

Scandinavians. Thucydides has described exactly the same circumstances in the Ægean at the dawn of Greek history. Carausius in the third century of our era was a sea-rover. St. Patrick was carried from Britain by pirates of the fourth century, and escaped from Ireland to Gaul in a merchant-ship. The life of St. Columba is full of sea-faring; the "Celtic horror of the sea" did not exist in the fifth century, when the monks travelled far in their skin-boats and sailors from Gaul visited Iona, when Erc stole the seals in the monastery's preserves, and Joan mac Conal played the pirate among the Hebrides, as Adamnan relates (*Life of Columba*, i. 28, 41; ii. 41). These early notices of piracy among Celts, with the fact that one monastery fought another and that Irish kings attacked churches and slew monks, regardless of religious awe, surely explain the massacre of Eigg (A.D. 617), in which Prof. A. Bugge sees a proof of Scandinavian presence at a very early date (*Vikingerne* i. p. 137). The two stories of this event—one, that the monks trespassed on the pastures of the queen of the country and suffered in consequence; and the other, that pirates of the sea came and slew them—are ingeniously reconciled by Skene (*Celtic Scotland* ii. 153), but neither account requires the appearance of Norse or Danish vikings. There was continual sea-faring and piracy among the natives and more immediate neighbours of our sea-coasts. St. Columban, in the sixth century, was sent in a merchant ship from Nantes to Ireland, and Bishop Arculf in the seventh century went from France to Iona on board a