

and alternative modes of transliteration from Irish to English. They throw some light on the nature of the Irish spoken in areas where that language is now obsolete. It is clear that further exploration of this cartographic material could yield much of value.

COLÁISTE NA hOLLSCOILE
GAILLIMH

NOTES

1. B. S. Mac Aodha, 'Ainmneacha Bhailte an Chláir ar na Léarscáileanna 1630-1831', North Munster Antiquarian Journal XVIII (1976), 31-35.
B. S. Mac Aodha, 'Ainmneacha Mórionnaíochtaí Chontae na Gaillimhe : Fianaise na Mapai', Galvia XII (1978), 56-60.
B. S. Mac Aodha, 'Ainmneacha na Lonnaíochtaí is Mó i gCo. Dhoire : Cuid den Fhianaise Chartagrafach', Derriana (1981/82), 87-89.
B. S. Mac Aodha, 'Ainmneacha Bhailte Luimnigh ar na Léarscáileanna, 1573-1851', North Munster Antiquarian Journal XXIII (1981), 17-24.
2. J. H. Andrews, A Paper Landscape, Oxford, 1975.
3. E. de hÓir, Seán O Donnabháin agus Eoghan O Comhraí, Dublin, 1962.

THE CHURCH NAMES IN ADAMNÁN'S LIFE OF COLUMBA

At the Cork conference in 1983 the writer offered a paper that discussed Adamnán's use of place-names in more general terms. Cogitation upon the material assembled for that occasion has led to the decision to confine a written version to a more detailed examination only of the church names mentioned in the Life. What follows is a summary outline of the results of that examination and of some tentative conclusions based upon it: it is hoped that the completed paper will be published in Peritia, the journal of the Medieval Academy of Ireland.

Adamnán names explicitly perhaps six churches in Scotland that more or less certainly belonged to the Columban monastic federation: Iona itself, Campus Lunge (in Tiree), Hinba insula, Cella Diuni, Elena insula and Cailli áufhinde. In addition, it may be suggested with a degree of confidence that Columban houses existed also in his day at Urquhart on Loch Ness and at a place called Dobur Artbranani in Skye. And another Columban monastery may have been situated somewhere in Ardnamurchan. The only apparently non-Columban foundation named by him is Artchain (in Tiree).

The single most noticeable feature of these church names is that, Iona apart, they all (including the non-Columban instance) seem to have disappeared completely. Indeed, it appears that only Campus Lunge is mentioned outside the pages of Adamnán. This is not to say that their sites did not survive until later times as those of churches or burial grounds or both: all or any of them may so survive at the present day. The available information concerning them does not, however, allow one to document successive names; and so it is not possible to identify the precise location of any one of these places in a later medieval or a modern context. It is, moreover, no purpose of the present exercise to propose identifications, old or new.

There is an obvious temptation to blame the Norse for this state of affairs. Admittedly, many pre-Norse names in the Western Isles and along the western seaboard pretty certainly were replaced during the ninth and tenth centuries, or subsequently, by Norse ones. In fact, it is perfectly possible to envisage that many Norse names here have themselves been replaced by later Gaelic names: relevant documentation is inadequate until a relatively late date. Further consideration suggests, however, that to impute the blame singlemindedly to perhaps largely (if not wholly) innocent Vikings may be premature, if not simplistic.

The other more important (or at least better attested) churches of the west coast, apart from Iona, are Applecross, Lismore, Eigg and Kingarth. All these names, including the ghost-form Iona, bear a recognisable relationship, more or less close, to their earliest recorded forms, which relate usually to the seventh or eighth centuries. And it would surely be unduly cautious to suggest that all or any of them were not the original names of the sixth- or seventh-century foundations to which they refer. A significant degree of continuity through the Norse period seems, therefore, to be indicated here; but none of these churches is known to have had a direct or formal association with the Columban congregation.

The impression of significant continuity from pre-Norse into post-Norse times is reinforced when we look at the island names. Some, certainly, of Adamnán's island names have disappeared, including those listed above as church names; but not a few survive in essentially the same or similar forms to the present day: Mull, Coll, Islay, Skye, and possibly Eigg and the rather more problematical Tiree. It is also worth

noting in this connection that some other islands, such as Rum, Bute and Arran, though not mentioned by Adamnán, have apparently pre-Norse names.

A reasonable inference to be drawn from these considerations is that the Scottish churches owing allegiance to Iona in Adamnán's day never attained to sufficient importance or independence for their names to survive the generally more troubled conditions of the ninth century and later. Their names, in other words, whatever the fate of the churches themselves, were simply not deep-rooted enough in the local or regional toponymic landscape for their acceptance by new systems of naming to become probable. A plausible conclusion must be, therefore, that Iona kept a tight grip on her dependent churches; and that the organisation and administration of the Columban federation in Scotland were highly centralised.¹

Examination of the Irish evidence tends neither to confirm nor contradict this hypothesis, whether with regard to Scotland in particular or, by extension, to the Columban federation as a whole. There is basically too little material to go on. Of five certain, probable, or possible Columban churches named by Adamnán, three still have recognisably the same names: Durrow, Derry and Drumhome (Co. Donegal). The other two church names have disappeared: Cloni-finchoil and Lathreg-inden. All that can safely be said, therefore, is that the rate of survival is better for Ireland than for Scotland. It may be noted that Adamnán's other Irish church names do not, in the main, present serious problems: Clonmacnoise, Trevet (Co. Meath), Coleraine, Clogher, Aghaboe, Terryglass; less certainly, Carrickmacross (Co. Monaghan), Camus (Co. Derry), Kilmore (Co. Roscommon), Slanore (Co. Cavan). But it is perhaps more noticeable in Irish than in Scottish contexts how often Adamnán is not concerned to name a church explicitly: topographical specificity in general is not a characteristic of the Life.

Iona may not have been able to exercise the same control over her Irish as over her Scottish dependencies, at any rate until the foundation of Kells in the early ninth century: a hazardous sea voyage intervened between the two countries, long before the arrival of the Vikings. That is not to say, of course, that such control was not attempted, or that it was likely to have been totally unsuccessful. A preliminary search of the Annals of Ulster, for instance, indicates that no abbot of Durrow is mentioned therein until 793 (though Durrow is involved in warfare in 764 and 776); and no abbot of Derry until 882 (though a scribe of Derry is mentioned in 724, the burning of the monastery in 788, and a battle there in 833). No doubt many possible reasons, more or less satisfactory, can be adduced to account for this; the observation is worth making nonetheless. Indeed, the power of the Columban federation may always have been seen as residing in the mother country and in direct contact with other great Irish monastic paruchia - perhaps even more after loss of control of the Pictish churches: Durrow and Derry were both, when all is said, great houses at a later date. It seems possible to suggest that the vulnerability of Iona to Viking attack was not the only reason for the removal of GHQ to Kells: disruption of communications and consequent weakening or actual loss of control of Irish churches may have been equally important considerations.

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1. This suggestion should perhaps be more properly restricted to the named churches and so to those (mainly) of Scottish Dál Riata. Adamnán names explicitly no church in Pictland, where events subsequent to his day may have produced a different result, as possibly in the case of Urquhart: Iona apparently lost control of all or some of the Pictish churches in the early eighth century. Little enough is known about the Pictish Church and its constituent churches at any period.

Where
man has not been
to give
them names
objects
on desert islands
do not
know what they are -

- a poème en prose, or the converse, culled for us by a Bear of Great Brain from the musings of Ivor Cutler.¹ The Year of the Rat (nihil rodentis a me alienum) has seen a record harvest, with gleaners - harvest-mice, moles and beavers - bearing home, not in mere sheaves but by shocks, grist for the mill entwined with flowers of fancy. Master Ratoun did his usual yeoman service. Split-language newsletters (with parallel texts for the ambiculate) winged their way o'er the foam. The mind, it's clear, playeth where it listeth, and so we've changed our rubric . . .

De microtoponymibus . . .

Nowhere does mind play more provocatively than in local government. Last year its St Elmo's Fire flickered over Hayward's Heath and Cardiff [NOMINA VII, 115]. This year it has shone upon Brighton, yet so fitfully as to leave matters partly dark to non-cognoscenti. Residents in a district called Whitehawk were asked whether the name - to outsiders, passably picturesque - should be changed for one less opprobrious. When councillors proposed calling rebuilt streets after near-by villages (Pitdown, for instance), a Labour representative cried shame on his colleagues for despising 'the old names of Brighton', whereat an SDP one retorted that villages-names were preferable by far to those of 'councillors or former Labour ministers' [(Brighton) Evening Argus, 10.xi.83, p.3 - with thanks to our indefatigable Master Ratoun].

Elsewhere a Lab/Lib proposal to change Kimberley Road to Nelson Mandela Avenue aroused reactions varying from the predictable joke about Persondela to alarm among estate-agents [Cambridge Town Crier, 27.x.84, p.3]. As for the GLC, its administrés have constantly to be on the qui-vive. One, recalling French-Revolutionary extirpation of all terms denoting royalty or religion, feared for pub-names: 'The Gay Hussar might reappear as The Peace-Pledge Signatory [Why not The Livingstone Arms or The Merry Newt? - S.]. Another, following up Lambeth Council's proposed re-naming of Rhodesia Road as Zimbabwe Road, suggested

'that Birdcage Walk be changed to RSPB Flyover; Blackheath to Ethnic Minority Heath; Grand Union Canal to NUM Water; and Marlborough Street to Government Health Warning Road (dead end)' [letters to The Times, 19.vii.84, p.13, and 16.xi.84, p.17, as usual, silently abbreviated].

Punch-drunk, I fear; and understandably so. No ideologically-aligned (some might say 'strident') address - be it Benn Boulevard or Thatcher Drive - ought to be foisted upon people hoping to end their days in the near-anonymity of Acacia Avenue. Besides, ANY change of address, even a voluntary one, is a damned bore.

Euphemismus therapeuticus

What dismay greeted numbering of a hospital's new wards! One protestor urged turning the Geriatric Department into The Queen Mother Wing, with other sections likewise named for royals (presumably as appropriate, though one foresees embarrassment