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PhD thesis  

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Cill-names and Saints in Argyll:
a way towards understanding the early church in Dál Riata?

Volume Two

Gazetteer
Table of Saints
Bibliography

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Chapter Five
Gazetteer

5.1 Introduction

The following gazetteer presents data on all known cill- names in the three areas studied in chapter 3: South Kintyre, Kilmartin and Loch Awe, and Bute.

5.2 The format of entries

Each entry follows the format established for use in work currently being undertaken on place-names in Scotland, in particular in Fife. Its layout facilitates direct entry into the Scottish Place-name Database. A typical entry looks like this:

KILCHATTAN SOE, KIX ES NR710120 2 478
* Kilquhattane 1541 ER vol 17 p 632
du<ae> mercat. de Kilcartane et Crysloch 1545 RMS vol 3 no 3085
2 marcat. de Kilcattane et Crysloch 1558 RMS vol 4 no 1272
terr<ae> de... Kilquhattane 1607 RMS vol 6 no 1911
Kilchattan 1654 Blaeu plate 19 Cantyra [Settlement symbol only]
Killhatton 1753 Roy 10/1

G cill + pn Catán
'cill of Catán'

Name: The name does not appear on its own on OS pf. It appears only in Kilchattan Hill. The NGR applies to the site of a burial ground, according to RCAHMS. For id. of Catán see Catán - a summary and the 3 saints described underneath.

Place: All that remains is a 'small turf-covered mound of stones.' White found the track of a wall, which 'may have been that of the chapel'.

This can be broken down as follows:

KILCHATTAN: The cill- name as it appears on the OS Pathfinder (OS pf). If it is not on the Pathfinder the form used by the RCAHMS will be used, or, failing that, the most recent authority for the name. The provenance of the name will always be stated in the

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1 Arg 1 no 279.
2 White 1873 p 90.
notes. In some cases the spelling of the name will be reconstructed; this will be indicated by * following the name. A # following the name indicates it is obsolete.

SOE: The code for the modern parish; parishes are designated according to boundaries in use between 1891 and 1975. These are shown on OS 1" 2nd ed. maps of 1898-1904, which can be found on the NLS web-site. A list of parishes, with their codes, is given in 4.4.

KIX: The code for any other parish in which the place formerly lay. In the case of this gazetteer this will always be a Medieval parish as defined by OPS.

ES: Each letter signifies a classification of the name according to what the name has been applied to over time - a settlement, a parish, a river and so on. A name may have several classification codes, including classifications which are out of date. Thus, for example Kilchattan is defined by E for ecclesiastical even though it no longer is applied to an ecclesiastical site. If a name is used not on its own but simply as a descriptor or specific element with a noun, that particular function, for classification purposes, is ignored. The usage would always be mentioned in the notes, however. Thus in this example there is a place called Kilchattan Hill. Kilchattan is not defined as R for relief feature, but Kilchattan Hill is mentioned in the notes. A question mark after E indicates that there is some doubt about the ecclesiastical nature of the site; there may be no physical remains at all, and a possible ecclesiastical function is deduced from the place-name alone.

The classifications are as follows:
E ecclesiastical (not parish)
P parish
O other
R relief feature
S settlement
V vegetation
W water feature
NR710120: This is the NGR. An important question arises here. If a name is, or has been, applied to several features, what NGR is given? There can be no assumptions about this, so the answer will be given in the notes. In the case of this gazetteer the location of the ecclesiastical site is given where possible, but often this is unknown. In this example the NGR indicates the site of a burial ground.

2: This number indicates the accuracy of the NGR. In the case of this gazetteer it is the accuracy with regards the ecclesiastical site that is given. An NGR may be accurate with regards a settlement, as is the case at Kildavie* for example, but the whereabouts of the ecclesiastical site to which the name, presumably, originally applied, is unknown, so the accuracy signifier is 2, not 1.

The accuracy signifiers are as follows:

1 Accurate position
2 Assumed location: I take this to mean that the NGR is pretty close. Usually there will be some good evidence to back this up, such as an antiquarian description of the location, or its presence in Roy. In other words the NGR is better than 'general' but not always 'accurate'. It might also mean that the NGR is applied to a place which it is only assumed carried the name in question. Thus in the case of Kilchattan, SOE, where NGR applies to a now nameless burial site.
3 General location 1km: known to lie within any of the adjacent km squares around a given NGR.
4 General location 5km: assumed to lie within a 5km radius of a given NGR
5 Vague location.

478: This is the OS Pathfinder number. This will always be given, whether the name appears on the map or not. The notes will state if it is absent and the number will be in square brackets. In this respect the gazetteer differs from standard entries for the SPNDb where if a name does not appear on the OS pathfinder no number is given. I include the number simply for ease of reference.

Following the OS pathfinder number there are two other designations in the entries for the SPNDb: approximate height in m, and any reference to aspect (SWF, for South
West facing, for example). These have not been recorded for this gazetteer, but would be useful additions in any update.

The historical forms of the name are given as follows:

- The features or personal name associated with the name. If it is in Latin the nominative case is given with reconstructed ending (where necessary) in angled brackets. If it is given in translation it is given in round brackets.
- The historical form of the name in italics
- The date of the reference to the name
- The source abbreviation
- Any relevant notes in square brackets. Where a person or place is mentioned the form of the first is that found in Black 1946 and the form of the second is the most recent OS form if there is one.

A break-down of each element of the name is then given in the following form:

- Language designation of first element. Since all names in this gazetteer begin with *cill*- the designation will always be G. for Gaelic.
- The element in italics i.e. *cill-*
- Other elements follow in similar vein, each divided by +. If the element is a personal name, as is almost always the case in this gazetteer, it is preceded by pn and not given in italics. Several alternative personal names may be given.
- A translation of the name is attempted on the following line. Uncertainty will be indicated by question marks. The element *cill-* will not be translated as its precise meaning is uncertain.

Notes will be organised by name and place. There is some information that will always be present.

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3 There are a few cases where the historical form appears as part of a translated phrase - 'the parish church of St Blane' for example. It would be desirable to give this in its original language, but where this has not been possible (mostly in the case of papal correspondence cited through summaries or records in English) I have stated this in the notes.

4 If the form appears in a confirmation charter I give the date of the original, then /, then the date of the confirmation: 1324/1402.
The Name

It will be stated if the name is not on OS Pathfinder, and if not what is most recent authority for name.

- To what features is / has been the name applied? Parish? Burial? Church? Settlement? This is an expansion on the classification codes.
- To what feature does the NGR apply?

The Place

- What is there? Church (site) and Burial, or what? This will accord with the RCAHMS’s Argyll inventory entry, to which a reference will always be made, if there is one. It will be stated here if it is a parish church.
- Associated physical remains. This will derive from the relevant Argyll inventory entry if there is one.
- Associated sculpture. This will derive from the relevant Argyll inventory entry and from Fisher 2001 where possible.

5.3 The sources for Historical Forms

The following sources have been searched thoroughly, all in their published forms:

- Registrum Magni Sigilli Regum Scotorum or the Register of the Great Seal (RMS): All 11 volumes have been searched with the exception of volume 10 whose scribes made so many mistakes in transcription that the forms of place-names are particularly untrustworthy. Volume 11, whose Latin names have been translated into English, is also problematic, as are all entries with the source reference RMS vol 1, app 2.5
- Registrum Secreti Sigilli Regum Scotorum or the Register of the Privy Seal (RSS): 8 volumes.
- Exchequer Rolls (ER): 22 volumes.
- Papal correspondence: Six published volumes have been consulted: Calendar of Papal Letters to Scotland of Benedict XIII of Avignon, 1394-1419 (Papal lett Ben XIII), Calendar of Papal Letters to Scotland of Clement VII of Avignon, 1378-1394 (Papal lett Clem VII), Calendar of Scottish Supplications to Rome 1418-22 (CSSR, i), Calendar of Scottish Supplications to Rome 1423-1428

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5 Taylor, forthcoming, The Place-Names of Fife volume 4, has a full discussion of RMS.
(CSSR, ii), Calendar of Scottish Supplications to Rome 1428-1432 (CSSR, iii), Calendar of Scottish Supplications to Rome 1433-1447 (CSSR, iv). The published volumes are translated into English, including place-names, so that is the language in which names are given in this thesis. It would be preferable if the Latin was provided, which can be found on microfilm in the Department of History, Glasgow University.

- Acts of the Lords of the Isles 1336-1493 (Munro and Munro 1986): A few early forms come from this collection, though much here has been published elsewhere (in RMS for example).
- Argyll Synod Minutes (Mactavish 1943): This 17th century record, published in 1943, yields many place-names since there is much discussion of the reorganisation of church lands. Such is the poverty of records in Argyll that some of the forms of names are the earliest.
- *Argyll Sasines*: This source has been used with some caution on account of the low priority placed by the editor on rendering forms as he found them. The earliest transactions date from the 17th century, but again some of the forms are the earliest I have yet encountered.
- The Commons of Argyll (*CoA*): This consists of lists of men, and their dwelling places, in 1685 and 1692. It is a useful source not only for place-names, but also for personal names, many of which contain the names of saints.
- Registrum Monasterii de Passelet (*Reg. de Pass.)*: This source contains rather few names - only the churches in Argyll over which Paisley had some rights - but the land transactions detailed are among the earliest we have relating to Argyll.

The following have been used sparingly

- Macfarlane's Geographical Collection (*Macfarlane, Geog. Coll.*): This draws from several sources and has a complicated history, described in the published edition of 1906-8 and at [http://www.nls.uk/pont/texts/textessay.html#source](http://www.nls.uk/pont/texts/textessay.html#source). The latter discusses the evidence for bits of the text deriving from Pont. The text

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6 'In the matter of orthography I have not followed the originals, nor, in many cases, have I been consistent with my own usage... In fact, I have written names in the manner that came quickest to my pen, being merely careful to make use of some recognized spelling... The variants 'Innis' and 'Inch', 'Inner' and 'Inver', and so forth, I have used indifferently and with complete disregard to the text' (Campbell 1933-4 p viii-ix).
printed at http://www.nls.uk/pont/texts/index.html is the one used in this thesis. In the gazetteer I will date names from 'Ane descriptione of certaine pairts of the Highlands of Scotland' (p 144-191) to c1630, and names from 'Noates and Observations of Dyvers Parts of the Hielands and Islands' (p 509-527) to 1600s-1640s

- **Origines Parochiales Scotiae (OPS):** This invaluable collection of data, published in three volumes by the Bannatyne Club in 1850-54, was used extensively at the beginning of the project as it provided easy access to early forms from RMS, RSS, ER and many other sources. It was found, however, that the versions of these sources published individually were more reliable so it is these that are given. There are a few cases where the source used by OPS could not be located. The form is then rendered as it is in OPS (the Bute Inventory, for instance) with a page reference to OPS. Two sources quoted often by OPS are the Argyle Charters and the Argyle Inventory (in neither case with folio or volume number). These probably relate to papers held at Inveraray Castle, which, since the retirement of the archivist there, are no longer easily accessible. They also correspond, in part, to the six volumes known as the Argyll Transcripts, held in GU history department. These un-indexed and un-paginated documents have been consulted, but not comprehensively. They contain much data available elsewhere (parts of the Glassarie Writs, for example, and charters from RMS relating to the Campbells) but would still merit detailed examination in the future.

- **Highland Papers (HP):** These are miscellaneous items of Scottish historical interest gathered into four volumes. Of particular interest for this thesis are the Glassarie Writs in volume 2, which include the earliest charter relating to land in Argyll - a document dating to 1240. Some of the items printed appear also in RMS in which case reference is made to that version.

- **Ordnance Survey Name Book (OS Name Book):** This is a series of hand-written notebooks collected by the OS when they were compiling data for their 6 inch 1st edition in the second half of the 19th century. The reliability of data depends on the knowledge and leaning of the informant, often the local clergymen. The books can be consulted in the NMR.
The following maps are used:

- **Blaeu**: The relevant pages from Blaeu's Atlas Novus volume 5 (published 1654) have been searched and all *cili*- names included in the gazetteer. All these maps claim to be based on data provided by Timothy Pont.

- **Pont MS**: These are numbered as they are in Stone 1989 and, where they are most clearly reproduced, at www.nls.uk/pont. Descriptions of this important source can be found in both these places. I give the date 1590s for these maps, though this is uncertain.\(^7\)

- **General Roy's Military Survey of 1747-1755 (Roy)**
- **Langlands 1801**
- **Stockdale 1806**
- **Thomson 1824**
- **OS 6 inch 1st edn.**

Of the above only **Blaeu, Pont MS and Roy** are used comprehensively: all names from those maps will be in the gazetteer, regardless of their interest. The others are quoted when they produce a form that is either interesting or the earliest. They have not been consulted for all names. All the maps can be consulted at www.nls.uk with the exception of OS 6 inch 1st edn. which can be found at www.old-maps.co.uk. There have recently been changes to the latter site which make it far less useful.

### 5.4 List of Modern and Medieval parishes with codes

<table>
<thead>
<tr>
<th>Parish code (Medieval)</th>
<th>Medieval parish</th>
<th>Modern parish</th>
<th>Code (modern)</th>
</tr>
</thead>
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<td>CRH</td>
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<td>Campbeltown</td>
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<td>KEX</td>
<td>Kilchrennan</td>
<td>Kilchrennan and Dalavich</td>
<td>KDV</td>
</tr>
<tr>
<td>KIX</td>
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<td>Southend</td>
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<td>KNG</td>
<td>Kingarth</td>
<td>Kingarth</td>
<td>KNG</td>
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</table>

\(^7\) Taylor 2006 p 19 dates the Pont MS of Fife to the late 16\(^{th}\) century, and Stone 1989 p 5 assumes that Pont's travels were over, and the data for the MSs complete by about 1600, when he was appointed minister of the parish of Dunnet in Caithness. Pont did not die until about 1614, however, and there is some evidence that he continued his travels even after his clerical appointment. Cunningham 2001 p 6.
Medieval parishes are those defined by OPS. Modern parishes are those in use between 1891 and parish reorganisation in 1975. Codes are those devised by Simon Taylor and used in the Scottish Place Name Database.

4.5 List of Sites

Descriptions of sites will be found under the geographical area in which they appear in chapter 3: South Kintyre, Kilmartin and Loch Awe, Bute, in that order. Within each section the sites are given in alphabetical order under their medieval parish. The parishes themselves are listed in alphabetical order within each section. To facilitate the finding of individual sites the following table lists all sites in alphabetical order, indicating in which parish and geographical area they are located.

<table>
<thead>
<tr>
<th>Name on OS Pathfinder</th>
<th>Medieval parish</th>
<th>Area of Argyll</th>
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<tbody>
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<td>Cille Bhruic</td>
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<td>Kilmartin and Loch Awe</td>
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<td>Bute</td>
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</table>
5.6.1 South Kintyre

The parishes of Kilblane, Kilchenzie, Kilchousland, Kilcolmkill, Kilkerran, Kilkivan, Kilmarow, Kilmichael

Kilblane parish

KILBLAAN  SOE, KIX EPS NR699097 2 489
rectoria de Kilblane 1538  RSS vol 2 no 2724 [xii.26]
Killeblane 1541 ER vol 17 p 632
the tua mark land of Kilblaine 1562  RSS vol 5.i no 1112 [xxxii.40 Sept 24. The following name is 'the foure mark land of Datnayecleis']
the parsonage of Kilblawan 1580 RSS vol 7 no 2566 [xlvii.4r Oct 14. Presentation of Donald Campbell to the parsonage, which is vacant due to decease of Mr. Cornelius Omay]
Kilblane 1584 RSS vol 8 no 1743 [l.41r Jan 14. This charter is given in English. Names may have been modernised.]
terr<ae> de... Killeblane 1607 RMS vol 6 no 1911
Kilblain 1654 Blaeu plate 19 Cantyra [Large settlement symbol, with cross. It is shown on the west side of Conie Glen]
Kilblaan 1667 RMS vol 11 no 1105
Kilblain 1685 CoA p 1
Kilblaan 1692 CoA p 51

G cill + G Blaan
'cill of Blaan'

Name: Name is now applied only to a farm on the east side of Conie Glen. The NGR refers to the site of the old parish church, according to RCAHMS.

Place: There are no visible remains of either church or burials. By 1792 it had disappeared, 'apparently through the erosive action of the Conieglen Water.'1 The current parish church, built 1773-4, is nearby but on a different site - at NR 698094. Local tradition has original building on E bank of river, but Blaeu shows it on the W. The church built for united parish of Kilblane and Kilcolmkill was certainly on the W.2

White writes the following in 1873: 'The church would seem to have stood on the left or eastern bank of the Conieglen, about the middle of the bend opposite the present manse, on top of an alluvial bank, which has been washed away to its present position by the river-floods. Old residents, the minister informed me, remember seeing exposed on the side of this bank human bones in great numbers, the relics of the cemetery. The modern church which stands near the spot is no older than 1774.'3

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1 SA iii p 367 via Arg J no 297.
2 Arg J no 297.
3 White 1873 p 90.
KILBRIDE    SOE, KIX E?S NR718087 3 489
    Kilbreid 1541 ER vol 17 p 630
terr<ae> de... Kilbreid 1607 RMS vol 6 no 1911
    Kilbryde 1667 RMS vol 11 no 1105

G cill + pn Brigit
'cill of Brigit'

Name: The name applies only to a house or farm. It is to this that the NGR applies.

Place: No ecclesiastical site is now known.

*KILCALMONELL SOE, KIX E?S? NR689110 2 [478]
    Kilchalmanel 1654 Blaeu plate 19 Cantyra [settlement symbol]

G cill + pn Colmán Ela
'cill of Colmán Ela'

Name: The only place in which this name occurs is on Blaue's map. It is not on Gordon's map, which in many ways is similar. It is probable that it is a phantom. The NGR approximates to Blaeu's position.

KILCHATTAN    SOE, KIX ES NR710120 2 478
    Kilquhattane 1541 ER vol 17 p 632
du<ae> mercat. de Kilcartane et Crysloch 1545 RMS vol 3 no 3085
2 marcat. de Kilcattane et Crysloch 1558 RMS vol 4 no 1272
terr<ae> de... Kilquhattane 1607 RMS vol 6 no 1911
    Kilchattan 1654 Blaeu plate 19 Cantyra [Settlement symbol only]
    Killhatton 1753 Roy 10/1

G cill + pn Catán
'cill of Catán'

Name: The name does not appear on its own on OS pf. It appears only in Kilchattan Hill. The NGR applies to the site of a burial ground, according to RCAHMS.

Place: All that remains is a 'small turf-covered mound of stones.' White found the track of a wall, which 'may have been that of the chapel'.

KILDAVIE    SOE, KIX E?S NR724106 2 478
    (the lands of) Kindavie 1306-1329 RMS vol 1, app 2, no 607, B
terr<ae> de Kildavy 1306-1329 RMS vol 1, app 2, no 607, A
5 merc. terrarum de Kildavy 1481 RMS vol 1 no 1480
    Kildave 1541 ER vol 17 p 630

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4 Arg 1 no 279.
5 White 1873 p 90.
G cill + pn Dobí
'cill of Dobí' [see Berach, Berchán, Mobí in table of saints]

Name: The name applies on OS pf to a farm which on OS 1st ed. is labelled Drum Kildavie. On OS 1st ed. Kildavie appears only as part of a longer name: Langholm Kildavie, West Kildavie, East Kildavie and Drum Kildavie. The NGR applies to the farm now marked Kildavie.

In local pronunciation the stress is on the last syllable.6

Place: No ecclesiastical site is known.

KILLELLAN SOE, KIX ES NR683148 2 478
denariat<ae> terre de Kyllewllane 1329 RMS vol 1, app 1, no 99 [Robert I makes grant to Gilchrist MacIver MacKay ('Gilchrist Mac ymar Mac ay') The total grant is of two old marklands, made up of one denariata at each of the four places mentioned: Arydermede, Ballostalfis, Kyllewllane, Seskamousky. I can't identify any of these other than Killellan.]
Killeban 1499 RSS vol 1 no 368 [subsequent names make this id likely: Pennygogyn, Gartloskin, Ellarg. iv.148]
Killellan 1511 RSS vol 1 no 2306 [subsequent names make this id likely: Pennygogin, Gartlochskin, Ellarg. iv.148]
Keelullane 1541 ER vol 17 p 632
(four mark land of) Kyleyland 1551-2 RSS vol 4 no 1534 [following names are Gartlochskane and Ellerik]
Killeland 1567 ER vol 20 p 381 [No preceding names. Following names are Gartlochskane and Elrig. All are stated to be in S. Kintyre]
4 marcat. terrarum de Keelando 1554 RMS vol 4 no 953
Killelen 1596 HP vol 3 p 78
2 mercat. terrarum de Killellan 1601 RMS vol 6 no 1240
Killellan 1605 HP vol 3 p 84 ['quhairof Keelollan and Pennagown occupiit be Johne M'Eachrane']
Killelwane 1605 HP vol 3 p 84 ['ij merk land: quhairof vs. land occupiit be Evene M'Ewin, the rest waist']
terr<ae> de... Kellelano 1607 RMS vol 6 no 1911
Kilellan 1636x1652 Gordon Cantyre MS [church symbol]
Kileulan 1654 Blaeu plate 19 Cantyra [church symbol]

6 Angus Martin, pers. comm.
**South Kintyre - Kilblane**

*Killealan 1667 RMS vol 11 no 1105  
Killellan 1692 CoA p 51  
Killallen 1753 Roy 10/1*  

G *cill* + pn Fáelán  
'cill of Fáelán'

**Name:** The name is not now used on its own. There is Killellan Lodge, South Killellan, Killellan Quarry and Killellan Park. The NGR indicates the remains of a chapel.

It is possible that the forms given above represent two separate names: one represented by the forms Killellan, Killellane, Killeland, Killelan etc and sometimes associated with Pennygowan (NR6914), Gartlosan (NR7013) and Elixir (?), the other represented by the forms Kylelwllane, Killelwllane and Killeulan. Note that in a 1605 list of farms and their occupants there is both *Keelllane* and *Killewlane* occupied by different people. If it is so that there was a separation then the places must have been very close; the surrounding names suggest that the first form corresponds to the current Killellan, while the second is shown on Blaeu and Gordon Cantyre MS to be in the same rough area. It is possible that the estate was called Killellan while the church (and associated settlement) was called Killewlane or similar.

**Place:** Very few remains found by RCAHMS but seems to have been 11.2 m e- w x 6.3 m, walls 0.7 m thick. White in 1873 found walls of 2 and a half feet thick, interior dimensions 31 x 15 feet. A few 'nearly obliterated graves are to be seen within the area of the chapel.'

**KILLERVAN**  
SOE, KIX ES NR694117 2 478  
*Kilderowane 1541 ER vol 17 p 633  
the thre mark land of Kildirwaine 1562 RSS vol 5.i no 1112 [xxxii.40 Sept 24]  
Kilderewan 1584 RSS vol 8 no 1743 [l.41r Jan 14. This charter is given in English.**

Names may have been modernised.)  
2 mercatas de *Killeravene* 1597 RMS vol 6 no 554  
terr*<ae>* de... *Kilderowane* 1607 RMS vol 6 no 1911  
Gilrowan 1667 RMS vol 11 no 1105  
(Thomas Pickan of) *Killravan* 1692 CoA p 51  
*Killieeran* 1793 Arg 1 no 284  
*Killireran* 1793 Arg 1 no 284  
*Killirevans* 1801 Langlands 1801

G *cill* + ?  
'cill of ?'

**Name:** The name by itself applies to a farm or house. There is also Killervan Glen and

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7 It is, however, impossible to square these maps with reality, at least for this part of S Kintyre.  
8 Arg 1 no 288.  
9 White 1873 p 120.
Kilirvan (sic.) Cottage. The NGR is taken from RCAHMS and applies to the site of a burial ground.

Place: There are now no remains.\textsuperscript{10} White noted in 1873 a burial ground and states that it is not known if a chapel was originally in association. Site is pointed out 'on the edge of a steep bank near the fork of the stream' [Conieglen or Kerran Water? not clear]. No vestige of burial on the site 'though as a traditional site it is perfectly well recognised.'\textsuperscript{11}

NGR in\textit{ Arg 1} suggests the site is on east side of Conieglen. If\textit{ OPS} is right about this glen forming the boundary between Kilblain and Kilcolmkill, then Killervan is in Kilblain parish. The modern settlements of Killervan are on west side, however, and therefore in medieval parish of Kilcolmkill.

KILMANSHEENACHAN SOE, KIX E?S NR717079 3 489

\textit{Cheldubsenaig} 1203\textit{ Arg 4} p 145 [\textit{Arg 4} quotes from a papal bull of 1203 in which some of the possessions of Iona are listed. \textit{Arg 4} makes no guess as to the ID of this place; another place in the list - \textit{Chelcenneg} - is guessed as Kilchenzie]

(twenty shillings of) \textit{Killoshourchan} 1584\textit{ Argyle Inventory} via\textit{ OPS} p 10 [These lands, which also include Machreioch, Blasthill, Edwin, Knockmurriell, Penlachna, Pennanshelach, Auchroy, Sanda, Belligriggan, and Drummoire, are among 'the lands of Saint Ninian in Kintyre', granted by 'Patrick commissary of Whitherne' to 'Archibald Campbell, Lord of the fief of Argyll'.]

20 sol. de\textit{ Kilmosenchane} 1609\textit{ RMS} vol 7 no 126 [All the lands listed, which include '20 sol. ile de Sanda' are 'terr<ae> S. Niniani in Kyntyre' which once belonged to Whithorn - ('que oHm pertinuerunt ad prioratum de Quithorne')]

20 sol. de\textit{ Kilmosenchane} 1614/1632\textit{ RMS} vol 8 no 2009 [This is a confirmation of two charters, the first being confirmation of a grant from William bishop of Whithorn and the royal chapel of Stirling ('Wil. episc. Candidcase et capelle regie Strivilingen') to Archibald and to his son by Agnes Campbell, James Campbell. It concerns the 'terr<ae> S. Niniani in Kyntyre' including '20 sol. insule de Sanda'.]

20/- land of\textit{ Kilmousechane} 1620\textit{ Argyll Sasines} vol i no 113 [This is a sasine of 'the lands called St. Ninians in Kyntyre'. It includes various lands on the mainland plus '20/-land of the Island of Sunda (sic.)'.]

\textit{Kilmachanach} 1646\textit{ Blaeu} plate 19 \textit{Cantyra} [Settlement symbol only. Position on Blaeu does not correspond to current Kilmansheenachann. Blaeu's is further inland, and while current Kilmansheenachann is c1km SE of Acharua, B's Kilmachanach is NW of Acharouog. But there are many apparent misplacements in this map.]

\textit{Kilmashannachan} 1753\textit{ Roy} 10/1

\textit{Kilmashanach} 1801\textit{ Langlands} 1801

\textit{Kilmashanon} 1820\textit{ Thomson} 1820

\textit{Kilmashanachan} 1869\textit{ OS 1st ed.} sheet 265

G \textit{cill} + G \textit{mo} + pn Senchán or Senán
'\textit{cill} of my Senchán or Senán'

\textsuperscript{10} Arg 1 no 284.

\textsuperscript{11} White 1873 p 90.
Name: The name applies only to a house or farm. It is to this that the NGR applies.

Place: Kilmanshennachan is near the south coast looking out onto Sanda Island where it seems that an old name for St Ninian's Chapel was Kilmashenaghan (see next entry). It is likely there is a relationship between the two places and that the names have a common origin. Both places were held by Whithorn from at least 1584.

A possibly related name, Rubha MacShannuich, appears on OS pf 1km sw of Kilmanshennachan at NR7007.

*KILMASHENAGHAN  SOE, KIX E NR727046 1 [489]
Kilmashenaghan 1845 Howson 1845 p 80

G cill + G mo + pn Senchán or Senán
'cill of my Senchán or Senán'

Name: This name is reported by Howson as being applied to the chapel on Sanda Island now labelled on OS pf St Ninian's Chapel. It is to this that the NGR applies. This name and Kilmanshennachan (see previous entry) are in origin the same.

The island is mentioned by Fordun: 'Insula Aweryne, ubi cella Sancti Sanniani, ibique pro transgressoribus refugium.' (Avon is an alternative name for the island; Blaeu calls it 'Avon or Sanda'. See below.)

Place: The chapel, tentatively dated by RCAHMS to the 'later Middle Ages' is 10.2m e-w x 6.3m with an entrance at w end of n wall. It has 3 window openings. Near the one in the E side of the S wall is a worn basin or piscina. Altar in centre of E wall. Immediately to W of chapel is another possible building c3.2m sq. This may be building, the traces of which Howson described as being 'associated with traditions of the hero Fingal.' It is probably the ossuary described by Edmund MacCana as containing the bones of the 14 sons of Senchan. MacCana also notes that there was on the island an arm relic of Saint

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12 Howson 1845 p 80.
13 Skene 1871 p 43, Scotichron ii.10. In the MS in Trinity College Cambridge Sanniani is replaced by Anniani, and in the Catholic MS it is replaced by Niniani. Note Skene's observation that 'Fordun was a careless transcriber of quotations from other works, and an inaccurate writer of Latin.' Skene 1871 p xlvi.
14 Arg 1 no 301.
15 Howson 1845 p 80.
16 'In ea est aedicula S Ninniano sacra, ad cujus coenobium in Galvidia tota insula spectat. Conjunctum huic aediculae est ossarium siue sepulchretum quatuordecim filiorum SS. viri Senchani Hiberni sanctitate illustrium. Saxeo murulo septum, in quo sunt septem grandia et polita saxa, quibus sanctissima corpora teguntur, in quorum medio erat obeliscus, altior hominis statura. Nemo mortalium impune ingreditur illum murulum.' This comes from MS 5307 in Burgund. Libr. Brussels, printed by Reeves 1857 p lxvi. There is also (or is this the same thing?) a Description of the Island of Sanda by Edmund MacCana printed by Reeves in Proceedings of the Royal Irish Academy vol viii p 132: See also Forbes p 444 who thinks the sons of Senchan may correspond to Clann Senchain found in MDo June 23rd. Clann Shenain are on the same day. Neither appear in FO, MT, or FO notes but in MG there is clann Senchain is Senain. Father Edmund MacCana seems to have been writing in Ireland in the second half of the 17th century.
There is a description of an ossuary also in Macfarlane, geog. coll.: 'And eastward from Dunawardie two mylls off the land there is ane little Iland of ane Myll length and half ane myll breadth called Awin, which the Romans did call in the tyme of Julius Caesar, Porta Eosa Avona......In this Iland of Awin there is ane little Chappell and at the syde of that Chappell there is a little well or compass of stones foursquare of ten foot length and breadth within. And they say that the bones of certaine holie men that lived in that Iland is buried within that place. It hes been tryed that neither man nor beast that doth goe within that place will live to ane yeares end. There is in this Iland ane spring or fresh water well called St. Ninians Well and it doth recover severall men and women which doeth drink theroff, to their health again.'

There are two Early Christian stones associated with the chapel, a cross-marked slab, and a cruciform slab.

Sanda appears in the record from the 13th century when it is mentioned, in passing, in Hakon Hakon’s son’s Saga, written 1263x1284. By at least 1584 some of its lands, along with the land of Kilmanshennachan qv were held by Whithorn. It is called Avorn by Monro, and described as ‘inhabit and manurit, and guid for shipps to lay one ankers.’

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17 ‘In illa insula fuit repertum brachium Sancti Ultani, quod thecae argentaeae inclusum, ante hoc bellum religioso servabatur a viro generoso ex inclyta Mac Donellorum familia’ MS 5307 in Burgund. Libr. Brussels, printed by Reeves 1857 p lxvi, plus see previous footnote. See FO notes p 201 on the power of Ultan’s arm ie Ultan m. Crónáin of Ard Breccán.
19 Arg I no 301.
20 Anderson 1924 ii 634.
21 Monro 1549 p 487.
Kilchenzie parish

KILCHENZIE KKC, KZX EPS NR673248 1 466

Chelcenneg 1203 Arg 4 p 145 [Arg 4 quotes from a papal bull of 1203 in which some of the possessions of Iona are listed. Arg 4 suggests that Kilchenzie, Kintyre is meant, but it could equally be Kilkenneth (Arg 3 no. 298) on Tiree.]

St Kenicius 1439 CSSR, iv no 573 ['Lately, the Pope granted to Donald Colini, perp. vicar of St Kenicius, d. Dunk., provision of the perp. vic. of St Keranus, d. Arg., then vacant or when it became vacant. Since the fruits of the said churches do not exceed £2 and £4 respectively, and since their parishes are so near that they can be governed by one vicar, he supplicates the Pope to dispense him to hold them for life.]

Kilchaidnich 1646 Blaeu plate 19 Cantyra [Church and settlement symbols]
Kilchenzie 1685 CoA p 3
Killhany 1753 Roy 10/2

G cill + pn Cainnech
'cill of Cainnech'

Name: Name on OS pf appears to indicate a settlement, but this is not clear as there is another label, Wellpark. There is also Kilchenzie Burn. NGR refers to site of church and burial.

Place: The site, now in ruins, is on small knoll, a little inland from the shore. Original 12th c church was prob. 13.3m E-W x 6.7m. Its one surviving window is narrow, round-headed. Church was extended by 9.1m E, prob. in 13th c. Window in E wall has deeply splayed head and ingoes, poss. formerly round-headed.

Medieval sculpture consists of part of a ?chancel arch, and 13 slabs (6 are frags, one is lost). There is one Early Christian stone: a natural boulder with outline of wheel-cross (lost).23

KILMAHO KKC, KZX ES NR678243 2 466
16 sol. 8 den de Kilmacho 1623 RMS vol 8 no 545
16/8 land of Kilmacho 1623 Argyll Sasines vol ii no 174 [This is included in 'the £30 land of Skirchanzie in Kintyre']
Kilmacho 1692 CoA p 48
Killmahoe 1753 Roy 10/2
Cill Mo-Chotha 1926 Watson 1926 p 162 ['There is... a Killmahoe in Kintyre of which the Gaelic form is extant, namely Cill Mo-Chotha, and this is decisive that the saint's name in this case was Mo-Choe (two syllables).']

22 If this ref is to Kilchenzie in Kintyre why is it said to be in Dunkeld diocese? In index the eds. identify this place with Inch Kenneth, presumably the Inch Kenneth on Mull. But this is not 'near' to any Kilkerran (and is not attached to Dunkeld either). Ian McDonald, pers. comm., suggests that Kilchenzie's links with Iona (lands in the parish appear in an Iona Rental of 1561 - Coll. de Reb. Alb., 3) might explain its association with Dunkeld, who at this time had some jurisdiction over Iona abbey.

23 Arg 1 no 280. White 1873 p 123.
G cill + pn Mochoe or Mochua
'cill of Mochoe or Mochua' [see also Coelán, Kentigern and Kentigern in table of saints]

Name: The name is now applied to a farm or house. There is also Kilmaho Lodge and Kilmaho Cottage. The NGR refers to the site of a chapel.

There is a spring nearby called Tobar Macha.24

Place: No visible remains, but foundations and large stones were found in ploughing c1873 and 1941: 'A stone cist, containing bones was unearthed by the former tenant of Kilmahoe farm, when ploughing in a field where a chapel is said to have stood.25 Rev. D J MacDonald in Campbeltown Courier Nov 5 1932. This may be one of the Bronze Age cists described in Arg 1.77.

24 Arg 1 no 292.
Kilchousland parish

KILCHOUSLAND CAM, KDX EPS NR751220 1 466

the parish church of St Constantine 1393 Papal lett Clem VII p 189 [presentation to the church by the 'true patron' John of the Isles.]

(rectory of) Kilquhislane 1507 RSS vol 1 no. 1412
Ecclesia Sancti Constantini 1508 RMS vol 2 no 3208
Ecclesi Sancti Constantini 1531 ER vol 16 p 104 ['In primis allocatur compotanti de firmis terrarum de Snedill, Cowele, Terrescaling extendentibus annuatim ad quinque libras de North Kintyre admortizatarum monasterio de Arcattane et ecclesie Sancti Constantini, de annis compoti, xv li']

the wicar of Kilquhisland 1541 ER vol 17 p 626 [This concerns a mark land of 'Over Ballemannoch' which is 'now occupiet be the wicar of K.]

D. Nigell Mus Makneill, vicarii perpetui ecclesie parochialis de Kilchuslane 1578 RMS vol 5 no 41
Kilchuslane 1617 APS vol iv p 607
Kilwhouslan 1654 Blaeu plate 19 Cantyra [church symbol and settlement symbol]
Kilchuslan 1685 CoA p 2
Kirkuolanet 1753 Roy 11/1

G cill + pn Constantine
cill of Constantine'

Name: Name now applies to a farm and a parish. The NGR applies to the remains of the parish church.

A related name is *Glenchousland: (parsonage of) Glenquhiussillan 1499 RSS vol 1 no. 40. [The death of Alexander MacRanald Mor MacDonald ('Alexander McRannell Mor McDonnell') led to the presentation to the cure by James IV of Adam Colquhoun.]

Place: The church is now roofless, but the N, S and W walls are almost entire. It dates from the 12th c when it was probably a small oblong c11.9m E-W x 6.7m. A small semi-circular-headed window, and the single-stoned arch-head of the external opening are visible. The church was extended E in possibly the 16th c. Little is known of the early history of church. It may have been abandoned for worship when parish was joined with Kilkerran and Kilmichael 1617.26

The church is on the edge of a sea cliff, where, reports White, the view is 'strikingly beautiful'.

Shaft of late medieval cross from churchyard is now in Campbeltown Museum. A grinding stone with hole was found near the cross by White. Tradition makes it a hand-fasting stone; a bond made by couples putting hands though grinding stone had the sanction of the patron saint. Breaking of it 'would be followed with awful consequences'.27

26 Arg I no 281.
27 White 1873 p 112, 115.
South Kintyre - Kilchousland

KILDONALD CAM, KDX S NR778274 2 466
  Killdonel 1753 Roy 11/1

G cill + pn Donald
'cill of Donald'

Name: The name does not appear on its own. There is Kildonald Cottage, Kildonald Bay and Kildonald Point. The NGR refers to Kildonald Cottage. There is no ecclesiastical site, and it is probable that this is simply a version of Kildonan*.

KILDONAN CAM, KDX ES NR777273 2 466
  Kildonane 1541 ER vol 17 p 628
  2 marcat. de Kildonnen 1545 RMS vol 3 no 3085
  (Alaster Stewart of) Kildonen 1554 RMS vol 4 no 953
  2 mercat. de Kildonane 1556 RMS vol 7 no 760
duabus marcatis terrarum de Kildonane 1562 RSS vol 5.i no 1112 [xxxii.40 Sept 24]
  Kildonarne 1567 ER vol 20 p 379
terr<ae> de... Kildonane 1607 RMS vol 6 no 1911
  Kildonnen 1654 Blaeu plate 19 Cantyra [settlement symbol]
  Kildonan 1667 RMS vol 11 no 1105
  Kildonan 1685 CoA p 2

G cill + pn Donnán
'cill of Donnán'

Name: Name now applies to a farm. NGR applies to the site of a burial ground and chapel.

Place: There are now no remains of the burial ground or chapel described by White in 1873. The burial ground was at 'Kildonald (or Cil-donain)' but its associated chapel, apparently attached to Kilchousland, was gone. A local person at that time could remember a burial there. White gives story of naming the place after dead brown-haired girl - 'Mo dhonnaig'.

KILKEDDAN CAM, KDX ES NR764266 2 466
  unum senemargis et dimidium de Kyleedene 1306x1329 RMS vol 1, app 1, no 105
  3 marcat. de Kilkadame 1545 RMS vol 3 no 3085
  Kilkadane 1567 ER vol 20 p 379
  Kilchedan 1685 CoA p 2
  Kilsheidan 1692 CoA p 49
  Killkean 753 Roy 11/1

G cill + pn ?Coeddi
'cill of ?Coeddi'

28 Arg 1 no 283. White 1873 p 116.
Name: The name on its own applies to a farm. There is also Kilkeddan Cottage. The NGR applies to the remains of a chapel and burial ground.

cf forms of Inchcad, the medieval parish which later formed part of Kenmore on Tayside, which, according to Taylor 1999 p 59, is a dedication to Coeti of Iona. Forms include Inchcadin (1236-49) and Inchkadin (1506).

Place: Remains now consist of a sub-rectangular enclosure containing what might be headstones.²⁹

A farm called Ardnacross is a few m to the SE of the remains. White reports a tradition of a cross standing near the farm buildings at Ardnacross in the mid 18th c.

²⁹ Arg 1.259. White 1873 p 121.
Kilcolmkill parish

KILCOLMKIL SOE, KOX EP NR673077 1 [489]

Ecclesia Sancti Columkilli in Kintire 1326 RMS vol 1, app 1, no 20 [This is a church which Whithorn has 'ex donatione Patricii McScilling [Patrick MacScilling] et Finlach sponse sue']

Ecclesia Sancti Collomkilli in Kyntyre 1326/1451 RMS vol 2, no 461 [This charter survives as a confirmation by James II, 1 July 1451. In the original charter Robert I confirms to the prior and canons of Whithorn churches in Galloway, Man, Kintyre and Kirkcudbright, each of which had previously been given by named individuals. Other lands are also included in this grant. This church had been given by Patrick MacScilling and Finlach, his wife ('Pat. Macscillingis et Finlach ejus sponse')]

(prebend of) St Columba in Kyntyre 1436 CSSR, iv no 309

the personages of the kirkis of Kilcolmill and Kilfynnyt within the diocy of Ergile

1548 RSS vol 3 no 2963 [xxiii.47 Sept 13]

Kilcolmekill 1617, 1621 APS vol iv p 605, 607

20 solidat. terrarum antiqui extentus de Kilcolmekill 1635 RMS vol 9 no 334 [This is a confirmation of a grant from Andrew bishop of Argyll to Duncan Omay (Duncan<us> Omay).]

Cholumbkill 1654 Blaeu plate 19 Cantyra [Church symbol]

Kilcolmekill 1685 CoA p 1

Kilcolmekill 1753 Roy 10/1

G cill + pn Columb Cille

'cill of Columb Cille'

Name: The name does not appear on OS pf. The NGR refers to the place marked on OS pf St Columba's Church.

Place: This is a church or the late 12th or early 13th century, described by RCAHMS as follows: Roofless and overgrown. 22.5m long. 5.6m wide at W, 5.8m at E. Walls av 0.8m thick. Oldest portion c13th c. Probably originally c 8.8m in length. Decorative frags of probable chapel of late 12th early 13th c survive reused. Howson in 1845 found a holywater stoup. White in 1873 did not notice it.30

On knoll to W of churchyard is a socket (0.33m x 0.16m x 0.13m deep) carved into natural rock face, probably for a cross. White calls the knoll 'Guala na pobuill' - the shoulder of the congregation.31 To the SE of the cross-base is the remains of a rectangular building (9.5mx4.9m), immediately outside which are 2 carved footprints of shod right feet. One is prob. 19th c, the other 'may be as early as the end of the 1st millennium BC'.32 They are known traditionally as St Columba's Footsteps, though White notes alternative tradition that

31 White 1873 p 49.
32 Arg I no 300.
they were left by a giant. NSA implies that a large stone cross was removed from here to Inveraray; Argyll 1 is not convinced. 33

A well, called by White Priest's or Holy Well, lies c18m NW of the NW corner of the church. On an overhanging rock face is a rudely incised Latin cross, undated (0.29m x 0.15m).

There were 8 items of late Medieval sculpture from Kilcolmkill: 6 recumbent tombstones, 2 other carved stones (now lost). Part of the head of a wheel cross was found on reef nearby - 'obviously a late descendant of the Irish high cross. A 12th or 13th century date seems likely.34

On coast immediately to the west of the church is Keil Cave, which on excavation in 1933-5 produced finds from 4th c AD onwards (composite bone comb, weaving tablet, bronze pennanular brooch, glass beads etc). 35

33 NSA vii p 429.
34 Arg 1 no 300. Fisher 2001 p 118.
35 Arg 1 no 243. PSAS xcix (1966-7) p 104ff.
South Kintyre - Kilkerran

Kilkerran parish

KILCHRIST CAM, KXI ES NR690175 2 478
the foure mark land of Killiecriss 1562 RSS vol 5.i no 1112 [xxxii.40 Sept 24]
Kilchrist 1584 RSS vol 8 no 1743 [1.41r Jan 14. This charter is given in English.
Names may have been modernised.]

G cill + Christ
'cill of Christ'

Name: Name applies to a house. There is also Kilchrist Castle. NGR refers to the site of a chapel.

Place: No visible remains of the alleged chapel.36 Its foundations were seen by White who implies, through comparison with Killeonan, that it was 40 feet by 15 feet (12.2m x 4.6m). 'It is believed in the locality to have been an erection of very early date.37

KILDALLOIG CAM, KXI ES NR753188 2 478
terr<ae> ... de Kildallok 1481 RMS vol 2 no 1485 [Grant by James III to John of Islay, Lord of the Isles ('Johann<es> de Ila, Domino Insularum')]
Kildallag 1541 ER vol 17 p 630
the mark land of Kildalarg 1562 RSS vol 5.i no 1112 [xxxii.40 Sept 24]
Kildallege 1585 RSS vol 8 no 1743 [1.41r Jan 14. This charter is given in English.
Names may have been modernised.]

G cill + pn ?Dallán or Lallóc
'cill of ?Dallán or Lallóc'

Name: The name by itself applies to a farm. There is also Kildalloig Hill and Kildalloig Bay. The NGR refers to the farm.

White wonders if the name might be a form of S Maluag, Moloc or Molua, but local pronunciation, which is on the second syllable, makes this unlikely.38

Place: There are no ecclesiastical remains. Kildalloig farm includes Island Davaar.39

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36 Arg 1 no 282.
37 White 1873 p 121.
38 White 1873 p 121. Angus Martin, pers. comm.
39 Martin 1984 p 8. Early forms of Island Davaar suggest a dedication to a saint called Bairre / Findbarr: Insula de Sanctbarre pre1508 RMS xiv no 408 [Charter survives in confirmation charter of James IV. Lands mentioned in the 8 separate grants being confirmed are lands of Saddell Abbey and are scattered throughout Kintyre, Knapdale and Arran. The original grant was by Alexander Lord of the Isles ('Alexand<er> dom. Insularum') who died in 1449 (Williams 1984 p 203.)]
KILKERRAN CAM, KXI EPS NR728193 1 478

_Ecclesia Sancti Querani_ pre 1250 _Reg. de Pass._ p 128, 129 [The charter is said to be granted for the weal of the soul of King Alexander. It is a grant from Angus son of Donald, lord of Islay to the monks of Paisley. Later refs in _Reg. de Pass._ use the same name-form eg 1269, 1294, 1351. In 1269 it is called 'the mother church of Saint Queran in Kintyir, which is called Kelkeran. ']

Gilbert persona de Kilchiarane pre 1250 _RMS_ vol 2, no 3136

_the church of_ Kelkeran 1253 _Reg. de Pass._ p 129

_(church of)_ Kylkeran 1265 _Reg. de Pass._ p 309

Kilkaren 1320/1592 _RMS_ vol 5 no 2070

_(the parish church of)_ Kylkeran 1407 _Papal lett Ben XIII_ p 162

_St Keranus_ 1439 _CSSR_, iv no 573 [This concerns the holding of both this vicarage and that of 'St Kenicius, d. Dunk.' by Donald Colin. Case is made that 'their parishes are so near that they can be governed by one vicar'. This is identified as Inchkenneth in index.]

_Ecclesia Sancti Kylkeran_ 1455 _Reg. de Pass._ p 156

_the personage of Keilcheirran_ 1561 _Coll. de Reb. Alb._ (rental of lands held by Iona Abbey) p 3

_Kilbaren_ 1573 _Ortelius_ 1573 [Very few names on this map, all a bit cranky. Kilbaren is on the east coast of Cantyre, at the head of a sea loch ie roughly in correct position for Kilkerran. But it's a bit skewed. eg Sanday is off the east coast rather than to the south of Kintyre. Kilbarren is the sp used by Gordon / Blaeu for Kilberry, but there is no way that this could be meant here. There is no label corresponding to Kilberry. The only other Kil names in study area are Kylltan (Killean, North Kintyre) and Kylmayn (Kilmeny, Islay).]

_Gilleiaren_ 1595 _Mercator South Scotland_

terr<ae> ecclesiastic<ae> ecclesiarum parochialium de Kilkmerane 1631 _RMS_ vol 8 no 1700

_paroachynes of Kilchevan and Kilcheen_ 1651 _Mactavish_ 1943 p 248

_Kilkeran_ 1654 _Blaeu_ plate 19 _Cantyra_ [Church symbol]

_the paroche of Kilkeirane_ 1685 _CoA_ p 2

_Kilkerran_ 1753 _Roy_ 10/1

G cill + pn Ciarán

'cill of Ciarán'

**Name:** The name appears on _OS pf_ but it is not clear what is indicated - part of Campbeltown, or possibly the church. There is also Kilkerran Castle and Kilkerran Burn. About 6km south there is a cluster of names containing the element 'Kerran': Kerran Hill, Glen Kerran, Kerran Water, Kerranbeg. The NGR indicates the position of the old parish church.

**Place:** There are now no remains of the Medieval church. White reports it being 'under sixty feet in length by less than twenty in width.' He claims that the ancient burial-ground remains, and is clearly enough distinguishable from the modern one.

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40 _Arg_ 1 no 285.

41 White 1873 p 95.
Aedan m. Gabrain (d. 606 AU) is said to have died in Kintyre and been buried at Kilkerran: 'And King Aydanus, ever sorrowing after the battle of Degsastan, was so much worn with grief that he died at Kintyre (Kentire), in the second year after his defeat, so old that he almost reached the term of eighty years, and he was buried at Kilcheran (Kyleheran), where none of his predecessors had been buried before.'

Late medieval sculpture consists of 2 cross slabs (frags) and 5 slabs (3 are frags). People recorded are Cristini M(ac)ayg (Gilchrist MacKay) 15th c, and Caleni M(a)chearchyma et Kattirine (Colin MacEachern + Katherine) pre 1500. Colin MacEachern was chief of the MacEacherns of Killellan in 1599.

There is one stone of the Early Christian period. It is an unshaped stone with wheel-cross, part relief, part incised.

**KILLEONAN**

CAM, KXI ES NR687181 1 478
Kyllenane 1468 Munro and Munro 1986 p 150, 151 [In this year two charters were issued 'apud Kyllenane in Kyntyr' by John of Islay 'comes Rossie et dominus Insularum'. A further charter was issued in 1475 (ibid. p 168-9).]

terr<ae> de Killewnane 1481 RMS vol 2 no 1485 [This is a grant from James III to John of Islay, Lord of the Isles ('Johann<es> de Ila, Domino Insularum')]

all and hale fermez, bere, and altis of the landis of Killezownane and Loched 1512 RMS vol 1 no 2369 [iv.173. These lands were assigned by King James IV for the maintenance of the bishop ('David bishop of Ergile') and the keepers of the castle built by him within Kintyre, until he should be 'better providit ofvattalis' in other places.]

Killonane 1541 ER vol 17 p 630

the tua mark land of Killeenane 1562 RSS vol 5.i no 1112 [xxxii.40 Sept 24]

Killewnan 1584 RSS vol 8 no 1743 [1.41r Jan 14. This charter is given in English. Names may have been modernised.]

twa merkland of the xvij merkland of Killezownane 1596 HP vol 3 p 76 [This is in South Kintyre, but not certain it is Killeonan]

Killonanne 1605 HP vol 3 p 82 [xvij merk land: waist]

terr<ae> de... Killonane 1607 RMS vol 6 no 1911

64 bol. polenti pro 17 mercatis de Killonane 1607 RMS vol 6 no 1966

Kileuna 1654 Blaeu plate 19 Cantyra

Kilowan 1667 RMS vol 11 no 1105

Killeunan 1692 CoA 52

Killeenan 1753 Roy 10/1

G cill + G pn ?Adomnán or Eoghanán
'cill of ?Adomnán or Eoghanán'

Name: The name applies only to a farm. There is also Killeonan Burn. The NGR refers to the site labelled on OS pf St Adamnan's Chapel.

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43 Arg 1 no 285.
South Kintyre - Kilkerran

Place: Turf-covered foundations show that the chapel measured about 16m e-w x 6m, with walls 60cm thick. The site is said to be used for burial until 1838.44

The position on Blaue would suggest that Killeonan was on the shores of a loch, Loch Sannish. This has now been drained. It is described in Macfarlane coll thus: 'Thrie mylls from the head of this Logh [Logh of Kilkerrane] there is a fffresh water Logh of foure mylls of length, there is abundance of salmond slaine in this Logh which is called Loghsainesse.'45

KILMORE* CAM,KXI S?E? NR733190 3 [478]
un<a> marcat. de Kilmoir 1545 RMS vol 3 no 3085 [Queen Mary grants lands to James MacConnal of Dunivaig and the Glens ('Jacob<us> M'Connyll de Dunnyveyig et Glennys'). Surrounding lands are Kildawe [Kildavie 478 NR 7210], Glenmukloch [Glenmucklach 478 NR 7012], Kanloch [former name for Campbeltown- see Blaeu], Kilmoir, Crossall [Crosshill 478 NR 7119], Kauchag, Knokbay [Knockbay 478 NR 7219], Mye [Moy Holdings 466 NR 7020], Harrenarroch [Arinarach Hill NR 7316], etc. Same form in RMS vol 4 no 1272. Francis and Mary to JM. 5 May 1558, Paris.]

G cill + pn Maire or G mòr 'cill of Maire' or 'big cill'

Name: Name appears only in the charters specified above. NGR is between the two names adjacent to Kilmore in the list.

KILSOLANE# CAM,KXI E?S? NR707164 3 [478]
terr<a>...de Kilsolane 1481 RMS vol 2 no 1485 [James III grants lands in Kintyre and Knapdale to John of Islay, Lord of the Isles ('Johann<es> de Ila, Domino Insularum'). Surrounding names are Kepragane [Keprigan NR 6910]; Ballenabraide [Balanbraid Glen NR 7515]; K.; Achnaclaich [Achnaclach NR 6915]; Teridonyll; Lagnacreig; Kerowsoyre; Gartloskin [again].]

Name: This is the only occurrence of this name I know. NGR is between the names adjacent to Kilsolane in the list.

It is likely that this is not a distinct name at all, but a miscopying, possibly of Killellan.

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44 Arg 1.289.
45 Macfarlane, Geog. Coll. p 187. See also p 527 where it is called Loch Sanish.
Kilkivan parish

KILKIVAN CAM, KWX EPS NR651201 1 466

Crux domini yuari M(ac)heachyrna quo(n)dam rectoris de Kykkecan c1380 [This comes from a free-standing cross of the Ions school now standing in Campbeltown. It was set up by Ivor's son Andrew.46]

the parish church of St Kewan, Argyll diocese 1382 Papal lett Clem VII p 79 [It is not certain that this is a ref. to Kilkivan. It concerns a certain 'Andrew, called Macheacerna', a name common in S Kintyre.47 Same place and person mentioned again in 1393 ibid. p 189, and it is likely that it was he who set up the finely carved cross now standing in Campbeltown.48]

(rectory of St Kenan, d. Arg.) St Kenan in Kintyre 1436 CSSR, iv no 307
the thre merkland and viii s. land of Kilkevan 1562 RSS vol 5.i no 1112 [xxxi.40 Sept 24]

Kilquhowan 1584 RSS vol 8 no 1743 [1.41r Jan 14. This charter is given in English. Names may have been modernised. The land is 3 marks 8. shillings, as above.]
the the thre mark land and viii s. land of Kilkevan 1562 RSS vol 5.i no 1112 [xxxi.40 Sept 24]

Kilquhowan 1584 RSS vol 8 no 1743 [1.41r Jan 14. This charter is given in English. Names may have been modernised. The land is 3 marks 8. shillings, as above.]
the the thre merkland and viii s. land of Kilkevan 1562 RSS vol 5.i no 1112 [xxxi.40]

4 mercat. 8 sol. 4 den. de Kilkivan 1597 RMS vol 6 no 554

? Kilquhowane 1605 HP vol 3 p 82 ['iij mark viij s. iiiij d. land: occupiit be Duncane Oney'. This is in South Kintyre and surrounding names are indicative of this being Kilkivan, but it is not certain]

Kilchoman 1606-71 Invent. Argyle Writs [via OPS p 11 where name appears as alternative parish name. No further info.49]
Kilcheyvan 1607-71 Invent. Argyle Writs [via OPS p 11. Name appears as alternative parish name. No further info.]
terr<ae> de... Kilquhowan 1607 RMS vol 6 no 1911
Malcolm me osenog of the anno cropt of Kichivan in Kintyre 1640 Mactavish 1943 p 19

? Kilchumack 1654 Blaeu plate 19 Cantyra [This name has no symbol at all. Nearby Knokhant M. (modern Knockhanty 466 NR 6420) meanwhile has church symbol. Could be that name to be attached to church symbol should have been Kilchumack - the position of symbol matches position of old parish church, Kilkivan. Both Knokhant M. and Knokhant B. should have been attached to the same symbol, a little to the south?]

Kilhivan 1667 RMS vol 11 no 1105
Kilciven 1685 CoA p 1
Kilkevan 1753 Roy 10/1

46 Arg J no 265. 'The place-name Kyllekean is not known, and it seems probable that Kykkevan (Kilkivan) ... was inteded: the sculptor could easily have carved a C in mistake for a V, since the Lombardic forms of these two letters are not dissimilar.'
47 Black 1946 p 489. MacEachern.
48 Arg J no 265.
49 It is possible that this is a mistake due to a misunderstanding of the inscription on the Campbeltown Cross. Here a rector of Kykkevan (probably Kilkivan - see historic forms) is commemorated by a cross set up by his son, rector of Kilchoman (Kilchoman in Islay). Arg J no 265.

248
South Kintyre - Kilkivan

G cill + pn ?Cóemán or Cóemgen
'cill of ?Cóemán or Cóemgen' [see also Mochóemóc and Coemhi in table of saints]

Name: Name is not used on its own on OS pf. There are only Low Kilkivan - a farm or house - and Kilkivan Quarry. NGR indicates position of old parish church.

Place: The church is now fragmentary. Original seems to have been oblong - 17.4m E-W, 7.2m transversely. Walls 0.9m thick. 'The church may tentatively be ascribed to the 13th century' (Argyll 1). White describes corbels or shaft-heads, and a stone bracket in the doorway, but these are not how visible. The view towards Islay and Gigha is described by White as 'very fine'. A bell tolled from Cnocan a' Chluig nearby (not marked on OS pf) is said to have called parishioners to worship. It was later used by a town-cryer from Campbeltown to make proclamations.50

There are 8 late medieval tombstones. One, of 15th c, has inscription to BRIC (IV) S VICARIUS M (A) CILLCOACHEN which may include the forename Gille-Comgán - servant of Comgán.51 A late medieval cross now in Campbeltown was probably set up by a parson from Kilkivan, Andrew MacEachern, and is likely to have stood somewhere in or near the graveyard at Kilkivan.52

KILLYPOLE CAM, KVX S NR641177 2 478
  Calybole 1481 RMS vol 2 no 1485
  12 unciatis terrarum nuncupat Kellipull 1508 RMS vol 2 no 3170
  eight shillings of Kellabill 1556 Argyle Charters via OPS
  Kellepeyll 1692 CoA p 53
  Killipoll 1801 Langlands 1801
  Killipol 1820 Thomson 1820
  Kylipole late 19th c OS lst ed.

Name: This name applies to a house or farm. There is also Killypole Loch. NRG applies to the settlement.

Place: There are no ecclesiastical remains.

It is likely that this is not a cill-name.

KILWHIPNACH CAM, KVX E?S NR674165 2 478
  Kilcobenach 1541 ER vol 17 p 630
  Kildwenach 1542 ER vol 17 p 633
  the tua mark land of Killequhowbenech 1562 RSS vol 5 i no 1112 [xxx1.40 Sept 24]
  Killequhowburch 1584 RSS vol 8 no 1743 [1.41r Jan 14. This charter is given in English. Names may have been modernised.]

50 Arg J no 286. White 1873 p 117.
51 Steer and Bannerman 1977 p 159.
52 Arg J no 265.
South Kintyre - Kilkivan

terr<ae> de... Kilcobenauch 1607 RMS vol 6 no 1911
Kilquhilmich 1667 RMS vol 11 no 1105
Kilchuabnach 1685 CoA p 1
Kilchuibneach 1692 CoA p 51
Kilchubnach 1801 Langlands 1801

G cill + pn ?Coibdenach
'cill of ?Coibdenach'

Name: The name applies only to a farm or house. It is to this that the NGR applies.

Place: There are no remains of ecclesiastical character.

Kilwhipnach is on border of Kilkerran and Kilkivan.
Kilmarow parish

KILLAROW KKC, KWX EPS NR662280 2 466

_Kilmolrow_ (vel Kilmarow) ad 5 den. 1532/1603 RMS vol 6 no 1436 [King James VI ratifies a 1532 charter of Farquhar, bishop of the Isles and commendator of Iona, to John Campbell of Calder. Lands include Muckairn, Kilmaronaig and Kilespikkeral. This confirmation charter, issued in 1603, includes confirmation of another charter and a letter. The former concerns lands held by the commendator of Ardcathann.]

*Kilvorow* 1576 Argyle Inventory [This is a grant from John bishop of the Isles to Colin Earl of Argyll and Dame Agnes Keith his Countess. Ref is via OPS p 21. Other names which appear in same land tr. include Killemorich, Skeirblaan, and Kilmacroy.]

the paroche kirk and parochin of _Kilmolrow in Kyntyre_ 1599 RMS vol 6 no 891 [This is a ratification of a letter of tack made by Alexander commendator of Archattan Priory and Iona, who received a _grassum_ (sum paid by a tenant) from Duncan Campbell, son of Donald Campbell of 'Eathrachin'. Grant to Duncan includes the parsonage of Kilbrandon and of Killarow in Kintyre. Also includes 'the teind salmond fisching of the watter of Awa'.]

(Lauchlan McLauchlan of) _Killorow_ 1609 Argyle Inventory [This is a grant from Alexander commendator of Ardcathann to Lauchlan McLauchlan of Kilorow. Ref is via OPS p 22 who says that the teinds of the church were 'probably' included in this land transaction.]

3 mercat. de _Kilmarow_ 1623 RMS vol 8 no 545 [This is a confirmation by James VI of a grant from Thomas bishop of the Isles to William Stirling of 'Auchyle'. Land all seem to be part of the '30 libratis terrarum antiqui extentus de Skirchangzie in Kyntyre', which 'ad monasterium de Ycolmkill pertinuerunt, vic. de Tarbert']

the church, teinds and advowson of _Kilmoro in Kintyre_ 1631 Retours via OPS p 22 _Kilorow_ 1646 Blaeu plate 19 Cantyra [Position on Blaeu is odd. He seems to have confused Kilnacroq and Kilolrow. Neither have crosses on icon]

_Killorow_ 1692 CoA p 48 the property of the church, parish, teinds, and patronage of _Kilmarow in Kintyre_ 1697 Retours

_Killarow_ 1753 Roy 10/2

G cill + pn Mael Ruba
'cill of Mael Ruba'

**Name:** The name now applies only to a farm or house. The NGR indicates the settlement, as the site of the old parish church is unknown.

**Place:** RCAHMS suggests, following White, that the old parish church of Kilarow, a parish united with Kilchenzie around the time of Reformation, may have been on the site of the burial-ground, Killocraw (qv). Another possible site for the old parish church is where the modern parish church now is, ie Parish church, Bellochantuy (453 NR662323).

The NGR I have given here is the same as for the settlement of Killarow, however. I think

53 Arg 1 no 291. White 1873 p 128.
Killarow and Killocraw represent two separate places, the latter of which may not include the element *cille*. MacDonald says this: 'At Uchd-an-tuir, in Tangy Glen, near the edge of the high ground behind the village, there was a place of interment. It was a dedication to St. Maelrube.'

Killarow is certainly surrounded by Tangys - Tangy Lodge, Tangy Glen Cottages, Tanymoil, Tangy Burn etc. It is not clear what is meant by 'the village' but it is more likely to be Killarow than Killocraw, which is north of the Tangys. Uchd-an-tuir does not appear on *OS*.

KILLOCRAW KKC, KWX ES NR662308 2 453

*Kilmacroy 1576 Argyle Inventory* [via *OPS* p 21. Mentioned in same land transaction as Kilvorow and Killemorich. Grant is made by John bishop of the Isles to Colin Earl of Argyll and Dame Agnes Keith his Countess.]

4 mercat. de Kilmacroy 1623 *RMS* vol 8 no 545

*Kilnacroy 1654 Blaeu plate 19 Cantyra* [Settlement symbol only. Position is odd. Has he confused Kilnacroy and Kilolrow?]

Killokra 1654 Mactavish 1944 p 71

Kilocra 1692 CoA p 48

Killigraw 1753 *Roy* 10/2

Killacraw 1801 Langlands 1801

G *cill* + G *na* + G *craobh*?

'cill of the tree?'

[Dwelly p 1018 suggests *Coille-chnò*, 'hazel-wood']

**Name**: Name applies only to a farm or house. NGR refers to a burial ground.

**Place**: No visible remains other than a small roughly-level platform. White suggests this might be the site of the old parish church of Kilmarow (see Killarow).

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54 MacDonald J F 1932 iii.

Kilmichael parish

KILMICHAEL CAM, KXC EPS NR698227 1 466
(the lands of) Killmychill 1306x1329 RMS vol 1, app 2, no 656 B [Robert I grants to Nigel Ogg (Nigell<us> Oge), the lands of Killmychill, Drondrayllen, Dunnor, Keyllpoll [Killypole 478 NR 6417 ], Reythenan.]
perpetual vicar of the parish church of St Michael in Kyntire 1396 Papal lett Ben XIII p 55-6

Rectory of St Michael Archangel 1436 CSSR, iv no 307
5 merc. terrarum de Kilmichell 1481 RMS vol 2 no 1480
Ecclesia Sancti Michaelis 1508 RMS vol 2 no 3208 [James IV grants ecclesi<ae> SS. Constantini et Michaelis to David, bishop of Argyll (‘David Lesmorensi episcop<us>’)
‘compatientiam habens paupertatis episcopatus Lesmoren. inter silvestres et indomitas gentes situati’. He grants rectories, vicarages, right of patronage of the churches, teinds, fruits, lands and gifts. In addition he confirms a grant of land to the monastery of Saddell.] 4 mercat<ae> de Kilmichell et Achalik 1545 RMS vol 3 no 3085
terr<ae> de... Kilmichaell 1607 RMS Sig. vol 6 no 1911
Kilmichill 1667 RMS vol 11 no 1105
Kilmichell paroch in Kintyre 1685 CoA p 3

G cill + pn Michael
'cill of Michael'

Name: Name applies to a farm. There is also Kilmichael Cottage. NGR refers to the site of the old parish church.

The name Kirkmichael is used on Thomson's map of 1820 to refer to the church. There is also a Kirkmichael on Roy 10/1 of 1753, but the position is odd and may refer to a place now marked on OS pf as Lag Kilmichael (440 NR786408).

Place: No structural remains of the parish church. Most were removed for re-use by the end of 18th c. White saw the 'foundation of a rectangular building, and a few fragments of what once were tombstones'. 2 medieval slabs came from the site, one now in Campbeltown Museum, the other lost.56

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5.6.2 Kilmartin and Loch Awe
The parishes of Craignish, Glassary, Inveraray, Kilchrenan and Kilmartin

Craignish Parish

KILBRIDE    CRH ES NM835084 1 366
        4 merks and 40/- lands of Kilbryde 1621 Argyll Sasines vol i no 141 [lands are
'in Kilmorie parish of Craignish']
        Kilbryd 1685 CoA p 9

G cill + pn Brigit
'cill of Brigit'

Name: The name is now applied to a farm. The NGR indicates the chapel site.

Place: There are now no remains other than an area of stony ground.1 Campbell and
Sandeman record the farm people in 1963 describing it as 'the site of the monastery'2
and it is marked on OS 1st ed. as 'Site of Chapel and Burial Ground'. There is an early
20th century report of a stone 'marked with a roughly cut cross' and, later, 'not in
evidence; ...buried in garden' and Campbell and Sandeman found a small cross incised
on the boulder bearing the farm name.3

The church lies on a glen which runs from the sea loch of Loch Craignish to Loch
Avich, and from there to Loch Awe. People coming from the sea loch of Loch Melford
may have joined this route too, on the approach to Loch Avich.

KILMARIE   CRH E NM778014 1 [365]
        St Malroffe in Cragnieh 1440 CSSR, iv 177
markland...otherwise named Kilmorie 1570 Prot. Bk of Ham. via OPS p 99
['...the markland, old extent, of Pencle (or Pennykill) in Craginche, otherwise named
Kilmorie.]
        Kilmolroy 1580 RMS vol 5 no 131
ecclesia parochiali de Kilmolrow 1614/1617 RMS vol 7 no 1697
Killmoire in Craignes c1630 Macfarlane, geog coll. p 150 ['This countrie is
commodious profitable and fertill both of corne butter and cheese and abundance of all
kynd of fishes, and there is one church in this Countrie called Killmoire in Craignes']
kirk of Kilvorow 1647 Mactavish 1943 p 104
Kilmolrou 1654 Blaeu plate 32 Lorna [church symbol]
the minister at Kilmolrew in Craignes 1662 APS vol vii p 390
patronage of the parishes and parish churches of [among others]... Kilmolrew
1667 RMS vol 11 no 1105 [It is possible that this refers to Killarow in Kintyre, but
given surrounding names I think that Kilmarie is much more likely.]
        Kilmoree 1753 Roy 11/4

G cill + Mael Ruba
'cill of Mael Ruba'

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1 Arg 7 no 57.
2 Campbell and Sandeman no 446.
3 Campbell and Sandeman no 446.
**Name:** The name does not appear on OS pf, which is simply marked 'chapel (rems of)'. The head form comes from Arg 7. NGR indicates the chapel.

**Place:** Remains of early 13th century chapel, the former parish church of Craignish, and burial ground. 14.5 x 6.1m, walls 0.9 m thick. There are two early Christian slabs, both with outline Latin crosses. Medieval stones consist of 26 slabs, 4 tomb chests, and 1 cross base.⁴

⁴ Arg 7 no 67.
Glassary Parish

KILBRIDE  KMG E NR934908 1 [378] [LOCH GAIR]

the chapel of Kilbryde 1617 Argyle Inventory [the chapel of Kilbryde at Lochgersyde was granted by Master Neill Campbell parson of Kilmartin, to Archibald Campbell of Kilmory - cited OPS p 92]

Caipel Bhred  c1880 OS Name Book

G cill + Brigit
'cill of Brigit'

Name: This is now the name of a farm. There is also Kilbride Farm Cottage. The chapel is marked, on OS pf, St Bride's Chapel. NGR applies to the chapel.

Place: The chapel is dated by RCAHMS to the 13th century - 'it was evidently a dependent chapel within the parish of Glassary, whose church was at that period [13th c] at Kilneuair'. 11.1 se-nw x 5.1m, walls .85-1m. There are some traces of an enclosure c30m in diameter. Two early Christian stones come from site or nearby. One was found in the paving of a pigsty at Kilbride Farm, 250m SE of the chapel: 'The form of the armpits and the interlace filling the cross suggest a 10th or 11th century date for this slab.' The other, found in 2002, may be of 9th century date.

A settlement called Knocknakeill is recorded in 1692, apparently nearby. The hill adjacent to the chapel at Kilbride is marked on OS pf Cnoc an Aingil, hill of the angel (377 NR 8596).

KILBRIDE  KMG ES NR851966 1 377 [RHUDIL]

Killebryde 1563-4 ER vol 19 p 520 [Surrounding names suggest identification with this place: Kymanis, Rowdill superior, Killebryde, Auchegarran, Carvyin, Stronesk]

Kilbrid 1590s Pont MS map 15a
1 merk land of Kilbryde 1621 Argyll Sasines vol i no 142
Kilbryd 1666 RMS vol 11 no 949 [Kilbryd does not appear on its own: Meikle-Kilbryd and Little Kilbryd. Surrounding names suggest that the id with this Kilbride is correct.]

Kilbryd 1685 CoA p 8
Kilbrid 1753 Roy 11
Kilbride 1844 NSA p 684

G geill + Brigit
'geill of Brigit'

...
**Name:** The name does not appear on the OS pf, but is used by the RCAHMS. On *OS l*rd ed. the spot is marked with 'Site of Chapel and Burial Ground'. NGR is for the chapel site.

**Place:** The burial ground is an oval enclosure 44m EW x 25m, within lime-mortared wall of 19th c type. The site originally formed smaller platform from which there is a small slope down to the wall all round. At its centre is an enclosure 4.1x4.3m, which RCAHMS think 'might occupy the site of the chapel of Kilbryde at Loehgersyde of 1617' (see above). They found no evidence of well reported by Campbell and Sandeman (who couldn't find it either - they were told it was a 'Healing Well with many traditions current locally'). There is a possible cross (Campbell and Sandeman suggest) re-used as a headstone. RCAHMS thinks it a door-lintel. Campbell and Sandeman note the site is a nunnery in local trad 'as usual in sites with this dedication'.

It is possible that there is some confusion over the name of this chapel. Another chapel *at the head of Lochger* is said to be called Kilmachumag. See Kilmachumag, Glassary parish (below).

**KILDOMONGART * KMG E?S? NR863896 4 [388]**

quinque denariatas terre de Keldouengarth 1240 HP vol 2 p 120-1 [This is a charter by Alexander II granting lands, mostly in Glassary, to 'Gillascop mac Gilcrist'. RCAHMS calls this 'the oldest extant charter of property in Argyll']

G cill + pn Domongart
'cill of Domongart'

**Name:** The name is found only once, in a 13th century charter.

**Place:** The location of this place is unknown, but the other places mentioned in the charter in which the name appears are mostly in Glassary parish, with a few in Cowal. The NGR chosen lies between Kilmichael Glassary and Druim a' Mhuilinn, two of the places tentatively identified in the charter. The uncertainty regarding the whereabouts of Keldouengarth justifies listing all names in the charter, with tentative identifications of some of them. They are, in order:

5 d. of Fyncharne: Fincharn 366 NM 9003 and Fincharn Castle 366 NM 8904
5 d. of Glennane: Glannan 366 NM 8501 (not on *OS pf* see Begg 1999 p 58); there is also Glenan in Cowal at 400 NR 9270 and a Glenan Burn, also in Cowal at 389 NR 0185.
5 d. of Askol: Might be a mistake for Askog in which case there is a possibility in Cowal - Asgog Loch 400 NR 9470, with Asgog at 413 NR 9468 (note how close these are to one of the Glenans). The name is found elsewhere eg Bute 414 NS 1063. In Glassary, there is Asknish at 378 NR 9291. The name may contain the Norse element askr, ash tree.
5 d. of Rudol superiori (Rhudle 377 NR 8494)
5 d. of Kelmikel: Could be Kilmichael Glassary at 377 NR 8593, or one of the Kilmichael Begs: 378 NR 9593 and 388 NR 8784.
5 d. of Kerchennan: ?Kirman 377 NR 8795. It might be possible to read 'Kercheunan'.

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10 Arg 7 no 52. Campbell and Sandeman no 443.
11 Arg vol 7 no 130 p 285.
5 d. of \textit{Naheass}: Perhaps there is a word missing at the beginning, the 'na h-' represents the article and the 'eass' derives from G. \textit{eas} (both m. and f., according to MacEachen 1936), waterfall. In modern place-names the form is usually x an Eas, however. The editor of \textit{HP} vol 2 suggests Auchoish, at 377 NR 8690. (This is \textit{Achnachoisk} on Roy's map)

4 d. of \textit{Keldouengarth}

5 d. of \textit{Drummulin}: Looks like G. \textit{druim}, m, ridge or back plus \textit{muilean}, m, mill, but there is no such name on the \textit{OS} pf.\textsuperscript{12} There is a house called Druim a' Mhuilinn at 388 NR 866884. The Druim is at 388 NR 8788.

3 d. of \textit{Cnocnagoloran}: This is identified by RCAHMS with Knock at 378 NR 9290.\textsuperscript{13} The place occurs in a 1315 charter as Knocnagullaran.\textsuperscript{14} Note that \textit{OS} 1\textsuperscript{st} ed. shows Knock in a slightly different location, at NR932920.

1 d. of \textit{Akhenbreth}: Achnabreck nr Lochgilphead is at 377 NR 8590. There is also Auchnabreac south of Inveraray at 367 NN 081069. In Cowal there is Auchenbreck Castle (Site) at 389 NS 019814. It is at the north end of Loch Riddon / Loch Ruel and was a former Campbell stronghold.

half d. of \textit{Strohon}: This comes from SG \textit{sron} meaning nose, promontary or headland. It often becomes Strone in place-names and is common by itself and in combination with other elements. There is Strone at 378 NR9697, Sron-na-Bruc at 378 9593, Sron Chonail at 378 9090. In Cowal there is Strone at 389 NS 1880, Sronvochlan at 389 NS 1888 and Sronchullin at NS 1884, plus many others.

half d. of \textit{Glenfynport}: Glen Finart (\textit{Glenfinfort} on Pont MS no 16) is at 379 NS 1690, to the east of Loch Eck in Cowal. It discharges at Finart Bay on Loch Long at 389 NS 1888.

half d. of \textit{Letherlochhake}: This may contain the name Loch Eck (\textit{Loch Heck} on Pont MS no 16), its southern end at 389 NS 1487. \textit{Lether} may be a mistake for nether (though it is definitely \textit{L} in the MS), or \textless G leth-tlr, 'half (penny)land'.

2 and a half d. of \textit{Rudol inferiori} (Rhude 377 NR 8494)

half d. of \textit{Dernekerd}

Two pieces of land are specifically excluded from this transaction: from the lands of Fincharn, \textit{dimidiam denariatam terre quam Eugenius frater suus tenet quae vocatur Crag Enyw}; and from the land of Glenan \textit{denariatam terre quae vocatur Penig Corthen quam idem Eugenius tenet}.

- \textit{Crag Enyw}: Creag an Iubhair. There are two, 2km apart: 378 NR 9599 and 366 NM 9601. They are roughly 7km SE and 7.5km ESE from Fincharn respectively.

\textsuperscript{12} cf Druimmuillowin in Kinshorn parish Fife. Taylor 2006 p 415.

\textsuperscript{13} Arg 7 no 146 p 306.

\textsuperscript{14} \textit{OPS} p 45. \textit{Argyll Charters}. 'In the year 1315 John of Glassereth lord of that Ilk granted to Dugall Cambel, and to his wife the sister of John of Glassereth, in free marriage his lands of Knocnagullaran from the marches of Ardcastuff [Ardcastle 378 NR 9491] to the march of Kamestronireyth [Middle Kames and East Kames 388 NR 9189], together with the lake and island of the same [Loch Lorain at 378 NR 9090, or Loch Glashan 378 NR 9193], one pennyland of Derrenanerach [Dalnearnach, formerly Darinerinach, at 377 c888953 - not on \textit{OS} pf, see Begg 2002 p 34. Note that Pont marks Derren Loch on banks of Loch Glashan, Pont MS map 15a; since the loch itself is labelled internally \textit{Loch g/oshin}, perhaps he means the settlement on the western side, which would accord with position of Begg's Dalnearnach (< \textit{erennach}, 'Irish', \textit{DIL} p 167 or < \textit{airchinnech}, 'head, leader'; also 'name of a monastic office, anglicised \textit{erenagh} \textit{DIL} p 22 )], one pennyland of Knocalme, a great pennyland of Minenyerich [Monunernich at 378 c NR 914910], the whole land of Karnefin [an inversion of Fincharn?], and five pennylands of Kylmyell M'Glenod [Kilmichael Glassary 377 NR 8593].'

\textsuperscript{15} Arg 7 no 112.
• **Penig Corthen.** 'Penig' probably refers to it being a pennyland. 'Corthen' may derive from OI coirthe, standing stone / pillar, of which there is a prominent one at the Glenan at 366 NM 8501.

The lands are in both Glassary and in Cowal. This pattern is matched by lands held by the Lamonts at least by 1539 (RMS vol 3 no 1882) in which all the lands described are in Cowal with the exception of a bunch around Lochgilphead. There is little matching between the specific lands mentioned, however. Glenan appears in both, but there are several places with this name; the same applies to Strone, and Kilmichael, both of which also appear in both charters. The Askol of 1240 may be the same as the 1539 Asgog.

**KILLEVIN** KMG E NR986972 1 [367]

*Killevin* 1845 NSA p 685

*Killenewan* 1851 OPS p 43, 44 [with ref. to Argyle Inventory: 'In 1671 the teinds of the parish of Glassary, Killenure, and Killenewen were leased to Archibald Earl of Argyle by Mr Colin M'Lauchlan minister at Lochgoyllshead for &8, 13s. 4d.'][

*Killevin* 1873 OS 1st ed.

**G cill + pn Sléibhine or Oibfind**

'cill of Sléibhine or Oibfind'

**Name:** The name no longer appears on the *OS* pf, but it is in use by the RCAHMS. NGR is from the chapel site. I have not found it in any early sources. There is a Killevin recorded in Lismore in 1628 (*Argyll Sasines* vol ii no 251).

**Place:** There is a burial ground here, with a modern rectangular enclosure at its highest point. Of the chapel ruins recorded in the New Statistical Account there is now no trace. There is a tradition that stones from here (either from the chapel itself or from nearby - it is not clear) were removed to build the medieval chapel of Kilneuair*: 'the stones [of Kilneuair] were found in and dressed at a quarry close to Killevin, on Lochfyneside; that on a particular day duly appointed, people attended in such numbers as to form one close rank from Killevin to Kil-neuair, a distance of twelve miles, and that each stone, as raised at the quarry or hewing station, was handed from one man to another along the whole rank until it was fixed by the last of them in its place in the building.'

Two Early Christian stones come from the site. One is a pillar or cross shaft bearing the head and shoulders of a human figure - 'a date in the 8th or 9th century may be tentatively suggested'. The other is a cruciform stone incised with an outline cross.

Lists of rebels in 1685 produce six men with a name which may derive from the saint of this place: John Mc ileven of Stronalbanach, John Mc ileven of ffeorlins, John Mc ileven of Minart, Donald and Alexander Mc gileven of Gartanranoch and Duncan Mc oileven of Keirnanmor. All places are in Glassary parish, the first three within 3km of Killevin.

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18 *CoA* p 7. The places are Strone 378 NS 9697, Ffeorlin 378 NS 9597, Minard 378 NS 9796, Gortonronach 378 NS 9392, Kirnan 377 NR 8795.
Kilmartin and Loch Awe - Glassary

KILMACHUMAG # KMG E NR926914 3 [378]

Kilmachumag 1632 Argyle Inventory ['In 1632 Sir Dugall Cambpell of Auchenbreck and Dame Issobell Boyd his wife exchanged with Archibald Lord Lorne the teinds and patronage of Kilcalmonell for the teinds of the chapel at the head of Lochger called Kilmachumag, including the towns and lands of Gortinrannich, Minnart, the two Ardchastells, and others.' Argyll Inventory via OPS p 44]

G cill + G pn Mochommóc (see Colmán, Columb, Mocholmóc in saints' table) 'cill of Mochommóc'

Name: There is only one reference to the name, as far as I know. It is no longer used. The NGR is approximate, on the bank of the river which flows into Loch Gair from the north.


Place: It is possible that the Argyle Inventory is mistaken in calling the chapel at the head of Loch Gair Kilmachumag. The chapel meant may rather have been Kilbride KMG qv. Kilbride seems to have belonged to Kilmartin parish and the mistake may have arisen through confusion with another detached portion of Kilmartin parish, Kilmahumag NKN. No remains, other than those ascribed to Kilbride, are discernible in a relevant location. See also Kilnestrur in Glassary parish.

On the other hand, it is not impossible that while Kilmartin parish held Kilbride at Loch Gair and Kilmahumaig at Crinan, there was a further chapel at Loch Gair, coincidentally sharing a name with the chapel at Crinan. The fact that it scarcely appears in the written record is not in itself a reason to suppose it didn't exist.

Campbell and Sandeman find on the 6" map a small enclosure to the north of the present parish church and suggest this as the possible site of Kilmachumag.

KILMICHAEL KMG EPS NR859935 1 377

quique denari<ae> terre de Kilmikhel 1240 HP vol 2 p 122 [This may be a reference not to Kilmichael Glassary, but to one of the Kilmichael begs. For full list of lands in this charter see KILDOMONGART above.]

quique denari<ae> terre de Kylymel in Glenod c1315 HP vol 2 133
terr<ae> de Glassery et Edderling, viz... Kilmichael 1540 RMS vol 3 no 2306
Kilmichel 1590s Pont MS 15a
Kilmichael 1661 RMS vol 11 no 136 [English summary of a Latin original. It is not certain that this reference is to the Kilmichael at this NGR] (minister at) Kilmichaell in Glastrie 1662 APS vol vii p 390

19 In 1617 it is the parson of Kilmartin who makes of grant of the chapel of Kilbryde at Lochgersyde and in 1671 Kilmartin parish is said to hold the chapels of Kilmachumag and Lochger (my emphasis). Argyle Inventory via OPS p 92.

20 Mactavish 1943 p 241. In 1651 there is discussion of removing of 'the chappell lands of Kilmachumack' from Kilmartin parish and annexing them to Kilmichael Inverlussa (North Knapdale parish).

21 Campbell and Sandeman no 459.

22 Arg 7 p 545 no 69n3.
(patronage of the parish churches of...[among others]) *Kilmichell Glasrie* 1664
*RMS* vol 11 no 653 [English summary of a Latin original]

*Kilmichell* 1667 *RMS* vol 11 no 1105 [English summary of a Latin original. It is not certain that this reference is to the Kilmichael at this NGR]

*Kirkton Kilmichell* 1685 *CoA* p 7
*Kilmichael 1753 Roy* 11/4

G *cill* + pn Michael
'cill of Michael'

**Name:** The name is used for a settlement. On maps it is always a compound - Kilmichael Glassary - but locally it is referred to simply as Kilmichael. The NGR indicates the parish church. It seems that in the parish of Glassary there were three places called Kilmichael: Kilmichael Glassary, and two Kilmichael Begs. In historical documents, other than maps, it is sometimes unclear which of the three is meant.

**Place:** Parish church and burial ground. The current parish church dates to the 1870s, replacing a sequence of churches on the site. The earliest trace of a church here is a fragment of a window or lintel, of probably late 16th or 17th century date.

The church of *Kylmyel in Glenod*, mentioned in 1315 (see above) was not at that time the parish church, which was then at Kilneuir. Kilmichael became the site of the parish church only in the 17th century. A large collection of medieval stones (23 slabs, one cross-head, disc-headed cross, cross shaft (part), effigy, parts of 2 tomb chests) shows the importance of the site in late medieval times, however, and there is one stone - a slab with ringed Latin cross in relief - of Early Christian date.23

A Romanesque shrine containing an early iron bell was found near the church in about 1814. The bell could be as early as the 7th century, while the shrine belongs to the 13th.24

Kilmichael Glassary was 'the site of the greatest Cattle Market in the west, 'Kilmichael Tryst'.25

KILMICHAEL BEG KMG S NR955934 2 378 [Minard]

*terr<ae> de... Kilmichelbeg 1571 RMS* vol 4 no 2017
*Kilmichel beg 1590s Pont MS* 15a
*Kilmichelbeg 1651 Mactavish* 1943 p 236
*the lands of... Kilmichaelbeg 1661 RMS* vol 11 no 136
*Kilmichelbeg 1667 RMS* vol 11 no 1105
*Kilmichelbeg 1685 CoA* p 7
*Kilmichaelbeg 1753 Roy* 13/3

G *cill* + pn Michael + G *beag*
'little cill of Michael'

**Name:** The name now applies only to a settlement, and it is to this that the NGR applies. It is not apparent in relation to what it is *beag* - perhaps Kilmichael Glassary.

23 *Arg* 7 no 69.
25 *Campbell and Sandeman* no 563.
**Place:** Campbell and Sandeman no 493 investigated Drummond's claim that there was a 'small enclosure...a wilderness of neglect' but didn't find it. Neither did they find the 'very old burial place' reported by the tenants.  

The remains of what was thought might be a chapel is recorded in D&E 1982. A local informant told me that the author of the D&E report later found what he described as a 'holy water stoup'.

There seem to have been two Kilmichaelbegs within 10km of each other and this has led to some confusion (see following entry).

There is a Kilmichael Beg that routinely appears in grants relating to lands held by the Lamond family, for which see Kilmichael Beg* below, and there are, meanwhile, references in RMS to a different group of lands nearby which also include a Kilmichael Beg. These are extensive lands held by the Campbells, and include lands of Loch Awe, Ardscodeinish (around Kilmartin) and Inveraray. They are listed in 1571 (see above), 1580 (RMS vol 5 no 26), 1610 (RMS vol 7 no 265), 1661 (see above) and 1667 (see above)

KILMICHAEL BEG* KMG ES NR8788472 [388] [Castleton]  
3 mercat. de Kilmichelbeg 1539 RMS vol 3 no 1882  
3 marcat. de Kylmouchaelbeg 1552 RMS vol 4 no 756  
3 mercat<ae> de Kilmichaelbeg 1646 RMS vol 9 no 1722  
3 mercat<ae> de Kilmichaelbeg 1647 RMS vol 9 no 1749  
Kilmichelbeg 1685 CoA p 7  
Kilmahalber 1753 Roy 11/3  

G cill + pn Michael + G beag  
'little cill of Michael'

**Name:** The evidence that this name should be attached to this place is: i) *Kilmahalber*, marked on Roy's map corresponds to this position; ii) *Kilmahalber* can be interpreted as a mangling of Kilmichaelbeg where the first a<ic, the second a<ae and r<g (there are much more extreme examples in Roy); iii) the name Kilmichael Beg occurs frequently in RMS but amongst two distinct clusters of places, each cluster belonging to a different family; the five names surrounding one of the Kilmichael Begs are within 2.5km of the approximate position of Roy's *Kilmahalber*; iv) A Valuation Roll of 1751 lists two Kilmichael Begs, each under different ownership; the adjacent names for one are Ballimore Aird and Castleton, both within 500m of proposed location; v) there is evidence of ecclesiastical activity at this location.

The NGR given here is the site of the long-cist burials.

**Place:** There are no structural remains of ecclesiastical character, but two long cists were found here, and an Early Christian carved stone was found nearby.  

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26 Campbell and Sandeman no 493.  
27 Anne Kahane telling of Col. Peter Fane Gladwin, now deceased.  
28 Begg 2002 p xi.  
29 Arg 7 no 16.
There seems to have been two Kilmichaelbegs within 10km of each other and this has led to some confusion (see previous entry).

There is a Kilmichael Beg which appears among extensive lands belonging to the Campbells (see above under Kilmichael Beg) and there is a Kilmichael Beg that routinely appears in grants relating to lands held by the Lamond family. The latter lands listed are all in Cowal, apart from a group in the middle from around Lochgilphead. The Kilmichael Beg near Minard is a little out of range, but the site marked by Roy as Kilmahalber is in the heart of the Lochgilphead lands. These lands are enumerated in charters of 1539 (see above), 1552 (see above), 1588 (RMS vol 5 no 1540), 1600 (RMS vol 6 no 1065), 1624 (vol 8 no 765), 1646 (see above). From 1646 (see above) the lands are not held by Lamond but reference is made to their former ownership by that family. The lands are mentioned three times in 1647 (RMS vol 9 no 1745, ibid no 1746, and ibid no 1749 (see above).

KILMORY KMG ES NR866864 1 388
(pennyland of) Kilmor 1230x1246 Reg. de Pass p 132 via OPS p 43 [illum nummatam terre de Kilmor que jacet super Louchgilp, cum capella Sancte Marie in eadem terra fundata. This is a grant from Duncan the son of Fearchar, and his nephew Lauman the son of Malcolm, to the monks of Paisley]
Kilmore 1590s Pont MS 15a
Kilmore 1654 Blaeu plate 18 Knapdalia [Church symbol]
Kilmorray 1753 Roy 11/3 [Second r is not clear. Could be an s or u.]

G cill + pn Moire
'cill of Mary'

Name: OS pf marks Kilmory Castle (Offices) and Kilmory Pier. NGR applies to the burial ground and site of chapel.

Place: Burial ground and site of chapel. No remains of chapel. The burial ground lies within a rectangular enclosure, probably of mid 19th century date. OPS reports, with reference to NSA, that at the time of writing the foundations of the chapel were still visible.30

The chapel was granted by ancestors of the Lamond family to Paisley abbey in the second quarter of 13th c by which time it was already 'established on the property'.31

KILNESTRUR # KMG E NR927917 3 [378]
ane old Kilnestur 1651 Mactavish 1943 p 236 [This is about the creation of three parishes out of Glassary. 'And ane new kirk to be erected on this syd of Lochfyne upone the ground and lands of the Nethir towne of Gortenraniche upone the litle know besyid ane old Kilnestur as the fittest place for bigging of the said kirk upone, according to the report of the visitatione fra the presbyterie of Inveraray maid thereenant...']

30 OPS p 44.
31 Arg 7 no 77.
G cill + ?G na + ?G sruth
'cill of the stream'? [sruth in modern Gaelic is masc., however, so should be cill an t-sruth. There is an obsolete srutha(i)r, 'stream' in DIL which is marked 'fem?' ie gender not certain ]

Name: The name is mentioned only once, in the Argyll synod minutes, where it may not be a name so much as a descriptive term (meaning a church on the stream - see above). The NGR is on Abhainn Mhór, west of Gortonronoch [NR 932920].

KILNEUAIR  KMG E NM889036 I 366
(the high altar of) Kilnewir 1394 Argyle Charters via OPS p 43
ju<s> patronatus ecclesie de Killenevir 1490/1491 RMS vol 2 no 2052
jurepatronatus rectorie et vicarie ecclesie de Killenure 1563-4 ER vol 19 p 520
Kilneur 1590s Pont MS 14a
Kilneuir 1590s Pont MS 15a
that in [ie the kirk] Kilnuire 1642 Mactavish 1943 p 52
the kirk of Kilnuvere 1651 Mactavish 1943 p 236
Killinewr 1656, Mactavish 1944 p 143
Kilnewar 1664 RMS vol 11 no 653
Killenean 1667 RMS vol 11 no 1080 [Identification with Kilneuair is suggested by nearby names]
Kilnuir 1692 CoA p 40
Kilmure 1753 Roy 13/3

G cill + G an + G iubhair
'cill of the yew-tree'

Name: Kilneuair appears on OS pf near the church, but it is not clear what it indicates - there are no buildings other than those labelled 'St Columba's Church (remains of)'. NGR indicates the ruined church.

There are other names in the immediate vicinity which contain the Gaelic word iubhar, ewe tree. There are two places, about 2km apart, called Creag an lubhair, 378 NR 9599 and 366 NM 9601, both on the route from Kilneuair on Loch Awe, to Loch Fyne. The bay below Kilneuair used to be called Cammysnew, which may derive from camas an iubhair, 'bay of the yew'.

Place: Remains of the medieval parish church are 21m ew x 5.6m within walls c 0.9m. The chancel may be 13th century. The walls of the burial enclosure 'can hardly be earlier than the end of the 18th century' but the remains of a turf bank enclosing an area of about 45m may be much earlier. There are four funerary monuments of the 14th - 16th centuries in or to the south of the church. It is possible that the Romanesque shrine and Early Christian iron bell found at Kilmichael Glassary parish church came from here, the original parish church.

Until the 16th century this was the main church of the parish of Glassary. Most medieval references to it are to 'the church of St Columba in Glassary' eg the parish

32 Campbell and Sandeman no 466. This name no longer appears on the OS pf. Early forms include Cammysnew 1431 HP vol ii p 172, Cammissauria 1452 ER ix p 662, Cammysien 1495 OPS p 124. 33 Arg 7 no 81.
The church lies on an important drove-road linking Loch Awe with Loch Fyne. It was also the site of a cattle market known as *Am Margadh Dubh*.\(^{34}\)

\(^{34}\) *Campbell and Sandeman* no 567.
Inveraray Parish

KILBLAAN  INA ES NN123127 2 356
the five merk land of Kilblaan 1618 Argyll Sasines vol ii no 30 [The land is 'commonly called Dungollan' and is said to be in Glenshira.]

Kilblaan in the Glensyra c1630 Macfarlane, geog coll p 147, 512 or 82v-83r on http://www.nls.uk/pont/texts/index.html [There is one Glene on the northsyd of Lochfynne called Glen-syro, the river that runneth throch it called Syro, or Phyray rather, is impetuous and falling throch rogh grownd, runneth suyftly wherby be the ovirflowings therof it oftymes much endammageth the nearest low cornlands and specially Kilblaen, specially on the south syd of the river]

Kilbane 1753 Roy 14/3 [This could be read Kilhane. RCAHMS read it as Kilbane ARG 7 no 88]

G cill +pn Blaan
'cill of Blaan'

Name: The name now applies to a settlement, and to Kilblaan Burn. The NGR applies to the burial ground 1km SW.

Place: There are no remains of this burial ground, whose last interment is said to be towards end of 18th c. It is possible that the farm buildings cover an ecclesiastical site.

A pilgrim road from Kilmorich in Cowal is said to have gone past here on its way to Inishail.

KILBRIDE  INA ES NN071046 1 [367]
the lands of Kilbryde 1561 Reg. Tay via OPS p 86, 90
Kiluryid 1590s Pont MS 14b
Kilvryid 1654 Blaeu plate 18 Knapdalie [Church logo in simple form. This part of the map (Glassary - 'Glastree') has few names and some symbols are simply circles.]

4 merk land of Kilbryde 1659 Argyll Sasines vol i no 429 [The land, 'in Glenaray', passes between members of the MacIver family. Superior is Sir John Campbell of Glenorchy.]

Kilbryd 1685 CoA 15
Kilbride 1753 Roy 13/3

G cill + pn Brigit
'cill of Brigit'

Name: The name does not appear on OS pf. It appears on OS 1st ed. as 'Site of Kilbride Burial Ground'. There is also Kilbride Lodge. NGR indicates the site of the burial ground.

Place: The area is now covered by the foundations of recent military installations and there are no obviously ecclesiastical remains. The township of Kilbride was previously

35 Arg 7 no 88.
36 Haldane 1952 p 99 via Campbell and Sandeman no 441.
on this site, as a 1758 farm plan shows, and a 1.2m slab, said to mark the grave of a
daughter of the MacNaughton family, was pointed out in 1865.\footnote{Arg 7 no 51, drawing from the Inveraray Drawings 232 (in NMRS) and the OS Name Book}

KILFUCKAN# INA ES NN114103 3 [367]

\begin{itemize}
\item Kilfuckan 1590s Pont MS 14b
\item Martin M'Nokaird in Kilphokan 1622 Argyll Sasines vol i no 187 [Sasine of land of Killean and Lealt in barony of Glenaray. Martin MacNokard is witness.]
\item Gilmartin M'Nokaird in Kilfuccan 1627 Argyll Sasines vol ii no 216 [Sasine of the 20/- land of Kilmorich. Gilmartin MacNokard is witness]
\end{itemize}

G cill + pn Féichine? or Feoc(k)? or Fiacre?\footnote{For Feoc(k) and Fiacre see ODS. They are not in the saints' table.}
'cill of 'Féichine'"

Name: The name is not apparent on Langlands, Thompson or on any OS map. NGR is based on Pont.

Place: OS 1st ed. marks Ath nan Lann and Drochaid Ath nan Lann nearby. OS Explorer 363 shows a cemetery at this grid ref.

KILLEAN INA ES NN049046 2 367

(the lands of) Killechane 1553 Argyll Charters via OPS p 86 ['the lands of Killechane and Lealt in the stewardry of Glenaray, with the office of steward']

(the lands of) Killeane 1561 Argyll Charters via OPS p 86
the 6 ½ merk land of Killean 1622 Argyll Sasines vol i no 187 ['Sasine of the 61/2 merk land of Killean and Lealt, in the barony of Glenaray']

Killean 1685 CoA p 15
Kilyan 1753 Roy 13/3
St John's 1801 Langlands 1801
Kilian 1875 OS 1st ed.

G cill + pn John (G Eoin)
'cill of John'

Name: The name is on OS pf indicating a settlement at NN049045. NGR is taken from Campbell and Sandeman no 450 (see below).

Place: 'An oval enclosure of boulders is pointed out as the site (by farmer) - not where marked on map.'\footnote{Campbell and Sandeman no 450, with ref to 6" OS and NSA p 26.} OS 1st ed. has 'Burial Ground (site of)', and 'Kilian'. The place is not recorded by RCAHMS.

In the Argyll Sasines vol i Killean is often coupled with Lealt, which seems to be within the same 6 1/2 mark land. They are in the barony of Glenaray (no 187 etc). In 1622 Killean, together with various lands in Craignish (including Kilbride qv) are passed by a MacLachalan of Craiginterve (in Kilmartin parish) to Angus Campbell aka Maclver, son of Charles Maclver of Asknish (no. 225). There is an Asknish near Lochgair (378 NR9291), but this probably refers to one in Melfort parish (see Argyll Sasines vol i no.
141) where a MacIver resided. Killean plus the lands in Craignish appear together again in 1652 (no 360)

**KILMALIEU** IN ES NN103096 1 [367]

? Gilbert rector de Kylmalduf 1304/1507 RMS vol 2 no 3136 [Gilbert is a witness to a grant of lands by Ewan of Argyll ("Eugeni" de Ergadia") to Andrew, bishop of Argyll. Other witnesses are from Kilmartin, Kilmore, and Eilean Mund. Note to Argyll 7 no65 says this is a form not of Kilmalieu, but of Kilmallie, Invernesshire. In papal letters Kilmalduff certainly refers to a place in Lochaber, now Kilmallie.]

1 marcat terre de Kilmolew 1442/1450 RMS vol 2 no 346 [Stated to be in baronia de Lochav. Duncan Campbell grants this land to the Collegiate church of Kilmun]

M Nigello Fischear rectore de Kilmalew 1529/1556 RMS vol 4 no 1025
40 den. terrarum de Kilmolew 1559/1564 RMS vol 4 no 1592
Niuinus Makvicar, rector of Kilmolew 1561 Argyle Charters via OPS p 85
Kilmalew 1590s Pont MS 14b
terr de Kilmolew in parochia de Kilmolew 1601 RMS vol 6 no 1218
Kilmalew 1654 Blaeu plate 18 Knapdalie
(patronage of the parishes and parish churches of) ... Kilmalewe 1667 RMS vol 11 no 1105

G cill + pn ?Molibba or ?Máel Dub
'cill of ?Molibba or ?Máel Dub'

**Name:** The name does not appear on OS pf. NGR comes from the site of the medieval church.

**Place:** Burial ground and site of old parish church. There are no remains of Medieval church. There is a quadrangular burial enclosure c60m square containing over 500 monuments including 4 slabs dating from 13th to 16th c. One cross-shaft is of 14th - early 16th c. 40

Campbell and Sandeman record a tradition that when the bell belonging to the saint of this place was stolen, he made another of rushes. This story elsewhere relates to Moluag. 41

**KILMUN** INA ES NN079130 1 356

3 merk land of Kilmun 1631 Argyll Sasines vol ii no 382 [The lands is 'in Glenaray']

Kilmun 1884 OS 1st ed.

G cill + pn Munnu
'cill of Munnu'

**Name:** Kilmun is now only the name of a farm. NGR indicates the remains of a chapel.

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40 *Arg* 7 no 65.
41 *Campbell and Sandeman* no 454
Place: Turf-covered walls represent the outline of a chapel 6.6m x 2.7m with entrance to west end of S wall. It is within a sub-circular enclosure c 17m diameter. The chapel and its enclosure resemble others of probably Early Christian date elsewhere in Argyll, and especially in Islay.42

It is near Creag a'Chaibeil [caibeal, -eil m chapel or family burial ground (Dwelly p 140)]. Bile Garbh and Eas Caillich are within 1km. Tom na Cuirte [cuairt, -e f circle, circuit (Dwelly 1911 p 284), court, palace (MacLennan 1925 p 114)] is 2km NNE and Kilblaan is 5km WNW in Glen Shira.

42 Arg 7 no 79.
Kilchrenan parish

KILCHRENAN KDV KEX EPS NN036229 1 345
the parish church of St Peter the Deacon 1392 Papal lett Clem VII p 175
Church of St Peter the Deacon of Lochaw 1441 CSSR 4 no 782
t. Kildathnan 1452 ER vol 9 p 662
Kildachvanan 1555-1556 ER vol 18 p 597
ecclesi<an> parochialis de Kildekrananane 1569 RMS vol 6 no 143
Kilchrnan 1590s Pont MS 14
1 mercat. de Kildechrannane 1595 RMS vol 6 no 209
advocation<is> rectorie et vicarie ecclesie et parochie de Sanct-Peter lie deane
de Lochhow 1610 RMS vol 7 no 265
mercata<an> de Kildechrannane 1614 RMS vol 7 no 1132
mercata<an> de Kildochranane 1629 RMS vol 8 no 1418
Kilchrnan 1642 Mactavish 1943 p 52
paroachynes of Inschayll and Kildochranane 1651 Mactavish 1943 p 231
the kirk of, Kilchrnan 1654 Mactavish 1944 p 52
ministrie at, Kilchrnan 1655 Mactavish 1944 p 89
Kilchrnan 1654 Gordon Blaeu SR

G cill + ?pn Dechnán or ?OG dechon
'cill of Dechnán or (the) deacon'?

Name: The name now applies to the village of Kilchrenan and to a watercourse, Kilchrenan Burn. The NGR applies to the parish church.

Place: Current church dates from 1771, but dimensions and orientation suggest it may be on medieval foundations, and built into the church are window-dressings of 13th century character. There are, or were, 9 medieval carvings: 8 slabs (4 from Loch Awe school, one from Iona school) and one tomb-chest side.

The name Annat (NN0221) nearby may be suggestive of early Christian activity in the area. Cladh na hAnnait (NN0029) is a little further afield, near Allt a'Bhile, another potentially early name.

KILMAHA KDV KEX ES NM937078 1 366
Kilmacha 1685 CoA p 10
Killmacha 1753 Roy 13/3

G cill + ?pn Mochoe
'cill of Mochoe' [see Cùelán, Mochoe, Kentigern in saints table]

Name: The name now applies only to a house at NM942083. The NGR applies to the site of a chapel and burial-ground at a place now called Rubha na Fidhile.

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44 Arg 2 no 259.
45 see Clancy 1995.
46 see Gondek forthcoming.
Place: The site was much damaged in the 1968 storm. It consisted of 2 buildings of sub-oval plan within a dry-stone enclosure wall. A carving on bedrock depicting a ring cross with a short stem and two robed figures with bird-like heads is probably of Early Christian date. There were two Early Christian cross-decorated stones on the site, both now in Dalavich parish church.47

KILMUN KDV KEX ES NM929153 1 355 [Lochavich]
the pennyland of Killemona 1414 Argyle Charters
marcat<a> ant. ext. de Kilmwn 1559 RMS vol 4 no 1592
Killmun 1692 CoA p 32
Kilmun 1753 Roy 13/2

G cill + pn Munnu
'cill of Munnu'

Name: The name refers to a house only. The NGR refers to the possible ecclesiastical site, one km NE.

Place: A lime-mortared rectangular structure, 5.4m nw-se x 4.3m, lies within a circular enclosure wall 17.5m in diameter. RCAHMS doubts these remains are early - probably18th c - though 'the outer wall may perpetuate the outline of an earlier enclosure'.48 The remains were described by the OS in 1871 as being a private burial-ground of the MacDougalls of Kilmun, a branch of the MacDougalls of Rarey.49

The site is one km NE of Caisteal na Nighinn Ruaidhe, possibly dating to the 13th century and alleged to be one of the earliest Campbell strongholds.50 Note the proximity of this Kilmun with the one about 4.5km ese at NM971145.

KILMUN KDV KEX ES NM971145 1 355 [Dalavich]
4 merk land of Kilkmun and Glenmulschen 1621 Argyll Sasines vol i n 131
[These places are said to be 'lying contiguous to each other'. Glen Meashan is at 355 NM9616. It thus seems that the Kilmun beside Loch Awe is meant, rather than the one on Loch Avich]

Kilmun 1685 CoA p 10 [appears under 'Dallaich paroch' ie Dalavich, so probably the Kilmun near Dalavich on Loch Awe, rather than the one on Loch Avich]
Kilmun 1692 CoA p 32
Kilmun 1753 Roy 13/3

G cill + pn Munnu
'cill of Munnu'

Name: The name now applies to a house. The NGR applies to the site of a chapel and burial ground.

Place: There are some traces of a possible chapel c 6.7m NE-SW x 3.5m, walls c 90cm thick, within irregular enclosure about 30m x 26m. No tombstones are visible. The

47 Campbell and Sandeman p 70-71. Arg 2 no 261.
48 Arg 2 no 226.
49 OS Name Book no 53 p 137 via Arg 2 no 226.
burial ground is said to have been used during the occupation of Innis Chonnel Castle (2.5km nne in Loch Awe) by the Campbells.\(^5^1\) (The Campbells occupied Innis Chonnell from its foundation in the first half of the 13\(^{th}\) century to at least the 15\(^{th}\) century.\(^5^2\))

Interesting names nearby include Larach na lobairte adjacent (\textit{Arg} 2.209), and Suidhe Mhunge c400m NE. Note the proximity of this Kilmun with the one about 4.5km WNW at NM929153.

\(^5^1\) \textit{Arg} 2 no 265 with reference to \textit{OS Name Book} no 53 p 143.
\(^5^2\) \textit{Arg} 2 no 292.
Kilmartin Parish

KILCHIARAN KMR E NR820971 2 [377]

Kill y Kiaran 1929 PSAS 63 p 156 [Name given by local informant to Joseph Craw, director of excavations on Poltalloch Estate]

G cill + pn Ciarán
'cill of Ciarán'

Name: The name was given in 1929 as the former name of a gravel bank (now largely quarried away) called at that time Bruach an Druimein, but now, on OS pf, nameless. The name on OS 1st ed. is Bruach na Cuirte. The NGR indicates the long cist site.

Place: The site, excavated on several occasions, has revealed the remains of multi-period settlement (including glass beads belonging to the second half of the first millennium AD), prehistoric cists containing a Beaker, two Food Vessels and a jet necklace, and four long cists. Near one of the long cists was found a stone inscribed with the letters CRON(A)N in ogham.

KILCHOAN KMR ES NR807965 3 377

Kilchoan 1559 ER vol 19 p 444
Kilchoan 1573 RMS vol 4 no 2194
Killechoane 1580-1 ER vol 21 p 444
terr<ae> de... Kilchoane 1610 RMS vol 7 no 1129
the balliary of Kilchoan 1632 Argyll Sasines vol ii no 446 [this plus rent from Kilchoan plus other lands in Ardsocnish to be given by Archibald MacLachlan of Craiginterve, as bailie, to Duncan Campbell of Duntroon]
Kilchoan 1664 RMS vol 11 no 613
John M'Indeoir of Kilchoan 1659 Argyll Sasines vol i no. 422 [Lucas MacIndeoir is the heir of John, now deceased]
Lucas M'Indeoir of Kilchoan 1675 Argyll Justice Records, i.53 [Lucas is member of an Assize]
Kilchaan 1753 Roy 11/4

G cill + G pn Comgán
'cill of Comgán'

Name: The name appears on OS pf, but only with another element. There is Kilchoan Banks and Kilchoan Lodge. The NGR applies to the site of a long cist burial.

Place: Site of a long cist. The discovery of a long cist, 90m west of a chambered cairn, was described in 1866. There is now no trace of the cist, but a well and rock-cut basin were found near the supposed site on a visit by RB in 2004.

Campbell describes a charter in which lands around Kilmartin, excluding the pennyland of Kilchoan, are granted to Duncan Campbell in 1422 (Argyll Transcripts). The

53 Arg 6 no 350.
54 Arg 6 no 104.
55 Arg 7 no 91.
56 PSAS 6 (1864-6) p 352. Arg 7 no 59.
exclusion of Kilchoan is an interesting one, as this small property seems to have been long in the hands of a professional family of Dewars or keepers of holy relics. They were MacLucases [cf Lucas MacIndoe under historic forms above, 1659] or alternatively Mackernehows - the name is spelt in various forms - and used all three names as surnames on occasion. They were to produce a goodly number of priests and professional servitors and the like in Argyll, and several of them are later found to have moved to Lochfyneside. 57

According to Black 'The Macandeoirs were a sept formerly in Glassrie and now in Lochow.' He confirms that 'McKenechow or McKinchow was the original name of the Dewars of Kilchoan.' His earliest citation of the name is in 1660 in Inveraray, 58 where the McIndeors were dempsters of the Argyll sheriff court in the 1670s. He finds a MacLucas in Craignish in 1493. 59

Less than 2km west of Kilchoan is Port an Deora (NR 793963).

KILMARTIN KMR EPS NR834988 1 377
Martin<us> vicari<us> de Kilmartene 1304/1517 RMS vol 11 no 3136
advocatio ecclesie de Kilmartin 1323 RMS vol 1, app 2, no 695, B
Ecclesia Sancti Martini 1361 Argyle Charters via OPS p 91
(the prebend of) St Martin 1443 CSSR, iv no 967
M. Johann<es> Carswell rector<> de Kilmartyne 1558/1564 RMS vol 4 no 1592
ecclesi<es> parochial<is> S. Martini in Arskoedensis 1580 RMS vol 5 no 131
Kilmartin 1590s Pont MS, 15
lie Lady-altare de Kilmarteine 1593 RMS vol 5 no 2249
(patronage of the parish churches of [among others]) Kilmartein 1667 RMS vol
11 no 1105

Kilmartin 1753 Roy 11/4

G. cill + pn Martin
'cill of Martin'

Name: The name on its own applies only to the village, but Kilmartin Castle and Kilmartin Burn also appear on OS pf. The NGR indicates the position of the church

Place: Parish church and burial ground. The current church dates to 1836. It is in a commanding position overlooking the Kilmartin Valley. It replaced a church of 1799 which replaced one of 1601. The site has probably remained the same throughout. The 1601 church is described in OPS as a narrow stripe. 60

Early Christian sculpture consists of 1 free-standing cross, and 3 slabs with incised Latin crosses. The cross 'probably dates from the 10th century'. 61 It was said in 1881 to have come from a site a quarter of a mile from the church, where a socket was said to remain. 62

57 Campbell 2000 p 105.
58 Black 1946 p 516, 525.
59 Black 1946 p 539.
60 Arg 7 no 68.
61 Fisher 2001 p 149.
62 Campbell and Sandeman no 492.
The collection is Medieval sculpture is impressive: 76 graveslabs, 3 effigies, 3 tomb chests, 3 crosses. There is also a reference to a possible *Sheila na Gig* from around Kilmartin called *lomaigh na Leasg*. Described as a 'yawning woman' or 'naked lady', it was apparently buried as 'indecent'.

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63 Arg 7 no 68.
64 Campbell and Sandeman no 264. PSAS 34 p331.
Kingarthy parish

KILBLANE  KNG E NS095534 2 [428]
(perpetual vicarage of the parish church of) St Blaan de Kyngarth 1393 Papal lett Clem VII p 195-6
(rector of) St Blaan 1433 CSSR, iv no 53 ['That the apostolic letters for Maurice Dugaldi, rector of St Blaan, d. Arg., of noble race, anent a can. and pref. of the church of Argyll, may be expedited with expression of a certain dispensation to hold two incompatibles for life.]
Kilblain 1654 Blaeu plate 21 Buthe insula [Church symbol]
Kilblaan 1753 Roy 13/5

G cill + pn Blaan
'cill of Blaan'

Name: This name does not appear on OS pf. The place indicated by Blaeu and Roy is now labelled 'Remains of Monastery & St Blane's Church'. This place, though possibly referring to a wider area, seems also to have been known as Kingarth¹, which is now the name of a nearby settlement. The Medieval parish was also known as Kingarth, though its church was here. It is possible that the name Kilblaan is a late formation - perhaps from the 17th century. NGR applies to the medieval ecclesiastical remains.

Place: Here there are the remains of 12th century 'nave-and-chancel building with Romanesque ornament' standing in an oval burial ground.² Below and to the south of the church is another burial ground traditionally reserved for the burial of women. Many early medieval artefacts were found among the 'amorphous structures' to the S of the churchyard; finds included pottery, whetstones, crucibles and motif-pieces. A hoard of 12th c coins and gold ornament was found c350m SE of church in 1863. The church and burial grounds are within a large enclosure bounded by curving drystone walls to the east and south, and wooded cliffs to the south-west.³

There are numerous graveslabs and markers, the following of probable Early Christian date: 5 cross-marked slabs; 8 free-standing crosses; 11 disc-headed cross-slabs and gravemarkers.⁴

St Blane's Well is near the foot of the cliff W of the church (not on OS pf). Suidhe Bhlain is 800m S, Suidhe Chatain 1.5km NNE.

¹ Bishops and clerics of Kingarth are noticed in the Irish annals from 659: AT 659 Daniel espoc Cind garadh [reposed]; AU 660.1 Daniel episcopus Cinn Garadh; AU 689.1 Iolan episcopus Cinn Garath obit; AU 737.1 Mors Ronain abbatis Cinn Garadh; AU 776.6 Mors Mele Manach abbatis Cinn Garadh; AU 790.1 Mors Noe abbatis Cinn Garadh. Blaan of Kingarth is commemorated in FO on August 10th: Bládhn cáin Cinn Garad.
² Fisher 2001 p 73.
⁴ Fisher 2001 p 73-77.
KILCHATTAN KNG ES NS101551 3 428
Jacob<us> Stewart de Kilchatane 1517 RMS vol 3 no 1376
Jacob<us> Stewart de Gilquhattane 1545 RMS vol 4 no 50
terr<ae> molendinari<ae> &c de Kilchattan 1613 RMS vol 7 no 1232
Kill-cathan 1645 Colgan 1645 [This is where Cattan is buried, says Colgan, drawing from Dempster's account of the lost 16th century Acts of Blane by George Newton of Dunblane]

G cill + pn Catán
'cill of Catán'

Name: The name Kilchattan appears in various compounds: Little Kilchattan, Meikle Kilchattan, Kilchattan Bay, Kilchatton (sic.) Bridge, Kilchattan Mill Cottages, Meikle Kilchattan Butts. There is also Suidhe Chatan. The first two are listed separately in this gazetteer qv. The location of the ecclesiastical site from which all these names derived is uncertain. The NGR given here is the modern settlement.

Place: A ruined church of Saint Catan is mentioned in the late 19th century, allegedly 2 miles north of head of Kilchattan Bay and thought to be 'probably the original parish church'.\(^5\) OS 1st ed. marks 'Well' and 'Site of St Cattan's Well' near Little Kilcatan and slightly to north - c OS pf 428 NS 101567. Hewison 1893 p 137 says that 'one tradition' points to the southern side of Kilchattan Bay as the site of the kil-. Hewison himself thinks the original church was probably beside the well on the farm of Little Kilchattan.\(^6\) The modern settlement of Kingarth is only 600m SW of here.

LITTLE KILCHATTAN KNG S NS101566 3 428
Kilyecatanbeg 1440 ER vol 5 p 79
terr<ae> de... Kelcattenebeg 1498 RMS vol 2 no 2421
terr<ae> de Kilquhattanbeg 1506 RMS vol 2 no 2987
3 merct. terrarum ant. ext. de Littill Kilchatane 1610 RMS vol 7 no 1206
8 merk land of...Little Killcattan 1642 RMS vol 11 no 84
Kilchattan beg 1654 Blaeu Plate 21 Buthe Insula [settlement symbol]
Killcattonbeg 1753 Roy 13/5

SSE little + en Kilchattan
'little Kilchattan'

Name: This is one of the many compounds on Bute which include the name Kilchattan. NGR is for the settlement.

Place: It may be that the ecclesiastical site from which all the other Kilchattan compounds derived was near here. See Kilchattan KNG, above.

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\(^5\) OPS p 211.

\(^6\) Hewison 1893 p 137.
MEIKLE KILCHATTAN  KNG S NS094572 3 428

Kilyecatanmor 1440 ER vol 5 p 79
terr<ae> de... Kilquhattanmore 1506 RMS vol 2 no 2987
5 mercatas terrarum de Mekill Kilchattane 1610 RMS vol 7 no 1206
acr<a> terre de K. cum molendino Kilchattounmoir 1618 RMS vol 7 no 1813
8 merk land of Meikle Kilchattan 1642 RMS vol 11 no 84
Kilchattan M 1654 Blaeu Plate 21 Buthe Insula [settlement symbol]
Killcattonmor 1753 Roy 13/5

Sc meikle + en Kilchattan
'big Kilchattan'

Name: This is one of the many compounds on Bute which include the name Kilchattan. NGR is for the settlement. See Kilchattan KNG, above.
Rothesay parish (ROT)
[In the late 19th century this was divided into the civil parishes of Rothesay (ROT) and North Bute (NBU)]

CILL BHRUIC * ROT EP NS086635 1 [414]
(perpetual vicarage of) St Bruterni in Buth 1397 Papal lett Ben XIII p 71
Killbrook 1747 Roy 13/5
Cilla'bhruic 1790s SA vol 1 p 301 ['By those who speak the Gaelic language, the parish is always called Cilla'bhruiuic, or Sgireachd Bhruic, that is, St Broke's parish']

G cill + pn ?Brioc
'Cill of ?Brioc'

Name: This is a reconstructed form based on Cilla'bhrui in OSA and Kilbrook on Roy. The name was formerly applied to the parish which is now called Rothesay. The chapel on the site is now called St Mary's Chapel, also known as Lady Kirk. It is to this chapel that the NGR applies.

Place: The medieval parish church was 1-2km south of Rothesay Bay. Its late medieval chancel, now roofless, survives to the south of the present church. 'The choir, still standing, is 26 feet 10 inches in length by 17 feet 1 inch in breadth within walls, and the nave, removed in 1692 was 81 feet by 22 within walls. There is one effigy at the site, 'not much later than 1364'.

Its history is given thus in OPS: 'The church of Saint Mary of Rothesay, supposed to have been built in the thirteenth century, and after the Reformation used as the cathedral church of the Isles, stood about a mile south from the burgh of Rothesay....In 1692 a church was built immediately on the north of the nave, and in 1695 it was taken down, and another, the present parish church, built in its stead.'

The parish church of Rothesay was granted (apparently ineffectively) to Kilwinning in 1397x1406 and the benefice was given to the dean of the collegiate church of Restalrig in 1512. The revenues were thus annexed, with a quarter going to the Bishop of the Isles. This was the proportion given to the bishop in the Diocese of Argyll and may suggest, says Cowan that Rothesay may originally have belonged to that Diocese. The normal portion would be a third.

The Chronicle of Man (1200-1376) records the burial of Alan, Bishop of Sodor and Man in the church of Mary at Rothesay.

7 St Mary's Church, 1869, OS 1st ed: Ecclesia Beatae Mariae de Rothersay in Buth, 1323, Chron. Man via OPS p 221.
8 Lady Kirck 1654 Blaeu plate 21; Lady Kirk 1695 Martin Martin p 252.
9 OPS p 223.
10 Steer and Bannerman 77 p 161-2.
11 OPS p 223.
12 Cowan 1967.
13 Hewison 1893 p 100. See also PSAS ii (1854-7); PSAS xxix (1894-5) p 363. Bute mazer: PSAS lxv (1930-1) p 241.
KILBRIDE  NBU, ROT ES NS034677 3 414
(6 maract. de) Kilbryde 1576 RMS vol 4 no 2658
6 marklands of Kilbryd 1623 Retours via OPS
Kilbrid 1654 Blaeu plate 21 Buthe Insula [settlement symbol]
Killbride 1753 Roy 13/5

G cill + pn Brigit
'cill of Brigit'

Name: Name applies only to a settlement. If there was an ecclesiastical site it is now lost. NGR indicates the settlement.

Place: There are no remains of a chapel or burial ground, nor tradition of such.

KILCHIARAN #    NBU, ROT E NS052608 3 [414]
Kilceran 1893 Hewison 1893 p 139, 229

G cill + pn Ciarán
'cill of Ciarán'

Name: The NGR is a rough estimate based on information from Hewison ibid.

Place: This site is lost. Hewison says, apparently drawing from Blain, that the chapel was 'in the very heart of the land of the Neils, and not far from the ruined fortalice of Nigel [ie Kilmory Castle]. Blain reported, on Meikle Kilmory Brae, 'a small circular spot formerly enclosed known by the name of Cil-keran. There are many people with the name Mac Gill Chiaran in an 18th list of Bute communicants. They apparently had their own burial ground at Clacheiran (< Cladh Chiarán), near Glecknabae. Glecknabae is NS005684 414; Clacheiran is not marked on OS pf.

KILCHOUSLAND NBU, ROT E NS036626 1 414
Cruiskland 1893 Hewison 1893 p 234

G cill + pn Constantine
'cill of Constantine'

Name: The name appears on OS pf (Kilchosland Chapel), but not on OS 1st ed. No name resembling Kilchosland appears on Roy, nor on Blaeu. NGR indicates the chapel.

Place: OS 1st ed. has 'Chapel (Ruins of)', and marks 'Well' due east. The NGR is taken from that map. The site is not mentioned in OSA, and NSA says there is a chapel at Nether Ardroscaadle - which probably refers to this chapel - but does not give the name Kilchosland. Nether Ardroscaadle is 5km to east and is also known as Bail'Iochdrach. The site is less that half a km west of shore overlooking the north of Inchmarnock, an

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14 Hewison 1893-5 p 139. For Blain see Ross 1880.
15 Hewison 1893-5 p 229.
16 List of communicants is in McLean Room, GU. Burial ground is mentioned in Hewison 1893-4 p 139.
island rich in early Christian remains. Kilchousland is 1.3 km north of St Ninian's Chapel, thought by its excavator to date to the 8th century or before, with even earlier Christian burials.

Hewison describes it as 'a strongly built edifice' of c11.12 x c6.55m, 'oriented a little north of east' with an enclosing wall.19

KILDAVANAN

Kildavan an 1429 RMS vol 2 no 123
Kilmavanane 1466 RMS vol 2 no 917
Alex. Stewart de Kildovanane 1530/1534 RMS vol 3 no 1379
Kildovanark 1548 RGG vol 3 no 2829
Kildimanan 1548 ER vol 18 p 437 [stated to be 'in insula de Bute' but no other names to make definitive identification]

Kildavanen 1579 ER vol 20 p 539
40 sol. de Kildovanann 1588 RMS vol 5 no 1541
3 mercat. de Kildovanane 1610/1615 RMS vol 7 no 1206
Kildauananach 1654 Blaeu Plate 21 Buthe Insula [The position of Kildauanach on Blaeu is odd. It seems to indicate the settlement on Inchmarnock. There is no church symbol.]

Kildavanna 1753 Roy 13/5

G cill + ?G do + pn ?Beinian or pn Dub-Benen
'cill of your Beinian' or 'cill of Black Benen' [Beinian is the form of the name given in Ó Ríain 1985, though Benen is perhaps a commoner form]

Name: On OS pf the name refers to a settlement only. No chapel is marked. A chapel is marked on OS 1st ed., however, and it is from this the NGR is taken. Latter shows a well nearby to the west. The hill beside the chapel is Cnoc-na-mhanan on OS pf, and Knocknavanan on OS 1st ed. NGR is from OS 1st ed. which marks a chapel.

Compound names are Kildavanan Cottages (NS025663) and Kildavanan Point (NS024659). A possibly related name is Stravanan, which appears in Upper Stravanan Cottages (NS081577 428) and Nether Stravanan (NS079572 428). There may be some connection with Mael Manach, abbot of Kingarth, whose death is recorded in AU 776, though the earliest form of Kildavanan, Kildufbenin, would argue against this.

Place: No trace of an ecclesiastical site survives. Blain records a chapel at the site, and Hewison reports that the ruin has stone foundations, 19 feet by 16 feet, which are 'oriented a little north of east'.

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17 Fisher 2001 p 77-80, and Lowe, forthcoming
18 Aitken 1955 p 72.
19 Hewison 1893 p 235.
20 AU 776.6 Mors Mele Manach abbatis Cinn Garadh.
21 Hewison 1893 p 209.
KILMACHALMAIG NBU, ROT ES NS045672 1 [414]
terr<ae> de Kilmacolmok 1476 RMS vol 2 no 1214
the 71/2 merk lands of Kilmacolmok 1573 RSS vol 6 no 2164
71/2 marcat. de Kilmacolmok 1576 RMS vol 4 no 2658
7 and a half marklands of Kilmacolmak 1623 Retours
Kilmachalmak 1654 Blaeu plate 21 Buthe insula [settlement symbol]
Kilmahalmag 1753 Roy 13/5
St Calmag 1840s NSA p 103
Kilmucogarmik ? Scott, Fasti quoted in Hewison 1893 p 117. It relates to the
pastor of 1591, Patrick M'Queine. See fn 22, 23 below.
Cillan Mho Charmaig ? Scott, Fasti. See fn 22, 23 below

G cill + pn Mocholmóc
'cill of Mocholmóc'

Name: This is the name used by RCAHMS, but it does not appear on OS pf.
Related names in the vicinity are St. Colmac Cottages, West St. Colmac, Mid St Colmac and
Colmac Bridge. The NGR is from OS 1st ed. which shows the site of a chapel.

Place: Hewison states that the stones of the chapel which used to stand on East
Colmoc stones were used for building a stead ing in the late 18th c. A cemetery was at
that time visible, and the church was used 'till long after the Reformation'. In 1591 the
pastor of Kingarth also administered 'Kilmucogarmik (Kilmichaoarmick)'.22 
the revised edition of Scott, Fasti has Patrick Macqueen as minister in Rothesay parish in
1589 'with Kingarth also in the charge, to which Cillan Mho Charmaig (St Colmac in
N Bute) was added in 1591.'23

A few metres west of the chapel site stands an early Christian relief cross.24 
5 stone coffins were dug up in the field with cross in c1805.25

KILMICHAEL NBU, ROT ES NR992705 1 400
Killemychale 1449 ER vol 5 p 361
Kyllemechale 1450 ER vol 5 p 408
terr<ae> de Lepinquhaill, dimed. de Clakinbey, et Kilmechell 1506 RMS vol 2 no 2987
Kilmochell 1544-1545 ER vol 18 p 380
the tenants of Kilmechell 1616 Bute Inv
Kilmichel 1654 Blaeu Plate 21 Buthe Insula [settlement symbol]
Kilmichael 1753 Roy 13/4

G cill + pn Michael
'cill of Michael'

22 Hewison 1893 p 116. For the name Kilmucogarmik Hewison refers to Scott's Fasti Eccles. Scot part v
p 29, a reference I have not been able to find.
23 Scott, Fasti 17909 part iv p 39. This revised edition uses Hewison as a source. Fasti Medii Aevi (ed
Donald Watt) covers this date but does not mention Patrick Mcqueen, nor any of the names allegedly
referring to Kilmachalmaig.
24 Fisher 2001 p 81 no. 9, 82A&B, 40B.
**Name:** The name now refers to a settlement. There is also Kilmichael Cottage. Related names are St Michael's Chapel and Michael's Grave, all on OS pf. The latter is a chambered cairn. It, and another chambered cairn, are together labelled St Michael's Graves on the OS 1st ed. The NGR marks the remains of St Michael's chapel.

Hewison suggests that Kilmichel - pronounced by the 'old natives' as 'Kil-muchil' - might be a dedication to Macaille, a suggestion apparently favoured by the 3rd Marquis of Bute. Hewison also notes that the fact that there is a 'Michael's grave' nearby (a prehistoric cairn) 'implies that the local patron was not looked upon as of celestial origin.'

**Place:** The site may have been of some significance in the late 17th century; it is one of only four churches on Bute listed by Martin Martin. A chapel at Kilmichael is mentioned in the 1840s, and in Hewison's day the burial ground was still used by families on the Argyllshire coast. Hewison gives the dimensions as c7.72 x 5.79 m. He claims there is some indication that the roof was 'of beehive type.'

<table>
<thead>
<tr>
<th>KILMORY</th>
<th>NBU, ROT ES NS0475951 2 428</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kylmor Inferiori 1440 ER vol 5 p 80 [Also Kylmore Superiori]</td>
<td></td>
</tr>
<tr>
<td>terr &lt;ae&gt; de Kilmore-Chapeltoun, Over-Kilmore et Kerefern 1506 RMS vol 2 no 2987</td>
<td></td>
</tr>
<tr>
<td>31 solidat &lt;ae&gt; 1 denariat &lt;a&gt; terrarum de Nethir Kilmory, in domino, insula et vic. de Bute 1531 RMS vol 3 no 1082</td>
<td></td>
</tr>
<tr>
<td>31 solidatas 11/3 denariat. terrarum de Nether Kilmory, in dominio et vic. de Bute 1545 RMS vol 4 no 50</td>
<td></td>
</tr>
<tr>
<td>Kilmory 1654 Blaeu plate 21 Buthe insula [Settlement symbol. Position is too far north]</td>
<td></td>
</tr>
<tr>
<td>Killmorey Chaple 1753 Roy 13/5 [Roy also marks Meikle Killmorey and Killmorey + illegible word]</td>
<td></td>
</tr>
</tbody>
</table>

G cill + pn Moire
'cill of Mary'

**Name:** The relationship between the various places containing the name Kilmory is complex. OS pf shows Kilmory Chapel (NS047595 428), Meikle Kilmory (NS050611 414), Little Kilmory (NS044598 428) and Kilmory Hill (NS053608 414) and Kilmory Castle (NS050611 414). Little Kilmory was formerly known as Kilmory Chapeltown and was a part, with Kilmory McNeill and Mecknoch, of Nether Kilmory. Meikle Kilmory was presumably part of Upper Kilmory. The original whereabouts of the Kilmory from which all these names derive is unknown. The NGR given here is that of Kilmory Chapel, but this may be quite a modern foundation.

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26 Hewison 1993 p 112. It is not clear how the local pronunciation advances his case, unless he means that the stress is on the final syllable.
27 R. Hannah pers comm.
28 'The churches here are as follow:-Kilmichael, Kilblain, and Kil-Chattan, in the South Parish; and Lady Kirk in Rothesay is the most northerly parish.' Martin Martin p 252.
29 NS4 p 103; Hewison 1893-5 p 114, 214.
30 Hewison 1893 p 113-4.
31 Hannah 2000 p 63.
Place: The chapel was in ruins at least by the late 19th century. Simon Taylor reports no upstanding remains in 2004. Hewison reports dimensions of 10.67 x 5.41m; 'it is oriented, but not exactly.'

KILWHINLECK | NBU, ROT ES NS059624 2 414

*Kilconlik* 1440 ER vol p 80
*Kilconlik* 1449 Compora Camerar. vol iii p 417,433,445 etc via OPS p 226
*Kilconlyg* 1450 ER vol 5 p 407
terr<ae> de... *Kilquonlik* 1506 RMS vol 2 no 2987
*Kilquhenlik* 1554 ER vol 18 p 573
*Kilwhonlig* 1654 Blaeu Plate 21 Buthe insula [settlement symbol]
*Kilwinlaig* 1753 Roy 13/5
*Kilwhinlick* 1880s OS 1st ed.

G cill + ?pn Findlug or ?pn Conláed or ?pn Conla or ?pn Conlaech
'cill of Findlug or Conláed or Conla or Conlaech?'

Name: The name applies only to a settlement. Hewison quotes other historic forms: Kilquhenlik, Kilquhandy, Kilconlick and Kilfeenleac, the last 2 apparently from 1440, and claims that 'some pronounce it Kil-feen-leag'. NGR applies to settlement.

Place: Blain's history of Bute says there was a chapel on the farm of Kilwhinleck. There was no trace of this by 1890s, though there had been a font there within living memory.

Blain tells a story of a stone nine feet high with a griffin, which was first at Kilwhinleck, then taken by James Stewart to Rothesay where it was used as a bridge, or perhaps as a covering for a sewer. Hewison notes that James Stewart was 'the eccentric minister of Kingarth from 1740-55' and laird of Kilwhinleck. The vagueness of Blain's account leads Hewison to suspect that Blain never actually saw the stone, and thus that it was not to be found at that time, at least by Blain. Hewison thought this might be the cross which was until 1996 in Rothesay churchyard, and is now in Bute Museum. Traditionally the stone, known as MacAlister's Stone (it lay for many years on a burial plot belonging to that family), was associated with Ascog, 2km se of Rothesay, but there is a tradition, recorded by Hewison, that the stone came 'from the other side'. The stone, Early Christian in date, bears several figures including a Latin Cross and two quadrupeds, one with prominent ears, the other with wings.

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32 Hewison 1893-4 p 229, 234.
33 Taylor, pers comm.
34 Hewison 1893 p 233.
35 Hewison 1893-4 p 103. He does not give his authorities.
38 Fisher 2001 p 81.
Chapter Six
Table of Saints

6.1 Introduction

The following table brings together data from martyrologies, saints' vitæ, annals and oral tradition on a selection of saints which might be represented in the cill-names in South Kintyre, Kilmartin and Bute.

This method of presentation, with its neat layout and clear physical lines between one saint and another is offered with some reservations. The principal one is that it might lure the reader into believing that the situation is tidier than the evidence allows. To counter this I have provided, for each of the most difficult groups of saints, a summary the aim of which is to draw attention to the complexities and possible overlaps between saints of the same or similar names.

The collection of data on each saint should not be considered as constituting a biography of that saint. Where a biography paints a picture of its subject during his or her life, this table presents pictures not so much of the saints themselves as of the history of perceptions that people had of the saints over time. Thus every piece of information has a source so that it can be said, for example, that while Máel Ruba m. Elganaig* was described in the 8th - 10th centuries simply as an abbot in northern Ireland and a church founder, by the 13th century he was presented, against all chronological probability, as nephew of the most famous of the northern saints, Comgall, and by the 16th century he had become, in Scottish eyes, a martyr. Even this is not quite satisfactory because of the uncertainty about the dating of almost all the sources (see 1.5).

6.2 The choice and treatment of saints

The creation of the table caused important questions to be asked. First, why should one saint be chosen for inclusion, and another rejected? Why, for instance, are only two saints called Senán / Senchán presented in the table when there are 21 in MT, while there are ten saints called Ernan / Marnoc representing MT's 23?
The reasons behind the choices are varied and are therefore given on a case-by-case basis in the summaries within the table. In the case of Ernán / Marnoc, for instance I have included four saints who correspond to commemoration dates known to have been observed in Scotland, four saints who are associated with Columb Cille (three from VC), one saint associated with Brénainn (who is culted near Inchmarnock), and one who appears in HE. The high number of saints of this name included in the table reflects the widespread and undoubtedly important nature of the cult or cults, and the fact that more than one feast days seems to have observed in Scotland. For Senán, however, there is only one record of a feast of a saint of this name and that corresponds to the most famous of the Irish saints, Senán m. Geircinn. I include one other Senan in the table simply to draw attention to the existence of another saint for whom a historical context might be found for veneration in Scotland, Kintyre in particular. Others are mentioned in the summary, but not given full entries in the table. In cases where we know of only very few saints of a particular name I might include all those with a reasonably well-defined profile. For Comgán, for example, I include all the main Comgáns in the Irish record, plus the Comgán characterised in the Aberdeen Breviary (who might or might not correspond to one of the Irish ones). By contrast it is possible only to include a small proportion of the saints called Colmán / Colum, in which case, as with Marnoc, I have described all those who might correspond to a feast day observed in Scotland, and highlighted a few more in the summary. It must be stressed that the summary is not necessarily meant to help decide which saint might be commemorated at a particular place; sometimes it does nothing other than reveal the problems inherent in the material, and the advisability of not coming to any conclusion at all.

On the whole I include all saints with a demonstrable Scottish connection (including those with a genealogical link with the Scottish Dál Riata), most with a mention in Ab. Brev., and many from VC. I try to match feast days in Scottish calendars with saints found in FO, MT, MG and MDo. Most of the saints mentioned by Watson and / or Forbes are included. The table does not pretend to include all options. There are many more in the annals, for instance, for whom it might be possible to build up some kind of profile.
Some saints might be real, some, such as the Faelán of Ab. Brev. are definite constructs. This is another problem with a table such as this, and indeed with material on saints in general: historical material is presented side by side with palpable fiction, perhaps without sufficient warning as to the changes of attitude required to evaluate the varying usefulness of such data. Sometimes I fit a Scottish saint with an Irish one on the basis, usually, of a feast day, but sometimes I separate them out even though it is likely that the former is a version of the latter. The former has developed a life of his or her own, and this new creation might have as much impact on devotees as the individual who is historically real.

This returns us to the question of the division of cults, and the creation of 'new' saints. Having established in 1.3 that many saints probably are 'supernumeraries', the question is how to apply the insight to the dedications on the ground. Some of the extras would not make it beyond the literary sphere, where they were born. On the other hand, there may have been others who were born in the oral sphere. Does one, with Ó Riaín, combine the two Brendans or does one seek to discover which of two (or more) might be represented at, say, Kilbrannan? Does one allow that Kilmahumaig, Kilmachalmaig and even Kilchenzie might be dedications to Columba? Is one a splitter - someone who tends to regard every manifestation of cult as representing a separate saint - or a clumper, who tends to regard saints of similar name to have their origin in a single saint with a powerful cult? For Delahaye the scribe is an archetypal splitter, creating saints all over the place for a variety of reasons, often fear, while the 'multitude' tend to roll hosts of saints of similar names into one: 'Above all it is useless to expect the multitude to distinguish between persons of the same name.'

The following table is approached on a case-by-case basis. On the whole I favour splitting, mostly for the sake of clarity. One can recombine the threads more easily once they have been untangled. When I have rolled what might be argued as two separate saints into one, as in the case of Ernán of Midluachair qv and Ternoc m. Ciarán, I have made it clear that a distinction might be possible.

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2 He observes that in VC both Brendan of Birr and Brendan Moccu Altae see a fiery pillar going before Columb Cille. One sees it in Iona, the other in Ireland. 'These saints are elsewhere invariably, if very improbably, regarded as separate individuals.' Ó Riaín 1982 p 146-8.
3 Delahaye 1905 p 17.
6.3 Format

An explanation of the layout of the table follows, clarifying the contents of each column from left to right:

**Column one: The name of the saint**

The name is given as it appears in the index of Ó Riain 1995. If the name does not appear in that work a source is given in brackets. Often I create a form of my own and indicate this with RB in brackets.

**Column two: Number of saints of the same name**

The numbers given in column two indicate the number of individuals holding the principal name of the saint under analysis (including the saint him/herself). Two counts are made, one of saints and one of non-saints, as listed in Ó Riain 1995. Thus for Bréainn, for example, there are 20 saints and 14 others.

Often variants of a name are counted too, in which case this will be indicated. For example Beinian m. Seiscnéin is the only saint called Beinian, but there is a saint Beinén and a non-saint called Bennán.

A name is counted only if it has an entry number after it; thus if there is a cross-reference to another name and no entry number, the name is not counted. Sometimes there are a number of entries at the top of a list for which Ó Riain has not attempted identification. I count these together as one.

The purpose of this count is to give an indication of how common or otherwise a particular name is. It might help to assess how easy or otherwise it is to arrive at the 'correct' identification for a particular saint, if there is one. It is only an indication; a look at the index of MT might give a different impression. No comment is made as to whether a multiplicity of names can be attributed to the splitting of a cult, or to the genuine frequency with which that name was used.
Many of the names listed in the index of Ó Riaín 1995 appear only in CNE or similar listings of names (POR 704-711). That is, they appear only in a list; there is no genealogy or further information. When this is particularly marked I point it out. For example, of the 25 saints called Findlug, all but two appear only in CNE (POR 707); of the remaining two one appears only in the list of bishops (POR 704).

**Column three: aka**

The other names which have been applied to a saint are given here, with sources as to where that form might be found. The sources are by no means exhaustive. For example, there are many sources in which Munnu m. Tulcháin, as he is listed in POR, is called Fintan, but only MT is noted. The varying ways in which he has been invoked is important, however, so the subject is raised in the notes. In many cases an unsourced form is given, usually an anglicised modern form such as Brendan the Navigator or Kevin of Glendalough. This is simply an aid for readers for whom these might be the best known names.

**Column four: Place names**

Place names are given as in Ó Riaín 1985, often with his identification verbatim. Only the most prominent names are given here, usually places that appear in the martyrologies, genealogies and annals. Only the earliest sources of the link between saint and place are given (eg FO, MT); the source list is not, in other words, exhaustive. Places in Lives are not usually given though there are exceptions in cases where the saint is brought to Scotland. The form of an Irish place-name not in Ó Riaín 1985 will be that found in Hogan.

While Irish place-names are given in their correct Gaelic forms (with a few exceptions such as Armagh, Bangor and Clonmacnois), Scottish names are given in the forms found on current Ordnance Survey maps. These are often anglicised forms: Kintyre, Kingarth, Iona.

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4 In the allowance of a few Irish names which are best known in their anglicized form I follow Charles-Edwards 2006 p 59.
Column five: Genealogy

A synopsis of the saint's genealogy is given, stating sources. First the work from which it comes is given - Latin Life in D ch 3, or Rec. Mai., for instance, followed by the bibliographic reference - Plummer 1922 p 23, POR 232. Latin Lives are designated according to the scheme given in Sharpe 1991 p ix. The MS from which notes in FO are taken is always given. The version of CGSH used is that in LL, as in Ó Riain 1985. Variations are indicated.

Column six: Feast days

All the feast days on which a saint has been commemorated are given. If the name alone is given in the martyrology, without patronymic or associated place-name, this will be indicated with ns (= non-specific) after the martyrology abbreviation.

Often one can be reasonably confident that the non-specific saint of, say, MG corresponds to the saint with a patronymic in MT. There are cases, however, where no specific information (other than a first name) is given in any of the martyrologies. If I have chosen to attach such entries to a specific saint a question mark will appear before the feast date, and a justification of its inclusion will be given in the notes. An example is the date of Sept 27 given tentatively for Colmán Ela* on the basis of a reference in MT to the 'elevation of Columba'.

Column seven: Notes

Attention is drawn here to matters of interest not covered in the other columns, or to matters requiring expansion and / or clarification. Scottish connections are highlighted here and any lives of the saint are mentioned in brief.

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5 We learn in Colmán Ela's Latin Life in S ch. 31, that his remains were elevated and enshrined (Heist 1965 p 233).
Column eight: Obit

If an obit appears in AU it is recorded here. It is stated if the entry is also in one (or more) of the Clonmacnoise group of annals, that fact indicating a strong likelihood that the entry was in the Chronicle of Ireland. It should not be assumed that the entry in the other annal (or annals) is exactly the same. Only significant variations will be recorded.

If an obit is not in AU, but it does appear in one of the Clonmacnois group it will be quoted in translation (following Charles-Edwards 2006)

On the few occasions when a birth is recorded in AU this will be included too.

6.4 Sources

The following martyrologies are searched for all names: FO, MT, MG, MDo and all Scottish Calendars in Forbes. The Martyrology of Drummond is the only calendar in Forbes not included; this work is likely to have its origin in Armagh (Ó Riain 2002 p 9). A calendar mentioned by Forbes but not published by him is included here: Fowlis Easter. All relevant entries in the Perth psalter are included; those which are additions in a probable 16th century hand are referred to as 'Perth psalter add.7

The comprehensive search through martyrologies means that if, say, MT is missing from the list it means the name was not there, not simply that MT has not been searched for that saint. (Remember, however, that some pages are missing in MT, principally Nov 1 - Dec 16 - see 1.5. This will usually be flagged up for clarity). A distinction is made between the main text of MG and the gloss. If MDo is in square brackets the entry is in a later hand.

Other sources used comprehensively are CGSH, as printed in Ó Riain 1985, and the Annals of Ulster.

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7 Eeles 1932.
If there is a Life of the saint, this will be mentioned. Lives have not always been searched, however. There may, therefore, be genealogies, alternative names and associated places missing from the table.

It will always be mentioned if a saint appears in VC. Likewise the Dunkeld Litany will always be searched and possible matches reported.

6.5 Abbreviations

Some sources are mentioned so frequently in the table they are given even shorter abbreviations than those used in the rest of the thesis. These short abbreviations are noted in the main bibliography, but for ease of reference are given here too:

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Source Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>Black 1946</td>
</tr>
<tr>
<td>Forbes</td>
<td>Forbes 1872</td>
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<tr>
<td>Heist</td>
<td>Heist 1965</td>
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<tr>
<td>Hogan</td>
<td>Hogan 1910</td>
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<tr>
<td>Kenney</td>
<td>Kenney 1929</td>
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<tr>
<td>Mackinlay</td>
<td>Mackinlay 1914</td>
</tr>
<tr>
<td>POR</td>
<td>Ó Riain 1985</td>
</tr>
<tr>
<td>Watson</td>
<td>Watson 1926</td>
</tr>
</tbody>
</table>

6.6 The list of contents

The saints are not listed in strictly alphabetical order so it is hoped that this list will help to locate those saints which are not in their expected position. The reason for not proceeding alphabetically is that to do so would cause, for example, a saint called Laisren to be divided in the table from one called Molaise. This would make it cumbersome to navigate from the summary, which discusses such saints together, to the saints themselves, scattered as they would be throughout the table.

It is natural to discuss Molaise and Laisren together, as these names are linguistically related. It is more difficult to decide what to do in the case of, say, Sléibíné and Éimíné, names which are not related but which can end up looking and / or sounding the same in
place-names. I have decided usually to list these saints together for the sake of ease of navigation. Exceptions to this occurs in a few cases such as that of Dallán and Lalloc. There is no linking summary discussing these saints, so while they are both candidates for the place-name Kildallán, I have placed them in their correct alphabetical position (ie apart) in the table. They are brought together in the discussion of the place name.

**Adomnán - a summary**
- Adomnán m. Rónáin
- Adomnán of Coldingham
- Foganán m. Óengusa

**Beinian, Benignus - a summary**
- Beinían m. Seiscnéín
- Benigus of Lesmahago

**Berach, Berchán, Mobí - a summary**
- Berach m. Amairgin
- Berchán m. Beoaid (Beoáin) Bairrfind
- Berchán m. Micáin
- Berchán m. Muiredaig
- Berchán m. Nemmann
- Berchán Cluain Sasta
- Berchán of Eigg (RB)
- Mobí Cláirenach m. Comgaill

**Blaan**

**Brendan - a summary**
- Brénainn m. Findloga
- Brénainn m. Nemainn

**Brigit - a summary**
- Brigit ingen Dubthaig

**Brioc / Broc / Broccan - a summary**
- Brioc (Farmer 1978)
- Bróc ingen Dalbronaig
- Broccán the scribe

**Cainnech m. Luigthig**

**Catán - a summary**
- Catha m. Óengusa (RB)
- Catán of Bute (RB)
- Catán m. Matáin
- Catán of Tamlachta Arda

**Ciarán - a summary**
- Ciarán m. Beodáin
- Ciarán m. Luaigne

**Coeddi - a summary**
- Coeddi of Donaghedy (RB)
- Coeddi of Iona (RB)

**Cóelán, Mochoe, Kentigern - a summary**
- Cóelán m. Luachain
- Kentigern
- Kentigern

293
Mochua m. Beccáin
Mochua m. Lonáin
Coibdenach, bishop of Ardstraw (RB)

Cóemgen / Cóemán - a summary
Cóemgen m. Cóemloga
Cóemi the Scot (RB)
Cóemán Brecc m. Níse
Cóemán, Enach Truim
Mochómóc m. Beóain, Liath

Columb, Colmán, Mocholmóc, Mochonna - a summary
Colmán m. Áeda
Colmán Cell Ruad
Colmán Dubchuilein
Colmán Ela m. Beogna
Colmán Insi Bó Finni
Columb of Dingwall
Colmán of Inis Mochomóc (RB)
Columb Cille m. Feidlimid
Columb of Badenoch (RB)
Columba of Kingarth (RB)
Mocholmóc m. Conrathain, Druim Mór

Comgán - a summary
Comgán m. Dá Cherda
Comgán m. Diarmata
Comgán Céle Dé
Comgán of Cluain Connaidh (RB)
Comgán of Lochalsh (RB)

Conláed, Conla, Conlaech - a summary
Conláed m. Cornaic
Conla of Kilconla (RB)

Constantine - a summary
Constantín of Rahan (RB)
Constantín son of Áed (RB)
Constantín son of Fergus (RB)
Constantín son of Rydderch Hael of Dumbarton (RB)

Dallán Forgaill m. Eirc
Domongart m. Echach

Donnán - a summary
Donnán m. Beodáin (RB)
Donnán Ega
Donnán of Auchterless (RB)
Donnán of Inis Ainghin (RB)

Éimíne, Olbfind, Sléibéne - a summary
Éimíne Ros Glais
Olbfind ingen Maine
Sléibéne m. Congaile

Eoganán m. Óengusa - see under Adomnán - a summary

Ernán, Marnoc - a summary
Ernán m. Eoghaín
Ernáine m. Colmáin
Ernán, uncle of Columb Cille (RB)
Ernán of Middlachair (MG)
Ernéne moccu Fir Roíde (VC)
Marnoch Dubh (Forbes)
Memóc of the Delightful Island (RB)
Moernoc m. Cruisíne
Moernoc of Aberchirder (RB)
Moernoc of Kilmarnock (RB)

Fáelán - a summary
Fáelán son of Kentigerna (RB)
Fáelán brother of Fursu m. Fintain of Peronne (RB)
Fáelán amlabair i Straith Eret (MT)
Fáelán of Cluain Móesne (RB)

Féichínne m. Céolcharna
Findlug Dún Bleisce
Fintán Máel Dub - see under Molibba, Máel Dub - a summary
Fintán Munnu - see Munnu m. Túrbhán
Kentigern - see under Cóelán, Kentigern, Mochoe, Mochua - a summary
Kentigerna - see under Cóelán, Kentigern, Mochoe, Mochua - a summary
Lallóc

Lasrén, Molaisse - a summary
Lasrén m. Feradaig of Iona
Molaisse m Cairill Chruaid, Lethglenn
Molaisse m. Nádfroch, Daiminis

Mac Caille
Máel Dub m. Áeda Finléith - see under Molibba, Máel Dub - a summary
Máel Dub, bishop - see under Molibba, Máel Dub - a summary
Máel Dub m. Amalgada - see under Molibba, Máel Dub - a summary

Máel Ruba m. Elganaig, Aporcossan
Marnoch Dubh - see under Ernan, Marnoc - a summary
Memóc of the Delightful Island - see under Ernan, Marnoc - a summary
Mobi Cláirennach m. Comgaill - see under Berach, Berchán, Mobi - a summary
Mochóemóc m. Beóáin, Liath - see under Cóemgen, Cóemán - a summary
Mocholmóc m. Conrathain, Druim Mór - see under Columb, Colman, Mocholmoc,

Mochonna - a summary
Mochua m. Beccáin - see under Cóelán, Kentigern, Mochoe, Mochua - a summary
Mochua m. Lonán - see under Cóelán, Kentigern, Mochoe, Mochua - a summary
Moernoc m Cruisíne - see under Ernan, Marnoc - a summary
Moernoc of Aberchirder (RB) - see under Ernan, Marnoc - a summary
Moernoc of Kilmarnock (RB) - see under Ernan, Marnoc - a summary
Molaisse m Cairill Chruaid, Lethglenn - see under Lasrén, Molaisse - a summary
Molaisse m. Nádfroch, Daiminis - see under Lasrén, Molaisse - a summary
Oifbfind ingen Mainé - see under Éimíné, Oifbfind, Sléibéne

Molibba, Máel Dub - a summary
Molibba m. Colmada
Máel Dub m. Áeda Finléith
Máel Dub, bishop
Máel Dub m. Amalgada
Fintán Máel Dub of the Eoganachta (RB)
Senán - a summary
   Senán m. Fintain, Láthrach Bruin
   Senán m Geirrcinn
Sléibéne m. Congaile - see under Éiméne, Oíbfind, Sléibéne - a summary
### Name. From POR unless indicated otherwise  
no. in POR  
aka  
Associated places - churches and territories  
Genealogies (summary)  
Feast Days  
Notes  
ob.

<table>
<thead>
<tr>
<th>Name</th>
<th>no. in POR</th>
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<th>Notes</th>
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<tr>
<td>Adomnán - a summary</td>
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There are at least 21 commemorations to Adomnán in Scotland (Ó Muraille 1997 p 214-218, map p 227, 228), with a concentration in the east, in particular around Strathclyde where the commemorations are matched by two dedications which may be to the Iona bishop Coeddi / Coeti; it is possible that this pattern is the result of influence from Iona in the early 8th century (Taylor 1999 p 57-60, map p 39).

Adomnán of Iona is the most likely object of cult in Scotland, but it is possible that Adomnán of Coldingham had devotees too (possibly at Dalmeny, for example, thinks Watson p 152). The Scottish calendars include a bishop Adomnán (Scottish Kalendar and Camerarius on Sept 25, Dempster on Sept 22), in Camerarius and Dempster associated with Northumbria, and an abbot Adomnán of Inchkeith. These are probably versions of Adomnán of Iona (Taylor 2006 p 411-2) or possibly of a conflation of Adomnán of Iona and Adomnán of Coldingham. Camerarius has an Adomnán on Jan 23 whose relics he claims (citing Fordun as his authority) are in Moray.

It is interesting that the name occurs with so many different generics, some topographical / settlement (eg Ard-Eodhnaig, Craig Euny, Croit Eodhnaig, Tom Eódhnaig - see Ó Muraille p 217), and only one with cill-, Killeonan. It is not impossible that some of these, including Killeonan, could commemorate a Eoghanan, not Adamnán at all. There are several candidates, only one of which is given in this table.

The Dunkeld litany has Adamnanne in 14th position among abbots, and Odomnane 26th. There are many instances of the name Gilleonain from the early 13th to the late 17th century where it was 'a favourite name in the Macdonald family' (Black p 305)

<p>| Adomnán m. Rónáin | 2 ss, 0 other | Edheunanus, Odaudanus, Éodhmán (Watson p 270); Auna, Eunan, Onan, Eonan, Ounan, Theunan, Skelun, Teunan, Eunende, Arnold, Armny ('corruptions' cited by Forbes p 264); Adampnanus, Edheunanus, Iona | Cenél Conall of the N. Ui Néill in all sources (MG gloss, MDo, version of CGSH in RB502 - POR no 340) Mother is also of N. Ui Néill, but of Conél Enda, a minor branch (MDo, Mothers of the ss - POR 722.21). | Sept 23 (FO, MT, MG, MDo) In Scottish Calendars, Sept 23 in Aradhmòit, Kal. Ab. Brev., Mart. Ab., Adam King (called 'S. Thewnan'), Dempster. | Adomnán, abbot of Iona, is best known as author of Vita Columbae. He also wrote De Locis Sanctis (Meehan 1983) and Cán Adomnán (Meyer 1905, Ni Dhonnchadha 1982, Máirín 1997). Various prayers and poems are attributed to him, most later than the 8th century (Kenney no 225). One, about a bag of relics, has been both accepted (Carney 1983) and rejected (Clancy and Máirín 1995 p 166) as possibly his, and it may be he who wrote the verses which appear in the Bitha Adamnán (Clancy and Máirín 1995 p 166). | AU 624.2 Naiulias Adomnani abbatis lae AU 704.2 Adomn anus .lxx.uti. anno etatis sui, abbas lae, pausat. Also in Clon. group. |</p>
<table>
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<tr>
<th>Odanodanus (Forbes p 264)</th>
<th>He appears on Jan 31 in <em>Dempster</em> and <em>Camerarius</em>.</th>
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<td></td>
<td>He may be the author of some canons (Kenney no 80, Clancy and Márkus p 29-30) and of a Commentary on Vergil (Kenney no 113). Two much later works describe visions seen by Adomnán: <em>Fís Áedhmannáin</em> of the 10th or 11th century (Carey 2000 p 261-274, 280) and a second vision, possibly of the late 11th (Kenney no 627). The Irish Life of Adomnán (Herbert and Ó Riain 1988) was probably composed in the mid 10th century (Herbert 1988 p 169). There are parallels between this Life and material in the <em>Ab. Brev.</em>, which Herbert argues as suggesting that 'a now lost Iona hagiographical commemoration of Adomnán survived long enough in Scotland to be included in the Breviary of Aberdeen, while a version also reached Kells from Iona in the ninth or early tenth century.' Herbert 1988 p 170-174.</td>
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<td>He was important in his lifetime as statesman as well as scholar and ecclesiastic; he visited King Aldfrith of Northumbria (<em>VC</em> ii.46), was admired by Bede (<em>HE</em>, v.15), and was involved in rescuing Irish captives (<em>AU</em> 687.5 <em>Adomnus captuos reduxit ad Hiberniam</em>). The <em>Cáin Adomnán</em>, his law protecting non-combatants in times of war, was endorsed by bishops and kings, and his relics remained potent in its enforcement (<em>AU</em> 727.5 <em>Adomnani relique transferuntur in Hiberniam &amp; Lex renouatur</em>. See also <em>AU</em> 730.3).</td>
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<tr>
<td>Name</td>
<td>Role</td>
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<tr>
<td>Adomnán of</td>
<td>ditto</td>
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<tr>
<td>Coldingham</td>
<td>ditto</td>
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<tr>
<td>Eoganán m.</td>
<td>2 ss</td>
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<tr>
<td>Oengusa</td>
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</table>
**Beinian, Benignus - a summary**

For other saints called Beinian associated with Patrick see Etchingham 1999 p 230. Here a distinction is made between Beinian m. Seiscnein and the one associated with Druimm Lias.

| Beinian m.  | 0  | Benén (*Vita Trip.*) Beineól, Beinén, Benignus (all *POR* Beona (Forbes) Bannan (Watson) | Cianachta Glinne Gaimin (*POR* 229): bar. of Keenaght, co. Derry. Druimm Lias (*Vita Trip - Stokès 1887 p 145 - he is left for 20 years as abbot here): now Drumlease, co. Leitrim (Stokes 1887 p 626) | Sli Taidc m. Céin (*Rec. Mai. - POR* no 229) | Nov 9 (*MGs*, *MG* gloss, *MDo*) [NB *MT* is missing for Nov 9] | Associated with Patrick in *Rec. Mai.* (*POR* 229) as Patrick's psalmist, in *Vita Trip* (though without patronymic) and in Muirchú and Tirechán. There is an early 14th century Latin life by John of Tynemouth (*Kenney* p 350-1) in which Benignus dies in Glastonbury. In Muirchú he is Patrick's successor (Bieler 1979 p 103, M 128), and in Tirechán *Benignus episcopus successor Patricii in ecclesia Machae* (Bieler 1979 p 127, T5.1), as also in *MG* gloss (*epscop, deiscipul Pátraic, ocus a comarba*). *Watson* considers Kilvannan in Uist to be a dedication to the same saint (*Watson* p 301), noting that Kilbannon near Tuam in Galway (now Kilbenan) is Benén's church (ibid.). A Latin Life of Benignus, 'an abridgement by John of Tynemouth of a larger work, is a curious product of the Glastonbury off-shoot of the Patrick legend. He is made to follow Patrick to Glastonbury, where he dies.' (*Kenney* p 351). There is also an Irish Life, Brussels MS 4190-4200, fo 203 (*MG* index p 335). |
| Benignus of Lesmahago | 0 | Aug 9 (*Dempster*) | The sole ref. to this person is in *Dempster* (Forbes p 208): Lesmahago *Benigni presbyteri. C. C* is *Dempster*’s abbreviation for a coll. by Gilbert Brown (c1544-1610), who was abbot of Sweetheart (Durkan 2004, 63). |

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**Notes:**

- *Quies Benigni episcopi <successoris Patricii* (interlin. H2)oref. to the same saint.
- *Watson* considers Kilvannan in Uist to be a dedication to the same saint.
Berach, Berchan, Mobi - a summary

There is considerable overlap among the saints called Berach, Berchan and Mobi. The only one with a Life is Berach m. Amairgin, who is a Connacht saint. But where one might expect commemorations on his feast day in the places to which his Life brings him, one finds instead fairs on the date of another saint, Berchan m. Beoail Bairrfinn aka Mobi Berchán of Glass Noinden. There seems also to be overlap with a further saint, Berchan m. Nemmann, who has three different genealogies, two placing him among the Dál Riata. One of the Dál Riata genealogies (descent from a Loarn m. Ere) is shared, suspiciously, with yet another Berchan, Berchan m. Muiredaig who himself is confused / conflated with two more: Berchan of Cluain Sosta and Berchan m. Micáin, who has descent from the Cruithne. Also belonging to the Cruithne is Mobi Cláirecanach m. Comgaill who has a potential doublet in Mobi Berchán of Glass Noinden (mentioned above) who also has the epithet Cláirenach. This latter Mobi is sometimes given as a member of the Fothairt. His feast date was observed in Scotland.

A tract called Berchan’s Prophecy (a part of which may belong to the early 10th century) is attributed to one of these Berchans, usually Berchan m. Muiredaig aka Berchán Cluana Sosta (Hudson 1996). The fact that others are also said to be poets - Berchan m. Micáin and Mobi Berchán of Glass Noinden - may give weight to the case that the cult of one famous literary Berchan had many manifestations. But there are some who appear quite discrete, such as Berchnán of Eigg, though even he is perhaps scrambled by later tradition (different feast date, new associations in Adam King, Dempster and Camerarius).

There are others of interest not included in this table: a Berach and a Berchan who appear in Vita Columbae (VC 1.19, III.21); a Berach of Bennchor who appears in MT on April 21 and in AU 664; and a Berchán in O’Donnell whose verse about Columba’s re-burial with Patrick and Bridget at Downpatrick, is quoted (Lacey 1998 p 213-4, O’Kelleher 1918 ch 37, 420-2). This is part of Berchán’s prophecy (Berchan’s Prophecy via Anderson 1922 p 47) but note potential link with Mobi Cláirenach m. Comgaill*.

Finally, note the potential doublets of Berchan m. Muiredaig, who is given in Rec. Mai. as Berchan m. Muirdag m. Dega Dimmassaig. First, there is a Berchán m. Dega. Second, there are two saints called Berchan m. Dimma. Third, one of the Berchan m. Dimmas is associated with a place called Domnach Sinchill, and, confusingly, Berchan m. Dega is also listed as Berchán Senchilli.

Gillebarchane (Black p 302) and McGillevarquhane (Black p 302, 500) are names recorded in Scotland, the former in Cowal in 1551, the latter in Appin 1525, Ardenacaple 1600 and Succoth 1638. There is a Barach in the Dunkeld Litanys under abbots. There is a Berchan River flowing into Loch Awe just west of Kilchrenan (345 NN0202) and a Craigberoch on Bute (414 NS0763). At Kilbarchan in Renfrewshire there was a fair in early December (Watson p 194).

<table>
<thead>
<tr>
<th>Berach m. Amairgin</th>
<th>3 ss, 3 other</th>
<th>Beirech, Breccán, B m. Nemairgin, B m. Nemaill (all POR), B m. Nemnaili (Irish Life - Plummer 1922 p 22) Fintan (his)</th>
<th>Cluain Chairpethe (MT, FO notes in RB812 etc, Irish Life ch 47 - Plummer 1922 vol ii p 22; FO notes in RB812 - Stokes 1905 p 74; Rec. Mai. - POR no 25 etc) ie of the Ui Briain, Connaught.</th>
<th>Descended from Brian m. Echach Muigmedóin (Irish Life ch 4 - Plummer 1922 vol ii p 22; FO notes in RB812 etc, Irish Life ch 47 - Plummer 1922 vol ii p 31, Latin Life</th>
<th>Feb 15th (FOns, MT, MGns, MG gloss, MDs), Feb 18th (Forbes - a mistake? No Berach appears in any of the Scottish)</th>
<th>Berach’s Irish Life brings him to Scotland. Áedán mac Gabrán gives him the fort of Eperpuill (Plummer 1922 vol ii p 34) which becomes Berach’s monastery (Aberfoyle? Watson p 225). There was a market held at Aberfoyle called Féill Barachan, but it was in October, not February (ibid). Similar there is a record of an October fair called Senmvia’s</th>
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<td></td>
<td>3 ss, 3 other</td>
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</table>
| Bercháin m. Beoald (Beoain) Bairrfind | Baptismal name in Irish Life, Plummer 1922 vol ii p 25 | Calendars on this date | Fair at Kippen, about 10 miles south east of Aberfoyle; this probably commemorates a Móibí (Black 1999 p 42). The Berchán / Móibí who has an October feast is Bercháin m. Beoald aka Móibí Berchán*. There is possible overlap also with Berchán m. Nemnann* whose name, in some forms, is very similar but who has a different genealogy and no recorded feast day. Watson assigns the genealogy of this Berchán m. Nemnann to Berach m. Amairgin (Watson p 301) and considers that Berach 'is the saint of Cill Bhearaigh, Kilberry in Argyll…'.
In addition to the Irish Life of Berach (Plummer 1922 vol ii p 22-43) there is a Latin Life in O (Plummer 1910 vol 1 p 75-86)

| 13 ss, 1 other |玻璃Noídín (Rec. Mai - POR no 266): Glasnevin tl. and par., co. Dublin. Corco Tri (MT, Rec. Mai - POR no 266): bars. of Leyney, and Corran, co. Sligo. | Oct 12 (FOns, MT, MGns, MG gloss, FO notes, MDo) Oct 12 in Fowlis Easter (Moe) | FO has Móibí...in cláiréainech. This is much expanded in MT, with patronymic and assignation to the Corco Tri. The Clonmacnois group of annals add to the entry in AU, 'whose name is Bercháin, a prophet and a poet', with 'prophet' deriving from an emendation of prorectano in CS (Charles-Edwards 2006 p 97). Aclon adds 'who is supposed to be called in English Merlyn' (ibid).

He is said to be the son of Uainfind ingen Findbairr (MT; Mothers of the ss - POR 722 no 10; FO notes in La and RBS05; MDo)

A Móibí appears among the 12 apostles of Ireland (POR no 402), and a Móibí Cláiréinech

AU 545.1: Mortalitas prima que dicitur blefed in qua Mo-Blí Clarainech obii. Also in Clon. group. See notes |
is one of the pupils of Finnian of Clonard (\textit{Heist} 1965 p 83,191). These are usually identified with the Mobi of Glass Noindent. He appears in the Lismore Life of Colum Cille, as tutor of Colum Cille, Cainnech, Comgall and Ciarán (Stokes 1890 line 859). He is not in O'Donnell.

Mobi appears in \textit{Fowls Easter} (written after 1452) in a later hand. There was an October market in Aberfoyle called Féill Berchain (\textit{Watson} 1926 p 194) and a 'Semvies Fair' in Kippen, Stirlingshire, also in October (\textit{Black} 1999 P 42)

\textit{MT} divides Mobi Clarenehc from Berchan of Glass Noindent. Anderson doubts they are the same person (Anderson 1922 p xxxvi)

<table>
<thead>
<tr>
<th>Berchán m. Micáin</th>
<th>ditto</th>
<th>Broccan m. Maiccaim (\textit{Rec. Min. -POR no 473})</th>
<th>Where \textit{Rec. Mai.} in LL has Berchán m. Muireadga*, M and La have Berchán m. Micain m. Dega do Cruithnib do. Descent from the Cruithne is repeated in \textit{Rec. Min.} (POR no 473).</th>
<th>?</th>
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<tr>
<td>Hudson 1996 p 107 has this: this Berchán is credited with authorship of Ind ráth hi comair in dairfheda, found in the genealogies for the kings of Leinster (\textit{CGH} p 58). He was tutor of Flann Febla mac Scannlan (d. 715) who was \textit{comarba} of Patrick i.e head of the church of Armagh. He might also be the Berchán credited with authorship of \textit{Celebrad en ar m'airi} of which only a single verse survives. It is in an Armagh MS (Hudson 1996, 107).</td>
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| Berchán m. Muireadga | ditto | Cluain Sosta (\textit{MG} gloss, \textit{FO} notes in \textit{RB505, Rec. Min. - POR 556}): Clonsast | He is descended from Loarn m. Eirc Mor via Ainbchellach m. Ferchair in \textit{Rec. Mai. - POR no 201}. In \textit{Rec. Min. - POR no 556}, as in \textit{MDo} he is simply descended from the name B. mac Muireadga does not appear in any of the marts. But a Berchán whose broad genealogy |
|---------------------|-----|---------------------------------|-------------------------------------------------------------------------------------------------------------------------------------|---|
| The Berchán of Dec 4\textsuperscript{a} is first called a prophet in \textit{MG} - \textit{Berchan Chuana in coemfaid}. The gloss assigns him to Cluain Sasta (note that elsewhere Cluain is taken to refer to Clonmacnoise). \textit{FO} main text has \textit{in fial dá lethe} on Dec 4\textsuperscript{a}, with the following notes in \textit{RB505: Fer dá lethe i. Berchan Chuana sosta} |
| Berchán m. Nemnann | ditto | Breccán (*Rec. Mai.* - *POR* no 239 in B and Le only) | Cell Ingen Nemnann (*POR* 670.2); no id suggested by *POR* | Descended in *Rec. Mai.* in LL from Àed m Eirc m Echach Muinremur (*POR* no 239). But a variation in B, Le and Lb shifts descent from Dál Riata to the Eóganacht dynasty of Munster (Oengus Fir > Oengus m. Nadfroch). In the *Rec. Met.* he descends from Loern m. Eirc (*POR* no 662.135) | ? | Variation of his father's name include Nemal. This would make his name very similar to Berach m. Amairgin, whose father's name is also rendered Nemal. |

Bar. of Coolestown, co. Offaly. | Cairpre Rigfota from whom the earliest origin legends derived the Dál Riata (Bannerman 1974 p 122-4). Through his mother he belongs to a branch of the S. Uí Néill whose kingdom was part of Brega (*Mothers of the ss* - *POR* no 722.63; Byrne 1973 p 93) | corresponds to m. Muireadáig appears in *MDo* Dec 4th. NB Dec 4th is missing in *MT.*
In Scottish Calendars only *Perth psalter* add. notices Dec 4th: *Bartani* | in *Huib Failge.* La has this: *No Fer da leithe i Laid treoit ind Albain. Sacardos hé. Fer da leithe i. leth a tsaoigal dó a ndoman 7 a leth aili a n-allithre, ut ferunt.*

The genealogy in *Rec. Mai.* would make him flourish in about the early 9th century (Ainbchellach m. Ferchair died *AU* 719.6). This is the Berchán who is usually identified as the author of the early part of the Prophecy of Berchán (Hudson 1996).

A fair in Kilbarchan, Renfrewshire commemorated a Berchán in early December (*Watson* p 194). The *Perth psalter* has an addition on Dec 4th: *Bartani* *POR* makes a distinction in his listing between this Berchán and B. Cluain Sasta*. but combines Berchán m. Muireadáig and Berchán m. Micáin*. Hudson on the other hand combines the former two, and splits the latter (Hudson 1996).
| Berchán Cluain Sasta | ditto | Mobil Berchán (POR) | Cluain Sosta (Rec. Mai. - POR no 270): Clonsast tl. and bar. of Coolestown, co. Offaly. | Berchán Cluana Sasta appears among Leinster saints in Rec. Mai. (POR no 270) but note in original text says that only some of the saints in that section (POR nos 261-271) are from Leinster. All ten are called Berchán. | Aug 4<sup>th</sup> (MT, MGns, [MDo]). Dec 4<sup>th</sup> (?MG, MG gloss, FO notes, MDo) | [MT is missing the page for Dec 4<sup>th</sup>] | Appears as bishop in LL’s list (POR 704.184). In MG on Aug 4<sup>th</sup> he is simply called Berchan builid, and there is no gloss. O’Clergy did not include a Berchán on Aug 4 in MDo, but he is included in a ‘more recent hand’ (possibly Colgan’s?) with references to MG and MT. The Berchán on Aug 4 is nowhere called a prophet. In addition to the Berchán on 6<sup>th</sup> April in King etc (see Berchán of Eigg) the Scottish Calendars notice a Berchán on both August 4<sup>th</sup> and on December 4<sup>th</sup>. Fearn, on August 4<sup>th</sup> has Brachan. Also in August there is a fair to S. Barquian - Féill Bearchán - in the Burgh of Tain (RMS 1612 via Watson p 194), which is close to the Abbey of Fearn. This fair is also noted in a 16<sup>th</sup> century addition to the Calendar of Fearn - Ane fair in Tane beside the name Brachan (Adam 1991 p 62). The Perth psalter has, on December 4<sup>th</sup> (as a 16<sup>th</sup> century addition) Bartani. From the late 12<sup>th</sup> century there is a Berchan of Cluain Sosta on Dec. 4<sup>th</sup> (FO notes), by 17<sup>th</sup> century also said to be a bishop (MDo). We do not know if he was in MT as the relevant page is missing, but he is in MG as Berchan Cluana in coemfaid - ‘Berchan of Cluain the dear prophet’. It is impossible to say if two individuals have been conflated or if one had two feast days. It seems that in Ireland the August date became less important while in Scotland both dates were observed - see under Berchán m. Muiredaig. |

<p>| Berchán Cluain Sasta | ditto | Mobil Berchán (POR) | Cluain Sosta (Rec. Mai. - POR no 270): Clonsast tl. and bar. of Coolestown, co. Offaly. | Berchán Cluana Sasta appears among Leinster saints in Rec. Mai. (POR no 270) but note in original text says that only some of the saints in that section (POR nos 261-271) are from Leinster. All ten are called Berchán. | Aug 4&lt;sup&gt;th&lt;/sup&gt; (MT, MGns, [MDo]). Dec 4&lt;sup&gt;th&lt;/sup&gt; (?MG, MG gloss, FO notes, MDo) | [MT is missing the page for Dec 4&lt;sup&gt;th&lt;/sup&gt;] | Appears as bishop in LL’s list (POR 704.184). In MG on Aug 4&lt;sup&gt;th&lt;/sup&gt; he is simply called Berchan builid, and there is no gloss. O’Clergy did not include a Berchán on Aug 4 in MDo, but he is included in a ‘more recent hand’ (possibly Colgan’s?) with references to MG and MT. The Berchán on Aug 4 is nowhere called a prophet. In addition to the Berchán on 6&lt;sup&gt;th&lt;/sup&gt; April in King etc (see Berchán of Eigg) the Scottish Calendars notice a Berchán on both August 4&lt;sup&gt;th&lt;/sup&gt; and on December 4&lt;sup&gt;th&lt;/sup&gt;. Fearn, on August 4&lt;sup&gt;th&lt;/sup&gt; has Brachan. Also in August there is a fair to S. Barquian - Féill Bearchán - in the Burgh of Tain (RMS 1612 via Watson p 194), which is close to the Abbey of Fearn. This fair is also noted in a 16&lt;sup&gt;th&lt;/sup&gt; century addition to the Calendar of Fearn - Ane fair in Tane beside the name Brachan (Adam 1991 p 62). The Perth psalter has, on December 4&lt;sup&gt;th&lt;/sup&gt; (as a 16&lt;sup&gt;th&lt;/sup&gt; century addition) Bartani. From the late 12&lt;sup&gt;th&lt;/sup&gt; century there is a Berchan of Cluain Sosta on Dec. 4&lt;sup&gt;th&lt;/sup&gt; (FO notes), by 17&lt;sup&gt;th&lt;/sup&gt; century also said to be a bishop (MDo). We do not know if he was in MT as the relevant page is missing, but he is in MG as Berchan Cluana in coemfaid - ‘Berchan of Cluain the dear prophet’. It is impossible to say if two individuals have been conflated or if one had two feast days. It seems that in Ireland the August date became less important while in Scotland both dates were observed - see under Berchán m. Muiredaig. |</p>
<table>
<thead>
<tr>
<th>Berchán of Eigg (RB)</th>
<th>ditto</th>
<th>Eigg (MT)</th>
<th>April 10 (MT, MGns, MG gloss, FO notes, MDo)</th>
</tr>
</thead>
<tbody>
<tr>
<td>In 3 Scottish Calendars there is a Berchán on April 6th: <em>Adam King</em> has 'S. Bercham bishop and confess. in Scotland vnder king kennede', <em>Dempster</em> has <em>Kirkuae Berthami episcopi Orcadum sanctissimi K.</em> and <em>Camerarius</em> has <em>Sanctus Berchamus vel Berthamus Episcopus Orcadensis &amp; confessor</em>. The Orkney attribution may be due to the apparent confusion about the whereabouts of Eigg - cf. Donnán Ega.</td>
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<table>
<thead>
<tr>
<th>Mobi Cláirenach m. Comgall</th>
<th>Mobí x 4 (Mobí Cláirenach x 2)</th>
<th>Dobi (MT), Dobúi (CGSH), Biteus (MDo), Dabius (Forbes)</th>
<th>Inis Cuscraid (FO, MT etc): Inch or Iniscourcey parish 2 ½ m. n of Downpatrick (Hogan p 463)</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Rec mai</em> has Dobúi m. Comgall m. Eirc m. Araide m. Coluimb m. Caínmig m. Buain, followed, in R and Le¹ by a quo Dál Buain (POR no 152). Rec min and Rec. Met. have descent from Eochu m. Maireda (POR no 446, 662.185)</td>
<td>July 22 (FO, MT, MGns, MG gloss, FO notes, MDo)</td>
<td>None of the mart. entries have patronymic. Association with Inis Cuscraid begins with FO. All genealogies descend a Mobi or Dobúi m. Comgall from Eochu m. Maireda or assign him to the Dál mBuain. The conjunction of patronymic, descent from Eochu m. Maireda, and connection with Inis Cuscraid is only in MDo. Thomas Charles-Edwards considers that the cult of this saint was strong enough by at least the second half of the seventh century to motivate the supporters of a rival saint - St Dichu - to create a story, now embedded in the Patrician tradition, discrediting Mobi's family, the Dál mBuain. Dichu and Mobi had rival churches, both near the royal centre of Downpatrick in Co. Down (Charles-Edwards 2000 p 64-7). cf Mochua m. Beccán*, another saint connected with the Dál mBuain, whose Life claims a Da-Biu was born to a barren woman through Mochua's tears (Stokes 1980 p 282). <em>Forbes</em> (p 320) considered that some dedications and fairs - <em>Feill Dáidh</em> and Cill Dáidh in Weem and a church dedicated to</td>
<td></td>
</tr>
</tbody>
</table>
Movean in Kippen, Stirlingshire - were attributable to a St Dabius of 22nd July. But the Weem fair was in March (NSA Perth p 705).

| Blaan | 1 st, 0 other | Balaan (FO), Blane of Bute. | Kingarth (Bute) (FO - Cinn Garad; FO notes in RB505 - epscop Cinn garad hi nGallgaidelaiib etc). Dunblane (FO notes in F - Dul Blaan; MG gloss - Dub (sic) Blaan) | No genealogy in POR. Uncle of Molaisse m. Cairill Chruaid* (Latin Life of Molaisse - Heist p 341) and nephew of a Catán* (ibid; Ab. Brev. Macquarrie 2001 p 122; Colgan 1645 (Acta) p 233-4). Aug 10 (FO, MT, FO, MGns Breton, MG gloss, FO notes, MDo). In Scottish Cals he appears on 10th Aug in Arbuthnot (ns), Kal. Ab. Brev. (ns), Mart Ab (linked to Bute), Adam King (linked to Dunblane), Dempster (ns), Camerarius (Bishop of Sodor, linked to Dunblane) Also in Camerarius on 14 Sept: Hoc eodem die celebratur translatio sancti Blani Episcopi Dunblanensis in Scotia. Blane is linked to Kingarth from the early 9th century (FO) and the name Dul-blaan (later Dunblane) appears in the chronicle of the kings of Alba, compiled in the second half of the 10th century (Anderson 1922 i p 288). His relationship with Molaisse is not articulated until perhaps the late 13th century (Latin Life of Molaisse - Heist p 341; Sharpe 1991 p 395), and with Catán not until a gloss on MG (ie 'a considerable time after' the late 12th according to Stokes 1895 p 1, but c1170 according to Ó Ríain pers. comm.) and the Ab. Brev (Macquarrie 2001 p 122). MG calls him Blaan buadach Bretan - victorious Bláin of the Britons, and MDr has Et in Britannia, sancti confessoris Blaain. It is possible that Blane is a British name. The name possibly appears in Ireland, however, in Taughblane townland which is church land in the parish of Hillsborough Co. Down, and which might come from Teach Blaan, St Blaan's church (Kay Muhr, pers. comm). No Life of Blane survives, but a work by George Newton, Archdeacon of Dunblane, is cited by Colgan, on the authority of Dempster. A Blane appears in the Dunkeld litany among abbots. |
Brendan - a summary

The date of celebration and other traditions would suggest that most of the commemorations to Brendan in Scotland are to Bréainn m. Findloga, though some may be to Bréainn m. Nemainn. Ó Riaín, however, suggests that the two saints are the same, pointing out that in VC both saints, in separate stories, see a fiery pillar associated with Columb Cille: 'These saints are elsewhere invariably, if very improbably, regarded as separate individuals' (Ó Riaín 1982 p 146-59). Points of similarity between the two include the following: both are associated with the sea / voyaging (FO has Bréainn m. Nemainn 'against whom bursts the surface of the sea', fris mburchta leir léiben, and there is an Irish account (Plummer 1922 ii p 93) of how it was Bréainn m. Nemainn who first was chosen to go on the voyage); their feast days are within the octave in MT (9th and 16th May); both are connected with Bishop Erc, Bréainn m. Findloga in the Lives, Bréainn m. Nemainn (POR no 130).

| Bréainn m. Findloga | Bréainn m. Nemainn x 21 | Mobi (his original name - Irish Life ch 1, Plummer 1922 ii p 45 ch. 7 etc). Brendanus (FOn) Brendan of Clonfert, Brendan the Navigator. Cluain Ferta (FO, MT etc): Clonfert tl. and par., bar of Longford, co. Galway. Ard Ferta: village and diocese in Kerry...an episcopal see in Munster (Hogan p 40) mocca Altae in VC i.26, iii.17, CNE POR 707.36, and elsewhere is a member of the Altraige, a minor group in Kerry. But also claimed by the Eoganachta (Navigatio ch 1 etc) and the Cathraige Luachra (Irish Life ch 3 - Plummer 1924 ii p 44) May 16 (FO, MT, MGns, MG gloss, MDio).

May 16 in Fowlis Easter ns, Arbaithnott ns, K. Ab. Brev. ns, Mab, Adam King ns, Camerarius ns.

May 15 in Celtic Kal.

Not in Culross, Fearn, Herdmanston.

May 16 in Fowlis Easter ns, Arbaithnott ns, K. Ab. Brev. ns, Mab, Adam King ns, Camerarius ns.

The popularity of Brendan is reflected in the number of accounts there are of his life and travels. The Navigatio Brandani from which many versions derive, including in Irish and French, dates from the late eighth century (Sharpe 1991 p 390) and is probably of Munster origin (Charles-Edwards 2004-5b). There was also a Vita Brendanii which survives in several versions, including in Latin; all are either abbreviated from the original or contaminated by the Navigatio. See Burgess and Strijbosch 2000 for bibliography.

In Scotland he is associated with several places in the west: Tiree, Mull, Islay, Bute, Seil Island, Kintyre etc. There is a dedication and fair in Kilbrinie in Ayrshire, but the Kilbrinie in Beauty derives from Cúilbraonaeigh 'at) oozy nook' from braon, a drizzle, ooze (Watson p 189). Commemorations in Banffshire can be deduced from both names and fairs (Watson p 274). Mackinlay (p 69) and Forbes (p 286) suggest Birnie in Moray commemorates Brendan, but Watson says the name comes from braonach, a moist place (Watson 189).
Similar derivations may apply to other alleged Brendan commemorations.

Dempster has, on May 16, Birra coenobio Brandani abbatis, and other Brendans on Jan 11, June 14, June 18, Dec 19 and Dec 20. Camerarius has two Brendans on May 16: Sanctus Brandanus Abbas Apostolus Orcadum & Scotiarcum insularum. Hoc eodem die S. Brandanus Abbas Culrossiae

| Brénaímn m. Nemáinn | ditto | Brendan of Birr | Síl Fergus (CGSH Rec. Mai., POR 124 etc). Shares ancestry with Comgall of Bencchor (POR 97) and Cainnech m. Luigthig* (POR 123.1) | Nov 29 (FO, MG, FO notes in RB505, FO notes in La, MDo) [Nov 29 is missing in MT.] May 9 (MT) | He appears twice in VC. At an assembly called to censure Colum Cille, Brendan sees a 'very bright column of fiery light going in front of the man of God'. Brendan therefore salutes Colum Cille, thus assuring the others of the latter's innocence (VC iii.3). When Brendan dies, Colum Cille, from Iona, sees angels coming to collect his soul, and calls for his feast day to be celebrated (VC iii.11). MDo claims that he is buried at Tamlacht of Mael Ruain ie in Co. Dublin. Sharpe 1995 n 354 p 352-3 quotes from a lost life quoted by Ussher: Colum Cille asks Brendan where he should establish his monastery. B finds a stone which says iif (go (i) into (i) the island (f) of Iona (f). The material known to Ussher may be 'the product of a revival of interest in native saints, which appears to date from the late 12th or early 14th century' (Sharpe 1991 p 378). | AU 565.2 Quies Brendain Biror ut ali dicunt. Also in Clon. group. AU 572.6 Quies Bhreanann Bhirra, ut ali dicunt (add. H2) |
Brigit - a summary

Only one Brigit is given here, but several others are named in the martyrologies (7 in MT) and genealogies. Note that no secular figure in CGSH bears the name Brigit or Brig.

As well as there being links between Brigit ingen Dubthaig and Abernethy there was also a tradition of a quite separate Brigit of Abernethy, commemorated on the 14th March (Forbes p 291 - but I can find no collaborating evidence for this. She does not appear in any of the Scottish Calendars). A Brigit is also mentioned in the late 12th century *Libellus de nativitate Sancti Cuthbert*, allegedly a pupil of St Columba (but see Clancy 2003 p 216-231 for insight into the dubious compositional techniques involved in this hagiography).

Brigit is one of the most popular saints in traditional charms and invocations collected in the 19th century in the Highlands and Islands by Alexander Carmichael and others. One is a charm on the genealogy of Brigit (Carm. Gad. p 14-15, 81)

<table>
<thead>
<tr>
<th>Brigit ingen Dubthaig</th>
<th>19 ss, 0 other</th>
<th>Brigid of Ireland</th>
<th>Cell Dara (MDo etc): Kildare tl. and par., bar. of Offaly East, co. Kildare.</th>
<th>She is usually assigned to the Fothairt (Rec. Mai. - POR no 2; Rec. Min. - POR no 427, MDo etc)</th>
<th>Feb 1 (FOns, MTns, MGns, FO notes, MDo), She is in most of the Scottish Calendars including the Perih psalter (see notes).</th>
<th>Brigit is consistently commemorated on Feb 1, and appears on that day in all the Scottish Calendars in Forbes except three (Fearn, Mart. Ab. and Scottish Kalendar, in none of which she appears at all). There are genealogies in CGSH (POR no 2-2.2), notes to FO in RB512 (Stokes 1905 p 64) and MDo, all of which assign her to the Fothairt. From at least the seventh century she was 'the pre-eminent saint of Leinster' (Charles-Edwards 2000 p 237). There are at least 8 Lives, the earliest of which dates to around 650 and which seeks to promote the importance of Cell Dara. An attempt was made at least by the late 12th century, however, to claim that her body was at Downpatrick, along with Colum Cille and Patrick (Cambrensis v, 163-4,387 via Anderson 1922 p 47; Annals of Clonmacnoise, 91-2; Berchan's Prophesy via Anderson 1922 p 47). Brigit is widely commemorated in Scotland. In Argyll Kilbride is easily the commonest</th>
</tr>
</thead>
<tbody>
<tr>
<td>24 ss, 0 other</td>
<td></td>
<td></td>
<td>In POR 2.1 (an addition in LbR) Mother is said to be sister of Chuimnne [Cumman ingen Dallbrónaig, Achad Togarta]. She is of Dál Conchobair a descent Muige Breg [Dál C. are in the Déise of Brega; held lands around Ardbracken, do. Meath. POR. Mag Breg is the plain of Brega.]</td>
<td>In Carm. Gad. she is 'daughter of Dugall the brown, son of Aodh, son of Art, son of Cona, son</td>
<td>June 10 (translation - ODS)</td>
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<td>March 24 (discovery of body - ODS)</td>
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AU 528.2 Quies sancte Brigit anno lx. etatis sue

AU 526.1 Dormitatio sancte Brigit anno lx. etatis sue. Also in Clon. group.

AU 528.3 Uel hic dormitacio Brigidie secundum Librum Mochod. (add. H2)
There is overlap between Broc ingen Dalbronaig and a saint commemorated in Cornwall as Breage (Orme 2000 p 72), whose lost Latin life of the 14th or 15th century is quoted by John Leland who visited Cornwall in about 1540 (ibid); it seems to draw on a Life of Brigit, among others. Traditions of Breage's birthplace are vague (the regions of Leinster and Ulster) and she is said to have lived in Mag Breg in Co. Meath. This latter point corresponds to Broc, who is associated, via her sister Broicesech, with the same place (POR 2.1). William of Worcester in 1478 said the feast day of Breage was May 1st, suggesting confusion also with the saint of Brittany, Brioc. 'Whether Breage was (or was regarded as) identical with any other saint is a complicated matter. Brioc's name is similar, but their genders differed in medieval Cornwall, suggesting that they were not then usually regarded as identical.' There is another male saint of similar name in Brittany - Briac - whose feast day is 18th Dec (Orme 2000 p 72). If it is Brioc who is commemorated in Scotland, in particular in Rothesay, it is possible that the cult arrived with the Stewarts, who were hereditary stewards to the Bishops of Dol in Brittany and arrived in Scotland at least by the 12th century, holding lands in Bute by 1200 (Boardman, forthcoming p 3).

A 17th century publication reports a Bryack fair somewhere in Scotland on Nov 16 (Forbes p 291). In MDo this is an alternative day for the feast of Aed m. Brice (whose feast day is more usually Nov 10 or Feb 28).

| Brioc | 0 | Briocmaglus (Latin life ch. 2, Doble 1965 p 68) | Coriticanae regio (Latin Life ch. 2, Doble 1965 p 68). Llandyfroig in Cardigan (Doble 1965 p 87). St Breock in Cornwall (Orme 2000 p 75). Saint-Brieuc in Brittany (Doble 1965 p 97-9, 100). Angers (Doble 1965 p 97) | Father was Cerpus, mother was Eldruda (Latin Life ch. 2, Doble 1965 p 68) | May 1 in Brittany and 12th century Exeter (Orme 2000 p 76). Oct 18 also celebrated in Brittany - day of translation of relics from Angers to St-Brieuc in 1210 (Doble 1965 p 98-9). He is not commemorated in the Irish Calendars, He is born, according to his life in Coriticanae regio, which is 'probably Cardigan' (Orme 2000 p 75). Studies under Germanus in Paris (Latin Life ch. 4, Doble 1965 p 68) [S. German, bishop of Paris 555-576] with Patrick and Heltut (Latin Life ch. 9, Doble 1965 p 70). Founds churches in his birthplace and in Brittany (Latin Life ch. 29, 45-7, ibid. p 75, 79-80) where he dies. Body moved to cathedral in Angers in mid 9th c (Doble 1965 p 83), and relics removed to new shrine there in 1166 in presence of Henry II of England (Doble 1965 p 97). In 1210 some of the relics were returned to St-Brieuc in Brittany (Doble 1965 p 98-9). There is a Latin Life of the 11th or 12th century (Doble 1965 p 67), apparently written at the...
though there is a Breccan on May 1 in *MT*, *MG* and *MDo*. behest of an abbot, possible by a clerk of Angers (Doble 1965 p 84). It is drawn from 'an old text' written in 'the idiom of the foreign tongue' (Doble 1965 p 84)

Commemorated in Brittany, Cornwall and possibly Gloucestershire (Orme 2000 p 76). *Forbes* reports dedications at Inchbrayoch, near Montrose and Dunrod in Kirkcudbrightshire (*Forbes* p 291). He says he is patron of Rothesay, where St Brock's Fair is celebrated on the first Wednesday of May (ibid.). *Watson* thinks otherwise (see below under Broc)

<table>
<thead>
<tr>
<th>Bróc ingen Dalbronaig</th>
<th><em>0</em> (This st. is listed under S in <em>POR</em> as Sanct Bróc)</th>
<th>(Botha Ech) Roichnig, at Cúil Ugaine in Mag Luigne (<em>POR</em> no 722.13 - no id of place given)</th>
<th>Dáil Conchobair in the Déise of Brega (<em>POR</em> no 722.4)</th>
<th>No female Bróc in any of the Irish or Scottish martyrologies.</th>
<th>Dáil Conchobair held lands around Ardracken, co. Meath</th>
<th>Her sister, Broicech, was mother of Bridget (<em>POR</em> 2.1). Five other sisters are named (<em>POR</em> 722.4)</th>
<th><em>Watson</em> considered this saint to be the patron of Rothesay (<em>Watson</em> p 301)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Broccán the scribe</td>
<td>10 ss, 4 other</td>
<td>Moethail Broccán in Déise Muman (<em>MG</em> gloss, <em>FO</em> notes in <em>La</em> &amp; <em>F</em>, <em>MDo</em>): now Mothel, co. Waterford (<em>Stokes</em> 1905 p 392).</td>
<td>July 8 in <em>FO</em>, <em>MT</em>, <em>MG</em>, <em>MDo</em></td>
<td>In <em>FO</em> notes in <em>F</em> Broccán is tentatively identified with Patrick's scribe from Bréchmag in Úi Dorthan [in Déise Muman - <em>Stokes</em> 1905 p 386]. The name Broccán appears three times in an account of Patrick's household in <em>Le</em> (<em>POR</em> 672), one of which is Brocan scríbhni (<em>POR</em> 672.25). Brocan appears beside Catán of Tamlachta Arda* in a list in <em>Vita Trip.</em> (p 574) and in <em>POR</em> 671.15.</td>
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<tr>
<td>Cainnech m. Luigthig</td>
<td>8 ss, 8 other</td>
<td>Cainnech moccu Dalonn (FO, MT, VC), Cainnech Achad Bó (AU, MG gloss)</td>
<td>Achad Bó (AU, MG gloss etc): Aghaboe tl. and par., bar. of Upper Ossory, co. Laois.</td>
<td>Genealogies in Rec. Mai. assign him either to Sil Fergus (POR 123.1) or to the Clarrage (POR 123.2). A further alternative is apparently given in his Life in O (Plummer 1910 I p 152). His life in S puts the moccu Dalann among the Ciannachta of Derry (Heist 1965 p 182), but it is also argued they belong to ne Ulster (Ó Riaín 1983)</td>
<td>Oct 11 (FO, MT, MGs, MG gloss, MD0) In Scottish Calendars he is in Arbuthnott, Kal. Ab. Brev., and Camerarius, all on Oct 11.</td>
<td>Several dedications to Cainnech in Scotland, mostly in the west (Ayshire, Kintyre, Mull, Iona, Tiree) but also in Invernesshire (Laggan parish - Lagan Choinnich). There is a Caisteal Suidhe Cheannaidh near Loch Awe, 1.5km nwn of Kilchrenan (345 NN029242). His Life in S. brings him to Tiree, Iona and Pictand - trans Dorsum Britannie ambularet (Heist p 188). He has contact with Colum Cille both in his own Life and in VC (VC I.4, II.13, III.17). A gloss in MG says he has a recclès in St Andrews. Some doubt seems to develop over his genealogy and also over the name of his father (said, eg in FO notes in RBS12, to be Aed Alainn). But in the earliest sources (VC, Life in S, FO) he is consistently assigned to the moccu Dalann. The Clon group of annals has, at AD 600, additional info: (Cainnech) of Achad Bó Cainnigh, who rested in the 87th year of his life'. Ó Riaín's argument that this group belong to a forsoinnte of the Ulaid leads to an identification of this saint with Colmán Druimm Mór*, and ultimately with Colum Cille* (Ó Riaín 1983)</td>
<td>The name Macilleheany (&lt; Mac Gille Cainnech) is said to be a Glen Breakerie name (McKerral 1947 p 137) ie Kilcolmkill parish, S. Kintyre. Bearers are cited from the 18th</td>
</tr>
</tbody>
</table>
Catán - a summary

No Catáns in MT. Only Catha, cruimther (see below). MG notices one Catán (on Feb 1) who the annotator links with Blane, and another on December 12th - no details. MDo follows MG in linking the Catán on Feb 1 with Blane, and wonders if he might correspond to Catán m Matáin: 'Catán, tutor of Błaain, ie of Błaain of Cenn-garadh. There is a Catán, son of Madan, of the race of Iriel, son of Conal Cernach, who is of the Clanna-Rudhraighe.' The entry on Dec 12 is simply Catán. The Aberdeen Breviary notices Catán only on the 11th Aug - the fd of Blane. Catán appears in no Scottish Calendar, other than Dempster and Camerarius. Colgan, who drew on Dempster’s account of the lost 16th century by George Newton, says the Scottish Catán is the son of Matane. Note how what began as speculation in MDo becomes an assertion in Colgan.

Bearers of the name Cattanach - belonging to Clan Chattan - claim descent from a person of the name Gillechattan (Black p 143, 303). Black finds Cattanachs in Braemar, Upper Deeside and Strathdon. A MacGillechattan is found in 1540 in the Lamont papers (Black p 498) and Macillhatton is found in Arran, Inveraray and Kintyre (Black p 512). Hatton, as found in Kintyre, is a version of Macillhatton (Black p 348), as apparently is Heaton and Hutton. Ilchatton is also found in Argyll (Black p 373). McKerral cites MacIchattans in Saddell parish and Killean in the 17th century (McKerral 1947 p 134).

| Catán m. Óengusa (RB) | 0 | Cluain Eorainne. Cluain Eossain. [Both the same place? Hogan p 262. Location unknown.] | Sept 8th (MT, MGns, MG gloss, MDo) | MT has Cruithir Catha meic Óengusa i Cluain Eorainne. MG has Cruithir Catha coemge/ with gloss i. mac Aongasa, ò Cluain Eossain. It is possible that this might correspond to the Patrician Catán (below), who is also cruimthir and also cóem - dear (POR 672.8) |
| Catán of Bute (RB) | 3 ss, 2 other | Bute (Ab. Brev.) | No genealogy given in Scottish trad. Colgan says his father is Madane, and he is of royal race of Dál nAraide. He may have got this info from Newton. | Feb 1 (MG, MDo), May 17 (Dempster, Camerarius) | First appearance of a Catán associated with Blane is in an annotation to MG. The entry says Cattan trednach tennócc - Catán the abstinent stern warrior, the note aite Blaain - Bláin’s tutor or foster-father. In readings from the Aberdeen Breviary (10 Aug) Catán is brother of Ertha, mother of Blane. ‘They drew their parentage from a noble Irish race’. Catán is living on Bute when Blane returns to the island of his birth after seven years of study |

| --- | --- | --- |

He appears among ss of the Dal nAraide including Comgall m. Sétna, Últán Ard Breccán, Molaiss m. Nadfroich, Daiminis, and Epscop Ibar m. Lugna.

<table>
<thead>
<tr>
<th>Catán, cruimthir, Tamlacht Arda</th>
<th>3 ss, 2 other</th>
<th>Céthan (<em>POR</em> no 672.8) Tamlachtard, co Derry</th>
</tr>
</thead>
</table>

One of Patrick's servants in a list in LL: *Crumthir Catan, i. o Thamlachtain Ardda, 7 Cruimthir Brocan a da foss* (*POR* 671.15). Another version of the list is appended to one MS of *Vita Trip* (Stokes 1887 p 264-66) and there are correspondences with a section of the main text of *Vita Trip* part iii (*POR* p 213, Stokes 1887 p 248-52). Reeves 1850 p 84 has a note about Catanus as the patron of Tamlachtard parish (ref via Kay Muhr, pers comm)

It is possible that this Cathan corresponds to Catha m. Óengusa above.
Ciarán - a summary

Dedications to Ciarán are fairly widespread in Scotland: Islay, Lismore, Lewis, Loch Awe, Loch Tay, Ayrshire, Forfarshire, Caithness, Arnamurchan, Bute (Watson p 278, 514) and the names MacKerron and MacIlberan (< Mac Gille Chiarain) were once common, especially in Bute (Black p 512, 517).

It is assumed that these are dedications to Cianin m. Beodæin (Watson p 278; MacKinlay p 84-6) but this cannot be certain, particularly in the absence of commemorations on his feast day.

| Ciarán m. Beodáin | 29 ss, 2 other | Ciarán mac int Saír (MT, MG) Queranus (Forbes) Ciarán of Clonmacnoise | Cluain Mac Nóis (FO, MG gloss); Clonmacnoise tl. and par., bar of Garrycastle, co. Offaly. | Belongs variously to Corco Baiscenn (Rec. Mai. - POR 125.1 in Le¹): co. Clare, Munster; Latharna Molt, co. Antrim (FO notes in RB512, Rec. Mai. - POR 125.2, AT) and Sil Fergusua (Rec. Mai. - POR 125.1 in LL). His mother was Darerca, said to be either Patrick's sister (Stalmans and Charles-Edwards 2004-5 p 12), or daughter of a poet of the Ciarraige Luachra in n. Kerry (MDo) | Sept 9 (FO, MT, MG, MDo) Scottish Calendars: Mart. Ab. on Sept 8; Adam King and Dempster on Sept 9; Camerarius on Sept 11. None of these specifies Clonmacnoise. Adam King and Camerarius place him in Scotland, Mart. Ab. says he is in Ybernia. Assigned to various genealogies from Antrim to Munster, but also said to be the saint of Connacht - Clanna Connacht ar cúl Chiarain (POR 729.2). His main foundation, in Meath, became extremely influential and wealthy. It is visited by Colum Cille in VC I.3 (Sharpe 1985 p 115). There are four Lives - 3 Latin and one Irish. The fullest version is in D (Plummer 1910 i 200-16. Kenney thinks they all derive from a single original dating to the 9th century or earlier (Kenney no 166). The Clonmacnois group of annals have his interlin. HI. From uel to end is interlin. & marg. H2). | AU 549.1 Dormitatio filii artificis, .i. Ciaraini, anno .xxx.iili. etatis sue, uel anno 7 postquam Cluain Mc. Nois construere cepit. (i. Ciaraini interlin. H1. From uel to end is interlin. & marg. H2) |
|---|---|---|---|---|---|---|---|
| Ciarán m. Luaigne | 29 ss, 2 other | Ciarán of Saigir (FO, MT): Seirkieran par., bar. of Ballybrit, co. Offaly. | Osraige (Rec. Mai. - POR 288; Rec. Min. - POR 461; MDo). Mother is of Corco Loigde (FO notes in RB512) | March 5 (FO, MT, MG, MDo). Scottish calendars: Celtic Kal. on March 6; Dempster ns on March 5. | He is presented as both contemporary of Patrick (FO notes in RB502) and Ciarán m Beoáid (MDo). He is a bishop, and senior of the saints of Ireland - sinnsr nóem Erenn (FO notes in RB512) There are 3 Latin and 2 Irish Lives, believed by Kenney to go back to one original 'of considerable antiquity' (Kenney 1929 no 124). |
Coeddi - a summary

It has been suggested that Coedi / Ceti might be an English name (Charles-Edwards 2000 p 308, 2006 p 185), possibly the same name as Chad (Stokes 1895 p xlv), or perhaps Cedd. Cedd and Chad were Irish-trained monks at Lindisfarne and both bishops, ob. 664 and 672 respectively. The feast day of the former is Oct 26, according to Florence of Worcester (ODS p 95) i.e close to the Coeddis of Iona and Donaghedy. If the hypothesis that domnach names were not created in Ireland after about 500 is correct (it is currently under review, Márkus pub. forthcoming), then the Coedi of Donaghedy would have to be an early saint, and certainly distinct from the signatory of the Cúin Adomnáin. There is at least one other possible dedication to a Coedi in Ireland: Cell Chaoide in MDo p lv, now Kilkeedy, d. Killaloe. Co. Clare. Also, in his index (p 880) to the Acta Sanctorum Hiberniae, Colgan has Kill-chaoide eccl in Tuamonia S. Caideus sive Caiteus p 540. This is in Thomond (Hogan p 179), North Munster.

<table>
<thead>
<tr>
<th>Coeddi of Donaghedy (RB)</th>
<th>0 s, 0 other</th>
<th>Cadini (MDo), Caideus (Colgan 1645 (Acta))</th>
<th>Donaghedy, Co. Tyrone</th>
<th>none in POR</th>
<th>Oct 25 (MDo) But could be the ns Coeti / Caeti on Oct 24 (see below)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coeddi of Iona (RB)</td>
<td>0 s, 0 other</td>
<td>Iona (AU)</td>
<td>none in POR</td>
<td>Oct 24 (MThs Coeti, MGn Caeti, MG gloss has episcop, MDoins, but suggests it might be the signatory of Cúin Adomnáin)</td>
<td>A Ceti episcopus is a signatory of Cúin Adomnáin in 697. There are several dedications to someone of this name in upper Strath Tay (Watson 1925 p 314). See also Taylor 1999 p 59 who suggests that Logierait and Inchadney commemorate Coeddi, and may be dedications from the early 8th century.</td>
</tr>
</tbody>
</table>

AU712 Coeddi episcopus lae pausat. Also in Clon. group
Cóelán, Mochoe, Kentigern - a summary

There are many names whose hypocoristic form could be found in the place-names Kilmaha and Kilmaho (Watson p 162, 298 but see below).

- Cronán > Mochua
- Cuan > Mochua
- Cóelán > Mochoe
- Kentigern > Mungo > Mochoe / Macha
- Kentigerna > Macquha.
- Ultán > Tua

A selection of saints bearing these names is given below. Watson excluded Mochua on the basis of one historic form whose source I have been unable to trace (Watson 162); I have included two saints of that name. I have omitted Watson's choice of Tua for Kilmaha (Watson p 298) on the basis of historic forms of the place-name which consistently show 'ch'.

There are 59 Mochuas in POR. Very little is known about most of them. It is possible that one influential Mochua had a cult which spread and split and / or whose followers took his name. The two Mochuas in this table have points of overlap such as their shared association with Connacht: M m. Lonain through genealogy, M m. Beccain through the location of his principal church. From a genealogical point of view it is interesting that M m. Beccain is related to Dál mBuain, a group who, with their close relatives the Dál Sailni, included several saints who may be represented in Kintyre: Colmán Ela m. Beogna*, Mac Nisse m. Faibrig, and Mobi Clärenach m. Comgail*. Cóelán m. Luachain is also assigned to this group, through his mother.

<table>
<thead>
<tr>
<th>Cóelán m. Luachain</th>
<th>Cóelán x 3 ss, 2 other. Mochoe x 6 ss, 0 other</th>
<th>Mochoe (FO, MT, AU)</th>
<th>Óendruimm aka Nóendruim (FO, MT, AU); Mahee Island, Strangford Lough, co. Down.</th>
<th>Ulaid through father (CGSH Rec. Mai., POR 159). Dál mBuain through mother (POR 702.1, 722.92)</th>
<th>June 23 (MT, FO, MGns, MG gloss, FO notes, MDo)</th>
<th>Mochoe's main monastery was in Dál Fíatach territory and he was thought to be one of their most important saints. His pedigree through his mother, however, links him with the Dál nArdide, in particular with a group based around Connor of which Mac Nisse, bishop of Connor, was a member. By the mid 7th c Nóendruimm and Connor, both episcopal, were the two most important churches in the north east (Charles-Edwards 2004-5a). A macuccain, a poem about a satchel of relics attributed to Adomán, but probably a bit later (Carney 1983 p 30, Clancy and Márkus 1995 p 166) includes in the satchel the head (or scalp?) of Mochoe (mullach Mochoe). It has been argued that Nóendruimm 'was originally orientated towards Candida Casa'</th>
</tr>
</thead>
<tbody>
<tr>
<td>AU497.2 Mo-Choei Noendroma quiuui. Also in Clon. group</td>
<td>AU499.4 Uel hic Mo-Choe Níthaendrom a (sic) secundum librum alium (add. H2)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kentigern</td>
<td>0 ss, 0 other</td>
<td>Mungo, Mochoe (both forms appear in Jocelyn's Life of Kentigern, pre 1185. Jackson deduced both forms to have existed in an earlier (lost) life (Jackson 1958 p 299, 303)</td>
<td>Glasgow</td>
<td>Son of Thaney, daughter of king of Lothian? (Leudonia), and Ewen, son of Urien, a famous north British king. (For discussion of the varying genealogical traditions see Jackson 1958, Macquarrie 1997 and Ross 2002)</td>
<td>Nothing in Irish calendars Jan 13 (Fowlis Easter, Abhuthnott, K. Ab. Brev., Mart. Ab., Adam King, Dempster, Scottish Kal., Perth psalter) Jan 24 (the 'Old Style' feast of Mungo - see Ó Baoill 1993 p 7)</td>
<td>Almost nothing is known about the life of the patron saint of Glasgow; it is not even certain that the obit. in Annales Cambriae belongs to him. His name suggests he was British or Welsh, but the existence of a Gaelic version of his name - Mocho or Macha - show that he was venerated by Gaelic speakers (Ó Baoill 1993 p 9 suggests soon after his death). There are various versions of Kentigern's Life, the earliest dating from the mid 12th century and apparently drawing from earlier material (Jackson 1958, Macquarrie 1997). All the hagiographical material is influenced by the ecclesiastical and territorial ambitions of Glasgow, and possibly of David I of Scotland (Ross 2002)</td>
</tr>
<tr>
<td>Kentigerna</td>
<td>0 ss, 0 other</td>
<td>Caintighearn (Watson), Quentigerna, Caenigern (Forbes), Machqua (15th c Book of Devotion associated with Glasgow, via Durkan 1999 p 88)</td>
<td>Lochalsh (Ab. Brev. - Oct 13) Inchcaileich, Loch Lomond (Ab. Brev. - Jan 7, Mart. Ab.) Strathfillan (Ab. Brev. - Jan 7), The office of Kentigern in Ab. Brev. says she is daughter of a ruler of Leinster (a tyrant? or Tyrenns?), and married to Feriacus, a ruler of Monestree. Office of St Fælan on Jan 9th confirms Kentigerna's husband as Feriacus. The office of Comgan on Oct 13th claims Kentigerna as Comgan's sister and says they are descended from rulers of Leinster.</td>
<td>Nothing in Irish calendars Jan 7 (K. Ab. Brev., Mart. Ab., Adam King, Dempster, Camerarius, Perth psalter add.) Kentigerna appears three times in the Ab. Brev.: on her own feast day (Jan 7), on the feast day of St Fælan (Jan 9) and on the day of St Comgan (Oct 13). In these lessons she is Fælan's mother and Comgan's uncle. Their origins are in Leinster. Kentigerna is associated with Cellach Cualann, a Uí Mál king of Leinster who died in 715 (AU). His three daughters' obits are all recorded in AU: Colbaith (731), Caintigern (734), Connchern (743). Cellach is a signatory to Cain Adomnain. It has usually been assumed that the Scottish St. Kentigerna corresponds with this daughter of Cellach (Watson p 302, Forbes p 373) though none of the sources make this explicit.</td>
<td></td>
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</table>

| (Bowen 1969 p 73, following Towill 1964 p 116) | Conthigirni obitus et Dibric episcopi. (Annales ? Cambriae, appended to a MS of the Historia Brittonum in BL. MS Harl. 3859, s.a [612]). |
The main focus of her cult seems to have been on Inchcaillloch on Loch Lomond. A church on Loch Duich in Lochalsh, 'Cill Chaointeoirn or Cill Chaointeord (so locally), Kilchintorn in a rental of Forfeited Estates' may commemorate Kentigerna (Watson p 302). It is possible that the clustering of dedications in this area to Faelan, Comgan and Kentigerna has caused them to be brought together genealogically in the Ab. Brev. lessons, and that they all have quite separate and now quite unknown origins. 'The link between this disparate group may be geographical rather than historical, having its origin around the shores of the three splendid interconnected sea lochs in Wester Ross, Loch Duich, Loch Alsh and Loch Long' Taylor 2001a p 182.

It is notable that the feast of Kentigema occurs on the octave of that of Kentigern*. There may be overlap. In the 15th century Kentigerna is said to be sister of Kentigern and is associated not with Lochalsh or Strathfillan, but with Glasgow (Taylor 2001a p 183n.39), and Balmaha, on the shores of Loch Lomond, which the church at Inchcaillloch overlooks contains the name Mo Choe / Mo Cha, a hypocoristic form of either Kentigern or of Kentigerna (Ó Baoill 1993 p 9, Durkan 1999 p 88).

There is a Kentigerna in the Dunkeld Litany, 12th among virgins and widows.
| Mochua m. Beccáin | Cronán (MT, MG gloss) | Balla (FO, MT etc): Balla tl. and par., bar of Claremorris, co. Mayo | Ulaid, in particular the moccu Dalann from whom Cainnech m. Luiththig* descends according to one account (POR 372 - not in Rec. Mai.) Through his mother he is Dál mBúain (Lismore Life, Stokes 1890 p 282), of the Cruithni. | 30 March (FO, MT, MG, MDo) Not in Scottish calendars | An Irish Life appears in the Book of Lismore, 'a very late and crude composition' (Kenney p 461, Stokes 1890 p 281-289). He is fostered by Comgall of Bangor, but is expelled from Ulaid by him. Two alternative explanations are given for this dispute in the Life. One is that they fell out over land. The other relates to Mochua's following among the Dál nBuain. Charles-Edwards 2006 p 141 notes that the form of the place-name, Balnae, which appears in the later obit is older. He suggests that the obit of 639 might be a mistake. Watson suggests this saint as possible. |

| Mochua m. Lonán | ditto Cronán (FO notes in LL, MT<in brackets>) | Tech Mochua (MG gloss, FO notes in RB505 etc) > Timahoe tl. and par., bar. of Cullenagh. co. Leix. He dies in Dayrinnys (Life in O ch 12, Plummer 1910 vol 2 p 324): Derinish, Fothairt in Rec. Mai., Rec. Min. and Rec. Met. (POR no 5, 522, 662.114), but he is among the Luigne of Connacht in his vita (Plummer 1910 vol 2 p 184) | Dec 24 (FO, MT, MG, MDo) Not in Scottish Calendars | In his Life in O (Plummer 1910 vol 2 ch 5-7 p 185-7) he cures Fintán Munnu* of leprosy, and restores knowledge to Colmán Ela*. He helps Cianán of Duleek build the first stone church in Ireland, by procuring good weather for a year and a half (ibid p 187-8). There is only one MS of his life. It's in O (Sharpe 1991 p 396) One of three athlach (laymen who became monks in later life) of Ireland (FO notes in RB512, April 5). |

| AU 694.8 Obitus Cronani Balni. Also in Clon. group. | | | | | |

| AT =638 Bass mo Chua Ballai (CS has Da Chua) | | | | | |

| see notes | | | | | |

<p>| CS658 Mo-Chua son of Lonán rested (not in AU) | | | | | |</p>
<table>
<thead>
<tr>
<th>Name</th>
<th>Births</th>
<th>Other Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coibdenach, bishop of Ardstraw (RB)</td>
<td>0 ss, 1 other</td>
<td>no genealogy known. Nov 26 (MG ns, MG gloss, MD) [Nov 26 is missing in MT] Nothing is known of this bishop, who Watson suggests for Kilwhipnach (Watson 1926 p 302) - 'but the phonetics are doubtful'. The see was transferred away from Ardstraw in the mid 12th century (Hughes and Hamlin 1997 p 102) Another possibility is on 26th Oct: Coibsenaig (MT) Cobnesach (MG with epscop in gloss) Coibnesach epscob (MD) AU 707.4 Coibdenach episcopus Aird Stratho, quiéuit. Also in Clon. group</td>
</tr>
</tbody>
</table>

Cóemgen, Cóemán - a summary

There is only one Cóemgen in POR (3 in MT), but there are many saints called Cóemán and its derivative Mochóemóc. Cóemgen and Cóemán may be different names in origin, but they may end up looking the same in place-names and there may have been early overlap between the two.

A related name is Cóemi. A bearer of this name has connections with Scotland and is commemorated on Nov 2, the day before the commemoration of a Cóemán and a Mochóemóc (both are in MG gloss). The former - Cóemán of Enach Truim* - is said to be a brother of Cóemgen m. Cóemloga (Rec. Met. POR 662.155), and brother of Murdebur (Rec. Mai. POR 181.6), a saint commemorated in ne Scotland (Watson 1926 p 319; FO notes in Laud), albeit through the medium of a bogus saint, Englacius (ibid). The latter - Mo Choemoc Allithir - may be the same as Coeman allithir o Chill Chéimain, again a brother of Murdebur (POR 722.79) and probably a doublet of Cóemán of Enach Truim.

Another saint with Scottish connection is Mochóemóc m. Beokin* who is commemorated under the disguise of a fictitious female saint, St. Quivox (Watson p 189). This saint's mother is said to be Ness (Latin Life - Plummer 1910 ii p 164) as is the case with Cóemán Brecc m. Nise who in turn is confused with Mac Nise m. Faibrig* who may have links with Kintyre. Cóemán Brecc m. Nise is said to be descended from the Ercc Mór (Rec. Mai. POR 206; Rec. Min. POR 492 etc) who is said to have moved his dynasty to Scotland.
It seems likely that Coemgen's cult manifested itself under variants of his name. Perhaps recognizing the relationship between the different bits of the cult commentators such as annotators of *FO* said that Coemgen, Côemán Enach Truim and Mochóemoc of Tir Dé Glas (*FO* note in Laud, Nov 3) were brothers.

| Coemgen m. Coemloga | Cœmgen: 1 st, 0 other. Côemán: 10 ss, 1 other. Mochóem: 0: 17 ss, 0 other. | Kevin of Glendalough | Glenn Dá Locha (*FO, MT*): Glendalough, bar. of Ballinacor North, co. Wicklow. | Dál Meisin Corb (*Rec. Mai. POR 250, Rec. Min. POR 291, Rec. Met. POR 592*). Mess Corb is at the head of one of the 4 *primsbhluinte* of the Leinstermen (*Byrne 1973 p 288*). | June 3 (*FO, MT, MGns, MG gloss, MDo*). The only entry in Scottish Calendars is in *Dempster: Keuini abbatis, in Insulis Scotici oriundi* Girald. | Various Latin Lives including one in *D* (Plummer 1910 i 234-57) and a *Θ* text from *S in Heist 361-5*. There are three Irish texts, in verse and prose (Plummer 1922 ii 121-61), the earliest versions possibly 10th or 11th century (*Kenney* no 198).

- He is related to various saints through his relatives: Abbán m. Laignig through his sister (*Rec. Mai. POR 287.3*);
- Dagán m. Colmadan, Inber Dóile through another sister (*POR 722.72.102*). His brother is sometimes said to be Côemán, Enach Truim* (Rec. Met. POR 662.155, MG gloss and *FO* notes, Nov 3).

No direct evidence for a cult of this saint in Scotland, but it may be disguised.

| Cœmi the Scot (RB) | 0 [*MT Jan 31 - Docaemi episcopi*] | Cell Chaoime (*MG gloss, MDo*) | *Albanach* (*MG gloss, MDo*) | Nov 2 (*MGns, MG gloss, MDo*). [*Nov 2 is missing in *MT*]. | There is no such name in *POR*. There is, however Mochóeme, Tir Dé Glas aka Mochonna (181.5). This saint is in the list of *ss* of the Dál Mess Corb, as is Côemgen m. Côemloga and Côemán Enach Truim. *MT* has a *Docaemi episcopi* on Jan 31.

*Watson* suggests that the Cell Chaoime of *MG gloss* is now Killiehangie near Logierait in

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*AU 618.3 Cœmgin Ghlinne da Locha... [and 2 others] quieuerunt (add.marg. H2). This is in Clon. group.*

*AU 622.5 Quies Cœmgin Glinne da Locha secundum alios (last two words interlin H2). Also in Clon. group.*
<table>
<thead>
<tr>
<th>Cōemán</th>
<th>Coemgen:</th>
<th>Mochóemóc:</th>
<th>Ros Ech (MT, MG gloss etc):</th>
<th>Descended from Mug Láma, a figure in Munster mythology (MDo). Grandson or g. grandson of Ercc Mór m. Echach Muinremuir (Rec. Mai. - POR 206, Rec. Met. - POR 662.138)</th>
<th>Sept 14 (FO, MT, MG, FO notes, MDo)</th>
<th>Oct 16? (see notes)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brecc m. Nise</td>
<td>1 st, 0 other. Cōemán: 10 ss, 1 other. Mochóemóc: 17 ss, 0 other</td>
<td>(CNE - POR no 707.724)</td>
<td>Láma, a figure in Munster mythology (MDo). Grandson or g. grandson of Ercc Mór m. Echach Muinremuir (Rec. Mai. - POR 206, Rec. Met. - POR 662.138)</td>
<td>There is also Cōemán Brecc m. Lugna, with whom there might be confusion / overlap. See POR 721.2.11.13, 722.14. He is brother of Ibar, eps. and son of Bassar / Lassar of the Déise Breg in co. Meath. In addition there is, in MT on Oct 16, Coemgen and (as if another saint) Bricc. MG combines these to create a Coemgen with gloss Brec. MDo has Caomgein brec.</td>
<td>AU 529.1 Natiuitas Coemán Bricc. Also in Clon. group</td>
<td></td>
</tr>
<tr>
<td>Cōemán, Enach Truim</td>
<td>Coemgen: 1 st, 0 other. Cōemán: 10 ss, 1 other. Mochóemóc: 17 ss, 0 other</td>
<td>(CNE - POR 707.732)</td>
<td>Enach Truim (FO, MG gloss etc): Antrim tl. in Offerlane par., bar. of Upperwoods, co Laois.</td>
<td>Dál Meisin Corb (POR 181 - not part of the 'Corpus proper')</td>
<td>Nov 3 (FO, MGns, MG gloss, MDo)</td>
<td>[Nov 3 missing in MT]</td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>Mochóemóc m. Beóin, Liath</td>
<td>Coemgen: 1 st, 0 other. Cōemán: 10 ss, 1 other.</td>
<td>Kevoca (Ab. Brev.) St Quivox (a place name in Ayrshire, Watson p</td>
<td>Liath Mór (FO, MT etc): 'Leamakevoge' par. of Twomileborris, bar. of Ardagh</td>
<td>Conmaicne (POR 362). [Conmaicne; held lands of present dioec. of Ardagh] Under heading Sil</td>
<td>March 13 (FO, MGns, MG gloss, MDo)</td>
<td>Quatrains in MT margin, MDo and POR 673 says he lived for 414 years.</td>
</tr>
</tbody>
</table>
| | | | | | | | Has a life in D (Plummer 1910 ii 164-83) in which his mother is said to be Ness. | AU 656.8 Mo-Chaemhog Leith Moir quiéuit (add. H2)
Colum, Colmán, Mocholmoc, Mochonna - a summary

Saints by the name Colmán or a related name such as Mocholmóc or Columb are commemorated on various dates and in various places throughout Scotland. Many are straightforward commemorations of Columba of Iona (the many places called Kilcolumcille in the west for instance) but the identity of many is unclear. Some seem to correspond to saints who appear in the Irish martyrologies but the correspondence may be coincidental (there are saints of these names on almost every other day in the Irish calendars), and even saints with an apparently distinct profile may have their ultimate origin in the cult of Columb Cille (see 1.3). For this table a consideration has been made of all dates on which a Columb-type is commemorated in Scotland, principally using information from Watson and Forbes. Some other dates come from records of fairs. A few dates have been omitted as being too tenuous (some of those who appear in Dempster and no-where else, for instance, and a very vague reference to a dedication to an abbot Colmán in Reay, Caithness on Dec 12th (OPS ii p 742))

The table is far from comprehensive. There are several interesting Colmáns in VC for instance eg Colmán m. Comgaill aka Colmán moccu Laígisi (VC iii.12; May 15 in MT); Colmán m. Echdach (VC ii.43; given Scottish connection in O'Donnell, Lacey 1998 p 165; Jan 1 in MT).

Even regarding well-known Colmáns there is considerable ambiguity in the evidence. What, for instance, is the relationship between Colmán m. Aeda* whose feast day is commemorated in Scotland, and who is explicitly linked to Moray in MT and FO notes, and Colmán Insi Bó Finne, whose feast is found on the same day in some sources? As far as the Irish Calendars are concerned they are distinct saints, with the latter commemorated on Aug 8th, the former on Feb 18th. Several models can be put forward to explain the evidence:

- Colmán Insi Bó Finne died on August 8 in Ireland. He is referred to by this title because Inis Bó Finne is where he died (though some traditions claim he died in Mayo). There was a translation of Colmán Insi Bó Finne's relics some time after the 9th century, on Feb 18. This becomes his alternative date. It is not recorded in the Irish martyrologies which mostly derive from data of the 9th century or before. The Colmán celebrated in Scotland is Colmán Insi Bó Finne on the date of his translation. The Colmán m. Aeda of Feb 18 is a completely different saint.
- Same model as above, except that the Colmán celebrated in Scotland is not necessarily Colmán Insi Bó Finne, though it might sometimes be. The saint commemorated might equally be Colmán m. Aeda.
- Aug 8 is the sole genuine date for Colmán Insi Bó Finne. On Feb 18 in Scotland there were celebrations of a saint called Colmán - probably originally Colmán m. Aeda - but by the Middle Ages people could not remember anything about the saint other than that he was called Colmán. The most famous Colmán, known through Bede, was Colmán Insi Bó Finne, so it came to be accepted that it was this saint that was being commemorated. This shift may have been helped by the fact that his predecessor at Lindisfarne, Finan, was commemorated the day before, on Feb 17th (K. Ab. Brev., Mart. Ab., Adam King, ?Dempster, Camerarius, Perth psalter add.).
Colmán Insi Bó Finne and Colmán m. Aeda are one and the same. The saint had a following in his native place among the Airgialla. He may already have had a reputation for sanctity before being associated with Lindisfarne or Inis Bó Finne; his activities there were only in the last 16 or so years of his life. He may have been active in northern Scotland. Perhaps he was sent there from Iona just as later he was sent to Lindisfarne. One of the feast days represents his death, the other a translation. We can’t be sure which is which.

The case of Colmán of Dromore (Mocholmóc m. Conrathain*) also presents problems. There is no sign in the Irish record that this saint had a cult in Scotland, yet the Ab. Brev. is confident in asserting that this is the saint commemorated at Inchmahome on the Lake of Menteith. The Ab. Brev. makes no claims for there being any relics of the saint in Scotland, nor even that he or his followers visited. It is possible that when the Augustinian priory was founded c 1238 by Walter Comyn, Earl of Menteith (Mackinlay 1914 p 93) the original dedicatee was long forgotten so a new link was made with the best known Mocholmóc in Ireland, Mocholmóc of Dromore (the form of the name in Ab. Brev. is Inchemaholmoch). This saint, meanwhile, is quite likely to be a reflex of Columb Cille, as argued by O Riain (O Riain 1983), and there is overlap with two other Colmáns apparently represented in Scotland: Colmán of Kilroot* and Colmán Ela*.

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<tr>
<td></td>
<td>No patronymic until FO notes. Patronymic + association with Scotland do not appear together. Ditto association with Ard Bó and association with Scotland. It is possible that the Colmán i mMurlab of MT is different from the saint of Ard Bó. Much uncertainty. Annotator of FO gives various options, and glossator of MG, who used MT and normally added all the information he could find, is silent. MDo also has nothing other than Colmán.</td>
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<td>POR notes that in CGH 141, 144 'he assumes a secular character' (POR p 191)</td>
<td>Mart. Ab has on 18th Feb. In Scotia Sancti Colmanni episcopi et confessoris sepultus dyocesi Rossensi apud Terbert. Cuius vit...</td>
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*	extit{sanctitas morum honestas et virtutum merita ad eius gesta veneranda fidei populo prebent incrementa.}

There is a Columb m. Áeda in *VC L50, apparently a lay man in Mag nEilni.
<table>
<thead>
<tr>
<th>Colmán Dubchuil- eann</th>
<th>259 ss Colmán in POR index of ss, of which 208 appear in CNE only; 30 non-saints</th>
<th>Colman Dubchuil (FO) Colman of Cloyne (ODS)</th>
<th>Belach Conglais (MG gloss, FO notes in RB505 etc): now Baltinglass, co. Wicklow. Dun Rechet in Rhinns (MG gloss, FO notes in F): Galloway? Co. Roscommon?</th>
<th>Nov 24 (FO, MG, FO notes in RB505, F and P, MDo)</th>
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<tr>
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<td>[This day is missing in MT]</td>
<td>No appearance in Scottish Calendars.</td>
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<tr>
<td>Colmán Elam Beogna</td>
<td>259 ss (of which 208 appear only in CNE), 30 other</td>
<td>Colman Ela (FO, MT etc) Lann Ela (FO, MT etc): Lynally, near Tullamore, co. Offaly</td>
<td>He is assigned to the Dál Sailnì by Adomnán (VC i.5 Colmáin moccu Sailnì) of the Cruithni, as he is in Rec. Mai. -POR 311, Rec. Min. - POR 454) and Rec. Met. - POR 662.184). In his Latin Lives he belongs to the Uí Néill, and in his Irish Life he is a nephew of Colum Cille.</td>
<td>Sept 26 (FO, MT, MG, FO notes, MDo) Oct 3 (FO, MT, MG, FO notes)</td>
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<td>?Sept 27 (MT)</td>
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<td>In Scottish Calendars there is Macolmi abbatis in Fearn on Sept 24, and an entry on Sept 26 in Mart. Ab. (see notes)</td>
<td>In Scottish Calendars there is Macolmi abbatis in Fearn on Sept 24, and an entry on Sept 26 in Mart. Ab. (see notes)</td>
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<td>His Irish Life brings him to Kintyre to kill a monster. He is given a monastery by the Scottish king (Irish Life ch 26-27 - Plummer 1922 vol ii p 169-70). In Ireland he is mostly associated with Lann Ela in Offaly, but he is linked with Connor in his Latin life in D (Plummer 1910 vol 1 p 259), and the annals report joint headship of Connor and Lann Ela (eg AU 778)</td>
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<td></td>
<td>Mart. Ab Sept 26 has In Ybernia Sancti Colmani confessoris viri Dei inter suos diuinis scripturis eruditissimi</td>
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<td>On Sept 27 in MT is Columbani eluatio. Stokes identifies this as Columbanus of Bobbio but Colmán Ela was said to be enshrined (Life in S ch 52, Heist p 224) so perhaps it is him.</td>
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<td>Colmán Ela is commemorated at Colmonell in Carrick, Ayrshire, at Buittle in Kirkcudbrightshire and in Kintyre</td>
</tr>
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</table>

MG has Colmán druin Duib-chuilinn, with gloss ó Dún isna Rendáibh, & o Belach Conglais il-Laignh ì & o ionadaib oile. FO notes have o Dhun Reichet & o Beluch Conglais il-Laignh ì ab alis [lois]. Dunragit in the Rhinns of Galloway might be represented here, but Mag Reichet in Co. Roscommon is possible too (Watson p 168)
There is another Colmán on Sept 26, who may be a doublet: Colmán of Rosbranduib (Colmán m. Ainmerech in POR) who appears on this day in MT, MG and MDo.

<table>
<thead>
<tr>
<th>Colmán Insí</th>
<th>259 Colmán in POR index of ss, of which 208 appear in CNE only; 30 non-saints</th>
<th>Columbanus (AU 668.3)</th>
<th>Inis Bó Finne (FO, MT etc): off coast of co. Galway. Lindisfarne (Bede): Northumberland. Mayo Abbey, Co. Mayo</th>
<th>Aug 8 (FO, MT, MGnns, MG gloss, FO notes in F and LL 361b, MDo)</th>
<th>Feb 18 (Adam King, Ab. Brev.) March 7 (Camerarius) A as Colmán is celebrated on Feb 18 in other Scottish Calendars. See Colmán m. Áeda. Most of the information on this saint comes from Bede who says he was sent from Iona to Lindisfarne (HE IV.1) to succeed Finan as bishop there (HE III.25). He left after the Synod of Whitby in 664, going first to Iona, and then to Inis Bó Finne where he founded a church (HE IV.4). AU places latter journey in 668 - Navigatio Columbani episcopi [cum] reliquis sanctorum ad Insolam Uacce Albae, in qua fundavit ecclesiam None of the Irish sources mention a connection with Lindisfarne. There is no record of his birthplace, early life, ancestry or even patronymic. AU 676.1 Columbana episcopus Insole Uacce Albe, &amp; Finain filii Airennain pausan. Also in Clon. group</th>
</tr>
</thead>
<tbody>
<tr>
<td>Colmán of Dingwall</td>
<td>62 ss of which 44 appear in CNE only; 10 non-saints</td>
<td>Dingwall</td>
<td>July 19? July 22?</td>
<td>There is a Féill Choluim at Dingwall on the last Tues but one of July (Watson 1926 p 279) There is a Moc[h]-olmóc mc. h Amla on July 19 in MT (Colmán in MG with gloss mo Cholmóc, and Colmán i. Mocholmoc in MDo).</td>
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<tr>
<td>Colmán of Inis Mocholmóc (RB)</td>
<td>259</td>
<td>Colmán in POR index of ss, of which 208 appear in CNE only. 30 other</td>
<td>Inis Mocholmóc (FO notes in F, MG gloss etc): in the barony of Arklow, co. Wicklow (Stokes 1905 p 388)</td>
<td>Nov 7 (FO notes in F, MGns, MG gloss; MDo)</td>
<td>Not identifiable in POR. Entry in FO on Nov 7 is Finntan &amp; Colmán Innsi Mocholmóc &amp; Sodhalach ancorita hic. In MG gloss he is allithir Innsi mo Cholmóc; similar in MDo.</td>
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<tr>
<td>Columb Cille m. Feidlimid</td>
<td>62 ss called Columb, of which 44 appear in CNE only; 10 non-saints</td>
<td>Columba (VC), Mochummae? (Clancy and Márus 1995 p 137, 249), Crimthann (FO p 145, O'Donnell ch. 2 - Lacey 1998 p 33, POR 397)</td>
<td>Iona. Many places in Ireland, in particular Kells, Derry and Durrow.</td>
<td>June 9 (FO, MT, MG, MDo)</td>
<td>Scottish Calendars: June 9 in Easter Fowls, Arbuthnot, Fearn, Celtic Kal., K. Ab. Brev., Mart. Ab., Adam King ('S. Come'), Perth psalter, Dempster, Camerarius (Comus), Scottish Kal.)</td>
</tr>
<tr>
<td>Columb of Badenoch (RB)</td>
<td>62 ss of which 44 appear in CNE only; 10 non-saints</td>
<td>Badenoch</td>
<td>Jan 15 in Badenoch. No Columb in the Irish marts on this date. No Columb or Colmán in Scottish marts on either 13th or 15th Jan.</td>
<td>St Colm's Fair in Badenoch was on Jan 15 (Watson 1926 p 279). On Jan 13th MDo and MG have two Colmánns and two Conna / Moconna types. Only one is noticed in FO notes: <em>Mochonna Inse Patraic</em> in La.</td>
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<tr>
<td>Mocholmoc m. Conrathain, Druimm Mór</td>
<td>259 Colmán in <em>POR</em> index of ss, of which 208 appear in CNE only; 30</td>
<td>Colmán (<em>Latin Life in S, CNE - POR</em> 707.132); Colmoc (<em>Ab. Brev.</em>); Columb (FO)</td>
<td><strong>Drummm Mór</strong> (<em>MT, MG</em> gloss): Dromore tl. and par., bar. of Iveagh, co. Down. Inchnamahome, Lake of Menteith (Stirlingshire)</td>
<td><strong>Among saints of Dál nAraide (Rec. Mai - POR 99; Rec. Met. - POR 662.209)</strong> June 7 (<em>FOns, MT, MGns, MG gloss, FO note in La, MDo</em>). In his Life ('a short and late <em>text</em> Sharpe 1991 p 392; <em>Heist 1965 357-60</em>) he is bishop of Dromore. Aspects of his life are prophesied by Patrick, Columb Cille and Mac Nisse of Connor, the latter of whom he meets. He visits Rome, fosters St David of Wales and revives Brandub of Leinster. Much of this material appears, in the same order, in <em>Ab. Brev.</em> According to <em>Ab. Brev.</em> <em>apud ciuitatem drummorensem sepultus est</em>.</td>
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</table>
June 7 in Mart. Ab., and in brackets in K. Ab. Brev.

On June 6 there is Com in K. Ab. Brev, Colm in Adam King, Colm in Dempster and Columba in Camerarius.

In cuius eciam honore monasterium quod Inchemaholmoch dicitur dunblanensis diocesis so/enniter dedicatum est. In Mart. Ab., however, he is said to be buried in Inchmahome: June 7 In Scotia Sancti Colmoci episcopi et confessoris apud Inchemahomo sepultus de quo in insula monasterium canonicerum regulare vita patrociniante Colmoco Deo famulancium vbi tanto iocundius celebrantur sua natalicia quanto salubrius claruerunt eius miracula.

This saint has been confused both with Colmán of Lindisfarne (O’Hanlon vol vi p 232-3; Dempster in Forbes on June 7) and with Colmán Ela (O’Hanlon vol vi p 227-8, and see chap 2.3). Ó Riain argues that he is a doublet of Columb Cille (Ó Riain 1983)

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**Comgán - a summary**

There are only 3 dates on which a Comgan is celebrated in the Irish martyrologies: Feb 27, Aug 2 and Oct 13. Only two are mentioned in CGSH of which one - Comgan m. Dá Cherda - does not have a match in the martyrologies.

In addition to the Comgans who appear in Irish sources (all of which are in this table) there is the Comgan of the Aberdeen Breviary, whose profile is quite different from all of them but whose date of Oct 13 is the same as Comgan of Cluain Connaidh. It is not possible to say if the saint commemorated in Scotland is the Irish saint of Oct 13 who has attracted a new profile or if there was a distinct Comgan in Scotland whose date has been chosen in the late Medieval period to conform with the Irish calendar. Other explanations are possible too.

Comgan is first linked with Kentigema and Faeljn in Ab. Brev, a link which 'may be geographical rather than historical, having its origin around the shores of the three splendid interconnected sea lochs in Wester Ross, Loch Duich, Loch Alsh and Loch Long' where there are dedications to all three saints (Taylor 2001a p 182). Otherwise the distribution of dedications to the three do not significantly overlap.

The dedications to a saint or saints called Comgan are predominantly in the west (Argyll, Skye, Ardnamurchan, Knoydart, N. Uist, Lochalsh, Ayrshire etc) with important outliers in Easter Ross and Turriff, Aberdeenshire (Forbes p 310-11 and Watson 1926 p 281). The only reference to a fair, as far as I know, is at Turriff on Oct 13 (Paul 1918 p
apparently recorded in 1512. Cowan's fair is also mentioned in NSA for that parish, but the celebration date is not given (NSA xii p 988; also SA xxvii p 398). A dedication of a hospital in Turriff to Sancto Congano is made in 1272 (SA xxvii P 398). The personal name Macilchomhghain < Mac Gille Chomhghain is held by an 11th century mormaer of Moray (1032 AU), and is found near Dingwall and in Argyll, in particular in Inveraray (Watson 1926 p 281; Black p 510). One appears in Craignish in 1595, and Roderico et Yuaro filis M'Gillecoan are among the witnesses to a charter by John Cambell, lord of Ardsceodanich, Argyllshire, undated but about 1355 (HP ii p 141).

Veneration of St Comgan seems to have been persistent around Lochalsh. Some time after the Reformation a John MacKenzie brings evidence against a member of the Glengarry family - 'he proved him to be a worshipper of St Coan, qlk image was aft. ward brought to Ed° and burnt at ye Cross' (Highland Papers vol. ii p 40).

<p>| Comgán m. | 2 ss, | Mac Da Cherda (POR 722.6) | Father is Aed Cerr m. Senaig, king of Leinster (Rec. Min. in La - POR 652; POR 722.66). Mother is Rim m. Fiachna and brothers include Cuimmine Fota m. Fiachna (POR 722.66), who is descended from the Eoganacht of Cashel (Nov 12 FO notes) In several places his father is Mael Ochtraig of the Déissi (CGH 398-9 and see Clancy 1991 p 217) See Kenney p 420-1 and Clancy 1991 for descriptions of legends about Mac Da Cherda and Cuimmine Fota. The former is a kind of holy fool. His floruit is envisaged perhaps mid 7th century, as obit. of Cuimmine Fota appears in AU 662. Comgán Mac Da Cherda died. Clon. group, but not AU. AT Comgan mac da cherd[a] mortuus est |
| Comgán m. | 2 ss, | Diarmata 1 other | Glenn Uisen (MT; MG gloss): Killeshin tl. and par., bar. of Slievemargy, co. Carlow of the Dal Cais branch of the Eoganacht of Munster (Rec. Mai. -POR no 233, FO notes in RBS12. Feb 27 (FOs, MT, MGns, MGgloss, FO notes in RB512, MDo) MT has Comgain Glinni Usin. Comman mc. h. Themhni - could be the same st. twice (cf POR no 233) FO notes in F imply that his mother is Columb Cille's sister. Elsewhere his mother is Eithne ingen Feidlimid m. Tigernaig (POR 722.91, MDo). There is a saint called Eithne in MT on Feb 26, one of only 3 ss of this name in the martyrology. |</p>
<table>
<thead>
<tr>
<th>Comgán Céle Dé</th>
<th>2 ss, 1 other</th>
<th>Cluain Connaidh (MG, MGns, MG gloss, MD0): in co. Westmeath (Stokes in MG), or in co. Roscommon (Hogan p 259)</th>
<th>no genealogy offered in marts, nor in CGSH</th>
<th>Oct 13 (FOs, MThs, MGns, MG gloss, MD0)</th>
<th>An identification with Comgán Fota, anchorite of Tallaght (c. 870) has been suggested (Reeves 1864 p x-xi). Taylor rejects this on the basis that MT predates 870 (Taylor 2001a p 182). More recent research, however, would allow for entries into MT until the 10th c (Dumville 2002a).</th>
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<tbody>
<tr>
<td>Comgán of Cluain Connaidh (RB)</td>
<td>2 ss, 1 other</td>
<td>Comgan Céle Dé? (MT)</td>
<td>Cluain Connaidh (MG gloss, MD0): in co. Westmeath (Stokes in MG), or in co. Roscommon (Hogan p 259)</td>
<td>Oct 13 (FOs, MThs, MGns, MG gloss, MD0)</td>
<td>When first encountered this saint is simply Comgan (FO) and Comgan[us] Cél De (MT). He is first linked with Cluain Connaidh in MG gloss. He appears in every case in the Irish Calendar with a female saint called Findsech, a name which has the same origin as Fyndoca (Watson 1926 p 286-7). Fyndoca has a cult in Scotland, in particular in Inishail in Argyll, and is celebrated on the same day in Ab. Brev. (Oct 13)</td>
</tr>
<tr>
<td>Comgan of Lochalsh (RB)</td>
<td>2 ss, 1 other</td>
<td>Conganus (Ab. Brev.)</td>
<td>Lochalsh, Turriff in Aberdeenshire, and Leinster (all Ab. Brev.)</td>
<td>Comgan is brother of Kentigerna who has three sons: Faelán, Fursey and Ultan. They are Leinster royalty. (Ab. Brev. Oct 13)</td>
<td>Oct 13 (Ab. Brev., Mart. Ab.) Both Adam King and Dempster have a Convallan ns on Oct 13. Dempster has an abbot Congan on Nov 24. Camerarius has a Cogan on Feb 20</td>
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Conllaed, Conla, Conlaech - a summary

The most celebrated saint of this name is the bishop associated with Brigit in Kildare. He is the only one given a genealogy in CGSH though there is no genealogy nor even a patronymic in the marts. There is a bishop Conla on May 10th in MT, MG and MDo who may be a doublet though he is said to be mac Lénine. Brigit's Conláed is primarily associated with Leinster, but his cult may have travelled. It may be the same saint who is commemorated at Kilconla in co. Galway though local tradition suggests otherwise and the connection is with Patrick (via Beinnian) rather than Brigit.

No-one in the marts or in CGSH is called Conlaech, but this is another name which is interchangeable with Conla cf Conlaedh / Conla, son of Cuchulain and Aioife.

<table>
<thead>
<tr>
<th>Conláed m. Cormaic</th>
<th>3 ss, 5 other</th>
<th>Conla (MG, POR 440), Roncenn (MT, FO notes in La)</th>
<th>Kildare (MT, MG gloss etc). Findchoire (POR 172): ?now Fancroft, bar of Ballybrid, co. Offaly (KWN via POR). Dinn Flatha Ceineöl Lugair (POR 670.45): ?in north of Co. Wexford</th>
<th>Dáil Meisin Corb (Rec. Mai. - POR 181.10, 252, Rec. Min. - POR 0, Rec. Met. - POR 662.157)</th>
<th>May 3 (FOns, MT, MGns, MG gloss, FO notes, MDo)</th>
<th>Not in Scottish Calendars</th>
<th>Appears in Cogitosus as 'a famous man and a hermit' whom Brigit summons to be her priest and bishop (Connolly 1987 p 11). Elsewhere he is also her chief artisan (Rec. Mai. - POR 82.2, MG gloss, FO notes in La and RB505). The enshrinement of a Conzáed in 800 probably refers to this saint: AU 800.6 Positio reliquiarum Conlaid hi scrin oir &amp; argait.</th>
<th>Camerarius has on Feb 20 Sanctus Coganus (sic) Abbas. Fuit hic Sanctus Sanctae Kentigernae frater (Forbes p 235)</th>
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<td>335</td>
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Conla of Kilconla 2 ss, 10 other

Kilconla, co. Galway

Said locally to be a pupil of Beinian* at Kilmannon, but I do not know on what authority (www.kinconly.com)

There is a Conlae m(ae) C(oilboth) who appears in the Patrician literature: in the Notulae no 17 (Bieler 1979 p 180), and as the donor, to Patrick, of Domnach Combair (Vita Trip. part ii, Stokes p 165). [Domnach Combair = Muckamore, Co. Antrim (Charles Edwards 2000 p 59)]

Constantine - a summary

By the early 10th century (if we accept this as the date at which MT reached the form in which we now have it - see 1.5) MT is not sure if the Constantine commemorated on the 11th March is the Constantin of Rahan (who is now said to be British) or Constantin son of Fergus. But he does not conflate the two, which is what happens in FO notes and the Scottish accounts by Jocelin of Furness (Life of Kentigern), Fordun (Anderson 1922 i p 93 has III,25) and the compiler of the Aberdeen Breviary (under March 11, and Anderson 1922 i p 93-4), all of which also contain their own developments. It seems that elements of the life of Constantin son of Aed also leak into later accounts (Dumville 1999 p 237), as too may have the story of Constantine of Dumnonia (Cornwall and Devon, or possibly Perthshire) who was criticised by Gildas in the 540s (Winterbottom 1978 p 29). Accounts regarding Constantine's relationship with Machutu (FO notes and Plummer 1922 vol 1 p 300) may have their origins in stories explaining place-names around Rahan such as Cepach Cusantin. It is notable that Constantin's feast day is the day after a commemoration of Constantine the Emperor, suggesting, at least to Dumville 'that the cult has an artificial origin' (Dumville 1999 p 235).

The Scottish Calendars do not mention Rahan, though Hector Boece (c1465-1536) makes him go to Ireland where he becomes a monks and is martyred (Forbes p 313). Arbuthnott, the Calendar of the Ab. Brev. and Fowlis Easter simply have, on March 11, Constantine as king and martyr. The Perth psalter had S Constantini regis. The Martyrology of Aberdeen connects him with Govan, 'Kinneil' (nr Grangemouth) and Dunnichen (Forfarshire) and says he was killed in Kintyre, and Adam King says king Constantine was monk and martyr under Eugenius III. Dempster and Camerarius both associate Constantine with St Andrews but where the former has this entry on the 11 March, as do all the Scottish Calendars mentioned so far, Camerarius has the Constantine of St Andrews on the 22nd December. Both call him Constantine III, and Camerarius has, in addition, a Constantin II on March 11th - Sanctus Constantinus Martyr & Scotorum Rex secundus hoc nomine. The Scottish Kalendar joins Dempster in having Const. 3. King on March 11th.

Gillecostentyn is a name recorded in 1230 in Dunduff (Black p 303) and MacCosham is found in Kilchrenan, Ederline (near Kilmartin), Craignish and elsewhere from the 16th century onwards (Black p 477-8).
<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
<th>Place</th>
<th>Event Description</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constantin of Rahan (RB)</td>
<td>0</td>
<td></td>
<td>Rahan (FO, MG gloss): Co. Offaly                                                                        </td>
<td>March 11 (FO, MThs Briton</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>with alternative, MGns Britt with alternative, MG gloss with alternative, FO gloss (RB). For Constantine in Scottish Calendars see summary.</td>
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<td></td>
<td></td>
<td></td>
<td>Constantin rí Rathin (FO). It is possible that this is the Constantine of AU 588.4 Conuersio Constantini ad Dominum - 'The conversion of Constantine to the Lord'. After FO Rahan is not mentioned until MG gloss, and even then there is confusion with Contantín son of Áed*.</td>
<td>not in annals</td>
</tr>
<tr>
<td>Constantin son of Áed (RB)</td>
<td>0</td>
<td></td>
<td>Dec 6 (Forbes - but no Constantine on this date in any of the Scottish calendars). March 11 in Dempster? December 22 in Camerarius? For other Scottish Calendars see summary.</td>
<td>Constantine son of Áed. Father may have briefly been king of Picts, probably in 878, and son of Cinaed mac Alpin (Dumville 99 p 237). He is described on his death as Aed a crichaib Cinn Tire - Aed from the lands of Kintyre (AU 878.3). Constantine abdicated and 'took the staff' - baculum cepit - in 940 x 943 and died in AU 952.1 (Anderson 1922 i p 446) According to later Medieval versions of the king list he retired to the church of St Andrews and become abbot of the céili Dé community there (Anderson 1922 i p 447). The Scottish Chronicle in the Poppleton ms says that in 906 he came to an agreement with Cellach the bishop, on the Hill of Faith nr Scone re disciplines of faith and rights of churches (Anderson 1922 i p 445). In both Dempster and Camerarius mention is made of St Andrews.</td>
</tr>
<tr>
<td>Name</td>
<td>Line(s)</td>
<td>Place</td>
<td>Birth/Death Date</td>
<td>Notes</td>
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<tr>
<td>-------------------------------------------</td>
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<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td>Constantin son of Fergus (RB)</td>
<td>0</td>
<td>Dunkeld</td>
<td>March 11</td>
<td>King over both Picts and Dál Riata 790?-820 who, according to Regnal list D, founded Dunkeld, possibly in collaboration with Diarmait abbot of Iona (Clancy 1996 p 114). His name appears on the Dupplin cross, and probably in the Dunkeld litany (ibid p 120-1) where he is Constantine Rex, in the list of martyrs, and again under confessors and monks.</td>
</tr>
<tr>
<td>Constantin son of Rydderch Hael of Dumbarton (RB)</td>
<td>0</td>
<td>Glasgow</td>
<td></td>
<td>Jocelin of Furness writes of a Constantine in his life of Kentigern (Anderson 1922 i p 135): C. son of King Riderch of Cumbria (= the Rydderch Hael, king of Dumbarton in VC I.15). Riderch invites Kentigern* back from Cumbria, deferring to Kentigern in all things (Anderson 1922 p 126). Riderch's son Constantine is good and pious 'and to this day many are accustomed to call him St Constantine.' Macquarrie notes that this tale makes Constantine subordinate to Kentigern, as Govan was to Glasgow in the 12th century. 'No progeny is credited to Rydderch in the Harleian genealogies, and the assertion that Constantine was his son born to Languoreth as a result of Kentigern's intercession looks like an explanation for (or justification of) the fact that during the twelfth century the great minster church of St Constantine at Govan became subordinated as a prebend of St Kentigern's cathedral church at Glasgow' (Macquarrie 1997 p 134).</td>
</tr>
<tr>
<td>Dallán Forgaill m. Eirc</td>
<td>Kildallan (Plummer 1922 vol ii p 264): co. Cavan, which is near Kildallan (Clancy and Márkus 1995 p 98)</td>
<td>Colla Uais (POR 426, 633, <em>Rec. Met.</em> - POR 662.105). Dál Fhíatach (CGH p 407, 330b31 - add. in Le.). The Masraige from Bréifne in Connacht (Preface to <em>Amra Choluimb Chille</em> in Stokes 1999 p 36). In the Irish Life of Máedóc of Ferns (Plummer 1922 vol 1 p 190-290) Dallán is Máedóc's first cousin (section 229); they are sons of two brothers.</td>
<td>Jan 29 (<em>MT, MG, FO</em> notes in <em>F, MDo</em>). It is to Dallán Forgaill that Amra Choluimb Chille 'one of the most important poems we have from the early medieval Gaelic world' is attributed (Clancy and Márkus 1995 p 96f). The poet's name is a nick-name meaning 'the dear Blind one of (or son of) the Testimony/Witness'; his baptismal name seems to have been Eochu / Eochaid. Little is known about Dallán, but there is much legendary material, making him, for example, the chief poet of Ireland at the time of Columcille (Clancy and Márkus 1995 p 98). Of the three different genealogies given, Clancy and Márkus favour the Masraige in Connacht.</td>
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<tr>
<td>Domongart m. Echach</td>
<td>Sliab Slange (<em>FO</em> notes in <em>La</em>, March 18): al. S. Domangairt, now S. Donard, Co. Down (Hogan). Raith Murbuilcc (<em>MG</em> gloss): now Maghera, Co. Down. Leithglind (<em>FO</em> notes in <em>La</em> margin, April 18*): Old</td>
<td>Dál Fhíatach (POR 162, 358, 537, <em>FO</em> notes in <em>La</em> margin on April 18, <em>MDo</em>)</td>
<td>March 24 (<em>MT, MG</em>, <em>FO</em> notes in <em>RBS05, MDo</em>). July 25 (Hogan p 575 drawing from Parliamentary Gazetteer of Ireland) March 18 (<em>FO</em> notes in <em>La</em>). Scottish Calendars: March 24</td>
<td></td>
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<tr>
<td></td>
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<td></td>
<td>Domongart is a saint of the Dál Fhíatach both by genealogy and by the main location of his cult: Maghera parish (formerly Raith Murbuilcc), Co. Down. The church here has Domongart as patron and on the summit of the adjacent mountain, Slieve Donard, another church bore a dedication to him (Reeves 1847 p 27, 154, 207). He is associated with the Dál Riata in MG gloss but this may be through confusion with a place in Co. Antrim whose name, Murlough, might have been thought to have derived from Raith Murbuilcc (Reeves 1847 p 154). According to the genealogies he shares a grandfather (Muredach Muinderg) both with Molaise m. Cairill* (d.AU 639.5), and with Báetán m. Cairill (d. AU 581.2 - adversary of</td>
<td></td>
</tr>
</tbody>
</table>
Leighlin, Co. Carlow. (Glenorchy psalter)

Aedán m. Gabráin).

The obit. of 506 given in MDo may derive from confusion with Domongart Reti who appears in AU 507.1 and is an apical figure in the genealogies of Cenél Gabráin and Cenél Comgaill, at least according to MSFA and CPDR (Fraser 2006 p 2).

Devotion to a St Domongart in Scotland is suggested by a) the existence of the personal name - MacIlledhonagart - as a small sept of the MacDonalds in Benderloch Argyll (Black p 513), b) a place name Dold<u>engard</u> near Blairgowrie in Perthshire (Coupar Angus Charters i no 34 - info from Simon Taylor pers. comm.), and c) the inclusion of Dongarti ep. et conf. ix lect. in the 15th century Glenorchy psalter. There is a domongart ferleginn turbruad [Turriff] in the notes on the Book of Deer of c1130x1150 (Stuart 1869 p 93).

All three Domangarts in the Chronicle of Ireland are connected with Scottish Dál Riata (Charles-Edwards 2006 p 63)

Donnán - a summary

Donnán of Eigg is now the most famous Donnán, at least in Scotland, but there were others. It is possible that Donnán mac Beodán and Donnán of Inis Aingin should be rolled together. The frequent association of the names Donnán, Senán / Senach and Ciarán is notable, and is mirrored by dedications on the ground in S. Kintyre. Senán and Ciarán are very common names, however.

There is a Donnate under martyrs in the Dunkeld Litany, which might be Donnán of Eigg. There is a Donan also under monks and confessors.
<table>
<thead>
<tr>
<th>Donnán m. Beodán (RB)</th>
<th>4 ss, 2 other</th>
<th>Cluain mac Nóis (relics are there - Stokes 1890 p 264)</th>
<th>No genealogy in POR. Same as Ciarán m. Beodán*</th>
<th>?August 11 (MGns, MDo)</th>
<th>MT has *Ingena Senaich. Ingena Donnain. [ie two female saints] MG replaces the latter with Donnán. MDo interpret this Donnán as the brother of Ciarán of Cluain mac Nóis (two others have colour names too - Cronán and Odrán), mentioned in Ciarán’s Lismore Life (Stokes 1890 p 264).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Donnán Ega</td>
<td>4 ss, 2 other</td>
<td>Donnan of Eigg</td>
<td>Egg</td>
<td>no genealogy in POR</td>
<td>April 17 (FO, MT, MGns, MG gloss, FO notes, MDo). April 20 (MT marginal note). ?April 29 (MT, MGns, MG gloss ns, MDo ns) April 17 (FO, MT, MGns, MG gloss, FO notes, MDo). April 20 (MT marginal note). ?April 29 (MT, MGns, MG gloss ns, MDo ns) April 17 (FO, MT, MGns, MG gloss, FO notes, MDo). April 20 (MT marginal note). ?April 29 (MT, MGns, MG gloss ns, MDo ns)</td>
</tr>
</tbody>
</table>
The Book of Leinster suggests it is a spring in *All Saxainib* (La) or *i nAldeasain* (LL given in Anderson 1922 p 143; POR no 717). The latter has an interlinear note: *i carrac eter Gallgaedelu & Cend Tiri ina camair immuich* - i.e. a rock between Galloway and Kintyre, standing out opposite. The apparent confusion and the fact that Donnán has no genealogy suggest that his cult was of little interest in Ireland, at least by the 13th century. The cult may have remained strong in Scotland however.

*MT* has the following on April 29: *Donnani sacerdotes. Fáíbi i nlínis. Enani. Ega.* I suggest that these names may have originated as a list, with Donnán, Failbe and Enan on the left, and *i nlínis Ega* in the right.

<table>
<thead>
<tr>
<th>Name (RB)</th>
<th>Year(s)</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Donnán of Auchterless (RB)</td>
<td>4 ss, 2 other</td>
<td>No genealogy in POR. April 17 and 18 (Dempster)</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Auchterless (Dempster)</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Donnani abbatis patroni in Achterles, cujus baculus circulatus cuilibet langori medebatur.</em> K. B. April 18 <em>In Buchania Donani ejusdem abbatis elevatio.</em></td>
</tr>
<tr>
<td>Donnán of Inis Ainghin (RB)</td>
<td>4 ss, 2 other</td>
<td>No genealogy in POR. Life of Ciarán m. Beodáin* has this: 'A certain man of Corco-Baiscenn came to Ciarán [on Inis Aingin]: Donnán was his name: he was a son of a brother of Senán son of Gergenn [Senán m. Geirrcinn*], and he and Senán had the same mother' (Stokes 1890 p 275). Ciarán departs, leaving Donnán on the island, with Ciarán's gospel and his gospel bearer, Mael Odran (ibid.)</td>
</tr>
</tbody>
</table>

*MT,* *MG,* *MGns,* *MDo*
Any of these names might result in the form which appears in the place-name Killevin. Ofbfind and Sléibéne are uncommon names with no further presence in the martyrologies, but there are a number of other commemorations to a saint called Éiméne: MT, for instance, has Emeni sancti on Jan 7 and Emeni on Dec 18. There is an Emini among the monks of Munnu on Oct 21.

A Sléibéne is probably commemorated at Kilislevan on Islay, and there may have been a Killevin on Lismore (Argyll Sasines vol 2 no 251). Watson finds dedications to an Ofbfind / Éiméne / Sléibéne at Calder, Nairnshire, and at Inch in Badenoch (Watson 1926 p 271). There is no personal name in Black which commemorates a saint holding any of these names, but the name Mcileven / Mcgileven appears several times 17th century records of inhabitants in the immediate vicinity of Killevin, and slightly further afield (CoA p 7, 8).

<table>
<thead>
<tr>
<th>Éiméne Ros Glais</th>
<th>4 ss, 0 other</th>
<th>Emin Bán (POR 722.34)</th>
<th>Ros Glais (MT, MG gloss): Monasterevin tl. and par., bar. of Offaly West, co. Kildare</th>
<th>His mother is of the Corco Soilecinn Chruaich (POR 722.34), in particular of the Uí Senaig (FO notes in LL.365c). FO note in RB505 says he is of the Munstermen; MDo specifies that his father was of the Eoganacht of Munster.</th>
<th>22 Dec (FO, MT, MGns, MG gloss, FO notes, MDo)</th>
<th>FO notes in LL.365c says he and his 49 saints voluntarily died of the yellow plague to save Bran m. Conaill, king of Leinster. This story is also related in Cán Éiméne Bán, belonging to the 'late Old Irish or Middle Irish period' and set in the late seventh century (Poppe 1986). In MG gloss and MDo he is said to be a Bishop.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ofbfind ingen Maine</td>
<td>2 ss, 0 other</td>
<td>Aibind</td>
<td>Cell Draignige (POR 670.16 BLc only): Kildrinagh tl., par. of Tubbridbritain, bar. of Crannagh, co Kilkenny? Cluain Draignige (670.16): no id in POR or</td>
<td>no genealogical data</td>
<td>no-one of this name in the marts</td>
<td>This is the saint suggested by Watson as a possible dedicatee of Killevin, Loch Fyne (Watson p 271). She appears in a list of the associates of Brigit (POR 670.16). The list only in LL and derivatives and was probably compiled by Aed mac Crimthainn himself, LL's scribe (POR 1985 p 210). There is no definite id for the places with which she is associated: Cluain Draignige in LL (no id.) or Cell Draignige in Le (id uncertain)</td>
</tr>
<tr>
<td>Sléibhne</td>
<td>Hogan</td>
<td>Cenél Conaill (POR 345, MDo)</td>
<td>March 2 (MDo)</td>
<td>Appears in none of the early martyrologies. POR believes his absence from MT indicates that the MS of the mart, which he believes to have been on Iona in the 8th century, must have left the island before S's death in 767 (POR 1993 p 12-13) His feast day in MDo coincides with that of Fergna, an earlier abbot of Iona (MT Fergnae ab Iae, FO Fergnae Iae etc)</td>
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<td></td>
<td></td>
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<tr>
<td>1st, 1 other</td>
<td>Iona</td>
<td></td>
<td></td>
<td>AU 767.5 Quies Steibeni Ie (Neither AT nor CS is available for this year)</td>
<td></td>
<td></td>
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</tbody>
</table>

Eoganán m. Óengusa - see under Adomnán - a summary

Ernán, Marnoc - a summary

The name Marnoc which appears in Kilmarnock, Inchmarnock and Ardmarnock, all in Argyll, is a version of the name Ernán, for which other versions are Ernín, Ernène, Moernóc, Ternoc and, in Scotland, Mernan and Marnan (these last two do not follow the usual pattern of Irish hypocoristic formation and do not occur in the Irish calendars or genealogies). The name may derive from the OE word iarn for iron (hence the Latin version of the name seen in VC, Ferreolus) but the name Erine or Erne is less common than the forms with affixes (There is one Erne in MT). There are many people holding versions of the name in the Irish calendars (23 in MT alone) but the Chronicle of Ireland produces only four in total (Ermaine x 1, Ernan x 1, Ternoc x 1). In the Scottish record there are commemorations on six dates: Feb 22 in Dempster, March 1 in several sources, May 3 in Forbes, Oct 25/6 in several sources, Nov 8 in Dempster, Nov 25 in Camerarius. There is a further date omitted from this table as probably a mistake: this is a S. Marnoc abbátis who appears in Fowlis Easter on March 15 in a later hand, subsequently erased. Only four of the Irish Ernán-types have genealogies (one Ternoc, one Moernóc and two Ernaíns).

The cult of a person or persons holding the name is widely apparent in Scotland. The commemorations in Aberdeenshire and Angus (Watson 1926 p 292) may be of the saint of Aberchirder. Also in the north east, and possibly related, are the commemorations in Sutherland and Easter Ross (Watson p 321) and there is evidence of the cult of a Marnoc in Perthshire (Easter Fowlis and Dalmarnock in Little Dunkeld, Forbes p 392). The commemoration in Kilmarnock in Ayrshire is on a different date from that at Aberchirder which may suggest a different saint is remembered, perhaps the same one as the one in Ardmarnock and Kilmarnock, both in Cowal (Forbes p 392), at Lawmarnock near Kilmacolm in Renfrewshire (though a fair on a different date again was observed in Kilmacolm) and at Inchmarnock on Bute. A fair commemorating S. Marnoc was established in Paisley in 1488 (RMS vol 2 no 1768). It is not stated on what day of the year the fair took place, but there is a 'Fowlsfaire' in Paisley recorded on Oct 26th in Whyte almanac of 1632.

Apart from the saints listed in Scottish calendars this table includes the four Ernán types associated with Columba (three of which are in VC), an Ernán who appears in HE, and a Marnoc from the Brandan tradition. There are, of course, many other possibilities. An Ernín was one of the martyrs with Donán of Eigg, for example (both April 17 MT); this could be the person commemorated at Kilearnan in Kildonan parish in Sutherland (Watson p 321).
The *Dunkeld Litany* has a Marnach and a Marnan, both bishops.

The name Micilvernock was 'a sept name in the Graham country' (*Black* p 514), that is, southwest Scotland in particular Liddesdale. The name is found in Ayrshire (c1185), Kirkcudbrightshire (1464), and Argyll (1579, 1635).

| Ernáin m. Eoghain | Ernain x 12 sa 0 other, Ernáin x 2 ss 3 other, Ernán x 2 ss 1 other | Erne | Dromma no Cluana Railgech (*MT, Rec. Mai. - POR 37*): Cluain Raigeth in Mide, now Clonrelick tl., par. of Ballyloughloe, bar. of Clonlonan, co. Westmeath? | *MDo* says he is son of the brother of Columb Cille. Grandfather is Feilim, and he is of Cenél Conaill. *Rec. Mai* has a saint of this name descended rather from Fergus Cáechán m. Echach Muigmedóin (*POR 37*) | Jan 1 (*MT, MDo*) | Reeves consider this to be the dedicatee of Kilviceun in Mull, but Watson doubts it (*Watson* p 305 with ref to *VC* Reeves p 415). *MDo* is the sole basis on which this saint is connected to Columb Cille, though there are claims elsewhere that CC had a brother called Eoghan (eg *Rec. Mai. - POR 397*).

| Ernáin m. Colmain, Torach | Ernain x 12 sa 0 other, Ernáin x 2 ss 3 other, Ernán x 2 ss 1 other | Torach (*CNE - POR 707.781 Moernoc hi Toraig*): Tory Island, off Donegal. | Ernain Toraige m. Colmain m. Mainain m. Muredaig m. Eogain m. Neill Noigiallaig. (*Rec. Mai. - POR 16.*) In *Mothers of the ss* his | Aug 17 (*MTns, MGns, MDo*) | No Ernán type on this date in any of the | There is a Moernoc also said to be nephew of Columb Cille - Moernoc m. Décull - but he is son of the saint's sister (*Rec. Mai. - POR 397*) This info is also given in an appendix to *VC* (Sharpe p 354; *POR 722.24*). A *Mernoc* ns (the only one) is in *MT* at Dec 23. Also in *MG* (ns no gloss). In *MDo* he is identified as son of Columb Cille's sister. There is an Ernianus among the clerics addressed in a letter by Pope elect John in AD 640. The letter, according to Bede, advised on the correct dating of Easter and warned of possible revival of Pelagianism (*HE II.19*). This Ernan is identified by Sherley-Price as
| Ernán x 2 ss, 1 other | mother is Ethni ingen Choncraid (POR 722.98) | Scottish calendars | abbot of Tory Island (HE, Sherley-Price p 342). |
| Ernán, uncle of Columb Cille (RB) | He is not among the brothers of Columb Cille's father, so he must have been a brother of his mother (Sharpe 1995 p 306) | ? | He appears in VC I.45 as prior on Hinba, and subject of a prophecy by Columb Cille regarding Ernán's manner of death. He dies on Iona. 'He cannot be identified in the martyrologies or the Genealogies of the Saints' (Sharpe 1995 p 306). He appears as one of Columb Cille's original 12 companions in a list which on linguistic grounds Sharpe would date to 'Adomnán's time or very soon after.' (Sharpe 1995 p 354). If the identification of Hinba with Jura is accepted (Watson p 83 and others) then it is probable that Cill Earnadail on the east coast of Jura commemorates this saint. |
| Ernán of Midluachair (MG) | If same as Ternoc m. Ciarán, then in CGSH Rec. Mai. he is of the Cruithin (POR 101) | Oct 26 (MGns, MG gloss, MDo) | In MG gloss he is Midluachra icCill na saccart. MDo index says Cell na Saccart is 'near Jonesborough, co. Armagh, where there is a pillar-stone bearing the following inscription: In loc so tanimmairni Ernohc mac Ceran bic er cui Peter apostel - this place they Ernóc son of Cérán the Little bequeathed it under the protection of Apostle Peter.' |

| Ternoc m. Ciarán? | Midluachair (MG gloss): MG index notes there is a road from Tara through the Moyry Pass into Ulaid called Slige Midlúachra. Cell na Saccart (MG gloss): 'on |
| Ernán of Midluachair (MG) | Ernán x 12 ss 0 other, Ernáin x 2 ss 3 other, Ernán x 2 ss, 1 other | Scottish calendars commemorate a Moernoc on Oct 25: see Moernoc of Kilmarnock. | AFM 714.3 T'Ernoc mac Ciarán d'ecc |

Ernan Toraighe, do Chenél Eoghain mic Néill in MDo

Pre 597
<table>
<thead>
<tr>
<th>Name</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>road of Midluachra, nr junction of present cc. of Arm. and Louth; Kilnesaggart (an. 1625), now in Forkhill (Reeves, Ancient Churches of Armagh, p 23)</td>
<td>The only other ref to Midluachair in the marts. is in relation to the famous highwayman Glunsalach, who in the genealogies is related to Ernán mac Ciaráin (MDo June 3; Rec. Met. POR 662.212)</td>
</tr>
<tr>
<td>the former (though not in MT) but absent from the latter.</td>
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</tbody>
</table>

It is possible that this is the saint commemorated in Scotland on Oct 25: Moernoc of Kilmarnock.

<table>
<thead>
<tr>
<th>Ernéne moccu Fir Roide (VC)</th>
<th>Erna x 12 ss 0 other, Ernáine x 2 ss 3 other, Ernán x 2 ss, 1 other</th>
<th>Druim Tuamma (VC): survives as Drumhorne, south of Donegal, territory of the Cenél Conaill. Sharpe 1995 p 376</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>The Corco Roide were in Westmeath (Hogan p 295)</td>
<td>Not detectable in the calendar.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>FC III.23. Saw a vision on night of Colun Cille's death. 'This Ernéne was himself a holy monk and is buried in the burial ground of the monks of St Columba at Druim Tuamma.' When an old man he told the story to Adomnán, then a young man.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Marnoch Dubh (Forbes)</th>
<th>Moernóc x 23</th>
<th>May 3 (Forbes p 393)</th>
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<tbody>
<tr>
<td></td>
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<td>Feb 22 (Dempster)</td>
</tr>
<tr>
<td></td>
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<td>Forbes claims that on May 3 is 'the commemoration of S. Marnoch the Black, whose sanctity is celebrated by the Scottish historians' His sources seem to be Memorial of British Piety p 72, and Ussher, Works vol vi p 199. In the Scottish calendars the only commemoration of a person with this name is in Dempster on Feb 22: In Banzenoche Marnokdubi Eremitae. S. This may correspond to a saint in the Irish calendars who appears in MT on Feb 23 as Ernine.</td>
</tr>
</tbody>
</table>
| **Moernotic of the Delightful Island (RB)** | Moernotic x 23 | | | | | | | Lethglinni with similar entries in MG and MDo. | There is also an Ernin, glossed Mac Duibh, in MG on Nov 13 and there was a fair of St Marnoch in November in Kilmacolm, Renfrewshire (Paul 1918 p 168). Near Kilmacolm there is Lawmarnock farm. Dempster has a Marnoc on Nov 8: *In Scotia Marnoci confessoris Achaio regi charissimi. K.* [K. = Adam King, who has, on this date 'S. Moroke confess. in scotland vnder king Achaiai. 817.]

| | | | | | | | A character in *Navigatio Brendani*. He found and lived on the Delightful Isle - *Invuenitque insulam iuxta montem apidis, nomine deliciosam* (Nav. Brend. ch 1.17, Selmer 1959 p 4). Godson (filiiolus mens) of St Barrinthus with whom he voyages to the Promised Land of the Saints - *terra repromissionis sanctorum* (ibid. ch 1.34, p 5). This journey inspires Brendan to undertake his expedition. | ? |

| **Moernotic m. Cruisine** | Moernotic x 23 | Ernéne mac Craséní (VC) | Raith Nóí (*MT*, MG gloss): Rathnew, co. Wicklow. Cell Draignech in Ul Dróina (MG gloss): Kildreenagh, co. Carlow | Aug 18 (FO, MT, MGns, MG gloss, FO notes in RB508, FO notes in La. MDo) | VC 1.3. Cheeky boy at Clonmacnoise. Columb Cille prophesies he will be ‘an outstanding figure’ in his community. Adomnán says he was ‘later famous through all the churches of Ireland and very highly regarded’ Ernéne tells his story to Segene in the presence of Failbe. A’s story comes from Failbe’s account. In *MT* he is associated with Raith Nóí. MG gloss adds a link with Cell Draignech. Both places are in Leinster. His death is recorded in same entry as that of Munnu m. Tulcháin*, also based in Leinster. | AU 635.5 Quies Fintain m. Telcháin & Ernaini m. Cresent. (Also in Clon. group) |
| Moernoc of Aberchirder (RB) | Moernóc x 23 | Meananus (Mart Ab) | Aberchirder (Ab. Brev.); near Banff, Aberdeenshire. | March 1 (Arbuthnott ns, K. Ab. Brev. ns, Mart. Ab., Adam King ns, Camerarius ns) | Ab. Brev. claims he was buried in the church of Aberchirder and that the water in which his head is washed weekly is used for healing. The swearing of solemn oaths in the presence of the head (capite Sancti Marnani presenti) is attested in 1493 (Antiquities of Aberdeen and Banff, ii pp 212, 213, 215, via Watson p 292). Paul records a Fair of St Marnoch at Aberchirder on March 1st (Paul 1918 p 168). Forbes reports a fair on the second Tuesday of March at Aberchirder, and that the parish of Aberchirder is also known as Marnoch (NSA Banff, 382, 386 via Forbes p 392). ‘He was patron of the Innes family, who got the thanedom of Aberchirder by an heiress in the fourteenth century’ Forbes p 392. There is evidence of a cult of Marny / Marnoc in various places in Aberdeenshire and Angus. This may all relate to the saint of Aberchirder. | No genealogy. In the Irish Life of Columb Cille he is called Ernan Chuana deocra, a saint who appears in MT on Jan 11. Cluain Deochra is a church associated with Clonmacnois (Herbert 1988 p 283). |
| Moernoc of Kilmarnock (RB) | Moernóc x 23 | Kilmarnock, Ayrshire (see notes) | Oct 25 (Fowlis Easter, Arbuthnott, K. Ab. Brev., Mart. Ab., Perth psalter, Dempster) | Link with Kilmarnock is made by Adam King who says he died there (Forbes p 165). Paul records a Fair of St Marnoch at Kilmarnock on Oct 20th (Paul 1918 p 168). In the Perth psalter he is a bishop. This saint may correspond to Ernán of Midlúachair*. | |
Faelan - a summary

It is impossible to say to which saint in the Irish martyrologies the cult or cults of Faelan in Scotland correspond. Feast days and fairs suggest one (Faelan of Cluain Móescne), location suggest another (Faelan amlabair i Straith Eret). The one in Ab. Brev. seems to be a different creation altogether. We do not know who Robert the Bruce had in mind when he prayed on the eve of Bannockburn - a saint of Leinster, Munster or Mide, or simply of Strathfillan.

Faelan of Cluain Móescne and Faelan amlabair i Straith Eret could be the same person in origin - a Munster saint with connections in Leinster (the first is placed in Westmeath, the second in Laoighis) and Scotland. The 20th June was held to be his feast day in Scotland (perhaps his translation, and perhaps only at the place from which the compiler of the earliest Irish martyrology got his information) though it is quite possible that 9th Jan was noticed too. By the late middle ages only the 9th Jan was commemorated, as far as we know. His genealogy was reinvented in the later Middle Ages, for reasons we do not know, and he was linked not with Munster, but with the royalty of Leinster.

An alternative scenario, apparently favoured by Watson (Watson p 338) is that there were two missions, widely separated in time, embarked upon by Irish Faelans. The first came from Munster in the early 6th century (Faelan amlabair i Straith Eret). The second, in the 8th century, came from Leinster (Faelán son of Kentigerna). The latter saint presumably corresponds to Faelán of Cluain Móescne.

Lands associated with the custodianship of Faelán's relics are in Glen Dochart (1336 RMS), Auchlyne (in Glen Dochart too), and Killin (Watson p 265). The staff of Faelán is known as the Coigerach (Watson 1926 p 264). For a full analysis of the cult of Faelán in Scotland see Taylor 2001a. Personal names deriving from Faelán include Gilfillan and Macclellan (Black p 300, 470). A Donald MacLalan is found in 1695 near St Fillan's well in Craignish (Black p 470).

| Faelán son of Kentigerna (RB) | Faelán x 4 ss, 8 other | Leinster, Siracht in Glendeoquy, Loch Alsh (Ab. Brev.), Strathfillan (Mart. Ab.) | Uí Máine. Son of Feriach / Feredach and Kentigerna (ob. AU 734), the daughter of Cellach Cualann, a Uí Máil king of Leinster who died in 715 AU (Ab. Brev.) | Jan 9 (Ab. Brev.) A Faelán is celebrated in several Scottish calendars on this day (see below). Except in the case of Kal. Ab. Brev. there is no knowing whether the saint was envisaged as son of Kentigerna or not. | This saint is a hybrid of the three below. The feast day is the same as Faelán of Cluain Móescne but the story that he was born with a stone in his mouth suggests a primary characteristic of Faelán amlabair i Straith Eret - 'that splendid mute'. The readings in Ab. Brev. about Congan say his brothers are called Fursu and Ultan, which suggests influence from the cult of Faelán, brother of Fursu of Peronne. The first place in which an association is made between Faelán and Kentigerna is Ab. Brev. Here he is tutored by Ibar (presumably supposed to be bishop Ibar m. Lugna ob AU 500, 501 or 504), a monk under Fintán Munnu (ob AU 635) and is daughter of a

350
<table>
<thead>
<tr>
<th>Faelan</th>
<th>Faelan x 4 ss, 8 other</th>
<th>Fursu, his brother, is given two differing genealogies in CGSH, one assigning him to the Ulaid, another to the Eoganachta (Rec. Mai. POR 157.1.2)</th>
<th>Oct 31 (FOns, MT, MG, FO notes, MDo)</th>
<th>woman who died in AU 734. It is possible that the Ab. Brev. represents traditions originally attached to more than one Faelan.</th>
</tr>
</thead>
<tbody>
<tr>
<td>brother of Fursu m. Fintain of Peronne (RB)</td>
<td></td>
<td>MDo says mother is either daughter of a king of Connacht or of Aedh Finn (of Leinster? Byrne 1974 p 152)</td>
<td>The Scottish calendars have a Foillan in Dempster and Adam King.</td>
<td>HE iii.19. Fursu was an Irishman who established a monastery among the East Angles. He entrusted the monastery to his brother Fullan when he left to become a hermit with another brother, Ullan. He later left for Gaul and died in Peronne. AU records Fursu's death in 649, 656 and 661, the latter two add. in H2. No record of Faelan. They are mentioned together in MT: Failani martiris fratris Fursu.</td>
</tr>
<tr>
<td>Faelan amlabair i Straith Eret (MT)</td>
<td>Faelan x 4 ss, 8 other</td>
<td>Fillan the Stammerer / Leper / the dumb.</td>
<td>His place of activity is variously given as i Straith Eret (MT), o Sraith hEremn (FO note in RB505) o Raith hEremn i fail Glinde drochta aniar</td>
<td>This Fillan was monk then abbot at Cnoversburg, then went to Nivelles in Brabant. Beheaded by 'certain satellites of the devil' (Forbes p 346).</td>
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<td></td>
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<td>Son of Oengus mac Nadroich (d. 490/2), an apical king of Munster Eoganacht (FO notes in Lb, Stokes 1880 p cvi). There is a Faelan m. Oengusa in Rec. Met. (POR no 662.221) among the Eoganacht. According to MDo he is only of the race - do chloinn - of Oengus mac</td>
<td>June 20 (FO - in-amlabair ansin, MT, MGns, MG gloss, FO notes, MDo)</td>
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<td></td>
<td>No Faelan on June 20th in any of the Scottish calendars.</td>
<td>Strathearn and Glen Dochart have generally been understood to be meant as this Faelan's place of activity, both places with Faelan dedications. Watson thought that a district term - Rath of Eire - was meant (Watson p 227)</td>
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<td></td>
<td>Robert Bruce was devoted to a saint called Faelan, whose aid apparently secured victory at Bannockburn (Boece and Bellenden via Forbes p 345). This battle was fought at midsummer which suggests that perhaps this</td>
<td></td>
</tr>
<tr>
<td>Fáelán of Cluain Móesne (RB)</td>
<td>Fáelán x 4 ss, 8 other</td>
<td>Cluain Móesne (MT, MG gloss): Kylmisken, par. of Lynn in bar of Fartullagh, Co. Westmeath</td>
<td>no genealogy given in marts. or in CGSH.</td>
<td>Jan 9 (FOs, MT, MGns, MG gloss, MDo)</td>
</tr>
<tr>
<td>Name</td>
<td>Source</td>
<td>Other Names</td>
<td>Location</td>
<td>Main Foundations</td>
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<tr>
<td>-----------------------</td>
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</tr>
<tr>
<td>Féichín m. Cóelchána</td>
<td>2 ss, 4 other</td>
<td>Moëcca (POR 703.5), Vigeanus</td>
<td>FoBar (MT, MG gloss): Fore, tl. and bar., par. of St. Feighins, co. Westmeath. Omeý (MDo, Irish Life i - Plummer 1910 vol 2 p 79n): island in w. of Co. Galway</td>
<td>In <em>Rec. Mai.</em> in LL he is Fothairt (POR 315), but in H1 he is Ciannachta, as he is in <em>Rec. Min.</em> (POR 421).</td>
</tr>
<tr>
<td>Viganus (Forbes)</td>
<td>2 ss, 4 other</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Findlug Dún Bleisce</td>
<td>25ss (23 are only in CNE, and 1 is only in list of bishops), 9 other</td>
<td>Dún Bleisce (FO, MT etc): Doon par., bar. of Coonagh, Co. Limerick. POR). Tamlachta Findlogain (MG gloss): Tamlaght Finlagan p., in b. Keenacht, c. Derry (Hogan p 620).</td>
<td>Dál Fiatach (MDo, Rec. Min., Rec. Met. - POR 370, 639, 662.144)</td>
<td>Jan 3 (FO, MT, MGns, MG gloss, FO notes in La, F &amp; LL, MDo)</td>
</tr>
</tbody>
</table>

In all the martyrologies Findlug appears with a Fintan, though not always adjacent. There seems to be some doubt as to which one should be assigned to Dún Bleisce, or whether both should. FO, in most version, states that Findlug belongs to Dún Bleisce, but the RB50S version reverses the positions of Findlug and Fintan, making Fintan the saint of Dún Bleisce. MG gloss assigns Fintan to Dún Bleisce, and places Findlug in Tamlachta Findlogain. FO notes in F appears to offer an explanation, saying that Findlug is brother of Fintan and that the former went on pilgrimage north (presumably to Tamlachta Findlogain. Of the martyrlogies MDo is the first to give a patronymic ie Dímmán. This corresponds to Findlug m. Dímmín in POR, who is listed as if a separate saint. He appears twice in Rec. Min., and once in Rec. Met., on two of these occasions accompanied by Fintan.

Findlug is not a common name in the martyrlogies (only one in FO, 3 in MT). The Findlug who appears on May 11 in MT, MG, and MDo is accompanied in each case by a Fintan, as is the one on Jan 3. Perhaps the same saint is commemorated on both dates.

Tamlachta Findlogain, to which Findlug is assigned from MG gloss onwards, is in the home barony of Beinian m. Seiscéin* and
Catán cruimthir Tamlachta Arda*, both possibly represented in Bute, as Findlug may be. Findlug's genealogy makes his great great grandfather the father of Molaisse m. Cairill Chruaid, another possible Bute saint.

Findlagan in Islay may commemorate a saint called Findlug (*Watson* 1926 p 304). There is a Finlugán in *VC* II.24. On Hinba he steps in front of Columb Cille to prevent him being pierced by a spear.

| Fintán Máeldub of the Eoganachta - see under Molibba, Máel Dub - a summary |
|--------------------|--------------------------------------------------|
| Fintán Munnu - see Munnu m. Tulcháin |
| Kentigern - see under Cóelán, Kentigern, Mochoe, Mochua - a summary |
| Kentigerna - see under Cóelán, Kentigern, Mochoe, Mochua - a summary |
| Lallóc | 1 st, 0 other | Kildalogue, par. of Kiltrustan, bar. and co. of Roscommon (*POR*) | She is daughter of Patrick's sister Darerca (*FO notes in Laud, POR 722.15*) | In *FO* notes in *La*, Lallóc is mentioned on Feb 6 as one of the offspring of Patrick's sister | The only Lallóc listed in *POR* is at 722.15. This is a list of the 12 sons, all bishops, of Patrick's sister Darerca, and her two daughters: *Eirche & Lallóc o Senlus iar mBadbgnu na di chailliog*. (Badbghna is Slieve Baune in e. Roscommon, which is near Kildalogue). Tírecháin claims that *tenuit Patricius Ardd Senlis et posuit filiam in eo sanctam Lalocam* (*Tírechán 27.2 in Bieler 1979 p 145*). She was 'the major saint of a small vassal kingdom lying on the eastern edge of Mag nAfl' (*Charles-Edwards 2004-5b*) |
Lasrén, Molaisse - a summary

The Molaisse commemorated on Arran is traditionally Molaisse m. Cairill Chruaid but the other two listed here are also possible dedicatees. Two reasons for choosing Molaisse m. Cairill Chruaid are a) that in his Life he leaves Ireland and leads a hermetic life on an island *inter Britanniam et Scociam* (Heist ch. 7 p 341), and b) that he is the grandson of Áedán mac Gabráin (*Heist* ch. 1 p 340). However, there is no record of his feast day being kept on Arran, or anywhere else in Scotland, and it is possible that the Life which is ‘a late and unsatisfactory production’ (*Kenney* p 451) was informed by the dedication on the island, which might, in fact, have been to someone else. Molaisse m. Nadfroich, on the other hand, was commemorated in Scotland (*in the Celtic Kal.*) and, in line with several other potential dedicatees in western Scotland, has links with the north east of Ireland (both monastery and genealogy). Could the two have had their origins in a single saint? They have distinct genealogies, widely spaced feast days, separate traditions and are located in different centuries. The chronologies for both saints are problematic, however, and, there is, if the *AU* entry on Molaisse m. Cairill has been interpreted correctly, the possibility that both may have been linked at some time to the Dál nAraide.

There is no one of this name in the *Dunkeld Litany*. Commemorations appear in Arran, possibly on Bute, and possibly at Kilmalash in Cowal (though the form Kilmaglash would suggest otherwise). *Watson* refers to Rel. Celt., ii p 156 where MacVurich says that Ragnall son of Somerled endowed the monastic order of Mo-Laise: *As é do chumhaigh ord riaghalt Mho-Laisi* (*Watson* 1926 p 306 and n). Again it is not clear which Molaisse is meant.

<table>
<thead>
<tr>
<th>Laisrén m. Feradaig</th>
<th>Molaisse, 0 other; 2 s Lasrán, 0 other; 2 s Laisre, 5 other</th>
<th>Molasse <em>CNE</em> - <em>POR</em> 707.602</th>
<th>Iona (<em>FO</em>, <em>MT</em> etc)</th>
<th>Cenél Conaill branch of Ul Néill (<em>Rec. Min.</em> - <em>POR</em> 336, <em>Rec. Met.</em> - <em>POR</em> 662.18)</th>
<th>Sept 16 (<em>FO</em>, <em>MT</em>, <em>MGns</em>, <em>MG</em> gloss, <em>FO</em> notes in <em>F</em>, <em>RB505</em> and <em>La</em>, <em>MDo</em>)</th>
<th>Third abbot of Iona. His father was Columb Cille's first cousin. His uncle, Báetán mac Ninnedo was high king from 572-586 (Sharpe 1995 p 273). He appears in <em>VC</em> as prior of Durrow (<em>VC</em> I.29) and on excursion with Columb Cille in Ardnamurchan (<em>VC</em> I.12). In latter he is named as Lasrén m. Feradaig.</th>
<th>There is another Laisrén on this day in all the Irish marts: Lasrén Inber Mena.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Molaisse m Cairill Chruaid</td>
<td>Molaisse, 0 other; 2 s Lasrán, 0 other; 2 s Laisre, 5 other.</td>
<td>Laisrén (<em>FO</em>), Molio (<em>Forbes</em> p 408), Dolaisse (<em>AU</em>)</td>
<td>Leithglinn (<em>FO</em>, <em>MT</em>): Old Leighthlinn tl. and par., bar. of Idrone West, co. Carlow.</td>
<td>Among Dál Fiatach in CGSH <em>Rec. Mai.</em>, <em>Rec. Min.</em> and <em>Rec. Met.</em> (<em>POR</em> 143, 437, 662.143). His mother is daughter of Áedán m. Gabráin (<em>POR</em> 722.35) and a king of the Britons (<em>Heist</em> p 340 ch</td>
<td>April 18 (<em>FO</em>, <em>MT</em>, <em>MG</em>, <em>MDo</em>). Absent from Scottish calendar.</td>
<td>Name of father (or grandfather - see below) is not given until a marginal note to <em>FO</em> in <em>La</em>. It also appears in the Latin Life. The information is different in the annals. In <em>Mothers of the ss</em> (<em>POR</em> 722.35) and in <em>FO</em> notes in <em>RB512</em> Molaisse's mother is Mathgennm of Monad (cf Colmán m. Áeda).</td>
<td><em>AU</em> 639.4 <em>Do-Laisi moccu Imde</em>, abbas Leithglinne, pausquit.</td>
</tr>
</tbody>
</table>

AT Molaisse
1. In *AU* he is *moccu Imde*, which may place him among the Dál nAraide (*CGH* p 154)

*Watson* p 306 points out incompatibility between different accounts of Molaisse's parentage. His father Cairell, king of Ulster, died in 526 (*AFM*). 'As Aedán mac Gabrán was born c533, a daughter of his could not have been wife of Cairell. Nor could Molaisse, who died in 639, have been son of Cairell, who died 113 years before.' Note, however, that *FO* notes in *La* make Molaisse the grandson of Cairell (*Molaissi mac mic Cairill*), which makes more sense. One of Cairell's sons was Bætán to whom Aedán mac Gabrán is said to have made submission (*Byrne* 1973 p 110). This Bætán may therefore have been envisaged as Molaisse's father or uncle.

*Watson* p 310 reads the entry in *AU* as *mac Cuinide*, while *AU* eds. find *moccu Imde*. *POR* lists Molasse *m. ua Imda* as a distinct entity (*CNE - POR* 707.581). If *moccu Imda* is related to Dál *nImda* of *CGH* p 154 then Molaisse is here assigned to the Dál nAraide.

In *Vita Prior S. Fintani seu Munnu* Molaisse is presented as the chief supporter of the Roman Easter, against Munnu who supports the old (*Heist* ch. 29 p 207). In Molaiss's own *Life*, Munnu is one of his teachers (*Heist* ch 4 p 341).

| Molaisse m. Nadroch | Molaise, 0 other; 2 s Lasrán, 0 other; Daiminis (*FO, MT*): Devenish Island, par. of Devenish, bar. | Mostly he is assigned to the Dál nAraide (*Rec. Mai.* - *POR* 117; *Rec. Min.* - *POR* 475; *Rec.* Sept 12 (*FO, MT, MG, MG* gloss, *FO* notes in RBS12 & F), | He is one of the 12 apostles of Ireland (*POR* 402). There is a Latin Life in O (Plummer 1910 ii p 131-40) which is 'late in date, but appears to be an abbreviation of a longer | *Leithglinne macua Dima* |
| 2s Laisre, 5 other | of Magheraboy, in Lough Erne. Inis Muiredaig (Rec. Mai. - POR 117, only in RB502 and Le\(^1\)): Inishmurray, par. of Ahamlish, bar. of Carbury, co. Sligo | Mat. - POR 662.207, MDo). But in RB486 & La version of Rec. Mai. and in FO notes in RB512 he is of the Eoganachta. | MDo). In the Scottish Calendars there is, on Sept 12 in Celtic Kal., F. molaise. | treatise.' (Kenney p 388). The Irish life 'is a curious compilation of the traditions and legends of Devenish and its neighbourhood' (ibid). It is usually a different saint - Molaise m. Déclain - who is associated with Inis Muiredaig. But in CGSH Rec. Mai. (POR no 117) Inse Muiredaig is added to the entry on M. m. Nadfroich. This is repeated in Le version of CNE, POR 707.580. |
| Mac Caille | 3 ss in POR, prob. all the same person. 0 other | Cruachan Bri-Éile in Uí Failge (MG gloss, FO notes in RB505, MDo): Uí Failge held lands in west Offaly, east Laois and west Kildare. Leinster. Uisnech, Mide (Tirechan 16.3, Bieler p 137) | son of Patrick’s sister, Darerca (POR 772.16, MDo) | April 25 in FO, MT; MG, MG gloss, FO notes in RB505, MDo. Nothing in Scottish calendars on April 25 | Mac Caille is associated both with Brigit and with Patrick. He is Patrick’s nephew and the bishop who gave the veil to Brigit (MDo; Tirechan 16.3 - Bieler p 137; Connolly 1987 2.1 p 14). Mac Caille has sometimes (eg ODS, 317) been confused with the bishop of the Isle of Man, Machalus / Machella / Maccul / Maghor / Maughold who arrived on the island in a boat without oars as a penance given by Patrick. That story in fact originates in Muirchú where the saint is called MacCuill - *Hic est Maccuill di Mane episcopus et antestes Ardda Huimmnion* (Bieler p 103. 1.23 (22) = B II 4). On April 11 *Dempster* (Forbes p 196) has *Insula Buta Maccæi vatis S. Patricii Hibernorum Apostoli discipuli. B. [B. = Breviarium Scoticum, maxime Aberdonense. *Dempster in Forbes p 229]. On Oct 4th |

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358
<table>
<thead>
<tr>
<th>Name</th>
<th>Birthplace</th>
<th>Feast Day</th>
<th>Birthplace</th>
<th>Feast Day</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Máel Ruba m. Elganaig</td>
<td>Aporcrossan</td>
<td>April 21</td>
<td>Bennchor</td>
<td>Jul 27</td>
<td>The movements of this saint are relatively well documented in the Irish record: AU 671.5 Mail Rubai in Britanniam navigat and AU 673.5 Mail Rubai fundavit Apor Croosan. His link with Bangor is made explicit in MT - Maele Rubi ab Bennchair, but later genealogical links with Comgall of Bangor (d. AU 602) are chronologically implausible (he is said to be the son of Comgall's sister, MDo, FO notes in La, Mother of the ss - POR 722.86). He is one of only five saints explicitly linked with Scotland (Alba) in FO and evidence of his cult is widespread, both in the west of Scotland (Applecross in Rosshire, Gairloch, Kintyre, Islay, Skye, Arisaig) and the east (Dingwall and, Lairg in Sutherland, Keith in Banffshire, Crail in Fife)</td>
</tr>
<tr>
<td></td>
<td>Aporcrossan</td>
<td>Apr 21</td>
<td></td>
<td></td>
<td>The different Scottish date for the celebration of Mael Ruba in the calendars (though not fairs - see Watson p 289) can be explained by confusion with Rufinus, a martyr from Capua, whose feast in on Aug 27 (he is celebrated, for example in the Perth psalter - S'Rufi martiris). It might also explain why in the Scottish record Mael Ruba is himself a martyr, a fact not suggested by the Irish record. He is said in the Ab. Brev. and in some of the Scottish calendars (Dempster, Camerarius, Adam King) to have been killed</td>
</tr>
</tbody>
</table>

(Forbes p 213) he has in Buta Machillae episcopi, qui Brigidam velavit. B. BT [BT = Hector Boethius, Historicus Scotorum]
by Norse or Danes, though such attacks are not known from such an early date.

His cult is described in Reeves 1860. Later insights include the possibility that his cult was taken up by the Cenél Loairn (Clancy 2002 p 415-6).

| Mael Dub m. Áeda Finleith - see under Molibba, Mael Dub - a summary |
|------------------------|---------------------------------------------------------------|
| Mael Dub, bishop - see under Molibba, Mael Dub - a summary          |
| Mael Dub m. Amalgada - see under Molibba, Mael Dub - a summary     |
| Marnoch Dubh - see under Ernan, Marnoc - a summary                  |
| Mernoc of the Delightful Island - see under Ernan, Marnoc - a summary |
| Mobi Cláirenach m. Comgaill - see under Berach, Berchán, Mobí - a summary |
| Mochóemoc m. Beoán, Liath - see under Cóemgen / Cóemán - a summary |
| Mocholmóc m. Conrathain, Druimm Mór - see under Columb, Colman, Mocholmoc, Mochonna - a summary |
| Mochua m. Beccán - see under Cóelán, Mochoe, Kentigern - a summary |

360
<table>
<thead>
<tr>
<th>Entry</th>
<th>Summary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mochua m. Lonáin</td>
<td>see under Cóelán, Mochoe, Kentigern - a summary</td>
</tr>
<tr>
<td>Moernóc m Cruisín</td>
<td>see under Ernan, Marnoc - a summary</td>
</tr>
<tr>
<td>Moernoc of Aberchirder (RB)</td>
<td>see under Ernan, Marnoc - a summary</td>
</tr>
<tr>
<td>Moernoc of Kilmarnock (RB)</td>
<td>see under Ernan, Marnoc - a summary</td>
</tr>
<tr>
<td>Molaise m Cairill Chruaid, Lethglenn</td>
<td>see under Lasrén, Molaise - a summary</td>
</tr>
<tr>
<td>Molaise m Nadfroích, Daiminis</td>
<td>see under Lasrén, Molaise - a summary</td>
</tr>
</tbody>
</table>
Among the saints called Mael Dub there is some confusion. I have listed four below, but there is overlap in the sources regarding at least two of them, and uncertainty expressed by the scribes. There is a bishop Maeldub among the guarantors of Cain Adomnán (Ni Dhonnchadha 1982), and 'A Gaelic saint, Meildulph, whom the English called Mailduff, founded a hermitage at Malmesbury, and from him it was known as Maldulfesburh, now Malmesbury (Black p 577); Bede writes of it as the monastery known as Maildufi urbem (Maildubi in two other MSs) (HE v.18). Crossmyloof near Glasgow may contain the name Maedub.

The form Kylmalduff, which suggested Maeldub (or Maldub) as the saint commemorated (Watson p 305) at Kilmalieu (Inveraray parish) is more likely to be a form of Kilmallie in Invernesshire (Arg 7 no 65n), but the possibility that the name Maeldub is the dedicatee cannot be discounted, especially given the presence of Maldybii on October 20th in the 15th century Glenorchy psalter of possible Argyll provenance. In addition to the Kilmalieu at Inveraray, there is Kilmalew in Morvern on the west of Loch Linnhe, a Killmalive in Skye and an Achdaliew on the north side of Loch Eil (Watson p 305).

The name Maldub appears in the Book of Deer as a holder of a share of land (pelt Maldub) (Black p 577), and Malduff appears as a surname in 17th century Wigtownshire.

The name Molibba is completely unrelated to the name Mael Dub, but, according to Watson, is a possible alternative dedicatee at Kilmalieu, 'Liubha being the modern form of Libd (Watson p 304). Watson singles out Molibba m. Colmada for attention (p 305) but Molibba of Ui Echach, a northern saint, possibly of the Cenél Conaill and perhaps important enough to have two feast days, is of interest too. Some confusion between the name Molibba and Molua is manifested in this latter saint. This is of interest given the fact that Moluóc of Lis Mór, as the dedicatee of the Manx monastery of Ruthen, was known as 'Lupus' or 'Malew' (Woolf 2007). Also, at Kilmalieu there is a tradition about its saint making a bell out of rushes, a tradition elsewhere attached to Moluag.

It is not clear, however, what Watson's authority was for the form Liubha. There is considerable doubt about the phonetics here, as the 'bb' in the name Molibba would be unlikely to disappear. In the case of Kilmalieu, Mael Dub is a much more convincing candidate.

<table>
<thead>
<tr>
<th>Molibba of Ul Echach (RB)</th>
<th>2 ss, 0 other called Molibba. 18 ss, 2 others called Liber</th>
<th>Ul Echach (MT): held bars. of Iveagh, co. Down. Ul Garrchon (MT): held lands in east Wicklow.</th>
<th>Cenél Conaill or the Ul Néill? (FO notes in RB512)</th>
<th>Feb 18 (MT, FO notes, MG, MDo) Dec 26?</th>
<th>In MT this saint is either from Ulaid or from Leinster. In MG gloss and MDo the Leinster connection is absent and his location in Ulaid is further localised to Enach Eitl (location not now known). The Molibae Enagi Elt in MT on Dec 26 may be a doublet. The genealogy given in FO notes in RB512 is, in Rec. Mai. of CGSH, given to a saint</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name</td>
<td>Other Names</td>
<td>Notes</td>
<td>Source</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Molibba m. Colmada</td>
<td>2 ss, 0 other called Molibba. 18 ss, 2 other called Liber</td>
<td>Mother is Caeltigern, the sister of Æmgen m. Cóemloca* (POR 722.72). Mother is Cóemóc, the sister of Æmgen m. Cóemloca* (POR 722.102). Brother is Dagán m. Colmádan of Inber Dóile (POR 722.72, MT?)</td>
<td>Jan 8 (MT, MGns, MG gloss, MDo)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Máel Dub m. Áeda Finléith</td>
<td>13 ss, 1 other</td>
<td>Cluain Mór Léith (Rec Mai (BLe only) - POR 86.1): no id. in POR. Lann Mál Duib (Rec Mai - POR 86.2): nr Rosnaree tl., par. of Knockcommo n, co. Meath.</td>
<td>Can't identify him in the other marts.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Máel Dub, bishop</td>
<td>13 ss, 1 other</td>
<td>There is a Maeldub in the guarantor's list of Cán Adomnáin. He is said to be a bishop.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| Máel Dub m. Amalgadaga | 13 ss, 1 other | Dermag húa nDuach (FO notes in RB505, MG gloss): Durrow, in Idough on border of cos. Laois and Kilkenny (MG index). Cluain Iommorrois (MG gloss, MDo): the old name of a townland in the parish of Killeigh, near Geshill, co. Offaly (MG index). | Descended from Brian m. Echach Muigmedóin (FO notes in RB512, MDo) | Oct 20 (MTns, FO notes in RB512, MDo) | MT has Fintan Maelduib and FO main text has Fintan Maeldub...dend Eoganacht. The subsequent interpretations of these entries is varied FO notes in RB502 think he is either of the Eoganachta Caisil or do sli Briaín meic Echach Muigmedóin. MG gloss mentions only the Eoganachta connection and seems to consider Fintan and Máel Dub to be distinct people. MDo also splits Máel Dub (of Uí Briaín) from Fintan and states that Máel Dub is either from Cluain Iommorrois or from Dermag húa nDuach, and that Fintan is from the latter place. Another place associated place with a Máel Dub (and a Fintan) is Lann (Charles-Maeldubh). Kilkenny | ?
| Fintán Maeldub of the Eoganachta (RB) | | dend Eoganacht (FO), Eoganachta Caisil (FO notes in RB512, MG gloss) | Oct 20 (FO, MTns, FO notes in RB512, MG gloss) | | AT=630 Dormitacio Fintain Maeldubh. CS has Fintán son of Maeldub (Charles-Edwards p 137). Not in AU | |
| Munnu m. Tulcháin | 7 ss called Munnu, 0 other | Fintán (MT) St Mund (Ab. Brev.) | Tech Munnu (POR 105): Taghmon tl. and par., co Wexford OR Taghmon tl. | Moccu Moie (VC 1.2). Cenél Conaill (Vita prima in S, MDo). Corco Róide (Rec. Mai. - POR no 155). | Oct 21 (FO, MT, MG, MDo) | Fintan Munnu has three different genealogies. In VC he is assigned to the Moccu Moie who appear to be a group based around Derry (Sharpe 1995 p 253), while in his own vita he, like Columb Cille, is of the Cenél Conaill. In CGSH he is assigned to the Corco Róide, a |

AT=635.5: Quies Fintain m. Telchain Also in Clon. group, where
and par., co. Westmeath.
Cluain Eidnech (<i>MG</i> gloss, <i>MDo</i>):
Clonenagh tl. and par., co. Laois

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<i>Mart. Ab</i> and <i>Kal. Ab. Brev. In Dempster, Adam King</i> and <i>Camerarius</i> there is a <i>Munnu</i> on April 15.

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group subordinate to the Uf Néill in central Ireland.

There is a Tech Munnu in the territory of the Corco Róide, but his main foundation is Tech Munnu (now Taghmon) in Co. Wexford and it is with Leinster that he is particularly linked in <i>VC</i>. His principal <i>vita</i> is an O Donohue life (<i>Heist</i> 1965 p 198-209).

In <i>FO</i>, <i>MT</i>, <i>VC</i>, his life in S and the annals he is called Fintan, but in the Litany Irish Saints II, <i>MG</i> and in place-names he is Munnu. In the Scottish Calendars he is always Munnu or Mund. <i>FO</i> notes in <i>La</i> explain his double name as the result of a name-swap with Fintan of Cluain Eidnech cf Fintan Mael Dub on the previous day (Oct 20th) where the name swap is between Fintan of Cluain Eidnech and Mael Dub. In <i>MG</i> gloss and <i>MDo</i> Munnu is said to be bishop and abbot of Cluain Eidnech.

His cult in Scotland is concentrated in Argyll, but there is a dedication in Forfarshire (<i>Watson</i> p 307). The name MacMunn < Mac Gille Mhunna is found early in documents relating to Cowal, Argyll (<i>Black</i> p 545) and the name M’Ilmund, or similar, is relatively common in Glassary in the 17th century (<i>Argyll Sasines</i> vol 1 no 245, vol 2 nos 327, 1656 etc, <i>CoE</i> p 7).

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Oibfind ingen Maine - see under Éiméne, Oibfind, Sléibéne - a summary

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'... on the 21st October' is added.
Senán - a summary

Senán and its variants - Senach, Senchán, Mosenóc - is a common name, with Senán alone appearing 21 times in MT. Senán m. Geirrcin is included here as the most famous of this name and because the only commemoration of a Senán in a Scottish Calendar is on March 9th. The other Senán included has interesting links with Colmán Ela*, Mobi Cláirenach m. Comgaill* and Mac Nise. There are many others who may be considered, however. Watson, for instance, points to Senchán abbot of Imlech Ibair (Watson 1926 p 309) whose obit is in AU 781. Todd identifies Mosenóc Beithech (March 11 in FO, MT, MG, MDo) with Kessog (Mart Do p 75).

| Senán m. Fintain, Láthrich Bruin | Senán x 7 s 2 other; Senach x 12 s 19 other; Moseno c x 21 s, 0 other. | Láthrich Bruin (MG gloss, FO note in RB505 & La); Laraghbryan tl. and par., bar of Salt North, co. Kildare. | Descent from Eochu m. Maireda (legendary progenitor of Dál mBuain and Dál nSailni) in Rec. Mai. (POR 299, Le³ and H only) and Rec. Met. - POR 662.182 | Sept 2 (FOns, FO note, MGns, MG gloss, MDo) Note that Sept 2 is missing in MT. No Senán on 2 Sept in the Scottish Calendars. | Ó Riain thinks that the Senán of 2nd Sept is a mistake; the original saint was Zeno (Ó Riain 1988 p 7) Matching the shared genealogies there is joint headship of the churches of Colmán Ela*, Mac Nise and this Senán: AU 901.2: Tiprate son of Nuadu, airchinnech of Connor and of other churches, that is, of Lynally and Laraghbryan, [died]. See Charles-Edwards 2000 p 61. |
| Senán m. Geirrcinn | Senán x 7 s 2 other; Senach x 12 s 19 other; Moseno c x 21 s, 0 other. | Senán of Scattery Island | Corco Baiscenn (Rec. Mai. - POR 228, Rec. Min. - POR 450, Rec. Met. - POR 662.129, MDo.) | March 1 (FOns, MTns, MGns, MG gloss, FO notes, MDo) March 8 (FO, MGns, FO notes, MDo) March 7 (MT ed. says this is a mistake - should be on the 8th) Scottish Calendars: the only Senán is on 9th March in Celtic Kal. | Notes in FO focus on his eliminating a monster called Cathach from Inis Chathaig - thus the island's name. A Senán appears in A maccucain in the same verse as Finan Camm (POR 714.14), with whom he is also linked in Nonbur Sil Chonaire (POR 665.3.7.8). Much was written about Senán including a 13th Latin Life in verse (Heist 1965 p 301-324), and an Irish Life (Lismore Lives: Stokes 1890 p 201-221) |

366
Sléibéne m. Congaile - see under Éiméne, Olibind, Sléibéne - a summary
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<table>
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<tr>
<th>Author</th>
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<td>1872</td>
<td><em>Kalender of Scottish Saints</em></td>
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<td>HE, Plummer</td>
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*Invent. Argyle Writs* Inventory of Argyle Writs (This is a source used by *OPS*)

*IR Innes Review*

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*JRSAI* Journal of the Royal Society of Antiquaries of Ireland


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*KIST* Kist, Journal of the Natural History and Antiquarian Society of Mid Argyll (Lochgilphead)


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MSFA 'Miniugud Senchasa Fher nAlban' ed. Dumville, D 2002b, 201-205. Also an edition by J.Bannerman, Bannerman 1974, 41-62
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OS 1st ed. Ordnance Survey 1st edition 6" map of Scotland, produced 1854-1886

OS Name Book Name-books of the Ordnance Survey, County of Argyll (unpublished notebooks available at NMR)

OS pf Ordnance Survey Pathfinder

P RIA 23/P.3 (Contains a version of FO, used by Stokes 1905)
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Pont MS MS of maps by Timothy Pont published on NLS web-site at www.nls.uk/pont
POR Ó Riaín 1985 (This is an abbreviation used only in the table of saints)
PRIA Proceedings of the Royal Irish Academy (Dublin)
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RB502 Rawlinson B 502. Used in Ó Riaín 1985, who calls it R
RB505 Rawlinson B 505. Contains a version of FO, used by Stokes 1905 who calls it R1
RB512 Rawlinson B 512 Contains a version of FO, used by Stokes 1905 who calls it R2
RCAHMS Royal Commission on the Ancient and Historical Monuments of Scotland
RCAHMS 1999 Kilmartin: Prehistoric and Early Historic Monuments (Edinburgh)
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S4 Statistical Account of Scotland ed. Sinclair, J (Edinburgh, 1791-9)
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**SHS** Scottish History Society

**SHS Misc** The Miscellany of the Scottish History Society, (Edinburgh, 1893-)

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**SPNDb** Scottish Place-name Database

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TDGNHAS Transactions of the Dumfries and Galloway Natural History and Antiquarian Society (Dumfries 1964-)
TGAS Transactions of the Glasgow Archaeological Society (Glasgow 1857-1956; continued by Glasgow Archaeological Journal)
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* An asterisk after a place-name or the name of a saint indicates that there will be further information about that place or saint in the table of saints or the gazetteer.