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PhD thesis

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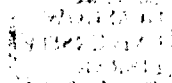
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***Cill-* names and Saints in Argyll:
a way towards understanding the early church in Dál Riata?**

Volume Two

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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 *Cantyr*a [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.'¹ White found the track of a wall, which 'may have been that of the chapel'.²

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

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 A # following the name indicates it is obsolete.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 italics³
- The date of the reference to the name⁴
- 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.

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

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 re-organisation 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.⁶ 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>. The latter discusses the evidence for bits of the text deriving from Pont. The text

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 clergyman. 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 *cill*- 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

Parish code (Medieval)	Medieval parish	Modern parish	Code (modern)
CRH	Craignish	Craignish	CRH
INA	Inveraray	Inveraray	INA
KDX	Kilchousland	Campbeltown	CAM
KEX	Kilchrenan	Kilchrennan and Dalavich	KDV
KIX	Kilblane	Southend	SOE
KMG	Glassary	Kilmichael Glassary	KMG
KMR	Kilmartin	Kilmartin	KMR
KNG	Kingarth	Kingarth	KNG

⁷ Taylor 2006 p 19 dates the Pont MS of Fife to the late 16th 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.

KOX	Kilcolmkill	Southend	SOE
KVX	Kilkivan	Campbeltown	CAM
KWX	Kilmarow	Killean and Kilchenzie	KKC
KXC	Kilmichael	Campbeltown	CAM
KXI	Kilkerran	Campbeltown	CAM
KZX	Kilchenzie	Killean and Kilchenzie	KKC
ROT	Rothsay	Rothsay or North Bute	ROT or NBU

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.

Name on OS Pathfinder	Medieval parish	Area of Argyll
Cille Bhruic	Rothsay	Bute
Kilblaan	Kilblane	S. Kintyre
Kilblaan	Inveraray	Kilmartin and Loch Awe
Kilblaan	Kingarth	Bute
Kilbride	Kilblane	S. Kintyre
Kilbride	Craignish	Kilmartin and Loch Awe
Kilbride	Glassary	Kilmartin and Loch Awe
Kilbride	Glassary	Kilmartin and Loch Awe
Kilbride	Inveraray	Kilmartin and Loch Awe
Kilbride	Rothsay	Bute
Kilcalmonell	Kilblane	S. Kintyre
Kilchattan	Kilblane	S. Kintyre
Kilchattan	Kingarth	Bute
Kilchenzie	Kilchenzie	S. Kintyre
Kilchiaran	Kilmartin	Kilmartin and Loch Awe
Kilchiaran	Rothsay	Bute
Kilchoan	Kilmartin	Kilmartin and Loch Awe
Kilchousland	Kilchousland	S. Kintyre
Kilchousland	Rothsay	Bute
Kilchrenan	Kilchrenan	Kilmartin and Loch Awe

Kilchrist	Kilmarow	S. Kintyre
Kilcolmkil	Kilcolmkill	S. Kintyre
Kildalloig	Kilmarow	S. Kintyre
Kildavanan	Rothsay	Bute
Kildavie	Kilblane	S. Kintyre
Kildomangart	Glassary	Kilmartin and Loch Awe
Kildonald	Kilchousland	S. Kintyre
Kildonan	Kilchousland	S. Kintyre
Kilfuckan	Inveraray	Kilmartin and Loch Awe
Kilkeddan	Kilchousland	S. Kintyre
Kilkerran	Kilmarow	S. Kintyre
Kilkivan	Kilkivan	S. Kintyre
Killarow	Kilmarow	S. Kintyre
Killean	Inveraray	Kilmartin and Loch Awe
Killellan	Kilblane	S. Kintyre
Killeonan	Kilkerran	S. Kintyre
Killervan	Kilblane	S. Kintyre
Killevin	Glassary	Kilmartin and Loch Awe
Killocrew	Kilmarow	S. Kintyre
Killypole	Kilkivan	S. Kintyre
Kilmachalmaig	Rothsay	Bute
Kilmachumag	Glassary	Kilmartin and Loch Awe
Kilmaha	Kilchrenan	Kilmartin and Loch Awe
Kilmaho	Kilchenzie	S. Kintyre
Kilmalieu	Inveraray	Kilmartin and Loch Awe
Kilmanshennachan	Kilblane	S. Kintyre
Kilmarie	Craignish	Kilmartin and Loch Awe
Kilmartin	Kilmartin	Kilmartin and Loch Awe
Kilmashenaghan	Kilblane	S. Kintyre
Kilmichael	Kilmichael	S. Kintyre
Kilmichael	Glassary	Kilmartin and Loch Awe
Kilmichael	Rothsay	Bute
Kilmichael Beg	Glassary	Kilmartin and Loch Awe
Kilmichael Beg	Glassary	Kilmartin and Loch Awe
Kilmore	Kilmarow	S. Kintyre
Kilmory	Glassary	Kilmartin and Loch Awe
Kilmory	Rothsay	Bute
Kilmun	Inveraray	Kilmartin and Loch Awe
Kilmun	Kilchrenan	Kilmartin and Loch Awe
Kilmun	Kilchrenan	Kilmartin and Loch Awe
Kilnestrur	Glassary	Kilmartin and Loch Awe
Kilneuir	Glassary	Kilmartin and Loch Awe
Kilsolane	Kilkerran	S. Kintyre
Kilwhinleck	Rothsay	Bute
Kilwhipnach	Kilkivan	S. Kintyre
Little Kilchattan	Kingarth	Bute
Meikle Kilchattan	Kingarth	Bute

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 [xxxi.40 Sept 24. The following name is 'the foure mark land of *Dalnaheccleis*']

the parsonage of *Kilblawane* 1580 *RSS* vol 7 no 2566 [xlvii.44r 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]

Kilblaen 1667 *RMS* vol 11 no 1105

Kilblain 1685 *CoA* p 1

Kilblaen 1692 *CoA* p 51

G cill + G Blaen

'cill of Blaen'

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

¹ *SA* iii p 367 via *Arg* 1 no 297.

² *Arg* 1 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 *Cantyr*a [settlement symbol]

G *cill* + pn Colmán Ela

'*cill* of Colmán Ela'

Name: The only place in which this name occurs is on *Blaeu'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 *Cantyr*a [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.'⁴ White found the track of a wall, which 'may have been that of the chapel'.⁵

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

⁴ *Arg 1* no 279.

⁵ White 1873 p 90.

5 marcat. de *Kildawe* 1545 *RMS* vol 3 no 3085
 (McNeill of) *Kydaw* 1554 *RMS* vol 4 no 953
Kildavie 1607 *RMS* vol 6 no 1966
 terr<ae> de... *Kildave* 1607 *RMS* vol 6 no 1911
Kildavie 1654 *Blaeu* plate 19 *Cantyra* [settlement symbol]
Kildare 1667 *RMS* vol 11 no 1105
Kilderg 1753 *Roy* 10/1
Kildavie 1685, 1692 *CoA* pp 1, 51

G *cill* + pn Dobi

'*cill* of Dobi' [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<a> terre de *Kyllewillane* 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, Kyllewillane, 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, Gartloskin, Ellarg. iv.148]

Kelellane 1541 *ER* vol 17 p 632

(four mark land of) *Kyleyland* 1551-2 *RSS* vol 4 no 1534 [following names are Gartloskane and Ellerik]

Killeland 1567 *ER* vol 20 p 381 [No preceding names. Following names are Gartloskane and Elrig. All are stated to be in S. Kintyre]

4 marcat. terrarum de *Keleland* 1554 *RMS* vol 4 no 953

Killellen 1596 *HP* vol 3 p 78

2 mercat. terrarum de *Killellan* 1601 *RMS* vol 6 no 1240

Kilellane 1605 *HP* vol 3 p 84 ['quhair of Kelellan and Pennagown occupiit be Johne M'Eachrane']

Killewlane 1605 *HP* vol 3 p 84 ['ij merk land: quhair of vs. land occupiit be Evene M'Ewin, the rest waist']

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

Kilewlan 1636x1652 *Gordon Cantyre MS* [church symbol]

Kileulan 1654 *Blaeu* plate 19 *Cantyra* [church symbol]

⁶ Angus Martin, pers. comm.

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, Kilellane, Killeland, Killealan etc and sometimes associated with Pennygowan (NR6914), Gartlosan (NR7013) and Elrig (?), the other represented by the forms Killewlane, Killewlane and Kileulan. Note that in a 1605 list of farms and their occupants there is both *Kelellane* 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.⁷ 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 11.2m e- w x 6.3m, walls 0.7m thick.⁸ 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.'⁹

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 [xxxi.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

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.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'.¹¹

NGR in *Arg 1* suggests the site is on east side of Conieglen. If *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.

KILMANSHENNACHAN SOE, KIX E?S NR717079 3 489

Cheldubsenaig 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* makes no guess as to the ID of this place; another place in the list - *Chelcenneg* - is guessed as Kilchenzie]

(twenty shillings of) *Killoshourchran* 1584 *Argyle Inventory* via *OPS* p 10 [These lands, which also include Machrerioch, Blasthill, Edwin, Knokmurriell, Penlachna, Pennanshelach, Auchroy, Sanda, Belligriggan, and Drummoire, are among 'the lands of Saint Ninian in Kintyre', granted by 'Patrick commendator of Whitherne' to 'Archibald Campbell, Lord of the fief of Argyll'.]

20 sol. de *Kilmosenchane* 1609 *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 olim pertinuerunt ad prioratum de Quithorne')]

20 sol. de *Kilmosenchane* 1614/1632 *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. Candidecase et capelle regie Strivilingen') to Archibald and to his son by Agnes Campbell, James Campbell. It concerns the 'terr<ae> S. Niniani in Kintyre' including '20 sol. insule de Sanda'.]

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

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

Killmashannachan 1753 *Roy* 10/1

Kilmashanan 1801 *Langlands* 1801

Kilmashanon 1820 *Thomson* 1820

Kilmashanachan 1869 *OS 1st ed.* sheet 265

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

¹⁰ *Arg 1* no 284.

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* c1km 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.¹² 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.'¹³ (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.¹⁴ This may be building, the traces of which Howson described as being 'associated with traditions of the hero Fingal'.¹⁵ It is probably the ossuary described by Edmund MacCana as containing the bones of the 14 sons of Senchan.¹⁶ MacCana also notes that there was on the island an arm relic of Saint

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 xlvii.

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.

Ultan.¹⁷

There is a description of an ossuary also in *Macfarlane, geog. coll.*: 'And eastward from Dunawardie two mylls off the land there is ane litle Illand 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 Illand of Awin there is ane litle Chappell and at the syde of that Chappell there is a litle 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 Illand is buried within that place. It hes bein tryed that neither man nor beast that doth goe within that place will live to ane yeares end. There is in this Illand 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 againe.'¹⁸

There are two Early Christian stones associated with the chapel, a cross-marked slab, and a cruciform slab.¹⁹

Sanda appears in the record from the 13th century when it is mentioned, in passing, in Hakon Hakon's son's Saga, written 1263x1284.²⁰ By at least 1584 some of its lands, along with the land of Kilmanshennachan qv were held by Whithorn. It is called *Avoyrn* by Monro, and described as 'inhabit and manurit, and guid for shipps to lay one ankers.'²¹

¹⁷ 'In illa insula fuit repertum brachium Sancti Ultani, quod thecae argenteae inclusum, ante hoc bellum religiose 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.

¹⁸ *Macfarlane, geog. coll.* p 187. Also *ibid.* p 527.

¹⁹ *Arg 1* 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.'²²]

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 *Kilmocho* 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 *Kilmahoe* 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 C  el  n, Kentigern and Kentigerna 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.

²⁵ *Arg* 1 no 292. Rev. D J MacDonald in Campbeltown Courier Nov 5 1932.

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<a> Sancti Contstantini 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<us> Makneill, vicarii perpetui ecclesie parochialis de *Kilchuslane* 1578 *RMS* vol 5 no 41

Kilchusland 1617 *APS* vol iv p 607

Kilwhouslan 1654 *Blaeu* plate 19 *Cantyra* [church symbol and settlement symbol]

Kilchouslan 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) *Glenquhissillan* 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* 1 no 281.

²⁷ White 1873 p 112, 115.

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) *Kildonnen* 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 [xxxi.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'.²⁸

KILKEDDAN CAM, KDX ES NR764266 2 466
unum senemargis et dimidium de *Kylcedene* 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
Kilcheiden 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 Kytire* 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 *Kilcholmekill* 1635 RMS vol 9 no 334 [This is a confirmation of a grant from Andrew bishop of Argyll to Duncan Omay (Duncan<us> Omay).]

Cholumbkil 1654 Blaeu plate 19 *Cantyra* [Church symbol]

Kilcolumkeill 1685 CoA p 1

Killcolmkill 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 of 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 holy-water 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

³⁰ *Arg I* no 300. Howson 1845 p 167. White 1873 p 49, 52-3.

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.

Kilkerran parish

KILCHRIST CAM, KXI ES NR690175 2 478

the foure mark land of *Killiecrist* 1562 *RSS* vol 5.i no 1112 [xxxi.40 Sept 24]

Kilchrist 1584 *RSS* vol 8 no 1743 [l.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 E?S 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')]

Killdallag 1541 *ER* vol 17 p 630

the mark land of *Kildalarg* 1562 *RSS* vol 5.i no 1112 [xxxi.40 Sept 24]

Kildallege 1585 *RSS* vol 8 no 1743 [l.41r Jan 14. This charter is given in English. Names may have been modernised.]

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

Kildalig 1667 *RMS* vol 11 no 1105

Killdallaig 1753 *Roy* 10/1

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

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<us> 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* (Killeen, North Kintyre) and *Kylmayn* (Kilmeny, Islay).]

Gilleiaren 1595 *Mercator South Scotland*

terr<ae> ecclesiastic<ae> ecclesiarum parochialium de *Kilkerane* 1631 *RMS* vol 8 no 1700

paroachynes of *Kilchevan* and *Kilcheen* 1651 *Mactavish* 1943 p 248

Kilkeran 1654 *Blaeu* plate 19 *Cantyr*a [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.⁴⁰ 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.'⁴¹

⁴⁰ *Arg I* no 285.

⁴¹ White 1873 p 95.

Áedán 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 (*Kylcheran*), where none of his predecessors had been buried before.'⁴²

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)chearchyrna 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.⁴³

KILLEONAN CAM, KXI ES NR687181 1 478

Kyllewnane 1468 Munro and Munro 1986 p 150, 151 [In this year two charters were issued 'apud Kyllewnane in Kynty' 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 ferme, bere, and aitis of the landis of *Kilzownane* 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 of vattalis' in other places.]

Killonane 1541 ER vol 17 p 630

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

Killewnan 1584 RSS vol 8 no 1743 [l.41r Jan 14. This charter is given in English. Names may have been modernised.]

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

Killownane 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*

Kilownan 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*.

⁴² Skene 1871 p 117, Skene 1873 p 109. Fordun book iii ch xxxi.

⁴³ Arg 1 no 285.

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 Blaeu 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 ffresh 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, Knockbay [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<ae>...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 Keppragane [Keprigan NR 6910]; Ballenabraide [Balnabraid 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.

⁴⁴ *Arg* 1.289.

⁴⁵ *Macfarlane, Geog. Coll.* p 187. See also p 527 where it is called Loch Sanish.

Kilkivan parish

KILKIVAN CAM, K VX EPS NR651201 1 466

Crux domini yuari M(ac)heachyrna quo(n)dam rectoris de *Kylkecan* c1380 [This comes from a free-standing cross of the Iona 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 in Kintyre, d. Arg.) *St Kenan in Kintyre* 1436 *CSSR*, iv no 307

(the perpetual vicarage of) *Kilkowan* 1539 *RSS* vol 2 no 3092 [xiii.16]

Kilquhowane 1541 *ER* vol 17 p 629 [iij mark viij s. iiij d. land]

the thre mark land and viii s. land of *Kilkevan* 1562 *RSS* vol 5.i no 1112 [xxxi.40 Sept 24]

Kilquhownan 1584 *RSS* vol 8 no 1743 [l.41r Jan 14. This charter is given in English. Names may have been modernised. The land is 3 marks 8 shillings, as above.]

the thrie merkland of *Kilzechoane* 1596 *HP* vol 3 p 75 [Occurs in a list of 'the landis of South Keantyre', occupier 'Rannald Makalaster'. Not certain this is Kilkivan.]

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

? *Kilquhowane* 1605 *HP* vol 3 p 82 [iij merk viijs. iiijd. land: occupiit be Duncane Omei] 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]

Kilchevan 1607-71 *Invent. Argyle Writs* [via *OPS* p 11. Name appears as alternative parish name. No further info.]

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

Malcolm mc 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

Kilchiven 1685 *CoA* p 1

Killkevan 1753 *Roy* 10/1

⁴⁶ *Arg 1* no 265. 'The place-name *Kylkecan* is not known, and it seems probable that *Kylkevan* (*Kilkivan*)...was intended: 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 1* 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 *Kylkecan* (probably Kilkivan - see historic forms) is commemorated by a cross set up by his son, rector of *Kilcoman* (*Kilchoman* in Islay). *Arg 1* no 265.

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-Comgáin - 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, K VX 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 1st 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, K VX E?S NR674165 2 478

Kilcobenach 1541 *ER* vol 17 p 630

Kildwbenacht 1542 *ER* vol 17 p 633

the tua mark land of *Killequhowbenech* 1562 *RSS* vol 5.i no 1112 [xxxi.40 Sept 24]

Kilquhowburch 1584 *RSS* vol 8 no 1743 [l.41r Jan 14. This charter is given in English. Names may have been modernised.]

⁵⁰ *Arg 1* no 286. White 1873 p 117.

⁵¹ Steer and Bannerman 1977 p 159.

⁵² *Arg 1* no 265.

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 Farquar, 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 Ardchattan.]

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, Skeirblaen, and Kilmacroy.]

the parochie 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 Ardchattan 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 Kintyre', which 'ad monasterium de Ycolmkill pertinuerunt, vic. de Tarbert']

the church, teinds and advowson of *Kilmaro in Kintyr* 1631 *Retours* via *OPS* p 22

Kilolrow 1646 *Blaeu* plate 19 *Cantyna* [Position on *Blaeu* is odd. He seems to have confused Kilnacroy 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).⁵³ 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 I* 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.'⁵⁴ Killarow is certainly surrounded by Tangys - Tangy Lodge, Tangy Glen Cottages, Tangymoil, 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 pf*.

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

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

Killokra 1654 *Mactavish* 1944 p 71

Killocra 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).⁵⁵

⁵⁴ MacDonald J F 1932 iii.

⁵⁵ *Arg* 1 no 291. White 1873 p 128.

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

⁵⁶ *Arg 1* no 294. White 1873 p 119. *SA* p 538.

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 Kilmore 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 Cragnich 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 Kilmoreie.']

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]... *Kilmolrewe* 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'

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 ES NR851966 1 377 [RHUDIL]

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

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

Killbrid 1753 *Roy* 11

Kilbride 1844 *NSA* p 684

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.⁵ 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.'⁶ The other, found in 2002, may be of 9th century date.⁷

A settlement called *Knocknakeill* is recorded in 1692, apparently nearby.⁸ 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 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*⁹

G *cill* + Brigit

'*cill* of Brigit'

⁵ *Arg* 7 no 54.

⁶ *Arg* 7 no 55. Fisher 2001 p 147.

⁷ Ian Fisher, pers comm.

⁸ It is listed in the settlements inhabited by the Fencible Men of 1692 (CoA p 41), between *Nethir Roudill* and *Kilbryde*.

⁹ *Campbell and Sandeman* no 443.

Name: The name does not appear on the *OS pf*, but is used by the RCAHMS. On *OS 1st 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 Lochgersyde* 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').¹⁰ 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'¹¹]

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*: Glennan 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 is 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 *Kelmikhel*: Could be Kilmichael Glassary at 377 NR 8593, or one of the Kilmichael Bogs: 378 NR 9593 and 388 NR 8784.

5 d. of *Kerchennan*: ?Kirnan 377 NR 8795. It might be possible to read 'Kercheunan'.

¹⁰ Arg 7 no 52. Campbell and Sandeman no 443.

¹¹ Arg vol 7 no 130 p 285.

5 d. of *Naheass*: Perhaps there is a word missing at the beginning, the 'na h-' represents the article and the 'eass' derives from G. *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 *HP* vol 2 suggests Auchoish, at 377 NR 8690. (This is *Achnachoisk* on Roy's map)

4 d. of *Keldouengarth*

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

3 d. of *Cnocnagoloran*: This is identified by RCAHMS with Knock at 378 NR 9290.¹³ The place occurs in a 1315 charter as Knocnagullaran.¹⁴ Note that *OS 1st ed.* shows Knock in a slightly different location, at NR932920.

1 d. of *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)¹⁵ at 389 NS 019814. It is at the north end of Loch Riddon / Loch Ruel and was a former Campbell stronghold.

half d. of *Strohon*: This comes from SG *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-Bruic 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 *Glenfynport*: Glen Finart (*Glenfinfort* on Pont MS no 16) is at 379 NS 1690, to the east of Loch Eck in Cowal. It disgorges at Finart Bay on Loch Long at 389 NS 1888.

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

2 and a half d. of *Rudol inferiori* (Rhudle 377 NR 8494)

half d. of *Dernekerd*

Two pieces of land are specifically excluded from this transaction: from the lands of Fincham, *dimidiam denariatam terre quam Eugenius frater suus tenet quae vocatur Crag Enywr*; and from the land of Glenan *denariatam terre quae vocatur Penig Corthen quam idem Eugenius tenet*.

- *Crag Enywr*: 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 Fincham respectively.

¹² cf Druimmuillon in Kinghorn parish Fife. Taylor 2006 p 415.

¹³ *Arg* 7 no 146 p 306.

¹⁴ *OPS* p 45. *Argyle 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 maritage 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 Loran at 378 NR 9090, or Loch Glashan 378 NR 9193], one pennyland of Derrenaneranach [Dalnearnach, formerly Darinerinach, at 377 c888953 - not on *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 *Loch glashin*, perhaps he means the settlement on the western side, which would accord with position of Begg's Dalnearnach (< *érennach*, 'Irish', *DIL* p 167 or < *airchinnech*, 'head, leader'; also 'name of a monastic office, anglicised *erenagh*' *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 Fincham?], and five pennylands of Kylmyell M'Glenod [Kilmichael Glassary 377 NR 8593].'

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 Sléibíne or Oíbfínd
'*cill* of Sléibíne or Oíbfínd'

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.'¹⁶

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.¹⁷

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 oleven of Keirnanmor.¹⁸ All places are in Glassary parish, the first three within 3km of Killevin.

¹⁶ *NSA* p 685. *Arg* 7 no 63. *Campbell and Sandeman* no 451, 466.

¹⁷ *Arg* 7 no 63, Fisher 2001 p 148.

¹⁸ *CoA* p 7. The places are Strone 378 NS 9697, Feorlin 378 NS 9597, Minard 378 NS 9796, Gortonronach 378 NS 9392, Kirman 377 NR 8795.

KILMACHUMAG # KMG E NR926914 3 [378]

Kilmachumag 1632 *Argyle Inventory* [In 1632 Sir Dugall Campbell of Auchinbreck 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.

See MacGabhann 1997 p 69 for analysis of Kilmahamogue, Co. Antrim.

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 parish¹⁹ and the mistake may have arisen through confusion with another detached portion of Kilmartin parish, Kilmahumaig NKN.²⁰ 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.²¹

KILMICHAEL KMG EPS NR859935 1 377

quinque denariat<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.²² For full list of lands in this charter see KILDOMONGART above.]

quinque denariat<ae> terre de *Kylmyel* in *Glenod* c1315 *HP* vol 2 133

terr<ae> de Glassery et Edderling, viz... *Kilmichaell* 1540 *RMS* vol 3 no 2306

Kilmichel 1590s *Pont MS* 15a

Kilmichaell 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]

Kirktown Kilmichell 1685 CoA p 7

Kilmichel 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 Beks. 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 Kilneuair. 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.

²⁴ Arg 7 no 69. Bourke 1983 p 464-8.

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.²⁶

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'.²⁷

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, Ardscodnish (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 NR878847 2 [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 Begg are within 2.5km of the approximate position of Roy's *Kilmahalber*; iv) A Valuation Roll of 1751²⁸ lists two Kilmichael Begg, 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.²⁹

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 [*illam 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 *Kilnestrur* 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 syid of Lochfyne upone the ground and lands of the Nethir towne of Gortenraniche upone the litle know besyid ane old Kilnestrur as the fittest place for bigging of the said kirk upone, according to the report of the visitatione fra the presbyterie of Inveraray maid thereanent...']

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 1 366

(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 *Killennure* 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 *Kilnuyere* 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

Kilnure 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*, yew tree. There are two places, about 2km apart, called Creag an Iubhair, 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'³²

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.³³ 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.

church of St Columba in Glosros, Lismore diocese, 1389, *Papal lett Clem VII* p 143; (the perpetual vicarage of) *the parish church of St Columba, Argyll diocese* 1411, *Papal lett Ben xiii* p 236; *the parish church of St Columba in Galscoc* (sic.), 1420 *CSSR*, i p 173; the patronage of *Saynt Colmys Kirk in Glastir*, 1443, *HP* vol 2 p 178.

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.]

Kilblaen 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 Lochfyne 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 ovrflowings 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.³⁵ 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.³⁶

KILBRIDE INA ES NN071046 1 [367]

the lands of *Kilbryde* 1561 *Reg. Tay* via *OPS* p 86, 90

Kilbryid 1590s *Pont MS* 14b

Kilvryid 1654 *Blaeu* plate 18 *Knapdalia* [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 1865.³⁷

KILFUCKAN# INA ES NN114103 3 [367]

Kilfuckan 1590s *Pont MS* 14b

Martin M'Nokaird in *Kilphokan* 1622 *Argyll Sasines* vol i no 187 [Sasine of land of Killean and Lealt in barony of Glenarary. Martin MacNokard is witness.]

Gilmartin M'Nokaird in *Kilfuccan* 1627 *Argyll Sasines* vol ii no 216 [Sasine of the 20/- land of Kilmorich. Gilmartin MacNokard is witness]

G *cill* + pn Féichíne? or Feoc(k)? or Fiacre?³⁸
'*cill* of 'Féichíne'?

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 *Argyle Charters* via OPS p 86 ['the lands of Killechane and Lealt in the stewardry of Glenarary, with the office of steward']

(the lands of) *Killeane* 1561 *Argyle 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 Glenarary']

Killean 1685 *CoA* p 15

Killyan 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.'³⁹ 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 Glenarary (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 MacIver, son of Charles MacIver 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.

³⁷ *Arg* 7 no 51, drawing from the Inveraray Drawings 232 (in NMRS) and the OS *Name Book*

³⁸ For Feoc(k) and Fiacre see ODS. They are not in the saints' table.

³⁹ *Campbell and Sandeman* no 450, with ref to 6" OS and NSA p 26.

141) where a MacIver resided. Killean plus the lands in Craignish appear together again in 1652 (no 360)

KILMALIEU# INA ES NN103096 1 [367]

? Gilbert<us> rector<> de *Kylmalduff* 1304/1507 *RMS* vol 2 no 3136 [Gilbert is a witness to a grant of lands by Ewan of Argyll ('Eugeni<us> 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<a> terre de *Kilmolew* 1442/1450 *RMS* vol 2 no 346 [Stated to be in *baronia de Lochaw*. 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

Niuius Makvicar, rector of *Kilmolew* 1561 *Argyle Charters* via *OPS* p 85
Kilmaliew 1590s *Pont MS* 14b

terr<ae> de *Kilmolew* in parochia de *Kilmolew* 1601 *RMS* vol 6 no 1218

Kilmaliew 1654 *Blaeu* plate 18 *Knapdalia*

(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.

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<a> parochialis de Kildeknanane 1569 RMS vol 6 no 143**Kilchranan 1590s Pont MS 14**1 mercat. de Kildechranane 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**mercato<a> de Kildechranane 1614 RMS vol 7 no 1132**mercato<a> de Kildochranane 1629 RMS vol 8 no 1418**Kilchrenan 1642 Mactavish 1943 p 52**paroachynes of Inschayll and Kildachrenane 1651 Mactavish 1943 p 231**the kirk of, Kilchrainane 1654 Mactavish 1944 p 52**ministrie at, Kilchranan 1655 Mactavish 1944 p 89**Kilchranan 1654 Gordon Blaeu SR*

G cill + ?pn Dechnán or ?OG *dechon*⁴³
 '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.⁴⁴

The name Annat (NN0221) nearby may be suggestive of early Christian activity in the area.⁴⁵ Cladh na hAnnait (NN0029) is a little further afield, near Allt a'Bhile, another potentially early name.⁴⁶

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 Cóelán, 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 Fidhle.

⁴³ Clancy 1995 p 112-3.⁴⁴ *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 - probably 18th 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 *Kilmun* 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]

Kilmund 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]

Killmun 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.

⁵⁰ *Arg* 2 no 281. *Campbell* 2000 p 73.

burial ground is said to have been used during the occupation of Innis Chonnel Castle (2.5km nne in Loch Awe) by the Campbells.⁵¹ (The Campbells occupied Innis Chonnell from its foundation in the first half of the 13th century to at least the 15th century.⁵²)

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

⁵¹ *Arg* 2 no 265 with reference to *OS Name Book* no 53 p 143.

⁵² *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),⁵³ prehistoric cists containing a Beaker, two Food Vessels and a jet necklace,⁵⁴ and four long cists.⁵⁵ 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 Ardsodnish to be given by Archibald MacLachlan of Craiginterve, as bailie, to Duncan Campbell of Duntroon]

Kilchoan 1664 *RMS* vol 11 no 613

John M'Indeor of *Kilchoan* 1659 *Argyll Sasines* vol i no. 422 [Lucas MacIndeor is the heir of John, now deceased]

Lucas M'Indeor 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 1866.⁵⁶ 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 MacIndeor 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 Macandeoires 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 *Killmartene* 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<a> parochial<is> *S. Martini in Arskeodenis* 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

Kilmertin 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.⁶³ There is also a reference to a possible *Sheila na Gig* from around Kilmartin called *Iomaigh na Leasg*. Described as a 'yawning woman' or 'naked lady', it was apparently buried as 'indecent'.⁶⁴

⁶³ *Arg* 7 no 68.

⁶⁴ *Campbell and Sandeman* no 264. *PSAS* 34 p331.

5.6.3 Bute

The parishes of Kingarth and Rothesay

Kingarth parish

KILBLANE KNG E NS095534 2 [428]

(perpetual vicarage of the parish church of) *St Blaen de Kyngarth* 1393 *Papal lett Clem VII* p 195-6

(rector of) *St Blaen* 1433 *CSSR*, iv no 53 ['That the apostolic letters for Maurice Dugaldi, rector of *St Blaen*, d. Arg., of noble race, anent a can. and preb. 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]

Killblaan 1753 *Roy* 13/5

G cill + pn Blaen

'cill of Blaen'

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 Cinn garadh* [reposed]; *AU* 660.1 *Daniel episcopus Cinn Garadh*; *AU* 689.1 *Iolan episcopus Cinn Garath obiit*; *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*. Blaen of Kingarth is commemorated in *FO* on August 10th: *Bláán cáin Cinn Garad*.

² Fisher 2001 p 73.

³ Fisher 2001 p 73-77. Laing et al 1998.

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 Cattán 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 Chatain. 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 Cattán's Well' near Little Kilcattan 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 Kilchattane* 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.

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'bhruic, 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'bhruic* 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,⁷ also known as Lady Kirk.⁸ 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'⁹ There is one effigy at the site, 'not much later than 1364'¹⁰

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.'¹¹

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.¹²

The Chronicle of Man (1200-1376) records the burial of Alan, Bishop of Sodor and Man in the church of Mary at Rothesay.¹³

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* lxxv (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]'.¹⁴ Blain reported, on Meikle Kilmory Brae, 'a small circular spot formerly enclosed known by the name of Cil-keran'.¹⁵

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 Chiaráin), near Glecknabae.¹⁶ 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* (Kilchousland Chapel), but not on *OS 1st ed*. No name resembling Kilchousland 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 Ardroscaidale - which probably refers to this chapel - but does not give the name Kilchousland. Nether Ardroscaidale is 5km to east and is also known as Bail'lochdrach. The site is less than half a km west of shore overlooking the north of Inchmarnock, an

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.¹⁷ 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.¹⁸

Hewisons 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 NBU, ROT ES NS026668 1 414

Douenaldo clerico de *Kildufbenin* 1269/1299 *Reg. de Pass.* p 128 [Donald is a witness to a charter]

Kyldavanan 1429 *RMS* vol 2 no 123

Kilmavanane 1466 *RMS* vol 2 no 917

Alex. Stewart de *Kildovanane* 1530/1534 *RMS* vol 3 no 1379

Kildavanark 1548 *RSS* 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 *Kildovannane* 1588 *RMS* vol 5 no 1541

3 mercat. de *Kildovanane* 1610/1615 *RMS* vol 7 no 1206

Kildauanach 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 Riain 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 Máel Manach, abbot of Kingarth, whose death is recorded in *AU* 776,²⁰ 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'²¹

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 *Kylmacolmoc* 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]
Killmahalmag 1753 *Roy* 13/5
St Calmag 1840s *NSA* p 103
Killumcogarmik ? 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 steading 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 'Killumcogarmik (Kilmhichoarmick)'.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 *Kilmichell* 1616 *Bute Inv*
Kilmichel 1654 *Blaeu* Plate 21 *Buthe Insula* [settlement symbol]
Killmichael 1753 *Roy* 13/4

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

²² Hewison 1893 p 116. For the name *Killumcogarmik* Hewison refers to Scott's *Fasti Eccles. Scot* part v p 29, a reference I have not been able to find.

²³ Scott, *Fasti* ?1909 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.

²⁵ Hewison 1893 p 225.

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,²⁶ a suggestion apparently favoured by the 3rd Marquis of Bute.²⁷ 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.²⁸ 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.²⁹ Hewison gives the dimensions as c7.72 x 5.79m. He claims there is some indication that the roof was 'of beehive type'.³⁰

KILMORY NBU, ROT ES NS0475951 2 428

Kylmor Inferiori 1440 *ER* vol 5 p 80 [Also *Kylmore Superiori*]

terr<ae> de *Kilmore-Chapeltoun*, *Over-Kilmore* et Kerefern 1506 *RMS* vol 2 no 2987

31 solidat<ae> 1 denariat<a> terrarum de *Nethir Kilmory*, in domino, insula et vic. de Bute 1531 *RMS* vol 3 no 1082

31 solidatas 11/3 denariat. terrarum de *Nether Kilmory*, in dominio et vic. de Bute 1545 *RMS* vol 4 no 50

Kilmory 1654 *Blaeu* plate 21 *Buthe insula* [Settlement symbol. Position is too far north]

Killmorey Chaple 1753 *Roy* 13/5 [Roy also marks Meikle Killmorey and Killmorey + illegible word]

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.³¹ 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.

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 *NSA* 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.³² Simon Taylor reports no upstanding remains in 2004.³³ Hewison reports dimensions of 10.67 x 5.41m; 'it is oriented, but not exactly'.³⁴

KILWHINLECK NBU, ROT ES NS059624 2 414

Kilconlik 1440 *ER* vol 5 p 80

Kilconlik 1449 *Compota 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

Kilquhenlick 1554 *ER* vol 18 p 573

Kilwhonlig 1654 *Blaeu* Plate 21 *Buthe insula* [settlement symbol]

Killwinlaig 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 1440,³⁵ 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.³⁶

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.³⁷ 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.³⁸

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.

³⁶ Hewison 1893-4 p 232 quoting Blain p 398.

³⁷ Hewison 1893-5 p 230, 225. Fisher 2001 p 81.

³⁸ Fisher 2001 p 81.

Chapter Six

Table of Saints

6.1 Introduction

The following table brings together data from martyrologies, saints' *vitae*, 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 been 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',¹ 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 Riain, combine the two Brendans² 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.'³

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.

¹ Ó Riain 1982 p 157.

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 Riain 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 Brénainn, 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 Beinéin 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 Riain 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 Riain 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 Riain 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),⁴ Scottish names are given in the forms found on current Ordnance Survey maps. These are often anglicised forms: Kintyre, Kingarth, Iona.

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'.⁵

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.

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.⁶ 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.

⁶ Charles-Edwards 2006 p 7.

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:

<i>Black</i>	Black 1946
<i>Forbes</i>	Forbes 1872
<i>Heist</i>	Heist 1965
<i>Hogan</i>	Hogan 1910
<i>Kenney</i>	Kenney 1929
<i>Mackinlay</i>	Mackinlay 1914
<i>POR</i>	Ó Riain 1985
<i>Watson</i>	Watson 1926

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 Molaisse. 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 Molaisse and Laisren together, as these names are linguistically related. It is more difficult to decide what to do in the case of, say, Sléibíne and Éimíne, 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 Lalloch. 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
Eoganán m. Óengusa

Beinian, Benignus - a summary

Beinian m. Seiscnéin
Benigus of Lesmahago

Berach, Berchán, Mobí - a summary

Berach m. Amairgin
Berchán m. Beoáid (Beoáin) Bairrfind
Berchán m. Micáin
Berchán m. Muiredaig
Berchán m. Nemnann
Berchán Cluain Sasta
Berchán of Eigge (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
Kentigerna

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. Nise
 Cóemán, Enach Truim
 Mochóemóc m. Beoáin, Liath
Columb, Colmán, Mocholmóc, Mochonna - a summary
 Colmán m. Áeda
 Colmán Cell Ruad
 Colmán Dubchuilenn
 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, Druimm 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. Cormaic
 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, Oibfind, Sléibéne - a summary
 Éimíne Ros Glais
 Oibfind ingen Maine
 Sléibíne m. Congaile
 Eoganán m. Óengusa - see under Adomnán - a summary
Ernán, Marnoc - a summary
 Ernaín m. Eoghain
 Ernaíne m. Colmáin

Ernán, uncle of Columb Cille (RB)
 Ernán of Midluachair (MG)
 Ernéne moccu Fir Roíde (VC)
 Marnoch Dubh (Forbes)
 Mernóc of the Delightful Island (RB)
 Moernóc 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 Móescne (RB)
 Féichíne m. Cólcharna
 Findlug Dún Bleisce
 Fintán Máel Dub - 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
Lasrén, Molaisse - a summary
 Laisrén m. Feradaig of Iona
 Molaisse m Cairill Chruaid, Lethglenn
 Molaisse m. Nadfroích, 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, Aporcrossan
 Marnoch Dubh - see under **Ernan, Marnoc - a summary**
 Mernóc of the Delightful Island - see under **Ernan, Marnoc - a summary**
 Mobí Cláirenach m. Comgaill - see under **Berach, Berchán, Mobí - a summary**
 Mochóemóc m. Beoáin, Liath - see under **Cóemgen, Cóemán - a summary**
 Mocholmóc m. Conrathain, Druimm Mór - see under **Columb, Colman, Mocholmóc, Mochonna - a summary**
 Mochua m. Beccáin - see under **Cóelán, Kentigern, Mochoe, Mochua - a summary**
 Mochua m. Lonáin - see under **Cóelán, Kentigern, Mochoe, Mochua - a summary**
 Moernóc 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. Nadfroích, Daiminis - see under **Lasrén, Molaisse - a summary**
 Oíbfínd ingen Maine - see under **Éimíne, Oíbfínd, 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 Bríuin

Senán m Geirrcinn

Sléibíne m. Congaile - see under **Éimíne, Oíbfínd, Sléibéne - a summary**

Name. From <i>POR</i> unless indicated otherwise	no. in <i>POR</i>	aka	Associated places - churches and territories	Genealogies (summary)	Feast Days	Notes	ob.
<p>Adomnán - a summary</p> <p>There are at least 21 commemorations to Adomnán in Scotland (Ó Muraíle 1997 p 214-218, map p 227, 228), with a concentration in the east, in particular around Strath Tay 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).</p> <p>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 <i>Watson</i> p 152). The Scottish calendars include a bishop Adomnán (Scottish Kalendar and <i>Camerarius</i> on Sept 25, <i>Dempster</i> on Sept 22), in <i>Camerarius</i> and <i>Dempster</i> 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. <i>Camerarius</i> has an Adomnán on Jan 23 whose relics he claims (citing Fordun as his authority) are in Moray.</p> <p>It is interesting that the name occurs with so many different generics, some topographical / settlement (eg Ard-Eódhnaig, Craig Euny, Croit Eódhnain, Tom Eódhnain - see Ó Muraíle p 217), and only one with <i>cill</i>-, Killeonan. It is not impossible that some of these, including Killeonan, could commemorate a Eoghanán, not Adomnán at all. There are several candidates, only one of which is given in this table.</p> <p>The Dunkeld litany has Adamnane in 14th position among abbots, and Odomnane 26th. There are many instances of the name Gilleonan from the early 13th to the late 17th century where it was 'a favourite name in the Macdonald family' (<i>Black</i> p 305)</p>							
Adomnán m. Rónáin	2 ss, 0 other	Edheunanus, Odaúddanus, Eódhnán (<i>Watson</i> p 270); Auna, Eunan, Onan, Eonan, Ounan, Theunan, Skeulan, Teunan, Eunende, Arnold, Arnty ('corruptions' cited by <i>Forbes</i> p 264); Adampnanus, Edheunanus,	Iona	Cenél Conaill of the N. Uí Néill in all sources (<i>MG</i> gloss, <i>MDo</i> , version of <i>CGSH</i> in RB502 - <i>POR</i> no 340) Mother is also of N. Uí Néill, but of Cenél Enda, a minor branch (<i>MDo</i> , <i>Mothers of the ss</i> - <i>POR</i> 722.21).	Sept 23 (<i>FO</i> , <i>MT</i> , <i>MG</i> , <i>MDo</i>) In Scottish Calendars, Sept 23 in <i>Arbuthnott</i> , <i>Kal. Ab. Brev.</i> , <i>Mart. Ab.</i> , <i>Adam King</i> (called 'S. Thewnan'), <i>Dempster</i> .	Adomnán, abbot of Iona, is best known as author of <i>Vita Columbae</i> . He also wrote <i>De Locis Sanctis</i> (Meehan 1983) and <i>Cáin Adomnáin</i> (Meyer 1905, Ni Dhonnchadha 1982, Márkus 1997). Various prayers and poems are attributed to him, most later than the 8 th century (<i>Kenney</i> no 225). One, about a bag of relics, has been both accepted (<i>Carney</i> 1983) and rejected (<i>Clancy and Márkus</i> 1995 p 166) as possibly his, and it may be he who wrote the verses which appear in the <i>Betha Adamnáin</i> (<i>Clancy and Márkus</i> 1995 p 166).	<i>AU</i> 624.2 <i>Natiuitas Adomnani abbatis lae AU</i> 704.2 <i>Adomnanus .lxx.iii. anno etatis sue, abbas lae, pausat.</i> Also in <i>Clon. group</i> .

		Odanodanus (Forbes p 264)			<p>He appears on Jan 31 in <i>Dempster and Camerarius</i>.</p> <p>He may be the author of some canons (<i>Kenney</i> no 80, Clancy and Márkus p 29-30) and of a Commentary on Vergil (<i>Kenney</i> no 113). Two much later works describe visions seen by Adomnán: <i>Fis Adamnáin</i> of the 10th or 11th century (Carey 2000 p 261-274, 280) and a second vision, possibly of the late 11th (<i>Kenney</i> 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 <i>Ab. Brev.</i>, 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.</p> <p>He was important in his lifetime as statesman as well as scholar and ecclesiastic; he visited King Aldfrith of Northumbria (<i>VC</i> ii.46), was admired by Bede (<i>HE</i>, v.15), and was involved in rescuing Irish captives (<i>AU</i> 687.5 <i>Adomnarus captiuos reduxit ad Hiberniam</i>). The <i>Cáin Adomnáin</i>, his law protecting non-combatants in times of war, was endorsed by bishops and kings, and his relics remained potent in its enforcement (<i>AU</i> 727.5 <i>Adomnani reliquie transferuntur in Hiberniam & Lex renouatur</i>. See also <i>AU</i> 730.3).</p>	
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Adomnán of Coldingham (RB)	ditto	ditto	Coldingham	No genealogy. He is said by Bede to be <i>de genere Scottorum</i> (HE, iv.25)	Jan 31 (Dempster). Jan 27 (Camerarius).	According to Bede, Adomnan was a man in the monastery at Coldingham who had committed some terrible sin in his youth and was doing penance. He made a prophecy regarding the burning of the monastery as divine punishment for the sins of its inhabitants. Bede claims to have been told this story by Edgils, who was living in the monastery at the time of the fire, and came afterwards to Jarrow (HE, iv.25). Outside Bede he is attested only in a few Scottish calendars. Dempster places him on Jan 31 (Coludii Adamanni abbatis) citing Fordun as his authority, and Camerarius has him on Jan 27 th (S. Adamannus Abbas Coludius).	
Eoganán m. Óengusa	2 ss, 0 other		Leccach (Cenn Leccaig) (Rec. Mai. - POR no 209): in Mag Éine, near Assaroe; or Lackagh tl. and par., bar. of Offaly West, co. Kildare. Mag Ene (MT): 'Moy or Moygenny, a plain in S. Donegal' (MT index)	He is one of 6 sons of Oengusa m. Aeda m. Eirc m. Echach Munremuir m. Oengusa Fír (Rec. Mai. - POR 209) ie Dál Riata.	Dec 19 (MT). Dec 20 (MGns, MG gloss, MDo)	This saint is among the Dál Riata. According to the MSFA it was sons of his great grandfather, Ercc Mór m. Echach Muinremuir who came to Scotland. Ercc's son Áed is not mentioned in the scheme in MSFA, but he does appear in the genealogy of Berchán m. Nemnann* (POR no 239), a saint who elsewhere is descended from Loarn m. Eircc (who gave his name to Lorn in Argyll).	

Beinian, Benignus - a summary

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

Beinian m. Seiscnéin	0 (Beinén x 1 s, Bennán x 1 other)	Benén (<i>Vita Trip.</i>) Beineól, Beinén, Benignus (all <i>POR</i>) Beona (<i>Forbes</i>) Bannan (<i>Watson</i>)	Cianachta Glinne Gaimin (<i>POR</i> 229): bar. of Keenaght, co. Derry. Druimm Lias (<i>Vita Trip</i> - Stokes 1887 p 145 - he is left for 20 years as abbot here): now Drumlease, co. Leitrim (Stokes 1887 p 626)	Síl Taidc m. Céin (<i>Rec. Mai.</i> - <i>POR</i> no 229)	Nov 9 (<i>MGns</i> , <i>MG</i> gloss, <i>MDo</i>) [NB <i>MT</i> is missing for Nov 9]	Associated with Patrick in <i>Rec. Mai.</i> (<i>POR</i> 229) as Patrick's psalmist, in <i>Vita Trip</i> (though without patronymic) and in Muirchú and Tírechán. There is an early 14 th century Latin life by John of Tynemouth (<i>Kenney</i> p 350-1) in which Benignus dies in Glastonbury. In Muirchú he is Patrick's successor (Bieler 1979 p 103, M I.28), and in Tírechán <i>Benignus episcopus successor Patricii in aecllesia Machae</i> (Bieler 1979 p 127, T5.1), as also in <i>MG</i> gloss (<i>epscop, deiscipul Pátraic, ocus a comarba</i>). <i>Watson</i> considers Kilvannan in Uist to be a dedication to the same saint (<i>Watson</i> p 301), noting that Kilbannon near Tuam in Galway (now Kilbenan) is Benén's church (<i>ibid.</i>). 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.' (<i>Kenney</i> p 351). There is also an Irish Life, Brussels MS 4190-4200, fo 203 (<i>MG</i> index p 335).	AU 467.1 <i>Quies Benigni episcopi <successoris Patricii</i> (interlin. H2)> Also in <i>Clon. group</i> .
Benignus of Lesmahago	0				Aug 9 (<i>Dempster</i>)	The sole ref. to this person is in <i>Dempster</i> (<i>Forbes</i> p 208): <i>Lesmohago Benigni presbyteri</i> . C. C is <i>Dempster's</i> abbreviation for a coll. by Gilbert Brown (c1544-1610), who was abbot of Sweetheart (Durkan 2004, 63).	

Berach, Berchán, Mobí - a summary

There is considerable overlap among the saints called Berach, Berchán and Mobí. 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, Berchán m. Beoáid Bairrfinn aka Mobí Berchán of Glass Noínden. There seems also to be overlap with a further saint, Berchán 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. Erc) is shared, suspiciously, with yet another Berchán, Berchán m. Muiredaig who himself is confused / conflated with two more: Berchán of Cluain Sosta and Berchán m. Micáin, who has descent from the Cruithne. Also belonging to the Cruithne is Mobí Cláireanach m. Comgaill who has a potential doublet in Mobí Berchán of Glass Noínden (mentioned above) who also has the epithet Cláireneach. This latter Mobí is sometimes given as a member of the Fothairt. His feast date was observed in Scotland.

A tract called Berchán's Prophecy (a part of which may belong to the early 10th century) is attributed to one of these Bercháns, usually Berchán m. Muiredaig aka Berchán Cluana Sosta (Hudson 1996). The fact that others are also said to be poets - Berchán m. Micáin and Mobí Berchán of Glass Noínden - may give weight to the case that the cult of one famous literary Berchán had many manifestations. But there are some who appear quite discrete, such as Berchán 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 Berchán 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 Berchan's prophesy (Berchan's Prophecy via Anderson 1922 p 47) but note potential link with Mobí Cláireanach m. Comgaill*.

Finally, note the potential doublets of Berchán m. Muiredaig, who is given in *Rec. Mai.* as Berchan m. Muiridag m. Dega Dimmasaig. First, there is a Berchán m. Dega. Second, there are two saints called Berchán m. Dimma. Third, one of the Berchán m. Dimmas is associated with a place called Domnach Sinchill, and, confusingly, Berchán 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, Ardencaple 1600 and Succoth 1638. There is a Barach in the *Dunkeld Litany* 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)

Berach m. Amairgin	3 ss, 3 other	Beirech, Breccán, B m. Nemaigin, B m. Nemaill (all <i>POR</i>), B m. Nemhnall (Irish Life - Plummer 1922 vol p 22) Fintan (his	Cluain Chairpthe (<i>MT</i> , <i>FO</i> notes in RB512 etc, Irish Life ch 47 - Plummer 1922 vol ii p 31, Latin Life	Descended from Brian m. Echach Muigmedóin (Irish Life ch 4 - Plummer 1922 ii p 22; <i>FO</i> notes in RB512 - Stokes 1905 p 74; <i>Rec. Mai.</i> - <i>POR</i> no 25 etc) ie of the Ui Briain, Connaught.	Feb 15 th (FOns, <i>MT</i> , <i>MG</i> ns, <i>MG</i> gloss, <i>MDo</i>), Feb 18 th (<i>Forbes</i> - a mistake? No Berach appears in any of the Scottish	Berach's Irish Life brings him to Scotland. Áedán mac Gabráin gives him the fort of Eperpuill (Plummer 1922 vol ii p 34) which becomes Berach's monastery (Aberfoyle? <i>Watson</i> p 225). There was a market held at Aberfoyle called Féill Barachan, but it was in October, not February (ibid). Similarly there is a record of an October fair called Semvie's	
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		baptismal name in Irish Life, Plummer 1922 vol ii p 25)	ch 11- Plummer 1910 vol 1 p 79): Kilbarry tl., par. of Termonbarry, co. Roscommon. Aberfoyle? (Irish Life ch 59 - Plummer 1922 ii p 34)		Calendars on this date)	<p>Fair at Kippen, about 10 miles south east of Aberfoyle; this probably commemorates a Mobí (<i>Black</i> 1999 p 42). The Berchán / Mobí who has an October feast is Berchán m. Beoaíð aka Mobí 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. <i>Watson</i> assigns the genealogy of this Berchán m. Nemnann to Berach m. Amairgin (<i>Watson</i> p 301) and considers that Berach 'is the saint of Cill Bhearaigh, Kilberry in Argyll...'</p> <p>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)</p>	
Berchán m. Beoaíð (Beoáin) Bairrfind	13 ss, 1 other	Mobí Berchán (<i>POR</i>). Mobí Cláirenach m. Beonaid (<i>MT</i> , <i>POR</i>); mo Bli (<i>FO</i>), Mobí mac Beoain (<i>FO</i> notes)	<p>Glass Noinden (<i>Rec. Mai</i> - <i>POR</i> no 266): Glasnevin tl. and par., co Dublin.</p> <p>Corco Tri (<i>MT</i>, <i>Rec. Mai</i> - <i>POR</i> no 266): bars. of Leyney, and Corran, co. Sligo.</p>	In <i>Rec. Mai</i> . Mobí is descended from Art Cerp m. Cairpre Niad and is of the Fothairt (<i>POR</i> no 317). Also in <i>Rec. Mai</i> . he is of the Corco Tri of Connacht (<i>POR</i> no 266). The marts. do not mention the Fothairt until <i>MDo</i> .	<p>Oct 12 (FOns, <i>MT</i>, <i>MGns</i>, <i>MG</i> gloss, <i>FO</i> notes, <i>MDo</i>)</p> <p>Oct 12 in <i>Fowlis Easter</i> (Movei)</p>	<p><i>FO</i> has <i>moBii...in cláreainech</i>. This is much expanded in <i>MT</i>, with patronymic and assignation to the Corco Tri.</p> <p>The Clonmacnois group of annals add to the entry in <i>AU</i>, 'whose name is Berchán, a prophet and a poet', with 'prophet' deriving from an emendation of <i>prorectano</i> in <i>CS</i> (Charles-Edwards 2006 p 97). <i>AClon</i> adds 'who is supposed to be called in English Merlyn' (<i>ibid</i>).</p> <p>He is said to be the son of Uainfind ingen Findbairr (<i>MT</i>; <i>Mothers of the ss</i> - <i>POR</i> 722 no 10; <i>FO</i> notes in <i>La</i> and <i>RB505</i>; <i>MDo</i>)</p> <p>A Mobí appears among the 12 apostles of Ireland (<i>POR</i> no 402), and a Mobí Cláirenach</p>	<p><i>AU</i> 545.1: <i>Mortalitas prima que dicitur blefed in qua Mo-Bí Clarainech obiit</i>. Also in <i>Clon. group</i>.</p> <p>See notes</p>

						<p>is one of the pupils of Finnian of Clonard (<i>Heist</i> 1965 p 83,191). These are usually identified with the Mobí of Glass Noínden. 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.</p> <p>Mobí appears in <i>Fowlis Easter</i> (written after 1452) in a later hand. There was an October market in Aberfoyle called Féill Bercháin (<i>Watson</i> 1926 p 194) and a 'Semvies Fair' in Kippen, Stirlingshire, also in October (<i>Black</i> 1999 p 42)</p> <p><i>MT</i> divides Mobí Clarenech from Berchan of Glass Noínden. Anderson doubts they are the same person (Anderson 1922 p xxxvi)</p>	
Berchán m. Micáin	ditto	Breccan m. Maiccaim (<i>Rec. Min. -POR</i> no 473)		Where <i>Rec. Mai.</i> in LL has Berchán m. Muiredaig*, M and L ^a have Berchan m. Micain m. Dega do Cruithnib do. Descent from the Cruithne is repeated in <i>Rec. Min.</i> (<i>POR</i> no 473).	?	Hudson 1996 p 107 has this: this Berchán is credited with authorship of <i>Ind ráth hi comair</i> in <i>dairfheda</i> , found in the genealogies for the kings of Leinster (<i>CGH</i> p 58). He was tutor of Flann Febla mac Scannlan (d. 715) who was <i>comarba</i> of Patrick ie head of the church of Armagh. He might also be the Berchán credited with authorship of <i>Celebrad én ar m'airi</i> of which only a single verse survives. It is in an Armagh MS (Hudson 1996, 107).	
Berchán m. Muiredaig	ditto		Cluain Sosta (<i>MG</i> gloss, <i>FO</i> notes in RB505 , <i>Rec. Min. - POR</i> 556): Clonsast tl. and par.,	He is descended from Loarn m. Eirc Mor via Ainbchellach m. Ferchair in <i>Rec. Mai. - POR</i> no 201. In <i>Rec. Min. - POR</i> no 556, as in <i>MDo</i> he is simply descended from	The name B. mac Muiredaig does not appear in any of the marts. But a Berchán whose broad genealogy	The Berchán of Dec 4 th is first called a prophet in <i>MG - Berchan Cluana in coemfaid</i> . The gloss assigns him to Cluain Sasta (note that elsewhere Cluain is taken to refer to Clonmacnoise). <i>FO</i> main text has <i>in fial dá lethe</i> on Dec 4 th , with the following notes in RB505 : <i>Fer dá lethe .i. Berchan Cluana sosta</i>	

			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 (<i>Mothers of the ss</i> - <i>POR</i> no 722.63; Byrne 1973 p 93)	corresponds to m. Muiredaig appears in <i>MDo</i> Dec 4 th . NB Dec 4 th is missing in <i>MT</i> . In Scottish Calendars only <i>Perth psalter</i> add. notices Dec 4 th : <i>Bartani</i>	<i>in Huib Failge</i> . <i>La</i> has this: <i>No Fer da lethe í Laid treoit ind Albain. Sacardos hé. Fer da leithe .i. leth a tsaegail dó a ndoman 7 a leth aili a n-ailithre, ut ferunt.</i> The genealogy in <i>Rec. Mai.</i> would make him flourish in about the early 9 th century (Ainbchellach m. Ferchair died <i>AU</i> 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 (<i>Watson</i> p 194). The <i>Perth psalter</i> has an addition on Dec 4 th : <i>Bartani</i> <i>POR</i> makes a distinction in his listing between this Berchán and B. Cluain Sasta*. but combines Berchán m. Muiredaig and Berchán m. Micáin*. Hudson on the other hand combines the former two, and splits the latter (Hudson 1996).	
Berchán m. Nemnann	ditto	Breccán (<i>Rec. Mai.</i> - <i>POR</i> no 239 in B and <i>Lc</i> only)	Cell Ingen Nemnann (<i>POR</i> 670.2): no id suggested by <i>POR</i>)	Descended in <i>Rec. Mai.</i> in <i>LL</i> from Áed m Eirc m Echach Muinremur (<i>POR</i> no 239). But a variation in B, <i>Lc</i> and <i>Lb</i> shifts descent from Dál Riata to the Eóganacht dynasty of Munster (Oengus Fir > Oengus m. Nadfróich). In the <i>Rec. Met.</i> he descends from Loarn m. Eirc (<i>POR</i> no 662.135)	?	Variation of his father's name include Nenal. This would make his name very similar to Berach m. Amairgin, whose father's name is also rendered Nenal.	

Berchán Cluain Sasta	ditto	Mobí Berchán (<i>POR</i>).	Cluain Sosta (<i>Rec. Mai.</i> - <i>POR</i> no 270): Clonsast tl. and bar. of Coolestown, co. Offaly.	Berchan Cluana Sasta appears among Leinster saints in <i>Rec. Mai.</i> (<i>POR</i> no 270) but note in original text says that only some of the saints in that section (<i>POR</i> nos 261-271) are from Leinster. All ten are called Berchán.	Aug 4 th (<i>MT</i> , <i>MG</i> ns, [<i>MDo</i>]. Dec 4 th (? <i>MG</i> , <i>MG</i> gloss, <i>FO</i> notes, <i>MDo</i>) [<i>MT</i> is missing the page for Dec 4 th] Scottish Calendars have on Aug 4 th Brachan (<i>Fearn</i>) and on Dec 4 th Bartani (<i>Perth</i> <i>psalter</i> add.)	Appears as bishop in LL's list (<i>POR</i> 704.184). In <i>MG</i> on Aug 4 th he is simply called <i>Berchan</i> <i>builid</i> , and there is no gloss. O'Clery did not include a Berchán on Aug 4 in <i>MDo</i> , but he is included in a 'more recent hand' (possibly Colgan's?) with references to <i>MG</i> and <i>MT</i> . The Berchán on Aug 4 is nowhere called a prophet. In addition to the Berchán on 6 th April in King etc (see Berchán of Eigge) the Scottish Calendars notice a Berchán on both August 4 th and on December 4 th . <i>Fearn</i> , on August 4 th , has Brachan. Also in August there is a fair to S. Barquan - <i>Féill Bearcháin</i> - in the Burgh of Tain (<i>RMS</i> 1612 via <i>Watson</i> p 194), which is close to the Abbey of Fearn. This fair is also noted in a 16 th century addition to the Calendar of <i>Fearn</i> - <i>Ane fair in Tane</i> beside the name <i>Brachan</i> (Adam 1991 p 62). The <i>Perth psalter</i> has, on December 4 th (as a 16 th century addition) <i>Bartani</i> . From the late 12 th century there is a Berchan of Cluain Sosta on Dec. 4 th (<i>FO</i> notes), by 17 th century also said to be a bishop (<i>MDo</i>). We do not know if he was in <i>MT</i> as the relevant page is missing, but he is in <i>MG</i> as <i>Berchan</i> <i>Cluana in coemfaid</i> - '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.
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Berchán of Eigg (RB)	ditto		Eigg (MT)		April 10 (MT, MGns, MG gloss, FO notes, MDo)	In 3 Scottish Calendars there is a Berchán on April 6 th : <i>Adam King</i> has 'S. Bercham bishop and confess. in Scotland vnder king kennede', <i>Dempster</i> has <i>Kirkuae Berthami episcopi Orcadum sanctissimi.K. and Camerarius</i> has <i>Sanctus Berchamus vel Berthanus Episcopus Orcadensis & confessor</i> . The Orkney attribution may be due to the apparent confusion about the whereabouts of Eigg - cf. <i>Donnán Ega</i> .	
Mobí Cláirenach m. Comgaill	Mobí x 4 (Mob í Cláire nach x 2)	Dobi (MT), Dobiú (CGSH), Biteus (MDo), Dabius (Forbes)	Inis Cuscraid (FO, MT etc): Inch or Iniscourcey parish 2 ½ m. n of Downpatrick (Hogan p 463)	<i>Rec mai</i> has Dobiu m. Comgaill m. Eirc m. Araide m. Coluimb m. Cainnig m. Buain, followed, in R and Lc ¹ by <i>a quo Dál Buain</i> (POR no 152). <i>Rec min</i> and <i>Rec. Met.</i> have descent from Eochu m. Maireda (POR no 446, 662.185)	July 22 (FO, MT, MGns, MG gloss, FO notes, MDo)	None of the mart. entries have patronymic. Association with Inis Cuscraid begins with FO. All genealogies descend a Mobí or Dobiú m. Comgaill 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. Beccáin*, 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). <i>Forbes</i> (p 320) considered that some dedications and fairs - <i>Feill Dáidh</i> and <i>Cill Dáidh</i> in Weem and a church dedicated to	

						Movean in Kippen, Stirlingshire - were attributable to a St Dabius of 22 nd July. But the Weem fair was in March (<i>NSA</i> Perth p 705).	
Blaan	1 st, 0 other	Balaan (FOn), Blane of Bute.	Kingarth (Bute) (<i>FO</i> - <i>Cinn Garad</i> ; <i>FO</i> notes in RB505 - <i>epscop Cinn garad hi nGallgaidelaib</i> etc). Dunblane (<i>FO</i> notes in <i>F</i> - <i>Dul Blaen</i> ; <i>MG</i> gloss - <i>Dub</i> (sic) <i>Blaen</i>)	No genealogy in <i>POR</i> . Uncle of Molaisse m. Cairill Chruaid* (Latin <i>Life of Molaisse - Heist</i> p 341) and nephew of a Catán* (ibid; <i>Ab. Brev.</i> Macquarrie 2001 p 122; <i>Colgan 1645 (Acta)</i> p 233-4) .	Aug 10 (<i>FO</i> , <i>MT</i> , <i>FO</i> , <i>MG</i> ns <i>Bretan</i> , <i>MG</i> gloss, <i>FO</i> notes, <i>MDo</i>). In Scottish Cals he appears on 10 th Aug in <i>Arbuthnott</i> (ns), <i>Kal. Ab. Brev.</i> (ns), <i>Mart Ab</i> (linked to Bute), <i>Adam King</i> (linked to Dunblane), <i>Dempster</i> (ns), <i>Camerarius</i> (Bishop of Sodor, linked to Dunblane) Also in <i>Camerarius</i> on 14 Sept: <i>Hoc eodem die celebratur translatio sancti Blani Episcopi Dumblanensis in Scotia</i> .	Blane is linked to Kingarth from the early 9 th century (<i>FO</i>) and the name <i>Dul-blaen</i> (later Dunblane) appears in the chronicle of the kings of Alba, compiled in the second half of the 10 th century (Anderson 1922 i p 288) . His relationship with Molaisse is not articulated until perhaps the late 13th century (Latin <i>Life of Molaisse - Heist</i> p 341; Sharpe 1991 p 395), and with Catán not until a gloss on <i>MG</i> (ie 'a considerable time after' the late 12 th . according to Stokes 1895 p 1, but c1170 according to Ó Riain pers. comm.) and the <i>Ab. Brev.</i> (Macquarrie 2001 p 122). <i>MG</i> calls him <i>Blaen buadach Bretan</i> - victorious Bláan of the Britons, and <i>MDr</i> has <i>Et in Britannia, sancti confessoris Blaain</i> . 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 Blaen, St Blaen'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 <i>Dempster</i> . 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 Brénainn m. Findloga, though some may be to Brénainn m. Nemainn. Ó Riain, 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' (O Riain 1982 p 146-59). Points of similarity between the two include the following: both are associated with the sea / voyaging (*FO* has Brénainn m. Nemainn 'against whom bursts the surface of the sea', *fris mbruchta leir lébenn*, and there is an Irish account (Plummer 1922 ii p 93) of how it was Brénainn 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, Brénainn m. Findloga in the Lives, Brénainn m. Nemainn (*POR* no 130).

Brénainn m. Findloga	Brénainn x 21 ss, 3 other	Mobí (his original name - Irish Life ch 1, Plummer 1922 ii p 45 ch. 7 etc). Brendinus (FOn) Brendan of Clonfert, Brendan the Navigator.	Cluain Ferta (<i>FO</i> , <i>MT</i> etc): Clonfert tl. and par., bar of Longford, co. Galway. Ard Ferta: village and diocese in Kerry...an episcopal see in Munster (<i>Hogan</i> p 40)	<i>moccu Altae</i> in <i>VC</i> i.26, iii.17, <i>CNE POR</i> 707.36, and elsewhere ie a member of the Altraige, a minor group in Kerry. But also claimed by the Eoganachta (<i>Navigatio</i> ch 1 etc) and the Cairraige Luachra (Irish Life ch 3 - Plummer 1924 ii p 44)	May 16 (<i>FO</i> , <i>MT</i> , <i>MGns</i> , <i>MG</i> gloss, <i>MDo</i>). May 16 in <i>Fowlis Easter ns</i> , <i>Arbuthnott ns</i> , <i>K. Ab. Brev. ns</i> , <i>Mart Ab</i> , <i>Adam King ns</i> , <i>Camerarius ns</i> . May 15 in <i>Celtic Kal</i> . Not in <i>Culross</i> , <i>Fearn</i> , <i>Herdmanston</i> .	The popularity of Brendan is reflected in the number of accounts there are of his life and travels. The <i>Navigatio Brandani</i> 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 <i>Vita Brendani</i> which survives in several versions, including in Latin; all are either abbreviated from the original or contaminated by the <i>Navigatio</i> . 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 Kilbirnie in Ayrshire, but the Kilbirnie in Beaully derives from Cúil-bhraonaigh '(at) oozy nook' from <i>braon</i> , a drizzle, ooze (<i>Watson</i> p 189). Commemorations in Banffshire can be deduced from both names and fairs (<i>Watson</i> p 274). <i>Mackinlay</i> (p 69) and <i>Forbes</i> (p 286) suggest Birnie in Moray commemorates Brendan, but <i>Watson</i> says the name comes from <i>braonach</i> , a moist place (<i>Watson</i> 189).	<i>AU</i> 577.3 <i>Quies Brendain Clona Ferta</i> Also in <i>Clon. group</i> . <i>AU</i> 583.5 <i>Uel hoc anno quies Bhrenainn Chluana Ferta</i> (add. H2)
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						<p>Similar derivations may apply to other alleged Brendan commemorations.</p> <p><i>Dempster</i> has, on May 16, <i>Birra coenobio Brandani abbatis</i>, and other Brendans on Jan 11, June 14, June 18, Dec 19 and Dec 20. <i>Camerarius</i> has two Brendans on May 16: <i>Sanctus Brandanus Abbas Apostolus Orcadum & Scoticarum insularum. Hoc eodem die S. Brandanus Abbas Culrossiae</i></p>	
Brénainn m. Nemainn	ditto	Brendan of Birr	Birra (<i>FO</i> , <i>MT</i> etc): Birr tl. and par., bar. of Ballybritt, co. Offaly.	Síol Fergusa (<i>CGSH Rec. Mai.</i> , <i>POR</i> 124 etc). Shares ancestry with Comgall of Bennchor (<i>POR</i> 97) and Cainnech m. Luigthig* (<i>POR</i> 123.1)	<p>Nov 29 (<i>FO</i>, <i>MG</i>, <i>FO</i> notes in RB505, <i>FO</i> notes in La, <i>MDo</i>) [Nov 29 is missing in <i>MT</i>.]</p> <p>May 9 (<i>MT</i>)</p> <p>No Brendan in Scottish Calendars in Nov 29 or May 9. <i>Dempster</i> has Brendan of Birr on May 16</p>	<p>He appears twice in <i>VC</i>. 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 (<i>VC</i> 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 (<i>VC</i> iii.11).</p> <p><i>MDo</i> claims that he is buried at Tamlacht of Mael Ruain ie in Co. Dublin.</p> <p>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 iifl (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).</p>	<p><i>AU</i> 565.2 <i>Quies Brendain Biror ut alii dicunt.</i> Also in <i>Clon. group</i>.</p> <p><i>AU</i> 572.6 <i>Quies Bhrenuin Bhirra, ut alii dicunt</i> (add. H2)</p>

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)

Brigit ingen Dubthaig	19 ss, 0 other 24 ss Bríg, 0 other	Brigid of Ireland	Cell Dara (<i>MDo</i> etc): Kildare tl. and par., bar. of Offaly East. co. Kildare.	She is usually assigned to the Fothairt (<i>Rec. Mai.</i> - <i>POR</i> no 2; <i>Rec. Min.</i> - <i>POR</i> no 427, <i>MDo</i> etc) In <i>POR</i> 2.1 (an addition in LbR ¹) Mother is said to be sister of Chuimmne [Cumman ingen Dallbrónaig, Achad Togarta]. She is of Dál Conchobair a descert Muige Breg [Dál C. are in the Déise of Brega; held lands around Ardbracken, do. Meath. <i>POR.</i> Mag Breg is the plain of Brega.] In <i>Carm. Gad.</i> she is 'daughter of Dugall the brown, son of Aodh, son of Art, son of Conn, son	Feb 1 (FOns, MTns, MGns, FO notes, <i>MDo</i>), She is in most of the Scottish Calendars including the <i>Perth psalter</i> (see notes). June 10 (translation - <i>ODS</i>) March 24 (discovery of body - <i>ODS</i>)	Brigit is consistently commemorated on Feb 1, and appears on that day in all the Scottish Calendars in <i>Forbes</i> except three (<i>Fearn</i> , <i>Mart. Ab.</i> and Scottish Kalendar, in none of which she appears at all). There are genealogies in <i>CGSH</i> (<i>POR</i> no 2-2.2), notes to <i>FO</i> in RB512 (Stokes 1905 p 64) and <i>MDo</i> , 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 12 th 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 Clonmacmoise, 91-2; Berchan's Prophecy via Anderson 1922 p 47). Brigit is widely commemorated in Scotland. In Argyll Kilbride is easily the commonest	<i>AU</i> 524.2 <i>Quies sancte Brigitte anno .lxx. etatis sue</i> <i>AU</i> 526.1 <i>Dormitatio sancte Brigitte anno .lxx. etatis sue.</i> Also in <i>Clon. group.</i> <i>AU</i> 528 .3 <i>Uel hic dormitacio Brigide secundum Librum Mochod.</i> (add. H2)
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				of Crearar, son of Cis, son of Carmac, son of Carruin.' (<i>Carm. Gad.</i> no. 70)		<i>cill</i> - name. A tradition, first articulated in the Chronicle of the Kings of the Picts (A) in the Poppleton MS (Anderson M 1973 p 247) links Brigit with Abernethy.	
<p>Brioc / Broc / Broccan - a summary</p> <p>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 (<i>ibid</i>); it seems to draw on a Life of Brigit, among others. Traditions of Breage's birth place 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 Broicsech, with the same place (<i>POR</i> 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).</p> <p>A 17th century publication reports a Bryack fair somewhere in Scotland on Nov 16 (<i>Forbes</i> p 291). In <i>MDo</i> this is an alternative day for the feast of Áed m. Bricc (whose feast day is more usually Nov 10 or Feb 28).</p>							
Brioc (<i>ODS</i>)	0	Briocmaglus (Latin life ch. 2, Doble 1965 p 68)	<i>Coriticanæ regio</i> (Latin Life ch. 2, Doble 1965 p 68). Llandyfriog 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 12 th 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 <i>Coriticanæ regio</i> , which is 'probably Cardigan' (Orme 2000 p 75). Studies under Germanus in Parish (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 birth place and in Brittany (Latin Life ch. 29, 45-7, <i>ibid.</i> p 75, 79-80) where he dies. Body moved to cathedral in Angers in mid 9 th 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 11 th or 12 th century (Doble 1965 p 67), apparently written at the	

					though there is a Breccan on May 1 in <i>MT</i> , <i>MG</i> and <i>MDo</i> .	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). <i>Forbes</i> reports dedications at Inchbrayoch, near Montrose and Dunrod in Kirkcudbrightshire (<i>Forbes</i> p 291). He says he is patron of Rothesay, where St Brock's Fair is celebrated on the first Wednesday of May (ibid.). <i>Watson</i> thinks otherwise (see below under Broc)	
Bróc ingen Dalbronaig	0 (This st. is listed under S in <i>POR</i> as Sanct Bróc)		(Botha Ech) Roichnig, at Cúil Úgaine in Mag Luigne (<i>POR</i> no 722.13 - no id of place given)	Dál Conchobair in the Déise of Brega (<i>POR</i> no 722.4)	No female Bróc in any of the Irish or Scottish martyrologies.	Dál Conchobair held lands around Ardbracken, co. Meath Her sister, Broicsech, was mother of Bridget (<i>POR</i> 2.1). Five other sisters are named (<i>POR</i> 722.4) <i>Watson</i> considered this saint to be the patron of Rothesay (<i>Watson</i> p 301)	
Broccán the scribe	10 ss, 4 other		Moethail Broccáin in Déise Muman (<i>MG</i> gloss, <i>FO</i> notes in <i>La & F</i> , <i>MDo</i>): now Mothel, co. Waterford (Stokes 1905 p 392).		July 8 in <i>FO</i> , <i>MT</i> , <i>MG</i> , <i>MDo</i>	In <i>FO</i> notes in F Broccán is tentatively identified with Patrick's scribe from Brécmag in Uí Dorthan [in Déise Muman - Stokes 1905 p 386]. The name Broccán appears three times in an account of Patrick's household in <i>Lc</i> (<i>POR</i> 672), one of which is Brocan scribnig (<i>POR</i> 672.25). Brocan appears beside Catán of Tamlachta Arda* in a list in <i>Vita Trip.</i> (p 574) and in <i>POR</i> 671.15.	

Cainnech m. Luigthig	8 ss, 8 other	Cainnech moccu Dalonn (<i>FO</i> , <i>MT</i> , <i>VC</i>), Cainnech Achad Bó (<i>AU</i> , <i>MG</i> gloss)	Achad Bó (<i>AU</i> , <i>MG</i> gloss etc): Aghaboe tl. and par., bar. of Upper Ossory, co. Laois.	Genealogies in <i>Rec. Mai.</i> assign him either to Síl Fergusa (<i>POR</i> 123.1) or to the Ciarrage (<i>POR</i> 123.2). A further alternative is apparently given in his Life in O (Plummer 1910 1 p 152). His life in S puts the moccu Dalann among the Ciannachta of Derry (<i>Heist</i> 1965 p 182), but it is also argued they belong to ne Ulster (Ó Riain 1983)	Oct 11 (<i>FO</i> , <i>MT</i> , <i>MG</i> ns, <i>MG</i> gloss, <i>MDo</i>) In Scottish Calendars he is in <i>Arbuthnott</i> , <i>Kal. Ab. Brev.</i> , and <i>Camerarius</i> , all on Oct 11.	Several dedications to Cainnech in Scotland, mostly in the west (Ayrshire, Kintyre, Mull, Iona, Tiree) but also in Invernesshire (Laggan parish - Lagan Choinnich). There is a Caisteal Suidhe Cheannaidh near Loch Awe, 1.5km nnw of Kilchrenan (345 NN029242). His Life in S. brings him to Tiree, Iona and Pictand - <i>trans Dorsum Britannie ambularet</i> (<i>Heist</i> p 188). He has contact with Colum Cille both in his own Life and in <i>VC</i> (<i>VC</i> I.4, II.13, III.17). A gloss in <i>MG</i> says he has a <i>recclés</i> in St Andrews. Some doubt seems to develop over his genealogy and also over the name of his father (said, eg in <i>FO</i> notes in RB512 , to be Áed Álainn). But in the earliest sources (<i>VC</i> , Life in S, <i>FO</i>) he is consistently assigned to the moccu Dalann. The <i>Clon. group</i> of annals has, at AD 600, additional info: '(Cainnech) of Achad Bó Cainnig, who rested in the 87 th year of his life'. Ó Riain's argument that this group belong to a <i>forsloinnite</i> of the Ulaid leads to an identification of this saint with Colmán Druimm Mór*, and ultimately with Colum Cille* (Ó Riain 1983) The name MacIlheany (< 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 18 th	<i>AU</i> 599.2: <i>Quies Cainnigh Acaidh Bó, ut Cuana docet.</i> <i>AU</i> 600.1: <i>Quies Cainnigh sancti.</i> Also in <i>Clon. group</i> (see notes)
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						century. <i>Black</i> finds MacGillecanniche in Skipness, Kintyre (1511), Caignish, Mid Argyll (1570) and Cowall (1583, 1602) (<i>Black</i> p 498)	
<p>Catán - a summary</p> <p>No Catáns in <i>MT</i>. Only <i>Catha</i>, <i>cruimther</i> (see below). <i>MG</i> notices one Catán (on Feb 1) who the annotator links with Blane, and another on December 12th - no details. <i>MDo</i> follows <i>MG</i> in linking the Catán on Feb 1 with Blane, and wonders if he might correspond to Catán m Matáin: 'Catan, tutor of Blaán, ie of Blaán of Cenn-garadh. There is a Catan, son of Madan, of the race of Irial, son of Conal Cernach, who is of the Clanna-Rudhraighe.' The entry on Dec 12 is simply Catan. The Aberdeen Breviary notices Catán only on the 11th Aug - the fd of Blane. Catán appears in no Scottish Calendar, other than <i>Dempster</i> and <i>Camerarius</i>. Colgan, who drew on <i>Dempster</i>'s account of the lost 16th c life by George Newton, says the Scottish Catán is the son of Matane. Note how what began as speculation in <i>MDo</i> becomes an assertion in Colgan.</p> <p>Bearers of the name Cattanach - 'belonging to Clan Chattan' - claim descent from a person of the name Gillechattan (<i>Black</i> p 143, 303). <i>Black</i> finds Cattanachs in Braemar, Upper Deeside and Strathdon. A MacGillechattan is found in 1540 in the Lamont papers (<i>Black</i> p 498) and MacIlhatton is found in Arran, Inveraray and Kintyre (<i>Black</i> p 512). Hatton, as found in Kintyre, is a version of MacIlhatton (<i>Black</i> p 348), as apparently is Heaton and Hutton. Ilchatton is also found in Argyll (<i>Black</i> p 373). McKerral cites MacIlchattans in Saddell parish and Killean in the 17th century (McKerral 1947 p 134)</p>							
Catha m. Óengusa (RB)	0		Cluain Eorainne. Cluain Eossain. [Both the same place? Hogan p 262. Location unknown.]		Sept 8 th (<i>MT</i> , <i>MG</i> ns, <i>MG</i> gloss, <i>MDo</i>)	<i>MT</i> has <i>Crumthir Catha meic Oengusa i Clúain Eorainne</i> . <i>MG</i> has <i>Crumthir Catha coemgel</i> with gloss .i. <i>mac Aongasa, ó Cluain Eossain</i> . It is possible that this might correspond to the Patrician Catán (below), who is also <i>cruimthir</i> and also <i>cóem</i> - dear (<i>POR</i> 672.8)	
Catán of Bute (RB)	3 ss, 2 other		Bute (<i>Ab. Brev.</i>)	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 (<i>MG</i> , <i>MDo</i>), May 17 (<i>Dempster</i> , <i>Camerarius</i>)	First appearance of a Catán associated with Blane is in an annotation to <i>MG</i> . The entry says <i>Cattan trednach tennócc</i> - Cattán the abstinent stern warrior, the note <i>aite Blaain</i> - Bláán'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	

						under Comgall and Kenneth in Ireland. He instructs Blane, trains him in morals, and ordains him to the priesthood. <i>Dempster</i> , usually very unreliable, claims he gets his information from George Newton, the author of an early 16 th century lost life of Blane: <i>Insula Buta Cathani episcopi, qui S. Blani ex Bertha sorore avunculus, unde Kilcathan locus dictus</i> . Georg. Newton (17 th May). <i>Colgan 1645 (Acta)</i> draws on Newton via <i>Dempster</i> .	
Catán m. Matáin	3 ss, 2 other			Descended from <i>Cruind Ba Drui</i> who is ancestor of the Ulster Cruithin (<i>Rec. Mai.</i> - <i>POR</i> no 102). Appears among saints of Sil Iareil Mic Conuill in <i>Rec. Met.</i> (<i>POR</i> no 662.211).	?Dec 12 (<i>MGns</i> , <i>MDons</i>)	He appears among ss of the Dal nAraide including Comgall m. Sétna, Ultán Ard Breccáin, Molaisse m. Nadfroích, Daiminis, and Epscop Ibar m. Lugna.	
Catán, cruimthir, Tamlachta Arda	3 ss, 2 other	Céthan (<i>POR</i> no 672.8)	Tamlachtard, co Derry			One of Patrick's servants in a list in LL: <i>Crumthir Catan, .i. o Thamlachtain Ardda, 7 Crumthir Brocan a da foss</i> (<i>POR</i> 671.15). Another version of the list is appended to one MS of <i>Vita Trip</i> (Stokes 1887 p 264-66) and there are correspondances with a section of the main text of <i>Vita Trip</i> part iii (<i>POR</i> 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 MacIlheran (< Mac Gille Chiarain) were once common, especially in Bute (*Black* p 512, 517).

It is assumed that these are dedications to Ciarán m. Beodáin (*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 (<i>MT, MG</i>) Queranus (<i>Forbes</i>) Ciarán of Clonmacnoise	Cluain Mac Nóis (<i>FO, MG</i> gloss); Clonmacnoise tl. and par., bar of Garrycastle, co. Offaly.	Belongs variously to Corco Baiscenn (<i>Rec. Mai. - POR 125.1 in Le¹</i>): co. Clare, Munster; Latharna Molt, co. Antrim (<i>FO</i> notes in RB512 , <i>Rec. Mai. - POR 125.2, AT</i>) and Síl Fergusa (<i>Rec. Mai. - POR 125.1 in LL</i>). 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 (<i>MDo</i>)	Sept 9 (<i>FO, MT, MG, MDo</i>) Scottish Calendars: <i>Mart. Ab.</i> on Sept 8; <i>Adam King</i> and <i>Dempster</i> on Sept 9; <i>Camerarius</i> on Sept 11. None of these specifies Clonmacnoise. <i>Adam King</i> and <i>Camerarius</i> place him in Scotland, <i>Mart. Ab.</i> says he is in <i>Ybernia</i>	Assigned to various genealogies from Antrim to Munster, but also said to be the saint of Connacht - <i>Clanna Connacht ar cúl Chiarain</i> (<i>POR 729.2</i>). His main foundation, in Meath, became extremely influential and wealthy. It is visited by Colum Cille in <i>VC I.3</i> (<i>Sharpe</i> 1985 p 115). There are four Lives - 3 Latin and one Irish. The fullest version is in D (Plummer 1910 i 200-16. <i>Kenney</i> thinks they all derive from a single original dating to the 9 th century or earlier (<i>Kenney</i> no 166). The Clonmacnois group of annals have his obit in 548 'in the seventh month after Clonmacnois began to be built', not 549.	<i>AU 549.1 Dormitacio filii artificis, .i. Ciaraini, anno .xxx.iiii. etatis sue, uel anno 7 postquam Cluain Mc. Nois construere cepit. (.i. Ciaraini interlin. H1. From uel to end is interlin. & marg. H2)</i>
Ciarán m. Luaigne	29 ss, 2 other	Ciarán of Saigir	Saigir (<i>FO, MT</i>): Seirkieran par., bar. of Ballybrit, co. Offaly.	Osraige (<i>Rec. Mai. - POR 288; Rec. Min. - POR 461; MDo</i>). Mother is of Corco Loigde (<i>FO</i> notes in RB512)	March 5 (<i>FO, MT, MG, MDo</i>). Scottish calendars: <i>Celtic Kal.</i> on March 6; <i>Dempster</i> ns on March 5.	He is presented as both contemporary of Patrick (<i>FO</i> notes in RB502) and Ciarán m. Beoáid (<i>MDo</i>). He is a bishop, and senior of the saints of Ireland - <i>sinnser nóem Ereann</i> (<i>FO</i> notes in RB512) There are 3 Latin and 2 Irish Lives, believed by <i>Kenney</i> to go back to one original 'of considerable antiquity' (<i>Kenney</i> 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) ie 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 *Cáin 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.

Coeddi of Donaghedy (RB)	0 s, 0 other	Cadini (<i>MDo</i>), Caideus (<i>Colgan</i> 1645 (<i>Acta</i>))	Donaghedy, Co. Tyrone	none in <i>POR</i>	Oct 25 (<i>MDo</i>) But could be the ns Coeti / Caeti on Oct 24 (see below)	<i>MDo</i> index (by O'Clery) has the following: 'Caoide, abbot, of Domhnach-Caoide, in Tir Eoghain, diocese of Derry, 25 Oct...; Cadinus in Latin. His church (<i>cill</i>), his bell, and his staff are preserved. See Caeti, bishop, 24 Octob., for whom Marianus has <i>Caete</i> , ie <i>Caoide</i> , as he is commonly called.'	
Coeddi of Iona (RB)	0 s, 0 other		Iona (<i>AU</i>)	none in <i>POR</i>	Oct 24 (<i>MThs</i>) Coeti, <i>MGns</i> Caeti, <i>MG</i> gloss has <i>epscop</i> , <i>MDons</i> , but suggests it might be the signatory of <i>Cáin Adomnáin</i>)	A <i>Ceti epscop</i> is a signatory of <i>Cáin Adomnáin</i> in 697. There are several dedications to someone of this name in upper Strath Tay (<i>Watson</i> 1925 p 314). See also Taylor 1999 p 59 who suggests that Logierait and Inchadney commemorate Coeddi, and may be dedications from the early 8 th century.	<i>AU</i> 712 <i>Coeddi episcopus lae pausat</i> . Also in <i>Clon. group</i>

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. Beccáin through the location of his principal church. From a genealogical point of view it is interesting that M m. Beccáin 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 Nise m. Faibrig, and Mobi Cláirenach m. Comgaill*. Cóelán m. Luacháin is also assigned to this group, through his mother.

Cóelán m. Luachain	Cóelán x 3 ss, 2 other. Mochoe x 6 ss, 0 other	Mochoe (FO, MT, AU)	Óendruimm aka Nóendruimm (FO, MT, AU); Mahee Island, Strangford Lough, co. Down.	Ulaid through father (CGSH Rec. Mai., POR 159). Dál mBúain through mother (POR 702.1, 722.92)	June 23 (MT, FO, MGns, MG gloss, FO notes, MDo)	Mochoe's main monastery was in Dál Fiatach territory and he was thought to be one of their most important saints. His pedigree through his mother, however, links him with the Dál nAraide, in particular with a group based around Connor of which Mac Nisse, bishop of Connor, was a member. By the mid 7 th c Nóendruimm and Connor, both episcopal, were the two most important churches in the north east (Charles-Edwards 2004-5a). <i>A maccuacain</i> , a poem about a satchel of relics attributed to Adomnán, 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 (<i>mullach Mochoe</i>). It has been argued that Nóendruimm 'was originally orientated towards Candida Casa'	AU 497.2 <i>Mo-Choei</i> <i>Noendroma</i> <i>quieuit</i> . Also in <i>Clon.</i> <i>group</i> AU499.4 <i>Uel hic Mo-</i> <i>Choe</i> <i>Ndhaendrom</i> <i>a (sic)</i> <i>secundum</i> <i>librum alium</i> (add. H2)
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						(Bowen 1969 p 73, following Towill 1964 p 116)	
Kentigern	0 ss, 0 other	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)	Glasgow	Son of Thaney, daughter of king of Lothian? (<i>Leudonia</i>), 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)	Nothing in Irish calendars Jan 13 (<i>Fowlis Easter</i> , <i>Arbuthnott</i> , <i>K. Ab. Brev.</i> , <i>Mart. Ab.</i> , <i>Adam King</i> , <i>Dempster</i> , <i>Scottish Kal.</i> , <i>Perth psalter</i>) Jan 24 (the 'Old Style' feast of Mungo - see Ó Baoill 1993 p 7)	Almost nothing is known about the life of the patron saint of Glasgow; it is not even certain that the obit. in <i>Annales Cambriae</i> belongs to him. His name suggests he was British or Welsh, but the existence of a Gaelic version of his name - Mochoe 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 12 th 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).	<i>Conthigirni obitus et Dibric episcopi.</i> (<i>Annales ? Cambriae</i> , appended to a MS of the <i>Historia Brittonum</i> in BL MS Harl. 3859, s.a [612]).
Kentigerna	0 ss, 0 other	Cáintighearnd (<i>Watson</i>), Quentigerna, Caentigern (<i>Forbes</i>), Machqua (15 th c Book of Devotion associated with Glasgow, via Durkan 1999 p 88)	Lochalsh (<i>Ab. Brev.</i> - Oct 13) Inchcaillech, Loch Lomond (<i>Ab. Brev.</i> - Jan 7, <i>Mart. Ab.</i>) Strathfillan (<i>Ab. Brev.</i> - Jan 7),	The office of Kentigerna in <i>Ab. Brev.</i> says she is daughter of a ruler of Leinster (a tyrant? or Tyrennus?), and married to Feriacus, a ruler of Monchestree. Office of St Fáelán on Jan 9 th confirms Kentigerna's husband as Feriacus. The office of Comgan on Oct 13 th claims Kentigerna as Comgan's sister and says they are descended from rulers of Leinster.	Nothing in Irish calendars Jan 7 (<i>K. Ab. Brev.</i> , <i>Mart. Ab.</i> , <i>Adam King</i> , <i>Dempster</i> , <i>Camerarius</i> , <i>Perth psalter</i> add.)	Kentigerna appears three times in the <i>Ab. Brev.</i> : on her own feast day (Jan 7), on the feast day of St Fáelán (Jan 9) and on the day of St Comgan (Oct 13). In these lessons she is Fáelán's mother and Comgan's uncle. Their origins are in Leinster. There is a Kentigerna who is daughter of Cellach Cualann, a Uí Máil king of Leinster who died in 715 (<i>AU</i>). His three daughters' obits are all recorded in <i>AU</i> : Colbaith (731), Caintigern (734), Conchenn (743). Cellach is a signatory to <i>Cain Adomnain</i> . It has usually been assumed that the Scottish St. Kentigerna corresponds with this daughter of Cellach (<i>Watson</i> p 302, <i>Forbes</i> p 373) though none of the sources make this explicit.	? <i>AU</i> 734.4 <i>Caintigernd ingen Ceallaig Cualann moritur</i>

						<p>The main focus of her cult seems to have been on Inchcailloch 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 (<i>Watson</i> p 302). It is possible that the clustering of dedications in this area to Fáelán, Comgan and Kentigerna has caused them to be brought together genealogically in the <i>Ab. Brev.</i> 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.</p> <p>It is notable that the feast of Kentigerna 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 Inchcailloch 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).</p> <p>There is a Kentigerna in the <i>Dunkeld Litany</i>, 12th among virgins and widows.</p>	
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Mochua m. Beccáin	59 ss called Mochua , 0 others. (Plus 1 st called Cuán / Mochua and 2 called Cronán / Mochua)	Cronán (<i>MT</i> , <i>MG</i> gloss)	Balla (<i>FO</i> , <i>MT</i> etc): Balla tl. and par., bar of Claremorris, co. Mayo	Ulaíd, in particular the moccu Dalann from whom Cainnech m. Luigthig* descends according to one account (<i>POR</i> 372 - not in <i>Rec. Mai.</i>) Through his mother he is Dál mBúain (Lismore Life, Stokes 1890 p 282), of the Cruithni.	30 March (<i>FO</i> , <i>MT</i> , <i>MG</i> , <i>MDo</i>) Not in Scottish calendars	An Irish Life appears in the Book of Lismore, 'a very late and crude composition' (<i>Kenney</i> p 461, Stokes 1890 p 281-289). He is fostered by Comgall of Bangor, but is expelled from Ulaíd 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. Relations with other saints include a union with Feichine of Fobar and the miraculous birth of Da-Biu (Móibí Cláirenach m. Comgaill*) through the barren mother's contact with Mochua's tears (Stokes 1890 p 283) 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.	<i>AU</i> 694.8 <i>Obitus Cronani Balni</i> . Also in <i>Clon. group</i> . <i>AT</i> =638 <i>Bass mo Chua Ballai</i> (<i>CS</i> has Da Chua) see notes
Mochua m. Lonáin	ditto	Cronán (<i>FO</i> notes in <i>LL</i> , <i>MT</i> <in brackets>)	Tech Mochua (<i>MG</i> gloss, <i>FO</i> notes in RB505 etc) > Timahoe tl. and par., bar. of Cullenagh. co. Leix. He dies in Dayrinnys (Life in <i>O</i> ch 12, Plummer 1910 vol 2 p 324): Derinish,	Fothairt in <i>Rec. Mai.</i> , <i>Rec. Min.</i> and <i>Rec. Met.</i> (<i>POR</i> no 5, 522, 662.114), but he is among the Luigne of Connacht in his vita (Plummer 1910 vol 2 p 184)	Dec 24 (<i>FO</i> , <i>MT</i> , <i>MG</i> , <i>MDo</i>) Not in Scottish Calendars	In his Life in <i>O</i> (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 (<i>ibid</i> p 187-8). There is only one MS of his life. It's in <i>O</i> (Sharpe 1991 p 396) One of three <i>athlaich</i> (laymen who became monks in later life) of Ireland (<i>FO</i> notes in RB512 , April 5). <i>Watson</i> suggests this saint as possible	CS658 Mo-Chua son of Lonán rested (not in <i>AU</i>)

			bar. Upper Loughtree, Co. Cavan.			dedicatee of Kirkmahoe in Dumfriesshire (<i>Watson</i> p 161-2). Some monasteries in Scotland claim to be founded by him (<i>ODS</i> p 351) and his life claims he founded churches in <i>Hibernia et in Scotia</i> (Plummer 1910 vol 2 p 188)	
Coibdenach, bishop of Ardstraw (RB)	0 ss, 1 other		Ard Stratha (<i>MG</i> gloss): Ardstraw tl. and par., bar. of Strabane Lower, co. Tyrone.	no genealogy known	Nov 26 (<i>MG</i> ns, <i>MG</i> gloss, <i>MDo</i>) [Nov 26 is missing in <i>MT</i>]	Nothing is known of this bishop, who <i>Watson</i> suggests for Kilwhipnagh (<i>Watson</i> 1926 p 302) - 'but the phonetics are doubtful' The see was transferred away from Ardstraw in the mid 12 th century (Hughes and Hamlin 1997 p 102) Another possibility is on 26 th Oct: <i>Coibsenaign</i> (<i>MT</i>) <i>Cobnesach</i> (<i>MG</i> with <i>epscop</i> in gloss) <i>Coibnesach epscob</i> (<i>MDo</i>)	<i>AU</i> 707.4 <i>Coidbenach episcopus Aird Stratho, quieuit. Also in Clon. group</i>

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, *Englaci* (*ibid*). The latter - *Mo Choemóc Ailithir* - may be the same as *Coeman ailithir o Chill Cháemain*, 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. *Beoáin** 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 *Erc* *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 recognising the relationship between the different bits of the cult commentators such as annotators of *FO* said that Coemgen, Cóemán Enach Truim and Mochóemoc of Tír Dá Glas (*FO* note in Laud, Nov 3) were brothers.

Cóemgen m. Cóemloga	Cóemgen: 1 st, 0 other. Cóemán: 10 ss, 1 other. Mochóem óc: 17 ss, 0 other.	Kevin of Glendalough	Glenn Dá Locha (<i>FO</i> , <i>MT</i>): Glendalough, bar. of Ballinacor North, co. Wicklow.	Dál Meisin Corb (<i>Rec. Mai. POR</i> 250, <i>Rec. Min. POR</i> 291, <i>Rec. Met. POR</i> 592). Mess Corb is at the head of one of the 4 <i>primshluinte</i> of the Leinstermen (Byrne 1973 p 288).	June 3 (<i>FO</i> , <i>MT</i> , <i>MGns</i> , <i>MG</i> gloss, <i>MDo</i>) The only entry in Scottish Calendars is in <i>Dempster: Keuini abbatis, in Insulis Scotieis oriundi. Girald.</i>	Various Latin Lives including one in <i>D</i> (Plummer 1910 i 234-57) and a <i>Θ</i> text from <i>S</i> in <i>Heist</i> 361-5. There are three Irish texts, in verse and prose (Plummer 1922 ii 121-61), the earliest versions possibly 10 th or 11 th century (<i>Kenney</i> no 198). He is related to various saints through his relatives: Abbán m. Laignig through his sister (<i>Rec. Mai. POR</i> 287.3); Dagán m. Colmadan, Inber Dóile through another sister (<i>POR</i> 722.72.102). His brother is sometimes said to be Cóemán, Enach Truim* (<i>Rec. Met. POR</i> 662.155, <i>MG</i> gloss and <i>FO</i> notes, Nov 3). No direct evidence for a cult of this saint in Scotland, but it may be disguised.	<i>AU</i> 618.3 <i>Coemgin Ghlinne da Locha...</i> [and 2 others] <i>quieuerunt</i> (add.marg. H2). This is in <i>Clon. group</i> . <i>AU</i> 622.5 <i>Quies Coemgin Glinne da Locha secundum alios</i> (last two words interlin H2). Also in <i>Clon. group</i>
Cóemi the Scot (RB)	0 [<i>MT</i> Jan 31 - <i>Docaemi episcopi</i>]		Cell Chaoime (<i>MG</i> gloss)	<i>Albanach</i> (<i>MG</i> gloss, <i>MDo</i>)	Nov 2 (<i>MGns</i> , <i>MG</i> gloss, <i>MDo</i>) [Nov 2 is missing in <i>MT</i>]	There is no such name in <i>POR</i> . There is, however Mochóeme, Tír Dá Glas aka Mochonna (181.5). This saint is in the list of ss of the Dál Mess Corb, as is Cóemgen m. Cóemloga and Cóemán Enach Truim. <i>MT</i> has a <i>Docaemi episcopi</i> on Jan 31. <i>Watson</i> suggests that the Cell Chaoime of <i>MG</i> gloss is now Killiehangie near Logierait in	

						Perthshire (<i>Watson</i> 1926 p 314). Taylor 1999 p 60 suggests Cóemi of Killiehangie might be 'connected with Coeti and Iona at around this same period' [ie early 8 th century].	
Cóemán Brecc m. Nise	Cóemgen: 1 st, 0 other. Cóemán: 10 ss, 1 other. Mochóemóc: 17 ss, 0 other	Mochóemóc (CNE - POR no 707.724) Cóemán m. Nemadain (<i>Rec. Mai.</i> - POR no 206)	Ros Ech (<i>MT</i> , <i>MG</i> gloss etc): Russagh tl. and par., bar. of Fore, co. Meath	Descended from Mug Láma, a figure in Munster mythology (<i>MDo</i>). Grandson or g. grandson of Ercc Mór m. Echach Muinremuir (<i>Rec. Mai.</i> - POR 206, <i>Rec. Met.</i> - POR 662.138)	Sept 14 (<i>FO</i> , <i>MT</i> , <i>MG</i> , <i>FO</i> notes, <i>MDo</i>) Oct 16? (see notes)	There is also Cóemán 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 <i>MT</i> on Oct 16, Coemgen and (as if another saint) Bricc. <i>MG</i> combines these to create a <i>Coemgen</i> with gloss <i>Brec</i> . <i>MDo</i> has <i>Caoimgein brec</i> .	AU 529.1 <i>Natiuitas Coemain Bricc</i> . Also in <i>Clon. group</i> AU 615.4 <i>Coeman Brecc quiéuit</i> . Also in <i>Clon. group</i>
Cóemán, Enach Truim	Cóemgen: 1 st, 0 other. Cóemán: 10 ss, 1 other. Mochóemóc: 17 ss, 0 other	Mochóemóc (CNE - POR 707.732)	Enach Truim (<i>FO</i> , <i>MG</i> gloss etc): Antrim tl. in Offerlane par., bar of Upperwoods, co Laois.	Dál Meisin Corb (<i>POR</i> 181 - not part of the 'Corpus proper')	Nov 3 (<i>FO</i> , <i>MGns</i> , <i>MG</i> gloss, <i>MDo</i>) [Nov 3 missing in <i>MT</i>]	Brother of Cóemgen m. Cóemloga (<i>MG</i> gloss, <i>FO</i> notes, <i>Rec. Met.</i> POR 662.155). In a list of saints of the Dál Meisin Corb (<i>POR</i> 181) he is brother of Murdebur and Corconutan (both also on Nov 3), the former of whom is located in <i>FO</i> notes in Laud in Buchan, Scotland.	
Mochóemóc m. Beoáin, Liath	Cóemgen: 1 st, 0 other. Cóemán: 10 ss, 1 other.	Kevoa (<i>Ab. Brev.</i>) St Quivox (a place name in Ayrshire, <i>Watson</i> p	Liath Mór (<i>FO</i> , <i>MT</i> etc): 'Leamakevoge', par. of Twomileborris, bar. of	Conmaicne (<i>POR</i> 362). [Conmaicne; held lands of present dioc. of Ardagh] Under heading <i>Sil</i>	March 13 (<i>FO</i> , <i>MGns</i> , <i>MG</i> gloss, <i>MDo</i>) In Scottish Calendars on	Quatrain in <i>MT</i> margin, <i>MDo</i> and <i>POR</i> 673 says he lived for 414 years. Has a life in <i>D</i> (Plummer 1910 ii 164-83) in which his mother is said to be Ness.	AU 656.8 <i>Mo-Chaemhog Leith Moir quiéuit</i> (add. H2)

	Mochóem óc: 17 ss, 0 other	189).	Eliogarty, co. Tipperaray.	<i>Fergusa Mic Rosa</i> in <i>Rec. Met.</i> (POR 662.199)	March 13 in <i>Arbuthnott, Kal. Ab. Brev., Perth psalter</i> add., <i>Adam King</i> and <i>Dempster.</i> March 14 in <i>Mart. Ab.</i>	I have followed <i>Watson</i> in identifying this saint with the saint commemorated in Scottish calendars and fairs as Kevoca / Quivox and thought to be a woman (<i>Watson</i> p 189). St Quivox parish is in Ayrshire. See Johnston 2004-5 p 20	<i>Clon. group</i> has obit of Mo Chóemóc of Liath Mór in 649.
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Columb, Colmán, Mocholmóc, 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 Colmán's in *VC* for instance eg Colmán m. Comgaill aka Colmán moccu Laigsi (*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 Colmán's 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 Colmán's apparently represented in Scotland: Colmán of Kilroot* and Colmán Ela*.

Colmán m. Aeda	259 Colmán in <i>POR</i> index of ss, of which 208 appear in <i>CNE</i> only; 30 non-saints	Muccaid (<i>Rec. Mai.</i> - <i>POR</i> 49), Colmán m. Guairi (<i>Rec. Min.</i> - <i>POR</i> 481)	Ard Bó (<i>FO</i> notes in RB512 , <i>Rec. Mai.</i> - <i>POR</i> 49, <i>Rec. Met.</i> - <i>POR</i> 662.101): Ardboe par., bar. of Dungannon, co. Tyrone. Moray (<i>MT</i> , <i>FO</i> notes in RB512)	Descent from Eochu m. Colla Uais (<i>Rec. Mai.</i> - <i>POR</i> 49, <i>Rec. Min.</i> - <i>POR</i> 481) ie of the Airgialla	Feb 18 in <i>FO</i> ns, <i>MT</i> ns, <i>MG</i> ns, <i>FO</i> notes in RB512 , <i>MDo</i> ns. The following Scottish calendars commemorate a Colmán on Feb 18, but never with patronymic or assoc with Ard Bó or the Airgialla: <i>Arbuthnott</i> , <i>Mart. Ab.</i> , <i>Dempster</i> , <i>Camerarius</i> , <i>Scottish Kalendar</i> , <i>Perth psalter</i> add. (<i>Colmani epi</i>).	The entry in <i>MT</i> is <i>Colman i mMuríab fri Móna ituaidh ata Colman</i> . This info. is repeated in <i>FO</i> notes in RB212 , with 3 alternatives. No patronymic until <i>FO</i> notes. Patronymic + association with Scotland do not appear together. Ditto association with Ard Bo and association with Scotland. It is possible that the <i>Colmán i mMuríab</i> of <i>MT</i> is different from the saint of Ard Bó. Much uncertainty. Annotator of <i>FO</i> gives various options, and glossator of <i>MG</i> , who used <i>MT</i> and normally added all the information he could find, is silent. <i>MDo</i> also has nothing other than Colmán. <i>POR</i> notes that in <i>CGH</i> 141, 144 'he assumes a secular character' (<i>POR</i> p 191) <i>Mart. Ab</i> has on 18 th Feb. <i>In Scotia Sancti Colmanni episcopi et confessoris sepultus dyocesi Rossensi apud Terbert. Cuius vite</i>	
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					<p><i>Adam King</i> and <i>Brev. Ab.</i> commemorate Colmán of Lindisfarne on this date. See Colmán Insi Bó Finni.</p>	<p><i>sanctitas morum honestas et virtutum merita ad eius gesta veneranda fideli populo prebent incrementa.</i></p> <p>There is a Columb m. Áeda in <i>VC</i> I.50, apparently a lay man in Mag nEilni.</p>	
Colmán Cell Ruad		Colmán of Kilroot	Cell Ruad (<i>FO</i> , <i>MT</i> etc): Kilroot, co. Antrim	In <i>POR</i> 1985 only appears in <i>CNE</i> (707.96)	<p>Oct 16 (<i>FO</i>, <i>MT</i>, <i>MGns</i>, <i>MG</i> gloss, <i>FO</i> notes, <i>MDo</i>).</p> <p>In Scottish calendars there is on Oct 16 a <i>Colmán epi</i> in <i>K. Brev. Ab.</i> and a <i>Colmán epi et conf.</i> in <i>Mart Ab.</i>, the latter specified as in <i>Scocia</i> (as opposed to in <i>Hibernia</i>). <i>Adam King</i> has a 'S. Culmane in Scotland' on Oct 15, and <i>Dempster</i> has on Oct 16, an abbot <i>Coimin</i></p>	<p>He appears in the Life of Mac Nise (<i>Heist</i> 1965 p 405-6 ch 9). O Riain believes him to be a doublet of Mocholmóc m. Conrathán, Druimm Mór* (O Riain 1982 p 153-4)</p>	

Colmán Dubchuil-enn	259 Colmán in <i>POR</i> index of ss, of which 208 appear in <i>CNE</i> only; 30 non-saints	Colman Duib of Cuilean (<i>FO</i>) Colman of Cloyne (<i>ODS</i>)	Belach Conglais (<i>MG</i> gloss, <i>FO</i> notes in RB505 etc): now Baltinglass, co. Wicklow. Dun Rechet in Rhinns (<i>MG</i> gloss, <i>FO</i> notes in F): Galloway? Co. Roscommon?		Nov 24 (<i>FO</i> , <i>MG</i> , <i>FO</i> notes in RB505 , F and P , <i>MDo</i>) [This day is missing in <i>MT</i>] No appearance in Scottish Calendars.	<i>MG</i> has Colmán druin Duib-chuilinn, with gloss ó Dún isna Rendaibh, & o Bhelach Chonglais il-Laighnib, & o ionadaibh oile. <i>FO</i> notes have o Dhun Reichet & o Beluch Conglais il-Laighnib et ab aliis [locis]. Dunragit in the Rhinns of Galloway might be represented here, but Mag Rechet in Co. Roscommon is possible too (<i>Watson</i> p 168)	
Colmán Ela m. Beogna	259 ss (of which 208 appear only in <i>CNE</i>), 30 other	Colman Ela (<i>MT</i> etc)	Lann Ela (<i>FO</i> , <i>MT</i> etc): Lynally, near Tullamore, co. Offaly	He is assigned to the Dál Sailni by Adomnán (<i>VC</i> i.5 Colmán moccu Sailni) of the Cruithni, as he is in <i>Rec. Mai.</i> - <i>POR</i> 311, <i>Rec. Min.</i> - <i>POR</i> 454) and <i>Rec. Met.</i> - <i>POR</i> 662.184). In his Latin Lives he belongs to the Uí Néill, and in his Irish Life he is a nephew of Colum Cille.	Sept 26 (<i>FO</i> , <i>MT</i> , <i>MG</i> , <i>FO</i> notes, <i>MDo</i>) Oct 3 (<i>FO</i> , <i>MT</i> , <i>MG</i> , <i>FO</i> notes) ?Sept 27 (<i>MT</i>) In Scottish Calendars there is <i>Macolmi abbatis</i> in <i>Fearn</i> on Sept 24, and an entry on Sept 26 in <i>Mart. Ab.</i> (see notes)	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 <i>D</i> (Plummer 1910 vol 1 p 259), and the annals report joint headship of Connor and Lann Ela (eg <i>AU</i> 778) <i>Mart. Ab</i> Sept 26 has <i>In Ybernia Sancti Colmani confessoris viri Dei inter suos diuinis scripturis eruditissimi</i> On Sept 27 in <i>MT</i> is <i>Columbani eliuatio</i> . Stokes identifies this as Columbanus of Bobbio but Colmán Ela was said to be enshrined (Life in <i>S</i> ch 52, <i>Heist</i> p 224) so perhaps it is him. Colmán Ela is commemorated at Colmonell in Carrick, Ayrshire, at Buittle in Kirkcudbrightshire and in Kintyre	<i>AU</i> 611.3 <i>Quies Colmain Elo. Sic est in Libro Cuanach.</i> <i>AT</i> 611 <i>Quies Colman Ela maic húi Seilli .l.ui. anno etatis sue.</i> Also in <i>CS</i>

						(Mackinlay 1914 p 77).	
						There is another Colmán on Sept 26, who may be a doublet: Colmán of Rosbranduib (Colmán m. Ainmereich in <i>POR</i>) who appears on this day in <i>MT</i> , <i>MG</i> and <i>MDo</i> .	
Colmán Insi Bó Finni	259 Colmán in <i>POR</i> index of ss, of which 208 appear in <i>CNE</i> only; 30 non-saints	Columbanus (<i>AU</i> 668.3)	Inis Bó Finne (<i>FO</i> , <i>MT</i> etc): off coast of co. Galway. Lindisfarne (Bede): Northumberland. Mayo Abbey, Co. Mayo		Aug 8 (<i>FO</i> , <i>MT</i> , <i>MG</i> ns, <i>MG</i> gloss, <i>FO</i> notes in <i>F</i> and <i>LL</i> 361b, <i>MDo</i>) Feb 18 (<i>Adam King</i> , <i>Ab. Brev.</i>) March 7 (<i>Camerarius</i>) A ns 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 (<i>HE</i> IV.1) to succeed Finan as bishop there (<i>HE</i> 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 (<i>HE</i> IV.4). <i>AU</i> places latter journey in 668 - <i>Nauigatio Columbani episcopi [cum] reliquis sanctorum ad Insolam Uacce Albae, in qua fundauit aeclesiam</i> None of the Irish sources mention a connection with Lindisfarne. There is no record of his birthplace, early life, ancestry or even patronymic.	<i>AU</i> 676.1 <i>Columbana episcopus Insole Uacce Albe, & Finain filii Airennain pausant.</i> Also in <i>Clon.</i> group
Columb of Dingwall	62 ss of which 44 appear in <i>CNE</i> only; 10 non-saints		Dingwall		July 19? July 22?	There is a <i>Féill Choluim</i> at Dingwall on the last Tues but one of July (<i>Watson</i> 1926 p 279) There is a <i>Moc[h]-olmóc mc .h Amla</i> on July 19 in <i>MT</i> (Colmán in <i>MG</i> with gloss <i>mo Cholmóc</i> , and Colmán .i. <i>Mocholmóc</i> in <i>MDo</i>).	

						There is a <i>Colum</i> and a <i>Colmán</i> on July 22 in <i>MT</i> , with <i>Colmán</i> in <i>MG</i> and <i>MDo</i>	
Colmán of Inis Mocholmóc (RB)	259 Colmán in <i>POR</i> index of ss, of which 208 appear in <i>CNE</i> only. 30 other		Inis Mocholmóc (<i>FO</i> notes in <i>F</i> , <i>MG</i> gloss etc): in the barony of Arklow, co. Wicklow (Stokes 1905 p 388)		Nov 7 (<i>FO</i> notes in <i>F</i> ; <i>MG</i> ns, <i>MG</i> gloss; <i>MDo</i>) Nov 14 (<i>FO</i> ns, <i>FO</i> note in RB505 , <i>MG</i> ns, <i>MG</i> gloss, <i>MDo</i>)	Not identifiable in <i>POR</i> . Entry in <i>FO</i> n on Nov 7 is <i>Finntan & Colmán Innsi Mocholmoc & Sodhalach ancorita hic</i> . In <i>MG</i> gloss he is <i>ailithir Innsi mo Cholmóc</i> ; similar in <i>MDo</i> . RB505 note in <i>FO</i> on Nov 14 has <i>ó Inis mo Cholmóc in Huib Enechlais il-Laighnib</i> . F adds that he is a leper. This is <i>Finechlais</i> in Co. Wicklow (Stokes 1905 p 386)	
Columb Cille m. Feidlimid	62 ss called Columb, of which 44 appear in <i>CNE</i> only; 10 non-saints	Columba (<i>VC</i>), Mo Chummae? (Clancy and Márkus 1995 p 137, 249), Crimthann (<i>FO</i> p 145, O'Donnell ch. 2 - Lacey 1998 p 33, <i>POR</i> 397)	Iona. Many places in Ireland, in particular Kells, Derry and Durrow.	Cenél Conaill (<i>VC</i> second preface, <i>Rec. Mai.</i> - <i>POR</i> 8, <i>FO</i> notes etc)	June 9 (<i>FO</i> , <i>MT</i> , <i>MG</i> , <i>MDo</i>) Scottish Calendars: June 9 in <i>Easter Foulis</i> , <i>Arbuthnott</i> , <i>Fearn</i> , <i>Celtic Kal.</i> , <i>K. Ab. Brev.</i> , <i>Mart. Ab.</i> , <i>Adam King</i> ('S. Come'), <i>Perth psalter</i> , <i>Dempster</i> , <i>Camerarius</i> (<i>Comus</i>), <i>Scottish Kal.</i>)	Columb Cille is well-attested in the annals, in martyrologies and his name appears in place-names in both Ireland and Scotland (Ó Muraíle 1997). The survival of a scholarly vita by Adomnán m. Ronáin*, written only about 100 years after his death makes Columb Cille one of the best known and popular of all the insular saints. In addition to the <i>VC</i> there are several other lives (see, eg, <i>Heist</i> 1965 p 366-78), but only the <i>Betha Coluim Cille</i> (Herbert 1985 p 218-286) is 'a new creation' (ibid. p 181). Another work, completed in 1532 by Manus O'Donnell, brings together a variety of accounts and traditions (Lacey 1998, O'Kelleher and Shoepperle 1918). Analyses of his cult include <i>VC</i> Reeves and Herbert 1985. Poetry associated with the saint is brought together in Clancy and Márkus 1985.	<i>AU</i> 595.1 <i>Quies Coluim Cille .u. Id. Iuini anno etatis sue .lxx.ui.</i> Also in <i>Clon. group</i>

Columb of Badenoch (RB)	62 ss of which 44 appear in <i>CNE</i> only; 10 non-saints		Badenoch		Jan 15 in Badenoch. No Columb in the Irish marts on this date. No Columb or Colmán in Scottish marts on either 13 th or 15 th Jan.	St Colm's Fair in Badenoch was on Jan 15 (<i>Watson</i> 1926 p 279). On Jan 13 th <i>MDo</i> and <i>MG</i> have two Colmáns and two Conna / Moconna types. Only one is noticed in <i>FO</i> notes: <i>Mochonna Inse Patraic</i> in <i>La</i> .	
Columba of Kingarth (RB)	ditto	Colum (<i>MG</i>)	Kingarth (<i>MT</i> , <i>MG</i> gloss). ?Dunblane		March 1 in <i>MT</i> , <i>MGns</i> , <i>MG</i> gloss, <i>MDo</i>	Not identifiable in <i>POR</i> 1985. Macquarrie 2001 identifies this saint with the Columba mentioned by Bower (<i>Chron. Bower</i> (Watt) vol vi, 60, 221-2) - <i>Columba in Dumblan et Blaanus in Botha insula tumultantur</i> . Bower tells how Blane miraculously restores life to a royal boy in England, whom Blane then names Columba. Columba's father gives Blane various manors in gratitude (<i>Chron. Bower</i> (Watt) vol vi, 60). In <i>Ab. Brev.</i> the same story is located in the north of England, but the boy is not named (<i>Ab. Brev.</i> Office for St Blane, lessons 5,6 in Macquarrie 2001 p 132).	
Mocholmóc m. Conrathain, Druimm Mór	259 Colmán in <i>POR</i> index of ss, of which 208 appear in <i>CNE</i> only; 30	Colmán (Latin Life in S, <i>CNE</i> - <i>POR</i> 707.132); Colmoc (<i>Ab. Brev.</i>); Columb (<i>FO</i>)	Druimm Mór (<i>MT</i> , <i>MG</i> gloss): Dromore tl. and par., bar. of Iveagh, co. Down. Inchmahome, Lake of Menteith (Stirlingshire)	Among saints of Dál nAraide (<i>Rec. Mai.</i> - <i>POR</i> 99; <i>Rec. Met.</i> - <i>POR</i> 662.209)	June 7 (<i>FOns</i> , <i>MT</i> , <i>MGns</i> , <i>MG</i> gloss, <i>FO</i> note in <i>La</i> , <i>MDo</i>). In Scottish calendars there is <i>Colmoci epi</i> in <i>Perth psalter</i> add., <i>Colmoc</i> on	In his Life ('a short and late Θ text' Sharpe 1991 p 392; <i>Heist</i> 1965 357-60) 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 <i>Ab. Brev.</i> According to <i>Ab. Brev.</i> <i>apud ciuitatem drummoreensem sepultus est</i> .	

	non-saints				<p>June 7 in <i>Mart. Ab.</i>, and in brackets in <i>K. Ab. Brev.</i></p> <p>On June 6 there is <i>Colmoc</i> in <i>K. Ab. Brev.</i>, <i>Colme</i> in <i>Adam King</i>, <i>Colm</i> in <i>Dempster</i> and <i>Columba</i> in <i>Camerarius</i>.</p>	<p><i>In cuius eciam honore monasterium quod Inchmaholmoch dicitur dunblanensis diocesis solenniter dedicatum est. In Mart. Ab.</i>, however, he is said to be buried in Inchmahome: June 7 <i>In Scotia Sancti Colmoci episcopi et confessoris apud Inchmahomo sepultus de quo in insula monasterium canonicorum regulare vita patrocinate Colmoco Deo famulancium vbi tanto iocundius celebrantur sua natalicia quanto salubrius claruerunt eius miracula.</i></p> <p>This saint has been confused both with Colmán of Lindisfarne (O'Hanlon vol vi p 232-3; <i>Dempster</i> in <i>Forbes</i> 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)</p>	
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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 Kentigerna and Faelán 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

166), 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 filiis 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 Edⁿ and burnt at ye Cross' (Highland Papers vol. ii p 40).

There is no name in *Hogan* with cell as the first element, Comgan as the second.

Comgán m. Dá Cherda	2 ss, 1 other	Mac Dá Cherda (<i>POR</i> 722.6)		Father is Áed Cerr m. Senaig, king of Leinster (<i>Rec. Min. in La</i> - <i>POR</i> 652; <i>POR</i> 722.66). Mother is Rím m. Fiachna and brothers include Cuimmíne Fota m. Fiachna (<i>POR</i> 722.66), who is descended from the Eoganacht of Cashel (Nov 12 <i>FO</i> notes) In several places his father is Mael Ochtraig of the Déissi (<i>CGH</i> 398-9 and see Clancy 1991 p 217)		See <i>Kenney</i> p 420-1 and Clancy 1991 for descriptions of legends about Mac Dá Cherda and Cuimmíne Fota. The former is a kind of holy fool. His floruit is envisaged perhaps mid 7 th century, as obit. of Cuimmíne Fota appears in <i>AU</i> 662.	Comgán Mac Da Cherda died. <i>Clon.</i> group, but not <i>AU</i> . <i>AT Comgan</i> <i>mac da</i> <i>cherd[a]</i> <i>mortuus est</i>
Comgán m. Diarmata	2 ss, 1 other		Glenn Uisen (<i>MT</i> , <i>MG</i> gloss): Killeshin tl. and par., bar. of Slievemargy, co. Carlow	of the Dál Cais branch of the Eoganacht of Munster (<i>Rec. Mai.</i> - <i>POR</i> no 233, <i>FO</i> notes in RB512).	Feb 27 (<i>FOns</i> , <i>MT</i> , <i>MGns</i> , <i>MG</i> gloss, <i>FO</i> notes in RB512 , <i>MDo</i>)	<i>MT</i> has <i>Comgain Glinni Usin. Comman mc.</i> <i>h. Themhni</i> - could be the same st. twice (cf <i>POR</i> no 233) <i>FO</i> notes in <i>F</i> imply that his mother is Columb Cille's sister. Elsewhere his mother is Eithne ingen Feidlimid m. Tigernaig (<i>POR</i> 722.91, <i>MDo</i>). There is a saint called Eithne in <i>MT</i> on Feb 26, one of only 3 ss of this name in the martyrology.	

Comgán Céle Dé	2 ss, 1 other				Aug 2 (<i>MT</i> , <i>MGns</i> , <i>MG</i> gloss, <i>MDo</i>)	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 <i>MT</i> predates 870 (Taylor 2001a p 182). More recent research, however, would allow for entries into <i>MT</i> until the 10 th c (Dumville 2002a).	
Comgán of Cluain Connaidh (RB)	2 ss, 1 other	Comgan Céle Dé? (<i>MT</i>)	Cluain Connaidh (<i>MG</i> gloss, <i>MDo</i>): in co. Westmeath (Stokes in <i>MG</i>), or in co. Roscommon (<i>Hogan</i> p 259)	no genealogy offered in marts, nor in <i>CGSH</i>	Oct 13 (FOns, <i>MTns</i> , <i>MGns</i> , <i>MG</i> gloss, <i>MDo</i>)	When first encountered this saint is simply <i>Comgan</i> (<i>FO</i>) and <i>Comgan[us] Cele De</i> (<i>MT</i>). He is first linked with Cluain Connaidh in <i>MG</i> 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 (<i>Watson</i> 1926 p 286-7). Fyndoca has a cult in Scotland, in particular in Inishail in Argyll, and is celebrated on the same day in <i>Ab. Brev.</i> (Oct 13)	
Comgan of Lochalsh (RB)	2 ss, 1 other	Conganus (<i>Ab. Brev.</i>)	Lochalsh, Turriff in Aberdeenshire, and Leinster (all <i>Ab. Brev.</i>)	Comgan is brother of Kentigerna who has three sons: Faelán, Fursey and Ultan. They are Leinster royalty. (<i>Ab. Brev.</i> , Oct 13)	Oct 13 (<i>Ab. Brev.</i> , <i>Mart. Ab.</i>) Both <i>Adam King</i> and <i>Dempster</i> have a <i>Convallan</i> ns on Oct 13. <i>Dempster</i> has an abbot <i>Congan</i> on Nov 24. <i>Camerarius</i> has a <i>Cogan</i> on Feb 20	Comgan rules in Leinster but is conquered by neighbours and comes to Scotland with his sister, her three sons and seven clerics. They come to Lochalsh (<i>ad locum que lochelch dicitur in erchadia boriali</i>) where Faelán builds a church in Comgan's honour. Comgan is buried on Iona and is venerated at Turriff in Aberdeenshire (all from <i>Ab Brev.</i> Oct 13). Connection between Comgan, Faelán and Kentigerna is also made in <i>Ab. Brev</i> lessons for Faelán (Jan 9) and Kentigerna (Jan 7). The link between Faelán and Fursey suggests overlap with Faelán, brother of Fursu m. Fintain of Peronne* below.	

						<p><i>Camerarius</i> has on Feb 20 <i>Sanctus Coganus</i> (sic) <i>Abbas. Fuit hic Sanctus Sanctae Kentigernae frater</i> (Forbes p 235)</p> <p>There is a Kentigerna who is daughter of Cellach Cualann, a Uí Máil king of Leinster who died in <i>AU</i> 715.1. His three daughters' obits are all recorded in <i>AU</i>: Colbaith (731.12), Caintigern (734.4), Conchenn (743.8). Cellach is a signatory to <i>Cain Adomnain</i>.</p>	
<p>Conláed, Conla, Conlaech - a summary</p> <p>The most celebrated saint of this name is the bishop associated with Brigit in Kildare. He is the only one given a genealogy in <i>CGSH</i> though there is no genealogy nor even a patronymic in the marts. There is a bishop Connla on May 10th in <i>MT</i>, <i>MG</i> and <i>MDo</i> 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 Beinian) rather than Brigit.</p> <p>No-one in the marts or in <i>CGSH</i> is called Conlaech, but this is another name which is interchangeable with Conla cf Conlaech / Conla, son of Cuchulin and Aoife.</p>							
Conláed m. Cormaic	3 ss, 5 other	Conla (<i>MG</i> , <i>POR</i> 440), Roncenn (<i>MT</i> , <i>FO</i> notes in <i>La</i>)	Kildare (<i>MT</i> , <i>MG</i> gloss etc). Findchoire (<i>POR</i> 172): ?now Fancroft, bar of Ballybrid, co. Offaly (KWN via <i>POR</i>). Dinn Flatha Ceineóil Lugair (<i>POR</i> 670.45): ?in north of Co. Wexford	Dál Meisin Corb (<i>Rec. Mai.</i> - <i>POR</i> 181.10, 252, <i>Rec. Min.</i> - <i>POR</i> 0, <i>Rec. Met.</i> - <i>POR</i> 662.157)	May 3 (<i>FO</i> ns, <i>MT</i> , <i>MG</i> ns, <i>MG</i> gloss, <i>FO</i> notes, <i>MDo</i>) Not in Scottish Calendars	Appears in <i>Cogitosus</i> 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 (<i>Rec. Mai.</i> - <i>POR</i> 82.2, <i>MG</i> gloss, <i>FO</i> notes in <i>La</i> and RB505). The enshrinement of a Conláed in 800 probably refers to this saint: <i>AU</i> 800.6 <i>Positio reliquiarum Conlaid hi scrin oir & argait.</i>	<i>AU</i> 520.1 <i>Conlaedh</i> , <i>espc Cille Daro</i> , <i>mort[u]s est.</i>

Conla of Kilconla	2 ss, 10 other		Kilconla, co. Galway			Said locally to be a pupil of Beinian* at Kilbannon, but I do not know on what authority (www.kinconly.com)	
						There is a <i>Conlae m(acc) C(oilboth)</i> who appears in the Patrician literature: in the <i>Notulae</i> no 17 (Bieler 1979 p 180), and as the donor, to Patrick, of Domnach Combair (<i>Vita Trip.</i> 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 Constantín of Rahan (who is now said to be British) or Constantín 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 Constantín son of Áed 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 Constantín'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 Cusantín. It is notable that Constantín'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 Constantine 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).

Constantín of Rahan (RB)	0		Rahan (<i>FO</i> , <i>MG</i> gloss): Co. Offaly		March 11 (<i>FO</i> , <i>MThs Briton</i> with alternative, <i>MGns Britt</i> with alternative, <i>MG</i> gloss with alternative, <i>FO</i> notes, [<i>MDo</i>]). For Constantine in Scottish Calendars see summary.	Constantín rí Rathin (<i>FO</i>). It is possible that this is the Constantine of <i>AU</i> 588.4 <i>Conuersio Constantini ad Dominum</i> - 'The conversion of Constantine to the Lord'. After <i>FO</i> Rahan is not mentioned until <i>MG</i> gloss, and even then there is confusion with Contantín son of Áed*.	not in annals
Constantín son of Áed (RB)	0				Dec 6 (<i>Forbes</i> - but no Constantine on this date in any of the Scottish calendars). March 11 in <i>Dempster</i> ? December 22 in <i>Camerarius</i> ? For other Scottish Calendars see summary.	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 <i>Áed a crichaib Cinn Tire</i> - Áed from the lands of Kintyre (<i>AU</i> 878.3). Constantine abdicated and 'took the staff' - <i>baculum cepit</i> - in 940 x 943 and died in <i>AU</i> 952.1 (Anderson 1922 i 446) According to later Medieval versions of the king list he retired to the church of St Andrews and become abbot of the céli 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 <i>Dempster</i> and <i>Camerarius</i> mention is made of St Andrews.	<i>AU</i> 952.1 <i>Custantin m Aedha ri Alban</i> [died]

Constantin son of Fergus (RB)	0		Dunkeld (Regnal List D)		March 11 (<i>MT</i> with alternative, <i>MG</i> gloss with alternative, <i>FO</i> notes, [<i>MDo</i>], <i>Ab</i> <i>Brev</i>). For C. in Scottish Calendars see summary.	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 <i>Dunkeld litany</i> (ibid p 120-1) where he is Constantine Rex, in the list of martyrs, and again under confessors and monks.	<i>AU</i> 820.3 <i>Custantin m</i> <i>Fergus, rex</i> <i>Fortreinn</i> <i>moritur</i>
Constantin son of Rydderch Hael of Dumbarton (RB)	0		Glasgow		For C. in Scottish Calendars see summary.	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 Rhydderch Hael, king of Dumbarton in <i>VC</i> 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 12 th century. 'No progeny is credited to Rhydderch 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).	

Dallán Forgaill m. Eirc	3 ss, 9 others	Eochaid m. Ailella (<i>Rec. Min.</i> - <i>POR</i> 633), Eochaid m. Collo (<i>Rec. Met.</i> - <i>POR</i> 662.105)	Kildallan (Plummer 1922 vol ii p 264): co. Cavan Maigin (<i>MT</i>): could be Moynehall in Co. Cavan, Connacht, which is near Kildallan (Clancy and Márkus 1995 p 98)	Colla Uais (<i>POR</i> 426, 633, <i>Rec. Met.</i> - <i>POR</i> 662.105). Dál Fiatach (<i>CGH</i> p 407, 330b31 - add. in <i>Lc.</i>). The Masraige from Bréifne in Connacht (Preface to <i>Amra Choluimb Chille</i> 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.	Jan 29 (<i>MT</i> , <i>MG</i> , <i>FO</i> notes in <i>F</i> , <i>MDo</i>)	It is to Dallán Forgaill that <i>Amra Choluimb Chille</i> '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 Colum Cille (Clancy and Márkus 1995 p 98). Of the three different genealogies given, Clancy and Márkus favour the Masraige in Connacht.	
Domongart m. Echach	3 ss, 2 other		Slíab Slange (<i>FO</i> notes in <i>La</i> , March 18): al. S. Domangairt, now S. Donard, Co. Down (<i>Hogan</i>). Raith Murbuilcc (<i>MG</i> gloss): now Maghera, Co. Down. Leithglind (<i>FO</i> notes in <i>La</i> margin, April 18 th): Old	Dál Fiatach (<i>POR</i> 162, 358, 537, <i>FO</i> notes in <i>La</i> margin on April 18, <i>MDo</i>)	March 24 (<i>MT</i> , <i>MG</i> ns, <i>MG</i> gloss, <i>FO</i> notes in RB505 , <i>MDo</i>) July 25 (<i>Hogan</i> p 575 drawing from Parliamentary Gazetteer of Ireland) March 18 (<i>FO</i> notes in <i>La</i>). Scottish Calendars: March 24	Domongart is a saint of the Dál Fiatach 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 <i>MG</i> 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 Molaisse m. Cairill* (d. <i>AU</i> 639.5), and with Báetan m. Cairill (d. <i>AU</i> 581.2 - adversary of	

			Leighlin, Co. Carlow.		(<i>Glenorchy psalter</i>)	<p>Áedán m. Gabráin).</p> <p>The obit. of 506 given in <i>MDo</i> may derive from confusion with Domongart Reti who appears in <i>AU</i> 507.1 and is an apical figure in the genealogies of Cenél Gabráin and Cenél Comgaill, at least according to <i>MSFA</i> and <i>CPDR</i> (Fraser 2006 p 2).</p> <p>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 (<i>Black</i> p 513), b) a place name <i>Dold<u>u</u>engard</i> near Blairgowrie in Perthshire (Coupar Angus Charters i no 34 - info from Simon Taylor pers. comm.), and c) the inclusion of <i>Dongarti ep. et conf., ix lect.</i> in the 15th century <i>Glenorchy psalter</i>. There is a <i>domongart ferleginn turbruad</i> [Turriff] in the notes on the Book of Deer of c1130x1150 (Stuart 1869 p 93).</p> <p>All three Domangarts in the Chronicle of Ireland are connected with Scottish Dál Riata (Charles-Edwards 2006 p 63)</p>	
<p>Donnán - a summary</p> <p>Donnán of Eigg is now the most famous Donnán, at least in Scotland, but there were others. It is possible that Donnán mac Beodáin 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.</p> <p>There is a Donnate under martyrs in the <i>Dunkeld Litany</i>, which might be Donnán of Eigg. There is a Donan also under monks and confessors.</p>							

Donnán m. Beodáin (RB)	4 ss, 2 other		Cluain mac Nóis (relics are there - Stokes 1890 p 264)	No genealogy in <i>POR</i> . Same as Ciarán m. Beodáin*	?August 11 (<i>MGns</i> , <i>MDo</i>)	<i>MT</i> has <i>Ingena Senaich</i> . <i>Ingena Donnain</i> . [ie two female saints] <i>MG</i> replaces the latter with <i>Donnán</i> . <i>MDo</i> 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).	
Donnán Ega	4 ss, 2 other	Donnan of Eigg	Eigg	no genealogy in <i>POR</i>	<p>April 17 (<i>FO</i>, <i>MT</i>, <i>MGns</i>, <i>MG</i> gloss, <i>FO</i> notes, <i>MDo</i>).</p> <p>April 20 (<i>MT</i> marginal note).</p> <p>?April 29 (<i>MT</i>, <i>MGns</i>, <i>MG</i> gloss ns, <i>MDo</i> ns)</p> <p>Of the Scottish Calendars a ns Donnán appears in <i>Fearn</i>, <i>K. Brev. Ab.</i>, and <i>Adam King</i>.</p>	<p>That Donnán's cult was well established by at least the early 10th century is suggested a) by the long entry in <i>MT</i> in which his 52 companions are named, and b) by his inclusion in the poem attributed, incorrectly thinks Clancy (Clancy and Márkus 1995 p 166), to Adomnán, <i>A maccuain</i> (<i>POR</i> no 714) in which his kneecap is named as a relic. Donnán may have been viewed as Ireland and Scotland's 'proto-martyr' which may explain his popularity (Hennig 1946 p 62); he may also have been popular also among the Norse (Rekdal p 265-269).</p> <p>The earliest sources (<i>FO</i>, <i>MT</i>, <i>AU</i>) do not specify who killed him. The earliest who does is the annotator of <i>MG</i> who says it was sea pirates - <i>pioraiti</i>. Unlike the annotators of <i>FO</i> this scribe is clear that Eigg is an island. Four of the annotators to <i>FO</i> suggest he was killed at the behest of a queen (or rich woman) in Gall-gaidil. Three include a story of Donnán being refused by Colum Cille as soul-friend, because Donnán was going to suffer violent martyrdom. All are very unclear as to the whereabouts of Eigg: a well in Caithness, a river, an island, a fountain. The notes in <i>La</i> and a separate account in the</p>	<p><i>AU</i> 617.1 <i>Combustio martirum Ega</i> (plus addition by H2 glossator: <i>combustio Donnain Ega hi .xu. kl. Mai cum .cl. martiribus</i>) <i>Clon. group</i> includes ref. to 'Donnán of Eigg on the 17th April'.</p>

						<p>Book of Leinster suggest it is a spring in <i>All Saxainib</i> (La) or <i>i nAldasain</i> (LL given in Anderson 1922 p 143; <i>POR</i> no 717). The latter has an interlinear note <i>.i. carrac eter Gallgaedelu & Cend Tiri ina camair immuich</i> - ie 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.</p> <p><i>MT</i> has the following on April 29: <i>Donnani sacerdotis. Fálbi i nInis. Enani. Ega</i>. I suggest that these names may have originated as a list, with Donnán, Failbe and Enan on the left, and <i>i nInis Ega</i> in the right.</p>	
Donnan of Auchterless (RB)	4 ss, 2 other		Auchterless (<i>Dempster</i>)	no genealogy in <i>POR</i>	April 17 and 18 (<i>Dempster</i>)	<p><i>Dempster</i> has the following: April 17 <i>Donani abbatis patroni in Achterles, cujus baculus circulatus cuilibet langori medebatur. K</i> April 18 <i>In Buchania Donani ejusdem abbatis elevatio. K. B.</i></p>	
Donnán of Inis Ainghin (RB)	4 ss, 2 other		Inis Aingin (<i>MT, MG</i> gloss): in the Shannon, b. Kilkenny, co. Westmeath (Inchchineen or Hare Island in Lough Ree, Stokes 1890 p 379)	No genealogy in <i>POR</i> . Of Corco Baiscenn (co Clare), according to Lismore Life of Ciarán of C (Stokes 1890 p 275)	Jan 7 (<i>MT, MGns, MG</i> gloss, <i>MDo</i>)	<p>Life of Ciarán m. Beodáin* has this: 'A certain man of Corco-Baiscinn came to Ciarán [on Inis Angin]: 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.)</p>	

Éimíne, Oíbfínd, Sléibéne - a summary

Any of these names might result in the form which appears in the place-name Killevin. Oíbfínd and Sléibéne are uncommon names with no further presence in the martyrologies, but there are a number of other commemorations to a saint called Éimíne: *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 Kilslevan on Islay, and there may have been a Killevin on Lismore (*Argyll Sasines* vol 2 no 251)

Watson finds dedications to an Oíbfínd / Éimíne / 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 Mcíleven / McGíleven appears several times 17th century records of inhabitants in the immediate vicinity of Killevin, and slightly further afield (*CoA* p 7, 8)

Éimíne Ros Glais	4 ss, 0 other	Emin Bán (<i>POR</i> 722.34)	Ros Glais (<i>MT</i> , <i>MG</i> gloss): Monasterevin tl. and par., bar. of Offaly West, co. Kildare	His mother is of the Corco Soileinn Chruaich (<i>POR</i> 722.34), in particular of the Uí Senaig (<i>FO</i> notes in LL.365c). <i>FO</i> note in RB505 says he is of the Munstermen; <i>MDo</i> specifies that his father was of the Éoganacht of Munster.	22 Dec (<i>FO</i> , <i>MT</i> , <i>MG</i> ns, <i>MG</i> gloss, <i>FO</i> notes, <i>MDo</i>)	<i>FO</i> 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 Cáin Éimíne Bán, belonging to the 'late Old Irish or Middle Irish period' and set in the late seventh century (Poppe 1986) In <i>MG</i> gloss and <i>MDo</i> he is said to be a Bishop.	
Oíbfínd ingen Maine	2 ss, 0 other	Aibind	Cell Draignige (<i>POR</i> 670.16 BLc only): Kildrinagh tl., par. of Tubbridbritain, bar. of Crannagh, co Kilkenny? Cluain Draignige (670.16): no id in <i>POR</i> or	no genealogical data	no-one of this name in the marts	This is the saint suggested by <i>Watson</i> as a possible dedicatee of Killevin, Loch Fyne (<i>Watson</i> p 271). She appears in a list of the associates of Brigit (<i>POR</i> 670.16). The list only in LL and derivatives and was probably compiled by Áed mac Crimthainn himself, LL's scribe (<i>POR</i> 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 <i>Lc</i> (id uncertain)	

Sléibíne m. Congaile	1 st, 1 other		<i>Hogan</i> Iona	Cenél Conaill (<i>POR</i> 345, <i>MDo</i>)	March 2 (<i>MDo</i>)	Appears in none of the early martyrologies. <i>POR</i> believes his absence from <i>MT</i> indicates that the MS of the mart, which he believes to have been on Iona in the 8 th century, must have left the island before S's death in 767 (<i>POR</i> 1993 p 12-13) His feast day in <i>MDo</i> coincides with that of Fergna, an earlier abbot of Iona (<i>MT Fergnae ab lae</i> , <i>FO Fergnae íae</i> etc)	<i>AU</i> 767.5 <i>Quies</i> <i>Sleibeni le</i> (Neither <i>AT</i> nor <i>CS</i> is available for this year)
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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, Ernéne, 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 OI word *iarn* for iron (hence the Latin version of the name seen in *VC*, *Ferreolus*) but the name Eirne 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 (Ernaíne 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. Marnoci abbatís* 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 Ernaínes).

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 Ernáns 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).

Ernaíne m. Eoghain	Ernain x 12 ss 0 other, Ernaíne x 2 ss 3 other, Ernán x 2 ss, 1 other	Erne	Dromma no Cluana Railgech (<i>MT, Rec. Mai. - POR 37</i>): Cluain Railgech in Mide, now Clonrelick tl., par. of Ballyloughloe, bar. of Clonlonan, co. Westmeath?	<i>MDo</i> says he is son of the brother of Columb Cille. Grandfather is Feilim, and he is of Cenél Conaill. <i>Rec. Mai</i> has a saint of this name descended rather from Fergus Cáechán m. Echach Muigmedóin (<i>POR 37</i>)	Jan 1 (<i>MT, MDo</i>) Aug 6 (<i>MT</i>) Aug 5 (<i>MGns, MG margin, MDo</i>)	Reeves consider this to be the dedicatee of Kilviceun in Mull, but <i>Watson</i> doubts it (<i>Watson</i> p 305 with ref to <i>VC</i> Reeves p 415). <i>MDo</i> 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 <i>Rec. Mai. - POR 397</i>) . In <i>MT</i> the Jan 1 date has the patronymic but no place, the Aug 6 date has no patronymic but states Erne Clúana Railgech. Possible that two separate saints were envisaged at this time, which would also explain the two genealogies. There is a Moernóc also said to be nephew of Columb Cille - Moernóc m. Déicull - but he is son of the saint's sister (<i>Rec. Mai. - POR 397</i>) This info is also given in an appendix to <i>VC</i> (Sharpe p 354; <i>POR 722.24</i>). A <i>Mernoc</i> ns (the only one) is in <i>MT</i> at Dec 23. Also in <i>MG</i> (ns no gloss). In <i>MDo</i> he is identified as son of Columb Cille's sister.	
Ernaíne m. Colmáin, Torach	Ernain x 12 ss 0 other, Ernaíne x 2 ss 3 other,	Torach (<i>CNE - POR 707.781</i> <i>Moernoc hi</i> <i>Toraig</i>): Tory Island, off Donegal.		Ernain Toraige m. Colmain m. Mainain m. Muredaig m. Eogain m. Neill Noigiallaig. (<i>Rec. Mai. - POR 16.</i>) In <i>Mothers of the ss</i> his	Aug 17 (<i>MThs, MGns, MDo</i>) No Ernán type on this date in any of the	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 (<i>HE</i> II.19). This Ernan is identified by Sherley-Price as	

	Ernán x 2 ss, 1 other			mother is Ethni ingen Choncraid (<i>POR</i> 722.98)	Scottish calendars	abbot of Tory Island (<i>HE</i> , Sherley-Price p 342). First mention of an Ernan of Tory is in <i>CGSH</i> <i>Rec. Mai.</i> <i>Ernan Toraighe, do Chenél Eoghain mic Néill</i> in <i>MDo</i>	
Ernán, uncle of Columb Cille (RB)	Ernain x 12 ss 0 other, Ernaíne x 2 ss 3 other, Ernán x 2 ss, 1 other			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 <i>VC</i> I.45 as prior on Hinba, and subject of a prophesy 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 (<i>Watson</i> p 83 and others) then it is probable that Cill Earnadail on the east coast of Jura commemorates this saint.	pre 597
Ernán of Midluachair (<i>MG</i>)	Ernain x 12 ss 0 other, Ernaíne x 2 ss 3 other, Ernán x 2 ss, 1 other	Ternoc m. Ciaráin?	Midluachair (<i>MG</i> gloss): <i>MG</i> index notes there is a road from Tara through the Moyry Pass into Ulaíd called Slige Midlúachra. Cell na Saccart (<i>MG</i> gloss): 'on	IF same as Ternoc m. Ciaráin, then in <i>CGSH</i> <i>Rec. Mai.</i> he is of the Cruithin (<i>POR</i> 101)	Oct 26 (<i>MG</i> ns, <i>MG</i> gloss, <i>MDo</i>) Scottish calendars commemorate a Moernoc on Oct 25: see Moernoc of Kilmarnock.	In <i>MG</i> gloss he is <i>Midhluachra icCill na</i> <i>saccart</i> . <i>MDo</i> index says Cell na Saccart is 'near Jonesborough, co. Armagh, where there is a pillar-stone bearing the following inscription: <i>In loc so tanimmairni Ernóhc</i> <i>mac Ceran bic er cul Peter apstel</i> - this place thy Ernóc son of Cérán the Little bequeathed it under the protection of Apostle Peter.' Ernán mac Ciaráin is not visible in the martyrologies but he is present in the genealogies, while Ernán of Midluachair is in	<i>AFM</i> 714.3 <i>T'Ernoc mac</i> <i>Ciarain d'ecc</i>

			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)' Hogan p 207-8.			the former (though not in <i>MT</i>) but absent from the latter. The only other ref to Midlúachair in the marts. is in relation to the famous highwayman Glunsalach, who in the genealogies is related to Ernán mac Ciaráin (<i>MDo</i> June 3; <i>Rec. Met. POR</i> 662.212) It is possible that this is the saint commemorated in Scotland on Oct 25: Moernoc of Kilmarnock*.	
Ernéne moccu Fir Roide (<i>VC</i>)	Ernain x 12 ss 0 other, Ernaíne x 2 ss 3 other, Ernán x 2 ss, 1 other		Druim Tuamma (<i>VC</i>): survives as Drumhome, south of Donegal, territory of the Cenél Conaill. Sharpe 1995 p 376)	The Corco Roide were in Westmeath (<i>Hogan</i> p 295)	Not detectable in the calendar.	<i>VC</i> III.23. Saw a vision on night of Colum 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.	
Marnoch Dubh (<i>Forbes</i>)	Moernóc x 23				May 3 (<i>Forbes</i> p 393) Feb 22 (<i>Dempster</i>)	<i>Forbes</i> 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 <i>Dempster</i> on Feb 22: <i>In Banzenoche Marnokdubi Eremitae. S.</i> This may correspond to a saint in the Irish calendars who appears in <i>MT</i> on Feb 23 as <i>Ernine</i>	

						<p><i>Lethglinni</i> with similar entries in <i>MG</i> and <i>MDo</i>.</p> <p>There is also an <i>Ernin</i>, glossed <i>Mac Duibh</i>, in <i>MG</i> 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. <i>Dempster</i> has a <i>Marnoc</i> on Nov 8: <i>In Scotia Marnoci confessoris Achaio regi charissimi</i>. K. [K. = Adam King, who has, on this date 'S. Moroke confess. in scotland vnder king Achaius. 817.'].]</p>	
Mernóc of the Delightful Island (RB)	Moernóc x 23				?	<p>A character in <i>Navigatio Brendani</i>. He found and lived on the Delightful Isle - <i>Invuenitque insulam iuxta montem lapidis, nomine deliciosam</i> (Nav. Brend. ch 1.17, Selmer 1959 p 4). Godson (<i>filiolus meus</i>) of St Barrinthus with whom he voyages to the Promised Land of the Saints - <i>terra repromissionis sanctorum</i> (ibid. ch 1.34, p 5). This journey inspires Brendan to undertake his expedition.</p>	
Moernóc m. Cruisíne	Moernóc x 23	Ernéne mac Craséni (VC)	Ráith Núi (MT, MG gloss): Rathnew, co. Wicklow. Cell Draignech in Uí Dróna (MG gloss): Kildreenagh, co. Carlow		Aug 18 (FO, MT, MGns, MG gloss, FO notes in RB505, FO notes in La. MDo)	<p>VC I.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 Ráith Núi. 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.</p>	AU 635.5 Quies Fintain m. Telchain & Ernaini m. Creseni. (Also in Clon. group)

						No genealogy. In the Irish Life of Colum Cille he is called <i>Ernan Cluana deocra</i> , a saint who appears in <i>MT</i> on Jan 11. Cluain Deochra is a church associated with Clonmacnois (Herbert 1988 p 283).	
Moernoc of Aberchirder (RB)	Moernóc x 23	Mernanus (Mart Ab)	Aberchirder (<i>Ab. Brev.</i>): near Banff, Aberdeenshire.		March 1 (<i>Arbuthnott</i> ns, <i>K. Ab. Brev.</i> ns, <i>Mart. Ab.</i> , <i>Adam King</i> ns, <i>Camerarius</i> ns) <i>Dempster</i> has <i>Marnani episcopi & confessoris</i> on March 2.	<i>Ab. Brev.</i> 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 (<i>capite Sancti Marnani presenti</i>) is attested in 1493 (<i>Antiquities of Aberdeen and Banff</i> , ii pp 212, 213, 215, via <i>Watson</i> p 292). Paul records a Fair of St Marnoch at Aberchirder on March 1 st (Paul 1918 p 168). <i>Forbes</i> reports a fair on the second Tuesday of March at Aberchirder, and that the parish of Aberchirder is also known as Marnoch (<i>NSA Banff</i> , 382, 386 via <i>Forbes</i> p 392). 'He was patron of the Innes family, who got the thanedom of Aberchirder by an heiress in the fourteenth century' <i>Forbes</i> 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.	
Moernoc of Kilmarnock (RB)	Moernóc x 23		Kilmarnock, Ayrshire (see notes)		Oct 25 (<i>Fowlis Easter</i> , <i>Arbuthnott</i> , <i>K. Ab. Brev.</i> , <i>Mart. Ab.</i> , <i>Perth psalter</i> , <i>Dempster</i>)	Link with Kilmarnock is made by <i>Adam King</i> who says he died there (<i>Forbes</i> p 165). Paul records a Fair of St Marnoch at Kilmarnock on Oct 20 th (Paul 1918 p 168). In the <i>Perth psalter</i> he is a bishop. This saint may correspond to Ernán of Midlúachair*.	

Fáelán - a summary

It is impossible to say to which saint in the Irish martyrologies the cult or cults of Fáelán in Scotland correspond. Feast days and fairs suggest one (Fáelán of Cluain Móescne), location suggest another (Fáelán 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.

Fáelán of Cluain Móescne and *Fáelán 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 Fáeláns. The first came from Munster in the early 6th century (*Fáelán amlabair i Straith Eret*). The second, in the 8th century, came from Leinster (Fáelán son of Kentigerna). The latter saint presumably corresponds to Fáelán of Cluain Móescne.

Lands associated with the custodianship of Fáelán's relics are in Glen Dochart (1336 *RMS*), Auchlyne (in Glen Dochart too), and Killin (*Watson* p 265). The staff of Fáelán is known as the *Coigerach* (*Watson* 1926 p 264). For a full analysis of the cult of Fáelán in Scotland see Taylor 2001a. Personal names deriving from Fáelán 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).

Fáelán son of Kentigerna (RB)	Fáelán x 4 ss, 8 other		Leinster, Siracht in Glendeoquy, Loch Alsh (<i>Ab. Brev.</i>), Strathfillan (<i>Mart. Ab.</i>)	Uí Máine. Son of Feriach / Feredach and Kentigerna (ob. <i>AU</i> 734), the daughter of Cellach Cualann, a Uí Máil king of Leinster who died in 715 <i>AU</i> (<i>Ab. Brev.</i>).	Jan 9 (<i>Ab. Brev.</i>) A Fáelán is celebrated in several Scottish calendars on this day (see below). Except in the case of <i>Kal. Ab. Brev.</i> 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 Fáelán of Cluain Móescne but the story that he was born with a stone in his mouth suggests a primary characteristic of <i>Fáelán amlabair i Straith Eret</i> - 'that splendid mute'. The readings in <i>Ab. Brev.</i> about Congan say his brothers are called Fursu and Ultan, which suggests influence from the cult of Fáelán, brother of Fursu of Peronne. The first place in which an association is made between Fáelán and Kentigerna is <i>Ab. Brev.</i> Here he is tutored by Ibar (presumably supposed to be bishop Ibar m. Lugna ob <i>AU</i> 500, 501 or 504), is a monk under Fintán Munnu (ob <i>AU</i> 635) and is daughter of a
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						woman who died in <i>AU</i> 734. It is possible that the <i>Ab. Brev.</i> represents traditions originally attached to more than one Fáelán.	
Fáelán brother of Fursu m. Fintain of Peronne (RB)	Fáelán x 4 ss, 8 other			Fursu, his brother, is given two differing genealogies in <i>CGSH</i> , one assigning him to the Ulaid, another to the Eoganachta (<i>Rec. Mai. POR</i> 157.1.2) <i>MDo</i> says mother is either daughter of a king of Connacht or of Aedh Finn (of Leinster? Byrne 1974 p 152)	Oct 31 (FOns, <i>MT</i> , <i>MG</i> , <i>FO</i> notes, <i>MDo</i>) The Scottish calendars have a ns Foillan in <i>Dempster</i> and <i>Adam King</i> . Jan 16? (<i>MT</i> ns, <i>MG</i> ns, <i>MDo</i> ns)	<i>HE</i> 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, Ultan. He later left for Gaul and died in Péronne. <i>AU</i> records Fursu's death in 649, 656 and 661, the latter two add. in <i>H2</i> . No record of Fáelán. They are mentioned together in <i>MT</i> : <i>Failani martiris fratris Fursu</i> . This Fillan was monk then abbot at Cnobersburg, then went to Nivelles in Brabant. Beheaded by 'certain satellites of the devil' (<i>Forbes</i> p 346). Note that a non-specific Fáelán is commemorated on the 16 th Jan, the fd of Fursu, and that this is the octave of the feast of Fáelán of Cluain Móescne.	
Fáelán amlabair i Straith Eret (<i>MT</i>)	Fáelán x 4 ss, 8 other	Fillan the Stammerer / Leper / the dumb.	His place of activity is variously given as <i>i Straith Eret</i> (<i>MT</i>), <i>o Srath hEreenn</i> (<i>FO</i> note in RB505) <i>o Raith hEreenn i fail Glinde drochta aniar</i>	Son of Óengus mac Nadfroich (d. 490/2), an apical king of Munster Eoganacht (<i>FO</i> notes in <i>Lb</i> , Stokes 1880 p cvi). There is a Fáelán m. Óengusa in <i>Rec. Met.</i> (<i>POR</i> no 662.221) among the Eoganacht. According to <i>MDo</i> he is only of the race - do chloinn - of Óengus mac	June 20 (<i>FO</i> - <i>in t-amlabar ánsin</i> , <i>MT</i> , <i>MG</i> ns, <i>MG</i> gloss, <i>FO</i> notes, <i>MDo</i>) No Fáelán on June 20 th in any of the Scottish calendars.	Strathearn and Glen Dochart have generally been understood to be meant as this Fáelán's place of activity, both places with Fáelán dedications. <i>Watson</i> thought that a district term - Rath of Eire - was meant (<i>Watson</i> p 227) Robert Bruce was devoted to a saint called Fáelán, whose aid apparently secured victory at Bannockburn (Boece and Bellenden via <i>Forbes</i> p 345). This battle was fought at midsummer which suggests that perhaps this	

			<p><i>ata</i> (FO note in Laud), always in <i>Alba</i>. FO note in LB adds <i>o Chill Faelan i Laigis</i> (Stokes 1880 p cvi) ie in Laoighis in Leinster - no ID in <i>Hogan</i>.</p>	Nadfroich.		<p>Fáelán was invoked. But Scottish fairs (<i>Watson</i> p 184, 193) and calendars (see below) consistently noticed Jan 9th as the day of Fáelán, the day of a supposedly quite different saint.</p>	
<p>Fáelán of Cluain Móescne (RB)</p>	<p>Fáelán x 4 ss, 8 other</p>		<p>Clúain Móescne (<i>MT</i>, <i>MG</i> gloss): Kylmiskén, par. of Lynn in bar of Fartullagh, Co. Westmeath</p>	<p>no genealogy given in marts. or in <i>CGSH</i>.</p>	<p>Jan 9 (FOns, <i>MT</i>, <i>MG</i>ns, <i>MG</i> gloss, <i>MDo</i>)</p> <p>A Fáelán appears in several Scottish calendars: <i>Culross</i>, <i>Arbuthnott</i>, <i>Kal. Ab. Brev.</i>, <i>Perth psalter</i>, all ns abbot; in <i>Mart. Ab.</i> he is linked with Strathfillan, in <i>Adam King</i> with Scotland, and in <i>Camerarius</i> with Fife and Pittenweem. <i>Dempster</i> has <i>In lacu Levinio natalis piisimi</i></p>	<p>Nothing is known of this saint from Irish sources. Kylmiskén is elsewhere associated with Brigit (<i>POR</i> 670.33).</p> <p>A Fáelán was widely commemorated in Scotland, apparently on this day. Fáelán's fair was held in January in Killallan, Renfrewshire (<i>Watson</i> p 193) and the <i>Féill Faoláin</i> at Killin was held on 9th Jan (<i>ibid</i> p 184).</p> <p>A translation and commentary on the Fáelán readings in the Aberdeen Breviary for this day are given in Taylor 2001a p 195-201</p>	

					<i>confessoris Filani Abbatis Argadiensis. In none is Clúain Móescne mentioned.</i>		
Féichíne m. Cóelcharna	2 ss, 4 other	Moecca (<i>POR</i> 703.5), Vigeanus	Fobar (<i>MT</i> , <i>MG</i> gloss): Fore, tl. and bar., par. of St. Feighins, co. Westmeath. Omey (<i>MDo</i> , Irish Life i - Plummer 1910 vol 2 p 79n): island in w. of Co. Galway	In <i>Rec. Mai.</i> in <i>LL</i> he is Fothairt (<i>POR</i> 315), but in <i>H1</i> he is Ciannachta, as he is in <i>Rec. Min.</i> (<i>POR</i> 421).	Jan 20 (<i>FOns</i> , <i>MT</i> , <i>MGns</i> , <i>MG</i> gloss, <i>MDo</i>) Not in the Scottish Calendars	His main foundations were in Westmeath and Co. Galway and he is also associated with Co. Mayo (<i>Forbes</i> p 458). There is a Latin Life in <i>O</i> (Plummer 1910 vol 2 p 76-85) and two Irish versions, one incomplete (<i>Kenney</i> p 459). In none does he have any connection with Scotland. He is associated with Caemán Brecc* (Plummer 1910 vol 2 p 82n) and Munnu m. Tulcháin* (<i>Forbes</i> p 458) and, as an ascetic, is compared with St Anthony (<i>POR</i> 712.18). He died of the yellow plague (<i>AU</i>) In Scotland he is commemorated at St Vigeans in Angus where a market was held on Jan 20 th and possibly at Ecclefechan in Dumfriesshire (<i>Watson</i> p 168-9). The form Mo-Fhécu appears in the place-name Lesmahagow near Glasgow (<i>Watson</i> p 197). The name Malaechín / Malechín < Máel Fhéchin appears in the Book of Deer (<i>Watson</i> p 322, Black p 576)	<i>AU</i> 665.3 <i>Dormitatio</i> [<i>de eodem</i> <i>morbo</i> , .i. <i>don bhuide</i> <i>Conaill</i> (add H2)] <i>Feicheni</i> <i>Fabair</i> [and others] Also in <i>Clon.</i> <i>group</i> (not the H2 addition)
Viganus (<i>Forbes</i>)					March 13 (<i>Camerarius</i> - <i>Sanctus Viganus</i> <i>Confessor &</i> <i>Anchoreta in</i>	There is a Viganach in the <i>Dunkeld Litany</i> (16 th among Confessors and Monks). <i>Camerarius</i> claims that someone of this name was associated with Leven and Loch Lomond (<i>Forbes</i> p 456). This may be the result of	

					<i>Leuina prouincia)</i>	confusion with the Irish Life of Féichíne (or something similar) which associates Féichíne with Loch Lebinn in Ireland (Plummer 1910 vol 2 p 80n, p 81n)	
Findlug Dún Bleisce	25ss (23 are only in <i>CNE</i> , and 1 is only in list of bishops) , 9 other		Dún Bleisce (<i>FO</i> , <i>MT</i> etc): Doon par., bar. of Coonagh, co. Limerick. <i>POR</i>). Tamlachta Findlogain (<i>MG</i> gloss): Tamlaght Finlagan p., in b. Keenacht, c. Derry (<i>Hogan</i> p 620).	Dál Fiatach (<i>MDo</i> , <i>Rec. Min.</i> , <i>Rec. Met.</i> - <i>POR</i> 370, 639, 662.144)	Jan 3 (<i>FO</i> , <i>MT</i> , <i>MG</i> ns, <i>MG</i> gloss, <i>FO</i> notes in <i>La</i> , <i>F</i> & <i>LL</i> , <i>MDo</i>) No Findlug in the Scottish calendars.	<p>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. <i>FO</i>, in most version, states that Findlug belongs to Dún Bleisce, but the RB505 version reverses the positions of Findlug and Fintan, making Fintan the saint of Dún Bleisce. <i>MG</i> gloss assigns Fintan to Dún Bleisce, and places Findlug in Tamlachta Findlogain. <i>FO</i> notes in <i>F</i> 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 martyrologies <i>MDo</i> is the first to give a patronymic ie Dímmán. This corresponds to Findlug m. Dímmáin in <i>POR</i>, who is listed as if a separate saint. He appears twice in <i>Rec. Min.</i>, and once in <i>Rec. Met.</i>, on two of these occasions accompanied by Fintan.</p> <p>Findlug is not a common name in the martyrologies (only one in <i>FO</i>, 3 in <i>MT</i>). The Findlug who appears on May 11 in <i>MT</i>, <i>MG</i>, and <i>MDo</i> is accompanied in each case by a Fintan, as is the one on Jan 3. Perhaps the same saint is commemorated on both dates.</p> <p>Tamlachta Findlogain, to which Findlug is assigned from <i>MG</i> gloss onwards, is in the home barony of Beinian m. Seiscéin* and</p>	

						<p>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.</p> <p>Finlagan in Islay may commemorate a saint called Findlug (<i>Watson</i> 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.</p>	
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		Kildallog, 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: <i>Eirche & Lallóc o Senlus iar mBadbgnu na di chaillig</i> . (Badbgnu is Slieve Baune in e. Roscommon, which is near Kildallog). Tirechán claims that <i>tenuit Patricius Ardd Senlis et posuit filiam in eo sanctam Lalocam</i> (Tirechán 27.2 in Bieler 1979 p 145). She was 'the major saint of a small vassal kingdom lying on the eastern edge of Mag nAí'. (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 chumhdaigh ord riaghailt Mho-Laisi* (*Watson* 1926 p 306 and n). Again it is not clear which Molaisse is meant.

Laisrén m. Feradaig	Molaisse, 0 other; 2 s Lasrán, 0 other; 2 s Laisre, 5 other	Molasse (CNE - POR 707.602)	Iona (FO, MT etc)	Cenél Conaill branch of Uí Néill (<i>Rec. Min.</i> - POR 336, <i>Rec. Met.</i> - POR 662.18)	Sept 16 (FO, MT, MGns, MG gloss, FO notes in F, RB505 and La, MDo)	Third abbot of Iona. His father was Colum Cille's first cousin. His uncle, Báetán mac Ninnedo was high king from 572-586 (<i>Sharpe</i> 1995 p 273). He appears in VC as prior of Durrow (VC I.29) and on excursion with Colum Cille in Ardnamurchan (VC I.12). In latter he is named as Lasrén m. Feradaig. There is another Laisrén on this day in all the Irish marts: Lasrán Inber Mena.	
Molaisse m Cairill Chruaid	43 s Molaisse, 0 other; 2 s Lasrán, 0 other; 2 s Laisre, 5 other.	Laisrén (FO), Molio (<i>Forbes</i> p 408), Dolaisse (AU)	Leithglenn (FO, MT): Old Leighlin tl. and par., bar. of Idrone West, co. Carlow.	Among Dál Fiatach in CGSH <i>Rec. Mai.</i> , <i>Rec. Min.</i> and <i>Rec. Met.</i> (POR 143, 437, 662.143). His mother is daughter of Áedán m. Gabráin (POR 722.35) and a king of the Britons (<i>Heist</i> p 340 ch	April 18 (FO, MT, MG, MDo). Absent from Scottish calendar.	Name of father (or grandfather - see below) is not given until a marginal note to FO in La. It also appears in the Latin Life. The information is different in the annals. In <i>Mothers of the ss</i> (POR 722.35) and in FO notes in RB512 Molaisse's mother is Mathgemm of Monad (cf Colmán m. Áeda).	AU 639.4 Do-Laissi moccu Imde, abbas Leithglinne, pausauit. AT Molaissi

				1). In <i>AU</i> he is <i>moccu Imde</i> , which may place him among the Dál nAraide (<i>CGH</i> p 154)		<p><i>Watson</i> p 306 points out incompatibility between different accounts of Molaisse's parentage. His father Cairell, king of Ulster, died in 526 (<i>AFM</i>). 'As Aedán mac Gabráin 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 <i>FO</i> notes in <i>La</i> make Molaisse the grandson of Cairell (<i>Molaissi mac mic Cairill</i>), which makes more sense. One of Cairell's sons was Báetán to whom Aedán mac Gabráin is said to have made submission (<i>Byrne</i> 1973 p 110). This Báetán may therefore have been envisaged as Molaisse's father or uncle.</p> <p><i>Watson</i> p 310 reads the entry in <i>AU</i> as <i>mac Cuinide</i>, while <i>AU</i> eds. find <i>moccu Imde</i>. <i>POR</i> lists <i>Molasse m. ua Imda</i> as a distinct entity (<i>CNE</i> - <i>POR</i> 707.581). If <i>moccu Imda</i> is related to Dál nImda of <i>CGH</i> p 154 then Molaisse is here assigned to the Dál nAraide.</p> <p>In <i>Vita Prior S. Fintani seu Munnu</i> Molaisse is presented as the chief supporter of the Roman Easter, against Munnu who supports the old (<i>Heist</i> ch. 29 p 207). In Molaisse's own Life, Munnu is one of his teachers (<i>Heist</i> ch 4 p 341)</p>	<i>Leithglinne macua Dima</i>
Molaisse m. Nadfroich	Molaisse, 0 other; 2 s Lasrán, 0 other;		Daiminis (<i>FO</i> , <i>MT</i>): Devenish Island, par. of Devenish, bar.	Mostly he is assigned to the Dál nAraide (<i>Rec. Mai.</i> - <i>POR</i> 117; <i>Rec. Min.</i> - <i>POR</i> 475; <i>Rec.</i>	Sept 12 (<i>FO</i> , <i>MT</i> , <i>MG</i> , <i>MG</i> gloss, <i>FO</i> notes in RB512 & F ,	He is one of the 12 apostles of Ireland (<i>POR</i> 402). There is a Latin Life in <i>O</i> (Plummer 1910 ii p 131-40) which is 'late in date, but appears to be an abbreviation of a longer	<i>AU</i> 564.2 <i>Mors Lasre o Daiminis.</i> <i>AU</i> 571.2 <i>Uel</i>

	2 s Laisre, 5 other		of Magheraboy, in Lough Erne. Inis Muiredaig (<i>Rec. Mai.</i> - <i>POR</i> 117, only in RB502 and <i>Lc</i> ¹): Inishmurray, par. of Ahamlish, bar. of Carbury, co. Sligo	<i>Met.</i> - <i>POR</i> 662.207, <i>MDo</i>). But in RB486 & <i>La</i> version of <i>Rec. Mai.</i> and in <i>FO</i> notes in RB512 he is of the Eoganachta.	<i>MDo</i>). In the Scottish Calendars there is, on Sept 12 in <i>Celtic Kal.</i> , F. molaise.	treatise.' (<i>Kenney</i> p 388). The Irish life 'is a curious compliation of the traditions and legends of Devenish and its neighbourhood' (<i>ibid</i>). It is usually a different saint - Molaisse m. Décláin - who is associated with Inis Muiredaig. But in <i>CGSH Rec. Mai.</i> (<i>POR</i> no 117) Inse Muiredaig is added to the entry on M. m. Nadfroích. This is repeated in <i>Lc</i> version of <i>CNE</i> , <i>POR</i> 707.580.	<i>hoc anno</i> <i>quies Mo-</i> <i>Lasse</i> <i>Daiminnse.</i>
Mac Caille	3 ss in <i>POR</i> , prob. all the same person. 0 other		Cruachan Brí- Éile in Uí Failge (<i>MG</i> gloss, <i>FO</i> notes in RB505 , <i>MDo</i>): 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 (<i>POR</i> 772.16, <i>MDo</i>)	April 25 in <i>FO</i> , <i>MT</i> , <i>MG</i> , <i>MG</i> gloss, <i>FO</i> notes in RB505 , <i>MDo</i> . 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 (<i>MDo</i> ; Tirechan 16.3 - Bieler p 137; Connolly 1987 2.1 p 14). Mac Caille has sometimes (eg <i>ODS</i> , 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 - <i>Hic est Maccuill di Mane episcopus et</i> <i>antestes Arddae Huimnonn</i> (Bieler p 103. 1.23 (22) = B II 4). On April 11 <i>Dempster</i> (<i>Forbes</i> p 196) has <i>Insula Buta Maccae vatis S. Patricii</i> <i>Hibernorum Apostoli discipuli. B.</i> [B. = Breviarium Scoticum, maxime Aberdonense. <i>Dempster</i> in <i>Forbes</i> p 229]. On Oct 4 th	

						(Forbes p 213) he has in <i>Buta Machillae episcopi, qui Brigidam velavit. B. BT</i> [BT. = Hector Boethius, Historicus Scotorum]	
Máel Ruba m. Elganaig, Aporcrossan	0 ss, 0 other		Aporcrossan (AU, MG gloss, FO notes in La): Applecross, Rosshire. Bennchor (MT, MG gloss): Bangor, co. Down	Cenél nEógain (MG gloss; <i>Rec. Mai.</i> - POR 17, <i>Rec. Min.</i> - POR no 479, <i>Rec. Met.</i> - POR no 662.35)	April 21 (FO, MT, MGns, MG gloss, MDo) July 27 (Dempster) Aug 27 (<i>Kal. Ab.</i> <i>Brev., Mart. Ab.,</i> <i>Adam King,</i> <i>Dempster,</i> <i>Camerarius</i>)	The movements of this saint are relatively well documented in the Irish record: AU 671.5 <i>Mail Rubai in Britanniam nauigat</i> and AU 673.5 <i>Mail Rubai fundauit Apor Croosan</i> . His link with Bangor is made explicit in MT - <i>Maele Rubi ab Bennchair</i> , 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, <i>Mother of the ss</i> - POR 722.86). He is one of only five saints explicitly linked with Scotland (<i>Alba</i>) 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) The different Scottish date for the celebration of Mael Ruba in the calendars (though not fairs - see <i>Watson</i> 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 <i>Perth psalter</i> - 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 <i>Ab. Brev.</i> and in some of the Scottish calendars (<i>Dempster,</i> <i>Camerarius, Adam King</i>) to have been killed	AU 722.1 <i>Mael Rubai i</i> <i>nApor</i> <i>Chroson</i> <i>anno</i> <i>.lxxx.etatis</i>

						<p>by Norse or Danes, though such attacks are not known from such an early date.</p> <p>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).</p>	
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							
Marnoch Dubh - see under Ernan, Marnoc - a summary							
Mernóc of the Delightful Island - see under Ernan, Marnoc - a summary							
Mobí Cláirenach m. Comgaill - see under Berach, Berchán, Mobí - a summary							
Mochóemóc m. Beoáin, Liath - see under Cóemgen / Cóemán - a summary							
Mocholmóc m. Conrathain, Druimm Mór - see under Columb, Colman, Mocholmoc, Mochonna - a summary							
Mochua m. Beccáin - see under Cóelán, Mochoe, Kentigern - a summary							

Mochua m. Lonáin - see under Cólán, Mochoe, Kentigern - a summary
Moernóc 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. Nadfroích, Daiminis - see under Lasrén, Molaisse - a summary

Molibba, Máel Dub - a summary

Among the saints called Máel 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 Cáin Adomnáin (Ní 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 Máel Dub.

The form Kylmalduff, which suggested Máel Dub (or Máldubh) 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 Máel Dub 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 (*pett Malduib*) (*Black* p 577), and Malduff appears as a surname in 17th century Wigtownshire. Note that in names beginning Mal- it is sometimes impossible to know if the original form was mál meaning prince or mael meaning shaveling / servant (*Black* p 576, *Watson* p 305).

The name Molibba is completely unrelated to the name Máel Dub, but, according to *Watson*, is a possible alternative dedicatee at Kilmalieu, '*Liubha* being the modern form of *Liba*' (*Watson* p 304). *Watson* singles out Molibba m. Colmada for attention (p 305) but Molibba of Uí 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, Máel Dub is a much more convincing candidate.

Molibba of Uí Echach (RB)	2 ss, 0 other called Molibba. 18 ss, 2 others called Liber		Uí Echach (<i>MT</i>): held bars. of Iveagh, co. Down. Uí Garrchon (<i>MT</i>): held lands in east Wicklow.	Cenél Conaill or the Uí Néill? (<i>FO</i> notes in RB512)	Feb 18 (<i>MT</i> , <i>FO</i> notes, <i>MG</i> , <i>MDo</i>) Dec 26?	In <i>MT</i> this saint is either from Ulaid or from Leinster. In <i>MG</i> gloss and <i>MDo</i> the Leinster connection is absent and his location in Ulaid is further localised to Enach Elte (location not now known). The Molibae Enagi Elti in <i>MT</i> on Dec 26 may be a doublet. The genealogy given in <i>FO</i> notes in RB512 is, in <i>Rec. Mai.</i> of <i>CGSH</i> , given to a saint	
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			Enach Elta in Ulster (<i>MG</i> gloss, <i>MDo</i>): Annahilt parish			called Molugada (<i>POR</i> no 14). Other forms of the name are Molugad (<i>POR</i> 74), Molucchach (<i>POR</i> 662.29) and Molua (707.567). The scribe of RB512 has made a mistake, or the two saints were envisaged as brothers, or the two saints are one, with an unstable name-form.	
Molibba m. Colmada	2 ss, 0 other called Molibba. 18 ss, 2 other called Liber			Mother is Caeltigern, the sister of Cóemgen m. Cóemloga* (<i>POR</i> 722.72). Mother is Cóemóc, the sister of Cóemgen m. Cóemloga* (<i>POR</i> 722.102). Brother is Dagán m. Colmadan of Inber Dóile (<i>POR</i> 722.72, <i>MT</i> ?)	Jan 8 (<i>MT</i> , <i>MG</i> ns, <i>MG</i> gloss, <i>MDo</i>)	<i>POR</i> 722.72 and 722.102 seem to refer to the same Molibba, but in the latter case he is called <i>Molipa m. Araide de Dál Araide</i> . He is associated with Glenn Dá Locha through a link with Cóemgen m. Cóemloga, alleged to be his uncle, and, in <i>MT</i> , to Dagán i nGlenn da Locha, said to be Molibba's brother [but note that his entry is 'very faint and obscure']. In <i>MG</i> gloss and <i>MDo</i> he is bishop of Glenn Dá Locha.	
Máel Dub m. Áeda Finléith	13 ss, 1 other		Cluain Mór Léith (Rec Mai (BLc only) - <i>POR</i> 86.1); no id. in <i>POR</i> . Lann Maíl Duib (Rec Mai - <i>POR</i> 86.2); nr Rosnaree tl., par. of Knockcommo n, co. Meath.	Cenél nEogain (<i>Rec. Mai</i> . - <i>POR</i> 86.1, <i>Rec. Met.</i> - <i>POR</i> 662.42)	Too late to be included in <i>FO</i> . Can't identify him in the other marts.	He is claimed in <i>CGSH</i> to be great grandson of Áed Oirdnide, who died in 819. Máel Dub's father is Áed Findliath. This would make Máel Dub the brother of Niall Glúndub (ob. 919), who is the progenitor of the Ó Néills (Seller 1971). Like the two below he is associated with a saint called Fintán (<i>Rec. Met.</i> - <i>POR</i> 662.42), who in this case is also assigned a Cenél nEogain genealogy.	
Máel Dub, bishop	13 ss, 1 other					There is a Maeldub in the guarantor's list of Cáin Adomnáin. He is said to be a bishop.	

Máel Dub m. Amalgada	13 ss, 1 other		Dermag húa nDuach (<i>FO</i> notes in RB505 , <i>MG</i> gloss): Durrow, in Idough on border of cos. Laois and Kilkenny (<i>MG</i> index). Cluain Iommorrois (<i>MG</i> gloss, <i>MDo</i>): the old name of a townland in the parish of Killeigh, near Geshill, co. Offaly (<i>MG</i> index).	Descended from Brian m. Echach Muigmedóin (<i>FO</i> notes in RB512 , <i>MDo</i>)	Oct 20 (<i>MT</i> ns, <i>FO</i> notes in RB512 , <i>MDo</i>)	<i>MT</i> has Fintain Maelduib and <i>FO</i> main text has <i>Fintan Maeldub... dend Eoganacht</i> . The subsequent interpretations of these entries is varied <i>FO</i> notes in RB502 think he is either of the Eoganachta Caisil or <i>do sil Briain meic Echach Muidmedoin</i> . <i>MG</i> gloss mentions only the Eoganachta connection and seems to consider Fintan and Máel Dub to be distinct people. <i>MDo</i> also splits Máel Dub (of Uí Briain) 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 Máil Duib (<i>POR</i> 86.2 - and see Charles-Edwards 2006 p 137) <i>FO</i> notes in RB505 accept that Fintan Máeldub is a single individual and attribute the two names to a name swap with Fintan of Cluain Eidnech (the same is said of Fintan Munnu - <i>FO</i> notes in RB505 on following day, Oct 21). An association between Máel Dub and Féichine of Fobar* is made in <i>FO</i> notes in RB512 . It is not clear whether the scribe knew to which of the Máel Dubs this relationship applied. Perhaps there is overlap with a <i>Maelduib Bic</i> in <i>MT</i> on Oct 2, who, in <i>MG</i> gloss is <i>ab Fobhair</i> .	
Fintán Máeldub of the Eoganachta (RB)				dend Eoganacht (<i>FO</i>), Eoganachta Caisil (<i>FO</i> notes in RB512 , <i>MG</i> gloss)	Oct 20 (<i>FO</i> , <i>MT</i> ns, <i>FO</i> notes in RB512 , <i>MG</i> gloss)		? <i>AT</i> =630 <i>Dormitacio Fintain Maelduibh</i> . <i>CS</i> has Fintán son of Máeldub (Charles-Edwards p 137). Not in <i>AU</i> Charles-Edwards regards this as an obit for Fintán m. Gaibréin of Cluain Eidnech.
Munnu m. Tulcháin	7 ss called Munnu, 0 other	Fintán (<i>MT</i>) St Mund (<i>Ab. Brev.</i>)	Tech Munnu (<i>POR</i> 105): Taghmon tl. and par., co Wexford OR Taghmon tl.	Moccu Moie (<i>VC</i> I.2). Cenél Conaill (<i>Vita prima</i> in <i>S</i> , <i>MDo</i>). Corco Róide (<i>Rec. Mai.</i> - <i>POR</i> no 155).	Oct 21 (<i>FO</i> , <i>MT</i> , <i>MG</i> , <i>MDo</i>) In Scottish Calendars he is on Oct 21 in	Fintan Munnu has three different genealogies. In <i>VC</i> he is assigned to the Moccu Moie who appear to be a group based around Derry (Sharpe 1995 p 255), while in his own <i>vita</i> he, like Columb Cille, is of the Cenél Conaill. In <i>CGSH</i> he is assigned to the Corco Róide, a	<i>AU</i> 635.5: <i>Quies Fintain m. Telchain</i> Also in <i>Clon. group</i> , where

			and par., co. Westmeath. Cluain Eidnech (<i>MG</i> gloss, <i>MDo</i>): Clonenagh tl. and par., co. Laois		<p><i>Mart. Ab</i> and <i>Kal. Ab. Brev.</i> In <i>Dempster, Adam</i> <i>King</i> and <i>Camerarius</i> there is a <i>Munnu</i> on April 15.</p>	<p>group subordinate to the Uí Néill in central Ireland.</p> <p>There is a Tech Munnu in the territory of the Corco Roíde, 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).</p> <p>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 La explain his double name as the result of a name-swap with Fintan of Cluain Eidnech cf Fintan Máel 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</p> <p>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).</p>	'on the 21 st October' is added.
Oibfind ingen Maine - see under Éimíne, Oibfind, Sléibéne - a summary							

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*, Mòbi 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, Láthrach Bríuin	Senán x 7 s 2 other; Senach x 12 s 19 other; Moseno c x 21 s, 0 other.		Láthrach Bríuin (<i>MG</i> gloss, <i>FO</i> 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 <i>Rec. Mai.</i> (<i>POR</i> 299, Lc ¹ and H only) and <i>Rec. Met.</i> - <i>POR</i> 662.182	Sept 2 (<i>FOns</i> , <i>FO</i> note, <i>MGns</i> , <i>MG</i> gloss, <i>MDo</i>) Note that Sept 2 is missing in <i>MT</i> . No Senán on 2 Sept in the Scottish Calendars.	Ó Riain thinks that the Senán of 2 nd 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 Nisse and this Senán: <i>AU</i> 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	Inis Chathaig (<i>FO</i> , <i>MT</i> etc); Scattery Island on the r. Shannon at Kilrush, co. Clare.	Corco Baiscenn (<i>Rec. Mai.</i> - <i>POR</i> 228, <i>Rec. Min.</i> - <i>POR</i> 450, <i>Rec. Met.</i> - <i>POR</i> 662.129, <i>MDo</i> .)	March 1 (<i>FOns</i> , <i>MTns</i> , <i>MGns</i> , <i>MG</i> gloss, <i>FO</i> notes, <i>MDo</i>) March 8 (<i>FO</i> , <i>MGns</i> , <i>FO</i> notes, <i>MDo</i>) March 7 (<i>MT</i> ed. says this is a mistake - should be on the 8 th) Scottish Calendars: the only Senán is on 9 th March in <i>Celtic Kal.</i>	Notes in <i>FO</i> focus on his eliminating a monster called Cathach from Inis Chathaig - thus the island's name. A Senán appears in <i>A maccucaín</i> in the same verse as Fínan Camm (<i>POR</i> 714.14), with whom he is also linked in <i>Nonbur Sí Chonaire</i> (<i>POR</i> 665.3.7.8). Much was written about Senán including a 13 th Latin Life in verse (<i>Heist</i> 1965 p 301-324), and an Irish Life (<i>Lismore Lives</i> : Stokes 1890 p 201-221)	

Sléibne m. Congaile - see under Éimíne, Oífind, Sléibéne - a summary

Bibliography and Abbreviations

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- ACC* List of the Monuments of Argyll, Argyll County Council, 1915
- APS* *The Acts of the Parliaments of Scotland*, edd. T. Thomson, and C. Innes, C, 1814-75
- Acta Sanctorum Acta Sanctorum quotquot toto orbe coluntur* (Antwerp, Tongerlo, Paris, Brussels, 1643-)
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- Celtic Kal.* Kalendarium Celticum, in Forbes 1872, 79-92
- CGH *Corpus Genealogiarum Hiberniae* ed. O'Brien, M (Dublin, 1962)
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- Clon. Group* Clonmacnois Group: annals descending from a chronicle compiled at Clonmacnois in the 10th century
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- CoA *The Commons of Argyll* ed. MacTavish, D 1935

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- Gordon Blaeu SR* Scotia regnum cum insulis adjacentibus / Robertus Gordonius a Straloch descripsit in Blaeu (NLS WD3B/3) (www.nls.uk/maps/early)
- Gordon Cantyre MS* Map of Kintyre by Gordon, R c1636-52 (NLS Adv. MS.70.2.10 (Gordon 39)) (www.nls.uk/maps/early)
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- H.3.18** Dublin TCD Library 1337 p 616-622, called H by Stokes and given ref. H.3.18 (This contains a version of *FO*, used by Stokes 1905)
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- OS pf Ordnance Survey Pathfinder
- P RIA 23/P.3 (Contains a version of *FO*, used by Stokes 1905)

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- RB505** Rawlinson B 505. Contains a version of *FO*, used by Stokes 1905 who calls it R1
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- RCAHMS* 1999 *Kilmartin: Prehistoric and Early Historic Monuments* (Edinburgh)
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- TDGNHAS *Transactions of the Dumfries and Galloway Natural History and Antiquarian Society* (Dumfries 1964-)
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- ZCP Zeitschrift für celtische Philologie*
- * 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.

