites* who settled in what is now Turkey. Isaac's prophecy also foretold how the descendants of Esau would become a wandering people, forever warring against the Tribe of Jacob (*Israel*).

JACOB (c1700BC)

The effect of God changing Jacob's name to Israel meant that the *Covenant* would now be passed from the family to the nation, thus ensuring that all the sons (Tribes) would inherit the *Covenant*.

Jacob had two wives and two concubines through whom he sired twelve sons. From this polygamous relationship evolved the people that would one day become known as the '*Twelve Tribes of Israel*'. Jacob prophesied what would become of his sons and their descendants (Genesis Ch 49v1-28). He foretold that the descendants of his fourth born son, *Judah*, would only inherit the '*Sceptre*' (or *Birthright*). Jacob predicted that the *Tribe of Judah*, even though they would be taken into captivity, would not be destroyed, and that they alone would return to the '*Promised Land*'. The fulfilment of this particular prophecy was pivotal if Jesus Christ was to be born of the '*House of David*' (Chronicles Chapter 5v2).

JOSEPH (c1720BC)

The account of Joseph is perhaps one of the best-known stories in the Old Testament. According to the Bible, Joseph's jealous brothers sold him into slavery in Egypt. Due to his gift of interpreting dreams Joseph eventually attained the rank of *Vizier* (Prime Minister) of Egypt. Joseph married *Asenath*, daughter of *Potiphera*, the High Priest of Heliopolis. The union produced two male children – *Manasseh* and *Ephraim* whose descendants became the richest and most powerful of the Israelite tribes. The Old Testament records that Jacob entrusted the '*Stone of Israel*' to Joseph. Could this '*Stone of Israel*' have been the same stone on which Jacob dreamed his dream?



DIVISION of the KINGDOM

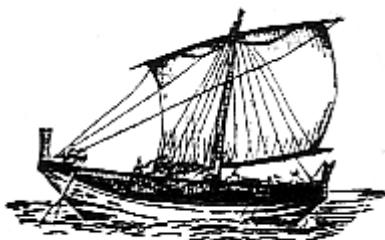
Shortly after the death of *Solomon*, in 960BC, the Kingdom of Israel split asunder. Of the twelve tribes, the ten who settled in the northern territories became known as *Israel*. They had three main cities, *Dan*, *Shechem* and *Samaria*. In 933BC the *Tribes of Judah* and *Benjamin*, under the leadership of *Rehoboam* (*son of Solomon*) formed the southern territory, which they called the *Kingdom of Judah*. They chose as their capital the *City of Jerusalem* (1 Kings Ch 11v13). The Tribe of Judah inherited the nickname 'Jews'. It is of importance to note there was clear distinction between Israel in the north and Judah in the south.

Soon after the demise of Solomon, Jeroboam returned from political asylum in Egypt to rule Israel. He was an aggressive leader; accordingly, an almost constant state of war existed between the northern and southern states.

Samaria became the capital of the Northern States (Israel) during the reign of *Omri* and was captured by the Assyrians in 722BC. The last King of Israel, *Hosea*, was captured and imprisoned. The Assyrians eventually overran the ten northern tribes obliterating them from history (II Kings Ch 17v18) and so they became known as '*The Lost Tribes*'. Elements of the ten tribes may have escaped; the majority were probably assimilated into other nations. As had been foretold by Jacob, only the southern State of Judah was left intact.

In 606BC, less than sixty years after the fall of the Northern States, King Nebuchadnezzar of Babylon (Iraq) conquered the two southern tribes (the *Tribe*, or *House of Judah*) and took them into captivity. Among those taken prisoner was the Prophet *Daniel*. The House of Judah remained captive in Babylon for over sixty years, until their release by *Cyrus of Persia*, in the year 539BC.

The '*Lost Tribes*' possessed the '*Promise*' portion of the Covenant (*material wealth*). It is historically important to remember that God's promise to Abraham was passed down through *Isaac* to *Jacob* then to *Joseph* thereafter it was filtered down through the *Twelve Tribes*.



Phoenician fishing boat

COVENANT CONNECTIONS?

According to legend the *Tribe of Dan*, one of the '*Lost Tribes*', settled in Ireland sometime before the Exodus of the Israelites from Egypt. It is also thought that a remnant of the tribes of *Ephraim* and *Manasseh*, two of the '*Lost Tribes*' (descendants of Joseph) may have also settled in the British Isles. If elements of the '*Lost Tribes*' did settle in the British Isles they would have brought with them the '*Covenant inheritance*' bestowed upon them and their descendants.

The Bible records that the Tribe of Dan were seafarers, rulers and warriors (Genesis Ch. 49). Interestingly, place names on ancient Irish maps may perhaps add some credibility in support of the hypothesis that the Tribe of Dan did settle in Ireland. Was the *Tuatha de Danann* a reference to the Tribe of Dan? Did the Israelite refugees bring the '*Stone of Jacob*' to the British Isles? Was this the stone that in time would become known as the '*Stone of Destiny*'?

If the '*Covenant*' were to be confirmed subsequent generations of the '*Tribes*' would be rulers of a wealthy nation. Might this be the reason Britain, in later years, ruled a major part of the world and enjoyed great prosperity? If this were the case why doesn't Britain hold such a prominent position in the world today? This might be explained by a national falling away from adherence to God's laws, and of the warning as recorded in Deuteronomy Chapters 28 & 29, "*That if they would serve Him (God) they would prosper as a nation, but if they forsook Him they would be destroyed...*"

HEBREW CLUES?

Perhaps the Hebrew language might offer some speculative support that the '*Covenant*' was brought to the British Isles by elements of the '*Lost Tribes*'. The Hebrew word for '*Covenant*' is '*Berth*', and for '*man*' it is '*ish*'. If the two words are put together we get '*Berth ish*'. In Hebrew the letter '*h*' is not pronounced and vowels are dropped; applying this rule the effect reads '*Brt ish*'. Could this be the origin of the word British? Applying the same methodology to the words '*Isaac's sons*' we derive the word '*Sac's sons*' - could this be the origin of Saxons?

Visitors to Jerusalem could be forgiven for thinking that the 'Lion of Judah' and the 'Lion Rampant of Scotland' are one and the same. No one can fail to notice the striking similarity of the two heraldic lions. To offer further food for thought, the emblem of Ireland is a 'Harp' - could this be symbolic of King David the Psalmist? Might this be evidence pointing to a long forgotten Hebrew roots?

Lion of Scotland



Lion of Judah

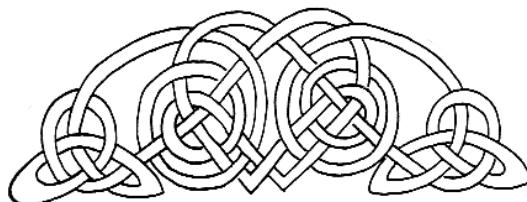


HISTORICAL NOTE

Some historians erroneously refer to the *Milesians* as Celts and Gauls. The *Milesians* were actually forerunners of the later Celtic tribes who, through time, wound their way westwards across Europe.

Following their release from captivity in Assyria (c743BC) some Israelites left the region of Gozan migrating by way of the Upper Euphrates. They journeyed across the Black Sea to the Carpathian Mountains (called *Arsareth* in the Apocrypha) then travelled up the Danube into Central Europe. It was during this period they became known as *Celts* and *Gauls*.

During their period of captivity by the Assyrians the Israelites were referred to as *Cimira* (or *Gamera*). Archaeological evidence in the form of clay cuneiform tablets relating to Assyrian royal correspondence provides information confirming that the *Celts* were also known as '*Cimirans*'. Hence, we are able to determine that during the Assyrian period the term *Cimirans* (*Cimira*) could be applied to both the *Israelites* and the *Celts*. This information helps strengthen the hypothesis that an element of the '*Lost Tribes*' may have indeed arrived in Britain, either in their own right as Israelites or as part of a later Celtic migration.



THE STONE of DESTINY

“STONE OF DESTINY STOLEN!” This was the headline emblazoned across the front pages of the national newspapers on Christmas Morning 1950. When it was discovered the ‘Stone of Destiny’ was missing from beneath the Coronation Chair in Westminster Abbey an immediate nationwide hunt for the relic was launched. King George VI was known to be terminally ill; it was vital the Stone be recovered as soon as possible. It was unthinkable that the king’s successor would ascend the Throne of Britain without being seated on the Stone of Destiny. The audacious theft of the Stone from Westminster caught the public imagination so much so that, in best minstrel tradition, the incident was immortalised in the words of the song *‘The Wee Magic Stane’*, penned by Johnny McEvoy.

In desperation, Scotland Yard engaged a diviner to help find the missing Stone. The clairvoyant claimed, *“The Stone was inside a building, which stood near an ancient church and close to a bridge over a river”*. The police concentrated their search around the River Thames. Interestingly, at the time of the police search, the Stone had been temporarily hidden in a factory near Cambusnethan Abbey, situated close to a footbridge spanning the River Forth.

In a daring raid four young Scots students had taken the Stone from Westminster Abbey during the early hours of Christmas Morning. Upon removing the Stone from beneath the Coronation Seat the raiders found that the venerated relic was broken in two. Undeterred, the students spirited both parts north to Glasgow, where they left the Stone in the care of Robert (Bertie) Gray, a Glasgow Town Councillor. It could have been no coincidence that the ancient symbol of nationhood was taken to Bertie Gray; not only did Councillor Gray own a Monumental Stonemasons Yard, he was also Vice-Chairman of the Scottish Covenant, a movement that pressed the case for Scottish Home Rule.

Where better to hide the Stone of Destiny than among similar sandstone blocks in a stonemason’s yard? Bertie Gray carried out repairs on the Stone, joining the two broken sections together; he also manufactured a replica of the relic. This duplicate was not the first known copy of the *‘Scone Stane’*, a reproduction had been made in 1929 however the earlier copy was considered to be inferior. The replica made by Mr Gray was eventually passed into the keeping of a staunch Scottish Nationalist, the Reverend John Nimmo, minister of St. Columba’s Church in Dundee, where it remained until the Church closed during the early 1990s; the replica ‘Stone’ was then ceremoniously passed into the custody of the Knights Templar.

On 11th April 1951, several months after the Stone had been reported missing from Westminster, the relic turned up in the grounds of Arbroath Abbey, draped in the blue and white Saltire of Scotland. An official delegation was quickly summoned to Arbroath, and amid great public interest, the ancient relic was escorted safely back to London. The question remains, “Was it the genuine Stone of Destiny the authorities escorted back to London?” It has been implied that Bertie Gray’s copy was in fact the stone taken to Westminster, substituted for the original sacred relic.



RETURN of the SCONE STANE

John Major, Prime Minister of Britain, made an unexpected announcement during May 1996; he promised that the Government had decided to return the Stone of Destiny to Scotland. This surprise announcement awakened great public interest in Scotland. As politicians argued where the Stone should be located, the general public wondered why a Government considered to be largely alien to Scottish interest should suddenly make such a generous gesture. Was this merely a political manoeuvre designed to win votes? Whatever the reason, as promised, on 15th November 1996, the *‘Scone Stane’* came home to Scotland. Suddenly a potent symbol of Scottish nationhood was home after seven hundred years in exile.

Following tests and some minor repair, the '*Scone Stane*' was ceremoniously installed in Edinburgh Castle on Saint Andrew's Day (30th November) 1996. Located alongside the Scottish Crown Jewels the rough-hewn sandstone block looks out of place. The stone could very easily be mistaken for a common building block intended for construction purposes. If the stone on view, in Edinburgh, is indeed the genuine article it is a most unimpressive and unusual symbol of nationhood.

Throughout history the Stone of Destiny was considered to be such an important artefact that whenever the nation uprooted the relic was safely carried to the new settlement. During the ninth century the Scots moved their seat of power from Dunadd, Argyll, to their new location at *Sgian* (Scone) in Perthshire. The reason for this relocation is uncertain, but it seems reasonable to assume they moved inland to consolidate their kingdom. By the tenth century Scone was firmly established as the capital of a united Scotland. The new centre of government bestowed yet another title on the sacred Stone when it became known as the '*Scone Stane*'.

KINGLY INAUGURATION

Succession to the Scots Throne was governed by Celtic law and, unlike the English monarchy, was not based solely on primogeniture. Prior to Malcolm II any able male of the royal house (*Derbfine* or kindred), and not necessarily the heir, could lay claim to the '*Rite of Rule*'. This practise, designed to ensure the ablest adult male was elected king, often resulted in family feuds, not to mention the early demise of the reigning monarch by some ambitious male intent on asserting his claim to the throne. Although Royal Seals dating from Edgar (1097-1107) depict Scottish kings wearing a crown, placing a circlet on the head of the monarch was not part of the inauguration ceremony until after the time of Alexander III. The Scots ceremony was a relatively modest affair compared to the pageantry and ritual of an English coronation. A major part of the Scots inauguration ceremony took place in the open air. The king elect, whilst seated on the Stone of Destiny, received homage from his Nobles; he, in turn, was required to swear an oath before being anointed with oil. During the ceremony the '*Seanchaid*' would recite the names of previous monarchs, stretching back to *Kenneth MacAlpin*, the first King of Scots. The recitation would then continue back another eight centuries to *Fergus McErc*. Finally, the list would go further back into the mists of time recalling the very roots of the Scottish nation, as later indicated in the *Declaration of Arbroath*.

History records that, during August 1296, soldiers of Edward I of England, removed the Stone of Destiny from Scone, and took it to the Abbey of Westminster. If this is correct, then at the coronation of Robert *the Bruce*, in 1306, with the *Scone Stane* in London, the age-old custom of the king sitting on the sacred Stone, on the *Moothill*, would have been broken and Bruce would not have been crowned on the Stone of Destiny. It seems highly unlikely that Bruce would have been inaugurated on anything other than the genuine Stone of Destiny. The presiding prelate at the inauguration of Robert *the Bruce* was *Abbot Henry of Scone*. The Abbot was vehemently anti-English and a most loyal supporter of Bruce. If anyone knew the fate of the real Stone of Destiny it would be the Abbot Henry. It is doubtful if the Abbot would have allowed such an important artefact to be plundered.

THE AUTHENTIC STONE?

The Stone of Destiny was considered to be of such importance that the ancient Scots brought it from Ireland with them seven hundred years prior to the time of Bruce. What was so significant about the Stone? If the Stone were indeed '*Jacob's Pillow*' it would have been of immense historic significance and importance to the nation.

Why did Edward's men descend upon the tiny Abbey Kirk of Scone? They were there for one reason only - to capture the Stone of Destiny. Certain factors relating to the theft of the Stone pose a number of questions. Why did Edward demand that his soldiers transport such a weighty and cumbersome block of sandstone all the way back to London? If the Stone was such an important symbol of Scottish sovereignty, why didn't he simply order that it be smashed to smithereens? Edward's reason for seizing the Stone was undoubtedly to prevent further Scottish monarchs being inaugurated. Perhaps Edward had the idea of having himself formally inaugurated on the '*Stone of Scotland*'. Edward would have been aware of the legend and tradition surrounding the Stone; could this be the reason he did not order its destruction? Was he superstitious and afraid to have the relic destroyed?

MORE QUESTIONS

Aware of the fact that Edward's soldiers had just massacred the entire population of Berwick and were known to be heading north toward Scone, it seems reasonable to assume that Abbot Henry and the monks of the Abbey Kirk would have taken measures to conceal the precious symbol of nationhood. Perhaps the monks positioned a substitute stone in place of the genuine article. Were Edward's men fobbed off with a flawed sandstone block that had earlier been rejected by builders?

The Stone of Destiny, currently in Edinburgh Castle, has all the appearance of a common block of sandstone. The block of masonry on exhibit has an incision running the length of its surface. Is it possible this was a sandstone block, which was being prepared as a recess for a doorway or some other part of a building? Could it be that the mason who was working the stone cast the block aside when he discovered it was flawed? Did the Abbot Henry, on learning of the approach of Edward's men, take the rejected block and swap it for the genuine Stone? To make the substitute stone appear more authentic did someone hastily etch a cross into the discarded block?

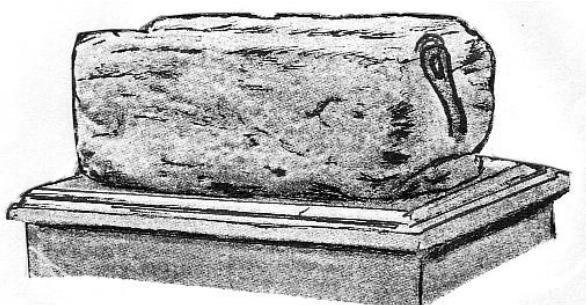
Was it because an imperfect builders block had been substituted for the genuine Stone of Destiny in 1296 that the article was found to be broken in two, six and a half centuries later, when the students were liberating the relic from Westminster, during the Christmas raid of 1950?

There is reason to suggest that Edward's army did not capture the real Stone of Destiny in 1296. It is recorded that sometime during mid-August 1298 an English force returned to Scone and ransacked the Abbey. *"They destroyed the ceilings, windows and doors of the church, the refectory, the dormitory, the cloisters and the chambers were all smashed down...."* Why did Edward's soldiers return and what was the reason for the wanton destruction of the Abbey? Could it be they realised they had been duped and had returned to search for the genuine Stone of Destiny?

According to folklore the real Stone of Destiny was temporarily hidden in the river near the Abbey in 1296 then later removed to a place of safety. Among the places the Stone is reputed to have been taken was *Dunstaffnage Castle* on Loch Etive. Dunstaffnage is thought to have been built on the earlier hill-fort of *Dun Monaidh* a seventh century seat of Dalriadic kings. This castle was well known to Bruce and is one of the few strongholds he did not destroy. During the *Wars of Independence* it was common practice to dismantle fortifications, thus ensuring they would be of no use to the English. Why was this castle spared? Could the Stone have been hidden here?

Other stories suggest the relic was taken and hidden inside *MacBeth's Castle* on *Dunsinnan Hill*, situated not far from Scone. At this point let's set the record straight, contrary to popular belief *MacBeth*, the last truly Celtic king, was a wise and popular monarch who ruled Scotland for seventeen very prosperous years. The real *MacBeth* was nothing like the character portrayed by William Shakespeare.

To add further doubt the plundered Stone was offered back to the Scots on a number of occasions. The first offer to return the Stone was part of the peace agreement of 1328, referred to as the *'Treaty of Edinburgh'*. The Stone was again offered in 1329, and finally in 1363 however, none of the offers were taken up. The fact the Scots showed little interest in the return of the stolen 'Stone' poses several obvious questions. Was the article originally taken to London the real Stone of Destiny, or was it merely a block that had been substituted for the genuine article prior to Edward's army arriving at Scone? If the genuine Stone of Destiny was switched for a fake, what happened to the real Stone, and where is it now?



DESCRIPTION of the STONE

What information exists regarding the real Stone of Destiny and what did it look like? The block of sandstone returned to Edinburgh in November 1996 was the piece of masonry the soldiers of Edward I had spirited away from Scone seven hundred years earlier. The object currently on exhibition in Edinburgh Castle is coarse-grained sandstone, measuring 26.5 inches long by 16.5 inches wide and 11 inches high. The sandstone block bears a roughly incised cross and a deep oblong indentation running its entire length. Once the relic was safely in London, Edward I had iron rings fixed to either end of the Stone to facilitate carrying.

The present Coronation Seat at Westminster is the same chair that Edward I of England had made to house the stone stolen from Scone. If the Stone was to be left in place under the newly commissioned Coronation Chair why were carrying handles thought necessary? Whatever the reason, records reveal that, '*the Chair cost one hundred shillings, plus an additional thirteen shillings and four pence for carving work*'. The first monarch to be crowned sitting on the new Coronation Chair was Edward II of England, in 1307.

Assuming the Seals of early Scottish kings depict the monarch seated on the actual Stone of Destiny, close inspection of the Seals show features of the stone that differ from that which was carried off to Westminster. It is important to remember that skilled craftsmen manufactured the Seals and, whilst the detail might not have been exact, the imagery would have been good and certainly recognisable. The 'Stone Seat' on the Royal Seals of Alexander II and of John Balliol appear to be of dressed stone and wider than the stone taken to Westminster.

The earliest surviving documented inauguration of a Scottish monarch is accredited to *John of Foroun*, a priest from Aberdeen. He describes the inauguration ceremony of eight-year old Alexander III in 1249. Whilst he records the presence of the Stone in the ceremony he, unfortunately, offers no description of the relic. However, a number of accounts of kingly inauguration do exist describing the 'Scone Stane' in some detail. Robert of Gloucester, an English monk (1230-1300) describes the Stone as, "*A great jewel of white marbil, with carvings on it...*"

The English chronicler, William of Rishanger, in his '*Chronica et Annales*' of 1327 records, "*John de Balliol placed upon the regal stone, which Jacob placed under his head when he went from Bersabee to Haran, was solemnly crowned at Scone....*" This is perhaps the earliest reference tying the Stone of Destiny to '*Jacob's Pillow*'. Where did William of Rishanger get the notion that this was the same stone whereupon Jacob rested his head?

The much later account of Hector Boece, who died around 1536, also details a chair of marble, "*Fergus wes crounit inin the fatale chiar of merbil, quilk he brought with him to stabill his realme in Albion. In this chiar all kings of Scotland war crownit, quhil the time of King Robert the Bruse...*" It seems likely that Boece was drawing on earlier information.

Unfortunately, no two surviving contemporary accounts of the Stone agree. Reports describe the Stone as varying from a meteorite to red or yellow sandstone, black or white marble, or polished black basalt with carvings and carrying handles.

The very appearance of the Stone of Destiny on display in Edinburgh Castle is alarmingly ordinary. Can this truly be the revered relic that was trundled around for centuries? Surviving Pictish Stones declare the Celts love for artwork. The living rock at Dunadd and numerous other Pictish Stones demonstrated the ability of the Celts to communicate in hieroglyphic form. Therefore, it is not reasonable to assume that various monarchs down through the ages would have left some form of inscription, or embellishment, on the sacred Stone of Destiny. The block of sandstone in Edinburgh is rough-hewn and very ordinary. The stone that was located under the Coronation Chair at Westminster Abbey for seven hundred years bears little resemblance to eyewitness accounts of the real Stone of Destiny.

WHO'S GOT *the* STONE?

If the sandstone block currently on display in Edinburgh Castle is not the real Stone of Destiny where is the genuine article?

The London edition of 'THE MORNING CHRONICLE' of Saturday 2nd January 1819 contains an interesting article pertaining to a mysterious stone found in Perthshire. The report reads:

MACBETH'S CASTLE
(Curious discovery)
A letter from Dunsinnan, Scotland

On 19th November as servants belonging to the West Mains of Dunsinnan House, were employed on carrying away stones from the excavation made among the ruins that point out the site of MacBeth's Castle here, part of the ground they stood on suddenly gave way, and sank down about six feet, discovering a regularly built vault, about six feet long and four feet wide. None of the men being injured, curiosity induced them to clear out the subterranean recess, when they discovered among the ruins a large stone weighing about 500lbs. pronounced to be of meteoric or semi-metallic kind. This stone must have been here during the long series of ages since MacBeth's reign. Beside it were also found two round tablets, of a composition resembling bronze. On one of theses, two lines were engraved, which a gentleman has deciphered '*The Sconce (or shadow) of Kingdom come until sylphs and air carry me again to Bethel...*'

This curious stone has been shipped to London for the inspection of the scientific amateur in order to discover its real quality...."

Were the words "*Carry me again to Bethel*" of significance? Does this relate to *Jacob and Bethel*? Did the workmen stumble upon the actual Stone of Destiny by accident? Unfortunately, there is no record of the 'mysterious stone' ever having arrived in London, the story simply petered out.

According to tradition Edward I was fobbed off with a substitute stone when his soldiers plundered Scone in 1296. Folklore suggests that when Bruce was on his deathbed he passed the real Stone of Destiny into the custody of *Angus Og, Lord of the Isles*, in the care of whose family it might still remain. Perhaps the genuine Stone was taken to Iona. Legend hints the Stone might still be at *Dunstaffnage Castle*, or hidden in the nearby *Falls of Lora*. Perhaps the Stone was built into, or hidden in, *Scone Abbey*. Was the relic taken for safekeeping to *MacBeth's Castle at Dunsinnan Hill*, on which site it might still remain? Was the real *Scone Stane* passed to the care of the *Knights Templar*?

Following the theft of the Stone from Westminster in 1950 there were a number of claims of a 'double switch', suggesting the real Stone of Destiny remained in Scotland, whilst only a replica was returned to London. Whether the sandstone block returned to Westminster in 1951 is the genuine article of not, and whatever its origins, the authentic Stone of Destiny is an ancient and potent symbol of Scotland that reaches right back to the very roots of nationhood.

An old rhyme associated with the Stone declares, "*Whoe'er shall sit upon this Holy Stane, a Scottish king shall surely reign*". It is interesting to ponder that perhaps the genuine Stone was never returned to Westminster. Possibly, *Queen Elizabeth* did not sit on the actual Stone of Destiny during her Coronation, if so tradition stretching back to *Fergus Mor* would have been broken.





LEGENDS and THEORIES



1 The Declaration of Arbroath

The Declaration of Arbroath clearly refers to “*a people from the East, who left twelve hundred years after the people of Israel crossed the Red Sea*”. Exactly who those people were is not certain, but it is not unreasonable to speculate they may have been Hebrews. If they were Hebrews perhaps they brought ‘*Jacob’s Stone Pillow*’ with them.

2 The Stone of Destiny

What was so special about a 990kg lump of rough-hewn rock that compelled the Scots to trundle it all the way from Ireland, then to Argyll and finally to Scone? There is little doubt the Stone represented something very powerful, perhaps a magical symbol, but of what? The Stone is often referred to as ‘*Jacob’s Pillow*’, if this is indeed ‘*Jacob’s Stone*’, then the significance is obvious - it must have been brought to Ireland by Hebrew immigrants.

3 ‘Lia Fail’

‘*Lia Fail*’ a Celtic name for the Stone of Destiny is possibly Hebrew in origin. Hebrew reads from right to left, ‘*Lia fail*’ is a palindrome - either way it still reads ‘*Lia fail*’.

Alternatively, it is not uncommon for words to be miss-spelt, or to change meaning over the centuries. The Gaelic word ‘*Faileas*’, means ‘*spiritual darkness*’ or ‘*shadow*’. Could ‘*Lia fail*’ be a corruption of the word ‘*Faileas*’?

4 The Arms of Scotland

The unicorn is a strange choice of creature to display on the Scottish Armorial Bearings. Why was a deer, an eagle, or some other indigenous animal not chosen? Biblically, a unicorn was used to describe Israel; the loose chains around the creature’s neck represent freedom from bondage. Those factors coupled to the smaller ‘*Lion of Judah*’ holding the sword and sceptre might suggest a strong Hebrew influence. Why should this be - could it be a long forgotten reminder of Hebrew origins?

5 The Name Scot

The name *Scot* may have derived from the *Princess Tephi* (or *Tea*), one of the daughters of *King Zedekiah of Judah*; her Gentile name was *Skotia*.

6 Irish Tradition

According to Irish legend the place the *Princess Tephi’s* (or *Tea*) followers settled was called ‘*Tea Hair*’ which in time mutated to ‘*Tara*’. Tradition decrees that *Tephi* introduced the Harp to Ireland and on her death both she and the Harp were buried at Tara, where the ‘*Great Stone*’, the ‘*Lia fail*’ was set up. In time a Harp became the emblem of Ireland. Alternatively, did the ancient Irish choose a ‘*Harp*’ as an emblem because it was a reminder of King David the Psalmist?

Some Irish historians suggest that descendants of *Joshua’s* daughter, *Zarah*, were in Ireland around the time of *King David of Israel* (1010BC) where they remained independent for over 400 years. It has been suggested that those people were the original Scots.



7

Scottish Influence

Without doubt Scotland has produced more than a fair share of characters that have had a positive impact on humanity. Scots are still renowned the world over and hold prominent positions, both in government and industry. Historically, the influence of the British, and of the Scots in particular, is far beyond measure when compared against the relatively small population of the nation. How can this be explained?

Rooted in the fundamental and spiritual understanding that God's promises are both irrevocable and eternal, perhaps the impact the Scots have had on mankind reinforces the theory that descendants of the '*Lost Tribes*' may have settled in Scotland, bringing with them the '*Blessing*' portion of the '*Covenant*'. This hypothesis would help support the premise that Scotland's influence was due to the '*Divine inheritance of Jacob's Covenant*'.

8

Ancient References

Sources dating back as far as *Hecataeus* in the sixth century BC tell of "*Hebrews who travelled with Danus into Greece...*"

Around 450BC *Herodotus* tells of "*Celts dwelling beyond the Pillars of Hercules...*" Were those people the same race referred to in the *Declaration of Arbroath*? Later historians record that the "*people of Danaus arrived in Ireland....*" Ancient maps of Ireland testify to local place names bearing the prefix '*Dan*'. Were those early settlers part of the '*Tribe of Dan*', who later became the Scots of Ireland and whose descendants founded *Dalriada* in Argyll?

9

Hebrew Connections

The Hebrew word for Covenant is '*Berth*' while the Hebrew word for man is '*Ish*'. Therefore, if we put the words '*Covenant*' and '*man*' together we have '*Berth ish*'. In Hebrew the letter '*H*' is silent and the vowels are dropped. Applying this principle the combined effect now reads '*Brt ish*' - could this be the origin of the word '*British*'? Applying the same methodology to the words '*Isaac's sons*' we derive the words '*Sac's son*', which might have eventually corrupted to '*Saxons*'.

10

A Greek Link

Sir Thomas Urquhart (1611-1651) while fighting on the side of King Charles II was taken prisoner at the Battle of Worcester in 1651. While incarcerated in the Tower of London he wrote a book called '*Pantochranon*', which is a genealogy of his family, tracing their origins back to a third century BC Greek Prince called *Achaia*. He asserts that his predecessors were a remnant of the Hebrews who journeyed to Greece with *Danaus*.

11

Pictish Stones

Are there any connections between the Pictish Stones and similar stones found in the Middle East? Carvings found on Pictish Stones bear a striking similarity to engravings on Assyrian Stones. Why do similar styles of work appear several thousand miles apart? Who introduced the idea of carving on stone into Britain? Might this be a legacy stretching back to one of the '*Lost Tribes*'?



Detail of a Pictish Stone found at Birsay, Orkney, showing three Pictish warriors whose clothes look strangely Assyrian in appearance.

JACOB'S PILLOW

There are a number of key questions regarding the Stone of Destiny not least, “*Is it ‘Jacob’s Pillow?’*” To better understand this claim some knowledge of the story of Jacob, as portrayed in the Old Testament, will be helpful. If ‘Jacob’s Pillow’ and the Stone of Destiny are one and the same, then the significance and value of the relic will be better understood.

The story of Jacob and his stone pillow can be found in the Old Testament Book of Genesis, Chapter 28v11, “*On a journey from Beersheba to Haran, Jacob taking one of the stones of the place, put it under his head and lay down to sleep and dreamt his dream....*” This passage goes on to record, “*Jacob rose up early the next morning and took the stone that he had used for his pillow, and set it up as a pillar, and poured oil upon it. And he called he name of that place Bet - El (House of God)*”. And so, we have the origins of the stone that is called ‘Jacob’s Pillow’. The passage is quite explicit detailing the fact that Jacob specifically took a stone for a pillow. What is the significance of this information?

During Old Testament times large stones were considered to be capable of hearing the spoken word and were often used as a ‘witness’ of an episode. Accordingly, it was not uncommon to use stones as a ‘witness’, or ‘marker’, of an important event. Jacob is recorded on several occasions as having used stones to mark major incidents. For example, he used stones as a record of a ‘*peace pact*’ (Genesis Ch 31v44-50); he erected a ‘*stone pillar as a marker*’ (Genesis Ch 35v 13-15). When his wife Rachel died while giving birth to Benjamin, near Bethlehem, Jacob erected a stone pillar to mark the grave. It seems reasonable to suggest that Jacob might have taken with him a souvenir of his encounter with God - the stone pillow on which he had dreamed his dream (Genesis Ch. 28v11)

In Old Testament times Kings of Israel were crowned while sitting on a stone pillar. It is possible the stone pillar used during the Israelite coronation ceremony was ‘Jacob’s Pillow’? Perhaps ‘Jacob’s Stone Pillow’ had, by this time, been pressed into service intended as a permanent reminder of the nation of Israel’s roots.

The Tribe of Dan were lawgivers, rulers and seafarers. In their capacity as lawgivers and rulers it is likely they would have been custodians of the regalia of government. If it had survived a sacred relic such as ‘Jacob’s Stone Pillow’ would have almost certainly been considered an important symbol of government. Therefore, it is reasonable to assume that the Tribe of Dan would have been custodians of ‘Jacobs Stone’.

Assuming Jacob did preserve his ‘Stone Pillow’ is there evidence to support the hypothesis that the relic eventually found its way to Scotland? According to legend the Tribe of Dan, one of the ‘Lost Tribes’, arrived on the shores of Ireland. Why would they have brought ‘Jacob’s Stone Pillow’ with them?

A factor, which may have determined ‘Jacob’s Pillow’ being brought to Britain, was the Babylonian invasion of Israel in 586BC. Following the capture of Jerusalem, King Zedekiah was taken prisoner by the Babylonians and before having his eyes put out by Nebuchadnezzar’s men he was forced to witness the slaughter of his son. The death of Zedekiah’s son left no male heir to the Throne of King David (of Israel). The *Prophet Jeremiah* assisted by his scribe, *Baruch*, managed to secure the release of Zedekiah’s twin daughters, one of whom was called *Tephi* (or *Skotti*). The party fled to safety in Egypt. It is recorded they took with them some of the treasures and symbols of their nation, among which might have been ‘Jacob’s Stone’.

Before long, Nebuchadnezzar turned his military aggression toward Egypt, causing Jeremiah’s group to flee yet again and seek another safe refuge. This time they chose the sea as an escape route. The Tribe of Dan, who were Jeremiah’s kinfolk, may have given them assistance; perhaps more importantly, the Tribe of Dan were not only warriors they were also seafarers. In order to put as much distance between themselves and further danger, Jeremiah and his party might possibly have headed west, past the *Pillars of Hercules* (Gibraltar) arriving through time in Ireland.

According to Irish legend, around the year 580BC, an old prophet, given the name *Ollamh Fodhla*, which means learned one, settled in Ireland. A princess, and a scribe called *Simon Brecc*, accompanied the prophet. The prophet put in place a 'Great Stone' that became known as '*Lia fail*' around which he established a settlement. He based the laws of the community on the principles of the 'Ten Commandments' by which the people of '*Eri*' were governed for a thousand years.

Based on the 'Ten Commandments' clue is it too fanciful to suggest that the unnamed princess might have been *Tephia*, daughter of Zedekiah, and the scribe known as *Simon Brecc*, could have been *Baruch*? If so, *Ollamh Fodhla* might just as reasonably have been the prophet *Jeremiah*. Certainly the period of *Ollamh Fodhla*'s arrival in Ireland ties in neatly with Jeremiah's escape from Egypt.

PROPHESY the COVENANT and SCOTLAND

Standing in isolation the following Bible verses may appear fragmented and meaningless, however, if we carefully piece the verses together, not only might we have a deeper understanding of events we may also have a tantalising hint of evidence which might help support the theory that a remnant of the 'Lost Tribes' did indeed settle in the British Isles.

The following Scripture verses refer to Jacob's descendants via *Ephraim* and *Manasseh*, the sons of Joseph. A good knowledge of Old Testament and the Israelite people will aid understanding. Hopefully, the selected verses will stand on their own merit as possible verification. The following verses, taken from the Amplified Bible, refer to the dispersal of the Israelite people.

Genesis Ch. 28V14:

"Your offsprings shall be as the dust and sand of the ground. You will spread abroad to the west, north, south and east..."

Genesis Ch. 35v9-13:

*"God appeared to him again and blessed him. (v10) God said to him **you shall no longer be called Jacob, but Israel**, one who prevails with God. (v11) I am God Almighty, the Lord said unto him, and I will cause you to be fertile and to multiply and to become a great nation, indeed many nations. Many kings shall be among your descendants. (v12) I will pass on to you the land I gave to Abraham and Isaac (The Promise Land) and I will give it to your descendants. (v13) Afterwards Jacob built a stone pillar where God appeared to him, he anointed the stone and called the place Bethel - House of God, because God spoke to him there."*

The preceding verses foretold that, "*The descendants of Jacob would one day become a great nation, indeed many nations and would produce many kings...*" Is it mere coincidence that Britain '**a great nation**' had the greatest Empire in the world, which encompassed '**many nations and many kings**'?

A GREAT NATION

What information exists to support the premise that a remnant of the descendants of Jacob may have settled in Britain? As previously suggested, the Tribes of *Ephraim* and *Manasseh* may have brought the '*Covenant birthright*' to Britain. Reading in the Old Testament Book of Hosea, Chapter 12v1, we learn that "*Ephraim followed after an east wind...*". Couple this statement to the verse in Isaiah Ch. 49, which refers to "*The islands and coasts of the earth....*". When the individual verses are coupled together the '*east wind and islands and coasts of the earth*' could be reference to the British Isles. By way of explanation an east wind moves in a westerly direction therefore, '*Ephraim following an easterly wind would travel west from Assyria to islands and coast of the earth*'. It is quite possible they were setting course for the British Isles.

The following verses are taken from the King James Version of the Bible:

Genesis Ch 22v17: “*I will bless you in multiplying. I will bless your descendants as the stars of heaven and the sand on the seashore...*” “**Your seed shall possess the gates of his enemy....**” And, in Genesis Ch 35v11, “**A nation and a company of nations shall be of thee ...**”

The British Empire was arguably the greatest ‘**company of nations**’ in the history of the world. Britain’s prosperity came from trade and, during the height of her power Britain controlled (**possessed**) the main shipping channels (**sea gates**) thus ensuring the trade routes remained open.

Deuteronomy Ch 33v13-17: “*Like horns of unicorns, with them shall he push people together, they are the 10,000s of Ephraim and 1,000s of Manasseh*”. Included in the Armorial Bearings of Scotland are two unicorns. There is no doubt that Scotland played a major role in helping ‘**push 10,000s of people together**’ in establishing the British Empire.

Interpretation of specific Bible passages when coupled to folklore could help confirm that an element of ‘*The Lost Tribes*’ did settle the British Isles either in their own right, or as part of a later Celtic influx. The simple fact remains much of early history is speculation. Perhaps it is not too fanciful to propose that the British Celts did indeed derive from ‘*The Lost Tribes*’ and that Britain inherited that part of the ‘*Covenant*’ ascribed to Jacob by the Israelite God - *Jehovah*.

Unlike most European nations Scotland did not practise anti-Semitic policies and, until recently, the majority of Scots upheld Biblical principles. Perhaps herein lay the secret behind Scotland’s influence in the world.

MERE COINCIDENCE?

It is virtually impossible to prove irrefutably any link between the ‘*Lost Tribes*’, ‘*Jacob’s Pillow*’ and the ‘*Stone of Destiny*’, at best we can only theorise and speculate. However, there are a number of fundamental similarities shared by both the early Hebrew and Scottish nations that should not be ignored.

The Scots are renowned as a warrior race whose history is pockmarked with internal quarrelling and conflict. This characteristic could also be likened to the Tribe of Dan, warriors who spent much of their time fighting among themselves. From the time of Moses the Israelite law of inheritance allowed women to succeed to the throne, the Pictish law of kingship was also through the female line. Consider the following practises common to both the Hebrew and Scottish nations and we begin to note some interesting similarities:

- Kings of Israel and Scotland were inaugurated on a ‘stone seat’
- Hebrew and Scots law of inheritance recognised female succession to the throne
- Association of the ‘Stone of Destiny’ with ‘Jacob’s Stone Pillow’
- The adherence of the early Celtic Christian Church to the Jewish calendar
- Reference in the ‘Declaration of Arbroath’ to a people from the ‘Eastern Mediterranean’
- Possible Hebrew elements in the Armorial Bearings of Scotland
- Scotland’s unparallel contribution to achievement and world history

Is it reasonable to draw a connection between the ancient Hebrews and Scotland, or are all the aforementioned similarities purely coincidental? If the factors are to be regarded as coincidence, the question must be posed “At what point does coincidence become accepted as probability?”





SUMMATION



Much information and knowledge of past events has been lost due to the passage of time. Prior to written records most of early history was passed on through storytelling. Undoubtedly, many of the stories became embellished and distorted as the years progressed. As well as additions, omissions will have happened to stories relayed by word of mouth. To further compound the issue, when folklore and traditions began to be recorded, mistakes in translation and written errors will have crept in altering the meaning and understanding of events. Through time facts became intertwined with fiction, thus today we have inherited the problem of separating fact from myth and folklore from truth.

As stated at the beginning of our '*Quest for the Stone of Destiny*' knowledge and understanding of history can help a nation appreciate its heritage. The historic content has been intentionally presented as a basic, if not simplistic, overview. Nevertheless, I hope you found the quest interesting and that you will have added to your appreciation and knowledge of Scottish history.

A number of questions regarding the Stone of Destiny will continue to remain open to speculation. Two conundrums in particular require a response. Firstly, why should Scotland, with a numerically small population, have had such a huge impact on broad based social and scientific influence that has benefited mankind so greatly? Secondly, is the 'Stone of Destiny' and 'Jacob's Pillow' one and the same?

SCOTS INFLUENCE

There is no doubt the inspiration and innovation of Scots borders on the supernatural. The combined effect of the pioneering work of Scots in science, medicine, discovery, invention and literature is inexplicably outstanding. Whys should this be? Such a phenomenon should not be dismissed without question.

Many theories will be submitted regarding the unexpected and unparallel meteoric rise of Scottish influence. Where does one begin to try and explain such an almost supernatural phenomenon? Whilst it may be unfashionable, in certain circles, to suggest that 'Divine intervention' was responsible, perhaps this is the only response to what can only be described as a truly amazing episode in history. Of course, if Divine intervention was the reason then the obvious question must be posed, "Why should Scotland have been singled out?" *The 'Declaration of Arbroath'* tells of a people who left the Eastern Mediterranean prior to the Israelite Exodus from Egypt. Perhaps the document helps confirm the Hebrew ancestry of the Scots race as a consequence of which the Scots were able to reap the rewards of the Divine and irrevocable '*Covenant*' passed down from Jacob through the '*Lost Tribes*'. Perhaps our long forgotten ancestral roots are perpetuated in our symbol of nationhood – '*Jacob's Pillow*' or simply, '*The Stone of Destiny*'.

A number of nations have and continue to make a significant contribution to the benefit of humanity. Perhaps the simple explanation for this may lie in the basis that elements of those people, like the Scots, are also descended from the great Hebrew migration. That being the case, why do the Scots, proportionally, appear to have had greater impact? There could be a number of reasons; perhaps only the Scots remained true to the Biblical requirements of the '*Covenant*'?

If the '*Covenant Blessing*' was inherited by the nation of Scotland another obvious question remains, "Why did the Scots not make an earlier impact on history?" Conceivably the answer might lie in the fact that during the period when the early peoples were forging themselves into a nation they drifted away from the Biblical principles of the '*Covenant*'. Perhaps this is confirmed by the fact that it was not until the period of the '*Reformation*' that Scotland returned to upholding Biblical principles, which perhaps prepared the way for the '*Scottish Enlightenment*'. I suspect others will offer their own particular solution to this conundrum, therefore, until an irrefutable solution is presented, like Jacob of the Old Testament, I too can dream!

In response to the second conundrum “*Was the Stone of Destiny Jacobs’ Pillow?*” If it was, then the stone on show at Edinburgh Castle is unlikely to be the same stone selected by Jacob for his pillow. This particular piece of masonry fails on at least three counts.

Firstly, ancient eyewitness accounts cast serious doubt on the authenticity of the ‘Stone’ returned to Scotland in 1996. Secondly, if the ‘Stone’ were to be considered as ‘Jacob’s Pillow’ it is too heavy and ungainly for Jacob to have carried around as a keepsake. Thirdly, and perhaps more importantly, the geology of the ‘Stone’ is not common to Israel. The sandstone block on display in Edinburgh is composed of a material found in abundance in Perthshire. Logically, we reach the conclusion either the block of stone in Edinburgh, which purports to be the Stone of Destiny is a fake or it has no connection with Jacob.

It is unclear when the title ‘*Jacob’s Pillow*’ was first used with regard to the ‘*Stone of Destiny*’. Perhaps the title was conferred against the background of William of Rishanger’s *Chronica et Annales*’, written in 1327. Why did William of Rishanger refer to the Stone of Destiny as Jacob’s Pillow? It seems unlikely he simply conjured up the story, as his contemporaries would most certainly have discredited him. It is more likely he was quoting from a story that had been handed down. The interesting question remains - “*What is the basis of the claim?*” How do you separate fact from myth?

Whether the relic in Edinburgh is, or is not, the actual Stone taken from Scone in 1296 it does not detract from the possibility that Jacob might have used the real Stone of Destiny as a pillow. It is equally possible that, through time, the Stone was conveyed to Scotland following a period in Ireland.

As we approach the end of our ‘*Quest for the Stone of Destiny*’ we are left with a number of questions, - “*Was the genuine Stone of Destiny returned to Scotland during November 1996?*” I am fairly certain the ‘Stone’ that was returned was the same block of sandstone taken by the soldiers of Edward I seven hundred years earlier. However, I am not fully convinced the real Stone of Destiny ever left Scotland in the first place. This statement poses yet another question, “*Where is the genuine Stone of Destiny?*” Well, as you will have gathered, that’s a much more difficult question to answer. I have offered some suggestions as to the possible whereabouts of the Stone but, like the Loch Ness Monster, the mystery is perhaps best left unanswered for the sake of legend, folklore and future speculation.

The Declaration of Arbroath tells of a people who left the Eastern Mediterranean prior to the Israelite Exodus. We have taken account of Biblical and historical record and have considered folklore in an attempt to ascertain if there is any substance to the legend that the Scots are descended from the ‘*Lost Tribes of Israel*’, or if the ‘*Scone Stane*’ might in fact be ‘*Jacob’s Pillow*’.

We have reached the end of this particular ‘*Quest for the Stone of Destiny*’. I hope you enjoyed exploring Scottish history and speculating on the possible origins of the Scots race and of the ‘*Stone of Destiny*’. Did ancient Hebrew settlers bring the Stone of Destiny to the shores of Britain? Are the Scots descended from the ‘*Lost Tribes of Israel*’? Is the sandstone block on display in Edinburgh Castle the genuine Stone of Destiny? The final conclusion is of course yours, it is left to you to decipher the information and draw your own conclusions. I hope this ending may only be the beginning of your personal ‘*Quest for the Stone of Destiny*’.



Seal of King Robert the First

John N. Cooper
Neilston
Renfrewshire
January 1997

Quest for the Stone of Destiny

TIME LINE

BC	772	Dispersal of the 'Lost Tribes'
	350	Possible foray of Scots of Dalriada into Argyll
AD	79	Roman incursion into Caledonia Battle of Mons Graupius
	140	Second attempt by Romans to subdue Picts and the North Construction of the Antonine Wall
	208	Final attempt by the Romans to conquer Caledonia
	389	St Patrick born near Dumbarton
	397	St Ninnian founds Church at Whithorn
	500	Scots establish 'Dalriada' in Argyll under Fergus Mor
	563	St Columba establishes Church on Iona
	573	Evidence of the Stone of Destiny on Iona
	685	Battle of Nechtansmere
	750	Battle of Athelstan
	835	Norsemen begin raids on Scotland
	847	Union of Picts & Scots under King Kenneth McAlpin
	1070	Peaceful arrival of the Normans
	1263	Battle of Largs finally drive the Norse from Scotland
	1286	Alexander III killed in riding accident
	1286-92	Guardians of the Realm
	1292	Edward I selects John Balliol as King of Scots
	1296	Edward I of England invades Scotland Period of the 'Empty Throne' Seizure of Stone of Destiny from Scone
	1306	Robert the Bruce crowned King of Scots
	1314	Battle of Bannockburn
	1320	Declaration of Arbroath
	1950	Stone of Destiny removed from Westminster Abbey
	1996	Stone of Destiny finally returned to Scotland



*Kenneth McAlpin
King of Scots 847-858AD*

SECTION II

‘Quest for the Stone of Destiny’ MONarchs of SCOTLAND (From early Picts to Present Day)

Hopefully the extracts from selected Regnal Lists on the following pages, which are devoted to Scottish kingship, will not only provide information, but will also serve to stimulate interest in Scotland’s important role in British history. I also hope the Regnal Lists will provide insight into the antiquity of the Scottish Nation. That said, we must never forget that those whose fame has been recorded in history would, in many cases, have not succeeded were it not for the countless thousands of ordinary people who helped in the creation of the country we now know as Scotland. The real credit for any nation is due, but seldom given, to those unsung heroes - the men and women who worked the land, gave of their talent and, in many cases, were prepared to risk their lives for something they believed in.

It is a sad and telling fact that when the history of Britain is taught in Scotland’s schools the Scottish perspective is very often given little or no priority. Other than a brief mention of Wallace, Bruce and James the Sixth (First of Britain) little time or attention is apportioned to the study of Scotland’s history. Despite Scotland’s ancient and colourful past most modern school courses portray the history of Britain based on the English Monarchy prior to the Union of the Crowns. When Scots rightly point out that the present monarch is really only Elizabeth I of Britain they are viewed as being either xenophobic, over sensitive, or extremely nationalist. Until the imbalance in the general education programme is addressed students will be taught a one-sided view of British history.

Despite what some may claim, it is doubtful if there is such a thing as a ‘pure race’. Centuries of migration have ensured that nations have evolved either through invasion or peaceful settlement. Nationality is but an accident of birth, however, understanding our origins and history is important. Knowledge of history can be a springboard to the future, which can help generate public pride, belief, and confidence in ones country.

A number of ancient records exist listing Pictish kings from *Cruithnig* to *Constantine* who ruled over *Alba* between 142BC and 863AD. However, not only is the extent of the territory over which the early monarchs ruled uncertain, the accuracy of the Kingship Lists is very much open to question. Whilst records also exist documenting some of the sixth century kings of Britons such as *Coel*, *Artur (Arthur)*, *Urbeg*, and *Rhydderch, King of Strathclyde* and a contemporary of *St. Mungo*, not all rulers of the other regions are known. I have elected to concentrate on four Regnal Lists beginning with the earliest recorded Pictish kings, followed by the Dalriadic kings of Scotland. I also include the monarchs of Scotland following the union of the Picts and Scots; finally concluding with the British monarchy. As earlier stated whilst I have tried to follow the lineage of the early rulers the dates and names listed are very much open to reinterpretation and amendment.



Sketch based on a frieze in the
National Gallery of Scotland

RECORDS & SCRIBES

Much of the early history of Scotland is cloaked in the shadows and mists of time. Our knowledge of the past is mainly due to writers such as the Roman historian *'Tacitus'* (AD80), who have handed down a great deal of historical record to us. Other important sources of information are to be found in the *'Senachus Fer nAlban'* (a History of the men of Scotland). Contained in this work is a fascinating firsthand account of the genealogy and census of the economic resources of the people of seventh century Scotland. Valuable information is also found in the records of the early church. *Adomanan*, Abbot of Iona, whilst recording the life of Saint Columba (c700AD) presents, as a background, insight into the history of Dalriada during his own lifetime.

In his *'Ecclesiastical History'*, *Bede*, a Northumbrian monk (673-735AD) provides an invaluable insight into the four distinct peoples who inhabited the lands of northern Britain – the Angles, Britons, Picts, and the Scots who eventually gave their name to the country.

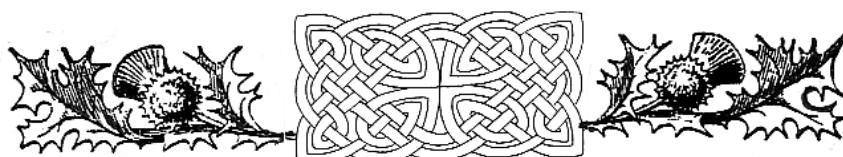
According to legend *Dal Riata* Scots from Ireland first settled Argyll and Kintyre around the year 250BC under their leader *Fergus I, son of Ferehard*. The Scots are reputed to have remained in Argyll for just over six hundred years until their king, *Eugenius*, was slain by the Picts around 360AD. The Scots were then driven out of *'Pictland'* back to their ancestral home in Northwest Ireland, where they remained for the next one hundred and forty years. It is not unreasonable to expect early attempts at colonising Argyll and Kintyre. The close proximity of Ireland to Scotland is bound to have invited hunting trips and other inquisitive forays from time to time. However, to date, no historical proof has been found to substantiate the early arrival of the Scots in Argyll, therefore, the story must remain as unconfirmed folklore. Under a later king, *Fergus mac Erc*, the Scots did manage to successfully establish their kingdom of *Dal Riata* in Argyll, around the year 500AD.

The unification of Scotland began in 847AD when the Picts and Scots were forged into a single nation under *Kenneth MacAlpin*. Scotland, unlike England, managed to escape the effects of long-term foreign invasion, and so the nation and royal lineage of the Scots was able to continue largely uninterrupted. England, on the other hand, was to remain under the heel of successive invaders until *Edward the Confessor* managed to defeat the Danes in 1042 and reinstate Anglo-Saxon rule into Southern Britain. However, this newfound freedom proved to be short-lived due to the Norman invasion of England in 1066.

References detailing the reign of early Scottish monarchs vary depending on which writer is studied. Early chroniclers are at variance regarding dates, names and places; this causes confusion when attempting to collate an accurate chronological order of kingship. Such is the uncertainty of surviving records that even the gender of the accredited parent of the early monarchs listed is often in doubt.

The first recognised king of a united Alba was *Kenneth, son of Alpin* (847-858AD). This is slightly confusing as dual kingship of the Scots and Picts was experienced under *Constantine* and was continued by his successor, *Oengus I*, between 811-834AD. Perhaps the earlier leadership of *Constantine* and *Oengus* helped prepare the way for the later integration of the two peoples into the nation of *Alba*, under *Cinaech mac Alpin* (Kenneth macAlpin).

The Scots originally brought the Stone of Destiny from Ireland; it was then taken to Scone where it remained until 1296. It seems probable that Scone may have been an ancient place of Pictish royal inauguration long before the ascendancy of the Scots. As was customary, when a king was being inaugurated on the 'Stone of Destiny', a '*Seanchaid*' would read out the succession of past monarchs of the realm. As we note from the '*Declaration of Arbroath*', this could be a lengthy process; the text informs us that prior to Robert *the Bruce*, there had been one hundred and thirteen kings of Scotland.



EARLY PICTISH KINGS

A number of ancient Regnal Lists exist providing account of Pictish kings, however no two lists fully compliment one another. I have elected to follow the Regnal List cared for by the National Library of Scotland. The length of reign attributed to some of the rulers' leaves room for doubt with regard to accuracy, nevertheless the list is presented as it is recorded.

Presumably much of the information gathered by the chroniclers was a mixture of fact and legend passed on in the oral tradition during the early years prior to the scribes of the church assuming responsibility as recorders of history. As will be obvious from the following list the duration of some of the reigns are very much open to question.

	Period	Name	Duration of reign (in years)
1	142-92BC	Cruithine (<i>Father of the Picts</i>)	50
2	92-42BC	Gede	50
3	42BC - 42AD	Tharan	84
4	42-52	Duchil	10
5	52-72	Duordegel	20
6	72-132	Thethothrecht	60
7	132-152	Combust	20
8	152-192	Karanochrecht	40
9	192-201	Cernath	9
10	201-231	Vipoguenech	30
11	231-261	Fyahor albus	30
12	261-267	Canatumel uetaler	6
13	267-268	Douernach	1
14	268-270	Feradach finlegh	2
15	270-330	Gauich diues	60
16	330-355	Talagh <i>son of Keocher</i>	25
17	355-455	Drust <i>son of Urb</i>	100
18	455-457	Tolarg <i>son of Anu</i>	2
19	457-467	Nectan celchamoch	10
20	467-497	Drust gocincht	30
21	497-512	Galany	15
22	512-518	Drust <i>son of Gygrun</i>	6
23	518-524	Drust <i>son of Hudrosig</i>	6
24	524-530	Gauach <i>son of Gygrun</i>	6
25	530-536	Kelturan	6
26	536-547	Tolorg <i>son of Murdelog</i>	11
27	547-548	Drust <i>son of Monehet</i>	1
28	548-552	Taglad	4
29	552-556	Bruide (or Bridei) <i>son of Maelchon</i>	4



Copy of a Pictish carving of a boar

PICTISH KINGS

From 556AD

As earlier indicated there are a number of discrepancies in the surviving Regnal Lists chronicling the early monarchs of the country we now refer to as Scotland. When comparing information contained in the Regnal Lists it becomes obvious that, over the centuries gaps, errors and omissions have crept in, which I am less than competent to redress. The prime purpose of the following Kingship Lists is simply to provide a general background to the people who may have had an interest in, or contact with, the 'Stone of Destiny'.

It is very difficult to establish the exact chronology of the early kings because so little is known of them. Whilst I have endeavoured to follow the lineage, once again the dates and names listed are open to amendment.

Period	Name
1	556-586 Bridei (or Brude) <i>son of Maelchon - killed at the battle of Aserth in Cicinn (Angus)</i>
2	586-597 Gartnart <i>son of Domlech</i>
3	602-621 Nechtan <i>grandson of Uerb</i>
4	621-631 Cinioch <i>son of Luchtern</i>
5	631-635 Garnard <i>son of Uuid</i>
6	635-641 Breidei (or Brude) <i>son of Unid</i>
7	641-653 Talorc <i>son of Enfret</i>
8	657-663 Talorcen <i>son of Enfret</i>
9	657-663 Garnait <i>son of Domel</i>
10	663-671 Drest <i>son of Domel (or Donuel) - deposed</i>
11	671-692 Bredei (or Brue) <i>son of Bile, King of Ail Cluaithe (Dumbarton)</i>
12	692-696 Taran <i>son of Entifdich</i>
13	696-706 Bredei (or Brude) <i>son of Derelei</i>
14	706-724 Nechton <i>son of Derelei - abdicated to lead a religious life</i>
15	724-726 Drust (or Drest) <i>- killed in battle by Oengus I in 729</i>
16	726-729 Elpin (or Alpin) <i>- defeated in battle by Oengus I</i>
17	729-761 Oengus I (or Onuist) <i>son of Fegus, King of Fortriu</i>
18	761-763 Bredei (or Brude) <i>- King of Fortriu</i>
19	763-775 Cinaed (or Ciniod) <i>son of Uuredech</i>
20	775-780 Elpin (or Alpin)
21	780-781 Drest <i>son of Talorgen</i>
22	781-785 Talorcan <i>son of Drostan, King of Atholl - drowned by order of Oengus</i>
23	785-787 Talorgen <i>son of Oengus</i>
24	787-789 Canaul (or Conall) <i>son of Tadg, King of Dalriada 805-807</i>
25	789-820 Constantine (or Castantin) <i>son of Uurgquist - King of Picts and Scots 811-820</i>
26	820-834 Oengus II (or Unuist) <i>son of Uurgquist - King of Picts and Scots</i>
27	834-837 Drest <i>son of Constantine</i>
28	834-837 Talorgen <i>son of Uuthoil</i>
29	837-839 Uuen (or Euan) <i>son of Unuist</i>
30	839-842 Uurad <i>son of Bargoit</i>
31	842-843 Bred <i>- ruled for one month</i>
32	843-843 Kineth <i>son of Ferat - ruled for one month</i>
32	843-845 Kineth <i>son of Ferat</i>
34	845-848 Drust <i>son of Ferat - slain at Forteviot</i>
35	847-858 Cinaech mac Alpin (<i>Kenneth macAlpin, king of Alba</i>)

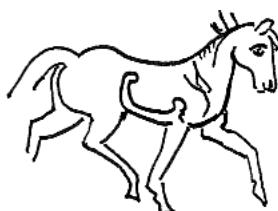


Illustration of a Pictish inscription of a horse

SCOTS KINGS of DALRIADA

Generations of Pictish tribes inhabited and controlled entire areas of Scotland north of the Forth and Clyde valleys until around 500AD, when Scots from Ireland established their Kingdom of Dalriada in Argyll and began displacing the indigenous Picts. The country remained divided for the next 350 years until the Picts and Scots were united into a single nation under *Kenneth MacAlpin*. Following unification it is all the more surprising to note that even though the Picts outnumbered the Scots by a ratio of around ten to one they were pushed into historical oblivion.

Cross-reference of Pictish and Scots kingship lists suggest that *Constantine* and then *Oengus II*, both of whom were *Kings of Fortriu* (Picts), had dominion over both the Pictish and Scots nations between the years 811-834AD. Any Pictish dominance over the Scots evaporated in little over a decade, when the Picts were in turn subsumed by *Cinaech macAlpin* (847-858AD). The kingdom established by macAlpin became the embryo of the future Scottish monarchy. You will note there are gaps and confusion regarding some of the dates perhaps indicating dual kingships, however, as earlier indicated the lists are transcribed as originally recorded.

Period	Monarch
1	500-502 Fergus Mor <i>son of Erc</i>
2	502-506 Domangart <i>son of Fergus</i>
3	506-537 Comgall <i>son of Domangart (it is from Comgall we derive Cowal)</i>
4	537-558 Gabran <i>son of Domangart</i>
5	558-574 Conall <i>son of Comgall</i>
6	574-608 Aedan <i>son of Gabran - great-grandson of Fergus Mor</i>
7	608-629 Eochaid Buide <i>son of Aedan</i>
8	629-629 Connad Cerr <i>son of Conall - abdicated after three months</i>
9	628-642 Domnall Brecc <i>son of Eochaid Buide - grandson of Aedan - killed in battle</i>
10	636-650 Ferchar <i>son of Connad Cerr</i>
11	650-660 Conall Crandomna
12	650-660 Dunchad <i>son of Duban</i>
13	660-672 Domangart <i>son of Domnall Brecc</i>
14	672-688 Maelduin <i>son of Conall</i>
15	688-696 Domnall Donn
16	675-696 Ferchar Fota <i>(of Lorne)</i>
17	695-696 Eochaid <i>son of Domangart</i>
18	696-697 Ainbcellach <i>son of Ferchar Fota - killed in battle in 719AD</i>
19	697-700 Finnmail - <i>killed in battle</i>
20	700-723 Selbach <i>son of Ferchar - abdicated in favour of a religious life</i>
21	723-726 Dungal <i>son of Selbach - deposed</i>
22	726-733 Eochaid <i>son of Eochaid (or Angbaid)</i>
23	733-736 Ailpin (or Elpin) <i>son of Eochaid - deposed by Oengus I, c729AD</i>
24	733-736 Muiredach <i>son of Ainbcellach</i>
25	748-778 Aed Find (or Aodh) <i>son of Eochaid (or Aed Airectech)</i>
26	778-781 Fergus <i>son of Eochaid</i>
27	781-805 Domnall
28	805-807 Conall - <i>killed by Conall, son of Aeoan c807AD</i>
29	807-811 Conall <i>son of Aeoan</i>
30	811-820 Constantine (or Custaintin) - <i>King of Scots and Picts- killed in battle</i>
31	820-834 Oengus II - <i>King of Scots and Picts</i>
32	834-838 Aed (or Aodh) <i>son of Eochaid</i>
33	826-839 Eogonan <i>son of Oengus - killed fighting the Norsemen</i>
34	839-842 Ailpin <i>son of Eichaid</i>
35	842-847 Eoganan
36	847-858 Cinaech macAlpin (<i>Kenneth macAlpin, king of Scots and Picts</i>)



Copy of a Pictish engraving of a bull

MONarchs of SCOTLAND

(Following Union of the Picts and Scots)

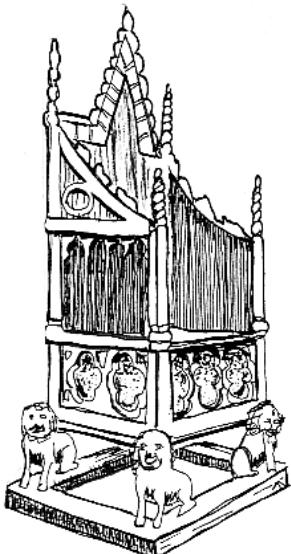
Period	Monarch
847-858	Cinaech macAlpin (<i>Cinaech - Pictish for Kenneth</i>)
858-863	Donald I - <i>brother of Kenneth macAlpin</i>
863-877	Constantine - <i>killed in battle</i>
877-879	Adeh (<i>Whitefoot</i>) - <i>killed in battle</i>
878-879	Giric - <i>joint reign with Eochaid - killed by Donald II</i>
879-889	Eochaid <i>son of Run, King of Strathclyde - deposed</i>
889-900	Donald II (<i>Dasachtach</i>) - <i>son of Constantine I – killed fighting Norsemen</i>
900-942	Constantine II <i>son of Aed - abdicated to live as a monk</i>
942-954	Malcolm I (<i>Mael Coluim macDomnail</i>) - <i>killed in battle</i>
954-962	Indulf - <i>killed in battle</i>
962-966	Dubh - <i>assassinated</i>
966-971	Cullen <i>son of Indulf - killed in battle</i>
971-995	Kenneth II (<i>Conaed mac Mael Coluim</i>) <i>son of Malcolm I - murdered</i>
995-997	Constantine III (<i>or Castantin macCulen</i>) - <i>murdered</i>
997-1005	Kenneth III (<i>Cinaed mac Duib</i>) - <i>killed in battle</i>
1005-1034	Malcolm II (<i>Mael Coluim mac Coluim</i>) - <i>King of Strathclyde</i>
1034-1040	Duncan I <i>son of Bethoc and Donnchad macCrinain - murdered by Macbeth</i>
1040-1057	Macbeth <i>son of Findlaech - killed in battle at Lumphanen by Malcolm III</i>
1057-1058	Lulach (<i>'The Simple'</i>) - <i>killed in battle</i>
1058-1093	Malcolm III (<i>Maol Callum a' chin mhor</i>) - <i>killed in battle at Alnwick</i>
1094-1094	Duncan II (<i>Donnchad macMael Coluim</i>) - <i>murdered by Donald III</i>
1094-1097	Donald III (<i>Ban - the Fair - Domnall macDonnchada</i>) - <i>blinded then deposed</i>
1097-1107	Edgar - <i>fourth son of Malcolm III and Margaret - (St Margaret)</i>
1107-1124	Alexander I (<i>'The Fierce'</i>) - <i>fifth son of Malcolm III and Margaret</i>
1124-1153	David I - <i>youngest son of Malcolm III and Margaret</i>
1153-1165	Malcolm IV (<i>'The Maiden'</i>) - <i>grandson of David I</i>
1165-1214	William I (<i>'The Lion'</i>) - <i>brother of Malcolm IV</i>
1214-1249	Alexander II <i>son of William the Lion</i>
1249-1286	Alexander III <i>son of Alexander II - killed in a riding accident</i>
1286-1290	Margaret (<i>The Maid of Norway</i>) - <i>died in the Orkneys while on route to Scotland</i>
1290-1292	Regents - John Balliol and Robert the Bruce
1292-1296	John Balliol (<i>Toom Tabard</i>) - <i>abdicated</i>
1296- 1306	Period of the 'Empty Throne'
1306-1329	Robert I (<i>'the Bruce'</i>) - <i>died of leprosy at Cardross</i>
1329-1371	David II (<i>Challenge for the Throne 1332-1338 by Edward Balliol</i>)
1371-1390	Robert II <i>son of Marjory Bruce and Walter the Steward</i>
1390-1406	Robert III <i>son of Robert II</i>
1406-1437	James I - <i>murdered at Perth by disaffected nobles</i>
1437-1460	James II - <i>killed by an exploding cannon</i>
1460-1488	James III – <i>murdered whilst fleeing from the Battle of Sauchieburn</i>
1488-1513	James IV - <i>killed at the Battle of Flodden</i>
1513-1542	James V <i>son of James IV</i>
1542-1567	Mary (<i>Queen of Scots</i>) - <i>imprisoned for 19 years until executed in 1587</i>
1567-1625	James VI (<i>James I of England</i>)
1603	UNION of the CROWNS



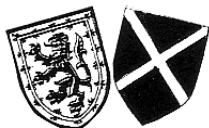
Postage stamp featuring Robert the Bruce

THE BRITISH MONARCHY

1602-1625 James VI (*James the First of England*)
 1649-1660 Charles I (*the last Stuart king - beheaded in London*)
 1649-1660 Oliver Cromwell (*Lord High Protector*)
 1651-1685 Charles II (*returned as king in 1660*)
 1685-1689 James VII (*James II of England - dispossessed - died in exile in France*)
 1689-1702 William and Mary
 1702-1714 Queen Anne
1707 UNION of PARLIAMENTS
 1714-1727 George I (*of Hanover - German Geordie*)
 1727-1760 George II
 1760-1820 George III
 1820-1830 George IV
 1830-1837 William IV (*William the Third of Scotland*)
 1837-1901 Victoria
 1901-1910 Edward VII (*Edward the First of Scotland*)
 1910-1910 George V
 1910-1937 George VI
 1927-1952 George VI
 1952 - Elizabeth II (*Elizabeth the First of Scotland*)



Sketch of the Coronation Chair in Westminster Abbey, commissioned by Edward I. The Chair housed the 'Stone of Destiny' for almost 650 years until its 'unofficial' removal to Scotland in 1950 by Scots students. The 'Stone' was officially returned to Scotland in 1996.



Principle Reference Sources

Kings and Kingship in Early Scotland	M.O. Anderson (1980)
Who are the Scots?	B.B.C. Publications
Lion in the North	John Prebble



Tartan and the kilt are not the only images readily identifiable with Scotland, so too are the Thistle, Lion Rampant and the Saint Andrew's Cross. The following is a brief explanation of how and why those symbols came to be embraced by Scots.

ROYAL STANDARD

According to legend, around the year 1170, two knights returning from the Crusades gifted two lions to King William I. This gift gave William the idea of adopting a Red Lion Rampant, on a yellow background, as his heraldic Coat of Arms. William's son, Alexander II (1214-1249) was first to depict the Lion Rampant on the '*Great Seal of Scotland*'; his successor, Alexander III added a border, known in heraldry as '*double trezure flory and counter flory*'. Successive Scottish monarchs adopted the Lion Rampant as the Royal Standard and as such it is technically unlawful for commoners to fly that flag.

THE THISTLE

Legend tells that Vikings, planning a surprise attack on a slumbering Scots army, were thwarted when some of the invaders stepped into a patch of thistles. The pained cries of the Vikings awakened the Scots who routed the would-be assailants. Thus, the thistle, which played a vital part in alerting the Scots and securing victory, was adopted as the badge of Scotland.

SAINT ANDREW (Patron Saint)

How did the Biblical figure, Andrew, come to be Patron Saint of Scotland? Andrew and his brother, Simon Peter, were born in *Bethsaida*, a small town in Galilee. James and John, who worked as fishermen at *Capernaum* with Andrew and Simon Peter, were challenged by Jesus of Nazareth to lay aside their net and follow Him to become '*Fishers of men*'. After the crucifixion of Jesus, Andrew travelled widely preaching the Gospel. According to tradition he went with John to *Ephesus (Turkey)*, and then preached in *Scythia*, a region north of the Black Sea. Andrew was crucified at *Patra* (Greece) around the year AD90. According to legend he was tied to an 'X' shaped Cross, where he continued preaching the Gospel until he expired a few days later.

During the eighth century, several hundred years after the death of Andrew, a Greek monk, called *Regulus* (or *Rule*), was instructed to take the remains of St. Andrew and '*set sail in a north-westerly direction towards the ends of the earth*' (note the similarity of the direction as earlier taken by the '*Lost Tribes*'). The relics of St. Andrew comprised of an arm bone, three fingers of the right hand, a kneecap, and tooth. Whether *Regulus* was shipwrecked or sailed to shore is uncertain, at any rate, according to tradition, he landed in Fife, near the Pictish settlement of *Cenrigmonaid*. *Regulus* established a church into which he placed the sacred relics. In time St. Andrew was adopted as the Patron Saint of Scotland; the Pictish settlement became known as St. Andrews.

THE SALTIRE (National Flag)

Like much of early history, how '*St. Andrew's Cross*' came to be adopted as Scotland's National Flag is largely drawn from legend. The story is told of how around the year 750AD an army led by the Pictish king, *Onuist* (or *Oengus*), found themselves surrounded by a force led by *Athelstan, King of the Anglo Saxons*. The Picts were in what appeared to be hopeless position and seemed doomed to defeat; in desperation *Onuist* cried aloud to God and St. Andrew to deliver them and grant them victory. Suddenly, a great white cloud in the shape of a saltire appeared in the otherwise clear blue sky. *Onuist* and his warriors saw this as a sign and went on to defeat the Anglo-Saxons. Following this miraculous deliverance, the Cross of St. Andrew, the symbol of victory, was embraced by a grateful nation. A monument erected in the churchyard at *Athelstaneford*, near Haddington, East Lothian, marks the site of the victory. A Saltire also marks the site.

The Saltire of Scotland is the oldest national flag still in continuous use in the world, and in heraldry the flag is described as '*AZURE A SALTIRE ARGENT*'.

