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Kalendars of Scottish Saints

Calendars of Scottish Saints.

WITH PERSONAL NOTICES OF THOSE OF
ALBA, LAUDONIA, & STRATHCLYDE

An Attempt to fix the Districts of their several Missions
and the Churches where they were chiefly
had in Remembrance

BY
ALEXANDER PENROSE FORBES, D.C.L.
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Edinburgh
EDMONSTON AND DOUGLAS, 88 PRINCES STREET
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TO

WILLIAM REEVES, D.D.

AND TO

WILLIAM FORBES SKENE, LL.D.

WHO HAVE LABOURED SO SUCCESSFULLY
IN ELUCIDATING THE EARLY RELIGIOUS HISTORY OF THEIR
RESPECTIVE COUNTRIES

THIS VOLUME IS DEDICATED.

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Facsimile of two pages of the DRUMMOND MISSAL to face page 1.

Abbreviations.

A. Abbot.	H. Hermit.	P. Presbyter.
B. Bishop.	K. King.	Q. Queen.
C. Confessor.	M. Martyr.	V. Virgin.
N. S. A. New Statistical Account of Scotland : Edinb. 1834-45.		
O. S. A. Statistical Account of Scotland : Edinb. 1791-9.		
V. D. A. View of the Diocese of Aberdeen. (Collections for the History of the Shires of Aberdeen and Banff. Spalding Club.)		

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Preface.



 those who do not appreciate the value of a Kalendar, the following work may seem to be labour lost: but it must be borne in mind that a Kalendar is in a sense an abridgment of ecclesiastical history in general, and where it exhibits local peculiarities, it sums up the results of the most remarkable fruits of Christianity in the country to which it belongs.

Since the very institution of Christianity implies that a daily public worship is offered to God, it became necessary in the primitive ages that a table should be formed in which the names of the several festivals were recorded; and, consequently, at a very early period, the Fathers of the Church began to employ the Roman Fasti, altering those things which were opposed to the spirit of the new religion. Thus, the feasts of the saints took the place of those of the pagan deities, and the Sunday Letter that of the *Literæ Nundinales*. There existed, indeed, in Christian times, both a civil and a religious Kalendar—the first for the advantage of those engaged in secular business; the second, in which, for religious purposes, were noted the obits of the bishops, and the birthdays of the martyrs.¹ In this manner the ecclesiastical Kalendar grew out of a combination of the secular Fasti with the Diptychs, in which were inscribed the names of those who were commemorated in the Holy Mysteries. Even if we reject, as apocryphal, the statement of the *Liber Pontificalis*, that S. Clement appointed seven notaries to record the Acts of the Martyrs in the different communes of Rome, it cannot be denied that the fundamental and characteristic conception of Christian burial led to the

¹ Pellicia (*Al. Aur.*), *de Politia Christ. Eccl. etc.*, ed. Ritter, tom. i. pp. 244-255 (*Colon. ad Rhen.* 1829).

idea of collecting the Acts of the Martyrs. The catacombs, with their confraternities of fossore, their arcosolia, and tombs, decorated with the emblems of martyrdom, led on to the record of the deposition or burial of the individual Christians buried therein.¹

This is seen in a little martyrology of the Roman Church—the oldest document of the kind—in which the death and burial of some of the Popes down to Julius I., and of some of the martyrs, chiefly Roman, are recorded.² Thus, out of the heathen *Fasti* sprung the Christian *Kalendars*, and the *Kalendars* soon grew into *Martyrologies*. The *Kalendar* was the rule of the services of a single church; the *Martyrology* was a compilation from local *Kalendars*, united to an abridgment of the acts of individual saints, though this latter element was posterior in point of time. Beyond the locality of the scene of the martyrdom and country of the saint no details were at first given.

The work which has most decidedly left its mark upon the Church was one by Eusebius, now lost, termed “*De Martyribus*.” It seems to have been fuller and more circumstantial than *kalendars* or *martyrologies* usually are, and the use which S. Jerome made of it has always caused it to be regarded as the foundation of this form of ecclesiastical history. Baronius combats the idea that the letters of S. Jerome and of Chromatius and Heliodorus on this subject are otherwise than forgeries;³ but the authority of Walafridus Strabo, and of Bæda, is sufficiently weighty to incline us to the belief that S. Jerome did indeed make some translation of the original work of Eusebius.⁴

This work of Eusebius became rare in the East from the sixth century. S. Eulogius of Alexandria wrote to S. Gregory the Great to obtain a copy in vain;—but, in the West, some traces of it

¹ *Études sur la Collection des Actes des Saintes*, par le Card. Pitra, p. 4 (Paris, 1850).

² *Bucherii* (*Ægid.*) in *Victorii Aquitani Canon. Pasch. Comment.*, p. 266 (Antv. 1633).

³ *S. Gregorii Epist.* viii. 29, *Opp.* tom. ii. p. 916, *Ed. Bened.* (Paris, 1708).

⁴ *Martyrologium Romanum*, Auctore Cæsare Baronio, *Præcapitulatio*, vi. vii. (*Moguntiaë*, 1631).

remained. John of Hamburg, a Carthusian of Prague, in a letter addressed to Henry Olemann in 1408, cites a work which he calls the "Five Thousand Crowns," and attributes to Eusebius.¹ It is not impossible, however, that we possess this compilation of Eusebius, in the little Syriac Martyrology, written in 412, and published by Wright, to whom we are also indebted for the publication of some curious accounts of the early martyrs in Edessa, and the East.²

It is still a question whether the Martyrology of S. Jerome now exists; scholars are inclined to believe that it does, though not without some subsequent interpolations. The ancient martyrology printed by D'Achery³ is probably his work, and is in substance "the *one* codex," into which were collected the names of all the martyrs with their passions, which is referred to by Pope S. Gregory in his answer to the Bishop of Alexandria, already alluded to. This was printed from a MS. at Corbey. Other MSS. of the work are referred to by the learned Rosweyd in his preface to the Martyrology of the Venerable Bæda in the *Acta Sanctorum*.⁴ That of Epternach is one of the most remarkable.

A Kalendar was composed at Rome, in A.D. 448, by Polemius Sylvius, addressed to S. Eucherius of Lyons, in which, as in some others anterior to the seventh century, both the Christian and the heathen feasts are inserted.⁵ Of this the Bollandists have given the month of January and a few specimens of the remainder.

Then comes the Kalendar of Carthage, composed in A.D. 483, and discovered by Mabillon in the Abbey of S. Germain des Prés. Another, edited by Frontius, is regarded by Pinius as next in the order of time; and Hampson takes notice of a MS. of the

¹ Pitra, *Études*, etc., p. xv.

² See *Journal of Sacred Literature and Biblical Record*, new series, vol. viii. 1865-6, pp. 45, 423; also, *Ancient Syriac Documents relative to the earliest establishment of Christianity in Edessa and the neighbouring countries*, translated by W. Cureton, with a preface by W. Wright, Ph.D. (London: Williams and Norgate, 1864.)

³ *Spicilegium*, tom. iv. pp. 617-762; *Spicil.*, t. ii. init., ed. De la Barre, 1723.

⁴ Vol. vii., *Martii*, tom. ii. p. 5.

⁵ Hampson's *Kalendaria Medii Ævi*, t. i. 390; *Act. Sanct. Præf. Gen.* t. i. p. xliv.

seventh century, also in S. Germain des Prés, in which is found a kalendar.¹

This brings us down to the Martyrology of Bæda, the genuineness of which is doubted by Cave,² but, as it now appears, upon no sufficient grounds. It comes to us in its present form with the additions made by the learned Florus, sub-deacon of the church of Lyons in the ninth century, and contemporary of Hrabanus Maurus.³ He lived before Ado and Usuardus, who, adopting the previous labours of the earlier martyrologists, made their collections the great authority for the hagiology of the Church. They were followed by Notker of S. Gall, whose work is published by Canisius.⁴ So late as the eleventh century we find at the beginning of a Gelasian Sacramentary, preserved in the Mediceo-Laurentian Library at Florence, and probably used in the great church of that city, a Martyrology of Bæda. The reader is referred to a Kalendar of the year A.D. 826, given by D'Achery;⁵ to the Liber Comitis of Stephen Baluze;⁶ to that in Martene and Durand;⁷ and to an English Martyrology of Bæda, given also by D'Achery.⁸ The present work having to do with the Kalendars of the West only, nothing need be said here of the Greek Menæa, Menologia or Synaxaria, or of the Kalendars of the different Eastern Churches. Those who wish to enter upon this branch of study will find much that is interesting in the writings of Cardinal Pitra.⁹

Did our limits permit we might be tempted to enter into an account of the numerous Anglo-Saxon Kalendars which remain to us, such as that in Leofric's Sacramentary, which, from the absence of

¹ Hampson, *ubi supra*.

² Hist. Lit. vol. i. p. 613.

³ *Vide Bædæ Hist. Eccl. Latine et Saxonice una cum reliquis ejus operibus historicis Latine*; edidit Georgius Smith, Cantab. 1722, pp. 327-460.

⁴ In his *Lectt. Antiq.* t. ii. pars 3, ed. Basnage.

⁵ *Spicilegium*, t. x. p. 130; t. ii. 64, ed. De la Barre.

⁶ *Capitularia Regum Francorum*, App. t. ii. col. 1309-1351.

⁷ *Thesaur. Nov. Anecd.* tom. v. col. 63.

⁸ Tom. x. 126; t. ii. 23, ed. De la Barre.

⁹ *Études sur la Collection des Actes des Saintes*, par Les RR. PP. Jésuites Bollandistes, par le Cardinal Pitra: Paris, 1850; *Dissertation préliminaire*, pp. xvi.-xl.

the Festival of S. Swithun, who died A.D. 861, must be held to be anterior to that date, or the *Menologium Poeticum* in the British Museum,¹ which is certainly antecedent to the year 1000. But, as our immediate work is connected with two only of the families of Kalendars, we must confine ourselves to a few observations on them. They are, first, the Irish Kalendars; and, secondly, those of the mediæval Church of England and Scotland.

The Irish Kalendars occupy a very important place in this study; first, from their antiquity, and next, from their purity. The condition of the MSS. which still remain to us gives the most satisfactory proof of the age in which they were composed, and the different festologies act as a mutual corroboration in regard to authenticity. The Festology of Ængus the Culdee, still existing in manuscript, has been glossed, but has not been tampered with. Indeed, there has been no possible motive to induce men to alter the text; and the deep traditional veneration in Ireland for a holy book as such has tended to protect it. Moreover, it forms a testimony concurrent with the great stream of the traditional hagiology of the West; for the attitude of the Celtic Church towards the rest of Europe is a very interesting point in ecclesiastical history. Separated by the sea, by distance, by race, by politics, from the great centres of Christian civilisation, Ireland developed her own line of Christian thought, and her own form of Christian polity, as evidenced in the tribal, as opposed to the diocesan, episcopate. Nor was this influence confined to their native land. The Irish missionaries, spread over Europe from Iceland to Tarentum, carrying with them their own learning, and to some degree their own rites—sometimes well received, more often the objects of national jealousy to the people among whom they sojourned—formed an important element in the civilisation of the West.

The special value of the Irish Kalendars, from the hagiological point of view, is, that all of them being mixed kalendars, *i.e.* exhibiting both the Saints of the Church of Ireland, and also Saints of the

¹ Cotton, Tiberius, B. i.

rest of the Catholic Church, they synchronise so nearly with the Martyrologies of Florus, Ado, and Usuardus ; and therefore with that of Bæda in its present form. Derived at an early period from the Continent, or it may have been from Africa, these Irish documents present to us early forms of the original Martyrology of the Latin Church ; and thus we are able to make many interesting comparisons.

The author of the article on Ængus the Culdee, in the great collection of the Bollandists,¹ conjectures that in the longer Martyrology, which that saint, along with Maelruain, compiled, is embodied the Eusebian and the Hieronymian works so much desiderated by scholars, “ Ut hinc merito liceat conicere quod prior ejus pars continens innumeros Sanctos in Martyrologio Romano et aliis omissos, sit Martyrologium illud Hieronymi vel Eusebii a multis vetustis scriptoribus sæpe laudatum, et a modernis diu desideratum ; vel saltem ex eodem compilatum.”²

The reader will find in Colgan’s great work,³ in the Introduction to the Martyrology of Donegal,⁴ and in Professor O’Curry’s Lectures,⁵ all that is known to scholars of those Irish Kalendars. These are :—

I. The Martyrology of Tamhlacht, preserved in certain leaves belonging to the Book of Leinster, now in S. Isidore’s at Rome. It was the joint work of S. Ængus and the Abbot Maelruain, who, according to Dr. Lanigan,⁶ died A.D. 788. It has been published by the Rev. Matthew Kelly, D.D.⁷

II. The Martyrology of Ængus the Culdee, which is preserved, together with the ancient glosses and annotations, in three vellum manuscripts ; two in the Bodleian Library,⁸ and one in the library of

¹ Acta Sanctorum, Martii, tom. ii. p. 87.

² Sub xi. Martii, p. 87.

³ Acta Sanctorum Veteris et Majoris Scotiæ sive Hiberniæ, pp. 4-6 (Lovan. 1645). See the enumeration of the MSS. of the Felire, in O’Curry’s Lectures, p. 363.

⁴ Introduction, p. xiii. (Dublin, 1864).

⁵ MS. Materials for the History of Ireland (Dublin, 1861).

⁶ Eccles. Hist. of Ireland, vol. iii. p. 234.

⁷ The Martyrology of Tallagh, etc. (Dublin, 1857).

⁸ Laud, 610 ; and Rawl. B. 505, at the end of a large MS. vol. of Lives of Irish Saints.

the Royal Irish Academy.¹ It also exists in a paper copy made from an independent authority in the early part of the seventeenth century, and now deposited, with many other compilations of the Irish Franciscans, in the Burgundian Library at Brussels.² The date of this work must be referred to the beginning of the ninth century.³

III. The Martyrology of Maelmuire or Marianus O'Gorman, which dates about the year 1167, and of which there is no earlier copy known than a paper one written in the early part of the seventeenth century, and preserved among the Irish Franciscan collections in the Burgundian Library of Brussels.

IV. The Kalendar of Cashel, assigned by Colgan to the year 1030, which is now unfortunately lost.

To these we have to add the very interesting KALENDAR OF THE DRUMMOND MISSAL, now for the first time communicated to the public. Like that of Tamhlacht, it is not perfect, one leaf, containing the Saints from the 22d of September to the 10th of October inclusive, being amissing.

The Martyrology of Ængus gives the following account of the sources from which itself is drawn; and being the most ancient but one, all subsequent Irish ones may be referred to the same:—

Though smooth be our book
In impetuous diction,
It is not humility nor pride
That has collected its many parts.
The great parts (books) of Ambrose;
The works of Elair (Hilary) in full;
All that was written by Hieronymus;
The Martyrology of Eusebius;
The hosts of the books of Erin.
From illustrious companies
We have drawn the great numbers,
The Kalendar of the men of the Gaedhil.

¹ At the beginning of the MS. vol. called the *Leabhar Breac*.

² See Professor O'Curry's Lectures on the MS. Materials of Ancient Irish History, p. 26.

³ Lanigan, Eccles. Hist. of Ireland, vol. iii. p. 245.

On turning to the authors who are here mentioned, we do not find among the genuine works of S. Ambrose, or of either of the S. Hilarys, any lives of the saints. Among the works of S. Ambrose is a spurious treatise, the Acts of the Martyrdom of S. Sebastian, so doubtful that it is not admitted at all into the Benedictine edition.¹

As regards S. Hilary of Arles,² a treatise entitled “Ejusdem beati Genesis insignis miraculum a beato Hilario Arelatensi Episcopo conscriptum,” was first published in Surius,³ and though objected to by Quesnel, whom Cave⁴ quotes as saying, “stylum potius redolet Honorati Massiliensis quem et testatur Gennadius plura ad vitas sanctorum patrum pertinentia scripsisse,” has been accepted by succeeding editors.⁵

The remaining authorities are Hieronymus and Eusebius. Bearing in mind the uncritical spirit displayed in the matter of Hilary and Ambrose, however excusable at that early time, we cannot lay too much stress on the reference to these. It is evident at least that Martyrologies, believed to be those of Eusebius and S. Jerome, were under the eyes of the Irish compilers, and that therefore in the ninth century documents professing to be these very Martyrologies actually existed in Ireland, and although later evidence as to their being seen by scholars is to be found. It may, however, be that these ancient documents, in a pure form, had ere this found their way to Ireland; and if so, we owe the preservation of what has so long been lost to her venerable church. The learned Bollandists will be seen to incline to this opinion.⁶

But it must be observed that, as time went on in Ireland, other foreign influences came to bear upon Irish hagiology. The

¹ See Ceillier, *Histoire des Auteurs Ecclesiastiques*, tom. vii. p. 572 (Paris, 1738); and Cave, *Hist. Lit.* vol. i. p. 261 (Oxon. 1740). ² *Hist. Lit.* vol. i. p. 416.

³ Aug. 25, t. iv. p. 892.

⁴ *Hist. Lit.* vol. i. p. 416.

⁵ Joan. Salinas (Romæ, 1731); the Ballerini (*Opp. S. Leon. Magni*, t. ii. 343 ed. 1756); also by the Bollandists, after a fresh collation. Aug. tom. v. p. 133.

⁶ See p. xiv. *supra*.

Drummond Kalendar exhibits a great variation from the Felire of Ængus in the case of the non-Irish saints, while it keeps close to the more ancient authority in the case of the Irish ones. This may be illustrated by a comparison of the two kalendars for a month. To assist the process, the Martyrology of Bæda, without the additions of Florus, is added.

ÆNGUS. <i>January.</i>	DRUMMOND. <i>January.</i>	BÆDA. <i>January.</i>
1. Circumcision.	1. Oct. Nat., Circumcis., Osinus et alii.	1. Circumcisio, Almachiras.
2. Esodir, Manchini, Scuthin.	2. Macarius, Manchinus, Scuthinus.	2.
3. Rodanis, Fintan, Finnluh.	3. Anteros, Fintan, and Finnlog.	3. Anteros, Genovefa.
4. Aquilinus with his troops.	4. Titus.	4.
5. Calling of Simeon, Ciar.	5. Thelesforus, Ciar.	5.
6. Julianus, Bapt. of Christ.	6. Epiphania, Macra.	6. Epiphania.
7. Lucianus, Beginning of Lent of Jesus.	7. Jejuniu Christi.	7.
8. Erimonus, Ercnait, Nechtan.	8. Severinus, Ercnat, Nectan.	8.
9. Faelan, Felix, Vitalis.	9. Julianus Basilissa, Vitalis, Felan.	9.
10. Milid, Diarmait.	10. Paulus Heremita, Diarmait.	10. Paulus Heremita, Melchades.
11. Crucif. of Peter, Return from Egypt.	11. Reversio de Egypto.	11. Satirus.
12. Muscentus Laidcend.	12. Satyrus, Ladchend.	12. Satyrus, etc.
13. Sothnge, Elair.	13. xl. Milites, Sulpicius.	13. Hilarius.
14. Passion of Lucerus, Felix, Flann, Finn.	14. Felix, Glucerus.	14. Felix.
15. Ita.	15. Ambacuc, Mechia, Maurus, Ita.	15.
16. Fursa et Comites.	16. Marcellus, Fursey.	16. Marcellus.
17. Company crucified on fest. of Anthony.	17. Antonius.	17. Antonius, Pseusippus, etc.
18. Magnifying of Peter, Death of B. V. M.	18. Chair of Peter, Prisca, Announcement of assumption of Mary to the faithful Romans.	18. Prisca.
19. Death of Mary and Martha. Fest. of Old Paul.	19. Germanicus, Marius, Martha, Audifax, Ambaku.	19.
20. Molaca, Moece, Sapaist, Oenn.	20. Fabianus, Sebastian, Molaca, Oenin, Fechin.	20. Fabianus, Sebastianus.
21. Fuinche, Ferdm, Agna.	21. Agnes, Fanchi, Femini.	21. Agnes.
22. Comgall's daughters, Varilius, Felix.	22. Vincent, Virgines Comgael, Colman.	22. Vincentius, Anastasius.
23. Cebrianus, Clement.	23. Emerentiana.	23. Emerentiana.
24. Babail and 3 weaklings.	24. Timothy. Babilli cum 3 discipulis, Manchanus.	24. Timotheus, Babyllus.
25. Paul.	25. Paul, Annanias.	25. Gregorius, Projecti.
26. Policarpus and host.	26. Policarpus.	26. Polycarpus.
27. Muirgen, Agna, and 10 VV.	27. Chrysostom, Murgeilt.	27.
28. Acobran, 8 WW., host of Miserianus.	28. Agnes 2d a Nativitate.	28. Agnes de Nativ.
29. Ipolitus, Paulus, Gillas, Constantinus.	29. Hipolitus, Paulus, Gillas, Constantinus.	29. Papiæ et Maurus.
30. 150 Martyrs, Enan.	30. Matthias, Enan.	30.
31. Aedt, Moelænfaid, Brigh, Barrfin.	31. Aedh, Maclanfaed, Brigida.	31.

It will be seen from this comparison that the Drummond Kalendar is derived from various sources. We find, first of all, that it has drawn its entries from the old Roman kalendars, such as are given in Usuard and Baronius. The saints, who are, as it were, the joint inheritance of the Western and Eastern Churches, and who form the foundation of all martyrologies, are represented here. Again, we have in the list of Irish saints a very close adherence to that in the Felire or Festology of Ængus the Culdee, showing that, in the centuries which elapsed between the two documents, the old saints had maintained their authority and pre-eminence over the other saints whose names are recorded in the martyrologies of Tamhlacht, Marianus, and Donegal.

But the great difficulty of the Drummond Kalendar is to account for the insertion of others of the non-Irish saints who are represented by the words "hoc quoque die," and who are found in the Felire. In the present state of our knowledge of Irish hagiology, we can say nothing as to their source. Dr. Reeves, in a MS. communication, thinks that they are probably taken at second hand from some Ængusius Auctus. If we had a perfect copy of the kalendar of Tamhlacht, it would be of great use, but I have hitherto been unable to obtain one.

The next kalendar presented to the reader is the KALENDAR OF HERDMANSTON. It is from an antiphonary, in a good hand of the thirteenth century, with ornamental initial letters and rubrics, which, however, are so defaced by damp as to be in many places illegible. The psalter is in a larger hand. That the volume was in use, not only in Scotland, but in the family of the gifted St. Clairs of Herdmanston, is evident, not only from the insertion of the names of Scottish saints, and of the dates of such battles as Dupplin and Halidon Hill, which perhaps had a melancholy interest to the family, but from several obits, and records of the dedication of certain churches in the diocese of S. Andrews. On the upper margin of the first folio is this inscription, in a thirteenth-century hand, "Iste

liber est Johannis de Sco. Claro de capella sua de Hyrdmanniston," which chapel, in the parish of Salton, and county of Haddington, was founded by John de St. Clair early in the thirteenth century. There are on a blank leaf at the beginning of the volume some curious charms against a cattle-plague, called lowngsocht, which we know, from the Chronicle of Lanercost, p. 85, raged in the Lothians in A.D. 1268.¹

It will be seen how closely this kalendar follows the use of Sarum. In the preface to the Arbuthnott Missal, the present editor, in conjunction with his brother, the Rev. George Hay Forbes, of Burntisland, has gone into some details as to the history of the Sarum service-books, their reform by S. Osmund, and their adoption in Scotland. He has also reprinted the important letter on the subject by Thomas Innes, first communicated to the public in the Miscellany of the Spalding Club.² It is unnecessary to repeat what has there been said. English missals of an early date are excessively rare. It is doubtful whether there is any complete one earlier than the eleventh century. In dealing with the kalendar it is sufficient to collate the entries of the month of January in Leofric's Sacramentary,³ with those in the most ancient of the MS. Kalendars in Cambridge, and with those of the Arlington Breviary of the fifteenth century, presented by the Right Hon. Sir David Dundas to the late Bishop Denison, and by him bequeathed to the Chapter of Salisbury, to exhibit the measure of change which took place as time went on.⁴

S. Austin of Canterbury of course introduced the Roman Kalendar of his time, probably an early form of the Martyrologium Romanum; but we have evidence that he used the latitude granted to him by Pope Gregory in this as in other things, and, not to speak of Gaulish entries, even the hostile British Church was not wholly unre-

¹ See Appendix I.

² Arbuthnott Missal, Preface, lvi.-lxv.; Spalding Misc., vol. ii. p. 364.

³ Public Library, Cambridge, Cod. MS. No. 279, anno 969, olim 918 et 678.

⁴ See Appendix II.

presented, although difference of race, language, and rites, had its influence. It would be curious to trace out the presence of the holy men, who, without formal canonisation, were by the force of a local cultus, first popularly, and then with the sanction of the ecclesiastical authority, regarded as saints. The authority of Bæda, whose Martyrology soon became popular throughout Europe, helped to fix the English lists. It must be borne in mind, however, that want of system is a feature of most kalendars. They were written for practical use, more to serve as an index to the books to which they belonged, than to give a conspectus of the saint-worship of the epoch. Mr. Maskell, who is a great authority on English service-books, says :—"This is found to be the case with almost all MS. service-books from the twelfth to the fifteenth century. The missal kalendar is seldom complete, and the earlier printed missals follow the same plan. On the other hand, curiously enough, the Horæ, Prymers, and Enchiridions, which are not service-books in the public sense, contained most complete kalendars. For example, the so-called Bedford Missal, A.D. 1420, which is in fact a book of Hours, has, if I remember rightly, no blank day in the kalendar."

Another point is the gradual alteration, by the accretion of new saints, as time elapsed. The same authority continues : "There is no question whatever that additions were made to the kalendar, merely as and because time went on. The date of a MS. is often decided by the kalendar."

The KALENDAR OF CULROSS, though in some respects less interesting than the preceding one, is given because by its colophon we know it to be really Scotch. "Me fieri fecit Ricardus Merchel, quondam abbas de Culenros, quem Deus salvet hic et in evum." Culross, even after the invention of printing, was a great school of ecclesiastical caligraphy.¹ In the Treasurer's Accounts of King James IV., which in many ways throw light on the religious customs

¹ See note 2, p. cxvi. Preface to Dr. J. Robertson's Inventories of Mary Queen of Scots ; Edin. 1863.

of the time, we find various entries on the subject. The kalendar now printed is taken from a Psalter in the Advocates' Library, numbered 8. 8. 11. It formed part of the collection of Sir James Balfour, Lyon King of Arms in the seventeenth century, who describes it as "Psalterium Ricardi Mareshill, Abbatis de Culenros vel Culros in anno 1305." The style of the writing, however, suggests a later date.

Culross was a Cistercian house, founded in 1217,¹ on an already existing religious establishment, which traditionally stretched back to the days of S. Servanus, and S. Kentigern whose mother, S. Thenew, gave birth to him there. This kalendar is a witness to the complete Anglicanisation of the Scottish Church which took place after the epoch of S. Margaret. It will be seen how very few of the Celtic saints occur among its entries, and therefore we must believe that, while they retained a veneration for the ancient founder of the place, who was joined to the Blessed Virgin in the dedication of the church, the Cistercians of Culross very much ignored what had gone before, and cut themselves off in sentiment from the old historical Church of Scotland.

The collision between the foreign and the Celtic elements took place under very different conditions in the three countries of England, Scotland, and Ireland. In the first of these, after the unfortunate issue of the conference between S. Austin and the British Bishops, the adherents of the latter withdrew to their fastnesses, and maintained a religious nationality, which was not broken down till the Reformation, while S. Austin and his followers confined their missionary labours to the heathen Saxons and Angles. In Scotland a mighty revolution was produced by the efforts of S. Margaret, her husband and sons, acting as the instruments of the great continental civilisation which attended on the triumph of the cause of the Church under Gregory VII. In Ireland the ancient ways underwent the smallest change. The national saints retained their hold

¹ Chron. Mailros, p. 129, ed. Stevenson.

upon the faith of the people, and their cultus was only modified, but not superseded by the foreign and continental influences brought to bear upon it. In these similar processes we find the agents different. The monastic expression of the Saxon Church was found in the Benedictine order; the Anglicanisation of the Scottish Church came through the Cistercians and Canons of S. Augustine: while Ireland owed the moulding of her old worship very much to the friars.

In Scotland the change was very thorough. The adoption of the Sarum Use, the extinction of the old "barbarous rite," the transformation of the effete Culdee establishments into chapters and convents, receive a remarkable illustration from such kalendars as that of Culross. They become the gauges of the change. With the exception of S. Servanus, S. Felan, and S. Fyndoca, there are no Celtic entries. Introduced from England the Cistercian body brought with them their own office and their own saints. Nor was this illustrated in the case of one order only. The monks of Culross were Cistercians, but it was the same among the Austin canons. In the Ritual of Holyrood,¹ we find that the kalendar is purely English, the only Scottish saints being Monan, Baldred, Duthac, Kessog, Constantine—all in March; and S. Ninian, in a later hand. In an interesting martyrology which follows the kalendars no mention is made of them.

Still the old saints were not entirely forgotten. In the first fervour of the new reform they remained in the background, at a later time to vindicate their place in the kalendar and public services. Not only did the more barbarous Highlanders, who came into little connection with the Saxon civilisation, maintain their old worship, but localities hallowed by ancient recollections continued to retain their sacred character. The holy wells were still frequented; the sick and feeble, attracted to them in hopes of a cure, returned healed to

¹ A manuscript in the possession of Mr. Pringle of Yair, made up of a variety of matter, described in the preface of the *Liber Cartarum Sancte Crucis*, by Cosmo Innes, Esq. (Bannatyne Club).

their homes, and increased the reputation of the ancient saint. The actual relics of the holy dead still claimed and received a continued reverence. S. Mungo's sacred body still rested at Glasgow, that of S. Ternan at Banchory, that of S. Palladius at Fordun; and where the local veneration was strong, as in the case of the first of these, the divines of the eleventh century were not slow in gathering up the ancient recollections: old Scotie Lives were translated into the glowing and devout language of the Vulgate, and the holy men of Strathclyde and Erin of earlier ages were made to speak like S. Bernard or the Abbot Guarricus.

From the time of the war of succession the tide began to turn in favour of the Scottish saints. Possibly the deep enmity against England told in this respect; and the part that S. Felan was believed to have taken at the battle of Bannockburn tended to restore his order to favour in the estimation of the Scotch. This, at least, is clear, that in the thirteenth century, when churches were dedicated to the Catholic saints, the old Celtic saints were not superseded; and we encounter the remarkable fact of double dedications, like those recorded in the Register of the Priory of S. Andrews, where S. Laurence is associated with S. Coman at Rossieclerah, and S. Stephen with S. Moanus at Portmoak.¹

A curious instance of this combination of local and external Saints is exhibited in the popular religion more than a hundred years later, in the reign of Robert II., A.D. 1379. In that year a pestilence raged in England, but the Scottish borderers ceased not to make inroads upon it, "to preserve themselves from the plague which the English said, God in His grace had sent for their repentance, the Scots using this prayer in their own idiom:—*Gode and Saint Mungo, Saint Romayn, and Saint Andrew, schield us this day fro Goddis grace and the foule death that Englishmen dien upon.*"²

¹ Regist. Pr. S. And. p. 348.

² Pinkerton, History of Scotland (quoting Walsingham, 234), vol. i. p. 20. (London, 1797.)

What has been said of the gradual restoration of the native Saints to favour is confirmed by the inspection of an interesting Portiforium or Breviary, belonging to the Most Noble the Marquis of Bute, which has been obtained for me by the good offices of John Godwin, Esq., his librarian. It is a small volume ($6\frac{1}{2}$ by $4\frac{1}{4}$ inches), containing 349 pages of vellum, written after the middle of the fifteenth century, and still in the original oaken boards. It evidently belonged to some Cathedral in Scotland, not specified, in which there were a bishop and a dean (f. 936), an altar of the Apostles (f. 266), of S. Stephen (f. 24), and of S. Thomas of Canterbury (f. 30). It contains the usual Proprium de Tempore, Kalendar, Psalter, and Proprium Sanctorum, but the latter does not add much to our knowledge of the Scottish Saints. The Kalendar is beautifully written. In the month of May (xvi. Kal. Jun.), is a record of the battle of Brechin, between Lords Crawford and Huntly:—" Brechin anno domini 1452. Conflictus hic stabit." And at vii. Kal. Jun. "Coronacio Jacobi primi apud Sconam in die dominica anno domini M^ccccc^oxxiiij^o." These are both in the same handwriting as the Kalendar. There are in a later hand the obits of Andr' Barclay, xvii. Kal. Maii, and Mortimer. The Barclays were a great family in Angus and the Mearns. The Mortimers possessed Gray and Foulis on the confines of Perthshire.

Now, when we compare the entries in this Kalendar with those in the Herdmanston and Culross lists, we find a much stronger representation of the native element. The following are the additional names:—

Jan.	Non.	S. Edwardi reg.	Mar.	vij. Id.	S. Conani.
	Id.	S. Kentigerni.		vj. Id.	S. Kessogi.
	iiij. Kal. Feb.	S. Wlstani.		v. Id.	S. Constantini reg. & mar.
Mar.	vj. Non.	S. Cedde.		iiij. Id.	S. Oswini reg. & mar.
	iiij. Non.	S. Adriani.			
	iiij. Non.	S. Albini.			

Mar.	ij. Id.	S. Leonis pape & mar.	Maij	vij. Id.	Transl. S. Andree.
	xvij. Kal. Ap.	S. Bonefacij pape.		xvij. Kal. Jun.	S. Brandani.
	xiiij. Kal.	Translacio Marie Magd.	Jun.	v. Id.	S. Columbe abbatis.
				Id.	S. Antonij.
				xvj. Kal. Jul.	Transl. S. Ricardi epi.
Apr.	Kal.	S. Gilberti epi.		xij. Kal.	S. Moloci.
	iiij. Non.	S. Ricardi epi.			
	iiij. Id.	S. Cuthlaci.		iiij. Kal. Oct.	S. Conwalli.
	iiij. Kal. Maij	Transl. S. Edmundi.	Oct.	viiij. Kal. Nov.	S. Mernoci.

The following are in the original text of this Kalendar, which, in the Kalendars of Herdmanston and Culross, are added in later hands :—

S. Blasij.		S. Baldrede.
S. Monani.		S. Aldelmi.
S. Servani.		

But a still more remarkable fact must be noted. In a later hand occur the names of two obscure Irish Saints—S. Bean and S. Mobhi—the only record which exists of a cultus of S. Mobhi in Scotland.

“Ferne, in Ross, was an abbacy founded by Ferquhard, the first Earl of Ross, in the reign of King Alexander II. It was annexed to the Bishopric of Ross in the 20th Parliament of King James VI., in the year 1607, and is frequently called in charters *Abbacia de Nova Farina*. Mr. Patrick Hamilton, abbot of this place, was the first called in question for religion at the dawning of the Reformation, and burnt at the gate of St. Salvator’s College, in St. Andrews, in the year 1527.”¹

The abbey was founded about A.D. 1230, in the parish of Eddertoun, as a daughter-house of the Præmonstratensian establishment at Whithorn, Malcolm of Galloway being the first abbot. In the presidency of his successor, Malcolm of Nig, in consequence of the ferocity of the inhabitants, it was moved to another site, twelve miles S.E. from the first, whence it came to be called *Nova Farina* or *Nova*

¹ Keith’s Scottish Bishops, ed. 1824, p. 400.

Fernia. Twenty-one abbots presided over it, whose names are still known,¹ of whom the most remarkable was Finlay M'Fead, who died in 1485, and Donald Dunoon, a man of great learning, who succeeded to Patrick Hamilton, and died in A.D. 1540.

After the Reformation the Abbey Church was used for service, until Sunday the 10th of October 1742, when the roof fell down upon the congregation. The gentry had seats in the niches, and so were saved, and the minister Mr. David Ross, was protected by the sounding board ; but " vast numbers were wounded, and forty were dug out whose bodies were so smashed and disfigured, as that they could hardly be known ; so that they were buried promiscuously without ceremony."²

The Kalendar now printed is from a manuscript in the possession of the Duke of Sutherland at Dunrobin Castle. I regret that I have not been able to obtain a loan of it, but by favour of that accurate antiquary, the Rev. James Maxwell Joass, minister of Golspie, I am enabled to supply the following account of it.

After stating that he can find no reference in the charter-room at Dunrobin as to the time when the Kalendar came into the possession of the family, and that it has been bound since 1844, judging from the wire-date on the interleaved paper, he proceeds—

" The ' KALENDAR OF FERNE,' now at Dunrobin, is a folio on vellum, consisting of six leaves written on both sides. It bears no date, but belongs probably to the close of the fifteenth century.

" Attached to it, as now (recently) bound, are two leaves which seem to have belonged to a separate volume. They contain part of the offices for ' The Nativity of St. Stephen the Proto-martyr,' and ' St. John the Apostle and Evangelist.' There are also two leaves now bound with the book at the beginning. One of these is only of half-breadth, and contains the following lines in a later hand :—

Quha wyl w^t resoñ ande rycht
De mercy of God Almycht

¹ See List in New Statist. Account, Ross and Cromarty, p. 441.

² Scots Magazine, October 1742, p. 485.

Ask ande haff for hym and hys
 Ffor tribulacion or for mys
 Ffrende or ffa ht wyl forestall
 Ffor ony dysess þat may fall
 Sway þat his askyn rychtwys be
 Þe Soverane God wyl gñt it fre
 Ande ————— þe rubric sais
 He wyll it gñt wⁱⁿ x dais
 Eftyr þ^e messis endit be
 Throw his grete benignete
 On xiiij daes all in feyre
 Quhat tyme ye lykis in þe yheir
 Þir ar þe messis followande
 As latyn mē may undyrstande
 “ Prima missa de adventu dñi fiat ———
 ——— adventus dñi offic^m Ad te dñm etc
 “ Scdū de natiuitate offic^m ——— ———
 down to
 “ Deciatcia de angelis oīa fiant sicut
 in festo scī Michaelis Archangġ.

“ On the same piece of parchment is an outline of our Saviour on the Cross, and fifteen musical notes, which seem to have been those of a chant.

“ The leaves occupied by the Kalendar are in good preservation, but much stained by age and probably by galls. All the originally unoccupied spaces, along the margin and elsewhere, are crowded with notes, obituary and otherwise. Some of these seem to have been written over previous entries of the same sort.

“ The following are a few specimens :—

JAN^r.

The third day of Januarie ye yeir of god m v^c fyftie sevin yeirs þe dortor of ferne wes brint be negligence of ane boy callit huchon m^cullo.

Obitus honorabilis viri Johannis M^ckenzie de kintail 1560.

The v day of Januar fresell lord lovet decessit m^olxxvi.

(There is probably an omission in this date.)

The xiiij day of Januar þe zeir of god ane m^vlxxiiij yeirs ane honorabil man huchon Ros of tolle decessit, quhom god assolze.

Ob. vilhelmi sēdi comitis de ros qui obiit apud delny xxvij die mēsis Januarij año dñi m^occc^oxxii.

The 29 of this moneth 1643 heū ros off tolle wt twa of his serviandes died suddenly in ane chammer in the Castell of Cromartie and was buried at ferne the second of febv the same yeir.

The first day of Januar 1572 the castell of Edinbrugh seigit by þe Englisemen and haldin be þe lard of graneiss.

“ At the foot of p. 1 occurs the following :—

Giff sanct paullis day be fair and cleir Than salle be ane happie yeir. Giff it chances to snaw or rain Than salle dew all kynd of grane And gif þe wind do flie on loft Than wer sall vex ye Countrie oft And giff þe clouds mak darke þe skye Baith nowte and foull that yeir sall die.

(Chambers, in his “Book of Days,” vol. i. p. 157, gives a version slightly different.)

FEB.

13 Februarii 1571 obiit M^r Donaldus freser Archidiaconus Rosseñ qui occisus fuit apud allfurd.

The viij of februar anno 1587 Marie Quein of Scotland wes crewalie murderit in england the xxv yeir of hir reнге.

Ob. dñi vilhelmi comitis rossie q̄ fabricauit et reparauit eccliam noue ferñ. q̄q̄ obiit ap^d delny ix die mēsis februarij año dñi m^occc^olxxi.

Obitus alexander ferne 20 februa. apud balnacherie et sepultus in ferne 1595.

Ob. bone memorie valteri de lesly coitis de ross q̄ obiit penultimo die mēsis februarii apud perth año dñi m^o.octogesimo primo.

Obitus Kenethi M^oKenzie domini de Kintaill 27 hujus 1611.

Obitus bone memorie quondam donaldi denoun Abbatis de ferne qui obiit Infra monesterium eiusd nono die mensis februa. anno dñi millesimo quad^{mo} quadragesimo Cujus anime ꝑpiciet deus Amen.

MARCH.

Alex. dunbar miles obiit 1^o die mēsis Marchij año dñi 1497.

Undecimo hujus obiit margareta muirsonne apud canonarii rosseñ 1555.

Obitus Joannes Stuart comitis de mar filius tercius Jaco^{bi} ij 1502.

Obitus georgii lermond epi Aberdoneñ 1530 xvij m̄cii.

27 hujus obiit Jacobus 6 Magnæ Britannie Gallie et hibernie Rex 1625.

Tabula perpetua ad inueniendum Pascha.

APRIL.

on dominus de Lovat obijt 8 huius Anno 1633.

The xij day apryll Catharene M^oKenzie deþtit in daan and wes erdit in þe morne in ferne she beand Lady of balnagown 1592.

The 27 day of Appryle 1650, Muntrois withe ane greatt cōpanie off Weriours wes discōfitt be ——— att Cragconachane in Stracharron.

MAY.

9 huius 1623 obiit alexander douglas, episcopus moravien.

ob. dñi vij^{mi} Comitiss de ros ——— maii año dñi m^occ^olxxiiij.

The 19 of Maye the hous of miltoun wes brint negligentli be ane keais nest.

Ob. Walteri ros de balnagovin q̄ interfectus fuit apud tane xij die mēsis maij año dñi m^ov^oxxiiij.

JUNE.

The 12 of June 1636 George Marques off Huntlye Lord gordoune departitt this lyfe at dundie.

The xix day of June 1566 the queine wes lychter of ane prince callit James Stewert þe VI Kyng of þ^t ———.

JULY.

Ob. bone memorie dñi Alex. frylquhous epi rossen. q̄ obiit vi die mēsis Julij año dñi m^occc^o nonagesimo octauo.

10 Julij 1613 obiit Katharine Vaus de Lochslin.

AUG.

The xix day of August 1561 Marie quene of Scotland came hame & landit in leith.

SEPT.

The xvij day of September the yeir of god 1569 Nicolas ros comēdator of ferne provest of tane decessit quhom god assolze.

OCT.

Obitus Isobelle Kinnard Sponse mā thome ros abbatis ferne apud tane et sepulta in ferne 5 octobris 1603.

NOV.

The viij day of this instand beand grand fryday 1583 Capitaine James ros brodyr sone to þe lard of Achlossin and Patrick zoat w^t him wer slane in tane in Andro rossis Chalmir at viij horis afore none or þ^r by be nicolas ros & Walter ross w^t þair cōplissis.

DEC.

Jacobus quintus rex Scocie obiit 15 decembris in falkland 1542.

8 hujus 1558 obiit m̄r laurēs mathesone vir doctus in arte gramatica.

The Kalendar of Ferne is succeeded by what is termed **KALEN-**

DARIUM QUODDAM CELTICUM. It belongs to a collection of Gaelic manuscripts in the Advocates' Library (No. 3 of Manuscript Catalogue), and is bound up with a treatise on medicine, but the writing, which is beautiful, proclaims it to be originally distinct from it. Mr. Skene, who is well qualified to judge in such a matter, is inclined to think, from the nature of the language, that it is certainly Scottish, and, imperfect as it is, it is inserted here as representing the Celtic element in the Scotican Church. The only other service-book of the kind is a little book of Hours, of the fifteenth century, alleged to have been formerly in use of the nuns of Iona, which bears the book-plate of Sir Hugh Paterson of Bannockburn, 1709, and is now in the hands of his descendant, Hugh James Rollo, Esq. I think it very doubtful whether its alleged history is true. There are, indeed, some Gaelic characters to be traced, but they seem to have been written merely to mystify people. The only true record in the book is the name of Mr. Robert Kirk, Dec. 7, 1677. He was minister of Balquhidder, and gave one of the first versions of the Psalms in the Gaelic language.¹ Notes in his handwriting, both in Latin and Gaelic, are to be found throughout the book of Hours, which is purely Roman, without any local peculiarities.

In studying the Celtic Kalendar it will be observed that the few saints who are given are the saints likely to be in power on the west coast of Scotland. S. Brigit, S. Ciaran (of Saighir), S. Senan, S. Patrick, S. Brandan, S. Columcille, S. Molaisse, and S. Martin. The latest saint in the kalendar is S. Francis, who was canonised on the 16th of July 1228.

I have thought it right to reproduce the KALENDAR OF THE ARBUTHNOTT MISSAL. A description of its liturgical peculiarities will be found in the preface to the edition printed at Burntisland, pp. lxxv.-lxxix. It should be mentioned that it does not correspond exactly

¹ Old Statistical Account, vol. vi. p. 95.

with the sanctorale of the book itself, as is also the case with the Breviary of Aberdeen.

I should have hesitated to reprint the KALENDAR OF THE BREVIARY OF ABERDEEN in consideration of the beautiful edition of 1854, had it not been for the manuscript additions which I found in the copy preserved at Glamis Castle, for the inspection of which I am indebted to the courtesy of the Right Hon. Claude Earl of Strathmore and Kinghorn. Of the four ancient copies known to be still in existence, the Glamis example, and that preserved in the Library of the Faculty of Advocates, are thus marked, while that in the Edinburgh University Library is clean, and there is no kalendar in the imperfect one in King's College, Aberdeen. The Scottish habit of bringing printed lists to a closer uniformity with actual practice by additions in ink, is illustrated by the copy of the Sarum Missal preserved at Blairs, and described by the Rev. Thomas Innes as having been in the possession of James Gordon, Chancellor of Murray, in which are added "the names of our local saints in write."¹

But another reason for giving the kalendar of this breviary may be found in the great importance of the book in any hagiological work, as well as in the use which has been made of the lections from it in the biographical notices of the Scottish saints, at the end of this volume. The whole history of the Lections in Breviaries which contain lives of saints is very interesting, and hitherto almost untrodden ground. Bona² says that a Council of Carthage "*etiam passionis martyrum legi in ecclesia permisit, cum anniversarii dies eorum celebrantur,*" and mentions the singular caution of the Church of Rome in forbidding the reading of the lives of the Fathers the authors of which were unknown. Gavantus³ points to the saying of S. Augustine, in his 2d Sermon on S. Stephen, "*Cum aliorum mar-*

¹ See Mr. Laing's Preface to Breviary of Aberdeen, p. xvii.

² *De Divina Psalmodia*, c. xvi. p. 853, ed. Antwerp, 1677.

³ *Thesaurus Sac. Rit.*, tom. ii. p. 143, ed. Aug. Vindel, 1763.

tyrum vix gesta inveniamus, quæ in solemnitatibus eorum recitare possimus, hujus passio in libro canonico est," cites the concession of the Council of Milevi that the passions of the martyrs might be read on their anniversaries, and refers to the rules of S. Cæsarius and S. Aurelian for a recognition of the custom. Resistance to it is found in the Council of Laodicea, can. 59, and in the works of Agobard, Bishop of Lyons,¹ but it gradually asserted itself. The acts of the martyrs were read in the mass before the epistle, but this prevailed chiefly in the churches of Gaul and Spain.

The process seems to have been as follows:—First, the passions of the martyrs, which were read at mass before the Epistle, came to be used in the Canonical Hours, and so edifying were they found to be that nine and sometimes twelve lections were read at the different nocturns. After a time, Holy Scripture and the homilies of the saints reasserted their position, and while three lections of the saints' lives continued to be read in church, a portion of the martyrology and certain lives of the saints were read in the refectory at meals. Then, when new offices were made, selections from some accredited life, probably the part containing some edifying miracle, was selected. Lastly, neat little epitomes, framed specially for the purpose of insertion in the Breviary, were composed, and formed the three lections of the second nocturn.

A study of the sources from which the lections in the Breviary of Aberdeen were selected by Bishop Elphinstone would repay the toil expended on it. The title-page is suggestive—

**¶ Breviarij Aberdonēsis ad percelebris ecclie Scotoz potissimuz
vsum et consuetudinē Pars hyemalis : de tpe et de scis ac dautico
pfalterio congruenter per ferias diuiso : cum Inuitatozjis hymnis
Antiphonis capitulis Responsorijs horis feriaz cōmēoracionib9
p āni curriculū necnō cōe scōrz plurimazqz vginū & matronaz
ac diuerfoz scōrz legēdis : q sparsim in incerto antea vagabantur :**

¹ S. Agobardi Liber de Correctione Antiphonarii, c. xvii. ; Maxima Bib. Vet. Patr. t. xiv. p. 324 (Lugdun. 1677).

cum Kalendario et mobilium festorum tabula perpetua variisque alijs adiunctis & de nouo additis sacerdotibus plurimisque necessarijs in Ediburgensi oppido walteri chepmā mercatoris impensis impressa Februarijs idibus. Anno salutis nre & grē. ix M. supra et quingentesimo.

The "necnon commune sanctorum plurimarumque virginum et matronarum ac diversorum sanctorum legendis, quæ sparsim in incerto antea vagabantur," indicates the process by which this remarkable work was formed. We have occasionally allusions to ancient books from which they profess to be taken; and we have the opportunity of verifying one of the lives, that of S. Kentigern, by a comparison with an ancient life preserved in the British Museum, on which Professor Cosmo Innes remarks: "It is important to observe that this great record of our Church legends bears the test of comparison with those ancient lives of the Saints from which it was compiled; and this adds weight to the mass of history there recorded of what materials have perished."¹ Elsewhere we find transcripts from the veracious history of Bæda. Irish sources were also freely used, and it is a remarkable fact that in the Breviary of Aberdeen no traces can be found of that jealousy of Ireland which distinguishes the works of the hagiological authors of Scotland in the succeeding centuries. Our indebtedness to the mother church of Ireland is ungrudgingly acknowledged. Thus S. Brigida's life is abridged from that by Cogitosus, which is given by Colgan in the *Trias Thaumaturga*, pp. 518-526. That of S. Brandan refers to a little old book.

It was not till the quarrels arose as to the possession of the German monasteries, that the bitter feelings of the Scots and Irish hagiologists exhibit themselves in the treatment of history.²

¹ Preface to the *Registrum Episcop. Glasguensis*, p. lx.

² See *Die Kongregation der Schotten klöster in Deutschland*, in Quast und Otte's *Zeitschrift für Christliche Archäologie und Kunst*, 1856; translated in the *Ulster Journal of Archæology*, p. 36.

I reprint from the Proceedings of the Society of Antiquaries, Scotland,¹ the Scottish entries in the Martyrology of Aberdeen. In a preliminary notice by David Laing, Esq., LL.D., it is stated that the "Martyrologium secundum usum Ecclesie Aberdonensis" was presented to the University Library, Edinburgh, by Laurence Charteris, Professor of Divinity, in the year 1677. It is a MS. in folio, written in the early part of the sixteenth century. From the persons whose names are commemorated in the accompanying obituary (not here reproduced) the volume originally seems to have belonged to the Cathedral Church of Murray.

The last of the pre-Reformation documents, which is given in Appendix III., is the Litany said to have been used by the Culdees at Dunkeld. It was first printed in "Notes and Queries" by Dr. J. G. F. Gordon of Glasgow, from the manuscripts of Prior Marianus Brockie, of S. James' Monastery at Ratisbon. Dr. Gordon states that Father (Servanus) Thomson (formerly a monk of Dunfermline) preserved it in the library of the convent, where Father Brockie found it. It is an interesting piece, but not entirely above suspicion; that is to say, the date which the prayer for the king would indicate is an impossible one. Girig is the King Gregory who was solemnly crowned at Scone in 875, and reigned about twelve years.² Yet we find S. David Rex among the intercessions. Again, the presence of Crathlinthus shows that it must have been drawn up after the time of Boece, which is confirmed by the latinity of the prayer at the conclusion. The expression "Almificus" does not occur, apparently, before 1046.³ The debased form "recensitorum" also indicates a very late epoch; and the theological formula, "Tecum in cœlo regnantium," is that of the decree on the saints in the canons of the Council of Trent. Again, no Culdean litany would speak of the

¹ Vol. ii. part ii. p. 256.

² Fordun, Scotch., lib. iv. c. 17, vol. i. p. 198, ed. Goodall.

³ *Vide* Du Cange, *ad verb.*

Pope as "Summo et universali Papæ Romano." Frequent as was the intercourse between the Scotican churches and Rome, active as was the Papal interference with the Culdees in the days of their decline, this peculiar form would not be used till the Hildebrandine ideas prevailed in Scotland.

However, though this litany in its present form has no just pretensions to the extreme antiquity assigned to it, there is no reason to believe that it is not a pre-Reformation document. Yea, rather, it seems to bear upon its face traces of the same spirit which dictated the publication of the Breviary of Aberdeen. Just as in that valuable work we see evidences of the desire to systematise the native hagiology by the incorporation of the old legends and lives; so in this litany we see the increased light thrown on Scottish history by Boece's publication employed to excite the devotion of the people. The light may have proved to be an *ignis fatuus*, as those who discredit Boece would maintain; but we must respect the motive that would thus seek to rekindle the flames of devotion at the lamp of history. Probably the present form is based upon an elder document. In any case the compilation is not likely to have been made at Ratisbon. There is too much local colouring. There is the absence of any allusion to the unspeakable calamities that had befallen the ancient Church. An ideal litany for the restored Catholic Church of Scotland would not specially pray against catherans, robbers, and wolves. It would have some allusion to the progress and effects of heresy.

On the whole, then, I am disposed to believe that it is a genuine document, really connected with the diocese of Dunkeld. As a matter of fact, we know that by the exertions of Bishop George Brown, who presided over the diocese from 1484 till 1515, a great effort at reformation took place. "This Bishop has the reputation of having been a very good man, and a strict observer of discipline, and that he wrought no small reformation in all parts of his diocese."¹

¹ Keith's *Scottish Bishops*, p. 92, ed. Russel.

The *KALENDAR OF ADAM KING* is prefixed to his translation of the Catechism of the Jesuit Canisius. It is termed "Cathechisme or School Instruction of Christian Religion. At Paris, imprinted be Peter Hyry, 1588." The Scottish entries in it are given in Keith's "Catalogue of Scottish Bishops."¹ It is quoted as high authority by Dempster, Camerarius, and the learned author of "A View of the Diocese of Aberdeen," published in the "Collections on the Shires of Aberdeen and Banff,"² whose name was Alexander Keith. He was Episcopal clergyman at Cruden, where he died on the 27th of October 1763.

Adam King, afterwards of Dryden, was a regent in the University of Paris, where he taught philosophy. In 1588 he translated Canisius' Catechism. After this, apparently, he conformed to the times; for before the end of the sixteenth century he came to Edinburgh, where he passed advocate, and was made a commissary in 1600.

He married Margaret Vaus or Vans, who survived him. He had two brothers, Alexander, and James who acted as Alexander's executor.

In the *Retours*, Edinburgh, No. 397, we find—"Edin., March 17, 1618, Magister Adamus King de Dreden, unus commissariorum de Edinburgh, hæres Magistri Alexandri King de Dredden fratris in tenementis in Edinburgh."

There is some of his poetry in the "*Deliciæ Poetarum Scotorum*." Dempster mentions him as alive in Edinburgh.

He continued to act as commissary till his death in 1620.

He seems to have been a man of literary tastes, and to have possessed a good library. In his will there is an item of money owing by Mr. Robert Monro of Camptilloch for the defunct's Library, 2000 merks (£112:10s.); item by James (Law), Archbishop of Glasgow, 500 merks (£25).

I am indebted for this information to my learned friend David Laing, Esq., LL.D., to whom the science of antiquities owes so much.

¹ P. 375, ed. Russel.

² Spalding Club, 1843.

It has not been thought necessary to print *in extenso* the whole Kalendar given by DAVID CAMERARIUS in his book "De Scotorum Fortitudine;" at the same time, a work on the Scottish Saints would have been incomplete without some representation of it. Although very uncritical, and often incorrect, it contains facts concerning them which are to be found nowhere else. Just as in Adam King's Kalendar we find the distinctest traces of the influence of the Breviary of Aberdeen, so in this more ambitious performance we notice the effect of the work of King. It may be said to stand midway between King and Dempster, and in some respects is more valuable than either. An attempt is made by the author to take it out of the category of dry history, and to make it subservient to edification—some of the more affective acts and words of the worthies represented having much prominence conferred on them. For the work was written in the interests of the Roman Catholic Reaction. It emanates from the press of Paris: "Sumptibus Petri Baillet, viâ Jacobæa, sub Gallo et Leone Repente;" and is dedicated in terms more of argument than of adulation, to King Charles I., from whom, at this time, both the Scottish and English Roman Catholics expected much. It bears the date of 1631, and appears never to have come to a second edition. Consequently it is a rare volume.

David Camerarius must not be confused with his namesake of Ormond, a Lord of Session in Queen Mary's time, who was afterwards banished his country, came to Paris in 1571, and published a history, in which there is much relating to Scotland, mainly drawn from Boece, and testifying to the existence of Veremundus.¹ After the publication of his work at Paris, dedicated to Mary Queen of Scots, in 1579, he returned to Scotland in 1586. The author, whose work we have abridged in the text, is called Fintræus, of Fintray, and belonged to a family of whom more than one distinguished himself by a literary career on the continent.²

¹ Innes, Crit. Essay, p. 296.

² *E.g.*, we find "Hierarcha et imperator ex institutis et disciplinis Patrum, opera et

Innes¹ speaks of him as being "in great credit at Rome and elsewhere abroad;" and as among the "most learned of our countrymen" who "have used all possible diligence in searching everywhere abroad after all remains of our history and antiquities."

In 1641 he succeeded F. Alexander Pittendreich as Principal of the Scots College at Paris, and occupied that position till 1650, when F. George Leith of Aberdeenshire, succeeded to him for one year, on whose demission Gilbert Blackhal presided from 1660 till 1682.

Besides the "De Scotorum Fortitudine," he wrote a work "De Statu hominis veteris simul ac novæ Ecclesiæ et Infidelium Conversione. Catalauni, 1627;" and he took a part in the ecclesiastical politics of his creed and country, in protesting against the appointment of the Bishop of Chalcedon as Ordinary of Scotland.

The *MENOLOGIUM OF THOMAS DEMPSTER* is a work akin to his *Historia Ecclesiastica*, a posthumous work republished by the Bannatyne Club.

It is unnecessary to repeat what is known about Thomas Dempster, all which may be found in the preface to the last-mentioned book. All that is required here is to indicate the authorities from which the *Menologium* here reprinted is drawn. They are eighteen in number. Some are printed books; some seem to have been in manuscript, and are now lost; indeed the late Bishop Kyle, who was very competent to speak on the subject, pressed upon me the fact that when he had had the power to verify Dempster he had stood the test; that his books were very incorrectly printed; and that both he and Camerarius had access to sources now lost. His authorities, such as I have been able to verify, are as follows:—

1. *B. Breviarium Scoticum, maxime Aberdonense.* "Breviarium

studio Gulielmi Camerarii Scoti Fintræi, Sacræ Theologiæ Doctoris, etc.; Paris., 1637." By the same author we have also "Scoticanæ Ecclesiæ Infantia, virilis ætas, senectus; Paris., 1643." "Disputationes Theologicæ; Paris., 1639." "Disputationes Philosophicæ; Paris., 1636." "Antiquitatis de Novitate Victoria; Fastemburgi, 1634." He was a member of the Congregation of the Oratory.

¹ Crit. Essay, p. 578.

Aberdonense, Pars estiva (et pars hyemalis)”: Chepman, 1509-10. Reprinted by Toovey, in 1854, for the Bannatyne and Maitland Clubs, with a valuable preface by Mr. David Laing.

2. *B. Breviarium propriæ Ecclesiæ.* This of course varies in each case.

3. *M. Martyrologium Romanum illustriss. Baronii.* “Martyrologium Romanum Gregorii XIII. jussu editum. Romæ, 1586.”

4. *MA. Martyrologium Anglicum.* “Capgravi Legenda Angliæ.” Colophon,—“Explicit (Nova Legenda Anglie) impræsa Lōdonias in domo Winādi de Worde: commorantis ad signum solis: in vico nūcupato (the flete strete). Anno Dñi mccccxvi., xxvi. die Februarii.” There is also an edition by Caxton. It is moulded on the earlier work of John of Tinmouth, a MS. of which was greatly injured by the fire which did so much harm to the Cottonian Collection.

5. *MC. Martyrologium Carthusianum; aut Canisii, Adami Walasseris.* I have been unable to identify this book.

6. *V. Usuardus Caroli Magni Capellanus.* “Martyrologium Usuardi Monachi, opera et studio J. B. Sollerii. S. J. Antwerp, 1714.”

7. *W. Arnoldus Wion Monachus Benedictinus.* “Lignum Vitæ ornamentum et decus Ecclesiæ in 5 libros divisum, in quibus totius sanctiss. religionis divi Benedicti initia, viri dignitate, doctrina, sanctitate ac principatu clari, describuntur: et fructus qui per nos S.R.E. accesserunt fusissime explicantur. Auctore D. Arnoldo Vvion, Belga, Duacensi Monach. S. Benedict de Mantua Ord. Div. Benedicti nigrorum Congregationis Cassinensis, alias S. Justin. de Padua. Venetiis, apud Georgium Angelerium, MDXCV.”

8. *ML. Joannes Molanus Theologus Lovaniensis.* “Natales Sanctorum Belgii et eorundem chronica recapitulatio, auctore Joanne Molano, cive et doctore Theologo Lovaniensi: Lovanii, 1595.” He added to Usuardus.

9. *S. Scotichronicon a Magno Macullone exscriptum.* “Johannis de Fordun Scotichronicon genuinum, una cum ejusdem supplemento ac

continuazione, e codicibus MSS. eruit ediditque Tho. Hearnus. . . . Oxon. 1722." Also "Joannis de Fordun Scotichronicon . . . cura Walteri Goodall, Edinb. 1759." Magnus Macculloch was one of the many transcribers of Fordun. He lived after 1450. See a note by Ruddiman in Hearne's Fordun, p. 1378, also Bishop Nicolson's "Scottish Historical Library," p. 32; and a note by Mr. Laing in his edition of the poems of Robert Henryson, p. 228.

10. *C. Collectanea Gilberti Bruni, Henrici Sinclari, etc.* These precious documents have perished. Gilbert Brown was the eminent Abbot of the Cistercian Monastery of Sweetheart. Henry Sinclair, a book-collector and man of great culture, was of the Roslin family. He was Dean of Glasgow, and afterwards Bishop of Ross. He encouraged Ferrerius to continue Boece, but dying suddenly, failed to supply him with the materials which he had promised.¹

11. *BT. Hector Boethius historicus Scotorum.* "Scotorvm historię a prima gentis origine cum aliarum & rerum & gentium illustratione non vulgari. . . . Quę omnia impressa quidem sunt Iodoci Badii Ascensii typis & opera; impensis autem nobilis & prædocti viri Hectoris Boethii Deidonani, a quo sunt & condita & edita, 1527." This edition contains seventeen books. To the second (Paris, 1574) two books were added, and a continuation by J. Ferrerius. The work was translated into English by Raphael Holinshed, in the first volume of his "Chronicles," and into lowland Scots by Master John Bellenden, Archdeacon of Murray (Edinb., Thomas Davidson, 1541). There is a reprint of Bellenden's translation, in two volumes, published at Edinburgh in 1821.

12. *K. Kalendarium Adami Regii, Jacobi Cheynæi, etc.* Cheyne was of Arnage, lived about 1580, and was known for a work "De Sphæra," and for other treatises.

13. *Gh. Constantinus Ghinius Canonicus S. Salvatoris.* "Sanctorum canonicorum natales, Constantino Ghinio Lenensi, Can. Reg. S. Salvatoris, Ord. S. Aug., auctore, quos nedum a Joanne de Nigra-

¹ See Bishop Nicolson's Scottish Historical Library, p. 38.

valle, olim S. R. E. Bibliothecario, sed et ab aliis gravissimis auctoribus summo studio et labore collegit. Venetiis, MDCXXI."

14. *T. Joannes Trithemius, Abbas Spainhaimensis.* "Joannis Trithemii Spanheimensis primo, deinde D. Jacobi Majoris apud Herbipolim Abbatis, viri suo ævo doctissimi, primæ partis opera historica quotquot hactenus reperiri potuerunt omnia. Francofurti, MDCI."

15. *P. Petrus de Natalibus Episcopus Equilinus.* "Catalogus Sanctorum, vitas, passiones et miracula commodissime annectens ex variis voluminibus selectus. Quem edidit reverendissimus in Christo pater Petrus de Natalibus, Venetus, D. G. Ep. Equilinus. Lugduni, 1542."

16. *F. Joannes Fordanus, aut ejus continuator.* "The Scotichronicon" was not always quoted by its author's name. Many copies existed in the different monasteries, where it was read at refection, and took their names from that monastery. Thus Camerarius quotes it as "Chronica Skonensia." "Twere endless to compute into how many several chronicles this of Fordun has been multiplied. For, being in every monastery of the kingdom, under the anonymous name of Scotichronicon, it commonly borrowed a surname from the place to which it belonged."—(Bishop Nicolson's Scottish Hist. Library, p. 92.)

17. *H. Raphael Holinshedus, aut Rogerus Hovedenus.* "The firste [and second] volume of the Chronicles of England, Scotlande, and Irelande, conteyning:—The description and chronicles of England from the first inhabiting vnto the Conquest: the description and chronicles of Scotland from the first originall of the Scottes nation till the yeare of our Lorde 1571: the description and chronicles of Yrelande, likewise from the firste originall of that nation vntill the yeare 1547: Faithfully gathered and set forth by Raphaell Holinshed: At London, imprinted for Lucas Harrison, 1577."

"Rogeri Houedeni Annalium pars prior et posterior."—(Rerum Anglicarum Scriptores, ed. Henr. Savile. Francof. 1601.) A new edition, in four volumes (Lond. 1868-71), edited by William Stubbs, M.A., has just been published under the direction of the Master of the Rolls.

18. *N. S. Notkerus Balbulus, S. Galli Monachus.* “Martyrologium Notkeri, cognomento Balbuli, Monachi S. Galli, a Canisio primum ex Bibliotheca S. Galli publicatum.”—(Canisii Lectiones Antiquæ, tom. ii. p^t. iii. p. 85.)

In printing the KALENDAR OF THE PRAYER-BOOK FOR THE CHURCH OF SCOTLAND in the time of Charles I., it must be stated that its history is very obscure. Little authentic information beyond that which is told in the life of Archbishop Laud has come down to us. Nothing is preserved in Sion College or in the Lambeth Library. Archbishop Maxwell's papers are lost. He ended his days in the See of Tuam, where the archives have been destroyed by fire. And the darkness which envelopes the whole subject is not lessened in the matter of the Kalendar. We can only guess at the motives which generally prompted the selection of certain saints.

A Scottish Kalendar, however, was nothing new, even after the Reformation. In “The CL. Psalmes of David in Meter, for the use of the Kirk of Scotland. Imprinted at London by Thomas Vautrollier, dwelling in the Blackfriars, 1587,” popularly called “John Knox's Prayer-book,” we find a very curious Kalendar and list of the “Faires” in Scotland. The first has various entries of facts in secular and religious history; *e.g.*, “The 6 (Maii) Rome wes taken be the Duke of Burbone, an. 1527.” “The 15. God did rayne Manna on the people, Exod. xv.” “The 16 (Julii) Rome wes overthrowin bye the Gallis before Christe's birth 376 zeiris.” On “The 8 day Johne Hus wes brunt in the Counsele of Constance for the trueth, 1415.” There are also the Feasts of the Apostles, the assumption of Mary, Sainct Laurence, Marie Magdalene, Sainct Martin, and the like. The list of fairs is noteworthy as the first of the kind.

The next step was retrograde. In the MS. Prayer-book in the British Museum,¹ which was drawn up by the Scottish Bishops,

¹ A description of it by the Rev. Alexander Irwin, Precentor of Armagh, will be found in the British Magazine, vol. xxviii. pp. 26, 148, 364, 621; vol. xxix. pp. 169, 539.

mainly by the Archbishop and Bishop Coupar of Galloway, and submitted in the year 1616 to King James, whose death prevented anything more being done in the matter, no Saints' days whatever are mentioned in the Kalendar, and no chapters from the Apocrypha are introduced. Christmas, Good Friday, Easter Day, Ascension, and Whitsunday, are alone observed.

In 1629, as is well known, Charles I. revived the design of putting forth a Service-book for the Church of Scotland, and, although he and Archbishop Laud wished to enforce the English prayer-book, it was finally agreed, on the recommendation of the native Bishops, that Scotland should have a book of its own. Accordingly an order of service was drawn up by Bishop Wedderburn, which was sent to London for revision, and formed the groundwork of that of 1637.

In it we find not only a Kalendar, but one upon which great pains and care have been bestowed. The King wrote to the Scotch Privy Council to keep in the Kalendar the Saints of the Blood Royal,¹ and "that in their Kalendar they should keep such Catholic Saints as were in the English, such of the Saints as were most peculiar to that kingdom (especially those which were of the Blood Royal and some of the most holy Bishops) being added to them; but that, in no case, S. George and S. Patrick be omitted." Not only are the old Saints of Sarum Use, who have been preserved in the Anglican Prayer-book represented, but recourse has been had to the pre-Reformation Service-books, most probably to the Breviary of Aberdeen. Of purely Scottish Saints, we have King David, Mungo, Colman, Patrick, Cuthbert, Gilbert, Serf, Columba, Palladius, Ninian, Adamnan, Margaret, and Drostan. An edition of this work was put forth at the expense of the Earl of Winton in 1712. It bears date, "Edinburgh, printed by James Watson, and sold at his shop, opposite the Luckenbooths, MDCCXII. From the copy printed at Edinburgh in the year 1637, by Robert Young, printer to King Charles the First." In it the Kalendar is given with some very slight variations in the spelling. In a Prayer-book issued

¹ Heylin, *Cyprianus Anglicus*, p. 325 : London, 1688.

by the late Dr. Torry, Bishop of S. Andrews, in the year 1851, the same Kalendar is repeated.

Thus far we have supplied contributions to the hagiology of Scotland, a subject to which little attention has hitherto been paid. Beyond the materials now exhibited there exists very little. Alban Butler, in his *Life of S. Bega*, at September 6, mentions the Manuscript Kalendar kept at the Scots College in Paris. This is now lost. The Carthusian Herman Grevenius, in his additions to *Usuardus*, must have had access to a Scottish list of Saints. Ferrarius, in his "*Catalogus Generalis Sanctorum qui in Martyrologio Romano non sunt*" (Venetiis, 1625), must have had probably that of Adam King. He quotes the Breviary of Aberdeen, and the now lost *Collectanea* of Gilbert Brown, Abbot of Sweetheart.

A few words are necessary as to the method pursued in the alphabetical notices. Completeness, either as to the dedications, or the incidents in the life of each saint, is unattainable. Frequently, in the course of the work, new consecrations have been discovered; it has therefore been deemed sufficient to approximate to accuracy. The space also has forbidden that every detail in the lives should be given, but care has been taken to reproduce as fully as may be all that had reference to modern Scotland in the sometimes voluminous biographies. Again, it has been necessary to pass over the dedications to those saints who are the common inheritance of the whole of Christendom. It would be difficult to make a complete list of these, and the investigation would supply nothing distinctive as to the conditions of the mediæval Church of Scotland in contradistinction to the rest of the Christian world. But dedications to some of the less known saints are very suggestive; such as S. Dorothy of Croy in Nairnshire; S. Apollinaris of Inverurie; S. Hilary of Drumblait; S. Peter the Deacon at Kilcrenan. Again, attention ought to be directed to the English entries; such as S. Laurence of Canterbury at Conveth; S. Cuthbert and S. Boisil in the old kingdom of Bernicia: and to the French, such as S. Giles of Edinburgh; S. Agil

of Balmerinoch ; and S. Bruoc of Rothesay. The French names are the inheritance of the Normans through the Sarum Use. It is doubtful whether the later French influence, which told so profoundly on the manners and language of Scotland in the time of the Stewart dynasty, has left any mark in church dedications. It was an age of religious decline ; and although the fifteenth century witnessed in this country the establishment of many noble foundations, especially the Collegiate Churches, which in the main date from that period, yet we see nothing to incline us to believe that the Gallican Church told upon her Scottish sister in any way analogous to the effect which French society at that epoch produced upon civil life in Scotland.

Beyond the question of dedications the legends of some of the saints contain valuable historical matter. In the almost entire dearth of authentic information with regard to the history of Scotland before the time of S. Margaret—a dearth relieved only by the notices in Bede, by the Irish and Welsh Annals, by Adamnan's Life of S. Columba, by the Northern Sagas, and by the Pictish Chronicle—we are thankful for the slightest hints with regard to the politics and conditions of life of those obscure times. With every abatement caused by the uncritical nature of the compositions, we get from the legends a very definite picture of a state of society, in which violence and barbarism alternate with results of strong religious conviction, and in which we seem to discover those forms of civil and ecclesiastical life which are manifested to us in the other nations of the Celtic family. We should not have exhibited the whole case had we suppressed all the miracles which form so great a proportion of the incidents in the lives. Some of these are such as to excite a smile upon the gravest countenance. The nature of this work, being untheological, precludes the necessity of touching on this subject from any other than a literary point of view. Even those who reject them must admit their historic value as illustrations of the domestic life and manners of epochs of which we know so little. It is hardly necessary to dwell upon the general interest which ought to attach

itself to a work on the hagiology of Scotland. The nineteenth century, an age of reconstruction in art, in letters, in faith, has nobly avenged the scepticism of the preceding age, which scoffed at everything. The recognition of the services of the mediæval Church has become a principle in the treatment of history. No author dare now boast, "I know nothing of the ages that knew nothing." It was a groundless fear of the poet when he said—

"Impiaque æternam timuerunt sæcula noctem."

The lamp of human knowledge, sometimes flickering, sometimes in danger of being extinguished, has been passed on from hand to hand. The darkest ages had their luminaries, and the foundations of modern thought and modern civilisation, of modern ideas and modern institutions, were laid in the decay of the old empire. In the virgin civilisation and consecration of the new and powerful northern races, who, while they scourged the effeminacy and sin of the life of the lower empire, laid deep the foundations of the edifice of modern life, the great vivifying power which saved the world from the corruption of impurity, and from the strong hand of brute force, was the Catholic Church. And if this were the case with Europe generally, Scotland, in the modern sense, was no exception to the universal rule. Our earliest record of Scotie life, in the pages of S. Adamnan's *History of S. Columba*, exhibits the struggle of the supernatural ideas, often indeed allied to brute force, against brute force pure and simple. We see the excesses of the rough tyranny of the *reguli* modified and subdued by the influence of the Church acting on convictions often caused by sign and portent. Supernatural ideas become most potent factors in the politics of the kingdoms, and in the intercourse between the governors and the governed. The institutions of social life exhibit the impress of religion. Thus, S. Nathalan appears not merely as an honoured saint in the Mearns and Deeside, but as a great agriculturist and improver. The miracles of S. Gilbert show that tacks and leases of fisheries in the northern waters were as well

understood in his time as in the present day. The earliest mitigation of slavery is discovered in the inalienable rights which the convents obtained over those unfortunate persons whom the community acquired. Henceforward they were safe from being sold on account of the "great necessities" of their master. The first dawn of farming, as distinguished from cultivation by the proprietor, occurs in a lease granted by the convent of Scone to an ancestor of the Hays. The emancipation of women from degrading servitudes was associated with the name of S. Adamnan. The art of weaving is mentioned in connection with S. Ebba's monastic establishment in East Lothian. That of caligraphy is illustrated by the book of the Gospels and Psalters which were so laboriously and skilfully copied by so many of the ascetic scribes. The wattled chapels, wooden shrines, and stone oratories of the Scotie missionaries—still more, the bolder efforts in stone at Whithern and Restennet—were the first shadowings forth of the minsters and cathedrals of the best days of pointed architecture. The deep respect for man as such, and the recognition of his rights to freedom and maintenance, are attested by the constant testimony to the choice of the laity in the selection of their kings and prelates. The Runnymede of Scotland was on the Mount of Faith at Scone, when Constantine the king, and Kellach the bishop, with the Scots, vowed that the laws and disciplines of faith, and the rites of the churches, and of the Gospels likewise, should be observed.

But a work of this kind has relations not merely to politics and the progress of a nation, but to its very topography. We may read somewhat of its civil and ecclesiastical history in the dedications of its local churches. We find present traces in names, sometimes strangely transformed, of the cultus of the ancient saints in every province in Scotland. The earliest of the Christian civilisations of this country is that of S. Ninian of Whithern, and here we find his association with Gaul commemorated in dedications to S. Mathurin and S. Martin of Tours. In the old kingdom of Bernicia, from Edin-

burgh to Newcastle-on-Tyne, we recognise its existence in the remembrance of S. Cuthbert, S. Boisil, S. Eata, S. Ebba, S. Baldred ; and in Strathclyde the recollections of the old Cumbrian kingdom, of which Alcluyd was the capital, are still associated with the names of S. Kentigern and S. Inan, S. Cadoc and S. Nethan. All over Scotland we note the close connection of this country with Ireland, although naturally it is in Argyleshire that we find the strongest evidence of the connection of the Dalriadic Scots with their brethren of Erin ; and through this province, above all, does our country claim a share in that wonderful Christian civilisation and culture which is the glory of Ireland. The power of Hy is represented by the frequent dedications to S. Columba and S. Adamnan, the latter often under strange modifications. Go to the extreme north, and while you find there also Irish influences in S. Fergus, S. Fymbarr, and S. Duthac, you feel also the effect of the Norwegian power, and Cruden and Grease give shrines to S. Olave, and Kirkwall a temple to S. Magnus the Martyr. Come round into the purely Pictish countries of Banff, Aberdeen, and Kincardineshire, and you find there a more native growth of such saints as S. Talarican of Fordyce, S. Devenick of Banquhory, S. Ternan of Banchory, and S. Fumack of Botriphnie. In Angus there is a mixture of influences. Churches consecrated to the purely Irish S. Fechin and Mochonog exist within a few miles of those who have the Columbite Aidan and Colman for their patrons. Cross the Tay into Fife, and beside a purely native element represented by S. Servanus and S. Moanus, you have indications of the earliest Irish colony. S. Cainnich at S. Andrews, S. Hithernais at Markinch, S. Brigida at Abernethy, occupy the ground afterwards credited with missions from Patras and martyrs from Pannonia. Even in the centre of Scotland, in the wild districts of upper Perthshire, Ireland is still present in the persons of S. Fillan of Glendochart, and S. Adamnan in Dull. Nay, France herself sends back her Celtic visitants in the person of S. Fiacre of Nigg ; while the civilisation of Italy touches

these distant lands through the medium of S. Bonifacius Quirinus, who founded five churches in honour of S. Peter, indicating thereby the presence of a certain Roman influence in Scotland; and of S. Palladius, who, sent by Pope S. Celestine to the already Christian Scots of Ireland, ended his days at Fordoun in the Mearns.

One word is necessary in regard to the selection of the names in the Alphabetical Notices. The subject being the Saints of modern Scotland, I have not thought it necessary to insert notices of those who, in uncritical times, have been claimed as Scotchmen, from the fact of their being termed Scoti, either in Ireland or on the Continent. This cuts off a great many who occur in the Hagiologists of the seventeenth century. On the other hand, I have given notices of some Irish saints who are mentioned in the Breviaries and Church Kalendars, because they have been the objects of cultus in Scotland, and have been connected with it either locally or liturgically. Thus S. Fiacre is given for the sake of Nigg; S. Fursey for his death in Britannia; S. Foillan, because referred to in the legend of S. Congan; S. Mobhi, because he occurs in a purely Scottish Kalendar.

Again, I have given some paragraphs on the strength of the attestations of the eminent sanctity of their subjects—such as Agnes de Burnevyle, Guido of Lindores, or Adam de Lewenax—even though there is no proof of any formal process of canonisation. The conditions of sanctity in those early times were uncertain. No formal process, certainly no reference to Rome, was required to put a departed worthy on the roll of the saints. The proofs of holiness in the technical sense, in addition to piety and blamelessness of life, were miracles, and these proofs were estimated apparently by the voice of the people.¹ A good man died. Signs were believed to be wrought at his tomb, or by his intercession. The multitude flocked to the place, and his claim to sanctity was carried by acclamation. Sometimes politics had their influence. When William the Conqueror

¹ *Vide* the Life of S. Guthlac, as abridged by Ordericus Vitalis, lib. iv. in Duchesne's Scriptor. Hist. Normann. p. 539.

beheaded Earl Waltheof for treason, the Saxon monks at Croyland took him for a saint, and he was so accepted by the English. The Very Rev. R. W. Church, Dean of S. Paul's, to whom I am indebted for this information, directs my attention to a curious conversation between Lanfranc and S. Anselm, on the title to sanctity of Archbishop Elphege,¹ in which it is put on substantial grounds alone; and Anselm, after an argument, ends by persuading Lanfranc that Elphege was to be treated as a saint. This naturally led to abuse. S. Anselm wrote two letters,² to restrain the cultus of the saints who had received the title without due, *i.e.* without episcopal, authorisation; and in the Council of London, A.D. 1102, a canon is passed against it and other superstitious usages.

To conclude, a devout writer, imbued with the spirit of the mediæval piety, has thus elegantly expressed himself:—"The lives of the Saints of the middle ages are like the ruins of their own monasteries, lonely and melancholy fragments, which are but indications of a beauty which has passed away from the earth."³

With some limitations, and with better hopes for the future of humanity, I subscribe to this sentiment; but it is right to say, that in the prosecution of my work I have tried to eliminate, as far as may be, everything but the historical aspect of the question. The sentimental and religious aspect on the one hand, the critical and the destructive on the other, I have left to others. I have contented myself with seeking to place before my readers the starting point from which either line of thought may be pursued—*viz.*, the historical facts which have come down to us, the sources from which these historical facts are known, and the traces in the present geography of the country which illustrate them.

A lithographic representation of two pages of the Drummond Missal, executed by Messrs. Johnston of Edinburgh, is given. The

¹ Eadmer in Vit. Anselm, lib. i. p. 10; Paris, 1675.

² Ep. iii. 51, p. 386, and iv. 10, p. 43; Ed. Paris, 1675.

³ Life of S. Waltheof. Lives of the English Saints, No. xiv. p. 15. London, 1845.

verso contains the last page of the Kalendar, the recto the exorcism with which the work commences. It must be regarded as an interesting specimen of the Irish calligraphy of the eleventh century, to which epoch the Missal is probably assigned.

There only remains to me the grateful task of acknowledging the help which has been so generously and courteously bestowed upon the work by many eminent scholars:—by the Rev. Dr. Reeves, the great master of the subject of Irish hagiology and antiquities; by W. F. Skene, Esq., LL.D., an eminent Celtic scholar, whose ingenuity and felicity of suggestion are only equalled by his solid learning; by the laborious and careful John Stuart, Esq., LL.D.; by the Rev. Canon A. W. Haddan; by the accurate David Laing, Esq., LL.D., of the Signet Library, Edinburgh; by the late deeply-lamented Daniel Rock, D.D.; by Philip E. Pusey, Esq., M.A., of Christ Church, Oxford; by the Rev. W. D. Macray, M.A., of the Bodleian Library; by Henry Bradshaw, Esq., M.A., of the University Library, Cambridge; by the Rev. James M. Joass, minister of Golspie; by Andrew Jervise, Esq.; by the Very Rev. Patrick Moran, D.D., of Dublin; by the learned Father Victor de Buck, the admirable literary successor of the Bollandists; by the Rev. Roger Rowson Lingard Guthrie, M.A.; by the Rev. Joseph Stevenson, of S. Mary's College, Oscott; and by Thomas Dickson, Esq., of the Register House, Edinburgh, who promises to be a worthy successor of the eminent Dr. Joseph Robertson, and to whose careful revision, valuable suggestions, and unremitting attention, this work owes what measure of perfection it has attained to.

Appendix to Preface.



APPENDIX I.

THE following forms of exorcism against murrain are found, as is stated in the Preface (p. xix.), on the blank leaf of a service-book which belonged to the Chapel of Herdmanston in East Lothian. The first part, as far as the words "galilee, etc.," is in a hand of the fourteenth century. The remainder is in a later hand, with the exception of the words "In principio . . . deum, etc.," which are in the same hand as the first part. The name "lowngsocht" means simply lung-disease (Anglo-Sax. *Suht*, disease), and the disorder was probably similar to the pleuro-pneumonia which has made such ravages among cattle in our own time. Its visitations were perhaps frequent. A notice of its prevalence in 1598 will be found in the Miscellany of the Spalding Club, vol. i. p. 120.

MENTEM spontaneam sanctam uoluntatem et honorem dei patris et bestiarum liberationem + In nomine patris + et filij + et spiritus sancti amen + Coniuro te morbum qui dicitur lowngsocht per uirtutem quinque wlnorum ihesu christi et per preciosum sanguinem eius per quem redempti sumus et per quinque gaudia dulcissime matris sue marie et per dulcissimum lac quod de uberibus matris sue suxit vt non habeas plus potestatem inter ista animalia migrare aut amplius nocere contra mandatum regale nostri redemptoris super flumine et flumen et sicut beatus natus quem maria in suo aluo peperit fuit omnibus damnatis uera redempcio et medicina ita sit istud carmen istis animalibus intra [inter que] nominatur et portatur uera salus contra istud morbum quod dicitur lowngsocht per uirtutem istius carminis ut non habeas plus potestatem nocere neque mouere vbi istud carmen nominatur uel portatur quam demones potestatem contra uoluntatem dei + In nomine patris et + filij + et spiritus sancti + Amen.

Sequencia sancti euangelij secundum lucam . Gloria tibi domine.

In illo tempore loquente ihesu ad turbas extollens uocem quedam mulier de turba dixit illi beatus uenter qui te portauit et ubera que suxisti at ille dixit quinimmo beati qui audiunt uerbum dei et custodiunt illud.

Sequencia sancti euangelii secundum lucam . Gloria tibi domine.

In illo tempore missus est angelus gabriel a deo in ciuitatem galilee etc. Require in quarta feria iiij temporum ante natale domini.

Sequencia sancti euangelii secundum iohannem.

In principio erat uerbum et uerbum erat apud deum etc. Require in alta missa in natali domini.

Carmen pro lonsoucht.

In nomine patris + et filij + et spiritus sancti + amen ++ Deus benedicat greges istos sicut benedixit greges in deserto et per uirtutem illorum uerborum quod nocet non nocebit morbo de lonsoucht nec aliquo alio morbo caduco in uirtute et per uirtutem sancte brigide sicut Deus dedit potestatem ei benedicere omnia animalia in terra amen ++.

Nov þai sal tak a best and mak a bor in þe horn and þar in put þis forsaid charm and tak a peny and hov in þe bestis hevyd and gar a voman gan to sant brid and offer it in hir nam and tak haly vater and cast on þam as þai gan furth fra þe charmyng non plus et cet.

APPENDIX III.¹

ANTIQUAE LITANIAE in veteri Monasterio Dunkeldensi usitatae, quas in publicis Processionibus cantare solebant Kiledei communiter Culdei appellati.

Kirie eleison.	
Kirie eleison.	
Kirie eleison.	
Christe eleison.	
Christe eleison.	
Christe eleison.	
Pater de cœlis Deus	} Miserere nobis.
Filius Redemptor Deus	
Spiritus Sanctus Deus	
Qui es Trinus et Unus Deus	
Sancta Maria	} Ora pro nobis.
Sancta Virgo Virginum	
Sancta Dei Genitrix	

NOMINA ANGELORUM.

Sancte Michael Archangele	} Ora pro nobis.
Sancte Raphael Archangele	
Sancte Urihel	} Ora pro nobis.
Sancte Cherubin	
Sancte Seraphin	
Omnes Sancti Chori novem ordinum Coelestium	} Orate pro nobis.
Spirituum	

¹ See Preface, p. xxxiv.

NOMINA APOSTOLORUM ET EVANGELISTARUM.

Sancte Petre, Princeps Apostolorum	}	Ora pro nobis.
Sancte Andrea, Patrone noster		
S. Paule		
S. Jacobe		
S. Johannes		
S. Jacobe		
S. Thoma		
S. Phillipe		
S. Bartholomaeae		
S. Matthaeae		
S. Simon		
S. Judas		
S. Barnabas		
S. Lucas		
S. Marce		
S. Matthias	}	Orate pro nobis.
Omnes Sancti Chori Apostolorum et Evangelistarum		

NOMINA SANCTORUM MARTYRUM.

Sancte Stephane	}	Ora pro nobis.
S. Joseph ab Arimathaea		
S. Aristobule		
S. Albane		
S. Amphibale		
S. Kilians et Socii ejus		
S. Ocolman		
S. Donnate		
S. Colonach		
S. Constantine Rex		
S. Mordouch		
S. Arkillach		
S. Adelanh		
S. Eobanach		

S. Blaithmach et Socii ejus Monachi crudeliter a Danis infidelibus interfecti	}	Orate pro nobis.
S. Hadrianach et omnes Magionenses Martyres		
Omnes Chori SS. Martyrum		

NOMINA SANCTORUM EPISCOPORUM.

Sancte Victor, Papa Romane	}	Ora pro nobis.
S. Coelestine, Papa Romane		
S. Martine		
S. Ninia		
S. Palladie		
S. Servane		
S. Patricie		
S. MODOCH		
S. Ferranach		
S. Makkessoch		
S. Makknoloch		
S. Carnach		
S. Kentiyern vere Deo [dicte?] Mungo		
S. Convall		
S. Baldred		
S. Colmach		
S. Comach		
S. Kelloch		
S. Fothalh		
S. Cuthberch		
S. Edhan		
S. Finnanach		
S. Colman		
S. Marnach		
S. Moloch		
S. Nothlan		
S. Marnan		

S. Rumold	}	Ora pro nobis.
S. Tigernach		
S. Medanach		
S. Machut		
S. Cormach		
S. Dagamach		
Omnes Chori Sanctorum Episcoporum		Orate pro nobis.

NOMINA SANCTORUM ABBATUM.

Sancte Antone	}	Ora pro nobis.
S. Pachome		
S. Oronach		
S. Columba		
S. Benedicte		
S. Congalle		
S. Brandane		
S. Quirane		
S. Dunichad		
S. Mirine		
S. Blane		
S. Baithene		
S. Segene		
S. Adamnane		
S. Cumminach		
S. Cahinninach		
S. Ethernach		
S. Erenach		
S. Cuganach		
S. Cuninach		
S. Comogell		
S. Devenach		
S. Com		
S. Phillane		
S. Moach		
S. Convallane		

S. Odomnane	}	Ora pro nobis.
S. Romane		
S. Finnane		
S. Fursee		
S. Fridelin		
S. Barach		
S. Kiernach		
S. Ronan		
S. Middan		
S. Winoch		
S. Theinan		
S. Drustan	}	Orate pro nobis.
Omnes Sanctorum Chori Abbatum		

NOMINA SANCTORUM CONFESSORUM ET MONACHORUM.

S. Dovenald, Rex	}	Ora pro nobis.
S. Crathlinth, Rex		
S. Convallec, Rex		
S. David, Rex		
S. Kinath, Rex		
S. Constantine, Rex		
S. Diermit		
S. Comin		
S. Donan		
S. Doban		
S. Ethbin		
S. Fetnoch		
S. Eoglodach		
S. Malcall		
S. Suranach		
S. Viganach		
S. Gudloch		
S. Frefanoich		

S. Dronach	}	Orate pro nobis.
S. Molonach		
S. Futtach		
S. Sumach		
S. Guenalt		
S. Gudal	}	Orate pro nobis.
Omnes Chori Sanctorum Confessorum et Monachorum		

NOMINA SANCTARUM VIRGINUM ET VIDUARUM.

Sancta Maria Magdalena	}	Ora pro nobis.
S. Martha		
S. Brigida Magna		
S. Dairlugtach		
S. Brigida Apurnethig		
S. Scholastica		
S. Ursula cum Sociis suis		
S. Maxentia		
S. Bega		
S. Christinach		
S. Ebba et Sociae suae		
S. Kennocha		
S. Maara		
S. Moduenna		
S. Syra		
S. Mancinach		
S. Muriel		
S. Ninoch		
S. Keneira		
S. Kentigerna		
S. Evilla	}	Orate pro nobis.
S. Murichach		
Omnes Chori Sanctarum Virginum et Viduarum		
Omnes Sancti Angeli et Archangeli		
Omnes Sanctae Virtutes	}	Intercedite pro nobis.
Omnes Sancti Throni		

Omnes Sanctae Potestates
 Omnes Sanctae Dominationes
 Omnes Sancti Principatus
 Omnes Sancti Chori Novem Ordinum Coelestium
 Omnes Sancti Patriarchae
 Omnes Sancti Prophetae
 Omnes Sancti Apostoli
 Omnes Sancti Martyres
 Omnes Sancti Episcopi
 Omnes Sancti Abbates
 Omnes Sancti Confessores et Monachi
 Omnes Sanctae Virgines et Viduae
 Ut per vestras orationes in vera poenitentia perseveremus
 Ut per vestras intercessionem vincamus Diabolum et ejus
 tentationes
 Ut per vestras intercessionem perducamur secure ad
 regnum coelorum

Intercedite pro
 nobis.

Propitius esto. **R.** Libera nos Domine.
 Propitius esto. **R.** Exaudi nos Domine.
 Propitius esto. **R.** Parce nobis Domine.

Ab omni malo
 Ab omni mala concupiscentia
 Ab omni immunditia cordis et corporis
 A spiritu superbiae
 A morbo malo
 Ab insidiis Diaboli
 Ab hostibus Christianae nominis
 A persecutione omnium inimicorum nostrorum
 A mala tempestate
 A fame et nuditate
 A cateranis et latronibus
 A lupis et omni mala bestia
 Ab inundatione aquarum
 A periculo mortis

Libera nos
 Domine.

In die iudicii	}	Libera nos Domine.
Per Adventum Tuum		
Per Nativitatem Tuam		
Per Circumcisionem Tuam		
Per Baptismum Tuum		
Per Passionem Tuam		
Per Missionem Paracliti Spiritus		
Peccatores		
Pater Sancte		
Pater Sancte		
Pater Sancte		
Ut pacem et concordiam nobis dones		
Ut vitam et sanitatem nobis dones		
Ut fructum terrae nobis dones		
Ut animalia nostra ab omni lue pestifera custodias		
Ut serenitatem aëris nobis dones		
Ut pluviam in tempore nobis dones		
Ut nobis perseverantiam in bonis operibus dones		
Ut nobis veram poenitentiam agere concedas		
Ut nobis charitatem illam, quam mundus dare non potest, concedas	}	Te rogamus audi nos.
Ut nobis fervorem in Tuo sancto servitio dones		
Ut omni populo Christiano pacem et unitatem concedas		
Ut nos in vera fide et religione conserves		
Ut Ecclesiam Catholicam conservare et propagare digneris		
Ut summo et universali Papae Romano vitam et sanitatem longaevam concedas		
Ut Episcopos, Abbates Kiledios, et omnem populum totius Albaniae conserves et protegas		
Ut Regem nostrum Girich ¹ cum exercitu suo ab omnibus inimicorum insidiis tuearis et defendas		
Ut illis victoriam et vitam longaevam concedas		
Ut omnes congregationes fidelium in vera fide et religione conserves		

¹ Girich or Gregory, A.D. 873-893.

Ut inimicos Christianorum de terra expellas
 Ut illos ad Sacrum Baptismum perducas
 Ut omnibus Christianis misericordiam Tuam dones
 Ut omnibus fidelibus defunctis requiem aeternam con-
 cedas
 Ut nobis parcas
 Ut nobis miserearis
 Ut nos exaudias
 Fili Dei

Te rogamus
 audi nos.

Agnus Dei, qui tollis peccata mundi,
 Miserere nobis, Domine.

Agnus Dei, qui tollis peccata mundi,
 Miserere nobis, Domine.

Agnus Dei, qui tollis peccata mundi,
 Dona nobis pacem.

Christus vincit, Christus regnat, Christus imperat.
 Christus vincit, Christus regnat, Christus imperat.
 Christus vincit, Christus regnat, Christus imperat.

Christe audi nos. R. Christe audi nos.
 Christe audi nos.

Kyrie eleison R. Kyrie eleison.
 Kyrie eleison

Christe eleison R. Christe eleison.
 Christe eleison

Tu Christe nobis concede gratiam Tuam
 Tu Christe nobis dona gaudium et pacem
 Tu Christe nobis concede vitam et salutem
 Amen.

Oremus.
 Pater noster, etc.
 Oratio.

Omnipotens et Almifice Deus, Majestatem Tuam suppliciter exoramus ut per mirifica merita et orationes Sanctorum recensitorum, et per magnificas intercessionem Sanctae Genitricis Tuae Mariae, omnium Patriarcharum, Prophetarum, Apostolorum, Martyrum, Episcoporum, Abbatum, Confessorum, et Monachorum, Virginum, et Viduarum, Tecum in coelo regnantium, nobis concedas veniam et indulgentiam omnium peccatorum, augmentum gratiae Tuae coelestis et efficax auxilium Tuum contra omnes insidias inimicorum nostrorum visibilium et invisibilium, quatenus et corda nostra solis Tuis mandatis dedita, tandem post hujus mortalis vitae terminum, et eorum Sanctorum speciem et gloriam in regno Dei videre, et cum eis congaudere mereamur, praestante Domino Nostro Jesu Christo Redemptore nostro, cui et honor et potestas et imperium, una cum Patre et Spiritu Sancto, in saecula saeculorum.

Amen.

Kalendarium Drummondense.



I.

Kalendarium Drummondense.

JANUARIUS HABET DIES XXX ET UNUM JUXTA SOLEM ET XXX
DIES JUXTA LUNAM.

- [JANUARIU] (1) KALEND. OCTAVAS DOMINICE NATIVITATIS IN HOC DIE CELEBRATUR. HOC QUOQUE DIE CIRCUMCISIO DOMINI NOSTRI JESU CHRISTI SECUNDUM LEGEM MOYSIS. IN HIBERNIA SANCTI CONFESSORIS OSINI. ET ALIORUM PLURIMORUM SANCTORUM MARTYRUM CONFESSORUM ATQUE VIRGINUM.
- (2) NONAS III. NATALE SANCTI MACARII ABBATIS MANCHINI QUOQUE ET SCOTHINI CONFESSORUM IN HIBERNIA INSOLA COMMORATUR.
- (3) NONAS III. ROMÆ NATALE SANCTI ANTEROIS PAPE ET MARTYRIS CELEBRATUR. FINTANI QUOQUE ET FINNLOG IN HIBERNIA CELEBRATUR.
- (4) PRID. NON. NATALE SANCTI TITI EPISCOPI ET APOSTOLORUM DISCIPULI APUD AFFRICAM IN HAC DIE CELEBRATUR.
- (5) NONÆ. ROMÆ NATALE SANCTI THELESFORI PAPE ET MARTYRIS. ITEM APUD HIBERNIAM SANCTISSIMA VIRGO CIAR AD CHRISTUM CONSCENDIT.
- (6) VIII IDUS. EPIFANIA *DOMINI NOSTRI JESU CHRISTI IN HOC DIE CELEBRATUR ET SANCTE MACRE VIRGINIS ET MARTYRIS NATALE CELEBRATUR.
- (7) VII IDUS. JEJUNIUM CHRISTI CUM DIABOLO TENTARETUR.
- (8) VI IDUS. HERAPOLI CAMPANIE NATALE SANCTI SEVERINI FRATRIS BEATISSIMI VICTORINI CLARISSIMI VIRI IN MIRACULIS CELEBRATUR HODIE. ITEM APUD HIBERNIAM ERCNAT SANCTA VIRGO ET NECTAN IN BRITANNIA EODEM DIE MIGRAVERUNT AD CHRISTUM.
- (9) V IDUS. APUD ANTIOCHIAM SANCTI JULIANI MARTYRIS ET BASILISSE CONJUGIS EJUS NATALICIA CELEBRANTUR. VITALIS QUOQUE SANCTUS HOC DIE ET APUD HIBERNIAM FELAN AD CHRISTUM MIGRAVERUNT.

- [JANUARI] (10) III IDUS. APUD THEBAIDEM NATALE SANCTI PAULI PRIMI HEREMITE HODIE CELEBRATUR. ET APUD HIBERNIAM BEATISSIMUS DIARMAIT CONFESSOR CHRISTI AD DOMINUM PERREXIT.
- (11) III IDUS. REVERSIO PUERI CHRISTI DE EGYPTO IN HAC DIE COMMEMORATUR.
- (12) PRID. IDUS. APUD ACHAIAM NATALE SANCTI SATYRI MARTYRIS CIVIS ARABIE HODIE CELEBRATUR. ET APUD HIBERNIAM SANCTUS CONFESSOR LADCHEND AD ASTRA CONSCENDIT.
- (13) IDUS. ROME VIA LAVICANA XL MILITES SUB GALLIANO MARTYRIO CORONATI SUNT. SANCTUS QUOQUE SULPICIVS CONFESSOR QUI VITAM SANCTI MARTINI TORONENSIS EPISCOPI ELOQUENTISSIMO SERMONE DICTAVIT HODIE MIGRAVIT AD CHRISTUM.
- (14) XVIII KL. FEB. APUD NOLAM CAMPANIE URBEM BEATI FELICIS PRESBYTERI NATALE CELEBRATUR. EODEM DIE GLUCERUS DIACONUS MARTYRII TORMENTIS BEATAM VITAM FINIVIT.
- (15) XVIII KAL. FEB. AMBACUC ET MECHIE PROFETARUM HODIE NATALE CELEBRATUR. EODEM DIE QUOQUE NATALE SANCTI MAURI ABBATIS DISCIPULI BEATI BENEDICTI ET EXIMI PATRIS MONACHORUM EUROPE CELEBRATUR. IN HAC QUOQUE DIE SANCTA VIRGO ITA APUD HIBERNIAM MIGRAVIT AD CHRISTUM.
- (16) XVII KAL. FEB. ROME VIA SALARIA IN CYMITHERIO PRECILLE NATALE SANCTI MARCELLI PAPE ET MARTYRIS. ET APUD HIBERNIAM NATALE SANCTI FURSEY SCOTIGENE CONFESSORIS ATQUE ABBATIS CELEBRATUR.
- (17) XVI KAL. FEB. IN EGYPTO APUD THEBAIDEM HODIE BEATI ANTONII MONACHI NATALE CELEBRATUR.
- (18) XV KAL. FEB. CATHEDRA SANCTI PETRI APOSTOLI QUI PRIMUM ROME SEDIT. EODEM QUOQUE DIE NATALE PRISCE VIRGINIS ET MARTIRIS. ANNUNCIATIO

[JANUARIJ]

- ASSUMPTIONIS BEATISSIME DEI GENITRICIS
MARIE SEMPER VIRGINIS FIDELIBUS RO-
MANIS.
- (19) XIV KALEND. IN SMIRNA NATALE SANCTI GERMANICI CELEBRA-
TUR HOC DIE. ITEM EODEM DIE ROME SANC-
TORUM MARTYRUM MARI ET MARTHÆ UXORIS
SUÆ CUM FILIIS DUOBUS AUDIFAX ET ABACUC
QUI SIMUL MARTYRIO CORONATI SUNT.
- (20) XIII KALEND. ROME FABIANI EPISCOPI NATALE CELEBRATUR.
ET EODEM DIE NATALE SANCTI SEBASTIANI
MARTYRIS MEDIOLANENSIS. ET APUD HIBERNIAM
NATALE SANCTORUM CONFESSORUM MOLACA
OENII FECHIN CELEBRATUR.
- (21) XII KALEND. ROME NATALE SANCTE AGNETIS MARTYRIS HODIE
CELEBRATUR. ET APUD HIBERNIAM QUOQUE
NATALE SANCTORUM VIRGINUM FANCHE ET
FEMINI COMMEMORATUR.
- (22) XI KALEND. IN HISPANIA NATALE SANCTI VINCENTII DIACONI
ET MARTYRIS CELEBRATUR. APUD HIBERNIAM
QUOQUE SANCTE VIRGINES COMGAILL ET SANC-
TUS CONFESSOR COLMAN HODIE AD CHRISTUM
MIGRAVERUNT.
- (23) X KALEND. ROME NATALE SANCTE EMERENTIANE VIRGINIS ET
MARTYRIS CHRISTI.
- (24) IX KALEND. APUD EPHESUM NATALE SANCTI TIMOTHEI APOSTOLI
ET APUD ANTIOCHIAM SANCTI BABILLI EPISCOPI
CUM TRIBUS DISCIPULIS. IN HIBERNIA NATALE
SANCTI MANCHANI VIRI SAPIENTISSIMI.
- (25) VIII KALEND. CONVERSIO SANCTI PAULI AD FIDEM. EODEM DIE
NATALE SANCTI ANNANIE APUD DAMASCUM.
- (26) VII KALEND. NATALE SANCTI POLICARPI DISCIPULI JOANNIS
APOSTOLI.
- (27) VI KALEND. CONSTANTINOPOLIM NATALE SANCTI JOANNIS HOC
DIE CELEBRATUR, QUI CRISOSTOMUS APPELLA-
TUR. ET APUD HIBERNIAM SANCTA VIRGO MUR-
GELLT HODIE CELEBRATUR.
- (28) V KALEND. NATALE SANCTÆ AGNÆ SECUNDO A NATIVITATE.

- [JANUARI] (29) IV KALEND. NATALE SANCTORUM EPISCOPORUM HIPOLITI PAULI
GILLE CONSTANTINI COMMEMORATUR.
- (30) III KALEND. HIEROSOLYMIS MATTHIE EPISCOPUS ET APUD HIBERNIAM
SANCTUS ENAN CONFESSOR MIGRAVIT AD
CHRISTUM.
- (31) II KAL. FEB. IN HIBERNIA NATALE SANCTI AEDAE EPISCOPI ET
SANCTUS MAEL AN FAID COMMEMORATUR.
SANCTA QUOQUE VIRGO BRIGITA IN HIBERNIA
HODIE MIGRASSE FERTUR AD CHRISTUM.
- [FEBRUARI] (1) KALEND. FEB. APUD ANTIOCHIAM PASSIO SANCTI IGNATII EPIS-
COPI. ITEM APUD HIBERNIAM DORMITATIO
BEATISSIME VIRGINIS BRIGITE VENERANTER
HODIE COMMEMORATUR.
- (2) IV NONAS. PURIFICATIO SANCTE MARIE SEMPER VIRGINIS, ET
APUD HIBERNIAM SANCTA VIRGO FINDECH HOC
DIE IN CHRISTO QUIEVIT.
- (3) III NONAS. APUD VIENNAM NATALE BLASII MARTYRIS SANCTI
ET EODEM DIE APUD CASTRINAM URBEM NATALE
VALDBURGE SANCTE VIRGINIS.
- (4) PRID. NON. FEB. APUD HIBERNIAM SANCTA VIRGO CUANNA AD
CHRISTUM MIGRAVIT.
- (5) NONÆ FEB. APUD SICILIE CIVITATEM CATANENSIVM PASSIO
SANCTE VIRGINIS AGATHE SUB DECIO IMPERA-
TORE.
- (6) VIII IDUS. NATALE SANCTE LUCIE VIRGINIS ET APUD HIBER-
NIAM MEL SANCTUS EPISCOPUS ET CONFESSOR
EODEM DIE PERREXIT AD CHRISTUM.
- (7) VII IDUS. APUD HIBERNIAM SANCTI CONFESORES MELLAN ET
LOMMAN AD CHRISTUM MIGRAVERUNT.
- (8) VI IDUS. IN HIBERNIA INSOLA NATALE SANCTORUM CONFES-
SORUM ONCU ET FIACRA.
- (9) V IDUS. APUD ALEXANDRIAM PASSIO SANCTE APPOLLONIE
VIRGINIS ET MARTYRIS. ITEM APUD HIBERNIAM
MOCHUAROC VIR SANCTUS ET SAPIENTISSIMUS AD
CHRISTUM PERREXIT.
- (10) IV IDUS. ROME VIA LAVICANA NATALE DECEM MILITUM.

[FEBRUARIJ]

- EODEM DIE NATALE SANCTE SCOLASTICE VIRGINIS CELEBRATUR. ET APUD HIBERNIAM SANCTUS CONFESSOR CRONAN AD CHRISTUM MIGRAVIT.
- (11) III IDUS APUD HIBERNIAM SANCTUS EPISCOPUS ETCHEN ET CONFESSOR ET SANCTA VIRGO GOPNAT HOC DIE AD CHRISTUM PERREXERUNT.
- (12) PRID. IDUS. IN HISPANIA CIVITATE BARCINONE NATALE SANCTE EULALIE VIRGINIS ET MARTYRIS. SANCTUS QUOQUE SIMPLEX EPISCOPUS ET DAMIANUS CUM MULTITUDINE MARTYRUM HOC DIE CORONATI SUNT.
- (13) IDUS. FEB. NATALE SANCTI AGABI PROPHETE IN NOVO TESTAMENTO; ITEM APUD HIBERNIAM SANCTUS MODMOC CONFESSOR EODEM DIE MIGRAVIT AD CHRISTUM.
- (14) XVI KAL. MAR. ROME NATALE SANCTI VALENTINI PRESBYTERI. MARCELLUS QUOQUE CUM SANCTORUM MARTYRUM MULTITUDINE HOC DIE MIGRAVIT AD CHRISTUM.
- (15) XV KALEND. VICTORIA CHRISTI DE DIABOLO PER TERNAS TEMPTATIONES. AB EODEM CHRISTO SUPERATAS CELEBRATUR. EODEM DIE APUD HIBERNIAM SANCTI CONFESSORIS BERAIG.
- (16) XIV KALEND. CUMIS SANCTE JULIANE VIRGINIS ET MARTYRIS.
- (17) XIII KALEND. APUD HIBERNIAM SANCTI CONFESSORES CORMAC ET FINTAN AD CHRISTUM PERREXERUNT.
- (18) XII KALEND. IN HIEROSOLYMIS BEATI SIMEONIS MARTYRIS ET APUD HIBERNIAM SANCTI CONFESSORES MOLIPA ET COLMAN HOC DIE AD CHRISTUM PERREXERUNT.
- (19) XI KALEND. APUD HIBERNIAM SANCTUS CONFESSOR BAITIN PERREXIT AD CHRISTUM.
- (20) X KALEND. APUD TYRUM QUÆ EST URBS MAXIMA FENICIS BEATORUM MARTYRUM NATALICIA CELEBRANTUR QUORUM NUMERUM DEI SOLA SCIENTIA COLLIGIT. GAIUS QUOQUE VENERABILIS EPISCOPUS HOC DIE CUM SUA TURBA CORONATUS EST.
- (21) IX KALEND. APUD HIBERNIAM SANCTI FINTAIN HOC DIE NATALE CELEBRATUR.

- [FEBRUARI] (22) VIII KALEND. APUD ANTIOCHIAM CATHEDRA SANCTI PETRI.
 (23) VII KALEND. APUD SMIRNAM NATALE SANCTI SERENI MONACHI
 A QUIBUSDAM QUOQUE MATHEUS APOSTOLUS
 GLORIOSUM MARTYRIUM PRO CHRISTO CONSUM-
 MASSE FERTUR.
 (24) VI KALEND. NATALE SANCTI MATHEI APOSTOLI ET APUD
 HIBERNIAM CUMMAIN ABBAS AD CHRISTUM PER-
 REXIT.
 (25) V KALEND. NATALE SANCTI TEOLIS, ET SANCTI PAULI APOSTOLI
 CAPITIS INVENTIO COMMEMORATUR.
 (26) IV KALEND. IN CIVITATE PERGE PANFILIE NATALE SANCTI NES-
 TORIS EPISCOPI.
 (27) III KALEND. NATALE SANCTI CONFESSORIS COMGAN [QUI] IN
 HIBERNIA INSOLA AD CHRISTUM MIGRAVIT.
 (28) II KAL. MAR. IN TERRITORIO LUGDUNENSI NATALE ROMANI AB-
 BATIS, ET APUD HIBERNIAM ABBAS SANCTUS
 SILLAN AD CHRISTUM PERREXIT.
- [MARTII] (1) KALEND. MAR. SANCTUS DAVID ARCHIEPISCOPUS BRITANNIE ET
 APUD HIBERNIAM SANCTI EPISCOPI ET CONFES-
 SORES SENAN ET MOYNNEN AD ASTRA PERREX-
 ERUNT.
 (2) VI NONAS. APUD HIBERNIAM SANCTUS ABBAS FERGNA MONAS-
 TERII HIENSIS AD CHRISTUM PERREXIT.
 (3) V NONAS. IN HIBERNIA INSOLA SANCTORUM CONFESSORUM
 MOACRO ET CELE NATALICIA CELEBRANTUR.
 (4) IV NONAS. NATALE SANCTI LUCII PAPE ET MARTYRIS. ROME
 VIA APPIA MARTYRUM NONGENTORUM.
 (5) III NONAS. APUD ANTIOCHIAM PASSIO SANCTI FOCCE MARTYRIS
 ET APUD HIBERNIAM SANCTI CONFESORES
 CIARAN ET CARTAC AD CHRISTUM CUI DEVOTE
 SERVIERUNT MIGRAVERUNT.
 (6) PRID. NON. MAR. NICOMEDIE NATALE SANCTI VICTORIS ET VICTORINI
 MARTYRUM.
 (7) NONÆ. IN MAURITANIA CIVITATE TIBURBINORUM PAS-
 SIO SANCTARUM MARTYRUM PERPETUÆ ET
 FELICITATIS.

- [MARTII] (8) VIII IDUS. APUD HIBERNIAM SANCTI CONFESSORES SENAN AED ET CONNA IN HOC DIE AD CHRISTUM PERREXERUNT.
- (9) VII IDUS. PASSIO XL MILITUM, UT QUIDAM FERUNT, QUIBUS IN TENEBROSO LOCO POSITIS SOL OB SIGNUM SUPERNÆ CLARITATIS ET CONSOLATIONIS EMICUIT.
- (10) VI IDUS. NATALE SANCTORUM MARTYRUM ALAXANDRI ET GAI DE UMENIA HOC QUOQUE DIE UT FERUNT CONSTANTINUS IMPERATOR SUB QUO SANCTA CRUX CHRISTI HELENA BEATA MATRE RECUPERANTE INVENTA EST IN JERUSALEM E CORPORE MIGRAVIT AD CHRISTUM.
- (11) V IDUS. APUD SEBASTEM ARMENIE URBEM NATALE XL MILITUM TEMPORE LICINII REGIS. ITEM APUD HIBERNIAM SANCTI CONFESSORES LIBREN SENAN CONSTANTIN ET OENGUS AD CHRISTUM MIGRAVERUNT.
- (12) IV IDUS. ROME NATALE BEATI GREGORII PAPE DOCTORIS ET APOSTOLI ANGLORUM.
- (13) III IDUS. APUD HIBERNIAM NATALE SANCTORUM CONFESSORUM MOCHOEMOC ET CUANGUS IN HOC DIE CELEBRATUR.
- (14) PRID. IDUS. ROME NATALE SANCTORUM MARTYRUM XL ET OCTO.
- (15) IDUS. LUCAS SANCTUS EVANGELISTA A QUIBUSDAM IN HOC DIE AD CHRISTUM MIGRASSE FERTUR, ITEM APUD HIBERNIAM SANCTI FILII NESSAN AD CHRISTUM EODEM DIE PERREXERUNT.
- (16) XVII KAL. APR. ROME NATALE SANCTI CIRIACI MARTYRIS. SANCTI CONFESSORES ABBAN ET LEPROSUS FINAN AD ASTRA HOC DIE PERREXERUNT.
- (17) XVI KALEND. APUD HIBERNIAM OCCIANI INSOLAM NATALE SANCTI PATRICII ARCHIEPISCOPI SCOTTORUM.
- (18) XV KALEND. NATALE SANCTI ALAXANDRI EPISCOPI ET MARTYRIS.
- (19) XIV KALEND. APUD HIBERNIAM SANCTI CONFESSORES LACTIN ET AUXAILLE DISCIPULI SANCTI PATRICII EPIS-

[MARTII]

COPI SCOTTORUM APOSTOLI EODEM DIE AD CHRISTUM PERREXERUNT.

- (20) XIII KALEND. IN BRITANIA NATALE SANCTI GUTHBERTI, ITEM SANCTUS POLICHRONUS EPISCOPUS CUM SANCTA MARTYRUM TURMA EODEM DIE PERREXERUNT AD ASTRA.
- (21) XII KALEND. AD CASSINUM CASTRUM NATALE SANCTI BENEDICTI EXIMI ABBATIS CUJUS VITAM VIRTUTIBUS ET MIRACULIS GLORIOSAM IN DIALOGORUM LIBRIS BEATUS PAPA GREGORIUS SCRIPSIT, ITEM APUD HIBERNIAM SANCTUS CONFESSOR ENNA HOC DIE MIGRAVIT AD CHRISTUM.
- (22) XI KALEND. APUD HIBERNIAM SANCTUS CONFESSOR FALBE ABBAS HIENSIS MONASTERII HOC DIE AD CHRISTUM MIGRAVIT.
- (23) X KALEND. APUD HIBERNIAM SANCTUS CONFESSOR MOMEDOC. ET FILIA SANCTA VIRGO FERADIG HOC DIE AD ASTRA MIGRAVIT.
- (24) IX KALEND. ROME SANCTI PIGMENII PRESBYTERI NATALE, ITEM APUD HIBERNIAM SANCTA VIRGO SCIRE ET SANCTI CONFESORES MOCHTA ET COMIN EODEM DIE COMITATI SANCTE AD CHRISTUM. HOC QUOQUE DIE SANCTUS CONFESSOR ET PRESBYTER DOMHANGART NOBILI ATAVORUM GERMINE REGUM NATUS. ITEM EODEM DIE OCTAVAS SANCTI PATRICII ARCHIEPISCOPI. ITEM EODEM NATALE SANCTORUM CONFESSORUM ESCO MAC CAIRTHINN ET MAELDOTO.
- (25) VIII KALEND. APUD CIVITATEM GALILEE NAZARETH ANNUNCIATIO DOMINICA PER ANGELUM GABRIEL AD MARIAM VIRGINEM QUUM DIXIT EI ANGELUS ECCE CONCIPIES ET PARIES FILIUM ET VOCABIS NOMEN EJUS JESUM, EODEM QUOQUE DIE DOMINUS NOSTER JESUS CHRISTUS, SUB TIBERIO CESARE, ET PONTIO PILATO PRESIDE, ANNA ET CAIPHA SACERDOTIBUS PRO SALUTE MUNDI CRUCIFIXUS EST.
- (26) VII KALEND. APUD HIBERNIAM SANCTI CONFESORES MOCHEL-

[MARTII]

- LOC ET SINCELE IN HOC DIE AD CHRISTUM
PERREXERUNT.
- (27) VI KALEND. CHRISTI GLORIOSISSIMA RESURRECTIO.
- (28) V KALEND. NATALE SANCTE MARIE MAGDALENE QUÆ ET
MARIA SOROR MARTHÆ ET LAZARI ERAT UT JO-
ANNES EVANGELISTA TESTATUR.
- (29) IV KALEND. APUD HIBERNIAM SANCTE VIRGINES FILIE BAITE
AD CHRISTUM PERREXERUNT.
- (30) III KALEND. APUD HIBERNIAM SANCTI CONFESSORES MOCHUA
COLMAN AC TOLA AD CHRISTUM PERREXERUNT.
- (31) II KAL. APR. ROME SANCTE BALBINE MARTYRIS FILIE CYRINI
MARTYRIS NATALE CELEBRATUR, EODEM QUOQUE
DIE ANNISSIUS MARTYR CUM TURBA MAGNA
MARTYRUM AD CHRISTUM MIGRAVIT.

[APRILIS]

- KALEND. APR. APRILIS. ROME BEATE TEOTHOSIE SORORIS ILLUS-
TRIS MARTYRIS HERMETIS NATALE CELEBRATUR,
EODEM QUOQUE DIE UT ALIQUIBUSDAM FERTUR
SANCTUS AMBROSIUS CONFESSOR ET MEDIO-
LANENSIS EPISCOPUS MAGNE SANCTITATIS
ELOQUENTIE ATQUE DOCTRINE ILLUSTRIS VIR
CONSCENDISSE AD CHRISTUM, CUJUS PULCHER-
IMOS ET UTILISSIMOS YMNOS ROMANA ECCLESIA
FREQUENTAT.
- (2) IV NONAS. NATALE SANCTI NICETI LUGDUNENSIS EPISCOPI
CUJUS VITA MIRACULIS CLARUIT.
- (3) III NONAS. THESALONICE NATALE SANCTARUM VIRGINUM
AGAPPE ET CHIONIE SUB DIOCLETIANO PERSE-
CUTORE.
- (4) PRID. NON. APR. APUD HIBERNIAM SANCTUS CONFESSOR ET EPIS-
COPUS TIGERNAC MIGRAVIT AD CHRISTUM.
- (5) NONÆ. APUD CESAREAM LICIE NATALE SANCTI AMPLIANI
CELEBRATUR. APUD HIBERNIAM SANCTUS CON-
FESSOR BECAN HOC DIE AD CHRISTUM MIGRAVIT.
- (6) VIII IDUS. SEXTI PAPE ET MARTYRIS NATALE CELEBRATUR,
SANCTUS QUOQUE HERENIUS HOC DIE MIGRAVIT
AD CHRISTUM.

- [APRILIS] (7) VII IDUS. APUD HIBERNIAM SANCTUS CONFESSOR FINAN AD CHRISTUM MIGRAVIT.
- (8) VI IDUS. IN HIBERNIA SANCTUS CONFESSOR CENNFAEL AD CHRISTUM MIGRAVIT.
- (9) V IDUS. APUD SIRMIMUM NATALE SEPTEM VIRGINUM QUE SIMUL MARTYRIO CORONATE SUNT. EODEM DIE SANCTUS QUADRATUS OBIT.
- (10) IV IDUS. NATALE EZECHIELIS PROPHETE. ET APUD HIBERNIAM SANCTA VIRGO CUANDA AD CHRISTUM PERREXIT.
- (11) III IDUS. APUD CRETAM URBE CORTINE BEATI PILIPPI EPISCOPI. QUI TEMPORIBUS ANTONINI. VERI, LUCII, AURELII, ET COMMODI IMPERATORUM VITA ET DOCTRINA CLARUIT. ITEM APUD HIBERNIAM AD SANCTUS VIR, NOBILIS GENERE, SED NOBILIOR MORIBUS, CLARUS CHRISTI CONFESSOR AD ASTRA PERREXIT.
- (12) PRID. IDUS. ROME VIA AURELIA MILIARIO TERTIO, NATALE SANCTI JULII EPISCOPI ET CONFESSORIS.
- (13) IDUS. APUD HISPANIAM NATALE SANCTI HERMINIGILDI. EODEM QUOQUE DIE PAULUS SANCTUS DIACONUS CUM TURBA MAGNA MARTYRUM AD ASTRA CONSCENDIT.
- (14) XVIII KL. MAI. APUD HIBERNIAM SANCTUS EPISCOPUS ET CONFESSOR TASSACH HOC DIE AD CHRISTUM MIGRAVIT.
- (15) XVII KALEND. IN HIBERNIA INSOLA SANCTUS PRESBYTER ET CONFESSOR RUADAN, MIRANDE SANCTITATIS ET MIRACULORUM VIR, HOC DIE CONSCENDIT AD CHRISTUM.
- (16) XVI KALEND. APUD CORINTHUM NATALE SANCTORUM CALIXTI ET CARICII CUM ALIIS SEPTEM VIRIS OMNIUM IN MARE MERSORUM. EODEM QUOQUE DIE SANCTA CARISA ET ARATUS FELIX DIACONUS AD ASTRA MIGRAVERUNT.
- (17) XV. KALEND. APUD BRITTANIAM SANCTUS DONNAN CUM SOCIA TURBA HOC DIE MARTYRIO CORONATUS EST.
- (18) XIV KALEND. APUD HIBERNIAM SANCTUS EPISCOPUS ET CON-

[APRILIS]

- FESSOR LASREN GLORIOSE AD CHRISTUM CONSCENDIT.
- (19) XIII KALEND. APUD CORINTHUM NATALE TIMONIS BEATI DE ILLIS SEPTEM DIACONIBUS PRIMIS.
- (20) XII KALEND. ROME CELEBRIS SOLEMPNITAS OMNIUM SANCTORUM TOTIUS EUROPE COMMEMORATUR.
- (21) XI KALEND. ROME SANCTI SOTHERIS PAPE NATALE CELEBRATUR, ET IN BRITANIA SANCTUS CONFESSOR MAELRUBE CUM SANCTA MATRE AD CHRISTUM CONSCENDIT.
- (22) X KALEND. VIENNE SANCTI JULIANI EPISCOPI ET CONFESSORIS CELEBRATUR HOC QUOQUE DIE QUIDAM PUTANT QUOD BEATUS APOSTOLUS PILIPPUS VITAM MARTYRIO CONSUMMAVIT.
- (23) IX KALEND. IN PERSIDE CIVITATE DIOSPOLI PASSIO SANCTI GEORGII. ET APUD HIBERNIAM SANCTUS EPISCOPUS ET CONFESSOR IBAR HOC DIE AD CHRISTUM MIGRAVIT.
- (24) VIII KALEND. LUGDUNO GALLIE NATALE SANCTI ALAXANDRI ET ALIORUM NUMERO XXXIIII QUI CUM EO PASSI SUNT. HOC DIE TRES VIRI ANNANIAS AZARIAS ET MISAEL DE CAMINO ARDENTISSIMI ROGI EVASISSE REFERUNTUR.
- (25) VII KALEND. APUD ALAXANDRIAM NATALE SANCTI MARCI EVANGELISTE. ROME LETANIA MAJOR AD SANCTUM PETRUM CELEBRATUR, ET APUD HIBERNIAM SANCTUS EPISCOPUS ET CONFESSOR MACCAILLE HOC DIE AD CHRISTUM PERREXIT.
- (26) VI KALEND. ROME NATALE SANCTI ANCLETI PAPE QUI QUARTUS POST BEATUM PETRUM CUM REXISSET ECCLESIAM ANNIS IX PERSECUTIONE DOMITIANI MARTYRIO CORONATUS EST. EODEM QUOQUE DIE NATALE MARCELLI SANCTI PAPE ET MARTYRIS.
- (27) V KALEND. ROME SANCTI ANASTASII PAPE QUI TRIBUS ANNIS AC DIEBUS ROMANAM REXIT CATHEDRAM.
- (28) IV KALEND. NATALE SANCTI CRISTOPHORI CUM PLURIMORUM MARTYRUM TURBA HOC DIE CELEBRATUR. ET

[APRILIS]

- APUD HIBERNIAM NATALE SANCTI CONFESSORIS
CRONAIN.
- (29) III KALEND. APUD HIBERNIAM NATALE SANCTORUM CONFES-
SORUM CONINGIN ET FIACHNA. ITEM NATALE
SANCTI GERMANI CUM SANCTORUM TURBA MAR-
TYRUM.
- (30) II KL. MAIAS. ROME PASSIO SANCTI CIRINI MARTYRIS. HOC QUO-
QUE DIE APUD HIBERNIAM NATALE SANCTI CON-
FESSORIS RONANI CELEBRATUR.

[MAII]

- (1) KALEND. MAI. NATALE HIEREMIE PROFETE ET SANCTORUM
APOSTOLORUM PILIPPI ET JACOBI FILII MARIE
SORORIS MATRIS DOMINI UNDE FRATER DOMINI
DICEBATUR. ITEM IN GERMANIA VALDBURGIS
VIRGINIS. ITEM APUD HIBERNIAM NATALE
SANCTI CONFESSORIS MOCHOEMI.
- (2) VI NONAS. APUD HIBERNIAM NATALE SANCTI CONFESSORIS
NECTAIN HOC DIE CELEBRATUR.
- (3) V NONAS. HIEROSOLIMIS INVENTIO SANCTE CRUCIS AB HELENA
SANCTA REGINA SUB CONSTANTINO IMPERATORE.
ET APUD HIBERNIAM NATALE SANCTI CONFES-
SORIS CONLAID HOC DIE CELEBRATUR.
- (4) IV NONAS. APUD HIBERNIAM NATALE SANCTORUM CONFES-
SORUM MOCHUA ET SILLANI DIACONI.
- (5) III NONAS. APUD ALAXANDRIAM NATALE SANCTI EUTIMI
DIACONI IN CARCERE MORIENTIS.
- (6) PRID. NON. MAI. NATALE SANCTI JOANNIS APOSTOLI ANTE PORTAM
LATINAM. ITEM BEATI LUCII CYRINENSIS
EPISCOPI.
- (7) NONÆ. APUD HIBERNIAM NATALE SANCTORUM CONFES-
SORUM CIAROC ET BRECAIN HOC DIE CYLEBRATUR.
- (8) VIII IDUS. MEDIOLANO NATALE SANCTI VICTORIS MARTYRIS
ET SANCTI MAXIMI MARTYRIS ET ALIORUM.
- (9) VII IDUS. IN PERSIDIA NATALE SANCTORUM MARTYRUM TRE-
CENTORUM X. ET APUD HIBERNIAM NATALE
SANCTI EPISCOPI ET CONFESSORIS SANCTAIN.
- (10) VI IDUS. ROME NATALE SANCTORUM MARTYRUM GORDIANI

[MAII]

- EPIMACHI ET JANUARI. ET APUD HIBERNIAM
NATALE SANCTI ABBATIS COMGALLI.
- (11) V IDUS. ROME NATALE SANCTI ANTIMI. EODEM QUOQUE
DIE NATALE SANCTI JOB AMICI DEI. ITEM IN
HIBERNIA NATALE SANCTORUM CONFESSORUM
CORMIC ET CRITOC.
- (12) IV IDUS. ROME NATALE SANCTORUM NEREI ET ACHEILLA
FRATrum, QUI OB CHRISTI CONFSSIONEM
CAPITE CESI SUNT, ET APUD HIBERNIAM SANCTI
CONFESSORIS ERCI NATALE CELEBRATUR.
- (13) III IDUS. NATALE SANCTE MARIE AD MARTYRES ET IN
HIBERNIA NATALE SANCTI TIGERNAIG ANCORITE
ET CONFESSORIS.
- (14) PRID. IDUS. NATALE SANCTI PAUCOMI MONACHI. ITEM IPSO DIE
IN HIBERNIA NATALE SANCTI EPISCOPI ET CON-
FESSORIS CARTHACHI CUJUS VITA VIRTUTIBUS
PLENA REFULSIT.
- (15) IDUS. LAMASCO PASSIO SANCTORUM PETRI ET ANDREE
PAULI ET DIONISIE, ET APUD HIBERNIAM
NATALE SANCTI CONFESSORIS DUBLITRECH.
- (16) XVII KL. JUN. APUD HIBERNIAM NATALE SANCTI ABBATIS ET
CONFESSORIS BRENDINI, IN HIBERNIA QUOQUE
NATALE SANCTORUM CONFESSORUM CARNICH ET
FINNGUIN.
- (17) XVI KALEND. IN TUSCIA NATALE SANCTI TORPETIS MARTYRIS
SUB NERONE PRINCIPE PASSI.
- (18) XV KALEND. APUD HIBERNIAM NATALE SANCTORUM CONFES-
SORUM BRAIN MEDOC DOMNOC.
- (19) XIV KALEND. ROME NATALE SANCTE POTENTIANE VIRGINIS. ETIAM
URBANI MARTYRIS CUM SANCTIS TAM PLURIMIS.
- (20) XIII KALEND. ROME SANCTE BASILLE VIRGINIS ET MARTYRIS
CHRISTI. ITEM URBANI PAPE ET MARTYRIS ET
MARCELLOSE.
- (21) XII KALEND. APUD HIBERNIAM NATALE SANCTORUM CONFES-
SORUM COLMANI ET BARINNI.
- (22) XI KAL. JUN. APUD CORSICAM NATALE SANCTE JULIE VIRGINIS
QUE CRUCIS SUPPLICIO CORONATA EST. APUD

[MAII]

- HIBERNIAM NATALE SANCTORUM CONFESSORUM
RONANI ET BAITINNI.
- (23) X KALEND. APUD LINGONAS PASSIO SANCTI DESIDERII EPISCOPI
QUI A REGE CRUCIS TORMENTO PASSUS.
- (24) IX KALEND. IN BRITANNIA NATALE SANCTI AUGUSTINI EPISCOPI
PRIMI ANGLORUM, QUEM GREGORIUS BEATUS
PAPA AD ANGLOS MISIT IN FIDE CHRISTI CATA-
CHIZANDOS. ITEM APUD HIBERNIAM SANCTO-
RUM CONFESSORUM ATHBI ET COLMANI.
- (25) VIII KALEND. ROME ELEUTHERI PAPA QUI XII ANNIS ROMANAM
REXIT ECCLESIAM ET APUD HIBERNIAM SANCTI
CONFESSORIS ET PRESBYTERI DUNCADA ABBATIS
IENSIS NATALE.
- (26) VII KALEND. DEPOSITIO SANCTI VENERABILIS BEDE PRESBYTERI.
ET APUD HIBERNIAM NATALE SANCTORUM CON-
FESSORUM COLMANI ET BECCANI.
- (27) VI KALEND. NATALE SANCTI ACULEI PRESBYTERI CUM INGENTI
MARTYRUM MULTITUDINE.
- (28) V KALEND. NATALE SANCTI JOANNIS PAPE ET CONFESSORIS.
- (29) IV KALEND. ROME NATALE SANCTI RESTITUTI ET VII GERMAN-
ORUM.
- (30) III KALEND. ROME NATALE SANCTI FELICIS PAPE ET MARTYRIS.
- (31) PRID. KAL. JUN. ROME NATALE SANCTE PETRONILLE VIRGINIS
FILIE BEATI PETRI APOSTOLI. ET SANCTI CRES-
CENTIANI.

[JUNII]

- KALEND. JUNII. APUD CESARIAM PALESTINE NATALE SANCTI
PAMPHILI PRESBYTERI. HOC QUOQUE DIE
TECLAM VIRGINEM MARTYRIO ESSE CORONATAM
QUIDAM REFERUNT.
- (2) IV NONAS. ROME MARCELLINI PRESBYTERI ET PETRI EXORCISTE
SUB DIOCLETIANO IMPERATORE CORONATORUM.
- (3) III NONAS. IN CAMPANIA BEATI HERASMI EPISCOPI ET MAR-
TYRIS. EODEM QUOQUE DIE APUD HIBERNIAM
SANCTI COEMGINI CONFESSORIS NATALE.
- (4) PRID. NON. NATALE SANCTI APOLLINARIS CUM INGENTI MAR-
TYRUM MULTITUDINE.

[JUNII]

- (5) NONÆ JUN. NATALE SANCTE AGATHE GLORIOSE FEMINE MULTISQUE VIRTUTIBUS CLARE. BRANEN QUOQUE EPISCOPI ET MARTYRIS ET ALIORUM SERVORUM DEL.
- (6) VIII IDUS. NATALE SANCTI PILIPPI DIACONI QUI FUIT UNUS DE SEPTEM PRIMIS. ET APUD HIBERNIAM NATALE SANCTI CONFESSORIS MAELAITHCHEN.
- (7) VII IDUS. APUD CONSTANTINOPOLIM NATALE SANCTI PAULI URBIS EPISCOPI. ET APUD HIBERNIAM NATALE SANCTI CONFESSORIS MOCHOLMOC.
- (8) VI IDUS. IN GALLIA NATALE SANCTI MEDARDI EPISCOPI ET CONFESSORIS. ET APUD HIBERNIAM NATALE SANCTORUM CONFESSORUM MEDRAIN ET MURCHON.
- (9) V IDUS. IN GALLIA PASSIO SANCTI VINCENTII LEVITE ET MARTYRIS. ITEM EODEM DIE APUD HIBERNIAM NATALE SANCTORUM CONFESSORUM COLUMBE ABBATIS ET BAITHINI SUCCESSORIS EJUS.
- (10) IV IDUS. IN COLONIA PASSIO SANCTI MAURI ABBATIS ET MARTYRIS.
- (11) III IDUS. NATALE SANCTI BARNABBE APOSTOLI. ET APUD HIBERNIAM NATALE BEATI EPISCOPI ET CONFESSORIS MEICTHAIL.
- (12) PRID. IDUS. MEDIOLANI NATALE SANCTORUM MARTYRUM NAZARII ET CELSI [QUI] SUB NERONE CORONATI SUNT. ET APUD HIBERNIAM NATALE SANCTORUM CONFESSORUM COEMAN ET MOTHORIE.
- (13) IDUS. ROME NATALE SANCTE FELICULE VIRGINIS ET MARTYRIS. ITEM APUD HIBERNIAM NATALE SANCTI CONFESSORIS MEICNESS.
- (14) XVIII KAL. JUL. HELISEI PROPHETE QUI APUD SAMARIAM PALESTINE REQUIESCIT. ET APUD HIBERNIAM SANCTUS CONFESSOR NEM EODEM DIE AD CHRISTUM MIGRAVIT.
- (15) XVII KALEND. APUD SICILIAM NATALE SANCTORUM MARTYRUM VITI MODESTI ET CRESCENTIE.
- (16) XVI KALEND. APUD ANTIOCHIAM QUOQUE NATALE SANCTORUM

[JUNII]

- MARTYRUM CIRICII ET JULITTE MATRIS EJUS
QUI PER DIRA TORMENTA MARTYRII SUI CUR-
SUM OBTRUNCATIONE CAPITIS COMPLEVERUNT.
- (17) XV KALEND. APUD HIBERNIAM NATALE SANCTI CONFESSORIS
MOLING. PLENI PRESENTIE SPIRITUS CETERIS-
QUE VIRTUTIBUS PREDITI, ITEM SANCTI COLMANI
FILII LUACAN, VIRI DEI ET RELEGIOSI.
- (18) XIV KALEND. ROME NATALE SANCTORUM MARTYRUM MARCI ET
MARCELLIANI TRANQUILLINI ET MARCIE FILIO-
RUM. APUD HIBERNIAM NATALE SANCTORUM
CONFESSORUM BATCHAIN ET FURITDRAN
MIRANDE SANCTITATIS VIRORUM.
- (19) XIII KALEND. MEDIOLANI NATALE SANCTORUM MARTYRUM GER-
VASII ET PROTASII ET CELSI PUERI.
- (20) XII KALEND. ROME NATALE SANCTI SILVERII QUI ANNO UNO
ROMANAM CATHEDRAM REXIT. ET APUD HI-
BERNIAM FAELANI.
- (21) XI KALEND. APUD SICILIAM NATALE SANCTORUM ET MARTYRUM
RUFINI ET MARTIE. ET APUD HIBERNIAM
NATALE SANCTORUM CONFESSORUM ET EPISCO-
PORUM CORMAIC AC DIARMATA.
- (22) X KALEND. IN BRITANNIA NATALE SANCTI ALBANI MARTYRIS.
ITEM IN CIVITATE NOLA IN CAMPANIA NATALE
SANCTI PAULINI EPISCOPI ET CONFESSORIS. ITEM
APUD HIBERNIAM SANCTI CONFESSORIS CRONAIN.
- (23) IX KALEND. VIGILIA SANCTI JOANNIS BAPTISTE ET APUD HI-
BERNIAM NATALE SANCTI CONFESSORIS MOCHOE.
- (24) VIII KALEND. NATIVITAS BEATI JOANNIS BAPTISTE PRECURSORIS
FILII ZACHARIE ET ELIZABETHE.
- (25) VII KALEND. IN BRITANNIA SANCTI CONFESSORIS MOLUOC. ITEM
IN HIBERNIA NATALE SANCTORUM CONFESSORUM
SINCHEILL ET TELLE.
- (26) VI KALEND. ROME NATALE JOANNIS ET PAULI SANCTORUM SUB
IMPIO JULIANO MARTYRIS CORONATORUM.
- (27) V KALEND. IN HISPANIA CIVITATE CORDUBE NATALE SANCTI
DECIM ET QUATUOR STOLII ET ALIORUM.
- (28) IIII KALEND. VIGILIA APOSTOLORUM PETRI ET PAULI. IPSO DIE

[JUNII]

NATALE SANCTI LEONIS PAPE ET CONFESSORIS. IN
HIBERNIA NATALE SANCTI CONFESSORIS CRU-
MAIN.

- (29) III KALEND. ROME NATALE SANCTORUM PETRI ET PAULI QUI SUB
SCELESTISSIMO NERONE PASSI SUNT, BASEO ET
TUSCO CONSULIBUS.
- (30) II KAL. JUL. CELEBRATIO ITERUM SANCTI PAULI APOSTOLI
STOLI QUOQUE ET TIMOTHEI.

[JULII]

- (1) KALEND. JUL. IN MONTE HOR DEPOSITIO AARON SACERDOTIS PRIMI.
ITEM EODEM DIE SANCTE MONEGUNDIS VIRGINIS.
- (2) VI NONAS. ROME IN CIMETERIO DAMASI NATALE SANCTORUM
PROCESSI ET MARTINIANI QUI A SANCTIS APO-
STOLIS PETRO ET PAULO INSTRUCTI ET BAPTIZATI
SUNT.
- (3) V NONAS. APUD EDESSAM MESOPOTAMIE URBE TRANSLATIO
CORPORIS SANCTI TOME APOSTOLI.
- (4) IV NONAS. OSSEE ET AGGE PROFETARUM. ITEM TORONIS
TRANSLATIO SANCTI MARTINI EPISCOPI ET CON-
FESSORIS. ET ORDINATIO EJUS IN EPISCOPATUM
ET DEDICATIO BASILICE IPSIUS. ET APUD HI-
BERNIAM NATALE SANCTI CONFESSORIS FINBAIRR.
- (5) III NONAS. APUD SIRIAM SANCTI DOMICII MARTYRIS. EODEM
DIE SANCTUS AGATHUS MARTYR CUM TURBA
MARTYRUM MIGRAVIT AD CHRISTUM.
- (6) PRIDIE NON. ESAIE ET JOHEL PROFETARUM, ET OCTAVE APO-
STOLORUM [PETRI ET PAULI], ET APUD HIBER-
NIAM SANCTE VIRGINIS MONINNE.
- (7) NONÆ JULIÆ. APUD HIBERNIAM NATALE SANCTI CONFESSORIS
MAELRUAIN CUJUS VITA VIRTUTIBUS ET MIRA-
CULIS PLENA REFULSIT.
- (8) VIII IDUS. ROME NATALE SANCTI ZENONIS ET ALIORUM X
MILLIUM DUCENTORUM ET TRIUM. ET APUD
HIBERNIAM NATALE SANCTORUM CONFESSORUM
BROCAIN ET DIARMATA.
- (9) VII IDUS. IN CIVITATE TIRIE NATALE ANATHOLIE VIRGINIS ET
AUDACIS QUI SUB DECIO IMPERATORE MARTYRIO

[JULII]

- CORONATI SUNT. ET APUD HIBERNIAM NATALE
SANCTORUM CONFESSORUM GARBAN ET ONCHON.
- (10) VI IDUS. ROME VII FRATRUM FILIORUM SANCTE FELICITATIS,
I. E. JANUARIJ FELICIS PILIPPI SILVANI ALAX-
ANDRI VITALIS MARTIALIS, QUI SUB ANTONINO
PRINCIPE PASSI SUNT. ET IN HIBERNIA SANCTI
CONFESSORIS CUAIN.
- (11) V IDUS. TRANSLATIO SANCTI BENEDICTI ABBATIS QUUM
CORPUS POST MONASTERIUM EJUS A GENTIBUS
DESTRUCTUM AD GALLIAM ATQUE AD MONA-
STERIUM FLORIANUM TRANSLATUM ET SEPULTUM
EST HONORIFICE IN EO. ET IN HIBERNIA
NATALE SANCTI CONFESSORIS MEICCONLOCE.
- (12) IV IDUS. APUD AQUILIAM NATALE SANCTI HERMOGORE
EPISCOPI, ITEM NAZARII ET FELICIS CUM ALIIS
SANCTIS TAM PLURIMIS.
- (13) III IDUS. ESTRE ET JOHEL PROPHETARUM. EODEM DIE QUO-
QUE PASSIO MARGARETE VIRGINIS. ITEM SANCTI
EVANGELII. IN HIBERNIA SANCTI CONFESSORIS
MOSILOC.
- (14) PRIDIE IDUS. APUD PONTUM NATALE SANCTI FOCCE EPISCOPI ET
MARTYRIS. ITEM JACOBI EPISCOPI CUM X PAR-
VULIS.
- (15) IDUS. NISIBI NATALE SANCTI JACOBI EPISCOPI ET CON-
FESSORIS. EODEM DIE MISSIO APOSTOLORUM AD
PREDICANDUM.
- (16) XVII KAL. AUG. IN HOSTIA SANCTI HILARINI MARTYRIS. ITEM
EODEM DIE SANCTI MAMETIS ET FELICIS TURBA
MARTYRUM TOLETANTE.
- (17) XVI KALEND. IN KARTAGINE NATALE SANCTORUM MARTYRUM
SCILLITANORUM BLANDINI FELICIS AQUILINI
LETATII JANUARIE SPERATI NARZALIS GENE-
ROSE BESE DONATI ET SECUNDE QUI SUB
SATURNINO PRO CHRISTO [DECOLLATI SUNT].
- (18) XV KALEND. APUD HISPANIAM NATALE SANCTORUM MARTYRUM
JUSTE ET RUFINE. ITEM EODEM DIE SANCTE
CRISTINE CUM VII FRATRIBUS.

- [JULII]
- (19) XIV KALEND. NATALE SANCTI JOSEPH QUI COGNOMINATUS EST JUSTUS QUIQUE CUM BEATO MATHIA UT NUMERUS XII IMPLERETUR STATUTUS. ITEM EODEM DIE SANCTI SISINNI CUM TURBA SANCTA MARTYRUM PATIENTE.
- (20) XIII KALEND. APUD DAMASCUM NATALE SANCTORUM MARTYRUM MAXIMIANI JULIANI MACROBII CASSII PAULE SABINE ROMULE CUM ALIIS X.
- (21) XII KALEND. ROME NATALE SANCTE PRAXEDIS VIRGINIS. ITEM EODEM DIE HELIE MARTYRIS.
- (22) XI KALEND. NATALE SANCTE MARIE MAGDALENE ET DEPOSITIO MANDREGISILIABBATIS ET CONFESSORIS. ET APUD HIBERNIAM NATALE SANCTI EPISCOPI MOBIU.
- (23) X KALEND. APUD RAVENNAM NATALE SANCTI APOLLINARIS EPISCOPI ET MARTYRIS, QUEM PETRUS APOSTOLUS ORDINAVIT RAVENNE.
- (24) IX KALEND. ROME NATALE SANCTI VINCENTII MARTYRIS CUM XII SANCTIS MILITIBUS MARTYRIBUS. CRISTINE VIRGINIS ET MARTYRIS ET APUD HIBERNIAM SANCTI CONFESSORIS DECLAIN.
- (25) VIII KALEND. NATALE SANCTI JACOBI ZEBEDEI APOSTOLI ET IN LICIA NATALE SANCTI CRISTOFERI QUI VIRGIS FERREIS ATTRITUS ET A FLAMMIS ÆSTUANTIS INCENDII CHRISTI VIRTUTE SALVUS AD POSTREMUM SAGITTARUM ICTIBUS PROFOSSUS GLADIO DECOLLATUS EST. ET IN HISPANIA SANCTI CUCUFATIS MARTYRIS ET APUD HIBERNIAM NATALE SANCTORUM CONFESSORUM MOCOLMOC ET MOSILOC ET NESAIN.
- (26) VII KALEND. ROME SANCTI JACINTI MARTYRIS. ET EODEM DIE IN MONTE TABOR TRANSFIGURATIO DOMINI NOSTRI CORAM QUINQUE TESTIBUS MOYSE HELIA PETRO JOANNE ET JACOBO.
- (27) VI KALEND. IN EPHESO NATALE SANCTORUM VII DORMIENTIUM ITEM SANCTORUM MARTYRUM NAZARII ET CELSE ET APUD HIBERNIAM SANCTI CONFESORES GUARI ET DIRAD.

- [JULII] (28) V KALEND. NECOMEDIE PASSIO SANCTI PANTALIONIS MARTYRIS EODEM QUOQUE DIE SANCTI TEOPHILI ET PEREGRINI CONFESSORUM.
- (29) IV KALEND. ROME NATALE BEATI FELICIS PONTIFICIS ET MARTYRIS ET SANCTI LUPPI SIMPLICII FAUSTINI ET BEATRICIS SUB DIOCLETIANO PASSORUM.
- (30) III KALEND. ROME NATALE SANCTORUM ABDON ET SENNEN SUB DECIO IMPERATORE.
- (31) II KAL. AUG. CESAREE PASSIO SANCTI FABII MARTYRIS ET IN HIBERNIA SANCTI COLMAIN.
- [AUGUSTI] (1) KAL. AUGUST. ROME SANCTI PETRI VINCUA. APUD ANTIOCHIAM NATALE SANCTORUM MACHABEORUM ET IN ITALIA EUSEBII EPISCOPI ET CONFESSORIS ET LXXX MILIVM MARTYRUM. ET IN HIBERNIA SANCTORUM CONFESSORUM RIOC ET MOTHUU ET ALIORUM PLURIMORUM.
- (2) IV NONAS. ROME SANCTI STEFANI PAPE ET MARTYRIS ET IN BITHINIA NATALE SANCTE TEOTOTE CUM TRIBUS FILIIS SUIS SUB DIOCLETIANO IMPERATORE IGNIBUS COMBUSTE MARTYRII PALMAM PERREXERUNT.
- (3) III NONAS. IN HIEROSOLIMIS INVENTIO CORPORIS BEATISSIMI STEPHANI PROTOMARTYRIS ET SANCTORUM GAMALIELIS ET NICODEMI ET ABIBON. REVELATUM EST A DOMINO BEATO PRESBYTERO LUCIANO. ITEM SANCTI METRAPOLIS.
- (4) PRID. NON. AUG. NATALE SANCTI ARISTARCHI DISCIPULI SANCTI PAULI APOSTOLI ET APUD HIBERNIAM SANCTI CONFESSORIS [MOLUA].
- (5) NONÆ AUG. NATALE SANCTI EPISCOPI CASSIANI ET HERENTI ET SANCTI ASVALDI REGIS ANGLORUM.
- (6) VIII IDUS. ROME NATALE SANCTI XISTI EPISCOPI ET MARTYRIS ET SANCTORUM DIACONORUM FELICISSIMI ET AGAPITI SUB DECIO IMPERATORE [PARITER DECOLLATORUM] ET APUD HIBERNIAM NATALE SANCTI EPISCOPI ET CONFESSORIS MOCHUA.

- [AUGUSTI] (7) VII IDUS. APUD TUSCIAM NATALE SANCTI DONATI EPISCOPI ET MARTYRIS.
- (8) VI IDUS. ROME NATALE SANCTI CIRIACI MARTYRIS CUM ALIIS NUMERO XX ET UNO QUI OMNES SUB MAXIMIANO IMPERATORE GLADIO DECOLLATI SUNT. APUD HIBERNIAM NATALE SANCTORUM CONFESSORUM BEOAIN ET COLMANI EPISCOPORUM.
- (9) V IDUS. VIGILIA SANCTI LAURENTII ET EODEM DIE ROME SANCTI ROMANI MILITIS DECOLLATI ET APUD HIBERNIAM NATALE SANCTI NATHI PRESBYTERI ET CONFESSORIS.
- (10) IV IDUS. NATALE SANCTI LAURENTII ARCHIDIACONI ET IN BRITANNIA CONFESSORIS BLAAIN.
- (11) III IDUS. ROME NATALE SANCTI TIBURTII MARTYRIS ET IN HIBERNIA NATALE SANCTI CONFESSORIS AIRERAIN ET SAPIENTISSIMI.
- (12) PRIDIE IDUS. ROME NATALE SANCTORUM CRISANTE ET DARIE ET IN HIBERNIA NATALE SANCTORUM CONFESSORUM LASRIANI ET SEGINI.
- (13) IDUS. ROME NATALE SANCTI HIPOLITI MARTYRIS SUB DECIO IMPERATORE ET APUD HIBERNIAM SANCTI CONFESSORIS MOMEDOC NATALE CELEBRATUR.
- (14) XIX KAL. SEPT. VIGILIA ASSUMPTIONIS SANCTE MARIE. EODEM DIE NATALE CONFESSORUM ET PRESBYTERORUM EUSEBII ET GREGORII NATALE QUOQUE SANCTI FORTUNATI ET APUD HIBERNIAM SANCTI CONFESSORIS FACHTNE.
- (15) XVIII KALEND. ASSUMPTIO SANCTE DEI GENITRICIS MARIE AD ANGELOS ET EODEM DIE APUD HIBERNIAM NATALE SANCTI CONFESSORIS FIRDAHRICH.
- (16) XVII KALEND. ROME SANCTE SERENE UXORIS QUONDAM DIO-CLETIANI AUGUSTI ET METIS NATALE SANCTI ARNULPHI EPISCOPI ET CONFESSORIS ET SANCTI ADRIONIS MARTYRIS.
- (17) XVI KALEND. APUD CESAREAM CAPADOCIE NATALE SANCTI MAMETIS MARTYRIS. EODEM QUOQUE DIE OCTAVE SANCTI LAURENTII MARTYRIS.

- [AUGUSTI] (18) XV KALEND. APUD PRENESTINAM NATALE SANCTI AGAPITI MARTYRIS SUB AURELIANO IMPERATORE. EODEM QUOQUE DIE APUD HIBERNIAM NATALE SANCTORUM CONFESSORUM DEGA ET ERNINE.
- (19) XIV KALEND. NATALE SANCTORUM MARTYRUM MAGNI ET ANDREE CUM SOCIIS SUIS DUOBUS MILIBUS QUINGENTIS NONAGINTAETSEPTEM. ET APUD HIBERNIAM NATALE SANCTORUM CONFESSORUM MOCHTAI ET ENAIN.
- (20) XIII KALEND. SANCTI SAMUELIS PROPHETE. ET EODEM DIE NATALE PORPHIRII HOMINIS DEI. ET SANCTORUM MARTYRUM DIOSCORI ET PAMPHILI.
- (21) XII KALEND. IN CIVITATE SALONA NATALE SANCTI ANASTASII MARTYRIS ITEM SANCTI VINCENTII MARTYRIS. ITEM APUD HIBERNIAM SANCTI EPISCOPI ET CONFESSORIS SENAICH.
- (22) XI KALEND. ROME NATALE SANCTI TIMOTHEI MARTYRIS ET JULIANI CUM SOCIIS SUIS.
- (23) X KALEND. APUD ROMAM URBEM NATALE HIPOLITI, CIRIACI ET ARCHILAI, ET APUD HIBERNIAM NATALE SANCTI CONFESSORIS ET EPISCOPI EOGAIN.
- (24) IX KALEND. IN IUDEA NATALE SANCTI BARTHOLOMEI APOSTOLI ET IN BRITANNIA NATALE SANCTI PATRICII EPISCOPI ET CONFESSORIS.
- (25) VIII KALEND. ROME SANCTI GENESII MARTYRIS EODEM DIE AUDONII ARCHIEPISCOPI.
- (26) VII KALEND. ROME NATALE SANCTI ZEPHYRINI PAPE QUI ANNIS VIII DIEBUS X ROMANAM REXIT CATHEDRAM.
- (27) VI KALEND. APUD CAPUAM NATALE SANCTI RUPHI MARTYRIS. ITEM SANCTI SIAGRII EPISCOPI ET CONFESSORIS.
- (28) V KALEND. BEATISSIMI HERMETIS MARTYRIS. ET EODEM DIE IN AFRICA NATALE SANCTI AUGUSTINI EPISCOPI ET CONFESSORIS.
- (29) IV KALEND. ROME NATALE BEATISSIME SABINE EODEM QUOQUE DIE DECOLLATIO SANCTISSIMI JOANNIS BAPTISTE.
- (30) III KALEND. ROME NATALE SANCTORUM MARTYRUM FELICIS ET AUDACTI EODEM QUOQUE DIE NATALE SANCTARUM AGAPPITE CUM SUIS SORORIBUS.

- [AUGUSTI] (31) PRID. KAL. SEPT. TREVIRIS NATALE SANCTI PAULINI EPISCOPI ET CONFESSORIS ET IN BRITANIA NATALE SANCTI CONFESSORIS ET EPISCOPI EDAIN.
- [SEPTEMBRIS] (1) KALEND. SEPT. NATALE JESUS NAUE ET GEDEON PROFETARUM ET APUD CAPUAM SANCTI PRISCI MARTYRIS QUI FUIT UNUS DE ILLIS ANTIQVIS CHRISTI DISCIPVLIS. ITEM APUD CESAREAM CAPPADOCE BEATI LONGINI MILITIS, QUEM TRADUNT ILLUM ESSE QUI LANCEA LATVS DOMINI SALVATORIS IN CRUCE PENDENTIS APERUIT. ITEM EODEM DIE CECILIAM SANCTAM VIRGINEM QUIDAM FERUNT ESSE CORONATAM. ITEM SANCTONAS BEATI LUPI EPISCOPI.
- (2) IV NONAS. NATALE SANCTI JUSTI LUGDUNENSIS EPISCOPI ITEM SANCTARUM VIRGINUM MOLOCHE ET TEOTHOTE. ET APUD HIBERNIAM NATALE SANCTI CONFESSORIS SENAIN.
- (3) III NONAS. ROME PASSIO SANCTE SERAPIE VIRGINIS, ET APUD HIBERNIAM NATALE SANCTORUM CONFESSORUM LUIN COLMAN ET MEIC NISSI.
- (4) PRID. NON. SEPT. MOYSIS PROFETE ET IN HIBERNIA NATALE SANCTI PRESBYTERI ET CONFESSORIS ULTANI ADMIRANDE VITE AC SANCTITATIS VIRI.
- (5) NONÆ SEPT. ROME BEATI VICTORINI MARTYRIS ET APUD HIBERNIAM NATALE SANCTORUM CONFESSORUM EULAIG ET BRICIN.
- (6) VIII IDUS. NATALE ZACHARII PROFETE ET IN HIBERNIA NATALE SANCTORUM CONFESSORUM MEIC CUIL-LINN COLOMBE ET SANCTE VIRGINIS SCETHE.
- (7) VII IDUS. APUD NICOMEDIAM NATALE SANCTI JOHANNIS MARTYRIS SUB DIOCLETIANO IMPERATORE, ITEM SANCTORUM MARTYRUM ZENOTI ET ANATHASSI.
- (8) VI IDUS. NATIVITAS SANCTE DEI GENITRICIS MARIE ET EODEM DIE APUD NICOMEDIAM NATALE SANCTI ADRIANI MARTYRIS.
- (9) V IDUS. SERGII PAPE QUI XIII ANNIS ROMANAM REXIT

[SEPTEMBRIS]

- CATHEDRAM ET EODEM DIE IN HIBERNIA NATALE
SANCTI PRESBYTERI ET EXIMII ABBATIS CIARANI.
- (10) IV IDUS. APUD AFFRICAM NATALE SANCTORUM NEMESIANI
FELICIS LUCII. ET IN HIBERNIA NATALE
BEATISSIMI EPISCOPI ET CONFESSORIS SANCTI
FINNIANI.
- (11) III IDUS. ROME NATALE SANCTORUM PROTEI ET JACINTI ET
IN HIBERNIA SANCTI SILLANI CONFESSORIS.
- (12) PRIDIE IDUS. APUD URBEM TICINUM NATALE SANCTORUM CON-
FESSORUM SIRI ET VINENTII, ITEM IN HIBERNIA
NATALE SANCTORUM SACERDOTUM ET CONFES-
SORUM LASREN ET AILBI ET SANCTE VIRGINIS
FLEIDE.
- (13) IDUS SEPT. APUD EGIPTUM CIVITATE ALAXANDRIE BEATI
PILIPPI EPISCOPI ET IN HIBERNIA SANCTI CON-
FESSORIS ET PRESBYTERI DAGAIN.
- (14) XVIII KAL. OCT. ROME NATALE SANCTI CORNILII PAPE SUB PERSE-
CUTIONE DECII, ITEM EODEM DIE APUD AFFRICAM
NATALE BEATI CIPRIANI SUB GALLIENO IMPERA-
TORE. EODEM QUOQUE DIE EXALTATIO SANCTE
CRUCIS ET IN HIBERNIA NATALE SANCTI CON-
FESSORIS COEMAIN.
- (15) XVII KAL. OCT. NATALE SANCTI NICOMEDIS MARTYRIS ITEM SANCTI
APPRI TULLENSIS EPISCOPI ET CONFESSORIS.
- (16) XVI KALEND. CALCIDONIA NATALE SANCTE EUFEMIE VIRGINIS
QUE SUB DIOCLETIANO IMPERATORE DIUTISSIME
EXAMINATA SUPPLICIIS NOVISSIME BESTIARUM
MORSIBUS MARTYRII CURSUM COMPLEVIT. ET
IN HIBERNIA NATALE SANCTORUM CONFESSORUM
ET SACERDOTUM LASREN MONEIN ET LASREN.
- (17) XV KALEND. IN BRITANNIA NATALE SANCTORUM SOCRATIS ET
STEPHANI. NIVEDUNO SANCTORUM MARTYRUM
VALERIANI MACRINI ET GORDIANI, ET IN HIBER-
NIA NATALE SANCTI CONFESSORIS BROCAIN ET
SANCTE VIRGINIS RIEGLE.
- (18) XIV KALEND. NATALE SANCTI MOTHODII OLIMPII LICIE.
- (19) XIII KALEND. IN NEAPOLI CAMPANIE SANCTORUM JANUARIUM CUM

[SEPTEMBRIS]

- BINIS SUIS DIACONIBUS SOSIO ET FESTO ET LECTORE SUO DESIDERIO.
- (20) XII KALEND. NATALE SANCTE FAUSTE VIRGINIS ET EVILASSI, ET EODEM DIE VIGILIA SANCTI MATHEI APOSTOLI.
- (21) XI KALEND. MATHEI APOSTOLI ET EVANGELISTE QUI PRIMUM IN JUDEA EVANGELIUM CHRISTI HEBREICO SCRIPSIT SERMONE.

[OCTOBRIS] [OCT.]
(11) V IDUS.

- DEEST HIC FOLIUM.*
- ET APUD HIBERNIAM NATALE SANCTI CONFESSORIS ET PRESBYTERI KANNICH. ET ITEM IN HIBERNIA SANCTORUM CONFESSORUM FORTCHERN ET LOMMAIN.
- (12) IV IDUS. APUD RAVENNAM NATALE SANCTI EDISTII ET IN HIBERNIA NATALE SANCTORUM CONFESSORUM FIACE FIACHRAIC ET BEATISSIMI ET VENERABILIS VIRI MOBI, QUI ABSQUE NASO ET OCLIS PLANA FACIE NATUS DE MORTUA UT FERTUR FEMINA ET CONCEPTUS.
- (13) III IDUS. COMMEMORATIO SANCTORUM CONFESSORUM ET MARTYRUM IIII MILIUM NONGENTORUM ET LXXIV, ET APUD HIBERNIAM NATALE SANCTI CONFESSORIS CONGAIN ET SANCTE VIRGINIS FINSICHE.
- (14) PRIDIE IDUS. TORONIS DEPOSITIO VENANTII ABBATIS ET CONFESSORIS. ROME PASSIO SANCTI CALIXTI PAPE.
- (15) IDUS. IN GALLIA NATALE SANCTORUM MAURORUM. ROME QUOQUE SANCTE FURTUNATE. REMIS SANCTI BASOLII CONFESSORIS.
- (16) XVII CAL. NOV. IN AFRICA PASSIO SANCTORUM MARTYRUM CACRE ET ALIORUM DUCENTORUM LXX PARITER CORONATORUM. ET IN HIBERNIA SANCTORUM CONFESSORUM CERE RIAGLA ET COLMAIN.
- (17) XVI KALEND. IN GALLIA NATALE SANCTI FLORENTII EPISCOPI QUI MULTIS VIRTUTIBUS CLARUS IN PACE QUI-EVIT. ET SANCTI NICODEMI MARTYRIS.
- (18) XV KALEND. NATALE SANCTI LUCE EVANGELISTE, QUI NATIONE

[OCTOBRIS]

- SYRUS FUIT ANTIOCHENSIS ARTE MEDICUS APOSTOLI PAULI DISCIPULUS USQUE AD CONFESIONEM EJUS, ET SERVIENS DOMINO SINE CRIMINE.
- (19) XIV KALEND. APUD ANTIOCHIAM NATALE SANCTI BERONICI PELAGIE ET ALIORUM QUADRAGINTA NOVEM.
- (20) XIII KALEND. IN GALLIA NATALE SANCTI CAPRASII MARTYRIS ET IN HIBERNIA SANCTI CONFESSORIS FINNTAIN.
- (21) XII KALEND. APUD NICOMEDIAM NATALE SANCTORUM MARTYRUM DASII ZOTICI GAII CUM DUODECIM MILIBUS. ET IN COLONIA XI MILIUM VIRGINUM. ET IN HIBERNIA SANCTI CONFESSORIS MUNNU IN VIRTUTIBUS ET MIRACULIS CLARISSIMI VIRI.
- (22) XI KALEND. APUD ADRIONOPOLIM TRACIE NATALE SANCTORUM PILIPPI EUSEBII ET HERMETIS. ET SANCTI SEVERI. ET PASSIO LEOGATI MARTYRIS.
- (23) X KALEND. APUD ANTIOCHIAM NATALE SANCTI TEODORITI PRESBYTERI ET MARTYRIS ET IN COLONIA SANCTI SEVERINI EPISCOPI ET CONFESSORIS.
- (24) IX KALEND. APUD AFFRICAM COMMEMORATIO SANCTORUM MARTYRUM MARCIANI ET SALURIANI CUM DUOBUS FRATRIBUS ET EGREGIE CHRISTI ANCILLE MAXIME VIRGINIS.
- (25) VIII KALEND. IN GALLIA NATALE SANCTORUM CRISPINI ET CRISPINIANI ET IN HIBERNIA NATALE SANCTORUM CONFESSORUM LASRIANI ET SANCTI GORMANI CONFESSORIS ET PEREGRINI ET SANCTISSIMI VIRI.
- (26) VII KALEND. IN HISPANIA NATALE SANCTORUM VINCENTII SABINE ET CRISTETE ET IN HIBERNIA NATALE SANCTORUM CONFESSORUM NASAD BEOAIN ET MELLAIN ET FILIARUM VIRGINUM FILII IAR.
- (27) VI KALEND. VIGILIA BEATORUM APOSTOLORUM SYMONIS ET JUDE, ET IN HIBERNIA NATALE SANCTORUM CONFESSORUM ERCI, ABBAN, ODRAN ET COLMAIN.
- (28) V KALEND. IN PISIDIA NATALE SANCTORUM APOSTOLORUM SYMONIS CANANEI ET JUDE ET EODEM DIE SANCTI TERENTII EPISCOPI ET CONFESSORIS.

- [OCTOBRIS] (29) IV KALEND. CIVITATE TINGITINA PASSIO SANCTI MARCELLI CENTURIONIS, QUI CAPITIS DECOLLATIONE MARTYRIUM CONSUMMAVIT, ET SANCTI FELICIANI MARTYRIS CUM SUIS SOCIIS.
- (30) III KALEND. APUD AFFRICAM NATALE SANCTORUM MARTYRUM ROGATIONIS PROSPECTI ET FELICISSIMI. ET APUD HIBERNIAM NATALE SANCTI CONFESSORIS COLMAN ET SANCTI VIRGINIS ERNACH.
- (31) II KAL. NOV. IN GALLIA NATALE SANCTI QUINTINI MARTYRIS ET EODEM DIE VIGILIA OMNIUM SANCTORUM ET IN HIBERNIA NATALE SANCTORUM CONFESSORUM FAELAIN ET AEDA.
- [NOVEMBRIS] (1) KAL. NOVEMBR. ROME NATALE SANCTI CESARII MARTYRIS. ET EODEM DIE FESTIVITAS OMNIUM SANCTORUM. ET APUD HIBERNIAM NATALE SANCTORUM CONFESSORUM LONANI COLMANI ET CRONANI.
- (2) IV NONAS. NATALE SANCTI VICTORINI PICTAVIENSIS EPISCOPI ET APUD HIBERNIAM NATALE SANCTI EPISCOPI ET CONFESSORIS ERCCL.
- (3) III NONAS. APUD CESAREAM CAPADOCIE NATALE SANCTORUM GERMANI TEOPHILI CESARII ET VITALIS ET IN HIBERNIA NATALE SANCTORUM CONFESSORUM MUIRDEBUIR CURCUNUTANI ET COLMAIN.
- (4) PRID. NON. IN GALLIA NATALE SANCTI AMANTII EPISCOPI ET IN NICEA NATALE SANCTI DOMININI.
- (5) NONÆ. ZACHARIE PROFETE PATRIS JOHANNIS BAPTISTE ET IN HIBERNIA SANCTI CONFESSORIS COLMAIN.
- (6) VIII IDUS. IN AFFRICA NATALE SANCTI FELICIS MARTYRIS ET IN GALLIA DEPOSITIO SANCTI MELANII EPISCOPI ET CONFESSORIS.
- (7) VII IDUS. NATALE SANCTI AMARANTI MARTYRIS ET SANCTI WILLIBORDI EPISCOPI ET CONFESSORIS.
- (8) VI IDUS. ROME NATALE SANCTORUM IIII CORONATORUM CLAUDII NICOSTRATI SEMPRONIANI CASTORII ET SIMPLICII. ET IN HIBERNIA SANCTI CONFESSORIS BARRINNI.

- [NOVEMBRIS] (9) V IDUS. ROME SANCTI TEODORI MARTYRIS ET IN HIBERNIA SANCTE VIRGINIS SINCHE.
- (10) IV IDUS. NATALE SANCTORUM MARTYRUM TIBERII MODESTI ET FLORENTIE ET IN HIBERNIA NATALE SANCTI OEDA EPISCOPI ET CONFESSORIS.
- (11) III IDUS. IN GALLIA TORONIS CIVITATE NATALE SANCTI MARTINI EPISCOPI ET CONFESSORIS, QUI TRES MORTUOS SUSCITAVIT MULTISQUE VIRTUTIBUS ET MIRACULIS REFULSIT. EODEM DIE IN FRIGIA PASSIO SANCTI MENNE MARTYRIS ET IN HIBERNIA SANCTI CORBRI EPISCOPI ET CONFESSORIS.
- (12) PRID. IDUS. APUD AFFRICAM NATALE SANCTORUM ARCADII PASCHASII PROBI ET EUTICHLIANI QUI EX HISPANIA ORIUNDI. ET IN HIBERNIA CUMMINI CONFESSORIS.
- (13) IDUS NOV. RAVENNE NATALE SANCTORUM MARTYRUM VALENTINI SOLUTORIS ET VICTORIS. IN ITALIA NATALE SANCTI COLUMBANI SCOTI.
- (14) XVIII KAL. DEC. APUD TRACIAM NATALE SANCTORUM MARTYRUM CLEMENTINI TEODOTI ET FILOMINI ET IN HIBERNIA NATALE SANCTORUM CONFESSORUM COLMAN ET TRIUM FRATRUM GABRAN EOIL ET FACHTNE.
- (15) XVII KALEND. ANTIOCHIE NATALE SANCTORUM DONATI RESTITUTI VALERIANI ET FRUCTUOSE CUM ALIIS XII ET IN COLONIA SANCTI BENEDICTI.
- (16) XVI KALEND. NATALE SANCTI EUCHERII EPISCOPI LUGDUNENSIS ADMIRANDE FIDEI VITE ET DOCTRINE VIRI.
- (17) XV KALEND. APUD PONTUM NATALE SANCTI GREGORII EPISCOPI ET MARTYRIS ET IN HIBERNIA NATALE SANCTORUM BUADBEO ET DULECH.
- (18) XIV KALEND. ANTIOCHIE NATALE SANCTI ROMANI MARTYRIS ET IN HIBERNIA SANCTI CONFESSORIS RONAIN.
- (19) XIII KALEND. ROME NATALE SANCTI MAXIMI PRESBYTERI ET MARTYRIS QUI SUB MAXIMIANO IMPERATORE PASSUS EST ET SANCTI SIMPLICII EPISCOPI.

- [NOVEMBRIS] (20) XII KALEND. ROME NATALE SANCTI PONTIANI PAPE ET IN HIBERNIA NATALE SANCTI CONFESSORIS FRÆCHANI.
- (21) XI KALEND. IN ITALIA NATALE SANCTI COLUMBANI ABBATIS ET IN HIBERNIA NATALE SANCTORUM CONFESSORUM FLII COMMI ET FILII CONGNAID.
- (22) X KALEND. ROME PASSIO SANCTE CECILIE VIRGINIS ET MARTYRIS. IN CAMPADOCIA NATALE SANCTORUM LONGINI LEONTIS ET FAUSTI.
- (23) IX KALEND. ROME NATALE SANCTI CLEMENTIS EPISCOPI ET MARTYRIS. ITEM SANCTI FATERI PRESBYTERI ET SANCTI TRUDONIS CONFESSORIS.
- (24) VIII KALEND. ROME SANCTI CRISOGONII MARTYRIS ET IN HIBERNIA SANCTORUM CONFESSORUM CIANNAN COLMAN MEIC LENIN.
- (25) VII KALEND. NATALE SANCTI PETRI ALAXANDRINI EPISCOPI ET IN HIBERNIA SANCTI CONFESSORIS FINCHON.
- (26) VI KALEND. NATALE SANCTI LINI PAPE ET MARTYRIS ET IN HIBERNIA NATALE SANCTORUM CONFESSORUM BANBAN ET SERICII EPISCOPORUM.
- (27) V KALEND. APUD AUGUSTODUNUM NATALE AMATORIS EPISCOPI. IN GALLIA NATALE SANCTI MAXIMI EPISCOPI QUI TRES MORTUOS SUSCITAVIT. ET IN HIBERNIA SANCTI EPISCOPI ET CONFESSORIS SECUNDINI.
- (28) IV KALEND. NATALE SANCTI SOSTHENIS DISCIPULI APOSTOLORUM. ET IN HIBERNIA TRES FILII BOCHRAI PERREXERUNT AD CHRISTUM.
- (29) III KALEND. VIGILIA SANCTI ANDREE APOSTOLI. ET IN HIBERNIA NATALE SANCTI BRAENDINI CONFESSORIS. EODEM QUOQUE DIE SANCTE VIRGINIS FIADNATE.
- (30) II KAL. DES. IN CIVITATE PATRAS PROVINCIE ACHAIE NATALE SANCTI ANDREE APOSTOLI QUI ETIAM EVANGELIUM CHRISTI IN SCITHIA PREDICAVIT.
- [DECEMBRIS] (1) KALEND. DEC. ROME NATALE SANCTORUM CANDIDE LUCHI MARINE AMBONII ET FILATI, ET APUD HIBERNIAM NATALE SANCTI CONFESSORIS NESSAIN.
- (2) IV NONAS. ROME NATALE SANCTORUM PRIMITII POTENTIANI

[DECEMBRIS]

- ET VIVIANI, ET IN HIBERNIA SANCTI CONFES-
SORIS MAELODRAIN.
- (3) III NONAS. IN MAURITANIA NATALE SANCTI CASSIANI MAR-
TYRIS GLORIOSI ET IN HIBERNIA SANCTI CONFES-
SORIS MACEAIGE.
- (4) PRID. NON. DEC. COMMEMORATIO SANCTORUM CONFESSORUM ARMA-
GASTI ARCHIMINI ET SATIRI, ET IN HIBERNIA
SANCTI CONFESSORIS FIRDALETHI SEU BER-
CHAIN.
- (5) NONÆ DEC. IN AFRICA NATALE SANCTE CRISPINE VIRGINIS ET
JUSTINI EPISCOPI, ET URBANI FILII DEI.
- (6) VIII IDUS. NATALE SANCTI NECOLAI EPISCOPI MIRORUM LICIE.
IN RAVENNA SANCTI BLASII EPISCOPI ET
MARTYRIS ET IN HIBERNIA SANCTI CONFESSORIS
GOBBAIN.
- (7) VII IDUS. COMMEMORATIO SANCTARUM DIONISEE DATIVE
LEONTIE. EODEM DIE OCTAVE SANCTI ANDREE
APOSTOLI. IN HIBERNIA SANCTI EPISCOPI ET
CONFESSORIS BUTI ADMIRANDE SANCTITATIS VIRI.
- (8) VI IDUS. ROME NATALE SANCTI EUTICHIANI PAPE, ET IN
HIBERNIA BRICHTAIN CONFESSORIS ANGLI
NATIONE.
- (9) V IDUS. NATALE SANCTE LEOCADIE VIRGINIS ET APUD
HIBERNIAM SANCTARUM VIRGINUM FEDELME ET
MUGAINE.
- (10) IV IDUS. IN HISPANIA NATALE SANCTE EULALIE VIRGINIS
ET MARTYRIS ET APUD HIBERNIAM NATALE
SANCTI CONFESSORIS MODIMOC.
- (11) III IDUS. DANIELIS PROFETE ET IN HIBERNIA NATALE SANC-
TORUM CONFESSORUM ELLTENI ET MOSENOC.
- (12) PRID. IDUS. IN ALAXANDRIA SANCTORUM SAMMONII ET EMERITI
ET IN HIBERNIA NATALE SANCTI FINNIANI
ABBATIS ET CONFESSORIS ET MAGISTRI.
- (13) IDUS DEC. IN SICILIA NATALE SANCTE LUCIE VIRGINIS ET
MARTYRIS QUE SUB DIOCLETIANO IMPERATORE
PASSA EST. ET IN HIBERNIA NATALE SANCTORUM
CONFESSORUM COLUMBE ET BAETHAIN.

- [DECEMBRIS] (14) XIX KAL. JAN. APUD ANTIOCHIAM NATALE SANCTORUM MARTYRUM DRUSI ZOSIMI ET TEODORI, ET SANCTI NICASII EPISCOPI ET MARTYRIS.
- (15) XVIII KALEND. APUD AFFRICAM NATALE SANCTI AUXILIANI EPISCOPI ET CONFESSORIS ET IN HIBERNIA SANCTI CONFESSORIS FLAINN PRESBYTERI ET ABBATIS.
- (16) XVII KALEND. RAVENNE NATALE SANCTORUM VALENTINI NAVALIS AGRICOLÆ ET CONCORDII ET IN HIBERNIA SANCTI CONFESSORIS MOFIOC.
- (17) XVI KALEND. IN ANTIOCHIA NATALE SANCTI IGNATII MARTYRIS ET EPISCOPI QUI TERTIUS POST BEATUM PETRUM ANTIOCHENAM REXIT CATHEDRAM.
- (18) XV KALEND. LAODICIE CIVITATE NATALE SANCTORUM TEOTHOTINI ET BASILIANI, ET APUD HIBERNIAM SANCTORUM CONFESSORUM MAGNENN ET DIUCOLLA ET SANCTI FLANNAIN VENERABILIS CLARIQUE VIRI.
- (19) XIV KALEND. APUD AFFRICAM NATALE SANCTI MOYSITIS MARTYRIS ET APUD HIBERNIAM NATALE SANCTE VIRGINIS SAMTHAINNE.
- (20) XIII KALEND. ROME NATALE SANCTI ZEPHIRINI EPISCOPI. IN TRACIA SANCTI JULIANI. ITEM SANCTI LIBERATI. IN ORIENTE SANCTE TECLE VIRGINIS ET SANCTI IGNATII ET IN HIBERNIA SANCTI PRESBYTERI ET CONFESSORIS CRUIMTHIR FIRAICH.
- (21) XII KALEND. NATALE BEATI THOME APOSTOLI QUI PARTHIS ET MEDIS EVANGELIUM PREDICANS PASSUS EST IN INDIA.
- (22) XI KAL. JAN. ROME NATALE XXX MARTYRUM. ET IN HIBERNIA SANCTORUM CONFESSORUM TUE HITHERNAISS ET EININ.
- (23) X KALEND. ROME NATALE SANCTE VICTORIE VIRGINIS ET MARTYRIS ET IN HIBERNIA SANCTI CONFESSORIS MOTHEMNIOC.
- (24) IX KALEND. VIGILIA NATALIS DOMINI ET IN HIBERNIA SANCTI CONFESSORIS MOCHUA.
- (25) VIII KALEND. BETHLEEM JUDE NATIVITAS SALVATORIS D. N. J. C. SECUNDUM CARNEM ET EODEM DIE NATALE

[DECEMBRIS]

- SANCTE ANASTASIE MARTYRIS ET SANCTI ANASTASII APUD CONSTANTINOPOLIM.
- (26) VII KALEND. IN HIEROSOLIMIS PASSIO SANCTI STEPHANI PROTOMARTYRIS ET LEVITE DIACONI QUI A JUDÆIS LAPIDATUS ATQUE GAMALIELO SANCTO SEPULTUS EST, ET IN HIBERNIA NATALE SANCTORUM CONFESSORUM IARLATHE ET COMAIN.
- (27) VI KALEND. NATALE BEATISSIMI JOHANNIS APOSTOLI ET EVANGELISTE QUEM JESUS PLURIMUM DILEXIT. EODEM DIE ORDINATIO EPISCOPALIS JACOBI FRATRIS DEI, QUI AB APOSTOLIS PRIMUS EX JUDEIS HIEROSOLIMIS EST EPISCOPUS ORDINATUS ET PREDICANDO POPULIS IN PASCHA FUSTE FULONIS PERCUSSUS MARTYRIO CORONATUS EST.
- (28) V KALEND. BETHLEEM PASSIO SANCTORUM INFANTUM QUI SUB HERODE REGE CORONATI SUNT NUMERO DUORUM MILIUM DUCENTORUM.
- (29) IV KALEND. HIEROSOLIMIS DAVID REGIS ET IN HIBERNIA SANCTI CONFESSORIS AIRERAIN MIRANDE SANCTITATIS ET SAPIENTIE VIRI.
- (30) III KALEND. OIA INSOLA SANCTI FLORENTII SERENI PAULI STEPHANI PAPIANI CLETI.
- (31) II KAL. JAN. ROME NATALE SANCTI SILVESTRI PAPE. ITEM PASSIO SANCTI COLUMBE VIRGINIS ET MARTYRIS. ET IN HIBERNIA SANCTORUM CONFESSORUM LOCAN ET ENNE.

ANNALIS MARTYROLOGII CIRCULUS CONSUMMATUS EST.

LUNA P̄MA LUNA VII LUNA XIII LUNA ÑA DECIMA
 LUNA II^{DA} LUNA VIII LUNA XIII LUNA VIGESSIMA
 LUNA III LUNA ÑA LUNA XV LUNA VIGESSIMA PRIMA
 LUNA IIII LUNA X LUNA XVI LUNA XXII
 LUNA V LUNA XI LUNA XVII LUNA XX TERTIA
 LUNA VI LUNA XII LUNA XVIII LUNA XXIII
 LUNA XXV LUNA XXVI LUNA XXVII LUNA XXVIII LUNA XX ÑA LUNA XXX.

Kalendarium de Hyrdmanistoun.

II.

Kalendarium de Hyrdmanistoun.

JANUARIUS.

	R	Aure ⁹ numer ⁹ litera dñicalis clauēs tminoꝝ hic renouantur.
	R	Regularis ferialis . iii . Regularis lunat̄ . ix .
	R	Prima dies mensis & . vii . truncat ut enſis.
vi	A	Circumciſio dñi. Dies mala hora ix ^a .
	B	iiii
	D	Dec̄ ſc̄i stephi. iii fc & Te d.
xi	C	iii
	D	Dec̄ ſc̄i Iohis. Quart ⁹ emb ⁹ s. iii fc & Te d.
	E	ii
	D	Dec̄ ſcoꝝ Innocencium. iii fc & Te d.
xix	E	iiii
viii	F	viii
	G	vii
	J	Epiphia dñi. duplex f ^a .
	J	Epiphia dñi. Clauēs lxx ^a .
xvi	A	vi
	B	v
	C	iiii
xiii	D	iii
	E	ii
	F	Dec̄ epiphie. S̄ci hylarii epi. ix fc.
x	G	xix
	A	xviii
xviii	B	xvii
	C	xvi
	D	xv
	E	xiiii
xiii	F	xiii
	G	xii
	A	xi
	B	x
	C	ix
ix	D	viii
	E	vii
	K	Febuat̄. S̄ci felicis conf. iii fc & Te d.
	K	S̄ci mauri abdis. iii fc & Te d. Sol in aquario.
	K	S̄ci marcelli pp. iii fc & Te d.
	K	S̄ci ſulpicij epi. iii fc & Te d.
	K	S̄ce priſce uirḡ & maſ. iii fc & Te d.
	K	S̄coꝝ ſabiani & ſebastianani maſ. ix fc.
	K	S̄ce agnetis dḡ & maſ. ix fc.
	K	S̄ci Vincencij maſ. ix fc.
	K	S̄ce Emerenciane uirḡ.
	K	Conuerſio ſc̄i pauli. Dies mala ho . v ^a .

rvii	F	vi	kp	S̄ci Juliani epi & Pf.	iii fc & Te d. dup ^r Inuitat.
vi	G	v	kp	S̄ce agnetis sc̄do.	iii fc & Te d. dup ^r Inuitat.
	A	iiii	kp		
riiii	B	iii	kp	Sancte Batildis v̄g.	iii fc & Te d.
iii	C	ii	kp	S̄ci oswaldi epi.	

Mona parat bellum set quinta dat hora flagellum

Januari⁹ ht dies . xxxj . Luna uero . xxx .

Dies ht horas . viii . Nox uero . xvi .

Quere nouam lunam post Ia . fe . Mar . a . Ma . nonas

Quinqz bis . inde duas . bis . vii . bis deca ternas

Ante diem prisce nunquam deponitur alle

Semp quindenis ponuntur signa kalendis

FEBRUARIUS.

			R	Regulat̄ ferial̄ . vi .	
			R	Regulat̄ luna ^r . x .	
			R	Quarta subit mortem p̄sternit tercia fortem.	
			D	[S̄ce Brigide virg.]	
ri	E	iiii	M	Purificacio sancte marie.	
rix	F	iii	M	S̄ci Blasij ma ^r . [Inuit duplex.]	iii fc & Te d.
viii	G	ii	M	Dies mala hora . viii ^a .	
	A		M	S̄ce Agathe virḡ & ma ^r .	ix fc.
rvii	B	viii	Jd	S̄coz Vedasti & Amandi epoz.	iii fc & Te d.
v	C	vii	Jd		
	D	vi	Jd		
riiii	E	v	Jd		
ii	F	iiii	Jd	S̄ce Scolastice uirḡ.	iii fc & Te d.
	G	iii	Jd		
x	A	ii	Jd		
	B		Jd	S̄ce Emerilde virḡ.	iii fc & Te d.
rviii	C	rvii	kp	Marcij. S̄ci Valentini ma ^r .	iii fc & Te d.
vii	D	rv	kp	Sol in piscibz.	
	E	riiii	kp	S̄ce Juliane virḡ & ma ^r . [Inuit duplex.]	iii fc & Te d.
rv	F	riii	kp		

iiii	G	xii	kp	[Obitus Illustri principis dñi David regis Scottoz pmi
	A	xi	kp	fundatoris magne Ecc' S. Monani de Inuerin vicefo
xii	B	x	kp	secundo die mensis Febi anni (c. septuag pmi.)
i	C	ix	kp	
	D	viii	kp	Cathedra scti petri. Aer oritur.
ix	E	vii	kp	
	F	vi	kp	Sancti Mathie ap'li. Locus bisertif.
xvii	G	v	kp	
vi	A	iiii	kp	[Obit' Stephani Pork anno Dies mala hora . x .
	B	iii	kp	dñi Gillesio trentefio . xl . viij ^o .]
xiiii	C	ii	kp	

Nullus ut octaue uel dene dixerit aue
 Februari' ht dies . xxviii . Luna uero . xxix .
 Anno bisertili Februari' ht dies . xxix . Luna uero . xxx^a .
 Dies ht horas . x . Nox uero . xiiii .
 Preueniens cathedram dat tardius alle uacare
 Per petro detur estas erinde sequetur
 Hanc dabit urbanus autumpn' symphorianus
 Festum clementis hiemps capud est orientis
 Bisertam sexte martis tenuere kalende
 Posteriori die celebrantur festa mathie
 Tunc bisertus erit quando per . iiii^o . equos
 annos partiri cum poteris domini.

MARCHIUS.

	R	Regularis ferias . v .	Regular' luna' . ix .
	R	Concurrentes & similt' reg'ares festes hic mutantur.	
	R	Primus mandentem distrumpit . iiii ^a . bibentem.	
iii	D	[Sanctissimi Monani conf. d f. ix kc.] Dies mala hora . . .	
	E	ix	
x	F	viii	
	G	vii	
xix	A	vi	. vii ^o . emb'ls.
xviij	B	v	. iii ^o . emb'ls.
		iiii	[Scti Baldredi.]

	C	MDM	Sc̄arum perpetue & felicitatis.	
xxj	D	viii	Id̄	Sc̄i felicis epi. [Sc̄i duthaci epi & conf.]
v	E	vii	Id̄	
	F	vi	Id̄	
xxij	G	v	Id̄	Claves pasce.
ij	A	iiii	Id̄	Sc̄i gregorii pp̄.
	B	iii	Id̄	
x	C	ii	Id̄	
	D	MDUS		
xxij	E	xxvii	kl	Aprilis.
vij	F	xxvi	kl	Sc̄i patricii epi. [ix Ic.]
	G	xxv	kl	[Sc̄i edwardi reḡ et māt.] Inicium mundi.
xx	A	xxiiii	kl	
iiii	B	xxiii	kl	Sancti cuthberti epi & Cf.
	C	xxii	kl	Sancti benedicti abbis.
xxij	D	xxi	kl	
i	E	x	kl	
	F	ix	kl	
ix	G	viii	kl	Innunciaō de marie.
	A	vii	kl	
xxvij	B	vi	kl	Resurrectio xp̄i.
vj	C	v	kl	Dies mala hora . .
	D	iiii	kl	
xxiiij	E	iii	kl	
iiij	F	ii	kl	

Prima nocet multū nullū

Marcius h̄t dies . xxxi . Luna uero . xxx .

Dies h̄t horas . xii . Nox uero . xii .

Principium mundi renou

Hec duo solsticia faciunt

Set noctes equant aries

Post martis nonas ubi

Cum p̄manserit bis septima

Pars concurrentes septem

APRILIS.

	R	Regulaꝝ feriat . i .	
	P	Regulaꝝ feriat . r .	
	L	Primus & unden ⁹ est mortis uulnere plenus.	
	S	Sancti Valentini epi.	
xj	A	iiii	Id
	B	iii	Id
xix	C	ii	Id Sancti Ambrosij epi & conf.
viii	D	Id	Id
xvi	E	viii	Id
v	F	vii	Id
	G	vi	Id
xiii	A	v	Id Sancte Marie egyptiace. Dies mala hora . j ^a .
ij	B	iiii	Id
	C	iii	Id Sancti Leonis pp.
x	D	ii	Id
	E	Id	Id
xviii	F	xviii	Id Sancte Eufemie virg. Sol in tauro.
vij	G	xvii	Id Id. Sancti Cyburcij socioꝝ ei ⁹ . Claves rogacon.
	A	xvi	Id [Obit Walteri pudil Anno dñi M ^o . cc ^o . nonagesimo
xv	B	xv	Id [tercio.]
iiii	C	xiiii	Id
	D	xiii	Id Sancti Aelphegi archiepi & ma ^r .
xij	E	xii	Id Dies mala hora . ix ^a .
i	F	xi	Id
	G	x	Id
ix	A	ix	Id Sancti Georgij ma ^r .
	B	viii	Id
xvii	C	vii	Id
vi	D	vi	Id Sancti Marci euang ^l e. Letania maior.
	E	v	Id
xiiii	F	iiii	Id [Sancti Vitalis ma ^r . Obit Joh fil samson de Melde.]
iii	G	iii	Id
	A	ii	Id

. . . quem nona requirit aprilis
 Aprilis ht dies . xxx . Luna uero . xxix .
 Dies ht horas . xiiii . Nox uero . x .

MAYUS.

	KL	Regulaꝝ feriaꝝ . iii .	
		Regulaꝝ lunaꝝ . xi .	
		. iii ⁹ . occidit & . vii ⁹ . hora reldit.	
xi	B	Apſorum philippi et Jacobi.	
	C vi	M Scti Athanaſii epi.	
xix	D v	M Inuencio ſcē crucis. Dies mala hora . vi ^a .	
viii	E iiii	M	
	F iii	M	Prima aſcenſio dñi ad celos.
xvi	G ii	M Scti Iohis ante portam Latinam.	
	v A	M M M Scti Iohannis archiepi Eborac̄.	meñ.
	B viii	Jd	
xiii	C vii	Jd Tranſſo ſi Nicholai.	iii ſc.
	ii D vi	Jd Sctoz Gordiani & epimachi.	iii ſc & Ce d.
	E v	Jd	
x	F iiii	Jd Sctoz Nerei & achillei & pancracij.	iii ſc & Ce d.
	G iii	Jd	
xviii	A ii	Jd	
vii	B	JDU S	
	C xvii	kP Junij.	Sol in gemiñ.
	xv D xvi	kP	
	iiii E xv	kP	
	F xiiii	kP Scti Dunſtani archiepi.	ix ſc.
	xii G xiii	kP	
	i A xii	kP	
	B xi	kP	
	ix C x	kP	
	D ix	kP	
xvii	E viii	kP	[Scti Aldelmi epi & N. ix ſc. ſi p ⁹ trinit ⁹ eveñit meñ ſc de s. urbano.] Eſtas oritur. meñ. Dies mala hora . x ^a .
	v F vii	kP Scti auguſtini angloꝝ [epi].	ix ſc.
	G vi	kP	
xiiii	A v	kP Scti Germani epi.	iii ſc & Ce d.
	iiii B iiii	kP	
	C iii	kP Scti felicis pp̄.	
xi	D ii	kP Sctē petronille virḡ.	iii ſc ſine Ce d.
		Sexta minus ſordet cum uulnera vena remordet	
		Maius ht dies . xxxi . Luna uero . xxx ^a .	
		Dies ht horas . xvj . Nox uero . viij .	

JUNJUS.

	R	Regularis feriat̄ . vi .
	L	Regularis lunat̄ . xii .
	U	Denus palefcit quindenus federa nescit.
E		S̄ci Nichomedis māt. iii fc & Te d.
xix	F iii	M S̄coꝝ Marcellini & petri māt. iii fc & Te d. [Inuitat̄ dupl.]
viii	G iii	M
xvi	A ii	M
v	B M M M	Sancti Bonifacij epi & māt. iii fc & Te d. [Inuitat̄ dupl.]
	C viii	I D Ultim⁹ termin⁹ pentecostes.
xiii	D vii	I D
ii	E vi	I D S̄coꝝ Hedardi & Gylwardi epoz [& S̄ci Willi epi & confessoꝝ eborac̄.] iii fc & Te d.
	F v	I D Cranfko ſ̄ci eadmundi archiepi. [Prim⁹ & feliciani
x	G iiii	I D m̄m. Inuitat̄ duplex.] Dies mala hora . v ^a .
	A iii	I D S̄ci Barnabe ap̄li.
xviii	B ii	I D [S̄coꝝ Basilidis Cirini Naboris & Nazarii māt. iii fc
vii	C I D U S	& Te d. Inuitat̄ duplex.]
	D xviii	K Julij. S̄ci Basilij epi. [Solſticiū.] iii fc & Te d.
xv	E xvii	K S̄coꝝ Uti & modelli māt. [Inuitat̄ duplex.]
iiii	F xvi	K S̄coꝝ Cyrici & Julite māt. Dies mala hora . iiii ^a .
	G xv	K S̄ci Botulphi ab̄bis. [Dedicacio ecclie b̄i Andree de haliburtoun. mēm.]
xii	A xiiii	K S̄corum marci & marcelliani māt. Sol in cancro. [Inuit̄ duplex.]
i	B xiii	K S̄corum Geruali & pthali māt. [ſ̄ce Margarete regine. Inuit̄ duplex.]
	C xii	K S̄ci Eadwardi reḡ & māt tranſfo. [Inuit̄ duplex.]
ix	D xi	K
	E x	K S̄ci Albani māt. ix fc.
xvii	F ix	K S̄ce Etheldrede virg. viġ. iii fc cū M ^o .
vi	G viii	K Natiuitas ſ̄ci Johis bap̄te. dupl̄ feſt.
	A vii	K
xiiii	B vi	K S̄corum Johis & pauli māt. [S̄ci duthaci epi & cōf.]
iii	C v	K iii fc & Te d. [Inuit̄ dupl̄.]
	D iiii	K S̄ci leonis p̄p. iii fc cū M ^o .

xi	E	iii	kf	Apłoz petri & pauli. dup fest.
	F	ii	kf	Cōmemoracio s̄ci pauli. Ledit quinta cutem nullam dat quarta salutem Juni⁹ ht dies · xxx · Luna uero · xxix · Dies ht horas · xviii · Nox uero · vi · Sollificium decimo xpm preit atq; Iohem Petrus et andreas paulus cum symone Judas Ut ieiunemus nos admonet lucas atq; matheus

JULIUS.

			R	Regular fest · i ·
			L	Regular lunat · xiii ·
xix	G			Tredecim⁹ mactat iulij den⁹ labefactat. Oct s̄ci Iohis Bapte. iii fc & Ce d. [S̄ci seruani epi. ix fc. medie fc de s̄co iohē.]
viii	A	vi	Id	[S̄coꝝ p̄cessi & martiniani m̄m. Eodem die s̄ci swithuni epi. Inuitat dup. Obit⁹ Walteri Madilof anno dñi M · cc · nonogesimo quarto.]
	B	v	Id	
xvi	C	iiii	Id	Trankfo s̄ci martini. ix fc.
	v	D	iii	Id
	E	ii	Id	Oct apłoz petri et pauli. ix fc.
xiii	F		Id	Trankfo s̄ci Thome ma. ix fc.
ii	G	viii	Id	[S̄ci bosilii.]
	A	vii	Id	
x	B	vi	Id	S̄coꝝ · vii · f̄m. iii fc & Ce d. [Inuitatorium duplex.]
	C	v	Id	Trankfo s̄ci Benedicti. iii fc & Ce d. [Inuitatorium duplex.]
xviii	D	iiii	Id	[Dedicaō Eccleie de Kylcongthare.]
	vii	E	iii	Id
		F	ii	Id
xv	G		Id	Trankfo s̄ci swithuni [f.] Diuisio apłoz.
iiii	A	xvii	kf	Augusti.
	B	xvi	kf	S̄ci kenelmi reḡ & ma. iii fc & Ce d. [Inuit dup. Dedicacio eccleie de Largaw.]

rxi	C xv	k ^p	S ^c i Arnulphi epi & ma ^r . iii fc & Te d.
	i D xiiii	k ^p	Ab isto die usq; nonas septembris non minuas sanguinem. [Bellu de Halidon die Lune anno ec. xxxiii.]
	E xiii	k ^p	S ^c e margarete virg & ma ^r . ix fc.
	ix F xii	k ^p	S ^c e praxedis virg.
	G xi	k ^p	S ^c e marie magdalene. ix fc. Dies mala hora . ix ^a .
	rvii A x	k ^p	S ^c i appollinaris ma ^r . iii fc & Te d.
	vi B ix	k ^p	S ^c e xpistine virg. iii fc cum D ^o . vi ^g .
	C viii	k ^p	S ^c i Jacobi ap ^l i. S ^c o ^r u ^m x ^p o ^f o ^r i et cucufati. [Ag ^o . die sab ^b i obiit bone memorie D ⁿ a Agnes de S ^c o Claro D ⁿ a de Hyrdm ^a stoun anno d ⁿ i M ^o . ccc ^o . xxx ^o . octauo ap ^o abyrden & sepulta e in ec ^l ia f ^r m p ^d icatoru ei ^u s ^d e loci iurta cornu altaris b ⁱ andree ex parte aquilonari. orate p a ⁿ a eius.]
	rxiii D vii	k ^p	[S ^c e anne matris marie.]
	iii E vi	k ^p	S ^c o ^r u ^m . vii . dormiencium. iii fc & Te d. [Inu ⁱ t dup.]
	F v	k ^p	S ^c i p ^l ampsonis epi. S ^c i pantaleonis. [Inu ⁱ t duplex.]
	xi G iiii	k ^p	S ^c o ^r u ^m m ^o m felicitis so ^c o ^r u ^m ei ^u s. iii fc & Te d. [Inu ⁱ t duplex.]
	rxix A iii	k ^p	S ^c o ^r u ^m Abdon et sennes ma ^r . iii fc & Te d. [Inu ⁱ t duplex.]
	B ii	k ^p	S ^c i Germani epi. iii fc & Te d. Est lupus vndena pariter quoq; nona leena Incipiunt iulij pridie idus caniculares Septembris pridie nonarum sine resultant. Iulius ht dies . xxxi . Luna uero . xxx . Dies ht horas . xvj . Nox uero . viij .

AUGUSTUS.

			Regula ^r ferial . iiii ^o .
			Regularis luna ^r . xiiij .
			Prima necat fortem p ^d itq; sc ^b a cohortem.
viii	C	R	Ad uincula s ^c i petri. Dies mala hora . j ^a . [ix fc.]
rxvi	D	iiij	M S ^c i stephi p ^p & ma ^r . Sextus emb ^l s. [Inu ⁱ t duplex.]
v	E	iii	M Inuencio s ^c i stephi socio ^r u ^m ei ⁹ ma ^r . ix fc.

	F ii	℞			
xiii	♁	℞℞℞	Sc̄i Oswaldi reḡ & mat̄.	ix fc.	
ii	♁	viii	℞℞ Sc̄orum tyrti felicissimi et agapiti. [Inuit duplex.]	iii fc & Te d.	
				iii fc & Te d.	
	℞	vii	℞℞ Sc̄i Donati epi & mat̄.	iii fc & Te d.	
x	♁	vi	℞℞ Sc̄i Cyriaci socioꝝ ei⁹. [Inuit duplex.]	iii fc & Te d.	
	♁	v	℞℞ Sc̄i Romani mat̄.	viḡ. iii fc cum ℞°.	
xviii	♁	iiii	℞℞ Sc̄i Laurentij mat̄.		
vii	♁	iii	℞℞ Sc̄i Cyburcij mat̄. [Isto die martis bellū more de		
	♁	ii	℞℞ Duplyn anno ec. xxii⁹. [Inuit duplex.]	iii fc & Te d.	
xv	♁	℞℞℞	Sc̄i ypoliti socioꝝ ei⁹ mar. [Inuit duplex.]	iii fc & Te d.	
iiii	℞	xix	℞℞ Septembris. [Sc̄i Eusebii p̄f. & sac̄.]	viḡ. [iii fc cū ℞°.]	
	♁	xviii	℞℞ Assumpcio be marie. Sol in uirgine.	[ix fc.]	
xii	♁	xvii	℞℞		
i	♁	xvi	℞℞ Oct̄ sc̄i Laurentij.	mem̄.	
	♁	xv	℞℞ Sc̄i agapiti mat̄.	mem̄.	
ix	♁	xiiii	℞℞ Sc̄i magni mat̄.	mem̄.	
	♁	xiii	℞℞ Sc̄i philib̄ti ab̄bis. [Sc̄i Oswyni reḡ & mat̄. ix fc & Te d.]		
xvii	℞	xii	℞℞		
vi	♁	xi	℞℞ Oct̄ sc̄e marie. [Timoth̄ & Symphō. mem̄.]	Autumpn⁹	
			oritur.	ix fc.	
	♁	x	℞℞ Sc̄orum Tymothei et appollinaris mat̄. viḡ. [iii fc cū ℞°.]		
xiiii	♁	ix	℞℞ Sc̄i Bartholomei ap̄li. [ix fc.]		
iii	♁	viii	℞℞ [Isto die sabbi est obit⁹ dñi Will̄i militis de Sc̄o Claro		
	♁	vii	℞℞ dñi de Hirdemansoun Anno dñi 99° .ccc° .tricesimo.]		
xi	♁	vi	℞℞ Sc̄i Ruffi mat̄. [Inuit duplex.]		
	℞	v	℞℞ Sc̄i Augustini doctoris [et epi.]	ix fc.	
xix	♁	iiii	℞℞ Decollacio sc̄i Johis bap̄te. [ix fc.]		
viii	♁	iii	℞℞ Sc̄orum felicitis & audacti mat̄. Dies mala hora .vii⁹.		
			[Inuit duplex.]		
	♁	ii	℞℞ [Sc̄e Cuthburge h̄ḡis nō m̄tis.]		
			Cuspide p̄ma ferit quem septima perdere querit		
			Augustus h̄t dies .xxxj . Luna uero .xxix .		
			Dies h̄t horas .xiiij . Nox uero .x .		

SEPTEMBER.

			Regulat̄ fet̄ . vii . Regulat̄ lunat̄ . v . Epacte . regulares . lunares . Embolismi . Indiciones . hic debent renouari .
			Tercia septembris et denus fert mala membris .
rvi	R		S̄ci Egidij abdis . [ix fc.]
v	G	iiii	sc̄ds emb̄ls .
	A	iii	Dies mala hora . iii ^a .
xiii	B	ii	Translato s̄ci Cuthberti epi . [ix fc.] finis diert̄i caniculariū .
ii	C	iiii	S̄ci Bertini abdis . iii fc sine Te d . [Obit ⁹ xp̄iū
	D	viii	vrōt̄ eustach anno dñi M ^o . cc ^o . seragesimo .]
x	E	vii	Id
	F	vi	Id
xviii	G	v	Id
	A	iiii	Id
	B	iii	Id
xv	C	ii	Id
iiii	D		Id
	E	xviii	kl
xii	F	xvii	kl
	G	xvi	kl
	A	xv	kl
ix	B	xiiii	kl
	C	xiii	kl
xvii	D	xii	kl
vi	E	xi	kl
	F	x	kl
xiiii	G	ix	kl
	A	viii	kl
	B	vii	kl
xi	C	vi	kl
	D	v	kl
xix	E	iiii	kl
			Octobris . Exaltao s̄ce crucis .
			D̄ct̄ be marie . [Et festiuitate reliquiaz & mem̄ . de s .
			Nichomede māt̄ .] Sol in lib ^a . ix fc .
			S̄ce Edithe virḡ . ix fc .
			S̄ci Lamb̄ti epi . [Sol in lib ^a] iii fc & Te d . [Obit ⁹
			Johis de Anno dñi M ^o . ccc ^o . xj ^o .]
			[viḡ.]
			S̄ci mathei apli & euanḡle . [ix fc.] Dies mala hora . iii ^a .
			S̄ci mauricij socioꝝ ei ⁹ māt̄ . [ix fc.]
			S̄ce Tecele virḡ . iii fc sine Te d .
			Indiciones mutantur .
			S̄ci firmini epi . iii fc & Te d .
			S̄coꝝ m̄m̄ Cypriani & Justine . [Inuit̄ duplex.]
			iii fc & Te d .
			S̄coꝝ Cosme & Damiani . [Inuit̄ duplex.]
			iii fc & Te d .

viii F iii k^l Sancti michael archangeli.
 S ii k^l S^ci Jeronimi presbi. [ix k.]
 September ht dies . xxx . Luna uero . xxx .
 Dies ht horas . xij . Nox uero . xij .
 Tercia septembris & quarta dabunt mala membris
 Dat crux Lucia cineris karismata dya
 Et sit in angaria quarta sequens feria
 Cum redit october indicio sit noua semp
 Quatuor atq; tribz ipi prelata diebus
 Et per quindenos iterando uoluitur annos.

OCTOBER.

R Regularis feriat . ii .
R Regular lunat . v .
R Tercia cum dena clamat sis integra uena.
 xvi A [Sanctoꝝ Remigij . Germani . bedasti p̄fessorꝝ . ix k. medie
 k de s. melore . iii ultime k de exp̄de ewā p̄fimoꝝ p̄f.]
 v B vi M [S^ci leodogarij martiris & epi . iii k & Te deum.]
 xiii C v M S . . . Dies mala hora . v .
 ii D iiii M
 E iii M [S^ci francisci epi & p̄fessoris . inuit dup̄ . iii k & Te des̄.]
 x F ii M S^ce fidis virḡ. [iii k & Te dm.]
 S M M S^corum marci & marcelli & appulei ma^r. [Inuit dup̄.]
 xviii A viii Id iii k & Te d̄.
 vii B vii Id S^ci Dionisij socioꝝq; ei⁹ ma^r. [ix k.]
 C vi Id [S^ci Gereonis socioꝝq; eius ma^r.]
 xv D v Id S^ci Nigalij socioꝝq; ei⁹ ma^r. [Inuit duplex.] iii k &
 Te d̄.
 iiii E iiii Id S^ci Wilfridi archiepi & p̄f. iii k & Te d̄.
 F iii Id [S^ci Edwardi regis & p̄fessor̄. ix leccōes.]
 xii G ii Id S^ci kalixti p̄p̄ & ma^r. [Inuit duplex.]
 i A IDUS S^ci Alfranni epi & p̄f. [ix k.]
 B xvii k^l Nouembris. S^ci michaelis in monte tumba. [ix k.]
 ix C xvi k^l
 D xv k^l S^ci Luce euanḡe. [ix k.]

rvii	E	riiii	kl	
vi	f	riiii	kl	[Obit⁹ Willi de Rodhou diaconi Anno dñi 99 ^o . cc ^o . nonoꝝ tercio.]
	G	rii	kl	Scoꝝ . xi . milia uirg. [Inuit duplex.] iii fc & Te d.
riiii	A	ri	kl	Dies mala hora . ix ^a .
iii	B	r	kl	Scti Romani epi & Cf.
	C	ix	kl	[Scti Vitalis maꝝ.]
xi	D	viii	kl	Scoꝝ maꝝ Crispini & Crispiniani. [Inuit duplex.]
	E	vii	kl	iii fc & Te d.
xix	f	vi	kl	vig.
viii	G	v	kl	Aploꝝ symois & Jude.
	A	iiii	kl	
xxvi	B	iii	kl	
v	C	ii	kl	Scti Quintini maꝝ. vig. [iii fc cū nocturno.] Quinta dat octobris que non auenena colubris. October ht dies . xxxi . Luna uero . xxx . Dies ht horas . x . Noꝝ uero . riiii .

NOUEMBER.

				Regularis ferias . v .
				Regulaꝝ lunaris . vii .
				Scorpius est quint⁹ et tercius est nece cinctus.
				Sollemnitas om̄ium scoꝝ.
				Comemoraço animarum. Quint⁹ embꝝs.
riiii	E	iiii	Id	
ii	f	iii	Id	
	G	ii	Id	
x	A	Id	Id	Dies mala hora . viii ^a .
	B	viii	Id	Santi Leonardi confess. [Scti resonani abbatis] ix fc.
rxviii	C	vii	Id	
vii	D	vi	Id	Scoꝝ . iiii ^o . coronatoꝝ. [Inuit duplex.]
	E	v	Id	Scti Theodori maꝝ.
xv	f	iiii	Id	
iiii	G	iii	Id	Scti martini epi. ix fc.
	A	ii	Id	
xii	B	Id	Id	Scti Bricij epi. [Inuit duplex.]

i	C	xviii	kʰ	Decembris.	
	D	xvii	kʰ	S̄ci macuti epi.	ix k.
ix	E	xvi	kʰ	S̄ci Eadmundi archiepi. [S̄ci Aniani epi & Cf. iii k.	
				Te d. Inuit dup.]	
	F	xv	kʰ	S̄ci Hugonis epi Lincolni.	
xvii	G	xiiii	kʰ	Oct̄ sc̄i martini. [Inuit duplex.	iii k & Te d.]
vi	A	xiii	kʰ		
	B	xii	kʰ	S̄ci Eadmundi regis & maʰ.	ix k.
xiii	C	xi	kʰ		
iii	D	x	kʰ	Sancte Cecilie virḡ & maʰ.	ix k.
	E	ix	kʰ	S̄ci Clementis pp̄. Hyemps oritur.	ix k.
xi	F	viii	kʰ	S̄ci Grisogoni maʰ.	iii k & Te d.
	G	vii	kʰ	S̄ce Katerine uirḡ & maʰ.	ix k.
xix	A	vi	kʰ	S̄ci Lini pp̄ & maʰ.	iii k & Te d.
viii	B	v	kʰ	Primus aduentus.	
	C	iiii	kʰ		Dies mala hora · iii ^a ·
xvi	D	iii	kʰ	S̄ci Saturnini pp̄ & maʰ. vigilia. [iii k cum Nocturno.]	
v	E	ii	kʰ	S̄ci Andree apli.	ix k.

Est octaua canis fate · iii^a · iubetur inanis
 Andree festo inerior ordine quouis
 Aduentum dñi prima colit feria
 Si cadat in lucem domini celebratur ibidem
 Nouember ht dies · xxx · Luna uero · xxx ·
 Dies ht horas · viii · Nox uero · xvj ·

DECEMBER.

			Regularis festis · vii
			Regularis lunaʰ · vii ·
			Septim ⁹ exanguis uirosus denus et anguis.
			Finis quinti embolismi.
			Primus embf̄s.
			Ultim ⁹ aduent ⁹ .
xiii	G	iiii	Id
ii	A	iii	Id
x	B	ii	Id
	C	Id	Id
xviii	D	viii	Id Sancti Nicholai epi & conf.

vii E vii	Id	[Oct s. andree ap̄ti. iiii fc. Dies mala hora . j ^a . [Inuit duplex.]	
F vi	Id	Concepcio be Marie.	
xv G v	Id		
iiii A iiii	Id		
B iii	Id	[Obit ⁹ Johis de Cofm anno dñi M ^o . ccc ^o . decimo.]	
xii C ii	Id		
i D	Idus	Sancte Lucie uirḡ & māt.	
E xix	kp	Januarij.	Sol in capcorno.
ix F xviii	kp	[Solsticium.]	
G xvii	kp		☉ Sapiencia.
xvii A xvi	kp		
vi B xv	kp		
C xiiii	kp		
xiiii D xiii	kp		Uig.
iii E xii	kp	S̄ci Thome ap̄ti.	
F xi	kp		Dies mala hora . vii ^a .
xi G x	kp		vig.
A ix	kp		
xix B viii	kp	Natiuitas domini.	
viii C vii	kp	Sancti Steph̄i prothomāt.	
D vi	kp	Sancti Johis ap̄ti & euanḡe.	
xvi E v	kp	S̄corum Innocencium.	
v F iiii	kp	Sancti Thome archiepi & māt.	
G iii	kp		
xiii A ii	kp	S̄ci Siluestri pp̄ & Jf.	Finis primi embolismi.
		Prima parat luctum nullum dat . vii ^a . fructum.	
		December ht dies . xxxi . Luna uero . xxix .	
		Dies ht horas . vi . Nox uero . xviiij .	

Kalendarium de Culenros.

III.

Kalendarium de Culenros.

	R	Januarius ht dies . xxx[.] .	Luna u ^o . xxix .		
iiij	A	Circūcisio dñi.	xij f.		
	B	iiij	Id Oct s̄ci stephi.	com̄.	
xj	C	iiij	Id Oct s̄ci iohānis euangl.	com̄.	
	D	ij	Id Oct s̄. innocencium.	com̄.	
xix	E	Nonas	Oct s̄ci thome m̄tis.	vigf. com̄.	
viii	F	viii	Id Epiphania dñi.	xij l. ij m̄.	
	G	vij	Id	Claves tm̄ioꝝ septuaḡ.	
xxvj	A	vj	Id		
	b	v	Id	S̄ci felani abdis.	
	C	iiii	Id	Pauli p̄mi heremite. s̄ci Willi epi.	xij f.
xiiij	D	iiii	Id	Comemorac̄o epoz & abdm defunctor̄.	
ij	E	ij	Id		
	F	Idus	Oct epiphie	xij f. hillarij & remigij epoz.	
x	G	xix	kl	[Februarij].	ffelicis in pincis cō.
	A	xxviii	kl	S̄ci mauri abdis.	cō.
xxviii	B	xxviii	kl	Marcelli m̄tis.	cō.
vij	C	xxvj	kl	Speusippi eleusippi meleusippi m̄. Antonij p̄f.	xij f.
	D	xxv	kl	Prisce uirḡis & m̄tis.	cō.
xxv	E	xxiiii	kl		
iiiiij	F	xxiiij	kl	S. sabiani & sebastiani m̄.	xij f. j m̄.
	G	xxij	kl	Agnētis virginis & m̄.	xij f. j m̄.
xij	A	xj	kl	Ancencij m̄tis.	xij f. j m̄.
	j	x	kl	S. em̄enciane uirḡis & m̄.	com̄.
	C	ix	kl		
ix	D	viii	kl	Consilio sancti pauli.	pietti epi & m̄. cō.
	E	vij	kl		
xxvij	F	vj	kl		

vj	G	v	kl	Agnetis sc̄do.	com̄.
	A	iiii	kl	Juliani epi & Cf.	rij p. j m̄.
xiiii	B	iiij	kl		
iiij	C	ij	kl	Post xvj kal febr̄ v° deciam ibi fac terminũ lxx°	

	KL		Februarius.	
D			S̄ce brigide v̄g.	
rx	E	iiii	Id	Purificaço de marie v̄g.
xix	F	iiij	Id	
viii	G	ij	Id	ultima incensio lune lxx°.
	A	Nonas	S.	Agathe virḡis & m̄tis.
xvj	B	viiij	Id	vedasti & amandi eporum. p̄ma ic̄sio lune.
v	C	vij	Id	termin⁹ xl est qũ cici⁹ ēe p̄t.
	D	vj	Id	
xiiij	E	v	Id	
ij	F	iiii	Id	Sotheris uirḡis. cō. Scolastice v̄g. cō.
	G	iiij	Id	
x	A	ij	Id	
	Idus			
xviii	C	xvj	kl	S. Valentini m̄. cō. vital felidē & zenōis.
vij	D	xv	kl	
	E	xiiii	kl	Juliane virḡis & m̄tis. cōmeñ.
xv	F	xiiij	kl	
iiii	G	xij	kl	
	A	xj	kl	
xij	B	x	kl	
j	C	ix	kl	ultima septuagesima.
	D	viii	kl	Cathedra sc̄i petri. rij p. j m̄.
ix	E	vij	kl	loc⁹ blerti.
	F	vj	kl	rij p. ij m̄.
xvij	G	v	kl	
vj	A	iiii	kl	
	B	iiij	kl	
xiiii	C	ij	kl	Idor ht horas . xiiii . dies u° . x .

	RV	Marcius.	
iii	D	Sci albinj epi & Cl.	h' mutantur cōcurrētes.
	E	vi	Id
xj	F	v	Id
	G	iiii	Id
xix	A	iii	Id
viii	B	ij	Id
	C	Nonas	s. thome de aquino. xij p. vlti ⁹ tmi ⁹ lx.
xvj	D	viii	Id
	E	vij	Id
	F	vj	Id
xiii	G	v	Id
	A	iiii	Id
	B	iii	Id
x	C	ij	Id
	D	Idus	ultima xl.
xviii	E	xvii	kl April.
vij	F	xvj	kl Patricij p ^o nie ap ^o li.
	G	xv	kl
xv	A	xiiii	kl
iiii	B	xiii	kl
	C	xij	kl
xij	D	xi	kl
	E	x	kl
	F	ix	kl
ix	G	viii	kl
	A	vij	kl
xvij	B	vj	kl
	C	v	kl
	D	iiii	kl
xiiii	E	iii	kl
iii	F	ij	kl

ultima incensio lune.

s. thome de aquino. xij p. vlti⁹ tmi⁹ lx.

prima incensio lune paschal.

p^o martis nonas ubi p^omū p^oma notatur

inde dies domini tercia pascha tenetur.

Clavis terminoz pasche.

gregorij pape. xij p. ij m.

Et nota qd quota ē luna undecio
kl april q^olz anno tot erunt
pacte cuiuslz anni.

Sol i ariete.

Sci Cuthberti epi. xij p. j m.

Benedicti abdis. xij p. equinoxii. i⁹ tmi⁹ pasch.

primū pascha. sedes epactaz.

Concurrenciū locus.

Annūciacio dominica. xij p. ij m.

APRILIS.

ix	A	iiii	Id		
	B	iii	Id		
xix	C	ij	Id	Ambrosij epi.	xij p. i m.
viii	D	Nonas		ultima incensio lune paschal.	
xvi	E	viii	Id	prima incensio lune rogaconu.	
v	F	vij	Id		
	G	vi	Id		
xiii	A	v	Id		
ij	B	iiii	Id		
	C	iii	Id		
x	D	ij	Id		
	E	Idus			
xviii	F	xviii	kl	Agaj. Tiburcij & uasiani & maximi m.	
vii	G	xvii	kl	Clavis terminoz rogaconu.	
	A	xvi	kl		
xv	B	xv	kl		Sol i tauro.
iiii	C	xiiii	kl	ultimus terminus pasche.	
	D	xiii	kl		
xii	E	xii	kl		
i	F	xi	kl		
	G	x	kl		
ix	A	ix	kl	georgij mris.	
	B	viii	kl		
xvii	C	vii	kl	S. marcj euangliste.	
vi	D	vi	kl		
	E	v	kl		
xiiii	F	iiii	kl	sai vital mris. co. xij p.	
iii	G	iii	kl	Clavis terminoz pentecost. rob abdis.	
	A	ij	kl	petri mris. xij p. ij m. sai hugonis p.	

	KL	Agapus.	
xj	B	Apłoz philippi & iacobi.	xij f. ij m. cō.
	C	vj	Id
xix	D	v	Id Inuençõ s̄e crucis. S. Alexãd' euēcij & theod.
viii	E	iiii	Id vltima incensio lune rogaçõnũ.
	F	iii	Id
xvi	G	ij	Id S. iohis ante portam latinã. xij f. j m.
	A	Nonas	
	B	viii	Id Pet' epi & conf. xij f. j m.
xiii	C	vij	Id Primus t̄minus pentecost.
ij	D	vj	Id gordiani & epimachi. cōmeñ.
	E	v	Id mamerci epi & conf. cōmeñ.
x	F	iiii	Id Nerej achillej atq; pancracij. cōmeñ.
	G	iii	Id Seruacij epi & conf. cōmemõ.
xviii	A	ij	Id
	B	Idus	
	C	xvij	Id Junij. Sol in gēis.
xv	D	xvj	Id
iiii	E	xv	Id
	F	xiiii	Id potenciane uirginis. cōmeñ.
xij	G	xiii	Id
	A	xij	Id
	B	xi	Id
ix	C	x	Id desiderij epi & m̄. com. vltim⁹ t̄min⁹ pent.
	D	ix	Id donacianj & rogaciani. com.
xvii	E	viii	Id vrbanj pape & m̄tis. cōmeñ.
	F	vij	Id
	G	vj	Id
xviii	A	v	Id
iiii	B	iiii	Id
	C	iii	Id vltime rogaçones.
xj	D	ij	Id petronille uirginis. cō.

	KL	Junius.		
	E	Nichomedis m̄tis.	cō.	
rix	F iij	Marcellini & petri.	cō.	
viiij	G iij	ultima incensio lune.		
viij	A ij			
v	B Nonas			
	C viij			
iiiiij	D viij			
iiij	E vi	Medardi epi & conf.	cō.	
	F v	Primi & feliciani m̄.	cō.	
x	G iij			
	A iij	Bernabe ap̄ti.		rij f. ij m̄.
xviii	B ij	basilidis cirini & naboris & nazarij.		
viiij	C IDUS	ultima pentecost.		
	D xviii	Julij.		
xv	E xvij	Uiti m̄tis.		
iiiiij	F xvij	Ciriaci & iulite m̄tis ei⁹.		
	G xv			
xiiij	A xiiiiij	Marci & marcellinj m̄.		
j	B xiiiiij	Scoꝝ gualij & prothasij.	cō.	Margarete regie scocie.
	C xiiij			Solsticiū estiuale.
ix	D xij			
	E x	Albanj m̄tis.	cō.	
xviiij	F ix		vigil.	
vij	G viiiij	Natiuitas sc̄i ioh̄is baptē.	rij f. ij m̄.	
	A viij			
xiiiiij	B vi	Scoꝝ ioh̄is & pauli.	rij f. ij m̄.	
iiiiij	C v			
	D iiiiij	leonis pp̄.	vigil.	hermetis m̄.
xij	E iij	Ap̄toꝝ pet' & pauli.	rij f. ij m̄.	
	F ij	Cōmemorāco sc̄i pauli.	cō.	marcial' epi. rij f. j m̄.

	KV	Julius.		
xix	G		S̄ci seruani pp̄.	xij l. ij m̄. Oct̄ s̄ci ioh̄is.
viii	A	vj	Processi & martiniani m̄.	cō.
	B	v		
xvi	C	iiii	Translaço s̄ci martini.	cō.
v	D	iii		
	E	ij	Oct̄ ap̄toꝝ.	xij l. j m̄.
xiii	F	Nonas	Translaço s̄ci thome m̄is.	xij l. j m̄.
ij	G	viii		
	A	vij		
x	B	vj	S̄coꝝ vij ^{im} f̄m.	
	C	v	Translaço s̄ci bened̄ci.	
xviii	D	iiii		
vij	E	iii		
	F	ij		
xv	G	Idus		
iiii	A	xvij	Augusti.	
	B	xvi		
xii	C	xv		
j	D	xiiii		
	E	xiii	S̄ce margarete uirḡis & m̄.	xij l. ij m̄.
ix	F	xij	Praxedis uirginis.	com̄.
	G	xi	S̄ce marie magdalene.	xij l. ij m̄.
xvij	A	x	appollinaris epi & m̄is.	cō.
vj	B	ix	xp̄ine uirginis & martiris.	viij.
	C	viii	S̄ci iacobi ap̄li. xp̄ofori & cucufati m̄.	xij l.
xiiii	D	vij	S̄ce anne matris marie.	
iii	E	vj		
	F	v	Nazarej & celsi & pantaleonis m̄.	
xj	G	iiii	felicis epi & m̄. cō. S̄iplicij faustini & beat̄ m̄.	
	A	iii	f. abdon & sennesi m̄.	cō. hic fit luna prima
xix	B	ij	Germani epi & conf.	cō. ĩ debz esse .xxx. saltuū lune.

Hic incipit dies caniculares.

	KV	Augustus.		
viii	C	Ad uicla s̄ci pet̄.	s̄coꝝ machabeoꝝ. cō.	eusibij.
xvi	D	iiii	Id̄ s̄ci stephani pape & m̄.	cō.
v	E	iii	Id̄ Inuençō s̄ci stephani p̄thom̄is.	xij f. j m̄.
	F	ij	Id̄	
xiii	G	Nonas	s̄ci d̄fici confest.	xij f. j m̄.
ij	A	viii	Id̄ Sixti pape & m̄.	cō. felicissimj & agapiti
	B	vij	Id̄ Donati epi.	cō.
x	C	vi	Id̄ Ciriaci cum soç f.	cō.
	D	v	Id̄	vigl. Romani m̄. cō.
xviii	E	iiii	Id̄ S. laurēcij m̄is.	xij f. ij m̄.
vij	F	iii	Id̄ Tiburcij m̄is.	cō. Corona d̄ni n̄i.
	G	ij	Id̄	
xv	A	Id̄US	ypoliti socioꝝ eius.	
iiii	B	xix	kl̄ Septembꝝ. vigl. cō.	Eusibij prisbri.
	C	xviii	kl̄ Assumpcio s̄ce marie.	xij f. ij m̄.
xij	D	xvii	kl̄	
j	E	xvi	kl̄ Oct̄ s̄ci laurēcij.	cō. Agamecis m̄is. cō.
	F	xv	kl̄ Agapiti m̄is.	cō.
ix	G	xiiii	kl̄	
	A	xiii	kl̄ Bernardi ab̄bis.	xij f. ij m̄.
xvi	B	xij	kl̄	
vj	C	xi	kl̄ Oct̄ assump̄onis.	xij f. j m̄. Timothi & syphoriāi. cō.
	D	x	kl̄	
xiiii	E	ix	kl̄ Bartholomei ap̄ti.	xij f. j m̄. Aut̄ipn̄ oritur.
iii	F	viii	kl̄ genesij m̄is.	cō.
	G	vij	kl̄	
xj	A	vi	kl̄ Rufi m̄is.	cō.
	B	v	kl̄ Augustini epi.	xij f. j m̄. Hermetis m̄. cō.
xix	C	iiii	kl̄ Decollacō s̄ci ioh̄is baptiste.	xij f. j m̄. sabie d̄g. cō.
viii	D	iii	kl̄ felicitis & adauçti m̄m.	cō.
	E	ij	kl̄	

	KV	Septembꝝ.		
xvi	F	Prisci m̄tis.	cō.	Egidij ab̄bis. cō.
v	G	iiii	Id	hic mutantur epacte.
	A	iii	Id	
xiii	B	ij	Id	Marcelli m̄tis. cō. Translaço s̄ci cuthb̄ti.
ij	C	Nonas		
	D	viii	Id	
x	E	vij	Id	euurcij ep̄i. cō.
	F	vj	Id	Natiuitas b̄te marie. xij l. ij m̄. Adrianj m̄. cō.
xviii	G	v	Id	gordiani m̄tis. cō.
	A	iiii	Id	
	B	iii	Id	prothi & iacincti cō.
xv	C	ij	Id	
iiii	D	Idus		
	E	xviii	kl	[Octobꝝ]. Exaltaço s̄ce crucis. Cornelij cypriāi. cō.
xij	F	xvii	kl	Nichomedis m̄.
j	G	xvi	kl	Eufemie uirginis & m̄. Niniāj ep̄i. lucie & gēiāi.
	A	xv	kl	s̄ci lamberti ep̄i & m̄.
ix	B	xiiii	kl	Absoluço s̄tm & familiarū n̄toꝝ.
	C	xiii	kl	Sequanj ab̄bis. cō.
xvii	D	xij	kl	vigil. Equinoxū autūpnale.
	E	xi	kl	S̄ci mathei ap̄li & euangl. xij l. ij m̄.
	F	x	kl	Mauricij cū sociis suis. xij l. j m̄.
xviii	G	ix	kl	
	A	viii	kl	Andochij thirsij & felcis. cō.
	B	vij	kl	
	C	vj	kl	
	D	v	kl	colme & damiani m̄. cō.
xix	E	iiii	kl	
xvi	F	iii	kl	s̄ci michael̄ archanḡli.
	G	ij	kl	S̄ci ieronimi pres̄biti xij l. j m̄.

		KL	Octobz.		
xviij	A		Remigij epi.	xii f.	Germāi uedasti.
v	B	vi	leodegarij epi.	cō.	
xiiij	C	v			
ij	D	iiii	francisci.	xij f. j m̄.	
	E	iiij			
x	F	ij			
	G	Nonas	Marci pp'. cō.	Marcelli apulei sergij & bachii.	cō.
xviij	A	viiij	Id		
vij	B	vij	Id	S. dionisij cū sociis suis.	xij f. ij m̄.
	C	vi	Id		
xv	D	v	Id		
iiiiij	E	iiiiij	Id		
	F	iiij	Id	S. findoce uirgīs.	fm. d ^r .
xij	G	ij	Id	Calixti pp' & m̄.	cō.
j	A		IDUS		
	B	xviij	kl	Novembz.	
viiij	C	xvi	kl		
	D	xv	kl	S. luce euangliste.	xij f. ij m̄.
xviij	E	xiiiiij	kl		
vij	F	xiiiiij	kl		
	G	xij	kl	undecim milia uirginū.	
xiiiiij	A	xj	kl		
iiiiij	B	x	kl		
	C	ix	kl		
xj	D	viiiij	kl	Crispini & crispiniani m̄.	cō.
	E	vij	kl		
xix	F	vi	kl		vigil.
viiij	G	v	kl	Apłoz symonis & iude.	xij f. ii m̄.
	A	iiiiij	kl		
xviij	B	iiij	kl		
v	C	ij	kl	S̄ci quintini m̄.	cō. vigil.

	KL	Novemby.		
	D	festitas oim scoz. f.	cesarij & benigni	cō.
xiiij	E iiij	D	Cōmemoraço oim fidelium defūctor.	
ij	F iij	D		
	G ij	D		
x	A Nonas	Galachie epi.	xij	f. j m̄.
	B viij	Id		
xviiij	C vij	Id		
vij	D vi	Id	Quatuor coronatoz.	cō.
	E v	Id	theodori m̄tis.	cō.
xv	F iiii	Id		
iiiiij	G iij	Id	s̄ci martini epi.	xij f. ij m̄. Aḡene m̄. cō.
	A ij	Id		
xij	B Idus	Brictij epi.		cō.
j	C xviiij	kl	Decemby.	
	D xvij	kl		
ix	E xvj	kl	edmundi archiepi.	xij f. j m̄.
	F xv	kl	aniani epi.	cō.
xviij	G xiiii	kl		
vij	A xiiij	kl	elizabeth uidua.	cō.
	B xij	kl	Cōmemoraço sollempis parētū n̄oz defūctor.	
xiiiiij	C xi	kl	columbanj abdis.	cō.
iiiiij	D x	kl	Cecilie uirḡis & m̄.	xij f. j m̄.
	E ix	kl	clementis pape & m̄.	xij f. j m̄. felicitatis m̄. cō.
xj	F viii	kl	grifogoni m̄.	cō.
	G vij	kl	katerine uirḡ & m̄.	xij f. j m̄.
xix	A vj	kl		
xviiij	B v	kl	Agricole & uitalis m̄.	cō.
	C iiii	kl		
xvj	D iij	kl	Saturninj m̄.	cō. vigl. vigl.
v	E ij	kl	s̄ci andree ap̄li.	xij f. ij m̄.

	R	Decembꝝ.	
	F	Crifanti mauri & darie m̄.	cō. elegi epi.
xiiij	G iiii	M	
ij	A iij	M	
x	B ij	M	
	C Nonas		
xviii	D viii	Id s̄ci nicholai epi.	xij p. ij m̄.
vij	E vii	Id Oct s̄ci Andree.	cō.
	F vi	Id Concep̄o be marie.	xij p. ij m̄.
xv	G v	Id	
iiii	A iiii	Id	
	B iij	Id Damasci pp̄.	cō.
xij	C ij	Id	
i	D Idus	lucie virḡis	xij p. ij m̄.
	E xix	Kl	
ix	F xviii	Kl	
	G xvij	Kl S̄ce barbare virḡ.	cō.
xvij	A xvi	Kl D sap̄ia.	
vj	B xv	Kl	
	C xiiii	Kl	
xiiii	D xiii	Kl	
iii	E xij	Kl Thome ap̄li.	xij p. ij m̄.
	F xi	Kl	
xj	G x	Kl	
	A ix	Kl vigil.	
xix	B viii	Kl Natiuitas dn̄i n̄ri ihu x̄.	xij p.
viii	C vij	Kl s̄ci stephani prothom̄tis.	xij p.
	D vi	Kl s̄ci iohannis ap̄li & euanḡl.	xij p.
xvj	E v	Kl s̄coꝝ innocenciū.	xij p.
v	F iiii	Kl s̄ci thome archiepi.	xij p.
	G iij	Kl	
xiiij	A ij	Kl Siluestri pp̄.	

me fieri fecit ricard⁹ marchel quōdā abbas
de culēros quē d̄s saluet hic & in euum.

Kalendarium de Nova Farina.

IV.

Kalendarium de Nova Farina.

JANUARIUS.

iii	a	RE	Prima dies mensis et septima truncat in ensis. Circumcisio Domini.
	b	iiii	ND Octava Sancti Stephani.
xi	c	iii	ND Octava Sancti Johannis. Genophete uirginis.
	d	ii	ND Octava Sanctorum Innocencium.
xix	e	NDND	
viii	f	viii	Id Ephephanie domini.
	g	vii	Id
xvi	a	vi	Id
v	b	v	Id
	c	iiii	Id
xiii	d	iii	Id
ii	e	ii	Id Octava ephiphanie. Remigie et Hillarii.
	f	Idus	
x	g	xix	Kl Februarius. Felicis presbiteri.
	a	xviii	Kl
xviii	b	xvii	Kl Marcelli pape.
vii	c	xvi	Kl
	d	xv	Kl Prisce uirginis et martyris.
xv	e	xiiii	Kl Marie et Marthe martyrum.
iiii	f	xiii	Kl Fabiani et Sebastiani martyrum.
	g	xii	Kl Agnetis uirginis.
xii	a	xi	Kl Vincencii et Leuite martyrum.
i	b	x	Kl Emerenciane uirginis.
	c	ix	Kl Timothei apostoli.
ix	d	viii	Kl Conuersio Pauli.
	e	vii	Kl
xvii	f	vi	Kl
vi	g	v	Kl Agnetis ij ^o .
	a	iiii	Kl
xiiii	b	iii	Kl
iii	c	ii	Kl

FEBRUARIUS.

	R		Quarta subiit mortem prostermit tertia fortem.
	E		Brigide uirginis. Ignacii pape.
xi	e	iiii	N. Purificacio Beate Marie.
xix	f	iii	N. Blasi martyris.
viii	g	ii	N. [Auentini episcopi confessoris.]
	A	ii	N. Agathe uirginis et martyris.
xvi	b	NDN.	Aedasti et Amandi episcoporum.
v	c	viii	Id Primus terminus quadragesime.
	d	vii	Id
xiii	e	vi	Id
ii	f	v	Id Scolastice uirginis.
	g	iiii	Id
x	A	iii	Id
	b	ii	Id
xviii	c	NDUS	Ultimus terminus septuagesime. Valentini martyris.
vii	d	xvi	KP Marcii. Colmani episcopi. Sol in pisces.
	e	xv	KP Juliane uirginis.
xv	f	xiiii	KP
iiii	g	xiii	KP
	A	xii	KP
xii	b	xi	KP
i	c	x	KP
	d	ix	KP Cathedra Sancti Petri.
ix	e	viii	KP
	f	vii	KP
	g	vi	KP Mathie apostoli.
xvii	A	v	KP
vi	b	iiii	KP
	c	iii	KP
xiiii	d	ii	KP

MARTIUS.

iii	d	RE	Primus mandantem dirumpit · iii ^a · bibentem. Honani abbatis.
	e	vi	Id.
xi	f	v	Id.
	g	iiii	Id.
xix	A	iii	Id. Ultimus embolismus.
viii	b	ii	Id. Duthaci episcopi. Tercius embolismus. Ultimus terminus pascha.
	c	Id.	Id. Perpetue et Felicitatis.
xvi	d	viii	Id. Prima intencio lune paschalis.
	e	vii	Id.
	f	vi	Id.
xiii	g	v	Id. Claues pasche.
- ii	A	iiii	Id. Gregorii pape.
	b	iii	Id.
x	c	ii	Id.
	d	Id.	Id.
xviii	e	xvii	Kl. Aprilis. Bonifacii episcopi.
vii	f	xvi	Kl. Patricii episcopi.
	g	xv	Kl. Primus dies seculi. Sol in ariete.
xv	A	xiiii	Kl.
iiii	b	xiii	Kl. Cuthberti episcopi.
	c	xii	Kl. Benedicti abbatis. Primus terminus pasche. Equinoctium.
xii	d	xi	Kl. Primum pascha.
i	e	x	Kl.
	f	ix	Kl. Sedes concurrencium.
ix	g	viii	Kl. [Annunciatio Dominica.] Passio in ierusalem.
	A	vii	Kl.
xvii	b	vi	Kl.
vi	c	v	Kl.
	d	iiii	Kl.
xiiii	e	iii	Kl.
iii	f	ii	Kl.

APRILIS.

	RE	Denus et undenus est mortis uulnere plenus.	
		Gilberti episcopi.	
xi	a	iiii	Id.
	b	iii	Id.
xix	c	ii	Id. Ambrosii episcopi.
viii	d	Idus	Ultima intencio lune paschalis.
xvi	e	viii	Id. Prima intencio lune rogacionum.
v	f	vii	Id
	g	vi	Id
xiii	a	v	Id
ii	b	iiii	Id
	c	iii	Id Leonis pape.
x	d	ii	Id
	e	Idus	
xviii	f	xviii	Kl. Marci, Tiburcii et Valeriani martyrum.
vii	g	xvii	Kl. Claues rogacionum.
	a	xvi	Kl
xv	b	xv	Kl. Donnani sociorumque eius. Sol in tauro.
iiii	c	xiiii	Kl. Ultimus terminus pasche.
	d	xiii	Kl
xii	e	xii	Kl
i	f	xi	Kl
	g	x	Kl
ix	a	ix	Kl. Georgii martyris.
	b	viii	Kl. Gheheri confessoris.
xvii	c	vii	Kl. Marci euuangeliste. Ultimium pascha.
vi	d	vi	Kl. Cleti pape et martyris.
	e	v	Kl. [Wylfrid episcopi confessoris.]
xiiii	f	iiii	Kl. Vitalis martyris.
iii	g	iii	Kl. Claues pentecostes.
	a	ii	Kl. Primus dies ascensionis.

MAIUS.

	RE		Cercius occidit et ·viij· hora relidit. Philippi et Jacobi apostolorum.
xi	b		
	c	vi	Id.
xix	d	v	Id. Inuencio crucis. Alexandri cum sociis suis.
viii	e	iiii	Id.
	f	iii	Id.
xvi	g	ii	Id. Iohannis ante portam Latinam.
v	A		Id. Id.
	b	viii	Id.
xiii	c	vii	Id. Primus terminus pentecostes. Translacio Sancti Andree.
	d	vi	Id. Congalli abbatis. Gordiani et Epimachi.
	e	v	Id.
x	f	iiii	Id. Nerei et Achillei et Pancracii.
	g	iii	Id. Marie ad martires.
xviii	A	ii	Id.
vii	b		Id.
	c	xvii	Kl Junij.
xv	d	xvi	Kl
iiii	e	xv	Kl Sol in geminos.
	f	xiiii	Kl Potenciane uirginis.
xii	g	xiii	Kl
i	A	xii	Kl
	b	xi	Kl
ix	c	x	Kl Ultimus terminus rogacionum.
	d	ix	Kl
xvii	e	viii	Kl Urbani pape.
vi	f	vii	Kl Augustini Angliorum.
	g	vi	Kl
xiiii	A	v	Kl
iii	b	iiii	Kl
	c	iii	Kl
xi	d	ii	Kl Petronille uirginis.

JUNJUS.

	R	E	Denus palefcit quindenus federa nescit.
	e		Nichomedis martyris.
rix	f	iiii	M. Marcellini et Petri.
viii	g	iii	M.
xvi	A	ii	M.
v	b	MDM.	
	c	viii	Id. Ultimus terminus penticoftes. [Commemoracio Nor-
xiii	d	vii	Id. barti.]
ii	e	vi	Id.
	f	v	Id. Columbe abbatis. Primi et Feliciani.
x	g	iiii	Id. [Margarete regine. ix . l.]
	A	iii	Id. Barnabe apostoli.
xviii	b	ii	Id. Basilidis . Cirini . Caloris . Nazarii . martyrum.
vii	c	Idus	Ultimum penticoften.
	d	xviii	KP Julij. Sol fucium est malo.
xv	e	xvii	KP Citi et Godefti martyrum.
iiii	f	xvi	KP Cirici et Julitte martyrum.
	g	xv	KP Botulphi abbatis.
xii	A	xiiii	KP Marci et Marcellini martyrum.
i	b	xiii	KP Seruasii et Prothasii martyrum.
	c	xii	KP
ix	d	xi	KP
	e	x	KP Albani martyris. Vigilia.
xvii	f	ix	KP
vi	g	viii	KP Natiuitas Sancti Johannis baptifte.
	A	vii	KP Gholoci epifcopi.
xiiii	b	vi	KP Johannis et Pauli. Sancti Duthaci epifcopi.
iii	c	v	KP
	d	iiii	KP Leonis pape. Vigilia.
xi	e	iii	KP Petri et Pauli.
	f	ii	KP Commemoracio Sancti Pauli.

JULIUS.

		RE	Cridentus mastat iulii decimus labefactat.	
xix	g		Octava Sancti Johannis baptiste.	
viii	A	vi	N. Visitacio Beate Marie. Processu et Martiniani.	
	b	v	N.	
xvi	c	iiii	N. Translacio Sancti Martini episcopi.	
	v	iii	N.	
	e	ii	N. Octava apostolorum.	
xiii	f	NDN.	Vosilii et sociorum.	
	ii	g	viii	Id
	A	vii	Id	Octava Beate Marie.
x	b	vi	Id	Septem fratrum.
	c	v	Id	Translacio Sancti Benedicti abbatis.
xviii	d	iiii	Id	
vii	e	iii	Id	
	f	ii	Id	
xv	g	INDS	Diuisio apostolorum. Dies caniculares.	
iiii	A	xvii	KP	Augusti.
	b	xvi	KP	Kenelmi regis et martyris.
xii	c	xv	KP	[Translacio Sancti Thome martyris.] Sol in leone.
	i	xiiii	KP	[Arnulphi martyris.]
	e	xiii	KP	Margarete uirginis et martyris.
ix	f	xii	KP	Praxedis uirginis.
	g	xi	KP	Marie Magdalene.
xvii	A	x	KP	Apolinaris episcopi.
vi	b	ix	KP	Cristine uirginis. Vigilia.
	c	viii	KP	Jacobi apostoli. Christofori martyris.
xiiii	d	vii	KP	
iii	e	vi	KP	Septem dormiencium.
	f	v	KP	Sampsonis episcopi.
xi	g	iiii	KP	Felicis pape. Simplicii cum sociis suis.
xix	A	iii	KP	Abdon et Sennen martyrum.
	b	ii	KP	Germani episcopi.

AUGUSTUS.

		RE	Prima necat fortem sternitque secunda cohortem.	
viii	c		Ad uincula Sancti Petri. Machabeorum martyrum.	
xvi	d	iiii	N. Stephani pape et martyris.	
v	e	iii	N. Inuencio Sancti Stephani. Gamalielis Nichodemi Abilon.	
	f	ii	N. Brathani confessoris.	
xiii	g	NON.	Osualdi regis et martyris.	
ii	A	viii	Id Sirti pape. Felicissimi et Agapiti.	
	b	vii	Id Donati episcopi.	
x	c	vi	Id Ciriaci cum sociis suis.	
	d	v	Id Romani martyris.	Vigilia.
xviii	e	iiii	Id Laurentii diaconi.	
vii	f	iii	Id Tiburcii martyris.	
	g	ii	Id	
xv	A	IDUS	Appoliti martyris cum sociis suis.	
iiii	b	ix	Kl Septembris.	Vigilia.
	c	xviii	Kl	
xii	d	xvii	Kl	
i	e	xvi	Kl Octava Sancti Laurentii.	
	f	xv	Kl Agapiti martyris.	Sol in virgine.
ix	g	xiiii	Kl Magni martyris.	
	A	xiii	Kl	
xvii	b	xii	Kl	
vi	c	xi	Kl Octava Sancte Marie. Chimothei et Simphoriani.	
	d	x	Kl Chimothei et Appolinaris.	Vigilia.
xviii	e	ix	Kl Bartholomei apostoli.	
iii	f	viii	Kl	
	g	vii	Kl	
xi	A	vi	Kl Rufi martyris.	
	b	v	Kl Augustini episcopi et confessoris.	
xix	c	iiii	Kl Decollatio Sancti Johannis baptiste.	
viii	d	iii	Kl Felicis et Audacti martyrum.	
	e	ii	Kl Translacio Sancti Miniani.	

SEPTEMBER.

		RE	Tercia septembris et denu fert mala membris.
xvi	f		Egidii abbatis. Prisci martyris.
	v	g	iiii N. Idus embolismus.
		A	iii N.
xiii	b	ii	N. Octava Sancti Augustini.
	ii	c	NDN.
		d	viii Id
	x	e	vii Id
		f	vi Id Natiuitas Beate Marie uirginis. Adriani martyris.
xviii	g	v	Id Gorgonii martyris.
	vii	A	iiii Id
		b	iii Id Prothi et Jacinti martyrum.
xv	c	ii	Id
iiii	d		INDUS
	e	xviii	Kl Octobris. Exaltacio Sancte crucis. Corneli et Cipriani.
xii	f	xvii	Kl Octava Sancte Marie. Nichomedis martyris.
	i	g	xvi Kl Niniani episcopi et confessoris. Lamberti martyris.
		A	xv Kl Sol in libra.
ix	b	xiiii	Kl
		c	xiii Kl
xvii	d	xii	Kl Uigilia.
	vi	e	xi Kl Mathei apostoli et euuangeliste.
		f	x Kl Maurici cum sociis suis.
xviii	g	ix	Kl
	iii	A	viii Kl Macolmi abbatis.
		b	vii Kl Barri episcopi.
x	c	vi	Kl
		d	v Kl Cosme et Damiani martyrum.
xix	e	iiii	Kl
xviii	f	iii	Kl Michaelis Archangeli.
		g	ii Kl Jeronimi presbiteri.

OCTOBER.

		RE	Tercius et denuſ eſt ſicut mors alienus.
xvi	A		Remigii epiſcopi. Germani epiſcopi.
v	b	vi	Id.
xiii	c	v	Id.
ii	d	iiii	Id. Franciſci confeſſoris.
	e	iii	Id.
x	f	ii	Id.
	g	Id	Id. Garchii pape. Garchelli et Apulei martyrum.
xviii	A	viii	Id
vii	b	vii	Id Dioniſii cum ſociis ſuis.
	c	vi	Id Geronis cum ſociis ſuis.
xv	d	v	Id Tranſlacio ſancti Auguſtini epiſcopi.
iiii	e	iiii	Id
	f	iii	Id Congani abbatis.
xii	g	ii	Id Calixte pape et martyris.
i	A	Id	Id
	b	xvii	Kf Nouembris. Reguli confeſſoris.
ix	c	xvi	Kf
	d	xv	Kf Luce euuangelifte.
xvii	e	xiiii	Kf
vi	f	xiii	Kf
	g	xii	Kf Undecim milia uirginum.
xiiii	A	xi	Kf
iii	b	x	Kf Seuerini epiſcopi et confeſſoris.
	c	ix	Kf
xi	d	viii	Kf Crispini et Crispiniani martyrum.
	e	vii	Kf
xix	f	vi	Kf Vigilia.
viii	g	v	Kf Symonis et Jude.
	A	iiii	Kf
xvi	b	iii	Kf
v	c	ii	Kf Quintini et Foillani. Vigilia.

NOVEMBER.

	KL	Scorpius est quintus et tercius ad mala cinctus. Festum omnium sanctorum.		
xiii	e	iiii	Id. Commemoracio omnium fidelium defunctorum. Cuthberti cum sociis suis.	
	ii	f	iii	Id. Mathie episcopi et confessoris.
		g	ii	Id.
	x	a	Id.	
		b	viii	Id. Leonardi abbatis.
xviii	c	vii	Id.	
vii	d	vi	Id. Quatuor coronatorum.	
		e	v	Id. Theodori martyris.
xv	f	iiii	Id. Martini pape et confessoris.	
iiii	g	iii	Id. Martini episcopi. Genne martyris.	
		a	ii	Id. [Theonaci abbatis. ix . fc.]
xii	b	Id.	Id. Wricii episcopi.	
i	c	xviii	Kl. Decembris. Edriani episcopi.	
		d	xvii	Kl. [Macuti episcopi et confessoris.]
ix	e	xvi	Kl.	
		f	xv	Kl.
xvii	g	xiiii	Kl.	
vi	a	xiii	Kl.	
		b	xii	Kl. Frecani episcopi et confessoris.
xiiii	c	xi	Kl. [Presentacio Sancte Marie virginis.]	
iii	d	x	Kl. Cecilie uirginis et martyris.	
		e	ix	Kl. Clementis pape et martyris. Felicitatis.
xi	f	viii	Kl. Crisogoni martyris.	
		g	vii	Kl. Katrine uirginis et martyris.
xix	a	vi	Kl. Lini pape et martyris.	
viii	b	v	Kl.	
		c	iiii	Kl.
xvi	d	iii	Kl. Saturini martyris. Vigilia.	
v	e	ii	Kl. Andree apostoli.	

DECEMBER.

	f	RE	Septimus exanguis uirosus denus et anguis.	
xiii	g	iiii	Id.	
ii	a	iii	Id.	
x	b	ii	Id.	
	c	Idus		
xviii	d	viii	Id. Nicholai episcopi.	
vii	e	vii	Id. Octava Sancti Andree.	
	f	vi	Id. Concepcio Sancte Marie.	
xv	g	v	Id.	
iiii	a	iiii	Id.	
	b	iii	Id. Damasci pape et martyris.	
xii	c	ii	Id.	
i	d	Idus	Lucie uirginis et martyris.	
	e	xix	Kl. Dithacii cum sociis suis.	
ix	f	xviii	Kl.	
	g	xvii	Kl.	
xvii	a	xvi	Kl.	
vi	b	xv	Kl.	
	c	xiiii	Kl.	
xiiii	d	xiii	Kl.	Vigilia.
iii	e	xii	Kl. Thome apostoli.	
	f	xi	Kl.	
xi	g	x	Kl.	
	a	ix	Kl.	Vigilia.
xix	b	viii	Kl. [Natiuitas domini. triplex.]	
viii	c	vii	Kl. Stephani prothomartyris.	
	d	vi	Kl. [Ioannis apostoli.]	
xvi	e	v	Kl. Sanctorum Innocencium.	
v	f	iiii	Kl. Thome archiepiscopi.	
	g	iii	Kl. [Duthaci episcopi.]	
xiii	a	ii	Kl. Siluestri pape.	

Kalendarium quoddam Celticum.

V.

Kalendarium quoddam Celticum.

JANUARIUS.

āe la deg ar xx. (Thirty-one days.)

amedon oidhchi tig esca namis so. (At midnight comes this month's moon.)

1	iii	a	Kalend.	la nodlag beg.	(Little Christmas day.)
2		b	iiii	No.	
3	xi	c	iii	No.	
4		d	ii	No.	
5	xix	e	Nonas.	uigilia.	
6	viii	f	viii	Id.	epifania dñi.
7		g	vii	Id.	
8	xvi	a	vi	Id.	
9	v	b	v	Id.	
10		c	iiii	Id.	sol in aquaria.
11	xiii	d	iii	Id.	
12	ii	e	ii	Id.	
13		f		Idus.	
14	x	g	xix	Kl.	[Februarii.]
15		a	xviii	Kl.	
16	xviii	b	xvii	Kl.	
17	vii	c	xvi	Kl.	
18		d	xv	Kl.	conuersio sancti pauli.
19	xv	e	xiv	Kl.	
20	iiii	f	xiii	Kl.	ochd nuaire sa lo. (Eight hours in the day.)
21		g	xii	Kl.	
22	xii	a	xi	Kl.	
23	i	b	x	Kl.	
24		c	ix	Kl.	
25	ix	d	viii	Kl.	
26		e	vii	Kl.	
27	xvii	f	vi	Kl.	
28	vi	g	v	Kl.	
29		a	iiii	Kl.	
30	xiiii	b	iii	Kl.	
31	iii	c	ii	Kl.	se uaire dñi sanoidhche. (Sixteen hours in the night.)

FEBRUARIUS.

Angairm ancoilich tig esca na mis so. (At cockcrow comes
this month's moon.)

1	D	Kalend.	Fel brige.	(S. Bridget's feast.)
2	xi	e	iii No.	Fel muire. (S. Mary's feast.)
3	xix	f	iii No.	
4	viii	g	ii No.	
5		a	Nonas.	
6	xvi	b	viii Id.	
7	v	c	vii Id.	
8		D	vi Id.	
9	xiii	e	v Id.	
10	ii	f	iiii Id.	
11		g	iii Id.	
12	x	a	ii Id.	
13		b	Idus.	
14	xviii	c	xvi Kl.	[Marcij.] Sol in pise.
15	vii	D	xv Kl.	
16		e	xiiii Kl.	
17	xv	f	xiii Kl.	
18	iiii	g	xii Kl.	
19		a	xi Kl.	deich nuair salo 7 14 sanoidhche. (Ten hours in the
20	xii	b	x Kl.	day, and fourteen in the night.)
21	i	c	ix Kl.	
22		D	viii Kl.	Cathedra sancte petre.
23	ix	e	vii Kl.	
24		f	vi Kl.	F. mathias.
25	xvii	g	v Kl.	
26	vi	a	iiii Kl.	
27		b	iii Kl.	
28	xiiii	c	ii Kl.	

MARCIVS.

Andreadh oideche tig escca. (Through the night the moon comes.)

1	iii	D	Kalend.	
2		e	vi	No.
3	xi	f	v	No.
4		g	iiii	No.
5	xix	a	iii	No.
6	viii	b	ii	No. F. ciarain saigre. (Feast of Ciaran of Saigir.)
7		c		Nonas.
8	xvi	D	viii	Id.
9	v	e	vii	Id. F. seanain. (Feast of Senanus.)
10		f	vi	Id.
11	xiii	g	v	Id.
12	ii	a	iiii	Id. F. gregoir. (Feast of Gregory.)
13		b	iii	Id. Sol in aries. Equinocium uernale.
14	x	c	ii	Id.
15		D		Idus.
16	xviii	e	xvii	Kl. [Aprilis.]
17	vii	f	xvi	Kl. F. padruig. (Feast of Patrick.)
18		g	xv	Kl.
19	xv	a	xiiii	Kl.
20	iiii	b	xiii	Kl.
21		c	xii	Kl. da uair dñi sa lo. (Twelve hours in the day.)
22	xii	D	xi	Kl.
23	i	e	x	Kl.
24		f	ix	Kl.
25	ix	g	viii	Kl.
26		a	vii	Kl.
27	xvii	b	vi	Kl.
28	vi	c	v	Kl.
29		D	iiii	Kl.
30	xiiii	e	iii	Kl.
31	iii	f	ii	Kl. da uair dñi sanoidhche. (Twelve hours in the night.)

APRILIS.

Isin maidin tig esgá sa mi so. (In the morning comes the moon this month.)

xv	1	g		Kalend.
iiii	2	xi	a	iiii No.
	3		b	iii No.
xii	4	xix	c	ii No.
i	5	viii	d	Nonas.
	6	xvi	e	viii Id.
ix	7	v	f	vii Id.
	8		g	vi Id.
xvii	9	xiii	a	v Id.
vi	10	ii	b	iiii Id.
	11		c	iii Id.
xiiii	12	x	d	ii Id.
iii	13		e	Idus.
	14	xviii	f	xviii Kl. [Maij.]
xi	15	vii	g	xvii Kl.
	16		a	xvi Kl.
xix	17	xv	b	xv Kl. Sol in tauro.
viii	18	iiii	c	xiiii Kl.
	19		d	xiii Kl.
	20	xii	e	xii Kl.
	21	i	f	xi Kl.
	22		g	x Kl. 14 dli salo 10 nuairé sanoidhchi. (Fourteen in the day; ten hours in the night.)
	23	ix	a	ix Kl.
	24		b	viii Kl.
	25	xvii	c	vii Kl. F. marcius suibiscel. (F. of Mark the Evangelist.)
	26	vi	d	vi Kl.
	27		e	v Kl.
	28	xiiii	f	iiii Kl.
	29	iii	g	iii Kl.
	30		a	ii Kl.

MAYUS.

Treath erge greine tig esca. (At sunrise comes the moon.)

1	xi	b	Kalend.	Pilipi et iacobi.
2		c	vi No.	F. na croiche. (Feast of the Cross.)
3	xix	d	v No.	
4	viii	e	iiii No.	
5		f	iii No.	
6	xvi	g	ii No.	
7	v	a	Nonas.	
8		b	viii Id.	
9	xiii	c	vii Id.	
10	ii	d	vi Id.	
11		e	v Id.	
12	x	f	iiii Id.	
13		g	iii Id.	
14	xviii	a	ii Id.	Sol in gemine.
15	vii	b	Idus.	F. brenaind. (Feast of Brennan.)
16		c	xvii Kl.	[Junii.]
17	xv	d	xvi Kl.	
18	iiii	e	xv Kl.	
19		f	xiv Kl.	
20	xii	g	xiii Kl.	
21	i	a	xii Kl.	
22		b	xi Kl.	
23	ix	c	x Kl.	
24		d	ix Kl.	
25	xvii	e	viii Kl.	
26	vi	f	vii Kl.	
27		g	vi Kl.	
28	xiiii	a	v Kl.	
29	iii	b	iiii Kl.	
30		c	iii Kl.	
31	xi	d	ii Kl.	Ochd nuair sanoidhche. (Eight hours in the night.)

JUNIUS.

Amedon lai tig esca samiso. (At midday comes the moon
this month.)

1	e	Kalend.	Deich la xx samiso.	(Thirty days in this month.)
2	xix	f	iiii	No.
3	viii	g	iii	No.
4	xvi	a	ii	No.
5	v	b		Nonas.
6		c	viii	Id.
7	xiii	d	vii	Id.
8	ii	e	vi	Id.
9		f	v	Id. F. colaim cille. (Feast of Colm Cille.)
10	x	g	iiii	Id.
11		a	iii	Id. F. barnabais. (Feast of Barnabas.)
12	xviii	b	ii	Id.
13	vii	c		Idus.
14		d	xviii	Kl. [Julii.] Solus sdicium estiuale.
15	xv	e	xvii	Kl.
16	iiii	f	xvi	Kl.
17		g	xv	Kl. Sol in cancro.
18	xii	a	xiiii	Kl.
19	i	b	xiii	Kl.
20		c	xii	Kl. ochd nuair x salo. (Eighteen hours in the day.)
21	ix	d	xi	Kl.
22		e	x	Kl.
23	xvii	f	ix	Kl. uigilia.
24	vi	g	viii	Kl. F. eoin. (Feast of John.)
25		a	vii	Kl.
26	xiiii	b	vi	Kl.
27	iii	c	v	Kl.
28		d	iiii	Kl.
29	xi	e	iii	Kl. F. pedair 7 poil. (Feast of Peter and Paul.)
30		f	ii	Kl.

JULIUS.

			31 la sa miso. (Thirty-one days in this month.)
1	xix	g	Kalend. i noin tig esca. (At nones comes the moon.)
2	viii	a	vi No. uisitacio beate marie.
3		b	v No.
4	xvi	c	iiii No.
5	v	d	iii No.
6		e	ii No.
7	xiii	f	Nonas.
8	ii	g	viii Id.
9		a	vii Id.
10	x	b	vi Id.
11		c	v Id.
12	xviii	d	iiii Id.
13	vii	e	iii Id.
14		f	ii Id. Incipiunt caniculares.
15	xv	g	Idus. In la do scavil nahabsdail. (The day of the dispersion
16	iiii	a	xvii Kl. [Augusti.] of the Apostles.)
17		b	xvi Kl. Augustus.
18	xii	c	xv Kl. Sol in leone.
19	i	d	xiv Kl.
20		e	xiii Kl. F. san mairgreg. (Feast of S. Margaret?)
21	ix	f	xii Kl. 16 salo 8 nuair sanoidhce. (Sixteen in the day, eight hours in the night.)
22		g	xi Kl. muire madalen. (Mary Magdalene.)
23	xvii	a	x Kl.
24	vi	b	ix Kl.
25		c	viii Kl. F. sansem.
26	xiiii	d	vii Kl.
27	iii	e	vi Kl.
28		f	v Kl.
29	xi	g	iv Kl.
30		a	iii Kl.
31	xix	b	ii Kl.

AUGUSTUS.

Eider noin 7 esbartain tig esca sa miso. (Between nones and
 vespers comes the moon this month.)

1	viii	c	Kalend.	Feil pedair.	(Feast of Peter.)
2	xvi	d	iiii	No.	
3	v	e	iii	No.	
4		f	ii	No.	
5	xiii	g		Nonas.	
6	ii	a	viii	Id.	
7		b	vii	Id.	
8	x	c	vi	Id.	
9		d	v	Id.	
10	xviii	e	iiii	Id.	Lauras martir. (Laurence the martyr.)
11	vii	f	iii	Id.	
12		g	ii	Id.	
13	xv	a		Idus.	
14	iiii	b	xix	Kl.	[Septembris.] uigilia.
15		c	xvii	Kl.	C. Fheil muire. (Feast of Mary.)
16	xii	d	xvii	Kl.	
17	i	e	xvi	Kl.	Finiunt caniculares.
18		f	xv	Kl.	Sol in uirgine.
19	ix	g	xiv	Kl.	
20		a	xiii	Kl.	14 salo. (Fourteen in the day.)
21	xvii	b	xii	Kl.	
22	vi	c	xi	Kl.	
23		d	x	Kl.	
24	xiiii	e	ix	Kl.	F. parthaloin. (Feast of Bartholomew.)
25	iii	f	viii	Kl.	
26		g	vii	Kl.	
27	xi	a	vi	Kl.	
28		b	v	Kl.	
29	xix	c	iiii	Kl.	
30	viii	d	iii	Kl.	
31		e	ii	Kl.	10 nuair sanoidheche. (Ten hours in the night.)

SEPTEMBER.

Ann sanesbartain tig escca samiso. (In the vespers comes the moon this month.)

1	xvi	f	Kalend.	
2	v	g	iiii	No.
3		a	iii	No.
4	xiii	b	ii	No.
5	ii	c		Nonas.
6		d	viii	Id.
7	x	e	vii	Id.
8		f	vi	Id. F. muire mor. (Feast of Great Mary.)
9	xviii	g	v	Id.
10	vii	a	iiii	Id.
11		b	iii	Id.
12	xv	c	ii	Id. F. molaise. (Feast of Molios.)
13	iiii	d		Idus.
14		e	xviii	Kl. Octobris. F. na croiche. (Feast of the Cross.)
15	xii	f	xvii	Kl.
16	i	g	xvi	Kl.
17		a	xv	Kl. Sol in libra.
18	ix	b	xiv	Kl. Sol in libra.
19		c	xiii	Kl. F. salo. (Feast in the day.)
20	xvii	d	xii	Kl.
21	vi	e	xi	Kl. F. matha apli. (Feast of Matthew the Apostle.)
22		f	x	Kl.
23	xiiii	g	ix	Kl.
24	iii	a	viii	Kl.
25		b	vii	Kl.
26	xi	c	vi	Kl.
27		d	v	Kl.
28	xix	e	iv	Kl.
29	viii	f	iii	Kl. F. michil. (Feast of Michael.)
30		g	ii	Kl.

OCTOBER.

A tosach oidhchi tig e. samiso. (At the beginning of the night comes the moon this month.)

1	xvi	a	Kalend.	
2	v	b	vi	No.
3	xiii	c	v	No. F. san fronseis. (Feast of S. Francis.)
4	ii	d	iiii	No.
5		e	iii	No.
6	x	f	ii	No.
7		g		Nonas.
8	xviii	a	viii	Id.
9	vii	b	vii	Id.
10		c	vi	Id.
11	xv	d	v	Id.
12	iiii	e	iv	Id.
13		f	iii	Id.
14	xii	g	ii	Id.
15	i	a		Idus.
16		b	xvii	Kl. Novimbris.
17	ix	c	xvi	Kl.
18		d	xv	Kl. Lucas suibiscel. (Luke the Evangelist.)
19	xvii	e	xiv	Kl. Sol in scorpione.
20	vi	f	xiii	Kl.
21		g	xii	Kl. aen mile deg banogh. (Eleven thousand virgins.)
22	xiiii	a	xi	Kl. deich nuair salo. (Ten hours in the day.)
23	iii	b	x	Kl.
24		c	ix	Kl.
25	xi	d	viii	Kl.
26		e	vii	Kl.
27	xix	f	vi	Kl.
28	viii	g	v	Kl. F. simoin is iudais. (Feast of Simon and Judas.)
29		a	iiii	Kl.
30	xvi	b	iii	Kl.
31	v	c	ii	Kl. 14 sanoidhche. (Fourteen in the night.)

NOVEMBER.

ī. 6 uair doidhchi tig e. samiso. (At the sixth hour of night comes the moon this month.)

1	Ḍ	Kalend.	La samhna.	(Hallowmass day.)
2	xiii e	iii No.	F. na marb.	(Feast of the dead.)
3	ii f	iii No.		
4	g	ii No.		
5	x a	Nonas.		
6	b	viii Id.		
7	xviii c	vii Id.		
8	vii Ḍ	vi Id.		
9	e	v Id.		
10	xv f	iv Id.		
11	iiii g	iii Id.	F. martain.	(Feast of Martin.)
12	a	ii Id.		
13	xii b	Idus.		
14	i c	xviii Kl.	Decímbris.	
15	Ḍ	xvii Kl.		
16	ix e	xvi Kl.		
17	f	xv Kl.	Sol in sagitario.	
18	xvii g	xiiii Kl.		
19	vi a	xiii Kl.		
20	b	xii Kl.		
21	xiiii c	xi Kl.		
22	iii Ḍ	x Kl.		
23	e	ix Kl.	8 nuaire salo.	(Eight hours in the day.)
24	xi f	viii Kl.		
25	g	vii Kl.	F. catrifina.	(Feast of Catherine.)
26	xix a	vi Kl.		
27	viii b	v Kl.		
28	c	iiii Kl.		
29	xvi Ḍ	iii Kl.	uigilia.	
30	v e	ii Kl.	F andreas apli.	(Feast of Andrew the Apostle.)
			16 sanoidhche.	(Sixteen in the night.)

DECEMBER.

Atreadhan nahoidhchi tig escca samiso. (At night comes the moon this month.)

1	f	Kalend.	
2	ii	g	iiii No.
3		a	iii No.
4	x	b	ii No.
5		c	Nonas.
6	xviii	d	viii Id. F. san niccolas. (Feast of S. Nicholas.)
7	vii	e	vii Id.
8		f	vi Id. Concepcio beate marie.
9	xv	g	v Id.
10	iiii	a	iv Id.
11		b	iii Id.
12	xii	c	ii Id. F. finden. (Feast of Findan.)
13	i	d	Idus. Januarius. Lucie uirginis.
14		e	xix Kl. [Januarii.] Solus sticium iemale.
15	ix	f	xviii Kl. Solus sticium.
16		g	xvii Kl.
17	xvii	a	xvi Kl.
18	vi	b	xv Kl. Sol in capricornu ioib fare grein.
19		c	xiv Kl.
20	xiiii	d	xiii Kl. uigilia.
21	iii	e	xii Kl. F. tomas apli. (Feast of Thomas the Apostle.)
22		f	xi Kl.
23	xi	g	x Kl. 6 nuair salo. (Six hours in the day.)
24		a	ix Kl.
25	xix	b	viii Kl. la nodlag. (Christmas day.)
26	viii	c	vii Kl. F. sdefain mairtir. (Feast of Stephen the martyr.)
27		d	vi Kl. F. eoin. (Feast of John.)
28	xvi	e	v Kl. innocencium.
29	v	f	iv Kl. F. tomas. (Feast of Thomas.)
30		g	iii Kl.
31	xiii	a	ii Kl. Siluester papa. 18 nuair sanoidhchi. (Eighteen hours in the night.)

Kalendarium de Arbuthnott.

VI.

Kalendarium de Arbuthnott.

JANUARIUS.

		RE	Prima dies mēsis . & septia trūcat ut ēsis.	
iii	a		Circūcisio dñi. minus duplex.	ix Pc.
	b	iiii	Id. Oct̄ sc̄i stephani p̄thom̄tis.	iii Pc.
xi	c	iii	Id. Oct̄ sc̄i Johis ap̄li & euāgeliste.	iii Pc.
	d	ii	Id. Oct̄ sc̄oz Innocēciū m̄z.	iii Pc.
xix	e	IdId.	Oct̄ sc̄i thome m̄tis. S. edwardi reḡ & cōf. de quibz t̄m mēoria.	
viii	f	viii	Id Epiphania dñi. principale dup̄.	ix Pc.
	g	vii	Id	
xvi	a	vi	Id Luciani p̄bri sc̄ozoz eius m̄z.	Id̄.
	b	v	Id S. felani ab̄dis. ix Pc	Id̄ie Pc de oct̄ epiphie.
	c	iiii	Id	
xiii	d	iii	Id	
	e	ii	Id	
	f	IdUs	Oct̄ epiphie. ix Pc. Id̄ Pc de sc̄o hillario ep̄o. S. kētigni ep̄i. d̄ f̄m.	ix Pc.
x	g	xix	Id̄ Februarij. Sc̄i felcis ep̄i & m̄tis.	iii Pc & Te des̄.
	a	xviii	Id̄ Sc̄i mauri ab̄dis.	iii Pc & Te d̄.
xviii	b	xvii	Id̄ Sc̄i marcelli pape & m̄tis.	iii Pc & Te d̄.
vii	c	xvi	Id̄ S. Antonij ab̄dis. ix Pc. Id̄ Pc de sc̄o sulpiō ep̄o & conf.	
	d	xv	Id̄ Sc̄e prisce uirḡ & m̄tis. Sol in aquario.	iii Pc & Te des̄.
xv	e	xiiii	Id̄ Sc̄i wolstani ep̄i & cōfessoris.	ix Pc.
iiii	f	xiii	Id̄ Sc̄oz fabiani & sebastiani m̄z. sine expos̄tione.	ix Pc.
	g	xii	Id̄ Sc̄e Agnetis uirḡis & m̄tis. sine exp̄one.	ix Pc.
xii	a	xi	Id̄ Sc̄i vincēciū m̄tis. sine exp̄one.	ix Pc.
	b	x	Id̄	
i	c	ix	Id̄	

ix	d	viii	kp	Cōfessio s̄ci pauli ap̄ti.	Inuit̄ trip.	ix	fc.	Agē ^a de
	e	vii	kp	sancto preiecto m̄re.				
xvii	f	vi	kp	S̄ci Juliani ep̄i & conf.	Inuit̄ dup.		iii	fc.
	g	v	kp	Agnētis secūdo.	Inuit̄ dup.		iii	fc.
	a	iiii	kp					
xiiii	b	iii	kp	S̄ce batildis regine uirḡ nō m̄ris.			iii	fc.
	iii	c	ii	kp				

¶ Mor̄ habet horas · xvi · dies uero · viii.

¶ Quādo cūq; iueneris primā lunam post epiphiam cōputa inde · x · dies & p̄ria d̄nica clauditur Alleluya.

FEBRUARIUS.

	d		RE	Quarta subit mortē · prosternt̄ tertia fortē.				
				S̄ce brigide uirḡis non m̄ris.	ix	fc.	Ignacij ep̄i &	
				mā.			ix	fc.
vi	e	iiii	Id.	Purificacō s̄te marie.	maius dup.		ix	fc.
vii	f	iii	Id.	S̄ci blasij ep̄i & m̄ris.			ix	fc.
viii	g	ii	Id.					
	a		Id.	S̄ce Agathe uirḡis & m̄ris.	line expone.		ix	fc.
xvi	b	viii	Id.	S̄ce dorothee uirḡ & mā.	ix	fc.	Agē ^a fc de s̄cis	
	v	vii	Id.	uedasto & amando ep̄is & cōf.				
	d	vi	Id.					
xiii	e	v	Id.	S̄ce appollonie uirḡ & m̄ris.			ix	fc.
	ii	iiii	Id.	Scolastice uirḡ nō m̄ris.	iii	fc	si extra cl ^{am} si infra	
	g	iii	Id.	nichil nisi mē ^a .				
	x	a	ii	Id.				
	b		Id.					
xviii	c	xvi	kp	Marcij. S̄ci ualentini m̄ris.			iii	fc.
vii	d	xv	kp		Sol in piscibus.			
	e	xiiii	kp	S̄ce Juliane uirḡis & m̄ris.			iii	fc.
xv	f	xiii	kp					

iiii	g	xii	IKP	S̄ci colmani epi & conf.	ix fc.
	a	xi	IKP		
xii	b	x	IKP		
	i	ix	IKP		
	d	viii	IKP	Cathedra s̄ci petri. Inuit triplex.	ix fc.
ix	e	vii	IKP		
	f	vi	IKP	S. mathie apli. inferi ⁹ dup.	ix fc. ☩ Locus bifertilis.
xvii	g	v	IKP		
	vi	iiii	IKP		
	b	iii	IKP		
xiiii	c	ii	IKP		

☩ Non habet horas . xiiii . dies uero . x .

☩ Si bisextus fuerit . quarta die a cathedra s̄ci petri inclusiue fiat f̄m̄ s̄ci Mathie apli et . ff . littera bis numeretur. ☩ De bisexto nota usus .

Tunc bisextus erit . p partes quatuor equas
Annos partiri cum poteris domini.

MARCHIUS.

iii	d	RE	Primus mandētē . dirūpit q̄rta bibentē. S. monani cōf. ix fc. S. dō epi. ix fc. S̄ci Albini epi ix fc. S. marnoci epi.	ix fc.
	e	vi	Id. S̄ci ceadde epi & conf.	ix fc.
xi	f	v	Id.	
	g	iiii	Id. S. Adriani epi socōs eius m̄y.	ix fc.
xix	a	iii	Id.	
xviii	b	ii	Id. S̄ci baldredi epi & conf.	ix fc.
	c	Id. Id. Id.	S. thome de aquino cōf & doct. ix fc. ☩ fc de ppetua & felici ⁹ uirg & m̄y.	
xvi	d	viii	Id. S̄ci duthaci epi & conf.	ix fc.
	v	vii	Id. S̄ci felicis epi & conf.	ix fc.
	f	vi	Id. S̄ci kessogi epi & conf. Equinoctiū uernale.	ix fc.
xiii	g	v	Id. S̄ci constantini regis & m̄tis.	ix fc.
	ii	iiii	Id. S̄ci gregoriij pape & doct. dup̄ f̄m̄. ix fc sine expone.	

	b	iii	Id	S. wythburge uirg nō m̄tis. ix. ꝑc. S. keuoce uirg. ix. ꝑc.	
x	c	ii	Id		
	d		Idus	S̄ci longini m̄tis. ix. ꝑc.	
xxviii	e	xvii	Kl	April. S. bonifacij pape. ix. ꝑc. d̄ f̄m̄. ¶ Clauēs patche.	
	vii	f	xvi	Kl S̄ci patricij ep̄i & conf. ix. ꝑc. duplex f̄m̄. S. gertrudis uirg. ix. ꝑc.	
	g	xv	Kl	S. edwardi regis & m̄tis. ix. ꝑc. ¶ Sol in ariete.	
xv	a	xiiii	Kl	S̄ci ioseph nutritoris d̄ni. ix. ꝑc. Cr̄ sc̄e ma' magdale'. ix. ꝑc. d̄ f.	
	iiii	b	xiii	Kl S̄ci cuthberti ep̄i & cōf. ix. ꝑc. sine expone.	
	c	xii	Kl	S. b̄nd̄ti ab̄bis. ix. ꝑc. sine expone. ¶ Primū pascha.	
xii	d	xi	Kl		
	i	e	x	Kl	
	f	ix	Kl		
ix	g	viii	Kl	Annūciāō d̄nica. minus dup. ix. ꝑc.	
	a	vii	Kl		
xxvii	b	vi	Kl	Resurrectio prima.	
	vi	c	v	Kl	
	d	iiii	Kl		
xviii	e	iii	Kl	S̄ci reguli ep̄i & cōf. ix. ꝑc. d̄ f̄m̄. S̄ci olauī regis & m̄tis. ix. ꝑc.	
	iii	f	ii	Kl	

¶ Non habet horas · xii · dies uero · xii.

APRILIS.

	xv	g	RE	Denus & unden⁹ est mortis vulnere plenus.	
	iiii	xi	a	iiii	M. S̄ci gilberti ep̄i & conf. dup̄ f̄m̄. ix. ꝑc.
			b	iii	M. Sc̄e marie egipciace. dup̄ f̄m̄. ix. ꝑc.
	xii	xix	c	ii	M. S̄ci ricardi ep̄i & conf. ix. ꝑc.
	i	viii	d		M. S̄ci ambrosij ep̄i & doct. inferi⁹ dup̄. ix. ꝑc.
	xvi	e	viii	Id	¶ Videas sup̄ quē numerū currit lunaō in ista tabula nigra · & proxia d̄nica

ix	v	f	vii	Id		
		g	vi	Id		
xvii	xiii	a	v	Id		
vi	ii	b	iiii	Id		
		c	iii	Id		
xiiii	x	d	ii	Id		
iii		e		Idus		
xviii	xiiii	f	xviii	Kl	Agri. S̄coꝝ tyburcij & Valeriani m̄ꝝ.	iii Kc.
xi	vii	g	xvii	Kl		☉ Claues rogaconũ.
		a	xvi	Kl		
xix	xv	b	xv	Kl		☉ Sol in tauro.
viii	iiii	c	xiiii	Kl		
		d	xiii	Kl	S̄ci aelphegi ātēpi & m̄tis.	iii Kc.
	xii	e	xii	Kl		
	i	f	xi	Kl		
		g	x	Kl		
ix		a	ix	Kl	S̄ci georgii m̄tis cū reḡ chi.	iii Kc.
		b	viii	Kl	S̄ci melliti epi & conf. cū reḡ chi.	iii Kc.
xvii	xiii	c	vii	Kl	S̄ci marci euāgliste. Iherius duplex.	☉ Letania maior.
vi	ii	d	vi	Kl		
		e	v	Kl		
xiiii	x	f	iiii	Kl	S̄ci uitalis m̄tis. cū reḡ chi.	iii Kc.
iii		g	iii	Kl		
		a	ii	Kl		

☉ Nox habet horas . x . dies uero . x [iiii].

AGRIUS.

xi	b	RE			Cercius occidit et septimus ora relidit.	
	c	vi	Id.		Ap̄forũ philippi et Jacobi. inferi⁹ dup̄.	iii Kc.
xix	d	v	Id.		Inuēco s̄te crucis. min⁹ dup̄. Aḡe de s̄cis alex̄to euēco	
viii	e	iiii	Id.		& theodoro.	
	f	iii	Id.			

xvi	g	ii	Id.	Johis ante portā latinā. Inuit trip̄.	iii ꝑc.
v	a		Idus.	S. Johis epi i beuerlaco. cū reḡ. chi.	iii ꝑc.
	b	viii	Id		
xiii	c	vii	Id	Tranſlaço ſcī andree ap̄li. ō f. iii ꝑc. Cr̄o ſcī Nicholai epi.	
ii	d	vi	Id	S̄corū gordiani & epimachi m̄z.	iii ꝑc.
	e	v	Id		
x	f	iiii	Id	S̄coꝝ Derei achillei atq; p̄acracii m̄z.	iii ꝑc.
	g	iii	Id		
xviii	a	ii	Id		
vii	b		Idus		
	c	xvii	Kl	Junij. S̄ci brandani abbis & conf. cū reḡ chi.	iii ꝑc.
xv	d	xvi	Kl		
iiii	e	xv	Kl		Sol in geminis.
	f	xiiii	Kl	S. dūſtani archiepi & conf. ix ꝑc. Agē de ſcā potēciana	[uirg.]
xii	g	xiii	Kl		
i	a	xii	Kl		
	b	xi	Kl		
ix	c	x	Kl		
	d	ix	Kl		
xvii	e	viii	Kl	S. Aldelmi epi & cōf. ix ꝑc. Agē ꝑc de ſcō urbano.	
vi	f	vii	Kl	S. Augustini primi angloꝝ ap̄li epi & conf.	ix ꝑc.
	g	vi	Kl		
xiiii	a	v	Kl	S̄ci germani epi & conf.	iii ꝑc.
iii	b	iiii	Kl		
	c	iii	Kl		
xi	d	ii	Kl	S̄cē petronille uirḡ nō m̄tis. iii ꝑc. cū Id °.	

☾ Nox habet horas · viii · dies uero xvi.

JUNJUS.

	e		Kl	Denus palleſcit · quindenus federa neſcit.	
xix	f	iiii	Id.	S. nichomedis m̄tis. Inuit dup̄.	iii ꝑc.
viii	g	iii	Id.	S̄coꝝ marcellini & petri m̄z. Inuit dup̄.	iii ꝑc.

rxvi	a	ii	℞.			
	b		℞℞℞.	S. hōifacij tocoꝝ eius m̄ꝝ.	Inuit dup.	iii ꝑc.
	c	viii	℞			
rxiii	d	vii	℞			
	ii	vi	℞	Scoꝝ medardi & gilvardi epoz.	Inuit dup.	iii ꝑc.
	f	v	℞	S. colūbe abdis.	ix ꝑc. d f. ℞e de m̄tibz primo & feliciano. Cr° sc̄i edmūdi archiepi.	Inuit triplex. ix ꝑc.
	x	iiii	℞			☉ Solsticiū estiuale.
	a	iii	℞	S̄ci barnabe ap̄li.	Inuit trip̄ sine expone.	ix ꝑc.
rxviii	b	ii	℞	S̄ci terrenani archiepsuf.	principale d.	ix ꝑc. S. basilidis
vii	c		℞℞℞.	cirini naboris & nazarij m̄ꝝ.	℞e tm̄.	
	d	rxviii	℞	Julii. S̄ci basilij ep̄i.		iii ꝑc.
rxv	e	rxvii	℞	Scoꝝ viti & modesti m̄ꝝ.	Inuit dup.	iii ꝑc.
iiii	f	rxvi	℞	Cr° sc̄i ricardi ep̄i.	ix ꝑc. ℞ed ꝑc de cirico & Iulicta m̄tibz.	
	g	rxv	℞	S. botulphi abdis.	Inuit dup.	iii ꝑc. Sol in cancro.
rxii	a	rxiiii	℞	S. marci & marcelliani m̄ꝝ.	Inuit dup.	iii ꝑc.
i	b	rxiii	℞	Cr° sc̄e m̄garete regine. d fm̄.	ix ꝑc. ℞e de geruasio & pthasio m̄tibz.	
	c	rxii	℞	Cr° sc̄i edwardi reḡ & maꝝ.	ix ꝑc. n' sc̄e fuerit in xl°. tūc fiāt hic iii ꝑc.	Inuit dup.
ix	d	rxi	℞			
	e	x	℞	S̄ci Albani p̄thom̄tis anglorū.	sine expone.	ix ꝑc.
rxvii	f	ix	℞	Sc̄e etheldrede uirḡ nō m̄tis.	iii ꝑc cū ℞.	☉ Viḡ.
vi	g	viii	℞	Natiuitas sc̄i Iohis baptiste.	minus dup.	ix ꝑc.
	a	vii	℞	S. moloci ep̄i & cōf.	dup̄ fm̄.	ix ꝑc.
rxiiii	b	vi	℞	Scoꝝ Iohis & pauli m̄ꝝ.	Inuit dup.	iii ꝑc.
iii	c	v	℞			
	d	iiii	℞	S̄ci leonis pape.	iii ꝑc. cū ℞.	☉ Vigilia.
rx	e	iiii	℞	Ap̄lorū petri & pauli.	minus duplex.	ix ꝑc.
	f	ii	℞	Cōmēoraço sc̄i pauli.	Inuit triplex.	ix ꝑc.

☉ Nox habet horas · vi · dies uero · rxviii.

JULIUS.

		RE	Terdecimus mañtat : Julii denuſ labefactat.	
xix	g		S. Euani epi. ix fc. Agē fc de oct ſcī Johānis baptiſte.	
viii	a	vi	N. Viſitaço ſte marie uirg. mai⁹ dup. Agē de pceſſo & martiniano. & de ſcō ſwoythuno. & de apłis petro & paulo ſub ſilencio.	
	b	v	N.	
xvi	c	iiii	N. Crº ſcī martini epi. ix fc. Agē fc de apłis.	
	v	d	iii	N.
	e	ii	N. Oct apłoz. Inuit triþ. ix fc. S. paladei ſcotorſi apłi epi & doct. ð f. ix fc.	
xiii	f	ADN.	Crº ſcī thome cātuat aſepi & mñis. minus dup. ix fc.	
	ii	g	viii	Id ¶ Dies cāculares icipiſit.
	a	vii	Id	
	x	b	vi	Id Scoz ſeptē ſcī mñz. Inuit dup. iii fc.
		c	v	Id Crº ſcī bñditi abdis. ix fc. n' ſcē fuerit i xlª . tñc ſiant hic
xviii	d	iiii	Id n' iii fc. Inuit dup.	
	vii	e	iii	Id
		f	ii	Id
xv	g	IDUS	Crº ſcī ſwoythuni epi ſoçoꝝ eius. ix fc.	
iiii	a	xvii	Kl Auguſti.	
	b	xvi	Kl S. kenelmi regis & mñis. Inuit dup. iii fc.	
xii	c	xv	Kl S. Arnulphi epi & mñis. iii fc. Sol in leone.	
	i	d	xiiii	Kl
		e	xiii	Kl S. mergete uirg & mñis. ſine expone. ix fc.
ix	f	xii	Kl S. praredis uirg non mñis. iii fc.	
	g	xi	Kl S. marie magdalene. ð f. ix fc. Agē de ſcō Wandegelo abbe.	
xvii	a	x	Kl S. Appollinaris epi & mñis. iii fc.	
	vi	b	ix	Kl S. xpine uirg & mñis. iii fc. cū N. ¶ Vigilia.
		c	viii	Kl S. Jacobi apłi. iſeri⁹ dup. ix fc. Agē de xpoforo & cucufato mñibz.
xiiii	d	vii	Kl S. Anne matris marie. dup ſm. ix fc.	
	iii	e	vi	Kl S. coz . vii . dormiēciū mñz. Inuit dup. iii fc.
		f	v	Kl S. ſampſonis epi. Inuit dup. iii fc. Agē de ſcō pantaleone mñe.

xi	g	iiii	KP	S. felix simplicij faustini & beatrix m̄y.	Inuit dup.	iii Pc.
xix	a	iii	KP	Scoꝝ Abdon & sēnes m̄y.	Inuit dup.	iii Pc.
	b	ii	KP	S̄ci germani epi & conf.		iii Pc.

¶ Non habet horas · viii · dies uero · xvi.

AUGUSTUS.

viii	c		RE	Prima necat fortē · sternitq; sc̄da cohortem. Ad uicla s̄ci pet'. Inuit trip. ix Pc. m̄e de machabeis m̄tibz.		
xvi	d	iiii	D.	S̄ci stephi pape & m̄tis.	Inuit dup.	iii Pc.
	b	e	iii	D.	Dedicaō ecclie de arbuthnot. Inuēco s̄ci stephi pthom̄tis soꝝ eius. s̄n expone.	ix Pc.
xiii	g	DD	D.	S. otwaldi reḡ & m̄tis.	ix Pc.	S. d̄nici conf. ix Pc.
	ii	a	viii	Id	Trāsfiguraō ihu x'. d f. ix Pc.	S. s̄ixti soꝝ eius m̄y. Agē ^a .
	b	vii	Id	S̄ci donati epi & m̄tis.		Agē ^a . iii Pc.
x	c	vi	Id	S. cyriaci soꝝ eius m̄y.	Inuit dup.	Agē ^a . iii Pc.
	d	v	Id	S. romani m̄tis.	iii Pc cū D ^o .	Agē ^a . ¶ Vigilia.
xviii	e	iiii	Id	S. laurēcij m̄tis. d f. ix Pc.	S̄ci blani epi. dup s̄m.	ix Pc.
vii	f	iii	Id	S̄ci tyburcij m̄tis.	Inuit dup.	iii Pc.
	g	ii	Id			
xv	a	Idus	S̄ci ypoliti soꝝ eius m̄y.	Inuit dup.	iii Pc.	
iiii	b	xix	KP	Septēbris. S. eusebij cōf.	iii Pc. cū D ^o .	¶ Vigilia.
	c	xviii	KP	Assūp̄co b̄te marie uirḡis. principale dup.		ix Pc.
xii	d	xvii	KP			
	i	e	xvi	KP	Dec̄ s̄ci laurencij. Dies caniculares finiūtur.	Agē ^a t̄m.
ix	f	xv	KP	S. Agapiti m̄tis.	Agē ^a t̄m.	Sol in uirgine.
	g	xiiii	KP	S. magni m̄tis.		Agē ^a t̄m.
xvii	a	xiii	KP			
	b	xii	KP			
vi	c	xi	KP	Dec̄ assūpt̄. Inuit trip. ix Pc.	Timothei & simphoriani m̄y.	Agē ^a .

	d	x	KP	Timothei & appollinaris m̄z. iii fc. cū N ^o .	¶ Vig.
xiiii	e	ix	KP	Bartholomei ap̄ti. Iferi ⁹ d. ix fc. Agē^a de s̄co Audoueno	
iii	f	viii	KP	epo.	
	g	vii	KP		
xi	a	vi	KP	S̄ci Ruphi m̄tis. Inuit dup.	iii fc.
xix	b	v	KP	Augustini ep̄i & doct. Iferi ⁹ dup. ix fc. Agē^a de s̄co hermete m̄te.	
	c	iiii	KP	Decollāco s̄ci Joh̄is bap̄te. Inuit trip. ix fc. Agē^a de s̄ca sabina uirgine.	
viii	d	iii	KP	S. felicis & adaucti m̄z. Inuit dup.	iii fc.
	e	ii	KP	S̄ce cuthburge uirḡ nō m̄tis. Inuit dup.	iii fc.

¶ Nox habet horas · x · dies uero · xiiii.

SEPTEMBER.

			RE	Cercia septembris & denu fert mala mēbris.	
xvi	f			S. egidij ab̄bis. ix fc. Agē^a de s̄co prisco m̄te.	
	g	iiii	N.		
	a	iii	N.		
xiii	b	ii	N.	Cr ^o s̄ci cuthb̄ti ep̄i. ix fc. n' s̄ce fuerit i xl ^a tūc fiāt hic iii fc. Inuit dup.	
	c		NDN.	S̄ci bertini ab̄bis. iii fc. cū N ^o .	
	d	viii	Id		
	e	vii	Id		
	f	vi	Id	Natiuitas b̄te marie uirḡ. maius dup.	ix fc.
xviii	g	v	Id	S̄ci gorgonij m̄tis.	Agē^a tm̄.
vii	a	iiii	Id		Equinoctiū autūnale.
	b	iii	Id	S̄coꝝ p̄thi & Jacincti m̄z.	Agē^a tm̄.
xv	c	ii	Id		
xiiii	d		IdUS		
	e	xviii	KP	Octobris. Exaltaō s̄ce crucis. min ⁹ dup. ix fc. Agē^a de m̄tibz.	
xii	f	xvii	KP	Dēt s̄ce marie. Inuit trip. ix fc. S. murdaci ep̄i & conf.	ix fc.

i	g	xvi	KP	S. Niniani epi. d. f. ix fc. Agē^a de m̄tibz eufemia &c. S̄ce edithe uirḡ nō m̄tis.	ix fc.
	a	xv	KP	S. lāberti epi & m̄r. iii fc.	Sol i libra.
ix	b	xiiii	KP		
	c	xiii	KP		
xvii	d	xii	KP		¶ Vigilia.
vi	e	xi	KP	S. mathei ap̄li & euanḡliste. inferi ⁹ dup̄.	ix fc.
	f	x	KP	S. mauricij sōc̄q̄ eius m̄z. sine exp̄one.	ix fc.
xiiii	g	ix	KP	S. Adammani abbis. ix fc. Agē^a fc. de s̄ca tecla uirgine nō m̄te.	
iii	a	viii	KP		
	b	vii	KP	S̄ci firmini epi & m̄tis.	iii fc.
xi	c	vi	KP	S. cipriani epi & Justine uirḡ m̄z. Inuit dup̄.	iii fc.
xix	d	v	KP	S. malrubij epi & m̄tis. ix fc. Agē^a fc. de cosma & damiano m̄tibz.	
	e	iiii	KP	S̄ci cōualli conf.	ix fc.
viii	f	iii	KP	Sci michael archanḡli. inferi ⁹ dup̄.	ix fc.
	g	ii	KP	S. Jeronimi p̄bri & doctoris. inferi ⁹ dup̄.	ix fc.

¶ Nox habet horas . xii . dies uero . xii.

DECEMBER.

xvi	a	RE	Tercius & denus ē sicut mors alienus. S. remigij germani &c ^a . ix fc. Agē^a fc. de s̄co meloro m̄te.	
v	b	vi	¶ S̄ci leodegarij epi & m̄tis.	iii fc.
xiii	c	v	¶	
ii	d	iiii	¶ S̄ci francisci conf.	ix fc.
	e	iii	¶	
x	f	ii	¶ S̄ce fidis uirḡ & m̄tis.	iii fc.
	g	¶¶¶	S. marci marcelli & apulei m̄z. Inuit dup̄.	iii fc.
xviii	a	viii	¶ S̄ce treduane uirḡ nō m̄tis.	ix fc.
vii	b	vii	¶ S. dionisij sōc̄q̄ eius m̄z. sine exp̄one.	ix fc.
	c	vi	¶ S. gereonis sōc̄q̄ eius m̄z.	iii fc.

rx	d	v	Id	S. canici abdis.	ix fc.	Agē ^o fc de Magasio soctō eius
iiii	e	iiii	Id	m̄tibz.		
	f	iii	Id	Cr ^o s̄ci edwardi reḡ.	inferi ⁹ dup̄.	ix fc.
xii	g	ii	Id	S. kalixti pape & m̄tis.	Inuit ⁹ dup̄.	iii fc.
i	a	Idus	S.	wolfrāni epi & conf.		ix fc.
	b	xvii	Kl	Mouēbris.	S̄ci michael in mōte tūba.	Inuit ⁹ tripl̄.
ix	c	xvi	Kl			
	d	xv	Kl	S. luce euā ^g .	Inferi ⁹ d.	ix fc. Agē ^o de s̄co iusto m̄te.
xvii	e	xiiii	Kl			[Sol in scorpione.
vi	f	xiii	Kl			
	g	xii	Kl	S̄caz · xi · milium uirginū & m̄z.		ix fc.
xiiii	a	xi	Kl			
iii	b	x	Kl	S̄ci romani epi & conf.	iii fc. cū Id ^o .	
	c	ix	Kl			
xi	d	viii	Kl	S. meirnocī epi.	ix fc.	Agē ^o fc de s̄cis crispino & cris-
xix	e	vii	Kl	piniano m̄tibz.		
	f	vi	Kl			¶ Vigilia.
viii	g	v	Kl	Ap̄toz symonis & Jude.	inferi ⁹ dup̄.	ix fc.
	a	iiii	Kl			
xvi	b	iii	Kl			
v	c	ii	Kl	S̄ci qūtini m̄tis.	iii fc. cū Id ^o .	¶ Vigilia.

¶ Nox habet horas · xiiii · dies uero · x.

NOUEMBER.

	d	KL	Scorpius est qūtus · & tercius ē nece cinctus.			
			Jm̄ oīm s̄corū.	maius dup̄.	ix fc.	
xiii	e	iiii	Id.	Cōmēoraō aīaz.	ix fc. Agē ^o de s̄co eustac̄ soctō eius	
				m̄z ad vesp̄ et mat̄ de s̄ca maria.		
	ii	f	iii	Id.	S̄ce benefrede uirḡ & m̄tis.	ix fc.
		g	ii	Id.		
	x	a	Idus			
		b	viii	Id	S̄ci leonardi abdis.	ix fc
xviii	c	vii	Id			

vii	d	vi	Id	S̄ci moroci epi. ix fc. Med fc de quatuor coronatis m̄tibz.	
	e	v	Id	S̄ci saluatoris. d̄ fm̄. ix fc. Med de s̄co theodoro m̄re.	
xv	f	iiii	Id		
iiii	g	iii	Id	S. martini epi & cōf. d̄ fm̄. ix fc. Med de sancto meſia m̄re.	
	a	ii	Id	S. mauricij epi & conf. dup̄ fm̄. ix fc. Med de s̄co martino.	
xii	b		Idus	S. bricij epi & conf. Inuit dup̄. iii fc. Med de s̄co martino.	
	i	c	xviii	Kl Decēbris.	
	d	xvii	Kl	S. machuti epi & cōf. ix fc. Medie fc. de sancto martino.	
ix	e	xvi	Kl	Trāſitus ſcē m̄garete regine. d̄ fm̄. ix fc. S. edmūdi archiepi.	ix fc.
	f	xv	Kl	S. hugonis epi ſc̄i expo. ix fc. Med de s̄co aniano epo. Sol i ſagittario.	
xvii	g	xiiii	Kl	Oct̄ ſc̄i martini. Inuit dup̄.	iii fc.
vi	a	xiii	Kl		
	b	xii	Kl	S̄ci eadmūdi regis & m̄tis. ſine expone.	ix fc.
xiiii	c	xi	Kl	P̄ntaço b̄te marie uirg. min⁹ duplex.	ix fc.
iii	d	x	Kl	S̄cē cecilie uirḡis & m̄tis. ſine expone.	ix fc.
	e	ix	Kl	S̄ci clemētis pape & m̄tis. ix fc. Med de ſcā felicitate uirḡ & m̄re.	
	ri	f	viii	Kl S̄ci grifogoni m̄tis. Inuit dup̄.	iii fc.
xix	g	vii	Kl	S̄cē katerine uirḡ & m̄tis. dup̄ fm̄ ſine expone.	ix fc.
	a	vi	Kl	S̄ci lini pape et m̄tis.	iii fc.
xviii	b	v	Kl		
	c	iiii	Kl		
xvi	d	iii	Kl	S. saturnini & ſiſinnij m̄z. iii fc cū N̄o.	Vigilia.
v	e	ii	Kl	S̄ci Andree ap̄li. maius dup̄.	ix fc.

¶ Nox habet horas · xvi · dies uero · viii.

DECEMBER.

		R	Septimus exāguis virosus den ⁹ ut anguis.	
f			S. eligij ep̄i & cōf. ix fc. Agēd fc de oct̄ sc̄i andree	
ii	g	iiii	Id.	[ap̄i.]
	a	iii	Id.	
x	b	ii	Id. Sc̄e barbare uirḡ & m̄tis. ix fc. Agēd fc de oct̄ sc̄i andree ap̄i.	
	c	Id.	Sc̄i mernoci abb̄ & conf. ix fc. Agēd fc de oct̄ sc̄i andree ap̄i.	
xviii	d	viii	Id. Sc̄i Nicholai ep̄i & conf. ō f̄m̄ sine exp̄one. ix fc.	
vii	e	vii	Id. Oct̄ sc̄i andree ap̄i. Inuīt̄ trip̄. ix fc.	
	f	vi	Id. Cōcep̄ō h̄te marie uirḡ. minus dup̄. ix fc.	
xv	g	v	Id.	
iiii	a	iiii	Id.	Solsticiū h̄yemale.
	b	iii	Id.	
xii	c	ii	Id.	
i	d	Id.	Sc̄e lucie uirḡis & m̄tis. sine exp̄one. ix fc.	
	e	xix	Kl. Januarij. Sc̄i magni m̄tis. dup̄ f̄m̄. Droscāi abb̄. ix fc.	
ix	f	xviii	Kl.	Id. Sapiēcia.
	g	xvii	Kl.	
xvii	a	xvi	Kl.	
vi	b	xv	Kl.	Sol in capricorno.
	c	xiiii	Kl.	
xiiii	d	xiii	Kl.	Vigilia.
iii	e	xii	Kl. Sc̄i thome ap̄i. inferi ⁹ dup̄. sine exp̄one. ix fc.	
	f	xi	Kl.	
xi	g	x	Kl. S. karrani ep̄i & conf. ix fc.	
xix	a	ix	Kl.	Vigilia.
	b	viii	Kl. Natiuitas d̄ni n̄ri Ihu x̄i. principale duplex. ix fc.	
viii	c	vii	Kl. Sc̄i stephani p̄thom̄tis. minus dup̄. ix fc.	
	d	vi	Kl. S. Iohis ap̄i & euāḡliste. minus dup̄. ix fc.	
xvi	e	v	Kl. Sc̄oz Innocēciū m̄z. minus dup̄. ix fc.	
v	f	iiii	Kl. Sc̄i thome archiep̄i & m̄tis. minus dup̄. ix fc.	
	g	iii	Kl.	
xiii	a	ii	Kl. S. siluestri ep̄i & cōf. ix fc. Agēd fc de natiuitate.	

¶ Nox habet horas · xviii · dies uero · vi.

Kalendarium Breviarü Aberdonensis.

VII.

Kalendarium Breviarii Aberdonensis.

Aure ⁹	KL	Januarius habet dies xxxi. Luna vero xxx.
n ⁹ ter ⁹		Nox habet horas xvi. dies vero viii.
iii	A	Januarii Circūcisionis dñi min ⁹ dup.
	b	iiii II Octa. sc̄i stephani iii. lec. cū reg. chozi.
xi	c	iii II Genouese dgi. nō mar. med̄ p̄ de oct. f. ioh. euā. ix. p.
	d	Idie Oct. scōz̄ ino. m̄r. iii. le. cū re. cho.
xix	e	Nonis ¶ Vigilia epiphanię.
viii	f	viii III Epiphanię dñi p̄ncipale duplex.
	g	vii III Kētigerne matro. med̄. p̄. d̄ oc. ix. p̄ Clauis lxx.
xvi	A	vi III Nathalani epi & p̄fel. med̄. p̄. d̄ oc. ix. p̄.
v	b	v idus Felani abbatis med̄ lec. de oc. ix. lec.
	c	iiii III Hac die legat̄ euāge. Uidit iohēs nisi ī do. euenerit.
xiii	d	iii III Sol ī aquario.
ii	e	Idie III Hac die legat̄ hysto. Ueterem hominē.
	f	Idibus Kētigerni epi & p̄fel. mai ⁹ du.
x	g	xix KL Febz. Felicis p̄sby. Inuit. simp̄. iii. lec.
	A	xviii KL Mauri abba. Inui. simp̄. iii. p̄.
xviii	b	xvii KL Furtei ab. med̄ p̄. de. f. marcello m̄z. ix. lec.
vii	c	xvi KL Antonii ab. med̄ lec. d̄. f. sulpicio epi ix. p̄.
	d	xv KL P̄isce dgi. inuita. simp̄. iii. p̄. Prima lxx.
xv	e	xiiii KL
iiii	f	xiii KL Fabiani & sebastiani. m̄r ix. p̄c.
	g	xii KL Agnet̄ dgi. & mar. ix. p̄c. Gynnini epi & p̄f. ix. lec.
xii	A	xi KL Vincencii martyr̄ ix. lectio.
i	b	x KL
	c	ix KL
ix	d	viii KL Cōuersionis pauli ap̄li. iui. trip̄ cū me. de sc̄to p̄iecto.
	e	vii KL [ix. lec.]
xvii	f	vi KL Iuliani epi & p̄fel. Inui. simp̄. iii. lec.

vi	g	v	kʃ	Agnetis secundo inuita. simp. iii. lec.
	A	iiii	kʃ	Voloci epi et confes. ix. lec. Claves xl.
xiii	b	iii	kʃ	Glasciani epi et cōfessō. ix. lec.
iii	c	Idie	kʃ	Godoci epi et confesso. ix. lec.

¶ omnia festa triū lectionū q̄ infra lxx. cōtīgūt habēt inuitato. simplicita et semper ad matutinas dicuntur.

cū noct. vsq; ad quartā feriā in capite ieiū. qñ de eius sit seruiciū. In quadra vero vsq; ad octa. pasche nichil fiet de fel. iii lec. nisi tm̄ mēo ad vesp̄as et ad matutinas de sancta maria que precedet. memoria de sancto spiritu.

Aure ⁹	B	Idie	Februari ⁹ hz dies. xxviii. Et i bisexto. xxix.
nūer ⁹	L		Luna. xxix Nor habet horas. xiiii. Dies. x.
	d	Februarii	Brigide virginis nō martyris. ix. lec.
xi	e	iiii	P Purificacionis btē marie maius duplex.
xix	f	iii	B Blasii epi et mʒ ix lec.
viii	g	Idie	Godani abbatis ix lect.
	A	Nonis	Agathe vgi et mʒ ix lec.
xvi	b	viii	U Uedasti et amādi epoz In sim iii lc.
v	c	vii	U Ubicūq; pma luna fuerit p ⁹ fel. scē agathe vgi p̄ria do
	d	vi	Idē sequēs erit quadra.
xiii	e	v	Idē
ii	f	iiii	Idē Scolastice vgi In simp iii lect.
	g	iii	Idē Sol in piscibus.
x	A	Idie	[Sce Appollonie uirḡis & mar.]
	b	Idibus	[Crāsta ^o scē]
xviii	c	xvi	Garcii Galētini epi et mʒ In simp iii lec.
vii	d	xv	kʃ
	e	xiiii	kʃ
xv	f	xiii	kʃ
iiii	g	xii	kʃ
	A	xi	kʃ

Prima. xl.

Locus bisexti.

xii	b	x	kʰ	Annos ptiri p ptes iiii equas. Ultima lxx.
i	c	ix	kʰ	Cū poteris dñi bifert⁹ adesse dignetur.
		d viii	kʰ	Cathedre s. petri In tri ix ꝑ. Aer incipit.
ix	e	vii	kʰ	
		f vi	kʰ	Mathie apʰi min⁹ d. Locus biferti.
xvii	g	v	kʰ	Si añ⁹ bifertilis fue. q̄rta die a cathe. s.
vi	A	iiii	kʰ	petri iclusiue fiet fes. s. mathie et. f. k̄a
		b iii	kʰ	bis numeretur.
xiiii	c	Idie		Ieiunioꝝ quatuor tēpora.

Post cineres pneuma : post crucem postqꝫ luciã
Mercurii et veneris sabbato ieiunia fient.

Si festū purificationis beate marie virginis infra. lxx. contigerit semper
dicetur sequencia ad missam et similiter in festo annunciacionis beate marie
virginis.

Quodcunqꝫ festum ix lec a capite ieiunii vsqꝫ ad quartã feriã ante pascha
licet duplex festum fuerit semp fiet solēnis mēo. de ieiunio ad vespervas et ad
matutinas de festo sz nō ad missã Nam post missam de die fiet missa de
ieiunio quotidie : vtraqꝫ ad p̄ncipale altare.

Aure⁹	KL			Marcius habet dies. xxxi. Luna. xxx.
nūer⁹				Idor habet horas. xii. Dies. xii.
iii	d	Marcii		Donani ꝑ ix ꝑ Garnani ep̄i ꝑ ix ꝑ. David ep̄i ꝑ ix lec.
	e	vi	Id	Cedde ep̄i ꝑ ix lec.
xi	f	v	Id	
	g	iiii	Id	Adriani ep̄i et mꝝ socioꝝ eius mꝝ ix ꝑ.
xix	A	iiii	Id	[S̄ci m̄nani ep̄i ix ꝑ.]
viii	b	Idie		Baldredi ep̄i et ꝑ. ix lec.
	c	Nonis		Thome de aquino docto. ix. ꝑ. mēo de p pe. et fe. mꝝ
xvi	d	viii	Id	Duthaci ep̄i et ꝑ mi⁹ d ix.
v	e	vii	Id	[S̄ci felicis ep̄i et cōf. ix lec.]
	f	vi	Id	Kesslogi ep̄i cōf. ix. lec. Sol in ariete.
xiii	g	v	Id	Cōstātini regis & mꝝ. ix ꝑ. Claves pasche.

ii	A	iiii	Id	Gregorii pape min ⁹ dup ⁹ ix lect.	
	b	iii	Id	Keuoce virgi. nō martyris ix lec.	
x	c	Ididie		[S̄ci bonauenture epi & doctoꝝ duꝝ f.] Ultima quadꝛage.	
	d	Idibus		[S̄ci longini m̄ris ix. ꝑc.]	
xviii	e	xvii	Aplis	Bonifacii epi et ꝑc mai ⁹ dup ⁹ .	
vii	f	xvi	kp	Patricii epi et ꝑc mi ⁹ d̄ ix l. Introit ⁹ noe in archā.	
	g	xv	kp	Finiani epi ꝑc ix ꝑc.	
xv	A	xiiii	kp	Joseph ꝑc. d̄ fe. Trāsta. marie magō ix ꝑ.	
iiii	b	xiii	kp	Cuchberti epi ꝑc ix ꝑ.	
	c	xii	kp	B̄ndicti ab ix ꝑ. Tabla ad iue. pascha xvi.	
xii	d	xi	kp	Primū pascha. ꝑꝛa l̄ia ī nigro nūero v a sinistris	
i	e	x	kp	iūeto et l̄ra do. ide seq̄nti suo ord̄ine apte diē pascat̄is	
	f	ix	kp	agnosces. xiii	
ix	g	viii	kp	Annūciacionis d̄nice. mai ⁹ dup ⁹ . ii	
	A	vii	kp	D̄cl̄iḡ fel. ix. ꝑ. l̄tra pas. d̄ni eue. nichil fel. erit nisi d̄	
xvii	b	vi	kp	fuerit vsq̄ p ⁹ do. ī oc pas. x	
vi	c	v	kp	Post mart̄is no. vbi sit noua l̄ia red̄res	
	d	iiii	kp	Georḡ dies d̄nica t̄rcia pas. tenet. xviii	
xiiii	e	iii	kp	Olauī reg et m̄ꝝ. ix. ꝑ. Reguli ab. ix. ꝑ. vii	
iii	f	Ididie		[S̄ci reguli epi d̄ꝝ f. Alt̄io m̄cii.]	

Si festa sanctorum olauī martyris et reguli abbatis infra passionē do. cōtigerit seu oc. pas transferri debent videlz dies olauī vsq̄ ad quartas. k̄s augusti quo die passio eiusdem celebratur et sancti reguli vsq̄ ad crastinum michaelis de monte tumba nisi in ecclesiis de eisdem dedicatis

Aure ⁹	KL	Aprilis	habet dies. xxx. Luna. xxix.	
nūer ⁹		Idus	habet horas. x. dies vero. xiiii.	
	g	Aplis	Gilberti epi et ꝑc. ma. dup ⁹ . xv	
xi	A	iiii	Id Marie egyptiace matrone. ix. lc. iiii	
	b	iii	Id [S̄ci ricardi epi & ꝑc. ix. ꝑc.]	
xix	c	Ididie	Ambrosii epi et do. mi. dup ⁹ . ix. ꝑc. xii	
viii	d	Idonis		i
xvi	e	viii	Id Si aliq̄d festū vs̄ ieiuniū ī ebd. pasche eue. nichil fiet de	
v	f	vii	Id festo vel de ieiū. nec post nec āte nisi d̄ fel. sue. fz ix	

	g	vi	Id	tale fest. differat usq post oc. pas. de ieu. nichil fiet eo	
xiii	A	b	Id	anno & de fest. nisi. iiii. f. pasc. t̄pis ubi Jueniē	xvii
ii		b	iiii	possit celebrari.	vi
		c	iii		
x		d	Idie	Sol in tauro. Cybur. vale. & mari. m̄z iiii f. pas. tē.	xiiii
		e	Idibus	Claues rogacionū.	iii
xviii	f	xviii	k̄p	Magii	
vii	g	xvii	k̄p		
	A	vi	k̄p	Magii m̄z. ma. dup. ix. f.	
xv	b	xv	k̄p	Donani ab. iiii. lec. pas. t̄pis cū re. cho.	xix
iiii	c	xiiii	k̄p		viii
		d	k̄p	Alphegi archi. & m̄z. iiii. f. cū re. cho.	
xii	e	xii			
i	f	xi			
	g	x			
ix	A	ix	k̄p	Georgii m̄z. In. d. iiii lec cū re. cho.	
		b	k̄p	[S̄ci melliti epi f. iiii f.]	
xvii	c	vii	k̄p	Magii euāg. mi. d. Ultimū pascha.	
vi	d	vi	k̄p	Prima rogacionū.	
		e	k̄p	[S̄ce sythe d̄gis nō m̄ris iiii f.]	
xiiii	f	iiii	k̄p	Vitalis m̄z iiii lec. cū reg. chozi.	
iii	g	iii	k̄p	Egress⁹ noe de archa Claues p̄the.	
	A	Idie			

A quarta feria ante pascha usq ad do. trini. nō dicāt vigilie mortuoz nisi corp⁹ p̄ns sue. vel āniuersariū fuerit celebrādum

Si d̄nica prima āte ascē. d̄ni a dup. festo vacauerit vel ab oā cū regimine chozi tūc dicātur oēs aīe sup laudes. Nā q̄sicūq̄ sit vltimū seruiciū de do. aī ascēsiōnē d̄ni. ad p̄cessiōnē ante missā dicetur ān. Sedet angel⁹ cū suo s̄lu.

Aure⁹ **BL** Magus habet dies. xxxi. Luna. xxx.
 n̄ier⁹ **BL** Nor habet horas. viii. Dies vero. xvi.
 xi b Magii Apostolor̄ philippi & iacobi min⁹. d. Ateph epi f. iiii. f.
 c vi R [cū re.]

¶ Notandum ¶ Dominica proxima vacante post octa. corporis christi legatur hystoria libri regum quibus hystoria eiusdem inchoatur cum meo. in dominica infra octa. corporis christi: nisi in tali do. festum duplex aut. ix. lectio. in eadem euenerit. Et legatur lect. per ordinem hystoriarum quae de eadem fit seruicium.

Aure ⁹	KL	Junius	habet dies. xxx. Luna. xxix.
nster ⁹			¶ Ior habet horas vi. dies vero. xviii.
	e	Junii	Nichomedis mar. inuita. dup. iii. lec.
xix	f	iiii	¶ Sctoꝝ marcellini & petri mꝝ. inui. d. iii. Pc
viii	g	iii	¶
xvi	A	¶ Iudie	[Scti erasmi epi & mꝝris ix. Pc.]
v	b	¶ Isonis	Bonifacii epi & mꝝ. socioꝝ ei ⁹ mꝝ. In. dup. iii. lec.
	c	viii	¶ Ido Colmoci epi et d. ix. lec.
xiii	d	vii	¶ Ido [Scti colmoci epi. ix. Pc.]
ii	e	vi	¶ Ido Medardi et gildardi epi. inui. sim. iii. Pc.
	f	v	¶ Ido Coluibe abba. maius. dup. ix. lec.
x	g	iiii	¶ Ido
	A	iii	¶ Ido Barnabe apꝑli min ⁹ dup. ¶ Sol i cacro.
xviii	b	¶ Iudie	Ternani epi cofel. ix. lec. med. Pc. de scꝝis.
vii	c	¶ Idibus	¶ Ultima pethecosfes.
	d	xviii	¶ Iulii Basili epi d. iii. P. iui. simp.
xv	e	xvii	kl Uite modeste crescencie iui. sim. iii. P.
iiii	f	xvi	kl Teriaci & iulitti mꝝ. iii. P. Inui. simp.
	g	xv	kl [Scti botulphi abbatꝝ ix. lect. . . .]
xii	A	xiiii	kl Sctoꝝ marci & marcellini mꝝ. In. d. iii. P.
i	b	xiii	kl Margarete regie trassa. ix. P. med P. de scꝝis.
	c	xii	kl [Trassa ^o scꝝi eduardi regꝝ & mꝝris. ix. Pc.]
ix	d	xi	kl
	e	x	kl Albani pthomar. agloꝝ. ix. lec.
xvii	f	ix	kl Etheldrede d. n mar. iii. P. cu no. ppt vig.
vi	g	viii	kl Natiuitatꝝ bti iohannis. baptꝝ mai ⁹ dup.
	A	vii	kl Moloci epi d. maius dup.
xiiii	b	vi	kl Sctoꝝ iohannis & pauli mꝝ inuita. duplex.
iii	c	v	kl

	d	iiii	kl	Leonis pape iii. lec. cū no. pp̄t vigiliam.
xi	e	iii	kl	Ap̄lōrū petri et pauli. maius duplex.
	f	Idie		Cōmēoraciōis sc̄i pauli ap̄li inui. tri. ix. f

Post tres psonas librum regū dare debes
 Nat. dñi penthe. iohan. lau. sumptio sancta
 Istis vigiliis ieiunemus luceꝝ marci
 Petrus et andreas paulus cum symone iudas
 Ut ieiunemus nos admonet atqꝫ matheus.

☩ Deus oium

Aure⁹			KL	Julius habet dies. xxxi. Luna. xxx.
nūer⁹				Mox habet horas. viii. Dies vero. xvi.
xix	g	Julii		Seruanī ep̄i f. ix. f Rūmaldi ep̄i m̄r. ix. f.
viii	A	vi	Id.	Uisitaciōis b. ma. vir. mai⁹ d. me. d m̄r.
		b	Id.	
xvi	c	iiii	Id.	Trāslaciōis sc̄i martini meḃ f. de apo. ix. f
v	d	iii	Id.	
		e	Idie	Palladii ep̄i f. ap̄li scotoꝝ mi⁹ mēo. t̄m de oc. apo.
xiii	f	Nonis		Trāslaciōis sc̄i thome mar. ix. f
ii	g	viii	Id.	Festa reliquiay et dedicacionis ecclesie fiant sc̄dm vnius- [cuiusqꝫ ecclesie cōsuetudinē.]
	A	vii	Id.	
x	b	vi	Id.	Sc̄toꝝ septē f̄m mꝝ In. d. iii. lect.
		c	Id.	Trāslacionis b̄ndicti ab. ix. lec. nisi facte fuerit i q̄dꝫa.
xviii	d	iiii	Id.	Sol in leone.
vii	e	iii	Id.	
		f	Idie	
xv	g	Idibus		Sc̄az nouē d̄gi. ix. f
iiii	A	xvii	Augusti	[Sc̄i k̄nelmi reḡ & m̄ris. ix. f.]
		b	xvi	kl
xii	c	xv		Chenevve matrone meḃ f. de sc̄to arnulpho. ix. lec.
i	d	xiiii		kl
		e	xiii	kl
ix	f	xii		Margarete d̄gi et mꝝ. ix. f.
		g	xi	kl
xvii	A	x		kl
				Appollinaris ep̄i et mꝝ In. d. iii. lec.

Incipiunt
 Dies caniculares

vi	b	ix	kp	Criskie v̄gi nō m̄z iii ꝑ cū noc. ꝑꝑt̄ v̄gi.
	c	viii	kp	Jacobi ap̄li min⁹ dup̄ ix lec.
xiii	d	vii	kp	Anne matris marie min⁹ dup̄ ix lec.
iii	e	vi	kp	[S. vii dormientium] In d̄ iii lect.
	f	v	kp	Sāptonis ep̄i In dup̄ iii lect.
xi	g	iiii	kp	Olavi reg. et m̄z meō lec de m̄z se. & fau. nisi facte fue.
	A	iii	kp	Abdō & sēnes m̄z iii l. [i q̄da.
xix	b	Pydie		Germani ep̄i. ꝑ ix lec min⁹ dup̄.

Et post sāptonē sapiētē da salmonē hystoria

In principio

Aure⁹			KL	Augustus habet dies xxxi. Luna xxx.
nūer⁹				Nox habet horas x. Dies vero xiiii.
viii	c	Augusti		Ad v̄cula sc̄ti petri In triꝑ ix lec.
xvi	d	iiii	Id	Stephani pape et m̄z In d̄ iii lect.
v	e	iii	Id	Inuēcionis sc̄ti stephani p̄tho. ix lec
	f	Pydie		
xiii	g	Donis		se. niuiss̄ v̄gi. marie mi. d̄ Odovaldi re. & m̄z ix lc.
ii	A	viii	Id	Trāsfuracionis d̄ni min⁹ d̄.
	b	vii	Id	Nois iesu solēnitatis min⁹ dup̄.
x	c	vi	Id	Ciriaci socioꝝ eius m̄z In d̄ iii l.
	d	v	Id	Romani m̄z iii lec cū noc. ꝑꝑt̄ vigiliā.
xviii	e	iiii	Id	Laurēcii m̄z mai⁹ dup̄ Blaani ep̄i mi⁹ d̄.
vii	f	iii	Id	Cyburcii m̄z In iii. lec.
	g	Pydie		[S̄c̄e clare virḡ nō m̄ris. ix. ꝑc.]
xv	A	Idibus		Ipoliti mar socioꝝ ei⁹ ix lec.
iiii	b	xix	Ka.	Septēbris Eusibii p̄b̄i iii. lec.
	c	xviii	kal	Assūpcionis bt̄e ma. v̄gi. ꝑncipale dup̄.
xii	d	xvii	kal	[Kochi conf.]
i	e	xvi	kal	Octa sancti laurēcii m̄o. tm̄.
	f	xv	kal	Agapiti martyris m̄o. tm̄.
ix	g	xiiii	kal.	Maḡni mar. memo. tm̄.
	A	xiii	kal	
xvii	b	xii	kal	
vi	c	xi	kal	Oct. assūpcio. ma. meō. ꝑc d̄ m̄r. ix ꝑc.

Sol i v̄gie

Vigilia

	d	x	kal	Ebbe d. nō mar. meō. f. de sc̄is. ix. lec. ychardi epi &
xiiii	e	ix	kal	Bartholomei ap̄li min⁹ d. [Pfe. ix. fc.
iii	f	viii	kal	
	g	vii	kal	
xi	A	vi	kal	Galrubii ab. meō fc. d. f. rupho. ix. f.
	b	v	kal	Augustini epi et docto. min⁹ dup.
xix	c	iiii	kal	Decollacionis ioh̄is bap. In. tri. ix. f.
viii	d	iii	kal	Fiacri ab. meō. f. de f. adaukti. ix. fc.
	e	Idie		Aidani epi et confes. ix lec.

Post augustinum doctorē Job lege iustū.

hystoria Si bona.

Aure⁹		KL	Septēber habet dies xxx. Luna xxix.
nūer⁹			Nox habet horas xii. Dies vero xii.
xvi	f		Septembris Egidii ab. min⁹ duplex.
v	g	iiii	
	A	iii	
xiii	b	Idie	Trāslacionis cuthberti epi Pfe. ix. fc. nisi fact fue. in q̄da.
ii	c	Nonis	Bertini ab. In. d̄ iii. lec.
	d	viii	Id⁹ Dies caniculares finiuntur.
x	e	vii	Id⁹
	f	vi	Id⁹ Natiuitatis bt̄e ma. xgi. mai⁹ dup.
xviii	g	v	kl Gorgonii m̄z meō t̄m.
vii	A	iiii	kl
	b	iii	kl Prothi et iacincti m̄z meō t̄m.
xv	c	Idie	☾ Sol in libra.
iiii	d	Idibus	
	e	xviii	kl Octobz Erat. f. crucis mi d̄ meō t̄m de m̄z.
xii	f	xvii	kl Oct. nati. b. marie In trip̄ ix f. Herini epi Pf ix fc.
i	g	xvi	kl Miniani epi Pf ma d̄ meō t̄m de m̄z.
	A	xv	kl Lamberti epi et m̄z In simp̄ iii lec.
ix	b	xiiii	kl
	c	xiii	kl
xvii	d	xii	kl
vi	e	xi	kl Mathei ap̄li et euā. mi⁹ d̄ meō de f laudo.

	f	x	kʃ Mauricii socioꝝ ei⁹ mꝝ. ix. lc. Lolani epi ix ꝑ.
xiiii	g	ix	kʃ Adāpnani ab. ix. ꝑ. meḡ ꝑ. de ḡgi.
iii	A	viii	kʃ
	b	vii	kʃ Fymbberri epi ꝑ meḡ ꝑ de l. firmino ix. ꝑ.
xi	c	vi	kʃ Cypꝛiani epi et mꝝ et iustine ḡgi et mꝝ.
	d	v	kʃ Sctōꝝ cosme et damiane mꝝ In ḡ iii ꝑ.
xix	e	iiii	kʃ ḡachani epi ꝑ ix ꝑ. Cōualli ꝑ. ix ꝑ.
viii	f	iii	kʃ ḡichaelis archāgeli maius dup.
	g	ꝑidie	Jeronimi pb̄ri et docto. min⁹ dup.

Chobiā dictū post ꝑthum atq; iacintū
 Subiūgas iudith post vigiliāꝝ mathei
 Post sctm̄ cosmā dabis historiā machabeo

ꝑeto dñe
 Adonay
 Adapiat

Aure⁹	BL	October habet dies xxxi. Luna. xxx.
n̄ier⁹		ꝑor habet hoꝝas. xiiii. Dies vero. x.
xvi	A	Octobꝛis Remigii germani et amādi eꝑoꝝ meḡ lc de l meloꝝo ix ꝑ.
v	b	vi ꝑ Leodegarii mꝝ In li iii ꝑ.
xiii	c	v ꝑ
ii	d	iiii ꝑ Francisꝛi ꝑel. ix. lec. [Scti oli epi ꝑ. ix ꝑ.]
	e	iii ꝑ
x	f	ꝑidie fidis virgi. et mꝝ. In dup iii lec.
	g	ꝑonis ḡarci marcelli et epulei mꝝ In ḡ. iii. ꝑ.
xviii	A	viii ꝑ Criduane ḡgi. non mꝝ. ix. lec.
vii	b	vii ꝑ Dionisii rustici et eleutherii mꝝ. ix. lec.
	c	vi ꝑ Gereonis socioꝝ ei⁹ mꝝ. iii. l. In sim.
xv	d	v ꝑ Canici ab. meḡ lec. de sctō nichasio ix ꝑ.
iiii	e	iiii ꝑ [Scti wylfridi epi ꝑ ix ꝑ.] Sol in scopyone
	f	iii ꝑ Cōgani ab. ix. ꝑ. ficane et findoꝛe ꝑfriāꝝ ḡgi. ix. ꝑ.
xii	g	ꝑidie Calixte pape et mꝝ In ḡ iii ꝑ.
i	A	ꝑidibus [Scti wylfrāni epi ꝑ. ix. ꝑ. etheldrede ḡgis nō m̄ris.]
	b	xvii ꝑouēby ḡichaelis de mōte tūba ix ꝑ. Colmani epi ix ꝑ.
ix	c	xvi kʃ Reguli ab. ix ꝑ nisi fact fue ī q̄da.
	d	xv kʃ Luce euāgeliste min⁹. dup.
xvii	e	xiiii kʃ [Sctē credituide ḡgis nō m̄ris.]

vi	f	xiii	kp	[S̄ci m̄l̄di abbat̄ ix ꝑc.]
	g	xii	kp	S̄ct̄az v̄ndec̄i mil̄iū ūgin̄t̄. ix. ꝑc. M̄l̄di ab. ix. lec.
xiiii	A	xi	kp	[S̄cus feuerus ep̄⁹ et ꝑfel.]
iii	b	x	kp	Romani ep̄i ꝑf. In simp̄. iii. lec.
	c	ix	kp	
xi	d	viii		M̄ernoci ep̄i ꝑf. med̄ ꝑ de s̄ct̄is crispino et crispiniano m̄z ix ꝑ.
	e	vii	kp	Beani ep̄i ꝑf. ix. lec.
xix	f	vi	kp	Vigilia.
viii	g	v	kp	Apostolor̄ symonis et iude min⁹ duplex.
	A	iiii	kp	Kenner̄e v̄irgi et mar. ix lec.
xvi	b	iii	kp	Talaricani ep̄i ꝑf. ix lec.
v	c	Idie		Weghe ūgi nō m̄z med̄ ꝑ de f̄ quitino ix ꝑ

Post iudā symonē subiungas ezechielē.

hystoria Uidi dñm

Aure⁹				BL Nouēber habet dies. xxx. Luna. xxix.
n̄uer⁹				Nox habet horas. xvi. Dies vero. viii.
	d	Nouēbris		Festiūtatis ōium s̄actor̄ maius duplex.
xiii	e	iiii	M	Cōmēoraciōis ōium fidel̄iū ix ꝑc.
ii	f	iii	M	Wape et maure p̄rimaz ūgi ix ꝑ. Englacii abba. ix ꝑ.
	g	Idie		
x	A	Nonis		
	b	viii	Id	Leonardi ab ix ꝑ. Uuilbr̄ordi ep̄i & m̄z ix ꝑ.
xviii	c	vii	Id	
vii	d	vi	Id	M̄ozoci ep̄i. ꝑf. med̄. ꝑc. de mar. ix. ꝑc. Geruadii ꝑfel. ix. ꝑc.
	e	v	Id	Theodozi m̄z. iii. ꝑ.
xv	f	iiii	Id	
iiii	g	iii	Id	M̄artini ep̄i ꝑfe. mi⁹ du Sol ī sagittario
	A	Idie		M̄acharii ep̄i ꝑf. mai⁹ d̄ Leuini ep̄i m̄r ix. ꝑ.
xii	b	Idibus		Wic̄ii ep̄i ꝑfel. ix. ꝑ. Deūnici ep̄i ꝑfel. ix. ꝑc.
i	c	xviii	kl	Decēbz M̄odani e. ꝑf. ix. ꝑ. me. ꝑ. d̄ oc. mar.
	d	xvii	kl	M̄achuti ep̄i ꝑfel. med̄. ꝑ. de oc. s̄ci martini.
ix	e	xvi	kl	M̄argarete reḡie scocie ix lc. med̄. ꝑc. de oct̄.
	f	xv	kl	Aniani ep̄i ꝑf. med̄. ꝑ d̄ f̄ hugōe & t̄m̄ me. d̄ oc.
xvii	g	xiiii	kl	Fergusiani ep̄i ꝑfel. med̄. ꝑ. d̄ oc. f. mar. ix. ꝑ.

vi	A	xiii	kl	Medane ſgi. nō m̄z. ix. ꝑc. in die macharii.	
	b	xii	kl		
xiiii	c	xi	kl	Preſentacionis btē marie ſgi. minus dup̄.	
iii	d	x	kl	Cecilie virginis et mar. ix. lec.	
	e	ix	kl	Clemētꝝ paꝑ. & m̄z. ix. ꝑ. & tm̄ me. d̄ felici. m̄z.	
xi	f	viii	kp	Griſogoni mar. Inuita. duplex iii. ꝑc.	
	g	vii	kl	Katherine virginis et martyꝝ. min⁹ duplex.	
xix	A	vi	kl	Lini pape et martyꝝ inuita. ſimpler.	
viii	b	v	kl		
	c	iiii	kp		
xvi	d	iii	kl	Saturnini mar. iii. lec.	☾ Vigilia
v	e	Idie kal		Andree apoſtoli maius duplex	

Aduent⁹ dñi ſequit̄ ſolēnia lini.

Hiſtoria aſpiciens

Aure⁹	B			Decēber habet dies xxxi. Luna vero. xxx.
nūber⁹	I			Nox habet horas xviii Dies ſo vi.
	f	kl.		Decēbz Eligii epi conſeſſo. meḁ. ꝑc. de octa. ix. ꝑc.
xiii	g	iiii	Id	Ethernani epi ꝑſel. meḁ. ꝑc. de octa. ix. lec.
ii	A	iii	Id	
x	b	Idie		Barbare ſgi. & mar. meḁ ꝑc. de octa. ix. ꝑc.
	c	Nonis		
xviii	d	viii	Id	Nicholai epi ꝑſel. & tm̄ meḁ. de oc. min⁹ d̄.
vii	e	vii	Id	Octa. ſcī andree inuitato. triplex ix. lec.
	f	vi	vi	Cōcepcionis btē marie ſgi. maius duple.
xv	g	v	Id	
iiii	A	iiii	Id	
	b	iii	Id	
xii	c	Idie	Id	
i	d	Idibus		Lucie ſ. & m̄z. ix. lec tm̄ meḁ de trāſ. magni mar.
	e	xix	kl.	Januarii Doſtani abba. ix. ꝑ.
ix	f	xviii	kl	
	g	xvii	kl	D ſapiēcia Nulle deiceps ad v̄ſ ſiāt ꝑces.
xvii	A	xvi	kl	
vi	b	xv	kl	Maniri epi et conſel. ix. lec.

	c	xiiii	kl	
xiiii	d	xiii	kl	[Juliani epi Confessoris.]
iii	e	xii	kl	Thome ap̄li minus duplex.
	f	xi	kl	Ethernasci epi et confesso. ix. lec.
xi	g	x	kl	Magote d. si m̄y. ix. p. Carani epi Cse. ix. Pc. Fotini epi
	A	ix	kl	Vigilia [m̄y. ix. p.]
xix	b	viii	kl	Natiuitatis dñi nostri iesu xpi p̄cipale.
viii	c	vii	kl	Stephani p̄thomarty. maius duplex.
	d	vi	kl	Johannis ap̄li et euange. maius duplex.
xvi	e	v	kl	Sctōy innocenciū martyꝝ maius duplex.
v	f	iiii	kl	Thome epi et marty. ix. lec.
	g	iii	kl	
xiii	A	Pydie		Siluestri pape meo. lec. de octa

¶ Quodcuq; festū in aliqua dñica aduent⁹ dñi a p̄ma eue. licet duplex festū fuerit (nisi festū loci fuerit celebrandū vel dedicationis ecclesie aut reliquiariū) sp̄ debet transferri: sed dñica p̄ima nullatenus differri debet p̄pter quodcuq; festū.

¶ Festa s̄ctoꝝum Carani et fotini nisi ī eozum ecclesiis trāfferri debent vsq; post octa. epiphanie et tunc de ip̄s fiet seruiciū vbi cōueniencius possunt celebrari.

Scottish Entries
in the
Martyrology of Aberdeen.

VIII.

Scottish Entries in the Martyrology of Aberdeen.

INCIPIT MARTYROLOGIUM SECUNDUM VSUM ECCLESIE
ABERDONENSIS.

ij. Kl. Januarij.—In Scotia Sancti Duthaci episcopi et confessoris.

vi. Idus Januarij.—In Scocia apud Inchcalzerth Sancte Kentigerne matrone que non libidinis ardore sed mente incorrupta sola propaginis integra voluntate Felanum mire sanctitatis virum Scotorum populo doctorem peperit salutarem.

v. Idus Januarij.—In Scocia Sancti Felani abbatis apud Strathfillane qui a puericie primordiis tanta discipline regiditate carnem affixit vt posterum sensualitatis et viciorum refrenendi motus preberet exemplum.

Pridie Idus Januarij.—In Scotia Sancti Nathalani episcopi et confessoris apud ecclesiam de Tullich Aberdonensis dyocesis qui vicia motusque sensuales tam stricta modestie lege temperabat vt apud illius regionis incolas insigni sanctitatis preconio celebretur.

Idibus Januarij.—In Scotia Sancti Kentigerni episcopi apud sedem suam Glasguensem qui tante sanctitatis honore per vtriusque hominis intigerrimam puritatem tanteque caritatis et continencie per vite austeritatem tantorumque radiabat miraculorum vt angelorum foueretur eloquio virtute et gracia vt non solum apud Scotos verum

eciam apud Anglos et Hybernos singularis habeatur aduocatus. Ita vt Anglorum historiographus precipuus venerabilis Beda inter cetera Kentigerni laudum preconia sic ait : Sicut Lucifer inter stellas ita Kentigernus inter Britannie sanctos emicuit quem eius contemperanius sanctissimus abbas Columba longa peregrinatione ob sua preclara merita corporaliter visitabat in qua visitatione varia ostensa sunt miracula.

xij. Kl. Februarij.—In Scotia apud Kilvinnyn Sancti Vinnini episcopi et confessoris qui adeo vite et morum honestate presentis vite miserabiles compescuit insolencias vt in cenobio ibidem fabricato multi a variis morborum Beati Vinnini precibus sunt curati languoribus.

iiii. Kl. Februarij.—In Scotia apud Dummeth Aberdonensis dyocesis Sancti Voloci episcopi et confessoris. De quo ecclesia ibidem dedicata est in qua quanto deuocius eiusdem celebratur memoria tanto mundi huius nequam deuicit inquinamenta.

Pridie Kl. Februarij.—Eodem die Sancti Modoci episcopi et confessoris apud Kilmodok.

Pridie N. Februarij.—In Scotia Sancti Modani abbatis apud Fynthre cuius honore ecclesia ipsa dedicatur. Reliquisque Modani et miraculorum variorum choruscantibus decorati.

xij. Kl. Marcij.—In Scotia Sancti Finiani presbyteri et confessoris magne virtutis viri.

xij. Kl. Marcij.—In Scotia Sancti Colmanni episcopi et confessoris sepultus dyocesi Rossensi apud Terbert. Cuius vite sanctitas morum honestas et virtutum merita ad eius gesta veneranda fideli populo prebent incrementa.

Kl. Marcij.—In Scotia Sancti Monani confessoris apud Inuere in Fyfe ad quem locum fama sanctitatis Monani tam de vrbibus quam de agris vulgus innumerabile tam validorum quam languidorum ad beneficia Monani consequenda continue confluit.

Eodem die in Scotia Sancti Mernani episcopi et confessoris apud Aberkerdor Morauiensis diocesis qui ibidem presentis vite miserias non vrbium delicias non vestium decorem non curialium ambicionem sed horrenda carnis afflictione et pauperum continua cura et sollicitudine diem ibidem clausit extremum. Cuius caput et reliquie vt balsamo odorifere vniuerso illius prouincie populo sanitatis et leticie indies prestant incrementa.

Pridie N. Marcij.—In Scotia Sancti Baldredi episcopi Beati Kentigerni suffraganij apud Tynnymgham qui aurea et regalia tecta non elegit nec mundi pompis obediuit sed Christi vincula tota deuotione amplexus talibus clarebat miraculis qualibus gaudebat eruditissimis.

vij. Idus Marcij.—In Scotia Sancti Duthaci episcopi apud Tayn qui eructantium opulenta conuiuia spreuit : qui plausui populi non acquieuit : nec principibus placere studuit grandem exaltationem anime estimans minime attentari et mundum sub pedibus habere : cui tunc regum obsequia spernenti nunc non solum reges sed et vniuersale vulgus Britannie et Ybernie peregrinando gracia eiusdem precibus et clarissimis miraculis illuminantur.

vj. Idus Marcij.—In Scotia apud ecclesiam de Lus natalis Beati Kessogi episcopi cuius et ipse patronus vbi veneratus clarat miraculis nec immerito veneratur in terris vbi viuendi modum quesiiuit in celis.

v. Idus Marcij.—In Scotia natalis Sancti Constantini regis et martyris de quo ecclesia de Gowan Kenneil et Dunnechtyn : qui aureo dyademate relicto spretis vndique huius lacrimabilis vallis vanis oblectamentis de terreno rege celestis regis volens esse sectator et nuncius barbarice gentis non veritus feritatem exosa ieiuniis membra pud Kentyr Christum confitendo glorioso obtulit martyrio vt eterno frueretur gaudio.

Pridie Idus Marcij.—In Scotia Sancte Keuoce virginis non martyris apud Kyle de qua ibidem ecclesia que Keuoce non minimis

miraculis decoratur et a populo vndique vicino laudibus et deuotione frequentatur.

xxvj. Kl. Aprilis.—In Scotia natalis Sancti Patricij episcopi et confessoris qui primus ibidem Christum euangelizauit.

xv. Kl. Aprilis.—In Scotia Sancti Finniani episcopi et confessoris qui abiectis calcatisque viciis orationi et ieiuniis vacare studuit gloriosumque sanctitatis nomen promeruit et miraculis claruit.

Quarto Kl. Aprilis.—Ipso die deposicio Sancti Eustracij abbatis monasterij Luxoniensis. Item Sancti Columbani.

Kl. Aprilis.—In Scocia Sancti Gilberti episcopi apud cathedralem ciuitatem suam de Dornoch : qui actiue et contemplatiue secutus vite tramitem tanta industria imbutus in floruit vt apud illustrissimos Scotorum reges felicitis memorie Vilhelmum et Alexandrum filium suum singularis in republica elegitur admissus est patronis. Hic contra rabiem indomitarum et siluestrium gentium castra edificans et clerum discipline mansuetudine instruens memoratum inclitissimum Alexandrum principem Cathinensem gentem ob scelus in eorum episcopum perpetratum iusticie securitate penitus delere volentem sua caritate mitigauit. Et non veritus predicesoris necem illius ecclesie regimen voluit animarum plusquam deliciarum copiam optans vbi nunc et in vita tam corporibus quam animabus refrigerij salutaris prestat auxilium.

Kl. Maij.—In Vallia Sancti Aseph discipuli Sancti Kentigerni de quo ecclesia cathedralis in eadem prouincia cuius patientia et vite sanctitudo illius regionis incolis viuendi normam egregiam et fidei constanciam admonuit.

vj. Idus Maij.—In Scocia Sancti Congalli abbatis apud monasterium de Drumcongal cuius merita longe lateque diffusa miraculis non desunt clarere impolluta mente calcavit et immerito qui presentis vite infamiam et immundicie calumniam tanquam Christi pauper paupertatis et paciencie posterum prebebat exemplum.

xvij. Kl. Junij.—In Scotia natalis Sancti Brandani abbatis apud regalem insulam de Bute cuius vite et peregrinationis marisque et terrarum copiosa gesta et stupenda miracula enarrare nemo mortaliū de facili possit que non sermonibus explicanda sed gloriosis signis quibus indies claret comprobanda.

vij. Kl. Junij.—In Britannii Sancti Augustini episcopi et confessoris qui missus a Beato Gregorio primus genti Anglorum Christi euuangelium predicauit.

vij. Idus Junij.—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.

v. Idus Junij.—In Scotia Sancti Columbe presbyteri et confessoris magne et mirande virtutis viri.

Pridie Idus Junij.—In Scotia natalis sancti Terrenani Pictorum archipresulis apud ecclesiam de Banquorefterny sepultus quem Sanctus Palladius Scotorum apostolus de sancto fonte leuauit aduultumque Rome Gregorio magno commendauit. A quo tanta sciencia septem annis eruditus est vt per eundem ad pontificatus apicem promoueretur; Euuangelistarum quoque quatuor voluminibus metallo inclusis argento auro texto in superficie fabricatis remuneraretur: quorum Mathei euuangeliste volumen adhuc apud Banquory: cuius miracula si curiosus aliquis inuestigare voluerit inter cetera in Britannie finibus miranda singularis. Habetur caput Terrenani admirationis ita quod caro characteris corone sue sacro oleo vncte ad mille centum annos nostris indignis oculis intuentibus manet incorrupta. Sed et alia continue corruscantia miracula videant qui eius legendam legunt. Erat enim Beati Mauricii contemporaneus et heremi cultor deuotissimus.

xv. Kl. Julij.—In Britannia Sancti Botulphi abbatis de quo com-

memoratio. In Hybernia Sancti confessoris et propheticie spiritu pleni Moloci episcopi et confessoris.

xvij. Kl. Julij.—Natalis Sancte Margarite regine Scocie heredis Anglie de qua insigne cenobium de Dunfermling vbi continentie caritatisque sue almifica merita adeo notabilia admirantur vt non solum pauperes aluit et vestiuit sed et leprosis ex nimia compassione pedes lauit et osculabatur. Cuius studium erat pauperum inopie subuenire relegiosorum cenobiis manus adiutrices porrigere operibus misericordie incessanter vacare. Ita vt miraculorum indiciis illustribus suis sequacibus sanctitatis preberet exemplum.

vij. Kl. Julij.—In Scocia Sancti Moloci episcopi cuius reliquie gloriose apud Rosmarky: varie de eo dedicantur ecclesie. Huius est Lismorensis ecclesia cathedralis: floruit miraculis a iuuentute et adhuc floret ita vt tanto tempore preclara sua poscentibus patebunt patrocinia quanto perhennia sue sanctitati conceduntur premia.

Kl. Julij.—In Scocia Sancti Seruani episcopi. Hic ex Cananiorum prosapia patre Obeth matre uero Alixa Arabie regis filia genitus relicta Chananeorum regione et cognacione sua alias regiones varias perlustrans et animarum salutem requirens vsque ad Scociam clara sanctorum comitatus caterua peruenit et apud Culros vbi sue requiescunt reliquie tanta vite solitudine et carnis abstinencie in partibus illis corporis lasciuiam refrenabat vt preclara sua miracula posterum stupenda merito Seruanum summe extollendum laudibus efferunt et sine fine in celestibus regnaturum insinuant.

Item octaue Iohannis Baptiste. Eodem die in Britannia Sancti Rummaldi Scoti episcopi et martyris apud ducale opidum Machliniensis qui tanto labore et studio vbiorem eterne vite contendebat adipisci gloriam vt relicto natali solo soli Deo adherens et martyrium sciciens clariorem estimans consequi premij triumphum quanto ardentius gentilium se opponeret iaculis qui Machliniensi glorioso occubuit martyrio optatam promerendo felicitatem. Cuius reliquie splendidissimo suo sarcophago argentoque fulgido auro texto apud princi-

palem Machlinie ecclesiam nomini suo dedicatam vbi crebris claret miraculis et multiplicibus decoratur beneficiis.

Pridie N. Julij.—In Scotia Sancti Palladii Scotorum apostoli qui secundum Bedam et Sigibertum historiographos per beatissimum dominum Celestinum a Beato Petro Papam quadragesimum primum anno incarnationis quadringentesimo vicesimo nono ad Scotiam cum suis sodalibus pro fide predicanda transmissus fuit. Eius discipulus erat Beatus Terrenanus et multos tam Scotos quam Pictos gentilitatis errore seductos ad Christi fidem conuertit mediantibus vite sue sanctitate et signorum claritate. Cuius corpus apud Fordoune et reliquie nostris diebus in quadam capella ibidem translate.

ij. Idus Julij.—In Britannia minori Sancti Turiani episcopi et confessoris mire simplicitatis et innocencie viri.

v. Idus Augusti.—In Scotia Mochoat confessoris.

iiij. Idus Augusti.—In Insula de Boit Sancti Blani episcopi et confessoris.

ix. Kl. Septembris.—In Scotia Sancti Yarchardi episcopi apud Kyncardin Aberdonensis dyocesis. Cuius memoria pie censetur esse veneranda et laudibus dignis extollenda. Qui caduca et vana huius mundi calcando et celestibus desideriis inherendo pauper Christi purissimam in presente elegit vitam vt largam eterne vite consequeretur beatitudinem.

vj. Kl. Septembris.—In Scotia Sancti Malrubij martyris: sepultus apud Appilhorss Rossensis dyocesis. Cuius tanto sperabatur in partibus illis beatitudo in patria quanto eiusdem miranda apud illam indomitam gentem comprobatur probitas et patiencia.

. . . Augustuduno Sancti Fiacri episcopi.

ij. Kl. Septembris.—Eodem die Fiacri abbatis.

Pridie Kl. Septembris.—In Britannia transitus Sancti Aydani

primi Lindisfernensis episcopi et confessoris cuius animam Sanctus Cuthbertus vidit in celis ab angelis deferri.

Kl. Septembris.—In pago Neumacensi Sancti Egidii abbatis.

v. Idus Septembris.—In Ybernia Sancti Kyrani viri Dei cuius vita claris miraculis in Christi ecclesia refulsit.

Decimo Septimo Kl. Octobris.—In Scocia Sancti Mirini episcopi et confessoris apud Pasletum cuius ibidem cenobium sumptuosa dedicatum structura illustrium Scotorum regum meritis Merini dotatum vbi varia miraculosa sanctitatis sue patent indicia.

Decimo Sexto Kl. Octobris.—In Scocia Sancti Niniani episcopi et confessoris: sepultus apud cathedrale cenobium Candidecase. Cuius reliquie tanta clarent miraculorum choruscatione ut non solum illum ibidem visitantibus prodesse tantum ad sanitatem morborum quantum incolis totius prouincie ad temporalis comodi incrementum sed et de cecorum claudorum et languidorum curationibus legant Scotorum Anglorum Yberniencium Niniani deuoti cultores quantum illis in partibus profuit et indies ad salutem prodesse non desinit.

x. Kl. Octobris.—In Scocia Sancti Lolani episcopi et confessoris de Kyncardin prope Stirling et ibidem sepultus qui sicut presentis vite virtutum tramite studuit obprobria deuitare ita celestis glorie signorum magnitudine participem se probat celebrari.

ix. Kl. Octobris.—In Scocia Sancti Adampani abbatis cuius reliquie in sancta Yensi insula mirandis clarent signorum prodigiis quem Sanctus Columba antequam nasceretur precinebat et doctorem catholicum futurum predicabat.

vij. Kl. Octobris.—Sancti Fimbarri episcopi Cathinensis qui diem ibidem clausit extremum cuius vite temporancia ferocem illam gentem celestis vite pabulo refertam Deo reddidit acceptabilem.

. . . In Ybernia Sancti Barri episcopi et confessoris.

vj. Kl. Octobris.—In Ybernia Sancti Colmani confessoris viri Dei inter suos diuinis scripturis eruditissimi.

iiij. Kl. Octobris.—In Scotia Sancti Machani episcopi. Hic apud Campsi in Lenox sepultus : vite et virtutum speculum singulare. Gentem illam moribus et fide instructam sua exhortatione a viciis ad vitam reduxit.

Eodem die in Scotia apud Inchenan Sancti Conualli confessoris cuius predicatio preclaram sanctitatis sue excellenciam signorum choruscatione posteris morum prebet incrementum.

vij. Idus Octobris.—Item in Scotia Sancte Treduane virginis non martyris apud Lestalrig que ibidem honorifice apud capellam Regiam sepulta miraculis claret.

ij. Idus Octobris.—In Scotia Sancti Congani abbatis de quo ecclesia de Turreff :

Eodem die in Scotia Sancte Fincane virginis non martyris de qua est ecclesia in dyocesi Dunblanense :

Eodem die Scotia sancte Findoce virginis non martyris de qua et ecclesia infra dyocesim Dunblanensem :

Quarum omnium vita et sanctitas signorum multitudine predicatur.

xvij. Kl. Nouembris.—In Scotia Sancti Reguli abbatis apud ecclesiam de Kylrewni.

Eodem die in Scotia Sancti Colmanni episcopi et confessoris.

xij. Kl. Nouembris.—In Scotia Sancti Mundi abbatis apud Kilmond in Cowan qui ibidem apud illius prouincie incolas mirandis effertur laudibus.

vij. Kl. Nouembris.—Eodem die in Scotia apud Kilmernocho Sancti Mernoci episcopi et confessoris.

vj. Kl. Nouembris.—Eodem die natalis Beati Beani episcopi apud Fowlis in Stratherne.

iiiij. KP. Nouembris.—Eodem die in Scocia apud Kyrkyner in Galwedia Sancte Kennere virginis non martyr. is.

ij. KP. Nouembris.—In Scocia Sancti Talaricani episcopi et confessoris cuius vite et virtutum merita apud ecclesiam de Fordis in eiusdem honore dedicatam celebrari non desinunt.

ij. N. Nouembris.—In Scocia Sanctarum Baye et Maure virginum non martyrum apud Kilmawar.

Eodem die in Scocia Sancti Englacij abbatis de quo ecclesia de Terwes.

Eodem die in Scocia Sancti Nidani apud Midmar confessoris : quorum omnium vita laudabilis.

v. Idus Nouembris.—In Scocia Sancti Moroci episcopi cuius ecclesia cum sepultura apud Lekraw prope Striueling.

Pridie Idus Nouembris.—Depositio Sancti Cuthberti episcopi Turonis ciuitatis Gallie : depositio Sancti Mauricii eiusdem ciuitatis archiepiscopi qui apud Scotos Machorius nominatur apud Hybernicos vero Mochrumma.

Eodem die apud Gandauum in Flandria natalis Sancti Liuni Scoti episcopi et martyris cuius cenobium cum sepultura extra muros eiusdem ciuitatis vbi multiplicibus laudum et virtutum effertur preconiiis.

Idibus Nouembris.—In Scocia Sancti Diuinici confessoris.

xviij. KP. Decembris.—In Scocia Sancti Modani episcopi et confessoris apud Falkirk cuius vita sancta et conuersatio fuit deuota.

xviij. KP. Decembris.—In Scocia Sancti Machuti episcopi et confessoris qui apud Lesmahage claret miraculis.

Eodem die in Scocia apud Glamis floret Fergusius episcopus Sanctus.

Quarto N. Decembris.—In Scocia apud Rathyn Aberdonensis

diocesis Deo deuotus Sanctus Ethernanus episcopus fama celebris et conuersatione sanctus.

Pridie Idus Decembris.—In Ybernia Sancti Finnani abbatis viri eruditissimi in Scripturis diuinis.

Idibus Decembris.—Eodem die in Scotia apud Kyrkwal Magni Martyris ibidem celebratur festiuitas.

xix. Kl. Januarij.—In Scocia apud Abirdour Aberdonensis diocesis Sancti Drostani abbatis. Reliquie gloriose cuius virtutum signa laudibus merito sunt extollenda.

Decimo quinto Kl. Januarij. In Scocia Sancti Maniri episcopi gloriosi, cuius sanctitas sinceris mentibus est predicanda.

xj. Kl. Januarij.—In Scocia apud Lauthreis Ethernasius episcopus vite mirande sanctitatis et gracia plenus.

x. Kl. Januarij.—In Scocia Sancte Mazote virginis non martyris vnus nouem virginum de qua ecclesia de Dulmaok. Cuius vite pudicitia ibidem predicatur.

Eodem die Sancti Carani episcopi cuius ecclesia de Fetheresso.

Eodem die in Scocia sancti Alloci episcopi.

Eodem die Sancti Diaconani confessoris apud Keg Aberdonensis diocesis.

Ipsa die Sancti Fotini episcopi et martyris apud Neyg Sancti Andree diocesis.

Adam King's Kalendar.

IX.

Adam King's Kalendar.

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EXCERPTS FROM "ANE KALLENDAE PERPETUALE CONTINING BAITH
THE AWLD AND NEW KALLENDAE, WITH DYUERS VTHEES THINGIS
PERTINING THAIRTO, VERIE PROFITABLE FOR ALL SORT OF MEN :
MAID BE M. ADAME KING, PROFESSEUR OF PHILOSOPHE AND
MATHEMATIKIS, AT PARIS."—At Paris. Imprinted be PETER
HYRY. 1588.

IANVAR HATH 31 DAYIS.

1	Newermes quhilk is ye circumcision of christ vnder Augustus.	1
2	S. Machare abbot in Ægypt vnder Constantine ye greit.	314
3	S. Anthere Pape and mart. vnder Maxim.	239
4	S. Titus S. Paulis disciple bischop of Candie vnder traia.	94
5	S. Telesphorus Pape and mart. at rome vnder Antonius Pius.	FAST 139
6	Vphaliday when christ vas reueled first to ye gentiles be ye starre whilk guydit ye thre kingis to bethleem.	1
	Christ was baptiseit and did go to ye wyldernes.	30
	Christ kythed his first miracle in turning ye valter in to vyn.	31
7	S. Kentigerne vidoue in Scotland.	560
	S. Luciane preist and mart. at Nicomedia vnder Maximi.	252
8	S. Nethalen bischop, in scotlād and conf.	452
	S. Seuerine bischop at neaples and confess. vnder nerua.	99
9	S. Filane abbot in Scotland.	703
	S. Iuliane mounk at antioche vnder Diocletiane and Maxi.	290
10	S. Nicanor diacon. Mart. at Cypre vnder Claudius.	45

IANVAR hath 31 Dayis.

11	S. Iginus Pape and Mart. vnder Antonius pius.	154
12	S. Europius, Tigrius, and olympias Martyres vnder honorius and Theodosius.	406
13	S. Mungo bischop of Glascowe in scotland vnder King Con-Walle.	578
	The 40. sowldartis martyres at rome vnder Galienus.	260
14	S. Hilarie bischop of Poictiers vnder valentiniane.	370
	S. Foelix mart. at pincis vnder diocletiane.	280
	S. Pontianus Mart. at Spoletum vnder Antonius pius.	154
15	S. Paul ye first Eremit in Ægipte vnder Aureliane.	260
	S. Maure abbot in Aniou disciple to S. Benedict vnder Tiberius pius.	582
16	S. Marcel pape and mart. vnder Galerius and constans.	308
	S. Furce patron of perone in Pacardie in France oye to Eugenius 4. king of scotland vnder king doneuald.	635
17	S. Antone Eremit in Ægipt vnder constantine ye greit.	324
18	S. peters seat at rome vnder Claudius.	44
	S. Prisca virgine and mart. at rome vnder Claudius.	45
19	SS. Marius his wyf and bairneis martyres at rome vnder Claudius.	48
	S. Germanicus mart. at smyrna vnder Antonius verus and lucius aurelius.	163
20	S. Fabiane pape and mart. vnder decius.	252
	S. Sebastiane mart. vnder Diocletiane.	302
21	S. Agnes virgine and mart. vnder diocletiane.	304
	S. VVimine bischop in scotland.	715
22	S. Vvincente mart. at Valence in spaignie vnder maximinus.	301
	S. Anastasius abbot and mart. with vther 70. mart. vnder heraclius.	635
23	S. Emerentiane virgine and mart. at rome vnder decius.	304
24	S. Timothie bischop of Ephesus mart. disciple to S. Paul under nero.	64
	S. babyla bischop and mart. vnder decius.	254
25	The cōuersion of S. Paul vnder Tiberius.	34
	S. Ananias quha baptiseit S. Paul vnder caligula.	40

IANVAR hath 31 Dayis.

26	S. Polycarp bischop of smyrna disciple to s. Ihone ye apost. vnder M. Anton. and lucius aurelius.	170
27	S. Ihone Chrysostome bischop of cōstantinople vnder Arcadius and honorius.	407
	S. Vitalianus pape vnder constans.	671
28	S. Charls ye greit emperour quhome with achaius king of scotland contractit ye lige of france he deit ye 70. zeir of his empire.	814
	S. Cyrille bischop of alexandria vnder Theodosius.	412
29	S. Makwolok bischop in scotland.	720
	S. Valerius bischop of Treuers disciple to s. Peter vnder vespaticane.	71
30	S. Makglastiane bischop in scotlād vnder king achaius.	814
	S. Aldegunde virgin and abbotesse at molbodium vnder heraclius.	643
31	S. Modoche bischop in scotland vnder crathlintus king.	318
	Noe send furthe ye rauen whilk returneit nocht, and yair- effer ane dowe frome ye arke whilk returneit yat seme day befor christ.	2464

FEBRVAR HATH 28 DAYES.

1	S. Ignati ⁹ bischop of antioch. threid efter S. Peter and Mart. at Rome vnder traianus.	110
	S. Bryde virgine in scotland vnder king conranus.	524
2	Kandelmes whilk is ye purificatione of our lady vnder Augustus.	1
	S. Cornelius centurione at cæsarea quha baptiseit be S. Peter was bischop yairof vnder calig.	46
3	S. Blase bischop of Sebaste in capadocia and mart. vnder diocletiane.	281
4	S. Modane abbot in scotland vnder king conranus.	507
	S. Phileas bischop of Thebe in Ægypte and mart. vnder maximianus.	240
	S. Agatha virgine and mart. at Catanes in Sicile vnder Decius.	253

FEBRVAR hath 28 Dayes.

6	S. Dorothea virgine and mart. at Cæsarea Cappadociæ vnder Diocletiane.	282
	S. Amandus bischop of traiectum vnder constans.	661
	S. Vedastus bischop of adarte vnder Iustinus ye zounger.	563
7	S. Ronane bischop in scotland and confess. vnder king malduine.	603
	S. Augurius bischop in Irland vnder valentiniane.	361
	S. Moyses bischop to ye Saracenis under valentiniane.	379
	Noa send frome ye ark ane vther dow whilk returneit yat nycht with ane branche of oliue : befoir Christ.	2305
8	S. Corinthe virgine and mart. at alexādria vnder Decius.	252
9	S. Apollonie virgine and mart. at alexandria vnder decius.	252
10	S. Scolastik sister to S. Benedict virgine vnder iustiniane.	353
	S. Soter virgine and mart. in ye eist vnder diocletiane.	272
11	S. Seuerine abbot at agenna vnder Iusti.	530
	S. Desiderius Cōfess. and bischop at lyons in France ye zeir is incertane.	.
12	S. Eulalia virgine and martyr in spainzie vnder diocletiane.	283
13	S. Gregore 2. Pape vnder leo and constāt.	715
	S. Agabus Prophete at Antioche ye tyme of ye apostils quhom of S. luk makis mētione in ye actes cap. 11.	
	S. Sacharias Prophete hard S. Michael ye angel pray for Ierusalē befoir Christ.	472
14	S. Valentine preist and mart. at Rome vnder Claudius.	46
	Noa send out ye thrid dow vich returneit nocht : befoir Christ.	2305
15	S. Faustine and iouita mart. at brixia vnder Adrianus.	120
	S. Crato mart. at Rome with his vif and Christ did end his fast of 40. dayes in ye wildernes.	30
16	S. Onesimus disciple to S. Paul and bischop of Ephesus ordeneit be him mart. at rome vnder traianus.	100
	S. Iuliana virgine and mart. at cunis vnder Maximinus.	280
17	S. finnane bischop of northumberland and confess. in scotland vnder king ferquharde ye 2.	674
	S. Fintane pryor in scotland.	973
	S. Policronius bisch. of babilon in persia mart. vnder Decius.	252

FEBRVAR hath 28 Dayes.

18	S. simeon bisch. of Ierusalem vnder traianus.	102
	S. Colman success. to S. Finnane and cōfess. in scotl.	689
19	S. Gabinus preist and mart. at rome vnder dioelet.	289
	The translation of the thre kingis quha comme to christ Thair bodis to coloung vnder frederic.	1174
20	S. sadoth bisch. and with him 120 mart. at persis vnder king sapor and constātinus arianus emperour.	343
21	79 mart. at sicile vnder dioeletiane.	286
22	S. Peters seate at antioche the space of 7. zeiris vnder caligula.	36
	S. Papias bisch. at hierapolitane disciple to s. Ihone ye apost. vnder traianus.	100
	The boilding of ye kirk of hierusalem efter ye captiuitie of babilon vas endit befor christ.	467
72	Mart. at firmium vnder Maximianus.	287

FAST.

24	S. Mathias day quha was electit be ye apost. In Iudas Place mart. at Iuriland vnder vespaticane	74
25	S. Tarasius Patriarche of Constantinople vnder Charles ye greit.	806
	SS. Victorinus, Victor, Nicephorus Claudius vith vthers Martt. at Ægypte vnder Numerianus.	384
26	S. Alexander bisch. of Alexandria vnder Constantine ye greit.	318
	Moses deit and was bureit be ye angels in ye mont Nebo : befoir christ.	1469
27	S. Leander bisch. of hispalis apostle of ye gothis vnder phocas.	599
28	S. Romane abbot in Lionois first herenite in France vnder Iustiniane.	538
	Quhen it is leip zeir Februar hes 29 dayis : The feist of S. Mathias is transfereit to ye 25 day : swa both ye 24 and 25 dayis is callit 6 Kal. and ye Dominical lettre is changeit in ye formair.	

MARCHE HATH 31 DAYIS.

1	S. Mynnane archideacon and confess. in scotlād vnder king constantine ye 2.	879
	S. Marnane bisch. and confess. in scotl. vnder king indulphe.	655
	S. Albine bisch. of angeirs in France confess. vnder Charles ye greit.	910
2	S. Cedde bisch. of ye mers in scot. vnder Constantine ye 5.	746
	S. Simplicius Pape vnder zeno.	471
3	SS. Marinus and Asterius Martt. at palestine vnder Valerianus.	260
	S. Kunegunde spouse to Hēry 2 emper.	1005
4	S. Adriane bisch. of S. Andrew mart. in scotl. be ye dannes vnder king Constantine ye 2.	874
	S. Lucius Pape and Mart. vnder Valeriane and Galienus.	255
	The persecutione of ye ennimeis of ye Iewis throw all ye impyre of persia at ye requeist of quene esther befoir Christ.	461
	The victorie of Iudas Machabæus aganes Nicanor lew-tennent to ye king of Syria befoir Christ.	159
5	S. Phocas Mart. at Antioche vnder galer.	307
	S. Eusebius Pape and mart. vnder constantine ye greit.	310
	S. Hadrianus mart. at palestina vnder diocletiane.	300
6	S. Baldrede bischop of glascow success. to S. Mūgo and cōfess. vnder king Aidanus.	608
	S. Fredoline cōf. Scotismā vnder Anastasi.	500
7	S. Thomas of aquine confess. of ye ordre of blak freres.	1274
	SS. Perpetua and felicitas martyres at tiburti vnder Valerianus and Galienus.	254
8.	S. Duthake bischope and cōfess. in scot. vnder king Alexander 2.	1249
	S. Pontius diacon to S. Cypriane mart. at Carthage vnder Galienus.	255
9	The 40 mart. at Sebaste in armenia minor vnder licinius.	313
10	S. Makkessage bisch. and cōf. in scotl.	520
	SS. Alexander and caius martt. at apamania vnder Antoninus verus.	179

MARCHE hath 31 Dayis.

S. Hemelin confess. scotismā vnder king dungallus.	722
11 Cōstantin king of scotland was Mōke and mart. vnder king Eugenius 3.	536
S. Willame mart. in inglād vnder Frideric ye first.	1154
S. Vindiciane bischope of Cambray in picardie vnder Clotarius ye 3 king of frāce.	674
12 S. Gregore I. Pape, cōfess. and doctor of ye kirk vnder Mauritius and Phocas.	599
S. Peter chambrechyld to dioeletiane mart. at nicomedia vnder dioeletiane.	306
13 S. Kennoche virg. in scotland vnder king Malcoline 2.	1007
S. Nicephore Patriarche of cōstantinople vnder Iudoicus pius.	815
14 47. mart. at rome baptiseit be S. Peter vnder Nero.	50
S. Zacharias pape vnder constan. ye 6.	752
15 S. Longinus mart. at cæsarea capadociæ quha perseit our lordis syd with ye speir vnder Claudius.	45
16 S. Boniface bischope of ross. send out of Italie in scotl. vnder king Eugenius 2.	620
Christ raisit Lazarus frome daith.	34
17 Patrikmes S. Patrik bischope cōfess. and apostile of Irland send be pape cęlestinus ye I. vnder king Eugenius 2.	435
18 S. Finnane bischope confess. in scotland vnder king ferquhard 2.	660
St. Cyrille bischope of hierusalem vnder iuliane ye apostat.	362
19 S. Iosephe spouss to our lady vnder Augustus.	1
S. Marie ye sister of lazarus did inoynt ye feit of our lord at bethania.	34
20 S. Cuthbert bischop and confess. in scotland vnder Eugenius ye 5.	689
21 S. Benet abbot at cassinum confess. vnder iustiniane I.	535
22 S. Paule bischope of narbon disciple of ye apostils vnder vespasiane.	71
23 SS. Victorianus and frumētius mart. in afrik vnder huner. kīg of ye vādals.	440

MARCHE hath 31 Dayis.

Christ eit ye paschall lābe with his disciplis and institutit ye sacrifice of his bodie and bloud in ye mess, efter supper.	34
25 Oure lady day in lentrōn whilk is ye annunciatione of our lady vnder Augustus befoir Christ.	1
The creatione of ye warld befoir Christ.	3961
The immolation of Isaac be Abraham befoir Christ.	1899
S. Ihone ye baptist was heidit in prisone be herode.	33
Melchizedec sacrifeit breid and wyne in figure of ye bodie and bloud of our lord whilk is offerit in ye messe befoir Christ.	1932
26 S. Castulus mart. at rome vnder diocletiane.	306
27 S. Ihone heremit of Ægipte vnder theodosius ye greit.	380
28 S. Sixtus 3. pape vnder theodosius ye zounger.	436
29 SS. Armogassus archiminius and saturus mart. in afrik vnder gensericus king of ye wandals.	436
30 S. Ole king of norwege and mart. vnder henrie ye crowkit.	1012
31 S. Fœlix pape and mart. vnder zeno.	486

APRYLL HATH 30 DAYIS.

1 S. Gilbert bischop of Cathenes vnder king williame.	1170
S. Theodora wirgin and mart. at rome vnder Aureleanus.	274
S. Hugo bischop of gratianople vnder Henry ye 5.	1107
2 S. Marie of Ægipte pœnitent vnder Iustinus.	526
S. Theodosia mart. at Cæsarea Cappadociæ vnder diocletiane.	290
S. Frācis de paula institutour of ye ordor of ye minimeis vnder Maximiliane ye freist.	1507
3 SS. Agape and chionia martt. at thessalonica vnder diocletiane.	282
4 S. Ambrose doctor of ye kirk and bisch. of Millane vnder Theodosius and arcadius.	399
5 S. Tigernake bisch. and confess. in scotland vnder king alphine.	823

APRYLL hath 30 Dayis.

S. Vincentius confess. of ye ordre of blak freiris vnder frederic 2.	1240
6 S. Bercham bischop and confess. in scotland vnder king kennede.	839
S. sixtus I. Pape and mart. vnder Adrianus.	128
S. Cælestinus Pape success. to Bonifacius vnder Theodos. ye zounger.	428
7 S. Egesippus historiographe vnder tra. Plato was borne befoir Christ.	120 427
8 S. Dionysius bischop of corinthe vnder M. Antonius and lucius Aure. commodus.	170
Assuerus king of perse gaiff out ane edict aganes ye Iews befoir Christ.	462
9 S. Prochorus oye to S. steine ye first mart. and ane of ye first 7. deacons vnder tiberius.	34
The Iews celebratit ye first paschal lambe in Ægypt befoir christ.	1508
Thay celebratit ye thrid paschal lambe at Iericho efter yat thay had passit ye wildernes befoir christ.	1468
10. S. Ezechiel prophete mart. at babylon befoir christ.	566
S. Apollonius preist mart. at alexandria vnder commodus and Seuerus.	195
Manna feilzeit ye peple of Israell at Iericho befoir christ.	1468
11. S. Leo I. Pape doctor of ye kirk and confess. vnder leo I. Emperour.	462
S. Philippe bischop of candie vnder M. Antonius and L. aurelius.	170
12 S. Iulius I. pape and confess. vnder cōstantius arrianus.	335
S. zeno bisch. and mart. vnder Galienus.	258
13 S. Guinoche bischop and confess. in scotl. vnder king Ethus.	875
S. Iustinus ye philosophe mart. vnder M. Antonius and L. Aurelius.	183
14 SS. Tiburtius, valerianus, and maximus martt. at rome vnder commodus.	174

APRYLL hath 30 Dayis.

15. S. Munde abbot and confess. in argyle vnder king ken-		
nede 2.		962
SS. Olimpias and maximus martt. at perse vnder decius.		253
16 S. Mans mart. in Orknay vnder king Alexander		1104
The vallis of hierico fell downe miraculuslie efter yat ye		
peple of Israel had circuit yame 7. tymes befoir		
Christ.		1468
17 S. Anicet. pape and mart. vnd. Ant. pius.		159
S. Donane Abot and confess. in scotland vnder king		
Machabeda.		240
18 SS. Eleutherius bisch. of messena and anthia his mother		
mart. vnder Adria.		130
Moses turneit ye salt walter in freche in ye vildernes befoir		
Christ.		1508
19 S. Timon ane of ye first 7. deacones mart. at corinthe vnder		
Nero.		60
S. Leo 9. pape vnder henry ye 3.		1049
20 SS. Sulpitius and seruilianus mart. at rome vnder traianus.		94
21. S. Simeon bishop of seleucia mart. vith vthers dyuers at		
persia vnder king sapor and constantine ye greit.		305
S. Anselme bishop of Cambriche and confess. vnder		
henry ye 3.		1055
Romulus markit ye circuit of ye wallis of rome and slew		
his brother Rem ⁹ befoir Christ.		351
22 S. Gaius pape and mart. vnder Diocletiane.		284
S. Sother pape and mart. vnder Anto.		171
S. Agapetus pape vnder iustiniane.		536
23 S. George mart. at diospoli in perse vnder diocletiane.		282
24 S. Mellitus bishop and confess. vnder Tiberius 2.		596
Troye efter ten zeiris seage was tane and brount be ye		
Grecians befoir Christ.		1180
25 S. Mark ye Euangelist apostle of alexandria Mart. vnder		
Nero.		64
26 S. Cletus pape secunde efter S. peter mart. at rome vnder		
diocletiane.		96
27 S. Anastasius pape vnder arcadius.		404

APRYLL hath 30 Dayis.

28	S. Vitalis mart. at rauenna father to Geruasi ⁹ and protasi ⁹ mart. vnd. Nero.	50
	Noe by godis commande come out of ye arK befor Christ.	2305
29	Tithicus deacon disciple to S. Paula vnder Nero. SS. Agapius and secundinus bishops martt. vnd. vale- rianus.	60 258
30	S. Euirinus mart. at rome vnder traianus.	116

MAII HATH 31 DAYES.

1	Beltane. { S. Philipe Apostle of scythia and Phrigia vnder Nero.	62
	{ S. Iames Apost. of Ierusalem mart. vnder Nero.	63
	S. Asaphe disciple to s. mungo bischop and confess. in scotl. vnder king Aidanus.	608
	S. Vltanus confess. brother to s. furse scotisman vnder doneualde.	635
2	S. Athanase bischop of alexandria vnder valentiniane and valens.	371
3	The halie rude Day of finding of ye halie croce at Ieru- salem be Helene mother to Constantine ye greit.	336
	S. Alexander pape and mart. vnder Tra.	110
4	S. Monica ye mother of s. Augustine vnder Theodosius ye 2. S. siluanus bischop of aza in iewrilād mart. vnder diocle- tiane.	390 306
	S. Cyriacus bischop of ierusalem and mart. quha fande ye halie rude vnder constantine.	336
5	S. Augustine was cōuertit to ye catholik faith be s. Am- broise at millane vnder Gratianus and valentinianus.	382
	S. Hylarius bischop of arles in france vnder valentinianus and valens.	370
6	Ihone ye Apostle was castin in hotte oile at rome vnder domitianus.	96
	S. Euodius bischop of ierusalem institutit be ye Apostils vnder vespacia.	73

MAI hath 31 Dayes.

7	S. Domicilla virgine and mart. vnder domitiane.	92
	The apparitione of ye starnes in forme of ye croce at ierusalem vnder Constantius.	344
8	S. Gibriane confess. scotsman vnder king conranus.	532
	The apperring of s. Michael archangele in Italie at sipontum. vnder Anastasius.	495
9	S. Gregoire Nazianzene callit ye theologe vnder valentini- ane and Theodosius.	390
	The translatione of s. Andro his body to constantinople be Constantius.	45
10	SS. Gordianus and Epimachus mart. at rome vnder Iuliane ye apostate.	62
11	S. Mamertus bischop of viene in frāce and confess. vnder zeno.	466
	The peple of Israel being in ye wildernes resaweth manna frome ye hewen befoir Christ.	1508
12	Noe entereit in ye ark befoir Christ.	
	S. Pancratius mart. at rome vnder diocletiane.	286
	S. Epiphanius bischop of salimina in cipre vnder arcadius.	400
	S. Congall abot of haliwode and conf. in scotland vnder king malcome 2.	1013
13	S. seruatius bischop of tungria confess. vnder Theodosius.	395
	S. Gongulfus mart. at burgundie vnder Constantine ye 4.	680
14	S. Boniface mart. at rome vnder diocletiane and Maxi- miniane.	286
15	S. Torquatus with his companzongis ordineit bischops be ye apostils and send in spanzie vnder Nero.	70
	S. Dympna virgin dochter to ye king of irland marteriseid be hir alwin father vnder leo ye 3.	720
16	Peregrinus bischop of antisiodore and mart. vnder Anto- nius pius.	144
	S. Brandane abot and confess. in scotl. vnder king mal- colme.	1066
17	S. Torpetes disciple of ye apostlis mart. vnder Nero.	70
18	S. Conualle first archdeacon of glascow disciple to S. Mungo vnder King Eugenius ye 4.	612

MAII hath 31 Dayes.

	S. Fælix bischop mart. at spoletium vnder Maximiane.	299
19	S. Potentiana virgin romane vnder Antonius pius.	140
	S. Yues Aduocat in bartinie confess. vnder Charles ye 4.	1347
20	S. Basilla virgin and mart. vnder Galienus.	260
	S. Bernardinus confess. of ye order of gray freiris vnder friderike ye 3.	1441
21	S. Helene mother to constantine ye greit quha fand ye halie rude vnder hir sone.	343
22	S. Castus and æmilius martt. in afric vnder gordianus.	241
23	S. Desiderius bischop of langers vnder honorius and Theodosius.	411
24	S. Manahen governour of ye fourt part of iewriland vnder herode Prophete vnder tiberius.	34
25	S. Urbane I. pape Mart. vnder alexander seuerus.	226
26	S. Eleutherius pape and mart. vnder M. Antonius.	178
27	S. Ihone pape mart. be ye arianes vnder Iustinus.	525
28	S. Germane bischop of paris and confess. vnder Iustinus ye zounger.	574
29	S. Conon and his sone mart. at Iconium isauriæ vnder Aurelianus.	279
	Constantinople was tane be Mahometes 2 Empereur of ye turkis.	1453
30	S. Foelix Pape and mart. at rome vnder Aurelianus.	274
31	S. Petronilla virgin vnder nero.	70

IVNII HATH 30 DAYIS.

1	S. Panphilus preist and mart. at cæsarea palestinae vnder maximianus.	295
	S. Claude bischop of viene vnder Constantinus and licinius.	322
2	SS. Marcellinus preist and peter exorcist mart. ad rome vnder diocletiane.	283
	S. Erasmus bischop and mart. at Campania vnder Maximianus.	290

IVNII hath 30 Dayis.

3	S. Clotildis quene of France spouse to king clodoueus vnder iustinus.	522
	SS. Pergentinus and Laurentinus brether mart. vnder Decius.	252
4	S. Quirinus bischop and mart. at sciscia in selauonie vnder Maximia.	310
	S. Metrophanes patriarche of constantinople vnder constantinus arriannus.	336
5	S. Boniface scotisman apostle of germanie mart. in frisland vnder leo ye 3.	738
	SS. Martianus Nicander and apollonius martt. at Ægypt vnder Vitellius.	70
6	S. Colme bischop and confess. in scotland vnder king kennethe 3.	1000
	S. Claude archbischof of bisuntium vnder Iustinianus 2. Alexander ye greit was borne and ye same day ye temple of diana at Ephesus was brout befoir Christ.	625
		353
7	S. Paule bischop of Constantinople mart. at cucusa capadociæ vnder cōstantius arrianus.	350
8	S. Syre sister to S. Fiacre and king Eugenius ye 4 his dochter vnder king ferqhuarde in scotland.	643
	S. Medarde bischop of Noyon in Frāce inder Iustiniane.	537
9	SS. Primus and felicianus mart. at rome vnder Diocletiane.	281
	S. Come abbot and confess. in scotl. vnder king aidanus.	605
10	S. Basilides with vther 22. martt. at rome vnder Aurelianus.	273
11	S. Barnabas Apost. mart. at cypre vnder Nero.	50
	SS. Felix and fortunatus martt. at aquileia in Italie vnder Diocletiane and Maximiniane.	299
12	S. Tarnane archbischof of ye pichtes ordineit be s. padie vnder king Eugenius 2.	455
	SS. Nabor and nazarius mart. at rome vnder Diocletiane.	282
13	S. Antone of padua capuciane vnder friderik ye 2.	1231
14	Elisæus ye prophete bureit in samaria palestina befoir Christ.	850
	S. Basile bischop of cæsarea doctor of ye kirk vnder valens.	369

IVNII hath 30 Dayis.

- 15 SS. Vitus modestus and crescentia Martt. in Sicilia vnder diocletiane. 283
 The concile of nice begowth quhair ye arrianisme was cōdamneit as hæresie vnder Siluest. Pape and Cōst. Emper. 328
- 16 S. Ferreolus and ferrutius discipleis to S. Irene mart. vnder marc. Antonius. 175
- 17 S. Paula virgine mart. in spanzie vnder diocletiane. 286
 Elias ye prophete and institor of ye ordre of carmelitis was reseweit to ye hewenis in ane chariot of fyre befoir chr. 808
- 18 SS. Marcus and Marcellinus martt. at rome vnder diocletiane and Maxim. 289
- 19 SS. Geruasius and Prothasius brether martt. at millane vnder Nero. 51
 The translatione of S. Margarite quene of scotland hir bodie to dumferline vnder King Alexander ye 3. 1251
- 20 S. siluerius pape and mart. vnder Iustiniane. 536
- 21 S. Albanus bischop of Moguntia mart. vnder Theodosius I. 424
 The raine staineheit ye 40. day efter noa entereit ye ark befoir christ. 2305
- 22 S. Paulinus bischop of nola in italie vnder Theodosius 2. 421
 10 Thowsand mart. in ye mont ararath besydis Alexandria vnder Adrianus and Antonius. 116
- 23 S. Ihone preist and mart. vnder Iulianus ye apostat. fast. 366
- 24 Midsomerday whilk is ye birth of s. Ihone ye baptist. vnder Augustus Cæsar befoir Christ sax monethis.
- 25 S. Molonache bischop and confess. in scotland disciple to s. Brandane vnder king Eugenius 4. 629
 S. sosipatris disciple to s. Paule vnder domitianus. 94
- 26 SS. Paule and Ihone brether mart. at rome ynder Iuliane. 364
- 27 S. Crescēs disciple to s. Paule bischop of galatia vnder Nero. 70
 The 7. brether quha fleing ye persecutiōne of decius to

IVNII hath 30 Dayis.

Ephesus efter 181 zeiris sleiping awalkeit vnder walentiniane.	432
28 S. Leo Pape and confess. vnder Iustinus.	686
S. Irenæus bischop of Lion disciple to s. Polycarpe mart. vnder seuerus.	203
Alexander ye greit monarche deit at babylon befoir Christ.	323
SS. Peter and Paule mart. at rome vnder Nero.	70
30 S. Lucina vir. disc. of S. Pet. vnder Nero.	70

IVLII HATH 31 DAYIS.

1 S. Serffe bischop of orknay and confess. vnder king Euge- nius 2.	443
S. Romulde sone to ye king of scotlād archbishop and mart. at mächlene vnder constantinus pogonatus.	670
Aarō deit at ye mont hor befoir christ.	1470
2 The visitatione of our lady institut festual be pape vrba- nus 6.	1388
SS. Processus and Martinianus mart. at rome vnder nero.	58
3 S. Guthagon sone to ye king of scotland confess. banished for ye catholik faith in flanders vnder diocletiane.	99
S. Anatolius patriarche of constantinople vnder valen- tinianus.	453
Ierusalem efter 18 monethis seage was taking be nabucho- donosor befoir Christ.	585
4 S. Vdalricus bischop of augusta and confess. vnder henry ye I.	924
Oseas prophete befoir christ.	821
Aggæus prophete befoir christ.	518
5 S. Domitius mart. at syria vnder Domitiane.	97
S. Zoa mart. at rome vnder diocletiane and Maximiniane.	299
6. S. Padie or Palladius apostile of scotland send be Pape cælestine ye first vnder Eugenius 2.	423
Esayas ye Prophete was cuttit in twa partis be Manasses king of iewda and bureit at rogel befoir Christ.	708

Ivlii hath 31 Dayis.

- The Capitole of rome was brunt befor Christ. 80
- 7 S. Pantenus preist disciple to S. Mark ye apostle vnder Caligula. 39
- Romulus ye first king of ye romanes Ewaniseit at ye dowbe of Caprea swa yat yair is na certaintie of his daith befor Christ. 715
- King Edward ye I. of Ingland was slane be ye king of Scotland at carlie. 1307
- 8 SS. Aquila and priscilla his wyff vnder Nero. 72
- S. Kiliane bischop of herbipolis Scotisman vnder heraclius. 630
- 9 SS. Anatholia and audax Martt. At tyrus vnder decius. 252
- 10 The 7 brether sones of S. fœlicite Martt. at rome vnder Antoninus. 136
- 11 S. Pius pape ad Mart. vnder Antonius. 144
- Moyses descending frome ye mont sina brak ye tables of ye law befor Christ. 508
- 12 S. Hermagore bischop of aquilege disciple to S. Mark euangeliste Mart. vnder nero. 63
- 13 S. Anacletus pape and Mart. vnder domitiane. 82
- S. Anacletus pape and mart. vnder domitiane. 71
- 14 S. Phocas bischop of sinopis mart. vnder Traianus. 119
- S. Bonauentura Cardinal confess. vnder Rodolph. 1275
- 15 The 9. virgines dochters to s. donewalde vnder king eugenius ye 7. In scotland. 712
- The departing of ye apostls in ye haill world to preche vnder Claudius. 45
- Ierusalem was takin be ye Christianes vnder godefride of beloinge. 1099
- 16 S. Eustachius bischop of antioche confess. vnder Constantius. 329
- 17 S. Alexius confess. at rome vnder Arcadius. 398
- 18 S. Thennow vidow mother of s. mungo vnder king Eugenius 2. In scot. 445
- S. Maternus bischop disciple to s. peter vnder Nero. 51
- 19 S. Epaphras bischop of ye colossians ordineit be S. Paule and mart. vnder Nero. 70

Ivlii hath 31 Dayis.

S. Symmachus pape vnder Anastasius.	502
20 S. Ioseph callit iustus mart. in Iewriland vnder vespatiane.	73
S. Margarite virgin and mart. at antioche vnder maximinus.	243
21 Daniel ye prophete befoir Christ.	527
S. Praxedes virgin at rome vnder Antonius pius.	141
22 Marie Magdalene quha diet at Marsils in france vnder titus.	84
23 S. Apollinaris bischop of rauenna ordineit be s. peter and mart. vnder vespatiane.	74
24 S. Christana virgin and mart. at tyrus vnder diocletiane.	fast. 285
25 Iames Apostle brother to s. Ihone mart. vnder herode at Ierusalem.	45
26 S. Anne ye mother of our lady vnder Augustus.	1
27 S. Pantaleemon mart. at nicomedia vnder diocletiane.	307
Nehemias bigowth to repaire Ierusalem befoir Christ.	453
28 S. Victor pape and mart. vnder seuerus.	195
S. Innocentius pape confess. vnder honorius.	416
29 S. Ole king of swadine and mart. vnder Conradus.	1028
30 SS. Abdon and sennes martt. at rome vnder decius.	254
31 S. Germane bischop of antisiodore, vnder theodosius catho-licus.	422

AVGVST HATH 31 DAYIS.

1 Lawmesse Day quihen s. Peter was castin in prisone be herod vnder Claudius.	45
The 7. brether of ye Machabetis was martyriseit with yair mother and maistair eleazarius be antiochus befoir Christ.	165
2 S. Steine pape and Mart. vnder valeriane.	256
The romanes was defeat be hannibal at ye cannes befoir Christ.	212
3 The finding of ye bodie of S. Steine first Mart. at Ierusalē vnder honorius.	415

AUGVST hath 31 Dayis.

- | | | |
|----|---|------|
| 4 | S. Dominik Institutour of ye blak frereis vnder friderik 2. | 1221 |
| | S. Aristarchus disciple to S. Paule bischop of ye thessalonians vnder nero. | 67 |
| 5 | S. Osualde king of Inghland Mart. vnder Constantine 3. | 643 |
| 6 | The transfiguratione of Christ on ye hill Thabor vnder Tiberius. | 32 |
| | S. Sixtus II. pape and Mart. vnder decius. | 257 |
| | S. hormisda pape vnder zenno. | 516 |
| 7 | S. donatus bishop of aretium and Mart. vnder Iuliane ye apostat. | 362 |
| | Ierusalem with ye temple of salomon was brownt be ye chaldeans befor Christ. | 566 |
| 8 | S. Cyriacus Mart. at rome vnder diocletiane. | 285 |
| 9 | S. Romane man of veir conuertit be ye cōfessione of S. laurence Mart. at rome vnder decius. fast. | 252 |
| 10 | S. Laurence archidiacon and mart. at rome vnder decius. | 252 |
| | S. Blane bischop and confess. in scotland quhom fra dōblane is named vnder kink kennete 3. | 1000 |
| | King françois 2 spouse to quene marie of scotland deit impoisonet. | 1536 |
| 11 | S. susanna niepce to s. Gaius pape and mart. at rome under diocletiane. | 302 |
| | The resaiwing of ye crowne of thornes quhair with our lord was crowneit frō ye infidels be s. ludoik king of frāce. | 1232 |
| 12 | S. Claire virgin vnder conradus 4. | 1253 |
| 13 | S. Hippolitus Mart. at rome vnder decius. | 258 |
| 14 | S. Eusebius preist and confess. at rome vnder constantius arrianus. | 347 |
| | S. Gregorius preist and Mart. at rome vnder ye same emperour. fast. | 347 |
| 15 | The Assumptione of our lady vnder Tiberius callit first lady day. | 35 |
| 16 | S. Vrsatius heremeit and confess. vnder licinius. | 256 |
| | S. Arnulphe bischop of metz confess. vnder constantinus 4. | 641 |
| | S. Rock confess. at lion in france vnder friderike 2. | 1322 |

AUGVST hath 31 Dayis.

17 S. Mametes bairne and mart. at Cæsarea cappadociæ vnder Aurelianus.	271
S. Iero preist and mart. in holland vnder ludouik ye 2.	870
18 S. Inane confess. at iruine in scotland vnder king kennede ye I.	839
S. Agapitus mart. at praeneste vnder Aurelianus.	271
19 S. Iulius senatour ād mart. at rome vnder Commodus.	187
S. Andro coronelle of men of weir mart. with 2597. of his armie vnder aurelianus.	275
20 S. Bernarde abbot of clareual vnder friderik ye I.	1154
S. samuel prophete befoir Christ.	1111
His bodie was transportit frome Iewriland to thrace be Augustus Arcadius.	404
21 S. Anastasius mart. at salona vnder Aureleanus.	272
22 S. Sophronianus mart. at Augustodunum vnder Aurelianus.	274
S. Timothie mart. at rome vnder diocletiane.	308
23 S. Zachæus bischop of Ierusalem ye 4. fra S. Iames vnder Galba.	fast. 68
24 S. Bartolomie Apostle mart. In ye indeis vnder vespätiane.	71
S. Erchade bischop and confess. in Scotland vnder king malcolme I.	933
25 S. Ludoik kig of frāce he deit in afrik.	1227
S. Genesisius mart. at rome vnder diocletiane.	306
26 S. Zepherinus pape and mart. at rome vnder seuerus and Antonius.	204
27 S. Malrube heremeit and mart. be ye daneis at marne in scot. vnder king malcolme 2.	1024
S. Rufus mart. at capua vnder Titus.	80
28 S. Augustine bischop of hippō in Afrik, doctor of ye kirk ane greit ennemie to all heretikis vnder Theodosius zoüger.	430
29 The beheiding or rather finding of s. Ihone baptiest heid vnder Tiberius.	31
30 S. Fiacre abbot and cōfess. sone to Eugenius ye 4 king of scotland he lvis besyd Meaux in France.	643
31 S. Aidane bischop of northumberland scotisman vnder king donald.	637

SEPTEMBER HATH 30 DAYES.

1	S. Geles abot of arls in Prouance patrō of Edinbourge vnder Charles ye greit.	788
	Iosua conductor of ye Iewis suscessor to Moyses deit befoir Christ.	1436
	The 12. brether martt. at beneuentum vnder Valerianus and galienus.	258
2	S. Iuste bischop and heremeit by Lion in France vnder Aurelianus.	279
3	S. Phoebe virgin disciple to S. Paule vnder Nero.	55
	S. Serapia virg. and mart. vnder Adria.	118
	SS. Euphemia, dorothea, Tecla and Erasma martt. at aquileia vnder Nero.	64
4	S. Marcelle mart. at Cabilon vnder Antonius.	170
5	S. Victorin mart. at rome vnder Nerua.	98
	S. Bertinus abot, vnder Iustiniane ye 2.	698
6	S. Onesiphorus disciple to ye Apostols vnder Nero.	63
	S. Lætus bischop and mart. vnder zeno.	479
7	S. Ihone mart. vnder diocletiane and Maximiane.	306
	S. Regina virgin and mart. at augustodunum, vnder decius.	244
8	The letter lady day of harweist quk is ye birth of or lady befoir christ.	14
	S. Adriane mart. vith vther 23. martt. at Nicomedia vnder diocletiane.	298
	Ierusalem according to ye prophesie of christ was vtterly brout and distroyet be vespaticane.	73
9	S. Gorgone mart. at nicomedia vnder diocletiane.	288
	S. sergius Pape vnder Iustiniane ye 2.	702
	S. Queranus abot in scotlād vnder king Ethus.	876
10	S. Hilarius Pape vnder zeno.	465
	S. Theodardus bischop of leodium and mart. vnder constans.	655
11	SS. Protus and hyacinthus mart. at rome vnder Galienus.	267
	SS. Fœlix and regula mart. vnder diocl.	302
12	S. Guido confess. in brabāte vnder Henry ye 5.	1112
13	S. Amatus bischop and confess. at dowā vnder Iustiniane ye 2.	690

SEPTEMBER hath 30 Dayes.

14	The exaltatione of ye halie croce be heracius callit halie rude day.	614
	S. Cornelius pape and mart. vnder deci.	252
	S. Cypriane bischop of Carthage and mart. vnder Valerianus and galienus.	258
15	S. Nicomedes preist disciple to S. Peter and mart. at rome vnder domitiane.	90
	S. Mirine abot of paslay and confess. in scotland under king finbarmache.	369
16	S. Niniane bischop of Quhyterne and confess. in scotland quhen as we was exyleid be ye romanes.	437
	S. Eupheme virgin and mart. vnder diocletiane.	290
17	S. Lamberte bischop of leodium and mart. vnder pipinus.	760
	The boilding of ye wallis of Ierusalem was perfaitit be nehemia befor Christ.	453
	S. Francis resaweit ye Impressiones of Christis 5. woundis on ye mont aluerna neirby assisium.	1212
18	S. Methodius bischop of tyrus mart. at chalcis in greice vnder diocletiane.	301
	S. satyrus brother to s. Ambroise confess. vnder valens and gratianus.	380
19	S. Ianuarius bischop and mart. at beneuētum vnder diocletiane and maximiniane.	304
20	S. fausta virgin and mart. vnder diocletiane and maximiniane.	304
	S. Eustache with his wyff ād bairnes martt. vnder Adrianus.	18
	Romulus and Remus was borne befor Christ. fast.	770
21	Mathew apostle and Euāgeliste Mart. in æthiopia vnder vitellius.	60
22	S. Maurice with 6666. martt. at Sedunum vnder diocletiane and Maximinianus.	307
	S. Lolane bischop and confess. In scotlande vnder king dunkane.	1034
23	S. Linus pape success. to s. Peter and mart. vnder Nero.	70
	S. Liberius pape and cōfess. vnder Iuliane ye apostate.	362

SEPTEMBER hath 30 Dayes.

S. Thewnan abbot and cōfess. in scotland maister to king eugenius ye 6.	684
24 S. Audochius Thyrsis and foelix martt. at augustodunum vnder Aureliane.	274
S. Gerarde bischop and mart. in hungarie vnder Nero.	74
25 S. Barre first bischop of Cathenesse and cōfess. vnder king Malcolme ye 3.	1074
S. Cleophas ane of ye 72. disciples of Christ mart. at Emaus vnder Nero.	69
26 S. Iustina virgin mart. vnder diocletiane.	290
27 SS. Cosme and Damiane martt. at ægea vnder diocletiane.	310
28 S. wencelaus king of Boheme mart. vnder otto ye I.	974
S. Machane bischop and cōfess. in scotland vnder king donalde.	856
29 Michelmes whilk is ye dedicacione of S. Michelis kirk in mont garganus vnder Anastasius.	500
30 S. Hieremie preist doctor and Cardinale of ye catholik and romane kirk vnder Theodosius zounger.	420

OCTOBER HATH 31 DAYIS.

1 S. Remy bischop of remys in france vnder leo zounger and zeno.	471
Pompeius efter ye defait of pharsalia fled to Ægypt quhair he was beheideit be ptolomeus zounger befoir christ.	45
2 S. Leodegarius bischop of augustodunum and mart. vnder constantinus ye 5.	480
The arke of ye couenant of ye lord was borne into ye temple of salomon befoir christ.	1020
3 S. Dionyse areopagite bischop S. Paulis disciple and mart. in france vnder domitiane.	99
4 S. Francis institutour of ye ordre of gray freries confess. vnder friderike 2.	1226
SS. Crispus and Gaius disciples to S. Paule vnder Nero.	69

OCTOBER hath 31 Dayes.

5	S. Placidus with vthers dyuers martt. at sicile vnder iustiniane.	547
6	S. Bruno cōfess. institutour of ye chartreux mounkis vnder henry 4.	1086
	S. sagar disciple to S. Paule vnder Titus.	83
7	S. Marke pape and confess. vnder constantinus ye greit.	336
	SS. Marcellus and apuleius disciples to S. Peter and martt. vnder domitiane.	93
8	S. Triduane virg. in scotlād vnder king conranus.	532
	SS. benedicta and pelagia virgines and mart. vnder carus.	286
9	SS. Dionyse preist callit rustike and Eleutherius mart. at paris vnder ælianus hermanus.	120
	Abraham deit befoir christ.	1837
10	S. Gereon with vthers 318 martt. vnder Maximianus.	303
11	S. Andronicus with vthers dyuers mart. at cilitia vnder diocletiane.	301
12	The 4976. mart. in afrike vnder hunerik king of ye vandals.	479
13	S. Conuallane abbot in scotland and confess. vnder king Conranus.	527
	S. Fincane and findoche virginis in scotland vnder ye same.	526
	S. Carpe, disciple to s. Paule mart. at troades vnder vitellius.	59
	S. Theophilus bischop of Antioche s. efter s. Peter vnder ælius aurel.	181
14	S. Calixtus pape and mart. vnder Alexander seuerus.	123
	S. Donatianus bischop of Remys vnder Constatius and Galerius.	308
15	S. Culmane bischop and cōfess. in scotland vnder king Conranus.	512
16	S. Galle abbot in scotland vnder king Conranus.	590
17	S. Reule abbot in scotland vnder king Eugenius ye I.	368
	S. heron bischop of antioche disciple to S. Ignace vnder traianus.	119
	The arke of noa destitut of walter rested on ye montaineis of ararath in armenia befoir Christ.	2308

OCTOBER hath 31 Dayes.

18 S. Luck apostle ad Euangelist quha deit a bythinia vnder domitiane.	90
S. Monon scotisman mart. at arduena vnder Arcadius.	404
19 S. Ptolomeus and lucius mart. at alexandria in ægipt vnder antonius pius.	144
20 S. Caprasius mart. at egennes in france vnder Maximiniane.	306
21 S. Halation abbot and heremeit vnder constantius.	351
The 11000. virginis martt. at coloinge in germanie vnder valentiniane.	450
22 S. Abericus bischop of herapolis disciple to ye Apostils vnder Titus.	85
S. Seuerus bischop of rauēna vnder Caracalca.	200
23 S. Theodoricus preist and mart. vnder Iuliane ye apostat.	366
S. Seuerine bischop of Coloinge vnder Theodosius Catholicus.	384
24 S. fælix bischop with audactus and ianuarius preistis martt. vnder diocletiane.	301
S. Euergistus bischop of Coloinge success. to S. Seuerine mart. vnder honorius and Theodosius.	414
25 S. Marnoke bischop and confess. in scotland deit at Kilmaronoke in cuninghame vnder king Crathlinthus.	322
SS. Crispine and Crispiniane mart. at suesson vnder diocletiane.	301
26 S. Bean first bischop of murthlie kirk, whilk bischopric was transfereit to Aberdene vnder king malcolme 2.	1010
27 Vincētius, sabinus and Christeta martt. in spanzie vnder Rodolphus.	fast. 1285
28 SS. Simon and iude Apostils and mart. in perse vnder Traianus.	103
S. Cyrilla dochter to Decius the Emperour martt. vnder Claudius.	271
29 S. Kenneir scotiswoman and ane of ye 11000. virginis mart. at coloine vnder valentiniane.	450
S. Narcissus bischop of Ierusalem vnder seuerus and Antoninus.	197

OCTOBER hath 31 Dayes.

30	S. Serapiō bischop of Antioche vnder commodus.	182
	S. Tarkin bischop and confess. in scotland vnder king soluathius.	889
31	S. Quintine apostle of Veromandia. mart. vnder Maximianus.	290
	S. Foillane bischop scotisman martt. in germanie under iustiniane.	530

NOVEMBER HATH 30 DAYES.

1	Hallow mes whilk is ye feist of al sanctis institute be pape Gregore 4. fest vnder ludoike ye godlie.	835
	S. Cæsarius and Iulianus mart. at terracina in italie vnder Claudius.	44
	S. Beye virgin in scotland vnder king donald.	896
2	The commemoratione of all saulis fidelis Institute festuall be pape Gregorius 5. vnder otto 3.	989
	S. Maure virgin in scotland quhomfra kilmaures in cunninghame is callit vnder king donald.	899
	S. Victorinus bischop and mart. vnder diocletiane.	301
3	S. Quartus bischop of berythia disciple to S. Paule vnder traianus.	94
	S. Hubert bischop of leodiū vnder leo 4.	731
	S. Englate bischop and confess. in scotland vnder king kennete 3.	966
4	S. Pierius preist vnder Phillippe empero.	249
	SS. Vitalis and Agricola mart. at bouloinge in Italie vnder maximiane.	306
5	S. Zacharia prophete s. Ihone baptist his father vnder Tiberius.	14
	S. Malachie bischop in Irland.	1143
6	S. Leonarde confess. vnder Anastasius.	404
	S. Wilbrodde bischop and confess. in frisland scotisman vnder Iustiniane.	688
7	Prosdocimus bischop of padua ordineit be s. Peter vnder Titus.	82

NOVEMBER hath 30 Dayes.

S. Engelbertus archbischop of colonia agrippina and mart. vnder friderike 2.	1225
8 SS. Claudius, Nicostratus, Simphorianus, Castorius and simplicius mart. vnder diocletiane.	301
S. Moroke confess. in scotland vnder king Achaius.	817
S. Geruade confess. and bischop of murray vnder king Achaius.	812
9 S. Theodore Mart. vnder Maximianus.	307
10 S. Triphon respicius and Nympha mart. vnder decius.	252
11 S. Martine bischop of Tours in France vnder Theodosius, callit Martimes.	386
S. Mennas, mart. in Phrygia vnder diocletiane.	301
12 S. Martine pape and mart. vnder cōstantius.	652
S. Machare bischop and confess. vnder king soluathius in scotland.	887
S. Leuine bischop and mart. at gent in Flanders scotis- man vnder Theodosius.	384
13 S. Kiliane, bischop and confess. in Franconia scotisman vnder Iustinian. 2.	687
S. Deuinike bischop and confess. in scotland vnder king soluathius.	887
14 S. Clementinus Theodatus and philominus mart. vnder Nero.	70
S. Middame patron of fillorthe bischop and confess. in scotland vnder king conranus.	503
15 S. Mathute scotisman bischop and cōfess. at Santonas vnder iustiniane.	553
S. Fœlix bischop of nola in Italie vith vther 30. mart. vnder Maximinus.	284
16 S. Margeret quene of scotland spouse to king malcolme ye 3. this day scho deit.	1097
S. Eucherus bischop of lion in france vnder Valentiniane and Martianus.	453
17 S. Dinyse bischop of Alexandria confess. vnder valerianus and galienus.	258
S. Anianus bischop of Orleans in france vnder honorius.	404

• NOVEMBER hath 30 Dayes.!

S. Gregore callit Thaumaturgus bischop of neocæsarea mart. vnder galienus.	267
S. Terguse bischop and cōfess. in scotland Patron of glames vnder king Conranus.	505
18 SS. Romane and barula mart. at antioche vnder dio- cletiane.	291
19 S. Pontiane pape mart. vnder Maxi.	236
S. Gelasius Pape vnder Anastasius.	495
20 S. Maxence dochter to ye king of scotland and mart. at ye brige callit frome hir brige of S. Maxence in france vnder constantinus.	742
S. Proclus patriarche of constantinople vnder Valentiniane.	438
21 The presentation of our lady in ye temple vnder Augustus institut festuall be Pape pius 2.	1464
22 S. Cicile virgin and mart. at Rome vnder Adrianus.	224
23 S. Clemente pape mart. vnder Tra.	99
24 S. Chrysogonus mart. at rome vnder Diocletiane.	302
25 S. Katherine virgin and mart. at alexandria vnder Max- entius.	305
26 S. Peter bischop of Alexandria mart. vnder Maximinus.	306
27 S. Ode virgin dochter to ye king of scotland vnder Iusti- niane 2.	700
28 S. Sosthenes disciple to s. Paule vnder Nero.	52
S. Gregore 3. pape vnder Leo 3.	741
29 S. Saturninus mart. at Tolose vnder Nero.	fast. 52
30 S. Andro apostle Patron of scotland, mart. in achaia vnder vespatiane.	76

DECEMBER HATH 31 DAYES.

1 S. Eloy bischop of noion in picardie scotisman vnder con- stans.	657
S. Ansanus mart. vnder Diocletiane.	301
2 S. Bibiane virgin and mart. at Rome vnder Iuliane ye apostat.	364

DECEMBER hath 31 Dayes.

3	S. Claude with his sonnes and 70. vthers mart. at Rome vnder Numerianus.	288
4	S. Barbara virgin and mart. at Nicomedia vnder Maximianus.	305
	SS. Sophronius and Olimpius martt. at Rome vnder valerianus and galienus.	258
5	S. crispine virgin and mart. in Afrike vnder Diocletiane.	301
	S. Sabbas abbot and confess. in cappadocia vnder Iustianiane.	530
6	S. Nicole bischop of Myra and confess. vnder constantinus.	343
7	S. Agathon mart. at Alexandria vnder Decius.	252
	S. Ambroise was ordinet bischop of Millane vnder Valentiniane.	373
8	The conception of our lady institut festuall be Pape Sixtus 4.	1466
	S. Eutichianus pape and mart. vnder Aurelianus.	282
	S. Macarius mart. at alexandria vnder Decius.	252
9	S. Locadia virg. mar. at Tolete in spāzie vnder diocletiane.	302
10	S. Melchiades pape and mart. vnder Constantine ye greit.	304
	SS. Carpophorus preist and Abundius mart. vnder Diocletiane.	301
	Bellisarius recowereit rome frome ye Gothis vnder iustianiane.	537
11	S. Damasus Pape vnder Theodosius.	387
	S. Thraso mart. vnder Maximinus.	238
12	S. Paule bischop of Narbon disciple to S. Pavle ye Apostole vnder Nero.	51
	SS. Dionisia Mercuria and ammonaria martt. at Alexandria vnder Decius.	252
13	S. Lucia virgin and mart. at Syracusas in sicile vnder Diocletiane.	302
	S. Autberte bischop of Cambray vnder Constans.	643
14	S. Drostane mounke and confess. in scotland mother brother to king Achaius.	587
	S. Spiridon bischop of cypre confess. vnder Maximiniane.	310

DECEMBER hath 31 Dayes.

15 S. Valeriane bischop and confess. in afrike vnder Iuliane ye apostate.	353
16 S. Eurardus duke of foroiulium and confess. vnder ludoike ye godlie.	840
The pandectis of ye ciuile law was publischeit be iusti- niane.	534
17 S. Lazarus quha was raisit frome daith be christ bischop and mart. at marsils in france vnder domitiane.	84
18 S. Manere bischop and confess. in scotland vnder king dungalle.	824
S. Gatiane bischop of tours and confess. vnder Nero.	52
19 S. Nemesius mart. in Ægippte vnder Decius.	252
20 S. Ammon, zeno, ptolome, ingenuus, and theophilus, martt. at alexandria vnder decius.	252
S. Philogonius bischop of antioche vnder Constantinus and licinius.	fast. 318
21 S. Thomas Apostle mart. in ye indis vnder vespaticane.	75
22 S. Ethernane bischop and confess. disciple to S. Colme in scotland vnder king aidanus.	582
S. Schirion mart. at alexandria vnder Decius.	252
23 S. Victoria virgin mart. at rome vnder Decius.	252
24 The 40. virgin mart. at antioche vnder Decius.	fast. 252
25 Zulday whilk is ye birth of our salueour Iesus Christ vnder Augustus Cæsar ye zere of ye world.	3962
Charles ye greit was declaireit Emperour ye first of ger- manie be Pa. Leo. 4.	801
Willame ye bastard of normandie callit ye conquerour haiffand conquesit ingland was crowneit king yairof.	1067
26 S. Stewin first mart. in iewrilād vnder Tiberius.	34
S. Dinyse pape vnder flauius claudius.	271
S. Zosimus pape vnder Theodosius 2.	420
27 S. Ihone Apostle and Euangelist he deit at Ephesus vnder traianus.	100
28 The Innocentis whilkis was slane be king Herode.	1
29 Dauide king of iewriland and prophete before Christ.	1042

DECEMBER hath 31 Dayes.

- S. Thomas bischop of Canterberrie mart. in Ingland vnder
king henry ye 2. 1174
- The Code of ye Ciuile lawe was parfaitit and publischeit
be Iustiniane. 535
- 30 S. Sabinus bischop with vthers dyuers martt. at spoletum
vnder maximinianus. 304
- 31 S. Siluester Pape vnder Constantine ye greit. 314
- Nebuchadnezar beseaged ierusalem ye seconde tyme befoir
Christ. 588

Genealogium Scotorum.

X.

MENOLOGIUM SCOTORUM

In quo nullus nisi Scotus gente aut conversatione quod ex
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Superiorum permisso.

ILLUSTRISSIMO PRINCIPI
 MAPHAEO S. R. E. CARDINALI BARBERINO

Scotorum Protectori ac Suo.

THOMAS DEMPSTERUS.

MILLE & sexcentos Scotiae cives & ex his delxxix Sanctos ad normam Martyrologii Romani recensitos, tuis auspiciis, si tu addixeris, Princeps optime, recidivatu donare instituo, & omnes Europae gentes percurrens, tot retro sæcula digero, utriusque exempla sexus conquirens, veteris Ecclesiae Scoticae typum ob oculos pono, ut novatores confundam, omnes enim quos hac tabella oblatos vides, S. R. E. filii devoti & vel regnarunt, ut sua omnia ad alterius regis gloriam componerent, vel auctoritate Romani Pontificis in terris Ecclesias rexerunt, vel monastico voto addicti in terris vixerunt, & in cœlis debitum sanctis operibus honorem ab eadem sortiuntur, Et ut tu amplissima auctoritate squallidam nostratis Ecclesiae & desolatam imaginem in nobis membris indignis, refocillas & erigis, ita Sanctorum Scotorum precibus omnia fidens patrocinii adorem, quam mortales rependere non valemus, animae illae beatorum desuper distillabunt. Et ecce S. Principi Apostolorum Petro Romae successerunt Innocentius I., Bonifacius II., Cyriacus, Clemens VI., linealiter a SS. Malcolm & Margareta regibus descendens ait Scotchronicon, sunt qui Adrianum IV. annumerent, sed apud me haudquaquam liquidum reor. Petri eiusdem Antiochenam sedem tenuerunt Jacobus cum Ursulanis virgineo choro associandus, Bernardus cognomento Sapiens bello sacro copiarum ductor, Simon de Kramonda Carmelitani ordinis ornamentum. Constantinopoli ex aula Augusta secundam in terris sedem Anatolius est moderatus, praedatrici licet synodo Ephesi electus, tamen sanctissimo Leoni rationem fidei suae petenti tradidit, & ab ea pacificatorias accipere meruit. Si Italiam lustrò, video cum voluptate summa Sybares noxiarum deliciarum oblitus, Dei verbum a

Donato accepisse, & Ennii Rudias, & Lupios ab eodem edoctos, Tarentinos a Cataldo, Sutrienses a Deicola, Placentinos a Fulchio, Verbanos a Leuino, Faventiam ab Æmiliano, Fæsulas a Donato Andrea & Brigida, Bobienses a tribus Columbanis & Attala, Appennini incolas a Peregrino, Mediolanenses, Inalpinos & Ticinenses a Guni-baldo & Guniforte germanis. In Germania eminentissimi sunt fidei plantatores, & Ecclesiarum fundatores Scoti, Herbipoli sunt Kilianus, Totnanus, Colomanus, Erualdus, Burchardus, Macarius, Christianus, Moguntiae Bonifacius tot gentium Apostolus, Lullus, Sigibertus Egebertus, Aichstadii Vvilibaldus, Treheti Doban, Argentinae Arbogastus & Florentius, Treveris Hildulfus, Geresina Siciliae regina & alii, Ratisbonae Gailbaldus & Eberhardus, Mykeleburgi Joannes, Saltzburgi Joannes alter, Constantiae tertius Joannes. Helvetii habent Gallum apostolum suum, Marcellum Scholarcham, Rapertum Monachum. Colonia Cyriaco papa gaudet, Jacobo Antiocheno Patriarcha, Ursula & magna sociarum cohorte Mimborino, Helia et aliis. Fulda Rabano Mauro, Amnichado, Mariano & sociis. Vindelicorum salutis author coluntur Beatus & Vinnibal-dus, Bohaemorum Adelbertus & Rudbertus, Avarorum Kunialdus, Noricorum Trudbertus, Bavarorum Otgerus. Notissimi sunt Paderbornae Paternus, Erfordiae Adelarius: Vvendelini sepulchrum in populosam civitatem excrevit, Althonis clari tituli: Austria Colomannum patronum & martyrem invocat suum. Amanus, Annualis, Corbicanus, Chunilda pro fide omnes hic perpessi, Echarium vero tanti fecit S. Bruno, ut vitam actaque ipsius describenda putarit. Eusebium cognomento Inclusum cum apostolo suo Beato Rhæti venerantur: Valuidorum Foronnanum Vestphalia Geronem & Hermannum, Vvigbrordum & Maurinum. Martis Castra Lucii regis cum sorore Emerita corpus beat, Viennae Macarius & Sanctinus magno pietatis fructu jacent. Per Belgium eunti occurrunt non singulares aliqui viri sancti, sed cohortes & legiones integrae. Traiectenses ostentant Vvilibrordum & Dysignatum, Hollandi Hieronem, Artesii Bertinum & Bertuinum, Frisones cum Bonifacio & LII sociis martyrii, Richardum cognomento Sacristam, Egbertum & Herebertum, Verdenses Suitbertum, Erlulfum, Ceuilonem, Pattonem, Tanconem, Rortilam, Isingerum & Harruchum, Atrebatenses Celsum, Chillenum Apostolum, Vulganium: Gandavi pretiosa est memoria Livini, Mach-

iniae Rumoldi, Valciodori Eloquii, apud Mosae accolae Fridolini tot
 cœnobiorum fundatoris, in Hannonia Dysibodii, Oostkerkae Gutha-
 goni, Guidulfi, Ghillonis, quorum res Gregorius Dominicanus scri-
 bendas desumpsit: in eodem illo tractu Richardae Augustae eminent
 sanctitas, Leodii Odda virgo, Gerpinae Rolendis, Rhodae Plechelmi
 & Vvironis, Cameraci Autbodus Scotorum peregrinantium & euangelium
 seminantium catervas evocat, Adilia hospitio suscipit, Madelgarius
 Francus Palatinus & Hiberniae gubernator fovet, quorum duces
 Etto & Adalgisus. In Galliis quam nobile nostrates a pietate nomen
 adepti sint dicant Tullenses, quos Mansuetus principis apostolorum
 discipulus erudit, Roma emissus, in Burgundia Luxovium Scotorum
 estopus, Cistersiensis ordo vitam recidivam Stephano Hardingorepedit,
 Fursaeo Foillano & Vitano principibus Mombolo & Mononi multa
 debet Picardia seu Morinorum regio, ut & Ingenoco, Madoco, Quada-
 noco: religiosissime Xanctones rexerunt Arnual & socii, Altissio-
 dorenses Claudius, Redonenses Marbodus Euanx, Rhegienses Faustus,
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 fridus, Aletenses Machutus, Compendienses Roselinus, Carpentor-
 actum Oronius Modestus, Taurinenses Claudius: Parisios illustrat
 doctrina & sanctitate Alcuinus Caroli Magni praeceptor, cum sociis
 tribus sanctis, Rhotomagum Mellanius Probus a S. Stephano I. P. P.
 eo destinatus, prestites Lotharingiae seu Lotharii regni, Austrasiaeque
 sunt Arnulfus nostratis Vvendelini frater, Lucia virgo cognomine de
 Monte, Campaniae & Briae Fiacrius cum Syra sorore, Lingones tuetur
 Florentinus, confinia Alexander cum sorore Mechtilde qui octo poste-
 riores Regum liberi sunt, ut & Clarus Normaniae patronus. Vellem
 hic Scotorum pietatem intueri longius latiusque se expandentem
 & serio reputare quid Remenses debeant Abeli, qui Sancto Rigoberto
 Franco successit, quid Macrae virgini Crathlinti regis filiae & Gutha-
 gonis sorori, Bellovacenses Maxentiae & Barbantio, Nannetes Similiano
 Ambianenses Firmino, Sansidonenses Sidonio, Dolenses Samsoni,
 Leonenses Golueneo, Nivernates Adeodato primum Eremiticæ, tum
 antistiti? In Hispanica historia plena quasi segete omnibus saeculis
 Sancti Scoti numerantur, sed cum illa ad manum non sit, & sileant
 nostrates, alteri temporis cura ea reservatur, nunc autem unico exemplo
 contentus ero Gulielmi regis filii, qui Eremitica diu ibi vita tolerata
 clarissimum ei regno jubar splendet. Sordere dicitur Mahometana

Graeciam oppressam non sinit Coelius Sedulius. In Britanniam Romani juris provinciam trajicio, & Albanum primum Martyrem cum suo doctore Amphibalo Culdeo veneror, duos Davides habet Vvallia & Asaphum Kentigerni discipulum; a cæcis idololatriæ latibulis ad veri boni culturam Mercii vocantur ab Adda Betta, Diuina, Cuthberto, Finnano, Aidano, Vvinfrido, qui populos pie instituerunt, & Ecclesias sancte rexerunt, quibus adde Saxonum decus Adelmum, Lindisfarnæ Tudam Egredum Higbaldum, Bathoniae Bodecam, Leichfeldiæ Trumherum, Coventriæ Cellachum, Hagulstadae Eatam; Malmesburiam fundat Maildolphus cognomento Pædagogus, Benchoram Congellus, Bosanhame Dicullus, Oxoniam Joannes, natione Scotus, cognomento Magister, regis Alfredi præceptor & martyr. Celebria in hanc gentem facta sunt Cormani qui primus apostolus Aidanum præcessit. Ethelberti, Connani, Cibtaci, Boisili, nomina sunt inibi vivacia, Cantabrigiam pretiosum Pandionæ virginis regis filiae corpus beat, Dunelmum Turgoti: sceptrum ipsum honorat Mathilda cognomento Bona, tot regum tot Imperatorum parens Malcolmi & Margaretæ regum filia. Ulterius tendentibus in Oceano obviae jacent Haebudes & Acmodes feraciores sanctorum Scotorum quam glebæ, ubi Machillas Brigidam aliasque virgines primum velavit & post eum Aidanus: ubi Congellus, Catanus tot millibus prefuerunt Monachis: hic Blanus natus, cujus vita etiam a conceptione miraculorum plena: hic monasteria populorum septentrionalium scholæ, regum Scotorum sepulturae. Sodorensi antistiti eo saeculo subjectæ in Deuceledonio sinu Orcades fidem hauserunt a Machuto, Servano & Nennio. Sanguine suo consecraverunt Adamus & Serlo: Fortunatæ insulæ salutis suæ autores adorant Brandanos Malocum Molonathum Mooh & alios: Noruegia & Islandia grato pietatis affectu Magnum venerantur, Begam & Kentigernum, hos Serfus præcessit, secuti sunt Erlulfus & Buo. Hirlandia adhuc idola coleret, nisi Scotorum studiis longaque patientia veros Christi cultus accepisset, nam Patricius cum sorore sua Lupita & magna cælestique Scotorum patrum frequentia gentem eam, ut potuit, LX. annorum sudoribus, Euangelii luce perfudit, hic Dária sanctissimæ Ursulae mater Kildariam a nomine & incolatu suo appellatam nobilitavit licet alii non ipsi sed reliquiis ejus eo advectis tribuant. Kenicus Kilkenniam honorat, Ronnanus Kilronan, Carolus Corcagiam, Duthacus universam terram illius Insulæ illustrant, Ecclesiastica

Hierarchia a Joanne Papparone & Joanne Cumino Cardinalibus Scotis : splendor hodiernus si quis sit, a Beato Roberto Venantio, qui Didymus alter, trium Pontificum maximorum legatus, vitia multa populi clerique Hirlandici prædicationibus piissimis detersit. Haec est illa Hirlandia quæ veteribus Hibernia & Iernia nunquam Scotiae nomen habuit, licet Monachi Scoti eam regionem instituentes omnes ordines a se fundatos Scotorum appellatione honestassent. Portenta quæ addunt de Scotia Minore et Majore, Veteri et Nova, quam a Geographis et Historicis sunt aliena, nemo melius Illustriss. V. D. novit, et ego paratus sum causa cadere, si unquam id ullius nisi Hirlandi, auctoris loco ostendi possit. Verum e longinqua peregrinatione domum redeamus, et non omnia tempora actave percurramus, nec religiosas episcoporum, Abbatum, Monachorum aut Monialium sedes excutiamus, sed unicam illam aulam sub annum mxc. intueamur, plura siquidem sanctitatis exempla unica ea suppeditabit, quam ullum totius orbis regnum, cum Roma omnis pietatis arce non contendimus ; ac primum Malcolmus conjugis suae Margaretae meritorem ac vitae sequax, Alvvinum Canonicum Regularem suorum actuum testem habet ut et illa Turgotum S. Andreae antistitem : ex eadem aula Bernardus in Orientem copias ducit, Rievallem Benedictinus Ealredus administrat, hujus soror Christiana, mater Agatha, virginiei chori ornamentum : David deinde regnat, eodemque Alvino utitur, et monasterio S. Crucis praeficit, ut et Everardum Halincutstrain, et Simonem Soltreiae, fratres ejus, Vualthenus abbas, Edmundus monachus, uterque Cistertiensis, soror Mathilda ex sanctimoniali regina, tot regum et Augustorum parens, filius Gualterus ecclesiastici ordinis decus ejusdemque nepotes Malcolmus qui a puritate Virgo dictus, et Vvilhelmus a fortitudine Leo vocatus reges, cum illo Eduardus Aberdoniae praesul, cum isto Adamus et Gilbertus Catenesiae antistites, qui omnes sanctorum albo inscripti, plane docent, qualis reliqua regni facies sub talibus principibus fuisset, nam

Mobile mutatur semper cum principe vulgus.

Edgarum et Alexandrum reges Margaretae, ex Malcolmo liberos non advocavi, nec Henricum Huntintoniae comitem Davidis filium Malcolmique ac Vvilhelmi patrem, et si illi Ecclesiam Dei liberalissime ditarent, multaue monasteria condiderint, quia sanctis adnumeratos non reperi, ut reliquos : non tamen praeteribo Edgarum omnium Scoto-

rum regum primum a S. Godrico S. Andreae episcopo inunctum : Tot sanctos unico sæculo non sparsim per totum regnum, sed in regia, id est una in domo, et Scotiae gloriosum, et Deo acceptissimum chariorque eo nomine et commendatior illustriss. V. D. tutela tanti regni esse debet, ut fuit semper, nec vero aliter sperare patiuntur Majores tui Barberini et Barbadori Florentinae olim Reipublicae destinæ, summo ea in civitate, Europae oculo, semper gradu, armorum et literarum exuviis inclyti, atque horum quidem clarissimum nomen est etiam a libertate nata, istis hæreditaria propemodum doctrina et per successores transmissa, ignorare hoc non possunt, qui Joannem Bocacium mel merum Hetrusci sermonis legerunt aut heroica illius urbis acta perscrutari voluerunt, in quibus rara triumphi pompa sine Barbadoris aut Barberinis, nec alio nomine pluries notati fasti. Atenim injuriosum sum qui ornamentum a decessoribus peregrinum Illustriss V. D. inquiri, cum ipsa sit omnis solidæ virtutis, eruditionis, humanitatis, religionis epitome, ut literati per Genium ipsius egerare soleant et quod rarissimi exempli sed ingentium meritorum est, Transalpini pariter atque Itali æquali virtutis æstimatione paria eulogia ingeminant, nec ultima in hoc agmine Scotia futura, si quos ego ex quatuor peregrinorum autorum millibus Scotos hos tuos sanctos fide magna, opera indefessa, eximio in S. R. E. visibilemque Petri successorem et patriam meam affectu, ut offeruntur, suscipere ac tueri Illustriss. V. D. non aspernetur, et suos facere. Vale Mæcenas faventissime. Bononia Prid. Kal. Junias Die S. Simeonis Scoti Frisiorum Apostoli MDDXXII.

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 Mundi 15. April.

N

Nanini 21. Sep.
 Nethaleni 8. Jan.
 Neoti 31. Jul.
 Nerii 14. Sep.
 Neuhal 3. Feb.
 Nicolai 9. Maii. 6. Dec.
 Niniani 16. 20. Sep.
 Nouati 20. Jun.

O

Oddae 27. Sep. 27. 28. Nov.
 Odiliae 18. Jul. 21. Nov.
 Odranni 27. Oct.
 Ogilbii 28. Feb.
 Odonis 25. Mart.
 Ogrini 26. Feb.
 Ogani 26. 27. Feb.
 Onani 23. Dec.
 Oronii 2. Sep. 5. 29. Dec.
 Orbillae 2. Jan. 5. Dec.
 Osberti 9. Oct. 9. Nov.
 Osmannae 16. Jun. 22. Nov.
 Osualdi 2. Jan. 24. Mart.

Otgeri 10. Sep.
Othae 13. Oct.

P

Palladii 6. Jul. 10. Sep. 7. Dec.
Pandionae 26. Mart. 25. Nov.
Pantaleonis 20. Feb. 27. 28. Jul.
Paschasii 12. Dec.
Paterni 10. April.
Patricii 17. Mar. 22. Aug.
Patriciani 10. Oct.
Pattonis 31. Mart.
Petrani 5. Jul.
Peregrini 16. Maii. 1. Aug. 8. Dec.
Pirminii 3. Nov.
Plechelmi 15. Jul.
Potentianae 19. Maii.
Praxedis 21. Jul.
Prisci 22. April.

Q

Querani 7. Jan. 9. Sep.
Quintigernae 7. Jan.
Quadanoci 22. Aug. 5. Nov.
Quintini Kennedii 22. Aug.

R

Rabani 4. Jan. 4. Feb. 19. Maii.
Raperti 22. Jul. 7. Sep.
Reginaldi 12. Feb.
Reguli 17. Sep. 17. Oct.
Ribiani 8. Jul.
Riarii 16. 28. April.
Richardae 18. Aug. 18. Sep.
Richardi 2. Nov. 1. 31. Dec.
Roberti 13. Nov. 24. Dec.
Rolendis 14. Maii. 13. Jun.
Ronnani 7. Feb. 11. Dec.
Rortilae 19. Sep.
Rudberti 27. Mart. 20. Jul. 24. 25. Sep.
Rumoldi 1. 24. Jul. 1. Aug. 18. Sep. 17.
18. 27. Oct.
Ruthii 27. Dec.

S

Sabinae 5. Nov.
Sadoci 1. April.
Sacerdotis 4. Mart.
Samsonis 28. Jul.
Santannae 19. Nov.

Sanctini 2. April.
Sarani 23. Jan. 10. Mar. 18. Maii.
Sedulii 13. Jan. 13. Jun. 28. Dec.
Scandalai 11. Jan. 5. Maii.
Segenii 14. Jan. 7. April.
Serfi 1. Jul. 1. Aug.
Segeani 10. Jun.
Senilis 21. Jun.
Serlonis 13. Sep. 31. Dec.
Seruani 1. Jan. 13. Maii. 31. Dec.
Sidonii 24. Aug.
Silani 31. Maii.
Siluestri 11. Jun. 15. Aug.
Siluenei 4. Jul. 15. Aug.
Siluani 10. Jan. 14. Maii.
Simeonis 31. Maii.
Similiani 16. Jun.
Simonis 29. Sep.
Solonii 19. Aug.
Soghani 27. Febr.
Sophani 27. Febr.
Stephani 17. Apr.
Stellani 29. Jun.
Stolbrandi 2. Jan.
Suiberti 1. Mar. 4. Sep.
Summiuae 8. Jul.
Syrae 8. Jun.

T

Tanconis 13. 16. Feb.
Taraghtae 4. Feb.
Tarkini 30. Oct.
Tarnani 12. Jun. 1. Jul.
Tergusi 17. Nov.
Thebaculi 9. Jul.
Theliai 26. Dec.
Theomatae 21. Nov.
Thennae 18. Jul.
Thevvnani 23. Sept.
Theodori 7. 19. Mar. 9. 17. 19. Septr.
Thomae Lavvdir 4. Nov.
Tigernaci 4. Apr. 5. Maii.
Tigernasi 5. Apr.
Totnani 17. Mart. 13. Feb. 8. Jul.
Trumvvini 2. Dec.
Tresani 3. Dec.
Triduanae 8. Oct.
Tudae 21. Oct.
Tynae 1. Jan.
Turiani 13. Jul.
Turgoti 23. Oct. 9. 16. Nov.

V VV	
Vvalpurgae 25. Feb. 27. Apr. 1. Maii. 4. Aug. 21. Sept.	Vvillibrordi 19. Oct. 6. 7. 21. 22. No.
Vvaltheni 22. Maii. 12. Jul. 3. 4. Aug.	Vvilfridi 24. April.
Vvasnulphi 10. Jan. 1. Oct.	Vimini 21. Jan.
Vdardi 5. Jul.	Vvinfridi 3. Jan.
Vvendelini 21. Oct.	Vvinini 6. 28. Maii.
Verani 11. Sep. 11. Nov. 3. Dec.	Vvinniani 13. Jul.
Vvrenae 21. Oct.	Vvinoci 23. Mar. 18. Sep. 6. Nov. 30. Dec.
Vvigliani 4. Jan.	Virginum commemoratio 12. Jan. 8. 15. 30 Jul.
Vvillielmi 6. Jan. 22. April.	Virgilii 25. Oct.
Vvibrordi 27. Maii.	Virgoi 11. Maii.
Vvilibaldi 1. Maii. 7. Jul. 8. Nov.	Vltani 1. 2. Maii.
Vvinibaldi 1. Maii. 24. Sep.	Vvironis 8. Maii.
Vvillibrandis 16. Jun. 3. Jul.	Vvlganii 29. Oct. 2. Nov.
	Vrsulae 21. Oct. 19. Jun.

Genealogium Scoticum.

—♦♦♦—
JANUARIUS.

I. In Insulis Scoticis Servani Orcadam Apostoli T. BT. F. in Mailros Tynae cognomento Boni S. Vvaltheni discipuli & Cellerarii. S. In aestuario Bodotriæ Hugonis Maiæ Prioris qui obiit anno 1269. S. F.

II. Brechini Stolbrandi Martyris translatio facta per Albinum Episcopum loci. C. B. Orbillæ virginis. B. Legatio S. Osuualdi regis Angliæ ad Scotos pro fide indipiscenda & mittendis doctoribus. S. C.

III. Davidis regis ex Anglica captivitate reditus. H. VVinfridus regis filius priori nomine deposito Fridolinus vocatur. Brusch.

IV. Abirbrothi natalis Vigiani monachi Cluniacensis & Episcopi, e cujus cœmeterio crux nulla vi hæreticorum avelli ac ne incendi quidem, licet lignea, unquam potuit. C. Benchoræ in Anglia Davidis episcopi. B. Fuldæ obitus Hrabani Mauri Abbatis, Archiepiscopi Moguntini & Academiae Parisiensis fundatoris. VV.

V. Rievalle Ealredi Abbatis qui SS. Malcolmo & Margaretae regibus charissimus. Licosth. opido Reinen elevatio Kunerae virginis S. Ursulae comitis, & carne propinqua, quam decenter collocavit S. VVillibrordus. ML. in Argadia Barniti S. Brandani socii. B.

VI. In Cathenes Gulielmi Episcopi. K. Rhemis Macrae virginis & Martyris, quæ Crathlinti regis filia cum fratre S. Guthagono patriam egressa, a Rictiovaro praeside caesa. M. B.

VII. Glascoæ Quintigernæ viduae. K. Edimburgi Beati Joannis Blak Dominicani Martyris sanguine & scriptis clarissimi. C. Aberlemnone Querani Abbatis Culdei. B.

IIX. In Scotia Nethaleni Episcopi qui cum S. Palladio floruit. K.

IX. In lacu Levinio natalis piissimi confessoris Filani Abbatis Argadiensis, ad cujus pretiosas reliquias magnus concursus fiebat. K.

X. Dunblani Siluani Archiepiscopi qui S. Rumoldo successit. B. in Belgio VVasnulphi elevatio. ML.

XI. Bamfiae Brandani monachi. VV. Scandalai monachi. C.

XII. Duarum virginum sororum SS. Gunifortis & Gunibaldi quae in Germania Martyrium passae. Guall.

XIII. Glascoae Kentigerni Episcopi & confessoris, qui Eugenii regis filius VVallos ad fidem convertit, & eorum Apostolus dici meruit. ML. In Graecia Sedulii Episcopi & confessoris cognomento Dei amantis, poesi sacra inelyti. Gropper. Ambiani natalis Firmini martyris & episcopi primi. Constant. Fel.

XIV. In Insulis Segenii abbatis translatio. C.

XV. Dunkelden Bigitani episcopi & confessoris. B. Coloniae Vbiorum Martiniano Scotorum Coenobio collocatio reliquiarum Elifii, quas ex Grandensi urbe Lotharingiae S. Bruno Archiepiscopus eo detulit, ac deinde VValramus, ex poenitentia a Pontifice data, hoc loco reparato Scotisque aeternum concessio, isto die pretiosum illud pignus decenter collocavit anno 936. B. Aberdoniae dedicatio Ecclesiae S. Machorii Metropoli. B.

XVI. Peronae inventio Fursæi & Foillani. VV.

XVII. Rhegi in Gallia Fausti episcopi & confessoris, qui S. Columbani praeceptor ex abbate Cirenense ad honorem episcopalem evector est. N.

XIIX. In Lamirmure Bothani episcopi & coenobii sanctimonialium ei consecratio. B. Sutrii Deicolae Abbatis, qui S. Columbano successit, sed non Bobiensi. P.

XIX. In Franconia Ervvaldi Monachi, gentis illius Apostoli. T. In Germania Antoninae Ursulanae. B.

XX. Benchorae Caducani episcopi, qui Ottreidi principis Gualvveiorum frater, bello civili pulsus, incredibili sanctitate floruit. C. B. Alan. Tur.

XXI. In Scotia Vvimini episcopi. K. Verduni Malcalini Abbatis, qui in Scotia natus regulari disciplina in Hibernia educatus. VV. S.

XXII. Verdae Erlulfi Episcopi & confessoris. B.

XXIII. In Scotia Sarani Doctoris, qui suos ad Pascha Romano more celebrandum induxit. C.

XXIV. In Iona Ethernani abbatis & episcopi. S. B.

XXV. In Argadia Failbei abbatis S. Columbae familiaris, pietate mirabilis. B.

XXVI. In Lingonibus Florentini Regis filii cujus acta leguntur, & sepulchrum in amplum monasterium excrevit, miraculorum gloria frequentatum. B.

XXVII. Georgii Duraei Dunfirmelini abbatis & martyris qui pro Christi fide cervices dedit. VV.

XXIIX. In Levinia Dunstani Abbatis qui regi optimo Aidano a sacra confessione fuit. BT.

XXIX. Makvvoloci episcopi & confessoris. K. Gildae Quarti confessoris, Historiae etiam scriptione illustriss. VV.

XXX. Fuldae depositio Anmichadi monachi. VV. in Kyntyre Maglastiani episcopi. K.

XXXI. Coludii Adamanni abbatis. F. Insula Huyi Adamanni abbatis. B. Methodi episcopi & Culdei. B.

FEBRUARII.

I. In Scotia Brigidae virginis, quæ decepto sponso terreno, velum virginittatis in Insulis Scotie Hebridibus a S. Machilla accepit, in cujus testimonium aridum altaris lignum attactu reviruit. M. Fuldae Anmichadi monachi translatio. Cratep. Frisingae Dardaluchae vir. B.

II. Herbipoli natalis Burchardi episcopi, qui secundus sedit. VV.

III. In Scotia Neuhal Abbatis ab Hæreticis occisi. VV.

IV. Peronae Fursæi abbatis. VV. in Moravia Gilberti episcopi, sanctissimi Scotie Ecclesie Vindicis. B. Moguntiae commemoratio Hrabani Archiepiscopi. VV. Taraghtae virginis. MA.

V. In Scotia Modani episcopi. K.

VI. Merini monachi Basiliani, qui Patris cum S. Regulo veniens pretiosas S. Andreae Apostoli regni protectoris reliquias intulit. BT.

VII. Ronnani episcopi qui in Levinia excessit. C. Altomunster Althonis fundatoris. Hund. In Anglia Augurii presbyteri & mart. Gh.

IIIX. Com. Gunibaldi martyris, & peregrini. Guall.

IX. In Anglia Beati Magilmumensis, qui Doctor Scotorum audit. Ingulf.

X. Atrebati beati Ingenoci abbatis S. Bertini. B.

XI. Bosanhami Diculli Eremitae fundatoris. Ferr.

XII. Chanriae beati Reginaldi episcopi & Cardinalis. C. Trevis cœnobio S. Matthiae Geresinae reginae Siciliae S. Ursulae materterae, quae cum filio unico & quatuor filiabus eo venit, ac miraculorum gloria innumerisque signis clara reputatur. B.

XIII. Herbipoli Kiliani & sociorum Apostolorum gentis & martyrum. VV. Verdae Tanconis episcopi. B. Sutrii Columbani abbatis cognomento Reclusi. ML.

XIV. Lichfeldiae Ceolathi episcopi, qui postea Lindisfarnam Archiepiscopus sanctissime rexit. C.

XV. In Marria Erenaei confessoris & Eremitae C.

XVI. Verdae Tanconis episcopi canonizationis festum. VV. in Anglia Finnani episcopi & gentis illius Apostoli. K.

XVII. In Scotia Fintani prioris. ML. qui postea episcopatum gessit. Constant. Fel.

XIIX. Inter Lutetiam & Rhotomagum clari Eremitae, qui regis filius Gulielmus antea dictus, dominae loci cæcæ oculorum usum reddidit pœnitenti quem precibus ademerat peccanti. ML. BT. In Scotia Colmanni confess. K. Fodringham castro beatæ Mariæ reginae passio, quæ constans post XIX. annorum durissimam hæreticorum custodiam cæsa est.

XIX. Coloniae in monasterio Scotorum S. Pantaleonis Geronis abbatis ut in passione S. Maurini habetur.

XX. In Helvetiis Galli abbatis Eremitae & Apostoli. VV. commemoratio capitis S. Pantaleonis, quod ad Scotorum Coloniae monasterium Henricus de Vlmine miles attulit. ML.

XXI. Aberdoniae beati Francisci SS. Trinitatis monachi, qui direpto ab hæreticis monasterio suo, per gradus sacri loci tractus, eliso cerebro triumphum duxit. C.

XXII. In Banzenoch Marnokdubi Eremitae. S.

XXIII. In Anglia Finnani eximiae sanctitatis viri. MA.

XXIV. In Scotia Berecti monachi. M.

XXV. Peronae Fursæi abbatis translatio. VV. In Heidenheim Vvalpurgæ virginis & Abbatissæ primæ, quæ fratrum suorum SS.

Vvilibaldi & Vvinibaldi res gestas historico stylo executæ est. B. Heribaldi Burchardi episcopi, qui S. Kiliano succedens, gentis illius Apostolus, eum cum sociis elevavit. Galesin.

XXVI. Lapiona villa Mechtildis virginis & regis filiae, quæ cum fratre suo S. Alexandro mundi delicias spernens, in Eremum secessit. Cantiprat. In Germania Ogani Antistitis. B. Ibidem Ogrini itidem episcopi & confessoris, cujus acta extant. B.

XXVII. Rhodæ Oddæ virginis, loci patronæ & regis filiae, cujus pretiosum corpus Othbertus episcopus elevavit. Gh. Item Soghani & Sophani episcoporum, quos alii præcedenti die locant. MC. B.

XXIIX. Ad lacum Acronianum Galli Abbatis, qui S. Columbano Magistro Alpes trajiciente, ibi substitit. ML. Glascae beati Joannis Ogilbii Societatis Jesu presbyteri, qui celebrato sacro captus multarum noctium dierumque in somnio tortus, in foro publice vitam laqueo finivit, aut verius mutavit: extant Romæ acta a seipso in custodia conscripta.

MARTIUS.

I. In Scotia solemnitas Angeli omnium hominum custodis a S. Davide rege introducta. S. Verdae Suiberti episcopi primi, præsentate Carolo Magno canonizatio. VV. Menevæ in Anglia Davidis episcopi. ML. In Scotia Minnani Archidiaconi. K.

II. Eboraci in Anglia Ceddae Archiepiscopi, qui prius Orientalium Anglorum Apostolus, episcopus Leichfeldiæ steterat. B. In Scotia Marnani episcopi & confessoris. K.

III. Reliquiæ Ceddae in Scotiam illatae & in Dundrain religiose collocatæ. K. in Appenini jugo Candidi confessoris, qui S. Peregrini famulus, ibidem cum eo requiescit, vulgo Blancus dictus & Dño superfuit. S.

IV. In Maia insulo Adriani maximi Scotorum episcopi & martyris, qui a Danis irrupentibus, cum multis utriusque sexus millibus & omnis ordinis caesus in coelum migravit. K. BT. Glascae sacerdotis Anonymi martyris, qui a Barone Boidio captus, ad ludibrium, ceu piacularis hostia, circumductus, una cum vestimentis sacris exustus. C.

V. In Mailros consecratio Ecclesiae & confirmatio donationum omnium ei a S. Vvillielmo rege concessarum. B. Kiriani episcopi. Florar.

VI. In Austrasia Fridolini cognomento Peregrini seu Viatoris, qui octo monasteriorum conditor & regis filius, gentium ad Mosam jacentium & Rhaetorum Apostolus censetur. VV. Prestoni Baldredi episcopi, cujus corpus, divina virtute, ad dissidia fidelium sopienda triplicatum reperitur. BT. K.

VII. In Scotia commemoratio Theodori Archiepiscopi, qui ad Anglos Roma destinatus, Scotiam accessu suo honoravit. B. Seckingi elevatio Fridolini Viatoris. K.

IIIX. Oppido Thana Duthaci Rossiae episcopi, cujus sanctitas crebris miraculis comprobata. K. in Scotia Conani episcopi, & Chronani monachi. BT.

IX. In Glentanir Kennethi episcopi sanctissimi. B.

X. In Vissenaken Himelini confessoris, qui nec a pontifice Romano, nec ab episcopo loci in Sanctorum album adscriptus, miracula tamen celebrem reddiderunt, & templa ei dedicata frequentantur. ML. In Scotia Sarani episcopi, cujus pretiosae reliquiae in Tugland recondebantur. B. Bobii Attalae abbatis, qui S. Columbano successit, & Scotus putatur. ML. In Leuinia Makkessagi episcopi, cujus nomen a militibus operose imploratur, & ipse militari habitu, cum sagittis, arcu tenso, depingitur. K. Benchorae Congelli abbatis fundatoris. ML.

XI. Ad S. Andreae Constantini III. regis, qui monasticae quieti sceptrum postposuit. K.

XII. In Scotia Cormani episcopi, Angliae Apostoli. BT.

XIII. In Scotia Kenneir virginis sanctissimae. K.

XIV. In Montanis Scotiae, qui Hibernia dicuntur, Medothi. B.

XV. Insula & monasterio Hui Albuini abbatis, qui praedicans foris euangelium Thuringiorum Apostolus est. T.

XVI. In Mernia ad Rosmarken natalis Bonifacii episcopi Rossensis, qui pontificatu maximo deposito, totam Scotiam concionando & mysteria sacra celebrando, pio labore lustravit. BT. K. B. Finnani abbatis, qui in Hibernia obiit. MC.

XVII. Herbipoli Colonati monachi & martyris, Franconiae Apostoli, una cum socio Totnano. VV. In Hibernia Patricii gentis Apostoli,

qui LX annos totos in ceruicis durissimae populo convertendo ad laboravit. M. in Mailros beati Jocelini abbatis & postea Glascuensis episcopi, qui S. Vvilelmum regem sacro fonte suscepit. H.

XXIX. In Scotia Finnani episcopi & Northumbriae Apostoli. K.

XIX. In Argadia Mansueti episcopi, qui rem Christianam, Concilio I. Turonensi in Gallia promovit, socius sanctorum Perpetui Turonensis, Guyaxi Rhotomagensis, Thalassii Andegauensis, Victurii Cenomanensis. B. Theodori Archiepiscopi. ML. Lacini seu Lactini episc. MC.

XX. Dunelmi depositio Cuthberti episcopi, ML. In Scotia Lacini episcopi. Altissiodori Claudii episc. Academiae Parisiensis fundatoris. VV.

XXI. Verdae Isingeri episcopi septimi & confessoris. MA.

XXII. In Scotia Dagami, qui episcopatum gerens, a sede Apostolica monitus, errorem, in paschate celebrando ex more Asiaticorum, deposuit. B T.

XXIII. Bergis in Hannonia Vvinoci abbatis translatio. VV.

XXIV. Perthi in Valle virtuosa beati Osualdi, qui Carthusianos in Scotiam primus intulit. B. S.

XXV. Dunfrisii beati Oddonis, qui Franciscanos in Scotiam invexit. S.

XXVI. Rustica ad Cantabrigiam villa Pandionae virginis regis filiae, cujus acta Richardus Eltesleius scripsit. Pits.

XXVII. Juvauiae Rudberti Archiepiscopi primi, qui Ducum Scotiae sanguine ortus, ex sede Vvormatiensi, Bohaemorum & Boiariorum Apostolus habetur, & sedem illam fundavit. B.

XXIIX. Verdae Kortilae episcopi, qui sextus sedem tenuit. MA.

XXIX. Luxovii Eustasii abbatis, qui e Scotia S. Columbanum secutus, in Burgundia beato fine odormivit. VV. B.

XXX. Bobii Attalae abbatis. M. Altissiodori Claudii episcopi, Academiae Parisiensis fundatoris. VV. BT.

XXXI. Verdae Pattonis episcopi sedes illius secundi. VV.

APRILIS.

I. In Moravia Gilberti Cathenensis Episcopi, qui Ecclesiam Scoticam contra Anglorum impotentiam pie & strenue tutatus. K. Adriani abbatis. B. Sadoci confessoris. B.

II. In Scotia Hermanni presbyteri, qui gentem suam ad catholicæ Ecclesiæ unionem in paschate observando perduxit. B.

III. Coloniae Heliae Scotorum peregrinorum abbatis cognomento Solitarii, spiritu prophetico clari, qui utrumque cœnobium S. Martini & S. Pantaleonis rexit. Marian.

IV. In Scotia ad sedem animarum Tigernaci abbatis. ML.

V. Tigernaci episcopi. K. M. male Tigernasum vocant. ML.

VI. Kirkuae Berthami episcopi Orcadum sanctissimi. K.

VII. In Insulis Scoticis Sigenii Abbatis. MA. In Scotia beati Joannis Hamiltonii S. Andreae Archiepiscopi, & regni primatis, qui ab hæreticis arbori appensus, felici exitu functus est. C.

VIII. Chronani presbyteri elevatio. B. T. Florar.

IX. In Germania Kundacaris monachi & Apostoli qui dum gentem a caeca infidelitatis umbra in apertam Euangelii lucem trahit, Martyr esse meruit. B.

X. Fuldae Paterni monachi cognomento Inclusi, miraculoso exitu perfuncti. VV. In Argadia Malachi Lismorensis episcopi. S. ML.

XI. Laustrani, qui Scotis suis veram pascatis observationem persuasit. S. Insula Buta Maccæi vatis S. Patricii Hibernorum Apostoli discipuli. B.

XII. Natalis Heliae Solitarii Scotorum Abbatis. Sigeb.

XIII. In Rossia Guinothi Episcopi. K. Constantinopoli confirmatio pacifica Anatolii Patriarchæ, quem literis suis apostolicis S. Leo PP. admisit, ut ex Epistola xl. liquet, & Zonaras miraculorum operatorem loquitur. Tom. III.

XIV. Medani episcopi B. BT.

XV. In Orcadibus Mundi abbatis sanctitate mirabilis. K.

XVI. In Haebud. b. Moloci episcopi, comitis & discipuli S. Brandani. B.

XVII. Stephani Hardingi Cistertiensis ordinis fundatoris. M.

Donani abbatis patroni in Achterles, cujus baculus circulatus 'cuilibet langori medebatur. K.

XIIX. In Buchania Donani ejusdem abbatis elevatio. K. B.

XIX. Cantuariae multorum Canonicorum S. Augustini Regularium, qui ad capitulum generale acciti a Barbaris martyrium passi sunt. P. Gh.

XX. Herfordiae Adelarii episcopi primi translatio, qui Franconiae Apostolus, Scotis suis monasterium erexit. VV.

XXI. In Scotia Domitii abbatis S. Columbae discipuli. BT. B.

XXII. Dingvalli Prisci Episcopi & Culdei. B. BT.

XXIII. In Bohæmia Adalberti episcopi & apostoli. VV.

XXIV. Eboraci Vvilfridi Archiepiscopi, qui sacras literas in Scotia didicit. Malmesb. Dorni in Sutherlandia Egberti presbyteri. B. VV.

XXV. Viennae Sanctini primi Scotorum abbatis. Laz.

XXVI. Centula Riarii abbatis. Maurolyc. Const. Fel. Sconae monasterii dedicatio munificentia Alexandri regis præsentis sub annum 1124. S.

XXVII. In Heidenheim natalis Vvalpurgæ virginis cujus gloria miraculis coruscat. V. T.

XXIIX. Verdae, Kentillae episcopi, qui Scotorum decimus eam sedem moderatus. B: Vvalpurgæ virginis commemoratio. VV. lib. 4. cap. 28. Coloniae translatio reliquiarum Cyriaci PP. qui cum sedisset anno 1. mensibus 10. diebus 20. fastigio illo cessit, & ad Martyrium S. Ursulam secutus. P. unde versus in Chronico Chronicorum pag. 1261.

Clemens Cyriace papatum renuis

Ad nutum Vrsulæ decedens strenuus

Triremibus ad Vbios.

Centula Riarii abbatis singularis exempli viri. P.

XXIX. Fuldae Mariani monachi & historici clarissimi, qui Dionysii Exigui Abbatis Romani cyclum paschalem correxit, & reliquiae in Scotiam ad Crucem Regalem delatae. B.

XXX. Valuidori depositio Forannani abbatis, qui episcopali titulo ad convertendas gentes ornatus cum in Scotia Archiepiscopatum gessisset, ML. hoc est, cum Scotorum Antistitum maximus fuisset, cumulatus gloria excessit. Gh. S.

MAIUS.

I. In VVallia Asaphi episcopi & Apostoli, qui S. Kentigernum e patria secutus, nomen suum loco reliquit, in summa sanctimonia obdormiens. VV. Furnis Vltani abbatis qui fratribus suis SS. Fursaeo & Foillano regis Scotorum filia natis supervixit & Scotis monasterium erexit ML. Vvillibaldi, VVinibaldi & Vvalpurgae translatio. ML. Metis Arnulphi episcopi elevatio, qui S. Vvendelini Scotorum regis filii frater scribitur, VV. lib. 3. pag. 346. In Scotia luctuosus Catholicae Ecclesiae status diraque presulum, religiosorum, & Christiani populi persecutio, vera religione Apostolica Romana, publico trium ordinum decreto, sic factiosi vetitos suos congressus vocarunt, Edinburgi exterminari jussa anno 1559, & Haeretici violentia, non ratione vicerunt. C.

II. Sithiu Bertini abbatis elevatio. VV. Deirae Ultani Eremitae. K. In Vvallia Asaphi episcopi & apostoli, hoc die ibi culti. MA.

III. Apud Pontiseram Gualteri S. Davidis regis filii qui episcopatu S. Andreae contempto, monachum induit, & miraculorum gloria resplenduit. VV.V. Lacu Levino liberatio miraculosa Beatae Mariae, reginae quo majestatem suam Christianissimam perdit & improbi perduelles subditi sui intruserant, & divinitus egredientem Archiepiscopus S. Andreae suscepit, cum Baronibus Claudio Hamiltonio, Setonio, Fleiminio, Heerisio & aliis. C.

IV. Bamfae Colmoci episcopi, miri coneionatoris B. BT.

V. In Scotia Tigernaci Abbatis inuentio. B. in Gareotha ad montem Aureum Scandalai monachi. MA.

VI. Votum recuperandae libertatis a Vvallasio emissum & S. Vvinnino conceptum, contra tyrannidem Angli Edwardi Scotiam asserendi, Abingt. In Halutcustram Euerardi abbatis primi. S.

VII. Hagulstadae Eatae episcopi, qui ex Abbate Mailrosiae Apostolus Nordanybrorum & Lindisfarnae Archiepiscopus, inter clarissima Scotiae lumina censendus. Sur.

VIII. Dumblani Vvironis Archiepiscopi, ut tunc moris erat nulli certae sedi alligati, qui etiam ab infantia miraculis emicuit, Pipini regis confessarius. VV. B. K. Rhemensi territorio Gibriani confessoris cum septem fratribus & duabus sororibus, qui omnes miraculis inclaruerunt, & vel a sede Apostolica, vel a loci Antistite elevati, Sanctisque

adnumerati. ML. Tarenti Cataldi episcopi, Apostolici viri, depositio, qui Iona Scotorum Insula oriundus, eo profectus. Gh.

IX. Latiniaci Mombuli abbatis depositio. VV. Apud Pebles Laudoniae vicum, inventio & effosio mirabilis cujusdam sanctae Crucis. S. ibidem loci inventio & elevatio Nicolai episcopi & Culdei. S. In Helvetiis Beati viri integerrimi gentis illius Apostoli S. Petri Apostoli discipuli, primi in occidente Monachi, a sancto Barnaba Apostolo in Scotia prædicante conversi. M. ML. MC.

X. Combas monasterio Congelli abbatis, qui Benchorensem in Hibernia familiam, amplius quam mille monachis ibi collocatis, fundavit. ML. Tarenti inventio pretiosi corporis Cataldi Episcopi. Gh. Argentinae Florentii Eremitae & episcopi, qui cum sanctis Hildulpho, Arbogasto & Adeodato Scotiam egressus, sedem illam rexit, monasterium Scotis condidit. Sur.

XI. In Murebulkmar Virgnoi Eremitae. Adaman.

XII. Monasterio Sacri Nemoris Haly VVoode Congalli abbatis, religiosa continentia clari. K.

XIII. In Pomona Orcadam maxima Servani Apostoli. K.

XIV. Romae assumptio Innocentii primi ad Pontificatum Maximum. Const. Fel. Dumblani Siluani viri religiosissimi, qui ex Archidiacono factus est Archiepiscopus & S. Liuino Gandauensium Apostolo successit. B : Haraeus. festum ibi cum novem lectionibus. Gerpinae inter Tudinium & Fossas Rolendis virginis, quae in Gallia nobilib. orta parentibus, cum a Scotorum regis filio in conjugem expeteretur, maluit Christo nubere, ad quem in fuga terreni sponsi migravit. ML. In Hibernia Maldodi episcopi, natione Scoti, viri in omnibus sanctissimi, qui miranda patientia et exemplo genti illi præfuit. MC.

XV. In monasterio S. Filani occultatio Dymptnae virginis, quae patris sui regis Hirlandiae, idololatrae & incaestum spirantis, amplexus declinans, ibi latuit. K. B. Ibidem Gereberni presbyteri, qui Dymptnam erudivit & fugae comes & martyrii in Belgio particeps. B.

XVI. Birra coenobio Brandani abbatis, vita & morte mirabilis. M. historia tamen vitae ejus, & acta ab eo, ut referuntur, sunt apocrypha : depingitur cum Merula dexteræ protensæ insidente. In Belgio Bertuini abbatis & apostoli. P. In Apennino inter Lucam & Mutinam Peregrini regis filii, qui inauditorum signorum opifex, elevatus est a LXIV. Flaminiae aut Æmiliae episcopis. Peregr. Carpius.

XVII. Insulâ Buta Cathani episcopi, qui S. Blani ex Bertha sorore avunculus, unde Kilcathan locus dictus. Georg. Newton.

XIIX. Euonii in Lorna Conualli Archidiaconi, S. Kentigerni discipuli. K. Ad Mulum Galvviae Sarani episcopi. Pet. Canis: B. In Hibernia Mottomagi confessoris. Idem.

XIX. Turonis Maiore Monasterio Alcuini Abbatis ex Leuita, qui Caroli Magni præceptor & Academiae Parisiensis fundator, ex Achaii Scotorum regis legato, hic depositus magnis virtutibus enituit. VV. ML. B: Fuldae depositio Hrabani Mauri Abbatis S. Alcuini in omnibus socii sed junioris. ML. Romae Potentianae virginis, quae S. Pudentis Senatoris ex Beata Claudia Scota filia. M.

XX. In Belgio passio Dympnae virginis Hibernae quae patrem suum incaestuosissimum idololatram advenisse sentiens, e Scotia fugit, & hic Christo immolata est. Const. Fel. Ibidem Gereberni presbyteri decollatio hic Inuerlothaeae natus cœnobii conditor. B.

XXI. Manuallo monasterio Chroniaci abbatis & episcopi. B: Fano S. Andreae Godrici Eremitae & episcopi, prophetica scientia illustris. S. B.

XXII. In Mailros Vvaltheni abbatis, qui regis filius ex sancta illa & benedicta generatione Sanctorum Malcolmi & Margaretae ortus, episcopatum Santandreanum & Archiepiscopatum Eboracensem, cum esset canonicè electus, respuit & indicato sepulchri loco, *hic, hic*, inquit, *est requies mea*: sic multorum miraculorum patrator obdormivit, tam munificus in pauperes, ut cum alimenta monachorum elargiendo consumpsisset, & arcta annona incidisset, fruges horreorum duplicarit. S.

XXIII. Territorio Argentinensi natalis Fidelis Eremitae, qui sancto Florentio semper adhaesit, & eo ad honorem episcopalem assumpto, ipse quoque Archidiaconatum administravit. B:

XXIV. Monasterio S. Crucis sub monte Doloroso natalis Davidis regis, qui regium patrimonium pæne totum in Ecclesiam erogavit, episcopatus quatuor, monasteria utriusque sexui septemdecim fundavit & ornavit. S. B: BT. Martyrologium loci.

XXV. Shireburni Adhelmi Episcopi, qui cum S. Maidulpho Scotia egressus, Saxonum in Anglia Apostolus, claram miraculis vitam duxit. VV.

XXVI. In Mailros Bedae monachi Angli commemoratio, qui

aliquot annos ibi loci degit. S. Trimontii Emeritae sororis S. Lucii regis, quae eo fratrem Euangelii praedicationi intentum secuta, pauperiem Christianam splendori regio praetulit. B: ML. Davidis regis depositio. S.

XXVII. In Boiaria Vvigbrordi gentis Apostoli. Laz.

XXIIX. In Kintyre Vvinini presbyteri, cujus cellae adhærebat fons omnibus languoribus & morbis inveteratis sanandis oportunus. H.

XXIX. Rhemis Grundiberti martyris. B:

XXX. Ghele pago translatio reliquiarum Dymptnae virginis Hibernae, & Gereberni presbyteri Scoti ejus institutoris & magistri, B: ML. In arce Santandreaana martyrium Davidis Betonii, Archiepiscopi, Cardinalis, Apostolicae sedis legati, quem haeretici indigne habuerunt, strangularunt, e fenestra indutum purpura suspenderunt, & ne quid ludibrii sacrilegae impietati deesset, in os defuncti conminxerunt non alia causa quam quia haeresim nascentem ingenti cura suppressisset, autores fuere diu antea meditati sceleris, feralis ille Knoxius Calvinii catulus, Normanus Leslaeus comitis Rothessii filius, Joannes ejus patruus, Gulielmus Kirkaldius Grangii hæres, Kirkmichelus & Georgius Sophocardius vulgo Vyssart Lutheranus, qui omnes misere, nullus sua morte, defuncti, & Sophocardius ante scelus admissum haereseos crimine condemnatus, ultrici flammae datus, cum ad stipitem duceretur, Cardinalis mortem, ceu propheta, cum minis praedixit, quam sciebat inter nefarios jam conclusam. C. Thuan.

XXXI. In Frisia Simeonis, gentis illius Apostoli. Canis. Silani cognomento Peregrini & episcopi. MA.

JUNIUS.

I. Cummernaldiae Damiani presbyteri, qui S. Andreae reliquias a S. Regulo allatas recepit. BT. Bosanhame monasterio Diculli Eremitae fundatoris elevatio. B:

II. Monasterio divini juris Connalli episcopi, S. Columbae discipuli. BT. B. in Belgio Adalgisi Apostoli. ML.

III. In Trioit depositio Failbei abbatis. C. Keuini abbatis, in Insulis Scotiis oriundi. Girald.

IV. Kilreuli Fothadi episcopi primi, qui in Scotia sedem certam habuerit, & ornamenta Ecclesiae suae multa contulit, inter alia Euangelium argentea theca inclusit, quae nomen ipsius praeferebat. S.

V. Docko Frisiae oppido passio Bonifacii Archiepiscopi Moguntini Germaniarum Apostoli, & Apostolici a latere Legati, qui indomitae genti praedicans, peremptus est cum LII. sociis, qui omnes Scoti aut Angli, & instituti Benedictini fuisse produntur. V. M. VV. Insula Himba Batheni abbatis, qui S. Columbae secretarius fuit. N.

VI. Kirkuae Colmi Orcadam Apostoli. K.

VII. In Helvetiis Batheni abbatis, & S. Columbae discipuli commemoratio, puto, importatis eo reliquiis. N. Lindisfarnae Colmani Archiepiscopi, Northumbriae Apostoli, miraculis inclyti. ML.

VIII. In Belgio Dysibodi episcopi, qui multum in Hirlandia ad abolendos nefariae impietatis ritus adlaboravit. VV. Sur. In Campania Syrae regis filiae, S. Fiacrii sororis. ML. BT.

IX. In Insulis Scotiis Columbæ presbyteri admirabilis vitae viri, qui Hibernus ortu in Scotia xxx. annis haesit, regibus familiaris, officia pietatis, quæ Scotis Apostolis suis Hibernia debebat, indefesse rependens. M. V. N. S. Eodem die Comi abbatis. K.

X. Innerlotheae Segiani presbyteri, qui S. Honorii I. PP. literis admonitus, Scotos suos, ad pascatis Romano ritu celebrationem adduxit. BT. B. Coloniae Maurini martyris in Scotorum S. Pantaleonis cœnobio. VV. In Scotia Margaretae reginae, quae per insidias fraude equitis Angli marito suo S. Malcolmmo occiso, superesse noluit. BT. Const. Fel.

XI. In Scotia Barnabae Apostoli, qui gentem eam a sanctissimo Apostolorum principe Petro aditam, postea penetravit & multos in ea ad Christum convertit, et in his S. Beatum, qui postea S. Petri Romae discipulus fuit & Helvetiorum Apostolus. MC. In Marria Silvestri S. Palladii Socii. B. P.

XII. Kinkarniae Tarnanipictorum Archiepiscopi. K. Urbe Reinensi Kunerae virginis Ursulanae per S. Vvilibrordum Scotum Archiepiscopum translatio & reliquiarum collocatio. ML.

XIII. Relatio reliquiarum Sedulii in Graecia episcopi, quae in Kilvinnin monasterio reconditae. B : Gerpinae Rolendis per Obertum Leodiensem episcopum elevatio. ML.

XIV. Insulis Brandani abbatis. Maurolyc.

XV. Baraei in Marraea Carnoci episcopi Culdei. B. BT.

XVI. Sithiu Inventio corporis Bertini. ML. Osmannae virginis. Sur. Erscheli elevatio virginum Ursulanarum Mechtundis Vvilbrandis & Kunegundis quae postrema celebrior ob processum extantem est. ML. apud Nannetes Similiani qui abbas Cauriacensis S. Ethbini praeceptor, peregrinus in Aremoricos delatus, mirabili electione, incredibili sanctitate praefuit. VV.

XVII. Londoris monasterio Beati Guidonis abbatis primi, qui cum monasterium a fundamentis extruxisset, & magna vitae austeritate XXXIX. annis praefuisset, pio ad fratres sermone habito, blando & reudenti vultu in domino obdormivit. S.

XVIII. Brandani abbatis et episcopi ait Petrus Cluniacensis. In Coldingham Ediltrudis reginae Angliae, quae sanctimonialis obiit. T. lib 3. Cap 122.

XIX. Dunfirmelini Margaretae reginae translatio. K. Nivernis Adeodati episcopi, S. Argobasti socii. VV.

XXI. Romae Novati presbyteri Beatae Claudiae Scotae filii. M. V. Eodem die Abelis Belgarum Apostoli, Archiepiscopi Rhemensis a Lobienensi monasterio ad Binchiense oppidum translatio anno 1409. ML.

XXI. In Scotia Senilis S. Columbani praepitoris. P.

XXII. Verolamii Albani primi illius Insulae martyris persecutione Diocletiani M. V. N. B.

XXIII. Treueris Hildulphi Archiepiscopi SS. Argobasti & Florentii, Fidelis & Adeodati socii. VV. In Coldingam Ediltrudis Angliae reginae elevatio. Galesin.

XXIV. In Aremoricis Golueni Leonensis episcopi VV. nonnulli Scotum putant, sed ego delibero. Vvestmonasterii translatio reliquiarum sanctissimi Amphibali, qui S. Albanum instituerat. Vvestmon.

XXV. Leuini translatio. VV. Machliniae natalis Rumoldi Scottorum Archiepiscopi, Dumblanensem ille sedem in Scotia, non Dublinensem in Hibernia regebat, id probant insignia Scotici regni ab Archiepiscopo loci gestata. Miraeus. In Egmonda Adalberti gentis Apostoli. VV. In Frisia Egberti Apostoli. Sur. In Scotia Molonathi episcopi S. Brandani discipuli. K. Nouiocomi Eligii episcopi, Antuerpiensium patroni & Apostoli translatio. Maurolyc. In Anglia secunda translatio pretiosi corporis Amphibali anno 1177. H. Ad

Bannokburn miraculum brachii Filani, quo rex Robertus, sub noctem intempestam ad altare orans, mirifice confirmatus, Angliae rege Edwardo trepide fugitivo, Anglos ad L. millia caecidit, adeoque ea acie vires regni Anglicani fregit, ut multa postea saecula nihil rei magnae in Scotos gesserit. S. B. BT. H.

XXVI. In Belgio Corbicani, qui gentis Apostolus S. Adalgiso comes haeserat. C.

XXVII. In Aremorica Leonensis episcopi Goluenei. Cenal. Gandau Livini Apostoli secunda translatio per Abbatem Eremboldum facta. ML.

XXIIX. Ionae discipuli discipulorum S. Columbani viri sanctissimi. MA. In Hautem elevatio Livini Archiepiscopi per Theodoricum Cameracensem antistitem anno 842. ML.

XXIX. In Buchania Stellani presbyteri, qui suos ad Romanum pascatis observandi ritum deduxit. B. BT.

XXX. Orpii Adiliae virginis Scotorum in Belgio peregrinantium hospitis. ML. Saltzburgi Erentrudis virginis abbatissae, sanctorum Rudberti & Trudberti Apostolorum illius tractus sororis. ML.

JULIUS.

I. Machliniae Rumoldi Apostoli, cujus natalis cum coincidisset cum S. Praecursoris festo, in hunc diem differendus fuit. ML. In Insulis Serfi primi illius populi Apostoli. B. In Lismore Tarnani Archiepiscopi, & Silvestrium Scotorum, id est Hibernorum Apostoli. S.

II. Lobio Abelis abbatis, Remensis Archiepiscopi, Belgarum Apostoli translatio anno 1409. ML.

III. Oostkerkae Guthagoni confessoris, regis filii, qui divino amore tactus, regnum terrenum sprexit, ut coeleste obtineret. B. K. ML. in Eischel natalis Vvilbrandis Vrsulanae. VV. ibidem prope Constantiam Mechtundis Ursulanae. VV. Eodem die Kunegundis harum Sociae. ML. F.

IV. Kilreuli Siluenei Canonici, qui advenientem S. Regulum cum reliquiis S. Andreae Apostoli suscepit. B. Coloniae Martini Scotorum patroni translatio. Adelbaud.

V. Remensi territorio Petrani presbyteri. B. Brechini Beati Vdardi episcopi, qui prius monachus Cuprensis Deiparae virgini devotissimus ferebatur. B. C.

VI. In Mernia Palladii Diaconi S. R. E. Cardinalis Scotorum Apostoli a S. Coelestino papa missi, ut Scotos, diu antea in Christum credentes, a Pelagiana peste in Anglia grassante, tutaretur. K. B. BT.

VII. In Thuringia Vvilibaldi Eistetensis episcopi primi, et gentis Apostoli. VV. F.

IIIX. In Franconia Kiliani, Totnani, Colmani & Ervvaldi monachorum, gentis Apostolorum, qui a Geilana martyrio affici jussi. M. Ribiani episcopi. S. In Noruegia Summivae virginis & septem sociarum. Canis. In Treuerico translatio Dysibodi. ML.

IX. In Scotia Thebaculi monachi Basiliani S. Reguli Patrensis socii B. BT.

X. Laetiis Ettonis episcopi & confessoris, Germaniae inferioris Apostoli, qui in Hiberniam ad regenda monasteria concessit, & inde in Belgium eductus per Madelgarium Hannoniae comitem, qui sanctorum albo adscriptus Vincentius dictus, & Hirlandiae gubernator destinatus ab aula a rege Pipino, per aliquot annos ibidem haeserat. ML. F.

XI. Treueris Hildulphi Archiepiscopi. VV.

XII. Mailrosiae elevatio sanctissimi abbatis Vvaltheni, cujus horatu S. David rex frater monasteria fundarat, ut & frater alius Simon comes Albamerlae duo monasteria Northamptoniae in Anglia erexerat, & nepos Henricus comes Huntindoniensis ad augendum divinum cultum animum adjecit. S.

XIII. Vvinniani episcopi. K. B. Thuriani episcopi, cujus acta habentur. MC.

XIV. Liberti in Scotiam reliquiarum translatio. B.

XV. Verdae Harruchi abbatis Amarbaricensis, & episcopi octavi, & martyris : B : Abernethae Donevaldi agricolae, & filiarum novem Sanctis adscriptarum, quarum domicilium quercus, patrum memoria, ostendebatur annosa, & miracula Ecclesiolae vetustissimae parietinis insculpta, ab hæreticis nuper profanata & abolita. K. BT. B. In Oudenzeel Plechelmi episcopi Candidae Casae, Belgii Apostoli, Ruremundae patroni. T. ML. In Palestina sancta Civitas a Chris-

tianis, ductu Godefredi Bullionei, capta, quo in bello Beatus Bernardus cognomento Sapiens, S. Margaretæ confessor & Antiochenus patriarcha, & Alanus Ferranus S. Malcolmi regis filius, operam praeclarum navarunt. S.

XVI. Sithiu Bertini abbatis per Folquinum abbatem translatio.

VV. In Scotia dedicatio Ecclesiae monasterii Dryburgensis. S.

XVII. Argenton monasterio Fridegandis confessoris. ML.

XIIX. VVruini Inani Eremitæ & confessoris, qui Picticum excidium praedixit, cujus hortatu Kennethus rex bellum illud animose suscepit. K. Metis Arnulfi, qui S. Vvendelini frater, Eremita obiit. VV. apud Sequanos Clari regis filii cujus acta habentur, VV. apud Dalgarnoch, Thennæ viduae S. Kentigerni matris, miraculosæ mulieris. B. K. Huyi Odiliae Ursulanae translatio. VV.

XIX. Dunblani Blani episcopi primi qui in Insula Buta ab ignoto juvene, vi compressa matre Bertha, genitus, & cum ea in exigua cimba sine fundo mari Oceano, ut perderetur, a S. Cathano avunculo commissus, divina providentia servatus, matre ab ave miraculose pasta, appulitque in portum Beutorne, ubi a Sanctis Congallo & Kennetho repertus, sacro fonte levatus, educatusque est, & ab avunculo ordinatus, impetrata a Papa Rom. benedictione, filium Regis triduanum ad vitam revocavit in Anglia, & sedem suam fixit Dunblani, quo nullus in Scotia sanctior. S.

XX. Juvaviæ inventio reliquiarum Rudberti Archiepiscopi a VVichardo anno 1312. B :

XXI. Argentinae Argobasti episcopi. M. MC. Romæ Praxedis virginis Beatae Claudiae Scotæ filiae. ML.

XXII. Sangallensi monasterio Raperti scholarchæ viri doctissimi & sanctissimi. Metzler.

XXIII. In Mailros Alfredi regis Northumberland, qui privatus in pueritia in Scotia Christianam fidem didicerat, & regnum adeptus, & mundi pertaesus, sceptro monasticam tonsuram praetulit, & monachum induit, assumptusque e Mailros ad Lindisfarnensem Archiepiscopatum. S. B. F.

XX. Machliniae Rumoldi Archiepiscopi. Galesin. In Scotia Erthadi episcopi, qui regi piissimo Malcolmo I. charus fuit. K. B.

XXV. Gandavi Livini Archiepiscopi translatio. VV. Herbipoli Jacobi Majoris Scotorum patroni. T. F.

XXVI. In Scotia Malimbaei Eremitae & martyris. K. Lensii Celsi presbyteri. B.

XXVII. Marnae Malrubi Eremitae & martyris a Danis interfecti, K. Coloniae Scotorum patroni Pantaleonis translatio, cujus monasterium Sanctorum ferax est. ML. B.

XXIIX. Romae Innocentii papae primi, qui Eudoxiam excommunicans, satis docuit saeculare Imperium aeternae Ecclesiasticae Hierarchiae subjici debere. M. Dolae Sampsonis episcopi, qui sanctorum Brandani & Maclouii discipulus, Gallicanam monarchiam meritis suis illustrat. VV.

XXIX. Dunfirmelini elevatio Malcolmi IV. regis Christianissimi, cognomento virginis, cujus sanctitatem & magna apud Deum merita, S. Godricus vidit & praedixit, & Gulielmus Neubrigensis Anglus non tacuit. S.

XXX. In Anglia Sanctarum multarum virginum, quae, cum S. Leofrona, a Danis captae, ludibrio expositae, decimate, crudeliterque necatae. S. Dunelmi fundatio templi augustissimi S. Cuthberto dedicati a S. Malcolmo III. rege, rogatu S. Turgoti prioris & Santandreami episcopi. H.

XXXI. Neoti monachi, a quo restaurata Academia Oxoniensis, quem quidam Anglum faciunt. VV.

AUGUSTUS.

I. In Belgio Rumoldi Apostoli. Sur. Mutinae & Lucae Peregrini regis filii & Eremitae. Carp. VVatsinkoi reliquiarum Serfi relatio, quae miraculo ibi substiterunt, nec avelli inde potuerunt. B. C.

II. Santandreamo monasterio illatio & reconditio reliquiarum Adriani episcopi & mart. e Maia Insula allatarum per Malisium episcopum. B:

III. In Mailros Vvaltheni abbatis elevatio. S.

IV. Verduni Vvalpurgae virginis. ML. In Mailros obitus Vvaltheni senis sanctissimi, & ut puto, abbatis, regis filii. H. Fæsulis Andreae Archidiaconi S. Donati socii, cujus corpus in templo S. Martini de Mensula in Fæsulanis montibus maximo concursu, ingenti

religione, crebritate miraculorum frequentatur. B: plene Philippus Villanius in Actis.

V. Lobiis Abelis Lotharingiae Apostoli, Rhemorum Archiepiscopi. ML. B.

VI. In Galvveia beati Actae Candidae Casae episcopi. B: Dreghorni Barniti reliquiarum veneratio. C.

VII. Mailrosiae Boisi abbatis, S. Cuthberti discipuli. VV.

IIX. Passio beati Joannis Abercrombii presbyteri, qui a Sathanae ministris propter fidem peremptus. C.

IX. Lesmohago Benigni presbyteri. C.

X. In Scotia Blaani episcopi & confessoris, qui circa annum millesimum vivebat. K. BT.

XI. Herbipoli Christiani secundi Scotorum abbatis. T.

XII. Chanriae seu Canonriae beati Brixii, qui Prior in Lesmohago, Moraviae episcopus renuntiatus, sanctissime vixit. S. F.

XIII. Bearnensi monasterio Higbaldi abbatis, qui iis in partibus, sua aetate, sanctissimus Scotorum Anglorum, & Hirlandorum doctor extitit. B. VV. ML.

XIV. In Northumbria Beati Bettae gentis Apostoli, qui cum S. Aidano e Scotia veniens innumeram multitudinem pio labore convertit & Penda rege praesente baptizavit. B. F.

XV. In Scotia Silvestri presbyteri, qui S. Palladii comes contra Pelagianos strenue depugnavit. B. C.

XVI. Arnulfi episcopi translatio. VV.

XVII. Egmondiae Hieronis presbyteri, Cimbrorum Apostoli & martyris, magnorum operum viri, cujus caput Northvvici, passionis loco, requiescit. VV. ML. & ut dicebat ille. Gh.

*Rebus in amissis Hiero saepissime pollet
malim cum ratione & majori Sancti laude*

Rebus in amissis Hiero sanctissime polles.

XIIX. Drouoci Juani confessoris, qui Argadium pestilenti morbo liberavit. K. Audlovv Richardis Gregorii regis filiae, & Imperatricis Carolo Crasso nuptae, quae falso adulterii cum Lutvvardo Vercellensi episcopo accusata, crimen vomeris igniti probatione diluit, & a marito, divortio voluntario facto, secedens, Canonissarum collegium erexit, ibique in Vosagi cacumine sanctissime obiit. VV. T. lib. 3. cap. 314. extant acta.

XIX. In Marria Solonii presbyteri, qui S. Palladium Apostolum sepelivit. B.

XX. Aberdoniae Donortii episcopi Murthlacensis, qui S. Beano successit. B: In montibus Fæsulani Brigidae virginis, quae ad fratrem suum Archidiaconum S. Andream e Scotia venit, & magna Christianae vitae continentia hic obiit. B:

XXI. Verdae Ceuilonis episcopi, qui unus ex iis fuit, quos historia loquitur Scotos a Carolo Magno, ob bellicam in Saxones fortitudinem, praemio honoratos & hic collocatos. B.

XXII. Coldingham in Marchia Ebbae Angliae reginae & virginis martyris, cujus nomen promontorium in Bodotriae aestuario adhuc servat. Aistolf. Monasterio Crucis regalis obitus Beati Quintini Kennedii abbatis, Comitissae Cassilii fratris, qui admiranda constantia sex annis totis cum haeresi nascente & jam confirmata confixit, ad extremum lento veneno consumptus, corruptoque sanguine excessit. C. Mediolani Gunifortis martyris qui cum duas sorores in Germania barbarorum gladio interemptas amisisset, & frater ipsius Comi occubisset caesus pro Christo, ipse sagittis confixus a paganis, inde Ticinum abiit, & in paupertina vetulae domo animam beatam coelo reddidit, & tugurium illud in templum versum est, & ille civitatis patronus colitur, actaque in sanctuario Papiae extant. M. eodem die ad Kilpatrick in Scotia nativitas Patricii & in Hiberniam navigatio, cujus memoriam servat scopulus in Glotta, qui in medio flumine situs impune plenis velis illatas naves innocuus excipit, nec laedit. C. Audomaropoli Beati Quadanoci monachi S. Vvinoci socii, sanctitate inclyti. B:

XXIII. Barrae episcopi & confessoris. MC.

XXIV. Natalis Erthadi episcopi K. B. Sansidoniensi monasterio Sidonii abbatis primi, cujus reliquiae Dunkelden illatae. C.

XXV. In Cimbris Echarii confessoris & apostoli, qui ad Euangelii opus cum SS. Guthagone & Macra se accinxit. S. C. B. Lindisfarnae beati Egredi Archiepiscopi. B.

XXVI. Fæsulis Andreae Archidiaconi translatio. B:

XXVII. In Scotia Malrubi Eremitae. K.

XXVIII. In Scotia Euchini episcopi cognomento Dei timentis. BT. C.

XXIX. Coldinghame Ethelredae reginae & virginis. B:

XXX. Meldensi territorio Fiacrii Eremitae regis filii qui Eugenio

IV. patre suo defuncto, eadem hora praesciens se ad regnum vocandum, ardentibus precibus lepram impetravit, quae abeuntibus legatis abivit, nec temere ullus Dei sanctus majoribus signis inclaruit. ML. BT. K.

XXXI. In Northumbria Aidani Apostoli, Lindisfarnensis archiepiscopi, qui regulam Benedictinam reformavit & S. Heinam primam conuentualem suae patriae monialem velavit VV. BT. Bobii Columbani & Attalae abbatum translatio anno 1482. facta. VV.

SEPTEMBER.

I. Edimburgi Ægidii patroni. ML.

II. Gallani Abbatis. B. Carpentoracti Oronii modesti episcopi, sancti per omnia antistitis. C.

III. Tulli Mansueti primi episcopi & Apostoli, qui Roma a S. Petro Apostolorum principe, magistro suo, eo destinatus, comes in via haesit S. Clementi pontificis patruo, familiaris sanctis Galliarum Apostolis Martiali Lemovicensium, Juliano Cenomanorum, Materno Trevirensium, Sixto Rhemensium, Frontoni Petragoricensium, Memmio Catalaunorum, & magna vitae observantia populum informavit. M. P. & diem hunc gentili superstitione funestum laetum & auspicatum reddidit. Peronae Foillani abbatis translatio. ML. In Boiis Erentrudis virginis translatio. VV.

IV. Verdae commemoratio canonizationis Suiberti primi sedis episcopi, facta praesente S. Carolo Magno a Leone III. Pontifice, sive, ut alii perperam ab Honorio III. Sur. Dunelmiae Cuthberti praesulis, monachi Mailrosiensis. MA.

V. Audomaropoli Bertini Abbatis. ML. in Bavaria Althonis abbatis primi in Altomunster & conditoris, qui miraculis plenus ibi quievit. MA.

VI. In Scotia loco Kilbeg Begae virginis magnorum operum, quae Norvegiam laboribus suis Christo lucrata dicitur, unde Norvegia, quasi Norbegia. K. B. In Orcadibus Magni illarum gentium Apostoli & martyris, quem Scotum faciunt, K. C.

VII. In Helvetiis Raperti Sangallensis elevatio qui scholarcha

doctissimus & monachus sanctissimus, ibi obdormivit. C. In Scotia Christianae virginis & monialis, S. Margaretae reginae sororis. MA. Modoci episcopi & Culdei. B. BT.

IIIX. Dysibodi episcopi. VV. In Kippan Moveani abbatis loci illius patroni de quo mira narrantur. S.

IX. In Scotia Querani abbatis. M. V. Ibidem Theodori Archiepiscopi commemoratio. ML.

X. In Brabantia Orgeri episcopi, apostoli, Ruremundae patroni. ML. In Boiaria Gisibarii presbyteri, qui a S. Rudberto in Britanniam missus, cum sanctorum virorum qui in vinea domini laborarent, supplemento rediit. MC. Votum & juramentum multorum procerum Scotorum S. Palladio Apostolo conceptum, pro liberanda a servitute factionis Anglicanae Scotia. H.

XI. Monasterio divini ruris Batheni abbatis Insula Himba reliquiarum adportatio eo, & reconditio. C. ad pontem Steruilini miraculum Duthaci, quo Angli clade ingenti fusi. H. S.

XII. Kunialdi Auarum Apostoli Saltzburgi depositio. B.

XIII. In Cathenes Adami episcopi & martyris, qui quod dignitatem Ecclesiae suae pie tueretur, a comite loci in ardentem furnum conjectus in cineres resolutus in coelum evolavit, rex vero Alexander II. tam indigne atrox id & impium facinus tulit, ut autores exquisitissimis suppliciis subderet, praesentesque & consentientes genitalibus exsectis privarit, ne tam nefarii flagitii perpetratores haeredes gignerent: extant Coelestini IV. PP. bullae regi, de tam insigniter vindicata ecclesia, gratias agentis & collaudantis, & locus martyrio vicinus Testiculorum collis audit. S. BT. Ibidem Serlonis monachi Mailrosiensis & martyris, qui cum praesule Adamo eadem perpressus. S.

XIV. Kilreuli Nerii monachi Basiliani S. Reguli comitis, quem alii presbyterum faciunt. BT. B.

XV. Pasleti Mirini abbatis, quem nonnulli ponunt sub Fincormacho rege sub annum ccclxix. K. C.

XVI. In Pichalandia Niniani gentis illius Apostoli, & Candidae Casae episcopi, cujus vita tota miraculorum scena est, & sepulchrum Britannorum Hirlandorumque peregrinationibus frequentatissimum. ML.

XVII. Exaltatio S. Crucis, cujus pars Brechini asservabatur. C. In Fifa Sanctissimarum S. Andreae reliquiarum in Albionem descen-

sus, quas attulit Regulus Patrensis, ut Tabulae Abernethae continebant, ubi primum depositae fuere. S. Secunda Theodori Archiepiscopi Scotiae visitatio. C.

XIIX. Andelovv Richardis Augustae & virginis. VV. Bergis Vvinoci abbatis translatio. ML. Machliniae Rumoldi Archiepiscopi translatio. ML.

XIX. In Scotia Columbani episcopi, non Benedictini illius, sed Canonici Regularis, qui Scotos ab errore pascatis orientalis observationis abduxit. B. C. Verdae Kortilae episcopi & confessoris elevatio. B :

XX. In pictorum regno natalis Niniani episcopi & apostoli, qui in exilium a Romanis actus. K.

XXI. Nanini confessoris K.B. MC. Vvalpurgae virginis translatio. Vvolfhard.

XXII. In Scotia Lolani episcopi. K. Mailrosiae Adamnani abbatis, Scotorum episcopi, & Northumbriae apostoli, qui eo in munere S. Aidanum praecessit. BT.

XXIII. Insula Huy Adamanni abbatis. ML. In Scotia Themnani abbatis. K. Rhemis Abelis Archiepiscopi qui, Milone a Martello expulso, S. Rigoberto successor jungitur. T. B. Coluener.

XXIV. In Boiis Gisibarii Auarum Apostoli. S. Rudberti discipuli. B. Aichstadii Vvinibaldi abbatis translatio. VV. In Scotia Barreae episcopi & confessoris. MC. Juvaviae Rudberti Archiepiscopi primi translatio. Eberhard.

XXV. In Anglia Ceolfridi abbatis, qui Scotus a quibusdam habetur & S. Joannis cognomento Magistri socius, qui cum eo ex Gallia in Angliam trajecit, & vita clarus Archiepiscopus Cantuariae quievit. C. In Cathenes Barri, seu Findbarri episcopi undecunque sanctissimi, qui etiam Hirlandiam praedicatione sua illustravit. B. K. Ambiani Firminigentis Apostoli, episcopi primi & martyris. P. hoc die Rudberti translationem nonnulli celebrant. V.

XXVI. In Scotia Englatii episcopi, qui crebris praedicationibus Scotiam cum maximo fructu lustravit. BT. B.

XXVII. Lupitae virginis, quae fratrem suum S. Patricium ad convertendam Hirlandiam properantem secuta, ita vixit, ut sanctissimis adnumeretur. C.

XXIIX. Reconditio reliquiarum Dysibodi in loculum marmoreum

retro summum altare anno 1143. Dodechin. Fursaei inventio, quarto ab obitu ipsius anno facta & miraculis probata. VV.

XXIX. Dysibodi reliquias reconditas quidam hoc die ponunt. VV. Saltrei sive Soutre Simonis abbatis primi, qui a S. Vvaltheno collocatus. S.

XXX. In Scotia Eusebii presbyteri, qui S. Andreae reliquias in Scotiam advectas reverenter suscepit. B. BT.

OCTOBER.

I. Oostkerkae Guthagoni regis filii, qui in Lotharingia ante peregrinationem Romanam susceptam cum Sancta Macra sorore substiterat, sed Roma reversus, ea pro fide martyrio affecta, in Belgium contendit, & conversatus est apud Brugas in Knocke, & sepultus apud Oostkerk, & domino per eum miracula faciente, translatus est per Gerardum Tornacensem episcopum anno 1159. ML. Ibidem Ghillonis S. Guthagoni famuli, qui a corpore domini cum elevaretur, avelli non potuit, ut Gregorius Dominicanus curatus loci scribit, cujus reliquiae in muro per cancellos ferreas in capsula collocatae cernuntur. ML. MA. Condati in Hannonia Vvasnulfii episcopi, qui vitam suam Deiparae virgini penitus consecravit. ML.

II. Sithiu Eunochi monachi non S. Vvinoci socii, sed S. Columbani discipuli, MC. In Franconia Arnualis sancti patris Kiliani discipuli, Herbipolensium Apostoli. MC.

III. Iona Insula Eoglodii abbatis, viri Dei. C.

IV. In Buta Machillae episcopi, qui S. Brigidam velavit. B. BT.

V. In Argadia Murdachi Culdei, cognomento Bardi, qui adeo ferventer beatam Dei genitricem colebat ut imago decenter, pro more & devotione populi, vestita calceum unum ei in signum benevolentiae demiserit, quo furti deinde accusato & sacrilegii, tota multitudine spectante, orans alterum calceum recipere ab imagine miraculose dilapsus meruit, quod cum a mille retro annis actum, quasi hesternum recenti fama viget in ea gente & recolitur. B. C. Dunkelden Maccaei S. Patricii discipuli. B.

VI. Failbei abbatis visiones supernaturales de futuro Scotiae statu. B. Coloniae & Fuldae Mariani monachi & historici. C. B.

VII. In Pago Buxiolus depositio Helani presbyteri. ML.

IX. Chalcedone celebratio Concilii Oecumenici. IV. cui adfuit Marcianus Augustus, & S. Leone papa absente praesedit Anatolius Constantinopolitanus Patriarcha, & in confessu DCXXX. Patrum Eutychiani condemnati, & miraculo victi, ut Vigili Tridentini scriptis constat. Vvalciodoro Eloquii abbatis Belgarum Apostoli. VV. in Gallia Tridunae virginis, quae ardentem ad eo virginitatis lauream affectavit, ut terreno suo amatori erutos miserit oculos, quos ille laudasset, ut Christo sponso adhaereret illibata. K. quo viso procus dicitur cum lachrymis ingemuisse, & addidisse

Heu ? qua lege, oculi, virgo fortissima, poenam
Quam meruere mei, sustinere tui ?

IX. Dumblani beati Osberti episcopi, rhetoris, poetae, philosophi & theologi, sed eas virtutes sanctitate vincebat, & excessit anno 1231. S. B. In Austria translatio ossium venerabilium Colomanni regis filii, martyris & gentis patroni. Laz. lib. XII. Com. Reip. cap. VII. ad fanum S. Andreae Turgoti episcopi consecratio.

X. In Scotia Patriciani facundissimi divini verbi preconis & episcopi. BT. B. Ratisbonae Mariani abbatis cognomento Inclusi, Scotorum monasterii fundatoris anno 1163. Laz. Migrat. lib. VII. pag. cccxii. B.

XI. In Scotia Kenici aut Canici abbatis, qui in Hirlandiam trajiciens, Osseriam incolatu suo beavit, a quo illa Kilkennia dicta. M. S. B. Herbipoli Burchardi episcopi secundi. B. VV.

XII. Luxovii Eustasii abbatis, qui cum S. Columbano magistro Scotiam deserens, in Burgundia eidem successit. C. scio eum a multis Gallum haberi, & forte verius.

XIII. In Austria Colomanni regis filii martyris. M. Lindisfarnae Colmanni Archiepiscopi. VV. Monasterio Scotorum Coloniae S. Pantaleonis inventio Maurini martyris anno 964. Sur. In Scotia Fintanae & Othae virginum. K. ibidem Conualli Archidiaconi abbatis sancti Kentigerni discipuli. K. in Insula Iona Conuallani abbatis, qui optimi regis Ferquhardi fuit praceptor. C. K. B.

XIV. Herbipoli Burchardi Kiliani successoris. Egilvvard.

XV. In Scotia Colmanni episcopi. K. Dunfirmelini Malcolmi

regis III. qui S. Margaretæ maritus, angeli in aula verius, quam regis vitam duxit, tot Sanctorum parens, quot nullus orbis Christiani. ML. Item Aureliæ virginis Ursulanæ. Canis.

XVI. In Helvetiis depositio Galli abbatis. N. Tulli Elisii regis filii & martyris. ML. In Scotia Comini abbatis. MA. Moguntiae Lulli archiepiscopi S. Bonifacii consanguinei & successoris. S.

XVII. Natalis Reguli Patrensis, a quo fanum S. Andrea Kilreulum dictum. K. Galli abbatis translatio. N. Machliniæ Rumoldi archiepiscopi adventus. MA.

XIIX. In Arduenna Mononis abbatis, qui eo, Angeli monitu & ductu, e Scotia venerat. ML. Rumoldi translatio. ML.

XIX. Epternaco monasterio translatio VVillibrordi episcopi & gentis Apostoli. VV.

XX. In Bohæmia Adalberti episcopi & Apostoli. VV.

XXI. Teloæ depositio VVendelini multorum cœnobiorum fundatoris regis filii & Germaniarum inferiorum apostoli. VV. Coloniae ad Rhenum passio Ursulæ & undecim millium cum ea virginum, magna ex parte Scotarum aut Anglarum. M. Haec regis Scotiae Christianissimi filia Angliæ regis filio desponsata P. & pater quidem fuit regio tantum sanguine, non autem rex, more eo sæculo solemni. Eodem die & loco Cyriaci papæ qui invito clero & Cardinalibus, cum S. Ursula ad martyrii palmam contendit, ideo nomen albo pontificum erasum. P. Ibidem Jacobi Patriarchæ Antiocheni, qui cum Romæ negotia expediret Ecclesiæ suæ adveniente S. Ursula, eam secutus, cum illa etiam passus. P. Eodem die Verenæ, Benedictæ, Luciae, Constantinae virginum & martyrum Ursulæ comitum, item ex eodem choro Theomatae, Cleomatae & Christianciæ Ursulani Martyrii participum, quarum mirabilem elevationem & transmigrationem habet Caesarius Cistertiensis lib. 8. cap. 85. In Scotia Dariæ Matronæ admirabilis sanctissimæque S. Ursulæ matris, a qua in Hirlandia Kildaria nomen accepit. K. B. Lindisfarnæ Tudæ Anglorum apostoli & sedis illius archiepiscopi. B :

XXII. Fæsulis Donati episcopi, qui cum peregrinus eo reliquias sanctorum veneraturus advenisset, ut urbem introiit, campanæ omnes, sponte sua, nullo tangente, insonuerunt, & Ecclesiam ingresso, cereæ luminaque, quæ celebrandis defuncti antistitis exequiis præparata, per se accensæ, præsagio sanctitatis illuxerunt. B : M. Rhoto-

magi Mellanii Probi Archiepiscopi, qui a S. Stephano I. PP. eo destinatus, ut S. Damasus in Pontificali loquitur, multis in via miraculis, magna ibi innocentiae fama decessit. Gh. ab Angelus electus erat. P.

XXIII. In Scotia Modoci pontificis Culdei. C. BT. In Scotia Turgoti S. Margaretæ confessoris, Dunelmæ prioris, S. Andreae Episcopi. H. BT. S. item Turgoti Monachi Mailrosiensis. H.

XXIV. Bellovacensi territorio Maxentiae virginis regis filiae & martyris, cujus nomen vicus servat, sanctae Maxentiae Pons dictus. MA. Ibidem Barbantii S. Maxentiae famuli & Christi martyris, qui pari poena inflictæ mercedem in cœlis accepit. Buklan.

XXV. In Kunningamia Marnoci episcopi Culdei, unde loco nomen Kilmarnok. K.

XXVI. In Anglia Ceolfredi. ML. Murthlaci Beani episcopi primi, virtute admirabilis K. BT. Placentiae Fulchii episcopi, qui ad illam sedem a Ticinensi translatus, ab infantia ipsa Dei amorem cordi suo impressit, Theologicis studiis & scriptis maximus. Gh. Insula Huy Albuini episcopi Frislariensis primi commemoratio, qui Thuringiorum apostolus ibi loci excessit. T.

XXVII. Machliniam relatio reliquiarum Rumoldi. ML. In Hibernia Odranni presbyteri & martyris, qui S. Patricium e Scotia eo secutus, ab Hirlendis Idololatræ pro Christo enectus. B.MC.

XXIIX. Meldis Faronis episcopi, qui S. Chilleni Scoti Atrebatensium Apostoli frater. Gh. VV. Sur. B : Opido Remensi Kunerae virginis Ursulanae, quae martyrium Hunnorum Coloniense vitavit quidem, sed a regina loci mantili strangulata, immaculati pudoris custos occubuit. ML.

XXIX. Coloniae passio Keinnerae virginis & martyris, S. Ursulam secutæ, cujus reliquiae domum relatae. K. Atrebatum Vulgani presbyt. ML. B.

XXX. Fossis monasterio Foillani abbatis. Maurolyc. In Lismore Tarkini episcopi Sodorensis vita miraculosa, qui Ecclesiae Picticae monimenta collegit & posteritati, regno jam deleto tradidit ne sacrae memoriae perirent. C.K.

XXXI. Foillani abbatis translatio. K. Radulf. Breda.

NOVEMBER.

I. Translatio Fuldam reliquiarum Bonifacii Germaniarum apostoli anno 819. facta. Franc. Pithoeus. Eodem die translatio reliquiarum Dysibodi. Dodechin. In Scotia Bey virginis sanctissimae, Donaldo VI. regi familiaris. K.

II. In Kuningam Maurae virginis, anachoreticae vitae abstinentia clarissimae, quae pervenit ad S. Constantinum III. regem, unde locus Kilmaure. K. Lensii suburbio Atrebatii Vulgani confessoris. B. Lutetia in Suburbano Beati Richardi a S. Victore, qui sanctitatem scriptis commendavit. Trull. In Anglia coronatio Mathildae reginae cognomento Bonae, S. Malcolmi III. regis filia. H. Item Dorani episcopi.

III. In Scotia Englatii episcopi, qui Picticam halosin vidit & ante bellum deflevit. K. In Boiis & Avaribus Pirminii primi gentis apostoli. M. hic Augiae divitis abbas primus, infidelium conversioni plurimum adlaboravit, ab Augia Insula serpentes fugavit, alius a Meldensi praesule. Laz. lib. vii. Migrat. pag. ccxxxi.

IV. In Anglia Maidulphi presbyteri cognomento paedagogi, qui celebre monasterium Malmesburiense fundavit. B. Dunkelden Beati Thomae Lavvdir episcopi, qui pauperum pater, & orphanorum tutor dicebatur. B: S. Treveris Modestae virginis & abbatissae, sororis sancti Vvillibrordi, quae in regimine monasterii quod horreum dicitur. S. Irminae Dagoberti Francorum regis filiae successit, miraculis inclyta. B.

V. In Marchia Scotiae Sabinae S. Cuthberti aviae. F. Sithiu Beati Quadanoci monachi & confessoris S. Vvinoci comitis & discipuli. B: Sur.

VI. Faventiae in Italia elevatio Æmiliani episcopi peregrinantis, qui Roma redeundo, ibi excessit. P. Gh. In Voromholt translatio Vvinoci. VV. In Frisia depositio VVillibrordi Traiectensis praesulis & apostoli, qui a S. Sergio PP. sacerdos ordinatus, tum episcopus, praedicatione Evangelica Germanias illustrat. K. F.

VII. Monasterio ad Bruschium amnem Scotorum Florentii Argentinensis episcopi quarti, fundatoris, qui Rathildim Dagoberti regis filiam, a nativitate surdam, caecam & mutam sanavit, auriumque, oculorum &

linguae usum miraculose restituit. M. hoc die alii depositionem Vvillibrordi celebrant. VV.

IIX. Treveris Hildulphi archiepiscopi, qui in Alsatia cum sanctis Argobasto, Florentio & Adeodato & Fideli Eremiticam exercuit. ML. In Scotia Marnoci confessoris Achaio regi charissimi. K. Elgini Gervadii Moraviensis episcopi, qui sub Achaio rege, foederis cum Gallia perpetuum feriendi autor fuit, & sanctis Alcuino, Clemente, Rabano, & Joanne ad S. Carolum Magnum a mandatis, ipse in Scotia substitit, ut populum verbo & exemplo instrueret. K. Coloniae obitus Beati Joannis Duns Minoritae, qui Doctoris Subtilis nomen meritus, Theologorum suo aevo nulli secundus, Begardos verbo, Haereticos omnes ubique gentium alios scripto confudit, summum Ecclesiae Catholicae ornamentum, cui vigilia natalis oranti, Deipara virgo filiolum suum infantem dedit. Chron. Franc.

IX. Kilreuli Merinati Diaconi Culdei, Sancti Damiani frater : hic pignus unicum regni reliquias sanctissimi Andreae cum veneratione suscepit, & eodem anno excessit. F. BT. B. In Scotia Turgoti episcopi Santandreani.

X. Malmesburio Joannis cognomento Magistri, Martyris, Aluredi regis & liberorum in Anglia praeceptoris, qui scriptis nobilissimus, puerorum graphiis, sancti Cassiani instar, confixus, divini luminis ad tumulum radiantis favore dignus fuit, qui lucem multis noctibus igneam indulsit. BT. B : F. H. pag. cexli. Rhetae in Vandalia Joannis Magnopolitani episcopi, qui Christo adhaerens, per ludibrium circumductus, manibus pedibusque rescissis, capite amputato, gloriosa morte, gentis apostolus, defunctus. VV.

XI. In Hautein Livini Heliae & sociorum. ML. Vencii Verani episcopi, sancti Gibriani fratris. VV. F. BT. Non longe Namurco Bertuini abbatis, qui Scotia, cum sanctis Dei viris Ettone & Eloquio, egressus in Belgio mirifice enituit. ML. S. Coloniae Martini Scotici monasterii patroni, cujus historiam Herburnus Archiepiscopus & Richerius abbas conscripsere. B : In Scotia Dryburgensis Ecclesiae dedicatio anno 1150 cum tum primum Praemonstratensis ordo eo venisset. H.

XII. In Scotia Mathani episcopi, quem nostri Xantonum faciunt in Galliis episcopum. K. Gandavi depositio Livini Apostoli gentis & Archiepiscopi Scotiae. K. ML. Faventiae depositio Æmiliani peregrinantis episcopi, qui extra muros ad S. Clementis sepultus, diu ignotus

latuit, donec sui corporis gloriam amoto saepius foeno, & tumuli infestoribus iterato percussis, revelante Domino, prodidit, tum a Bernardino comite, Theodolindae uxoris rogatu, ad sanctae Mariae intra muros translatus, multorum signorum autor, civitatis nobilissimae patronus colitur. Gh. Maurolyc. P. acta ibi MSS. ad PP. Franciscanos sunt. Aberdoniae veteri Machorii sedis illius patroni. B.

XIII. In Scotia Devinici episcopi & confessoris. K. In Francia Kiliani presbyteri & confessoris. V. ML. Albiniaei Chilleni Atrebatensium apostoli, qui vitrum minutim fractum, integrum pincernae restituit. Gh. Sur. Parisiis beati Roberti Venantii Archiepiscopi Ardmacan & Hiberniae primatis, a nativitate caeci, qui trium pontificum maximorum legatus Concilio Tridentino interfuit, & Didymus alter, mirabili charitatis affectus, Hirlandos a barbarie & legum contemptu concionibus assiduis retraxit. C. Anevici depositio Malcolmi III. regis, qui Anglorum fraude interiit. H.

XIV. In Buchania Modani episcopi & patroni in Fillorth Fraseriorum patrimonio. K.

XV. Aleti in Aremoricis Machuti seu Maclouii piissimi Christi confessoris & episcopi, qui Gemblaci quiescit. ML. In Scotia Mathuli episc. K. an idem? In Hibernia Fintani cognomento Inclusi, qui gentem eam, trajiciens, multis beneficiis affecit. Gales. Fuldae Egeberti abbatis. B :

XVI. Dunfirmelini depositio Margaretae reginae, tot SS. parentis K. ML. B. In Anglia Mathildae reginae, SS. Malcolmi & Margaretae regum filia, sanctimonialis velata, inde educta Henrico II. regi denupsit, & Bona cognomentum meruit. Sur. In Scotia Dunstani abbatis viri undecunque perfecti. C. Ibidem Dimai abbatis, S. Sigenii discipuli. B. Item Turgoti monachi Mailrosiensis, qui Scotia beato fine obdormivit. H.

XVII. In Glammes Fergusi pontificis & patroni, qui Conrano regi aequitatis amorem persuasit. K. Claravalle Melchiadis monachi, qui S. Bernardi socius ibi obdormivit. B :

XIIX. Mombuli abbatis ML. In Scotia Michaelis abbatis, quem S. Malachias sanavit, ut scribit S. Bernardus.

XIX. In Scotia Middani episcopi Culdei. K. Drostani monachi, regis Eugenii avunculi. BT. Santannae virginis. F. MA.

XX. In Picardia Maxentiae virginis. K.

XXI. Bobii Columbani abbatis, qui Scotia egressus, cum Hirlan-
diam Galliamque apostolica vita informasset, Luxovio in Burgundia
condito relicto in Helvetiis S. Gallo, in Italiam descendit, & loco ab
Agilolpho Longobardorum rege impetrato, Bobium excitavit, ibique
senectutis & bonorum operum plenus requievit. VV. In Picardia Aut-
bodi S. Fursaei discipuli, nescio an antistitis Cameraci? an Lauduni
Clati? ML. Odiliae Ursulanae. Canis. Romae consecratio VVilli-
brordi a S. Sergio papa, qui eum Clementem vocavit. P.F.

XXII. Bobii Columbani Monachi, cujus vita & moriendi modus
longe mirabilis. VV. Osmannae virginis. MA.

XXIII. In Anglia Gobbani abbatis. B. Castro Anivico transitus
Malcolmi III. regis, ut aliis visum. H.

XXIV. In Scotia Congani abbatis. S. Insula Hui Connani abbat.
B. F.

XXV. In Anglia Pandionae virginis regis filiae. C. B.

XXVI. Reconciliatio Scoticae Ecclesiae in pascate celebrando
cum Catholica Ecclesia. C. B.

XXVII. Taxandriae Oddae Virginis, regis filiae, quae ad sepul-
chrum S. Lamberti videndi facultatem cum recuperasset, virginitatem
Deo vovit & Rhodae patrona est. Gh. K.

XXVIII. In Scotia Calani episcopi Culdei. C. BT. F. Rhodae
hoc die colunt Odam virginem patronam. ML.

XXIX. Loquhabria Golgi abbatis. C. B. Adaman.

XXX. In Scotia Andreae apostoli patroni. K. M. Romae conse-
cratio Bonifacii Germanorum apostoli a Gregorio II. papa, qui nomen
Vvinfridi in Bonifacii mutavit. VV.

DECEMBER.

I. Nouiomagi Eligii episcopi, qui Sanctorum corpora auro &
gemmis adornavit. K. In Frisia Richardi cognomento Sacristae,
monachi Dundranensis. B:

II. Romae Bonifacii ordinatio. Raban. In regno Pictorum Trum-
vvini episcopi, abbatis Ebereurni & Benedictini. VV. H. T.

III. In Scotia baptizatio Lucii regis per Timothoeum S. Pauli

discipulum cum Emerita sorore. Const. Fel. In Campania Galliae Tresani, Verani, Germani, fratrum. ML. Latiniaco depositio Eloquii abbatis, confessoris, apostoli. VV. quem alii presbyterum tantum vocant. Gh.

IV. In Belgio depositio Fridegandis confessoris. B :

V. Rhemis Orbillae virginis. B : In Liburnia Modesti pontificis & apostoli S. Bonifacii comitis. C.

VI. Aberdoniae Novae Nicolai Mirensis patroni. K. B : Orpii visitatio reliquiarum Adiliae peregrinantium Scotorum hospitae, cujus fons mirabilis durat. ML.

VII. Palladii apostoli cum sociis appulsus. C. B.

IIX. Mutinae translatio reliquiarum Peregrini regis filii, quae Luca allatae. B :

IX. Glentanire Lesmonis abbatis Eremitae, unde Lesmohago & Killesmon loca B.C. Edinburgi transitus Malcolmi IV. regis cognomento Virginis, qui Ecclesiasticam dignitatem mire promovit. Chron. Chr.

X. In Scotia Crux contra hostes Christi sumpta. C. S.

XI. In Scotia Ronnani presbyteri, a quo Kilonan. B. C. F.

XII. Dedicatio Lauretanae imaginis ad fanum S. Germani prope Setoniam. C. Dorni in Sutherland Paschasii, qui ad S. Victorem papam a Donaldo rege missus orator, Doctores Christianos impe-
travit. B. C.

XIII. Pontini Iudoci regis filii. ML. consecratio monasterii Balmurenoch & Almo abbati primo cessio. S.

XIV. In Scotia ad S. Andream Drostani monachi. K.

XV. Constantiae Joannis episcopi S. Galli discipuli. B.

XVI. Murthlaci Beani episcopi primi M. BT. In Boiis Marini episcopi & Anniani Archidiaconi martyrum. B :

XVII. Sangalli Marcelli monachi & scholarchae, sancti Notkeri Balbuli praeceptoris sanctissimi. B : C.

XIIX. In Scotia Manerri episcopi, cujus imaginem colens rex Dongallus, sui saeculi principes omnes superavit. K.

XIX. Brandani abbatis, qui a Mooch invitatus, septentrionis Insulas circumivit, & pietate imbuit. T. K. P.

XX. Natalis Brandani, & in Scotiam reditus. T.

XXI. Cenomanis Hildeberti episcopi S. Sedulii Scoti Graecorum episcopi preceptoris. T. C.

XXII. In Scotia Ethernani episcopi, qui in Insulis Scotiis natus, sancti Columbae discipulus fuit. K. VV. Abernethae ad quercum Mazotae virginis sancti Donevaldi filiae, quae inter alia sanctitatis argumenta, anseres feros, quorum ibi maxima tum copia, populari, ut solebant, segetes & sata vetuit nec posthac tota ea regione anser ullus visus, duratque etiamnum miraculi fides. K. BT. B. In Maia translatio in chorum & collocatio Monani archidiaconi, qui cum S. Adriano & aliis, a Danis martyrium passus. K.

XXIII. In Scotia Onani Diaconi viri incomparabilis. C. Elevatio Mazotae virginis. K. Eboraci beati Davidis Douglas, qui ab Elizabetha Angla securi percussus. C.

XXIV. In Maia martyrum reliquiarum reconditio. F. K. Turraeviae Connani viri in omnibus Deo placentis. B: Sconae depositio Roberti abbatis, qui exinde translatus primus sancti Andreae prior fuit, & omnes regni abbates dignitate superabat, gloriam post obitum miracula loquebantur, piam religiosamque vitam liber revelationum ipsius, qui etiamnum extat, testatur. S.

XXV. Dunfirmelini elevatio Malcolmi IV. regis. C. Bethelmiae Lachlani qui sub Pictorum excidium incredibili miraculorum frequentia claruerat, de quo mira narrantur. B.

XXVI. Landaffae Theliei episcopi, sancti Davidis discipuli, Merlini Caledonii socii, viri per omnia sancti. C. B. Mombuli abbatis translationem quidam hic celebrant. C.

XXVII. In Scotia Ruthii episcopi. S. Columbae discipuli. S. B. T.

XXIIX. Carcagiae Caroli episcopi, qui a S. Malachia gravi morbo sanatus, & antistes consecratus, ut S. Bernardus scribit. B: Cauae reliquiarum Sedulii depositio & veneratio. B: an Scoti?

XXIX. In Cathenes commemoratio Oronii Modesti, qui inde egressus, in Galliis doctrina & sanctitate floruit. B: In Scotia Hebrei presbyteri. B. C.

XXX. Bergis VVinoci abbatis translatio anno 902. Meyer.

XXXI. In Frisia natalis Richardi Sacristae, qui Dundrano Scotiae monasterio exiens, in Anglia diu substitit, & plurimos sacros libros exscribens a Deo praemium meruit, ut dextera, corpore reliquo corrupto, intacta & vivida, per multos annos, viseretur. Gh. In Insulis Servani earum apostoli. C. B. In Cathenes Serlonis monachi &

martyris, cum S. Adamo episcopo cremati, & reliquiae hoc die Mailrosiam illatae. S. B :

Vos autem sancti, Dei amici, orate pro me, misero peccatore, et dum carnis hoc gurgustio coerceor, et cum sarcinam hanc mortalitatis deposuero. Amen.

PIO INVICTO ERUDITO SCOTIAE CLERO.

O NEGLIGENTES majores nostros, qui vivorum domi forisque sanctorum vel nullam vel exiguam memoriam scripto commisere, aut verius, O vindicem divinae voluntatis manum, quae peccatis nostris offensa, Ecclesiae nostrae successionem, nisi interrupte, ad nos venire non est passa. Et in iis Apostolicis, hujus gentis viris, quos Scotos esse & nos probamus, & eruditi omnes fatentur, quantum caecutimus? Etenim cum nullum sub coelo regnum numerosiores & augustiores reliquias haberet, hodie quid earum rerum, nisi lessus funebris superest? manca apud peregrinos commemoratio, lenta apud nostrates cura, nulla patrum sollicitudo, rabiosa vicinorum invidentia, amens & caecum plagium? Ecce, proh nefas! carent die natali, sancti qui sequuntur.

Aatha S. Margaretæ Reginae mater.

Alexander R. F. in Lotharingia.

Ambianus Culdeus episcopus in Scotia.

Amphibalus episcopus ibidem.

Anonymi & Anonymæ multi sanctitatis praeclarae, quorum certa memoria, dies incertus.

Barinthus S. Brandani praeceptor in Scotia.

Buo Bardus in Silvestri Scotia seu Hibernia.

Buo Apostolus Islandiae circa annum DCCC.

Cahinnechus, Abbas in Insulis.

Cailtanus abbas in Sutherlandia.

Candidus socius S. Alcuini in Gallia.

Coganus Abbas in Scotia & ut puto in Marria.

Columbanus episcopus Longiniensis.

- Chuvilda virgo & martyr. in Bavaria.
 Chromanus episcopus in Scotiae montanis. i. Hibernia.
 B. Claudia uxor S. Pudentis Senatoris Romae.
 Clemens episcopus Altissiodorensis.
 B. Clemens episcopus Dumblani S. Dominici discipulus.
 Conleatus Episcopus S. Brigidae coevus.
 Convallanus cognomento Senior in Scotia.
 Cormacus episcopus in Scotia.
 Cormacus abbas poeta in Argadia.
 B. Cornelius Zirichzea in Belgio.
 Cummenius Albus abbas in Scotia.
 Dicullus abbas S. Fursaei socius Peronae.
 B. Daniel Carthusianus Martyr in Scotia.
 Doban S. Bonifacii socius in Germania.
 Donatus episcopus Lupiis prope Rudias in Italia.
 B. Duneus martyrio a Gensiis affectus in Belgio.
 Duffus Rex in Scotia & martyr.
 Dvina Apostolus Northumbriae in Scotia.
 Dysignatus Regis nepos episcopus Trajecti.
 Eberhardus Episcopus Ratisponae in Germania.
 Edilvvaldus abbas Mailros Archiepiscopus Lindissae.
 Eduardus episcopus Aberdoniae in Scotia.
 B. Euanx episcopus Redonum in Gallia.
 B. Gul. Elphinston Societatis JESU Novitius Romae.
 Erlulfus Apostolus Islandiae anno dcccc.
 Ernanus abbas in Buta in Scotia.
 Fastidius episcopus Pictorum.
 Faucianus episcopus Brechini. Concilio II. Matisconensi in Gallia
 sub rege S. Gunthranno subscripsit.
 Fergusius Comes Galvveiae canonicus Regularis in Scotia.
 Ferranus episcopus Culdeus in Scotia.
 Fethuo abbas in Scotia.
 Findocha virgo in Scotia.
 Frithvvaldus episcopus Candidae Casae.
 Gaius Martyr in Maia Insula.
 Gailbaldus episcopus.
 B. Ganfredus S. Bernardi discipulus & scriba.

- Garnadus episcopus Brechini.
 Gisualdus Monachus in Belgio.
 Gualaferus S. Rumoldi socius Machliniae.
 Gillenus abbas in Scotia.
 Glacianus Martyr in Maia.
 Godelbertus poeta celebris in Scotia.
 Gulielmus regis filius Eremita in Hispania.
 Hadrous abbas in Belgio.
 Herebertus Frisiae Apostolus S. Bonifacii collega.
 Hermanus abbas Scotorum Coloniae.
 B. Adam Hangalyside Carthusianus Perthi.
 Hilvvaris virgo S. Odae comes in Belgio.
 Iotha Ursulana Coloniae.
 B. Ingelramus episcopus Glascoae.
 B. Ionathas episcopus Dumblanensis Carmelita.
 Levinus episcopus Verbanus in Italia.
 Liberta virgo soror S. Elifi in Germania.
 Lucia cognomento de Monte R. F. in Lotharingia.
 Lugadius abbas in Badgenoch.
 Madocus episcopus Culdeus in Scotia, unde Kilmadock.
 Maurus S. Ursulae pater, Rex, id est Regis frater.
 Menalochus episcopus in Belgio.
 Menna virgo S. Elifi comes.
 Merilolanus martyr Rhemis in Campania.
 B. Mauritius abbas confessor Roberti Brusii regis.
 Nectanus episcopus Aberdoniae.
 B. Osbertus abbas de Kelso.
 Pectvvinus episcopus Candidae Casae.
 Possennia virgo S. Gibriani soror in Campania.
 Promptia virgo soror ejusdem.
 B. Patricius Martyr in Scotia.
 Potentinus Abbas S. Columbani discipulus.
 Priscus episcopus Culdeus in Scotia.
 Queranus episcopus Culdeus, circa annum ccciv.
 Salustius confessor S. Dysibodio aequalis.
 Sigebertus abbas Fuldae Archiepiscopus Moguntiae.
 Tigernacus confessor S. Mariani praeceptor.

Totaneus abbas in Iona S. Columbae discipulus.

B. Thelesinus Merlini praeceptor Eremita.

Thomianus episcopus in Scotia.

Tressanus confessor in Belgio.

Trumherus conditor Ingethlingensis coenobii in Anglia.

Trudbertus abbas Boiorum Apost. S. Rudberti frater.

Vasenus Mailrosiae abbas in Scotia.

Vettelmus episcopus Candidae Casae in Scotia.

Vvillielmus Rex Scotiae.

Nec hi soli natalibus carent apud me, & in actis S.R.E. quod sciam, omnibus, sed & multorum notitia me fugit aliorum, quibus temporaria haec vita deest, licet aeviterna in coelo fruantur & potiantur: & vero ubi tot illustrium coenobiorum patres, ubi illorum acta, quos ex S. Andreae solius sede permagno numero Divis adscriptos Boethius loquitur? ego non plures, quam III. eruo: ubi Dumblanensis apud Georgium Neutonum sancti XXIV.? ego solos IV. novi: ex Dunkeldensibus sanctis XIX. ego longe pauciores habeo, quam quos Alexander Millus praeterit indictos, quasi notissimos. Glascoensis Ecclesia XL. Sanctos, non episcopos, venerabatur, Antistites XI. pudet me paucitatis tam infelicis: in Sodorensi & Lismorensi sede altae pene mihi tenebrae: Ionam, Butam, Pomonam, Hebrides & Orcadas, quis pro dignitate tangat aut praesumat? Bearnum, Lindissam, Benchoram, Scotorum colonias taceo, & pauculos mihi ministravit Eruditissimorum altrix Mailrosia, post Cassinum matrem, nulli in toto orbe monasterio scriptorum gravitate aut sanctorum meritis & numero cessura. Ad ultimum ubi Dominicani, Franciscani Augustiniani, Carmelitae, Carthusiani, Trinitarii, aut Bethlemitae sancti? cum ut supra docui, non minus in Scotia frequentes familias, quam ullo Europae regno haberent, tamen in eorum actis Italos, Gallos, Hispanos, Belgas, Germanos, Polonos, Siculos, magna copia & sanctitate reperias, Scotos aut raros, aut nullos, non sane, quod illis multos non dederit Scotia, sed quia nostratibus silentibus, monumentisque corruptis, peregrini homines res nostras nec curabant nec juvare poterant. quid? quod ne ecclesiarum solemnitates ne peregrinationum celebritates supersint, & inaudito exemplo, duplice clade premimur, patria haeresi infecta & sanctorum abolito in terris honore, ut vix patrocinium, catholico ritu, implorare possimus. Felices prae nobis

sunt Arabes, Tartari, Turcae, Graeci, adeoque ipsa rebellionis altrix Constantinopolis, quia licet infidelitatis contagio ibi grassetur, monumenta tamen in tuto sunt. Vestrum erit ergo viri pii, vestrum opus, invicti catholicae veritatis assertores, gloriose ea perficere, quae ego jejune exorsus, delineavi rudi poenicillio vividioribus a vobis obducenda coloribus quod spero avidus & afflictim a Deo, Virgine matre, & Sanctis Scotis contendo, oroque ut in dies crescat.

Deo gloria
Ecclesiae splendor
Pius fervor
Scotiae fama
Haeresi confusio & propudium.

Suis locis inferenda.

Die XXII. Aprilis

Beati Vvillielmi episcopi Glascoensis, qui S. Margaretae reginae reliquias transtulit, & decenter aurea capsula collocavit. S.

Die XIX. Junii

Bononiae ad D. Francisci depositio Reliquiarum Bonifacii martyris, Deicolae abbatis, Ursulae virginis & martyris, cum capitibus quatuor sociarum ipsius. B :

Die VII. Julii

Fano S. Andreae Metropolitanae Ecclesiae consecratio per episcopum loci Gulielmum Lambertinum factae anno 1318, & eodem die & anno donatio multi census eidem Ecclesiae, per regem Robertum Brussium bellorum Anglicanorum victorem, concessa. S.

Die XIV. Septembris

Miraculosa S. Crucis Monasterii Edinburgensis fundatio, & Canoniorum Regularium ibi collocatio, nam dum rex S. Dávid eo die S. Crucis festo venatum pergit, in densissima silva cervum habet obvium, qui feroci incursu eum equo disjectum vulnerat & dum ferae cornu rex comprehendit, sacram Crucis imaginem, non cornu, manu videt, in cujus facti memoriam, S. Alvino confessore & secretario suo

suadente, eodem illo loco quo vulneratus erat, nobilissimum coenobium erexit & S. Alvvino concessit, priori nomine Abergaire abolito, S. Crucis monasterium vocavit, ibique Angeli admonitu, sacram eam crucem, quam cervus in manu reliquit, felix venator, devote collocavit. S.

Die V. Aprilis

Florentia reparata jussu Caroli Magni per Gulielmum Achaii Scotorum Regis fratrem, quem Imperator Romam tendens ei operi praefecit, hic ergo & moenia angustiora facta extendit & pontem, quem veterem vocant, Arnun stravit & Leonem, Regibus Scotis gentilitium stemma, urbis portis apposuit, & ut Leones publice alerentur, perpetuo sanxit. Anno 802. BT. Constantius Felix.

Die XI. Julii.

Ptolemais Christianis reddita per Oliverium Scotum Saracenicae turmae praefectum, qui urbem patefecit Davidi S. Vvillielmi Regis Scotorum fratri. Anno 1191. BT. Const. Fel.

Die 16. Augusti.

Hoc die Alaricus per Aemiliam, Urbem Romam, sub meridiem ingressus, anno 411, & cum eo Scotica legio, ductu Fergusii II regis qui libros multos manuscriptos in Scotiam praedae partem, abstulit exportandos, qui aetate Hectoris Boethii durabant, sed Hæretici consumpserunt. BT. Claudianus de bello Getico.

Die 24. Augusti.

Hic dies Galliae luctuosus, fractis ad Vernolium copiis, ubi quinque millia ceciderunt, in his Dictator Gallicorum exercituum & duo Equitum Magistri, Mareschallos vocant, Scoti numerantur, praeclaro foederis inter duo illa regna eulogio, Angli victores ad duo millia caesi. Hist. Gall. anno 1405.

Hoc eodem die Scoticus Hercules, invictus patriae suae vindex, ac veluti murus, Gulielmus VVallassius a suis traditus, Londini diris cruciatibus enectus ac exenteratus est, qui fertur omnibus suis expeditionibus ecclesiastico ordini honorem summum exhibuisse, nec unquam monasterium aut presbyterum monialemve violasse, ferunt etiam exempto corde locutum, & sanctissimae Dei genitrici animam suam enixe commendasse. H.

NOTARUM RATIO.

- B. Breviarium Scoticum, maxime Aberdonense.
 B: Breviarium propriae Ecclesiae.
 M. Martyrologium Romanum Illustrissimi Baronii.
 MA. Martyrologium Anglicum.
 MC. Martyrologium Carthusianum aut Canisii, Adami Vvalasseris.
 V. Vsuardus Caroli Magni capellanus.
 VV. Arnoldus Vuion, Monachus Benedictinus.
 ML. Joannes Molanus, Theologus Lovaniensis.
 S. Scotichronicon a Magno Macullone exscriptum.
 C. Collectanea Gilberti Bruni, Henrici Sinclari &c.
 BT. Hector Boethius, Historicus Scotorum.
 K. Kalendarium Adami Regii, Jacobi Cheynæi &c.
 Gh. Constantinus Ghinius, Canonicus S. Salvatoris.
 T. Joannes Trithemius, abbas Spainhaimensis.
 P. Petrus de Natalibus Episcopus Equilinus.
 F. Joannes Fordanus aut ejus continuator.
 H. Raphael Holinshedus, aut Rogerus Hovedenus.
 N. S. Notkerus Balbulus, S. Galli monachus.
- H. Lunae ratio ab aliis petatur.

D. Homob. Paen. pro Illustriss. & Reverendiss.
 Card. Archiepisc. Bonon.

Imprimatur.

Fr. Hier. Gottardus Castoldus pro Reverendiss. P. Inq. Bonon.

Scottish Entries
in the
Kalendar of David Camerarius.

XI.

Scottish Entries in the Kalendar of David Camerarius.

JANUARIUS.

- 1 Die. Sancta Mathildis virgo & Regis Scotiae filia.
2 Die. Sanctus Congallus Abbas Benchorensis Monasterij in Scotia.
Hoc eodem die Sanctus Mathissus Episcopus & Confessor
in Scotia.
3 Die. Sanctae Posenna & Promptia Scotiae vna cum sex aliis
fratribus.
4 Die. Sanctus Chromanus siue Chronanus Episcopus & Confessor.
Fuit hic sanctus celebris admodum apud Cuningamenses
in Scotia.
5 Die. Sanctus Rodolphus Episcopus Aberdonensis.
7 Die. Sancta Kentigerna Vidua.
8 Die. Sanctus Nathalanus vel Nethelmus Episcopus.
9 Die. Sanctus Fillanus seu Filanus Abbas Fifani illius Monasterij
cui Pettinuimeum nomen.
11 Die. Sanctus David Scotiae Rex, quatuor Episcopatum & quatuor-
decim Monasteriorum fundator.
13 Die. Sanctus Barnitus Confessor. Videatur Scoti-Chronicon.
Alij eius diem festum ponunt 5 Januarij.
Eodem die S. Kentigernus Archiepiscopus Glascuensis qui &
Mungo, id est, dilecte mi, dictus est.
Sancta Mancina virgo apud Hebridianos miraculorum gloriâ
celeberrima.
Beatus Accas, Actas, Arcas, Episcopus Hagulstadiensis in
Anglia & Candidae Casae in Scotia.

- Eodem die. Sanctus Bigitanus Episcopus in Scotia.
 Eodem die. Sanctus Furseus Abbas.
- 18 Die. Sanctus Viminus Episcopus & Confessor qui & Vimius dictus est. Hic sanctus ex Abbate cuiusdam monasterij Fifanae prouinciae in Scotia factus est Episcopus.
- 23 Die. Sanctus Adamannus Eugenij VI. Scotorum Regis praeceptor, foederis cum Brudaeo Pictorum Rege consiliator. Boëtius lib. 9 hist. Eius reliquiae in Moravia conseruabantur, teste Fordano in suâ historiâ.
- 25 Die. Sanctus Eoglodius Monachus & Confessor apud Galouidianos sanctitate vitae & miraculorum gloriâ celebris.
- 26 Die. Sanctus Conon siue Conanus Episcopus Sodorensis.
- 27 Die. S. Adamannus Abbas Coludius.
- 29 Die. Sanctus Maknolocus Episcopus & Confessor.
- 31 Die. Sanctus Adamannus Abbas Huensis.
 Hoc eodem die S. Modocus Episcopus & Confessor sanctitate vitae & miraculis clarus in eâ Scotiae parte, quae ab eodem Kilmodok (quasi locus Modoco sacer) indigitatur.

 FEBRUARIUS.

- 1 Die. Sancta Brigida virgo, cuius vita miraculis maximis claruit.
 Hoc die S. Fintanus Confessor, alij Finnanum seu Sinanum vocant Martyrologium Romanum eius festum ponit 17 huius mensis die. Paupertati fertur fuisse addictissimus.
- 3 Die. Sanctus Fothadus Episcopus & Confessor qui Malcolmo Scotorum Regi huius nominis II. erat à confessionibus & consilijs.
- 4 Die. Sanctus Modanus Abbas Drijburgensis.
- 6 Die. Sanctus Ronanus, quem Beda Ronan & Ronanum vocat. Hic Sanctus relictâ Scotiâ Apostolorum limina, quae in summa apud Scotos semper veneratione fuere, inuisenda suscepit.
- 9 Die. Sanctus Erehardus vel Erchardus Confessor.
- 12 Die. Sanctus Maneteus Abbas, celebris habetur in Hebridibus Insulis praecipuè in Iona Insula.
- 14 Die. Sanctus Conranus vel Conrannus Episcopus & Confessor.

- 17 Die. Sanctus Finnanus Episcopus & Confessor.
 18 Die. Sanctus Colmannus Episcopus & Confessor.
 20 Die. Sanctus Coganus Abbas. Fuit hic Sanctus Sanctae Kentigernae frater.
 22 Die. Beatus Brixius Episcopus Moraviensis.
 23 Die. Sanctus Boisilus Confessor & Abbas Mailrosiae in Scotiâ.
 24 Die. Sanctus Berectus Monachus & Confessor qui profuit & vitae sanctissimae exemplo & praedicatione.
 25 Die. Sanctus Cailtanus Abbas.
 28 Die. Sanctus Nennius Abbas Benchorensis Monasterij in Insula Hebridum Hu.
 Eodem die Sanctus Cormachus Presbyter & Confessor.

MARTIUS.

- 1 Die. Sanctus Marnanus Episcopus & Confessor.
 Hoc eodem die S. Monanus Martyr in Fifâ provinciâ & adiacentibus Maiæ Insulae regionibus ob miracula celebris.
 3 Die. Sancta Christiana Virgo soror Sanctae Margaretae Scotorum reginae.
 4 Die. Sanctus Adrianus vel Hadrianus Archiepiscopus S. Andreae & Martyr.
 7 Die. Sanctus Colmanus Episcopus Lindisfarnësium Apostolus Nordanimbrorum & Haebridum.
 8 Die. Sanctus Duthacus Confessor & Episcopus Rossensis, in Rossia & Morauia Scotiae prouincijs sanctitatis opinione clarus.
 9 Die. Sanctus Colmus Episcopus Orcadum Insularū de eo consule Annales Scoticos.
 10 Die. Sanctus Makkessogus qui & Kessogus dictus est Cōfessor & Episcopus in Boina Scotie prouincia miraculorum gloriâ celebris.
 Hoc eodem etiam die sancta Kennocha Virgo in Coila Scotiae prouinciâ celebris.
 11 Die. Sanctus Constantinus Martyr & Scotorum Rex secundus hoc nomine.
 12 Die. Sanctus Fetno Confessor.

- 13 Die. Sanctus Viganus Confessor & Anachoreta in Leuina prouincia celebris.
- 14 Die. Sanctus Comnanus Abbas Huensis.
- 15 Die. Sanctus Conleatus Sodorensis Episcopus.
- 16 Die. Sanctus Bonifacius Rossensis Episcopus.
- 17 Die. Sanctus Patricius Confessor, Episcopus & Hibernorum Apostolus.
- 19 Die. Sanctus Clemens Episcopus Dumblanensis in Scotia non Dublinensis in Hybernia.
- 20 Die. Sanctus Cormanus vel Cornanus primus Apostolus Nordanimbrorum.
- 22 Die. Sanctus Ibar, vel Ibarus Episcopus & Confessor.
- 24 Die. Sanctus Duumchadus vel Dunichadus Abbas Hoyensis Insulae virorum Sanctorum fertilissimae, praefuit annos multos Hoyensi monasterio non sine sanctitatis & miraculorum fama.
- 29 Die. Sanctus Baldredus Confessor, Episcopus Glascuensis apud Dinastas & Principes viros magnae auctoritatis & gratiae.

APRILIS.

- 1 Die. Sanctus Gilbertus Episcopus & Confessor in Cathanesia Scotiae prouincia.
- 2 Die. Sancta Ebba Virgo & Martyr Abbatissa.
- 3 Die. Sanctus Dimaus vel Dinaus Episcopus in Scotia.
- 4 Die. Beatus Conuallus Rex hoc nomine primus.
- 5 Die. Sanctus Tigernacus Episcopus & Confessor.
- 6 Die. Sanctus Berchamus vel Berthanus Episcopus Orcadensis & Confessor.
- 7 Die. Sanctus Sigenius Abbas Benchorensis monasterij in Insulâ Hoyensi.
- 11 Die. Sanctus Gudlocus Confessor in Merchiâ Scotiae prouinciâ vitae sanctitate & miraculorum gloria celebris.
- 13 Die. Sanctus Guinochus Confessor & Episcopus.
- 15 Die. Sanctus Mundus Abbas, sanctitate vitae & miraculis celebris ad haec nostra tempora in prouincia Argathelia.
- 16 Die. Sanctus Mannus siue Magnus Episcopus & Martyr.

- 18 Die. Sanctus Eduardus Episcopus Aberdonensis.
 19 Die. Sanctus Columbanus Abbas reclusus.
 20 Die. Sanctus Sernanus Episcopus & Confessor & Orcadensium
 Apostolus.
 22 Die. Sancta Ethelreda Virgo in Coldingham.
 26 Die. Sanctus Erenaeus Abbas.
 27 Die. Sanctus Eusebius Sancti Reguli socius.
 29 Die. Sanctus Middanus Abbas monasterij Sacrum Boscum dicti
 ordinis Sancti Benedicti in Niddisdalia Scotiae prouinciâ.

MAIUS.

- 2 Die. Sanctus Columbanus Episcopus apud Scotos celebris.
 3 Die. Sanctus Walterus vel Gualterus Abbas Mailrossensis.
 5 Die. Sanctus Scandalauus Confessor.
 12 Die. Sanctus Congallus Abbas Rathurelfigi monasterij in Scotia.
 15 Die. Sanctus Chromanus presbiter & confessor in Mernia Scotiae
 prouincia.
 16 Die. Sanctus Brandanus Abbas Apostolus Orcadam & Scoticarum
 insularum.
 Hoc eodem die S. Brandanus Abbas Culrossiae.
 Hoc eodem etiam die sanctus Benthus Confessor.
 17 Die. Sanctus Conuallus Abbas & Sancti Kentigerni à teneris annis
 discipulus.
 Hoc eodem die sanctus Cathanus Episcopus in Buta Scotiae
 Insulâ.
 23 Die. Sanctus Guillelmus Martyr gloriosissimus.
 24 Die. Sanctus Ferranus Episcopus Culdaeus in Scotiâ.
 27 Die. Sancta Fintana virgo.
 29 Die. Sanctus Dagamus Episcopus & Confessor in Galloidia Scotiae
 prouincia.
 31 Die. Sancta Findocha virgo.

JUNIUS.

- 2 Die. Sanctus Ceolachus, Cellacus, Colathus vel Colachus Episcopus
 Lindisfarniae & Leichfeldensis, Apostolus Merciorum.

- Hoc eodem die sanctus Damianus sancti Reguli comes.
 Hoc eodem etiam die sanctus Malcolmus Scotorum Rex hoc nomine tertius, & martyr.
- 3 Die. Sanctus Trefanus Confessor.
- 4 Die. Sanctus Fothardus, vel Fothadus.
- 5 Die. Sanctus Eobanus Martyr.
- 6 Die. Sanctus Columba Confessor & Presbyter.
 Hoc eodem die sanctus Fimbarus Episcopus & Confessor.
 Hoc eodem die sanctus Viuianus Episcopus.
- 8 Die. Sancta Syra virgo & Abbatissa.
 Hoc eodem die celebris habetur apud Scotos sanctus Columba Abbas.
- 9 Die. Sanctus Comus Abbas.
- 10 Die. Sancta Margareta Scotorum Regina.
- 11 Die. Sanctus Gaius Martyr in Maiâ Insula.
- 12 Die. Sanctus Ternanus Episcopus & Confessor & post Ninianum sanctum Pictorum Australium veluti Apostolus.
- 14 Die. Sanctus Colmannus M. Abbas.
- 15 Die. Sanctus Carnocus Episcopus Culdaeus.
- 19 Die. Sanctus Duthacus Episcopus Rossiae sepultus in oppido Trua.
- 21 Die. Sanctus Geruadius Episcopus Brechinensis in Scotiâ.
- 23 Die. Sanctus Gillenus comes sancti Columbani.
- 25 Die. Sanctus Molonachus siue Molochus Episcopus & Confessor qui pro viribus in Marria Scotiae prouinciâ proximorum saluti studuit.
- 27 Die. Sanctus Godricus Eremita Archiepiscopus sancti Andree.
- 28 Die. Sanctus Merenus Abbas in celebri illo apud Scotos monasterio cui Benchora nomen.

JULIUS.

- 2 Die. Sanctus Cahinnicus Abbas miraculis & vitae puritate apud Hebridianos & Orcadenses Scotos celebris.
- 5 Die. Sancta Moduenna Virgo in Laudonia & Galouida Scotiae prouincijs celebris.
- 6 Die. Sanctus Palladius Episcopus & Scotorum velut Apostolus missus à Cœlestino Romano Pontifice in Scotiam.

- 9 Die. Sancta Kunera Virgo.
 11 Die. Sanctus Drastanus Abbas & Confessor.
 12 Die. Sanctus Doneualdus aliter Donaldus cum nouem filiabus.
 13 Die. Sanctus Ioannes Episcopus Dumkeldensis & sancti Andreae
 Archiepiscopus.
 15 Die. Sanctus Plechelinus Episcopus Candidae Casae.
 16 Die. Sancta Macra virgo Regis Scotiae filia.
 17 Die. Sanctus Golgus Abbas.
 18 Die. Sancta Thametis, aliis Thennat Scotorum Regina, & in Glot-
 tiana praesertim Scotiae prouincia celeberrima.
 Hoc eodem die Sanctus Clarus Regis Scotiae filius.
 19 Die. Sanctus Dimannus Abbas. Caelo ipsum dedit Strahnauernia
 Scotiae prouincia sub Christi annum 670.
 Hoc eodem die sanctus Blanus Episcopus Dumblanensis.
 20 Die. Sanctus Onanus Diaconus Rossensis.
 26 Die. Sanctus Chamnecus confessor, sancto Columbae charissimus.
 Hoc eodem die sanctus Colmolcus Confessor & Episcopus in
 Scotia.
 30 Die. Sanctus Saranus.

 AUGUSTUS.

- 1 Die. Sanctus Diuma.
 2 Die. Sanctus Dermittus Presbyter & Confessor.
 7 Die. Sanctus Cibthacus Episcopus in Scotia.
 10 Die. Sanctus Blanus Episcopus Sodorensis. Ab illo ciuitas illa
 cui Dumblan nomen in Scotia, indigitatur.
 15 Die. Sanctus Cormachus vel Cormacus Episcopus Murthacensis
 vel Aberdonensis.
 19 Die. Sanctus Donotius Episcopus Aberdonensis.
 20 Die. Sanctus Stolbrandus Episcopus & Martyr à Danis in Maia
 Insula.
 21 Die. Sancta Fincana virgo Eremita filia sancti Doneualdi, de quo
 supra.
 23 Die. Sanctus Nectanus Episcopus Aberdonensis, apud Davidem
 Scotorum Regem tanta valuit gratia, vt omnium in repub-
 lica negotiorum momenta ab illius nutu & consilio Rex
 merito pendere voluerit.

- 24 Die. Sanctus Erchadus vel Erthadus Episcopus in Scotia.
 25 Die. Sanctus Ronnanus.
 27 Die. Sanctus Malrubius Martyr à Noruegis. Celebris habetur in Mernia.
 29 Die. Sanctus Fiacrius Eugenij Scotorum Regis hoc nomine quarti filius.
 30 Die. Sanctus Aidanus Confessor, Lindisfernensis Episcopus & Anglorum Apostolus ex Hoy insulâ una Hebridum ad Anglos ad Christi fidem conuertendos missus.

SEPTEMBER.

- 1 Die. Sanctus Glascianus Episcopus & Confessor in Morauia Scotiae prouinciâ celebris.
 2 Die. Sanctus Odranus.
 7 Die. Sanctus Magnus Abbas.
 8 Die. Sancta Bega virgo.
 11 Die. Sanctus Queranus Abbas Foilensis in Scotia.
 13 Die. Sanctus Batheneus Confessor.
 14 Die. Sanctus Conuallus Monachus qui à tenella aetate in nobili illo monasterio, cui Crux Regalis nomen, prima iecit fundamenta virtutis, vnde & celebris habebatur ob sanctitatis famam, in illa Scotiae prouincia cui Caricta nomen.
 Hoc eodem die celebratur translatio sancti Blani Episcopi Dumblanensis in Scotia.
 15 Die. Sanctus Adam Episcopus Cathenensis in Scotia.
 17 Die. Sanctus Mirinus Abbas Paslatensis in Scotia, & postea Neubotelensis in Laudonia Scotiae prouincia celebris.
 18 Die. Sanctus Ninianus Diui Martini nepos in Gallouidia Scotiae prouincia celeberrimus, ac Candidae Casae in Scotiâ, Scoticè Quhythorne Episcopus.
 22 Die. Sanctus Domitius presbiter.
 24 Die. Sanctus Lolanus Episcopus & Confessor apud Duncanum Scotorum Regem magnâ in auctoritate & gratiâ.
 25 Die. Sanctus Adamannus Episcopus, Northumbrorum Apostolus.
 26 Die. Sanctus Thevuanus Abbas & Confessor.
 29 Die. Sanctus Barrus seu Finlarrus Confessor & primus Episcopus Cathanesiae.

- 30 Die. Sanctus Machanus Episcopus & Confessor.
 Hoc eodem die sanctus Malchus Episcopus Sodorensis in
 Scotiâ.
 Hoc eodem etiam die sanctus Coganus Abbas in Lochabria
 Scotiae prouinciâ celebris.

 OCTOBER.

1. Die. Sanctus Priscus Episcopus, in Canteira praesertim prouinciâ
 celebris, & Regi Conrano perfamiliaris.
 5. Die. Sanctus Conuallanus Abbas Ionaë, Episcopus in Scotiâ Fer-
 guhardi Regis praeceptor.
 6 Die. Sanctus Cominus Abbas Deirae familiaris sancti Columbae.
 7 Die. Santus Macceus cum sancto Patricio Scotiâ egressus.
 8 Die. Sancta Triduana Virgo sanctissima apud Scotos celeberrima.
 9 Die. Sanctus Mathilla, induit sanctam Brigiddam.
 11 Die. Sanctus Canicus siue Kenicus Abbas.
 17 Die. Sanctus Regulus Abbas, qui sancti Andreae reliquias in
 Scotiam detulit.
 18 Die. Sanctus Monon Martyr siue Mommon.
 19 Die. Sancta Vdilina Scotorum Regina & Martyr Regis Eugenij à
 Maximo occisi vxor magnae virtutis & animi mulier.
 22 Die. Sanctus Kieranus.
 24 Die. Sancta Maxentia Virgo & Martyr, Mordaci Scotorum Regis
 filia.
 29 Die. Sanctus Albinus Monachus Huensis, Apostolus Thuringo-
 rum, Episcopus Frislariae.

 NOVEMBER.

- 1 Die. Sancta Beia Virgo & Abbatissa magno fuit in honore apud
 Donaldum Scotorum Regem huius nominis sextum.
 Hoc eodem etiam die sanctus Duffus Scotorum Rex.
 2 Die. Sancta Maura Virgo miraculis celebris à qua locus ille Kil-
 maure dictus in prouincia Cuninghamiae indigitatur.
 3 Die. Sanctus Gobbanus.
 4 Die. Sanctus Dorauus Episcopus.
 5 Die. Sanctus Englatius Episcopus & Confessor. Magna fuit in

Strathbogia opinionè sanctitatis & miraculorum gloria celebris.

- 6 Die. Sanctus Vinocus Abbas.
 8 Die. Sanctus Morocus Abbas antiquissimi illius apud Scotos monasterij cui Dunkel siue Duncalidonia nomen.
 9 Die. Sanctus Gernadius Episcopus Morauiensis.
 10 Die. Sanctus Ioannes Scotus Martyr.
 13 Die. Sanctus Macarius Episcopus Aberdonensis.
 Hoc eodem die sanctus Deuinius Episcopus in Anglia.
 14 Die. Sanctus Medanus Episcopus & Confessor. Celebris habetur in Buchania Scotiae prouincia.
 15 Die. Sanctus Maclouius siue Machutus Episcopus & Confessor.
 18 Die. Sanctus Tergusius Episcopus & Confessor. Magno fuit in honore apud Conranum Regem.
 25 Die. Sanctus Marnochus Episcopus & Confessor. Magna fuit in auctoritate & gratia apud Crathlinthum Scotorum Regem. Magnâ fuit in Cymingamiâ veneratione & sanctitatis fama.
 26 Die. Sanctus Eattanus siue Eatta Abbas Mailrossensis monasterij.
 27 Die. Sanctus Albinus Confessor & Episcopus qui in Huensi Scotiae Insula Diui Columbae monasterium ingressus sanctitate vitae & miraculis omnibus praeluxit.
 Hoc eodem die Sancta Oda virgo & Eugenij sancti Regis Scotiae filia, tam in Scotiâ quam in Flandria ob vitae sanctitatem & miraculorum multitudinem celebris.
 28 Die. Sanctus Patricianus Episcopus celebris in ea Scotiae prouincia, cui Sutherlandia nomen.
 29 Die. Sancta Kenneira, vel Kenneua, vel Kunera Sanctae Vrsulae socia.
 30 Die. Sanctus Tarkinus Episcopus & Confessor.
 31 Die. Sanctus Foillanus Episcopus & Martyr.

DECEMBER.

- 1 Die. Sancta Dardulacha.
 2 Die. Sanctus Iunanus Confessor. Apud Kennethum secundum hoc nomine Scotiae Regem gratia & auctoritate plurimum valuit.
 3 Die. Sanctus Malcolmus hoc nomine quartus Scotorum Rex.

- 5 Die. Sanctus Amphibalus Culdaeus Scotorum syluestrium Apostolus.
6 Die. Sanctus Blaithmaeus Martyr.
7 Die. Sanctus Gallanus Monachus & Confessor. Celebris habetur
in Insula Iona & adiacentibus.
9 Die. Sanctus Coninanus Abbas Huensis.
11 Die. Sanctus Coganus.
12 Die. Sanctus Canicus.
16 Die. Sanctus Beanus Episcopus Murthlacensis Dicecesis.
18 Die. Sanctus Mauerus Episcopus & Confessor.
20 Die. Sanctus Comogellus Abbas.
21 Die. Sanctus Ethernanus Abbas & Confessor, sancti Columbae ex
fratre nepos.
22 Die. Sanctus Constantinus Rex, huius nominis tertius, humanae
vitae odio inflammatus regno se abdicauit, vitamque suam
Deo in Cœnobio D. Andreae consecrauit, in quo postea
gloriosam mortem confecit.
23 Die. Sanctus Caranus Episcopus & Confessor.
25 Die. Sanctus Bathanus Episcopus & Confessor in Scotia universa,
sed praesertim in Schetlandia & Thule Insulis, celebris.
26 Die. Sanctus Mofutacus Confessor. Celebris habebatur in Aber-
donensi Dicecesi.
27 Die. Sanctus Tuda Episcopus Northumbrorum.
29 Die. Sanctus Onanus Sacerdos & Eremita, celebris in ea Scotiae
parte, cui *The Cars of Gauri* nomen.
30 Die. Sanctus Ethbinus.
31 Die. Sancta Brigida Virgo & Soror sancti Andreae Archidiaconi.

Scottish Kalendar.

Scottish Kalendar.



IANUARIE HATH XXXI DAYES.

THE MOONE xxx.

		Sunne $\left\{ \begin{array}{l} \text{riseth} \\ \text{falleth} \end{array} \right\}$ } houre. $\left\{ \begin{array}{l} 7. \text{ min. } 12. \\ 4. \text{ min. } 48. \end{array} \right\}$			Psalmes.	MORNING PRAYER.		EVENING PRAYER.	
						1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xix	1	☿	Kalend.	<i>Circumcision.</i>	i	Gen. 17	Rom. ii	Deur. x	Colos. 2
viii	2	b	iiii No.		ii	Gen. 1	Mat. i	Gen. ii	Rom. i
	3	c	iii No.		iii	iii	ii	iiii	ii
vi	4	d	Prid. No.		iiii	v	iii	vi	iii
	5	e	Nonas.		v	vii	iiii	viii	iiii
	6	f	viii Id.	<i>Epiphanie.</i>	vi	Esay. lx	Luk. iii	Esay. 49	Joh. ii
xiii	7	g	vii Id.		vii	Gen. ix	Mat. v	Gen. xi	Rom. v
ii	8	☿	vi Id.	Lucian.	viii	xii	vi	xiii	vi
	9	b	v Id.		ix	xiiii	vii	xv	vii
x	10	c	iv Id.		x	xvi	viii	xvii	viii
	11	d	iii Id.	David King.	xi	xviii	ix	xix	ix
xviii	12	e	Prid. Id.	<i>Sol in aquario.</i>	xii	xx	x	xxi	x
vii	13	f	Idus.	Mungo Bishop.	xiii	xxii	xi	xxiii	xi
	14	g	xix kl.	Februarii.	xiiii	xxiiii	xii	xxv	xii
xv	15	☿	xviii kl.		xv	xxvi	xiii	xxvii	xiii
iiii	16	b	xvii kl.		xvi	xxviii	xiiii	xxix	xiiii
	17	c	xvi kl.		xvii	xxx	xv	xxxi	xv
xii	18	d	xv kl.	Prisca.	xviii	xxxii	xvi	xxxiii	xvi
i	19	e	xiv kl.		xix	xxxiii	xvii	xxxv	1 Cor. i
	20	f	xiii kl.	Fabian.	xx	xxxvii	xviii	xxxviii	ii
ix	21	g	xii kl.	Agnes.	xxi	xxxix	xix	xl	iii
	22	☿	xi kl.	Vincent.	xxii	xli	xx	xlii	iiii
xvii	23	b	x kl.		xxiii	xliii	xxi	xliiii	v
vi	24	c	ix kl.	Fast.	xxiiii	xliv	xxii	xlvi	vi
	25	d	viii kl.	<i>Convers. Paul.</i>	xxv	Wisd. 1	Act. 22	Wisd. ii	Act. 26
xiiii	26	e	vii kl.		xxvi	Gen. 47	Mat. 23	Gen. 48	1 Cor. 7
iii	27	f	vi kl.		xxvii	xlx	xxiiii	i	v
	28	g	v kl.		xxviii	Exod. 1	xxv	Exod. ii	ix
xii	29	☿	iiii kl.		xxix	iii	xxvi	iiii	x
xix	30	b	iii kl.		xxx	v	xxvii	vi	xi
vii	31	c	Prid. kl.		xxxi	vii	xxviii	viii	xii

MARCH HATH XXXI DAYES.

THE MOONE xxx.

Sunne { riseth } { falleth } { 6. min. 18. } { 5. min. 42. }				Psalnes.	MORNING PRAYER.		EVENING PRAYER.		
houre.					1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.	
xix	1	d	Kalend.	David.	xxx	Num. 32	Luk. xii	Nū. 35	Ephe. 6
viii	2	e	vi No.	Cedde.	i	xxxvi	xiii	Deut. i	Phil. i
	3	f	v No.		ii	Deut. ii	xiiii	iii	ii
xvi	4	g	iiii No.		iii	iiii	xv	v	iii
v	5	g	iii No.		iiii	vi	xvi	vii	iiii
	6	b	Prid. No.		v	viii	xvii	ix	Colos. i
xiii	7	c	Nonas.	Perpetue.	vi	x	xviii	xi	ii
ii	8	d	viii Id.		vii	xii	xix	xiii	iii
	9	e	vii Id.		viii	xv	xx	xvi	iiii
x	10	f	vi Id.		ix	xvii	xxi	xviii	1 The. i
	11	g	v Id.	Const. 3. King.	x	xix	xxii	xx	ii
xviii	12	g	iiii Id.	Gregorie.	xi	xxi	xxiii	xxii	iii
vii	13	b	iii Id.	Sol in Ariete.	xii	xxiii	xxiiii	xxiiii	iiii
	14	c	Prid. Id.		xiii	xxv	John i	xxvi	v
xv	15	d	Idus.		xiiii	xxvii	ii	xxviii	2 The. i
iiii	16	e	xvii kl.	Aprilis.	xv	xxix	iii	xxx	ii
	17	f	xvi kl.	Patrick.	xvi	xxxi	iiii	xxxii	iii
xii	18	g	xv kl.	Cyrl Bishop.	xvii	xxxiii	v	xxxiiii	1 Tim. i
i	19	g	xiiii kl.		xviii	Josua i	vi	Josua ii	ii. iii
	20	b	xiii kl.	Cuthbert Bish.	xix	iii	vii	iiii	iiii
ix	21	c	xii kl.	Benedict.	xx	v	viii	vi	v
	22	d	xi kl.		xxi	vii	ix	viii	vi
xvii	23	e	x kl.		xxii	ix	x	x	2 Tim. i
vi	24	f	ix kl.	Fast.	xxiii	xiiii	xi	xx	ii
	25	g	viii kl.	Annun. of Marie.	xxiiii	Eccle. ii	xii	Eccle. iii	iii
xiiii	26	g	vii kl.		xxv	Jos. xxii	xiii	Jos. 23	iiii
iii	27	b	vi kl.	Init. Reg. Carol.	xxvi	xxiiii	xiiii	Judg. i	Titus i
	28	c	v kl.		xxvii	Judg. ii	xv	iii	ii. iii
xi	29	d	iiii kl.		xxviii	iiii	xvi	v	Philem.
	30	e	iii kl.		xxix	vi	xvii	vii	Hebr. i
xix	31	f	Prid. kl.		xxx	viii	xviii	ix	ii

MAY HATH XXXI DAYES.

THE MOONE xxx.

Sunne { riseth } { falleth } houre. { 4. min. 36. { 7. min. 24.				Psalnes.	MORNING PRAYER.		EVENING PRAYER.		
					1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.	
	1	b	Kalend.	<i>Philip and Jacob.</i>	i	Eccles. 7	Acts 8	Eccles. 9	Jude.
xvi	2	c	vi No.		ii	2 Sa. 12	xxviii	2 Sa. 13	Rom. 1
v	3	d	v No.	<i>Inv. of the Crosse.</i>	iii	xiv	Mat. 1	xv	ii
	4	e	iiii No.		iiii	xvi	ii	xvii	iii
xiii	5	f	iii No.		v	xviii	iii	xix	iiii
ii	6	g	Prid. No.	<i>John Evang.</i>	vi	xx	iiii	xxi	v
	7	Q	Nonas.		vii	xxiii	v	xxiii	vi
x	8	b	viii Id.		viii	xxiiii	vi	1 King. 1	vii
xviii	9	c	vii Id.		ix	1 King. 2	vii	iii	viii
vii	10	d	vi Id.		x	iiii	viii	v	ix
	11	e	v Id.		xi	vi	ix	vii	x
	12	f	iiii Id.	<i>Sol in Gemini.</i>	xii	viii	x	ix	xi
xv	13	g	iii Id.		xiii	x	xi	xi	xii
iiii	14	Q	Prid. Id.		xiiii	xii	xii	xiii	xiii
	15	b	Idus.		xv	xiii	xiii	xv	xiiii
xii	16	c	xvii kl.	<i>Junii.</i>	xvi	xvi	xiiii	xvii	xv
i	17	d	xvi kl.		xvii	xviii	xv	xix	xvi
	18	e	xv kl.		xviii	xx	xvi	xxi	1 Cor. 1
ix	19	f	xiiii kl.	<i>Dunstane.</i>	xix	xxii	xvii	2 King. 1	ii
	20	g	xiii kl.		xx	2 King. 2	xviii	iii	iii
xvii	21	Q	xii kl.		xxi	iiii	xix	v	iiii
vi	22	b	xi kl.		xxii	vi	xx	vii	v
	23	c	x kl.		xxiii	viii	xxi	ix	vi
xiiii	24	d	ix kl.		xxiiii	x	xxii	xi	vii
iii	25	e	viii kl.		xxv	xii	xxiii	xiii	viii
	26	f	vii kl.	<i>Augustine.</i>	xxvi	xiiii	xxiiii	xv	ix
ii	27	g	vi kl.		xxvii	xvi	xxv	xvii	x
	28	Q	v kl.		xxviii	xviii	xxvi	xix	xi
xix	29	b	iiii kl.		xxix	xx	xxvii	xxi	xii
viii	30	c	iii kl.		xxx	xxii	xxviii	xxiii	xiii
xvi	31	d	Prid. kl.		xxxi	xxiiii	Mark 1	xxv	xiiii

IUNE HATH XXX DAYES.

THE MOONE XXIX.

Sunne $\left\{ \begin{array}{l} \text{riseth} \\ \text{falleth} \end{array} \right\}$ heure. $\left\{ \begin{array}{l} 3. \text{ min. } 34. \\ 8. \text{ min. } 26. \end{array} \right.$				Pealnes.	MORNING PRAYER.		EVENING PRAYER.	
					1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	e	Kalend.	i	Esra. 1	Mar. ii	Esra. iii	1 Cor. 15
	2	f	iiii No.	ii	iiii	iii	v	xvi
xiii	3	g	iii No.	iii	vi	iiii	viii	2 Cor. i
ii	4	Q	Prid. No.	iiii	ix	v	x	ii
	5	b	Nones.	v	Nehe. i	vi	Nehe. ii	iii
x	6	c	viii Id.	vi	iv	vii	v	iiii
xviii	7	d	vii Id.	vii	vi	viii	viii	v
vii	8	e	vi Id.	viii	ix	ix	x	vi
	9	f	v Id.	ix	xiii	x	Ester 1	vii
	10	g	iiii Id.	x	Ester 2	xi	iii	viii
xv	11	Q	iii Id.	xi	iiii	Acts iii	v	Acts 15
iiii	12	b	Prid. Id.	xii	vi	Mar. xii	vii	2 Cor. 9
	13	c	Idus.	xiii	viii	xiii	ix. x	x
xii	14	d	xviii kl.	xiiii	Job 1	xiiii	Job 2	xi
	15	e	xvii kl.	xv	iii	xv	v	xii
	16	f	xvi kl.	xvi	v	xvi	vi	xiii
ix	17	g	xv kl.	xvii	vii	Luke 1	viii	Galat. 1
	18	Q	xiiii kl.	xviii	ix	ii	x	ii
xvii	19	b	xiii kl.	xix	xi	iii	xii	iii
vi	20	c	xii kl.	xx	xiii	iiii	xiiii	iiii
	21	d	xi kl.	xxi	xv	v	xvi	v
xiiii	22	e	x kl.	xxii	xvii	vi	xviii	vi
iii	23	f	ix kl.	xxiii	xix	vii	xx	Ephe. i
	24	g	viii kl.	xxiiii	Mal. 3	Mat. 3	Mal. 4	Mat. 14
xi	25	Q	vii kl.	xxv	Job 21	Luke 8	Job 22	Ephe. 2
	26	b	vi kl.	xxvi	xxiii	ix	xxiiii	iii
xix	27	c	v kl.	xxvii	xxv	x	xxvi	iiii
	28	d	iiii kl.	xxviii	xxvii	xi	xxviii	v
viii	29	e	iii kl.	xxix	xxix	Acts iii	xxx	Acts 4
xvi	30	f	Prid. kl.	xxx	xxxi	Luke xii	xxxii	Ephe.

IULY HATH XXXI DAYES.

THE MOONE XXX.

Sunne { riseth } { 4. min. 34. } { falleth } { 7. min. 26. }				Psalms.	MORNING PRAYER.		EVENING PRAYER.		
					1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.	
v	1	g	Kalend.	Visit. of Marie.	i	Job 33	Luke 13	Job 34	Phil. 1
	2	Q	vi No.		ii	xxxv	xiiii	xxxvi	ii
xiii	3	b	v No.	Martin.	iii	xxxvii	xv	xxxviii	iii
ii	4	c	iiii No.		iiii	xxxix	xvi	xl	iiii
	5	d	iii No.		v	xli	xvii	xlii	Col. 1
x	6	e	Prid. No.	Palladius.	vi	Prov. 1	xviii	Prov. 2	ii
xviii	7	f	Nonas.		vii	iii	xix	iiii	iii
vii	8	g	viii Id.		viii	v	xx	vi	iiii
	9	Q	vii Id.		ix	vii	xxi	viii	1 Thes. i.
	10	b	vi Id.		x	ix	xxii	x	ii
xv	11	c	v Id.		xi	xi	xxiii	xii	iii
iiii	12	d	iiii Id.	Sol in Leone.	xii	xii	xxiiii	xiii	iiii
	13	e	iii Id.		xiii	xv	John 1	xvi	v
xi	14	f	Prid. Id.		xiiii	xvii	ii	xviii	2 Thes. i.
	15	g	Idus.	Swithune.	xv	xix	iii	xx	ii
x	16	Q	xvii kl.	Augusti.	xvi	xxi	iiii	xxii	iii
	17	b	xvi kl.		xvii	xxiii	v	xxiii	1 Tim. 1
	18	c	xv kl.		xviii	xxv	vi	xxvi	ii. iii
xvii	19	d	xiiii kl.		xix	xxvii	vii	xxviii	iiii
vi	20	e	xiii kl.	Margaret.	xx	xxix	viii	xxx	v
	21	f	xii kl.		xxi	xxxi	ix	Eccles. 1	vi
xii	22	g	xi kl.	Magdalene.	xxii	Eccles. 2	x	iii	2 Tim. i.
iii	23	Q	x kl.		xxiii	iiii	xi	v	ii
	24	b	ix kl.	Fast.	xxiiii	vii	xii	viii	iii
xi	25	c	viii kl.	James Apostle.	xxv	Ecclu. 1	xiii	Ecclu. 2	iiii
xix	26	d	vii kl.	Anne.	xxvi	Eccles. 9	xiiii	Eccl. 10	Titus i.
viii	27	e	vi kl.		xxvii	xi	xv	xii	ii. iii
	28	f	v kl.		xxviii	Esay. 1	xvi	Esay. 2	Philem.
xvi	29	g	iiii kl.		xxix	iii	xvii	iiii	Hebr. 1
	30	Q	iii kl.		xxx	v	xviii	vi	ii
v	31	b	Prid. kl.		xxxi	vii	xix	viii	iii

AUGUST HATH XXXI DAYES.

THE MOONE xxx.

Sunne $\left\{ \begin{array}{l} \text{riseth} \\ \text{falleth} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{4. min. 34.} \\ \text{7. min. 26.} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{houre.} \\ \text{houre.} \end{array} \right\}$				Psalms.	MORNING PRAYER.		EVENING PRAYER.		
					1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.	
xiii	1	c	Kalend.	Lammas.	i	Esay. 9	Joh. 20	Esay. 10	Heb. iii
ii	2	d	iiii No.		ii	xi	xxi	xii	v
	3	e	iii No.		iii	xiii	Acts. 1	xiii	vi
x	4	f	Prid. No.		iiii	xv	ii	xvi	vii
xviii	5	g	Nonas.		v	xvii	iii	xviii	viii
vii	6	Q	viii Id.	Transfigurat.	vi	xix	iiii	xx	ix
	7	b	vii Id.	Name of Jesus.	vii	xxi	v	xxii	x
	8	c	vi Id.		viii	xxiii	vi	xxiiii	xi
xv	9	d	v Id.		ix	xxv	vii	xxvii	xii
iiii	10	e	iiii Id.	Laurence.	x	xxvii	viii	xxviii	xiii
x	11	f	iii Id.		xi	xxix	ix	xxx	Jam. i
xii	12	g	Prid. Id.	<i>Sol in Virgine.</i>	xii	xxxi	x	xxxii	ii
	13	Q	Idus.		xiii	xxxiii	xi	xxxiiii	iii
	14	b	xix kl.	Septembris.	xiiii	xxxv	xii	xxxvi	iiii
	15	c	xviii kl.		xv	xxxvii	xiii	xxxviii	v
	16	d	xvii kl.		xvi	xxxix	xiiii	xl	1 Pet. 1
xvii	17	e	xvi kl.		xvii	xli	xv	xlii	ii
vi	18	f	xv kl.		xviii	xliii	xvi	xliiii	iii
	19	g	xiiii kl.		xix	xlvi	xvii	xlvi	iiii
xiii	20	Q	xiii kl.		xx	xlvi	xviii	xlviii	v
i	21	b	xii kl.		xxi	xlix	xix	l	2 Pet. 1
	22	c	xi kl.		xxii	li	xx	lii	ii
ii	23	d	x kl.	Fast.	xxiii	liii	xxi	liiii	iii
xix	24	e	ix kl.	<i>Bartholom. Apo.</i>	xxiiii	Ecclus. 5	xxii	Ecclus. 8	1 Joh. 1
viii	25	f	viii kl.		xxv	Esay. 55	xxiii	Esay. 56	ii
	26	g	vii kl.		xxvi	lvii	xxiiii	lviii	iii
xvi	27	Q	vi kl.		xxvii	lix	xxv	lx	iiii
	28	b	v kl.	Augustine.	xxviii	lxi	xxvi	lxii	v
	29	c	iiii kl.	Behead. of John.	xxix	lxiii	xxvii	lxiii	2. 3. Joh.
	30	d	iii kl.		xxx	lxv	xxviii	lxvi	Jude
xiii	31	e	Prid. kl.		xxxi	Jerem. 1	Mark 1	Jerem. 2	Rom. 1

SEPTEMBER HATH XXX DAYES.

THE MOONE XXIX.

Sunne { riseth } { falleth } } heure. { 5. min. 36. { 6. min. 24.				Psalmes.	MORNING PRAYER.		EVENING PRAYER.		
					1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.	
ii	1	f	Kalend.	Giles.	i	Jerem. 3	Mat. 2	Jerem. 4	Rom. 2
	2	g	iiii No.		ii	v	iii	vi	iii
x	3	g	iii No.		iii	vii	iiii	viii	iiii
xviii	4	b	Prid. No.		iiii	ix	v	x	v
vii	5	c	Nonas.		v	xi	vi	xii	vi
	6	d	viii Id.		vi	xiii	vii	xiiii	vii
	7	e	vii Id.	Enurchus. Bish.	vii	xv	viii	xvi	viii
xv	8	f	vi Id.	Nativ. of Mary.	viii	xvii	ix	xviii	ix
iiii	9	g	v Id.		ix	xix	x	xx	x
	10	g	iiii Id.		x	xxi	xi	xxii	xi
xii	11	b	iii Id.		xi	xxiii	xii	xxiiii	xii
i	12	c	Prid. Id.	<i>Sol in Libra.</i>	xii	xxv	xiii	xxvi	xiii
ix	13	d	Idus.		xiii	xxvii	xiiii	xxviii	xiiii
	14	e	xviii kl.	Holy Crosse.	xiiii	xxix	xv	xxx	xv
	15	f	xvii kl.	Æquinoctium.	xv	xxxi	xvi	xxxii	xvi
xvii	16	g	xvi kl.	Autumnale.	xvi	xxxiii	xvii	xxxiiii	1 Cor. 1
vi	17	g	xv kl.	Lambert.	xvii	xxxv	xviii	xxxvi	ii
	18	b	xiiii kl.	Ninian Bishop.	xviii	xxxvii	xix	xxxviii	iii
xiiii	19	c	xiii kl.		xix	xxxix	xx	xl	iiii
iii	20	d	xii kl.	Fast.	xx	xli	xxi	lxii	v
	21	e	xi kl.	<i>S. Mathew.</i>	xxi	Ecclu. 35	xxii	Ecclu. 49	vi
xi	22	f	x kl.		xxii	Jere. 43	xxiii	Jere. 44	vii
xix	23	g	ix kl.		xxiii	xlvi	xxiiii	xlvi	viii
viii	24	g	viii kl.		xxiiii	xlvii	xxv	xlviii	ix
	25	b	vii kl.	Adaman. Bish.	xxv	xliv	xxvi	l	x
	26	c	vi kl.	Cyprian.	xxvi	li	xxvii	lii	xi
xvi	27	d	v kl.		xxvii	Lam. 1	xxviii	Lam. 2	xii
v	28	e	iiii kl.		xxviii	iii	Mark 1	iii	xiii
xiii	29	f	iii kl.	<i>S. Michael.</i>	xxix	v	ii	Ezek. 2	xiiii
ii	30	g	Prid. kl.	Hierome.	xxx	Ezek. 2	iii	iii	xv

OCTOBER HATH XXXI DAYES.

THE MOONE xxx.

Sunne { riseth } } { 5. min. 15. } { falleth } } { 6. min. 4. }				Psalmes.	MORNING PRAYER.		EVENING PRAYER.		
					1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.	
	1	Q	Kalend.	Remig.	i	Ezek. 5.	Mark 4	Ezek. 6	1 Cor. 16
x	2	b	vi No.		ii	vii	v	viii	2 Cor. 1
	3	c	v No.		iii	ix	vi	xi	ii
xviii	4	d	iiii No.		iiii	xii	vii	xiii	iii
vii	5	e	iii No.		v	xiiii	viii	xv	iiii
	6	f	Prid. No.	Faith.	vi	xvi	ix	xvii	v
xv	7	g	Nonas.		vii	xviii	x	xix	vi
iiii	8	Q	viii Id.		viii	xx	xi	xxi	vii
	9	b	vii Id.	Denis.	ix	xxii	xii	xxiii	viii
xi	10	c	vi Id.		x	xxiiii	xiii	xxv	ix
ii	11	d	v Id.		xi	xxxiiii	xiv	xxxv	x
	12	e	iiii Id.	<i>Sol in Scorpio.</i>	xii	xxxvi	xv	xxxvii	xi
ix	13	f	iii Id.	Edward.	xiii	Dan. i	xvi	Dan. 2	xii
	14	g	Prid. Id.		xiiii	iii	Luk. di. i	iiii	xiii
xvii	15	Q	Idus.		xv	v	di. i	vi	Gal. 1
	16	b	xvii kl.	Novembris.	xvi	vii	ii	viii	ii
vi	17	c	xvi kl.	Ethelrede.	xvii	ix	iii	x	iii
xiii	18	d	xv kl.	<i>Luke Evang.</i>	xviii	xi	iiii	xii	iiii
iii	19	e	xiiii kl.		xix	Hosea 1	v	Hosea ii	v
	20	f	xiii kl.		xx	iii	vi	iiii	vi
xi	21	g	xii kl.		xxi	v	vii	vi	Ephes. 1
xix	22	Q	xi kl.		xxii	vii	viii	viii	ii
	23	b	x kl.		xxiii	ix	ix	x	iii
viii	24	c	ix kl.		xxiiii	xi	x	xii	iiii
	25	d	viii kl.	Crispine.	xxv	xiii	xi	xiiii	v
xvi	26	e	vii kl.		xxvi	Joel i	xii	Joel ii	vi
v	27	f	vi kl.	Fast.	xxvii	iii	xiii	Amos i	Phil. i
	28	g	v kl.	<i>Simon & Jude.</i>	xxviii	Amos ii	xiiii	iii	ii
xii	29	Q	iiii kl.		xxix	iiii	xv	v	iii
ii	30	b	iii kl.		xxx	vi	xvi	vii	iiii
	31	c	Prid.	Fast.	xxxi	Pro. 11	xvii	Pro. 12	Col. i

NOVEMBER HATH XXX DAYES.

THE MOONE XXIX.

Sunne { riseth } { falleth } { 7. min. 23. } { 4. min. 37. } { 1. Lesson. } { 2. Lesson. }				Psalms.	MORNING PRAYER.		EVENING PRAYER.		
					1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.	
x	1	d	Kalend.	<i>All Saints.</i>	i	Wisdom 3	Heb. xi. xii	Wisdom 5	Rev. 19
	2	e	iiii No.		ii	Amos 8	Luk. 18	Amos 9	Colos. 2
xviii	3	f	iii No.		iii	Obad. 1	xix	Jonah i	iii
vii	4	g	Prid. No.		iv	Jonah ii	xx	iii	iiii
	5	Q	Nonas.	<i>Powder-treason.</i>	v	iii	xxi	Micah i	1 Thes. i
xv	6	b	viii Id.	Leonard.	vi	Mica ii	xxii	iii	ii
iiii	7	c	vii Id.		vii	iiii	xxiii	v	iii
	8	d	vi Id.		viii	vi	xxiiii	vii	iiii
xii	9	e	v Id.		ix	Nah. i	John i	Nah. ii	v
x	10	f	iiii Id.		x	Abac. i	ii	Abac. ii	2 Thes. i
i	11	g	iii Id.	S. Martin.	xi	iii	iii	Zeph. i	ii
	12	Q	Prid. Id.	<i>Sol in Sagit.</i>	xii	Zeph. ii	iiii	iii	iii
	13	b	Idus.	Brice.	xiii	Hag. i	v	Hag. ii	1 Tim. i
xvii	14	c	xviii kl.	Decembris.	xiv	Zech. i	vi	Zech. ii	ii. iii
vi	15	d	xvii kl.	Machute.	xv	iii	vii	iiii	iiii
	16	e	xvi kl.	Margaret Q.	xvi	v	viii	vi	v
xiii	17	f	xv kl.	Hugh Bishop.	xvii	vii	ix	viii	vi
iii	18	g	xiiii kl.		xviii	ix	x	x	2 Tim. i
	19	Q	xiii kl.	<i>Nat. of K. Charles.</i>	xix	xi	xi	xii	ii
xi	20	b	xiv kl.	Edmund King.	xx	xiii	xii	xiiii	iii
xix	21	c	xi kl.		xxi	Mal. i	xiii	Mal. ii	iiii
viii	22	d	x kl.		xxii	iii	xiiii	iiii	Titus. i
	23	e	ix kl.	Cicilie.	xxiii	i Chro. x	xv	☉	ii. iii
	24	f	viii kl.	Clement.	xxiv	xiii	xvi	i Chr. 14	Philem.
xvi	25	g	vii kl.		xxv	xv	xvii	xvi	Hebr. i
v	26	Q	vi kl.	Katherine.	xxvi	xvii	xviii	xviii	ii
	27	b	v kl.	Ode Virgin.	xxvii	xix	xix	xx	iii
xiii	28	c	iiii kl.		xxviii	xxi	xx	xxii	iiii
ii	29	d	iii kl.	Fast.	xxix	xxviii	xxi	xxix	v
i	30	e	Prid. kl.	<i>Andrew Apostle.</i>	xxx	ii Chro. i	Acts 1	ii Chr. ii	vi

DECEMBER HATH XXXI DAYES.

THE MOONE xxx.

Sunne $\left\{ \begin{array}{l} \text{riseth} \\ \text{falleth} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{7. min. 12.} \\ \text{4. min. 48.} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{houre.} \\ \text{4. min. 48.} \end{array} \right\}$				Psalmes.	MORNING PRAYER.		EVENING PRAYER.	
					1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	f	Kalend.	i	2 Chro. v	Acts 2	2 Chro. 6	Hebr. 7
xviii	2	g	iii No.	ii	vii	iii	viii	viii
vii	3	Q	iii No.	iii	ix	iiii	x	ix
	4	b	Prid. No.	iiii	xi	v	xii	x
xv	5	c	Nonas.	v	xiii	vi	xiiii	xi
iiii	6	d	viii Id.	vi	xv	di. vii	xvi	xii
	7	e	vii Id.	vii	xvii	di. vii	xviii	xiii
xii	8	f	vi Id.	viii	xix	viii	xx	Jam. i
i	9	g	v Id.	ix	xxi	ix	xxii	ii
	10	Q	iiii Id.	x	xxiii	x	xxiiii	iii
ix	11	b	iii Id.	xi	xxv	xi	xxvi	iiii
	12	c	Prid. Id.	xii	xxvii	xii	xxviii	v
xvii	13	d	Idus.	xiii	xxix	xiii	xxx	1 Pet. i
	14	e	xix kl.	xiiii	xxxi	xiiii	xxxii	ii
vi	15	f	xviii kl.	xv	xxxiii	xv	xxxiiii	iii
xiii	16	g	xvii kl.	xvi	xxxv	xvi	xxxvi	iiii
iii	17	Q	xvi kl.	xvii	Esay. 47	xvii	Esay. 48	v
	18	b	xv kl.	xviii	xlx	xviii	l	2 Pet. 1
xi	19	c	xiiii kl.	xix	li	xix	lii	ii
xix	20	d	xiii kl.	xx	liii	xx	liiii	iii
	21	e	xii kl.	xxi	Pro. 23	xxi	Pro. 24	1 Joh. 1
viii	22	f	xi kl.	xxii	Esay. 55	xxii	Esay. 56	ii
	23	g	x kl.	xxiii	lvii	xxiii	lviii	iii
xvi	24	Q	ix kl.	xxiiii	lix	xxiiii	lx	iiii
v	25	b	viii kl.	xxv	Esay. ix	Luk. ii	Esay. vii	Titus 3
	26	c	vii kl.	xxvi	Prov. 28	Act. 6. 7	Eccle. 4	Acts 7
xiii	27	d	vi kl.	xxvii	Eccles. 5	Revel. 1	vi	Rev. xxii
ii	28	e	v kl.	xxviii	Exod. 1	Acts 25	Jer. 31	1 Joh. 5
	29	f	iiii kl.	xxix	Esay. 61	xxvi	Esay. 62	2 John
x	30	g	iii kl.	xxx	lxiii	xxvii	lxiiii	3 John
	31	Q	Prid. kl.	xxxi	lxv	xxviii	lxvi	Jude

Alphabetical List of Saints.

Alphabetical List of Saints.

ABBANUS, B. *See* BONIFACIUS and CHARMAIG.

ABBE, V. *See* EBBA.

ACCA, B., C., February 19. Bishop of Hexham, circa 740.—Acca, the disciple of Boso, who went to Rome with S. Wilfrid, succeeded him in the see of Hagustald or Hexham. He was bishop there when Bæda, whose friend he was, closes his history. Some events of his life are given in Bæda's *Eccles. History*, lib. v. c. 20; see also iii. 13; iv. 14; v. 19, 20. There exists among that author's works a letter of Acca to him, in which he exhorts him to illustrate the Sacred Scriptures, especially the Gospel of S. Luke.—(Cave, *Hist. Lit.* vol. i. p. 619 *a*, Oxon. 1740.) Other events of his life are given by Simeon of Durham and Richard of Hexham. A part of his chasuble was kept among the relics at Durham.—(*Index Reliquiarum Eccl. Dunelm.*, Appendix to Smith's *Bæda*, p. 741.)

Acca appears in the Scottish *Kalendars of Dempster and Camerarius*. The first, at August 6, has "In Galloway the day of Blessed Acta, Bishop of Candida Casa." The latter, at January 16, has "Blessed Accas, Actas, Arcas, Bishop of Hexham in England, and of Candida Casa in Scotland." His claim to a place in Scottish Martyrologies is asserted by

his having "prepared" the *See* of Candida Casa, to use the words of Richard of Hexham, and, further, supported by the ingenious speculation of Mr. W. F. Skene, who, having regard to the dedications of the respective churches, and to the mysterious account of Acca's absence for two years, no one knew where, supposes that he was the founder of one of the Christian settlements at S. Andrews.—(*See Notice of Early Eccl. Settlements at S. Andrews*, by W. F. Skene, *Proceed. Antiq. Soc. Scot.*, iv. p. 314.)

ADAM, B. Sept. 15. Bishop of Caithness, A.D. 1222.—The early ecclesiastical history of Caithness is involved in extreme obscurity. Both tradition and the dedication of the churches, indicated by the names of S. Barr, S. Ciaran, and S. Fergus, point to an original Irish Christian civilisation; on the other hand, the traces of Norse influence are those of rapine and violence. With the exception of an interesting paper preserved at Dunrobin (*Orig. Par.* vol. ii. pref. p. xix.), describing the constitution of the Chapter of the Cathedral, there are no very early documents which belong to it. Even the precise time of the creation of the bishopric is unknown. The first authentic evidence of its existence is a charter of King David, in which he makes known to all his subjects, "French,

English, and Scotch" (*franciscis, anglicis, et scottis*), that, for the extension of God's house, and the propagation of holy religion, he had bestowed Urcharde on the Abbot and Monks of Dunfermlyn. —(*Regist. de Dunfermlyn*, p. 18.) This is attested by Bishop Andrew (of Caithness), who had been himself a monk of that abbey, and who died there in 1185. The condition of Caithness seems to have been very barbarous. The Norse earls made it their battle-ground (*Orkneying Saga*, p. 407; *Torfæus*, lib. i. 38). The power of the Scottish monarchs was feeble, although that of the Pope made itself felt in these extreme regions. —(*Ep. Innocentii III. lib. v. No. 77.*) In an attempted mediation between the Caithness men, who had submitted to the king, and the Norse earls, the next bishop, John, was cruelly mutilated (*Fordun, Scotichron. lib. viii. c. 62, vol. i. p. 516, Ed. Goodall*); and the fate of Adam, who came after him, was still more terrible.

According to Fordun, "after many sufferings, he merited the society of the saints, along with his monk Serlo. After the fierce threats of the impious, after the marks of the blows and cruel wounds, after the beating of a James, and the stoning of a Stephen, he underwent the fire of a Lawrence, and was burnt in his own house at Halkirke, where his body, roasted with fire and livid with bruises, was found entire under a heap of stones, and honourably buried in the church." Fordun places this within the week of the Octave of the Nat. of the B. V., 1221. The cause of this outrage was that he exacted "his tithes and other ecclesiastical dues." John, Earl of Caithness,

because he neglected to succour the bishop, was held an accomplice, and mulcted by King Alexander in a large sum of money, and in a large part of his dominions.

Camerarius (*De fortitudine Scottorum*, p. 173), with his usual carelessness, refers to a bull of consecration by Pope Celestine IV. Pope Celestine IV. died before he was consecrated, and neither the *Bullarium Magnum* nor Theiner's *Documenta* contain any bull by him; yet that Bishop Adam was regarded as a saint may be learnt from the terms in which Fordun speaks of him. Fordun, however, is not correct in his date by one year. Adam, who was Abbot of Melrose, was elected on the 5th of August 1213, and consecrated on the 11th of May 1214. The *Orkneying Saga* says that he was a foundling. King William sent him to enforce the tithes in Caithness. The usage was to take a span of butter for every twenty cows. Adam raised the payment, exacting that span first from fifteen, then from twelve, and at last from ten. The people rose in rebellion, and the Earl refused to compose the dissension. The populace rushed to the place where the bishop and his party were drinking. Serlo was first murdered, and the bishop, according to the *Saga*, wished to compromise the matter, but the people in their rage consigned him to the flames on the octave of the Nat. B. V. M., 1222.—(*Records of the Bishopric of Caithness, prefatory notice by Cosmo Innes, Esq.; Bannatyne Miscellany, vol. iii. p. 9.*)

The rapacity of the clergy at this time is attested by many of the documents

of the period. The *Annales Monastici*, edited by H. R. Luard, such as the *Annales Prioratûs de Dunstapliâ* (London, Longmans, 1866), exhibit the terms on which the great abbeys stood with their neighbours. Excommunications often followed on the refusal to pay ecclesiastical dues. At a later epoch, it is Chaucer's commendation of the good Parson,

“Ful loth were him to cursen for his tithes.”

ADAM of LEWENAX. Circa A.D. 1262.—It is hardly possible to exaggerate the power of the reformation which owed its existence to the rise of the Cistercian Order. Never, perhaps, has an influence so purely spiritual been brought to bear upon the world. It was in no sense like the establishment of the Franciscans and Dominicans, or again of the Protestant Reformation, a question of religious or secular politics. It was as purely religious as anything on the human side of the Church can be. The fresh hopes of humanity, now that men had ceased to fear the end of the world at the conclusion of the one thousand years after Christ; the devotional aspect of the crusading spirit, exhibiting itself in a tender and reverential love for the sacred scenes of our Lord's converse on earth; the practical results of the great struggle between the Church and the Empire in the question of the investitures; the social effects of the daily increasing consolidation of the feudal system; all predisposed men's minds for a great reform, which received its direction from the winning and commanding genius of S. Bernard. The collision with Abelard gave it an intel-

lectual direction, and the ideas of the time expressed themselves in stone and lime in the sublimest forms of the first-pointed Gothic.

Scotland felt the influence profoundly. Not to speak of the three abbeys of the Cistercian Reform of Vallis Caulium—viz., Pluscardine, Beaulieu, and Ardchattan, we have to point to thirteen abbeys for men—viz., Melrose, Newbattle, Holmcultram, Dundrennan, Kinloss, Coupar, Glenluce, Saddel, Culros, Deer, Balmerinoch, Sweetheart, and Mauchline; and to thirteen houses for women—viz., Berwick, S. Bothan, Three Fountains, Elbottle, Gulane, Coldstream, Eccles, Manuel, Haddington, North Berwick, Elcho, S. Leonards near Perth, and S. Mary's Wynd in Edinburgh, as evidence of the power and popularity of the great order; while the spiritual condition of these, at least in the time of their first fervour, is best indicated by such exquisite biographies as *Joceline's Life of S. Kentigern*, and *S. Ælred's Life of S. Ninian* (assuming that it is really to be attributed to him), in which the actions of the early saints are clothed in the language of the twelfth century, and the turn of expression modelled on the Vulgate version of the Scriptures. Evidences of an extraordinary sanctity also occur in the historical notices of some of the earlier abbots and monks, such as the subject of this present notice.

Adam was a Cistercian of great holiness in Melrose, who for twenty years never lay upon a bed, but slept sitting or lying before the altar of the Blessed Virgin, in her chapel at Old Melrose, at the door of which in the day-time he recited the Psalter, and bestowed alms on

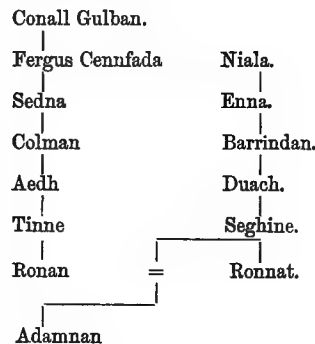
the poor who visited the sanctuary. He gave his benediction to all his visitors, and among these to King Alexander II.—(*Chronica de Mailros*, pp. 188-9.)

ADAMANNUS, January 31. Post A.D. 686 (*Camerarius de Fort.* p. 74).—Adamannus, of the Irish race, was a monk at Coldingham in the time of S. Ebba, who, having in his youth been guilty of some wicked action, for which, when he came to himself, he conceived an extraordinary horror, betook himself to an Irish confessor, who, after imposing on him a life of penance (in which he was to eat only twice a week), retired to his native land and died. Adamannus took the fact of his never returning as a voice from God to continue his penance through life, “and as he had begun that course through fear of God, in penitence for his fault, so he still continued the same unremittingly for the divine love and in hope of his reward. On viewing the lofty buildings of Coldingham he burst into tears, and on being interrogated as to the cause, he told a vision he had had, in which the burning down of the abbey was prophesied, because both the men and women (it was, like Sempringham, for both sexes) indulged in too much sleep, the little houses built for prayer were converted into places for feasting, drinking, talking, and other delights; the very dedicated virgins applying themselves to weave fine garments, either to adorn themselves or gain the admiration of strange men. He told S. Ebba, but added that the evil was not to take place in her days. The nuns repented, but afterwards returned to their former wickedness, and the doom

fell upon the monastery as it was threatened.”—(*Bæda*, lib. iv. c. 25. *Vide Acta Sanct.*, Jan. 1, fol. 738.)

ADAMNAN, Abbot, September 23, A.D. 704.—The name of this great saint and author, to whom the antiquary owes so much with regard to a most important chapter in the history of the Church, and whose contribution to ecclesiastical annals is so valuable, occurs under various modifications. Aunan, Eunan, Onan, Eonan, Ounan, in Ireland; Theunan, Skeulan, Teunan, Eonan, Fidamnan, Eunende, Arnold, Arnty, in Scotland, are corruptions of a name written indifferently Adamnanus, Adamnpanus or Adomnanus, Edheunanus, Eudananus, Odanodanus, and supposed to signify the little Adam.—(See *Adamnani Vita S. Columbæ*, Dr. Reeves' edition, pp. xl. and 256, 342.)

His biography in the Breviary of Aberdeen (part. est. fol. 114) is taken from an Irish life, of which a copy is preserved among the O'Clery MSS. at Brussels, and is to the effect that he was of the noble race of Cinal, his pedigree being as follows:—



S. Columba presignified his birth, and gave him the monastic habit (a gross

anachronism), and sent him to Lismore. On the death of Abbot Failbhe he was elected in his stead, and ruled the convent wisely, distinguished by virtues and miracles. Defeating the Evil One, he made himself a cell in his old age where he might more freely bestow himself upon God. One day, not appearing at the Divine office, the brethren found him consoled by the vision of a Boy of exquisite beauty. At length, he came to the end of his pilgrimage, and blessing the people, and refreshed by the Sacred Viaticum, he rendered his soul to God, and was buried in Hy. The vision of the Child Jesus is narrated at length in the Martyrology of Donegal, p. 255, Ed. Todd. The Martyrology adds that the glory of heaven and the pains of hell were revealed to him as contained in the Vision of Adamnan, which is still preserved in the *Leabhar nah Uidhre*, and in the *Leabhar Breac*. His *Life of S. Columba* is the solitary record of a portion of the history of the Church of Scotland, and, with the exception of *Bæda* and the *Pictish Chronicle*, the chief trustworthy monument till we come to the *Margaretan reformation*. He also wrote from the dictation of *Arculphus* an account of the Holy Land. It is given by *Mabillon* from the *Corbey* and *Vatican MSS.*, and from a printed copy by the *Jesuit Gretser*.—(*Acta SS. O. Ben. part. ii. p. 456.*) He is said to have written a *Life of S. Patrick*, some poems, a *festology*, a *history of Ireland*, and an epitome of its laws.

According to the *Annals of Ulster*, *S. Adamnan* was born in A.D. 624 (623). In his youth he had relations with *Fin-*

nachta the *Festive*, King of Ireland, eventually becoming his "soul's friend," or confessor. He professed at Hy during the Abbacy of *Segine*. A voyage to obtain timber for the Monastery is the only event we know of his ordinary monastic life.—(*Adamnani Vita S. Columbæ*, *Reeves' Ed. p. 177.*) In 679 he was chosen Abbot at the age of fifty-five. Being the teacher of the exiled *Aldfrid* of Northumberland, he was successfully employed to negotiate the ransom of some Irish captives in 688. On a second visit to Northumberland, two years after, he became the advocate of the Catholic tonsure and Easter. He frequently visited his native land, *e.g.* in 692, when "*Quatuordecim annos post pausam Failbei ad Hiberniam pergit;*" and in 697, on which latter occasion, *Dedit legem innocentium populis, i.e.* women were forbidden to take part in battles.—(*Reeves' Adamnan, p. 178, note.*) A "Synod under the Abbot's auspices" was held at *Tara*, when the *Cain Adamnain* or *Canons of Adamnan* was enacted. The last seven years of his life, with occasional visits to his monastery, seem to have been spent in Ireland, where he continued to advocate the Catholic Easter. He died in 704. His relics were carried into Ireland, and his law renewed in 727 (726). The relics were restored to Hy.—(*Skene's Chronicles of Picts and Scots, pp. 74, 355.*) The *Martyrology of Aberdeen* states that they were there in 1520.

His chief churches in Scotland were—1. *Furvi*, where the ruins of his chapel stand in the middle of a plantation of stunted firs and alders, on a little emi-

nence rising from a swampy bottom, with a rivulet enclosing it on the north side—(N. S. A., Aberdeenshire, p. 593); 2. Forglen or Teunan-kirk; 3. Aboyne, where are the Skeulan Tree and the Skeulan Well; 4. Tannadice, where we have S. Arnold's Seat; 5. Sanda, the *Insula Awyn*; 6. Killeunan, in the parish of Kilkerran, in Cautyre; 7. Dalmeny, where was his chantry; 8. Campsie, where there is S. Adamnan's Acre; 9. Kinneff, where is an old house called S. Arnty's Cell; and 10. Dull, where we find the Feil Eonan, a fair held on October 6 (see Reeves' *Ancient Churches of Armagh*, p. 47), the Tober-Eonan, in the garden of the Manse; while farther down the glen there is Craig-Euny, Market-Euny, and a natural fissure in the rock called the Footmark of S. Eonan. The Church of Grantully is dedicated to him along with the Blessed Virgin, S. Andrew, and S. Beanus (see Sir William Stewart's *Red Book of Grantully*, p. 77.) His popularity in Scotland may have been increased by his prophecy that Scotland was to extend from the Tyne northward, which was supposed to be fulfilled in Kenneth Macalpin (*Fordun's Scotichron.* vol. i. p. 188; ed. Goodall). At Durham a figure on the altar-screen of S. Jerome has this inscription, "Sanctus Adamnanus monachus et abbas."—(*Rites of Durham, etc.*, p. 115, Surtees Society.)

ADAMNANUS.—Fordun, describing Inchkeith, which is probably the *Urbs Giudi* of Bæda, says, that an Abbot Adamnan presided in it, who honourably received S. Servanus with his companions in the island, at his first

arrival in Scotland. The Cupar MS. makes him bestow upon him the island on Lochleven.—(*Fordun*, lib. i. c. 6. t. i. p. 6; *Ussher's Wks.*, vol. vi., 221; *Chron. Index*, 488. See also the *Life of S. Servanus*, in *Chronicles of the Picts and Scots*, p. 416.)

ADAMNANUS. January 23.—Camerarius, on the authority of Boethius, lib. ix., at this day gives an Adamannus, councillor of Eugenius VI. in his treaty with Brudeus, King of the Picts. His relics are preserved in Moray, as Fordun testifies in his history. On this the Bollandist remarks, "S. Adamannus, Eug. VI. Scotorum Regis, præceptor. Ita David Camerarius. Non est hic alius ab Adamnано Hyense, de quo 23 Sept.—(*Acta Sanct.*, Jan., tom. iii. p. 66.)

ADRIAN and his Companions, Martyrs. March 4.—The account of these Saints in the Breviary of Aberdeen is as follows:—S. Adrian was born in the parts of Hungary and province of Pannonia; he was of royal descent, and of episcopal rank; his diligence in the sacred order being testified by the many clerics and seculars who were his companions. Desiring to benefit other nations, and inflamed with zeal for the Christian religion, he betook himself to the eastern parts of Scotia, then occupied by the Picts, having along with him 6606 companions, among whom the most notable were Glodianus, who was crowned with martyrdom, Gayus, and Monanus, white-robed confessors, Stobrandus and other bishops, adorned with the mitre. The names of the rest are written in purple blood in the book

of life. These did many signs and wonders in the midst of the Picts, but at length desiring a habitation of their own, they expelled the demons and wild beasts from the Island of Maya, and there made a place of prayer. They occupied themselves in devotion until the Danes, who had devastated all Britannia, which is now called Anglia, landed on the island, when the holy confessors of God opposed them with the spiritual weapons of the heavenly warfare. The enemy not brooking this, fell violently on the blessed Adrian, the victim of the Lord, with swords, and crowned him with a glorious martyrdom; and in order that concerning them the words of the prophet should be verified anew, where the disconsolate Rachel is said to have bewailed her children, these most cruel executioners made an attack upon that holy and heavenly multitude who persevered in the confession of Christ, and who, like sheep, fell before their swords in the Isle of May, where the martyrs of God, who in this life loved to serve Him together, in death were not separated. There was one spirit in them and one faith. In that Isle of May there was anciently erected a monastery of fair coursed masonry (*tabulatu*), which was destroyed by the Angles, but the church remains to this day much visited for its miracles by the people, and thither women come in hopes of offspring. There is also a celebrated cemetery, where the bodies of the martyrs repose.

It is well known that in A.D. 795 the ravages of the Danes in Ireland, and their attacks on the monasteries, drove into exile many of the ecclesiastics. The Irish clergy were very fond of leaving

their homes for foreign parts, and their irregular ministrations were the subject of much church legislation (Concil. Cabillon. A.D. 813, Canon 43; Concil. Cealcyth. A.D. 816, Canon 5; Concil. Meldense, A.D. 845, Canon 10). It is probable that S. Adrian was one of these. Kenneth macAlpin (A.D. 840-855) had transferred the bishopric of the Picts from Abernethy to Cill-Righmonaigh, now the Church of S. Rule at St. Andrews. But it is not likely that an Irishman, in antagonism to a member of the stronger race of the Picts, should have been appointed to the high political office of chief bishop in Pictland. Adrian was doubtless a bishop without a see, according to a discipline then very prevalent in his native country.—(Todd's S. Patrick, pp. 36-48.)

One does not see why Pannonia or Hungary should be the locality whence the Irish saint is said to have come, unless, as was not uncommon in those uncritical ages, a confusion arising from similarity of name was the cause. The 4th of March in the kalendars of the Catholic Church is assigned to a S. Adrian of Nicomedia, and in the Brussels Auctarium of Usuardus, we find a S. Gagius, who seems to correspond with the Gayus of the Aberdeen legend. "Apud Nicomediam natale beati Adriani cum aliis viginti tribus qui omnes sub Diocletiano post multa supplicia crurifragio martyrium consummaverunt. Ipso die passio S. Gagii Palatini in mare mersi et aliorum viginti septem."—(Usuard. ed. Sollerius, Antwerp, 1714, p. 138.) On the 5th of March in Usuardus (ed. Molanus, p. 139), there is "Cesareæ Palestinæ Sancti Adriani martyres." But the

saint with whom we have to do is he whom Usuardus describes as, "in Hibernia, Sancti Moggrudonis Episcopi et confessoris hactenus ignoti." The honorific "mo" added to the Celtic name Odran gives a name similar to Macgidran, to whom are dedicated the churches of Lindores and Flisk, where he appears as S. Muggins, both within the parochia of S. Andrew.—(N. S. A., Fife, p. 601.) Here he appears also as Muckolinus.—(Commissary Records, St. Andrews.) He appears in the dedication of a church near Dron, Exmacgirdle; also, possibly, at Mugdrum; and as Magidrin he appears in Macduff's Cross. There is a S. Odran at March 6th in the Martyrology of Donegal. Fordun makes the number of S. Adrian's companions to be one hundred. The legend has this measure of corroboration—First, that there was a fight between the Scots and Danes in 875, the very year to which the martyrdom of S. Adrian is referred. *Occisi sunt Scoti co Achcochlam* (Pict. Chron.) Secondly, the number of bishops—"summi sacerdotes infula decorati"—is quite in accordance with ancient Irish use.—(Todd's S. Patrick, p. 27.) Mr. Skene draws attention to Boece's statement that the martyrs were "ex Scotis Anglisque gregarie collectis;" and surmises that the Angles may have represented the Church of Acca, who, driven from Northumberland, had founded a bishopric among the Picts in A.D. 732, and the Scotti or Irish, the Church of Adrian, who, in some of the lists, is placed at the head of the bishops of S. Andrews.—(See Records of the Priory of the Isle of May, edited by John Stuart, LL.D., 1868;

Notes of Early Ecclesiastical Settlements at S. Andrews, by W. F. Skene, in Proceedings of Society of Antiquaries of Scotland, vol. iv. p. 316.)

AELRED. January 12, A.D. 1166.—S. Aelred (otherwise called Ailredus, Alredus, Ælredus, Elredus, Adelredus, Adilredus, Altredus, Athelredus, Ealredus, Hailredus, Eleredus, Ethelredus, Aluredus, Ealfredus, and Valredus), passed his noviciate at Rievaulx, and then betook himself to the Scottish court, where King David would have promoted him to the episcopate, but he preferred to return to his monastery, where he assumed the habit. He was first made Abbot of Revesby and then of Rievaulx, where he was afflicted with a sore disease of stone and *arthritica passio*. He wrote the lives of S. David and S. Margaret, thirty-two homilies on the burden of Babylon, three books on spiritual heirship, ten books on the nature of the soul, and many letters. He went into Galloway, at that time most barbarous—*bestiales homines et barbarum omne quod gignit*—where he converted the ferocious prince. Worn out with austerities and disease, he died in the 57th year of his age.—(See his life in Capgrave's *Legenda Aurea*; also *Acta Sanct.*, Jan. tom. i. p. 748.)

AGNES.—In 1270, in the autumn, Agnes de Burnevyle, a young lady in bad health, living at Spot in family with her widowed mother, and loving virginity, petitioned that the Friars should be summoned from Haddington. On their arrival, she made her confession, and publicly took a vow of perpetual chastity. That night, as the two brethren,

dismissed to a certain chapel to rest, had the heads of their couches arranged at the steps of the altar, and, conversing among themselves concerning God, held vigil, they suddenly heard a voice, sharply but not loudly, exclaiming thrice, Arise, she is just departing! Both heard the sound, and on entering the hall found her just expiring, and commending her to God, sent forth her immaculate spirit to him.—(Chron. de Lanercost, p. 90. Bannat. Club Edition.)

AIDAN, B. C. August 31, A.D. 651.—The legend of S. Aidan, in the Breviary of Aberdeen, is founded on the narrative of Bæda.—(Hist. Eccles. iii. 14-17, v. 24.) It relates his mission to Northumbria on the return of the more austere bishop who had failed, his reception by King Oswald who interpreted for him, his erection of various churches, and his death after seventeen years' episcopate. It also gives the account of the vision of S. Cuthbert at the hour of his death. The Martyrology of Aberdeen thus records it:—"In Britannia transitus Sti. Aydani primi Lindesfernensis episcopi et confessoris cujus animam Sanctus Cuthbertus vidit in cælis ab angelis deferri." The Felire of Ængus has

"Aedan in grian gelda."

In the Irish Kalendars he is said to be the son of Lughar, of the race of Eochaidh Finn Fuath-nairt, of whom Brigid descends. He was bishop at Inis Cathaigh (Farne, now Scatterry Island, co. Clare), and at Inis Medcoit (Lindisfarne), in the north-west (east) of Little Saxonland; and it was on a pilgrimage that Aedan went to Inis Medcoit. He died in 651 according to

Bæda.—(Mart. Donegal, p. 231.) The Ulster Annals, which are one year in arrear, record in 650, "Quies Aidain Episcopi Saxonum." See his pedigree in the Trias Thaumaturga of Colgan, p. 613, col. 1—

Fedhlimidh Reachtmar, R. Hib.
|
Eochaidh Finn.
|
Aengus Mann.
|
Cormac.
|
Cairbre Niadh.
|
Art Corb.
|
Saine.
|
Aedh.
|
Cael.
|
Ernin.
|
Lugair.
|
S. Aedhan seu Aidanus.

The churches of Cambusnethan (Commissary Records, Glasgow) and of Menmuir were dedicated to this saint. Near to the latter church used to be S. Iten's well, celebrated for the cure of asthma and cutaneous diseases.—(Jerwise's Land of the Lindsays, p. 241, Edin. 1853.) In the immediate vicinity is Come's Well, no doubt named after St. Colman. At Fearn is Aiden's Well.

AIRLAND. See ORLAND.

ALBUINUS, B. November 29.—The Latinising of the Celtic names of the saints and scholars of Ireland is very interesting. The uncouth sounds were softened into something more harmonious; unknown words were assimilated to recognised appellatives bearing some analogy to them. Thus Cellach became Celsus, Maelmaedhog Malachias,

Ferghal Virgilius, and so on. Sometimes the same Latin word served for two Scotie ones. Thus Marianus is either Maelbrigde or Muiredhach, as we find in the case of the two well-known men of that name, Marianus Scotus of Mainz and Marianus of Regensburg; although sometimes Muiredhach makes Marinus.—(See Reeves' Tract on SS. Anianus and Marinus, in Proc. R. I. A.) It is impossible to ascertain what native word is hidden under Albinus or Albuinus. Probably Fionan of November 25, from Fionn, *Albus*. Of him Camerarius says — S. Albinus was bishop and confessor. He entered the monastery of Hy. Camerarius, p. 199, quoting Trithemius de Viris Illustr. Ord. S. Benedicti, Lib. 4, p. 529, of the edit. of the Rule of S. Ben. 1575 :—"De Albuino Episcopo Frislariensi cap. cxc. Albuinus monachus Huensis insulæ egressus de Hybernia prædicationis causa venit in Thuringiam, ubi cum sua prædicatione dulcissima multos ad Christum convertisset gentilium, a summo pontifice Frislariensis Episcopus ordinatus est, ubi multis virtutibus et signis clarus effulsit. Episcopatus autem illius gentis dudum cessavit." Trithemius, being abbot of the Scots Monastery of S. James at Wurzburg, was likely to have ascertained the fact of the existence of this saint.

ALEXANDER. August 6.—Camerarius (De Fort. 166) gives a doubtful saint of the name, who, being the son of a king of Scotland, joined the Cistercian order in France. He was brother of a Saint Mathildis. There is a fair of S. Alexander at Keith.

ALLOCUS, B. & C. December 23.—The Martyrology of Aberdeen on the 23d December gives us the commemoration "Sancti Alloci Episcopi." The Irish Calendars have, at the same day, Mocheallog, and there can be little doubt that Allocus is a mutilated and arbitrary form of *Mochallocus*. Kilmallock, in the county of Limerick, is in Irish Cill-Mochtealloig.

ALOYNE.—The church of Clyne, built in 1770, stands on the site of an old one dedicated to a saint locally styled S. Aloyne, on a declivity near the coast, about a mile and a half eastward from the water of Brora.—(Orig. Par. ii. 723, quoting MS. Maps in Adv. Lib.; Geographia Blaviana; O. S. A.; N. S. A.; County Maps; Genealogy of Earls of Sutherland pp. 3, 7, 9.)

ANAGLAS.—The Legend of S. Andrew, A.D. 1279, states that the three virgins from Colossia—Triduana, Potentia, and Cineria—were buried at the church of S. Anaglas in S. Andrews.

ANGUS.—At Balwhidder we find the local tradition of a saint of this name, supposed to be a disciple of S. Columba. The name is preserved in Clach-Aenais ("stone of Aengus"), a slab on which, till within a century, the natives preferred to be married and baptized; the Oirinn-Aenais, the foundation of a chapel near the church; the Feill-Aenais, being a fair held at King's-house; and the Beonach-Aenais, a hillock where the saint was believed to have preached.—(Stuart, Sculptured Stones of Scotland, vol. ii. p. 33.)

ANNET.—“In the north end of the island of Calligray there are faint traces of a very ancient building, called Team-pull na H'Annait, the temple of Annat, a goddess mentioned by mythologists as having for her particular province the care of young maidens. Near the temple is a well of water, called Tobar na H'Annait, and the point of land on which it is situated is called Rù na H'Annait.”—(O. S. A. vol. x. p. 375, vol. xx. p. 89; N. S. A. vol. xiv. part i. 305.) Probably this is the corruption of the name of some saint. Annat is an Irish term denoting the church in which the patron saint was educated. There is the Ennet or Ennell Sandbank at Montrose.—(Jervise's Memorials of Angus and Mearns, p. 69.)

APOLLINARIUS.—“On the lands of Manar the now ruinous chapel of S. Apollonarius, the patron saint of the parish, stood. The farm is thence by corruption called Polander. One of the two annual fairs formerly held in the parish was called Polander Fair.”—(N. S. A. xii. Aberdeen, 682.) Polyandrium was a word denoting a cemetery. The oldest inhabitant knows nothing of any fair of that name, nor are there any traditions of the saint preserved at Inverurie. However, two extracts (the first from a translation of the charter of Queen Mary, granted to the Burgh of Inverurie, confirming it in its privileges as a Royal Burgh, and dated the 22d June 1558, the second from a charter of King James VI. to the same burgh, dated 29th July 1587) are subjoined.

1st. “With free fairs yearly on the feasts of the Nativity of the ever-blessed

and glorious Virgin Mary and S. Apollonaris, and during the octaves of the same.”

2d. “To hold and have in the said burgh . . . two common and free markets yearly, one of them on the day of the month of July, called the day of S. Apollinaris, and the other the eighth day of the month of September called the day of the Nativity of the Virgin Mary, each market for the space of eight days.” Unfortunately the date of S. Apollinaris' day is left blank in the charter, so it would appear that if there is doubt about it now, there was the same doubt in King James's time. S. Pollinar's fair is in the Edinburgh almanacs of the end of the seventeenth century.

ARNOLD and ARNTY.—See ADAM-NAN.

ASEPH. May 1, B. A. D. 590.—The Martyrology of Aberdeen celebrates on the first of May the feast of S. Aseph, the disciple of S. Kentigern. Molanus has “In Scotia S. Asaphi Episcopi, de cujus nomine nunc vocatur episcopatus S. Asaph.”—(Usuard. ad diem.) The only trace of his cultus in Scotland is in the parish of Strath in the Isle of Skye, in which there is a chapel called Asheg. “There can be no doubt that it was primarily dedicated to S. Aseph. . . . Among the excellent springs with which this parish abounds, one is considered superior to all, and is called Tobar Asheg, or S. Aseph's Well.”—(N. S. A. xxxi. p. 305.) Killasaph (Kilasine).—(Orig. Par. vol. ii. part i. p. 377.) There was a S. Assicus in Ireland. In the island of Berneray is a ruin called in the vitiated pronunciation of the people

Cill Aisaim.—(O. S. A., vol. x. p. 377.) Kilassie, or Kilhassie, is an old burial-place near Loch Rannoch.

When S. Kentigern was recalled to Glasgow, he appointed S. Asaph to rule the religious institution which he had founded on the bank of the Elwy in South Wales, and which contained nearly one thousand monks. Three hundred illiterate ones were employed in agriculture. Three hundred more worked in the monastery, and three hundred and sixty-five kept up the divine psalmody day and night.

The Bollandists (Mar. tom. i. p. 82)* refer, as the chief authority, to the Lectons in the Breviary of Aberdeen, the main part of which is taken up with the account of his bringing the fire in his bosom to warm his master. A sentence, manifestly added to the original legend, makes S. Kentigern's return to Scotland to follow on his being ordained at Rome.

ASSIND. "The parish (of Bracadale) contains the sites and vestiges of various cemeteries and places of worship. To one of these, styled the chapel of S. Assint, in Brackadaile, the Bishop of the Isles presented Master John Mackrimon in 1632."—(Orig. Par. vol. ii. part i. p. 357, with reference to Macleod Charters.)

ATHERNAISE or ATHERNAISC. December 3.—See ETHERNASCUS.

AULA. February 7.—S. Aula, to whom the church of Gress in the island of Lewis is dedicated (N. S. A., Ross and Cromarty, p. 115), is probably S. Olave,

although he may have been the S. Augulus or Aule, who occurs in the Martyrologies at the 7th of February. "In Britannii civitate Augusta, natalis beati Auguli Episcopi, qui cursum temporis per martyrium explens, æterna meruit suscipere præmia."—(Usuard. ad diem.) He is given by Dempster incorrectly in his text, correctly in his index.

AULACHY. — "There is another church in the parish (of Little Dunkeld), that of Laganallachy, which name may signify the valley for burying, from the two Gaelic words Lagan and Adblaen: or it may be connected with Aulachy, a traditionary saint."—(N. S. A., vol. x. p. 1014; see also O. S. A., vol. vi. p. 354.) This is probably S. ALLOCUS, *q. v.*

AYLE. August 30, A.D. cir. 650.—In Easter Anstruther there is still standing an ancient tenement called S. Ayle's House, where, till lately, there were the remains of a chapel. There is S. Ayle's acre, on which the Free Kirk manse is built. The site was probably that granted by William de Candela, Lord of Aynstrothir, to the abbot and convent of Balmerino in 1221. A brief from Rome of Paul III. in 1527 mentions the acre of S. Ayle or Yle, "nec non capella Sancti Ylze."

In the Balmerinoch Chartulary there is an indenture between Abbot John de Hayles and Henry [Wardlaw], Bishop of S. Andrews, as to the administration of the sacraments in the chapel of S. Ali. This S. Ayle's Chapel of Balmerino was situated to the north of the manor-house at Balmerino.

Dr. Stuart identifies this saint with S. Agilus, son of Agnoald, a courtier of Childebert II., who was consecrated to religion at Luxeuil under S. Columbanus and S. Eustatius. After interceding with King Thierry to stop Brunhilda's persecution of the Irish monks occasioned by their laws against the intrusion of women into the church, he went with S. Eustatius to preach the Gospel to the infidels who lived on the further side of Mount Jura, penetrating to Bavaria. Then he was recalled to govern Rebais, near Meaux, where he died, aged 66.—(See Mabillon, *Acta SS. Ord. S. Bened.* tom. ii. p. 316-326; *Chart. Balmerinoch*, p. 63, *seqq.*)

BALDRED, H. March 6, A.D. 608.—One of the most striking and picturesque forms of Celtic Christianity is that which is supplied by the Island Saints. The same aspect of religion which peopled the deserts of Egypt with the followers of S. Anthony and S. Paul, filled the storm-beaten islets of the Atlantic and German oceans with solitaires, who, amid the roaring of the waves and the screams of the sea-birds, sang praises to God and practised austerities which this age can hardly realise. They were said, as it were technically, "querere eremum in oceano." From Eilan Rona, which stands sixty miles to the N.W. of the Butt of Lewes, past the Flannan Islands and S. Kilda, down to Ailsa Craig and Sanda, the traces of oratories and hermitages are found throughout the great insular range of the Hebrides; and although the east coast, by the comparative absence of islands, did not afford the

same facilities, yet, wherever they existed, they were used for this purpose. Probably the peninsular rocks of Dinacair and Dunottar, near Stonehaven, were employed for this end, and certainly the May, Inchkeith, Inchcolm, the Fiddra, and the Bass, either by authentic tradition or by the testimony of ruins, confirm what has been asserted. Both tradition and the existence of a ruin on the Bass Rock testify to the former inhabitation of an island saint, who, known as Baldred or Baltherus, was honoured in Scotland on the 6th of March. The legend in the Brev. Aberdeen is to this effect.

After the translation of S. Kentigern to the society of angels, in 530, at the age of one hundred and eighty-three, S. Baldred, who had been his suffragan, became famous in Laudonia. He betook himself to the eremitic life in remote desert places, and islands of the sea, among which is one termed Bass, where he for a long time dwelt upon the memory of his model S. Kentigern, and above all things meditated on the bitter passion of Christ, in fasting, and weeping, and wailing. He also taught the faith in the three parochial churches of Aldhame, Tynnyngame, and Prestoune, which had been subjected to him by S. Mungo. Here he performed some miracles of healing, and a rock, which impeded the navigation, moved beneath him to the shore. It is still called the Tumba or Scapha of S. Baldred. At length, worn out by extreme old age, he died in the house of the parish priest of Aldhame. His three churches each demanded his body, and when the people could not agree, being advised to pray

to God to give them a sign, on the morning they found three bodies laid out, each with the same exequial pomp, and each congregation carried off one to its own church, where it is kept with great honour unto this day.—(Brev. Aberd. pars hyemalis, fol. lxiii. and lxiiii.) A similar legend as to the triplication of his body is narrated of the great Welsh saint, Thelias.—(See Capgrave, Legend. Aur. fol. cclxxxi. verso.) Two bodies of S. Patrick were also miraculously produced. Camerarius, who makes the day the 29th of March, refers to John Major, In quart. Sent. Distinct. 10, quest. 4, where, in treating of the Holy Eucharist, he seeks to prove, by the example of the body of S. Baldred, that the same body can be in diverse places, *simul et semel*. He is called S. Kentigern's suffragan, in the Martyrology of Aberdeen.

The church of S. Baldred of Tynninghame had the right of sanctuary.—(Charter of Malcolm the Maiden, Robertson's Statuta Eccles. Scot., vol. ii. p. 261.) At Preston Kirk some places adjoining the church still bear the name of the ancient tutelar saint, as Baldred's Well and Baldred's Whill, a pool or eddy in the river.—(O. S. A., vol. xi. p. 87; N. S. A., vol. vi., Haddington, pp. 21, 58.) His cave is also shown on the coast near Aldhame.

S. Baldred appears as S. Baltherus in a Fragmentum Historiæ de Pontificibus Eboracensibus, given in Mabillon (Acta Sanct. Ord. Ben. pars 2da, p. 508), where two miracles are attributed to him. He walked on the water like S. Peter, and obtained the pardon of the soul of a

deacon, who before death had fallen into a carnal sin. Simeon of Durham gives his date at A.D. 756. Bower is the first who makes him suffragan to S. Kentigern.

BAITAN, A. June 9, A.D. 600.—Baiton, Baitin, Baitan, or Baothin, was cousin-german and immediate successor of S. Colum Cille. He saw three chairs in heaven, made respectively of gold, silver, and glass, which Columba destined to Ciaran, to Baitan, and to himself the last because he was "brittle and fragile, in consequence of the battles that were fought on his account," whereupon he increased his austerities. Baithin used to say "Deus in adiutorium meum intende" between every two morsels, and when he used to gather corn along with the monks, he held one hand up beseeching God, and with the other he gathered the corn. He ruled four years, and died A.D. 600.—(Mart. Doneg., p. 163.) But the Annals of Ulster give 598 A.D., "Dxcviii., Quies Baetini Abbatiss Jae." For the various forms of this Saint's name, see Colgan's Act. SS., p. 437. For his ancient life, see Act. SS., Jun. tom. ii. p. 235, in which are some interesting touches. The story of the three chairs is in the life of S. Molaise.—(App. Colgan, A. S. Columb. 41.) The Felire gives—

Baetini ard Aingleach
Coluim cille Caindleach.

—See Ulster Journal of Archæol. vol. ii. pp. 239, 240; and Todd's S. Patrick, p. 299.

BARNITUS or BARRINTUS, A.

January 13, cir. A.D. 591.—Dempster, at 5th January, makes him honoured in Argyle, and a companion of S. Brandan. His relics were venerated at Dreghorn (Aug. 6.)

There is a S. Barrendeus, Abbot of Druim Cuillen, on the confines of Munster and Leinster, in the land of the Hy Neill, called Fearceal, according to Ussher, in 591.—(Ussher, Works, vol. vi. pp. 532 and 598.)

BARR, C. September 25.—The Scottish account of S. Finbar or Fymberrus makes him born in the Island of Cathania, which was on the western side of Scotia, having Rossia to the south and the Orchades to the east. The Prince concerned in the history is called Tigrinatus, and the story of the Saint before and immediately after his birth reproving him for cruelty, is in accordance with the record of the Irish lives printed by Mr. Caulfield. With the exception of this legend, nothing more is said in the Brev. of Aberdeen of one who is known to hagiologists as S. Finbar, patron of Cork.

The cultus of this great saint was very prevalent in Scotland. We find in the parish of Kilkerran, S. Barre's Island, in modern times termed Davar or Devar (Orig. Par. ii. i. 12, 16, 23); in that of Tarbat, Chapel Barre at Midd Genie (Or. Par. ii. 11, 434); in the Island of Barray, Shilbar, where was an image of the Saint which was clothed with a linen sheet every year upon his own anniversary (O. S. A., xiii. p. 326); in Ayrshire, a parish called Barr (N. S. A., Ayrshire, p. 409); in the parish of Strickathrow

is the village of Inchbare (N. S. A., Forfarshire, p. 668).

At Eddleston, the yearly festival was on the 25th of September, "on which day the Scottish Church kept the festivals of S. Fynber, a bishop who obtained especial reverence in Caithness, and of S. Finneis, bishop and martyr."—(Orig. Par. i. 211.)

He is also patron of Dornoch and of the island of Barra, which take its name from him, and where a semi-heathen cultus of him was maintained till the last century.—(Martin's Western Islands, p. 92; O. S. A., xiii. p. 326.) The Martyrology of Donegal says he received consecration from Christ himself, and that he was of the race of Brian, son of Eochaidh Muighmhedhoin. He founded a hermitage on an island in Loch Eire, now the Googane Barra, and afterwards the more celebrated one of Cork, so called from its situation in a marshy spot, Corcagh-Mor. Mr. Caulfield, after Dr. Reeves, gives the following lives:—*MSS. Hib.*, Bruss. iv. p. 2. p. 16, Nos. 2327-2340. Smith's *MSS. Royal Irish Ac.*, No. 12, pp. 506-528; No. 150, pp. 129-137; No. 168, pp. 110-116. *MSS. Lat.*, Primate Marsh's Lib., Cod. Kilken, fol. 132, b. 134, Trin. Coll. Dub. E iii.-ii. fol. 109 aa. 110 bb.—(See the life of Saint Fin Barre, First Bishop and Founder of the See of Cork, edited by Richard Caulfield, B.A., London, 1864.) The Felire has—

Feil Bairri o Corcaig.

The Martyrology of Aberdeen says that he died in Caithness. It distinguishes (wrongly) between S. Fimbarrus of Caithness and S. Barrus in Ireland.

A legend in Torfæus (Orcades, lib. i. c. 10) describes a feud between two northern chiefs, in which the one carries off the daughter of the other, and, being worsted in a sea-fight, swims ashore with her, marries her in an irregular manner in the cottage of a poor man, and begets a son named Bard, who travelled and acquired great learning, was afterwards Bishop of Ireland, and became famous for his miracles.

Ussher (Works, vol. vi. p. 521), quoting a life of S. David by Giraldus Cambrensis, in which he has recast the early work by Ricemarch, mentions our Saint as Abbas Barrocos, "S. Barrus aliis dictus," as following the example of the Irish saints in visiting the *Limina apostolorum*, and enjoying S. David's conversation either going or returning.

BATHAN, B. December 25, cir. 639.—S. Bathanus, Baithonus, or Bothanus, is connected with all Scotland, but specially with Shetland and Thule.—(Camerarius, p. 203.) He is mentioned in the Epistle to the Scots by Pope John IV., A.D. 639, in the vacancy of the Roman See, when they were warned to keep the true Easter, and to avoid the errors of Pelagius.—(Bæda, H. E. lib. ii. c. xix.) At the 18th of January Camerarius gives a S. Bothanus, Bishop of Dunblane, in Scotland, and refers to Martyrologium S. Crucis. If that be the martyrology in the ritual-book of Holyrood, described in the *Liber Cartarum Sanctæ Crucis*, at p. cxxxiii., no such entry is to be found there. In Berwickshire is the parish of Abbey of S. Bathans.—(N. S. A., Berwickshire, p. 105; O. S. A. vol. xii, 61-

64.) The Register of the Priory of S. Andrews (p. 31), giving the taxation of the churches in the Archdeaconry of the Lothians, assigns one mark to the *Ecclesia Stî Boythani*. The parish of Gifford, or Yester, in East Lothian, was anciently called S. Bothans.—(N. S. A., Berwickshire, p. 105.)

The parish of Bowden is supposed also to take its name from this saint. "In the charter granted by King David I. to the Abbey of Selkirk, mention is made of Bothenden, which seems to favour the conjecture of this parish being named after S. Bothan, or Bodwin, and the site of his town is still pointed out near the village."—(O. S. A. vol. xvi. p. 230.) Perhaps Bothwell is called after him.—(O. S. A. vol. xvi. p. 300.) Ballebodan, or Kilbodan, in the parish of Ardochattan, may take its name from him, though the patron of the parish is S. Modan, and the *m* and *b* are interchangeable in Gaelic.—(Orig. Par. ii. pp. 148, 186.) There is a Kilbedane in the lordship of Morven and sheriffdom of Inverness.—(Orig. Par. ii. p. 191.)

BAYA, V. November 3.—S. Baya, or Beya, or Vey, who is venerated at Dunbar, in Lothian, is said to have inhabited the island of Cumbrae, where she lived in solitude, surrounded by beasts and birds, and where she received the visits of S. Maura. What S. Maura learnt from this solitary she taught to the virgins associated with her in the religious life. Nothing could exceed the austerity of these saints. S. Maura finished her life at the place called Kilmavoris, now Kil-

maurs. S. Beya died in her island, where a chapel—*capella satis decenter extructa*—was raised over her remains. The love of solitude that distinguished her in life was attested by miracle after death, for the Rector of the Church of Dunbar, attempting to carry off her relics, encountered so great a storm that he was obliged to desist.—(Brev. Aberd. pars estiv. f. cxlvi. ; Regist. S. Egid. 224.)

In the Old Statistical Account, vol. xii. p. 415, speaking of Little Cumbrae, "There are yet to be seen the ruins of a very ancient chapel, or place of worship, said to be dedicated to S. Vey, who lies buried near it. Probably it was a dependency of Icolmkill." In the N. S. A., Ayr, 272, "The ruins of the chapel and tomb of S. Vey, alluded to in the former account, still remain. They are situated near the top of the hill, a little northward of the castle. The chapel is 33 feet by 18 wide. The walls, very little of which are now standing, are about 9 feet in thickness, but the mortar with which they have been built seems to have been bad, and very sparingly used."

There is a Kil-bag Head in Lewes, which probably takes its name from the Church of Baya or Bega.—(N. S. A., Ross and Cromarty, p. 158.)

BEAN, B. December 16, A.D. 1012.—S. Bean, Bishop of Mortlach, is found in the additions to Usuard at this day. Greven. "In Hibernia Beani Episcopi et Confessoris." Molan. "In Hibernis Beani Episcopi primi Aberdonensis et Confessoris." In the Irish Kalendars he appears in his honorific dress of

Mophiog.—(See learned note in Martyr. Donegal, pp. 337-9.) Fordun (Scotichron. iv. 44, vol. i. p. 227) states that S. Bean was made bishop by Pope Benedict VIII., at the instance of Malcolm Canmore. This would place his date about 1012. Kinkell was dedicated to this Saint (Lib. Ins. Missarum, viii.); also Erne-frear ubi est Capella S. Beani.—(Fordun, ii. 10.) Also Fasslane in Roseneath.—(Charter of Duncan, Earl of Lennox, at Panmure.) He is one of the patrons of Grandtully.—(Red Book of Grandtully, p. 70.) There is a Kirkbean in the Stewartry of Kirkcudbright. Near Mortlach is Balvanie, which in Irish is called Bal-beni-mor, the dwelling of Beyne the Great. It is supposed to be the seat of S. Beyne, first Bishop of Mortlach.—(Collections on the Shires of Aberdeen and Banff, p. 123, Spalding Club.)

BEAN, B. and C. October 26.—The Breviary of Aberdeen gives us no details of the life of this saint. He is not to be identified with the S. Beanus of Aberdeen, or rather of Mortlach, whose day is the 16th December. This saint was venerated at Wester Foulis, in Strath-erne, and is probably identical with S. Beoan of Tamhlact-Menan.—(Note by Dr. Reeves to Mart. Donegal, p. 339; see also Mart. Aberd.; also Reeves' Eccl. Antiquities of Down and Connor, p. 113.) Ængus gives—

Nasad Beoin Mellain.

BECAN, H. March 17, A.D. 677.—Becanus Eremita, surnamed Ruim or Ruiminn, was the son of Ercan, the son of Frachan, of the race of Conall Gulban,

chiefs of Tyrconnel. He was nearly related to S. Columkille and to the early abbots of Hy, who were all of the same sept till the days of Conaimhail, A.D. 710.—(Reeves' Adamnan, p. 378.) Leaving Ireland, he went to a solitary place in Hy, where he remained several years, while his uncle Segenius was abbot of the island. This is known from the inscription of a letter on the Paschal controversy, written about 633 by S. Cumeneus or Cumeanus to Segenius: "Becano solitario charo carne et spiritu fratri." He died in 675 (677).—(*Vide* Colgan, i. 630.)

BEGHA, V. October 31, A.D. cir. 660.—S. Begha, called also S. Bez, and S. Begagh, intended by her parents for marriage, on hearing of the flourishing state of Christianity in Britain, left her home in Ireland, and fled in a ship that was waiting for her to Scotia. Then she received the veil in Britannia, at the hands of Bishop Aidan, in the reign of King Oswald. She ruled a community in a cell constructed by him in a certain desert island. When S. Hilda returned from Gaul (*vide* Bæda, Hist., lib. iv. c. xxiii.), S. Begha prayed to be freed from the burden of government, and that S. Hilda should be consecrated abbess in her stead, which accordingly took place. After many years she died in the odour of sanctity, attested by many miracles at her tomb, especially the cure of the two sons of a Frenchman from Chartres.—(Brev. Aberd. pars estiv. f. cxxxvi.)

Bæda mentions a nun called Begu in the monastery of Hacanos, thirteen

miles from Whitby, to whom the death of Hilda was revealed in a vision.—(H. E. I. iv. c. 23.)

She is honoured in Kilbucho (Orig. Par. i. 177; O. S. A. iv. 344; Chalmers' Caledonia, ii. p. 958), and at Kilbagie (O. S. A. vol. viii. 605, xiv. 623). There is a glebe called Kilbegie (Orig. Par. ii. 822), Kilbagie in Clackmannan is also probably named after her (N. S. A., vol. viii. pp. 3, 128). Her greatest foundation was within the kingdom of Strathclyde, at S. Bees, which takes its designation from her. It was founded in 656. Afterwards a Priory was endowed on its foundation by William de Meschines, Lord of Cope-land, temp. Henry I. There was a cell of this house at Nendrum or Mahee Island, in County Down.—(See Description of Nendrum by Rev. W. Reeves, D.D., 1845, and his Eccl. Antiq. of Down and Connor.)

BENIGNUS, P. August 9, A.D. 436.—At this day Dempster gives a Benignus, Presbyter at Lesmahago, on the authority of the long-lost Colletanea of Gilbert Brown, Abbot of Sweetheart.

There is a Benignus who was a disciple of S. Patrick. He wrote a life of his master, and a hymn, and is supposed to be S. Beona. There was a life of him by John of Tinmouth.—(See Ussher, Works, vol. vi. 408, 437, 439.)

BERACH, A. February 18.—Berach, Abbot of Cluain-Coirpthe in Connachta, now Kilbarry, a townland in the parish of Termonbarry, barony of Ballentober

North, in the county of Roscommon.—(Mart. Donegal.) From him Kilberry, in Argyleshire, takes its name.—(Orig. Par. ii. 37.) He it was who was attacked by a whale in going to Tíree.—(Adamnan, lib. i. 19; see his Acts, in Colgan, Act. SS. Hib. p. 340.) The Latin equivalent for his name is Verutus.

S. Barry's bell is preserved.—(Orig. Par. ii. 37; O. S. A., vol. x. p. 55, xix. 318.) There is the Barryhill, near Alyth, where, according to the Scottish form of the legend, Guanora, spouse of King Arthur, "was brought in Angus to an castle callet Dunbarre, of whilk nothing remains now bot the prent of the wallis."—(Belenden's Boece, book ix. ed. 1821, vol. ii. p. 86.)

BERCHAN, B. August 4.—Bearchan, Bishop and Apostle of God, of Cluain-sosta, in Ui-failghe. He was of the race of Cairbre Ríghfoda, son of Coram, who is of the seed of Heremon. Fer-da-Leithe (*the man of two portions*) was another name for him; *i.e.*, he spent half his life in Alba, and the other in Erin, as he himself said:—

At first we were in Alba,
The next first in Meath;
Truly it was not foolish sleep that I went
bent on;
I did not find the face of a hero by sleeping.
[The four prophets of the fine Gaels (*gaidhel nglan*.)
Better of it the country whence they came;
Colum-cille, Moling the Perfect,
Brennain of Biorr and Berchan] *later hand*.
(Mart. Donegal, p. 327.)

The Scotch Kalendars place this saint's day at April 6, and make him Bishop in the Orkneys.—(Dempster, Menolog. ad

diem.) Camerarius (p. 127) says that he was celebrated in the province of Stirling, and passed his youth in the celebrated monastery of S. Columba, not far from thence. He went to Inchmahome in the lake of Menteith.

Kilbarchan in Renfrew takes its name from him.—(Reeves' Columba, p. 315, n.; O. S. A., xv. 482; N. S. A., x. 1104.) The Abbey of Paisley possessed the Church of Kilbarchan.—(Orig. Par. i. 69.)

In the parish of Houston is the barony of Barochan (O. S. A., i. p. 326), where is a fine cross.—(Stuart's Sculptured Stones of Scotland, vol. i. p. 35, plates 115, 116.)

In a charter of privileges to the Burgh of Tain, 10th Jan. 1578 (Regist. Magni Sigilli, Lib. xxxvii, No. 89), one of the fairs mentioned is "Dies S. Barquhani qui est tercius dies post festum S. Petri ad Vincula vocat. Lambmes."

BERECTUS. February 24, A.D. 720.—A Saint of this name, in the reign of Mordac, 59th king of the Scots, is mentioned by Wion. He is said to have died in 720.—(Camerarius de Fort., p. 107.)

Wion, Lignum Vitæ, pars 2, lib. iii. p. 57, 1598—"In Scotia Sancti Berecti Monachi et Confessoris, qui profuit et vitæ sanctissimæ exemplo et predicatione." He adds in a note, "De eodem Galesinus hac die, ex MS. Kalendariis: de cujus rebus gestis nihil reperii."

BIRINNUS. December 3, A.D. 650.—The Martyrology of Donegal, at Dec. 3, gives "Birn," and in the table at p. 325 he occurs as "Birin."—Usuard. Auct., has at Dec. 3, "In Anglia, St. Birini episcopi et confessoris."

S. Birinus of Dorchester was sent by Pope Honorius to evangelise the West Saxons. He baptized King Cynegils, who began to reign in 611. He built and consecrated many churches.

(See *Bæda*, l. iii. c. 7; see also Sir T. D. Hardy's *Descriptive Catalogue*, vol. i. p. 235.) The parish of Kilbirnie is named from him, but no fair marks his day.—(N. S. A., Ayrshire, p. 689.) There is a Kilbirnie Loch at the west end of the parish of Beith (O. S. A., viii. p. 326); and probably the parish of Dumbarny, in the most beautiful part of Strathearn, takes its name from this saint.—(O. S. A., viii. 404.)

BLADUS, B. He was bishop of the Isles.—(Keith's *Scottish Bishops*, ed. Russel, p. 476.)

BLAISE. February 3, A.D. 316.—Fordun calls him Patron of the Isle of Pladay (lib. i. c. 6, and lib. ii. c. 10. Also *Orig. Par.* ii. p. 1, p. 254.)

BLAITHMAIC. January 19, A.D. 793.—Blathmaic, the son of Flann, of royal Irish descent, became in early life a monk, though his relatives tried to prevent it, and soon he was elected abbot. Having a great desire for martyrdom he fled into distant parts, but was forcibly brought home again. He was distinguished by the gift of prophecy. At length he fled to Iona, where he was made aware of his coming martyrdom. He set himself to strengthen those who were prepared to suffer with him, and warned the weak brethren to flee in time. He was martyred about the year 793. His life is celebrated in verse by Walafrid Strabo, Abbot of

Augia Dives or Reichenau, A.D. 823.—(Colgan, t. i. p. 127.) It is given by Pinkerton, in his *Vitæ Antiquæ SS.* p. 459; and in D'Achery and Mabillon's *Acta SS. Ord. S. Benedicti*, pars iii. 98. The *Ulster Annals* give his martyrdom by the Gentiles in 825-828. Blathmaic is derived from Blath, a flower. Hence his latinised name *Florigenius*, or *Florus*.—(Mart. Donegal, Table, p. 367.)

BLANE, B. C. August 10, A.D. 590.—S. Blaen of Bute was the son of Ertha, sister of S. Cathan. He was, during seven years in Ireland, instructed by S. Congall and S. Kenneth. He returned with his mother, in a boat without oars, to the island of his nativity, where he was heartily received by S. Cathan, and devoted to the service of God. His light having gone out one night he brought fire from his finger-ends, as when flint is struck with steel. He was raised to the episcopate, and then went to Rome, and after receiving the Pope's blessing he returned on foot through Anglia, in a northern city of which he performed the extraordinary miracle of restoring a blind wicked boy to life in three stages—first with one eye, then with his sins, and lastly in the state of grace.

The Irish Kalendars record him thus—Blaen, Bishop of Ceann-garadh, in Galghaoidhelu. Dubblaen (Gloss on *Ængus*), Dum-Blaen is his chief city.—(Mart. Donegal.) Blaani Ep. Cinngaradh, in Gallghaedelaibh, Udnochtan.—(Mart. Tallaght.) Camerarius calls him *Episcopus Sodorensis*.

There was a life of this saint compiled

by George Newton, Archdeacon of Dunblane. His mother is said to have been daughter of Aidan, king of the Scottish Dalriads, and therefore he dates at the end of the sixth or beginning of the seventh centuries.—(Reeves' *Culdees*, p. 46.)

Note a curious passage in Fordun (*lib. xi. c. 21*, ed. Goodall, *ii. 160*). When speaking of the expulsion of the English clerics from Scottish benefices in 1296, he complains that the English did not reciprocate the right of holding benefices with the Scots, notwithstanding that Scotch churches possessed manors in England by donations from individual chiefs; whereupon he instances the possession by the church of Dunblane of the manors of Appilby, Congere, Troclyngham, and Malemath, in England, given by a lord whose son S. Blane restored to life, baptized, and named Columba. Both were of wonderful life, and distinguished by miracles. Columba is buried in Dunblane, and Blane in Bute. Besides the town of Dunblane and the abbey of S. Blane's in Bute, there was a church dedicated to him in Dumfries.—(*Lib. S. Marie de Calchou*, 11.) For the peculiarities of the Bishopric of Dunblane, the only Scottish see founded by a subject, see the Introduction to the Register of Inchaffray (Bannatyne edit.)

BOISIL. February 23, A.D. 664.—S. Boisil, Prior of Old Melrose, was trained by S. Cuthbert, and died of the great pestilence in 664. It will be seen in the Kalendar of Herdmanston that his name, as a later Scottish insertion, occurs at July 8. S. Boswell's, Roxburghshire, takes its name from him.—(*O. S. A. i. p.*

52, x. 206; *N. S. A. vol. iii. 104, 110, 112*; see *Bæda, H. E. l. iv. c. 27, l. x. c. 10*; *Vita Cuthberti, c. 8.*) Lessuden, in the same county, is also dedicated to him.—(*Orig. Par. i. 291.*)

BONIFACE. March 16, cir. A.D. 630.—S. Bonifacius surnamed Queritinus, by others called Albanus Kiritinus surnamed Bonifacius, as he is termed in the Utrecht MSS. used by the Bollandists, is said therein to have founded a church at the mouth of the river Gobriat (Gowrie) in Pictavia, after baptizing Nectanus the king. He preached sixty years to the Picts and Scots. At the age of eighty he died at Rosmarky, and was buried in the church of S. Peter. The legend of S. Bonifacius in the Breviary of Aberdeen, though disfigured with various historic errors—viz. that he was the Pope of that name, of a Jewish stock descended from a sister of S. Peter and S. Andrew, and born at Bethsaida; that he was ordained priest by John, the Patriarch of Jerusalem, in his thirty-sixth year; and that four years after he came to Rome, where he reigned for more than seven years—yet contains some points which deserve consideration. One cannot see whence this confusion arose; for Boniface III., who seems to be the Pontiff pointed at in the legend (*Baron. Annal. t. xiii. p. 198, ad ann. 600*) as the immediate successor of S. Gregory, was by birth Roman, and the allusion to the Emperor Maurice is obviously an anachronism; still, when we come to the details of S. Bonifacius's missionary visit to Scotland, there are certain circumstantial particulars that partake more of history than of legend.

After an account of the steps he took to leave Rome, we have an account of the persons he took with him on the mission to Scotland, which he had determined on. These were Bonifandus, Benedictus, Servandus, Pensandus, Benevolus, Madius, Præcipuus — all bishops; and two distinguished abbesses, Crescentia and Triduana, along with seven individuals of each of the orders, and a great multitude of those who feared God, of both sexes. They all set forth for Pictavia, and on a sign being given by God they came by the Scotie sea, nearly to the place called Restinoth, which they approached singing the greater litany; which is quite possible, for that greater litany was first established by Pope Gregory the Great. Nectan, whose existence and acts we know of from the pages of Bæda, now comes on the scene. He is baptized with all his court, and gives up the place of his baptism to Bonifacius, who occupied himself in the evangelisation of the country, and in the construction of many churches. After performing many miracles, copying out 150 books of the gospels, and dedicating as many churches; after ordaining 1000 bishops and priests, and converting 36,000 men and women, he died, in the eighty-fourth year of his age, on the 17th of the kalends of April.

Now this legend has some grains of truth in it, for the names of some of S. Boniface's companions are found in the dedication of churches in the very districts which he is said to have evangelised. We have a chapel of S. Benedict of Rosemarkie; S.

Madius is preserved in S. Madoes in the Carse of Gowrie, and S. Pensandus at Kilspindy; S. Servanus is, perhaps, the second S. Serf, and S. Triduana was worshipped at Restalrig and Rescobie. The legend speaks of S. Bonifacius beseeching God by S. Peter: "Deum nostrum omnipotentem per sanctum Petrum;" and a list of churches through Pictland, dedicated to him, attests an influx of Roman influence, which tallies with what Bæda tells us of the actual course of policy of King Nectan. These are, Invergowrie, Tealing, Restennet, Meigle, Abernethy in Mar, and Rosemarkie. (Boethii Scot. Hist. lib. iv. fol. 173 a. Ed. Par. 1575.)

In endeavouring to identify the Scottish Bonifacius with any individual in the hagiology of Ireland, we are met with the difficulty that on the same day (March 16) there are two saints, with whom he has points of similarity. These are Abban Mac Ua Corbmaic of Magh-arnaidhe in Ui-Ceinnsealaigh in Leinster, and of Cill-Abban in Ui-Muireadhaigh, in Leinster, of the race of Labraidh Lorc, son of Ugainè Mòr (Mart. Donegal), of whom there is an ancient life given by Colgan (Acta SS. pp. 610-627), and Curitan, Bishop and Abbot of Ros-Meinn. The Cain Adamnain states that Curitan was one of the saints who became security to free the women of Erin from the bondage in which they were (Mart. Don.) The life of Abban probably confuses two saints of the same name, and is not to be implicitly followed, but it affirms that he founded a monastery at Ros-Mac-Truin, which seems the same name as Ros-

marky. On the other hand, Boece, who, though discredited as to some sources of his information, certainly had access to many documents which we have lost, gives us the additional name of Queritinus which would seem to identify him with the Curitan, Bishop and Abbot of Rosmecaercon, who attended the Synod of Birr, when the Cain Adamnain were enacted.—(Boethii Scot. Hist. fol. 172, ed. Paris, 1575.) This would place him in the middle of the seventh century. (See Reeves' Essay on the Culdees, p. 48; Acta SS. Mart. t. ii. p. 444.)

For the remains at Rosemarkie and Invergowrie, see O. S. A. vol. xi. 343; xiii. 117; N. S. A. xiv. 352; Orig. Par. ii. 507-582.

Though it is impossible to connect him with our saint, it should be mentioned that in Urquhart is a place of sepulture called Claoth Churidan, where one Churidan was buried.—(O. S. A. vol. xx. p. 299.)

BONOC, B. In the Register of the Great Seal, book 36, no. 72 (MS. General Register House), there is a confirmation by King James VI. of a charter granted, "per dominum Thomam Wemis capellani capellanie Sancti Bonach situate et fundate intra villam de Lucheris." In the original charter, which is engrossed, the saint is called Bonoc—"capellanus capelle Sancti Bonoci." The following notice of a relic of S. Bonoc occurs in a memorandum of endowments of the altar of S. Fergus, at S. Andrews, contained in a MS. volume of Miscellanea of the fifteenth century in the University Library there:—"Demum acquisivit a

domino David Rynd curato ecclesie parochialis de Luchqueris unam partem ginguarum Sancti Bonoci episcopi."

BOTULPHUS, Abbot. June 25, A.D. 655.—He is honoured on the 17th of June in the York Kalendar, as one "whose name has been very illustrious, on account of his extraordinary sanctity, throughout all England at least from the ninth century and downwards."—(Chaloner's Memorial of British Piety, p. 93, London, 1761.) S. Botulphus is recorded in the Martyrology of Aberdeen as well as in the Missal of Arbuthnott and the Breviary of Aberdeen on this day. However, he does not occur in the Sarum Missal. When Elgin Cathedral was burnt by the Wolf of Badenoch, the Chartulary mentions that it was on S. Botolph's day, showing that at that time the day must have been observed, at least in that diocese.—(Arbuthnott Missal, Preface, p. lxvii.)

S. Botolph, with his brother Adulphus, is said to have been of the Saxon race, although in the lections of the Breviarium Sleswicense he is stated to be "ex illustri prosapia Regum Scottorum oriundus," and that he went to England and was heartily received by King Edward, and at his desire advanced to holy orders. After seven years he petitioned to have a place assigned to him where he might more freely serve the Lord, and he obtained a suitable one, surrounded on all sides by the branches of a river. It was called Ykanho. But, as it was too much infested with evil spirits, he sought and obtained from the King another on the Thames,

where he built a church and dedicated it to S. Martin. After thirteen years he was bitten by a snake, and again sought a change, and in this place he dedicated two churches, to S. Peter and S. Paul. Then he visited the threshold of the Apostles, and on his return, after performing some miracles, he died. The translation of his relics is given in Capgrave.—(Capgrave, Legend. Nov. fol. xlii. See Acta Sanctorum, Jun. tom. iii. p. 398.)

BRANDAN, A. C. May 16, A.D. 577.—S. Brandan flourished among the Scoti in A.D. 532, and was the father of about 3000 monks, as is mentioned in a little book of his life. This remarkable saint, the records of whose wanderings are among the most popular of the legends of the middle ages, is thus commemorated in the Breviary of Aberdeen:—After a seven years' voyage, he sought the Fortunate Islands, and there saw wonderful things. The blessed Machutus, baptized and taught by him, was the companion of his voyage, and is said to have been distinguished by remarkable miracles in Scotia. Calling together into an oratory fourteen of his brethren, he asked their advice as to seeking the land of promise of which Father Berinthus had spoken, and they agreed to go with him, if it were the will of God. Finally, after a fast of forty days, he started with twenty-four brethren westward towards an island of a certain father by name Pende, and there abode three days and three nights. Then, lastly, he went to the place where his parents lived, but he

willed not to see them; but on the top of a hill which extended to the sea, in a place which is called Brandon's Seat, he fixed his tent, where there was the means of entrance of one ship.—(Brev. Aberd. pars hyem. fol. lxxxxviii.)

The Breviary of Aberdeen here gives a rubric which shows the position of the cultus of the native saints at the time of its being issued. If the feasts of S. Comgall, Brandan, Ronan, Augustine, fall before Pentecost, they are to be commemorated with only three lections and the regimen of the choir. If they occur on Pentecost or the Octave, they are to be transferred till after the Octave, and then there are to be the nine lections. The same rules hold with regard to SS. Colmoc, Columba, Barnabas, Ternan, and Margaret of Scotland, except in the churches dedicated to the respective saints. The popularity of the travels of this saint, giving expression to the vague traditions of the unknown Atlantis of the west which lurked in the minds of the Celtic races, make the number of MSS., in which his life is recorded, very great.—(See Sir T. Duffus Hardy's Descriptive Catalogue, vol. i. p. 159. See also La Légende Latine de S. Brandaine, avec une Traduction inédite en prose et en poésie romanes. Publiée par Achille Jubinal, d'après les manuscrits de la Bibliothèque du Roi, remontant aux xi^e, xii^e, et xiii^e siècles. 8vo, Paris, 1836.) Capgrave (Nova Legenda Angliæ, fol. xliii.-xlvi.) gives it at some length.

In the Acta Sanctorum, Mai, tom. iii. pp. 599-603, is a discussion on the connection between S. Brandan and S. Machutus.

There are two remarkable lives of S. Brandan in the Brussels MS. Lives of the Saints—the one at fol. 189, the other at fol. 69. They carry on the life of the saint, and give an account of his western voyage, of his visits to Wales and Scotland, and of his death at Enach-Duin (now Annadown) and his burial at Cluainferta. They state that his father's name was Finloga, his mother's Cara, that he was baptized by Bishop Erc, and nursed by S. Ita. As he grew up, he became distinguished for every virtue, and his piety shone forth in his face like another Moses. Leaving Bishop Erc, he for some time studied under S. Jarlath, who built a monastery at Tuaim Dagualann, now Tuam. S. Jarlath, astonished at the superior sanctity of S. Brandan, willed to become his disciple. By raising a boy to life, he attracted the notice of the king of a place called Cruach. But the man of God, shunning earthly honours, withdrew himself to the west of Connaught, where he won many souls to Christ. Raised to the priesthood by Bishop Erc, by his advice he determined to go forth from his native land. Ascending the mountain Aitche, and looking forth over the sea, he beheld a beautiful island, well suited for the servants of God, and, after a three days' fast, a voice came to him, promising that it should be his. Thankfully embarking his community in three coracles, he committed himself with them to the waves, and, after sailing for five years, they found a lofty island, into which they could not enter. Fifteen days they laboured to

enter; but at length they discovered an inscription in Latin, forbidding them to land, for it was not that which was promised to them. They were commanded to revisit their country, where they were kindly received. On seeing Bishop Erc and S. Ita, the latter told them that they could not find the promised land in vessels made of the skins of the dead, but in one made of wood. Therefore, going to Connaught, and building such a vessel, he embarked with sixty disciples, and, after two years' sail, arrived at the Land of Promise. On touching there, a reverend old man, covered with feathers for clothes, saluted them, and told them to bring on shore nothing but their vestments and necessary books. When they landed, he saluted them all, and told them to sit and behold a land like paradise. At Terce they sang the divine office, and he said to them "Let no one talk, but let every one pray apart, for the ground on which you stand is holy, and in much speaking there lacketh not sin." At Sext, S. Brandan said, "This is my rest; here I desire to stay." The old man answered, "He resisteth the will of God, who seeketh his own;" and added, "I have been here sixty years, supported by angelic ministry. I was to wait till you were come. Therefore, to-day I shall enter into the joy of my Lord; but do you after Nones return and teach the way of life to the Irish. It is revealed to me that your people, with your relics, will come here the seventh day before the Day of Judgment." At Nones a bird fed them all with bread and fish, which they ate

and gave thanks to the Lord. The old man died in peace, and was buried, and the rest returned to Hibernia. With what food they were supported during seven years He only knows who gives meat to all, for the saint forbade them to tell any of the wonders. He began to inhabit the island of Druma, and preached and founded monasteries through all Munster. By the advice of his nurse Ita, he visited Britain, and, attracted by the fame of S. Gildas, he went to Wales, where he entered a city miraculously, forcing the doors of it open. Afterwards, when he was ordered to celebrate mass, there was a difficulty that the missal was written in Greek; but his senses were opened, so that he read the Greek as easy as Latin. Then he went to Scotland, where he founded two monasteries—one in the island Ailech . . . and the other in the land of Ethica, in a place called Hedua. But, warned in a dream, he returned to Ireland, and became famous in a desert island in the Lough of Oirbsen now Lough Corrib. Time having passed, he said to his brethren, "Let us go into the regions of the Mananei, for that land requires us. Perhaps there our relics may rest." Coannus, king of the northern parts of Ireland, and Ædus, were fighting against Dermitius, in a place called Culdraibney, and were victorious. Thither the man of God went, and founded the celebrated abbey of Cluain-ferta, now Clonfert. He thought he was to die there, but S. Briga, his sister, told him that he was to rise again in the land of the Cragei; and after three days he rendered up the ghost, in

the ninety-sixth year of his age. In the account of his death there is a beautiful human touch. After the oblation of the sacrifice he said, "Commend my departure in your prayers;" and Briga said, "What do you fear?" "I fear, he said, if I go alone, if the journey be dark, the unknown region, the presence of the King, and the sentence of the Judge."

So far the first life. The second life, which is evidently a later one, goes into greater details of his western journey, with much more mythical accretion. They may be read in Kingsley's "The Hermits" (pp. 257-277).

S. Brandan's visit to Wales is confirmed by the celebrated document printed by Ussher, where he says that the second class of saints, among whom was S. Brandan, received their Mass from S. David, S. Gildas, and S. Docus.—(Wks., vol. vi. 478.) The Felire gives us—

Togadini Brennaen Cluana.

Adamnan (lib. iii. 17) calls him Brendenus Mocu Alti—Alta being his great-grandfather. He founded Clonfert in 559, and died May 16, 577, aged ninety-five. Capgrave (fol. xlvi. verso) makes him ninety-three when he died, and states he was buried in Cluenarca.—(See curious note in O'Conor's *Rerum Hibernicarum Scriptores*, vol. ii. p. 315.) Fordun states that he erected a cell in Bute, which took its name from that Bothy—*idiomate nostro bothe*.—(Fordun, lib. 1, c. 29, vol. i. p. 26, ed. Goodall. See also lib. 3, c. 23, vol. i. pp. 128 and 384.) There is an account of the Brandanes, native men of Robert Stewart, in the *Scotichronicon*.—(Fordun, lib. 13, c. 32, t. ii. p. 316;

N. S. A. pp. 689, 728; Orig. Par. i. p. 240.) Killbrennan or Kilvrannyn is in Mull.—(Orig. Par. ii. 320-2.) S. Brengan's Chapel is in S. Kilda.—(Orig. Par. ii. 380; Ussher, vi. p. 524.) He is patron of Boyndie (V. D. A. 646), and of Birnie (N. S. A., Elgin). He is also found at Cullen (N. S. A., Bamff, p. 224), at Dumbarney (O. S. A. ix. p. 155), at Balbirnie (O. S. A. xlii. 301). There is Brengan's Fair in the parish of Kilbar, in Ayrshire (N. S. A. Ayr), and at Bamff.

The Martyrology of Aberdeen assigns "regalem insulam de Buta" as the Scottish scene of the cultus of this saint—S. Brandan's Haven at Innerbondy is mentioned amongst the possessions of the Abbey of Arbroath (Regist. Nigrum de Aberbrothock, pp. 409, 467). S. Brandan's name occurs in Kilbirnie. Here, on the 28th of May, is Brennan's Fair.—(N. S. A., Ayrshire, 689.) He has a fair at Kirkcaldy. There is Kilbrandon Sound, and Kilbrandon in Island of Seil.—(Orig. Par. ii. pp. 4, 104, 828.) Eassie in Forfarshire is dedicated to him. There is also the Island of Calbrandon.—(Orig. Par. ii. p. 276.)

BRANDAN II. May 16.—There was a S. Brandan, Abbot of Culross.—(Camerarius, p. 145. De eo vide Breviarium Scoticum in hunc diem et alios.)

BRAUL.—At Strickathrow is S. Braul's Well.

BRIGIDA, V. February 11, A.D., 523.—S. Brigida, "the Mary of Ireland," although her fame on the continent is

somewhat eclipsed by the greater reputation of her namesake of Sweden, ranks high in the estimation of her countrymen. With S. Patrick and S. Columba, she takes her place in the "Trias Thaumaturga," as the learned Franciscan Colgan, with a somewhat overbold expression, has named the volume in which he has recorded their lives. As the wise foundress of communities for females, she stands forth in history with a very marked individuality, though the histories that have come down to us are mainly devoted to a narrative of the signs and wonders which God wrought by her. But, to whatever cause it may be referred, there is no doubt that she is one of the most popular of the Celtic saints. The number of churches dedicated to her exceeds the power of our enumeration, while the actual prevalence of the name she bore among the peasantry of Ireland shows how to this day the recollection of her work and the faith in her intercession abide in the minds of that most interesting people.

As to the acts of S. Brigida, the author of the first life is Broganus, surnamed Cloen, who wrote her praises about 525, immediately after her death; of the second, is Cogitosus, or Cogitis (given by Canisius Lectt. Antiq. tom. v.; by Messingham, Florilegium de Sanctis; by Colgan, Trias, p. 518; by Surius; and by the Bollandists). Colgan in his preface makes this author to flourish in 550, but Dr. Petrie is correct in making A.D. 800-835 the period within which Cogitosus wrote (Todd's S. Patrick, p. 11, n.). Of the third, Ultanus,

bishop in Ardbrecain, who flourished in the sixth century, and died full of years in 655; of the fourth, Animosus or Animchodus, bishop in Kildare, who died in 580, or Anmirius, who flourished before the end of the seventh century; of the fifth, Laurence of Durham, A.D. 1160; of the sixth, S. Chilian, or better, Coelanus of Inis Kealtra, who flourished after the beginning of the eighth century.—(See an article on S. Brogan Cloen's Hymn, in the Irish Ecclesiastical Record, 1868, p. 222. See also Dr. Todd's S. Patrick, p. 11.) An abecedarian Hymn in honour of S. Bridget from the Library at Basle is given in the preface of the Arbutnott Missal, p. xlii. For later lives of S. Brigida, see Sir T. D. Hardy's Catalogue, vol. i. pp. 105-116.

Boece's account is as follows (Bellen-den's translation, ed. 1821, vol. i. p. 73):—"And at this time Brigida, a holy virgin, havand bot xiv. yeris in all, dedicat hir virginitie to God; and was confirmed by the Bischop of the Illis in the Ile of Man. She bare ane leddern belt over ane quhit kertol, with ane vale over her shoulderis; and was holden in grit reverence in Scotland and Ireland for her singular haliness, of whom are many kirks in this region. She deceased in the xviii. yeir of Conrannus, and was buryet in Ireland, in ane town namit Dune. Howbeit, some of the Scottis haldis that scho lyis in Abirnethy."

The Lections in the Breviary of Aberdeen, some of which are abbreviated from the Life by Cogitosus (Colgan, Trias Thaum., p. 518), are as follows:—Thus

the holy Brigida, whom God foreknew and predestinated into his own likeness, sprung from a good and prudent Scotie stock, having for father Dubthacus and for mother Brocca, from her very youth profited in the study of good things. For this young woman, the elect of God, full of sobriety and prudence, ever advanced towards better things. Sent by her mother to collect the butter made from the milk of the cows, as other women do, she gave it all to the poor.

And when she would have given back the rest of the fruit of the cows, the fear of God kindly turned her to the Lord, and God, for his virgin, amply restored the butter. At last, when her parents wished to give her in marriage, she vowed chastity, and in the presence of a most holy bishop, as she made her vow, she touched the wooden pillar on which the altar rested with her hand. In memory of the ancient virtue, up to the present time this wood remains as it were green, or as if it had not been cut and stripped of its bark, it flourishes in its roots and heals many impotent people. The next legend is taken from the third life.—(Colgan, p. 519.)

The holy and religious Brigida, seeing that the time of her espousals was coming near, asked the Lord to send her some deformity, so as to avoid the importunity of her parents, whereupon one of her eyes burst with a noise and melted in her head. Therefore, having received the holy veil, Brigida with other sacred veiled virgins remained in the city Medi, where the Lord, at her prayer, vouchsafed to perform many miracles: She healed a

stranger by name Marcus ; she supplied beer out of one barrel to eighteen churches, which sufficed from Maunday-Thursaday to the end of Easter.

On a leprous woman asking for milk, there being none at hand, she gave her cold water, but the water was turned into milk, and when she had drunk it the young woman was healed. Then she cured a leper, and gave sight to ten blind men. It happened that, for an urgent cause making a journey, she slipped at a ford and cut her head, and with the blood that flowed therefrom two dumb women recovered their speech. After this a precious vessel of the king's, slipping from the hand of a rude man, was broken ; and, that he might not be punished, it was restored to its perfection by Brigida.

When a leprous woman denied her some apples, by the prayers of Brigida the orchard dried up from the roots, and the apples being left inside disappeared. Then, being on a journey in a chariot, she saw a poor man with his family with great fatigue carrying wood, and she, pitying him, gave him her horses, while she with her maidens sat by the way. Then said she, "Dig under that turf, that water may spring up for the travellers," which being done, straightway a fountain burst forth from it.

No sooner was this done, than a chief passing by gave his horses to Brigida. As Easter day approached, Brigida said to her maidens, "Who shall wash our infirm sisters?" And when they all, like heifers, refused, Brigida put her hands into the water toward them and cured them of their diseases, of whom one was

paralytic, another possessed of devils, and a third leprous.

While St. Brigida was staying in a neighbour's house it happened that all had gone out, and there came certain persons begging bread. Brigida, looking round, said to a paralytic and dumb boy who lay near her, of whose condition, however, she was ignorant, "Boy, thou knowest where are the keys." And he answered, "I know." Whereupon Brigida said, "Run and minister to them," which was accordingly done. In one house she healed twelve sick folks.

In a great council, a certain woman affiliated her child upon a bishop. When blessed Brigida had signed her with the sign of the cross, she shook from the top of her head to the sole of her foot, and still remained silent. Brigida said, "Who is thy father, little infant?" He answered, "The bishop is not my father ; but a certain man at the foot of the council, base and vile." In those days a certain beggar came to blessed Brigida craving alms. Brigida said, "Take a cow and lead it away." To which she answered, "The cow will do me no good. The robbers will come and steal it away from me."

Brigida said, "Take this girdle, steep it in water, sprinkle the sick, and they shall be healed." She took it, received great gains from the sick whom she cured, and distributed it to Christ's poor ones. In time of a famine Brigida went to Bishop Ybarus to beg fruits from him. It was the time of Lent, and he had no other bread, so he placed before her a hard stone with lard, which she and the bishop ate. But two of her maidens,

wishing to eat flesh, hid it, and it was straightway turned into two serpents; whereupon they were severely rebuked by Brigida in the presence of the bishop, but on their repentance, after prayer, the serpents were turned into bread. After many such wonderful miracles Brigida migrated to the Lord.

The cultus of this great saint in Scotland was very extensive. The Pictish Chronicle, which, probably written by the Culdees of Brechin between the years 971 and 995, comes down to us in a transcript made by Robert de Populton in the early part of the fourteenth century, informs us that "Necton morbet filius Erip (the Nectan of Venerable Bede), xxiii regnavit. Tertio anno regni ejus Darlugdach abbatissa Cilledara de Hibernia exulat pro Christo ad Britanniam. Secundo anno adventus sui immolavit Nectonius Aburnethige Deo et Sancte Brigide, presente Darlugdach que cantavit alleluia super istam hostiam. Optulit igitur Nectonius magnus filius Wirp, rex omnium provinciarum Pictorum, Apurnethige Sancte Brigide, usque ad diem judicii, cum suis finibus que posite sunt a lapide in Apurfeirt juxta Ceirfuill, id est Lethfoss et inde in Altum usque ad Athan." The cause of the offering was that when Necton was driven into Ireland he besought S. Brigida to pray God for him. She did so, and said—"If thou arrivest in thy country, God will have mercy upon thee. Thou shalt possess the kingdom of the Picts in peace."

It will be noticed in the Brev. Aberdeen that in the life of S. Winnin, mention is made of a stone cross of

marvellous workmanship, which, with his own hands, he erected in honour of S. Brigida; and, as might be expected, her dedications are found in those parts of Scotland which were nearest to Ireland and under Irish influence. Thus we have S. Bride's convent in the parish of Kilmorie in Bute (N. S. A., Bute, p. 54); East Kilbride, seven miles from Glasgow (N. S. A., Lanark, p. 877); her chapel at Rothesay (N. S. A., Bute, p. 103); her parishes, Kilbride in Arran, in Cromarty, and in Uist (N. S. A., No. 27, 1); in Lorn (O. S. A., ii. 826); her spring at Dunsyre in Lanarkshire (N. S. A., iii. 66) and at Traquair; her chapel and burn at Kilbarchan in Renfrewshire (N. S. A., 53, pp. 354-366); the lands of S. Brydehill, in Dumfriesshire (Retours, Dumfries, No. 212); her chapel and well at Beath in Ayrshire (N. S. A., Ayr, 581); her church at Kirkcolm, at Kirkmabreck, in Wigtonshire (N. S. A., Wigton, p. 111). Her dedication is found in the Lewes at Borve (N. S. A., Ross, 145); in Stronsay and Papa in the Orkneys. She was honoured at Auchtergaven and Blairatholl in Perthshire, on the other side of the Drumalban.—(N. S. A., Perth, 426.) Again, in Forfarshire we have S. Bride's Ring at Kingenny, a scarped upburst of trap-rock out of the surrounding red sandstone, not far from the Laws. In Aberdeenshire we have S. Bride's Rock at Tomantoul, her churches at Cushnie (V. D. A., p. 593), and Crochaul (V. D. A., p. 642), and Kildrummie (V. D. A., p. 589), Skene (V. D. A., p. 279). She is associated with S. Nicholas in Stronsay and Papa. Fairs were held in her honour in Forres and Inverness. She

has a chapel near Clackmannan.—(Re-tours, Clackmannan, No. 26.)

The latest church I find dedicated to S. Brigida is the new church of Dunnot-tar, consecrated in 1394.—(Jervise's Memorials of Angus, p. 448.)

The church of S. Brigida in the province of Athol was reputed famous for miracles, and a portion of her relics was kept with great veneration in the monastery of regular canons at Abernethy.—(Alban Butler, quoting Major de Gestis Scoto-rum, l. 2, c. 14.)

The Chartulary of Holyrood (p. 42) mentions the Ecclesia S^{ca} Brigide de Blacket, and at p. 57 of Loublacket; that of Kelso (p. 153) gives her church of Kype; that of Glasgow (p. 120); the Church of Wintertonegen in Valle de Niht. She was patroness of the great family of Douglas, and the church of Douglas bears her name.—(Barbour's Bruce, lib. iv. l. 336, p. 118, Spalding Club.)

Dr. Oliver, in his "Collections towards illustrating the Biography of the Scotch, English, and Irish members of the Society of Jesus," p. 17, says, "The learned Alban Butler in a note to the Life of S. Felan (9th January), and again in his Life of S. Duthac (8th March), and of S. Constantine (11th March), refers to the MS. Memoirs of the Scotch Saints, compiled by a Scotch Jesuit, and preserved in the Scotch College at Paris. The compiler was no other than Father Patrick Anderson. For, in his original letter addressed to the General of her Order, Father Mutius Vitelleschi, and dated 14th May 1620, from his prison in Edinburgh, I read, "Commendo Pater-nitati vestræ Alumnos collegii Scotorum,

quibus consolatione erit non mediocri, ut typis mandentur Vitæ Sanctorum Scoto-rum quæsego magno sane labore congressi."

BRIGIDA II. V. March 14.—A Scotch S. Brigida's relics were pre-served in Abernethy. It is probable that there were two saints of this name.—(See Ussher, Works, edition Elring-ton, vol. vi. 256, 257, 451.) A Brigida is said, in the Irish Life of S. Cuthbert, to have been brought from Ireland, and educated by S. Columba with S. Cuth-bert at Dunkeld.—(Libellus de Nativi-tate S. Cuthberti, c. xxi.) The Brigida of Abernethy is associated with the nine Maidens. See MAZOTA.

BRIOC, B. April 29 and 30, A.D. 500.—S. Brioc or Brieuc was the disciple of S. Germanus of Auxerre, and the patron saint of Rothesay, where his name is preserved in S. Brock's Fair on the first Wednesday in May.—(O. S. A., i. p. 301; Orig. Par. ii. 223, 239.) In the list of "Faires of fayre Scotland" (Aberdeen Almanack, 1665), at the 16th of November, is Bryak fair, but it is assigned to no particular place. The same dedication occurs in Inchbrayoch, an island in the South Esk, just below Montrose.—(Pref. Regist. Vetus de Aberbrothock, pp. 28, 339.) Dunrod in Kirkcudbrightshire was dedicated by S. Mary and S. Brioc.—(Lib. Sanctæ Crucis, p. 20.) Sir Harris Nicolas, in his Alphabetical Kalendar, gives, at this day, "Brieu, Briocus, Briomachus, or Vriomachus." The Bollandists assign the 1st of May to this saint.—(Act. Sanct. Maii, i. 91.) His acts have been recorded by Lobineau, Vies des Saints de la Bretagne, p. 11.

BUIŦE, or BOETHIUS. December 7, A.D. 521.—Buite of the Monastery, the son of Bronach, was of the race of Connla. In habits he was like Bæda. He died in 521, on the day that S. Columcille was born. The Latin life of him (MS. Bodl. Rawl. B. 505, Brit. M. Clarend. xxxix.) states that after thirty years' peregrination in Italy, he returned with S. Codrus, and some devout persons who joined him in Germany; that he restored to life the daughter of the king of Dalriada, and Nectan, king of the Picts, from whom he received a grant of the Castrum in which he had performed the miracle, where he founded a church. This is, according to Mr. Skene, probably Carbuiddo, *quasi* Castrum Boethii. There is still the remains of a Castrum there, and it is not far from Dunnichen. He went to the Kyanactei, but was repelled as a foreigner.—(Skene, *Chronicles of Picts and Scots*, pp. lxxiv. 410.) He foretold Columkille's birth.—(Mart. Donegal, p. 329.)

There is the Byth market in Aberdeen.—(N. S. A., xii. p. 273.)

CADOC, B. M. January 24, A.D. cir. 514.—Cadocus, Cathinail, or Cattwg Ddoeth (or the Wise), was the son of Gundlleus or Gwynllyw Filwr, by Gladusa or Gladys, daughter of Braghan or Brechan, from whom Brecknock takes its name. He was educated by an Irish anchorite Meuthi, and refusing to succeed his father in his principality, he went to Gwent, where he studied under the Irish S. Tathai. He himself became the first abbot of Llancarvan, near Cowbridge. He was the friend

of Dubricius, and the means of the conversion of S. Iltutus. He sailed to Ireland, and came to the chiefs of the country called Lismore Muchuta. The connection at the time between Ireland and Wales was close. Capgrave relates a miracle of the restoration to life of an Irish artisan, who came to help in the construction of an oratory,—“*qui operarios omnes subtili artificio superabat*” (fol. liii.) Returning from Ireland he settled in Brycheniog, where he was instructed by Bachan. After retiring to Llancarvan he undertook a long journey, landed at the island of Grimbald, to which, after visiting Greece and Jerusalem, he returned. After a difference with S. David about the synod held in his absence at Brevi on (according to the legend) Pelagianism, he went to the island of Barren (Barra?) and Echni (Ethica or Tiree?), and to Nantcarvan. He delivered King Rhun from the men of Gwynllwg, and went to Scotland, where, after worshipping at the shrine of S. Andrew, he returned “*ad quamdam urbem qui citra montem Bannauc qui in medio Albanie situs perhibetur*,” where he was told to remain seven years. In consequence of the miracle of the restoration of a giant to life and to repentance, the reguli of Albania gave him twenty-four villæ.—(Rees' *Cambro-British Saints*, pp. 57, 58.) At the monastery there was a porch in which the bodies of three of his disciples lay covered with marble monuments, and a certain hole through which men put their hands when they made solemn oaths.—(Ibid. p. 264. See Colgan, *Acta SS. Hib.*, 24th January, p. 158; Ussher, *Works*, v. 530.)

Cambuslang is dedicated to him, and through the adjoining parish of Carmunnock runs a range of hills, called the Cathkin hills, which separates Strathclyde from Ayrshire, and terminates in Renfrewshire (Strathgray). This must be the "montem Bannauc," and the name is preserved in Carmunnock, B passing into M in Welsh when in combination.—(Skene's Four Ancient Books of Wales, vol. i. p. 174.)

He is mentioned in connection with Arthur, and the miracles narrated of him are just such as we should expect in so disturbed a country as Wales. He had negotiations with Gildas about a bell, which he wished to buy, and which, though offered to S. Peter, the Pope sent back to him. He performed a miracle at S. Michael's Mount in Cornwall; and a church is said to be dedicated to him near a fountain which he called forth from the earth. Warned by an angel to leave the land of Britannia, he was carried on a white cloud "ad civitatem Beneventanam" (which Butler, *ad diem*, supposes to be Beneventa, the Roman name for Weedon in Northamptonshire), where he was elected abbot, termed Sophias, and finally ordained bishop. He was martyred by a cruel process at the altar. It is evident that there is a confusion here of two persons. S. Cadoc is supposed to have lived one hundred and twenty years, and many churches were called after him.—(Rees' Essay on Welsh Saints, p. 177. See also Rees' Lives of the Cambro-British Saints, 22-96; Capgrave, *Legenda Nova Angliæ*, lii.; Montalembert, *Les Moines d'Occident*, vol. iii. p. 55-78, Paris, 1868.)

CADROË. March 6, A.D. 975.—S. Cadroë was the son of Faiteach and Bania. By miracle his father was induced to give him to be trained by his uncle Beanus, who appears to have lived in Alba, and is probably S. Bean of Kinkell (see BEAN). There is a pretty story of the young saint's being recalled from an act of vengeance by a triple appeal to the Holy Scriptures. He was sent by his uncle to be educated in religious and secular learning at Armagh. Then he returned to Beanus, and instructed his countrymen "in disciplinis artium;" but his call was approaching. Beanus beheld in a vision three caves, with a bright shore in the distance, each of which the youth had to pass, indicating respectively the abandonment of property, the relinquishment of country, and the exercise of the monastic life. Seized with the desire of going on pilgrimage, he was restrained by the influence of his people; but he passed the night in the river reciting part of the psalter. Again he determined on leaving, and after an exciting scene of remonstrance from the people, he was allowed to go, laden with gifts, to the land of the Cumbri. King Donevald, *i.e.* Dunwallon, King of Cumbria or Strathclyde, kindly received him. In the district of Loidis (Leeds) he was welcomed by Guneric, by whom he was brought to King Erichius (Eric, the Danish king of Northumbria) at York. At London, as the guest of Heyfrid, he extinguished a fire by his prayers, and visited King Heymond at Winchester in A.D. 940; after pleasant intercourse with Archbishop Otto (or Odo), he set sail for his journey from a port

called Hymen, which is conjectured to be Hampton or Southampton. Visiting Peronne, he was offered the charge of an abbey by Hersinda, at S. Michael, in Silvâ Theorascensi; but, refusing it, he imposed the office on S. Malcallan, and assumed the monastic habit at Florianum, *i.e.* S. Bennet's on the Loire.—(Butler, *ad diem.*) Then he became abbot of Walciodorus or Wassous, an abbey on the Meuse, between Dinant and Givet; and was moved by Adelbert, bishop of Metz, to the monastery of S. Clement, which he reformed in 960. He died, after a six days' visit to Adelaide, mother of the Emperor Otho I., at Neristein, in 975, in the seventieth year of his age, and the thirtieth of his wanderings.—(Life of S. Cadroë, from MS. formerly at St. Hubert, given in Colgan, A. SS. Hib., p. 494; and Act. Sanct. Mart. tom. i. p. 468; also Anglo-Saxon Chron. 947-952.)

CAILTANUS. February 25, A.D. 580.—Cuillenda, the mother of Cailtanus, Colga, or Colgius, according to the treatise of S. Ængus on the mothers of the Saints of Ireland, had secretly committed adultery. S. Columba, admonished of this, instructed S. Colga to question her, whereupon she was brought to confession and repentance.—(Reeves' Adamnan, lib. i. c. 17, p. 46.) Colgan puts him at the 21st of July.—(Colg. Trias Th., p. 380.) He was witness of a celestial light which surrounded S. Columba as he prayed, and was warned by him against intruding into matters too deep for him. His sister

was Failen, and his brothers Aedh and Sorarius. He lived about 580. He is honoured at Kilcolgan in Galway. Dempster at the 29th Nov. has "Loch-abriâ Golgi A."

CAINNERE. *Vide* KENNERE.

CAIRNAAN. January 31, April 28, cir. 600. Cairnaan or Caornan, the son of Brandubh, the son of Meilge, was one of the twelve disciples and relations of S. Columba.—(Reeves' Adamnan, p. 246.)

CALLEN, Nov. 28.—In the parish of Rogart, in Caithness, the church, dedicated apparently to a saint locally known as S. Callen, was repaired between 1602 and 1619. In 1630 a yearly fair, named S. Callen's, was held at Rogart.—(Orig. Par. ii. pp. 719-721.) Dempster has at Nov. 28, "In Scotiâ Calani Episcopi Culdei." But it may be that this saint is Colga.

CALMAIG.—Kilmochalmaig, in the parish of Rothesay, is the site of an early church near Ettrick, on the west coast of the Isle of Bute. Here is a rude pillar, on the west face of which is a cross of an early form within a circle.—(Stuart's Sculptured Stones, vol. ii. p. 30, and Plate lvi.; N. S. A. vol. v. Bute, 103; Orig. Par. ii. 224.) There is, properly speaking, no saint of this name. The correct name is Colman, with the suffix *og*. He occurs, with the prefix *mo*, at June 7 in the Irish Martyrologies, as Mocholmog, Bishop of Drummore. He is evidently the S. Colmoc of the 6th June in the Scots Kalendars.

At Portmahomack (in Tarbet), called, according to a writer of the seventeenth century, Portus Columbi, but probably meaning the port of S. Colmac or S. Calmaig, there is a green hill known as Chapel Hill or Knockshorty, on which a chapel appears to have stood.—(Orig. Par. ii. 434.) *Vide* COLMOC.

CALMONEL. *Vide* COLMAN EALA.

CANICUS. October 11, A.D. 598.—This great Saint, who in Ireland is better known as S. Canice or Cainnech, and in Scotland as S. Kenneth, Chamnecus, or Cahinnicus, was of the race of Ciar, son of Fergus, son of Ross, son of Rudraighe. "Achadh-bo was his principal church, and there is an abbey of his at Cill-righmonadh (S. Andrews) in Alba."—(Mart. Donegal, p. 271.) There are three other Cainnechs, and the author of the Martyrology is doubtful to which of them an attribution of similarity to S. Philip in a certain ancient book applies. If he is mistaken, he asks forgiveness of the real saint. He is patron of Kilkenny and of the diocese of Ossory.

The late Marquis of Ormonde printed privately the life of this saint from the Codex Salmanticensis in the Burgundian Library at Brussels, marked P.M.S., which formerly belonged to the Irish College at Salamanca, and contains the lives of forty-six saints. Another life is found in what is incorrectly called the Liber Kilkenniensis in Primate Marsh's library in Dublin.

S. Kannechus was born A.D. 517, of the tribe of Corco Dalann, "de genere Corcotolaro ab aquilonari parte hujus in-

sulæ." Unlike most of the saints of his country, his parents were poor. His father was a bard, Laitech Luerd or Lugayd, of a race originally settled in the island of Nulage, probably Inis Doimhle or Little Island, on the Suir, S. E. of Waterford. His mother, Meld or Mella, was of the race of Macgnais or Macnaes. The place of his birth, Kiannaght, is in the County Derry, and is termed Vallis pellium or Glengiven. Being baptized by Bishop Luceth or Lryrech, he was brought up in his mother's country at a place not now identified. He went over to Wales, to S. Cadocus (Cattwg Ddoeth), whose love he won by the spirit of obedience, which was so prompt that when called by his teacher he left a letter half-finished in his transcription. Conquering the envy of his companions by miracle, he afterwards proceeded to Italy, to the "limina apostolorum." In one town of Italy, by exhibition of supernatural power, he received a grant of as much land "as the eye could see in a bright day," and the name of Kannech is to this day held in honour. What this place is we cannot say, but the circumstance that S. Donatus at Fiesole and S. Cathaldus at Tarentum were Irishmen makes it probable that this legend is founded on fact. He returned to his own country, the region of Kiannaght, and dwelt in Donegal at Collum Ruaidh. At this time he studied under S. Mobhi of the flat face, and his co-disciples were SS. Kieran, Comgall, and Columba; and Colgan gives, from the fifth life of S. Columba (Trias Th. p. 397), a pretty story of their conversation when permitted to

speak at table. The same story is told of S. Cummin Fota.—(See Todd's Lib. Hymnorum, p. 87.) Kainnech studied under S. Finian in the school of Clonard, where he was a fellow disciple with S. Columba. Here also, with S. Brendan, he first saw S. Aedh, whose future glory was announced by S. Brendan seeing angels round him, which sight was withheld from Kainnech. After visiting S. Comgall he went to that part of Britain now called Scotland, where he lived in a sunless place at the foot of a mountain. An angel offered to remove it and cast it into the sea, but the saint refused, and the mountain to this day exhibits a fissure. Then, after two miracles in which the Holy Scriptures were preserved from fire and wind, he restored a woman half-dead with cold, and her little daughter from actual death, as he crossed the Dorsum Britannicæ (Drumalban), and in that place, at this day, his biographer says great crosses may be seen.

Going to Hy, he smote his head on the altar as he kissed it, and the blood which flowed from the wound healed the daughter of Brudeus, king of the Picts. Here he almost quarrelled with S. Columba and S. Bathen for exacting a hard-hearted act of obedience from a pious layman called Tulcan, of the family of Hy Neill, whom they ordered to slay his child, afterwards the celebrated S. Mun. Kainnech seems also to have visited Heth or Tyree (the Ethica terra, or land of wheat), on which there is a farm called Kill-Cainnich. (See Dr. Reeves' Memoir on Tiree.)

S. Kainnech continued to sojourn in

the Western Islands, some of which, such as Ibdon and Eninis, or the island of birds, are specified, but not identified. He now returned to Ireland, landing at Airte in Kiennacht, and after visiting his sister Columba, and restoring her servant Berchan of Clonsast, he appeared at the court of King Cormac, son of Diarmait, king of Leinster. Many instances are cited of his having raised the dead. At Niell, by a wayside cross, he restored to life Colman Modicus, son of Dermicius, who had been strangled. At Athedh Drummoto, in Leinster, a woman was restored by a tunic laid on her. At a nunnery in Cluain Siscnan, he not only recalled to life, but gave soundness to a blind, deaf, and dumb foundling, Emene of the grandsons of Duach. At the court of Cormac he saved from the cruel death termed Gialchend—the stranger's doom, whereby men were thrown on sharp spears—Dolne Lebdere, afterwards founder of Kelldolne. From time to time the saint retired into solitude in several places. He returned to public life, to help his friend Colman, son of Feradeth, king of Ossory, in his utmost strait. In the island of Crie, the "Insula viventium" near Roscrea, he fasted forty days and forty nights. There he had a visit of evil spirits, who were contending for the soul of Hi Mollib of Muscrigi, and who were defeated by the dying man having repeated the hymn of Patrick before his decease. He remained at Loch Cre a long time. He wrote a copy of the four Gospels, which at the time of the composition of the life remained at Glas-kanneche. In this

place he had been taught the sense of the Gospels by "the Son of the Virgin" Himself, as he once declared in Hy to S. Columkille. Other wonders were performed by him, especially at the island of the grandsons of Conkyun and at the place termed Hi Cluain Bronich (now Clonbrony); and when the day of his departure came, he was sick all over, and could not receive the Sacrifice from any of his own family or community, saying, "God will send me another holy man, who will give me the Body of Christ." Then S. Fintan came to him from the Lord, and receiving from his hands the Eucharist, he departed to the Lord Jesus Christ, to whom be glory and honour for ever and ever, amen.—(See Reeves' Adamnan, p. 121, note b, p. 220, n; and Ussher, Works, vi. 526.)

Next to S. Brigida and S. Columba, if we may measure popularity by dedications, S. Kenneth is the favourite Irish Saint in Scotland. The fact of his visit to S. Andrews is corroborated by the dedication of Kennaway—"qui in Kennoquhy in diocesi S. Andree pro patrono habetur."—(Brev. Aberd. p. estiv. fol. cxxv.; N. S. A., Fife, p. 390.) Then we have Chenzie Island in the river of Islay, Inch Kenneth or Inch Kenzie, "insula S. Kennethi cujus ibidem est ecclesia parochialis" (Fordun, Scotich. ii. 10, ed. Goodall, i. 45; Orig. Par. ii. 316); Kilchenzie in Cantyre (O. S. A. xix. 628; Orig. Par. ii. 20); Kilkeneth in Tiree (O. S. A. x. 402; see a paper by Rev. Dr. Reeves, Ulster Journal of Archæol. ii. 242); and Kilchainech in Hy (Reeves' Adamnan, pp.

417, 432). Of Maiden Castle, in Fife, Boece writes, "Supersunt inter Divi Kenethi templum et Levinum amnem, eadem in regione, arcis septem vallis olim septæ, totidemque fossis, uti nunc est videre, vestigia, ubi hujus clarissimi viri post eum vita functum posteritas longa sæcula habitavit."—(Scotor. Hist. lib. x. 199a, ed. 1575.) Lagan had an old church dedicated to him (N. S. A., Inverness, p. 426); Inchkenneth or S. Kennedy (Orig. Par. ii. 316); Kilchainie in S. Uist (ibid. ii. 368); Kilchenzie or Maybole (N. S. A., Ayr, p. 368); Inch Kenneth (Monro's Western Isles, p. 120); and the great abbey of Cambuskenneth (O. S. A. xviii. 137).

CAOIMHE. November 2.—Caoimhe, the Albanan of Cill-Chaoimhe.—(Mart. Donegal, p. 295.)

CARAN, B. C. December 23, A. D. 669.—The S. Caran who, according to the Breviary of Aberdeen, was a bishop and confessor, honoured at Premecht or Premnay and at Fetteresso, must not be confounded with any of the seventeen Ciarans of the Irish Kalendar, of whom the chief were S. Ciaran, the carpenter of Clonmacnois (September 9), and S. Ciaran of Saghair (March 5), the former of whom occurs in King's Kalendar as Queranus.

The Irish form of the name is Coran, and it may be that he is the Corindu or Corinnu, whose death, along with S. Ethernan's, Tighernac records as occurring in 669, "apud Pictones."—(Skene, Chron. of the Picts and Scots, p. 71.) He appears at this day as Moghorog of Deirgne in the Martyrology of Donegal.

The Collect gives no indication of his history, and there are no lections. The former is to this effect:—

“O God, the creator and ruler of all things, by whose goodness all things were made out of nothing, hear thy servants constantly invoking thee; that, by the intercession of blessed Caranus, thy bishop and confessor, we may be successfully delivered from the pains due to our past sins, for the Lord's sake.”

Whether the S. Ciaran who is honoured in Strathmore, in Sutherlandshire (N. S. A., Sutherland, p. 74), be this saint or not, it is certain that he is not the saint whose name occurs on the west coast at Kilkerran. He is probably an east country saint, for, in addition to the churches of Fetteresso (Regist. Vetus de Aberbrothock, p. 60) and Premnay (V. D. A., p. 550), we have S. Carran's Well at Drumlithie, in the parish of Glenbervie.

CARDEN.—The church of Kilmalie and Loth, apparently dedicated to a saint known as S. Carden, has always stood on the present site, near the shore, between the burn of Loth and a smaller stream. There was a yearly fair called S. Carden's fair.—(Orig. Par. ii. 731-733.) The name may be a corruption of Carthen.

CARITAN or CURITAN. March 16. See BONIFACIUS.

CARNAC. May 16.—He is Cairnech. There is a saint of this name of Tuilen, May 16 (Mart. Donegal, p. 133), concerning whom, in regard that “he was

of the Bretons,” see Appendix to Dr. Todd's Irish Nennius (pp. ci. cx. 178), and the Life of S. Cairnech in Rees' Welsh Saints, p. 209. He is probably the S. Carnocus Episcopus Culdæus of the 15th June.—(Camerarius, p. 169.) Carannog, in Latin Carantocus, a brother of Tyssul, was founder of the church of Llan-grannog, Cardiganshire. The day of his commemoration is May 16. He was the son or grandson of Ceredig. His father wished to resign the kingdom to him, but he preferred the religious life. He passed into Ireland, impelled by his love for S. Patrick. Going forth to evangelise the country, they agreed to meet every year. An angel, who accompanied him, changed his name to Cernach. He returned to Britain, but eventually died in Ireland, and was buried in his own city, which from him was called Cernach.

On the Haugh of Laithers, opposite the Boat of Magie, in the parish of Turriff, were lately to be seen the remains of a chapel which was said to have been dedicated to S. Carnac.—(N. S. A., Aberdeen, p. 993.)

CATHAN, B. May 17, A.D. 710.—S. Cathan is honoured in the Isle of Bute. The life of S. Blane, in the Breviary of Aberdeen, states that Cathan was uncle to that saint, whom he ordained and consecrated bishop.—(Brev. Aberd., p. estiv. fol. lxxviii.) We know little more of his life. At Stornoway there was a cell of the Abbey of Inchaffray, from which it had its first prior. It was said to have been the residence of S. Catan, and to contain the remains of its

founder.—(Orig. Par. ii. 381.) In Scarinche were his “*exuvia*.”—(Keith’s Scottish Bishops, ed. Russel, p. 393.)

Many traces of this saint are to be found in the west of Scotland. We have him—1. at Kilcattan, in Kilblane, in Bute (Orig. Par. ii. 9; O. S. A., vol. viii. 56); 2. at Kilchattan, in Luing Island (Orig. Par. ii. 100); 3. at Ard-chattan or Ballybodan (Orig. Par. ii. 148); 4. at Kilchattan Bay, and at Kilchattan Mill, and Suidhe Chatain in Kingarth in Bute, which was his chief seat (Orig. Par. ii. 210, 214; N. S. A. v. 83, 84); 5. at Gigha, where is a church called after him, and of which he is patron (Orig. Par. ii. 257); 6. in Colonsay (*ibid.* ii. 280); for S. Cathanus of Over Ruthven see *Lib. Insule Missar.* viii. 4, 8, 18. It was given by Gilbert, Earl of Strathearn, to the Abbey of Inchaffray.—(Douglas’ Peerage, ii. 556.)

CATHEL.—The *Retours* (Fife, 144) give us “*Joannes Arnot in Pitlessie, hæres Jacobi Arnot de Chappel-Cattel*” in the parish of Lathrisk. This is probably “*Cathchan, bishop of Rath der Thaige*” (*Catallus, i.e. Cathal*), of the 20th of March.—(Mart. Donegal, 371.)

CATHERNA.—“There is another church, called Kilcatherin, on Loch Fyne, not far from Glengoil.”—(Orig. Par. ii. 77.)

In Ireland there is also a Kilcathern (*Cill-Catigerna*), in the county of Cork, and *Cill-Catherina*, in Westmeath.

CEODE, B. A.D. 712.—Tighernac at this date gives the death of the first re-

corded Bishop of Hy, “*Ceode Episcopus Iea pausat.*”

“The same year (710, according to the Chronicle of Ireland, as Colgan informs us) died Caideus or Caidenus, Bishop of Ycolmkill.—(Innes, *Civ. and Eccl. Hist.* 308.) It is doubtful, however, whether he be the Caideus or Caidocus of the 25th Oct.—(Mart. Donegal, 284, 285, and 373.)

CEOLLA, B. June 2.—Ceolla, of the Scottish nation, succeeded Diuna in the bishopric of the Mid-Angles. He left his bishopric, and returned to Hy.—(Bæda, H. E., lib. iii. c. 22-24.)

CEROTTIS. See THEORETUS.

CHAMMAK.—In the parish of Kilcolmonell, in Cantyre, is a place called Kilchammach, Kilchammak (Orig. Par. ii. 29), Kilcamok (*ibid.* ii. 31), Kilchammig (*ibid.* 32, 47), Kilchammaig (*ibid.* 38), indicating the existence of a saint whose name, divested of the affectionate *ak* or *og*, becomes Commanus or Comanus. See *COMMANUS*.

CHARMAIG. March 16, cir. A.D. 640.—The Church of S. Charmaig or Mac-ua-Charmaig, in Knapdale, which belonged to the monks of Kilwinning in 1263, is said (Orig. Par. ii. 39) to have stood either on the island named Ellanmore or at Keils on the headland west of Loch Swein, at each of which places is a church bearing the name of S. Charmaig. This is not quite correct: the mother church was at Keils, and was called *Kell vic o Charmaig*. On

Eilean Mor was a chapel or hermitage, and it was called Eilean Mor vic o Charmaig.—(Information by Mr. Skene.) This name, hibernicised into S. Cormac in the patronymic Mac-ua-Charmaig, is the name of S. Abbanus, of whom S. Angus in his litanysays, “These fifty men of orders, regulars, each one of the Gael, went upon a pilgrimage in one synod with Abban Mac-ua-Cormaig.” Mention is made of a S. Cormach, grandson of Lethon, in the life of S. Columba. He desired to be an island saint, and “tribus non minus vicibus, eremum in oceano laboriose quæsivit.—(Reeves’ Adamnan, pp. 30, 166.) He was celebrated in the Hebrides, and died in Orkney.—(Camerarius, p. 108.) “The island church, stiled by Fordun a sanctuary, has two compartments, and in the wall several recesses, in one of which is a recumbent figure believed to be his image.”—(Stuart’s Sculptured Stones, vol. ii. 23.)

Blaeu in his Atlas calls the island Kilma-Charmaig.—(Orig. Par. ii. 39-41.)

Mac-Cormaig is a patron in Islay.—(Martin, Western Isles, p. 118; O. S. A. vi. 258; N. S. A., Argyle, 635.) In the parish of Kelton in Kirkcudbright is Kirkormock or Kirk-cormaig.—(O. S. A. vol. viii. p. 297.)

For the weird legend of Ellanmore, Kil-vic-o-Charmaig, see O. S. A. vol. xix. pp. 315, 309.

CHOUSLAND. *See* CONSTANTINE.

CHRISTINA, V. November 26, A.D. 1085.—In the monastery of Romsey the commemoration of S. Christina, sister of S. Margaret of Scotland, who,

entering into that religious community, with her holy mother, Agatha, concluded a saintly life in 1080.—(Memorial of British Piety, 164; Anglo-Sax. Chron. ad ann. 1086.)

Wharton, in his *Anglia Sacra* (vol. i. 295), gives from the Annals of the Church of Winchester, under the year 1086, “Cristina virgo, Deo devota, Regis filia, sanctimonialis facta est apud Rumesiam.” See also *Gentleman’s Magazine*, February 1863, vol. ccxiv. p. 198. She educated Editha, daughter of Malcolm I., and Margaret, better known as good Queen Maud, the wife of Henry of England.

CHROMANUS or CHRONANUS. January 4, A.D. 641.—S. Chroman was celebrated in Cunningham in Ayrshire. He is said to have died there in 641, repeating often, “My heart and my flesh rejoice in the living God. My soul hath a desire and longing to enter into the courts of the Lord.”—(Camerarius, p. 75.)

CHROMANUS or CHRONANUS. May 15, A.D. 944.—He was priest and confessor in Mernia, a strenuous defender of ecclesiastical rites, and of the Catholic celebration of Easter. He died in 944.—(Camerarius, p. 144. He gives no authorities.) He is mentioned in *Bæda* as one of those to whom the letter from the Church of Rome is addressed.—(*Bæda*, H. E., lib. ii. c. xix.)

CHROSTAN.—“The designation (of Urquhart) in Gaelic is Urach dun mu (ma) Chrostan—Anglicè, The benefit of,

or endowed by, Crostan."—(N. S. A., Ross and Cromarty, 364.) This is incorrect as a matter of philology. *Urach diun* is simply the Gaelic for *Urquhart*.

CIANAN. November 24.—In the Irish Kalendar he is patron saint of Duleek in Meath.—(Mart. Donegal, p. 315.) He appears in a place called *Kilcianaig* in Jura.—(N. S. A., Inverness, p. 539.)

CIARAN. *See* QUERANUS.

CILLEN, A. July 3, A.D. 781.—*Cillen Droichtech* was Abbot of Iona. He brought to Ireland the shrine or the many relics which *Adamnan* had collected to make peace between the *Cinel-Conaill* and the *Cinel-Eoghain*.—(Mart. Donegal, p. 185.) He succeeded to the Abbacy in 726. (See *Reeves' Adamnan*, p. 382.)

There is a church dedicated to S. Killen in *Laggan*.—(N. S. A., Inverness, p. 426.)

CINERIA, V.—*Cineria* was one of the virgins from *Colossia*, who were said to have accompanied S. *Regulus*, and were buried at the Church of S. *Anaglas* in S. *Andrews*.—(Legend of S. Andrew, in *Skene's Chron. Picts and Scots*, p. 187.) *Vide* KENNERE.

CLEMENT, B. March 19, A.D. 1258. S. *Clement* was Bishop of *Dunblane*, not of *Dublin*. He introduced the Dominican Order into Scotland, having received the habit from the saint himself.—(*Camerarius*, p. 118.) *Fordun*

tells us that he was a celebrated preacher, and skilled in various languages, a man powerful in word and deed before God and man, who found his cathedral church so impoverished (*aporiatum*) by the carelessness of his predecessor, that the divine mysteries were only celebrated therein thrice a-week, like a country chapel. He made it a fine church, endowed it with lands, and established prebendaries and canons in it. He died in 1266, according to *Bower*, the continuator of *Fordun* (*Scotichron. ed. Goodall*, ii. 92). But the *Chron. of Melrose*, a more trustworthy authority, records his death in 1258.

The Dominican order possessed fifteen convents in Scotland:—1. *Edinburgh*; 2. *Berwick*; 3. *Ayr*; 4. *Montrose*; 5. *Perth*; 6. *Aberdeen*; 7. *Elgin*; 8. *Stirling*; 9. *Inverness*; 10. *Wigton*; 11. *Dundee*; 12. *Coupar in Fife*; 13. *S. Monans*; 14. *S. Andrews*; 15. *Glasgow*.—(*Keith's Scottish Bishops*, ed. *Russel*, p. 447.) *Boece* mentions that *Alexander II.* met S. *Dominic* in France, and besought him to send friars into his kingdom.—(*Scotor. Hist. lib. xiii. f. 283a*, ed. 1575.)

Futtie, and a church in *Dundee*, were dedicated to S. *Clement*, but to S. *Clement of Rome*; who, being martyred by being cast into the sea with an anchor, was patron of sailors. In the parish of *Strath* "we have *Tobar Chleamen*, or S. *Clement's Well*.—(N. S. A., Inverness, p. 306.) The *Priory Church of Rowdill* in *Harris* was dedicated to him.—(O. S. A., Inverness, p. 156.)

COAIN. *See* COMGAN.

COEMGEN, A. June 3, A.D. 618. — Caoimhghen, Coemgen, Keevin, Keevinus, Keuvinus, Koemgenus, as he is termed in Ireland, Coivin, Kevin, in Scotland, was the celebrated abbot of Gleann-da-loch, son of Caemell the daughter of Ceannfhionnan, son of Ceisi, son of Lugaidh. Like Paul the Hermit in his habits and life, he was distinguished for his beauty of person. From seven to twelve he studied under S. Petroc, and then under his uncle S. Eugenius of Derry. In dread of being elected abbot, he fled to Gleann-da-loch, was ordained by Lugaidh, and founded a monastery there in 549. An interview between him, S. Columba, S. Canice, and S. Congal, is recorded. After founding his monastery, he retired to a more secluded spot. He lived 120 years. "On the lands of Machririach, near the mansion-house of Mr. Macdonald of Ballyshean, are also the remains of a religious edifice called after and dedicated to S. Coivin."—(N. S. A., Argyleshire, p. 429; Orig. Par. ii. 9.) There is also Kilchevin and Kilchowen.—(Orig. Par. ii. 11; O. S. A. x. 536.) There is a remarkable salutation to him in the Drummond Castle Missal in Irish.—(Pref. Arbuthnott Missal, p. xxxiii. See Acta Sanctorum, Jun. tom. i. pp. 310-312.) His acts are found in a life probably of the twelfth century. They are termed "suspecta" by Bertius.

His life in Irish was in possession of Domhnall Carragh, in the time of the Four Masters.

COGAN. See CONGAN.

The name of *Comgan* is recognised in

that of *Gill-comgain*, first husband of Gruoch, afterwards Lady Macbeth.

COLACHUS or CEOLLA. A.D. 666. —A monk of Hy, who, after being bishop of the Mid Angles and Mercians, retired to his monastery, and was succeeded by Trumhere.—(Trithemius, Reg. Sti. Benedicti, p. 526; Bæda, H. E. iii. 21, 24.) This is probably the Celtic name Ceallach. In the Retours (Aberdeen, No. 453) we have the "parochia de Sanct Colace."

COLGA. See CALTANUS.

COLM. See COLUMBA.

COLMAN, B. October 16. — As there are ninety-six S. Colmans recorded in the Martyrology of Donegal, it is difficult to distinguish those who came over from Ireland to Scotland. In this case we can only depend upon the day of commemoration. The Breviary of Aberdeen supplies no information with regard to this saint, save that the collect alludes to his bringing those who sat in the darkness of error to the light of Christianity, and a rubric states that he is the patron of Balhelvy. Camerarius makes him live under King Conranus. He is patron of Kilroot (Cil-ruaidh), in the county of Antrim.—(Mart. Donegal; Reeves' Eccl. Antiqq. of Down, etc., pp. 60, 246, 380). There is S. Colman's well in Kiltiern.—(O. S. A. i. 283.) Port-ma-homac perhaps takes its name from this saint.—(Orig. Par. ii. 434.)

COLMAN. March 7.—Camerarius

at this day (p. 112) gives S. Colman, Bishop of Lindisfarne, and the apostle of Northumberland and the Hebrides.

COLMAN, B. February 18.—S. Colman, who by Wion is confounded with S. Colomannus, the Irish martyr in Austria, and credited with the conversion of King Penda, was one of the Scotie clergy who took part in the great Paschal controversy, with the details of which we are made so familiar by Bæda. It is honourable to the historian, that, Angle as he was, he gives due prominence to the virtues of the Scotie clergy; and it is to him alone that we owe any authentic information we possess of the saint. In the Martyrology of Donegal, under this day, his name stands without any particulars.—(Mart. Don. p. 53.) The lection in the Breviary of Aberdeen is as follows:—

The Angles on the death of S. Finan swayed between Christianity and idolatry. Colmanus was sent by the Scots to keep them steadfast, he being just before consecrated bishop. On his way to the Angles the Northumbrian nation begged him to be the successor of S. Finan, but, in consequence of the envy of the Angles, he only presided over them three years, and returned to Scotia with a part of the bones and relics of Aidan. When he returned to Scotland, many of the Angles, both nobles and others, left their country and betook themselves to the monastic life, listening to the doctrine which he freely gave them. With thirty of the Scots whom he had brought back from Anglia, and of Angles who had accompanied him, he

betook himself to an island called Hibofund, in Bæda's more correct language, Inisbofinde (the island of the white heifer), not far from Ireland. But the monks of the two nations, not being able to agree, "disparitate vivendi," Colman carried off the Angles to a place called Mageo (now Mayo). He returned to Scotia, leaving Tuda, also a Scot, to preside over them. Colman did what he could to promote peace between the Scots and Angles. But the Angles, alarmed at the increase of the others, sought occasion to accuse them falsely, for which they only humbly thanked God.

By these holy men Aidan, Finan, and Colman, sent by the Scottish Kings and their clergy, four kingdoms of Angles—Northumbria, Mercia, Mid-Anglia, with half the kingdom of the East Saxons—were baptized in the name of the Holy Trinity. The first Angle baptized by the Scots was called Audfridus (Eanfridus, Bæda, H. E. iii. c. 1), who returned to his vomit; but Northumbria, at the petition of S. Oswald, was converted by S. Aidan, while the Mid-Angli and the inhabitants of Mercia received the faith from Bishop Winna, the paucity of priests demanding that one bishop should preside over both people. King Swethelinus (Suidhelm, Bæda, lib. iii. 22) was taught by the blessed Cedda.—(Brev. Aberd. pars hyem. fol. lvi.) The greater part of this legend is taken from Bæda's Ecclesiastical History, book iv. chap. 4. Colman left Northumberland A.D. 664, went to Ireland 668, and died 676, on the 8th of August according to the Irish

Annals. Camerarius places his day at March 7th. Ængus, the Culdee, has

Bebais in caid Colman.
[Died the chaste Colman.]

The Annals of Ulster, ann. DCLXVII, "Navigatio Colmani Episcopi cum reliquiis Sanctorum ad insulam Vaccæ Albæ in quâ fundavit ecclesiam."—(See Acta Sanctorum, Bolland. Feb. tom. iii. p. 82-88.)

COLMAN, C. September 26.—This S. Colman is commemorated in the Martyrology of Aberdeen as "vir Dei inter suos divinis Scripturis eruditissimus." The Mart. Donegal at this day gives Colman of Ros-Branduibh. He is honoured at Tarbet in Ross (Mart. Aberd., Orig. Par. ii. 434), at Reay (Orig. Par. ii. 742).

COLMAN, B. December 12, A.D. 659.—Bishop of Glean-da-loch, of the race of Cealtchar.

COLMANUS PRISCUS. A.D. 800.—Hector Boethius gives us a Colmanus Priscus, who, with S. Medan, S. Modan, and S. Euchinus, was preacher among the Picts and Scots.—(Scotor. Hist. fol. 151a, ed. 1575.)

Ussher says that he calls him Colmanus Priscus, to distinguish him from S. Colman of Lindisfarne.—(Ussher, Works, vol. vi. p. 221.)

COLMOC, B. & C. June 6, A.D. 500.—S. Colmoc (*i.e.* Colman, with the honorific suffix of *oc* or *og*), bishop of Dromore in Ireland, of a noble Scotie family, was baptized and confirmed by S. Col-

man. Miraculously restoring a calf that had been devoured by a wolf, he was handed over by his parents to Abbot Codanus, to be trained in the monastic life. One day, in obedience, the abbot told him to remove a rock in the cloister which tripped the brethren going to matins, which, with the sign of the cross, he easily did, and then, on demanding further what he was to do, he carried the fragments with the help of angels to the sea, where they still remain in testimony of the fact, and are termed Petra Colmoci. When Diarmait, king of Ireland, encamped near his monastery, he slew, for his entertainment, seven cows with their calves, poured pure water into all the vessels, adding a little milk to each one. On signing them with the sign of the cross, the poor flesh of the cows became rich and fat, the veal turned into pork, and the water mixed with milk into excellent wine. He turned a stream, received a dress from God, in return for one he gave to a beggar, and recalled to life Brandubh, king of the Lagenians, that he might receive the Viaticum. Then he went to Rome, where he was consecrated bishop, and brought home many relics. By them he restored to life a dead child of the wife of the king of Britain, who afterwards became S. David. He restored to life a young woman swallowed up by a monster that haunted a stream (*aquatilis bestia*), which he turned, walked over a lake dry-shod, and restored to life his sister who had been beheaded by robbers.

While S. Colmoc was preaching, a company of bards—"quidam poetæ impudentes"—came and mocked him, im-

portunately asking somewhat from him. He said he had nought to give but the Word of God. They said, "Take the Word of God to yourself, and let us have somewhat else." He said, "By foolishly rejecting what is good you choose the worse." Whereupon they tempted him to perform a miracle of causing to fall and raising again a great tree. The bards remaining still in the hardness of their hearts, the earth opened and swallowed them up quick. After other miracles he yielded up the ghost, having received the body and blood of Christ with the unction of the sacred oil. He was buried in the city of Dromore, and in his honour the monastery of Inchemaholmoch, in the diocese of Dunblane, was solemnly dedicated (Brev. Aberd. p. hyem. foll. ci. cii). But the Martyrology of Aberdeen gives the place of his sepulture as Inchmacome, where there was in after times a monastery of canons-regular of the order of S. Augustin. The Mart. of Ængus calls him Mocholmog of Drummor, in Iveagh of Ulidia. He lived about the year A.D. 500.—(See Reeves' Eccl. Antiquities of Down, etc., pp. 104 note, 304, 311, 379. Todd's Liber Hymnorum, p. 99; Acta SS., Jun., tom. ii. p. 27.)

In the burial-ground of Kirriemuir there was a "Capella Sancti Colmoci."—(Retours, Forfar, No. 557.)

COLMAN - EALA or COLMONEL. September 26, A.D. 610. — A parish in Kintyre, in which is situate the castle of Skipness. It is termed in the Register of Paisley, p. 123 and *passim*, "Ecclesia Sancti Colmoneli in Kentyir."

—(Regist. Episcop. Glasg., i. 95, 56; O. S. A. x. 54, xix. 318.) The abbey of Paisley, in a confirmation by Pope Clement IV. in 1268, possesses the church of S. Colmonel, of Scybinche, with chapels, lands, and pertinents.—(Regist. de Passelet, p. 249, quoted in Orig. Par. i. p. 69.) A church, apparently dedicated to the Irish Saint Colmanelo, a contemporary of S. Columba, stood in the seventeenth century at Clachan on the west coast.—(Orig. Par. ii. 29.) He is the "Columbanus filius Beognai," whose life S. Columba saved by prayer when crossing Corryvreckan. He is Colman Eala, of Llan Ela (now Lyn-ally), in Fir Ceall of King's County. He was son of Nior, S. Columba's sister. He died, aged 52, in 610.—(Mart. Donegal; Reeves' Adamnan, p. 29; Ussher, Works, vi. 530.)

There is a parish of Colmonell in Ayrshire.—(N. S. A. v. p. 528.)

"The following couplet has been handed down by the genealogists of this place (South Knapdale):—

Colmonel, Clan a Gorry; Barry, Clan Murachie;
Mac O Charmaig, Clan Niell; Martin, Clan
Donochee.

It is adduced in evidence that Saints Colmonel, Barry, Mac O Charmaig, and Martin, were the patron saints of the clans therein mentioned."—(O. S. A. xix. 318.)

COLMUS. March 9. — S. Colmus was bishop in the Orkneys. For him consult the Scottish Annals.—(Camerarius, 113.) There is a S. Com in the Litany of Dunkeld.

COLMUS. June 6. — Dempster at this day gives “Kerkua Colmi Orcadum Apostoli.” Camerarius gives at this day “Columba, a Presbyter, to whom Æmonia is dedicated.” King has “S. Colme, B. & C. in Scotland, under King Kenneth the Third.” The Mart. Donegal and Mart. Tallaght have “Colman, Bp.”

COLONATUS. May 20.—S. Colonatus, who was one of the companions of the Irish S. Kilian of Wurzburg, is said to have been honoured in the Enzie in Scotland “in Ainziâ provinciâ Scotiæ.”—(Camerarius, p. 147.) See a learned note by Dr. Todd, in the Mart. of Donegal, at Jul. 9, p. 191. Dempster places him at 17 March. There is a Colonach in the Dunkeld Litany among the martyrs, besides S. Kilian and his associates.

COLUMBA or COLUM CILLE, A. June 9, A.D., 597.—The exhaustive work of Dr. Reeves renders it unnecessary in the case of S. Columcille to do more than to indicate the sources of information as to his life, and to give the list of his churches. The reader is therefore referred to “The life of S. Columba, founder of Hy, written by Adamnan, ninth Abbot of that Monastery, &c., by William Reeves, D.D., M.R.I.A. : Dublin, printed at the University Press for the Irish Archæological and Celtic Society, 1857;” also to “Les Moines d’Occident depuis S. Benoît jusqu’à S. Bernard, par le Comte de Montalembert, vol. iii. pp. 99-332 : Paris, 1868;” also to the “Acta diversa S. Columbæ Abbatis,” in Colgan’s “Trias Thaumaturga,” 318-514; and to

“The Life of S. Columba, the apostle and patron saint of the ancient Scots and Picts, and joint patron of the Irish, by John Smith, D.D. : Edinburgh, 1798.”

His churches and foundations are as follow :—

1. Soroby, in Tiree.
2. Elachnave, in Holy Island or the Garvellah.
3. Loch Columkille, in Kilmuir in Skye.
4. Fladda-chuain, in Skye.
5. Trodda, an island within half-a-league of Skye.
6. Snizort.
7. Eilean Coluimcille, near Portree.
8. Garien or Stornoway.
9. Ey, in Lewis.
10. S. Colm’s Isle in Lewis.
11. Bernera.
12. Kilcholmkill, in Sand in North Uist.
13. Kilcholambkille, in Benbecula.
14. Howmore, in South Uist.
15. S. Kilda.
16. Canna.
17. Island Columbkill, in Kilmalie.
18. Killhallumkill, in Duror of Appin.
19. Killcolmkill, now Kiel in Ardchattan.
20. Kilcolmkill, now united to Kilmington.
21. Kilcollumkill in Mull, united to Kilninian.
22. Columkille, in Torosay.
23. Oransay.
24. Kilcholmkill, in Kildalton.
25. Kilcholmkill, in Kilarrow in Islay.
26. Cove, in North Knapdale.
27. Kilcolumkill, in south end of Cantyre.

28. S. Colomb's, in Rothesay.
 29. Kilmacolm, now called Kilmalcolm.
 30. Largs.
 31. Kirkcolm, in Wigton.
 32. S. Columba, in Caerlaverock.
 In Pictland—
 1. Burness, in Orkney.
 2. Hoy.
 3. S. Combs, in Olrick in Caithness.
 4. Dirlet, in Halkirk.
 5. Island Comb, in Tongue.
 6. Kilcolmkill, in Strath of Brora in Clyne.
 7. Auldearn.
 8. Pettie.
 9. Kingussie.
 10. S. Colm's, in Fordyce.
 11. Alvah, in Banffshire.
 12. Lonmay.
 13. Daviot.
 14. Belhelvie.
 15. Monycaboc or New Machar.
 16. Tannadice.
 17. Cortachy.
 18. Dunkeld.
 19. Inchcolm or Æmonia (see COLMOC).
 20. Kincardine.
 21. Drymen, in Lanark.
 22. Glenmoriston.
 23. Birse.
 24. Cramond.
 —(Reeves' Adamnan, 289-298, 462.
 To those collected by Dr. Reeves we may add—
 Kirriemuir, where is a fair.
 Cumbrae.

COLUMBA II. was the son of the regulus or lord of Appleby, Congere,

and Troclyngham, and Malemath, all situated in England, who was raised from the dead, and baptized by S. Blane. He was "in vitâ mirabilis et miraculis coruscans," and is buried in Dunblane.—(See Fordun, Scotichron. lib. xi. c. 21, ed. Goodall, vol. ii. p. 160; *et supra*—BLANE.)

The see of Dunblane had some rights of property in these places.

COMMAN, C. March 18, A.D. 688.—S. Commanus of Tyrconnell, called by Adamnan "honorabilis presbyter," was the brother of Cumineus Albus, Abbot of Hy, and of S. Becanus. Following their example, and that of his uncle, S. Fergna, he betook himself to Hy, and adopted the monastic life. He lived from S. Fergna's time till that of S. Adamnan, as the latter intimates in his life of S. Columba, l. 2, cap. 8, where he describes a miracle on the testimony of the said Comman.—(Ussher, Works, vol. vi. p. 540; Colgan, Act. SS. Hib. p. 651.)

His church is Kilchoman in the Rinns of Islay. The name appears on the cross at Campbeltown. It is variously spelt—Comman, Comane, Quhowman, Homene, Connane, Quhoman, M'Comman, Chowman (Orig. Par. ii. 272).

In the Regist. Priorat. S. Andree, p. 348, we find, "1243, Id. Aug. dedicata est Ecclesia Rossieclerach," to S. Lawrence and S. Coman.

CONALLUS. See CONNELL.

CONAN. January 26, A.D. 648—S. Conan is held to have been Bishop

of Sodor, and tutor of S. Fiacre, with his brothers Ferquhard and Dovenaldus. He died in 648, and is honoured among the Hebrides.—(Camerarius, p. 74; Keith's Scottish Bishops, ed. Russel, p. 296.)

Boece gives a Connane, "Amang us war at that time Connane, Columbane, Cromane, and Domiane, and many otheris."—(Boece, lib. ix. c. 21, Belenden's Transl. ed. 1821, tom. ii. p. 108.)

He is remembered at Kilconan in Fortingal—(O. S. A. vol. ii. p. 449), and at the well of S. Conan near Dalmally.—(Orig. Par. ii. 135; O. S. A. vol. viii. p. 351.)

Conan's fair is on the third Wednesday in March, in Glenorchy.—(N. S. A., Perthshire, p. 103.)

At the 20th of March, Mart. Donegal, is Conan, son of Corré. It is doubtful whether the Conan of Glenorchy is the same as the Bishop of Sodor. The original chapel and hermitage (of S. Fechin or Vigean) were at Grange of Conan, where there are a small grove and foundations of a chapel, and also a most copious fountain, which preserves his name.—(N. S. A. Forfar, p. 490.)

There was an old parish church called Kilchonon on the north side of Loch Rannoch, now united to Fortingal. The honorific name of Conon was Mochonog, in which form his name appears as the patron of Inverkeillor in Angus.

CONCHOBHAR or CONNOR.—This name underlies the designation of Kilconquhar in Fife.—(O. S. A. ix. 287, xvii. 147; N. S. A. ix. 316.) The

saint appears as Concadus in the *Regist. of Testaments*, Commissariat of S. Andrews, 1549-51.

It may be the same name as Cunchar, who was Thane of Angus and father of Finuele, the cause of the death of Kenneth II.—(Skene, *Chron. of Picts and Scots*, p. 289.)

CONGAL, A. May 12, A.D. 602.—The monasticism of Ireland was a political as well as a religious institution. In a sense, it took the place of the *coloniæ* of the Roman empire. Just as an organised society of Romans set themselves down in a barbarous country, with the purpose of living under Roman laws, so the large monasteries of Ireland planted themselves in countries too often devastated by civil war, and carried on the arts of life under the protection of the sanctions of religion. It was just such a state of things as we should expect under the circumstances of the case. Given a turbulent state of society, constant feuds and rapine, but in which Christian ideas had taken deep root, it was to be expected that societies should organise themselves, in which, in due subordination to the highest motives of the religious life, the occupations of agriculture and elementary commerce might be carried on. This will account for the enormous number of monks who were occasionally gathered together in one place. It was the civil society of a country existing in a religious form.

Among the greatest promoters of this condition of life S. Congal stands pre-eminent. As abbot of the great house of Bangor, in the County Down, founded

in 558, in which were 3000 monks, he exercised enormous influence. He is described as "a man who fostered and educated very many other saints, as he kindled and lighted up an unquenchable love of God in the hearts and minds."—(Mart. Donegal.)

S. Congal (correctly Comgall) was an Irish Pict. According to the Breviary of Aberdeen (p. estiv. fol. cxvii.), his father's name was Schethvan (Sidna) his mother's Briga, to whom the future sanctity of her child was prophesied by Bishop Mathvisse (Mac Nissi). He was baptized by a very learned blind priest, and when they wanted water, straightway a fountain sprang forth, in which washing his face and hands, he obtained his sight. In allusion to this, the collect for the day prays that we may know the true light of the faith, and ever avoid the blindness of sin. He was born in Magheramourne in the County Antrim, in 517 (Annal. Ulton. 516), and his name was latinised into Faustus or Pulchrum Pignus.—(Ussher, Works, vi. 505.)

His was one of the eight orders that were in Erin, according to the Life of Ciaran of Cluan.—(Ibid.) Ussher mentions four rules, "written in the most ancient Irish language, and in our days almost unintelligible"—1. That of Columkille; 2. That of Comghal; 3. That of Mochuda; and 4. That of Ailbe.—(Ussher, Works, vi. p. 483.)

After he had ruled seven years in Bangor, in 598 he crossed to that part of Britain that is now Scotland, and founded a church in Terra Heth or Tíree. He was the friend of S. Columba, though

he had differences with him which led to the battle of Culdreǵny.

From Bangor the remarkable colony of Irish religious under S. Columbanus, who went to Italy, set forth. They carried with them the liturgy called the *Cursus Scotorum*.—(Ussher, Works, vi. 482.) The Antiphonary of Bangor is still preserved at Milan. In it there is an alphabetical hymn concerning S. Comgal.—(Reeves' Adamnan, p. 220, n.) There still remains an ancient life of this saint, given in Fleming's *Collectanea* (p. 47, col. a, note 48 A, also p. 303); and Fordun quotes from an ancient life of him the account of the arrival of Fergus, son of Ferquhard, from Ireland.—(Fordun, *Scotichron.* lib. ii. 12, ed. Goodall, i. 48; Innes, *Crit. Essay*, p. 741.)

In addition to his foundation of the House in Terra Heth or Tíree, in illustration of his connection with Scotland, he is said to have taken part with S. Columba and S. Cainnech in the conversion of King Brude at Inverness.—(Vita apud Fleming, *Collectanea*, pp. 311-16; also Reeves' Adamnan, p. 152, n.) The Breviary of Aberdeen makes him the tutor of the blessed Merenus.—(Brev. Aberd. *ut supra*.) The Martyrology of Aberdeen assigns as the site of his cultus the monastery of Drum Congal, by which Dercongal is probably meant, but Dercongal is attached in our *Kalendars* to S. Drostan, and not to S. Comgall, and Mr. Skene thinks that the Congal in *Dercongal* has probably nothing to do with the name *Comgall*, but is a corruption of Congbhael, in its primary sense a habitation, but in its secondary sense

a monastery or ecclesiastical establishment. Camerarius calls him Abbot of Rathurelfigi, *i.e.* the Rathmelsigi of Bæda.

His churches in Scotland are—1. Dercongal or Holywood (Regist. Episcop. Glasg. vol. i. p. 117; Keith, Scottish Bishops, ed. Russel, p. 399; Reeves' Adamnan, lxxiv.); 2. Durris, where his fair is still held.

Fordun asserts that his body is preserved at Fulda.—(Scotichron. lib. vii. c. 28, ed. Goodall, i. 406.)

CONGALLUS. January 2, A.D. 600.—Camerarius (p. 74) gives at this day S. Congallus (correctly Comgall), Abbot of Banchory in Scotland. Possevin makes him flourish A.D. 590. Notker, in his Martyrology, at 5 Id. Jul., makes him a pupil of S. Columba, and preceptor of S. Columbanus and S. Gall. But it is possible that he is confounded with the S. Congal of May 10, who in the Felire is called

Comgall buadac Benncair.

[Comgall the victorious of Bennchar.]

CONGAN, A. October 13.—S. Congan (correctly Comgan), brother of S. Kentigerna, and uncle to S. Fillan, was the son of a prince of Leinster, and was in his youth trained as a soldier. On succeeding to his father he governed his dominions as a Christian prince ought to do; but, on being attacked by his neighbours, he was conquered, and being wounded by an arrow in the foot, was forced to fly. He now left his kingdom and native country, and in company with Kentigerna, his sister, her sons Fillan,

Fursey, and Ultan, and seven other clerics, betook himself to Lochelch, in Northern Erchadia or Argyle, where they lived a severe life. Blessed Fillan in this place built a church in honour of his uncle, who, after a long life, died and was buried in Iona. There are in this neighbourhood two churches, Kilchoan (Congan) and Killellan (Fillan), which bear record to the truth of the history; and the fact that in it Lochelch or Lochalsh is said to be in Northern Argyle is a proof of the antiquity of the source from which it was taken, inasmuch as it was in consequence of Alexander II. granting North Argyle to the Earl of Ross that it took the name of Ross-shire.—(Brev. Aberd. p. estiv. fol. cxxvi.; Reeves' Adamnan, pp. 419, 384.) His churches are as follow:—

1. Turriff (Brev. Aberd. p. estiv. fol. cxxvi.); where is also Cowan Fair (O. S. A. xvii. pp. 396, 398; N. S. A. xii. 988).
2. Kilchowen in Kiltearn (O. S. A. vol. i. p. 293).
3. S. Coan in Strath (N. S. A. xiv. 308).
4. Kilchoan in Kilbrandon in Sele; called also
5. Kilcongen (Orig. Par. ii. 102, 103).
6. Kilchoan or Kilquhoan in Ardnamurchan (Orig. Par. ii. 194).
7. Church of S. Congan or Kilehoan in Knoydart (Orig. Par. ii. 204).
8. S. Congan of Boreraig in Skye (Orig. Par. ii. 344).
9. Church of S. Congan in Glendale in Duirinish (Orig. Par. ii. 359).
10. Lochalsh (Orig. Par. ii. 395).

11. Killehoan (chapel) in Lumlair (Orig. Par. ii. 482).

12. Kirkcowan (N. S. A. v. 529).

See Fordun, Scotichron. lib. iii. c. 28, ed. Goodall, vol. i. p. 132, as to his pedigree.

CONINANUS. December 9, A.D. 710.—He is described by Camerarius, on the authority of Wion, to have been Abbot of Hy, and preceptor to King Ferquhard's sons. Perhaps he is Conamhail, the first Abbot of Hy, not of the race of Conall Gulban. He cannot be Conang Ua Beiceleighinn of 1128.—(Reeves' Adamnan, 378 and 404.)

CONLEATUS. March 15.—He was Bishop of Sodor. See Alex. Mill, George Neuton, the life of S. Brigid, and others.—(Camerarius, p. 117.) Under this name we recognise the anchorite who was selected by S. Brigid to be her chief artist, and with her to govern her churches. He is Conclaed (Contianus), a name which the scholiast on Ængus resolves into Cundail Aedh, that is Aedh the wise. He adds that his original name was Ronchend. He was elected by Brigid to be bishop in her city, and she gave his "transmarine and foreign" vestments to the poor, when they were miraculously restored. He was devoured by dogs on his way to Rome.—(Todd's S. Patrick, pp. 19-27; Mart. Donegal, 119; Colgan, Trias Thaum. pp. 628, 552, 565.)

CONNELL.—There are seven saints of the name of Conall in the Irish Lists. It is impossible to identify any of them

with him who gives his name to Kirkconnel. Of it the Old Statistical Account says, "This parish is naturally supposed to derive its name from the first kirk erected in it, as either built by Ronald Connel, commonly called S. Connel, or named in honour of him, whose tombstone is said to be lying somewhere on the top of Glenwhorry-hill, a foot or more beneath the surface, and three or four miles from the public road."—(O. S. A. x. 433.) Tradition adds that it has this inscription upon it:—Here lies S. Connel who built Kirk Hiell and Kirk Connel (p. 457). The N. S. A. (Dumfries, p. 316) quotes Chalmers as considering the name Connel a corruption of Congal; but this is a mistake, for the names are not the same.

In the parish of Lochwinnoch, in the Deanery of Rutherglen, in the village of Ferrenese, stood the chapel of S. Conall, which was granted to the provost and chaplains of the collegiate church of Sempil in 1504.—(Orig. Par. i. 93, 94.)

CONON. See **CONAN.**

CONRANUS. February 14.—This saint was a bishop and confessor, who laboured in Orkney. He remained some time in Kirkwall, and is had in honour in these islands.—(Camerarius, p. 101, quoting Leslæus, De Orig. Scot. lib. iv.)

CONSTANTINE, K. M. March 11, A.D. 596.—In the Carthusian Auctarium to the great work of Usuard we find "In Scotia S. Constantini regis et martyris," whom the dedication of several important churches in Scotland and an Irish

poem of Rumann Mac Colman enable us to identify. The legend is wild and strange, not without some confusion as to date. It thus appears in the Breviary of Aberdeen:—Constantine, the son of Paternus, king of Cornubia, married the daughter of the king of Lesser Britannia. On her death he forsook his kingdom, crossed to Hibernia, and entering a religious house, was for seven years employed in carrying grain to the convent-mill. One day he was overheard asking himself, "Am I Constantine, king of Cornubia, whose head has carried so many helmets, whose body has worn so many corselets? That I am not." This being overheard, he was at once carried off to the cloister, where they educated him, and raised him to the priesthood. Thence he betook himself to S. Columba, and after that was directed by S. Kentigernus to preach the word of God in Golvedia, where he was elected abbot. In his extreme old age he prayed God that he might die a martyr for the church of Christ. His prayer was heard, for when he was preaching through the country, and had come to the island of Kynntyre, certain wicked men landed to fulfil in their sin what the good man had sought in his piety. They cut off the hand of his servant, which he straightway healed, and falling on him wounded him, cut off his arm, and left him for dead. Then, calling together his people, he fell asleep in peace in the year 576.—(Brev. Aberd. pars hyem., fol. lxxvii.) All the Irish Martyrologies commemorate a S. Constantine on the 18th of March. Ængus has, on 11th March,

"Constantin rig Rathin Ri Alban do bina manac i raitin ag Mochuda na manac naomta."

[Constantine, king of Rathin, king of Alba, became a monk, that is to say, under Mochuda of the holy monks.]

There is a gloss at the name of Constantine, "i. mac Fergus ri Britain i. abb. Rat. Mocuta," *i.e.* son of Fergus, king of Britain, or abbot of Rathin Mochuda. The Martyrol. of Tallaght calls him "Constantin Brito no mac Fergus do Cruithnechaib," *i.e.* a Briton, son of Fergus, of the Picts. The Kalendar of Cashel describes him Abbot of Cul Rathin in Delbna Ethra. There seem to have been two saints of this name, one a king of the Britons, who resigned his crown and came to Scotland, where he converted Kintyre, and died in 588; another was Constantine, son of Fergus, of the Picts, who succeeded Mochuda at Rathin somewhat later than the year 630. There is a place near Rahan in King's County called Cepach Chonsaitin, which confirms what authorities say of Constantine's connection with that house.—(Dr. Kelly's Calendar of Irish Saints, p. 92.) The Annals of Ulster, 588, Kal. Jan. 5, "Mors nepotum Geno. Conversio Constantini ad Dominum et nix magna." The Martyrology of Donegal confuses the two Constantines.—(Mart. Don. 74, note.) Alluding to a poem by Rumann mac Colman, Dr. Petrie says that "the story of that poet's pilgrimage to Rahan" furnishes "evidence hitherto unknown of the fact stated in most of the oldest Irish Kalendars, but which I, in common with Dr. Lanigan, had heretofore doubted, that a Briton named Constantine was Abbot at Rahan, and whose memory was there venerated

on the 11th of March. In the Festilogy of Ængus this Constantine is set down as Rex Ratheniæ, which, as Colgan understands it, did not mean that he was king of the place, but that, having abdicated his kingdom, he became a monk there, or, as other kalendars state, abbot. So the Kalendar of Cashel, as translated by Colgan, has "S. Constantinus ex Britannia ortus Abbas de Cul Rathain Mochuddæ in regione de Delbhna Ethra in Media." Martyrol. of Tallaght has "Constantini Britonis, vel filii Fergusii de Cruthenis." Marian Gorman, "Constantinus Brito;" and his scholiast adds, "Constantinus filius Fergusii de Cruthenis oriundus, vel juxta alios Brito; Abbas de Rathenia S. Mochudæ." The Martyrology of Donegal has the same words, and Cathal Magguire has the following notice of him:—"Constantinus rex Britonum regnum abdicavit; et peregrinationis causa venit Ratheniam tempore S. Mochuddæ. Fuit enim Comorbanus (successor S. Mochuddæ Ratheniæ et ante Rex Albanie; vel est Constantinus filius Fergusii de Cruthenis oriundus.)"—Colgan, *Acta SS. Hib.* pp. 574, 575.) There can be little doubt this distinguished person was located at Rathen or its vicinity, though not at so late a period as to have been successor to S. Mochuda, who was driven from Rathen in 630, if he be, as Dr. O'Connor supposes, the Constantine noticed in the Annals of Ulster at 587, and in those of Tighernac at 588, in these words:—"Conversio Constantini ad Dominum," and to whom Hector Boethius seems to allude in his *Hist. of Scotland*, L. ix., when he says,

"Pœnitentem abdicato regno secessisse in Hiberniam, ibique tonso capite, Christi militiæ se præstitisse."—(Petrie, *Round Towers*, *Trans. Roy. Irish Acad.* vol. xx. p. 353.) Colgan gives from Gildas (*De excidio Britanniae*) an account of the flagitious life which Constantine led before his conversion, stating among other things that he murdered two children, who were the two sons of Modred, king of the Britons, as we learn from his own contemporary, Matthew of Westminster, in his *Chronicle*, A.D. 545. He says he first became a monk under S. David at Menevia, then proceeded to Ireland, and lastly went to Scotland with S. Columba, not on the occasion of S. Columba's first visit, for then he was king of Cornwall, but afterwards. He was martyred in Kentire in 590, and buried in Govan.—(Colgan, *Acta SS. Hib.*, 577.)

Fordun makes him contemporary with S. Columba, and states that he came to Scotland with him to preach to the Picts and Scots. He erected a monastery of brethren at Govan near the Clyde, where he presided as abbot, converted the whole land of Kintyre, where he was martyred, and was buried in his own monastery of Govan.—(Fordun, *lib. iii. c. 26*, ed. Goodall, vol. i. p. 130.)

Boece is silent as to his early excesses, makes him fly to Ireland with his wife and children; adds that on his discovery he shaved his head in a monastery of the same country, where he was slain by the Scottes and "eekit to the nowmer of martiris." "In memory hereof many kirkes are among us dedicate to him."—(Bellenden's *Boece*, ed. 1821, vol. ii. p. 88.)

The churches in Scotland dedicated to S. Constantine are the following, those dedicated to the earlier Constantine being marked with an asterisk, those of the later thus (†)—

1. † Kirkconstantine (Regist. Glasg., vol. i. p. 122), which may be
2. † Govan (Martyrol. Aberd., Orig. Par. i. 17; N. S. A. Lanark, p. 675).
3. * Kilchousland in Cantyre (Orig. Par. ii. p. 19; O. S. A. x. 536).
4. Chousland Chapel, near Cranston (N. S. A., Edin., p. 192).
5. † Dunnichen, where is S. Cousland's Fair and S. Cousland's Flaw (O. S. A. i. 422; N. S. A., Forfarshire, 152).
6. † Kinnoul, near Perth (Martyrol. Aberd., O. S. A. xxiii. 551).
7. * S. Cowstin in Stornoway (N. S. A., Inverness, p. 115).
8. * S. Constantine (N. S. A., Inverness, p. 126); Garabost in Ey, S. Cowslan, or S. Cutchew (Orig. Par. ii. 381; Martin's Western Isles, p. 27).
9. * Crawfordjohn (Orig. Par. i. 163).
10. * Edigham (chapel) (Lib. Cart. Sanctæ Crucis, 42, 55).
11. * Urr (ibid. 68).
12. * Colmanell (ibid. 19, 61).

CONSTANTINE, K. III. December 6, cir. A.D. 945.—Constantine III., king of the Scots, leaving all for the love of Christ, made a happy end among the Culdees, A.D. 943.—(Mem. Brit. Piety, 168.)—He was son of Aed, son of Kenneth Macalpine. According to the Pictish Chronicle (Skene, Chron. Picts and Scots, p. 9) he reigned forty years.

In his third year the Normans devastated Dunkeld and all Alba, but were slain in the succeeding year. In his sixth year King Constantine and Bishop Kellach vowed at Scone, on the *collis credulitatis*, that the laws and discipline of the faith and the rights of the churches and gospels should be kept, and the hill took its name from this circumstance. In his eighteenth year the battle of Tenemore was fought between him and Regnal, and the Scots had the victory. In his thirty-third year, at the battle of Dunbrunde, or Brunanburgh, his son fell. In his decrepit old age he assumed the staff (of a pilgrim), and served the Lord, giving up the kingdom to Mail the son of Domnail.

The Albanic Duan says he reigned forty-five years, and S. Berchan, who calls him Midhaise, forty-seven. He retired to the monastery on the brink of the waves, and died in the house of the apostle, by which S. Andrews is obviously meant.—(Skene, Chron. Picts and Scots, cxli. 91, 92.)

His cave is still to be seen near Fife Ness. It is marked with pilgrim-crosses, like the other caves along the coast.

CONTENTUS, B. He was Bishop of the Isles.—(Keith's Scottish Bishops, ed. Russel, p. 296.)

CONVALLANUS, A. October 15.—Under this day King gives "S. Convallane, abbot in Scotland and confessor, under King Conranus." Boece (Bellenden's transl. lib. ix. c. 6, ed. 1821, vol. ii. p. 73) says that he introduced into Scotland the Rogation or Gang days,

was Abbot of Iona, and had the gift of prophecy. "This Convellanus was in the time of Arthure, quhilk was king of Britonis efter deith of Uter."

Eastwood and Pollock were under his patronage.—(Orig. Par. i. 66.)

CONVALLUS, C. September 28.—S. Convallus, son of an Irish prince, was an ornament of the primitive church of the Scots, and a disciple of S. Kentigern. Wishing to leave his native country, the stone on which he stood by the sea-shore became a skiff, whereon he was borne to the river Clyde, where he landed. The stone was thereafter called S. Convall's chariot, and by the touch of it men and cattle were healed. Many wonderful cures are related of him. He is honoured as patron of Inchennene (Brev. Aberd. p. estiv. f. 117) or Inchinnan (Martyrol. Aberd.), in Renfrewshire on the Clyde, about seven miles below Glasgow. Here his relics are attested by Boece to have been in honour in his time.—(Bellenden's Boece, l. ix. c. 17, edit. 1821, v. ii. p. 99.)

In former times a stone called S. Convallus's stone stood near the ancient fort of Inchinnan on the Renfrew side of the river. According to Mr. Motherwell, the stone, now called Argyle's stone, as marking the spot where the Marquis of Argyle was taken, was the base of a cross erected to the memory of S. Convallus.—(Stuart's Sculptured Stones, ii. 38; N. S. A., Renfrew, p. 128.)

Cumnock is dedicated to him. A pre-Reformation will says—"Lego corpus meum sepe liendum in pulveribus S. Conualli de Cumnock." On the same

evidence Ochiltree is his church.—(Regist. of Testaments, Commissariat of Glasgow, vol. i.)

Leslie says that he took the occasion of the coronation of Kenneth I., "Christi religionem et morum probitatem omnium auribus et animis sedulo inculcare."—(Leslæus de Orig. Scot. p. 152, ed. 1678.)

Camerarius calls him abbot, makes his day May 17, and represents him as honoured by Aidan, king of the Scots.

CONVALLUS. September 14.—S. Convallus from his early childhood was trained in the Abbey of Crossraguel, and specially honoured in the district of Carrick.—(Camerarius, p. 173.)

CONVALLUS, K. April 4, A.D. 824.—Boethius gives a King Convallus, who was celebrated for his piety and for his respect for the clergy. He was said to have excited the commendation of S. Columba.—(Camerarius, p. 127. See Boethius, lib. ix. f. 166a, ed. Par. 1575; also Leslæus de Orig. Scot. l. iv. p. 147.) There was a King Convallus, who succeeded in 819, and reigned six years.—(Fordun, Scotichron. iii. 64, ed. Goodall, vol. i. p. 173.)

This cannot be verified from the Annals of Tighernac, as there is a leaf wanting from 756 to 973. He is, however, marked in the Litany of Dunkeld.

CORMAC, A. June 21.—Cormac or Corbmac Ua Liathain, Abbot of Dearmach (Durrow), and an anchorite of the race of Oilioll Flannbeg, is termed by the Mart. of Donegal successor of Colum-

cille, but this is only in the sense of being an abbot of some monastery founded by him, for he is not of the Hy succession. He is called Cormac Leir, *i.e.* of the sea, for he was one of those who sought a desert in the ocean, *i.e.* for penitential purposes, he betook himself to a long voyage in quest of some remote island. Thrice he attempted this, and failed, for taking with him a religious without his abbot's permission.—(Reeves' Adamnan, pp. 30, 166-171.) Again, on a journey by the saint to the Orcades, S. Columba, at the court of Brude at Inverness, besought the Regulus of that island to entreat him well, whereby he was saved from death. His return to Hy was predicted by the saint. On his third journey, Cormach being in great danger, not only from the storm but from some creatures that assaulted his boat, S. Columba not only knew his peril, but by his prayers assisted him.—(Ibid. p. 170.) His father's name was Dima. There are two poems upon him by S. Columcille.—(Ibid. pp. 264-274.) The date of his death is not given.

There is a Kirkcormac now united to Kelton in Galloway.—(N. S. A., Kirkcudbright, p. 170.) Camerarius (p. 118) places him at the 8th February.

CORMACHUS II. August 15, A.D. 1122.—Bishop of Murlach.—(V. D. A. p. 143.)

CORMAN. A.D. 638.—Boethius gives the name of Corman to the austere cleric who in 638 endeavoured before S. Aidan to convert the Northumbrians.—(Belenden's Boece, c. ix. 19, ed. 1821, vol.

ii. p. 105.) Bæda gives no indication of the name.—(Bæda, H. E. iii. 5.)

CRISENIUS.—The Legend of S. Andrews makes Crisenius de Nola Insulâ one of the companions of S. Regulus.—(Skene, Chron. Picts and Scots, p. 187.)

CRUNMAEL, A. December 17.—Crunmael, Abbot of Ia Colum Cille.—(Mart. Donegal, 339.)

CUGANAEICH, A.—Cuganaeich is found in the Dunkeld Litany. The Coganus of Camerarius is S. Congan.

CUMINE. February 24, A.D. 688.—Cuminius, surnamed Fionn or Albus, a man of great erudition, son of Ernan, son of Fiachna, adorned either Scotia with his gifts. He betook himself to Hy. He was nearly related to the early abbots, who were all connected by blood. He returned to Ireland, and founded a church, called after him Disert-Chiamin, in the west of Leinster. He is most renowned for his letter to the Abbot Segenius on the Paschal Controversy. He was a whole year in making up his mind which part to espouse; at length he took that of Rome. Synods were held on the subject in Ireland, and a great controversy ensued. The part Cuminius took brought him into collision with his brethren at Hy. This drew forth his celebrated letter. He also wrote a life of S. Columba in 134 chapters, beginning "Venerabilis Abbas et plurimorum pater cœnobiorum" (later hand, Mart. Donegal). In spite of his line of action, he

was eventually elected Abbot of Hy after Suibhne's death, reigning twelve or fourteen years. He died in 668.—(Colgan, *Acta SS. Hib.* p. 408.) Ængus the Culdee gives at the day

Abb. Ia an Ergna, Cuimine find febda.
[Abbot of Hy in Ergna. Cumine the fair the good.]

In the parish of Boleskine and Aber-tarff is the hill of Suidh-chuiman; on the top is a cairn. It is said that one of the chiefs of Clan Cummin, on his way to visit some of his dependents, fell sick and died on this spot.—(N. S. A., *Inverness*, pp. 57, 63.)

Fort Augustus is, in the vulgar language, called Kilchuiman.—(O. S. A. xx. p. 20.) The church of Glenelg is also called Killchuimin.

The Dunkeld Litany has Cumminach.

CUNIBERTUS, B. & C. April 25, A.D. 690.—He was given by his parents to be educated by the monks of Bammirini (Balmerino), which is not far from a spot whose name is Wood Heaven near the estuary of the Tay. There he so profited by their teaching, that, against his will, he was carried off "ad sacras insulas." But he so loved solitude that he betook himself to the desert, where, after evoking water from the stony rock, he yielded up his spirit in 690.

Camerarius, p. 138—"De eo agitur breviter in *Theatro Vitæ humanæ*, lib. i." The Bollandists refer to him among the prætermissa of this day, adding "ubi fuerit Episcopus siletur."—(Act. Sanct. April, tom. iii. p. 147.)

CUNINACH, A., is found in the Dunkeld Litany.

CURITAN. See BONIFACIUS.

CURTCHEW. See CONSTANTINE.

CUTHBERT, B. & C. March 20, A.D. 687.—The following are the ancient sources of the Life of S. Cuthbert:—The chapters in Bæda's *Ecclesiastical History* (lib. iv. c. 27-32); an earlier life of the saint, by him, and frequently alluded to in his *History* (ed. Smith, pp. 227-264, Cambridge, 1722); another in verse (pp. 267-291); and a life in Capgrave's *Legenda*, fol. 69-79. In modern times, the Rev. James Raine has published in a collection of lives printed by the Surtees Society two lives of S. Cuthbert,—a prose life termed "*Libellus de nativitate Sancti Cuthberti de historiis Hybernensium excerptas et translatus*," and a metrical life termed "*Vita Sancti Cuthberti*." He has also given to the public "*Saint Cuthbert, with an account of the state in which his remains were found on opening his tomb in 1827*," 4to, Durham, 1828; and Archbishop Eyre has written a life of this saint, "*The History of S. Cuthbert, or an account of his life, decease, and miracles*, 8vo, Lond. 1849." There are also some interesting points in *Notes and Queries*, ii. 325; ix. 173, 255, 272, 304; xii. 103, 519; (Third Series, iv. 44.) Capgrave and Fordun (*Scotichron.* lib. iii. c. 51, ed. Goodall, i. 158) give his Irish parentage. He was the child of the daughter of King Muriardachus by another Regulus, who, after slaying all the family save herself, used violence to her. The child was begged for by a certain bishop, and was baptized Nulluhoc. On the death of his tutor, his mother

took him to Britain, to Columba, who first reigned in the see of Dunkeld. Colgan supposes this to be another Columba or Colman, but it may be that it is an error of the author, writing probably in the eleventh century, when to Dunkeld had been transferred the Columban primacy of the Picts and Scots. Cuthbert betook himself to contemplation on a high hill called Doilwem. While in the region of the Picts, being falsely accused of seduction by the king's daughter, the rock opened and swallowed her at a place called Corven. After this Capgrave's life follows Bæda.

S. Cuthbert took the monastic habit at Melrose under S. Eata, afterwards Bishop of Hagulstad and Lindisfarne, S. Boisil being prior. Eata took S. Cuthbert to Ripon, till S. Wilfred was appointed abbot. Then he returned to Melrose. On the death of Boisil, of the great plague, in 664, Cuthbert was promoted to his place, and he commenced to evangelise the barbarous people in the villages in the neighbourhood. After many years thus spent, Eata removed him to Lindisfarne. After governing Lindisfarne as prior for some years, he betook himself, for solitude and contemplation, to the isle of Farne, at a distance of nine miles. There he built himself a small dwelling, with a trench about it, and the necessary cells—a Rath, in short—where he produced a stream of water from the hard rock. He was after many years present at the Synod of Adtwiford, on the Alne, where S. Theodore was present, when he was reluctantly appointed bishop. He was consecrated at York by Theodore and six other bishops, and

Eata returning to Hagulstad, S. Cuthbert presided over Lindisfarne. After spending two years in his bishopric, he retired to Ferne, and died in 687. Among his miracles, he prophesied the defeat of Ecgfrid by Brude Mac Bile, King of Fortren, in 685, at Dunnichen.—(Bæda, H. E., iv. 26; Vita, c. xxiv.; Colgan, Acta SS. Hib. p. 668.)

“Affectionate memorials of S. Cuthbert are still found at Melrose, Channel Kirk, and Maxton.”—(Orig. Par. i. pref. xxiii.)

The legend in Brev. Aberd. (Pars hyem. fol. lxxvii.) is abridged from Bæda, and is as follows:—

As Cuthbert, being a good boy, one day played with some children, a little fellow about three years old met him and said, “O holy bishop Cuthbert, it doth not become thee to play among children, whom the Lord hath destined to be a master of our elders.” The boy Cuthbert, hearing this, returned home, and began to be more staid, and leaving the affairs of this life, betook himself to monastic discipline; and when it fell to him to receive the guests, he once entertained an angel of the Lord.

On a certain day he had compelled a certain young man to enter the house, and after washing his feet and hands, he went to get him bread, but on returning found his guest nowhere. He was astonished to find on the table three warm loaves, and said to the servant, “It is an angel of the Lord whom I have entertained.” After spending many years at Mellross in a holy conversation, the most religious abbot Eata sent him to the Lindisfarne monastery, where he lived in

solitude, and in the synod held by Theodore and Egfrid, was, against his will, made bishop. There in preaching he restored to life the wife of an earl, and to health a man emaciated by long sickness.

After two years in the duties of the episcopate, feeling that his end was drawing near, he returned to the heremitic life. After two months in the desert, he was suddenly seized with illness, and after three weeks he died, and was honourably buried in Lindisfarne. Even years after, on opening his tomb, his body was found incorrupt.

The historic facts in this legend are all connected with events narrated in Bæda, but the miracles are not the same. Bæda, several times in his history, refers to his own life of S. Cuthbert. The miracle of the healing of the sick man does not appear to be in Bæda, although many similar ones are to be found in it. A curious expression in the sixth lectio, "Tribus ebdomadis continuis decoctus," is from a narrative of the death of the saint by one Herefrid, which is quoted at length by Bæda in c. xxxvii.—(Colgan, Acta SS. Hib. p. 672.)

His churches in Scotland are—

Ballantrae (O. S. A. vol. i. 211).

Hailes (Liber Cart. S. Crucis).

Glencairn.

Denesmor.

Kirkcudbright (N. S. A., Kirkcudbright, p. 25).

Glenholm (Orig. Par. 180 ; Liber Eccles. de Scon, 83, 84).

Ednam (Raine's Hist. of N. Durham ; Anderson's Diplom. Scotiæ).

Drummelzier (Orig. Par. i. 203).

Maxton (Orig. Par. i. 297).

Edinburgh (Regist. Priorat. S. Andree, 29 ; N. S. A., Edinburgh, 664).

Wick (chapel) (Orig. Par. ii. 277 ; N. S. A., Caithness, 160).

Prestwick (N. S. A., Ayr, 166).

Hauster (N. S. A., Caithness, 160).

Eccles.

Drysdale.

Girvan (Charter by Rob. III. to Crosraguel, 24th August 1404).

Ewes in Eskdale.

Straiton in Carrick (Charter to Crosraguel, *ut supra*).

Mauchline.

Maybole (N. S. A., Ayr, 499).

Monkton (N. S. A., Ayr, 170).

Invertig (Charter to Crosraguel, *ut supra*).

Weem, near Dunkeld.

And the following fairs :—

Langton in Merse (Fairs in Old Almanack).

Poole (*ibid.*)

Grange and Linlithgow (*ibid.*)

CYRICUS, M. June 16, A.D. 314.

—Whether the S. Cyricus or Cyr, who, with his mother Julitta, is found in all the Sarum Kalendars, and who was martyred in the Diocletian persecution in the year of grace 304, be the saint honoured at Ecclesgreg is not quite certain.—(Regist. Priorat. S. Andree, 218, 348 ; O. S. A. xi. p. 90.) At any rate, there was a very early cultus of him in this country, for, according to the Pictish Chronicle (Skene, Chron. Picts and Scots, pp. cxxxvii. and 8), in the ninth year of King Ciricius or Grig (*i.e.* 885), an eclipse took place "in ipso dei Cirici,"

and he occurs this day in the Irish Kalendar in the Drummond Missal, "xvi. Kal. (Jun.) Apud Antiochiam quoque Natale Sanctorum Martyrum Cirici et Jullitte matris ejus, qua per diri tormenta martyrii sui cursum obruncatione capitis compleverunt." In the actual history the *obtruncatio* applies only to the mother. The child had his brains dashed out by the judge.

The allusion to the feast of S. Cyricus in the Pictish Chronicle gives us a slight indication of the place which the saints of the rest of the Catholic Church held in the pre-Margaretan Church of Scotland. The Chronicle ends in the year 899, in the middle of the reign of Kenneth II. It shows us that the Scottish Celtic Church dedicated churches to S. Michael: "Morcan, the son of Breadalaig, was slain in the Church of S. Michael."—(Skene, Chron. of Picts and Scots, p. 10.) The feast of S. Patrick is also mentioned in the same document (p. 8).

The parish of Ceres in Fife is perhaps called after him.—(O. S. A. ix. p. 517; N. S. A., Fife, p. ii. p. 269.)

The Church of Cyricius, the martyr of Eglisgirg, was dedicated by David de Burnham on the 7th of the ides of August 1242.—(Regist. Prioratus S. Andree, p. 348.) The name in composition occurs as Malgirg, who, as prior of the Culdees of Muthill, attests a charter about 1214.

DABIUS or DAVIUS, P. July 22.—An Irish priest, who preached with great success in his own country and in Alba. He is patron saint of Domnach

Cluana, now Donach Cloney, in the County Down, and of Kippen in Scotland, where a church is dedicated to him by the name of Movean.—(Alb. Butler, Lives of the Saints, ad diem, quoting Colgan in MS.)

To this saint we must attribute the Celtic dedications to S. David. Thus, in the parish of Weem we have S. David's well. "Tradition relates of this guardian saint that he was one of the lairds of the place who had turned monk, and that he had a chapel on the shelf of the rock still called Crag an t'Sheapail or the Chapel Rock."—(N. S. A., Perth, 705.) Here was celebrated the Feile Daidh, and there was a burial-ground called Cill Daidh.—(Ibid. p. 709.)

In the parish of Kilblane in Bute, the maps of Pont and Blaeu indicate a Kildavie.—(Orig. Par. ii. 9.) There was also a Kildavie in the north of the parish of Kilninian in Mull.—(Orig. Par. ii. 320.)

DACHONNA, B. *Vide* MACHARIUS and MAURITUS. November 12. On the variations of the names of Dachonna, see Colgan, Acta SS. Hib., p. 60, col. 1, note 1.

DAGAMUS, B. and C. May 29, cir. 609.—We often find a confusion between *n* and *m* in the Scottish Lists. As we find Cromanus and Cronanus confounded, so this Dagamus is the same as the Daganus of Bæda. He was celebrated in Galloway, and educated at Banchory ("Benchorensi Monasterio," Camerarius, p. 151), though this probably means the Irish Bangor.

From simplicity he suspected of heresy all rites that were alien from the ancient ones of his island. He violently opposed the ceremonies introduced by S. Augustine of Canterbury, not unwillingly agreeing with his opinion about Easter, but being with difficulty induced to make the change.—(Leslæus, *De Origine Scotorum*, p. 153, ed. 1578.)

In the letter to the Scoti, under date 609, from Laurentius and Mellitus we find “*Nam Daganus Ep. ad nos veniens non solum cibum nobiscum sed nec in eodem hospitio quo vescebamur, sumere voluit.*—(Bæda, *H. E.*, l. ii. c. 4.)

The Dunkeld Litany has Dagamach.

DALTA. December 27, A.D. 100.—Dalta-Christ, *i. e.* the foster child or pupil of Christ, was used as a honorific title for S. John the Evangelist. So also was Eoin na-bruinne, John of the Breast.

Eoin na-bruinne Dalta Dei occurs in the Codex Maelbrigte.—(See Dr. Reeves' paper thereon in the Proceedings of the Royal Irish Academy, January 13, 1851, p. 9.) There is a parish of Kildalton in the Island of Islay.—(Orig. Par. ii. 268.)

DAMIANUS was a companion of S. Regulus. One of the churches in S. Andrews was dedicated to him.—(Skene, *Chron. of Picts and Scots*, p. 187.) He is honoured at Cumbernauld (Dempster).

DARERCA. See MODWENA or MONYNNA.

DARLUGDACH. February 1, A.D.

524.—Thomas Innes says, “The death of Brigid was soon after followed by that of Darlugtach Virgin, her disciple: the same who came over to Britain in the time of Nectan, the third king of the Picts, and conversed with him on the first foundation of the ancient church of Abernethy. Her feast is celebrated February the first.”—(Innes, *Civ. and Eccl. Hist. of Scotland*, p. 128: Spalding Club. See Irish Nennius, p. 163); and it is to be observed that her feast and that of S. Brigida, her predecessor, are on the same day, just as in the case of S. Columba and his immediate successor.

“Nectan Morbet, son of Erip, reigned 24 years. In the third year of his reign, Darlugdach, abbess of Kildare, in Ireland, was an exile for Christ's sake in Britain. In the second year of her sojourn, Nectonius dedicated Aburnethige to God and S. Brigid, in the presence of Darlugdach, who sang Alleluia over such an offering.”—(Skene, *Chron. of Picts and Scots*, p. 6.)

One miracle is recorded of her in S. Ultan's *Life of S. Brigida*, c. 99. Darlugdach, not guarding her eyes, fell in love with a soldier, who returned her passion. She agreed to meet him, and with this intention, rose from the bed in which she was sleeping with S. Brigid. Suddenly a perturbation of soul and a mortal struggle between fear and love took place in her heart. She prayed the Lord to help her in this strait, and, aided by him, she filled her shoes with burning coals, and put her feet into them. One fire killed the other, and one pain overcame the other, and she went back

to bed. Brigida knew it all, but said nothing. Next day she confessed her sin, and Brigida said, "For that thou hast fought bravely last night, and hast in the present time burnt thy foot, the flame of impurity shall not again hurt thee in this life, nor the fire of hell in the world to come." Then she touched the injured feet, and healed them.—(See Colgan, *Acta SS. Hib.* p. 229.)

DAVANAN.—"There were chapels (in Bute) also at Kilmory, S. Ninian's Point, Nether Ardroscaedale, S. Calmag (at which is a great stone cross), Kildavanan and Kilmichael."—(Orig. Par. ii. p. 229.)

DAVID, K., A.D. 1153.—A panegyric on this excellent king, by his contemporary, S. Aelred of Rievaulx, has come down to us.—(Pinkerton, *Vitæ Antiquæ Sanctorum Scotiæ*, p. 439.) It was written on the occasion of his death. It records his foundation of five or six bishoprics, and of monasteries of the Cluniac, Cistercian, Tyronensian, Arrovensian, Premonstratensian, and Belyacensian orders. It speaks of his reluctance to assume the office of king (sect. ii.), of his tenderness and justice in its administration (sect. iii.), of his accessibility and liberality to the lowly (sect. iv.) He would withdraw his foot from the mounting-block (*scansili*), and return to administer justice. He admitted all to his conversation, and spoke to them not only about great things, but about gardens, and buildings, and orchards. He promoted peace among the clergy at the cost of his own dignity (sect. vi.). His

married and widowed life was exemplary. His one fault was that he did not control the fury of his soldiers when they invaded England. For this he was sorry, and saw the hand of God in the defeat of his armies, and in the perplexities he suffered from the sham bishop, who pretended to be the son of the Earl of Moray, and in the premature loss of his only son (sect. viiith). He made the Templars, then in the fervour of their early zeal, the guardians of his morals. He communicated and confessed weekly, said the divine office seven times a-day, relieved the poor with his own hands, made his will in expectation of his decease, and lived as a monk as well as a king. Nor did he neglect his country. He adorned it with castles and towns, developed foreign commerce, and promoted its internal advancement.

Aelred gives a beautiful and circumstantial account of his deathbed. He received the Viaticum, venerated the celebrated black cross, received extreme unction on the Friday, spent the Saturday in psalmody, repeating such verses as—"I deal with the thing that is lawful and right: O give me not over unto my oppressors;" and, "When I was in trouble I called upon the Lord, and He heard me." When he was asked by those around him to rest a little, he said, "Suffer me rather to meditate on the things of God, that my spirit, setting forth for its fatherland from this exile, may be refreshed by the provision for the way of the Word of God. For when I shall have to stand before the tremendous judgment-seat of God, none of you shall answer for me, none of you

shall protect me, neither shall any one be able to rescue me from His hand." That night closed in prayer, and, as the day dawned on the Sunday, he passed away so tranquilly that he seemed to sleep, with his hands folded as in prayer upon his breast.

For a modern life of S. David, in which due justice is done both to his political wisdom and sincere religion, see Robertson's *Scotland under her Early Kings*, vol. i. pp. 187-234, Edinburgh, 1862.

DERMITIUS, A. August 2.—S. "Dermitius was held in high honour by S. Columba. He was abbot in Iona, and was celebrated in the Hebrides."—(Camerarius, p. 165.) There seems a confusion here. The Dermitius contemporary with S. Columba was the father of Aedh.—(Reeves' *Adamnan*, p. 42.) The abbot of Iona (815-831) was called Dalta Daighre. In his time was the second massacre of the inhabitants of Hy, when S. Blaithmaic was martyred.

There is a Diarmaid Chapel in Cardross (Orig. Par. i. 27); also in Balnoch, in the parish of Row.—(N. S. A., *Dumbarton*, viii. 78.)

At Kilbride, in Glenfruin, there was a chapel of old, the remains of which are still known as Chapel Diarmid.—(Orig. Par. i. 27.)

DEVINIC, C. November 13, A.D. 887.—The legend of this saint, whose name is not found in any of the Irish lists, is as follows:—"When the blessed fathers Columba and Mauricius were preaching in Scotland, Devinicus, a very old man,

also flourished. He divided the work of the ministry between himself and Mauricius, going to the Provincia Cathinorum (Caithness) while Mauricius went to the Picts. S. Mauricius said, 'Now again we shall be joined. Even in the celestial life shall we for ever be joined together, and rejoice with Christ. But one thing I desire, that as death is at hand, when my time comes, let my body be brought to this place and be buried here.' The saint agreed, and Devinicus went to the Cathini, preaching the Word. At length Devinicus came to die, and told them to take his body to some of the churches of Mauricius, mindful of his old engagement. And this was done. The following night S. Mauricius saw angels descending on the church where the holy body lay, and said, 'A guest cometh, to whom we must pay honour;' but on coming they found not the body, for they who carried it, wishing to rest, had borne it to a place called Crostan. There they held vigil, and then brought it to a place called Banquhory Devynik, where a church was raised in his honour."—(Brev. *Aberd. pars estiv. f. clx. a*; *V. D. A.*, 264; *Regist. Episcop. Aberd.* i. 112; *N. S. A.*, *Aberdeen*, 962-975.)

Crieich was probably dedicated to this saint, who is known there as S. Teavneck.—(Orig. Par. ii. 684-691.)

At Methlick is St. Denick's fair, on the second Tuesday in November.—(*V. D. A.* p. 320.) S. Devenick's well is on the opposite side of the Ythan.

May not our S. Devenick be the same as S. Dewednack, to whom the church of Landewednack, the most southerly

church in England, about a mile N.E. from the Lizard Point, is dedicated?—See Gentleman's Magazine, vol. ccxiii. pp. 540-5 (Nov. 1862), where it is said, "The present name evidently had the same origin as Landevenach in Bretagne."

DIACONANUS, C. and M. Decem-ber 23.—The Martyrology of Aberdeen supplies us with the name of S. Diaconanus. "Eodem die Sancti Diaconani confessoris apud Keg Aberdonensis diocesis." The church of Keig is dedicated to him.—(V. D. A. 619; also Camerarius, p. 177.)

In the Brev. Aberd. pars hyem. fol. xxii., the place of dedication is left blank. "Deinde fiat memoria de Sancto Diaconano confessore et martyre patrono de. . . ."

DIMANUS. July 19, A.D. 670.—Camerarius (p. 164) says, "Cœlo ipsum dedit Strahnavernia Scotiæ provincia sub Christi annum 670. De eo Regius in Calendario et alii." This is incorrect. There is a Dinnaus (16 Nov.) in Dempster. The Bollandists (*Acta Sanct. Jul. tom. iv. p. 580*) take occasion under this saint's name to rebuke the uncritical habits of the Scottish and Irish hagiologists:—"Et mirantur Scoti æque ac Hiberni nos in eorum sanctis admittendis paulo morosiores."

DIUMA.—Diuma was one of the four priests who went with King Peada to the Midland Angles, after that he and all his earls, soldiers, and servants had been baptized by Bishop Finan at the Wall. He is mentioned as being a Scot,

which epithet in Bæda's time had not been restricted to the modern signification.—(Bæda, lib. iii. c. 21.)

DOBAN. April 12.—Invoked in Dunkeld Litany. Said by Camerarius, who quotes the life of S. Willibald, p. 387, to be "Socius Sti. Bonifacii Episcopi Trehetensis."—(Camerarius, p. 129.)

DOKIE.—In Forfarshire, in the parish of Monifieth, is Chapel Dokie. Probably it takes its name from S. Murdoch.

DOMIANE.—"Among us were at that time Connane, Columbane, Cromane, and Domiane, with many others."—(Bellenden's Boece, ix. c. 21, ed. 1821, ii. 108.)

DOMINÆ.—In the parish of Barr in Ayrshire, "one memorial of Roman Catholic days exists in the ruins of a chapel called Kirk Dominæ, and in a well close by it, in the rising ground behind, and approached by a regularly built archway."—(N. S. A., Ayrshire, p. 409.) Can this be a latinisation of Tighernach, or is it the not uncommon name Domhnach?

DONALD. July 12, cir. A.D. 716.—S. Donald or Donevaldus, with his nine daughters, is said by local tradition to have led a religious life in the glen of Ogilvy, in Forfarshire, where they are still remembered as the nine maidens. After his death they are said to have gone to Abernethy. Boece makes seven maidens.—(Bellenden's Boece, ix. c. 25., ed. 1821, vol. ii. p. 116.)

The church of Fin-aven appears to

have been an early foundation, probably dedicated to the Nine Maidens.—(Jervise's Memorials of Angus and Mearns, p. 30.) So also Strathmartin (p. 338). There is a Nine Maiden Well there and in the park at Glamis (ibid.) See MAZOTA.

DONAN, A., AND HIS COMPANIONS. April 17, A.D. 616.—There are no special lections in the Aberdeen Breviary on the life of S. Donan. The lections are the ix. of a Confessor and Abbot, and that only in the church that is dedicated to him, and when the feast falls within passion-tide. But, it is ordered that there be only three lections concerning him, with the *regimen chori*, in the Paschal season. It may be observed that the Kalendar and the Sanctorale transpose S. Donan and S. Magnus.

A name so common in Scotland (for Kildonan occurs in several counties) might well have attracted the attention of the compilers of the Breviary of Aberdeen, and reference to the Irish Kalendars shows that a search could not have been fruitless. They exhibit to us what occurs so seldom in Irish hagiology, a martyr: for Ireland was in the main converted without the blood of its missionaries being shed. It was different in the islands of Scotland. Not to mention S. Adrian of the May, we have "S. Donan of Eig, and 52 martyrs of his monks."—(Table of the Martyrology of Donegal, p. 405.) "Donnan of Ega, Abbot. Ega is the name of an island in which he was after coming from Erin. And there came robbers of the sea, on a certain time, to the island, when he was

celebrating mass. He requested of them not to kill him until he should have mass said, and they gave him this respite. And he was afterwards beheaded, and fifty-two of his monks along with him. And all their names are in a certain old book of the books of Erin, A.D. 616."—(Mart. Don.) This book is in fact the Martyrology of Tamhlacht, now preserved in S. Isidoro's at Rome. See Reeves' Adamnan, pp. 223, 303, where there is a new and full statement of what is known of this saint, and for explanation of the gloss in the Felire of Ængus, p. 304. His churches are:—

Kildonnen, in Kintyre.—(Orig. Par. ii. 20.)

Kildonan, in Colmonel.—(O. S. A. ii. 66.)

Castle Donnan, in Kintail.—(N. S. A. Inverness, p. 176; O. S. A. vi. 244.)

Kildonune, in Carrick.—(Orig. Par. ii. 23.)

Kildonyng (?), in Perth.—(Orig. Par. ii. 111.)

Kildonan, in Arran.—(Orig. Par. ii. 255, 256.)

Kildonan of Egg.—(Orig. Par. ii. 334; O. S. A. xvii. 287.)

Kildonnan, S. Uist.—(Orig. Par. ii. 366.)

S. Donan's, in Uig.—(Orig. Par. ii. 386.)

Kildonan, in Lochbroom.—(Orig. Par. ii. 408.)

Kildonan, in Sutherland.—(Orig. Par. ii. 734, 740; O. S. A. iii. 405.)

See Acta Sanctor. April, t. ii. p. 483.

DONAN II. April 17.—This is a S. Donan of Auchterless, whose bachul had

power.—(Dempster, Hist. Eccles. Gent. Scot. lib. iv. ; Acta Sanctorum, April, t. 11, p. 491.)

DONICH.—In the parish of Lochgoil-head and Kilmorich is a mountain, "Bein Donich, called after a saint of that name."—(O. S. A. iii. 163.)

DONNELL.—"There was probably a church or chapel at Kildonnell in the northern part of the parish" [of Kilmchousland in Kintyre.]—(Orig. Par. ii. 19.) The Celtic name is Domhnuill.

DONORT. August 19, A.D. 1098.—He was Bishop of Murthlach. He rests upon the doubtful authorities of Dempster, Camerarius, Conæus, and Leslie, drawing their information from Boece.—(V. D. A. p. 143.)

DORBENE FODA, A. October 28, A.D. 712.—"Dorbene Foda, son of Altaine, Abbot of Ia Coluim Cille. He is of the race of Conall Gulban."—(Mart. Donegal.) The Annals of Ulster have 713 [714], "Dorbeni kathedram Iæ obtinuit et 5 mensibus peractis in primatu 5° Kal. Nov. die Sabbati obiit." The Schaffhausen MS. of Adamnan's Life of S. Columba is in his handwriting.—(Reeves' Adamnan, p. 242.)

DOTTO, A. April 9, A.D. 502.—S. Dotto was a celebrated abbot in the Orkneys, after whom one of the islands was called. It contained churches and monasteries dedicated to S. Brandan, over the chief of which S. Dotto presided. He is said to have died in 502, but Camerarius (p. 128) does not give

the source whence his information is taken. The Bollandists doubt his existence.—(Acta Sanct. April, t. i. p. 810.)

DRITHELM, A. September 2.—At Melrose, Drithelm, in a trance, saw a vision of the next world, and retired into a monastery, where he passed his life in great austerity.—(See Bæda, H. E. v. 12.)

DRONACH.—Dronach, holy confessor and monk, is invoked in the Litany of Dunkeld. There is a Glen-dronach near Forgue.

DROSTAN. December 15.—The most ancient document of Scotland, in the modern sense, the Book of Deer, introduces us to this saint as the companion of the great S. Columba on the occasion of a visit of that great missionary to Aberdour in Buchan, which was granted to them, with freedom from mormaor and toisech, by Bede, the Pict, the ruler of the country. The site of the Abbey of Deer was also given to them, twelve miles farther inland. S. Columba left, delegating his power to Drostan.—(Book of Deer, p. 91, pref. v.-vii., Spalding Club.) His legend in the Brev. of Aberdeen runs thus:—"Blessed Drostan (son of Cosgrach), of the royal stock of the Scoti, having heard even in his boyish years the mysteries of the incarnation and passion of our Lord, when he had come to mature age asked to devote himself to the service of Almighty God. His parents therefore handed him over to his uncle S. Columba, then resident in Ireland, to be educated, and he afterwards assumed the monastic habit

at Dalquongale. On the death of the abbot, he was elected in his place, but after ruling the monks well, he did not desert his flock, but committed himself to the Chief Shepherd Jesus Christ, and betaking himself to the eremitical life built the church of Glenesk. Here he gave sight to a blind priest, Symon, and resisted by compunction and maceration of the flesh the assaults of the demon. His relics are preserved in a stone tomb at Aberdowyr, where many sick persons find relief."—(Brev. Aberd. pars hyem. f. xix.)

An old burial-ground at Westfield, in Caithness, is dedicated to S. Drostan (N. S. A., Caithness, 73); so also Halkirk and Cannisbay, Lochlee, Newdosk, and Edzell. Skirdurstan (now joined to Aberlour), Alvie and Dunnaughton, Inch (where is the Dustan fair), Rothiemay, Brabster, Caningsbay, Deer, and Aberdeen, were also under his tutelage.—(The Book of Deer, pref. p. v., Spalding Club.) He appears as S. Modrustus at Markinch.—(Regist. Priorat. S. Andree, p. 245.)

For his father and mother, see Fordun, l. iii. c. 38, ed. Goodall, vol. i. p. 144; Reeves' Adamnan, p. 35.

S. Trostan, Halkirk (O. S. A. xix. 49).

S. Duscland, Kildusklan (O. S. A. xix. 312, 317; Orig. Par. ii. 40, 44).

In Ængus the Culdee he is called

Trursus cona thriur
[Trursus with his three.]

DUBTACH. December 25, A.D. 1065.
See infra, DUTHAC.

DUFFUS, K. M. January 11, A.D. 967.—The dynastic quarrels, which arose so constantly out of the laws of

succession in the Celtic tribes are the interpretation of the obscure facts which have come down to us touching this monarch. Robertson, in his Scotland under her Early Kings (vol. i. p. 77), says, "The reign of Duff, the eldest son of Malcolm I., and representative of the senior branch of the royal family, appears to have been passed in a continual struggle against the pretensions raised by the now rival line of Aodh in the person of Indulf's son Colin: and though at first successful, defeating Colin at the battle of Duncrub, in which [Dubdan] the mormaor of Athole and [Duchad] the abbot of Dunkeld were slain, he was subsequently less fortunate, and was driven by his rival from the throne, losing his life on a later occasion at Forres, a place so disastrous to every member of his family, where his body was said to be hidden under the bridge of Kinloss, tradition adding that the sun refused to shine until the dishonoured remains of the murdered monarch received the burial of a king." There was an eclipse of the sun on the 10th of July 967.—(Annal. Ulton. 966; Skene, Chron. of Picts and Scots, cxliii.; Innes, Crit. Essay, p. 802; Fordun, Scotichron. l. iv. c. 28, ed. Goodall, i. 207.)

Duffus (which is the latinisation of Dubh—the black one—called also Niger in the Pictish Chronicle, was buried in Iona.—(Innes, Crit. Essay, p. 787; Skene, Chron. of Picts and Scots, pp. 10, 151.) He is described by Fordun as "vir columbinæ simplicitatis, quietem diligens et pacem; rebellium vero prædonum et latronum severus ultor, terribilis et cruentus."

DUNCHAD. March 24, A.D. 716.—S. Dunchad, whose name is latinised as *Donatus*, flourished in Ireland in the end of the seventh age. He was of the race of Conall Gulban which supplied so many abbots to Hy and saints to heaven. He became abbot of Kill-lochuir or Kill-chlochuir, on the east coast of South Ulster, where in Colgan's time he was annually honoured as the patron of the place and of sailors. Then he became abbot of Hy, and he is the Abbas *Duunchadus* mentioned by Bæda, H. E. (v. 22), under whose government, by the persuasion of Egberctus, the Hyensian society adopted the Catholic time of keeping Easter. He died in 716.—(Colgan, *Acta SS. Hib.* p. 745.) The Martyrology of Donegal places his day at May 25, viii. Kal. Jun., and makes him the son of Cennfaeladh. He was ten years in the abbacy.—(Mart. Don. 139.) The *Felire* of Ængus gives

Duncad Iae huaire.
[Dunchad of cold Iae.]

—(Reeves' *Adamnan*, p. 379.)

The *Dunkeld Litany* has *Dunechad, A.*

DUSCLAND. See **DROSTAN.**

DUTHAC or **DUBTACH, B.** and **C.** March 8, A.D. 1068.—Duthac sprang from no ignoble family of Scoti, and was early imbued by wise instructors in the Christian faith. While he was occupied in these juvenile studies, God Almighty willed by him to show forth a wonderful miracle; for his preceptor sending him for some fire to a workshop, the workman, snatching up with a tongs no

ordinary quantity of burning thorns, cast them into the bosom of the youth, who bore them to his master safely, his clothes remaining unsinged and unscathed.

Then, by divine direction, he crossed to Hybernia, where he betook himself to the study of the precepts and laws both of the Old and New Testament, which, on his return to Scotia, with all gentleness he taught publicly. Then he was shortly after made bishop. He was consecrated by his co-bishops as “*universalis et praeicipuus pastor*,” and was remarkable for his miraculous powers. Among his miracles is a picturesque one that throws some little light on the manners of the time. At a feast, to which S. Duthac was invited, one of the company, smitten with a sick headache from drinking, sent to his house a portion of swine's flesh, with a gold ring, by one of the saint's disciples, but he, passing a cemetery, laid down the flesh with the ring while he said a prayer for the souls of those buried there. Straightway a hungry kite snatched them up, and flew away with them across a river to a dense wood. The disciple, in fear of the anger both of the owner and of his master, straightway returned and told what had happened. Whereupon S. Duthac retired for a few minutes, and, after praying for a short time, the kite returned and laid what he had taken at his feet. Blessed Duthac accepted the ring, but restored the flesh to the kite, which anon with joy flew away. A miracle of the increase of food was performed by him in the case of a cake made with honey and butter,

the remains of which worked miracles of healing. A canon of the church of Dornoch, in celebrating the feast of S. Finnbar (of Cork), ordered a fat ox to be killed for the poor, and himself determining to carry a portion to S. Duthac in a dark and stormy night, the spit on which he carried the food gave a light both coming and going. [A story similar to this is mentioned in the case of John Fian or Cunningham, in 1590, who was burned for witchcraft. Indeed it can be accounted for by the laws of physics.] S. Duthac died on the 8th of the ides of March, and is greatly honoured in the church of Tayne, in the diocese of Ross, to which church is a great concourse of pilgrims. His body, seven years afterwards, was found incorrupt, and his relics were translated to a grander shrine.—(Brev. Aberd. pars hyem. f. lxxv.)

If the Supplement to Fordun may be trusted, S. Duthac had another tie to Scotland in his disciple Malisius, or Macliosa, who he prophesied would become Episcopus Scotorum. Malisius is marked in the Catalogue as after Fothad and Kellach. It is true that the Edinburgh College MS. and the Cupar MS. have not this entry.—(Fordun, Scotichron. vi. 24, ed. Goodall, vol. i. p. 339.)

He is Dubthach Albanach.—(Reeves' Adamnan, 401, note. "1065. Dubthach Albanach, præcipuus confessarius Hiberniæ et Alban, in Ardmacha quievit."—(Annal. Ulton.)

Duthac's shrine (N. S. A., Ross, 468); relics (Regist. Episcop. Aberd. vol. ii. pp. 160-7).

Kilduich, head of Loch Duich.—(Orig. Par. ii. 391; N. S. A. xiv. p. 2, 181.)

There is Kilduthie near the Loch of Leys, and Arduthie close to Stonehaven.

"Capella B. V. M. et S. Dupthaci," at Arbroath.—(Regist. Nigrum de Aberbrothoc, pp. 438-442.)

For the account of James IV.'s pilgrimage to S. Duthac's shrine in 1497, 1504, and 1505, see Stuart's Records of the Priory of the Isle of May, preface, pp. xlvii, lxxix.

For notices of his church, his chapel, his stock, his bell, etc., see Orig. Par. ii. 433.

Mair makes mention (De Gestis Scotorum, v. 12) of the shirt of St. Duthac—"Quorum præcipui hi fuerunt; Archibaldus Douglassseus custos . . . Hugo Comes Rossensis, camisia Sancti Duthaci indutus, (quæ, comite peremto Anglica virtute, ad villam de Tayno delata esse dicitur)".

EATA, B. and C., A.D. 611. October 26.—S. Eata was one of the Anglic boys whom S. Aidan trained at Lindisfarne. He professed there, and became abbot of Meuros, *i.e.* Melrose.—(Capgrave, Nova Legenda, fol. 98 a.) S. Boisil and S. Cuthbert were his pupils. After the dispute in S. Hilda's Convent on the observance of Easter, S. Colman prayed that S. Eata might be made abbot of Lindisfarne, and S. Cuthbert, who had succeeded Boisil as præpositus or prior of Melrose, accompanied him in that capacity to the scene of his labours.

After this, on the occasion of the banishment of S. Wilfrid by Egfrid,

Bosa was consecrated for York, and Eata for Lindisfarne and Hexham. After three years Trumwin was ordained bishop in the province of the Picts, at that time subject to the Angles, and Tunbertus at Hexham, while Eata remained at Lindisfarne. After three years, Tunbertus was deposed, and S. Cuthbert elected in his stead, whereupon he and Eata exchanged dioceses, Eata returning to Hexham, and S. Cuthbert going to Lindisfarne. Eata died of dysentery.—(Bæda, H. E. lib. iv. 27, 28; also v. 2; Capgrave, fol. 98 a, 99.)

EBBA, V. and A. August 25, A.D. 683.—S. Ebba is known to us from the History of Bæda.—(H. E. lib. iv. c. 19.) According to her life in the Brev. of Aberdeen, she was the uterine sister of S. Oswald, and being exiled with her seven brothers, she was protected by Donald Brek, King of Scotland. She received the veil from S. Finan of Lindisfarne, but in order to devote herself to divine contemplation, she betook herself to a high rock. S. Etheldreda of Ely and S. Cuthbert visited her. She died four years before the latter saint, and was buried at Coludi or Coldingham. The rest of the legend describes the discovery of her body, and the miracles wrought at her tomb.—(Brev. Aberd. p. estiv. fol. lxxxvii.) Capgrave (Nova Legenda, fol. xcix.) mentions that by the help of another of her brothers, Osui, she built Ebbchester on the Derwent, which was in ruins when the author wrote. She was abbess of Coldingham when Adamannus predicted its destruction by

fire, on account of the laxity of the nuns. *Vide supra*, ADAMANNUS.

The saint gave her name to S. Abb's Head, where she founded a monastic establishment. Bæda alludes to the weaving of fine linen there. It was burnt in 679, and a second edifice, raised on its ruins, was burnt again by the Danes a century after that. It was re-erected in 1088, and again at the end of the fourteenth century. There are still the remains of two chapels of that date.—(Stuart's Sculptured Stones, ii. 631. See also O. S. A. v. 506, xii. 57; N. S. A., Berwick, pp. 279, 281, 313.)

EBBA, V. M. April 2, A.D. 874.—The Ebba commemorated on this day was a later abbess of Coldingham, who, on the occasion of the attack of the Danes under Ingvar and Hubba, in 870 or 874, cut off her nose and lips, and induced her community to do the same, in order that they might escape the licentiousness of the invaders. Shocked by the sight they set fire to the monastery, and the abbess and nuns perished in the flames.—(Baronius, Annales, ad ann. 870, t. x. p. 463.)

EDILWALDUS, A.D. 746.—Edilvald, abbot of the monastery of Maelros, Bishop of Lindisfarne, in the province of Northumbria a man learned in the Holy Scriptures, and an eminent preacher, gathered in no little fruit to the church.—(Trithemius de viris illustribus Ord. S. Benedicti, p. 528: in Regulâ S. Benedicti, Colon. Agripp. 1575.)

EDMUND. October 3.—Son of Malcolm Ceanmore and S. Margaret. He conspired with Donald Bane in that monarch's attempt to regain the Scottish crown from Duncan II, who was treacherously slain at Monachedin (Mondynes), on the banks of the Bervie. After a three years' restoration, in which it is difficult to say what share Edmund had in the government, Edgar Atheling succeeded in enthroning his nephew Edgar, and in mutilating and imprisoning Donald at Roscolpie (Rescobie). Edmund betook himself to the Cluniac Monastery of Montague in Somersetshire, where he lived and died like a saint.—(See Innes' Crit. Essay, Appendix iv. p. 793.) His austerity was very great, and he desired to be buried in chains.—(William of Malmesbury, *De Gestis Regum Anglorum*, lib. v. ed. Hardy, p. 628 ; Camerarius, p. 178.)

EDNAN, B.—He occurs in the Dunkeld Litany.

EDWARD, B. April 18. cir. A.D. 1160.—S. Edward was Bishop of Aberdeen.—(See Boethius de Vitis Episcop. Aberdon.)

The Bollandists express their wonder that there is no allusion to him in the Breviary of Aberdeen.—(Acta Sanct. April, t. ii. p. 522.)—There was a Saint Edward commemorated at Balmerinoch. Lesley (*De Orig. Scot.* p. 225, ed. 1578) makes him contemporary with Malcolm the Maiden (1153-1165). He witnesses to the gift of King David I. to the Abbey of Dunfermline, and again in the third year of Malcolm IV. to its confirmation.

The latter was in 1156. He must have died very soon after, for his successor Galfrid was certainly dead before 1164.

EGBERT. A.D. 729.—Egbert and Edilhun were noble Angles. The former was made bishop in the province of Lindesey, where he long governed the church worthily. The brothers being taken severely ill at Rathmelsigi (the only Irish place mentioned by Bæda which has not been identified), where all the brotherhood were dispersed or destroyed by a pestilence, were at the point of death. Egbert prayed for longer life, that he might do penance, and further exercise himself in good works. His supplication was heard, and while Edilhun died next night, he was spared to grace the sacerdotal office for a long time, and to be a great benefactor not only to his own nation, but to the Picts and Scots among whom he lived a stranger.—(Bæda, H. E. l. iii. c. 28.)

EGIDIUS, A. September 1, A.D. 714.—The Aberdeen Martyrology at this day gives, "In pago Neumacensi Sti. Egidii Abbatis." King calls him "Abot of Arls in Provance." S. Giles finds his way into the Scottish Kalendars through that of Sarum. Supposed to be of Greek parentage, he flourished in the south of France, and became a popular saint, his praises being sung by S. Fulbert of Chartres. His cultus extended from France into Hungary, Flanders, and Germany. He was invoked, with fifteen other saints, by the special title of "Auxiliator." There is an anonymous

life of him given by Stilling in the *Acta Sanctorum Jun. t. i. pp. 284-304*. He was honoured in Edinburgh (*Regist. Cartarum Eccles. S. Egidii de Edinburgh, Bannatyne Club*), in Fintray (V. D. A. 245), in Moffat and Elgin, where fairs were held in his honour.—(See *Regist. Episcop. Morav. p. 313.*)

ELIZABETH.—There is an Elizabeth's Fair at Ellon in December, and at Baledgarno.

EMAGOLA. *See* MOLOCUS.

EMILIA. A.D. 521.—A Saint of this name has a fair at Lovat. There is a S. Æmiliana of the 5th of January, the aunt of Pope S. Gregory the Great (*Gregorii Hom. 38; Baronii Martyrol. Rom. p. 21*), also a S. Æmiliana, who gave a "title" to one of the Roman churches mentioned in the second Council of Rome under Pope Symmachus (*Baron. ibidem.*) In one of the Auctaria of Usuard we have, "In Africa Marchie natalis Sanctæ Milie et Felicis."—(*Usuard. ed. Soller. p. 345.*)

ENAN. April 29.—Enan of the island of Egg.—(*Mart. Donegal, p. 115.*)

ENGLATIUS, A. November 3, A.D. 966.—No details of the life of this saint are known. The collect in the Breviary prays that by his intercession we may be saved from the concupiscence of the world, and neither be corrupted by its blandishments nor crushed by its frowns. All the lists associate him with the parish of Tarves, where his local name

is Tanglan.—(V. D. A. 329.) There is a Tanglan's well at the village, and Tanglan's ford on the Ythan.

ENOCH. *See* THENEW.

EOBANACH, M. June 5.—He occurs among the martyrs in the Dunkeld Litany. Camerarius assigns him this day.

EOGLODIUS. October 13.—He also occurs in the Dunkeld Litany. Camerarius makes him honoured in Iona, Dempster in Galloway. They place him at January 25.

ERCHAN or ERCHAD. *See* YR-CHARDUS.

ERNADIL.—In the Island of Jura is a parish (Killearn), called Kilernadil.—(*Orig. Par. ii. 276; Monro's Western Islands, p. 117.*)

ERNAN A. January 1, A.D. 640.—S. Ernanus, who is also called Ferreolus, was of the race of Conall Gulban, being nephew to S. Columcille. With his brother Cobtachus, he became a monk in Ireland. These brothers (veiled under the names of Cibthacus and Æthernanus, in the pages of Hector Boethius) were among the twelve followers of S. Columba who crossed to Alba to convert the Scots and Picts. After many years S. Ernan returned to Ireland, and established himself in Tyr Ædha (now Tirhugh), at a place called Druim Thuama (Drumhome, in the county of Donegal). S. Adamnan mentions a vision which he had in his old age, on

the night of the death of S. Columba. He died at the age of 70, about the year of Christ 640.

He is patron of Kilviceuen in Mull (See Reeves' Adamnan, 237 n., 415, n.); also of Killernan (N. S. A., Ross, 63).

ERNENEUS, A. See MARNOC.

ETAOIN, V. July 5. — "Etaoin of Tuaim Noa, in Magh Luirg, on the bank of the Bull. She is of the race of Brian, son of Eochaidh, Muighmheadhoin [*i.e.* Moduena or Moedoena or Maudoena]." This clause added in the later hand signifies that Etaoin is also called Moduena by prefixing the devotional *mo*, *my*.—(Mart. Donegal, p. 187.) Camerarius, at this day, gives Moduenna. On the 6th of July, the Irish Kalendars give Monenne. See MODWENA.

ETHAN. About a quarter of a mile to the east of the village of Burghead, a spring comes naturally to the surface, called S. Ethan's Well. Nothing whatever is known regarding the origin of the name.—(Historical Notice of The Broch or Burghead, by James Macdonald, A.M., Proceed. Soc. Antiq. Scot. vol. iv. p. 357.) It may be that this is Etaoin.

ETHBIN. December 30.—S. Ethbin is found in the Dunkeld Litany. He is said to have gone to Ireland to preach to the barbarians. We have his life in Petrus De Natalibus, though at another day.—(Camerarius, p. 204.)

ETHELREDA, V. April 22.—"Sancta Ethelreda, virgo in Coldingham. De

eâ Polidorus, lib. iv. p. 4, et alii."—(Camerarius, p. 134.)

ETHERNANUS, B. and C. December 2.—The collect for this saint is as follows:—"O God, who of thy mercy bestowest upon us on earth whatsoever we ask by thy saints, grant that by the intercession of blessed Ethernan, thy Bishop and Confessor, what we urgently ask of thee we may mercifully obtain, through our Lord." This collect seems to have been made with a view to defend the ancient faith against the new opinions. In 1509, attacks had already been made on the intercession and invocation of the saints, and it is probable that Bishop Elphinstone had this in his view when he inscribed this collect. Indeed the legend—which contains no historical facts save the saint's birth from a noble family among the Scots, his high education, in the pursuit of which he went to Hibernia, his return to his native land, his elevation to the episcopate, his zeal in the discharge of his duty, and his connection with the church of Rathine, in Buchan—has very much the character of having been written to propagate the old religion. No miracles are attached to this saint's history, but his exemplary discharge of the duties of a Catholic bishop is dwelt upon at some length.

In the Annals of Ulster, at 669, we have "Obitus Cummeni Albi Abbatis Jae. Itarnan et Corindu apud Pictones defuncti sunt." Ængus, at this day, has

Maelodran mor mochtæ.
[Maelodran, the great, the swelling, *i.e.*
increasing.]

If Maelodran means the tonsured servant of Adrian, we can understand S. Ethernan being honoured at the May. There is a fair at Forfar on his day, and in some accounts of that burgh, "Ffor proclaiming of S. Tuetheren's fair att the Croce of Brechin, and in the crofts thereof."—(Jervise's Memorials of Angus, p. 30.)

He is Iphernan, as spelt in the Chartulary of Inchaffray. He is of Madderty (Lib. Insule Missarum, pp. 8, 4, 18, 67), and of Rathin (V. D. A. pp. 133, 134, 135, 454).

St. Eddran's Slack is a den where was his hermitage. He had a religious house on the Isle of May. Alex. Cumyn, Earl of Buchan, grants some wax or 40 pence "ad luminarium S. Ethernini de insulâ de May recipiend. apud Rossyn."—(Reg. Priorat. S. And. p. 383.) In the island of Taransay is a chapel called English Tarain.—(O. S. A. x. 376.)

ETHERNANUS. See ERNANUS.

ETHERNASCUS, C. December 22.—The Breviary gives only a collect. "O God, who didst will that the soul of blessed Ethernascus, thy confessor, should penetrate to the stars of heaven, vouchsafe that, as we celebrate his venerable birthday, we may, by his intercessions, be deemed of thy mercy, in respect of his merits, meet to ascend to the joys of his blessed life, through our Lord." There is an antiphon to the Magnificat, but no lections to the feast.

In the Irish Kalendars, under this day, we find, in the Felire of Ængus—

Itharnaise nad labrae.
[Itharnaise who spoke not.]

In the Martyrology of Donegal, "Uitan Tua and Iotharnaise, two saints who are (buried or principally venerated) at Claonadh, *i.e.* a church which is in Ui Faelain in Leinster." This is Clane, in the county of Kildare.

He is of Lathrisk in Fife, where we find a church dedicated to St. John the Evangelist and S. Ethernasc by David de Burnham on the v. of the Kalends of August 1243.—(Regist. Priorat. S. And. 348; O. S. A. vi. p. 15.) The name Lanthrisk, or Lathrisk, contains evidently the Welsh Llan, which we find in Scotland elsewhere, as at Lumphanan, and Panmure and Panbride—the *p* and *l* being interchangeable, as we find in the Spanish where *plenus* becomes *lleno*. It is quite in accordance with probability that a Kildare saint should be found in the Church of Kenneth Macalpin. Thus we have a Cellach, at once abbot of Iona and Kildare, who died in 865.—(Grub, Eccl. Hist. i. 168.)

EUCHADIUS. January 25, cir. A.D. 597.—S. Euchadius, otherwise termed Echoid (Reeves' Adamnan, p. 246), Eoclodius, or Eoglodius (Boece), was one of the twelve companions of S. Columkille who settled in Hy, and preached the gospel to the Picts and Scots. He is supposed to have written the Acts of S. Columba. Camerarius mentions that he was honoured in Galloway. He is by some supposed to have died in 587, but it is more probable that he survived his master, who died in 597.—(Colgan, Acta SS. Hib. p. 163.)

"The principal fairs (in Old Deer)

are Aikey, held on the Wed. after the 2d Tuesday of July, o.s., and Dustan on S. Dustan" (N. S. A., Aberdeen, p. 164); but it may be that Aikie refers to no saint, but to the oaks which give the name to Deer.

EUCHADIUS, April 17, A.D. 634, was the second abbot of Lismore.—(See Reeves' *Culdees*, p. 49.)

Tighernach has "Eochoid ab Lismoir, quievit."—The *Annals of Ulster* have "Eochaidh, abb. of Lismor," A.D. 634. (See also *Mart. Donegal*, 105.)

EUCHAN. August 23.—He is patron of Collace.—(*Regist. of Testaments, Commissariat of Glasgow*.) This is evidently the Celtic Eoghan, latinised into Eugenius, of which name there are seven saints in the kalendar of the O'Clerys. This is probably the bishop in Ardstrath (now Ardstraw, County Tyrone), the son of Caennach of Leinster; who, carried off in his early youth by pirates to Britain, with Tighernach and others, on his liberation studied many years at Rosnat or Whithern. He founded a monastery at Kilnamanach, County Wicklow, where he became the master of S. Kevin, and then he preached the gospel in the district now the diocese of Derry.

EUCHINUS.—He is mentioned by Boece, *Scot. Hist. c. viii. fol. 151 a*, ed. 1575, but he is omitted in Bellenden's version (vol. ii. p. 58, ed. 1821).

EUGENIUS.—One of the seven hermits from the island in the Tiber,

who were said to have accompanied S. Regulus.—(*Legend of S. Andrew, Skene, Chron. of the Picts and Scots*, p. 187.)

EUNAN. *Vide ADAMNANUS.*

EVILLA.—She is invoked in the Dunkeld Litany. There is an Irish name Uibill.

EVOCKS. *Vide KEVOCA.*

FAILBHE I., A. March 22, A.D. 679.—S. Failbhe was son of Pipan, the son of Amalgadius, of the noble race of Conall Gulban in Tyrconnel. Finan, Abbot of Rath, was his brother, and Hy was recruited from this stock, almost all the early abbots being related by blood. To that abbey Failbhe betook himself, and on the death of S. Cumin, in 668, he became abbot. He is quoted by his immediate successor, S. Adamnan. He seems twice to have revisited Ireland, probably in connection with the Paschal controversy. He died in 677. The *Annals of Ulster* make his return to Ireland come under the year 676 (675), and his death 679 (678).—(*Colgan, Acta SS. Hib. p. 719*. See also note, *Reeves' Adamnan*, p. 376.)

FAILBHE II., A. March 10, A.D. 754.—Besides the saint mentioned in the preceding article, there were four of the name. 1. Failbhe the Little, Abbot of Cluan-mac-nois, who died in 711. 2. The son of Guari, successor of S. Maelrubha at Apurcrossan, who perished by shipwreck, with twenty-two com-

panions, in 732. 3. The Abbot of Erdain, who died in 766. And lastly, another called the Little, who succeeded S. Killenus as Abbot of Hy in 747. Born in 668, this saint lived eighty years, reigned seven, and died in the year 754. — (Colgan, Acta SS. Hib. p. 576.)

FECHIN. See VIGEANUS.

FECHNO or FETNO. March 12. A.D. 580.—Fetno occurs in the Dunkeld Litany. He was, according to Camerarius, a man who devoted himself to preach the gospel among the Picts, bringing them back to the piety of the days of S. Ninian. Miracles were said to be wrought at his sepulchre.— (Camerarius, p. 116, quoting Boethius, Scotor. Hist. lib. ix. f. 166 a, ed. 1575.) He was in truth one of the twelve companions of S. Columba, and his real name is Fiachna.

FERGNA, B. March 2, A.D. 622.—Fergna, latinised into Fergnaus or Virgnaus, surnamed the White, or the Briton, from his residence in Scotland, was a fellow-citizen and relation of S. Columcille, with whom, from his earliest youth, he resided in the monastery of Hy. He made such progress in virtue that he was deemed meet to witness and participate in some of the heavenly visions of his master. He returned to Ireland to S. Lugadius, who dwelt at Cluain-fenevil till the death of Columcille, which was miraculously communicated to him. Upon this he returned to Scotland, and led an eremitic life, first

in the island of Hinba, and then in Muirbulc-mar.—(Reeves' Adamnan, p. 237.) He seems afterwards to have been Abbot of Hy, but the chronology is attended with difficulty, and, strange to say, he was in episcopal orders, against the exceptional rule of that monastery. The Annals of Ulster give 623 (622) as the date of his death. Ængus has

Fel finn Fergna Iae.

[The feast of the white Fergna in Hy.]

(Reeves' Adamnan, pp. 223, 224, 372, 463.)

FERGUS or FERGUSIANUS, B. and C. November 18.—The legend of S. Fergusian in the Aberdeen Breviary (pars estiv. fol. clxiii.), which is verified in almost every point by the dedications of the several churches of his foundation, states that, after having been many years a bishop in Ireland, he came to the western parts of Scotland, and to the confines of Strogeth, where he settled and laid the foundation of three churches. Thence he went to Cathania or Caithness, where for some time he occupied himself in converting the barbarous people. After that he visited Buchan, resting in a place now called Lungley, where he built a basilica, which to this day exists, dedicated to his honour. Then, moved by the Holy Spirit, he came to Glamis, where he consecrated a tabernacle for the God of Jacob, and where, full of years, he presigned the day of his death, and, slightly bowing his head, slept in the Lord.

His bones, as time passed, became a blessing to the neighbourhood, and a pious abbot of Scone placed the sacred

relics in marble, and carried off his head with all due honour to his monastery, where many miracles were performed. A woman with a tumour on her head was restored to health. At Lungley some sick persons keeping vigil in the church beheld a reverend figure in pontificals preparing to celebrate the divine mysteries, which speedily vanished away. On another occasion his bacul thrown into the waves caused a storm to cease.

In verification of the historical points of this history, we find—1. That near Strogeth are three churches: Strogeth S. Patrick, Blackford S. Patrick, and Dolpatrick, which suggest a connection with Ireland.—(Orig. Par. i. pref. xxiii.) 2. In Caithness his churches are Wick and Hal-kirk.—(N. S. A., Caithness, 68.) 3. In Buchan, the village in the legend called Lungley is now named S. Fergus.—(N.S.A. Aberdeen, p. 155.) He had also a church at Inverugy.—(V. D. A. p. 420.) In Banff there was a “Parochia de Sanct Fergus.”—(Retours, Banff, 108.) The church of Dyce, which was a chapelry of Kinkell, was also his.—(V. D. A. 244, note.) At Glamis we have S. Fergus’ cave and S. Fergus’ well.—(See Glamis, its History and Antiquities, by Andrew Jervise, Esq., Edin. 1861.) In the same county the church of Inchbrayoch, near Montrose, had two chapels dedicated to S. Mary and S. Fergus (Proceed. Soc. of Antiq. of Scot. vol. ii. p. 459); and there was also S. Fergus’ well, and in the old maps S. Fergus marked the burial-place of the Scotts of Ulishaven. There is a Loch Fergus in Cailton.—(N. S. A., Ayr, p. 655.)

The statement that the Abbot of Scone carried off the head is confirmed by an entry in the Accounts of the Lord High Treasurer of a payment for a silver case for it by King James IV. His arm was preserved at Aberdeen.—(V. D. A. p. 244; Regist. Episcop. Aberdon. t. ii. p. 160.) The Martyrology of Aberdeen assigns him the xvii. Kal. Dec., the same day as S. Machutus.

At a council held at Rome in A.D. 721, under Pope Gregory II., in the heat of the iconoclastic controversy, when the Western Church was trying to emancipate itself from subjection to the decrepit civilisation of the East, and to put itself at the head of the untried but more promising movement of the occidental nations, while the Celtic Church was sending its missionaries through all Europe, there were certain canons passed with regard to irregular marriages, at which there were present twenty-two bishops, among whom were three strangers—Sinderad of Spain, Sedulius of Britain, and Fergustus of Scotland. The Pope, before the body of S. Peter, anathematised in eleven articles whosoever should marry a presbytera, even after the death of her husband, or a deaconess, or a nun, or a godmother, or a brother’s wife, or a niece, or the wife of father or son, or a cousin, and other irregular connections, also those who committed sorceries, and clerics who allowed their hair to grow long.—(Mansi, Concilia, t. viii. p. 109. Ed. Ven. 1729.)

Now the signatures of the foreigners are remarkable. “Sedulius, Britannie Episcopus de genere Scotorum,” must have belonged to the Strathclyde

Britons, who submitted to the Pope in 703, not to the Welsh. North Wales submitted in 768, South Wales in 777. Sedulius is a common Celtic name. There were Sedulius, Abbot in Kildare, 829, and Sedulius, Bishop in Roscommon, 814, besides the celebrated Sedulius Scotigena. The name was probably Siedhuil or Shiel.—(See Colgan, *Acta SS. Hib.* p. 316.)

The last signature is "Fergustus Episcopus Scotiæ Pictus huic constituto a nobis promulgato subscripsi." The Martyrologies at the 8th September give Fergus Cruithneach (*Mart. Donegal*), Fergus Cruithnech (*Mart. Talaght*). This is, perhaps, the bishop who attended the council; and though the day is different, he may be the Scotch S. Fergus, because it is stated in the Legend in the Brev. of Aberdeen that he enjoyed the episcopal dignity in Ireland (Ybernia) for many years. It was fitting that Strathclyde and Pictish bishops should be present at such a council, for irregularities with regard to marriage extensively prevailed in the Celtic churches.—(*Vide Vita S. Margaretæ, auctore Turgotto: Pinkerton, Vitæ Antiq. Sanct.* p. 342.)

FERRANUS, B. May 24.—He occurs in the *Dunkeld Litany*. "Sanctus Ferranus Episcopus Culdæus in Scotiâ. De eo Leslæus et alii."—(*Camerarius, 150. See Boethius, Scotor. Hist. lib. vi. f. 99, ed. 1575.*)

FIACRE, A. August 30, A.D. 760.—Of S. Fiacre, the friend of S. Kilian, and

the patron saint of Brie, in France, the Aberdeen Breviary (pars estiv. fol. lxxxixiii.) mentions that he applied to S. Faro, bishop of Meaux, for a place wherein to exercise the eremitic life, saying that he was a native of Scotland, which John of Tine-mouth represents thus: "Ireland, the island of the Scots, gave me and my progenitors birth."—(*Ussher, Works, vi. p. 488.*) The bishop bestowed on him part of his hereditary lands, to wit, Brodilium or Brueil, as much as he could dig in one day. This was miraculously great, and a woman denounced him to the bishop, wherefore women are not allowed to enter his chapel to this day. "It is said, All wemen that gangis in his chapell wil be othir blind or wod."—(*Boece, Bellenden's trans. ed. 1821, vol. ii. p. 101.*) We have another instance of his power. "Quhen King Hary had distroyit sindry boundis of Britane with gret heirschippis and slauchter, he invadit the landis and kirk of Sanct Fiacre, and be vengeance of God he wes strikin with sic infirmite, that na ingine of man nicht cure him. . . . The medicinaris . . . said it wes the maledy of Sanct Fiacre."—(*Ibid. ii. 492.*)

He is found in the Martyrology of Aberdeen. "Eodem die Fiacrii Abbatis." Three days previously, in the same Kalendar, there is another S. Fiacrius, "Augustoduno Sancti Fiacrii Episcopi," also honoured in Scotland.

His actual name is Fiachra.—(*See O'Donovan's Tribes and Customs of Hy Fiachrach: Dublin, 1844, p. 409.*)

In the *Retours* (Kincardine, 95, 162) he appears as S. Musset or S. Muffot.

In Stewart's *Metrical Chron. of Scotland*, as Sanct Feacar and Fiancorus of Maldosens (vol. iii. 513).

The most important place of the worship of this saint in Scotland is the parish of Nigg, anciently called S. Fiacer Church (O. S. A. vii. 211, 213), on the opposite side of the river Dee from Aberdeen. Here an ancient burial-ground and well are still called S. Fithoc's, and the bay near which it stands S. Ficker's Bay. That a French saint should be honoured on the east coast of Scotland is nothing strange, but that his original Irish appellation, with the honorific *mo*, should be applied to him, is indeed remarkable. Yet it is certain that in the seventeenth century his church was called S. Mussett's or S. Muffett's, which is the corruption of Mofutack (Blaeu's *Atlas*), and he is none other than the Mofutacus of the *Kalendar of Camerarius* (p. 203). He is S. Futtach in the *Dunkeld Litany*.—(See V. D. A. p. 252, Gordon's *Map of 1652*.) We find him at Kirkpottie (?) in Dunbarny, in Perthshire (O. S. A. viii. 404; N. S. A., Perth, 810), and there is a chapel at the mouth of Glenfarg, in the parish of Dron, where is now the Mill of Pottie.—(N. S. A., Perth, 864.)

We subjoin, from the *Breviary of Meaux* (*Brev. Meld. pars estiv. Meldis, 1834*), the Lections in which the life of the saint is narrated.

Dominica ultima Augusti, in Festo S. Fiacrii, Brigensis Anachoretæ Patroni. Ad officium Nocturnum.

LECTIO IV.

Gall. Christ. tom. viii. col. 1699. Hist. Eccl. Meld. &c.

Fiacrius, qui et Fefrus, erat ex Hibernia, quam veteres Scotiam appellabant, nobilibus ortus parentibus; nec desunt qui regium ei genus tribuunt, quasi filio Eugenii quarti, regis Scotiæ. Appulsum in Franciam perhumaniter excepit Sanctus Faro, Meldorum Episcopus, qui ei solitariae vitæ cupidissimo semotum locum e patrimonio suo dono dedit, Brodilium nomine, silvis circumpositis tectum; et ab urbe Jatino duabus leucis distantem. Illic novus Asceta vitam agens, oratorio in honorem Beatæ Mariæ constructo, ad obitum usque permansit, continuus, et vivus et mortuus, fulgens miraculis.

LECTIO V.

Ad superos ut creditur, tertio Kalendas Septembris anno circiter sexcentesimo septuagesimo evolavit, et in ecclesiola sua sepultus est, quæ brevi tempore, peregrinis undecumque affluentibus frequentata, nomen Sancti Anachoretæ et sumpsit ipsa, et casis dedit quæ circumerectæ sensim in vicum coluerunt. Corpus autem ejus circum medium seculi decimi tertii, per Petrum, Meldensem Episcopum, e tumulo sublatum est, et ibidem fidelium veneratione expositum; unde post medium seculi decimi sexti, Meldas translatum est, ne in illud Calviniani, pro more suo, impie desævirent; et ibidem etiamnum in ecclesia Cathedrali pars reliquiarum ejus adservatur.

LECTIO VI.

Frequentari tamen non desiit locus

ille Sancti Anachoretæ vestigiis et conversatione consecratus. Sane ante impios labentis seculi decimi octavi furores, vix erat alius in toto orbe Christiano celebrior, propter miracula innumera, quæ Fiacrii meritis patrabantur. Tunc autem in ipsius ecclesia visebatur illud admodum venerabile, in quo tumultus fuerat, oratorium, claustris quidem undique circumseptum, et ita ab omni ævo interdictum feminis, ut nulla unquam transgredi limen impune tentaverit. Diruta vero ecclesia et monasterio, confluere cœperunt peregrini ad ecclesiam baptismalem, ubi nunc religiosissime colitur pars unius Sancti Fiacrii vertebræ, olim ascetis ejusdem monasterii a Dominico Segnierio, antistite Meldensi, concessæ, ob memoriam sanitatis recuperatæ. Exstat et aliqua portio ejusdem vertebræ tum in Seminario Meldensi, tum in ecclesia Sancti Petri de Trajectu Portus.

Among some *Notulæ Historico-criticæ* at the end of this part of this Breviary, I find the following:—

Ad ultimam Dom. Aug. in Festo S. Fiacrii. Quidquid aliter dixerit auctor Historiæ Eccl. Meld. t. i. not. 30, non constat S. Fiacrio exstitisse sanctam sororem Syram nomine, quæ fuerit monialis Faronis et deinde Cathalauni Abbatissæ. De ea omnino siletur apud Gall. Christ.

An interesting corroboration of the popularity of his shrine is afforded by the following notice of F. Augustus Hay. It would seem that his chapel was a special object of devotion to the Irishmen, with whom the French service, till the breaking out of the

first French Revolution, was very popular. In 1673 Charles II. directed Essex to recruit a regiment of foot in Ireland for the service of France. They served under Turenne on the Rhine in the campaigns of 1673, 1674, and 1675, when the Palatinate was devastated. They fought against Montecuculi at Altenheim, under Count Hamilton, who fell near Saverne in 1676. After his death his regiment remained in the French service, till the waste of war and the want of recruits from Ireland obliterated it from the military records of France. The well-known Irish Brigade was formed in 1689.—(O'Connor's Military History of the Irish Nation. Dublin, 1845, pp. 87-96.)

Father Hay says (*Scotia Sacra*, pp. 39, *et seqq.*)—"I shall here insert some verses I met with there (his church near to Meaux), hanging on the walls, whilst I was sub-prior of Esoines, which is a monastery seated near to the brink of the river of Marne:—

DIVO FIACRIO CARMEN.

Regis Hiberni generosa proles,
Fortis Eugeni soboles Fiacri
Sancte, materno gremio corusca
Syderis instar.

Quem nec immensus capitis moratur
Regii fulgor, nec opes, nec ampli
Certa spes regni, nec amata dulcis
Oscula matris.

[37 other verses.

(At the end of first hymn, "Canebant Peregrini Hiberni, anno 1679.")

DIVO FIACRIO CARMEN.

Ecce iterum magno redeunt solemnia plausu
Christicolæ grandes iterum pia cantica poscunt
More dies, notumque hylares Pæana reducunt,
Annua festivo celebrare gaudia cantu
Imperat omnipotens, optata Fiacrius astra

Præstulerit Sancto patriis quod fœdere regnis,
Tartareumque fide magna contriverit hostem.
[122 other verses.

(At end of second hymn, "Offerebat
chorus Hibernorum, anno Domini
1680.")

DIVO FIACRIO CARMEN.

Ecce iterum peregrina cohors vota annua læti,
Annua vota tibi ferimus venerande Fiacri,
Ergo ades et patrios, ne dedignare clientes
Præsidio gaudere tuo juvat, ad tua stratos
Limina mœrentis patriæ tibi fundere questus
Solarique graves casus, durosque labores
Quos illa hæreseos ritus exosa prophanos
Perpetitur dudum pro religione tuenda,
Quæ tibi culta tuos permansit ad usque nepotes.
[205 other verses.

(At end of third hymn, "Offerebat
chorus Hibernorum, 1681.")

The presence in the north of Scotland of the shrine of an Irish saint, whose labours were in France, suggests an allusion to that marvellous Irish Christian colonisation which is one of the most remarkable facts in the history of Christianity, and to which, till the present century, scanty justice has been done. The daughter church of Gaul, Ireland soon returned to bless that nation from whom she had received the faith, and not that nation only, but all the west of Europe, from Iceland to Tarentum, felt its power. Combating Arianism in Lombardy, Paganism in England and Germany; cultivating letters at the court of Charlemagne, and physical science in the see of Salzburg; teaching Greek at Chiemsee, and copying the precious manuscripts of antiquity at Bobbio and Luxeuil—the Scottish clergy grasped the lamp of religion as it fell from the hands of the worn-out

Roman races; and the austere sanctity of Irish monasticism (an austerity which, from existing rules, we know to have surpassed that of S. Benedict himself), asserted its footing in the different nations of the Continent, of which many of the patron saints belong to this family. In the Vosges and the Jura we have S. Fridolin; at Luxeuil and Bobbio, S. Columbanus; in Switzerland, S. Gall; at Salzburg, S. Virgilius; in Thuringia, S. Kilian; at Lucca, S. Frigidian; at Fiesole, S. Donatus; and at Taranto, S. Cataldus.—(See an article in the *Christian Remembrancer*, vol. xliii., on the Scots on the Continent in the early middle ages, by the Rev. A. W. Haddan, B.D., Hon. Can. of Worcester, Rector of Barton, and late Fellow of Trin. Col. Oxford.)

FILLAN, or FAELAN. June 20.—Faolan, the Stammerer (or the Leper), of Rath Erran, in Alba, and of Cill-Fhaelain, in Laoighis, in Leinster, of the race of Aenghus, son of Nadfraech, *i. e.* King of Munster (Mart. Donegal); Faelani Am-labair i Graith Eret in Albaen (Mart. Tallaght). He was a disciple of S. Ailbe, who, wishing to go to Tyle (Thule), sent out instead twenty-two disciples, one of whom was Faolan of Ratherran. Ratherran is Dundurn, in the parish of Comrie, near which is the village of S. Fillans.

The church of Aberdour in Fife was dedicated to him.—(Regist. Honoris de Morton, ii. 174.)

FILLAN, A. January 9.—A saint associated with so great a military event in

the history of Scotland as the battle of Bannockburn must excite an interest beyond that occasioned by the facts of his life. And to this may be added the circumstance that the belief in his power continued to exist till the beginning of this century, many mad persons being dipped in his pool at Killin, in the firm faith that thereby they should be cured. The antiquary also, and student of art, will be anxious to know something of an ancient abbot whose pastoral staff and bell are still in existence—the latter exhibiting a symbol which connects the Scoto-Irish Church with one of the most singular manifestations of the heathen nature-worship.

His name is variously spelt. The Martyrology of Aberdeen and the Kalendar of the Breviary of Aberdeen call him Felanus; the Sanctoreale of the same, Foelanus; Ængus, Faelan; Talaght, Faelan; Drummond, Felanus; Donegal, Faelan; Colgan, Foilanus; Camerarius, Fillanus or Filanus; Dempster, Filanus; King, Filane; The Retours of the seventeenth century, Phillane; some charters, Fulanus.

The particulars of this saint's life, as recorded in the Breviary of Aberdeen, are these:—

“Faelanus, sprung from a noble family of the Scoti, had for father Feriach, and for mother Kentigerna, the most devout of women. He was born, as had been prophesied of him, with a stone in his mouth, which caused his father to have such contempt for him as to cause him to be cast into a neighbouring lake or pool. He was there for a whole year, during which time he was sustained by

angels, the ministers of God. After the year elapsed, he was found, through a divine revelation, by the Bishop Ybarus, playing with angels. He lifted him safely out of the lake, and, taking him to himself, baptized him and instructed him in the knowledge of God.

“But when his youthful years had been thus passed, he betook himself to the most devout Abbot Mundus, from whom he received the monastic rule and habit. In this monastery, that he might more easily labour in divine contemplation, he secretly constructed a cell not far from the cloister, in which, on a certain night, while the brethren of the monastery announced by a little servant that supper was ready, the servant kneeling and peeping through a chink in that cell to see what was taking place, saw the blessed Faelanus writing in the dark, with his left hand affording a clear light to his right hand. The servant, wondering at this occurrence, straightway returned to the brethren and told it.

“But blessed Faelanus having had this made known to him supernaturally, and being angry with the servant that had revealed his secret, by divine permission a certain crane, which was domesticated in the monastery, pecked out the eye of the servant and blinded him; but the blessed Faelanus, moved with compassion, and at the instance and supplication of the brotherhood, straightway restored the eye of the servant.

“Meanwhile the fame of Faelanus spread on all sides, and the blessed Father Mundus having died, by the

unanimous consent of the brotherhood the blessed Faelanus, though reluctant, was elected abbot, when, on the government being handed to him, he, by his virtues and good example, ruled wisely, and instructed and informed his brethren in all holiness, chastity, and humility. He regarded also those who believed in Christ as his dear and special friends, and treated them in the love of God and in charity—above all things, with hospitality.

“But, having left his holy mother Kentigerna, in obedience to the message of an angel, he betook himself to his uncle Conganus, a most saintly man, at a place which is called Siracht, in the upper parts of Glendochquhy, in which place the situation for building a basilica was divinely pointed out to him, with his seven serving clerics. Remaining there a little while, he completely drove away, with his little dog, a most ferocious boar which had devastated the district; and he also converted to the faith of Christ many of the people of that place from the errors of Gentilism and idolatry.

“While he was building the church in the place which God had shown him, when the oxen were unyoked from the wains, a hungry and fierce wolf slew and ate one of them; and in the morning, when he had got no ox to take the place of that which was slain, on pouring forth prayer to God the same wolf returned as a servant and submitted himself to the yoke with the oxen, and continued to do so till the completion of the church aforesaid, when he returned to his own nature, doing hurt to no one. But the blessed Faelanus, after many

and various miraculous works, full of happy days, migrated to Christ on the Fifth of the Ides of January, and is said to have been honourably buried in the said church, which is in Straphillane, and there he reposes.”—(Brev. Aberd. pars hyem. f. xxvi. a, xxvii.)

Colgan (*Acta SS. Hib.* p. 49) places the age of S. Fillan at the beginning of the eighth century—not in the middle of the seventh, as Camerarius maintains. He places Cerate, the desert of Sirach, in Glenderchy (as the Siracht of Glendochquhy of the Aberdeen Breviary is called by that late author), at Glean-dorche in Ulster, on the confines of Tyrone and Fermanagh.

Camerarius places Glenderchy in Fife, and associates the saint with Pit-tenweem.

Colgan (*Acta SS. Hib.* p. 104) gives nineteen saints of this name, one of whom was a celebrated Continental martyr, the brother of S. Fursey of Peronne, and of S. Ultan, whose acts are to be found in Capgrave's *Nova Legenda*, fol. cxlix., and in Colgan, *Acta SS. Hib.* p. 99, and who was killed at Hainault in A.D. 655.—(See next entry.) But the Scottish saint of this name must be either the saint whose commemoration is found both in the Scottish and Irish Kalendars on the 9th of January, or a saint whose day is on the 20th June, “Faolan the Stammerer, of Rath-Erran in Alba; and of Cill-Fhaelain in Laoighis in Leinster, of the race of Aenghus, son of Nadfraech,” *i.e.* King of Munster.—(*Martyrology of Donegal*, p. 175.) Colgan calls him “Leprosus.” The original

is Amlobar. Probably it is the first of these saints. According to Colgan (*Acta SS. Hib.* pp. 49, 50), the oldest record of him is in the Martyrology of Ængus the Culdee. His name occurs in that of Tallaght, of Marian Gorman, in the *Kalendar of Cashel*, and in that of *Cathal Maguire*; the Martyrology of Donegal epitomises all that was recollected of him in Ireland in the seventeenth century — “*Faelan of Cluain-Maosna in Feara-tulach.*” We have to apply to the Scottish authority of the *Breviary of Aberdeen* for any details concerning him; and the life of his mother, *Kentigerna of Inch Caillach*, in *Lochlomond*, further supplements our knowledge.

Briefly, then, this saint (commemorated in the *Irish and Scottish Kalendars*, on the 9th January) was the son of *Feradach* or *Feriath*, a nobleman probably of the race of *Fiatach Finn*, by *Kentigerna* or *Quentigerna*, *Caentigern* or *Coentigern*, daughter of *Kellach Cualann*, king of *Leinster*, and sister of *S. Congan of Turriff and Lochalsh*. See *KENTIGERNA*. *S. Fillan's* epoch is determined by the dates of his mother and maternal grandfather, who died respectively in A.D. 734 and A.D. 715, by the fact of his being educated by *S. Ibar*, and by his receiving the monastic habit from *S. Munna*, the saint who is known in Ireland as *S. Fintan-Munna MacTulcain*, who died in 635, and whose name is preserved in *Kilmun*, on the *Holy Loch* in *Argyle-shire*. See *MUNDUS*. We therefore must reject *Camerarius's* date of 649, and place him a little after the commencement of the eighth century.

We cannot determine in what monastery of *S. Munnu S. Fillan* was trained. *Dr. Lanigan* throws discredit on the accounts that give him any other monastery than *Taghmun*, in the county of *Wexford*. He is called *S. Munnu of Kilmund and Dissert*, in the *Breviary of Aberdeen*. If the *Dissert* be the *Desert of S. Serf*, now *Dysart*, we may understand how *S. Fillan's* name should be preserved in the nomenclature of his cave, a little farther eastward in *Fife*, at *Pittenweem*; but the chief scene of his labours was in the uplands of *Perthshire*, in the parishes of *Glendochart* and *Killin*. There we find a river and a strath called after him, and a church dedicated to him. There is a *Killallan* in *Renfrewshire* (*Reeves' Adamnan*, p. lxxiv.), and a place of worship dedicated to him at the chapel-yard, parish of *Largs* (*Orig. Par.* vol. i. p. 89).

Again, we find traces of *S. Fillan* farther north. In the life of his uncle, *S. Congan*, in the *Breviary of Aberdeen*; it is said that he fled from Ireland to *Lochalsh*, in northern *Argyle*,—a description of the locality which incidentally proves the antiquity of the authority from which the narrative is taken, for it was afterwards termed *Ross-shire*, on the occasion of *Alexander II.* granting it to the *Earl of Ross*. There † *S. Fillan* built a church to the honour of his uncle; and in fact, at the present day, *Kilkoan* and *Killellan*, the churches of *Congan* and *Fillan*, bear testimony to the truth of the legend.

The proximity to *Pittenweem*, where the saint's cave, already alluded to, is shown, would account for *S. Phillans*

being the alternative name of the parish of Forgan in Fife, though the parish church had an after-dedication to S. Andrew, as we see by a *confirmatio* of Pope Adrian IV. given in the *Registrum Prioratus S. Andree*, p. 51.

The estimation in which S. Fillan was held in Scotland was greatly enhanced by the part he was supposed to have taken in the victory of Bannockburn. Boece gives the legend in Latin, and it is thus translated by Bellenden:—

“All the night afore the batall, K. Robert was right wery, havand gret sollicitude for the weil of his army, and nicht tak na rest, bot rolland all jeoperdeis and chance of fortoun in his mind; and sum times he went to his devoit contemplatioun, makand his orisoun to God and Sanct Phillane, quhais arme, as he belevit, set in silver, wes closit in ane cais within his palyeon; traisting the better fortoun to follow be the samin. In the mene time, the cais chakkit to suddanlie, but ony motion or werk of mortall creaturis. The preist astonist be this wounder went to the alter quhare the cais lay; and quhen he fand the arme in the cais, he cryit, ‘Heir is ane gret mirakle;’ and incontinent he confessit, how he brocht the tume cais in the feild dredaned that the rillik suld be tint in the feild, quhair sa gret jeoperdeis apperit. The king rejosing of this mirakill, past the remanent nicht in his prayaris with gud esperance of victorie.” —(Bellenden’s *Boece*, vol. ii. p. 391. Ed. 1821.)

It was to the “merakle of Sant Phillane” that the king alluded in his speech before the battle, after that Mauritius,

Abbot of Inchaffray (the *Insula Mis-sarum* in Stratherne), had “said masse on ane hie mote, and ministret the Eucharist to the king and his nobillis.” If S. Fillan be the Faolan of Ratherran, we here see a reason for this particular relic being brought into the camp; and it will be recollected that Killin, the special seat of the cultus of the saint, was a church under the jurisdiction of Inchaffray.

A relic of S. Fillan still exists—viz. the Coygerach or pastoral staff of the saint, which has been preserved to this day. There is a curious account of an inquest as to its custody in the third volume of the *Spalding Club Miscellany*, pref. p. xxi. and p. 237. See also *Proceedings Soc. Antiq. Scot.* vol. iii. page 233, and plate xxvi., for a description and figure of the crosier.

The ancient bell of this saint is still preserved, and is now in the Museum of the Antiquarian Society in Edinburgh. It is also described and delineated in their *Proceedings*.

“There is in Strathfillan the ruins of a building 120 feet long, and 22 broad, which is said to have been a cathedral. Part of the walls are still standing.” “At Strathfillan there is a deep pool called the Holy Pool, where in old times they were wont to dip insane people. The ceremony was performed after sunset on the 1st day of the quarter o.s., and before sunrise next morning. The dipped persons were instructed to take three stones from the bottom of the pool, and walking three times round each of the three cairns on the bank, throw a stone into each. They were

next conveyed to the ruin of S. Fillan's Chapel, and in a corner called S. Fillan's bed, they were laid on their back, and left tied all night. If next morning they were found loose, the cure was deemed perfect. S. Fillan's bell still exists, and at the mill of Killin, there was long kept a stone called Fillan's chair, and seven small stones that had been consecrated by the saint, and endowed with the power of curing diseases. Five of them are still preserved."—(N. S. A., Perth, p. 1088.) The family of M'Nabs are the descendants of the hereditary abbot of Glendochart, among whom Fillan was much used as a Christian name. The Old Statistical Account says that after the insane people remained all night in the chapel bound with ropes, the bell was set on their head with great solemnity. It was the common opinion that, if stolen, it would extricate itself out of the thief's hands and return home.—(O. S. A. xviii. p. 378.)

Dempster assigns him a monastery in Knapdale, in which S. Cataldus was buried.—(Hist. Eccles. Scot. lib. iii. num. 278.) The Felire of Ængus gives us—

Faelan deoda digrais
 (*Gloss*) i. do gres no ro mait.
 [Faelan the godly and stedfast,
i.e. constant or very good.]

In the lands of Skelmorlie or Cunningham, and parish of Largs, are the "terræ de Saint Fillain's Well."—(Retours, Ayr, 258.)

In the Retours (Perth, 97), we have "advocatio capellanizæ de Sanct Phillane, infra castrum de Down et capellanizæ Sancti Phillane extra idem castrum

situatæ super littus aquæ de Teith." Besides Strathfillan, Strowan has a fair called Feile Fhaolain.

In Wigtown we have a Kilphillane.—(Retours, Wigtown, 37.)

FILLAN or FOILLANUS, M. October 31, A.D. 655.—The life of S. Congan (Brev. Aberd. pars estiv. fol. cxxvi.) states that that saint, with his sister Kentigerna, and her three sons, Felan, Fursey, and Ultan, left Ireland for Lochelch. That of S. Fillan (Brev. Aberd. pars hyem. fol. xxvi. a) says that he was the son of Feriach and Kentigerna, but does not allude to his brethren. That of S. Kentigerna (Brev. Aberd. pars hyem. fol. xxv.) gives no indication that she had any other son than Felan.

It would seem, therefore, that there is a confusion. The Felan who was brother of Fursey and Ultan imitated them in adopting the monastic life, first at Cnobersburg, where he became abbot. Then he went abroad to Nivelles in Brabant, where S. Gertrude governed a great abbey, founded by her parents, Pepin and Ituberga. On the death of Ita, Gertrude bestowed the lands of Fossæ upon Ultan, to found an abbey, and detained Felan at Nivelles to confess the nuns, and to instruct the people. Going one day to visit his brother at Fossæ, he was set upon by certain satellites of the devil, and with three companions beheaded. His martyrdom was revealed to S. Gertrude, and special honour was done to his remains by Grimoald, Maire du Palais, and by Dido, Bishop of Poitiers.

FINAN or FINIAN, B. March 18, A.D. cir. 575.—In the Irish Kalendars at March 16, we find Fionan the Leper of Sord and Cluain-mor in Leinster, and of Ard Fionain, in Munster. He was of the race of Tadhg, son of Cian, son of Oilioll Oluim (Mart. Donegal).—See Reeves' Adamnan, p. 279.

The Bollandists, at March 16th (Acta SS. Mart. tom. ii. p. 439) give an ancient life of him, communicated by Henry Fitzsimon. The saint was born in Ireland, educated by a senior named Brendan, and consecrated by Bishop Fathlad. Desirous of martyrdom, he took upon himself the leprosy of a child who came to him to be cured, and was covered with worms, whom he called "his fellow-citizens." He was forbidden by S. Columba to go to Rome, and on pleading a vow, was told to place his head on that saint's knee. Straightway he slept, and on awaking, he described the different localities of Rome. After many miracles he slept in peace.—(See also Colgan, A. SS. Hib. p. 627.) He is of Killinan, otherwise Kilfynan and S. Finani Ecclesia (Regist. de Passelet. pp. 113, 131, 226), and of Elan Finan, where his fair was held next day to S. Patrick's Day (Orig. Par. ii. 198); Mochrum (N. S. A. Wigton, p. 61), and Abersnetheck in Monymusk (V. D. A. p. 585), and Migvie (ibid. p. 632) are his churches. Agnes, Countess of Mar, granted the Ecclesia S. Finnani de Miggeveith to the Prior and canons of S. Andrews.—(Regist. Priorat. S. And. p. 249.) "In the beginning of the last century Finzean's fair, at the Kirk of Migvie,

was kept whiles in March, and whiles in April, on the Tuesday before Midlentron fair at Banchrie."—(Aberdeen's new prognostication for the year 1703, quoted in Antiqq. of Aberdeen and Banff, ii. xlvi.) There is a S. Finzean's fair at Perth. The name of the church of Lumphanan, where Macbeth is believed to have been killed, though stated to be dedicated to S. Vincent, whose day is 22d January (V. D. A. p. 635), is more probably dedicated to S. Finian. In the Dunkeld Litany he is addressed as Finnanach.

FINBAR. See BARR.

FINCANA, August 21.—S. Fincana was one of the virgin daughters of S. Donevald, of the Den of Ogilvy.—(Boethii Scot. Hist. f. 168, ed. 1575.) See DONEVALDUS.

FINCANA II. October 13.—"Echt church is dedicated to S. Fincan, virgin in Scotland. She flourished in the beginning of the sixth age, and her feast was kept on the 13th of October. She must be different then from that S. Fincan (daughter of S. Donevald), who lived in the beginning of the eighth century, and whose feast is placed by Camerarius on the 21st of August."—(V. D. A. 636.) In spite of the authority of this careful antiquarian, it is most likely that there was only one S. Fincana. There is a S. Finsech this day in the Irish Lists.—(Mart. Donegal, p. 277.) See FYNDOCA.

FINDCHANUS. March 11. — S.

Findchanus, whose sufferings from the loss of his hand are recorded in the Martyrologies, "fuit in angustiis sive cruciatibus diuturnis," is known to us (Reeves' Adamnan, p. 66) by the part which he took in the sacrilegious ordination of the sanguinary Aedh Dubh, son of Suibhne, and chief of the Dalaraidhe (588), who murdered King Diarmait Mac Cerbaill, who had attained to the sovereignty of Ireland in 544, and reigned twenty-one years. Findchan brought a bishop from the Picts to perform the necessary rite, who only consecrated on Findchan sharing the responsibility by laying his hand on the man to be ordained. S. Columba prophesied that Findchan should lose his hand, and that Aedh should die a violent death. Findchan spent his days in austerities, and is numbered among the saints.—(Colgan, Acta SS. Hib. p. 584; Reeves' Adamnan, p. 68.)

In the epigraph of the chapter in Adamnan (l. i. c. 36) he is called "illius monasterii fundator quod Scotice Artchain nuncupatur in Ethicâ terrâ."

Kilfinnichen in Mull takes its name from this saint. S. Finnichen's chair is just above the church.—(N. S. A., Argyle, 296.)

FINLAGAN.—In the parish of Kilarrow and Kilmeny, in Islay, on an island in Lochfinlagan, are the ruins of a small chapel dedicated to S. Finlagan.—(Stuart's Sculptured Stones, vol. ii. p. 24; Orig. Par. ii. p. 261; Reeves' Adamnan, p. 136, note.)

There are four saints of the name of

Finnlugh in the Irish Kalendars.—(See Colgan's Acta SS. Hib. p. 12.)

FINNAN, B. February 17, A.D. 662.

—The lection in the Aberdeen Breviary at this day (pars hyem. fol. lv.a) supplies us with an account of S. Finnan, which cannot be traced to any earlier source. It is noteworthy, not only on this ground, but because it exhibits the manner in which at this time episcopal elections took place. It runs as follows:—

"About the year after the child-bearing of the Virgin 650, there was a man of venerable life, a bishop of great sanctity, an eloquent teacher of the infidel races, Finnan by name, said to have sprung from the race of the Scots, and in a noble family, remarkable for his training in virtue and liberal education.

"He was so devoted to study, with little, nay, almost no admonition on the part of his teachers, and so strove to make himself a most learned man, as to give the promise of high promotion; wherefore the people declared with one consent that this man of God was worthy of the episcopate, and they frequently predicted what his future would be.

"But while he surpassed all his equals in every manner of knowledge, as well as in circumspection and prudence, he chiefly gave himself up to good works, and exhibited a most apt example of virtue, being most obedient to his betters, a very slave to his equals, and the lowly companion of those who were beneath him.

“After these things, blessed Finnanus occupied himself above all things in imbuing his mind with the divine law, and, in the practice of divine contemplation, despising the other delights of the world. With all patience, humility, and subjection, he betook himself to teachers and holy men, well instructed in the Christian faith; and what he learnt from them by the help of God he committed to memory, and commended to others in his preaching.

“For at that time the most holy man, Aydanus, Bishop of the Northumbri, among the Angles, having happily finished his life when he was said to have reigned over that church seventeen years, a meeting of the clergy and people of both sexes having been held, they unanimously elected Saint Finnanus, who was of the race and name of the Scoti, to be Bishop of Lindisfern.

“After his consecration, he won back the people from idolatry, and baptized Pende (really Peada), the king of the Mediterreni Angli, with all his subjects. He was bishop ten years, and yielded up his spirit on the thirteenth of the kalends of March.”

We obtain from Bæda some additional facts concerning him. He states that he came from the monastery of Hy (H. E. lib. iii. c. xvii.); that he baptized King Peada, with all his earls and soldiers, at Admorum or Walton; that he consecrated Diuma (c. xxi.); that he received Sigbercht and the East Saxons into the Church (c. xxii.), and placed Cedd as bishop over them (ibid.); that the church he built in Lindisfarne was after

the manner of the Scots, not of stone, but of hewn oak, covered with reeds; that, in spite of Ronan's arguments, being of a hot and violent temper, he opposed the Catholic Easter (c. xxv.)

FINNAN. See WYNNIN.

FINTAN, C. February 17.—The Kalendar of Adam King, on the 17th of February, gives S. Fintan, who in the Drummond Martyrology is assigned to this day along with S. Cormac. “Apud Hiberniam sancti Confessores Cormac et Fintan ad Christum perrexerunt.” He was the son of Gaibhreine, son of Corcran, son of Eochaidh, Abbot of Cluain-Eidhneach, in Laoighis. He is of the race of Eochaidh Finnfuathairt, of whom was Brigida. He is described as Fintan the generous, chief head of the monks of Ireland, and resembling S. Benedict in his manners and life. He was celebrated for his abstinence.—(Mart. Donegal.) His acts are given in Colgan, Acta SS. Hib. pp. 349-357; see also Ussher, Works, vi. 504. Ængus has

La feil Findtain figlich.

[With the festival of Fintan of the vigils.]

His church is Kilintag in Morvern.—(Orig. Par. ii. 189.)

FINTANA, V. May 27.—Camerarius (p. 150), at May 27, gives “S. Fintana Virgo. De eâ Brev. Scot. et alii auctores.” Dempster, at October 13, “In Scotia Fintanæ et Othæ Virginum.”

FINTAN-MUNNU. See MUNDUS.

FITTECK, FITTICK, or FITTOCK.
See FIACRE.

FLANNAN, C. December 18.—To the west of the island of Lewis, in the Atlantic, about twenty miles from the shore, are the Eileanan Flannain, on the largest of which, Eilean Mor, is the Team-pull Beannachadh, or chapel of S. Flannan. Martin (Western Isles, p. 17) mentions the superstitions with which the fowlers from the Lewis used to regard these islands, terming them honorifically "the country," and never visiting them but with prayers and ceremonies. Macfarlane (MS. Geographical Collections, ii. 242), while he gives rightly the name of the island, calls the saint Flandan.

There are several saints in the Irish martyrologies who bear this name, which means red, and was latinised as Florentius.—(Martyrol. Donegal.) Mr. Muir (Characteristics of Architecture, p. 182) calls him the son of Conaing, Abbot of Cill-Mor-Diothraibh, but no such name occurs in the Martyrology of Donegal.

According to the Martyrology of Donegal (p. 341), he really is Flannan, son of Toirdhelbhach, son of Cathal, son of Aedh Caemh, son of Conall, son of Eochaidh Bailldearg. He was a confessor of Cill-Dalua in Dal gCais. He was of the race of Corbmac Cas, son of Oilíoll Oluim.—(See Reeves' Adamnan, lxxiv.) He is patron saint of Killaloe, which is "Ecclesia Sancti Flannani de Cill da Lua."

FORMAN.—In the parish of Birnie, in Elgin, is the Cairn of Kilforman.—(N. S. A., Elgin, p. 86.)

FOTHADH I. June 4, A.D. 963.—"Fothadh, son of Bran, scribhmidh or scribe, and Bishop of the Isles of Alba, died."—(Annals of Ireland, by the Four Masters, ii. 683; Reeves' Culdees, p. 125.) "Fothach the Bishop went to his rest."—(Skene, Chron. of Picts and Scots, p. 10.) He was banished from his see (S. Andrews?) by Indulphus, and lived eight years afterwards. A case for the Book of the Gospels, caused to be made by him, was preserved in the time of Fordun.—(Scotichron. vi. 24, ed. Goodall, i. 339. See also Reeves' Adamnan, pp. 365, 394.)

FOTHADH II. February 3, 1093.—Fothadh, Archbishop of Alba, rested in Christ.—(Skene, Chron. of Picts and Scots, p. 370; Annals of Ulster, ad ann. 1093; Keith's Scottish Bishops, p. 7, ed. Russel.) He was the last bishop at S. Andrews of the old Celtic Church, and on his death, which took place the same year as that of Malcolm Ceanmore, we find (if we reject as doubtful the authority of the Scotichronicon as to the four bishops-elect—Gregory, Cathrey, Edmar, and Godric), King Alexander appointing Turgot, S. Margaret's confessor and biographer to the newly-constructed see. In his time the entire rights of the Culdees through all the land of Scotland passed into the hands of the bishops of St. Andrews.—(Robertson, Scotland under her Early Kings, i. 174; Reeves' Culdees, p. 128.)

FOTINUS or POTHINUS. June 2, A.D. 177.—The touching account of the martyrs of Vienne and Lyons preserved

by Eusebius (H. E. v. 1-3) contains the history of S. Fotinus, Bishop of the latter city; and the Breviary of Aberdeen declares that the fame of the blessed saint, extending through the world, reached the north of Scotland, and a basilica in his honour was erected within sight of the river Dee (Brev. Ab. pars hyem. ff. xxiii.a, xxiv.) This was at Torrie. The charter that erects that village into a burgh of barony, in 1495, sets forth the singular devotion which James King of Scots had to the blessed martyr S. Thomas, and to S. Fotinus, patron of Torry.—(V. D. A. 255, 262; Regist. Nigr. de Aberbrothock, 292.)

The church of Kirkpottie, anciently Potyn, referred to under S. Fiacre, was perhaps dedicated to him.

FRECAN. November 20.—S. Frecan, Bishop and Confessor, occurs in the Ferne Kalendar at this day, as a saint whose worship continued in the north in the fifteenth century. He is Fraechan, bishop of Bó-chluain, in Laoighis, to the east of CluainEidhneach, and of Inis-mac-Earca.—(Mart. Donegal, p. 315.) He is on the same day as Bishop Easconn, who appears in the Scots Kalendar of King as MAXENTIA, *q.v.*

FREFANOICH is invoked in the Litany of Dunkeld.

FUMAC. May 3.—“Botriffnie or Fumac Kirk hath for its patron S. Fumac, quhose wooden image is washed yearly, with much formality, by an old woman (quho keeps it) at his fair (on the

third of May), in his own well here.”—(MS. Account of Scottish Bishops in the Library at Slains, 1726.)

“This image existed till the beginning of this century, when, being swept away by a flood of the Isla, it was stranded at Banff, and they yet live (1847) who remember to have seen the statue committed to the flames, as a monument of superstition, by the parish minister.”—(Illustrations of the Antiqq. of the Shires of Aberdeen and Banff, vol. ii. p. 253, note: Spalding Club.)

The fate of the images used in the pre-Reformation Church of Scotland is involved in great obscurity. Under the life of S. Barr, we have seen that his statue existed in the isle of Barra, in the last century. A figure of the Blessed Virgin, formerly in a chapel on the Bridge of Don, and afterwards in the cathedral of Aberdeen, is now in Brussels.—(Histoire de la statue miraculeuse de la Très Sainte Vierge Marie, honorée dans l'église de N. D. de Finisterre à Bruxelles sous le titre de N. D. de Bon Succes: Bruxelles, 1854.)—The destruction of S. Giles in Edinburgh forms one of the most graphic scenes in the pages of Knox.—(Knox's History of the Reformation, ed. Laing, vol. i. p. 258.) There is a statue of S. Mackessog, which formerly stood at Bandry, but it is now in the family burying-ground of Sir James Colquhoun, at Rossdhu.—(N. S. A., Dumbarton, 161.) An image of S. Bride was extemporised every 2d of February in the island of Colonsay, by a sheaf of oats being dressed up in woman's apparel, when the mistress of the house said three times,

“Briid is come.”—(Martin’s Western Islands, p. 119.) One of the old almanacks gives a S. Fumack’s fair at Dinnet, in Caithness, and at Chapel of Dine, in Watten.

FYMBERRUS. *See* BARR.

FYNDOCA, V. October 13.—No life of this saint, who is associated with S. Fincana, is given in the Breviary of Aberdeen. The collect prays for chastity of body and mind, and a place with them in glory by their intercession. There is a note or rubric that Fyncana is venerated at Etht (Echt), in the diocese of Aberdeen, and Fyndoca at the archidiaconate of the diocese of Dunblane. This is probably Findo-Gask.—(Brev. Aberd. pars estiv. f. cxxvi.a). Among the charters at Magdalen College, Oxford, is a deed, probably of the year 1218-9, in which Roger de Quincy grants all his demesne at Gasc, with pasture for 24 oxen, 15 cows, and 100 sheep, and 4 acres of meadow on the western side of the chapel of S. Fyndoca, towards the mill of Gasc, to the Hospital at Brackley, for the maintenance of three chaplains there. The Martyrology of Aberdeen states that both S. Fyncana and S. Fyndoca were venerated in the diocese of Dunblane. At Bendochy, near Cupar Angus, there was anciently a chapel at S. Phink dedicated to that saint, a small part of the ruins of which still remains.—(N. S. A., Perth, 1188 ; O. S. A. xix. 342, 359. In 1529, Archibald, Earl of Argyle, for the honour of God, the Blessed Virgin, S. Fyndoc, and

all saints, granted certain lands to Duncan Makcaus, becomingly to maintain the chapel of S. Fyndoc, on the Island of Inchald, and cause one mass weekly to be celebrated.—(Orig. Par. ii. 130.) Inishail, in the deanery of Lorn, seems to have been dedicated to S. Fyndoc.—(Ibid.)

FURSEY, A. January 16, A.D. 650.—The reputation of S. Fursey extends far beyond the limits of the Scoto-Irish Church. Not only is he one of the most distinguished of those missionaries who left Erin to spread the gospel through the heathen and semi-heathenised races of mediæval Europe, bridging the gap between the old and new civilisations, but his position in view of dogma is a most important one. He has profoundly affected the eschatology of Christianity ; for the dream of S. Furseus and the vision of Drythelm (Bæda, H. E. l. iii. c. 19, l. v. c. 12) contributed much to define the conceptions of men with regard to that mysterious region on which every man enters after death.

The legend in the Breviary of Aberdeen runs thus :—

“Furseius, that most devout abbot, derived his origin and birth from the most noble race of the Scoti, but he was much more noble in soul than in body. From the period of his very youth he gave no little attention to sound learning and monastic discipline, and, as eminently becomes the saints, he took care to perform all that he learned.

“As time went on he constructed for himself a monastery, in which he might more freely devote himself to heavenly

studies, where, on being seized with an illness, as a little book of his life sufficiently shows, he was in a rapture taken out of the body, and in that condition, from vespers to cockcrow, was deemed meet to behold the sight of the Lord, and of the angels, and to hear their praises.

“He was accustomed to say that he heard them crying one unto another, ‘They shall go from strength to strength;’ and again, ‘The God of Gods shall be seen in Syon.’ He was restored to the body, and in the midday he was rapt again. Then he saw not only more joys of the blessed, but also great contests of malignant spirits, who, by frequent accusation of the wicked, seek to impede the way of heaven. But they could not prevail against him, on account of the protection of the angels. Concerning all which things, if any one wish to know with what intensity of malice the demons cast up the sinner’s acts, his superfluous words, and even his thoughts, as if written in a book, also what pleasant and sad things Furseius learnt from the angels, and from holy men appearing to him amongst the angels, let him read the above-mentioned little book of his life, and I think he will gather from it much spiritual profit.”—(Brev. Aberd. pars hyem. f. xxxii.)

It will be seen that this legend of the Breviary is abridged from the account of the saint given by Bæda (H. E. iii. 19), who supplies the rest of the authentic facts of the saint’s life: viz. that he came from Ireland before 636, in the reign of the good Sigberct, king of the East Angles, that he founded a monas-

tery at Cnobheresburg or Burgh-Castle, that he left the care of the monastery to his brother Fullanus, and to the priests Gobbanus and Dicullus, and following the example of his other brother Ultan, betook himself to the anachoretic life, but finding the country disturbed by the incursions of the heathen under Penda, he crossed to Gaul, where, honourably received by King Hlodvius and the patrician Ercunvaldus (observe the purely Saxon name in Gaul), he founded a religious house at Lagny-sur-Marne, where he seems to have died. Ercunvaldus took his body to Peronne, and kept it in the porch of a church which he was building, and its continued state of incorruptness testified to the sanctity of Fursey.

There are various lives of S. Fursey. Butler says that the ancient life given by the Bollandists is that from which Bæda extracted the account of his visions. Capgrave (Legend. Nov. Ang. fol. cliii.) gives the same. Colgan also (Acta SS. Hib. pp. 75 and 282) gives narratives, but they are all evidently posterior to Bæda. The Martyrology of Donegal, recording his life from authorities now lost, says, “He was of the Conaille Muirtheimhne (the maritime part of the county of Lowth), as in this quatrain:—

The father of Fursa, a pure true saying,
Was Lochin of Dal-Araidhe.
The mother of this son
Was Gelgéis, daughter of the king of
Connacht.”

There appear to have been two Furseys (see note of Dr. Todd to the Martyrology of Donegal, p. 18); for in the Annals of Ulster, at 649 (648), we have

"Quies Fursei in Britannia" (Skene, Chron. of Picts and Scots, p. 348), and Britannia is constantly used for Scotland in contradistinction to Ireland. Thus, in the Drummond Kalendar, S. Donan and S. Blane are assigned to it.

GAIUS. March 4, A.D. 870.—Gaius or Gayus was one of the martyrs in the May.—(See ADRIAN, and Brev. Aberd. pars hyem. f. lxii.) Near Lochleven, in Fife, are the "terre de Kylemagage."—(Retours, Fife, 173.)

GANINIUS. March 4, A.D. 870.—He also is one of the martyrs of the May. Perhaps he may be the same as the preceding.

GEDE. October 20.—Among the fairs in Strathnaver was one held "Die vigesimo Octobris lie Sanct Gedes fair nuncupato."

GELASIUS.—Gelasius the Deacon was one of the companions of S. Regulus.—(Skene, Chron. of Picts and Scots, p. 187.)

GERVADIUS or GERNADIUS, C. November 8, A.D. 934.—Gervadius, an Irishman, left his home, and coming to Scotland, to the province of Moray, associated with himself some fellow-soldiers of Christ at Kenedor, where he built a cell. In that place he had a stone bed. During the wars between Scotland and England an English soldier asked the saint to pray God that his sins might be forgiven. The battle went against the English, and the

soldier's head was cut off. S. Gervadius sent his disciples to find the body, which was made known by a white bird resting on it, and a wolf peaceably brought the head. On another occasion, a wolf which had slain one of the saint's oxen, took its place, and finished the ploughing. A violent storm diverted a river into another stream, so as to bring down timber for the construction of his church.—(Brev. Aberd. p. estiv. f. cxlviii.) Boece, speaking of the days of Achaius, after chronicling the works of Paulus Diaconus and Usuardus (Isward, Bellenden), adds, "Among us, was in thay days, Gervadius, Glas-ciane, Modan, and Medane, great doctors and men of singulare erudition" (ed. 1821, vol. ii. p. 142). Camerarius (p. 196) says that he withdrew to a cave not far from Elgin. "Gerardin's cave, in Elgin charters denominated Holyman Head, probably the abode of a hermit, was about twelve feet square. It was ornamented with a Gothic door and window, and commanded a long but solitary prospect of the eastern coast. The Gothic window and door were demolished about sixty years ago by a drunken sailor, and the whole cave has since been scooped out by quarriers."—(N. S. A., Elgin, p. 149.) "There was a spring in the rock above the hermitage called S. Gerardin's Well" (O. S. A. iv. 85). In Stewart's Metrical Chronicle of Scotland (vol. ii. p. 369) he is called Gervatius, Bishop of Moray.

We have assigned to S. Gervadius the date 934, because the facts mentioned in his legend plainly indicate

the invasion of the north by Athelstane. That monarch, in the reign of S. Constantine III., on the plea of a broken treaty, invaded Scotland by sea and by land, sent his fleet as far as Caithness, and penetrated with his land army as far as Dunfother (Dunnottar) and Wertermore (which has been ingeniously identified with Kirriemuir), thus occupying Strathmore and the How of the Mearns. It was probably an attack on the land by the fleet which supplies the events recorded.

The real name of this saint was probably Garnard or Garnat, a common name among the Picts.

GERVADIUS. June 21.—“Episcopus Brechinensis in Scotia. De eo Wion et alii.”—(Camerarius, p. 159.)

GILBERTUS, B. and C. April 1, A.D. 1245.—We have here the history of the last Scotsman, in the modern sense, who has been enrolled in the Kalendar of the Saints. The hagiological side of his history is given in the Breviary of Aberdeen, where his collect runs in these terms: “O God, who didst vouchsafe to distinguish the blessed bishop Gilbert by many healings of sick men, and by the gift of miracles, grant that by his intercession we may be delivered from the weaknesses of soul and body, and attain to that glory which Thou hast bestowed on him, through our Lord. Amen.” The legend states that in the north of Scotia, a man of noble family, but more noble on account of his faith in Christ and the purity of his life, by name Gilbert, lived in the reigns of

William and Alexander. After a good secular and religious education he became archdeacon of Moray. He was employed by the princes before mentioned in that secular work which so often fell to the portion of ecclesiastics in those ages (“in temporalibus et spiritualibus ipsum pro singulis regum in boreali Scocie parte agendis et castorum custodiendis edificandis et aliis edificiis pro utilitate regis et reipublice reparandis prefecerunt”). The enemies whom he made to himself in the discharge of his duties set fire to the books in which he kept an account of his intromissions, but miracle interfered, and the burnt accounts were restored. After a certain number of years, when Adam, Bishop of Caithness, had been barbarously murdered by his spiritual subjects, and King Alexander had punished this sacrilege by the execution of the murderers to the fourth and fifth generations, Gilbert was assumed and consecrated in his stead, with the assent of all the clergy and laity—“omnium populi et cleri roboratus assensu.” He ruled over his diocese more than twenty years. He restored speech to a dumb man by prayer and the sign of the cross. A certain person had hired the salmon-fishings from the lord of Caithness for a sum of money. Owing to the lack of fish, he had not wherewithal to pay his rent, and when the season arrived, that it might not pass without profit—“ne tempus fatale salmonum cursus de proximo volveretur,” he earnestly besought blessed Gilbert to wash his holy hands in the water, and so attract the salmon, which accordingly took

place. After many other miracles, he departed on the Kalends of April, and rests in peace in the Cathanensian church built by his own hands.—(Brev. Aberd. pars hyem. fol. lxxxiii.)

Such is the hagiographical aspect of S. Gilbert's career. He was of the great family De Moravia, son of William, the Lord of Duffus and Strabrok, who was possessed of vast estates in the north, the gift of Hugh Freskyn. He reigned as Bishop of Caithness from 1223-1245, during which time he erected the cathedral at Dornoch, the statutes of which were modelled on those of Moray, which again were formed after the example of the church of Lincoln. There is no evidence that he was ever high chamberlain of Scotland; and the story of his distinguishing himself as the advocate of Scottish rights against the metropolitanical power of York, and the exaggerated claim of suzerainty of England, at the Synod of Northampton in 1176, as narrated by Fordun (*Scotichron.* l. viii. c. 26, ed. Goodall, i. 476), and by Boece (*Bellenden's transl.* ed. 1821, vol. ii. p. 318), needs no refutation, inasmuch as that event took place just forty-seven years before he was consecrated bishop.

He became the patron saint of his diocese and cathedral. His relics continued to be had in reverence till the eve of the Reformation.—(Orig. Par. ii. 603.) They were used for swearing oaths on, so late as 1545.—(See Records of the Bishopric of Caithness, prefatory notice, by Prof. Cosmo Innes. *Bannatyne Miscellany*, vol. iii. p. 9; *Acta Sanct. Bolland.* April. t. 1, p. 49.)

GILDAS, or GILDASIUS. January 29, A.D. 602.—Gildas, born at Alcluyd, was son of Caunus or Cau, otherwise termed Nau or Navus, king of the Middle Britons or Cumbrians. He went for education during seven years into Gaul. Then he was taught by S. Iltutus in Britannia or Wales. After leaving him, the saint went to Ireland, where he converted many to the faith. Advanced to the priesthood, he preached "in the northern parts of the island," probably in Scotland; he returned to Ireland, and visited Brittany, where he founded the abbey of Ruysel. He visited Rome, where he presented a bell to Pope Alexander. In England he lived on an island in the Severn, where he passed sleepless nights in prayer. Then he went to Glastenia (Glastonbury), not far from which he founded a church, where he led an eremitic life, and then died in the odour of sanctity. He is called Albanicus, to distinguish him from the other saints of the name.

He was born probably in 520, the year of the battle of Badon Hill.—(See T. Innes, *Civ. and Eccl. Hist.* pp. 120-124; Colgan, *Acta SS. Hib.* pp. 177-180.)

GLASCIANUS, B. January 30.—Of the life of the saint we have no details. The collect in the Breviary runs in these terms:—

"Grant, we beseech Thee, Almighty God, that we, who celebrate the anniversary of blessed Glascianus, Thy confessor and bishop, may, by the intercession of his devout prayers, be deemed meet to attain to eternal joys, through our Lord."

He is known in the parish of Kinglassie (or Kinglassin), near Kirkcaldy, of which frequent mention is made in the Register of Dunfermline.—(Bannatyne Club, pp. 56, 57, 59, 63, 64, 66, 81, 172, 175, 207, 418.) “Some trace” the name “from a saint whose name was Glass, and point out a well of fine water called S. Glass’s well.”—(O. S. A. iv. p. 501; N. S. A., Fife, 194.)

The other name of the parish of Strachur—*i.e.* Kilmaglas, or Kilmalosh, —points to a dedication to this saint in Argyleshire.—(Orig. Par. ii. 77.)

GLODIANUS. March 4, A.D. 870.—One of the martyrs of the May. See ADRIAN, and Brev. Aberd. pars hyem. fol. lxii.

GODRIC, H. June 17, A.D. 1170.—S. Godric, the Hermit, visited S. Andrews—“Sanctum Andream in Scotiâ orationis gratiâ devotus petivit.”—(Matthew Paris, *Historia Major*, p. 113. Ed. Tiguri, 1589.)

For notices of his frequent visits to Scotland, and of his life and miracles, see “*Libellus de vita et miraculis S. Godrici Heremitæ de Finchale*,” by Reginald, a monk of Durham; printed for the Surtees Society, 1847.

GORDIAN, or GORGHAM.—“The church of Manor stood on Newholme, near the head of the glen, until the middle of the seventeenth century. It was known as S. Gordian’s Kirk, or S. Gorgham’s Chapel, from its dedication either to S. Gordian, who was beheaded at Rome, under Julian the Apostate, about the year 362, or to S.

Gorgon, a eunuch of the imperial palace, who was martyred under Diocletian. The feast of SS. Gordian and Epimachus was kept by the Scottish Church on the 10th May; S. Gorgon’s on the 9th September.”—(Orig. Par. i. 239. O. S. A. vol. iii. 387; N. S. A., Peebles, 116.)

GREG. See CYRICUS.

GRILLAN.—Grillan, or Greallan, was one of the twelve disciples and relatives of S. Columcille.—(Reeves’ Adamnan, p. 246.)

GUDAL.—A Saint Gudal was invoked at Dunkeld as “*sanctus confessor et monachus*.”

GUENALT.—A saint of this name is invoked in the Dunkeld Litany.

GUIDO. June 17, A.D. 1219.—On the feast of S. Botulph died Guido, first abbot of Lindores, which he built from the foundations, finished with every convenience, and diligently ruled for nearly twenty-eight years. He left twenty-six monks fully instructed in their rule. Exhorting the brethren to mutual charity, absolving them from their sins, himself absolved and blessed by the community, when in the act of addressing them he reclined his head on the hand of the brother who sat beside him, as if sleeping, and with cheerful countenance rested in the Lord.—(Fordun, *Scotichron.*, ed. Goodall, t. ii. p. 34.)

Dempster says that in the church of Lindores his memory was celebrated on the feast of S. Botulph.

GUINOCHUS. April 13, A.D. 838.—S. Guinoche, who appears in King's Kalendar, is described by Camerarius, who, however, gives no authority, as the councillor of King Kenneth II. He was useful in influencing the views of the Scotch nobility in the king's resistance to the Picts. His prayers are represented as efficacious in securing for the king victory in seven skirmishes in one day; and the Picts are described as being nearly exterminated by the just judgment of God for their support of the Romans under Maximus, for their alliance with the heathen Saxons, and their violation of the privileges of ecclesiastical men. S. Guinoche is honoured in Buchan, and the year assigned to him is A.D. 838, the fourth of the reign of King Kenneth.—(Camerarius, p. 130.) The author of *The View of the Diocese of Aberdeen* (p. 186), quoting Dempster, makes him Abbot of Deer, and of the thirteenth century.

HARALDUS. A.D. 1228.—Haraldus, called also Evaldus, Eraldus, and Elvadius, was the first bishop of Argyle, appointed by John of Dunkeld for his knowledge of the Irish tongue. He gives his name to Killespickerril in that diocese.—(Orig. Par. ii. 132; Keith, *Scottish Bishops*, p. 288, ed. Russel.)

HEBREDUS.—There were in the days of Gregory the Great, 590, three men celebrated for piety, Hebrerus, Dunstanus, and Convallus, whose memories even to our days are greatly cherished by the Scots.—(Leslæus, *De Orig. Scot.*, p. 153, ed. 1578.)

HELEN. August 18.—In the parish of Cockburnspath, anciently called Colbrandspath, "part of the church still remains at Auld Cambus called S. Helen's Kirk. From the nature of the building, and from other circumstances, it is supposed to have been erected some time in the seventh century."—(O. S. A. xiii. p. 231. See also Chalmers' *Caledonia*, vol. ii. p. 393.)

She had a chapel in Berwick. There is a S. Helen's Well at Maybole and at Melrose.

HILARY. A.D. 354. January 13.—In the *Felire of Ængus the Culdee* we have

Elair, Abb. Pictabis.
[Hilary, Abbot of Poitiers.]

S. Hilary is the patron saint of Drumblait, where we have Teller's Well (N. S. A., Aberdeen, 298), and in the parish of Fetlar and North Yell in Shetland there is S. Hillary's Kirk above Feal (N. S. A., Shetland, 25).

A devotion to S. Hilary was the characteristic of some of the earliest of the Scottish missionaries on the Continent. S. Fridolin, starting from Ireland, halted first at Poitiers, and thence, passing by the Moselle and Strasburg, founded churches dedicated to S. Hilary, first at Glarus, which still retains in its name the trace of his presence, and finally at Seckingen near Basle. A circle of churches in that neighbourhood, dedicated to S. Hilary, or to S. Fridolin himself, serves as proof of the reality of this history. Bishop Greith tells us that the text of S. Matthew used in S. Hilary's Commentary on the Gospel

agrees with that in the MS. Gospels preserved at S. Gall.—(Haddan's Scots on the Continent, Christian Remembrancer, vol. xliii. p. 477.)

HUCHON.—In a Perambulation of the lands of the Church of Aberchirder, called Yochry and Achbrady, we find the words "and sua descendand lynaly fra the quhyt stane to the strynd of Sanct Huchonys Well."—(Regist. Nigrum de Aberbrothock, p. 279.) This is probably S. Hugh.

HUGO. January 1, 1269.—Hugo, Prior of the May, died [in the year 1269], a man of great sanctity and abstinence.—(Fordun, Scotichron. l. x. c. 26, ed. Goodall, ii. 110.)

HUMBALDUS or HUNBANDUS. A.D. 1169.—"In the year 1169 Humbaldus, prior of Wenlock, brought a convent to the monastery of Paisley, which had been founded a short time before by Walter, the son of Alan, Steward of Scotland."—(Fordun, Scotichron. l. viii. c. 13, ed. Goodall, i. 460; Chron. de Mailros, p. 81; Registrum de Passelet, pref. p. iii.)

HUNNAND. — In 1538, Donald Campbell, Abbot of Cupar, leased the lands, fishing, forestry, and teinds of Campsie, to Alexander Macbroke, advocate, and specifies, among other burdens, "sufficient wax to S. Hunnand's lyght and chapel."—(O. S. A. xiii. p. 535.) Nothing is now known of its site.—(Jervise, Memorials of Angus, etc., p. 407.) The name is probably one of the many variations of Adamnan.

IBAR, B. March 22.—Bishop Ibar from his earliest days gave indications of future sanctity, which were confirmed as he advanced in years. Made bishop, he rescued S. Fillan from the waters, as is detailed in his life, brought him up, and trained him to religion. When S. Ibar had preached the gospel in many places, he died in Teviotdale (Tifedalia).—(Camerarius, p. 118.) This saint must not be confounded with the celebrated S. Ibar of the 23d of May, who is believed to have been a bishop, along with S. Declan and S. Ailbe, in Ireland, at the time of the arrival of S. Patrick, and who had a conflict as regards jurisdiction with him.—(Martyr. Donegal, p. 109; Todd's S. Patrick, pp. 214-220.) See FILLAN.

INAN, C. August 18.—The Kalendar of Adam King gives us, at the 18th of August, S. Inan, confessor at Irvine in Scotland. This saint belongs to Ayrshire.

The N. S. A. (Ayr, p. 577) says "Beith was the occasional residence of S. Inan, a confessor of some celebrity, whose principal place of abode was at Irvine. On the Cuff Hill, in the parish of Beith, there is a cleft in the rock which is called S. Inan's Chair, and at a short distance from it a well of excellent water called S. Inan's Well. A fair called "Tenant's Day" is held on the day that corresponds with the 18th August old style."

His churches are—

1. Lamington (Orig. Par. i. 173), where is S. Innian's Well.
2. Southenan (N. S. A., Ayr, 253).

There is a charter of James IV. (20th June 1509), confirming a charter of John, Lord Sempill (5th June 1509), by which he endows a chaplain, "missas et divina in perpetuum, cum dispositus fuerit, celebraturus in capellâ S^{ti}. Annandi per me ædificandâ infra cimiterium capellæ ejusdem infra terras dominicales de Suthenen."

Probably this is a S. Finan, the aspirated F becoming mute. He may be the Wynnin of Kilwinning, or, again, Guinnoch of Lochwinnoch.

IPHERNAN. *See* ETHERNAN.

IRCHARD. *See* YRCHARDUS.

IRNIE.—The fishermen call the steeple of Kilrenny church, one of their landmarks, by the name of S. Irnie. There is also S. Irnie's Well. The estate close to the church is called Irnie Hill.—(N. S. A., Fife, 970.) It is probably a form of Ethernan. *See* RENNY.

ITHARNAN. *See* ETHERNAN.

JOHN OF DUNKELD, B. July 13. A.D. 1203.—John the Englishman, who divided the diocese of Argyll from that of Dunkeld, and afterwards became Bishop of S. Andrews, has ever been held in the highest reverence.—(Camerarius, p. 163.) In the end he retired to the Cistercian Abbey of Newbattle, and died in 1203.—(Fordun, Scotichron., lib. viii. c. 64, ed. Goodall, vol. i. p. 518.) His life was written by William, Prior of Newbattle, Abbot of Cupar, but is now lost.

—(Grub, Eccl. Hist., vol. i. p. 362, and Scotichron., l. vi. c. 41, ed. Goodall, t. i. p. 358.) The church of Kilmaveonag in Atholl is dedicated to him, where there is a fair called Feil Espog Eon, or the Fair of Bishop John.

JUNANUS, C. December 2.—Camerarius (p. 200) at this day quotes King for a saint of this name, as in reputation with Kenneth II. This is a phonetic form of Adamnan, *q. v.*

JURANUS.—One of seven hermits from the island in the Tiber who accompanied S. Regulus.—(Skene, Chron. of Picts and Scots, p. 187.)

JUVIUS. September 16.—In the life of S. Edith, sister of King Edgar, 987, a S. Juvius (perhaps the S. Iwivius or Ywius the disciple of S. Cuthbert) is mentioned, whose relics the Clerici Pictorum carried about in a chasse. When honourably received in the monastery of that sacred virgin in Winchester they deposited it in her chapel. On attempting to lift it the weight was such that it could not be moved. The strangers wept and tore their hair, but at last, on the payment of two thousand solidi by the Abbess Wulfrude, they sorrowfully took their departure to their own homes.—(Pinkerton, Vitæ Antiq. Sanct. Scot. pref. x.)

KANE. At Ardestie in Forfarshire is S. Kane's Well.—(Jervise's Land of the Lindsays, p. 306.) He appears to have given his name to Balmacaan in Glen Urquhart.

KELAN. *See* CALLEN.

KELLACH, B.—He occurs in the Dunkeld Litany. He is probably the Bishop Kellach who emancipated the Church on the Collis Credulitatis at Scone in the reign of Constantine III. —(Skene, Chron. Picts and Scots, p. 9.)

KENELM or KYNELIN. July 17. A.D. 819.—“At the Abbey of Winchelcomb, in Gloucestershire, the feast of S. Kenelm, King of the Mercians, treacherously murdered, A.D. 819.”—(Memorials of British Piety, *ad diem*.) A provincial council was held at Perth on the festival of S. Kynelin the martyr in 1465.—(Robertson, Statuta Eccles. Scot., vol. i. pref. p. cxiii.)

KENNERE, V. M. October 29.—The legend states that S. Kennera, the daughter of Aurelius and Florentia, who lived in the city Orchada, “in minore Orchada,” was invited by S. Ursula to join her in the pilgrimage to Rome, and by the protection of the King of the Rhine (Reni) was alone saved from the slaughter. Living in his palace, she made herself so beloved that the king gave up to her the management of his kingdom and of his family, which she governed with all wisdom and prudence. The queen, becoming jealous, tried in vain to poison his mind against the saint. Once, when she was carrying some bread to the poor, the queen told the king to see with his own eyes that Kennera was wasting his goods, but the loaves were miraculously turned into shavings. A follower of the queen, learning her hatred of the saint, con-

spired against her life, and when the king was away hunting, strangling her with a towel, buried her in a stable. The queen told her husband on his return that her relatives had carried her off; but the horses refused to enter the stable where the saint was laid, and burning lights in the form of a cross were seen over the place where she rested. Whereupon the body was found and taken up. Afterwards it was buried with great honour by S. Vuilbrordus.—(Brev. Aberd., pars estiv. f. cxxxiii.a.) Her church is Kirkinner in Galloway.—There was the “Ecclesia Sancte Kennere de Carnesmall in Galwidia.”—(Transcript of Charter to the Prior of Whithern, in the Earl of Haddington’s Collection, Advocates’ Library.) At her church of Kirkinner in Wigtonshire are some sculptured crosses of early and peculiar character.—(Stuart’s Sculp. Stones of Scotland, vol. ii. pl. cxxii. and page 68.)

There are two Irish saints of this name—Cainner, daughter of Cruithnechan, at Killcullen, in Kildare (28th January, Colgan, Acta SS. Hib., p. 174), and Cainder, daughter of Caelan of RinnhAllaid (November 5, Mart. Donegal, p. 299). See “De S. Kennera virgine in Galwediâ pago Scotiæ sylloge critica.”—(Acta SS. Oct. tom. xii. p. 904.)

KENNETH, or KENZIE. *See* CANICUS.

KENNETH. March 9.—“In Glentanir Kennethi Episcopi Sanctissimi.”—(Dempster.)

KENNOTHA. *See* KEVOCA.

KENTIGERN, or KENTEGERN. November 13. A.D. 603.—The greater fame of S. Columba, the apostle of the Scots, has tended in some degree to obscure that of S. Kentigern, who evangelised the Strathclyde Britons. Yet it will be found that this great saint not only has left traces of an extraordinary moral influence on these, but has imprinted his memorials on the public history of the inhabitants of Cumberland and Wales.

The period in which he lived was one fertile in the types of that peculiar sanctity which characterises the Celtic and British races. The contemporary of S. Columba in Dalriadic Scotia, of S. Servanus in Fib, and of S. Terrenanus in Magheircin or Mearns, Kentigern was brought into close connection with the saints of Wales, who flourished in great abundance in the sixth century after Christ. For this was a century of energetic national life, and of religious and mental activity in Wales. It was the time of Arthur, who, divested of the mythical accretions of after times, appears in authentic history as a Christian prince who combated in twelve battles Octa, the son, and Ebessa, the nephew of Hengist, in their attempt to seize the country between Forth and Clyde. It was the epoch of S. David, S. Illutus, S. Sampson, and S. Teilo, the Bishop of Llandaff. During this century, the celebrated College of Bangor-Iscoed, on the Dee, was founded by Dunawd Fawr, the "Dinoot Abbas" of Bæda.—(H. E., l. ii. c. 2.) We shall presently see what institutions S. Kentigern himself added to the Principality.

The greater popularity of S. Columba, among other reasons, arises from his good fortune in having such a biographer as S. Adamnan. S. Kentigern has not been quite so fortunate, especially in respect of the long interval which elapsed between his own time and that of the histories. Of these there are three:—

1. A fragment by an anonymous monk, addressed to Herbert, Bishop of Glasgow, who flourished A.D. 1147-1164. It is in the British Museum, Titus A, xix. fol. 76-80b, and is printed in the *Registrum Episcopatus Glasguensis*, t. i. pp. lxxviii.-lxxxvi.

2. A complete life by Josceline of Furness, written probably in 1180, and addressed to Josceline, Bishop of Glasgow, who reigned from 1175 to 1199. This Josceline was Abbot of the Cistercian house of Melrose, and it is to him we owe some parts of the cathedral of Glasgow, which was dedicated prid. Non. Julii 1197, in the twenty-fourth year of his episcopate. This life is in Pinkerton's *Vitæ Antiquæ SS. Scot.*, p. 195. It is stated to have been founded on an earlier Glasgow legend, and upon a document written in Irish. It exists in two MSS. :—1. *Bibl. Cott. Vitell.*, C, viii. ; 2. *Marsh's Library*, Dublin, V3, 4, 16.

3. A third life, by John of Tinmouth, based upon Josceline's, exists in the British Museum. It is given in Capgrave, *Nova Legenda Ang.* p. 207; and in the *Acta Sanctorum*, Jan. t. i. pp. 97-103.—(See Haddan and Stubbs' *Councils and Ecclesiastical Documents relating to Great Britain and Ireland*, London, 1869, vol. i. p. 157.)

But while, from the circumstance of their recent date, none of these can compete in value with the biography by the Abbot of Hy, the most important of the three is a charming piece of mediæval biography. Written by a Cistercian, and dedicated to a Cistercian, it breathes the spirit of S. Bernard. That religious order was then in the very flower of its fresh energy, and we can hardly now estimate the power for good which it exercised through Western Europe.

The manuscript in the British Museum, Cotton MSS. Vitellius, C, viii., is probably of the thirteenth, perhaps of the twelfth century. It was copied by a scribe who knew Latin imperfectly, but it has been corrected almost contemporaneously, though very clumsily. The MS. preserved in Primate Marsh's Library in Dublin is more correct. It begins with a prologue to the forty-five chapters of which it consists, stating that, by the direction of the bishop to whom it was dedicated, he sought for a life of more authority, truth, and polish, than the already existing one, "*quem vestra frequentat ecclesia,*" the chief fault of which was that "*in ipso narrationis frontispitio quoddam sanæ doctrinæ, et catholicæ fidei adversum, evidentius apparet.*" We may infer that the earlier life must have contained some of the Celtic peculiarities, which, in the eyes of a devout Cistercian, might seem "*relatu perverso et a fide averso.*" He also mentions another source whence he drew his information, "*Codiculum alium, stilo Scottico dictatum, per totum solœcismis scatentem.*" He adds that he could nowhere find the

account of the translation of the saint, or of the miracles performed after his death. It may be gathered from this statement that Josceline states conscientiously only what he learns from the documents before him, but we may expect that matters that were thought by him "*a fide aversa*" have received a certain colouring; and as these are, as we have said, probably cases where the old Celtic rites and customs differed from the developments of the twelfth century, we have much to deplore in the loss of actual facts caused by the unfortunate orthodoxy of the biographer.

The grandfather of the saint is described as a king in Cumbria or Strathclyde, by religion heathen; his mother as a believer in Christianity, but not baptized. This probably represents the truth. There was a struggle at this time among the Britons between the two religions, waged with various success. The lady's religion is described as fervid, but not according to knowledge, her great desire being that she should imitate the Blessed Virgin in her conception and child-bearing. After a time she was found with child, and could give no account how this came to pass. She utterly denied having given occasion to it by sin. Josceline here meets a popular superstition that S. Kentigern was born of a virgin. He maintains that the conception was natural, but that she was as ignorant of its cause as Lot was. The other life of the saint asserts that she had a lover, Ewen, the son of Erwengende, of a noble race of Britons, but that neither by words nor gifts could he persuade her to marry him.

The Breviary of Aberdeen in so many words describes S. Kentigern as the son of King Eugenius (Eufureñ), king of Cumbria, and of Tenew, daughter of Loth, king of Laudonia. It accepts the legend of her being placed in a coracle and exposed to the waters, but makes no mention of her miraculous escapes, when she was, as a punishment for her supposed crime, according to the custom of her tribe, cast down from the height called in Josceline Dimpelder, but in the other life Kepduff, now termed Dumpender Law, or Traprain Law, in the Lammermoors.—(See Parish of Whittingham, O. S. A. vol. ii. 349.) The legend here bears symptoms of interpolation. The prayer to the Blessed Virgin, uttered by the innocent lady, bears distinct evidence of the hand of a disciple of S. Bernard. Miraculously preserved from destruction, she is now accused of witchcraft, and her father is urged by his heathen subjects to expose her in a boat—"parvisimo lembo de corio juxta morem Scottorum confecto." The other life declares that, placed in the boat at the mouth of the stream Aberlessic ("id est ostium foetoris," on account of the multitudes of dying fish,—now Aberlady) and being conducted into the open sea beyond the Isle of May, she was abandoned to the chances of the waves.—(Stuart's Charters of Isle of May, p. vii.) She was drifted by the tide to a sandy place near Culenros, where S. Serf lived, taught, and prayed. On landing the pains of labour fell on her. Dragging herself to a place where some shepherds had lighted a fire she succeeded in rekindling it,

and there brought forth her son; the Breviary adds, "with angels standing round her." A chapel was afterwards built over the spot where Kentigern was born, which was dedicated to him; and the foundations of a fifteenth-century edifice may still be traced there.

S. Servanus was saying his morning prayers, intent on divine contemplation, when suddenly he heard the heavenly host, and joining his lauds and those of his disciples with theirs sang "Te Domine laudamus." Meanwhile a shepherd found the young mother and her child, and after ministering warmth and food to them presented them to the saint. He greatly rejoiced in spirit, and in his native tongue exclaimed, "Mochöhe! mochöhe!" which is, My dear! my dear! and added, "Blessed art thou that art come in the name of the Lord." The other life preserves another account of his words in the native language. When news were brought to the saint of the birth of the child, he said, "*A dia cur fir sin,*" quod sonat latine "O utinam sic esset." He adopted them as if they were his own, and called the mother Taneu, and the boy Kyentyern, "quod interpretatur Capitalis Dominus." This is the Welsh form of his name, which was Cyndeyrn, from *Cyn*, capitalis—*Teyrn*, dominus; but in chapter 33 is given the Gaelic form, Kentyern, and interpreted differently, as coming from "*Ken*, caput Latine, (ceann, Gaelic), *Tyern* Albanice, dominus Latine, (tighearn, Gaelic)." The boy advanced rapidly, not only in secular education, but in the exercise of the holy virtues, for there were bestowed upon him by the Father of Lights, from

whom is every good and perfect gift, a docile heart, an apt intelligence, a tenacious memory, and a beautiful voice. All these graces rendered him so precious in the old man's eyes, that he was accustomed to call him, in his native tongue, "*Munghu*, the dear friend," (from the Welsh *mwyn*, mild, gentle, kind, and *cu*, in composition *ghu*, dear), by which name, to this day, the common folk invoke him in their necessities. Then follow some of the miracles that happened at Culros, most of which are reproduced in the Lections of the Breviary of Aberdeen,—the resuscitation of S. Serf's pet redbreast, by prayer and the sign of the cross, the rekindling at a luminous branch the light of the church, maliciously extinguished by his enemies, and the restoration to life of the cook of the convent who had died—all which were called forth by the snares laid for him by his envious companions. These at last induced him to leave his home, after consulting the will of God by earnest prayer.

Accordingly, coming down to the "*Frisicum litus*," he crossed the estuary of the Forth. Here the sea, like the Red Sea, made a way for the saint, and the waters were heaped up on the right hand and the left. Josceline mistakes two unusual words—*Mallena* and *Ledo*, the flux and reflux of the tide—for proper names. He indicates the place of the crossing as near to that bridge which was by the natives called the Pons Servani. The two rivers which formerly flowed separately into the estuary, and by a miracle were united, and now flow in one stream, can only be the Teith and the Forth,

and the bridge cannot have been below the junction. No sooner had S. Kentigern crossed than the waters returned so as to overflow the bridge and prevent a passage. S. Serf, supporting his aged limbs on a staff, reproached him for leaving, and, when he excused himself, prayed that he might cross to him and become his disciple, old as he was; but Kentigern sent him back to his own, imploring blessings on his head, and declaring the work of ministry for which God had set him apart from the womb of his mother.

At a place called Kernach (Carnock) there lived a holy old man, by name Fregus (Fergus), of holy conversation, who, admiring the virtues of Kentigern, had it revealed to him, like Simeon, that he should not taste of death till he beheld him. When the saint arrived at the house, he received him, and said his "*Nunc dimittis*," disposed of his goods to the poor, and "*purâ confessione factâ oleo remissionis est inunctus et vivificis Domini corporis et sanguinis sacramentis munitus*," rendered his spirit to God.

Next morning Kentigern placed the body on a wain, to which were harnessed two untamed bulls, praying God that they might carry the precious burden to the place which he should appoint; which thing they did, drawing it without accident to Cathures, which is now called Glasghu, where they halted near a certain cemetery, formerly consecrated by S. Ninian. No person, however, had hitherto been buried in the place, but it became a much-frequented place of sepulture. In Josceline's time it was surrounded by a dense grove, "*usque in præsens obum-*

brantium arborum cingitur dilectabili densitate." The "arbores S. Kentigerni" were landmarks in A.D. 1500.—(Regist. Episcop. Glasg., p. 501.)

Two brothers lived at this place. The one, Anguen, obeyed and observed him in all things, and received blessings from the Lord. The other Telleyr, insulting and mocking the saint, died suddenly by tripping under a great weight which he had vauntingly lifted to show his strength. The king and the clergy of "regio Cambrensis," the great British kingdom stretching from the Clyde southwards, along with the rest of the Christians, few indeed in number, met together and besought Kentigern to be their bishop. He resisted on account of youth and unfitness; but at length, overruling his scruples, "imprecantes ergo ei prosperam," and blessing him in the name of the Trinity, and committing him to the Holy Ghost, the Sanctifier, the distributor of all degrees, offices, and dignities in the Church, they enthroned him, and having summoned a bishop from Hibernia, after the manner of the Britons and Scots of the period, they made him be consecrated.

Josceline then mentions that in Britannia it was the custom to consecrate by anointing the head, the invocation of the Holy Spirit, blessing and the imposition of hands, and that apostolic tradition was alleged for this. Then, after stating that the canons require that no bishop shall be consecrated by less than three bishops, one of whom shall say the sacramental prayers appropriate to each pontifical ornament, and that the two others shall lay their hands on him,

and be witnesses, and hold the text of the Gospels over his neck, adds that the British consecration does not take away the power and effect of the divine mystery, and puts it down to the fact that the "insulani" beyond the world, in the midst of infestation by pagans, were ignorant of the canons. They therefore are excusable, but it would not be right now. Kentigern, who, it will be seen, afterwards submitted to the correction of the original rite, established his see at Deschu (that is, the dear family), also called Cathures, and afterwards Glaschu, and there brought together a lay society of the servants of God—"plurimam servorum Dei continentium et secundum formam primitivæ ecclesiæ sub apostolis, in proprietate, in disciplina sancta, et divino obsequio viventium, claram et caram Deo familiam adunavit,"—in short, he founded a college of Culdees. Josceline says the diocese was co-extensive with the Cambrian kingdom, which he describes as extending from the Wall of Severus to the river Forth, which divided Scotia from Anglia. There was, of course, no diocesan episcopacy till King David's time (1124-1153). Before that the bishops were either attached as inferior to the abbot in the Columbite monasteries, or they presided over clans or septs. At the time of the consecration the country was devastated by paganism, heresy, and evil living.

After his elevation to the episcopate, S. Kentigern distinguished himself by greater austerity than ever. From the time of his election in his twenty-fifth year till his death he lived on bread,

cheese, milk, butter, etc., breaking his fast only once in three or four days, abstaining from flesh, blood, and wines.

His dress is described thus :—First a hair shirt, then a garment of goatskin (Melote, *v. Du Cange ad verb.*), then a narrow hood like a fisherman's, and over that an alb and stole. In his hand he carried a pastoral staff of simple wood bent backwards, and his manual, ever ready to exercise his ministry.

His couch was rather a sepulchre than a bed, and was of rock, with a stone for a pillow like Jacob. He rose in the night, and sang psalms and hymns till the second cockerowing. Then he rushed into the cold stream, and with eyes fixed on heaven he recited the whole psalter. Then, coming out of the water, he dried his limbs on a stone on the mountain called Galath, and went forth for his day's work. His speech was slow and composed, and he did more by his silence than many others by superfluity of words. Specially devout was he in the divine service, and men said that in celebrating, sometimes a white dove with a golden bill was seen to rest on his head, and that a luminous cloud at other times surrounded his head, or took his place at the altar.

During Lent he retired to desert places. How he was fed there no one knew. He forbade inquiry by his episcopal authority, but once he said that a certain person of his acquaintance had lived sometimes on roots, and sometimes had been so sustained by the power of God as to live without anything : none doubted that he spoke of himself.

He returned to his episcopal duties on

Maundy Thursday, was crucified with Christ on Good Friday, watched before the tomb, and spent the day of days in hilarity and joy.

The author next describes the beauty of his person, representing him as being very strong and indefatigable, beautiful to look upon, and fair to behold, with a countenance full of grace and reverence, with dove-like eyes, cheeks like the turtle-dove, and with an air of heavenly joy and exultation. He also gives a sermon of his against hypocrisy, which strictly inculcates a holy joy. It savours, however, of the twelfth century.

No sooner was he consecrated than he proceeded on foot to visit his diocese, correcting his people, the greater part of whom had apostatised from the church, reforming abuses, and enforcing ecclesiastical discipline. On his return he betook himself to his ordinary life, which was rendered illustrious by certain miracles, some of which Josceline records ; such as his causing a wolf and a stag to drag the plough ; his sowing a field with sand, and corn growing up in due time ; his causing the barns of the mocking Morken (the historical Morcant) to be carried by the Clyde to his resting-place at the Mellindonor, after which the judgment of God fell on Catheli, or Cathen, the servant of Morken, who hated the saint, and had assaulted him, as also on the king himself, who soon after died of a swelling in his feet at a royal city called, after him, Thorp-Morken.

After this the saint was left for a time in peace at Glasghu, but the death of the tyrant did not leave him long undis-

turbed, for two of his relations, men of Belial, not only sought to entrap him, but actually conspired against his life; upon which the man of God determined to move into some other part, after the example of S. Paul who fled from Damascus. He therefore betook himself to S. Dewi, who was bishop in Menevia, and on his way, wherever he went, virtue went out of him to heal many. At Karleolum (Carlisle) he heard that there were many among the neighbouring mountains given to idolatry. He accordingly turned aside and converted them. He remained some time "in loco condense," confirming the inhabitants in the faith, and erected there a cross as the sign of salvation, which thence took the name Crosfeld (Crossthaite). A basilica has been erected there, "moderno tempore," to the name of S. Kentigern.

Going out of his way "per loca maritima," he collected a great harvest for the Lord, and arriving at S. Dewi's he lived with him for some time, till his fame not only reached the people, but King Cathwallanus, by whom Caswallawn Lawhir, King of North Wales in the sixth century, appears to be meant. This prince gave him the choice of all his land to found a monastery on, but recommended Nautharus, to which, bidding farewell to Dewi, he betook himself. The Book of S. Asaph, however, states that the king who gave him the site was Maelgwyn Gwynyd, the son of Caswallawn, and the Maglocunus of Gildas, whose date agrees better with that of Kentigern.

Leaving the presence of Dewi, led by a white boar, he came to a place on the border of a river which is called Elgu, now

Elwy, where he commenced to build a monastery. While it was rising, Melcoinde Galgani, an Angle, came with soldiers to oppose him. After breathing threats against the men of God, he was struck blind, but being restored by the prayers of S. Kentigern, from a persecutor he became an ardent supporter of the mission. The cathedral seat was here established, and many unbelievers and misbelievers (for the Kentigernian mission at all times refers both to those who were not Christians, and to those who held erroneous views of the truth) were won to the faith.

The account of the monastery, which is given at some detail, seems to show us the political and religious nature of the enormous Welsh and Scotie abacies. Men of all ages and ranks pressed into it to the number of nine hundred and sixty-five. These were divided into three bands. Three hundred who were illiterate were deputed to agriculture and the care of cattle. Three hundred more were allocated to duties within the monastery, such as the preparation of food and the building of offices. The remaining three hundred and sixty-five devoted themselves to the divine office in church by day and by night, and scarcely ever went forth out of the sanctuary, though when S. Kentigern went abroad on episcopal duty, he took some of the more aged, and wise, and apt, to teach others. He divided the choir monks into companies, so that the praise of God never ceased. There were many very holy men among them, but none was so distinguished as S. Asaph, whose written life is referred to by Josceline, in

which life, however, strangely enough, there is no allusion to Kentigern. Drawn together by a common miracle, the two saints became very dear to each other; and it will be seen that after being advanced to holy orders, S. Asaph succeeded his master in the government of the monastery. At this time he had revealed to him the death of S. Dewi, and his coronation by our Lord himself; also that, on account of the removal of that saint, the Lord was to deliver Britannia to a pagan nation, that the island would be emptied of its inhabitants, that Christianity for a time would be proscribed, but that at length God would restore everything to a better condition than before. This took place in the year A.D. 589.—(See Annals of Tighernach.) Joceline states that S. Kentigern visited Rome seven times, prefacing the statement of this fact with a brief account of the previous christianisation of Britain. He narrates from Gildas the account of Faganus and Duavianus being sent to King Lucius by Eleutherius; the history of the martyrdom of S. Alban in the persecution of Diocletian; the introduction of the Pelagian and Arian heresies which S. Germanus overthrew; and lastly, an invasion of the heathen Picts and Scots, which uprooted the faith. Then he tells of the invasion of the Angles, and the flight of the natives into Wales and Brittany; the first conversion of the Picts by S. Ninian, their relapse into apostasy, their recovery by S. Kentigern, and their confirmation after certain confusions, and the conversion of the Scots by that saint, on his return, and by S. Columba. After

mentioning S. Augustine's mission, he states that S. Kentigern went seven times to Rome, and in the seventh visit nearly died—that he received from the pope whatsoever was wanting to his ordination, brought home privileges, and books of the Holy Scripture, and finally settled down in peace for a time to govern his church and monastery, where, among other marvels, he detected vice and heresy in two clerics, who were brought into relation with him, and on whom he denounced the judgment of God. Meanwhile the “regio Cambrina,” whence S. Kentigern had departed, suffered severely in consequence, God being angry with the people. At length the day of mercy came, and he raised up a king over them, Rederech by name, who having been baptized in Ireland by the disciples of S. Patrick, “fide christianissimâ,” sought the Lord with all his heart. Finding Christianity almost trodden out in his dominions, he despatched the most urgent letters to S. Kentigern, praying him to return. In doubt the saint betook himself to prayer, and that night the angel of the Lord stood by him, commanding him to return to Glasghu with the promise of great success. On announcing his determination in the morning, “unanimi omnium assensu Sanctum Asaph in regimen monasterii, et plebis petitione et cleri canonicâ electione, pontificatus successorem sibi subrogavit.” After urging them to religion, and to preserving the institutes of the Roman Church, S. Asaph was enthroned, and Kentigern, accompanied by six hundred and sixty-five monks, left by the north door, which is now always closed save

on the feast of S. Asaph, on the 1st of May. When the king heard of his return from Wallia to Cambria, he went out with great joy to meet him. Devils were cast out at his presence, the plain Holdelm, now Hoddam, in Dumfriesshire, where he preached, rose into a hill, and a great multitude were instructed and baptized into the faith. The return of Cambria to the truth was signalised by gracious rains and greater fertility.

Rederech submitted his crown to the saint, thus fulfilling the prophecy of St. Servanus, in bestowing his name, and the author states that this became the custom while the Cambrian kingdom remained in this state—that the prince was always subject to the bishop. Kentigern's prayers obtained a son for Rederech, whom he named Constantine, who, after a brilliant reign, became a saint. This by anticipation. Meanwhile Kentigern first established his episcopal chair in Holdelm, but at length, by divine command, transferred it to Glasghu. After visiting and purifying his own diocese, he did the same in Galwethia, the *patria* of the Picts. He also erected many churches and ordained many priests in Albania, sending his disciples to the Orchades, Norwegia, and Salanda. Finally, he returned to Glasghu, where he performed many miracles, especially that the rain never wet his garments.

It was at this time that the event took place, which has left its record—the ring and the fish—on the arms of the town of Glasgow, and it is remarkable as showing how, in the midst of great personal strictness, the saints of old main-

tained the greatest tenderness for sinners. Just as, in the lives of S. Brigida and S. Cainnech, we find miraculous power intervening to conceal the shame of young women who had strayed from the path of virtue, so, in the story of Queen Langueth, we find the precept "Go, and sin no more" inculcated. The queen, having a young lover, gave him a ring which her husband had bestowed on her as a special mark of his conjugal affection. This was pointed out to the king, and one day, as the lover slept fatigued by the chase with his hand exposed, the king drew the ring off, threw it into the Clyde, and then went home in fury to demand it of his wife. She, pretending to seek it, sent off to the lover, who now became aware of his loss. The king gave her three days to find the ring, in which strait she sent off to S. Kentigern, who told them to catch the first fish and to open it. The ring being found in it all were made happy. The queen repented, and after the king's death told the occurrence.

Passing over the marvels of the supply of blackberries at Christmas to the Irish jester, and the turning milk into cheese in the Clyde, we come to the interesting meeting of the saint with Columba, "*quem Angli vocant Columkillum.*" Attended by many of his disciples in these lands, he came to the Mellen-donor. S. Kentigern also marshalled his spiritual host in like manner—first the young, then their elders, and lastly the aged. All sang, "*In viis Domini, quam magna est gloria Domini,*" and again they added, "*Via justorum recta facta est; et iter Sanctorum præparatum*

est." Then sang the choir of S. Columba, "Ibunt Sancti de virtute in virtutem, videbitur Deus deorum in Syon, cum Alleluia." S. Columba knew the saint by a column of light, and they interchanged embraces, and filled themselves with spiritual feasts before they refreshed the body. "How great," adds Joceline, "was the sweetness of heavenly contemplation in their holy hearts is not for me to say: nor is it given to me, or to those like unto me, to search out the hidden manna, as I think, entirely unknown, save to those who taste it." After a miracle of a ram's head stolen from S. Kentigern's flock being turned into stone, the two saints exchanged their pastoral staves. That which S. Columba gave to S. Kentigern was long preserved in honour at S. Wilfred's church in Ripon. On this they parted.

S. Kentigern used to erect crosses wherever he preached. Two specially are mentioned: one, in the cemetery of the Church of the Holy Trinity, where the episcopal chair is placed, was raised by angels; the other, at Lothwerwerd, (? Borthwick), was formed of sea sand. To both these, madmen and persons vexed with unclean spirits are bound, and often are cured.

And now, in extreme old age, blessed Kentigern judging from innumerable crevices that the ruin of his earthly tabernacle was imminent, consoled his soul on the foundation of the faith upon the Rock. So feeble was he, that his chin had to be sustained by a bandage. He now fortified himself with extreme unction, and the life-giving sacraments of the Body and the Blood, knowing that,

beloved as he was by God and man, the hour had come when he was to pass out of the world to the Father of Lights. Calling his disciples together, he exhorted them to observance of their rule, mutual charity, hospitality, and study. Above all things they were to avoid simony, and communion with heretics; and were to maintain the institutes of the Roman Church. Then he blessed each one bending before him, and raising his hand as well as he could, and consigning them to the tutelage of the Holy Trinity and the protection of the Holy Mother of God, he gathered himself up into his movable stone couch. Great was their grief, but one of his disciples prayed him to obtain that the pontiff should not enter into the pleasant places of heaven without his clergy; and while they said this with tears, the man of God said, "The will of God be done in you all; and may He dispose of you as seemeth best in his sight." Then the saint was silent, and as the morning light came, an angel of the Lord appeared, and announced that he was to go into a warm bath, where he would be released of his mortal spirit, and that those of his followers who entered afterwards should be the companions of his journey, and with him enter into the joy of their Lord. This was accordingly done. The saint on the octave of the Epiphany entered the warm bath, first signing himself with the sign of the cross; and his disciples, according to the angel's promise, dipping themselves in the water before it cooled, went unto their Lord.

They stripped him of his common clothes, and kept them for relics. They

clothed him in his pontificals, and carried him, with hymns and songs, into the choir; and, as was the custom, they buried him at the right side of the altar.

He died on a Sunday, when he was one hundred and eighty-five years of age past, in the year 601 according to some, and in the year 612 according to the *Annales Cambriæ*. His day is the 13th November, and Sunday fell on that day in the years 603 and 614, in either of which years he probably died. At his tomb at Glasgow, where he rests unto this day (May 11, 1871), cures were wrought. The same year in which he died, Laloicen or Merlin, here described as the fool of Rederech, announced that the king and one of the chiefs, Morthec by name, must soon die. This accordingly took place, and they also were buried in Glasghu, where six hundred and sixty-five saints rest in the cemetery. In 1726 there remained a proverb in Aberdeenshire, in allusion to his finding no rest but in doing good: "It is like S. Mungo's work which was never done."—(*Antiquities of Aberdeen and Banff*, vol. ii. p. 166; *Spalding Club*.)

Boece (*Scot. Hist.* f. 167, ed. 1575) makes our saint go to Dunkeld, and remain there with S. Columba six months.

No church in Scotland is dedicated to this saint by his actual name: but by his honorific and affectionate appellation of Mungo (the gracious or graceful one), there are several. There is a parish of S. Mungo or Abermilk in Dumfriesshire (*N. S. A.*, Dumfries, p. 203); the ruins of a chapel at South Auchterarder (*N. S. A.*, Perth, p. 290); his hill at Huntly

(*N. S. A.*, Aberdeen, p. 1036), that parish having been formed out of those of Dunbennan and Kynor, where is S. Mungo's well (*Antiquities of Aberdeen and Banff*, vol. ii. p. 165); his hill at the entrance of Loch Car, near Glencoe; his isle at Inverness-shire (*N. S. A.*, Inverness, 426); his well at Penicuik; besides the glorious cathedral in his own city (*Orig. Par.* i. 18).

Glengarden (united parish with Tullich and Glennmuick) is dedicated to S. Mungo.—(*V. D. A.* p. 639.) His other churches are—

Polwarth, where his fair was held.

Kirkmahoe in Nithsdale (*Regist. Vetus de Aberbrothok*, pp. 212-216).

Borthwick at Woolston.

Penicuik, where is his well; and Currie.

Lanark, where in the dedication he is joined to S. Mary (*Orig. Par.* i. p. 118).

Lochwerweth (*Lib. de Scon*, 33).

The well which gives water to the burgh of Peebles bears the name of S. Mungo.—(*Orig. Par.* i. 227.)

I am indebted to the Rev. Dr. Reeves for the following dedications in Cumberland to our saint:—1. Aspatria; 2. Bromfield; 3. Caldbeck; 4. Crosthwaite; 5. Grinsdale; 6. Irthington; 7. Sowerby Castle. There are no dedications to him in Westmoreland or in Wales.

Towards the end of S. Kentigern's life, Fordun, or rather his continuator, Bower, gives a graphic account of his absolving and communicating Merlin, who was leading a wild life, near Arthuret, as punishment for all the bloodshed he had caused.—(*Fordun, Scotichron. lib. iii. c. 31*, ed. Goodall, vol.

i. p. 135; see also p. 113; Ussher's Works, vol. vi. p. 222).

KENTIGERNA. January 7, A. D. 733.—Kentigerna, styled also Quentigerna and Caentigern, is known to us as the recluse of Inch Cailleach on Loch Lomond, as the sister of S. Congan, and as the mother of S. Fillan. She was the daughter of Ceallach Cualann (ob. 715), a regulus of Leinster, whose pedigree from Fedhlimidh Fiorurglas is known to us through Macfirbis.—(Genealog. MS. p. 461a.)

Fedhlimidh.
|
Maine-Mail, cir. 174.
|
Tuathal Teagach.
|
Fergus Forcrid.
|
Aengus Ailche.
|
Carthenn Muach.
|
Senach Diobuich.
|
Aedh-Dibgein.
|
Ronan Craich.
|
Dicolla Danaí.
|
Gerrich.
|
Ceallach Cualann, ob. 715.
|
Caentigerna, ob. 733 (4).

Ceallach was the forefather of the O'Kellys (Ui Ceallaigh Cualann), who possessed Rathdown in the County Dublin till the fourteenth century.

The legend of this saint in the Aberdeen Breviary, which is evidently drawn from some Irish life of her distinguished son, states that she was of the royal family of the Scoti, being daughter of Tyrennus, chief of the Laynenses (Kelle-

nus—*Colgan*), and married to Feriacus, Prince of Monchestree (Feradach—*Colgan*). She had for brother-german the devout Congan, and a son approved for gravity of manners, Faclanus. Then follows the legend of S. Ibar rescuing him from the waters when he was seen at the bottom playing with angels. Leaving Ireland, the three betook themselves to Straphilane, where they remained some time. In the end, when deprived of the society of her son and brother, Kentigerna went for the sake of contemplation to Inch Cailzeoch (Inchelroche — *Camerarius*) in Louchlount in Levenax, where, after living as an anchorite, her soul ascended to Christ. The parochial church of the island is dedicated to her.—(Brev. Ab. pars hyem. fol. xxv.; *Colgan, Acta SS. Hib.* p. 21.) The Annals of Ulster record her death in 734 (733).—(Skene, *Chron. of Picts and Scots*, p. 356.) For an account of Inch Cailleach, see O. S. A., vol. ix. p. 12; N. S. A., Stirling, p. 90.

KERRAN. See **QUERANUS.**

KESSOG, B. and C. March 10.—S. Kessog or Mackessog was born in Cashel, the capital of Munster, of the race of the illustrious kings of Ireland, and was early distinguished by miracles. On one occasion his father invited the princes who were of the same race with himself to a banquet, where he gave them a distinguished reception. The young princes having gone near a pool to play with Kessogus, who was still a child, they all fell in, and Kessogus alone

returned to his father to tell what had happened. In spite of the good offices of one Elinthus in breaking the news to the chiefs, they were so angry that they threatened to burn all Munster. Kessogus, after a night of prayer, restored the princes to their parents. More miracles were performed by him, as is fully detailed in his life. At length he died, and he now rests in the church of Lus.—(Brev. Aberd. pars hyem. fol. lxvi.a.) Colgan is silent as to this saint, but the Bollandists notice him.—(Acta SS. Mar. t. i. p. 38.) Dr. Todd, in a note to the Martyrology of Donegal, March 11 (p. 74, note 1), identifies him with Moshenoc of Beitheach. There stands, in a more recent hand, "Senan is his name in Ængus at this day." Dr. Todd adds, "This saint is called Kessogus in the Brev. Ab."

At the place of his burial is Carn-machessaig (Orig. Par. i. 30; O. S. A. xvii. 264), where he is supposed to have suffered death, for local tradition makes S. Kessog a martyr. Living in the island of Inch-ta-vanach, he devoted himself to prayer and to evangelising the neighbourhood. Finally he suffered martyrdom for the truth at Bandry, where a cairn and large stone, on which is carved the effigy of an ecclesiastic, were erected to his memory. Another tradition says that he was martyred in a foreign land, and that, embalmed in sweet herbs, his body was brought for interment to the church of his native place. The herbs (*Luss* in Gaelic) germinated, and gave the name to the parish. Malcolm, Earl of Lennox, grants a charter to John of Luss (1292-1333), "for the reverence and honour

of our patron the most holy man, the blessed Kessog."

The church of Auchterarder granted in 1200 by Gilbert, Earl of Strathearn, to the Abbey of Inchaffray, is dedicated to him.—(Liber Insul. Missarum, pp. viii. 4, 8, 18, 70.) Robert Bruce, in 1313, granted to the church of Luss—Deo et Beato Kessogo—a sanctuary-girth of three miles, in a charter which is preserved at Buchanan, and engraved along with the effigy of S. Kessog, now at Rossdhu, in "The Chiefs of Colquhoun and their Country," by William Fraser (vol. ii. pp. 54, 58). The bell of S. Kessog—"sancta campana Sancti Kessogii"—was still held in reverence in the Lennox in the seventeenth century.—(Retours, Perth, 708, 880.)

The saint was honoured also at Callander, where, on the 21st March (the 10th o.s.), is the fair Fel-machessaig (O.S.A. xi. 597), and a curious conical hill or mound where the old church stood, which seems to be artificial, and is called Tom-machessaig.—(Ibid. p. 610; N. S. A., Perth, 356.)

There is a Kessog's fair in Cumbrae on the 3d Wednesday in March (N.S.A., Bute, p. 161), and Kessock Ferry at Inverness (N. S. A., Inverness, ii. 28; Ross, 61, 229).

KEVOCA, V. March 13, A.D. 655.
—The legend of this saint (Brev. Aberd. pars hyem. fol. lxxviii.) supplies us with no historical fact. It details in general terms that she was of a noble race of Scoti, and that though beautiful she declined marriage, affirming that her only spouse was Jesus Christ and He cruci-

fied. Neither threats, exile, nor poverty diverted her from this determination. She was held in great honour in the church called Kyle.

It would seem that this is one of the not uncommon instances where a name only has remained in a certain locality, and a legend has been invented to give reality to it. In this case, as occurs also in other places, the feminine termination has deceived the person who dealt with it, and accordingly, S. Kevoca, or Caemhog, has been unsexed. The real name is Caomhan or Pulcherius, the affectionate form of which is Mochaemhoc, pronounced Mo-keevoc. His church is in Liath-mor or Liath-mochaemhoc, now called Leamokeyoge, in the parish of Twomileburris, barony of Eliogarty, Co. Tipperary.—(See *Annals of Ireland by the Four Masters*, A.D. 655, vol. i. p. 266.) His acts are given by Colgan (*Acta SS. Hib.* p. 589), and in Fleming's *Collectanea*, pp. 380-391.—(See, for an explanation of the change of sex, Reeves' *Culdees*, p. 34, note.)

The name of this saint is still preserved in that of the parish of S. Quivox or S. Evox in the immediate vicinity of Ayr.—(See Butler's *Lives of the Saints*, vol. i. p. 346.) There is a Kevoek burn in the parish of Eaglesham.—(N. S. A., Renfrew, p. 385.)

He was of Connaught, but his father Beoanus, a warrior and "artifex," deserted his native district on account of a feud, and settled in Munster, where S. Ita gave him her sister Nessa to wife, in reward for executing a fine building in her monastery. S. Ita by her prayers obtained for him a son, after she

had restored him to life when slain in battle by Crunnmael, king of the southern part of Hy-Conaill. Before the birth of the saint, his mother's milk gave sight to S. Fachnanus of Rosailithir. S. Ita at the font called the saint Mochoemacus (my beautiful youth), and educated him till he was twenty, when she handed him over to S. Comgall of Bangor, who soon ordained him priest. Expounding a vision in which one demon was seen resting on the king's Rath, but a multitude near the convent, to signify the greater virulence of the fiends against the religious, he was sent forth, first to Enachtrium, which he handed over to Coemanus, and then to Cluain-mor. On the lord of the region of Eile offering him his castle in spite of the opposition of his magus, he refused the gift, but accepted an uncultivated place near Lurgan, which was indicated to him as the place of his resurrection by the sounding of a bell given him by S. Ita. Here he met Bishop Colman, of the race of Eoganacht.

Then follows a history, which is detailed at length, to show the relations of the monastic saints with the secular governors of Ireland, and also to indicate some interesting phases of the religious faith of the day. The friendly "dux," who had given him Liath as his monastery, died, and was succeeded by Ronan, the son of Bledin, who first determined to expel the saint from his territories, but being terrified by the miraculous adhesion of his feet to the ground, he changed his intentions, and became very obedient to the saint, and

the saint loved him much. After his death, one day when the saint was commending him, a certain "scriba," in the presence of S. Finian, greatly blamed him for doing so, on which he said, "The soul of Ronan is in the hands of God, that he may forgive him for my sake: but that thou mayest know that thou art blinded by thy science, and that thy contention is useless, learn that thy death is imminent, and that none shall know thy grave; but I will not curse thee that thou shouldst lose the kingdom of God." All this accordingly took place.

A time of intestine war succeeded. Suibhne, son of Diarmaid, seized the lordship of Eile, expelling Faelan, the son of Ronan. Mochoemhoc made peace between them, but Slebin, son of Suibhne, slew Faelan treacherously. S. Cainnech objected to his being buried among the monks. Mochoemhoc said, "I will not contradict thee, O father; his body shall for a time be buried separately, but his soul is in the presence of God in heaven; and therefore his resurrection should be among the monks. Let my staff and chrysmale be buried with him, till the corpse of Slebin, who killed him, cometh hither, for the hand wherewith he sinned shall drop off, and straightway he will die, and be buried here, and Faelan will come again and be buried with the monks." All this took place: Slebin was buried, and Faelan revived, and the saint asked him, "Wilt thou live some time longer here, or now migrate to heaven?" Faelan, giving clear testimony to the rest of the just, and the pains of the damned, said, "My

lord father, the glory of this world is nought; suffer me straightway to go to Christ;" and so he died and was honourably buried among the monks. Slebin was buried outside where he had been before. On this the father of Slebin repented, and said, "My lord, O father and master, shepherd of the faithful of Christ, I will willingly suffer martyrdom or go on a long pilgrimage if thou willest; and whatever thou layest on me, by Christ's help I will fulfil." The man of God, seeing that he was touched by true compunction, said, "Confess thy sins, and moreover be faithful in all things, and offer alms in the churches for the sins of Ronan thy predecessor, for God is ever ready to grant pardon to those who turn to him." The "dux" did what he was told, and made a good end in his castle, which stands in the midst of the river Syure.

Another striking legend relates how Failbhe Fland, king of Munster (whom the Annals declare to have died in 633), having done injury to and despised the saint, saw in a vision an old man who led him to the south wall of the Rock of Cashel, and showed him in the plain Femyn a synod of holy men, in white robes, consisting of S. Patrick and all the saints of Ireland, who threatened him with death if he did not do justice to Mochoemhoc. Then the old man led him to the north, and looking over the field of Monael, he beheld S. Brigida, S. Ita, and all the virgins of Ireland, who had come to aid him, and by them he was warned in like manner. There are many other miracles, some of which throw light upon the condition of the

times. He is supposed to have lived, according to one computation, one hundred and fourteen, according to another, one hundred and twenty-three years.—(Colgan, *Acta SS. Hib.* p. 599.)

KIERNACH.—This saint occurs among the abbots in the Dunkeld Litany. There is a Cairnech of Tuilen (Dulane in County Meath, near Kells) at the 16th of May, who is said in the more recent hand to be “of the Britons.”—(Martyrology of Donegal, p. 133.)

KILDA or **KILDER.**—In the island of S. Kilda, anciently termed Irte, Hirth, or Hirta, is a S. Kilder’s Well, named from some unknown saint, from whom the island takes its later designation.—(Orig. Par. ii. p. 380.)

KYNELIN. See **KENELM.**

KYRANUS. See **QUERANUS.**

LACTINUS or **LACINUS.** March 19, A.D. 622.—Dempster at this day has “*Lacini vel Lactini Episcopi*,” quoting as his authority the *Martyrologium Carthusianum*. At this day is Lachtain of Achadh-ur (now Freshford in the county of Kilkenny), and of Bealach Feabhra (now Ballahoura in the north of the county of Cork), of the race of Conaire, son of Moghlamha, and a disciple of Comgall of Bangor.—(Mart. Donegal, p. 81.)

LAISREN, A. Sept. 16, A.D. 605.—Laisren, abbot of Ia-colum-cille. He was of the race of Conall Gulban, son of Niall.—(Mart. Donegal.) His father, Feradach, was cousin-german to S. Columcille. He was the saint’s companion

in Ardnamurchan; and after ruling the Abbey of Durrow, he became the third Abbot of Hy.—(Reeves’ *Adamnan*, pp. 57, 372. His relationship to S. Columba is shown in the Genealogical Table, *ibid.* at p. 342.)

LAISREN, April 18. See **MOLIO.**

LAISTRANUS. Cir. A.D. 640.—Laistranus or Laustranus was one of the Scotie Bishops addressed in the letter from the Church of Rome on the subject of Easter. He may have been the Abbot of Leighlin who died in A.D. 639.

LAWRENCE, B. and C. February 2, A.D. 619.—In the Roman Martyrology (Ed. Baronii, *Moguntia*, 1631, p. 92), at this day, we find, “At Canterbury in England the natal day of S. Lawrence the bishop who governed that Church after S. Austin, and converted the king himself to the faith.” How he was sent by him with the famous list of questions to S. Gregory; how he was ordained by his predecessor in his lifetime; how he extended the faith among the Angles, and took the care not only of the ancient inhabitants of Britain, but of the Scoti who inhabited Ireland; how to these, with his fellow bishops, he addressed a letter on the Paschal question; how he was scourged by S. Peter for proposing to leave England on account of the heathen persecution of Eadbald; how the sight of the marks thereby inflicted convinced the king; how he died, and was buried beside his predecessor in the church and monastery of S. Peter at Canterbury,

is related in Bæda's History.—(Bæda, H. E. lib. i. 27, ii. 4, 6, 7.)

Later writers add that he made a journey into Pictland, and was there visited by S. Ternan. The chief field of the labours of that "Apostle of the Picts" as he was called, was the Mearns, and here, not far from the tomb of S. Palladius, a church arose dedicated in honour of the English Primate, and called after him Laurencekirk. No woman was allowed to enter his chapel. S. Margaret, wishing "sacrum locum honorare et exaltare," was afflicted with such anguish (*cruciatibus*) that she cried, "Quick, take me home, or I die immediately."—(See Dr. Joseph Robertson's *Statuta Eccl. Scoticanæ*, vol. i. pref. xxi. quoting *Acta SS. Feb. t. i. p. 294*, and *Maii*, t. v. pp. 881-883.)

LENNAN.—The church of Stornoway, in the island of Lewis, is dedicated to S. Lennan.—(N. S. A. xiv. p. xi. 115. *Orig. Par. ii. 381*; *Martin's Western Isles*, 27.) Dr. Reeves thinks this name to be a corruption of Adamnan.

LESMO. December 9.—A hermit in Glentanire in Scotland. See "De prosecutione operis Bollandiani quoad *Acta Sanctorum*," 1838, p. 41.

LIBRANUS. March 11.—Ængus the Culdee has at this day Liobhran or Libranus, Abbot of Hy, but neither he nor the other hagiologists give more than the mere name and designation. On the same day there is commemorated another S. Libranus, viz. of Cluainfoda. Cluainfoda-Liobrain is Clonfad,

a parish in Westmeath.—(Colgan, *Acta SS. Hib. 584*.) S. Adamnan relates how S. Columba imposed a penance of seven years' relegation to Campo-lunghe in Terra Ethica, now Tiree, on Libranus after making confession of all his sins; and then reconciling him, and receiving him to communion.—(Reeves' *Adamnan*, lib. ii. c. 39, p. 162; T. Innes, *Civ. and Eccl. Hist.* p. 205.) He told him he should die not in Scotland but in Ireland at a great age, which actually took place at Durrow. He is called Abbot of Ia-colum-cille.—(Colgan, *Acta SS. Hib. 584*.)

LOLAN, B. and C. September 22.—The legend of this saint is a very strange one. Lolanus, a nephew of S. Servanus, born in Galilee in Caanan, came to Rome, and was appointed claviger of the Roman Church. His uncle having by divine intimation left Rome to preach to the Scots, Lolanus remained seven years exercising his ministry. At length, longing to behold him face to face, he one night shut the church of S. Peter as usual, leaving the key in a conspicuous place, quitted Rome, and, after a long journey on foot, came to the place which by the common people is called Planum.

In the morning the chiefs of the Roman Church came to pray at S. Peter's, and were unable to open the door with the key. Terrified at what this might mean they betook themselves to prayer, and it was made known to them that the door could only be opened by the hand which closed it, but that Lolán, by divine providence,

had gone westward to extend the Roman faith. A deacon and subdeacon were sent after Lolanus, who, one day as he came out of the church at Planum, beheld them approaching, and, "flens quam familiariter" (observe the acquaintance of the author of the legend with Terence), joyfully received them. When they told him that the door could only be opened by the hand which shut it, he straightway took a sword and cut off his right hand on a stone and gave it to the Roman legates, who were thus enabled to open the gate. In return for this he asked for four loads of the dust of the cemetery of S. Peter, wherein his own body might be buried. The Romans therefore sent from Rome four ass-loads of earth, in consideration of which the blessed man prayed that whosoever should in sickness vow to be buried in that earth, he should receive the same indulgences as if actually buried in the cemetery of S. Peter, and finally attain to the kingdom of heaven.—(Brev. Aberd. pars estiv. fol. exiii.)

He is honoured at Kincardin, near Stirling.—(Martyrol. Aberd.) Bishop Challoner makes him bishop at Whithern, where he is said to have departed to our Lord in 1054.—(Memorials of British Piety, p. 132.) He has a fair at Broughton in Stobo.—(Orig. Par. i. 201.) In the Retours of the Earl of Perth, in 1662 and 1675 (Retours, Perth, 708, 880), we find "Sacra campana S. Olavi (vel Solani)," *i.e.* Lolani. The Register of Cambuskenneth speaks of "Unum toftum et campana Sti. Lolani et baculum Sti. Lolani."

Camerarius (p. 177) has some curious

particulars about Lolan. He states that the saint aided King Duncan by his counsel and prayers, on the occasion of an invasion by sea and land on the part of the Danes, who were routed, partly at Kinghorn, partly at Culross. This must be a traditional picture of Duncan's contest with Thorfin Sigurdson.

LUA, LUOC, or LUGHAIÐH.—*See* MOLOCUS.

LUGUID or LUGHAIÐH.—Luguid Mac Ua Theimhne was one of the twelve companions and relations of S. Columcille.

MABRECK.—Kirkmabreck, in Wigtonshire, probably takes its designation from some unknown saint of this name. For an account of the parish, see O. S. A. xv. p. 543.

MACALLAN, B. and C. September 6, A.D. 497.—The parish of Macalen or Macallan is now annexed to Knockandhu. According to Shaw, Macalen or Elchies is a vicarage depending on the parson of Botarie.—(N. S. A., Elgin, p. 60.) "A part of the church-wall of Macallan is still standing, but gradually mouldering away."—(Ibid. p. 68.) We have Mucolinus of Flisk (Register of Testaments, Commissariat of S. Andrews, vol. i.) in close connection with S. Adrian (see ADRIAN); and the Martyrology of Donegal associates MacCuillinn of Lusk with Odhran of Lettrech as telling Ciaran that his life would be cut short.—(Martyrology of Donegal, pp. 239, 265.)

The Acts of S. Maculin of Lusk, preserved in Trin. Coll. Dubl., state "that he visited Scotland twice, and was in repute there."

MACCEUS or MAHEW, April 11.—He was a companion of S. Patrick, and is honoured at Kilmahew, in the parish of Cardross, near Dumbarton.—(Orig. Par. i. 26.) In 1467 the chapel, which had become ruined, was rebuilt and consecrated by George, Bishop of Argyle, acting for the Bishop of Glasgow, to S. Mahew, confessor, the old patron of the place.

Possibly he is Maedhog of Ferns, Mo-aedh-og. Aed is pronounced *Eh* and *Hugh*.

There is also Kirkmahoe near Dumfries, if that be not a dedication to S. Mazota or Mochuda. Dempster gives us "Insula Buta Maccæi vatis S. Patricii Hibernorum Apostoli discipuli."

MACCONOC. *See* CONAN.

MAC-EOGHAIN.—There are two localities of the name of Kilviceuen—one situated in Mull (Orig. Par. vol. ii. pp. 304-306); the other in Ulva (Orig. Par. vol. ii. p. 318).

This was probably a saint who was called by the patronymic Mac-Eoghain. Blaeu in his map of Mull gives a S. Eugenius. Eugenius and Eoghain are the same names. In Timothy Pont's map, 1646, there is a Heglisch Mackwhin in Clova, in Angus.

MACHALUS. April 25, A.D. 498.—"He is called also Machella and Mauchold. He sat bishop here (in the see of Sodor)

in 498 and 518. To this saint many churches in Scotland and one in Wales are dedicated."—(Keith's *Scottish Bishops*, p. 298, ed. Russel; Alban Butler, *Lives of the Saints, ad diem*; Ussher, *Works*, vi. 180.)

There is a remarkable spring at Chapelton of Kilmaichlie, in the immediate neighbourhood of the outlines of the old chapel, which is cased with stones (N. S. A., Banff, p. 125), in the parish of Inveravon.

MACHAN, B. and C. September 28.—S. Machan was early sent to be trained in Ireland. He addicted himself to nothing but what could benefit souls; and, returning to his native land, he desired to teach his own countrymen, who were living in Gentile ignorance, and forthwith he was raised to the priesthood, that he might offer to God "worthy victims for his parents' sins." After traversing various provinces, preaching and exhorting, he went on pilgrimage to Rome, where, against his will, he was raised to the episcopal office. He was gifted with the power of miracles—one of which was that certain oxen of his that were stolen by robbers were, in their presence, turned into stone.—(Brev. Aberd. pars estiv. fol. cxvi. b.; Martyrol. Aberd.) He was a disciple of S. Cadoc. He was buried at Campsie in Lennox.—(Orig. Par. i. p. 44.) We find him at Ecclesmachan (O. S. A. vol. ii. p. 367); at Chapel S. Machan in Clyne (Orig. Par. ii. 724). We have in Glasgow Cathedral S. Machan's Altar.—(Ibid. i. p. 3.) The parish of Dalserf is called Machan.—(Ibid. i. pp. 5, 107.)

S. Machan is also found in Strathblane.—(Regist. of Testaments, Commissariat of Glasgow.)

MACHAR, or MACHARIUS. *See* MAURITIUS.

MACHEAD.—“St. Machead’s day at Kirktown of Fortingale, in Athole, 9 day” (August).—(Leith’s True Almanack for 1707, etc.) Probably this is the same as Macoit.

MACHUMAG.—He has a chapel at the head of Lochger, Kilmahumag, and another at Kilmahunaig, in North Knapdale.—(Orig. Par. ii. 29, 40, 44, 92.)

This name is an affectionate form of Cuman.

MACHUTUS, B. and C. November 15, A.D. 565.—S. Machutus was of noble British birth. He was trained under S. Brandan. On the death of the bishop of the city where he lived, the people rose and determined to make him bishop of the place where his father was count. That place is termed Gunim Castri. He resisted the proposed honour, and with a few companions fled, committing himself to the waves, to go wherever the Divine Will determined. The heavenly host met him by the way, and led him to the port whither he would go. He was conducted to the country of Gallican Britain or Brittany, and to the island where S. Aaron lived. The fame of his arrival brought together a crowd, and he then raised from the dead a corpse that was carried in front of the church. The people were baptized, and Machutus was, in spite of himself, consecrated bishop.

The people rose against him because he had changed his see contrary to authority. “Sed non mutavit sedem qui non auxit cupiditatem, lugetque Britannia exulem quem sanctimonia gaudet habere hospitem.” At length his country, oppressed by famine, recalled him. The good man and prosperity returned together. Finally, seized by a tertian fever, he expired in sackcloth and ashes.—(Brev. Aberd., pars estiv. f. clxi.a.)

This S. Machutus is the same with S. Malo, S. Maclovius, or S. Maclou. The see in Brittany, to which he was elected, was Aleth, which afterwards being reduced to a village, his sacred remains were carried to S. Malo, and the see transferred thither. He died A.D. 565.—(Ussher, Works, vol. v. 95-97; vi. 50, 51; Rees’ Welsh Saints, p. 256; Lanigan, Eccl. Hist. of Ireland, vol. ii. p. 33; Alban Butler, Lives of the Saints, *ad diem*.) Fordun states that he was the companion of S. Brandan.—(See BRANDAN, and Fordun, lib. iii. c. 23, lib. vii. c. 6; ed. Goodall, vol. i. pp. 128, 384.) The Martyrology of Aberdeen assigns him Lesmahago, which is simply a corruption of Ecclesia Machuti. It formed part of the possessions of the abbey of Kelso. The church of Wigton is also dedicated to him.—(N. S. A., Wigton, p. 6.) In A.D. 1495, William McGadney, vicar of Penningham, left some houses to support a chaplain in S. Machutus.—(Chalmers’s Caledonia, vol. iii. p. 424.) Some think that he is the S. Mochuat of the 9th of August, who is known by the fair of Feil Macoit at Logierait, in Athol, on the 22d of August (N. S. A.,

Perth, 701, 697), although others identify Macoit with MAZOTA, *q. v.*

He is the Mahuseus, of whom we have a record in the list of the articles which were taken from Edinburgh and deposited in Berwick by order of King Edward I, in the twentieth year of his reign, "Una clavis Sancti Mahusei."—(Acts of the Parliaments of Scotland, vol. i. p. 6.)

The Irish Kalendars give him as Machud, at November 14, a mistake corrected in a Roman hand, in a note to the Martyrology of Donegal (pp. 310, 438).

MACKESSOG. *See* KESSOG.

MACRA, V. M.—It seems strange that a virgin and martyr of the diocese of Rheims should be honoured in the parish of Uig, in the Lewis, yet "in Bernera was a chapel apparently dedicated to S. Macra the Virgin."—(Orig. Par. ii. p. 386.)

MACREL.—S. Macrel in Kirkibost is one of the saints of the Isle of Lewis mentioned by Martin.—(Western Isles, p. 27.) It is probably some name like MacCairill.

MACWOLOCK. *See* VOLOCUS.

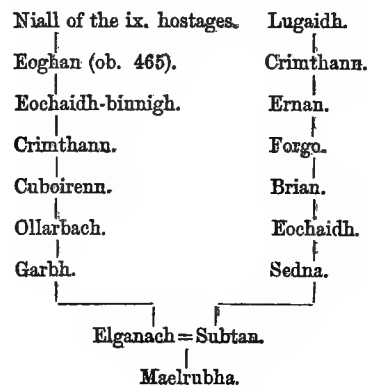
MADDAN.—At Freswick is a chapel to S. Maddan.—(N. S. A., Caithness.) *See* MODAN.

MADIANUS or MADOES.—One of the companions of S. Bonifacius.—(Brev. Aberd. pars hyem. fol. lxx.) He is probably the saint honoured at S. Madoes, although some hold that holy man to be Modocus or Aedan of Ferns.

MADOCUS. *See* MODOC.

MADRINE.—There are two suppressed parishes in Wigtonshire called Kirkmadrine. Chalmers (Caledonia, vol. iii. p. 439) supposed that the name Madrine was a corruption of Medan, to whom two churches in the locality are certainly dedicated. Dr. Stuart, judging from the style of the sculptured stones in the neighbourhood, and the probability of a Gaulish dedication near Whithern, believes the word to be a corruption of Mathurinus, who, according to Molanus' addition to Usuardus, is honoured in the diocese of Sens.—(Usuard. ed. Soller. p. 663; Stuart's Sculptured Stones, ii. p. 35.) It may be that this Madrine is more probably Medran, of which name there are instances at June 6 and June 8 in the Martyrology of Donegal.

MAELRUBHA, M. April 21 (Irish), August 27 (Scottish), A.D. 722.—This saint was born in 642, of a descent shown in the following genealogy, and became a member of the monastery of his mother's relative Congal at Bangor.



In 671, at the age of twenty-nine, he went to Alba, and after two years founded Apurcrossan, where he presided for fifty-one years. He also founded a church on an island in Lochmaree, which takes its name from him. According to the Irish accounts, he died a natural death, at the age of eighty, at Apurcrossan. The Scotch accounts make him a martyr, slain by "nonnulli malarum cogitationum viri de Norvagii regniculo," who wounded him and left him for dead, though he was during three days consoled by the angels of God. A bright light revealed him, and after receiving the Body of the immaculate Lamb, he yielded up his spirit at a place where a chapel "ex inciso robore satis decenter extructa," was afterwards made the parochial church, and is to this day called Urquhard. His body was buried in his monastery at Apurcrossan, which possessed a sanctuary-girth of six miles. The Danes invaded this, and soon after perished in a smooth sea. Again "prefati insulani" (this seems to mean the Danes) surprised the men of Ross, while they were keeping the saint's festival in Contan, and burned the church, with above a hundred men and women in it, whereupon the Ross men attacked them, and slew all save 30 out of 500. Lastly, for neglecting the saint's feast in harvest, the houses of the despisers were burnt, while those of the men who respected the saint remained safe.—(Brev. Aberd. pars estiv. fol. 89a-91.)

S. Maelrubha has been confounded with S. Ruphus of Capua, from the similarity of sound; and this may account for his Scottish commemoration being different

from that of Ireland. His name, made up of consonants apt to be liquefied, occurs in many transmutations, such as Mairuby, Mulrew, Melriga, Marow, Morow, Mury, Murray, Mareve, Arrow, Errew, Olrou, Ro, Rufus, Ruvius; and (taking in his title) Summaruff, Samarevis, and Summereve.

His traces are found at—

1. Applecross.
2. Lochcarron.
3. Gairloch, where is Loch Maree.
4. Contin, where was Feil Maree.
5. Urquhart, in the Black Isle.
6. Strath.
7. Bracadale
8. Portree.
9. Arasaig, the church of which is Kilmolroy.
10. Harris.
11. Muckairn.
12. Craignish.
13. Kilarrow.
14. Strathlachlan united to Strachur.
15. Kilmarow.
16. Forres.
17. Fordyce.
18. Keith, styled in 1214 Kethmalruf.
19. Kinnell.
20. Crail.
21. Lairg.

See "S. Maelrubha, his History and Churches, by W. Reeves, D.D. Edin. 1861," in *Proceed. Soc. Antiq. Scot.*, iii. p. 258. †

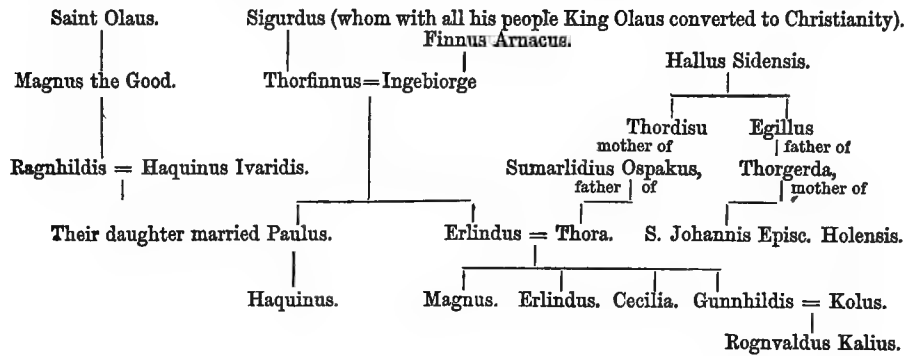
For a curious account of the sacrifices to this saint, and of the dealings of the clergy on the subject in the seventeenth century, see Dr. Mitchell's paper "On various Superstitions in the North-

west Highlands and Islands," in *Proceed. Soc. Antiq. Scot.* iv. 251.

MAGLASCIAN. *See* GLASCIANUS.

MAGNUS, K. M., April 16. — The Breviary of Aberdeen makes the feast of S. Magnus a Duplex majus, and assigns to the day two special hymns recounting some of his miracles, and provision is made for the celebration both of the anniversary of his passion and of his translation. He was born of a great

family, the son of the Earl of Orkney, as shown in the pedigree below. From his early youth he lived holily; but as he approached manhood he fell into excesses. Dissensions breaking out in his family, Magnus Barefoot, in 1098, came to Orkney, and taking with him Magnus, his brother Erlend, and his cousin Haco, continued a predatory voyage along the west coast of Scotland, visiting Hy, subduing Cantyre, with part of Galloway, and finally encountering the Norman Earls of Chester and Shrews-



bury in the island of Anglesea. Here it was that S. Magnus, though refusing to fight, calmly recited the Psalter as long as the battle lasted. Magnus after this escaped to the court of the Scottish Edgar. He also at this time occasionally resided with a bishop in Britain. Magnus Barefoot and Erlend, S. Magnus' brother, fell in Ireland in 1102. His father Erlend and his uncle Haco had previously died in Norway. Haco, his cousin, had seized the whole of Orkney, but Magnus, complaining to his overlord Eystein, was restored to his father's half of Orkney. For some years the cousins

reigned amicably together, but Magnus having married a Scots woman, and visited the court of Henry Beauclerc, found that Haco had seized all Orkney as well as Caithness. After a temporary composition dissensions broke out again. The belligerents agreed to meet in equal numbers in Egilshay, but on landing it was found that Haco had come with eight instead of two vessels. Magnus would not allow a fight. The clansmen insisted on the evil of a divided earldom. Magnus spent the night in prayer, and next morning received the Holy Eucharist. Then, boldly facing the exe-

cutioner, saying, "Stand before me and strike at me with all thy might; it seemeth not a prince to be beheaded like a thief," he blessed himself, and fell before the second blow. His body was first buried in Egilshay, then in Christ Church, Birsa, by his mother Thora, and finally his relics were translated to Kirkwall, where the cathedral was commenced by Earl Ronald in 1138.—(Grub's *Ecccl. Hist.*, vol. i. p. 251. *Vita Magni Comitis Orcadum*, apud Pinkerton, *Vitæ Antiquæ SS. Scotiæ*, 387-433.)

Besides the dedication of the Cathedral of Kirkwall, there is S. Magnus' Bay on the west coast of the Mainland in Shetland.

MAGONIUS. See PATRICK.

MAHOE. See MAYOTA or MAZOTA.

MALACHIAS. See SERVANUS.

MALCALD.—Invoked in the Dunkeld Litany.

MALCHUS. August 10.—Bishop of the Isles.—(See Keith's *Scottish Bishops*, ed. Russel, p. 296.)

MALCOLM, K. June 3, 1093.—Camerarius (p. 151) at this day gives us Saint Malcolm, King of the Scots, third of that name, and martyr. He certainly fell on S. Brice's day, November 13. See the letter from Robert of Dunhelm, Monk of Kelso, to the Prior of Tynemouth, giving an account of the discovery of the bodies of Malcolm and his eldest son Edward.—(Bannatyne *Miscell.* vol. i. p. 221.)

The relics of Malcolm and Margaret were carried abroad at the Reformation,

and placed by Philip II. in the Escorial, with the inscription, "S. Malcolm, King; S. Margaret, Queen."

MALCOLM, K. December 3.—Saint Malcolm, fourth of that name, surnamed the Maiden, is numbered by Camerarius (p. 200) among the Scottish saints.

MALDUFF.—The ancient name of the parish of Inveraray in 1304 was Kylmalduff.—(Orig. Par. ii. pp. 85, 824.) This is Maeldubh.—(*Vide Mart. Donegal*, in which the name occurs six times.)

There was a Maidulph, the founder of Malmesbury, which derives its name from a Celtic saint. It was called Maildulfesburch olim Ingelborne.—(See Ussher's *Works*, vol. iv. p. 446; Dugdale's *Monasticon Ang.*, t. i. p. 15.)

"There was in the parts of Scotland a certain monk called Maidulph, who was so much molested in his own country by thieves and robbers, that he could scarce live. Knowing that he could not long stay there, he fled, and travelling came into England. Here, going about the country, thinking where God would dispose of him, he at length reached the Castle of Bladon, in Saxon called Ingelbourne Castle, which castle was built by a certain British king, the eighteenth from Brute, by name Dunwallo, surnamed Molmutius, before the incarnation of our Lord about 642 years. There had once been a city, which had been utterly destroyed by strangers. The castle remained fortified, and stood many years after the incarnation of our Lord, without any dwelling near it. The royal habitation and

manor, as well of Christians as of Pagans, was at Cairdurburgh, now called Brukeburg, or otherwise Brokenburg. The aforesaid anchorite called Maildulph chose to himself a place of hermitage under the castle, which place he begged for himself of those in the castle, and had it granted him, for there was no great resort of men. Being here destitute of necessaries, he chose to himself scholars to instruct, to improve the meanness of his subsistence by their liberality. In a short time those scholars instructed in their rudiments grew up to a small monastery. For Aldelm, being fully informed by their example and conversation, added the liberal sciences to the fulness of knowledge, and in order fully to acquire these, he went into Kent, and studied some time at the feet of Adrian the philosopher, who was afterwards made archbishop; after which he returned to Meldun, and was tonsured in the fellowship of Maildulph, with his disciples. The castle was then in the lordship of the bishop Eleutherius, who ruled over all the West Saxon country, and gave the ground of the monastery, which is now called Malmesbury, to S. Aldelm, with the pastoral staff."—(Leland, Collectan. vol. i. part 2, p. 102.)

That Maildulph was the first religious man who ordained a monastery at Malmesbury, then called Ingelbourne Castle, Pope Sergius above named sufficiently declares in the privilege he granted to S. Aldelm.

That Aldelm was under the direction of Maildulph and his disciples the priest Bede fully shows.—(H. E. lib. v.

c. 18.) Dempster gives him at November 4.

MALESOCH. — Eccles-Malesoch, or Eglis-Malescok, was the ancient name of Carluke.—(Orig. Par. vol. i. pp. 115, 116.) We have also Kilmalisaig.—(O. S. A. xix. 314, 324; Orig. Par. ii. p. 40.)

MALIE.—The ancient name of the parish of Golspie is Kilmalie. "The church (probably dedicated to a saint whose name is corrupted to Carden) stood at Kilmaly, corrupted Culmalie."—(Orig. Par. ii. p. 649.) There is in Kintyre, Kilmayaille.—(Orig. Par. ii. 32.) In Morvern, Kilmalie.—(Orig. Par. ii. 180; O. S. A. viii. 407; N. S. A., Inverness, 117.) In the service of James Lord S. Colme as heir to his father, Oct. 27, 1642 (Retours, Fife, 629), we find—"Dimidium carucatæ terræ apud ecclesiam de Sanct Maleing, nunc Inchkerie nuncupatam, cum Capella Buthadlach nunc Egilsmalye nuncupata." "In the middle of a field belonging to the farm of Tyrie (in the parish of Kinghorn) stands an old ruin, the gable of a building of no great extent, but which . . . was most likely a chapel. The people call it Egsmalee."—(N. S. A., Fife, 810.) Near Elgin are the lands of Killmalemnoch.—(Retours, Elgin, 161, 178.) "At Forrester's seat stood the Church of Kil-ma-Lemnoc."—(Shaw's Moray, p. 342.)

MALIEW. See MALDUFF.

MALTHEUS, H.—Malthus, hermita, is one of those who brought the

relics of S. Andrew to Scotland.—(Skene, Chron. of Picts and Scots, p. 187.)

MANCINA. January 13.—There is a woman's name Mannsena (see Mart. Donegal, pp. 189, 321), but this is an instance of the change of sex, already noticed in the case of S. Kevoca. "Mainchin, son of Collan, in Corann. Deidi, daughter of Tren, son of Dubhthach Ua Lughair, was his mother. This Dubhthach was chief poet to Laoghaire, son of Niall, who was king of Erin at the coming of Patrick."—(Mart. Donegal, January 14.) In the Dunkeld Litany we find Mancinach among the virgins and widows.

MANIRUS, B. and C. December 18.—Of this saint, honoured at Crathie as S. Niniar or Miniar, we know nothing more than that he was in Episcopal orders.—(V. D. A., 135, 137, 641. Antiquities of Aberdeen and Banff, vol. ii. p. 85.) The legend in the Breviary of Aberdeen is conceived in the same spirit as that of S. Ethernan. It alludes to the introduction of a more correct rite among the wilder and less instructed of the Scots, "quos silvestres appellat, qui inter nemora, rupes, et deserta loca habitant et conversantur," there being two languages, in both of which Manirus was versed. The whole legend turns on the more correct administration of the rites of the church, in the enforcement of which the saint suffered contradiction and persecution; but he did not die a martyr. He is honoured in the church of Deitrahit, *i.e.* Crahit or Crathie.—(Brev. Aberd. pars hyem. f. xix.a.) Camerarius says he

was honoured in Balveny, and died in 824. He gives no authorities. The indication of the existence of two languages on Deeside deserves consideration.

MANIVAIG. See NEAMHAN.

MAOINENN. September 16.—The Irish S. Maoinenn of this day has a fair at the Kirk of Doors on the third Tuesday of September. This is S. Ninian, who, in Ængus and the Martyrology of Tallaght is Moinen Cluana Conaire. Cluain Conaire is now Cloncurry in County Kildare. Dr. Reeves has noted that in the Irish life of S. Ninian, quoted by Ussher (Works, vi. 209), we are told that to avoid an inopportune visit from his mother's relatives, the saint left Candida-Casa and betook himself to Cluain Coner, in Ireland, where he founded a great monastery, and after many years died. It is difficult to account for the Irish designation being attributed to him in a part of the country so distant.—(See Lanigan, Eccl. Hist. of Ireland, vol. i. p. 437.) See NINIAN.

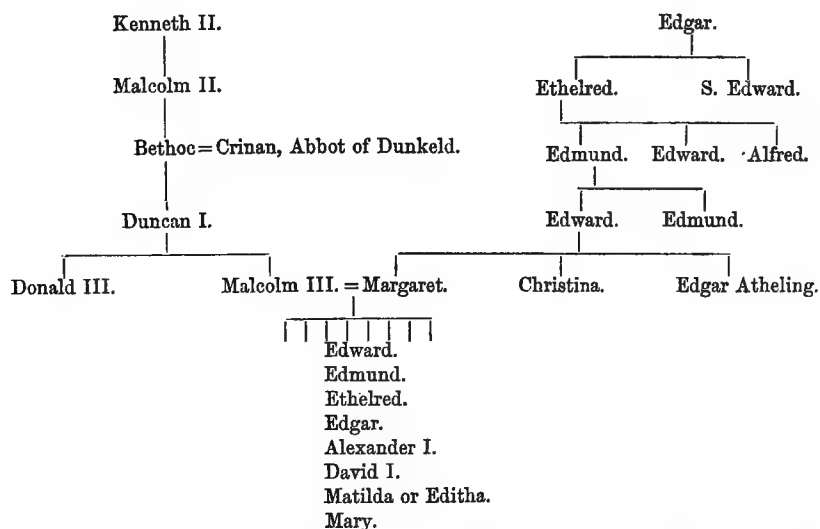
MARGARET, Q. and C. June 10, and November 16, A.D. 1093.—The life of S. Margaret of Scotland comes down to us in a memoir by T., who is termed sometimes Theodoricus, and sometimes Turgotus, a servant of the servants of S. Cuthbert (not necessarily the Turgot of S. Andrews), addressed in his old age (*canitie*) to Queen Matilda of England, her daughter, spouse of Henry I. It is full of instructive notices of the state of the Scottish Church and Kingdom at the epoch of the Norman

Conquest of England, and it supplies us with the first really authentic history of Scotland after the notices in Adamnan and Bæda, the Pictish Chronicle and the Book of Deer. Between these authorities and the work of the author of the life of S. Margaret there occurs a period of which we have but scanty hints at facts rather than the facts themselves. In that space of time events affecting profoundly the national existence and manners had occurred. The Picts had disappeared, name and dynasty; the boundaries of Scotland had been extended from the Forth and Clyde to the Tweed and Solway; nay farther south still, for Carlisle and Holm Cultram were both within the Scottish dominions. The Danes had ceased to be the scourge of the coasts, and Scotland was already a great power. Malcolm united under his rule races hitherto divided. Not only the Picts and Scots, now forced into one, but the Britons in Strathclyde and Cumberland, the Gall-Gaedheal in Galloway, and the Saxons in the Lothians, submitted to him. But while Scotland emerges from darkness so great as regards its civil state, its religious condition seems to have been bad. Even making allowance for the dislike of the old Celtic rites on the part of the Anglicisers, there is evidence sufficient that matters had become very lax. In the inquisition made by David, Prince of Cumbria (David I.), concerning the lands of the See of Glasgow (Regist. Episcop. Glasg. t. i. p. 3), we read, "Verumenimvero fraudulentus exterminator supradictam ecclesiam diu inviolabiliter constare inge-

miscens consuetis versutiis suis post multa temporum curricula scandala intollabilia Cumbrensiu[m] ecclesie[m] machinavit." It speaks of them as adhering to "gentilitatem potius quam fidei cultum," as "more pecudum irrationabiliter degentes," as guilty of "impudica et scelerosa contagia," and of "infelicis populi feritatem et abhominabilem vitiorum multiplicitem." Nor was the religion as practised in a better condition. The Scots had adhered to many of the old Columbite customs. Though they conformed to the Catholic Easter, they shortened Lent by four days. They refused to communicate on Easter day from superstitious reverence. Whether the laity never communicated, but at the hour of death (that they did so is proved by the existence of the office of the sick in the Book of Deer), or whether it was on Easter day only that they refused to receive, is not quite certain. Their mass was what is termed by the Benedictine author, "a barbarous rite," and was no doubt one of the ancient Celtic offices, such as we have in the Ashburnham Missal. They worked at servile labour on the Sundays, and, like the Irish, they broke the law of God by marriage with a deceased brother's widow. In short, we have reason to believe that during this period all the fierce and bloody features existed in Scotland that are found in the Welsh and Irish Christianity, in which we see a strange combination of faith and immorality, devotion and bloodthirsty outrage, a deep sense of the supernatural often made concrete by the veneration of relics, and a fierce untamed violence.

King Malcolm had been trained in England, had married an English wife, and set himself, by the introduction of English customs, to civilise his rude Celtic subjects. Commerce began to make itself felt, and the Englishmen who were discontented with Norman rule, and the Normans who were dissatisfied with English plunder, alike found a place in a kingdom, which, under the fostering circumstances of a vigorous and enlightened rule, was fast springing into great political power. The various perambulations in the Chartularies show the proportion of the different races among the upper classes. In those days the Church was the great humanising power, and therefore the great en-

gine employed by the queen in her reforms was the Anglicising clergy. The author of the memoir describes the entire success of the movement in enthusiastic terms, but there is reason to believe that the old Celtic element remained obstinately alive for a long time afterwards—nay, in many places survived the Reformation. Many a purely Celtic saint continued to be the object of a local cultus; and the honour paid to holy wells, and the frequentation of such places of pilgrimage as S. Blane's, or Loch Maree, bear witness to the tenacity of the old convictions. It was the same in politics. At the death of Malcolm there was a Celtic reaction evidenced by the election of Donald Bane.



In a work of the nature of these biographical sketches, it would be impossible to give any adequate idea of the edifying life and holy death of this princess. Resembling greatly the parallel life of S. Elizabeth of Thuringia, as given

by Canisius, we see here the picture of the highest and purest domestic piety of the middle age. Attentive to her family, sedulous in the discharge of her royal duties, S. Margaret yet led the austere and most devout life. One can hardly

understand how she contrived to compress within the space of one day all her exercises of devotion, but we have no reason to doubt her biographer. There is an atmosphere of calm unexcited truthfulness about the narrative, as well as an absence of the mythical, which commends it to us as the work of an eminently truth-loving man, and the incidental allusions to the current history bear the test of all that we know of the times.

She died on the 16th of November 1093. In 1250 according to Mr. Grub, who follows Fordun (Scotich., x. 3, ed. Goodall, vol. ii. p. 83), in 1251 according to Papebroch, an era noting the beginning of the decline of the Scottish Church in piety and fervour, her relics, "inclosed in a grate box of gold set with precious stones," were translated to the high altar of the church of Dunfermline, and a feast instituted in honour of the occasion. On the 19th of June the translation of her relics was kept as a feast of the Scottish Church.—(Brev. Aberd. pars estiv. fol. i.) The Breviary of Aberdeen describes her feast as "Sancte Margarete Regine que apud Dunfermling sepissime a fidelibus peregrinis visitatur."—(Pars estiv. fol. clxii.) It gives the one miracle of her life, the recovery of the Bible from the bottom of the stream.—(See Acta Sanct. Bolland. Jan., tom. ii. p. 320; Capgrave, Nov. Legend. Ang. fol. 225.)

Butler says that she was canonised by Pope Innocent IV. in 1251. Her feast was removed by Innocent XII., in 1693, from the day of her death to the 10th of June.—(Alban Butler's Lives of

the Saints, *ad diem*.) This was done at the instance of King James VII., the 10th of June being the birthday of his son. A curious point of discussion is raised by the existence of a document lately published (Theiner, *Vetera Monumenta Hibernorum et Scotorum*, p. 499), in which a commission is issued to inquire into a petition by King James, that Margaret, formerly Queen of Scotland, might be inserted in the catalogue of the Saints. An ingenious solution has been suggested, that it refers to the amiable Margaret of Denmark, wife of James III. (see article in *Christian Remembrancer*, vol. i. p. 333); but, not to mention that there is not in history the slightest indication that she was esteemed holy in an exceptional way, it would appear that there really is no authentic record of a formal canonisation of the great queen. Papebroch, in his *Prolegomena* (Pinkerton, *Vitæ Antiquæ SS. Scotiæ*, p. 303), states that immediately after her death her cultus commenced, but attached to no day till Innocent IV. solemnly canonised her on the occasion of the translation of her relics in 1251; and he states that at this day "*historia prædictæ translationis, sed (quod dolemus) initio tenuis dumtaxat conservata, reperta fuit a Rosweido nostro in membraneo MS. S. Salvatoris Ultrajectini: sufficiens tamen ut de prægressâ canonizatione securi sumus.*" There is no proof of this. Moreover, the document in Theiner asserts that a very great devotion to the queen existed, which could only apply to the wife of Malcolm. It uses no such expression as "*nuper defuncta*," which would have been natural in writing of a lady who had died in the

previous year. Its prayer is that she should be inscribed in the catalogue of the Saints, "according to the rite and custom of the Roman Church." It assumes the fact of miracles, which, if performed at the tomb of the lately deceased queen, would surely have been mentioned by Bishop Lesley and Ferrerius.

MARGARET, Q., II. A.D. 1486.—In 1460, at the suggestion of the king of France (Charles VII., who had been chosen arbiter between Scotland and Norway in adjusting the claims for arrears of the "Annual," which was paid for the possession of the Western Isles and Man, according to the original treaty between Magnus and Alexander III. in 1286), a marriage was proposed between James III., then eight years old, and Margaret, daughter of Christiern of Norway and Denmark. Seven years after, on Christiern interfering in behalf of Tulloch, the bishop of Orkney, who had been seized and imprisoned by the Earl, intercourse between the kingdoms was renewed and the marriage negotiated. The islands of Orkney and Shetland were pledged for a part of the dowry, which was never paid, and the bride, a princess of great beauty and accomplishments, attended by many of the Danish nobility, landed at Leith, when the marriage ceremony was completed with great pomp at Holyrood. She was a rare mixture of wisdom and sweetness, but was only sixteen at the time of the marriage. Her modest and unobtrusive character makes little show in history, and the king was supposed not to be

attached to her. She bore him three sons—James IV., the Duke of Ross, who became Bishop of S. Andrews, and the Earl of Mar, who died unmarried. But all that we know of her is that she was singularly good.—(Tytler's *Hist. of Scotland*, vol. iv. p. 221.) His authorities are Ferrerius and Lesley.

MARIANUS. July 4, A.D. 1088.—The Scottish authorities make S. Marianus of Ratisbon a Scotsman from Dunkeld, but a more exact criticism has proved him to be an Irishman from Donegal. In a MS. of his own writing, now preserved at Vienna, we have his latinised name; and, in an interlineated superscription, his Celtic appellation, "Muiredach Mac Robartaig," now corrupted into M'Grotty, O'Rafferty or Rafferty. Marianus left Ireland in 1067, and died in 1088.—See Paper by Dr. Reeves on Marianus Scotus of Ratisbon, in *Proceedings of the Royal Irish Academy*, vol. vii. p. 290; also Wattenbach, *Die Kongregation der Schotten-Kloster in Deutschland*, in the *Zeitschrift für Christliche Archäologie und Kunst*, translated, with notes, by Dr. Reeves in the *Ulster Journal of Archaeology*, vol. vii. pp. 227, 295. There is a memoir of him and his successors, composed by an Irish monk of Ratisbon, given in the *Acta SS. Feb. t. ii. pp. 365-372*. There exists in the Advocates' Library in Edinburgh a collection of papers on the Scots Monasteries in Germany, among the MSS. of the late James Dennistoun of Dennistoun. See also an article on "The Scottish Religious

Houses abroad," in the Edinburgh Review of January 1864.

MARIOTA.—Of Mariota we know nothing, beyond the following notice in the Retours:—Francis Kinloch of Gilmerton, Nov. 8, 1569, is retoured heir "in terris de Markle cum molendino et præpositura et Capella Sanctæ Mariotæ et prebendariorum ad eandem pertinentium."—(Retours, Haddington, 388.)

MARNAN or MARNOCK, B. and C. March 1, A.D. 625.—This saint is known in Scotland as Marnan, or, with the diminutive termination Marnoch or Marnock. The legend in the Breviary is filled with the praise of his episcopal virtues, especially his gift of preaching the Word. Men honoured him "tanquam deum in terris." At length, in a holy old age, he died, and was honourably buried in the church of Abirkerdoure, which is now secured and enclosed by the beautiful river Duverne—nunc pulcherrimo Duverne fluvio munita et vallata—where to this day health is restored to the sickly.

His glorious head is washed every Sunday in the year, and the water drunk by sick persons to their great advantage.

Certain persons who had plundered the land annexed to his church of Abirkerdoure were unable to light the tapers which they held in their hands. A chief, wishing to carry off a tree from the territory of the church at Lochellis, in the diocese of Aberdeen, was not able, with his men, to carry it beyond the precincts, but the clergy easily carried it back.—(Brev. Aberd. pars hyem. fol. lx. b. lxi.)

S. Erneneus, the son of Crasenus, the naughty and despised child who sought to touch the hem of S. Columba's garment at Clonmacnoise, and whose future usefulness was predicted by him, is in the Irish Kalendars, at the 18th of August, identified with S. Marnock. Ernin, *i.e.* Mernog of Rathnoi in Ui Garchon, *i.e.* in Fotharta of Leinster; and of Cill-draighnech in Ui Drona.—(Mart. Donegal, p. 223.) In the Felire he is thus commemorated:—

Mac Creseni Mernoc
morais fiadait fairind.

[Mac Creseni Mernoc
magnified the Lord with numbers.]

And Tighernach, at 625, gives "Quies Ernaine mic Cresene."—(Reeves' Adamnan, p. 25.)

In a perambulation of the lands of the church of Aberkeyrdor, called Yochry and Achbrady, allusion is made to an oath, "sworne tharto apone Sanct Marnoy's ferteris (*i.e.* feretrum) in presens of the Kyngis iustice" (Registrum Nigrum de Aberbrothok, p. 277); and in the next page there is an account of a great oath being taken "capite Sancti Marnani presente." His head was washed, and carried round the parish of Marnock. He was patron of the Innes family, who got the thanedom of Aberchirder by an heiress in the fourteenth century.

"About three miles south from the church (of Kilfinan), and not far from the sea, is to be seen the foundation and a small part of the wall of a chapel, surrounded by a churchyard, on a small field called Ard Marnock, *i.e.* S. Marnock's Field. . . . About 300 yards above this chapel, on an eminence, a cell

and part of another appears in the end of a pile of stones or borradh. . . .

There is a tradition in the country . . . that the entire cell was where S. Marnock retired to do penance."—(O. S. A. xiv. 258.)

The parish of Aberchirder, in the Presbytery of Strathbogie, is also called Marnoch. Here, on the second Tuesday of March, is Marnoch fair. Near the manse is a well called the Saint's Well.—(N. S. A., Banff, 382, 386.)

Besides the parish of Kilmarnock (N. S. A., Ayr, 535), we have him at Leochel, as indicated in the legend (V. D. A. p. 597); at Foulis-Easter, where the church was dedicated by David de Bernham on Aug. 30, 1242 (Regist. Priorat. S. Andree, p. 348); at Benholm, where is S. Marny's Well; at Little Dunkeld, where is Dalmarnock (O. S. A. vi. p. 381); at Inchmarnock, a suppressed parish, now united to Glentaner and Aboyne (O. S. A. xix. p. 296); at Inchmarnock, an island on the coast of Bute (N. S. A., Bute, 96, 104).

In 1348, Adam, Bishop of Brechin, in dealing with the lands of the chapelry of Boith, appoints that the Vicar of Monikie shall every year celebrate the Mass de Sancto Marnoco (Regist. Episcopat. Brechin. p. 12); and the Lady Cristina de Valoniis makes a grant to the same chapelry of the land of Botmernok (ibid. p. 14).

Among the Scone Charters is a gift to the convent of the "Capella Sti. Mernoci infra Fossata."—(Liber Ecclesie de Scon, p. 186.) In the same collection there is a reference to the tenement called "Sanct Mernockis Croft, with the

chapel-yaird and chapel of Sanct Mernock," etc.—(Ibid. p. 231.)

MARNOCH (Dubh, or Duff, *i.e.* the Black). May 3.—In Scotland, the commemoration of S. Marnoch the Black, whose sanctity is celebrated by the Scottish historians.—(Memorial of British Piety, p. 72. Ussher, Works, vol. vi. p. 199.) He appears in Dempster at Feb. 22, as "In Banzenoch Marnokdubi Eremitæ."

MAURA. November 3.—We know no more of this saint than what we learn from her legend in the Breviary of Aberdeen at this day. (*See BAYA.*) We find allusion to "Terre de Popill vulgariter vocate Sanct Mawris landis in constabularia de Hadington."—(Lib. Responsionum in Scaccario, 1545-61, MS. Gen. Register House.) Kilmaurs in Ayrshire is her church.

MAURITIUS, MACHAR, or MOCUMMA, B. and C. November 12.—It was not at all uncommon for Irish saints to take classical names, and therefore there is nothing to startle us in the fact that S. Machar is here termed Mauritius. His father was Syacanus (*recte* Fiachna), an Irish chieftain, and his mother Synchena (*recte* Finchoemia). He was baptized by S. Colman, who named him Mocumma. He early exhibited the signs of sanctity, and a pretty scene of angels singing around the cradle of the holy infant is described. After recalling to life his younger brother, who being placed in bed with him, was warmed by the

touch of his flesh, despising the kingdom, he was handed over to the instruction of S. Columba, who sent him to preach the gospel in an island called Mula. Here he healed seven lepers, and turned into stone a fierce boar, which stone remains unto this day.—(Brev. Aberd. pars estiv. fol. clv.) He is the Tochannu Mocuifir-cetea of S. Columba's family.—“Sanctum virum gignit Ibernia, educavit illum Albania, cujus corpus in reverencia Turonensis tenet ecclesia.”—(Ibid. fol. clvi.; Reeves' Adamnan, p. 246.) The Martyrology of Aberdeen at this date calls him archbishop of Tours; thus, “Depositio Sti. Mauricii ejusdem civitatis archiepiscopi qui apud Scotos Machorius nominatur, apud Hybernicos vero Mochrumma.” Dochonna and Tochannu are varieties of the same name.—(Reeves' Adamnan, p. 246.) In the life of S. Columba by Manus O'Donell, chief of Tirconnel, are some passages from the lives of contemporary saints, especially S. Mochonna or Machar of Aberdeen.—(Colgan, Trias Thaum., p. 435 *a*; Reeves' Adamnan, pref. xxxiv.) The Acts themselves do not exist. The memoir in the Breviary of Aberdeen is evidently taken from them.

The saint determined to accompany S. Columba into Alba, and remained some time in Hy. Then he was ordained bishop, and sent into Pictavia with twelve companions, being commanded to stop at a place where a river took the form of a pastoral staff. In that place he built a church, and, as already stated, turned a savage beast, which haunted the neighbourhood, into stone.

There he brought many to the faith, erected many churches, extinguished the worship of false gods, and cast down idols. Then S. Columba took him to Rome, where he was honourably received by Pope Gregory, who gave him the name of Mauritius, and postulated him to the vacant see of Tours. Returning from Italy S. Columba and his companions turned aside to that city, where they were then in search of the remains of S. Martin. On being asked to discover them by prayer, the saint of Iova consented if he might have anything that was found with the body.—(See Reeves' Adamnan, p. 324.) This proved to be his missal, which the inhabitants grudged, and only consented to part with if Mauritius were made their bishop. This was done, and he accordingly presided over them for the space of three years and a half. Then came the long-awaited-for day of his dissolution, when, visited from heaven by S. Martin, from Iova by S. Columba, and by the adorable Son of God himself, surrounded by the heavenly host of apostles and blessed spirits, in the presence of his convent, amid the sounds of celestial harmony, he went to his reward.—(Colgan, Trias Thaum., pp. 435 *a*; 436 *b*; also p. 391 *a*.)

Mr. Bradshaw has discovered in the University Library at Cambridge a metrical life of this saint, which he supposes to have been composed by Barbour, in his extreme old age.

Mauritius is also found at Kildrummie, where is a place called Macker's Haugh.—(V. D. A. p. 589.) There are two parishes of the name in Aberdeenshire.

MAWARROCK.—This may be the Abbas Barrochus of Giraldus Cambrensis (quoted by Ussher, Works, vi. 520), who, following the usual custom of the Irish, betook himself to Rome, and in going thither or returning visited S. David. He is associated with Lecraw or Lecropt. In Wigtonshire we have Barn-barroch. But the circumstance that Lecropt, though situated in the diocese of Dunblane, was under the jurisdiction of that of Dunkeld, inclines one to the supposition that Mawarroch is another form of MOROCUS, *q. v.*

MAXENTIA, V. and M. November 20.—This is Easscon bishop, *i.e.* Mo-Easconn (another case of unsexing).—(See note by Dr. Reeves to the Martyrology of Donegal, p. 314.) On the other hand, Ængus the Culdee gives, at Nov. 19,

La Maxim mor ngerat.
[With Maximus the great champion]—

although the Maxim of Ængus is at the 19th, and may be different from Escon, who is at the 20th. In the Martyrology of S. Riquier we have “In territorio Silvanectensi Sanctæ Maxentiæ virginis et martyris.”—(Usuard, ed. Soller, p. 688.) At Nov. 20, in the Felire of Ængus, we have—

Guid Escon la Froechan, "
An bladma balc belaib.
[I invoke Escon with Froechan,
A noble vessel with a fine mouth.]

The note on Escon [*i.e.* uncleaned] is “*xxx. bliadain boi cen baistiud* (30 years he remained unbaptized), et ideo dicitur, sed

non verum.” Perhaps it is one of those cases where a similarity of sound has caused the Celtic commemoration to be held on the same day with that of the Continental saint, as in the case of S. Ruffus and S. Maelrubha, or the two SS. Reguli.

MAYOTA or MAZOTA, V. December 23.—S. Mazota is connected with Abernethy and the dedication of the neighbouring lands to S. Brigida, of which we have the record in the Pictish Chronicle. (Skene, Chronicles of the Picts and Scots, pp. 6, 28, 399.) The story in the legend of the Breviary of Aberdeen (pars hyem. fol. xxii.) is different. Graverdus, son of Domath, the distinguished king of the Picts, and cousin of S. Brigida, while fighting against the Britons, is supernaturally warned to send for her to Hibernia, and to obey her precepts. S. Brigida obeyed the summons, and with nine holy virgins came from Hibernia to Scotia, and settled at Abirnethy close to the Taye on the south, in which place she erected a basilica in honour of Almighty God and the Virgin Mary, in which the king with all his family was baptized. Mazota was the most remarkable of these virgins, and she followed in all things the steps of Brigida. The king of the Picts promised that the church should be dedicated by S. Patrick, at that time dwelling in Scotia, and there Mazota with the other virgins continued to serve God, till they all died and were buried. No tongue can tell the miracles that God in heaven caused to take place by her agency. In her honour the church of Dulmaok on the Dee was

erected, and her day kept on the xi. kal. of January.

At Dulmaok or Drummoke is S. Maikie's well. She is also called Mayot.—(O. S. A. vol. iii. p. 315; V. D. A. pp. 274, 596; Ussher's Works, vi. pp. 256, 257; Boethius, Scotor. Hist. lib. ix. fol. 180a, ed. 1571; N. S. A., Aberdeen, 872, 873.)

The story of the Nine Maidens and the Dragon at Strathmartin occurs also at Forbes, Aberdeenshire.

MEDANA, V. November 19.—The Irish Kalendar at Nov. 18 has Midhnat, V., of Cill Liuchaine, now Killucan, in Westmeath. The Scottish account of her is as follows:—Saint Medana, a native of Ireland, fleeing from the admiration of a soldier, came in a vessel with two handmaidens only to Scotland, to the upper parts of Galvidia, which are called Ryndis, where she lived a life of labour and poverty. The soldier pursued her, whereupon she and her maidens embarked upon a stone, which floated thirty miles to a place called Farnes, where now the relics of the holy virgin rest. The soldier still pursued her, and passed, without noticing it, the house where she lodged with her maidens, but his attention was drawn to it by the crowing of a cock. She now climbed into a tree, and finding that it was her face and eyes that were the soldier's attraction, she plucked out her eyes. The soldier repented, and the virgin descending from the tree washed her wounds in a fountain which then and there sprang up. She died on the 31st of October, but her festival was observed on

the second of the octave of S. Martin. She ended her days near the blessed bishop and confessor Ninian.—(Brev. Aberd., pars estiv. fol. clviii.) She is omitted by King and Camerarius. The remains of S. Medan's Chapel are still to be seen in the bay of Luce. It is a natural cave, to which masonry has been added.—(Muir, Characteristics of Old Church Architecture, pp. 2, 3.) There is a parish of Kirkmaiden in Wigtonshire, now united to Glasserton.—(N. S. A., Wigton, p. 208.) Another in the deanery of the Rynds; a third in the parish of Stranraer. Mr. Skene thinks she is Modwena, who is called Edana, and that Edinburgh and the Maiden Castle may have taken their names from her.

MEMME.—The church of Scoonie was dedicated to her by David de Bernham on the iv. kal. June 1243.—(Regist. Priorat. S. Andree, p. 348.) She may be MODWENA, *q. v.*

MENIMIUS.—In 1286-9, Symon, thane of Aberkerdor, founded a chapel to S. Menimius on the banks of the "Duffhern," or Deveron, in the parish of Marnoch.—(Antiquities of Aberdeen and Banff, ii. p. 162.) See MONANUS.

MENYTHOCK.—Among the interesting documents printed in the Register of the Priory of S. Andrews, in which the charters of the ancient Culdean establishment of Monymusk, which became a cell of that priory, have been preserved, we find a confirmation by Pope Innocent in the year 1211, in which he regulates the terms on

which the Culdees were to continue to have certain rights in respect of the Bishop of S. Andrews, and that among these should be their free possession of a half-carucate of the land Eglismenythok by name, which they had held by the gift of Bishop Robert of good memory.—(Reg. Priorat. S. And., p. 371.) This name occurs under different spellings:—Eglismenigcote (ibid. p. 361); Eglismatok (Antiquities of Aberdeen and Banff, vol. iii. p. 497); Eglismenythok (ibid. p. 498). A place in the parish of Monifieth is called Ecclesmonichty.

From the analogy of the other places in Scotland where the Eglais generally precedes the name of the local saint, we must presume that that is the case here; but who he is, or what is the original form of his name, it is impossible to ascertain.

MERCHARD. *See* YRCHARDUS.

MERINUS, or MEADHRAN. B. and C. September 15.—The great order of Clugny was not represented in Scotland in any measure adequate to its importance on the Continent. It may be that this magnificent institution, founded by Abbot Berno in 940, and raised to its greatest splendour by his successor S. Odo, had lost some of its fervour before the process of engrafting the Continental orders on the old Celtic foundations commenced in North Britain. Paisley (with its cell at Fyale), Crossraguel, and Hy, were the only houses in Scotland which owed subjection to the one abbot of the order. When the rule was introduced from Wenlock, in Shrop-

shire, after a temporary resting-place at Renfrew, the Church of Paisley was dedicated to S. Milburga, S. James, and S. Merinus, thus indicating a previous local veneration.—(Regist. de Passelet, p. iv.)

The acts of S. Merinus, in the Breviary of Aberdeen, are very circumstantial. Bishop Merinus was given by his parents to S. Comgal, to be trained in the monastery of Bangor, where he eventually assumed the monastic habit and became prior. His rule was a gentle one. Once, when Finnian of Movilla came to the monastery in the absence of S. Comgal, and asked for milk, of which there was none, the cellarer, at the bidding of S. Merinus, was told to bring some from the cellar, which was accordingly done, and distributed among them that sat at meat. He laid the pains of childbirth on an Irish King who contemned him. He was seen by one of the community in his cell, on one occasion, to be surrounded by a heavenly light, and on another occasion he recalled to life one of the brethren who had fallen down overcome by thirst and fatigue in the valley of Colpdasch. At length, full of miracles and holiness, he slept in the Lord at Pasley, and in his honour the said church is dedicated to God.—(Brev. Aberd. pars estiv. fol. cvi.)

That a colony from Bangor should come to Paisley is not at all improbable. In the Life of S. Kieran, at March 5, in Colgan's Acta SS. Hib. (p. 461), there is a notice of a S. Medranus, who is mentioned in the lost Kalendar of Cashel with a S. Tomanus:—"SS. Medranus et

Tomanus in una ecclesia in Britannica Arcluidensi.”—(Ibid. p. 465 a, note 31.) Paisley is within easy distance of Dumbar-ton. Colpdasch has not been identified.

Camerarius, who makes his day the 17th, states that he was Abbot of Newbattle, in the Lothians. This is impossible, but we find traces of him—

1. In the parish of Kelton, in Kirkcudbright. “There is in the south-east boundary of the parish the vestige of an ancient chapel and churchyard, called Kirk Mirren, now entirely neglected, and of which nothing is known but the locality and the name.”—(N. S. A., Kirkcudbright, p. 170 ; O. S. A. viii. p. 297.)

2. In the parish of Kilmarnock, a chapel, still known as S. Mirren’s Chapel (marking by the name of its patron saint some old connection with the abbey of Paisley), stands now in ruins upon Inch Murrin, the largest island of Lochlomon-d.—(Orig. Par. i. p. 35.)

3. At Kilsyth there is a remarkable spring, on the south of Woodend, called S. Mirrin’s Well.—(Orig. Par. i. p. 43.)

4. In the parish of Coylton is a farm called Knock Murran.—(N. S. A., Ayr, p. 656.)

5. In the parish of Edzell, on the south side of the North Esk, is the burn of Murran, but there are no distinct traces of his memory anywhere on the east coast of Scotland.

MERNOC, B. and C. October 25.—No account of this saint is given in the Breviary of Aberdeen. The collect only says, “Deus, qui beato Mernoco confessore tuo atque pontifice in tui nominis virtute in-

firmitatibus variis sanitatem largiris.” King says that he “deit at Kilmaronoke, in Cuninghame, under King Crathlinthus.” This would seem to be another saint from that of Aberchirder—the name of Ermin, which is the origin of Mernoc, not being uncommon. This saint was a disciple of S. Brendan’s, and is mentioned in all the lives of him.

In Fordun’s description of the Scottish Islands he gives “Inchemernoc sive insula Sancti Mernochi et ibi cella monachorum.”—(Scotichron. lib. ii. c. 10, ed. Goodall, vol. i. p. 45.)

METHVEN. November 6.—In the parish of Fowlis Wester, in Perthshire, “on the margin of the Almond, at the bridge of Buchanty, S. Methven, the local and tutelary saint of the parish, had a chapel which is now demolished.”—(N. S. A., Perthshire, pp. 255, 260.)

S. Methvanmas’ market is held at Fowlis annually on the 6th November. The name does not seem to be Celtic, yet Mart. Donegal, Oct. 19, has Ethbinus—Mo-Ethbin would easily make Methven.

MICHAEL, A. November 18, cir. 1148.—At Bangor, in Down, which he restored, S. Malachi O’Morgair healed a cleric, Michael, of dysentery, by sending something from his own table. “A second time he cured in him a great infirmity both in body and mind ; thenceforth he clung to God and to S. Malachi, his servant. And now, as we have heard, he presides over a monastery situated in Scotland—Præest cuidam monasterio sito in partibus Scotiæ : et hoc novissimum omnium quæ ille fun-

davit."—(S. Bernardi Vita S. Malachi, c. xii.)

S. Malachi twice visited Scotland. He visited King David "in quodam castello suo," and healed his son. Then he went on to Crugelton, in the south-west of Galloway (N. S. A., Wigton, p. 28), and to the Ecclesia Sti. Michaelis, and lastly to a port called Laperasperri, (Lapasperi in Messingham) probably some bay opposite Ireland, and near Portpatrick. There he constructed an oratory surrounded by a vallum, similar to the Irish Rathes, "construitur de virgis in sepem textis oratorium ipso iubente, ipso operante pariter. Consummatum circumdedit vallo, atque interjacens spatium in cœmeterium benedixit."—(S. Bernardi Vita S. Malachi, c. xvii.; O'Hanlon's Life of S. Malachy, p. 81.) His second visit was just before he left Ireland to die. He came to a place called Viride Stagnum, where he had prepared to found an abbey. There he left some brethren, whom he had brought for the purpose, and then bade them farewell.—(S. Bernardi Vita S. Malachi, c. xxx. 68.) This was probably the abbey of Michael.—(See O'Hanlon's Life of S. Malachy O'Morgair, p. 157.) It is otherwise called, by the pretty Cistercian style, Saulseat (Sedes Animarum). The abbey has disappeared. The Viride Stagnum, of which the water is coloured green by some vegetable matter, still abides. The work of man perisheth, God's work remaineth for ever.

MIDDANUS. April 29.—At this day Camerarius gives a S. Middanus, abbot

of the monastery of Holywood, and refers to Leslæus, Hist. Scot. lib. v.

The Dunkeld Litany has a bishop styled Medanach. Probably it is a disguised name for either Modan or Mo-aedhan.

This is probably that S. Medan, of whom we have a trace on the Braes of Angus, at Airlie, where, within this century, "Maidie's bell" was sold as a bit of old iron. We have the following interesting entry regarding it in the Cortachy Charters:—

"Instrument dated within the Castle of Airlie, on 5th June 1447, on a resignation by Michael David of the Bell of St. Medan, of which he was tenant and hereditary possessor, into the hands of John Ogilvy of Lentrethyn, knight, the superior of the said bell: after which the said Sir John gave the bell with its pertinents to Lady Margaret Ogilvy, Countess of Moray, his spouse, for her liferent use. Witnesses—Sir Walter Ogilvy of Deskford; James Ogilvy, William Cargill of Lasigiston, Esquires; Duncan Stronoch senior, and Duncan junior, his son, burgesses of Monross; Patrick de Fenton, and Edward Pedy, with many others."—(See Spalding Miscellany, vol. iv. p. 118.) A fine spring and knoll, close to the church of Airlie, is known by the name of S. Madden.—(Jervise, Memorials of Angus and Mearns, p. 274; Proceed. Soc. Antiq. Scot. v. 355.) "Maidie's well" is the name of a spring near Ecclesmaldie (now Inglismaldie), in the Mearns.

MIDHAISE.—The poetical name of King Constantine, as given him by Berchan. See CONSTANTINE II.

MIRAN. *See* MERINUS.

MIRENUS.—One of the saints who accompanied † S. Regulus.—(Fordun, *Scotichron. lib. ii. c. 59*, ed. Goodall, t. i. p. 95.)

MOANUS, C.—We know nothing of this saint save that he is the patron of Portmoak, to which he gives his name. He is associated with S. Stephen in the dedication of that church by Bishop David de Bernham in 1243. “Eodem anno x. kl. Aug. dedicata est ecclesia Sti. Stephani martyris et Sti. Moani confessoris de Pormuoch ab eodem episcopo.”—(Regist. Priorat. Sti. Andree, p. 348.) We have him as Moach in the Dunkeld Litany; and at December 19, in Dempster, we have S. Brandan, “qui a Mooch invitatus septentrionis insulas circumivit et pietate imbuit.” Moanus may be a softening of the Irish Muadhan.

MOBHI. October 12, A.D. 544.—In Lord Bute’s *Portiforium* (referred to in the Preface, p. xxiv.) the name of S. Mobhi is introduced in a later hand, the only indication of the worship of this saint in Scotland. In the Drummond Kalendar we have the natal day of “the most blessed and venerable Mobi, who, without nose or eyes, and with a plain face, was, as is reported, conceived and born of a dead woman.” He is called Clarainech (the flat-faced), and was abbot of Glasnevin, on the brink of the Liffey. Berchan was his other name. He was visited by Columcille, who found him teaching fifty scholars, among whom

were Cainnech, Ciaran of Cluain, and Comgall.—(See Reeves’ *Adamnan*, pp. lxxii. 160.) Mobhi urged Columcille not to accept any land without his leave. When Aedh, son of Ainmire, offered Durrow to him, he refused to accept it, but was met by two of Mobhi’s people, who brought him his girdle and his permission to hold the land.—(Martyrology of Donegal, p. 275.)

The reverence for this suffering saint must not be regarded as the admiration of that which is merely strange or abnormal, such as the Muirgheinn, or sea-maiden of the 27th of January; on the contrary, the combination of high spiritual gifts, with a very suffering body, is just what we should expect to elicit the highest admiration and deepest reverence from an imaginative race like the Irish Celts. Lanigan doubts whether Ciaran and Comgall were his pupils.—(Lanigan, *Eccles. Hist. of Ireland*, ii. 76.)

MOCHOAT. August 9.—The Aberdeen Martyrology at this day gives us “In Scotia Mochoat Confessoris.” *See* MACHUTUS. Mr. Skene thinks that this is S. Mazota.

MOCHOEMHOG. *See* KEVOCA.

MOCUTHEMNE. A.D. 663.—This was Luguid Mocutheinne, one of the twelve disciples of S. Columba. Ussher and Colgan separate the names. He is left out in Fordun’s enumeration.—(Fordun, *lib. iii. c. 26*, ed. Goodall, t. i. p. 131.) *See* LUGUID.

MODAN, C. and A. February 4.—

Not to be confounded with S. Medana and S. Middanus, are two S. Modans in the Scottish lists, one an abbot at this date, and another a bishop at the 14th of November. The legend of the former in the Breviary, though not supplying many incidents, is verified by the dedication of the churches he is said to have founded. It runs as follows :—

The venerable father Modanus was the revered and most religious father of many monks. From the very beginning of his life he passed his days under the monastic rule and habit, in poverty, chastity, and obedience, as a faithful soldier and servant of Jesus Christ, continually warring against the devil, the flesh, and the fleeting world, with the armour of faith, virtue, and righteousness. Armed with these he followed Christ and his apostles in the preaching of the word, with manifest signs following.

Casting aside riches, royal descent, and earthly possessions, he clothed himself in the lowly cowl, that he might become the heir of Christ, in frugality and sparingness of food subduing his lower nature, content with bread and water, never using wine or flesh, but only herbs and draughts from the spring. By thus appeasing his hunger and thirst, he so brought his body under that he became a mirror of religion, and a model of life in the way of truth, virtue, and holiness. His labours were most successful. Rightly on this holy one and beloved of God was the name Modanus bestowed, as if “*modos odens vanos*,” hating all evil customs ; for his habits were so angelic that what he lacked

of heavenly grace he obtained by his prayers ; and he so tamed the external senses of sight and hearing, which have been termed the windows of death, that he never experienced the irregular motions to sin.

For truly he closed those windows with the bolts of divine fear and love, and by chastity banished sensuality from the hearts of many of the sons of iniquity ; he cast down anger by patience ; he extinguished envy by love ; he prostrated pride before humility ; he overcame sloth by diligence in watching and prayer, and subdued every vice by its opposite virtue. So much so that the whole Scotie race who lived on the west side of the river of Forth, or Scottish sea, and at Falkirk, became imbued with his doctrine.

When the aforesaid race of the Scoti had been converted to the inviolate faith of Christ by the merits, miracles, and preaching of blessed Modanus and the disciples who accompanied him, as has been told above, the blessed saint, worn out with excessive labours and divine studies for the salvation of that race as well as his own, was so exhausted that he could scarce walk, although his mind was still active and ready to preach ; wherefore he retired to a more secret spot near the ocean of Scotia, not far from Dunbertane and Lochgarloch, in a place sequestered from man, near the sea, and surrounded by high mountains. After many wonderful miracles he fell asleep in the Lord, in which place the parochial church of Rosneth stands dedicated to his honour, and his most sacred relics

rest and are profoundly venerated in a chapel in the cemetery of the said church.—(Brev. Aberd. pars hyem. fol. li. lii.)

Camerarius at this day has a S. Modan, abbot of Dryburgh, A.D. 522, whom he identifies with our saint; but, not to mention that his mission seems to have been to the Picts and Strathclyde Britons, and not to the Angles, there is no proof that there existed at Dryburgh any religious house before the Premonstratensian Abbey, founded by Hugo de Morville in the reign of David I., unless the fact of the subjection of Woodburn in Antrim implied that there had been an original Scoto-Irish foundation.—(Spotiswoode, apud Keith's Scottish Bishops, ed. Russel, p. 400.) There are two Irish Modans, both bishops—Modan of Carnfurbaidhe, in Connaught, celebrated on the 6th of March, who died in 561, and Modan of Airegal Muadain, in Ulster, whose day is the 30th of August. Colgan refuses to identify the Scotch S. Modan with either of these.—(Acta SS. Hib., p. 253.) His churches are—

1. Roseneath, in Dumbartonshire, a promontory formed by the Gareloch and Loch Long, which probably acquired from this saint an early character of sanctity, for, according to Dr. Reeves, the name in Celtic, Rosnevet, means the Promontory of the Sanctuary. Sometimes it was called simply Neveth, the Sanctuary.—(Orig. Par. i. 28. On the meaning of the word see also Petrie's Round Towers, p. 57.)

2. Kilmadan, a parish in Argyleshire, known anciently as Glenduisk and Glendaruell, variously styled Kilmoden, Kilmodden, Kilmuddane, and Kilvowan.—

(Orig. Par. ii. 55; O. S. A. iv. pp. 337-342.)

3. Balmhaodan, the old name of Ardchattan, where are the ruins of the ancient church and the saint's well.—(N. S. A., Argyle, p. 498.)

4. Falkirk, the ancient Eglais Breac or Varia Capella.

5. The High Church of Stirling.

6. Perhaps S. Maddan's chapel at Freswick may be referred to this saint. See MADDAN.

MODAN, B. and C. November 14.—The Breviary of Aberdeen supplies us with no particulars as to this saint, save that he was honoured at Philorth, now known as Fraserburgh.—(Brev. Aberd. pars estiv. fol. clxi.) The Martyrology of Aberdeen says he was honoured "apud Falkirk," where his arm was long kept. Boece (Bellenden's transl. vol. ii. p. 58, ed. 1821), speaking of the days of King Congallus, says, "In they days war among us Colmane, Medane, and Modane, gret precheouris."

This S. Modan is termed "Middane, patron of Fillorthe," by King, the locality influencing the pronunciation.—(V. D. A. p. 432.) He is also found at Fintray, though the church is dedicated to S. Giles.—(Ibid. p. 245.) The minister has in his possession a silver cup belonging to the parish, bearing the date of 1632, said by tradition to have been formed of the silver head of S. Meddan, the tutelary saint of the parish; which, in the days of popish superstition, was wont to be carried through the parish in procession, for the purpose of bringing down rain, or clearing up the weather,

as circumstances might require.—(N. S. A., Aberdeen, p. 168.)

To this saint we must attribute Auchmedden (N. S. A., Aberdeen, p. 262), in the parish of Aberdour, near Philorth, and Pitmedden, in the parish of Udney.—(Ibid. p. 135.)

MODOC, B. and C. January 31.—This is the great S. Aedan of Ferns, so celebrated in the hagiology of Ireland and Wales. See an exhaustive account of him in Dr. Reeves' Paper "On some ecclesiastical bells in the collection of the Lord Primate," read before the Royal Irish Academy, Dublin, 1864.—(Proceedings of the Royal Irish Academy, vol. viii. p. 446; also by Dr. Moran, in the Irish Ecclesiastical Record, April 1871, vol. vii. pp. 312-325.) S. Moedoc vulgarly is called S. Mogue. The simple form of his name is Aedh (Aeda, Aidus, Aiduus, Ædeus, Edus, Hugh); with the diminutive it is Aedhan (Aedan, Aedanus, Aidanus, Edanus); with the honorific prefix it is Moedoc (Modocus, Maidocus, Maidoc, Madock, Madoes, Mogue). He was born in 558 at Inis-breaghmuigh (East Breffny). His father's name was Sedna, eighth in descent from Colla Uais, king of Ireland in 336. His mother was Eithne of Tirawley. As a child he was a hostage to Ainmire, king of Ireland in 568; after that he studied along with S. Lasrian or Molaissi of Devenish in Lough Earne. After a sojourn in Leinster he betook himself to S. David's monastery, Killmuine, in Wales. Here he remained some time, renowned for sanctity. He returned to Ui- Ceinnselaigh in Ireland, was mixed up in

the dissensions of his native country, and on the success of his half-brother, King Brandubh, he had Ferns assigned to him as a see. He returned to Wales on a visit to S. David before he died, then, returning to Ireland, he survived till 628. While he is well remembered in Wales as Aeddán Foeddog, there is no record of his visiting Scotland. In Scotland he is commemorated at Kilmadock. "The ancient monastery of S. Madocus, now called Kilmadock, where the late church stood, is quite demolished. To this monastery belonged six chapels within the parish. Most of the ancient families bury at Kilmadock, where the minister still resides, with his manse and glebe."—(O. S. A. xx. p. 81.) S. Madoes (O. S. A. iii. p. 568), in the Carse of Gowrie, or Semmidores (N. S. A., Perth, 607, 624), may be his, but probably it belongs to S. Madianus, the companion of S. Boniface. Perhaps also Balmadies in Forfarshire takes its name from him.—(O. S. A. xiv. p. 602.)

His life is given by Capgrave (Nov. Legend. fol. ii. *verso*). There his father's name is given as Sedia, and at the end it is said, "This saint is called, in the life of S. David, Aidanus, but in his own life, as appears above, he is termed Aidus, and at Menevia, in the church of S. David, he is called Moedok, which is Irish, and there he is held in great honour."—(See Ussher, Works, vi. 428, 479, 536, 821.) He is a saint of the third order. S. Swithin was his master.—(Ussher, v. 390.) In the Felire of Ængus the Culdee we have, at Jan. 31,

Sluind Aed fortren Ferna.

[Name Aedh the powerful of Ferna.]

MODRUSTUS. — The church of Markinch was dedicated to this saint, along with S. John the Baptist, by Bishop David de Bernham, on xiiij. Kal. of August 1243.—(Regist. Priorat. S. Andree, p. 348.) Modrustus is probably the honorific name of S. Drostan.

Malcolm, Earl of Fife, grants a toft of one acre on the north-east of the cemetery at Markinch "Deo et ecclesie Modhrusti de Markinge" (Reg. Prior. S. And. p. 245); and the deed is witnessed by Thomas de Kilmaron, Alexander de Blar, Duncan MacAdam, Nessus de Rameseia, Malcolm de Malevilla, Duncan de Syras, John the Chaplain, John the parson of Syreys, and many others. *See* DROSTAN.

MODWENNA or MONYNNE, V. July 6, A.D. 518.—On the day that S. Columcille was born into the world, in A.D. 519, an eminent servant of God went to her rest. In spite of such historical difficulties as have induced critics to suppose that there were three personages of this name, we have enough to go upon to obtain a very clear impression of a remarkable Irish saint, who becomes, as it were, a connecting link between the three great wonder-workers of Ireland, as receiving the monastic habit from S. Patrick, as ever continuing the friend of S. Brigida, and as yielding up her spirit in the same year that the great Apostle of Hy entered into the world.

Yet, with all its difficulties, the circumstances of her life may be harmonised so as to suit one individual; and knowing that S. Aidan of Ferns has

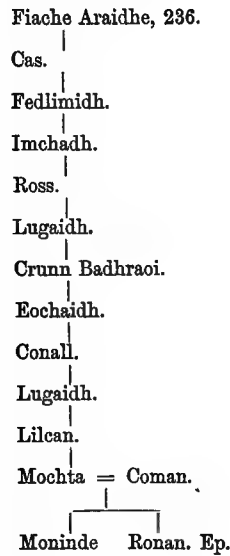
left his traces in Ireland, Scotland, and Wales, remembering that the Irish Pandiana is still commemorated in Cambridgeshire, it is not impossible that the same saint should first establish a Christian colony in the north of Ireland, then penetrate through the half-Christianised Galwegia to the Campus Manann and Fortrenn; then, like so many other Celtic recluses, make the pilgrimage to Rome, then found houses of Irish observance on the Tyne and Trent, and at last return to die in her own land, if the history that makes her yield up her spirit in her much-loved Longfortin be surrounded with difficulty.

S. Modwenna's pedigree is given on the next page. Her church is now called Killeavy, near Newry. The Felire of ÆEngus has, at July 6—

Moninde in tslebi
Cuilind ba cacain aige
Gabais braid gel glaine
Sireur Muire, Mary.

[Moninde of the mountain—
Cuillinn, a beautiful pillar;
She gained a bright pure victory.
The sister of Muire, Mary.]

The Chronicon Scotorum (ed. Hennessy, Lond. 1866), at 514, supplies us with some further names—"Quies of Darerca of Cill-Slebhe Cuilinn who was afterwards called Moninne, Aninne Sanatho." The Annals of Ulster have, "518, Nativitas Coluimcille eodem die quo Bute Mac Bronaig (of Monasterboice at December 7) dormivit. Quies Darerce que Moninne nominata est."—(O'Connor, *Rev. Hib. Scriptorum*, vol. iv. p. 12.)



The venerable virgin whose nomen was Darerca, and cognomen Monynne, the daughter of Mochta, was born in the region of Conaille, in the plain Coba. Early in life she took the vow of chastity. When S. Patrick came to her neighbourhood she presented herself before him, and received from him the virgin habit near the pool of Briugis, the which, translated, means abundance. She proceeded to associate others with herself, eight virgins and one widow, with her baby, named Luger, whom Darerca adopted, and who afterwards became a bishop. They built a church in "Ruscach in Campo Cuailgne," now Rooskey, near Carlingford. Then with her nuns she went to S. Ibar, in the western isles of Ireland, remaining long under his discipline, first there, and then at an island in the south called Little Ireland (Beg-Ere), in Wexford harbour. In Lein-

ster they visited S. Brigida. They now settled in Ard-Conais, and greatly increased their congregation, influencing the upper classes—"reginis et nobilibus matronis;" and even the men, moved by her miracles, sought her benediction. By the intrigues of a girl whom they had educated they were forced to leave the place. As they left, the fordable river suddenly became swollen, and abated not till one of the nuns confessed the theft of a handful of leeks. They visited on their way S. Brigida, who gave them a silver cup called "Escra," which, on their refusal, was thrown into the river Lyfi, and finally was restored to Darerca. She established herself a four days' journey from Brigida, and afterwards visited her own relations in the north, at the plain of Muirtheimhne in Louth. Here she lived in a cell, never seeing the face of man, and only going out at night, but distinguished by many miracles. She also served God, with 150 sisters, "in monte Facartha" (now the hill of Faughart), in her native province, but for quiet's sake she moved to a desert place near the mountain Culinn (*i.e.* Sliabh Cuillinn, now Slieve Gullion), at the foot of which is her old church.

The history now connects S. Monynne with Scotland. A nun named Brignat, who lived with her, exhibiting the signs of future sanctity, was sent into Britain, to receive the rites of the monastic life in the monastery of Whithern (*insula de Rosnatensi monasterio*). On fulfilling her task, she returned.

A curious legend follows. As Moninna is at the point of death, King Eugenius

assembles the clan, and sends Bishop Herbeus or Ronan to treat with her to live another year, offering to redeem her life by a free maiden, knowing that everything she asks from God she would obtain. She answered, "Had this been asked yesterday or the day before, I would have granted it, but now S. Peter and S. Paul have come for me, but what you proposed to give for me you must now give for your own souls." Then she blessed the people in the name of the Lord, left her skin dress (*pelliceam ac melotem, necnon et sarculum, ceteraque utensilia*) as a protection to them, and enjoined peace on them, promising to help them in heaven by her prayers as she had done on earth. The people received the message with great weeping, but at last, consoled by the exhortation of the bishop, returned to their homes. On this the saint went to her rest. Three days after her death she appeared to a nun called Tannat, and by her sent a message to the sisters about the rule of silence, saying that Tannat should follow her in a week, which accordingly took place. Moninna or Darerca was succeeded by Bia, and she by Derlasre, who presided sixty years. Building a church to S. Darerca, in the Irish fashion, "*de levigatis tabulis*," she could not get a roof-tree (*spinatum*), but on invoking the saint, it was brought by angels. On an occasion when Bishop Fibartus (*recte* Finbarrus, or Finbar), whose agnomen was Finnian, came to visit Derlasre, water from S. Darerca's well was, by his intercession, turned into beer.—(This is printed in the *Acta SS. Julii*, t. ii. p. 290 b, from the *Cod. Salmanticensis*,

now preserved in the Burgund. Library of Brussels, MS. fol. 79 a, col. b. 82.)

The Martyrology of Donegal (p. 187) says that her place was Cill-tseibe, *i.e.* Killeny, at Sliabh Cuillinn, in Ulster, that she was of the race of Irial, that nine score years was her age, and that "she took a girdle about her body," *i.e.* became a nun. She died in 517 or 518. Ussher quotes her life by Conchubranus (printed in the *Acta SS.* at her day, *Julii* t. ii. p. 297, from a copy of the Cottonian MS., Cleop. A 2, which was sent to the Bollandists by Camden), in which he states that she founded seven churches in Alba.—1st, at Chilnecase in Galluveie; 2d, on the summit of the hill Dundevenel; 3d, on the top of the rock of Dunbreten; the 4th on the castle of Strivelin; the 5th in Dunedene, which in the English tongue is Edeneburg; the 6th on the hill of Dunpeleder; and the 7th at Lonfortin (Longforgan) near Aleethe, supposed to be Alectum or Dundee.

The church of Scoonie was dedicated to her by David de Bernham, 1243.—(Regist. Priorat. S. Andree, p. 348.) *See MEMME.*

Her life is given by the Bollandists, as already mentioned, from the *Codex Salmanticensis*, *i.e.* of Salamanca.—(*Acta SS. Jul. t. ii.* pp. 290-296.) There is also the life by Conchubranus, MS. Bib. Reg. 15, B ii., which is the same as MS. Cott. Cleop. A ii.—(*Acta SS. Jul. t. ii.* pp. 297-312.) This is expanded into a life by Geoffrey of Burton.—(MS. Cott. Tib. E, 1.) Sir T. Duffus Hardy, in his *Descriptive Catalogue of materials relating to the History of Great Britain to the end of the reign of Henry VII.* (vol. i. pp.

94-100), holds that there were probably three saints of this name. Certainly the English life relates circumstances very different from the Irish. Capgrave's is a version of the old Latin one, with a few modern traditions inserted. After curing Alfred of Northumberland (called in Capgrave "Aluredus filius Athulphi regis West Saxonum") she visits England, goes to Daganum, Streneshalch (Whitby), and Andreseye, then called Caluechif or Seal Cliff on Trent. Having gone to see Congal she died, and S. Columba adjudged her body to England. It is said she was one hundred and thirty years old when she died.—(Capgrave, *Nova Legenda Angliæ*, fol. 234.)

Capgrave (*ut supra*) makes her the daughter of the Irish king Naughtei by Choman; adds that S. Patrick commended his relative Athea to her care, that her brother Ronan became a religious and eventually a bishop, that she was the cause of the conversion of a robber, Glunelach, who had slain eight presbyters of S. Patrick, and to whom she showed in a vision both hell and heaven. He as well as his nephew Alphin became bishops. Their conversion was a cause of temptation to Bishop Chenin, who, yielding to it, proceeded to invade S. Modwena's monastery. She was told to meet him and exhort him to repentance, which was effected accordingly, and a miracle of water made wine testified to the glory of the saint. On going to Daganum, she founded two monasteries; one is Pollesworth in Arderne, and the other is Streneshalch. She returned to Ireland, and then went to Pictland. At Longfortin (Longforgan) she

sang the Psalter immersed in water to the breast, and received the consolation of angels—once only interrupted by a sin of one of the sisters. Thence Modwena went to Rome with naked feet and hair shirt. It was after one of these journeys that she settled on the Trent.

Conchubranus (*Acta SS. Jul. t. ii. p. 309*) makes Longfortin the scene of her death. "Post hæc vero exiit ad Aleethe, ubi modo est optima ecclesia, quam Longfortin ædificavit, cum quodam fonte sanctissimo . . . et multum dilexit illum locum, in quo in finem vitæ suæ ut affirmant, Domino volente, emisit spiritum." A messenger was sent to Arderne for her sisters, Ahea, Osid, and Ede, and they remained some days. There came also to visit her Congal, who was king of Scotland at that time, and Ratheri, Cobo, Bollan, and Choilli, and the other chiefs.

MOFUTACHUS, C. December 26.—S. Mofutacus, Confessor, is honoured in the Diocese of Aberdeen, and a great church not far from Torry is dedicated to him.—(Camerarius, p. 203.)

This is Fithac, the Celtic name of Fiacre, with the honorific *mo* prefixed to it.

In the *Retours* (Kincardineshire, 162) we have "infra limites dictarum terrarum St. Muffotsbey nuncupatarum vulgo." See FIACRE.

MOLIO, MOLAISSI, or LAISREN, A. April 18, A.D. 639.—On the Holy Island, which protects the bay of Lam-lash, in the island of Arran, is a cave

called S. Molio's cave. It is "an excavation in the red sandstone, hollowed out by the sea when its level was higher than at present, with its mouth defended by a wall of loose stones. On the roof of the cave is a Runic inscription stating the name and office of the saint, and a little raised above its floor, a shelf of rock, said to have been his bed. In the neighbourhood of the cave, there is a large flat stone called his dining-table, and a spring of pure water, his bath, much resorted to in the age of superstition and celebrated for the healing virtues alleged to have been communicated to it by the prayers and blessings of the saint. Martin speaks of a curious stone bequeathed by the saint being famed for its miraculous properties, which was lost only within a few years (1840). It was a smooth green globe, probably of jasper, about the size of a goose-egg."—(N. S. A., Bute, p. 24.) On the cave are many pilgrim crosses, like those on the coast of Fife.

This saint, formerly supposed to be Maeliosa, is by the name Lamlash identified with the Irish saint Molaissi or Laisren, patron of Leighlin. There are seven saints of this name in the Martyrology of Donegal. His father's name was Cairell, a noble of the north of Ireland, who died in 526, though the Ulster Annals call him "Mac hU Imdae," and the Annals of Clonmacnoise "Mac Winge."—(Ann. Four Masters, i. 256 n.) According to Ængus the Culdee, Maithgemm or Bona Gemma, the mother of S. Molaissi of Leighlin, was the daughter of Aedhan, king of the Scots Dalriads, and niece to a king of Britannia: *ut dicitur*—

Molaisa lasair tened
Cona chlasaib comaid
Abb Raithchilli, acus ri in tenaid
Mac Maithgemme Monaid.

[Molaise a flame of fire,
With his comely choristers,
Abbot of Rath-cille, and king of the fire,
Son of Mathgemm of Monad.]

—(Reeves' Adamnan, p. 436. Acta Sanctorum, April, t. ii. p. 543; where there is given a Latin life of the 11th century from the papers of Henry Fitzsimon, S. J.) The Bollandists (Acta SS. April, t. ii. p. 44) place his birth in 566, an opinion which Dr. Lanigan disputes (Ecl. Hist. of Ireland, vol. ii. p. 403). He was of the Dal-Fiatach, the regal line of Uladh, and being early brought over to Scotland, was taught by his uncle S. Blane in Bute, although Ireland was the seminary of the Scoti at that time. After performing some miracles there, such as healing the bite of a snake, and causing the restoration of a stolen horse, he was brought back to Ireland and placed under S. Munna, or according to others Muren. Then, to avoid being made king, he withdrew to an island situated in the sea lying between Albania and Britain, where he led an eremitic life. After that he went to Rome, where, according to one authority, he dwelt 14, according to another 4 years. Having been ordained priest and deacon, and receiving a text of the gospels, he returned to Leighlin, when Abbot Gobban resigned to him the monastery which he had founded. Maintaining ineffectually the Roman Easter against Munna, he again betook himself to Rome, where the Pope consecrated him bishop. On

returning to Ireland, he entertained S. Finbar of Cork at his monastery, and here his grandfather Aedhan, being expelled from his kingdom, took refuge. He was buried in the church of Leighlin.

The life of the saint makes Gregory the Great the pope who consecrated him, but there is a difficulty in the chronology. Pope Gregory died in A.D. 604, while Ussher, in his Chronology, gives 633 as the year of S. Molio's consecration. This would refer him to the pontificate of Honorius (626-638).

He appears also as Dolasse and Dalaise.—(Annal. Ult. ; and the Four Masters, vol. i. p. 257, ed. O'Donovan.) He is claimed in the Salamanca MS. as Legate of the Apostolic See and Bishop of Leighlin. In the technical sense he was neither. There were no legates in the modern sense till 1313, and there was no diocesan episcopacy in Ireland in the seventh century. There is no reason to doubt his two visits to Rome, or that he carried out the Roman policy.

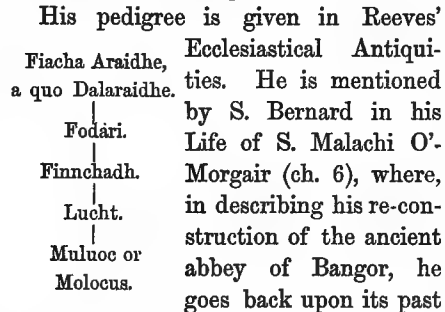
Beside Lamlash, which is described in Fordun as "Helantinlaysche, quæ vulgariter Almeslache dicitur" (Scotichron. lib. ii. c. 10, ed. Goodall, i. 45), and which is remembered in connection with Haco's expedition to the Western Islands, he is probably commemorated in Kilmalash, called also Kilmaglass.—(Orig. Par. ii. 77.)

A life of S. Molio is given in the Irish Ecclesiastical Record (No. 79, vol. vii. p. 318), from the pen of the Very Rev. Dr. Moran.

MOLOCUS, B. and C. June 25, A.D. 592.—Not to be confounded with

the celebrated Lugidus or Molua of Clonfert, Molua is the Scotch Lugadius, Molua or Moluoc, of Lismore, who occurs in almost all the Irish Kalendars and Annals. The original name is Lugaidh, pronounced Lua, with the endearing suffix *oc*, Luoc, or Luoch, and the honorific *mo*, Molua, Moluoc, Moloch. This came afterwards to be greatly corrupted, and we find the saint's name appearing as Molouach, Moloak, M'hul-uoch, Malogue, Emagola, and Muluay.

His pedigree is given in Reeves' Ecclesiastical Antiquities. He is mentioned by S. Bernard in his Life of S. Malachi O'Morgair (ch. 6), where, in describing his reconstruction of the ancient abbey of Bangor, he goes back upon its past history, telling how Comgal had been the father of many thousand monks. "Verily the place was holy and fruitful in saints, plentifully rendering a harvest to God, so that one of the sons of that sacred congregation, Luanus by name, is said himself alone to have been the founder of one hundred monasteries. And this I would state, that from this example the reader may conjecture how great was the multitude of the rest. Finally, their shoots so filled both Ireland and Scotland, that these verses of David seem to have predicted those very times:—'Visitasti terram et inebriasti eam: multiplicasti locupletare eam. Flumen Dei repletum est aquis, parasti cibum illorum: quoniam ita est præparatio ejus. Rivos ejus inebrians,



multiplica genimina ejus : in stillicidiis ejus lætabitur germinans.' — (Psalm lxiv. 9.)

A fame that had lasted till S. Bernard's time had been preserved in the Martyrologies of Ireland. That of Ængus styles him

Lamluoc glan geldai
Grian Lissmoir di Alba.

[With my Luoc the pure and brilliant,
The sun of Lissmor of Alba.]

And Marian O'Gorman terms him Molocus the hospitable and decorous, from Lismore in Alba.—(Colgan, Trias Thaum. p. 481.)

The Martyrology of Aberdeen declares him to have been full of the spirit of prophecy. The Breviary of Aberdeen gives us the following account of his life :—

S. Molocus (or S. Molouache according to A. King), a Scot, was brought up by S. Brandan, whose doctrine he learnt, and whose ways he followed; for, while his fellow-disciples built houses for profane uses, he erected churches and altars. One day, requiring a square iron bell, he asked a neighbouring artificer to make it, who excused himself from want of coals: whereupon S. Moloc went out and collected a bundle of rushes or reeds, which miraculously supplied their place; and the bell thereby fabricated is still held in great honour in the church of Lismore. He betook himself to the northern parts of Ybernia, through many straits, where, abiding for a time, he found men of a like mind with himself in a little ship, from whom he sought aid to sail to more desert places. When they refused,

dreading the effect of S. Molocus' miracles on the men across the sea, and left him there, the stone on which he stood floated to Lismore before them. He tried to convert the Lismoreans, but found them indisposed to listen, whereupon he went to the abbey of Meloros, with some others, where he took the vows. The abbot sent him back to Lismore, where he laboured successfully, and began to found monasteries and other pious places. Then he went and taught in the island of Tyle. The king gave the island of Lismore to the church, whereon the saint betook himself to Ross. There he preached, and built many churches in honour of God and His Mother Mary. At length he died on the 7th of the Kalends of July, and was buried in the church of S. Boniface in Rosmarky.—(Brev. Aberd. pars estiv. fol. v.a-viii.)

His bachul is still preserved in the possession of the Duke of Argyle, and is figured in the Origines Parochiales (vol. ii. p. 163).

The founder of so many religious establishments must necessarily have left many traces of his labours in the country of his adoption, and accordingly we find the following churches connected with him :—

1. Lismore, where was the church of Killmuluag.—(O. S. A. i. p. 482.) The church was afterwards the cathedral of the diocese of Argyle.—(Orig. Par. ii. 159.) Here, in Timothy Pont's map, is given a rock called Moloch-oskyr.

2. Rosmarky. Boece represents S. Bonifacius Queretinus as associated with

S. Moloch in his extreme old age. "And in his time was the holy man and bischop, Sanct Melok, an gret precheur, and was buryit with Sanct Boniface."—(Scot. Hist. ix. f. 172a, ed. 1575; Bellenden's translation, vol. ii. p. 101; Reeves' Culdees, 44-49.)

3. Mortlach, with its dependent monastery Cloveth, close to which is a well called Simmerluak.—(Stuart's Book of Deer, p. ix.; N. S. A., Banff, p. 105; V. D. A. p. 649; Antiq. of Aberd. and Banff, ii. 253.)

4. Clatt, in the Garioch, where was a yearly fair called S. Malloch's Fair.—(V. D. A. p. 620; Regist. Episc. Aberd. i. 411, 214, 234.)

5. Tarland, where he appears as S. M'huloch, and where is Luoch Fair.—(Antiq. of Aberd. and Banff, ii. 15, 17.)

6. Alyth. Here he is S. Molouach, Malachi, or Malogue, and his fair is S. Malogue's or Emagola's Fair.—(N. S. A., Perth, 1119, 1125.)

As might be expected, however, there are more dedications to him among the Western Islands, *e.g.*—

7. Kilmoluag, now Kilmuir, in Skye.—(Orig. Par. ii. p. 348; N. S. A., Inverness, 237.)

8. Kilmoloig, in Killean.—(Orig. Par. ii. 26.)

9. Kilmoluag in Kilninan, in Mull.—(Orig. Par. ii. 320.)

10. Kilmolowok in Raasay.—(Orig. Par. ii. 346.)

11. Kilmoluag in Tiree.—(Reeves, in Ulster Jour. of Archæol. ii. 242.)

12. Kilmolowaig, in Kilberry.—(Orig. Par. ii. 37.)

13. In Pabbay is the church of S. Muluag.—(Orig. Par. i. 377.)

14. He has a teampull, 44 feet long, at Gorrappool, in the extreme north of Lewis.—(Muir's Characteristics of Architecture, p. 187.)

15. There is a Balmoloch, near Kilsyth, in Blaeu's Atlas.

Fordun, among the islands of Scotland, gives Helanmolauch.—(Scotich. lib. ii. c. 10, ed. Goodall, vol. i. p. 46.)

A chapel dedicated to him, called Teampull Mor, stands near the Butt of Lewis. Lunatics are brought here to be cured. The patient walks seven times round the chapel, is sprinkled with water from S. Ronan's Well in the immediate vicinity, and then is bound and deposited for the night on the site of the altar.—(Mitchell's "Various Superstitions in the Highlands and Islands."—Proceedings Soc. Antiq. Scot. iv. 251.)

He is called S. Muluay. "John Morison of Bragu told me that when he was a boy, and going to the church of S. Mulvay, he observed the natives kneel and say a paternoster at four miles' distance from the church."—(Martin's Western Isles, p. 28; see also his account of the Baul Muluay, p. 225.)

MOMHAEDOC. March 23, after A.D. 590.—The Momhaedoc of the Martyrology of Donegal and of the Drummond Kalendar is by Ængus the Culdee associated with Scotland, "Momedoc mind Alban." The word *mind*, otherwise *mionn*, means a sacred pledge, gem, or reliquary.—(See Petrie's Round Towers, p. 341.) His descent is given in the

margin. Sometimes he is called Mionn Gaidhel, sometimes Mionn Albain. As the Gaedhel conquered the mysterious Tuatha De Danann, that name became the collective appellative of all Irish races, and therefore would apply either to a native of Ireland or of Scotland; but the pedigree puts it out of doubt that the saint was by birth an Irishman, while the distinctive term Mionn Albain assigns to him a field of labour on the opposite coast.

He is said to have been the spiritual son of S. Rhadegundis of Poitiers, who died in A.D. 590. He was abbot of Feadhduin, now Fiddown, in the county of Kilkenny.—(Colgan, Acta SS. Hib. p. 727.)

MONACHUS. October 30.—Archibald Weyr, whose will is dated 7th October 1547, thus stipulates:—"Do et lego animam meam omnipotenti Deo . . . corpusque meum sepeliendum in ecclesiâ Sancti Monachi de Steynstoune."—(Regist. of Confirmed Testaments, Commissariot of Glasgow, vol. i.)

This Steynstoune is Stevenston in Ayrshire.—(N. S. A., Ayr, 465.) "There is a fair in Stevenston, held on the 30th October, which is Monoch's, or in English St. Monk's-day, or more elegantly, as with us, *euphoniæ causâ*, Sam-Maneuke's day. . . There is a procession during the day, and a ball in the evening."—(N. S. A., Ayr, p. 472.) In the parish of Sorn is an estate called Auchmannoch.—(Ibid. p. 132.)

MONAN, C. March 1, A.D. 571.—The 1st of March in all the Irish Kalendars is dedicated to the commemoration of a saint, who, as Moinend, Moenen, or Moenu, is recognised as the suffragan bishop of S. Brendan of Clonfert, and who went to his rest in A.D. 571 on that day. Marianus records that he was beautiful in his person. "He is the fair, tall, smooth Moenen." He may probably be the Moen or Moena of the 26th of February, who came in his youth with S. Brendan to Clonfert from Britannia, which may mean Scotland as well as Brittany, as Dr. Lanigan suggests (Lanigan, Eccl. Hist. vol. ii. p. 36); but the circumstances of his life are in entire contradiction to the Scottish legend. According to it the glorious confessor Monanus, born in Pannonia, a province of the region of Hungary, belonged to that company who, with the blessed Adrian, came from the pagan inhabitants of Noricum to the Isle of Maya, where they were crowned with martyrdom. But before that the aforesaid company was destroyed by the fury of the Danes, blessed Monanus preached the gospel to the people on the mainland, and in a place which is called Inverry in Fyf. There his relics rest. Many miracles of healing were performed there.

Though a little chapel contained them for many years after his translation to heaven, King David II. (1329-1370), on account of the cures obtained by Monanus for himself and others, erected a sumptuous church.—(Brev. Aberd. pars hyem. f. lix.a.)

The chapel was founded (or restored,

“capellanus St. Monani in capella quem rex David *de novo* fundavit”) by King David II., on the 3d April, in the fortieth year of his reign, and was served by a hermit. By his charter, dated at Edinburgh, he grants thereto the lands of Easter Burny in Fife, and some land in the sheriffdom of Edinburgh. It was given to the Blackfriars by James III., at the solicitation of Friar John Muir, first provincial of the order in Scotland.—(See Spottiswoode’s Religious Houses, in Keith’s Scottish Bishops, ed. Russel, p. 445; also Robertson’s Index of Charters, p. 86.)

The chief seat of the cultus of this saint was S. Monans, now joined to the parish of Abercromby in Fife, where is a fine church standing picturesquely on the shore.—(N. S. A., Fife, 337-350; O. S. A. ix. 334.) His chapel is in the Aberdeen Martyrology called Invere. There is a burn anciently called Inweary on the west of the parish.—(Ibid. p. 339.)

Being struck by an iron-barbed arrow from a catapult, King David II. failed to get relief from surgeons, but solemnly vowing and commending himself to S. Monan, the barbed arrow came out, and left no scar.

A mother of a family, furious and possessed by devils, had these cast out by the prayer of S. Monan, and though left half dead was restored to health.

Colgan has, under the 23d of February, an account of S. Monnanus (spelt Mannanus) with Tiaanus, whom he tries to identify with this saint. Quoting Boece, who seems in this place, as in others, to have

used authentic documents which have now perished, he maintains that the martyrs of the Isle of May were foreigners of different races, and that therefore it is possible that among them there may have been Irishmen, many of whom in the ninth century were martyred by the Danes and Normans. He, however, leaves it doubtful whether he really is the “S. Monanus, strenuus pugil, de Aredh-huird” of the Martyrology of Tamhlacht.—(Colgan, Acta SS. Hib. p. 392b, note 2.)

The Irish Kalendars have, at the 1st of March, Maoineann, Bishop of Cluain-ferta-Brenainn, now Clonfert, in the barony of Longford, County Galway. Thus Ængus the Culdee has

Senan, Moinend, Moyses.

The note on *Moinend* is—“Espoc ocus comorba Cluana Ferta Brenaind,” *i.e.* Bishop and coarb of Cluain-ferta of Brenaind. There is a Kilminning farm and rock in the parish of Crail (N. S. A., Fife, 944); also a chapelry of S. Monon in Kiltearn in Ross (Orig. Par. ii. 478).—Minnan’s Fair is held at the old chapel at Freswick in Caithness on the 2d of May, a day later than the feast.

MONON, M. October 18, circ. 650.—Adam King at this day gives “S. Monon Scotisman mart. at Arduena under Arcadius, 404;” and Molanus’ addition to Usuardus (ed. Soller. p. 610) has “In Nassonia, the birthday of blessed Monon, the martyr, who by angelic monition came from Scotland to Arduenna, and there serving God alone

for a long time, was pierced through by murderous robbers, and happily dying, was buried in the church that he had founded." In the *Indiculus Sanctorum Belgii*, he adds "discipulus sancti Remacli. . . . Est autem *Nassoin*, pagus illustris sanguine et reliquiis gloriosi martyris, subditione abbatis ad sanctum Hubertum in Ardaino: unde duobus milliaribus est semotus, in diocesi Leodiensi," (fol. 55b, Lovan. 1573). S. Remaclus, bishop of Maestricht, his preceptor, died circ. 664 (Mabillon, *Annal. Bened. t. i. p. 478*), which helps to ascertain Monon's real date.

MOPHIQG. *See* BEAN.

MOROC, B. and C. November 8.—No particulars are given of the life of this saint in the Breviary of Aberdeen. His church and sepulchre are stated by the Martyrology of Aberdeen to be at Lekraw, near Stirling. Camerarius (p. 186) styles him the abbot of the most ancient abbey among the Scots, called Dunkel or Duncaldonia. This is confirmed by the fact that at Dowally, in the immediate neighbourhood of Dunkeld, is a place called Kilmorick, where is S. Muireach's well.—(N. S. A., Perth, p. 797.) In the title of the Feast in the Breviary, he is said to belong to the diocese of Dunblane—"in Dunblanensi dyocesi" (pars estiv. fol. cxlvii.); but it is to be observed that Lekraw or Lecropt, where the saint appears as Maworrock, though locally situated in Dunblane, was in the jurisdiction of Dunkeld, a diocese remarkable for the number of outlying parishes,—*e.g.*

the Church of S. Michael within a hundred and fifty yards of the Cathedral of Brechin, the Castle of Broughty forming part of the parish of Caputh, and Foffarty in Kinnettles.

There is another Kilmorack in Inverness-shire (N. S. A., Inverness, p. 361), which contains the Cistercian Abbey of Beauly, of the reform of Vallis Caulium, founded in 1230. In Blaeu's Atlas is Kilnamoraik, near Loch Lochy.

MOSHENOC. *See* KESSOG.

MOVEAN. (*See* DABIUS.)—See what Alb. Butler says of him under S. DABIUS, at July 22: He is the Biteus or Mobiu of the Irish Kalendars. For his church of Inis Cumsraigh, see Reeves' *Eccles. Antiq. of Down and Connor*, pp. 44, 92, 379. Domhnach Cluana is now Donaghcloney parish, in the diocese of Dro-more and county of Down.

MUCOLINUS.—Under this name the patron saint of Flisk is mentioned in the Register of Testaments confirmed in Commissary Court of S. Andrews (vol. i.) *See* ADRIAN and MACALLAN.

MUNDUS, MUN, or FINTAN MUNNU, A. October 21, A.D. 635.—Under the appellation of Mundus, the Breviary introduces us to one of the most famous of the contemporaries of S. Columcille. The legend is drawn from authentic sources. According to it the father of S. Mundus was Tulchan, his mother Fedhelm. Adamnan calls him Fintanus, and his father Tailchanus. Ængus also terms him Fintan.

The Scholiast on the Felire explains the name Munda thus—

Mu-findú, *i.e.* Finntan.

An breo co mbruth aithre

Fintan firor promthai,

Mac Taulchain tren trednach

Cathmil credlach crochdai.

[The torch with the ascending flame

Fintan, pure-tested gold,

The powerful abstemious son of Tulchan,

A warrior religious, and crucified (*i.e.* tortured.)]

Sent in his youth to keep sheep, he went to a religious man to learn the truth, and on being checked by his father for leaving his charge, he replied that, so long as he was permitted to study, the sheep would be safe from the wolves. Accordingly, the father next day saw his sheep tended by two wolves. S. Mundus first betook himself to S. Congallus, and then to S. Sillenus (Sinell of Cluain-inis), who then was most famous among the Irish Saints, under whose rule he lived eighteen years. Then (in 597) he took the habit in Hy, under S. Columba. On the death of S. Columba he returned to Ireland, where he performed many miracles. At length he died, and was honourably buried in Kilmond, which he had previously founded.—(Brev. Aberd., pars estiv. fol. 131a.)

S. Mundus was an opponent of the continental Paschal computation, concerning which he had a contest with S. Laisren or Molaisse, although it is believed that the Synod of Whitefield terminated in a general consent. The legends differ as to his stay in Hy. In contradiction to the statement of the Breviary, it is said (and this view is supported by the Bollandists) that he came thither only

on the death of S. Columcille, and was sent back by Baithin, his successor, to Ireland, where he founded Teach-Munna, now Taghmon, in the county of Wexford. Lanigan doubts his residence at Clonenagh.—(Eccl. Hist. of Ireland, ii. p. 408; Reeves' Adamnan, pp. 18-23.)

In the life of S. Cainnech (c. xxiv., the Marquis of Ormonde's edition, p. 14) is a remarkable story illustrative of the tone of feeling of the time. When in Heth, the saint was preparing to go to Ireland, when Tulchan, wishing to please the Lord, came to Hy to S. Columcille; and there, "baculum tenens," remained as a monk, having with him his little son, whom he loved much. Baithin said, "This laic loves his boy more than the Lord, therefore they should be separated." "Columcille on this ordered him to cast the child from a height into the sea, which hard saying the father, giving thanks to the Lord, but with great sorrow of heart, fulfilled. S. Cainnech, hearing this by the spirit of God, sailed to Ireland, and turning aside to Hy, found the child descending on the waters. Rescuing him, he took him to S. Columcille, to whom he said, "Henceforth we cannot be friends, for that thou hast given so cruel and impious a command, and hast afflicted this miserable stranger." The saint rewarded S. Cainnech by administering to him the holy viaticum at the hour of his release from the body.

Brief as are the notices in the Martyrology of Tallaght, where generally only the name is given, there is the record of the impression which his monastic foundation made on the mind of the church.

At this day is given "Fintan Mac Tulchain, *i.e.* Munna, with the holy monks that were under his yoke, whom the fire of judgment shall not burn. Their names are Laisren and Comain," etc.

There is a life of him in the MS. in the Marsh Collection (see Reeves' Adamnan, pp. xxv. xxvi. 202); and in the Codex Salmanticensis at Brussels (see Duffus Hardy's Descriptive Catalogue, vol. i. p. 226). His life is quoted by Colgan (*Trias Thaum.* p. 460), and it forms the basis of the Lections in the Breviary of Aberdeen.

The upper parts of Appin belonged, at some remote period, to the parish of Eleanmunde, or the island of S. Munde, who was abbot and confessor in Argyle. The island of S. Munde is situated in Loch Leven, near where the Coe discharges itself into the loch.—(N. S. A., Argyle, 223.)

The Breviary of Aberdeen styles him Abbot at Kilmund and Dissert. It is difficult to identify the second of these. The term in the Celtic Church was used for any religious solitude, and is simply the desert, to which the holy man betook himself. In Scotland we have Dysart town and parish in Fifeshire; Dysart, an old ecclesiastical site, in Forfarshire. — (Jervise, *Memorials of Angus and Mearns*, p. 413.) Dysart was formerly the name of Glenorchy, a parish in Argyleshire. — (Chalmers' *Caledonia*, vol. i. p. 53.)

Certain lands in Kilmun were held "per quendam procuratorem cum baculo Sancti Munde Scotice vocata Deowray." — (Reg. Mag. Sig., lib. xiii. No. 314; cit. Reeves' Adamnan, p. 367.) The arm of

the sea on which Kilmun stands is called the Holy Loch.

He had a fair at Earlsruthven in Forfarshire.—(Retours, Forfar, 429.)

MUNGO. See KENTIGERN.

MURDOCH, B. and C. September 2. —September 2, In Scotland the deposition of S. Murdoch, B. and C.—(Memorials of British Piety, p. 124.) In the Scottish Breviary in the possession of the Marquis of Bute, at December 23, is "S. Murdachi Episcopi," and among the martyrs of the Dunkeld Litany is Mordouch. At October 5, Dempster (*Hist. Eccl.* tom. ii. p. 474) gives a S. Murdach, a hermit "who had a poor habitation near a lake in Argyleshire, which is called Kilmurdah. A life of him in nine lections is preserved, and the events of it are painted on the walls of his cell. He was the last of the Bards, and was said to be very devout to the Virgin, who distinguished him by great favours."

"About a mile north-east of Ethie, in the parish of Inverkeillor, stand the remains of a church with an enclosed burying-ground. It is called S. Murdoch's Chapel."—(N. S. A., Forfar, p. 24.) "Although on this part of the coast the sea washes the foot of abrupt precipices, an active man at low tide may pass along between the sea and the rock for four miles, from a peninsular rock called Lud's Castle to S. Murdoch's Chapel in the parish of Inverkeillor."—(Ibid. p. 491.) It is termed in the Chartulary of Arbroath "Vicaria perpetua ecclesie parochialis Sancti Murdaci de Athy."—(Regist. Nigr. de Aberbrothock, p. 271.)

At a field near Ethie-beaton, in the parish of Monifieth, is the site of a place of worship called Chapel Dockie.—(N. S. A., Forfar, p. 542.)

There are two Celtic names, either of which Murdoch may be—Muireadhach, now Murray, and Muirheartach, now Murtough.

MUREN, V.—A certain virgin in whose honour one of the seven churches at Chlirimont or S. Andrews was erected, in which were fifty virgins of the blood-royal, all dedicated to God, and veiled eleven years, and they were all buried in the east part of the church aforesaid.—(Legend of S. Andrew, Skene, Chron. of Picts and Scots, p. 187.)

She may be the Mouren mentioned a little earlier in the same legend, who was the daughter of Hungus and his queen Finchen, born at Moneclatu, now Monikie, and the first to be buried in the church of S. Andrews (p. 188).

Finchen gave the place where the child was born to God and S. Andrew.

MURICHACH.—She is found among the virgins and widows of the Dunkeld Litany.

MURIEL is found among the virgins and widows in the Dunkeld Litany. It is probably a modification of the Irish Muirgel. Rath-Muriell was the name of a suppressed parish in the Garioch, now joined to Kinnethmont.—(Antiq. of Aberd. and Banff, iv. 501.) Muriel's Well is near the site of the old church, which in later times was called Christ's Kirk.

NATHALAN, NACHLAN, or NAUCHLAN, B. and C. January 8. A.D. 678.—The Irish Annals, without note or comment, in 679 (678) give the repose of Neachtan Neir, "Dormitatio Neachtain Neir." He appears in the Felire of Ængus at January 8, as

Nechtan nair de albae,

which the gloss throws into a more modern form—anair de Albain—*i.e.*

Nechtán from the east, from Alba,

and is thus identified with the great saint of Deeside, Nathalan, by the common people called Nachlan or Nauchlan. His history in the Breviary is as follows:—"Nathalan is believed to have been born in the northern parts of the Scoti, in ancient times, at Tullicht, in the diocese of Aberdeen, a man of great sanctity and devotion, who, after he had come to man's estate, and been imbued with the liberal arts, devoted himself and his wholly to divine contemplation.

"And when he learned that among the works of men's hands the cultivation of the earth approached nearest to divine contemplation, though educated in a noble family, with his own hands he practised the lowly art of cultivating the fields, abandoning all other occupations, that he might employ his mind, so as never to give place to the contagion of the base solicitations of the flesh.

"Meanwhile, as he warred his warfare against the devil and the perishing world, a terrible famine broke out among his neighbours, relations, and friends, so that almost the whole people were in danger of perishing by hunger and want

of food. But God's saint, Nathalan, moved by the greatest piety, distributed all his grain, and whatever else he had, for the name of Christ, to the poor; but when the time of spring came, when all green things are committed to the bowels of the earth, not having ought to sow in the land which he cultivated with his own hands, by divine revelation he ordered it all to be strewn and sown with sand, from which sand, thus sown, a great crop of all kinds of grain grew up, and was greatly multiplied.

"But in the time of harvest, when a multitude of both sexes were collected by him to gather in the crop, a great tempest of rain and whirlwind was sent forth, so that these husbandmen and women were forced to abstain from labour. Therefore he, excited by anger, along with the other reapers, murmured a little against God; but on the tempest straightway ceasing, feeling that he had offended Him, induced by penitence, he bound his right hand to his leg with an iron lock and key, and forthwith threw the key into the river Dee, making a solemn vow that he would never unlock it until he had visited the thresholds of the blessed Apostles Peter and Paul, which actually took place.

"Having entered the city, approaching in meditation the monuments of the saints which are there on every side, and bewailing his sin, he adored that Creator whom he had heretofore offended. As he went through the most remarkable places of the city he met a naked boy carrying a little fish for sale, which he purchased at a low price. By the divine power, he found in its belly the

key, unruined, which he had flung into the Dee, and with it he opened the lock upon his leg. But the Supreme Pontiff, informed of this mighty wonder, and summoning him as a man of superior sanctity into his presence, made him, in spite of his reluctance, a bishop.

"Rendering himself for many years acceptable to all in the practice of divine contemplation in Rome, not forgetful to extreme old age of his native soil, by permission of the Roman Pontiff he returned to that part of Scotland whence he sprung. Having built the churches of Tullicht, Bothelim, and Colle, at his own expense, he dedicated them to Almighty God, and they actually exist in these provinces, dedicated to his honour. After many remarkable miracles, blessed Nathalan, full of grace given forth from God, on the 6th of the ides of January commended his soul to the Lord, and ascended into heaven above the ether, and being buried with great veneration at Tullicht, affords health to the sick who come to him piously and devoutly."—(Brev. Aberd. pars hyem. xxv. b.)

S. Nathalan occurs in the Irish Kalendars: thus, in the Mart. of Tallaght, "Nechtanan;" in that of Donegal (p. 11) "Neachtan of Dun-geimhin (Dungiven), in Cianachta Glinne-Geimhin, A.D. 678." This is now Keenaght, a barony in the county of Londonderry and diocese of Derry. Dungiven and Glengiven, the *Munitio Pellium* and *Vallis Pellium*, now, strange to say, belong to the Skinners' Company. An Augustinian priory was afterwards founded here, by the O'Cahans, according to Ware in 1100, according

to the Annals in 1206.—(See Reeves' Acts of Archbishop Colton, p. 41; Mason's Parochial Survey of Ireland, vol. i. pp. 287-348.)

We find the saint at Tullicht (V. D. A. 639), where a cross of very early type, incised upon a rude granitic slab which once lay in the church, now forms the top lintel to one of the doors of the old Kirk of Tullicht. He is patron of Bothelney (now Meldrum), a name "corrupted perhaps from Balnethalen (rather Bothnethalen), that is, the dwelling of Saint Nethalen."—(Ibid. 558.) The church legend records how S. Nathalan averted a raging pestilence from the church of Bothelney by the fervency of his prayers. "Long after the legend was banished from the popular mind, and the very name of Nathalan forgotten, the parishioners kept the 8th of January as a feast on which they did no work."—(Orig. Par., vol. i. Pref. xxii.) At the old kirk of Bothelney, about three miles from the town of Old Meldrum, is Naughlan's Well. A fair there also bears his name. We find him at Cowie, or Collie (V. D. A. 633); and his name is there preserved among the fishermen in the following rhyme:—

"Atween the Kirk and the Kirk ford,
There lies St. Naughlan's hoard."

In the parish of Kildalton, in Islay, we find Kilnaughtan.—(Orig. Par. ii. 269.)

NEAMHAN.—This saint is remembered at Kilmonivaig. At September 13, the Martyrology of Donegal has "Naemhan Mac ua Duibh." Tallaght has "Neman Mac h Duibh."

NECTAN, B. August 23.—He was Bishop of Mortlach in the reign of King David, and was translated to Aberdeen in 1136 (V. D. A. p. 143). He is mentioned in a charter of King David, in which certain lands are by him given to God, to S. Mary, to S. Machar, and to Nectan, Bishop of Aberdeen, to be held "in puram et liberam eleemosynam."—(Regist. Episcop. Aberdon. vol. i. p. 4.)

NENNIO, B. and A.—He was a successor of S. Ninian at Whithern. Lanigan (Eccles. Hist. i. 434), mentioning that S. Tighernach Ferdachrioch was educated at Rosnat in Great Britain by the holy abbot Monennus, says, "This Monennus was undoubtedly the same person as Nennio, Bp. and Ab. of what was called the great monastery in Britain." Several Irish saints were educated there—1. Finnian of Magbile, A.D. 579 (probably S. Winnin), under Mugentius; 2. Endeus of Aran under Mansenus, A.D. 560; 3. Tighernach; 4. Eugenius of Ardstraw. The instructor of these four saints must have lived from 480 to 520. Tighernach calls him Nennio, Abbot of Rosnat. The lives of S. Finnian call him Nennio of the great monastery.—(Vide Todd's Liber Hymnorum under *Mugent*; and Colgan under *Monennius*, Acta SS. Hib. p. 438.)

NETHAN. October 26, A.D. 408.—This saint was honoured at Cambusnethan. "The old church is said to have been dedicated to S. Nethan, whom Archbishop Ussher styles "religiosissimus (et doctissimus) Nathan."—(N. S. A., Lanark, 608; Orig. Par. i. Pref. p. xxii.)

Ussher makes him the tutor of Kenanus, who in the time of S. Martin, being of the province of Connaught, was saved from being King Laoghaire's hostage by the good offices of S. Kieran, and after taking the monastic habit at Tours, returned to Ireland, where he built a church called S. Kenan's Church, and at last, going to Tiroen (terram Eugenii), destroyed an idol and its altar there, and built a church, over which he caused S. Congellus to preside. — (Ussher, Works, vol. vi. p. 339.) It is, however, more probable that this is Naethan or Nwythton, who, with his brother S. Gwynog, appears in the Welsh Kalendar at the 26th of October. They were the sons of Gildas the son of Caw, lord of Arecluta. It will be remembered that this district was a Welsh or Cymric colony, the neighbouring parish of Cambuslang being dedicated to S. Cadoc. *See CADOC.*

NEVETH, M.—S. Neveth was one of the sons of Brychan. He is said in the Welsh Genealogy of the Saints to have been a bishop in the north, where he was slain by the Saxons and Picts. The ecclesiastical district of Neuyth (Nevay), now united to Essie, near Meigle, lies within the old Pictish territory. Perhaps S. Neveth was buried at Neuyth.

NICHOLAUS, B. and M. June 12, A.D. 296.—At Peebles the memory is venerated of S. Nicholaus, B. and M., who was supposed to have suffered under Diocletian. His relics were discovered in 1261.—(Ussher, Works, vol. vi. p. 354.)

For the account of the finding of his relics, and of a certain "magnifica crux et venerabilis apud Pebles," and the consequent foundation by King Alexander, in 1261, of the conventual church of the Holy Cross, see Fordun (lib. x. c. 14, ed. Goodall, vol. ii. p. 96).

NIDAN, C. November 3.—There was a S. Nidanus at Midmar according to the Martyrology of Aberdeen.—(Antiq. of Aberd. and Banff, vol. ii. xlvi. ; Regist. Episc. Aberdon. vol. i. p. lxxxvii.) He was a disciple of S. Kentigern, and he is found in Anglesea at Llanidan. He appears in the Welsh Kalendars at September 30, and is the son of Pascen, son of Urien Reged. The neighbouring parish to this in Anglesea is Llanfinen; and it is curious that not far from Midmar is Lumphanan, afterwards said to be dedicated to S. Vincent, but primarily to S. Finan, for the name is only a corrupted form of Llanfinan, while Midmar is not far from Glengarden, which was dedicated to S. Mungo (V. D. A. p. 639), so that we have here a group of Cymric dedications in the heart of Aberdeenshire.

NINE MAIDENS, VV. July 18.—The entry in the Kalendar of the Breviary of Aberdeen under this day gives us the dedication, "Sanctarum novem virginum," but there are neither lections nor a collect to indicate that there was any special service for these saints. They are termed by King "The 9 virgines dochters to S. Donewalde under King Eugenius VII. in Scotland," and Camerarius gives Saint Donevaldus,

otherwise Donaldus, with nine daughters. He spent a most holy life in the Glen of Ogilvy, and on his death his daughters entered the monastery at Abernethy. —(See Ussher, Works, vi. 256, 610.) Pitsligo had a chapel under this dedication.—(V. D. A. 435.) So had Touch.—(Ibid. 395.) There was a well of this dedication at Strathmartin and at Glamis. See DONALD.

Bower associates them with S. Brigid : —“Garnard Makdompnach founded and built the collegiate church of Abernethy. After that, S. Patrick introduced S. Brigid with her nine virgins into Scotland, as we have found in a certain chronicle of the Church of Abernethy ; and he offered to God, to blessed Mary, to blessed Brigid, and to her virgins, all the lands and tithes which the Prior and Canons hold from ancient times.” —(Fordun, lib. iv. c. 12 ; ed. Goodall, vol. i. p. 188.)

NINIAN, B. and C. September 16, A.D. 432 (?).—The apostolate of S. Ninian carries one back to the fall of the Roman Empire. The period of his birth may be referred to the time when the Scots and Picts, by breaking through the Roman wall, are first heard of in history, when Constantius, the youngest of the sons of the Great Constantine, had by the suicide of Magnentius become sole monarch, and the Empire, divided into four prefectures, and again into dioceses and provinces, still presented to the world the appearance of beauty and strength. The epoch of S. Ninian was the age of the religious controversies touching the divinity of the Son of God, though the echoes of

these strivings did not reach the British shores. The power of the Roman See was rapidly increasing. The edict of Valentinian soon after lent to it the sanction of the civil power, and its administration was not unworthily carried on by such men as Popes Damasus, Siricius, Innocent, and Celestine. The same epoch saw the gradual weakening of the Roman Empire. Perhaps no one lifetime ever witnessed such a lapse into barbarism. It came to an end when Britain had been abandoned by the withdrawal of the Roman legions, when the Visigoths were established in Spain, the kingdom of the Burgundians founded by Gondicar, Africa the granary of the world lost to Rome, Genseric established at Carthage, and Attila the scourge of God forming a kingdom which extended from China to the Atlantic.

Our first authentic record of S. Ninian is in Bæda (H. E. lib. iii. c. 4). “The southern Picts who dwelt on this side of those mountains had long before, as is reported, forsaken the errors of idolatry and embraced the truth by the preaching of Nynias, a most reverend bishop and holy man of the British nation who had been regularly instructed at Rome in the faith and mysteries of the truth ; whose Episcopal See, named after S. Martin the Bishop, and famous for a stately church (wherein he and many other saints rest in the body), is still existent among the English nation. The place belongs to the province of the Bernicians, and is generally called Candida Casa, because he there built a church of stone, which was not usual among the Britons.”

The Irish Martyrologies supply the

next authentic records of S. Ninian. On the 16th of September the M. of Tallaght gives us Monenn (*i. e.* Nen with the honorific prefix), of Cluain Conaire. M. of Donegal adds, "in the north of Ui Faelain," now in the county of Kildare.—Ængus the Culdee gives—

Moinend nuall cech genai.

[Moinend the shout of every mouth.]*

The next authority for the life of S. Ninian is the amiable Aelred, who, probably born in England, but educated in Scotland along with Henry, son of King David, after refusing a bishopric offered to him, retired to Rievaulx in Yorkshire ("vulgo Revesby dicto, in agro Lincolnensi"), where he became a Cistercian A.D. 1166.—(Cave, *Historia Litteraria*, vol. ii. p. 227, Oxon. 1743.) A life, written seven hundred years after the death of its subject, in those uncritical times, and at the instance of the canons who profited by his fame, would be worthless, were it not that just as the Cistercian Joscelin, in his life of S. Kentigern, used "codiculum stilo Scotico dictatum," so the Cistercian Aelred had the assistance of "liber barbario (*sic*) scriptus." In the superscription of the Bodleian copy the life is said to have been translated from English into Latin.

S. Ninian, the son of a Christian prince, was born at Whithern in Galloway, called also Rosnat and the "magnum monasterium," a place easily identified with the scene of his episcopate. Baptized in his infancy, he spent a holy

* The gloss in the Felire on Moinenn is Moinend Cluana Conaire Tomain hi tuaiscirt. h. Faelain—*i. e.* 'Moinend of Cluain-Conaire Tomain, in north Hy-Faelain.'

boyhood and youth, but soon felt a desire to go to Rome. Crossing the British Sea, and entering Italy by the Gallican Alps, he arrived after a prosperous journey there. He was taken notice of by the Pope, and devoted himself to study, "intelligens nimirum ab imperitis doctoribus multa sanæ doctrinæ adversa sibi et compatriotis suis fuisse persuasa."

After remaining many years in Rome, increasing in knowledge and grace, he was consecrated bishop, and sent to the western parts of Britain to men who had not received the faith of our Saviour, or who had heard the word of the Gospel from heretics, or from men ignorant of the law of God. On his way home he visited the great S. Martin of Tours, from whom he borrowed masons that he might construct a church after the Roman model. He was well received in his diocese, and he selected the place called Witerna, "which place, situated on the shore, while it runs far into the sea on the east, west, and south, is closed in thereby. From the north side alone it is approached from the land. There he built the first stone church in Britain, and having heard of the death of S. Martin while building it, he dedicated it to him." S. Martin died in A.D. 397, which gives us the date of the foundation of this church. The place here described may be the Isle of Whithern, where there is still a chapel in ruins, but not a moulding remains to give any indication of its date. It is, however, more likely that the town of Whithern, where are to be seen the beautiful remains of the cathedral of Galloway, some miles inland, is the actual site of

the venerable Rosnat. The statement that this was the first stone church in Britain must needs be taken with some reservation.

He now restored to sight a neighbouring king, on whom, in punishment for his pride and opposition to the saint, God had laid the burden of blindness. Being healed, he became a great supporter of S. Ninian. His name is by Aelred called Tuduvallus, which seems a corruption of the old Celtic Teotalus, in Irish Tuathal. After vindicating the innocence of a priest falsely accused of incontinency, he undertook the conversion of the Picts. The southern Picts were idolaters. Ninian preached the truth of the Gospel and the purity of the Christian faith, many wondrous signs following. Multitudes flocked to baptism, and the account declares that he ordained priests, consecrated bishops, and divided the whole land "per certas parrochias." Having done all this he returned to his own church, where he passed the rest of his holy life in great tranquillity.

The rest of S. Aelred's biography is taken up with miracles, such as the sudden growth of leeks; the raising to life of a robber who had been gored by a bull at a place now termed Farreslast or the bull's footmark; the shower that fell on the saint and his book as his mind wandered in a "cogitatio illicita"; and lastly the protection afforded by his bachul to a disciple who had fled from punishment. The life mentions that he educated many young men both of noble and of humble condition, and that on the occasion of his death he was buried

in the church of S. Martin, and laid in a stone sarcophagus where many cures are wrought. Two proper names, Adelfred and Deisuit, occur in these legends. The first is certainly Saxon.

Aelred's life of S. Ninian is given by Pinkerton.—(*Vide* MSS. Bodl. Laud Misc. 668, also Cott. Tib. D. iii., Cott. Tib. E. i.) For the account of a pilgrimage of James IV. to the shrine of S. Ninian in 1504, see Stuart's Records of the Priory of the Isle of May.—(Pref. xlix.)

Mr. Bradshaw has found a metrical life of S. Ninian, by Barbour, in the University Library of Cambridge.

In an Irish Life of Ninian, quoted by Archbishop Ussher, it is stated that this saint, at the request of his mother and other relatives, left Candida-Casa to go over to Ireland to a place granted him by the king, called Cluain-Coner, where he built a great monastery, and died. See MAOINENN.

For a graphic picture of the state of barbarism among the Picts of Galloway at the time of the mission of S. Ninian, see Montalembert's *Les Moines d'Occident*, Paris, 1868, vol. iii. p. 22.

S. Ninian is said to have occasionally inhabited a cave, which is still shown on the sea-shore of Glasserton, adjacent to the house of Physgill.—(Stuart's *Sculptured Stones of Scotland*, vol. ii. p. lxxxviii., quoting O. S. A. vol. xvii. p. 594.)

The number of churches dedicated to S. Ninian is very great. The following list by no means exhausts the districts in which he is remembered:—

- Kirkintilloch . . . } Regist. Episc. Glasg. p. 390.
- Chapel at Balcony in Kiltarn . . . } O. S. A. vol. i. p. 293.
- Penningham . . . } N. S. A., Wigton, 176.
- Andat in Methlick . . . } V. D. A. 320.
- Pitmedden in Oyne . . . } V. D. A. 579.
- S. Ninian's Well, Lamington . . . } Orig. Par. i. 173.
- Chapel of Enzie in Rathven . . . } Jervise's Epitaphs and Inscr. in N.E. of Scot., 277.
- Ringan's Well, Arbir-lot . . . } Pro. Ant. Scot. vol. ii. p. 449.
- S. Ninian's Chapel, Lintlithgow . . . } N. S. A., Lintlithgow, p. 175.
- Stonehouse . . . } Orig. Par. i. 108.
- Ringan's Dean, Bowden . . . } Orig. Par. i. 287.
- Sanda, Island of . . . } Orig. Par. ii. 9.
- Roskeen . . . } Orig. Par. ii. 469.
- Ferne . . . } Land of Lindsays, 179.
- Fetterneir . . . } Antiq. of Aberdeen and Banff, iii. p. 389.
- Benshie or Balinsho . . . } Land of Lindsays, 279.
- Chapel at Alyth . . . } Land of Lindsays, 285.
- Head of Wick . . . } N. S. A., Caithness, 160; Orig. Par. ii. 772.
- Leith (Bridge-end) . . . } Lib. Cartarum S. Crucis, 244.
- Chapel in Aberdeen . . . } Chalmers' Caledonia, vol. i. p. 315.
- Lintlithgow . . . } Do. do.
- Kilninan in Mull . . . } Do. do.
- Chapel at Covington in Lanark . . . } Retours, Lanark, 82.
- S. Ninian's Kirkton, near Campsie . . . } Regist. Ep. Glasg. p. 88.
- Chapel at Sauchie, in the Barony of Sauchie . . . } Retours, Kinross, 22.
- Shetland . . . } N. S. A. xv. 60.
- Bellie . . . } Antiquities of Aberdeen and Banff, ii. 267.
- Chapel in Bute . . . } Orig. Par. ii. 224.
- S. Ninian's Bay and Point in Bute . . . } N. S. A., Bute, 96.
- S. Ninians in S. Vigeans . . . } N. S. A., Forfar, 495.
- S. Ninian's Croft, Arb-roath . . . } Retours, Forfar, 154, 384.
- Chapel in Kildonan . . . } Orig. Par. ii. 737.
- S. Ninian's parish . . . } N. S. A., Stirling, 323.
- S. Ninian's Well in Stirling . . . } N. S. A., Stirling, 426.
- Govan . . . } N. S. A., Renfrew, 688.
- Monkton . . . } N. S. A., Ayr, 173.
- S. Ninian's Isle in Dunrossness . . . } N. S. A., Shetland, 94.
- Cruives of Cree, Wig-tonshire . . . } Chalmers' Caledonia, iii. 411.
- Dundonald, Ayrshire . . . } Do. do.
- Blackness in West Lothian . . . } Do. do.
- Chapel at Wistoun in Lanarkshire . . . } Orig. Par. i. 147.
- Hospital at Glasgow . . . } Act Parl. v. 563.
- S. Ninian's Chapel at Navidale . . . } N. S. A., Sutherland, p. 201.
- Hospital at Kincase, Ayrshire . . . } N. S. A., Ayr, p. 173.
- Altar in Renfrew Church . . . } Orig. Par. i. 74.
- Do. in S. Nicholas', Aberdeen . . . } N. S. A., Aberdeen, p. 329.
- Do. in S. Giles', Edinburgh . . . } Regist. Cart. S. Egid., p. 43.
- Do. in Fortrose Cathedral . . . } Chalmers' Caledonia, vol. i. p. 315.
- Do. in Elgin Cathedral . . . } Do. do.
- Do. in Brechin Cathedral . . . } Jervise's Memorials of Angus, etc., p. 470.
- Do. in Kirkwall Cathedral . . . } Regist. Secreti Sigilli, xiv. 49 (MS. Gen. Reg. Ho.)
- Do. in Parish Church of Dumfries . . . } Acta Dom. Conc. et Sess. vol. v. f. 206b (MS. Gen. Register House.)
- S. Ninian's Den, Stonehaven, and S. Ninian's Chapel . . . } Retours, Kincardine, 70.
- In Urquhart, "Keil Sanctringan cum molendino" . . . } Retours, Inverness, 41.
- Prebend of S. Ninian at Ceres . . . } N. S. A., Fife, 528; Retours, Fife, 261.
- Chapel of S. Ninian in the Constabulary of Kinghorn . . . } Retours, Fife, 315.
- "Capella S. Niniani infra parochiam de Diser" (Dyke) . . . } Retours, Elgin, 141.
- "Acre S. Niniani in dominio de Coupar" . . . } Retours, Perth, 70.
- "Acre S. Niniani nuncupate infra dominium de Kynnowl" . . . } Retours, Perth, 152.
- "Terræ vocatæ Kil-sanctniniane" in Ardmillan, Ayrshire . . . } Retours, Ayr, 352.
- S. Rynnans Chapel within the parsonage of Striveling . . . } Regist. de Dunferm. p. 344.
- S. Ninian's Church, near the Leper Hospital, Edinburgh . . . } Liber Cart. S. Egid., 134, 188, 248.
- Ninian's Lands, Liberton . . . } Retours, Edinr. 1097.

In the church of the Carmelite Friars of Bruges, the Scottish nation founded an altar to S. Ninian and endowed a chapel.—(Chalmers' Caledonia, iii. p. 411, quoting Privy Seal Regist. xii. 26.)

One of the scanty remains of pre-Reformation religious art, a fresco on the wall of the church of S. Congan at Turriff, displays the figure of S. Ninian.—(Book of Deer, p. cxlii.)

Georgius de Brana, Bishop of Dro-more in 1483, formerly Dominus Athenarum, consecrates the chapel of S. Ninian near Arbroath (Reg. Nig. de Aberbrothock, p. 226), in the valley of Seton.

NINIAR. See MANIRUS.

NINNIDIUS.—Ninnidius, the son of Ethach, from the district of Mull (de partibus Mula), is named among the greater saints of Ireland.—(Colgan, Acta SS. Hib. pp. 112, 115, n. 16.) His conversion is attributed to S. Brigid. He was a "juvenis scholasticus," who, seeing S. Brigid, "elevavit vestimenta," and ran swiftly like a buffoon. The saint, by her maidens, asked why he ran. He said that it behoved him to enter the kingdom of heaven, and so he ran. The saint said that she wished she were fit to run with him, and asked his prayers. He in reply besought hers, whereupon he was filled with the Holy Spirit and converted. Brigid prophesied that at her death she should receive the holy communion from his hand, wherefore, to keep it pure, he locked it up, and was called Ninnidh Lamhghlan, *i.e.* Ninnidius of the clean hand. He is said to have lived many years in Britain before S.

Brigid's death. To him the point, erroneously called Kil Saint Ninian in Mull, belongs.

NINNOCH. Ninoch is found in the Dunkeld Litany among the virgins and widows.

NORIE.—"In the parish of Callendar there is a hill at Little Leny where Norie's chapel stood, which is still used as a cemetery by those of the name of Buchanan."—(O. S. A. xi. 610.) At Norie's Law, in Fife, interesting archaeological discoveries have been now and again made.—(Sculp. Stones of Scotland, vol. i. p. ii.)

OBERT.—S. Obert is patron of the bakers in Perth, who were accustomed to perform a play in his honour on the 10th of December, which was known as S. Obert's Eve.—(Miscellany of Spottiswoode Society, vol. ii. pp. 243, 313; N. S. A., Perth, p. 80.)

OCOLMAN.—This saint occurs in the Dunkeld Litany among the "sancti martyres."

ODA, V. November 27.—S. Oda, daughter of the holy Eugenius, king of Scotland, was celebrated both in Scotland and in Flanders.—(Camerarius, p. 200, "Deeâ Molanus in indiculo et in additionibus ad Usuardum, Constantinus Ghinnius et alii." "Odæ virginis, filiæ regis Scotiæ, quæ apud Rhodum in Taxandriâ Brabantiæ corporaliter patrona requiescit.") She occurs in the Kalendar of King Charles I.'s prayer-book, probably in virtue of her royal descent.

ODHRAN, A. October 27.—Odhran, abbot of Hy and Tigh-airerain (Tyfarnham) in Meath. He is of the race of Conall Gulban, son of Niall.—(Mart. Donegal.) The Felire has

Odran abb saer snamach.
[Odran the abbot, noble, buoyant (lit. swimming).]

On which is the gloss—

Odran sacerdos o Tigh Aireran a Mide no o Lethrachaib
Odrain a Muscraige thire, ocus o Hi Colum Cille, *i.e.* Relic Odrain in Hii.
[Odran the priest of Tech-Aireran in Meath, or of Lethracha
Odhraim in Muscraige-thire; and of Hy-Columcille, *i.e.* Relic Odrain in Hy.]

In O'Donnell's Life of S. Columba (Trias Thaum. p. 411) is the striking story of his death. On arriving at Hy, S. Columba said, that whoever willed to die first should not only go more quietly to Christ, but should confirm and ratify the right of the community to the island by taking corporal possession of it. Oran, wearied of the miseries of the present world, consented, whereupon S. Columba not only assured him of eternal happiness, but said that none who came to pray at his own sepulchre should receive his petitions till he had first prayed at Oran's.—(T. Innes, Civ. and Eccl. Hist., p. 192.) There is a strange legend in the island, that, as he lay in his grave, before inhumation, he denied the future state, and was immediately covered up by the indignant abbot.

He is remembered—1. in Relig-Oran in Hy (Orig. Par. ii. 297; N. S. A., Argyle, p. 333); 2. in Killoran in Colonsay (Orig. Par. ii. 280; O. S. A. xii. 328); 3. in Clodh Odhraim in Tiree

(Reeves, in Ulst. Jour. of Archæol., vol. ii. p. 241). Oronsay, *i.e.* Oran's-ey, takes its name from him.—(Stuart's Sculptured Stones, vol. ii. p. 25.)

OENGUS O'DONNALLAN. December 26, A.D. 1109.—Oengus o Donnellan, chief anchorite or confessor of the community of Columcille.—(Annals of Ulster, ann. 1109.)

OLAVE, K. and M. March 30.—King terms him "S. Ole, king of norwege, and martyr under henrie ye crowkit."

The legend states that Olave, king of Norvagia, was converted and baptized at Rouen in Gaul, and laying down his earthly arms, became a successful preacher. He was, however, dethroned and banished from his kingdom, which he bore patiently for Christ's sake, and betook himself to Russia, where he was honourably received by Ager its king. At length a persecution broke out, and he returned to his own country through the territory of Suecia. He was there cruelly martyred by swords and staves, and a blind man was restored to sight by washing his eyes in the water stained by the martyr's blood. A certain Asclavus was restored to speech, and a deformed woman made straight.

Invocated in battle by a Catholic Emperor of Constantinople, S. Olave appeared and put the pagan enemy to flight.

Magnus, king of Norway, "wishing to ascertain the incorruptibility of S. Olave, king and martyr, ordered his mausoleum to be opened. On the bishop

and clergy resisting, the king himself audaciously approached and forcibly made the shrine be opened."—(Chron. Manniæ, 1098, in Johnston's *Antiq. Celto-Normann.* p. 10. See *Ulster Journal of Archæology*, vol. i. p. 82; and *Reeves' Adamnan*, p. 410.)

In Orkney we have S. Ollow's parish, now included in that of Kirkwall (Retours, Orkney and Shetland, 3, 73); S. Ollowe's Bridge in the town of Kirkwall (*ibid.* 76); and S. Olla's Isle (*ibid.* 73).

"To the south-west of Girdsta, in Shetland, at a distance of a few miles, is Whiteness, where was once a church dedicated to S. Olla, named S. Olla's Chair."—(Hibbert's *Shetland*, p. 460.)

He is also found at Grease, in the island of Lewis.—(Martin's *Western Isles*, 27.) See AULA.

The Kirk of Cruden is dedicated to S. Olave or Oula, as the fishermen call him.—(See Stewart's *Metrical Chron. of Scotland*, ii. 613.) The right to the customs of S. Ole's fair, which was long held at the Kirk of Cruden, was bought by Mary, Countess of Errol, from the kirk-session, for an annual payment of £4.—(Cruden Sess. Records.)

He had an altar in S. Salvator's College, S. Andrews.—(Acta Domin. Concil. et Sess. t. ix. f. 25, MS. Gen. Register House.)

ONANUS. December 29.—S. Onan, priest and hermit, was celebrated in that part of Scotland which is called the Carse of Gowrie, according to Lesley (*De Orig. Scot.*, lib. v.), Boece, and others.

There appears at this day in the

Irish Lists Enan of Glenn-Faidhle.—(Mart. Donegal, p. 351.) In the M. Tallaght we have "Enani S. Glinni Faidhle."

ORLAND.—Near to Glamis is S. Orland, or S. Airland's Stone (O. S. A. iii. 126; N. S. A., Forfar, 345.)

This is the corruption of some name, but what name there is nothing to show.

OSWALD, K. and M. August 5, A.D. 642.—The account of S. Oswald, in the Breviary of Aberdeen, is accurately abridged from Bæda's history; but only the parts which specially refer to Scotland are mainly dwelt on; as, his demand of a bishop from the Elders of the Scots, and the mission of S. Aidan (Bæda, H. E. lib. iii. c. 3); his acting as interpreter (*ibid.*); and his domination over the Britons, Picts, Scots, and English (c. vi.) The story of his giving the dish to the poor (*ibid.*) is followed by the account of his death at Maserfeld or Winwick; and then comes the miracle of the traveller's horse, of the paralytic girl, and of the burning thatch (c. xxxi.)

OYNE.—In the parish of Rathen are two mounds, apparently formed by the hands of men. The one is called Trefor Hill, and the other S. Oyne's. Some think they have been old encampments.—(N. S. A., Aberdeenshire, p. 295; O. S. A. vi. 20; V. D. A. p. 454.) Oyne is also the name of a parish in the Garioch, Aberdeenshire. The name, as applied to a saint, is probably one of the many corruptions of Adamnan.

PALLADIUS, B. and C. July 6,

A.D. 430.—The collect for S. Palladius in the Aberdeen Breviary describes him as “pontificem et fidei Catholicæ apostolum pariter et doctorem.” The legend makes him an Egyptian, trained by the monks Evagrius and the two Macarii. Warned by an angel, he goes to Rome, where he is raised to the episcopate by Pope Celestine, who sends him, in the eleventh year of Eugenius II., A.D. 424, to preach the Roman and Catholic faith to the Scoti, who had already been made Christians by Marcus and Dionisius in the reign of Pope Victor, having presbyters and monks as ministers of the sacraments, and following only the customs and rites of the primitive church. Well received and endowed by Eugenius, they went preaching through all Scotland, and on coming to Culross found S. Servanus, whom S. Palladius ordained according to the custom of the Roman Church, and made him his suffragan. He enforced discipline and introduced Roman rites. He authorised the observance of the canonical hours, and taught the people to confess to the priests. He baptized S. Ternanus in a fountain which miraculously sprang up for the purpose. At length, full of years, he died at Langforgund in the Mearns.—(Brev. Aberd. pars estiv. fol. xxiv.) Fordun gives as authority for his Egyptian extraction Heraclides (Hearne) or Socrates (Goodall), and asserts that before his coming the Scots had for teachers and ministers priests and monks only, following the rite of the primitive church.—(Fordun, Scotich. iii. c. 8, vol. i. p. 113, ed. Goodall.) Boece explains the change in the ecclesiastical constitu-

tion, in the sense that before S. Palladius the bishops were designated only by the suffrages of the monks and Culdees, but that he was sent by the Supreme Pontiff.—(Scotor. Hist. f. 128b, ed. 1575.) Fordun places him in the hundred-years’ life of Durst or Nectan, son of Erp.—(Scotichron. lib. iv. c. 11, t. i. p. 187.)

The real history of S. Palladius is involved in the greatest obscurity. Some have believed him to be the same as Patrick, but there is no probability in this. We put our foot on firm ground when we rest on the statement of S. Prosper—“Nec vero segniore curâ (Cœlestinus) ab hoc eodem morbo (Pelagianismo) Britannias liberavit, quando quosdam inimicos gratiæ solum suæ originis occupantes, etiam ab illo secreto exclusit Oceani; et ordinato Scotis episcopo, dum Romanam insulam (majorem Britanniam) studet servare Catholicam, fecit etiam barbaram (Hiberniam) Christianam.”—(Contra Collat. c. xxi.; Opp. t. i. p. 209a, ed. Venet. 1744.) But elsewhere a previous Christianity among the Scoti is recognised—“Ad Scotos in Christum credentes ordinatur a Papa Cœlestino Palladius, et primus episcopus mittitur.”—(Prosper contra Collat. in Op. S. Aug., t. x. Appendix, p. 132, ed. Antwerp, 1700.) It would appear that S. Palladius was ill received in Ireland, and then went to Scotland, where he died. An authority before the 11th century (Vita prima Sti. Patricii scil. Vet. Scholiastæ Schol. in Hymn. S. Fieci, Colgan, Trias Thaum, p. 5a) says—“Non fuit tamen (Palladius) bene ab illis (Hibernis) ex-

ceptus, sed coactus circuire oras Hiberniæ versus aquilonem, donec tandem; tempestate magnâ pulsus, venerit ad extremam partem Modhaidh versus austrum; ubi fundavit ecclesiam Fordun; et Pledi est nomen ejus ibi." His relics were at Fordun, and were translated to a certain chapel in the time of the compiler of the Aberdeen Martyrology. This was done by Archbishop Schevez in 1494.—(Boethius, Scotor. Hist. f. 128b, ed. 1575.) He is still commemorated in that neighbourhood in the name of the Padie Fair, which is held on his day.

We may suppose that S. Palladius was a native of Gaul from his connection with Germanus of Auxerre, and from the fact that the Palladian family was eminent in that country. Sidonius Apollinaris, speaking of Simplicius, Archbishop of Bourges, A.D. 472, whose wife was daughter of his predecessor in the see, says—"Uxor illi de Palladiorum stirpe descendit, qui aut literarum aut altarium cathedras cum sui ordinis laude tenuerunt."—(Epist. lib. vii. 9.) Moreover, Augustinus and Benedict, his disciples, returned home after their master's death, and reported it at Ebmorra or Eboria, which authorities agree must have been in Gaul. The assertion of the Bollandist Father, Sollerius, that he was an Italian—"Clericum Italum fuisse sanctum nostrum Palladium"—seems to rest entirely on S. Prosper's words—"Romanae ecclesiae diaconus."—(Acta SS. Jul. t. ii. p. 288.)

Palladius seems to have been connected with the mission sent, most probably by the Gallican Church, to ex-

terminate Pelagianism in Britain. S. Prosper says, "Agricola Pelagianus, Severiani Pelagiani episcopi filius, ecclesias Britanniae dogmatis sui insinuatione corrupit. Sed ad actionem Palladii diaconi Papa Coelestinus Germanum Autissiodorensem episcopum vice sua mittit ut deturbatis hæreticis, Britannos ad Catholicam fidem dirigat" (Chron.—Opp. p. 432a, ed. Venet. 1744), which may be taken to mean that Germanus employed Palladius to obtain the sanction of the Pope to the mission.

The mission of Palladius himself was to the Scoti of Ireland. On the words of S. Prosper already quoted, "Dum Romanam insulam studuit servare Catholicam fecit etiam barbaram Christianam," Sollerius remarks, "Insula barbara, ab insula Britannica Romana sejuncta et contradistincta non potest non esse Hibernia."—(Acta SS. loco citato.) In Scotland the Church had already been planted by S. Ninian, of whom we read—"Coepit deinde sacer Pontifex ordinare presbyteros, consecrare episcopos . . . totam terram per certas parochias dividere."—(Ailredi Vit. S. Niniani, c. vi., apud Pinkerton, Vitæ SS. Scot. p. 11.) And while the Kalendar of the Brev. Aberd. calls Palladius "Apostolus Scotorum," the Lessons, as we have seen, fully recognise the previous introduction of Christianity. That the Picts after their first conversion had from time to time lapsed into heathenism, is clear from the remarkable expression of S. Patrick in his letter to Coroticus, where he speaks of "the apostate Picts."

However, no ancient author states

that Palladius was sent to extirpate Pelagianism. In Ireland there was none.

S. Palladius landed in the country of the Hy Garchon, descendants of Garchu. "Venit ergo Palladius in Hiberniam et appulit in regione de Hi Garrechon in extremis Lageniæ finibus"—the lower districts of Leinster, called the region of the Fortuatha Laighen, "the stranger tribes," in the neighbourhood of Wicklow.

The Life of S. Patrick tells us that he was ill received in Ireland, and did not long remain, and that on his return home he died in the land of the Britons.—"Nam neque hii feri et inmites homines facile recipiunt doctrinam ejus, neque et ipse voluit transegere tempus in terra non sua; sed reversus ad eum qui missit illum. Revertente vero eo hinc et primo mari transito ceptoque terrarum itinere Britonum finibus vita factus" [functus].—(B. of Armagh, fol. 2a.) Not later than A.D. 700 is the supposed date of this Life.

The "Annotations of Tirechan," of equal antiquity, add that he was also called Patricius, and suffered martyrdom among the Scots;—"Paladius episcopus primo mittitur qui Patricius alio nomine appellabatur, qui martyrium passus est apud Scottos, ut tradunt sancti antiqui."—(Ibid. fol. 16aa.)

Nennius mentions the storm alluded to in the Scholia on S. Fiecc's Hymn, and says—"Profectus est ille Palladius de Hibernia et pervenit ad Britanniam et *ibi* defunctus est in terra *Pictorum*."—(Hist. Britt. § 50, p. 42, ed. Stevenson.) The Irish version of Nennius has only—"Pledius was driven

from Eri, and he went and served God in Fordun, in Mairne."

The author of the *Secunda Vita*, in Colgan's Collection, writing about A.D. 900, and probably founding on ancient documents, mentions three churches founded by Palladius in the country of the Hy Garchon, in one of which, Cellfine, he left the relics of SS. Peter and Paul, his books and tablets, "which remain even to the present day;" and in another, his companions, Sylvester and Salonius, were buried; and, without giving any reason for his leaving Ireland, tells us—"After a short time Palladius died in the plain of Girgin, in a place which is called Forddun. But others say he was crowned with martyrdom there."—(cap. 24; *Trias Thaum.* p. 13.)

The Life attributed by Colgan to S. Aileran, but probably written about the close of the eighth century, says that Palladius remained only a few days in Ireland—"paucis ibi diebus permansit"—and that "S. Palladius, seeing that he could not do much good there, wishing to return to Rome, migrated to the Lord in the region of the Picts. Others, however, say that he was crowned with martyrdom in Hibernia."—(cap. 38; *Trias Thaum.* p. 38.) The Scholiast of Ængus the Culdee states an opinion that Palladius is Torannan, the far-famed voyager. See TERNAN.—(See Todd's S. Patrick, pp. 270-318.)

PALMER.—S. Mathias's fair is held at S. Palmer's Chapel at Redcastle, Ross-shire, on the last Wednesday of February.—(Aberd. Almanac, 1720.) Palmer's

Cross is the name of a considerable district in the town of Arbroath, and there is a spot of the same name near Elgin; but these manifestly take their names from the pilgrims who approached the Abbey and Cathedral in their vicinity.

PATRICIANUS, B. November 28.

—A bishop celebrated, according to Camerarius (p. 200) in Sutherland, *i.e.* Sodor, or the Isle of Man. Boethius says that he fled from the persecution of the Saxons to King Congal, who endowed him with lands in Mona, where he lived usefully and died blessedly.—(Scotor. Hist. lib. viii. ed. 1575, f. 151b.) Dempster, at the 10th of October, has “In Scotiâ Patriciani facundissimi divini verbi præconis et episcopi.”

PATRICIUS, B. and C. March 17, A.D. 493.—The chief sources from which the acts of S. Patrick are known are the following works:—

1. The Hymn of S. Fiecc, Bishop in Sletty, who, being consecrated by S. Patrick himself, wrote probably the earliest history of the Saint. It is commented on by an ancient Scholiast.—(Colgan, Trias Thaum. pp. 1-10.)

2. The second Life in Colgan's Collection, written by an Irishman after S. Fiecc's death, was found in a MS. at S. Hubert in the Ardennes.—(Ibid. pp. 11-20.)

3. The third Life was communicated to Colgan by Stephen White, S.J., from a MS. preserved at Biburg in Bavaria. It was probably written by S. Benignus, S. Patrick's coarb at Armagh, who flourished before 527.—(Ibid. pp. 21-35.)

4. The fourth Life is attributed, from the goodness of the style, to S. Aileran the Wise, our Scottish S. Reane. The author seems to have lived not long after the beginning of the seventh century.—(Ibid. pp. 35-50.)

5. The fifth Life is by Probus.—(Ibid. pp. 51-64.)

6. The sixth is by Joceline, a monk of Furness Abbey, written about 1185.—(Ibid. pp. 64-116.)

7. The Tripartite Life, attributed by Colgan to S. Evin, is older than the preceding.

8. An Abecedarian Hymn by S. Secundinus is a mere record of his virtues, and gives no new facts.—(Ibid. p. 211.)

9. Certain memoirs of the Saint, compiled about 750, and recorded in the Book of Armagh, transcribed about 809 by Ferdornach, a scribe who died in 845, seem to be the oldest and most authentic notices of the Saint now in existence. In the same volume is a copy of the celebrated Confession, from which, and from the Saint's letter to Coroticus, we obtain his own account of his life. The latter is given by Sir James Ware (S. Patricii Opuscula, pp. 1-30), and from a different source by the Bollandists at the 17th of March, and after them by Villanueva in his “S. Patricii Synodi, Canones, Opuscula,” p. 184 (Dublin, 1835).

The life of S. Patrick in the Aberdeen Breviary states that he sprang from a noble family of Scoti, his father being termed Calphurnius, his mother being a Frenchwoman, Conkessa, a sister of S. Martin of Tours. He was

conceived at Dumbertane, and born at Kilpatrick. He was called by his god-parents Suthat (see Hymn of Fiecc), by S. Germanus in Gaul Magonius (Scholiast on do.), and finally by Pope Coelestine Patricius. After detailing some miracles of his faith, the story goes on to tell how when he was sixteen he was carried off by pirates into Hibernia, and sold to a chief called Meltho. After six years passed in the feeding of swine, he bought his freedom with a piece of gold miraculously found; and though his master tried to bring him back to his old slavery, he succeeded, after a three days' voyage, in escaping to Scotia. In spite of a dream in which the unborn children of Hibernia invoked his presence, he betook himself to S. Germanus of Auxerre, with whom he studied the Christian religion for forty years. Then he received the monastic habit from his uncle S. Martin. After that he betook himself to Rome in company with a holy presbyter Segecius, whom Germanus had appointed his companion. He was well received by Pope Celestine, and soon after consecrated bishop. He was sent with twenty others as apostle to Hibernia, where during sixty years he laboured and converted the whole island. After describing a miracle, how a leper sailed on an altar-slab beside his ship, his conquest of the magicians, and various other portents, are declared. He is stated to have consecrated 365 churches and as many bishops; to have ordained 3000 priests, and baptized 12,000 people; to have led to the font in one day seven sons of King Almogith; to have fasted forty days and forty

nights on Mount Hely, where he saw the Lord face to face, and he ordained that a Purgatory should be made. After 120 years he ascended to heaven.—(Brev. Aberd. pars hyem. fol. lxx.b.)

This numeration approaches to the other lists of S. Patrick's episcopal acts so nearly that all must be referred to some common tradition. The Tripartite Life makes the number 370 bishops, 5000 priests, innumerable clerks of the inferior orders, and 700 sacred edifices of all kinds. The Four Masters make the number 700 churches, 700 bishops, 3000 priests. The poem of Aileran from the Leabhar Breac gives 350 bishops, 300 priests, and 700 churches.—(Todd's S. Patrick, p. 28, n.)

It is an error to suppose that it was he who introduced Christianity into Ireland. If he is not S. Palladius he was a little posterior in date to him, and Prosper distinctly says that Palladius was sent "ad Scotos in Christum credentes"—to the Irish who already believed in Christ; and in the Tripartite Life (Colgan, Trias Thaum. p. 134) there is the remarkable story of the stone cave in Dumha-graidh, where was an altar underground at the time of the ordination of S. Ailbe. What was the organisation of the Irishmen believing in Christ, by whom they were converted, who were their bishops, we know not; but it seems clear that Christianity, in some form or other, existed before S. Patrick. Ussher, in his Antiquities (Works, vol. vi. pp. 408, 412), endeavours to show that SS. Ailbe, Declan, Ibar, and Kieran of Saighir, preached in different parts of Ireland before the mission of Patrick.

This, however, Lanigan seeks to disprove. There is also the mysterious Sen-Patrick, the Senex Patricius, who must have preceded these.

Sen-Patrick, according to the Annals of Ulster, "as some books state, went to his rest in 457" (458), while the later Patrick died in 493; but the thirty years that interpose between those events are not sufficient to enable us to assign either the Confessio or the letter to Coroticus to one or other; but the existence of two Patricks is certain from the verses at the 17th of March and the 24th of August in the Felire of Ængus the Culdee, where both are mentioned, and the elder one described as "the mild præceptor of our patron." In the Hymn of S. Fiecc also S. Patrick is said at his death to have gone to the other Patrick, and both ascended together to Jesus the Son of Mary.—(Trias Thaum. p. 3.)

"The legend of S. Patrick in its present shape is not older than the ninth century, and under the influence of an investigation into older authorities, he dissolves into three personages:—Sen-Patrick, whose day in the Kalendar is the 24th of August; Palladius, *qui est Patricius*, to whom the mission in 432 properly belongs, and who is said to have returned to Alba or Scotland, where he died among the Cruithne; and Patricius whose day is the 17th of March, and to whom alone a certain date can be assigned, for he died in 493;—and from the acts of these three saints the subsequent legend of the great Apostle of Ireland was compiled, and an arbitrary chronology applied to it."—(Skene's In-

roduction to the Dean of Lismore's Book, p. lxxiii.)

There seems no doubt that the Confession of S. Patrick, transcribed from the volume which he himself wrote into the Book of Armagh in the end of the eighth or beginning of the ninth century, is authentic, as well as the letter to Coroticus or Caradoc, a Prince of Wales. It is probable also that his *Lorica*, which was believed to have great efficacy, and which has all the roll and swing of the dithyrambic compositions of Venantius Fortunatus, is really his.

Colgan apparently had seen none of these. He alludes to other writings of the saint which seem to be lost, especially a book of Proverbs, some volumes of Canons and Monastic Rules, the *Senchus Mor* (a great work on the ancient laws of Ireland), composed by three bishops, three kings, and three antiquaries (Annals of the Four Masters, ann. 438, vol. i. p. 133); a treatise on "The Three Habitations," attributed to S. Augustine (Opera, t. vi. p. 639, Antwerp, 1700); and another on the Abuses of the Age. Other works of his are mentioned, but deemed certainly spurious. He wrote also various *Abjectoria*, or alphabets which the saint gave to those whom he baptized.—(Colgan, Trias Thaum. p. 214.) What is mentioned by Colgan as the *Canoin-Phadraig* is probably only another name for the Book of Armagh.

His churches in Scotland are—

1. Stroeith (Lib. Cart. Insul. Miss., p. viii. 4, 6).
2. Kilpatrick in Arran (Orig. Par. ii. 254).

3. Dalpatrick, Lanarkshire (O. S. A. ii. 382).
4. Temple-Patrick in Tiree (Reeves in *Ulster Journ. of Archæol.* ii. 242 ; x. 402).
5. Kirkpatrick in Closeburn (N. S. A., Dumfries, p. 83).
6. S. Patrick's Well in Muthill—"It is certain that the inhabitants (of the parish of Muthill), until very lately, held his name in so high veneration, that on his day neither the clap of the mill was heard, nor the plough seen to move in the furrow" (N. S. A., Perth, 313).
7. S. Patrick's Well, par. of Dalziel, Lanarkshire (O. S. A. iii. 457 ; N. S. A., Lanark, p. 445).
8. Ard-patrick (Orig. Par. ii. 36).
9. Kilpatrick on Clyde (*ibid.* i. 20, 501 ; v. 229).
10. Dumbarton (*ibid.* i. 24).
11. Dalziel (Orig. Par. i. 58).
12. Kilpatrick in Kilvicuen (*ibid.* ii. 304).
13. Kilpatrick in Torosay (*ibid.* ii. 307).
14. Kilpatrick or Kilpeter in Uist (*ibid.* ii. 365).
15. Kirkcaldy is said to be dedicated to S. Patrick.
16. Blackford in Perthshire.

See Fordun, *Scotichron.* l. vii. c. 4, ed. Goodall, i. 382 ; Todd's "S. Patrick, Apostle of Ireland," Dublin, 1864 ; also Cusack's "Life of S. Patrick," in which there is a valuable translation of the Tripartite Life ; also an article upon Dr. Todd's work from the pen of Mr. Skene, contributed to the *Ecclesiastic*,

vol. xxvi. p. 149 ; and Colgan's *Trias Thaumaturga*, pp. 1-315.

PATRICIUS. See PALLADIUS.

PENSANDUS.—One of the followers of S. Bonifacius.—(*Brev. Aberd. pars hyem. fol. lxx.*) He is commemorated in the name of the parish of Kilspindie in Perthshire.

PETER THE DEACON. April 17.—The church of Kilehrenan is styled, in a charter of 1361, "*Ecclesia Sancti Petri Diaconi.*"—(Orig. Par. ii. pp. 120, 826.) Usuardus gives "*Antiochiæ Sanctorum Martyrum Petri Diaconi et Hermagenis.*"—(Ed. Soller, pp. 215, 216.) There is a place called Kilpeter, where is a fair.—(O. S. A. i. 316.) It is the ancient name of Houston, in the county of Renfrew.

PHARAER.—S. Pharaer in Kaerness in the Lewes is mentioned by Martin.—(*West. Isles*, p. 27.)

PHILLAN. See FELANUS.

PHINK. See FYNDOCA and FINCANA.

PLECHTELM or PECHTHELM. July 15, A.D. 735.—A Benedictine monk of Malmesbury, bishop of Candida-Casa, a learned man and deacon of Aldhelm, first bishop of Shireburn, left no despicable memorials of his work. He was the first bishop of the restored see of Whithern.—(*Bæda*, H. E. v. 23.)

POLANDER and POLLINAR. *See* APOLLINARIS.

POTENTIA.—One of the three virgins from Colossia, who brought the relics of S. Andrew to Scotland.—(Skene, Chron. Picts and Scots, p. 187.)

POTHINUS. *See* FOTINUS.

PRÆCIPUUS.—One of the companions of S. Bonifacius.—(Brev. Aberd. pars hyem. fol. lxx.)

QUENTIGERNUS. *See* KENTIGERN.—Quentigernus occurs constantly in the Retours as a Christian name. It is probably a Latin equivalent of the popular Mungo.

QUERANUS or KYRANUS. September 9, A.D. 548.—Adam King at this day has “S. Queranus, Abot in Scotland under King Ethus.” Usuardus and the Roman Martyrology of Baronius has “In Scotiâ Querani Abbatis.” Sollerius says that this name, with that of Andomar, obtained this place in the sacred tablets by the singular diligence of Usuard. He adds that he possessed a MS. life of the saint, with various annotations, in due time to be digested. Camerarius calls him “Abbas Foilensis in Scotiâ.” The Martyrology of Aberdeen more correctly gives him as an Irish saint (the only one described as Irish, except S. Finnan), on the day before the ides of September. “In Yberniâ Sti. Kyrani viri Dei cujus vita claris miraculis in Christi ecclesia fulsit.” He is in fact the well-known Ciaran Macantsaor, or son

of the carpenter, Abbot of Clonmacnois. Beoaidh was his father, and Darerca his mother, descended from the poet Glas. He died at the age of 33, A.D. 548, and was likened to Christ both on account of his age and that his father was a carpenter like Joseph Cele Muire.—(Mart. Donegal, p. 241.) Both S. Patrick and a heathen magus predicted his fame before his birth. His father, crushed by the taxation of the king of Ainmire, left his native land for Connaught, where, in the field Ay, he first saw the light, and was baptized by Dermitius. Hearing of the fame of S. Finnan of Cluain-iraird, he betook himself to his school.—(Brussels MS. fol. 77.) He never looked upon a woman, and never told a lie. He becomes S. Piran in Cornwall.—(See Hardy’s Descriptive Catalogue, i. p. 102; Skene’s Four Ancient Books of Wales, vol. i. p. 123.) He composed a lay asking God for long life to serve Him in. His name was well known in Scotland,—“nomen per Hiberniam et Albaniam celeberrimum.” His being so well known there and so much revered, in preference to several other Irish saints, was, I daresay, owing a great deal to the esteem in which he was held by S. Columba, who is said to have written a hymn in praise of Kieran, beginning with these lines—

Quantum Christi, O, apostolum
Mundo misisti hominem?
Lucerna hujus insulæ.—

(Lanigan, Eccles. Hist. t. ii. p. 61;
Trias Thaum. p. 472.)

S. Columba is said to have carried some clay from his grave. On getting into the eddy of Corryvreckan he threw it

into the sea, and he was saved. — (Reeves' Adamnan, pp. 24, 263.) We find him—

1. In Strathmore in Caithness.
2. At Fetteresso.
3. Near it in Glenbervie, where is his well.
4. At Kilkerran, Kintyre (Orig. Par. ii. 12; O. S. A. x. 534, 535).
5. At Kilcheran in Lismore (Orig. Par. ii. 163).
6. At Kilchieran or Kilkeran in Kilchoman, in Islay (Orig. Par. ii. 274; N. S. A., Argyle, 647).
7. In Barvas (Orig. Par. ii. p. 387).
8. At Dalkerran or Dalquherran in Dailly (N. S. A., Ayrshire, 384).

QUERDON.—On the estate of Cargen, in the parish of Troqueer in Kirkcudbrightshire, is S. Querdon's Well.—(N. S. A., Kirkcudbright, p. 225.)

QUIVOX. See KEVOCA.

RADULPHUS. A. D. 1247. — Radulphus, Randolph, Rodolphus or Ralph, de Lambley, a Tyronensian monk, formerly Abbot of Arbroath, was made Bishop of Aberdeen in 1228, and died in 1247. He was a man of great virtue, traversing his diocese on foot, and never relaxing his monastic rule. He died exclaiming "Lætatus sum in his quæ dicti sunt michi in domum Domini ibimus."—(V. D. A. p. 161; Regist. Episc. Aberd. i. pref. xxiii.)

REANE. August 11.—By a charter under the Great Seal, 19th February 1628, in favour of Sir Donald Mackay

of Strathnavir, his town and lands of Rae are erected into a burgh of barony, with four fairs yearly—"una earum die undecimo Augusti lie Sanct Reane's fair nuncupata." Reference to the Irish Kalendar at this day gives us Aireran Sapiens, who is the author of a mystic interpretation of the progenitors of Christ (Fleming's Collectanea, pp. 182-192), and possibly of the "Vita quarta" of Saint Patrick.—(See Colgan, Trias Thaum. p. 44.)

REGULUS or RULE. March 30 and October 17.—The commemoration of the Scotch S. Regulus occurs in the Breviary of Aberdeen on March 30, the same day as that of "S. Regulus or Rieul, who, having converted the country of Senlis to the faith, about the same time that S. Dionysius preached in France, was made first bishop of Senlis, and died in peace in the midst of his flock."—(Alban Butler ad diem, on the authority of the Bollandists and Tillemont.) So Usuardus, "Apud castrum Silvanectensium, depositio Sancti Reguli episcopi et confessoris."—(Ed. Soller. p. 180.) Another day, the 17th of October, is also kept in his honour: Quoniam in quadragesimâ de eo non fuerit servitium, omnia sicut in alio festo, sed differtur in crastinum (Brev. Aberd. pars estiv. fol. cxxviii.); and it is remarkable that the 16th of October is the day of S. Riaghail, abbot of Muicinis, in Lough Derg on the Shannon (Mart. Donegal). He is commemorated in the Felire of Ængus at October 16th as

Riaguil raith arrensinn.
[Riaguil gifted was his career.]

which is glossed by

i. Riaghail Muicindsi fa Loch derc.
[i.e. Riaghail of Muicinis in Loch Derg.]

The Breviary of Aberdeen says that he is specially honoured in S. Andrews and its diocese. The Martyrology of Aberdeen associates him with the church of Kylrewni.

The early history of S. Andrews is involved in the greatest obscurity. So early as 598, S. Cainneach died, and he was connected with an abbey church in Cill-righmonaigh. Tighernach records the death of Tuathalan, its abbot, as occurring one hundred and fifty-one years after this. These are evidently Scoto-Irish, and probably Regulus may have been the same as the Riaghail of Muic-inis, just mentioned; but the difficulty is that he is recognised as an accredited saint in the Martyrology of Tallaght about 788, whereas criticism makes the advent of S. Regulus from the East to occur in the eighth century, thus giving a very short time for public acknowledgment, if not for formal canonisation.

The Regulus legend, as believed in Scotland, first occurs in the Colbertine MS. in the Bibliothèque Imperiale. There is also a legend, apparently of the early part of the fourteenth century, in the Harleian Collection in the British Museum, and the last form is that given in the Breviary of Aberdeen. With reference to these various forms of the legend, Mr. W. F. Skene has the following remarks:—

“In comparing these three editions, it will be convenient to divide the narrative into three distinct statements.

“The first is the removal of the relics of S. Andrew from Patras to Constantinople. The Colbertine account states that St. Andrew, after preaching to the northern nations, the Scythians and Pictones, received in charge the district of Achaia, with the city of Patras, and was there crucified; that his bones remained there till the time of Constantine the Great, and his sons Constantius and Constans, for 270 years, when they were removed to Constantinople, where they remained till the reign of the Emperor Theodosius.

“The account in the MS. of the Priory of S. Andrews states, that in the year 345, Constantius collected a great army to invade Patras, in order to avenge the martyrdom of S. Andrew, and remove his relics; that an angel appeared to the custodiers of the relics, and ordered Regulus, the bishop, with his clergy, to proceed to the sarcophagus which contained his bones, and to take a part of them, consisting of three fingers of the right hand, a part of one of the arms, the pan of one of the knees, and one of his teeth, and conceal them, and that the following day Constantius entered the city, and carried off to Rome the shrine containing the rest of his bones; that he then laid waste the Insula Tyberis and Colossia, and took thence the bones of S. Luke and S. Timothy, and carried them along with the relics of S. Andrew to Constantinople.

“The Aberdeen Breviary says that, in the year 360, Regulus flourished at Patras in Achaia, and was custodier of the bones and relics of S. Andrew; that

Constantius invaded Patras in order to avenge the martyrdom of S. Andrew; that an angel appeared to him, and desired him to conceal a part of the relics, and that after Constantius had removed the rest of the relics to Constantinople, this angel again appeared to him, and desired him to take the part of the relics he had concealed, and to transport them to the western region of the world, where he should lay the foundation of a church in honour of the apostle. Here the growth of the legend is very apparent. In the oldest edition, we are told of the removal of the relics to Constantinople, without a word of Regulus. In the second, we have the addition of Regulus concealing a part of the relics in obedience to a vision; and in the third, we have a second vision directing him to found a church in the west. This part of the legend, as we find it in the oldest edition, belongs, in fact, to the legend of S. Andrew, where it is stated that, after preaching to the Scythians, he went to Argos, where he also preached, and finally suffered martyrdom at Patras; and that, in the year 337, his body was transferred from Patras to Constantinople with those of S. Luke and S. Timothy, and deposited in the church of the apostles, which had been built some time before by Constantine the Great.

“When I visited Greece in the year 1844, I was desirous of ascertaining whether any traces of this legend still remained at Patras. In the town of Patras I could find no church dedicated to S. Andrew, but I observed a small and very old-looking Greek monastery,

about a mile to the west of it, on the shore of the Gulf of Patras, and proceeding there, I found one of the caloyeres or Greek monks, who spoke Italian, and who informed me that the monastery was attached to the adjacent church of S. Andrew built over the place where he had suffered martyrdom. He took me into the church, which was one of the small Byzantine buildings so common in Greece, and showed me the sarcophagus from which, he said, the relics had been removed, and also, at the door of the church, the spot where his cross had been raised, and a well called S. Andrew's Well. I could find, however, no trace of S. Regulus.

“The second part of the legend in the oldest edition represents a Pictish king termed Ungus, son of Uргуist, waging war in the Merse, and being surrounded by his enemies. As the king was walking with his seven *comites*, a bright light shines upon them; they fall to the earth, and a voice from heaven says, ‘Ungus, Ungus, hear me, an apostle of Christ called Andrew, who am sent to defend and guard thee.’ He directs him to attack his enemies, and desires him to offer the tenth part of his inheritance in honour of S. Andrew. Ungus obeys, and is victorious.

“In the S. Andrews edition, Ungus's enemy is said to have been Athelstane, king of the Saxons, and his camp at the mouth of the river Tyne. S. Andrew appears to Ungus in a dream, and promises him victory, and tells him that the relics will be brought to his kingdom, and the place to which they are brought is to become honoured and celebrated.

The people of the Picts swear to venerate S. Andrew ever after, if they prove victorious. Athelstane is defeated, his head taken off, and carried to a place called Ardchinnichan, or Portus Reginae.

“The Breviary of Aberdeen does not contain this part of the legend.

“The third part of the legend in the oldest narrative represents one of the custodiers of the body of S. Andrew at Constantinople, directed by an angel in a vision to leave his house, and to go to a place whither the angel will direct him. He proceeds prosperously to ‘*verticem montis regis id est rigmond.*’ Then the king of the Picts comes with his army, and Regulus, a monk, a stranger from the city of Constantinople, meets him with the relics of S. Andrew at a harbour which is called ‘*Matha, id est mordurus,*’ and King Ungus dedicates that place and city to God and S. Andrew ‘*ut sit caput et mater omnium ecclesiarum quæ sunt in regno Pictorum.*’ It must be remembered here that this is the first appearance of the name of Regulus in the old legend, and that it is evidently the same King Ungus who is referred to in both parts of the story. The S. Andrews edition of the legend relates this part of the story much more circumstantially. According to it, Regulus was warned by the angel to sail with the relics towards the north, and wherever his vessel was wrecked, there to erect a church in honour of S. Andrew. He voyages among the islands of the Greek sea for a year and a half, and wherever he lands he erects an oratory in honour of S. Andrew. At length he lands in ‘*terra Pictorum ad locum qui Muckros*

fuerat nuncupatus, nunc autem Kilrymont dictus;’ and his vessel having been wrecked he erects a cross he had brought from Patras. After remaining there seventeen days or nights, Regulus goes with the relics to Forteviot, and finds there the three sons of King Hungus, viz. Owen, Nectan, and Finguine, who, being anxious as to the life of their father, then on an expedition ‘*in partibus Argatheliæ,*’ give the tenth part of Forteviot to God and S. Andrew. They then go to a place called ‘*Moneclatu, qui nunc dicitur Monichi,*’ and there Finchem, the queen of King Hungus, is delivered of a daughter called Mowren, who was afterwards buried at Kilrymont; and the queen gives the place to God and S. Andrew. They then cross the mountain called Moneth, and reach a place called ‘*Doldancha, nunc autem dictus Chondrochedalvan,*’ where they meet King Hungus returning from his expedition, who prostrates himself before the relics, and this place is also given to God and S. Andrew. They return across the Moneth to Monichi, where a church was built in honour of God and the apostle, and thence to Forteviot, where a church is also built. King Hungus then goes with the clergy to Kilrymont, when a great part of that place is given to build churches and oratories, and a large territory is given as parochia. The boundaries of this parochia can still be traced, and consisted of that part of Fife lying to the east of a line drawn from Largs to Naughton. Within this line was the district called the Boar’s Chase, containing the modern parishes of S. Andrews, Cameron, Dair-

sie, Kemback, Ceres, Denino, and Kingsmuir; and besides this district, the following parishes were included in the parochia,—viz. Crail, Kingsbarns, Anstruther, Abercromby, S. Monance, Kelly, Elie, Newburgh, Largo, Leuchars, Forgan, and Logie-Murdoch.

“It is impossible to doubt that there is a historic basis of some kind for this part of the legend. The circumstantial character of the narrative is of a kind not likely to be invented. The place beyond the Moneth or Grampians, called Chondrochedalvan, is plainly the church of Kindrochet in Braemar, which was dedicated to St. Andrew. Monichi is probably not Monikie in Forfarshire, as that church was in the diocese of Brechin, but a church called Eglis Monichti, now in the parish of Monifieth, which was in the diocese of S. Andrews, and Forteviot was also in the diocese of S. Andrews.

“According to the account in the Breviary, Regulus, after the relics had been removed to Constantinople, takes the portion he had concealed, and sails with them for two years till he arrives ‘ad terram Scottorum,’ where he lands and enters the ‘nemus porcorum,’ and there builds a church, and preaches to the neighbouring people far and wide. Hungus, king of the Picts, sees a company of angels hover over the relics of the apostle, and comes with his army to Regulus, who baptizes him with all his servants, and receives a grant of the land, which is set apart to be the chief seat and mother church of Scotland.”—(Skene’s Notice of the Early Ecclesiastical Settlements at S. Andrews,

in Proceedings Soc. Antiq. Scot. vol. iv. pp. 301-307.)

S. Regulus is patron of Monifieth (Edin. Prognostication for 1706); of Kennethmont, where there is an ancient fair, called Trewell fair, on the second Tuesday in October (V. D. A. p. 623), and of Meikle Folla (V. D. A. 493); also a chapel at S. Cyrus or Ecclesgreg.

RENNY. December 2.—This is the saint of Kilrenny, anciently Kylrethny, popularly, by the sailors, called S. Irmie. It is probably a corruption of Ethernan, *q. v.*—(O. S. A. i. 409; xvii. 147; N. S. A., Fife, 990.)

Mr. Skene says, “This is of course a corruption from the real name, and, I should say, a very natural corruption from Itharnan of 2d December.

“In the east of Scotland Celtic names have a twofold corruption; one where the name is hardened, the other where it is softened. Thus, Fother is hardened to Fetter, as in Fetteresso; softened to For, as in Fordoun; and Itharnan is hardened to Eddran, and would be softened to Irnan. But the old name of Kilrenny is against this. It is always Kilrethni.

“The only name I can find in the Irish Kalendar which approaches this, is in the Martyrology of Tallaght, at 9th August—Rattenat of Cillerathnaite.” Cillerathnaite is very near Kilrenny.

REYNERIUS.—He was second abbot of the Cistercian monastery of Kinloss, and is mentioned as witness in a charter granted by William the Lion to Richard, Bishop of Moray, of his bishopric and

church of Elgin.—(Keith's Scottish Bishops, ed. Russel, p. 419.)

He was said to have recalled to life two travellers who had either killed each other, or had been slain by robbers. Wherefore pilgrims throughout Scotland invoked him.—(Dempster.) He was elected in 1173, in the place of Ascelinus, having before that been a monk of Melrose.—(Chron. de Mailros, p. 86, ed. Stevenson.) In 1189, when Arnaldus, Abbot of Melrose, was elected to Rievaulx, the Abbot of Kinloss succeeded to his vacant place.—(Ibid. p. 97.) On the 17th of September 1194 he resigned his office,—"curam pastorem sigillo suo abbati E. de Rievallie humiliter assignavit."

RINGAN. See NINIAN.

ROLLOCK or ROLLACK. See SEEMIROOKIE.

RONALD. S. Ronald was nephew of S. Magnus, and went to the Holy Land.

"Two miles west (of Kildrummie), at Chapelton of Glenkindie, is another [chapel] called Chapel Ronald."—(V.D.A. p. 589, quoting Macfarlane's Collections.)

RONAN, B. and C. February 7.—Beyond the mere mention of his commemoration as S. Ronan, bishop at Kilmaronen, in Levenax, in the body of the Breviary of Aberdeen, there is nothing said about this saint. There are no lessons nor rubrical directions concerning his service. The name does not occur in the Arbuthnott Kalendar. Camerarius (p. 96) makes this Ronanus

the same as he who is mentioned by Bæda (H. E. lib. iii. c. 25). This Ronan died in A.D. 778. The Ulster Annals give, at 737 (736), "Mors Ronain Abbatis Cinnngaraid." Ængus places this saint at the 9th of February, and commemorates him as

Espuc Ronain rigda.
[Bishop Ronan the kingly.]

upon which is the note

i. Liss mor Mochuda ata.
[In Lismor Mochuda he is.]

He is connected with the following localities in Scotland:—

1. The Kilmaronen in Levenax is probably the parish of Kilmaronock, the name of which is formed from that of the saint, with its honorific prefix and suffix, Ma-ron-og. It is in the county and parish of Dumbarton. The Old Statistical Account (xi. p. 206) says that among the antiquities are two Romish chapels.—(See Orig. Par. i. 34.)

2. Kilmaronag, in Muckairn, takes its name from this saint.—(Orig. Par. ii. 132, 827.)

3. The ancient name of the parish church of Hy was Tempul Ronain.—(Reeves' Adamnan, p. 416.)

4. Eoroby, in the old parish of Ness.—(Orig. Par. ii. 388; Martin, Western Isles, p. 27.)

5. Island of Ronay, off Raasay.

6. There is an island sixty miles to the north-north-east of the Lewes called Rona, whereon is a little teampull, 14 ft. 8 in. by 8 ft. 3 in., and some crosses. Local legends tell that he came from Eor-rapiall (where is a chapel dedicated by him) to Rona on a whale, and that he

found it inhabited by hairy creatures who backed out into the sea before him, leaving their marks in scratches on the rocks.—(Muir's *Characteristics of Architecture*, p. 199; *Martin's Western Islands*, 19-25; *Orig. Par.* ii. 389; *O. S. A.* xix. 271.)

7. There is also a little islet on the west coast of the Mainland in Zetland, called S. Ronan's Isle. "Very far south (in the bay of Scalloway on the Mainland) lies the peninsulated eminence of S. Ronan's, joined to the Mainland by a low sandbank, which in high tides or gales is occasionally overflowed. The foundations appear of an old chapel.—(Hibbert's *Shetland*, p. 456.)

ROWAN. At Monzievaird we find S. Rowan. His bell exists.—(*Proc. Soc. of Antiq. Scot.*, vol. i. p. 20; *Archæol. Scotica*, vol. ii. p. 75.) Strowan in Perthshire takes its name from the saint, and seems to identify him with Ronan, for in the river is the Pol Ronan, or Pool of Ronan, and a fair held there is called Fel Ronan.—(*O. S. A.* viii. 567; *N. S. A.*, 724, 740, 502.) Strowan in Athole, however, is dedicated to S. Fillan, whose image, if plunged in a well, was said to bring rain.—(*Proc. Soc. of Antiq. Scot.* vol. i. p. 19.)

RUFFUS or RUPHUS. August 27.—A similarity of sound may have assigned the 27th August, on which the Catholic Church honours S. Ruffus of Capua, to S. Maelrubha of Applecross. He was a patrician who was converted to the faith by the blessed Apollonius, a disciple of S. Peter, who raised from

the dead his only daughter.—(*Brev. Aberd. pars estiv. fol. xc.*; *Usuardus*, ed. Soller. p. 493.)

For S. Ruffus's fair at Dipple, see *Miscellany of the Spalding Club* (vol. iii. p. 183). Eilan Marie is called S. Ruffus's Island in the *Dingwall Presbytery Records* in 1678, wherein is a curious account of the sacrifice of bulls to the saint at that time.—(Mitchell's "Account of various superstitions in the Highlands of Scotland," *Proc. Soc. Antiq. of Scot.* iv. 251.) See MAELRUBHA.

RUMMALDUS or RUMOLDUS, B. and M. July 1.—The *Scottish Kalendars* claim Saint Rumold, Bishop of Mechlin and Dublin, as a Scotsman, assigning to him Berwick for birthplace, David and Cecilia for father and mother, to whom he was born at the instance of the prayers of Uballafer, "*Ecclesiæ Dunelensis Episcopus*." After a devout youth, spent in works of mercy, he was made bishop in the higher parts of Gallia, where he cured a leper. He visited Rome, and on his way home through Lombardy performed many wonderful cures. He was martyred at Machlenia, then a desert place, where he is buried.—(*Brev. Aberd. pars estiv. fol. xvi. b.*)

As to the birthplace of Rumaldus, on the one hand, Hugh Ward, the Irish Franciscan, narrates that he was Irish, in which he is supported by Benedict XIV. On the other hand, Janning, the Bollandist, maintains that he was an English Saxon.—(See *Butler's Lives, ad diem*; see also *Rumoldi Vita, Passio, Miracula*, in *Jo. van Wachtendonck*,

Collecta, Mech. 1638-9; Sollerii Acta S. Rumoldi, fol. Antwerp, 1718.)

It is a curious fact that the Irish Kalendars take very little notice of that great army of missionaries, who, proceeding from Ireland, covered the Continent with monastic institutions, and often contributed to episcopal sees worthy occupants, whose names are still remembered by a local worship. The extent of this influence can hardly be measured, and its existence is the most corroborative evidence of the high state of civilisation of Ireland and Scotland at the time in which this religious emigration prevailed. With every allowance for the wandering propensities of the Scoti of the dark ages, these institutions could not have taken root and flourished as they did without good reason. They must have supplied some want in Europe or they could not have continued. Yet in the Irish Kalendars there is very little note of them. Even in that of Donegal, which contains all that was known of such hagiology in the seventeenth century, we have only Fursey, Foillan, Cathal and Virgilius, Frigidianus, Fredianus, Rodvicus, Kihanus, Dimpna, Colman of Austria, Columban, and Celeclerech.

"A knoll about a mile north of the church [of Farnell, in the diocese of Brechin and county of Forfar] is called Rume's Cross."—(Jervise, Land of the Lindsays, p. 197.)

RUS et FECHNO. September 27.—The Memorial of British Piety (p. 136) assigns this day to these two companions and disciples of S. Columba.

Rus appears in Dempster as Ruthius. "In Scotia Ruthii Episcopi S. Columbæ discipuli." "In the recital at the end of Cod. B, of the disciples and relatives of S. Columba, we have Rus et Fechno, duo filii Rodani. Rus is possibly Ruisein of Inis Picht (Spike Island). Fechno is the same as Fiachna of the Kalendars."—(See Reeves' Adamnan, p. 245.)

RYNNANE.—We have S. Rynnane's chapel within the parsonage of Strive-ling or Stirling.—(Regist. de Dunferm. p. 344.)

This is probably S. Ringan or Ninian.

SAIR or SERES. See SERVANUS.

SARANUS. See QUERANUS.

SCANDALAUUS. May 5.—Scandal Mac Breasail was the relation and companion of S. Columba.—(Reeves' Adamnan, p. 245.)

SEDULIUS, B. See FERGUSIUS.

SEEMIDORES. See MODOCUS and MADIANUS.

SEEMIROOKIE. August 16, A.D. 1327.—Under this corruption we find the popular designation of a chapel dedicated to S. Roque, just outside the East Gate of Dundee, at the place where persons who had died of the plague were buried. S. Rochus was invoked in times of pestilence, and we find more than one church dedicated to him in Scotland, e.g.—

Edinburgh, on the Boroughmuir (N. S. A., Edin. 657). See also "Notes on S. Roque and the Chapel dedicated to him near Edinburgh," by Robert Chambers, Esq.—*Proc. Soc. Antiq. of Scot.*, vol. i. p. 269.)

Paisley (N. S. A., Renfrew, 209).

Glasgow (Orig. Par. i. 6). "St. Rook's Chappel, a little way without Stable-green-port" (M'Ure's *Hist. of Glasgow*, p. 72); in the contents of the same book this is called "S. Rollach's Chappel."

It is not likely that Kilravock is named from this saint.

SEIGHEN, A. August 12, 652.—S. Seighen, son of Fiachna, fifth Abbot of Hy, died in 652. He was the advocate of the Columbite observance of Easter, and, as such, there was addressed to him in 634 a letter by Cummian (*Ussher's Works*, iv. p. 432), and another by the clergy of Rome in 640 (*Bæda*, H. E. lib. ii. c. 19). It was during his presidency that S. Aidan went to Lindisfarne.—(*Reeves' Adamnan*, p. 373.)

SENAN, B. and C. March 8, after 544.—S. Senan of Iniscathaigh (Innis-kattry), whose fame was predicted by S. Patrick, was born about 488. His father's name was Gerginn, of the royal blood of Conary I.; his mother, Comgella. Being forced to take part in a predatory expedition, war became so distasteful to him that he renounced the world, and placed himself first under Abbot Cassidus, and then under the learned Natalis or Naal of Kilmanagh.

Then he visited Rome, Tours, and Menevia. The first place he founded was Iniscatra, where he received some religious from the Continent, who came in a ship to Ireland to lead strict lives. Founding establishments at Inisluinghe, Inis-more, and Inis-tuaiscert, his greatest work was the monastery of Iniscathaigh (or Iniscattry), on the Shannon, established before 546. Here women were never allowed to enter. Along with S. Ita he is the patron saint of the Hy-Conaill. He died at Kill-eochaille. He is said to be honoured as S. Sané in Brittany, in the diocese of S. Pol. de Leon.—(*Lanigan*, *Eccl. Hist. of Ireland*, vol. i. 444; ii. 3, 20, 90.) Colgan (*Acta SS. Hib.* pp. 512-524) gives a metrical life of the saint. In Scotland he appears as Moshenoc. Ewes in Eskdale is supposed to be dedicated to him as well as to S. Cuthbert. His name occurs in that kalendar which has been printed in this volume as "*Kalendarium quoddam Celticum*." We have him at Achdashenaig in Mull, and possibly at Kilmahunach in Kintyre, at Killenach in Mull, and at Kilynarg in Coll.

SENAN. March 11. *See* KESSOG.

SEN-PATRICK. *See* PATRICK.

SENCANIUS, the FOURTEEN SONS of. June 23.—These are probably the Clann Senchain who are commemorated in the *Mart. Donegal* at 23d June. A curious "Description of the Island of Sanda," by Father Edmund MacCana, makes mention of the sepulchre of the fourteen sons of Sencanius in that

island. It is printed with observations by Dr. Reeves in the Proc. Roy. Irish Acad., vol. viii. p. 132.

SERVANDUS.—One of the companions of S. Bonifacius.—(Brev. Aberd. pars hyem. fol. lxx.)

SERVANUS I., B. and C. July 1.—The evangelisation of the west of Fife and the district on either side of the Ochils is attributed to S. Servanus, who, as Serf or Sair, in the popular language of Scotland, as Serb in the ancient writings of Ireland, occupies an important place in the religious history of Scotland. Mr. Skene (Chron. of Scots and Picts, pref. p. clix.) places him so late as the time of Brude, the brother of Nectan, who died in 706, on the authority of Gray's Scalacronica; but the legend in the Breviary, which states distinctly that there are two saints of this name, makes him the suffragan of S. Palladius, thus referring him back to the fifth century. The same authority says that the first saint was a Scot, the second an Israelite; and thus it may be that there really were two saints of the name, one connected with the first conversion of the country, the other associated with the mission of Bonifacius Quiritinus, who also is declared in the legend to be "natione Israeliticus." It is not to be wondered that between the two there should be a confusion, and that the miracles said to be performed by the one should be attributed to the other.

The oldest Irish documents make S. Servanus a Pict by the mother's side.

The Tract by Ængus the Culdee on

the mothers of the saints of Ireland, says, Alma, daughter of the king of the Cruithne (Picts), was mother of Serb, son of Proc, king of Canaan of Egypt, and he is the venerable man who possesses Cuilennros in Srath Hirenn in the Comgells, between the Sliabh n Ochel and the Sea of Giudi.—(Reeves, Culdees of the British Islands, p. 124.) It will be seen that Ængus the Culdee substitutes "king of the Cruithne" for "king of Arabia" in the Life.

The substance of the Lection in the Breviary of Aberdeen is as follows:—

Servanus, a Scot, lived under the rite and form of the primitive church till the arrival of Palladius, who was sent by S. Celestine to convert the Scots, and who, finding Servanus there, ordained him as his suffragan. As S. Servanus made his circuit he lodged with his people at the house of a poor man, who killed his only pig to entertain him, which the saint restored to life. He turned water into wine, and therewith healed a sick monk. Once upon a time, in the cave at Dysart, the devil tempted him with divers questions; but, being defeated, never appeared again to any one there. Hence the place is honoured. Finding he could prevail nothing against the saint, he entered into one of his people, who became afflicted with an appetite which nothing could satisfy; but S. Servanus put his thumb in his mouth, and the devil, terrified and roaring lustily, came out of him. He raised from the dead two children. A man stole and ate a sheep, and wished to purge himself by oath "super baculum," whereon the sheep bleated in

the man, who was thus converted. A great dragon, in a place which is called Dunnyne, did great mischief. The saint killed him with the ferule of his pastoral staff, and the place is called the Valley of the Dragon. He healed three blind, three lame, and three deaf men.

There is also another Servanus, by nation an Israelite, who in the time of blessed Adamnan shone by great miracles in the island of Petmook.—(Brev. Aberd. pars estiv. fol. xv.) The remains of S. Servanus were at Culros in 1530.—(Mart. Aberd.)

In the legend of S. Palladius that saint is said to have gone with his followers preaching through all Scotland, and to have found at Culros Servanus, whom he ordained bishop according to the Catholic custom of the Roman Church, and instructed him in the same faith, moved to do so by divine inspiration, constituting him his suffragan.—(Brev. Aberd. pars estiv. fol. xxv.)

Joceline's Life of S. Kentigern describes S. Servanus as living at Culros, and training up many boys in sacred learning.—(Vita Kentigerni, ap. Pinkerton, Vitæ SS. Scot. p. 206.) We have already, under the name of that saint, described his relations with S. Thenew and her son. There is also a life of Servanus described by Ussher (Works, vol. vi. p. 213) as "*stultissimorum mendaciorum portentis refecta*," given in the "*Chronicles of the Picts and Scots*" (p. 412), from a manuscript in Archbishop Marsh's library in Dublin. It is indeed wild beyond imagination. The saint is described as miraculously born of Obeth, king of Canaan, and Alpia, daughter of

the king of Arabia. On the death of his father he abdicates in favour of his twin-brother Generatius. He takes orders, and becomes bishop of the Cana-neans. After twenty years he goes forth by the admonition of an angel. Crossing the Nile and the Red Sea dryshod, he comes to Jerusalem, where he reigns seven years as Patriarch. There he cuts four staves from the hill whereon the cross of Christ was cut, and goes to Constantinople, where he is honourably entertained three years. Then he comes to Rome, where he reigns as Pope for seven more. After taking leave of Rome he went with a company of pilgrims into distant parts. There is a startling scene of a manifestation of the power of evil in the valley called Nigra. He crossed the Mare Icteuum between France and England dryshod, and came to the river Forth. S. Edheunanus or Adamnanus, an abbot in Scotland at that time, met him at Incheith, received him, and assigned to him as the field of his labours Fife and the country from the Mons Britannicus to the Mons Okhel. Then he came to Kinel, where his staff grew into a fruit-bearing tree, called in modern language Morglas. After that he came to Culenros, and Brude, king of the Picts, after opposing him and being stricken accordingly, gave him the place, where he dedicated a cemetery and a church. Thence he retired to an island in Lochleven to converse face to face with Edheunanus, who gave him the island. Then he constructed churches through the whole region of Fife. At Dysart he was tried in vain with difficult ques-

tions by the evil one; and the place is therefore holy unto this day. The miracle of the inordinate appetite is assigned to Tuligbotuan or Tullybody. At Tuligcultrin (*i. e.* Tillycultry) he raised two children from death. At Alveth or Alva he restored the pig. It was at Atheren or Airthey that the sheep bleated. As the legend in the Breviary states, it was at Dunning that the dragon was destroyed. The saint died at Dunning, and his body was carried to Culenros.—(Chron. of Picts and Scots, 412-420.) This Life forms the basis of the metrical account by Wynthoun, who in 1413 was prior of S. Serf's Island in Lochleven, and then produced, in vindication of the rights of his house, the *Liber Cartarum Prioratus Cathedralis S. Andree et Insule supradicte*.—(See *Regist. Prioratus S. Andree*, p. ix.)

The mission of S. Servanus to the Orkneys rests on the authority of such moderns as Boece: "Palladius maid Sanct Serf bischop, and send him in Orknay to instruck the rude pepill thereof in the faith."—(Bellenden's Boece, b. vii. c. 18, ed. 1821, vol. i. p. 286.)

At Culross "the festival of S. Serf was kept yearly on the 1st of July, when the inhabitants marched in procession, carrying green boughs. The custom has not altogether disappeared (1839), although the day has been altered to the 4th of June, the birthday of his late Majesty George III."—(N. S. A., Perth, p. 600.)

He appears as S. Sair in Aberdeenshire. Monivaird (N. S. A., Perthshire, 723) is one of his churches.

He is patron of Creich and Dysart.—(Commissary Records of Diocese of Glasgow.) He is found at Dunning; "Capellaniis terris de Donyng spectantibus ad capellaniam Sanct Serrani."—(Retours, Perth, 954.)

A mortgage on the lands of Hilton, in the barony of Dunnottar, is made redeemable "afore S. Serwe altar in the parochie kyrk of Monkege" in Aberdeenshire.—(V. D. A. p. 569, note.) Monkege is now called Keith-hall, and the present parish kirk is situated upon a portion of "Sant Sare's bank," where it is said S. Sare's fair was held before its removal to Culsamond. This great fair stands to the N.W. of the church [of Culsamond], and is holden on the last Tuesday in June.

SERVANUS II.—The Breviary of Aberdeen calls him by birth an Israelite, and that he shone, by great miracles, in the island of Pitmook.—(Brev. Aberd. pars estiv. fol. xv.)

SEVEN MAIDENS. May 24.—In Braemar is the chapel of the Seven Maidens, at Inverey, where the family of Farquharson bury their dead.—(V. D. A. p. 641.)

In the Martyrology of Tallaght, at this day, we have "Secht ningena Fergusa in Inis Cealtra." In that of Donegal, "The seven daughters of Fergus of Tigh-ingen-Ferghusa."

SILVANUS. November 12.—"Ep. Dumblae in Scot."—(De Prosecutione Operis BoHand. p. 54.)

SILVENEUS. November 30.—

“Can. Kelreuli in Scotiâ.”—(De Prosecutione Operis Bolland. p. 56.)

SINNAVIE.—In the glen of the Dighty, just opposite the old church of Mains, and beneath the old castle, is the Sinnavie Well. This is supposed to be a corruption of S. Ninian's Well; a conjecture hazarded partly because of the sound, partly because the parish was dedicated to S. Ninian, and the next to S. Martin; dedications which are frequently found in juxtaposition in Scotland. Thus we have S. Ninian's of Mains united to Strathmartin, in Angus. Ulbster was dedicated to S. Martin, and was near the kirk of S. Ninian at the Head of Wick (N. S. A., Caithness, 160).

There is also a connection between him and S. Michael. Thus Kirk-michael in Ross-shire is united to Cullucudden, the ancient name of which was Kirkmartin (N. S. A. xiv., Ross, 42); and in Perthshire S. Martin's parish is joined to Cambus-Michael (N. S. A. x., Perth, 873).

The parish of Yell (in Shetland) boasted twenty chapels. They were variously dedicated to our Lady, to S. Olla, S. Magnus, S. Laurence, S. John, S. Paul, or to S. Sineva.—(Hibbert's Shetland, p. 530.)

SKAY, SCAWACHIE, or SKEOCH.—S. Skeoch is the alternative name of the parish of Dunninald, in the county of Forfar. The name of the parish is found as S. Scawachie in the “Charge of the Temporality of Kirklands north of the Forth,” p. 371 (MS. Gen. Reg. House). A very picturesque spot on the coast is

usually called the Chapel of S. Skay. Dr. Reeves conjectures that the name may be a corruption of Eochaidh. Of this name there are three saints in the Irish Kalendar; one was abbot of Lis-mor A.D. 634.—(Mart. Donegal.) There was an Echoid who was one of the twelve disciples and relations of S. Columba.—(Reeves' Adamnan, p. 246.)

There is a Skeoch in Rothesay, and it is curious that in this place is S. Brock fair; while, close to the Forfarshire S. Skay, is Inchbrayoch. In Mauchline is Skeoch Hill.—(N. S. A., Ayr, 159.) In the parish of S. Ninians is a chapel at Skeoch, a mile below Bannockburn, dedicated to the Virgin.—(N. S. A., Stirling, 323.)

STOLBRANDUS, M. S. Stolbrandus is one of the martyrs of the May.—(Brev. Aberd. pars hyem. fol. lxii. b.)

SUIBHNE I., A. January 11, A.D. 657.—Suibhneus, or Suinneus, as the word Suibhne is Latinised, was the son of Cuirtri. He is the first abbot of Hy whose genealogy is not given in the histories. He entered the abbey of Hy under the Abbot Segenius, and, on the occasion of his death, in 652, was elected his successor. He ruled the abbey three or four years, and died in 654 or 656, on the 3d of the Ides of January.—(Colgan, Acta SS. Hib. p. 408. See Reeves' Adamnan, p. 375.)

SUIBHNE II., A. June 22, A.D. 772.—Suibhne, Abbot of Iæ-Colum-Cille.—(Mart. Donegal.) The Annals of Ulster give “765 (764), Suibne Abbas Iæ in

Hiberniam venit. 772 (771), Mors Suibne, Abbatis Iæ." He was coadjutor abbot in 776, and succeeded, as sixteenth abbot, to the full power on the death of Slebhine.

SUMACH, C.—He is invoked as "Sanctus Confessor et Monachus" in the Dunkeld Litany.

SURANACH.—Invoked in the Dunkeld Litany as "Sanctus Confessor et Monachus."

SUTHAT, *i.e.* SUCHAT. *See* PATRICK.

SYTH.—In the Retour of James, Earl of Linlithgow, November 1696 (Retours, Linlithgow, 283), we have mention of the patronage of S. Syth's.

TALARICANUS, B. and C. October 30.—This name, under different forms, occurs very frequently in early Scottish history: *e.g.*, we have Tallorcen, king of the Picts, son of Enfret, son of Aethelfrit, king of Northumbria; Talore, son of Achivir, king of the Picts; Talore, son of Aniel; Talore, son of Wid; Talorgen, son of Onist; Talorgen, son of Wthiol, joint-king with Drest, son of Constantine. As there is no counterpart of the name in the Irish Kalendars, we have here the instance of a purely Pictish saint, yet the Breviary of Aberdeen calls him an Irishman. Talaricanus, an Irishman raised to the episcopal dignity by Pope Gregory, is noted as having celebrated the Eucharist daily. His life was conformable to this devotion, and he submitted himself to stern self-discipline. He laboured in the north of Scotland, and various churches in his honour, in

the dioceses of Aberdeen, Moray, and Ross, witness to his exertions. His death was peaceful and holy.—(Brev. Aberd. pars estiv. fol. cxxxiv. b.) He is patron of Fridressor. He is associated with the church of Fordis (Fordyce), of which Cullen and Deskford formed originally portions (Mart. Aberd.; O.S.A. iii. p. 63; Antiq. of Aberdeen and Banff, ii. 94; V. D. A. 644); while the great district of Kiltarlity, in Inverness-shire, in which is Beaully Abbey, takes its name from him; for in the Chartulary of Moray, John Bisset, in 1226, is recorded as giving to God and the church of S. Peter of Rothfan, for sustaining seven leprous persons, the patronage of the kirk of Kyltalorgy. In 1227, Andrew, vicar of Arterbert, was present at Kenedar, in Moray, with others of the clergy of Ross, on the occasion of the settlement of a dispute between the bishops of Ross and Moray about the diocesan rights of the churches of Kyn-talargyn and Ardrosser.—(Regist. Episcop. Morav. pp. 81, 82; O. S. A. xiii. 507; N. S. A., Inverness, 483.) S. Tarkin's Well is in the burn of Fordyce, in the immediate vicinity of the church. There is a well in the parish of Kilsyth, whose corrupt name seems to point to S. Talarican as its patron.—(Orig. Par. i. 43.) "There were a church and cemetery at Ceilltarraglan, situated at one end of a plain lying above the rocks on the north side of Loch Portree" in Skye.—(Orig. Par. ii. p. 355.) In the island of Taransay is Eagluis Tarain.—(Orig. Par. ii. p. 377.)

TANGLAN. *See* ENGLATTUS.

TARKEN. *See* TALARICAN.

TEARS or TYR.—There is a chapel of S. Tears not far from Ackergill in Caithness-shire. It is said to be dedicated to the Holy Innocents. "Within the memory of persons yet living it was customary for people to visit the chapel of S. Tears on Innocents' day, and leave in it bread and cheese as an offering to the souls of the children slain by Herod."—(Orig. Par. ii. p. 772; N. S. A., Sutherland, 201; Caithness, 133, 160.)

TEAVNECK.—The church of Crieich is dedicated to a saint corruptly called S. Teavneck.—(Orig. Par. ii. p. 684.) He is the same as DEVINIC, *q. v.*

TELLER. *See* HILARY.

TENNENT.—A decret-arbitral on the marches between certain lands in Angus belonging to the Earl of Crawford, and other lands belonging to David Fentoun of Ogill, mentions, "the water of Norane as S. Tennentis well rynniss tharein."—(Reg. of Acts and Decrees, vii. 153, MS. Gen. Register House.) *See* ADAMNAN.

In the parish of Beith in Ayrshire, a horse fair is held on the 30th of August on S. Tennant's Day.—(O. S. A. viii. p. 321.)

TERNAN, B. and C. June 12, A.D. 431.—What has come down to us of the memory of S. Ternanus or Terrenanus, confirms the inference which the scanty remains of the Pictish language suggest regarding the connection between that race and the rest of the Celtic family. There seems no reason

to doubt the tradition that this saint was the High Bishop of the Picts, yet distinct traces of him are found in Ireland. He is the Torannan or Mo-Thoren of the Kalendars, and is associated with Tulach Foirteirn in Leinster and with Druimcliabh (now Drumcliffe) in the county of Sligo.—(See note by Dr. Reeves, *Mart. Donegal*, p. 166; and Preface to the *Arbuthnott Missal*, pp. lxxxii.-lxxxiv.) The Breviary of Aberdeen devotes six lections to his history; and while it confuses the chronology by making him live in the time of S. Gregory, its information may be regarded as authentic, so far as it relates to his parentage, and his baptism by S. Palladius. The legend is to this effect:—S. Ternan was born of noble parents in the province of Myrnia, and S. Palladius, divinely warned, baptized him. Hearing of the fame of S. Gregory the Great he betook himself to Rome to submit himself to his discipline. After seven years the Pope raised him to the episcopate, and sent him back to his own country to preach the gospel to the unbelievers there. A bell given him by the Pope miraculously followed him till he reached Albania. Convectorius, who was prince of that country, at first opposed the saint, but, warned by miracle, he was baptized. In spring S. Macharius sent to him for seed: having none he returned the sack filled with sand, which he accordingly sowed and reaped an excellent harvest.—(Brev. *Aberd. pars hyem. fol. cv.*) His book of the gospels was "quatuor voluminibus metallo inclusis, argento auro texto in superficie fabricatis." Of this the volume containing S. Matthew was preserved at

Banquhory. His head also was preserved there, and the skin of the part where he had been tonsured and anointed existed 1100 years after, and had been seen by the compiler of the Aberdeen Martyrology about 1530. He was the contemporary of S. Macharius, and a most devout lover of solitude.—(Mart. Aberd.)

The miraculous bell, called the Ronnecht, alluded to in the legend, was preserved at Banchory-Ternan till the Reformation. There exists a “concessio campane S^{ti} Ternani vicario ejusdem (A.D. 1485), specialiter pro ornatone capituli dicti S^{ti} Ternani patroni nostri ejusdem ecclesie.”—(Regist. Nig. de Aberbrothock, p. 239.) A monstrance containing his relics was in the treasury of the church of Aberdeen.—(Regist. Episcop. Aberd. ii. 185.) Thomas Innes places his seat of episcopal government at Abernethy in Strathearn.—(Civil and Eccl. Hist. p. 157.)

The Felire gives—

Torandan buan bannach
Dar ler lethan longach.

The gloss—

Condechaid in Albain
Hic sepultus est in leconio.

Thus rendered—

Torandan, the long-famed voyager
Over the broad ship-full sea.
He went into Alban
He is buried at Leconium.

And the gloss of the Bodleian MS. (Laud. 610) is different—

Torannan buan bannach
bannach bann leis sair
agus bann reis anair.

[Torannan the long-famed voyager,
A dash by him to the east,
And a dash by him from the east.]

Another Scholiast identifies him with S. Palladius, *i.e.* Palladius who was sent from the Coarb of Peter to Erin before Patrick. He was not received in Erin, whereupon he went to Alban. He was buried in Leconium.

A chapel and well bear his name at Findon in Banchory-Devenick.—(Jervise, Memorials of Angus and Mearns, p. 364.) The parish of Slains (V. D. A. p. 387), of Arbuthnott (N. S. A., Kincardine, p. 160), of Upper Banchory (do., p. 323), and perhaps a church or chapel in Brechin, bore his name.—(Jervise, Land of the Lindsays, p. 269.)

TEUTHEREN. See ETHERNAN.

THE NEW. July 18, A. D. 514.—The life of S. Thenew in the Aberdeen Breviary is an abridgment of the fragment of the life of S. Kentigern, written at the desire of Herbert, Bishop of Glasgow, which is now preserved in the British Museum.—(Cotton MSS. A, xix. f. 76.) The correspondence of the legend with the source from which it is taken indicates the value of those other legends, the originals of which are now lost.—(Cosmo Innes, Pref. to Reg. Ep. Glasg. p. lx.) It is there recorded how S. Thenew, daughter of the king of Laudonia, brought up in the faith of the Church but unbaptized, vowed herself to chastity; that being sought in marriage by Ewen, son of the king of Cumbria [*i.e.* Urien Rheged], “juvenis quidam elegantissimus,” on her continued refusal her father sent her to a swineherd, that she might be disgraced. The swineherd, a secret Christian, preserved her

honour ; but, at the instigation of a woman, she was forced by a beardless boy in woman's clothes. On the results of this becoming manifest, her father ordered her to be stoned and cast in a chariot from the top of a hill. Miraculously saved, she was now put into a boat made of twigs and pitch, and covered with leather, at Aberledy, and carried out to the Isle of May, whence, attended by a company of fishes, she was wafted to Culross, where she brought forth S. Kentigern, and where both she and her child were regenerated in the sacred font by S. Servanus. She came to live at Glasghu, where she was honourably buried.—(Brev. Aberd. pars estiv. fol. xxxiv. b.)

Fordun calls her Thanés.—(Scotichron. l. iii. c. 24, ed. Goodall, i. 128.) Camerarius calls her Themētis or Thennat ; Ussher, Thenis or Thenna, or Themī ; the Metrical Chronicle of Scotland (ii. 221), Cameda. The popular name of her church in Glasgow, at the time of the Reformation, was San Theneukes Kirk ; afterwards, by a further corruption, St. Enoch's.—(Orig. Par. i. 5, 16 ; Ussher, Works, vi. 222-4.) In the Welsh language she appears as Dwynwen, or Denyw, daughter of Llewddyn Lueddog of Dinas Eiddyn.—(Rees' Essay on the Welsh Saints, p. 261 ; Mabinogion, Part i. p. 17.)

THEORETUS or CEROTUS.—By a charter dated 1st May 1511, King James IV. grants to James Henrisoun the barony of Fordell “cum advocacione et donacione capelle Sancti Theroti.” In the charter of erection of the lands of

the Abbey of S. Colmes Inch into a temporal lordship (7th March 1611) we have “terras nuncupatas lie St. Cerottis (or Terottis) landis.” See also Retours, Fife, 629. Elsewhere in the Retours (Fife, 363) the name appears as Theoretus—“Fordell cum advocacione capellæ Sancti Theoreti et decimâ parte terrarum et baroniæ de Fordell.”

THEUNAN. See ADAMNAN.

THOMAS. 1273.—Fordun records the death in 1273 of Thomas, a man of great sanctity, Abbot of Lindores, to whom succeeded John, prior of the same.—(Scotichron., ed. Goodall, t. ii. p. 120.)

TIGHERNACH. April 5, A.D. 506.—A bishop and confessor of this name in Scotland under King Alphin, A.D. 893, is recorded by King. Camerarius says that he was a bishop, and that he died in extreme old age in Eskdale in 870. The Irish Kalendars at this date give Tighernach of Cluain-eois, in Fera-Manach. He was of the race of Cathaoir Mór. Dearfraioch, daughter of Eochaidh, son of Criomhthann, king of Oirghiall, was his mother.—(Mart. Donegal.) He was baptized by Conleth, seized by pirates, and carried into Britain. After his return to Ireland he was chosen bishop of Clogher. He is said by some to have died in A.D. 506. Ængus the Culdee gives

Cain Tigernac credal.
[Sing the devout Tighernach.]

The parish of Killtearn takes its name from him.

TOCHANNU. September 30.—Tochannu Mocufir-cetea, or Dochonna, was one of the companions of S. Columba. Dr. Reeves identifies him with Mauricius or Macharius of the Scots Kalendar, at November 12. —(Reeves' Adamnan, p. 246.) See MAURICIUS.

TRIDUANA, V. October 8. — Before the Reformation there were several localities in the neighbourhood of Edinburgh which were celebrated as places of pilgrimage. Near to Musselburgh was the chapel of Our Lady of Loretto, where one of the impostures which did so much to hasten the Reformation was detected and exposed to the mockery of the rabble.—(See Mr. David Laing's edition of Knox's History of the Reformation, vol. i. p. 75, note.) The ancient church of S. Mary of Hamer—the White Kirk of Our Lady of Lothian—was renowned for its miracles as early at least as the middle of the fourteenth century, and is remarkable as being the spot whither, in thanksgiving for his safety after a storm, the clever and dexterous Æneas Sylvius Piccolomini, afterwards Pius II., repaired at midwinter (Robertson's Statuta Eccles. Scotican., vol. i. pref. xciii.); but the most important of all was the chapel of S. Triduana of Restalrig, where her bones rested.

The saint honoured at this place is recorded, not only in the Scottish, but also in the Scandinavian histories. The Orkneyinga Saga (p. 415) calls her Trollhæna, and Scottish tradition preserves her memory as Treddles, Tredwall, Trallew, Trallen, Tradlins, and

in composition Tradwell. Triduana appears in the legend of Bonifacius as one of two virgins, abbesses, who accompanied that saint to Scotland, the other being Crescentia.—(Brev. Aberd. pars hyem. fol. lxx.) In the legend of S. Andrew she is one of three virgins of Colossia who accompanied Regulus with the relics of S. Andrew, the other two being Potentia and Cineria. Her legend in the Breviary of Aberdeen (pars estiv. fol. cxxii.b), is as follows:—

The glorious virgin Triduana of Colosia came with S. Regulus to Scotland. She led a heremitic life with his virgins, Potentia and Emeria, in a desert place at Roscoby (Rescoby in Forfarshire). The tyrant Nectanevus, prince of the neighbourhood, pursued her with his impure love, whereupon she fled to Dunfallad (Dunfallandy) in Athol. There his ministers coming to her, she said, "What desireth so great a prince of me, a poor virgin dedicated to God?" to which they said, "He desireth the most excellent beauty of thine eyes, which if he obtain not he will die." Then the virgin, in a kindly voice, "What he seeketh of me that he shall have," and taking out her eyes in a more secret place, and transfixing them with a stake, she gave it, saying, "Take that which your prince loveth." The king, on being informed of this, admired her constancy. Meanwhile Triduana, devoting herself to prayers and fasting in Lestalryk in Laudonia (Lothian), passed into the heavens. An English woman who had lost her eyesight saw S. Triduana in a dream, who told her to go to Lestalryk,

and there she would recover her sight, which accordingly took place; and a daughter of the same woman, who lost her eyesight and was nearly crushed by a fall, was cured at the intercession of the saint.

That this legend has some substance is clear from the records of the saint at the different localities mentioned in it. At Rescobie is still S. Triduan's fair. Then she is found at Tradlines.—(N. S. A., Forfar, 610.) At Dunfallandy there is one of the fine sculptured stones indicating a very ancient occupation, but there is nothing to connect it with this saint. She was buried "apud Capellam Regiam de Lestalrig."—(Mart. Aberd.) The first act of official iconoclasm at the Reformation was the destruction of this church. On the 21st December 1560 it was ordained "that the kirk of Restalrig, as a monument of idolatry, be raysit and utterlie cast down and destroyed."—(Book of the Universal Kirk of Scotland, i. 5.)

A monstrance with her relics was preserved in the Cathedral of Aberdeen.—(Regist. Episcop. Aberd. ii. 185.)

The account in the Martyrology, where it speaks of the Capella Regia of Lestalrig, is strictly correct, for that chapel stood detached in the cemetery, the church itself having been dedicated to the Blessed Virgin Mary. Sir David Lindsay speaks of people going to S. Tredwell "to mend their ene," and

Saint Tredwall, als, there may be sene,
Quhilk on ane prick hes baith her ene.

She is honoured at Kintradwell in the ancient parish of Loth, in Caithness,

where she is locally styled Trullen, the Trollhæna of the Norse writers. (Orig. Par. ii. 732), and in the island of Papa Westray. (Stuart's Sculptured Stones, ii. 40; N. S. A., Orkney, p. 117.)

Bishop John, of Caithness, whose eyes were put out by one Lomberd at the instigation of Earl Harold in 1201, was believed to have had his sight restored at her intercession.—(Orig. Par. ii. 599. See Pennant's Tour, vol. iii. p. 358.)

TRUMHER, E. B. A.D. 670.—A Scottish monk, who, after the resignation of Ceollach, became bishop of the Mid Angles and Mercians.—(Bæda, H. E. lib. iii. c. 21, 24, 30.)

TRUMVINI, B. A.D. 686.—A monk of Whitby and bishop of the Picts.—(Trithemius, Regula S. Bened., p. 527.) Bæda mentions that in A.D. 681 Trumvini was ordained bishop for the province of the Picts, which at that time was subject to the Angles.—(H. E. i. iv. c. 12.) After the battle of Nechtanesmere, in which Ecgfrid, king of Northumbria, who had invaded their province, was defeated and slain, the Picts recovered their territory, and Trumvini retired from the monastery of Æbbercornig or Abercorn, which, though in the region of the Angles, is near the firth which divides the territories of the Picts and Angles, to Streanæschalch or Whitby, with a few of his companions, where he died, and was buried in S. Peter's Church.—(H. E. i. iv. c. 26.) He was one of the religious who accompanied King Ecgfrid to Lindisfarne to persuade S. Cuthbert to accept the episcopate.—(Ibid. liv. c. 28.)

TUDA, B. A.D. 664.—On the return of Colman to his own land, Tuda became bishop of Northumbria, trained and consecrated among the "Austrini Scotti," having the tonsure of that province, and keeping the Catholic Easter.—(Bæda, H. E. lib. iii. c. 26.) He died of the pestilence in 664, and was honourably buried in Pægnalæch, probably Finchale, near Durham (c. 27). In the Anglo-Saxon Chronicle, however, his burial-place is called Wagele, by which Whalley, in Lancashire, is probably meant.—(See Haddan and Stubbs, Councils, vol. iii. p. 444.) The pestilence lasted twelve years. It is frequently mentioned by Bæda.—(iii. 27, iv. 7, 8, 14.) In the Annals of the Four Masters, at A.D. 664, it is called Flava Icteritia or Buidhe Connail, some form of jaundice or biliary fever. It extended to Ireland, and a great many saints died of it.—(Annals of the Four Masters, ad annum, vol. i. p. 275; Colgan, Trias Thaum. p. 603, n.)

TULCAN.—He was the father of S. Mundus, or Fintan-Munnu. Wishing to please the Lord, he came to S. Columba at Hy, where his faith was tested, as Abraham's was, by the proposed sacrifice of his son. The cruel test produced an estrangement between S. Columba and S. Cainnech.—(See the Life of S. Kannechus, ed. Ormond, c. 24.)

TUNNIE.—In the Retours (Elgin, 137) we find the lands of S. Tunnie. He is probably Euny or Adamnan, *q. v.*

TURGOT, B. March 31, A.D. 1115.—This great bishop of S. Andrews is

placed by Dempster in the Catalogue of the Saints. He was a Benedictine monk at Durham, and prior of that house in 1093. On the Kalends of August 1109 he was consecrated bishop of S. Andrews by Thomas, archbishop of York, and returning to Durham he died in 1115, and was buried where he had been so long prior.—(Chron. de Mailros, pp. 64, 65.)

Though York claimed ecclesiastical supremacy over Scotland, King Alexander resisted it, and the difficulty was set aside on this occasion by a reservation of the right of both churches for future discussion. The king and Turgot afterwards had dissensions. The latter petitioned for leave to go to Rome, but the king would only allow him to go to Durham.—(Sim. Dunelm. de Gestis, 1074.) See also J. Hodgson Hinde's edition of Simeon's Collectanea (pp. 95-107, and Preface, pp. xxvii. and lxi.), where much light is thrown on many questions relating to Turgot.

TURIAVUS, B. July 13, A.D. 749.—The Martyrology of Aberdeen at this day gives S. Turiavus as belonging to Britannia Minor. One cannot see why this saint, born in the diocese of Vannes, and trained at Dol, where he eventually became bishop, should occur in the Martyrology of Aberdeen. There seems no connection with Scotland. Dempster gives him on the authority of the Martyrologium Carthusianum.—(See Acta SS. Jul. t. ii. p. 614; Lobineau, La Vie des SS. de Bretagne, p. 177.)

ULTANUS, A. May 1, A.D. 680.

—S. Ultan is probably Ultan, son of Maolsneachta, who, in the more recent hand of the Martyrology of Donegal, is described as probably the brother of Faolan and Fursa. Bæda says that after a long course of the monastic life he betook himself to that of the hermit. S. Fursey sought him out and spent a whole year in labour and prayer with him.—(Bæda, H. E. l. iii. c. 19.) After a time he became abbot of Peronne, where his brother was buried. He is not to be confounded with Ultan, a monk of Lindisfarne, who is honoured on the sixth of the Ides of August.

In the island of Sanda was found an arm of S. Ultan, which, enclosed in a silver shrine, was religiously kept by a gentleman of the illustrious family of the Macdonells.—(Orig. Par. ii. 820, quoting an account of the island of Sanda in 1600 by Friar Edmund M'Cana, communicated by Dr. Reeves.)

VALLEY.—A place of the name of S. Valley is found in the parish of Dalrymple in Ayrshire. Near it is a cairn of stones.—(N. S. A., Ayrshire, p. 280.)

VELLENE. December 11.—Among the fairs in Strathnaver there was Saint Vellene's Fair on the 11th of December.—(Regist. Magni Sigilli, lib. lii. no. 99.)

VERCA, V. September 29.—At Tynninghame, in the Marches of Scotland, was venerated the memory of the holy abbess Verca, highly esteemed by S. Cuthbert, who was buried in a piece of linen, woven by her, and presented to him.—(See Bæda, Vita Cuthberti, c. 35 and 37; Memorial of British Piety, p. 137.)

VEY. See BAYA.

VIGANUS, A. March 13, A.D. 1012.

—He is invoked as Viganach in the Dunkeld Litany. Camerarius, on the authority of Boethius and Leslæus, and the Liber Plusquartensis, declares him to have been an anchorite in the province of Leven, who, after proving his vocation in a Cluniac monastery, withdrew himself to the "insula Lovinii sive Loumondi lacus," that in solitude he might taste and see how gracious the Lord was. He was the friend of Malcolm II.; and the legend goes that on the day of the Ascension, Malcolm, having dissuaded from battle his enemy Grim (otherwise known as Girgh MacKinat Macduff, or Kenneth III.), who wished to force a combat upon him, defeated him, shouting out, "Scatter the nations that delight in war, Thou that sittest above the heavens." This is the legendary account of the battle which took place at Moeghanard or Monzievaird in Stratherne, A.D. 1005.—(Innes, Crit. Essay, Appendix V.; Robertson's Scotland under her Early Kings, vol. i. p. 92.)

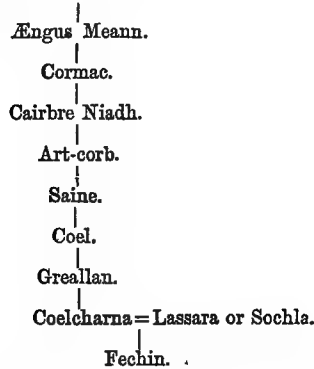
VIGEAN, A. January 20, A.D. 664.

—S. Vigean, who gives his name to a parish near Arbroath, is the well-known S. Fechin, abbot of Fobhar (or Fore in Westmeath), of the race of Eochaidh Finnfuathairt, cousin to S. Brigid, who is styled the Anthony of Ireland, and is recorded by S. Cuimin of Condeire as being accustomed

To place his meagre rib
Upon a hard cell without clothes.—
Mart. Don.

The name Fechin is latinised Vigeanus, just as Fergal in the Irish hagiology was latinised Virgilius. The Mart. of Ængus calls him Moeca, and his name is translated Corvulus. His acts are given at large by Colgan.—(Acta SS. Hib. pp. 130-144.) They consist of two lives: one by Augustin Gradinus or Magraidin, canon-regular of Inis (the island of All-Saints), who flourished about 1405; the other is a sort of supplement, made up by Colgan from the various chronicles of Ireland where the saint is made mention of. He was of noble race, as indicated in the accompanying pedigree.

Eochaidh Finn Fothael flor. cir. A.D. 212; from whom the Fotharta.



S. Columba predicted his birth thirty years before the event. S. Cruemus beheld him in vision as a beautiful bird, and a hostile regulus beheld the city illuminated at the moment of his coming into the world. He was early given to be trained by S. Nathi, when he produced a fountain in a dry place. Under another master he restored to life the horses of a regulus which had been struck dead for invading his pastures. He tamed and bound to a stone a wolf

that had devoured a calf belonging to his mother, and the stone remains perforated to this day; he restored health to the finger of a woman which had been hurt by her ring. He was in due time promoted to the priesthood, and founded a monastery of 300 monks "secundum regulam a sanctis patribus institutam." This was probably Fore. An island full of heathens (Omey) was indicated to him by an angel. It was ultimately bestowed on him by King Guare, and the people converted. A curious miracle follows, of the phlegm of a queen who had licked a leper being turned into gold; with part S. Fechin bought land for the church, and some of it he placed in his bachul. A carpenter, who impatiently wished for death, was drowned in water brought through a rock by Fechin's bachul, but at S. Coeman's intercession was restored. After the occupation by the English, an English friar, who hated the Irish and despised S. Fechin, as he knelt before the altar was struck by a grave personage, whom he declared to be the saint, and after three days died. At the prayer of the saint a stone which obstructed the cemetery of his church was absorbed, and the place rendered fit for sepulture.

The supplementary life gives us more details regarding him. He was born at Luighne (Leyney) in Connaught. S. Nathi is associated with Achadh-conaire (Achonry). S. Fechin's first work is placed at Easdara, now Ballysadare; the second was at his birth-place Fore, which was called Bile-Fechin and Kill-na-managh. He raised also churches at Druim-ratha, Killgharbhan,

and Edarguidhe, which in Colgan's time was called Eccles-roog, near Tirawly in Mayo.

Besides an establishment at Cong, situated on Loch Corrib, on the confines of Galway and Mayo, and his monastery on Imaidh or Omey, off the coast of Connemara, we find him honoured upon Inis-iarthair or Ard-oilen, an almost inaccessible island. While at Fore he took part in the politics of the kingdom, mediating between Donall, son of Aedh, king of Ireland, and the sons of Aedh Slaine, reguli of Meath. He enjoyed the friendship of one of these, named Diarmait, who obtained the chief power in Ireland in 658. He was the close friend of S. Mundus, and he is associated with S. Ultan, and Ronan, son of Berach. These three prayed for blessings on Ireland: Fechin that she should never suffer from famine; Ultan, that she should not be desolated by plague; and Ronan, that she should not be subject to foreign invasion.

In none of the Irish lives is there any record of his visiting the east coast of Scotland. A curious instance of jealousy of the Welsh is found in his life. S. Mochaemoc, a Cambrian or Pict, comes to visit him before he dies; and on his asking him whom he would wish to succeed him in the abbacy, refuses a Welshman—"ex Cambris minima." He died in A.D. 664, in the great mortality termed the Buidhe-connail (yellow plague), which proved fatal to so many of the saints of Ireland.—(Annals of the Four Masters, ad annum, vol. i. p. 275.)

The S. Vigean's, (or, as it is sometimes locally called, S. Virgin's) market

was held on 20th January, old style. Miller, in his History of Arbroath and its Abbey, p. 144, says,—“Vigeanus, the hermit and confessor, died at Grange of Conon (in the immediate neighbourhood) about 1012. The festival in honour of his death was held annually on the 20th of January (o.s.), and gave rise to the fair termed S. Vigean's market, now the Wester market.” “Till about the beginning of the last century it is said to have been held at a place near Smithy Croft beyond the burgh of Arbroath, although locally close to the precincts of the abbey. The fair is now held on the Saturday market next to the 31st January.”—(Information by Rev. W. Henderson. See Ussher's Works, vol. vi. p. 538.) He occurs also as patron of Ecclefechan, called in charters “Ecclesia Sancti Fechani.”

There is an interesting account of his monastic establishment at Ard-Oilean in Petrie's “Round Towers,” p. 426.

VILDRIN.—“In the neighbourhood of Drumakill (in the parish of Drymen, in Lennox) is a remarkable well called S. Vildrin's well. . . . The well is still ornamented with an image, said to be of its patron saint; and in consequence of the healing virtues which the opinions of a less enlightened age ascribed to it, is often visited in modern times, ‘thru the pervers inclinaioun of mannes ingyn to superstitioun,’ by pilgrims who profess little veneration for the ancient faith.”—(Orig. Par. i. p. 38.)

VINCENT FERRER. April 5, A.D. 1419.—The great Dominican of Valen-

tia, who occupies so important a place in the history of the great schism of the West, and of the preparations for the Council of Constance, is recorded to have visited, at the instance of Henry IV., not only England, but also Scotland, in the chief towns of which he is believed to have exercised that office of preaching for which he was celebrated through Europe. He was employed by Peter de Luna, who reigned at Avignon as Antipope under the title of Benedict XIII.; but his biographers describe him as on more than one occasion vainly urging his resignation, and he did what he could to strengthen the hands of those who promoted the Council of Constance. Finally he received faculties from Martin V.

In the life of the saint, in the *Acta Sanctorum*, April. t. i. p. 493, occurs the following passage:—"Dum vero per Gallias evangelizando discurreret, Henricus rex Angliæ, permotus fama mirabilium operum ejus, parata quadam navi et in ea missis nunciis et litteris, eum ad se venire et in eam insulam navigare obsecravit. Factoque itaque quod religiosus rex petierat . . . inde discessit, et in Scotiam, quæ est Angliæ proxima, navigavit. Ivit et in Hiberniam . . . tandem in Gallias recursus est." It appears that at this time Juan was king of Castile and Leon; hence the visit must have been between 1407, the date of his accession, and 1413, the year of the death of Henry IV., if, indeed, the king was Henry IV., which there is no reason to question.

The life from which this is an extract was written A.D. 1455, by "Petrus Ran-

zanus," O. P., afterwards "episcopus Lucerinus."

This expedition into Scotland is not mentioned by the Fathers Quetif and Echard.

VIRO. May 8, A.D. 750.—Camerarius, following Surius, states (pp. 138-9) that S. Viro, after being elected Bishop of Glasgow, made a pilgrimage with Plechelm the priest to Rome, where he was kindly received by the Pope. After returning to Scotland he betook himself to Gallia, where he became confessor to Pepin. He built an oratory dedicated to the Virgin and S. Peter. Capgrave (fol. cccvii.) gives his journey to Rome, but does not associate him with Glasgow. He mentions his connection with Pepin, and that he retired to Mons Petri, or Mons Odulæ, near Roermonde. The Martyrology of Donegal makes him Archbishop of Ath-cliath (*i.e.* Dublin), and son of Credu, who is of the race of Conaire, king of Erin.—(Mart. Donegal, p. 121; Colgan, Act. SS. Hib., p. 542.)

VODAL, or VODVAL. A.D. 720.—He was a Pictish priest, who, with one servant, Magnebert, travelled abroad to preach the Gospel. Coming to Soissons, Abbess Hildegarde offered him a cell near her monastery, where he became an "inclusus." After a temporary misunderstanding with her, which led to his determination to return to Pictland, he was persuaded to remain, and died in great reputation as a saint in A.D. 720.—(Innes, Civ. and Eccles. Hist. p. 318.)

VOLOCUS or MAKWOLOCH, B.

and C. January 29.—The legend of S. Volocus preserved in the Breviary of Aberdeen (pars fol. hyem. xlv.b) indicates the condition of faith in Scotland at the time when S. Celestine sent Palladius first to the Scots already believing in Christ in Ireland, and then to Pictland. It assumes a certain coarse form of Christianity as existing amidst a barbarous people, among whom the worship of idols still obtained, while a purer and more organised system was being introduced from Rome. What we know of the missions of S. Palladius and S. Ninian makes this exceedingly probable. There seems no reason to doubt that from time to time missionary efforts from Rome, through Gaul, introduced a higher form of faith and morals, as well as a more orderly form of Church government, among the rude and uncultivated inhabitants. The legend, from the character of the Latin, indicates great antiquity. S. Volocus is a foreigner. He leaves his native land and his parents. He inhabits a little house woven together of reeds and wattles. It also describes just such a state of relaxation of morals as is deplored in Earl David's inquisition, already alluded to in the notice of S. Margaret. See MARGARET. The day of his death is recorded. It is difficult to determine what is the correct form of the name of the saint, the present shape of which indicates a certain corruption. Analogy might possibly lead one to suppose that Volocus was the Latin form of the Irish name Faelchu. There was a Faelchu Mac Dorbene abbot of Hy in 717-724, under whom the society received the

Roman tonsure, and in whose time they were driven by King Nectan across the Dorsum Britannie.—(Reeves' Adamnan, p. 381.)

The legend in the Breviary is to this effect:—

More than 400 years after our Lord had suffered for us, while this one faith which the Roman Church preaches had not been received through all Scocia on account of the paucity of the teachers of the said church: among these blessed Volocus the bishop, a distinguished confessor of Christ, is said to have flourished with remarkable miracles in the northern part of that country, and to have chosen for himself a place of dwelling among the high rocks.

For, having left his native land and his parents, after that by divine aid he had fully understood the faith of Christ, on hearing that our Saviour Jesus Christ had suffered a most ignominious death for him and for other miserable sinners, and also that for our salvation and for the salvation of all men, coming down to earth from the Father, He had become subject to human laws, the blessed Volocus, following His steps as far as the frailty of his nature allowed, voluntarily submitted himself to the greatest hunger, thirst, and cold, that in this life he might satisfy for his own sins and for those of others in his church.

For he preferred a poor little house, woven together of reeds and wattles, to a royal palace. In this he led a life of poverty and humility, on all sides shunning the dignities of the world, that he might achieve to himself a higher re-

ward in heaven, and for eternal guerdon receive a perpetual crown.

But the race whom he preferred to convert to the faith of Christ, and whom actually, by his preaching and exhortation, he did convert, no one would hesitate to describe as fierce, untamed, void of decency of manners and virtue, and incapable of easily listening to the word of truth, and their conversation was rather that of the brutes that perish than of men.

For they had neither altar nor temple, nor any oratory in which they might return thanks to their Creator ; and as they believed not that Christ had been born, so they had neither knowledge nor faith, but like brute animals given to eating, sleeping, and gorging, they finished their lives in the blindness of unbelief, asserting that there was no eternal punishment for sins to be inflicted on the unjust.

But the blessed Volocus, tenderly compassionating their errors for the love of Christ, never ceased from preaching, instruction, and exhortation, sometimes mixing up light and sweet things, sometimes stern and hard ones, to persuade them to attain to the heavenly kingdom. Nor, in the meantime, by the divine power, were wonderful miracles wanting in their presence ; and if these had not occurred they would certainly not have been converted from their errors to the faith ; but, understanding that these miracles belonged not to the human race, but were of God, more than I can count were by the means of blessed Volocus converted to Christ. At length, in extreme old age, on the 4th

of the kalends of February, with angels standing around, his soul passed away to Christ, and in his honour up to this time the parochial churches of Tumeth and Logy in Mar are dedicated.—(Brev. Aberd., pars hyem. fol. 44b, 45.) In the popular rhyme we have this commemoration :—

“ Wala-fair in Logie Mar
The thirtieth day of Januar.”

Tumeth is, in the Martyrology of Aberdeen, called Dummeth. Camerarius calls it Tunimeg. The old parish of Dunmeth is now included in the parish of Glass. Camerarius places his death in 733, and gives his mission at Candida Casa, as well as in Balveny, Strathdon, and Mar.—(Camerarius, p. 75 ; V. D. A. p. 128, note.) Two miles below Beldorny, in the parish of Glass, are S. Wallach's Baths, a ruined chapel called Wallach's Kirk, and S. Wallach's Well.—(V. D. A. p. 129 ; Antiq. of Aberdeen and Banff, vol. ii. p. 181.) The well till very lately was visited as a place of pilgrimage.

WALTHEOF or WALDEVE. August 3, A.D. 1160.—Waltheof or Waldeve was the son of Simon de S. Liz, who was appointed by the Conqueror to marry Judith, his beautiful but treacherous niece, who afterwards married Waltheof, son of the Earl Siward. When Judith refused to marry Simon because “ he halted of a leg,” he obtained her daughter Maude, and along with her the earldom of Northampton. The issue of this marriage was our saint, who, joining the canons in the diocese

of York, where he entertained S. Malachi, became a Cistercian monk, and was second abbot of Melrose, where he died in the odour of sanctity. The Chronicle of Mailros states that he was elected bishop of S. Andrews, but declined to accept the honour.—(See also the *Acta Sanctorum*, Bolland. Aug. t. i. pp. 241-277; Fordun, *Scotichronicon*, lib. vi. c. 24-35, vol. i. pp. 339, 350, ed. Goodall; Hardy's Catalogue, ii. 284.) Capgrave (fol. cclxxxiii.) calls him Wallenus or Waltheof. "Nomen ejus in Anglorum ydiomate dissillabum, si secunda sillaba correpta accentis properatur *electus sapor*, si producta accentis *electus latro* appellatur." He died in 1160.

In S. Bernard's Life of S. Malachi O'Morgair, ch. xv. 36, a pretty story is told of S. Waltheof giving the saint a rough horse, apologising for its deficiencies, saying he would have given a better had he possessed one. The saint willingly accepted it, saying that nothing could be evil to him which was bestowed with such a will. The palfrey became easy, was ridden by him nine years, and turned white.

In the *Chronicon de Mailros* (p. 84), at the year 1171, is the record of the opening of his tomb, and the discovery of his body uncorrupt, by Ingelram, Bishop of Glasgow, and four abbots, twelve years after his death. A new stone, of polished marble, was put over the blessed remains, to the great joy of all.

WILLIAM. May 23, cir. 1200.—At Rochester on this day was the deposition of S. William of Perth, a holy pilgrim,

murdered in that neighbourhood by a youth whom he had brought up out of charity. His body was buried in the cathedral and wrought miracles. He was a baker, who, converted to God in his early youth, betook himself to good works, giving the tenth loaf to the poor, and adopting a wretched boy, whose name was Cokermay Doveni, "quod linguâ Scotensium inventitius David appellatur." Wishing to go on pilgrimage, he set forth with staff and scrip attended by this boy alone. Travelling through the first and second provinces (Bernicia and Mercia) he came by the king's highway to Rochester. On their way to Canterbury the servant first struck him on the back of his head with an axe, and then cut his throat. A mad woman who washed his remains was miraculously cured, and hence his fame.—(Capgrave, fol. cccxi. *Acta SS. Maii*, t. v. p. 268.)

"The year 1201 is given as the date of the burial of his corpse in the cathedral. His canonisation is said to have taken place in 1266 or thereabouts, and his tomb became a very popular object of pilgrimage; and the choir and transepts of the cathedral are said to have been rebuilt from the offerings at his shrine. His tomb, a plain altar-tomb under a semicircular recess in the wall, still retaining what may have been its original rude diapering, stands at the north end of the north choir-transept, between the north-east corner and Bishop Walter de Merton's tomb. I am not sure whether this was the 'shrine,' or whether there was an altar in an adjoining chapel on the east side. Let me add that there is a passage up the north

aisle of the choir, with a flight of steps very much worn by the feet (or knees?) of the pilgrims visiting S. William's shrine."—(Communication from the Very Rev. Robert Scott, D.D., Dean of Rochester.)

WISSAN.—In the *Retours* (Ayr, 510), among the titles of the Eglinton family, we find the "jus patronatûs capellanîæ de Sancto Wissan in dicto comitatu."

WYNNIN. January 21, A.D. 579.—That the language of the inhabitants of the Cymrickingdom of Strathclyde should be similar to that spoken in Wales proper, is only natural; and if the Wynninus of Cuningham be the same as Finan, as Capgrave asserts, we have an instance of that softening of the consonants which distinguishes the Welsh from the other forms of the Celtic. Wynnin is a local corruption of Gwynnin, Gw or Gu being the Welsh equivalent of the Irish Fai. Vynninus, which appears in some Kalendars, is not the Welsh but the Latin form, Finan becoming Vynninus as Fechin becomes Vigeanus, and Fergal Virgilius.

The legend in the Breviary of Aberdeen has the character of considerable circumstantiality. According to it, Wynninus, born in the Scotie province, of an illustrious race of its princes, educated in a noble family, trained by his parents with no small care and solicitude, and enjoying a liberal education during ten years, cast aside all human things, devoted himself to the service of God, and took pains to persevere therein

without intermission till he came to full age. He often visited foreign regions, and sought to lead a solitary life away from the care of his parents.

The constant intercourse with his friends and relations, and the frequent visits of his neighbours, became a burden to him, in that by various occupations they hindered his perpetual contemplation of God; wherefore, anxiously desiring to escape far away from the sight of them, he chose an opportunity of secretly preparing a fleet and stocking it with the provisions necessary for the voyage, and embarked with a prosperous wind along with some fellow warriors devoted to his profession. They were carried into Scocia Minor, and touched the land at a place which was anciently called Coninghame.

As soon as they had landed, having no means of subsistence, they came to a river called Garnock for the sake of fishing; and after sitting a little while to rest on the bank, he ordered a boy to throw his hook into the river to take some little fishes. Having done this many times at the command of blessed Wynninus, he caught nothing; and blessed Wynninus being saddened, cursed the river, saying that no one should ever catch fishes in it, on which, after a little, the river left its own channel and began to direct its course in another way, contrary to nature, as it does to this day.

Wherefore the man of God, leaving that place, betook himself to another, which is now called Sacrum Nemus (Holywood), where he and his companions, men of the most approved life, selected a place to remain in. Having

no water to drink, on praying to God a clear fountain bubbled up, of which many who drink are healed of their infirmities up to the present time. On that night an angel of the Lord appeared to blessed Wynninus, saying, "Wynninus, be of good courage, and let thy heart be consoled in the Lord, for God himself, the most high, hath prepared this place for thine inhabitation."

On saying this the angelic vision disappeared, but blessed Wynninus, cheered by such a visit, rendered humble thanks to the Lord God Omnipotent, and there built his dwelling-place with the rest of his disciples. In it by their preaching several persons were won to the faith of Christ. At length, in a good and holy old age, he was consecrated bishop by the clerics and people of his country, and, sustained by many miracles, he slept in the Lord and was honourably interred in Kilwynne, where now the glory of monasticism flourishes, and the perpetual sanctity of those holy men—"ubi nunc monachorum viget claritas et illorum virorum sanctitas perpetua."

After this a certain person in the town of blessed Wynninus, who laboured under great weakness, and was threatened with an incurable disease from God, so that his life was despaired of, was brought by his friends to the basilica of blessed Wynninus that he might be cured. And as they poured forth humble prayers with tears to God and blessed Wynninus, there stood outside the church a stone cross marvellously constructed, which blessed Wynninus in his life, with his own hands, had erected in honour of blessed Brigida the Virgin ;

to it they fixed the sick youth, and frequently invoked the name of the holy man. By the advice of the priests they entered the church praying, and laid the sick man down before him ; and after a little rest he recovered himself, and when they carried him home he was restored to his pristine health.—(Brev. Aberd. pars hyem. f. xxxviii.)

With reference to this legend, it is worthy of note that the Garnock in Stevenston is said to have had its course changed.—(N.S.A. v. 428.) We find also a curious parallel to this in what S. Gregory relates of S. Frigidian, bishop of Lucca, how that when the river Auser (hod. Serchio) flooded the city and its lands, the saint took a little harrow, and making a shallow trench, conducted the river in a course more remote and less likely to flood the fields.

Thomas Innes, following the life in Capgrave, states that "this Winnyn, going afterwards to Rome (anno 540: Ussher, Index Chron.), was ordained bishop, and returning exercised the sacred functions in Ireland and in those western parts of Scotland, where he died, in great opinion of sanctity, and was buried in Cunningham, at the place called Kilwinning, from his name, where an abbey was afterwards erected.—(Civ. and Eccl. Hist., pp. 114, 124.)

Camerarius (p. 88) maintains that before he was bishop he was abbot of some monastery in Fife.

Alban Butler treats of S. Frigidian at March 18. He succeeded Geminian, bishop of Lucca, and was eleventh bishop after S. Paulinus, the founder. It is remarkable that the year assigned for

his death, namely 578, is the exact one at which S. Finnan's, of Moville, is recorded in the Annals of Ulster.

Capgrave identifies S. Wynninus with S. Finanus: "Finanus qui Wallico sermone Winninus appellatus, patre Carpreo, matre vero Lassara, Aradeorum gente et nobili prosapiâ de nudia (qu. midia) oriundus fuit."—(Nova Legenda, f. cxlvii.) His sanctity was predicted by S. Patrick; his education was conducted first by S. Colman, and then by S. Caelan, abbot of Nendrum, who prophesied that a teacher fitter for him should come. Accordingly the ships of the most holy Bishop Nennio came from Britain, who carried Finan away and trained him at his see, which is called the Magnum Monasterium. Here he performed many miracles. He went to Rome, stayed there seven years, and was ordained priest. He converted two heathen nations in the neighbourhood of Italy by the force of his preaching and miracles. He returned to his country, *i.e.* Ireland, and was elevated to the episcopate. He raised a nun to life in the church called Cellee montis. He brought to reason King Diarmait, and had dealings with his predecessor Tuathal. He appears to have died in Ireland on the 4th of the ides of September, but his body was buried in Scotland, in Coninghame, in the place which is called by them "Wallice nomine Kilwinin."—(Capgrave, Nov. Leg. f. cxlvi.-vii.) The 4th of the ides of September identifies him with S. Finnan of Maghbile. He was of the race of Fiatach Fionn, king of Ireland, from whom the Dal-fiatach descend, and who was of

the seed of Heremon.—(Mart. Donegal.)

I am indebted to the Rev. Dr. Reeves for the following interesting communication:—"Who this Finan was in the history of the Irish Church we are able to ascertain through the names of his parents as given by Capgrave. Cairpre, which answers to Capgrave's Carpreus, appears in the Irish hagiogeneses as the father of Finnan of Moville; while Lassair, the same as Capgrave's Lassara, is stated by Ængus to have been mother to Finnan of Moville. Thus we identify the Ayrshire saint with the founder of Moville in the Ards of the county of Down (see Reeves' *Eccl. Antiq. of Down*, etc., p. 151), who was also the patron saint of the Dal Fiatachs, or royal house of Uladh. He was also founder of Druim-fionn, now Dromin, in the county of Louth, in which monastery S. Columba is said to have been his pupil. He died in the year 579, according to Tighernach and the Annals of Ulster. And it is curious that S. Frigidian's death, in external authorities, is placed at 578. There is good reason for believing that he was identical with S. Frigidianus, whom the Italians commemorate as patron saint of Lucca. Two lives of him, which Colgan has published, drawn from continental authorities—one from his office as used at Lucca, the other from a MS. in the Chartreuse of Cologne—agree with our domestic records as to his extraction, his education, and his church of Maghbile. Frigidianus has the distinction of being mentioned with respect by S. Gregory, who was his contemporary.—(Dial. lib. iii. c. 9. See Colgan, *Acta SS.* pp. 634-642.)"

It is to be observed, however, that the saint's festival is kept in the several churches on different days: in Scotland on 21st January, in Ireland on 11th February, and more properly 10th September, and in Lucca on the 18th March and 18th November, which is the festival of his translation.

It is a singular fact that the Irish have no life of him, though so distinguished a saint. This may be accounted for by his having left his native country and settled finally in Italy.

His churches are—

1. Kilwinning. On 21st January (o.s.) his feast used to be observed here, which was afterwards represented by an annual fair, called S. Winning's day. It is now held on February (n.s.) A little south of the manse is S. Winning's Well.

2. Holywood, in Dumfriesshire. Here also was his well, and the place was anciently called *Dercongal*.—(N. S. A., Dumfries, pp. 811, 816, 833.)

3. At Dalry is a hill, *Caer-winning*, with a fort on the top.—(N. S. A., Ayr, p. 219.)

YARCHARDUS. August 24.—The Aberdeen Martyrology at this day gives us "In Scotia Sancti Yarchardi Episcopi apud Kyncarden Aberdonensis dyocesis." King calls him *Erchade*, and Dempster *Erthadus*. The Breviary styles him *Irchardus*, and states that he was born among barbarous and untaught people in Tolmaid in Kincardin Oneyll, where, from his early days, he rebuked unbelievers and preached virtue. S. Ternanus ordained

him priest, and made him his coadjutor and penitentiary in all the provinces under his jurisdiction. Going to Rome, he was consecrated bishop by Pope Gregory. Returning to Scotland he passed by the province of Pictavia or Poitou in Gaul, where he found many of the Picti or natives of Poitou subjugated by the Galli. He was the means of restoring them to their belief. After this, he fell sick, and humbly besought God that he might not see death till he came to his own country. Passing through the coast of Anglia and Scotia, preaching by the way, he at length came to the hill of Kincardine Oneyll, when he was honourably received by his compatriots. Perceiving that death was approaching, he commanded his body to be placed in a chariot drawn by two horses, and to be laid where the chariot stopped. In that place a fine church was erected.

If we may judge by the dedications, the influence of this saint must have been very great. Beside the spot associated with him in the Breviary, Kincardine O'Neil, we have a parish of Kincardine annexed at the time of the Reformation to Abernethy on the Spey, and a seaport town of that name in the parish of Tulliallan, in Perthshire: another parish in Ross-shire, fourteen miles from Tain: another in Monteith, two miles from Doune; and lastly, the county which takes its name from the ancient castle which was once a royal residence.—(Brev. Aberd. pars estiv. fol. lxxxix.; Acta SS. Aug. t. iv. p. 773.)

Auctaria.

ADAMNAN—DONAN.

ADAMNAN.—There was a chaplainry of S. Adamnan in the church of Dalmeny (Retours, Linlithgow, 135); and in the church of Dunkeld (Reg. Mag. Sig. lib. xxij. No. 42); also the "Acra S. Adanani" in the lordship of Cupar (ibid. Perth, 64).

ALEXANDER, *q. v.*—In the Retours we have the service of Alexander Levingstoun, as heir to his father "in terris capellæ Sancti Alexandri, vulgariter nuncupatis Kirklands, et parva silva vocata Sancti Alexanders Cuthill, cum Cuthelbrae in baronia de Herbertschyr."—(Retours, Stirling, 354.)

BENEVOLUS.—One of the followers of S. Bonifacius.

BONACH or BONOC.—If this is the S. Benedictus of the Bonifacian legend, it is a curious instance of a Latin name being turned into Erse. Beannaichte would be the translation of Benedictus. The opposite process of Celtic names being Latinised is very common.

BRIMMIN or BRINAN.—There is a chapel to this saint, perhaps S. Brandan, in the island of S. Kilda.—(Orig. Par. ii. p. 380.)

DONAN, THE FIFTY-TWO COMPANIONS OF.—Though Henschenius throws a doubt on the authenticity of the names of the martyrs of Ega who were slain at the instigation of the queen of the country, it has been thought right to add them here. They are as follows :—

Ædanus, Iarloga, Maricus, Congallius, Lonanus, Maclasrius, Joannes, Arnanes, Erminus, Baithinus, Rothanus, Andreanus, Carellus, Rotanus, Fergussanus, Rectarius, Connidius, Eadeus, Macloga, Guretius, Junetus, Coranus, Baithanus, Colmanus, Jernludus, Lugadius, Luda, Gruundus, Cucalinus, Cobranus, Conmundus, Cumminus, Balthianus, Senachus, Demanus, Cummenus, Fernlugus, Finanus, Finnchanus, Finnichus, Conanus, Modomma, Cronanus, Kieranus, Colmanus, Naviunus, Remanus, Erminus, Ailchuo, Donnanus.—(Vide Acta SS. April, t. ii. p. 487; Reeves' Adamnan, pp. 303-309.) The Martyrology of Tallaght has "Donnani Egha cum suis lii. Quorum nomina in majore libro sentimus."—(Mart. Tallaght, p. xxi.)

The Greater Book, in which the names were said to be preserved, is the full copy of the Martyrology of Tallaght, which was extracted from the

Book of Leinster, and is now preserved in the College of S. Isidore at Rome. The MS. dates circ. 1100.

DONDAN.—Dondan of Little Berneray is one of the saints of the Lewes mentioned by Martin.—(Western Isles, p. 27.) It is probably the same name as Donan.

FILLAN.—Killallan or Killellan, the name of a parish in Renfrew, is a corruption of Kill-Fillan. There is a large stone a little distant from the kirk, with a hollow in the middle, which is called Fillan's Seat; a little farther, a spring well called Fillan's Well. This was filled up by the minister in the end of last century, to abate superstition. There is a fair here in the month of January called Fillan's Fair and Fillan's Day.—(O. S. A. vol. i. p. 316.)

INDRECHT, A. and M. March 12, A.D. 854.—He was twenty-first abbot of Hy, and was in office in A.D. 849, in which year he went to Ireland with S. Columba's relics.—(Ann. Ult. ad ann. 849.) He suffered martyrdom on his way to Rome among the Saxons. "856. Heres Columelle, sapiens, optimus, iiii. id. Marci apud Saxones martyrizatur."—(Ann. Ult. ad ann.; Reeves' Adamnan,

p. 390.) A legend, still in MS., by William of Malmesbury, misdates the martyrdom by one hundred and sixty-five years, and places it near Glastonbury. (See Haddan and Stubbs' Councils and Ecclesiastical Documents relating to Great Britain and Ireland, vol. iii. p. 139.)

MAHAN.—In an act in favour of Alexander, Earl of Murray, for changing his fairs at Doune in Menteith, two fairs are mentioned, one on the 15th November, called S. Mahan's day, which was of old kept at the kirk of Kilmahog, and another called S. Mittan's day, holden on the last of January yearly, which was of old kept at the kirk of Kilmadock.—(Act. Parl. vii. 663.)

MARNAN.—In a tack of the rents, etc., of the Abbey of Kilwynning, by Alexander, abbot of the same, to Henry Sinclair, parson of Glasgow, the tacksmen is taken bound "to gif to the pure folkis Sanct Marnis meit."—(Acta Dom. Concilij, xxij. 18.)

MITTAN. See MAHAN.

OURET.—Close to Brechin, on the north bank of the Esk, near the Stanochy Bridge, is S. Ouret's Well.

FINIS.

CALENDARS OF SCOTTISH SAINTS, with Personal and settling near Stragath, he and his friends erected three churches in the district. He then went to Cathness, where he preached to the Mearns and Deas, but as a great agriculturist and improver. The disciples of St Gilbert are that the Confession of Faith. Mr Goodsir appeals from the Confession to the Bible, to scientific philology, is to the most sacred tradition of the Church universal. If they decline or are unable to follow him thither, their occupation, though they may not think it, is, like Othello's, gone. They cease to have any *raison d'être*. For though they seem to forget it, their duty is not merely to get fat, but to vindicate for the doctrines of their Church the claim these doctrines make to be considered true. They are playing a dangerous game in attempting to peoh-pooch the writings of their late brother merely because he may be a little over-enthusiastic in the pursuit of truth. The Pope made the same mistake with Luther, and lived to repent it. Mr Goodsir's present contribution to theological science takes the shape of a criticism on a treatise by Professor Crawford, entitled "The Doctrine of Holy Scripture Respecting the Atonement." At first sight, there would not appear to be much opportunity for Mr Goodsir to ventilate his peculiar views in connection with such a subject. But truth is one, and if any section of it be thrust out of its place, the other sections also will be disturbed. Accordingly, our author has no difficulty in getting at the Professor, even though the Professor be one of those safe Calvinists so numerous now-a-days, whose chief aim seems to be plentifully to declare the thing as it is. Defective on Justification, it is inevitable that he should blunder in connection with the Atonement also. It is pointed out that he infringes in the conduct of his argument the inductive method—that he is guilty of numerous omissions, neglecting to handle various doctrines and sub-doctrines that were right in his way. Very serious charges also are brought against his philology. The true sense of verbs is missed, and passages are in consequence mistranslated. Prepositions are mistranslated, and the sense of Scripture consequently misrepresented. The Professor also—and this is a very serious charge against a man occupying his position—is shown to have neglected and infringed the scientific laws regulating the use of the Greek article. With these and various other brickbats of pertinacious argument and curious learning, which become, to our mind, even pathetic in their vivacity when we look across the Firth to Largo, does our author pursue the Professor from position to position until he gets him on to his own favourite hunting-ground of Justification, and there he soon runs him to earth. Of course, it is not our province to emit a verdict on the direct issues involved in such high controversy; at the same time, we have no hesitation in stating our opinion that, if learning, acuteness, and transparent honesty give a man a claim to be heard in such matters, this book of Mr Goodsir's cannot be passed over by those whose duty it is to stand in the old paths. They will, we believe, have some difficulty in refuting him, for he has taken up very strong ground. The whole tenor of his speculations has led him away from those logical forms of truth which the necessities of their position caused the Reformers so fatally to overstrain, to the vital reality itself. And it is one of the strongest points he makes that his views are those that prevailed in the Church catholic before controversy had familiarised men's minds with one-

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sight appear, for the legends are so mixed up with topography that in every corner of Scotland the local antiquary may now get glimpses of saints whose names have hitherto been little beyond confused myths, while the general classification which may follow will fill up a picture on which men of all tastes will love to dwell.

It may be a comfort to our agricultural readers to learn that if the diseases of their cattle afford them much trouble and cause them great loss, yet they are not worse off than their predecessors in the trade. On a fly-leaf of the Herdmanston Service Book is written in a hand of the fourteenth century, an exorcism and charm for "lowngsocht," or the disease which we now call pleuro-pneumonia. At the conclusion of the office it is stated that "thai sal tak a best, and mac a bor in the horn, and thairin put the forsaid charm, and tak a peny, and bor in the bestis hevvyd, and gar a woman gang to Sant Bride and offer it in hir name, and tak holy water and cast on tham as thai gang furth of the charmyng."

It has to be kept in view that the Bishop's object in the present collection is simply historical, and while reproducing and translating from old authorities the accounts of the saints, he wishes them to be regarded as materials for the history of the country, rather than as symbols of theological belief.

On this subject there are some instructive passages in his eloquent preface, from which, in conclusion, we select the following, as explanatory of the scope of this great work, which must long remain a landmark in the historical literature of Scotland:—

"Beyond the question of dedications, the legends of some of the saints contain valuable historical matter. In the almost entire dearth of authentic information with regard to the history of Scotland before the time of St Margaret—a dearth relieved only by the notices in Bede, by the Irish and Welsh annals, by Adamnan's 'Life of St Columba,' by the Northern Sagas, and by the 'Pictish Chronicle'—we are thankful for the slightest hints with regard to the politics and conditions of life of those obscure times. With every abatement caused by the uncritical nature of the compositions, we get from the legends a very definite picture of a state of society, in which violence and barbarism alternate with results of strong religious conviction, and in which we seem to discover those forms of civil and ecclesiastical life which are manifested to us in the other nations of the Celtic family. We should not have exhibited the whole case had we suppressed all the miracles, which form so great a proportion of the incidents in the lives. Some of these are such as to excite a smile upon the gravest countenance. The nature of this work, being untheological, precludes the necessity of touching on this subject from any other than a literary point of view. Even those who reject them must admit their historic value as illustrations of the domestic life and manners of epochs of which we know so little.

"Our earliest record of Scotch life, in the pages of St Adamnan's 'History of St Columba,' exhibits the struggle of the supernatural ideas, often indeed allied to brute force, against brute force pure and simple. We see the excesses of the rough tyranny of the *reguli* modified and subdued by the influence of the Church acting on convictions often caused by sign and portent. Supernatural ideas become most potent factors in the politics of the kingdoms, and in the intercourse between the governors and the governed. The institutions of social life exhibit the impress of religion. Thus, St Nathalan appears not merely as an honoured saint in

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Some of the uses of such a collection must be obvious. One of them is the means afforded of tracing the lines of influence of different great saints by the churches which they founded, or which were afterwards dedicated in their honour, and thus of realising more thoroughly the early ecclesiastical history of different districts.

Some saints, like Ninian and Columba, were held in esteem in all parts of Scotland, while others attained only to a local regard, and such as may be traced in churches founded by themselves in their missionary course. The written accounts of these early saints, of course, vary much in character, some being shadowy and incoherent; while the facts preserved in others give to their subjects an individuality far greater than could have been anticipated. It is wonderful, also, how frequently the statements which they preserve fit in with historical facts to be found elsewhere, and with suggestions from topography which serve to assure us of their foundation in real events; just as Dean Stanley has said of Iona, that "its natural features and Celtic names give us the complete framework of the earliest authentic history of Scottish Christianity." From some of these lives we may almost picture to ourselves the line of the missionaries' work, and the condition of those infant monastic establishments through which the knowledge of Christianity was introduced and propagated. Thus, in the Gaelic Memoranda preserved in the "Book of Deer," we may see how St Columba and his disciple, Drostan, effected a settlement among the Picts of Aberdeenshire, how their little monastery was endowed by the Maormor and Toshachs of the district, and even by the Kings of Alba, and how this early system, founded upon the tribal arrangements of the people, was in due time superseded by the institution of the parish. The memory of the original foundation was kept alive by the dedication of the parish church in honour of St Drostan, to whose charge the illustrious Columba committed his infant monastery, by the annual festival held on his day, and by the wells associated with his name. In many districts the great fair of the place was held on the festival of the saint, and as it came to pass that the market survived the religious festival, it frequently affords a clue to the identification of a local saint, where his name has been forgotten or become disguised under some strange misnomer.

We may refer to the notices of St Fergus preserved in the Breviary of Aberdeen, in illustration of what has been said of the witness sometimes borne to the traditional accounts by facts otherwise established.

According to the breviary, Fergus came on a mission with other clerics from Ireland to Alba,

Relics of St. Fillan are still in possession of the descendant of its former keeper, and now a Canadian farmer. That of St. Moloch belongs to the Duke of Argyll. About pastoral staffs or "bacouls" the Scottish records furnish various notices. The staff of St. Mund, of Holy Loch, and the bell of St. Moloch, of Lismore—both Irish saints—are very curious relics. Early balls were held in reverence, owing to their association with former saints. St. Medan's Ball, of Airlie, was deemed so important a gift about the middle of the fifteenth century, that it was conferred, as part of Sir John O'Gilvy's wife's dowry. It must be understood, these are only specimens gleaned from a very rich field of medieval piety and history. For the first time, Scottish hagiology has been presented to the historical student in a collected and readable form; while it is instinct with varied colouring and holy ideas. May we soon hope to see our own "Island of Saints" present her bright array of glorified ones? The edification both of her clergy and people, is a consummation devoutly to be desired. We cannot better conclude a necessarily brief notice of this invaluable work than in the sentiment adopted by Bishop Forbes of Dr Newman, his Lives of the English Saints, which are declared to be, like their own monasteries, lonely melancholy fragments, which are but an indication of a beauty that has passed away from the earth.

ST
Professor
with illus
the South
GRAPH
TOWN
the East

MULTIFARINHAM PETTY SESSIONS.
(From our Correspondent.)
Mullingarham, Wednesday.
SERIOUS CHARGE AGAINST AN ENGINE-DRIVER
AND HIS FIRMAN.
The Queen at the prosecution of the Mullingar Railway Company v. John M'Creath and John Gardner.—The defendants were summoned for that they respectively, being the engine driver and firman of one of the company's engines, were, on the 4th inst., drunk whilst in charge of said engine, and also that they negligently drove the engine, and that they were driving the engine at a slow rate, and when approaching the bank at Mullingar they ran into the train, causing a collision. It was alleged that the defendants, instead of going at a slow rate, were driving the engine at the rate of 30 miles an hour, and that, regarding the signals and lamps, they caused the collision. The defendants asserted that they were only going at the rate of five miles an hour, and that no signals were displayed at the back of the train.
There were four separate summonses, and at the close of the complainant's case Mr P. A. White, solicitor, Dublin (who appeared for the defendant), stated his client's case, and the first summons being the one against M'Creath, proposed to examine Cardigan as a witness for the defence, on the ground that he was a competent one, not being a joint defendant. Mr R. O. O'Brien, on the application of Mr White, agreed to submit a case to the law adviser on the point, and adjourned the case for a fortnight, to await his opinion.
The National Tonnage Association has been granted 30,000, including costs, for not having a registered place of business. The prosecution as set forth that the company was a swindle.
A portion of the east end, Dover, loosened by the recent rains, fell early yesterday morning, the party burying the houses 58 to 60 East Cliff. Further falls are anticipated. No person injured.

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ANNULIANTS.
It is well known that annuitants never die. So condidant was of the truth of this curious physiological fact that did we desire an experimentally long pilgrimage in this vale of tears, we would far rather, if we had the choice, try some Government Three per Cent. or a well-secured Corporation pension than any amount of "Pillar Life Pills" or any of the other thousand and one infallible life preservers of the day. But we learn that members of Tonnage societies (so long as the societies have funds) enjoy the same happy immunity from the common fate as do the superannuated sinecurist and the ancient widow who has drawn her dividends at the bank for a period beyond the memory of the oldest clerk. The last Government Tonnage was opened in 1789, of eighty-three years ago. Of the members, one hundred and eighty still survive—on the list—the eldest being ninety-eight and the youngest at least eighty-three. The average age of those hundred and eighty workers is ninety years. The insurance offices ought to start a Tonnage and "take in" the members at a reduced rate.

be an exception to all other Catholic countries. It is the very last thing they desire, unless Ireland. To judge by the temper shown abroad, that solely to the custody of their spiritual rulers? the training of their sons to be surrendered ab- Catholic education? Do they, as a body, wish to be practically restricted to the narrowest form of Catholic education. Be it so; but do they desire to whom it is really desired. The Roman Ca- public money could ever be granted for such a purpose, and the doubt is enhanced when we ask with them. It is very questionable whether and then to have liberty to do anything whatever placed in possession of a charter and endowed; is not to be tolerated. They claim to be being exerted firmly over the German universities either of the principles or of the methods of learning, and such control as is at this moment excluded. The bishops are the only judges that the control of the State shall be principally Roman Catholic ideas of a University has hitherto seemed indispensable to report of the new Commission. But its may be modified in consequence of the tone of education at Oxford and Cambridge at this moment it is apprehended that the whole little on their revenue and on their studies, and hamper their interference. Commissioners report English Universities are almost weary of Far- should be remembered that the State is waiting dered. In shrinking from such concessions it previous ventures in this direction have found Catholic Hierarchy? It is upon that rock that the absolute control and direction of the Roman man Catholics, and that these should be under that education must be in the hands of the Ro- gaining to end. We do not dispute the ex- must proceed upon one guiding principle from be- familiar formula, must be homogeneous. It tion. Education, he tells us, according to the day either fails us or gives us cause for approbation point that Dr. Woodcock in his address the other question is what this must be. It is on this education to Roman Catholics, and the practical done to afford greater facilities for University. It is acknowledged that something ought to be next session their proposals must be considered. parting themselves for the criticism which will reviewing their needs and resources, and copying the present interval of rest by to whom it is offered. The Commission do well in of Parliament, and that a portion of

