

#### IV.

#### THE INSCRIPTIONS AND LANGUAGE OF THE NORTHERN PICTS (ADDENDA & CORRIGENDA). BY PROFESSOR JOHN RHYS, LL.D.

It is but right that certain errors in my paper bearing the above heading (pp. 263-351) should be corrected without any further delay: some of them were pointed out to me by friends, and some I have myself discovered.

P. 267. Last April I had an opportunity of re-examining the stones at the National Museum in Edinburgh, and I am now inclined to read the end of the Scoonie Ogam as *mnonn* and not *msonn*.

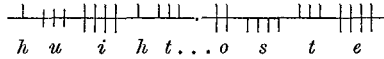
P. 272. Instead of the Ballymote Ogam for *o* introduced into the text, a form which seems to me more instructive will be found in the Book of Leinster, fol. 38<sup>b</sup>: it is there named *ór*.

Pp. 284-5. The paragraph in which *Pharao Nectonibus* occurs should be cancelled, as the explanation of *Nectonibus* seems to be the name *Nectanebus* given to more than one Egyptian king.

P. 295. As to the second Conningsburgh stone the vowels on the angle must, I think, have been mere notches, and even in the Ogam on the stem-line they are shorter than the scores accompanying them.

P. 298. The second line of the Bressay Ogam as represented by me is open to grave doubts: I am now inclined to read not *Berriseif* but *Bennises*.

P. 302. I have since examined the Kirkmichael Ogams, in company with Prof. Boyd Dawkins and Mr Phillip Kermod: I am confirmed in my account of the one consisting of the alphabet. The other is a great puzzle, but, on the whole, it seems more promising when attempted to be read downwards, as suggested by Lord Southesk: I give the following, but as the merest guess.



P. 315. Mordwyt Tyllyon is mentioned also in the Book of Taliessin, namely, in a context which seems to imply that he was one of Brân's chief men: see Skene's *Four Ancient Books of Wales*, i. 275; ii. 154.

Pp. 346, 348. The references to the Norse *tialdari* should probably be cancelled: I had overlooked the existence of the German *zelter* as a word for "horse."

At the last moment a very remarkable confirmation of my guess that the particle *a* as in *a h-aon* "one," and *a tri* "three" (p. 321) is nothing but the Pictish article prefixed, has been suggested to me by one of the forms of the Goidelic words for "ten." The regular one is *deich* (for *\*dēcen*, to be equated with Latin *decem*) as in the Mod. Irish *deich ttréabha*, Scotch Gaelic *deich treubhan* "ten tribes" (1 Kings xi. 31); and the Welsh *deg* is used in the same way. But there is another Goidelic form to which nothing in Welsh corresponds, namely, Mod. Irish *déag*, Sc. *deug*, as in Ir. *cúig déag*, Sc. *coig deug* "fifteen," and in *dá dheisciobal déag*, Sc. *da dheisciobul deug* "twelve disciples" (Mat. x. 1) literally "two disciples ten." This word was in Old Irish *déc*, *deec*, *deac*, which like its modern continuators invariably followed the word with which it was associated: see Ebel's *Zeuss' Gram. Celtica*, pp. 304, 305. Moreover, Celtic scholars have never succeeded in accounting for the form of this numeral, especially the fact of its being a dissyllable in Old Irish. According to the hypothesis in my paper, however, we have only to suppose that the Picts treated *dēc* (for *\*decen*) as they would a numeral in their own language; in other words that they took the ending of the word to be made up of their article *ac*: then the protracting of *dēc* into *deec*, *deac* becomes at once intelligible. Compare the Basque *gizon bi-ak* "the two men," literally "man two-the."

I will write no more now, especially as I have just heard from a friend that he has only a day or two ago been examining what he thinks an Ogam found at Fordoun. Thus it looks as if the future could not fail to add to our scanty data for settling the Pictish question.