Moore's History of Ireland

The History of Ireland.

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Origin of The Irish People. — Early Notices of Ireland.

THERE appears to be no doubt that the first inhabitants of Ireland were derived from the same Celtic stock which supplied Gaul, Britain, and Spain with their original population. Her language, the numerous monuments she still retains of that most ancient superstition which the first tribes who poured from Asia into Europe are known to have carried with them wherever they went, sufficiently attest the true origin of her people. Whatever obscurity may hang round the history of the tribes that followed this first Eastern swarm, and however opinions may still vary, as to whether they were of the same, or of a different race, it seems, at least, certain, that the Celts were the first inhabitants of the western parts of Europe ; and that, of the language of this most ancient people, the purest dialect now existing is the Irish.

It might be concluded, from the near neighbourhood of the two islands to each other, that the fortunes of Britain and Ireland would, in those times, be similar ; that, in the various changes and mixtures to which population was then subject, from the successive incursions of new tribes from the East, such vicissitudes would be shared in common by the two islands, and the same flux and reflux of population be felt on both their shores. Such an assumption, however, would, even as to earlier times, be rash ; and, how little founded it is, as a general conclusion, appears from the historical fact, that the Romans continued in military possession of Britain for near four hundred years, without a single Roman, during that whole period, having been known to set foot on Irish ground.

The system of Whitaker and others, who, from the proximity of the two islands, assume that the population of Ireland must have been all derived from Britain, is wholly at variance, not merely with probability, but with actual evidence. That, in the general and compulsory movement of the Celtic tribes towards the west, an island, like Ireland, within easy reach both of Spain and Gaul, should have been left unoccupied during the long interval it must have required to stock England with inhabitants, seems, to the highest degree, improbable. But there exists, independently of this consideration, strong evidence of an early intercourse between Spain and Ireland, in the historical traditions of the two countries, in the names of the different Spanish tribes assigned to the latter by Ptolemy, and, still more, in the sort of notoriety which Ireland early, as we shall see, acquired, and which could only have arisen out of her connection with those Phœnician colonies, through whom alone a secluded island of the Atlantic could have become so well known to the world.

At a later period, when the Belgic Gauls had gained such a footing in Britain, as to begin to encroach on the original Celtic inhabitants, a remove still farther to the west was, as usual, the resource of this people ; and Ireland, already occupied by a race speaking a dialect of the same language,—the language common, at that period, to all the Celts of Europe,—afforded the refuge from Gothic invasion [1] which they required. It has been shown clearly, from the names of its mountains and rivers, those unerring memorials of an aboriginal race, that the first inhabitants of the country now called Wales must have been a people whose language was the same with that of the Irish, as the mountains and waters of that noble country are called by Irish names. [2] At what time the Belgæ, the chief progenitors of the English nation, began to dispossess the original Celtic inhabitants, is beyond the historian's power to ascertain ; as is also the question, whether those Belgæ or Fir-bolgs, who are known to have

passed over into Ireland, went directly from Gaul, or were an offset of those who invaded Britain.

But however some of the ingredients composing their population may have become, in the course of time, common to both countries, it appears most probable that their primitive inhabitants were derived from entirely different sources ; and that, while Gaul poured her Celts upon the shores of Britain, the population of Ireland was supplied from the coasts of Celtic Spain. [3] It is, at least, certain, that, between these two latter countries, relations of affinity had been, at a very early period, established ; and that those western coasts of Spain, to which the Celtic tribes were driven, and where, afterwards, Phœnician colonies established themselves, were the very regions from whence this communication with Ireland was maintained.

The objections raised to this supposed origin and intercourse, on the ground of the rude state of navigation in those days, are deserving of but little attention. It was not lightly, or without observation, such a writer as Tacitus asserted, that the first colonising expeditions were performed by water, not by land [4] ; and however his opinion, to its whole extent, may be questioned, the result of enquiry into the affinities of nations seems to have established, that at no time, however remote, has the interposition of sea presented much obstacle to the migratory dispositions of mankind. The history, indeed, of the Polynesian races, and of their common origin—showing to what an immense extent, over the great ocean, even the simplest barbarians have found the means of wafting the first rudiments of a people [5]—should incline us to regard with less scepticism those coasting and, in general, land-locked voyages, by which most of the early colonisation of Europe was effected ;—at a period, too, when the Phœnicians, with far more knowledge, it is probable, of the art of navigation, than modern assumption gives them credit for, were to be seen in the Mediterranean, the Baltic, the Atlantic,—every where upon the waters. With respect to the facilities of early intercourse between Ireland and Spain, the distance from Cape Ortegal to Cape Clear, which lie almost opposite to each other, north and south, is not more than 150 leagues,—two thirds of which distance, namely,, as far as the island of Ushant, might all have been performed within sight of land. [6] Reserving, however, all further investigation into this point, till we come to treat of the different colonies of Ireland, I shall here endeavour to collect such information respecting her early fortunes as the few, but pregnant, notices scattered throughout antiquity afford.

With one important exception, it is from early Greek writers alone that our first glimpses of the British isles, in their silent course through past ages, are obtained ; nor was it till a comparatively late period that the Greeks themselves became acquainted with their existence. The jealousy with which the Phœnicians contrived to conceal from their Mediterranean neighbours these remote sources of their wealth, had prevented, even in the time of Homer, more than a doubtful and glimmering notion of a Sea of Isles beyond the Pillars from reaching the yet unexcursive Greeks. Enough, however, had transpired to awaken the dreams alike of the poet and the adventurer ; and while Homer, embellishing the vague tales which he had caught up from Phœnician voyagers [7], placed in those isles the abodes of the Pious and the Elysian fields of the Blest, the thoughts of the trader and speculator were not less actively occupied in discovering treasures without end in the same poetic regions. Hence all those popular traditions of the Fortunate Islands, the Hesperides [8], the Isle of Calypso,—creations called up in these " unpathed waters," and adopted into the poetry of the Greeks, before any clear knowledge of the realities had reached them. In the ' Argonautics [9],' a poem written, it is supposed, more than 500 years before the Christian era, there is a sort of vague dream of the Atlantic, in which Ireland alone, under the Celtic name of Iernis, is glanced at, without any reference whatever to Britain. It is thought, moreover, to have been by special information, direct from the Phœnicians [10], that the poet acquired this knowledge ; as it appears from Herodotus, that not even the names of the Cassiterides, or British Isles, were known in Greece when he wrote ; and the single fact, that they were the islands from which tin was imported, comprised all that the historian himself had it in his power to tell of them.

The very first mention that occurs of the two chief British isles is in a work [11] written, if not by Aristotle, by an author contemporary with that philosopher, the treatise in question having been dedicated to Alexander the Great. The length of time, indeed, during which the monopoly of the trade in tin by the Phœnicians was kept not only inviolate, but secret, forms one of the most striking marvels of ancient history. For although, as far back as about 400 years before Herodotus wrote, there had reached Homer, as we have seen, some faint glimpses of an ocean to the west, which his imagination had peopled with creations of its own, it was not till the time of Aristotle [12]—near a whole century after—that the Massilian Greeks had learned to explore those western regions themselves, and that, for the first time, in any writings that have come down to us, we find the two chief British islands mentioned, in the authentic treatise just referred to, under their old Celtic names of Albion and Ierne.

It is from a source, however, comparatively modern—the geographical poem of Festus Avienus—that our most valuable insight into the fortunes of ancient Ireland are derived. In the separate expeditions undertaken by Hanno and Himilco beyond the Straits, while the former sailed in a southern direction, the latter, shaping his course to the north, along the shores of Spain, (the old track of Phœnician voyagers between Gades and Gallicia,) stretched from thence across the ocean to the Œstrumnides, or Tin Isles. Of this expedition, a record, or journal, such as Hanno has left of his Periplus, was deposited by Himilco in one of the temples of Carthage, and still existed in the fourth century, when Avienus, having access, as he mentions, to the Punic records, collected from thence those curious details which he has preserved in his Iambics [13], and which furnish by far the most interesting glimpse derived from antiquity of the early condition of Ireland. The Œstrumnides, or Scilly Islands, are described, in this sketch, as two days' sail from the larger Sacred Island, inhabited by the Hiberni ; and in the neighbourhood of the latter, the island of the Albiones, it is said, extends. [14] Though the description be somewhat obscure, yet the Celtic names of the two great islands, and their relative position, as well to the Œstrumnides as to each other, leave no doubt as to Britain and Ireland being the two places designated. The commerce carried on by the people of Gades with the Tin Isles is expressly mentioned by the writer, who adds, that " the husbandmen, or planters, of Carthage, as well as her common people, went to those isles,"—thus implying that she had established there a permanent colony.

In this short but circumstantial sketch, the features of Ireland are brought into view far more prominently than those of Britain. After a description of the hide-covered boats, or currachs, in which the inhabitants of those islands navigated their seas, the populousness of the isle of the Hiberni, and the turfy nature of its soil, are commemorated. But the remarkable fact contained in this record—itself of such antiquity—is, that Ireland was then, and had been from ancient times, designated " The Sacred Island." This reference of the date of her early renown, to times so remote as to be in Hirnilco's days ancient, carries the imagination, it must be owned, far back into the depths of the past, yet hardly further than the steps of history will be found to accompany its flight. Respecting the period of the expeditions of Hanno and Himilco, the opinions of the learned have differed ; and by some their date is referred to so distant a period as 1000 years before the Christian era. [15] Combining the statement, however, of Pliny, that they took place during the most flourishing epoch of Carthage [16], with the internal evidence furnished by Hanno's own Periplus, there is no doubt that it was, at least, before the reign of Alexander the Great that these two memorable expeditions occurred. Those " ancients," therefore, from whom the fame of the Sacred Island had been handed down, could have been no other than the Phœnicians of Gades, and of the Gallician coasts of Spain, who, through so many centuries, had reigned alone in those secluded seas, and were the dispensers of religion, as well as of commerce, wherever they bent their course. [17]

At how early a period this remarkable people began to spread themselves over the globe, the inscription legible, for many an age, on the two Pillars, near the Fount of the Magi, at Tangiers,—" We fly from the face of Joshua, the robber," bore striking testimony. [18] Nothing, indeed, can mark more vividly the remote date of even the maturity of their empire,

than the impressive fact, that the famed temple which they raised, at Gades, to their Hercules, was, in the time of the Romans, one of the most memorable remains of ancient days. [19] Not to go back, however, as far as the period, little less than 1500 years before our era, when their colonies first began to swarm over the waters, we need but take their most prosperous epoch, which commenced with the reign of Solomon, and supposing their sails to have then first reached the Atlantic, the date of the probable colonisation of that region must still be fixed high in time. In the days of Herodotus, by whom first vaguely, and without any certain knowledge of a sea beyond the Straits, the importation of tin from the Cassiterides is mentioned, it is hardly too much to assume that the Phœnicians had, for some time, formed a settlement in these islands. That they must have had a factory here is pretty generally conceded [20] : but a people, whose system it was to make colonisation the basis of their power, were assuredly not likely to have left a position of such immense commercial importance unoccupied ; and the policy, first taught by them to trading nations, of extending the circle of their customers by means of colonies, was shown in the barter which they thenceforward maintained with the British Isles—exchanging their own earthen vessels, salt, and brass, for the tin, lead, and skins produced in these islands.

There are grounds for believing, also, that to the Phœnicians, and consequently to the Greeks, Ireland was known, if not earlier, at least more intimately, than Britain. [21] We have seen that, in the ancient poem called the " Argonautics," supposed to have been written in the time of the Pisistratidæ, and by a poet instructed, it is thought, from Phœnician sources, Ierne alone is mentioned, without any allusion whatever to Britain ; and in the record preserved of Himilco's voyage to these seas, while the characteristic features of the Sacred Isle are dwelt upon with some minuteness, a single line alone is allotted to the mere geographical statement that in her neighbourhood the Island of the Albiones extends.

Another proof of the earlier intimacy which the Phœnician Spaniards maintained with Ireland, is to be found in the Geography of Ptolemy, who wrote at the beginning of the second century, and derived chiefly,, it is known, from Phœnician authorities, his information respecting these islands. For while, in describing the places of Britain, more especially of its northern portion, this geographer has fallen into the grossest errors,—placing the Mull of Galloway to the north, and Cape Orcas or Dunsby Head to the east [22],—in his account of Ireland, on the contrary, situated as she then was beyond the bounds of the Roman empire, and hardly known within that circle to exist, he has shown considerable accuracy, not only with respect to the shores and promontories of the island, but in most of his details of the interior of the country, its various cities and tribes, lakes, rivers, and boundaries. It is worthy of remark, too, that while of the towns and places of Britain he has in general given but the new Roman names, those of Ireland still bear on his map their old Celtic titles [23] : the city Hybernis still tells a tale of far distant times, and the Sacred Promontory, now known by the name of Carnsore Point, transports our imagination back to the old Phœnician days. [24] When it is considered that Ptolemy, or rather Marinus of Tyre,, the writer whose steps he implicitly followed, is believed to have founded his geographical descriptions and maps on an ancient Tyrian Atlas [25], this want of aboriginal names for the cities and places of Britain, and their predominance in the map of Ireland, prove how much more anciently and intimately the latter island must have been known to the geographers of Tyre than the former.

But even this proof of her earlier intercourse with that people and their colonies, and her proportionate advance in the career of civilisation, is hardly more strong than the remarkable testimony, to the same effect, of Tacitus, by whom it is declared that, at the time when he wrote, " the waters and harbours of Ireland were better known, through the resort of commerce and navigators, than those of Britain." [26] From this it appears that, though scarce heard of, till within a short period, by the Romans, and almost as strange to the Greeks, this sequestered island was yet in possession of channels of intercourse distinct from either ; and that, while the Britons, shut out from the Continent by their Roman masters, saw themselves deprived of all that profitable intercourse which they had long maintained with the Veneti,

and other people of Gaul, Ireland still continued to cultivate her old relations with Spain, and saw her barks venturing on their accustomed course, between the Celtic Cape and the Sacred Promontory, as they had done for centuries before.

Combining these proofs of an early intercourse between Ireland and the Phœnician Spaniards, with the title of Sacred bestowed on this island in far distant times, it can hardly be doubted, that her pre-eminence in religion was the chief source of this distinction ; and that she was, in all probability, the chosen depository of the Phœnician worship in these seas. By the epithet Sacred, applied to a people among the ancients, it was always understood that there belonged to them some religious or sacerdotal character. In this sense it was, that the Argippæi, mentioned by Herodotus [27], were called a Holy People ; and the claim of Ireland to such a designation was doubtless of the same venerable kind. It has been conjectured, not without strong grounds of probability, that it was a part of the policy of the Phænician priesthood to send out missions to their distant colonies, on much the same plan as that of the Jesuits at Paraguay, for the purpose of extending their spiritual power over those regions of which their merchants had possessed themselves [28] ; and it is by no means unlikely, that the title of Sacred, bestowed thus early upon Ireland, may have arisen from her having been chosen as the chief seat of such a mission.

The fact, that there existed an island devoted to religious rites in these regions, has been intimated by almost all the Greek writers who have treated of them ; and the position, in every instance, assigned to it, answers perfectly to that of Ireland. By Plutarch [29] it is stated, that an envoy despatched by the emperor Claudius to explore the British Isles, found, on an island, in the neighbourhood of Britain, an order of Magi accounted holy by the people : and, in another work of the same writer [30], some fabulous wonders are related of an island lying to the west of Britain, the inhabitants of which were a holy race ; while, at the same time, a connection between them and Carthage is indistinctly intimated. Diodorus Siculus also gives an account, on the authority of some ancient writers, of an island [31] situated, as he says, " over against Gaul ;" and which, from its position and size, the rites of sun-worship practised by its people, their Round Temple, their study of the heavens, and the skill of their musicians on the harp, might sufficiently warrant the assumption that Ireland was the island so characterised, did not the too fanciful colouring of the whole description rather disqualify it for the purposes of sober testimony, and incline us to rank this Hyperborean island of the historian along with his Isle of Panchæa and other such fabulous marvels. At the same time, nothing is more probable, than that the vague, glimmering knowledge which the Greeks caught up occasionally from Phœnician merchants, respecting the sun-worship and science of the Sacred Island, Ierne, should have furnished the writers referred to by Diodorus with the groundwork of this fanciful tale. The size attributed to the island, which is described as " not less than Sicily," is, among the many coincidences with Ireland, not the least striking ; and, with respect to its position and name, we find, that so late as the time of the poet Claudian, the Scoti or Irish were represented as in the immediate neighbourhood of the Hyperborean seas. [32]

But the fragment of antiquity the most valuable for the light it throws upon this point, is that extracted from an ancient geographer, by Strabo, in which we are told of an island near Britain, where sacrifices were offered to Ceres and Proserpine, in the same manner as at Samothrace. [33] From time immemorial, the small isle of Samothrace, in the Ægean, was a favourite seat of idolatrous worship and resort ; and on its shores the Cabiric Mysteries had been established by the Phœnicians. These rites were dedicated to the deities who presided over navigation [34] ; and it was usual for mariners to stop at this island on their way to distant seas, and offer up a prayer at its shrines for propitious winds and skies. From the words of the geographer quoted by Strabo, combined with all the other evidence adduced, it may be inferred that Ireland had become the Samothrace, as it were, of the western seas ; that thither the ancient Cabiric gods had been wafted by the early colonisers of that region [35] ; and that, as the manner used on his departure from the Mediterranean to breathe a prayer in the Sacred

Island of the East, so in the seas beyond the Pillars, he found another Sacred Island, where to the same tutelary deities of the deep his vows and thanks were offered on his safe arrival.

In addition to all this confluence of evidence from high authentic sources, we have likewise the traditions of Ireland herself,—pointing invariably in the same eastern direction,—her monuments, the names of her promontories and hills, her old usages and rites, all bearing indelibly the same oriental stamp. In speaking of traditions, I mean not the fables which may in later times have been grafted upon them ; but those old, popular remembrances, transmitted from age to age, which, in all countries, furnish a track for the first footsteps of history, when cleared of those idle weeds of fiction by which in time they become overgrown.

According to Strabo, it was chiefly from Gades that the Phœnicians fitted out their expeditions to the British Isles ; but the traditions of the Irish look to Gallicia as the quarter from whence their colonies sailed, and vestiges of intercourse between that part of Spain and Ireland may be traced far into past times. The traditionary history of the latter country gives an account of an ancient Pharos, or light-house, erected in the neighbourhood of the port now called Corunna, for the use of navigators on their passage between that coast and Ireland [36]; and the names of the tribes marked by Ptolemy, as inhabiting those parts of the Irish coast facing Gallicia, prove that there was a large infusion of Spanish population from that quarter.

So irresistible, indeed, is the force of tradition, in favour of a Spanish colonisation, that every new propounder of an hypothesis on the subject is forced to admit this event as part of his scheme. Thus, Buchanan, in supposing colonies to have passed from Gaul to Ireland, contrives to carry them first to the west of Spain [37] ; and the learned Welsh antiquary, Lhuyd, who traces the origin of the Irish to two distinct sources, admits one of those primitive sources to have been Spanish. [39] In the same manner, a late writer [40], who, on account of the remarkable similarity which exists between his country's Round Towers and the Pillar-temples of Mazanderan, deduces the origin of the Irish nation from the banks of the Caspian, yields so far to the current of ancient tradition, as, in conducting his colony from Iran to the West, to give it Spain for a resting-place. Even Innes [41] one of the most acute of those writers who have combated the Milesian pretensions of the Irish, yet bows to the universal voice of tradition in that country, which, as he says, peremptorily declares in favour of a colonisation from Spain.

[1] Without entering here into the still undecided question, as to whether the Belgæ were Celts or Goths, I shall merely observe, that the fair conclusion from the following passage of Cæsar is, that this people were of a Gothic or Teutonic descent.

" Cum ab his quæreret, quæ civitates quantæque in armis essent, et quid in bello possent, sic reperiebat ; plerosque Belgas esse ortos ab Germanis ; Rhenumque antiquitus transductos, propter loci fertilitatem ibi consedisse ; Gallosque, qui ea loca incolerent, expulisse." *De Bell. Gall.* lib. ii. c. 4.

[2] Lhuyd's Preface to his Irish Dictionary, in the Appendix to Nicholson's Historical Library. — Lhuyd extends his remark to England as well as Wales.

" Whoever takes notice," he says, " of a great number of the names of the rivers and mountains throughout the kingdom, will find no reason to doubt but the Irish must have been the inhabitants when those names were imposed on them." In other words, the first inhabitants of Britain and Wales were Celts or Gael.

The author of Mona Antiqua has, without intending it, confirmed the truth of Lhuyd's remark, by stating, that the vestiges of old habitations still to be seen on the heaths and hills of Anglesey, are called, to this day, Cyttie'r Gwyddelod, or the Irishmen's Cottages. These words, too, it appears (see Preface to O'Brien's Irish Dictionary), " should more properly and literally be rendered Irishmen's habitations, or seats ; for the Irish word Cathair, of which Ceitir is a corruption, signifies either a city or town, or habitation."

[3] That the Irish did not consider themselves as being of Gaulish origin, appears from their having uniformly used the word Gall to express a foreigner, or one speaking a different

language.

[4] Nee terra olim, sed classibus advehebantur, qui mutare sedes quærebant.—*German.*c 2.

[5] " A comparison of their languages (those of the Polynesian races) has furnished a proof, that all the most remote insular nations of the Great Ocean derived their origin from the same quarter, and are nearly related to some tribes of people inhabiting a part of the Indian continent, and the isles of the Indian Archipelago."—*Pritchard's Eastern Origin of the Celtic Nations*.

Dr. Rennel, in noticing some doubts respecting the circumnavigation of Africa by the Egyptians, says sensibly, " Since so many of these (ancient) authorities concur in the belief that Africa had been sailed round, we cannot readily guess why it should be doubted at present, unless the moderns wish to appropriate to themselves all the functions and powers of nautical discovery."—*On the Geographical System of Herodotus.*

[6] See Smith's History of Cork, book i. chap. i. According to Appian, the Spaniards of his time used to perform the passage to Britain, with the tide in their favour, in half a day. " Quando in Britanniam, unà cum æstu maris transvehuntur quæ quidem trajectio dimiditi diei est."—*Iberica.*

[7] " That Homer had the opportunities mentioned, and that he did not neglect to improve them, will best appear by considering what he has really learned from the Phœnicians. This will be a certain proof of his having conversed with them."—*Blackwell, Enquiry into the Life and Writings of Homer.* sect. 11.

[8] Plutarch, de Facie in Orb. Lun.—Hesiod. Theogon.

[9] Written, it is supposed, by Onomacritus, a cotemporary of Pisistratus. There appears to be no good reason for doubting the high antiquity of this poem. The treatise, in defence of its authenticity, by Ruhnkenius, who shows it to have been quoted by two ancient grammarians, seems to have set the question at rest. (Epist. Crit. 2.) Archbishop Usher, in referring to the mention of Ierne in this poem, adds, that " the Romans themselves could not produce such a tribute to their antiquity" (Ecclesiar. Antiq. c.16.): and Camden, to secure a share of the high honour for his country, first supposes that a nameless island, described by the poet, must be Britain ; and then changes the sole epithet by which it is described, for one more suited to his purpose.

[10] " Nempe edoctus à Phœnicibus, Græcis enim tune temporis hæc loca erant inaccessa."—*Bochart, Geog. Sac.* lib. i. c. 39. The epithet, Cronian, applied by this Orphic poet to the sea in the neighbourhood of the Hyperboreans, is, according to Toland, purely Irish ; the word Croin, in that language, signifying Frozen.

This circumstance of Ireland having been known to the Argonauts, is thus alluded to by a Dutch writer of the sixteenth century, Adrian Junius :

" Ilia ego sum Graiis olim glacialis Ierne
Dicta, et Jasoni puppis bene cognita nautis."

[11] De Mundo.

[12] The Athenians had already, in this philosopher's time, as he himself mentions (Œconomic. 1.2.), been advised to secure to themselves the monopoly of the Tyrian market, by buying up all the lead.

[13] Hæc nos ab imis Punicorum annalibus
Prolata longo tempore edidimus tibi."

Fest. Avienus, de Oris Maritim.

It would appear from this, that the records to which Avienus had access were written in Punic,—a circumstance which, if true, says Dodwell, would afford a probable reason for the name of Himilco having been so long unknown to the Greeks :—" Ea causa satis verisimilis esse potuit cur tamdiu Græcos latuerit Himilco, etiam ens qui college meminerint Hannonis."—Dissert, de peripli Hannonis ætate.

[14] " Ast hinc duobus in Sacram, sic Insulam
Dixere prisci, solibus cursus rati est.
Hæc inter undas multum cespitem jacit,
Eamque latè gens Hibernorum colit.

Propinqua rursus insula Albion urn patet.
Tartesiisque in terminos Œstruranidum
Negociandi mos erat, Carthaginis
Etiam colonis, et vulgus inter Herculis
Agitans columnas hæc adibant æquora."

One of the reasons assigned by Dodwell for rejecting the Periplus of Hanno, as a work fabricated, after his death, by some Sicilian Greek, is the occurrence of Greek names instead of Phœnician for the different places mentioned in it. This objection, however, does not apply to the account of Himilco, as reported by Avienus, in which the old names Gadir, Albion, and Hibernia declare sufficiently their Phœnician and Celtic original.

Speaking of the Argonautics and the record of Himilco, bishop Stillingfleet says, " These are undoubted testimonies of the ancient peopling of Ireland, and of far greater authority than those domestic annals now so much extolled."—*Antiquities of the British Churches*, c. 5.

[15] Nous croyons donc, que cette expédition, a dû précéder Hésiode de trente ou quarante ans, et qu'on peut la fixer vers mille ans avant l'ère Chrétienne.—*Gosselin, Recherches sur la Géographic des Anciens.*

[16] Et Hanno, Carthaginis potentia florente, circumvectus a Gadibus ad finem Arabæ, navigationem eam prodidit scripto : sicut ad extera Europæ noscenda missus eodem tempore Himilco.—*Plin. Nat. Hist*. lib. ii. c. 67.

[17] See, for a learned and luminous view of the relations of ancient Ireland with the East, Lord Rosse's Vindication of the Will of the Rt. Hon. Henry Flood.

[18] Procop. Vandal, lib. 2. c. 10.—Even this is by Bishop Cumberland considered too stinted a range of time for their colonisations. " They seem to me," he says, " to have had much more time to make their plantations than that learned man (Bochart) thought of ; for, as I understand their history, they had time from about Abraham's death, which was about 370 years before Joshua invaded Canaan, from which Bochart begins."—*Notes on the Synchronisrn of Canaan and Egypt*.

[19] Diodor. Sicul. lib. iv.

[20] " During this commerce, it can scarce be doubted that there might be established, on the different coasts, factories for the greater convenience of trading with the natives for skins, furs, tin, and such other commodities as the respective countries then produced." — *Beauford, Druidium Revived, Collect. Hib.* No. VII.

[21] It may appear inconsistent with the claim of Ireland to priority of reputation, that the whole of the Cassiterides were, in those days, called the Britannic Isles,—a circumstance which, taken as implying that the others had derived their title from Britain, and had so far merged their reputation in hers, would doubtless indicate so far a pre-eminence on her part. The name Britannia, however, which, in Celtic, means a land of metals, was applied generically to the whole cluster of the Tin Isles, the Isle of Man and those of Scilly included, and being, therefore, a title common to all, could not imply, in itself, any superiority of one over another. Whether tin has been ever found in Ireland is doubtful ; but lead mines, which were, at least, equally a source of lucre to the Phœnicians, have been, not long since, discovered and worked.

[22] " By an error in the geographical or astronomical observations preserved by Ptolemy, the latitudes north of this point (the Novantum Chersonesus, or Rens of Galloway) appear to have been mistaken for the longitudes, and consequently this part of Britain is thrown to the east."—*Notes on Richard Of Cirencester*.

[24] " Ireland plainly preserves, in her topography, a much greater proportion of Celtic names than the map of any other country."—*Chalmers's Caledonia*, vol. i. book i. chap. 1.

[25] In the remote ages of Phœnician commerce, all the western and south-western promontories of Europe were consecrated by the erection of pillars or temples, and by religious names of Celtic and primæval antiquity : this is expressly stated by Strabo. These sacred headlands multiplied in proportion as new discoveries were made along the coasts." —*Letters of Columbanus, by O'Connor*, Letter Third. The learned writer adds in a note :

" The Sacrum Promontorium, or south-western headland of Iberia Antiqua, was Cape St. Vincent. That of Ireland was Carne-soir point, as stated by Ptolemy." This headland of Carnsore would be the first to meet the eyes of the Phœnician navigators in their way from Cornwall to Ireland.

[25] It has been shown by Bremer (*De Fontibus Geographerum Ptolenæi, &c.*), a writer quoted by Heeren, " that Ptolemy's work itself, as well as the accompanying charts, usually attributed to a certain Agathodæmon, who lived at Alexandria in the fifth century, were, in reality, derived from Phœnician or Tyrian sources ; in other words, that Ptolemy, or, more properly speaking, Marinus of Tyre, who lived but a short time before him, and whose work he only corrected, must have founded his geographical descriptions and maps on an ancient Tyrian Atlas."
—See *Heeren's Historical Researches*, vol. iii. Append. C.

[26] " Melius aditus portusque, per commercia et negociatores, cogniti."—*Tacit. Agricol*. c.24. An attempt has been made, by some of the commentators, to deprive Ireland of most of the advantages of this testimony, by the suggestion of a new and barbarous reading, which transfers the word " melius" to the preceding sentence, and is not less unjust to the elegant Latinity of the historian, than to the ancient claims of the country of which he treats. It is, however, gratifying to observe that, in spite of this effort, the old reading in general maintains its ground ; though, with a feeling but too characteristic of a certain class of Irishmen, Arthur Murphy has, in his translation, adopted the new one.

[27] Lib. ii.

[28] " I believe it will be found that many of their regular priests, the Magi, or Gours, did (as the regulars of modern times and religions have done) settle missions amongst the nations in those most distant parts."—*Wise's Enquiries concerning the First Inhabitants, Language, &c. of Europe*. Sir Isaac Newton, too, as quoted by Pownall, says, " With these Phœnicians came a sort of men skilled in religious mysteries."

[29] In Numâ.

[30] De Fac. in Orb. Lunæ. " Marcellus, who wrote a history of Ethiopian affairs, says, that such and so great an island (the Atalantis) once existed, is evinced by those who composed histories of things relative to the external sea. For they relate that, in those times, there were seven islands in the Atlantic Sea sacred to Proserpine."—*Proclus on the Timæus*, quoted in *Clarke's Maritime Discoveries*.

See, for the traditions in India respecting the White Island of the West, Asiatic Transactions, vol. ii. " Hiran'ya and Su-varn'eya (says Major Wilford) are obviously the same with Erin and Juvernia, or Ireland. Another name for it is Surya-Dwipa, or the Island of the Sun, and it is probably the old Garden of Phoabus of the western mythologists."
—*Essay on the Sacred Isles in the West*.

[31] This island has been claimed on the part of several countries. The editor of Diodorus, in a short note on his Index, suggests that it may have been meant for Britain :—" Videnum de Anglia intelligi queat." Rowland insists it can be no other than his own Isle of Anglesea ; while Toland fixes its site in the Western Isles of Scotland ; and the great Swedish scholar, Rudbeck, places it boldly in the peninsula of Scandinavia.

[32] Scotumque vago mucrone secutus
Fregit Hyperboreas remis audacibus undas.
De III. Cons. Honor. v. 55.
Marcianus Heracleota, too, describes Hibernia as bounded on the north by the Hyperborean Sea.

[33] " L'ile de Samothrace acquit une grande célébrité chez toutes les nations maritimes, par la réputation qu'elle avoit d'être consacrées spécialement aux Divinités tutélaires des navigateurs. On alloit y prier les Dieux d'accorder des vents favorables, et solliciter des apparitions ou Epiphanies des Dioscurés."—*Dupuis, Orig. de tons les Cultes*, tom. iv. premiere partie. See, for the appearance of these twin stars, or fires, to Orpheus and his Argonautic companions at Samothrace, Diodorus, lib. 4. In some of the old Irish traditions, those African sea-rovers, called Fomorians, who are said to have visited these shores in ancient times, are represented as worshipping certain stars, which had " derived

a power from the God of the Sea."

[34] See *Keating*, p. 87.

[35] " That the Atlantian, or Cabiric, superstition prevailed in Ireland, there cannot be a doubt."—*Rev. G. L.Faber, On the Cabiric Mysteries,* vol. ii.

[36] There is a remarkable coincidence between this tradition and an account given by Æthicus, the cosmographer, of a lofty Pharos, or light-house, standing formerly on the sea-coast of Gallicia, and serving as a beacon in the direction of Britain: " Secundus angulus intendit, ubi Brigantia Civitas sita est Galliciæ, et altissimum Pharum, et inter pauca memorandi operis ad speculam Britanniæ." Whether the translation I have given of the last three words of this passage convey their real meaning, I know not ; but they have been hitherto pronounced unintelligible. The passage is thus noticed by Casaubon, in a note on Strabo, lib. 3. :—" Æthicus in Hispaniæ descriptione altissimi cujusdam Fari rneminit."

[36] The opinion of Buchanan on this point will be found worthy of attention. " It is," he says, " an unvarying tradition, and with many marks of truth to confirm it, that a multitude of Spaniards, whether driven from their homes by the more powerful among their fellow countrymen, or, on account of the increase of population, emigrating of themselves, did pass over into Ireland, and take possession of the place ; neighbouring to that island." He adds further : " It is not probable that the Spaniards, leaving Ireland at their backs, a country nearer to them, and of a milder temperature, should have landed first in Albyn ; but rather that, first making their descent on Hibernia, they should afterwards have sent colonies to Britain."—Lib. ii. c. 17.

[37] Preface to his Glossography.—In one of his letters to Mr. Rowland, Lhuyd says, in speaking of the Irish, " For, notwithstanding their histories (as those of the origin of other nations) be involved in fabulous accounts, yet that there came a Spanish colony into Ireland is very manifest." O'Brien, also, in the Preface to his Dictionary, follows the same views :—" The fact of the old Spanish language having been brought very anciently into Ireland is not the less certain, and that by a colony of the old Spaniards, who co-inhabited with the Gadelians."

[38] Popular History of Ireland, by Mr. Whitty, part i.

[39] " Since the Irish tradition will absolutely have the inhabitants of that country come from Spain."—*Critical Essay*, vol. ii. dissert, i. chap. 3. A no less determined opponent of the Milesian history though far inferior to Innes in learning and sagacity, concedes, also, on this point to traditional authority. " At the same time, still further be it from me to deny my assent to the tradition that a people, coining last from Spain, did settle here at a very early period." *Campbell's Strictures on the Ecclesiastical and Literary History of Ireland,* sect. 4.

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