

13461. Wooding (Jonathan M.) (*ed.*), Aist (Rodney) (*assist. ed.*), Clancy (Thomas Owen) (*assist. ed.*), O'Loughlin (Thomas) (*assist. ed.*): Adomnán of Iona: theologian, lawmaker, peacemaker / Jonathan M. WOODING with Rodney AIST, Thomas Owen CLANCY and Thomas O'LOUGHLIN, editors.

Dublin: Four Courts, 2010. 335 pp.

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Rev. by

Charles DOHERTY, *in* IR 66/1 (May, 2015), pp. 144-148.

James W. HOULIHAN, *in* Peritia 26 (2015), pp. 292-294.

Ora LIMOR, *in* The Scottish historical review 91/1 (Apr., 2012), pp. 159-160.

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Classifications:

- A 4.2: Congress proceedings and transactions: Various

13462. Lacey (Brian): Adomnán and Donegal.

In Adomnán of Iona (2010), pp. 20–35.

On the genealogical traditions associated with Adomnán.

13463. Yorke (Barbara): Adomnán at the court of King Aldfrith.

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13464. Stancliffe (Clare): 'Charity with peace': Adomnán and the Easter question.

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13466. Fraser (James E.): Adomnán and the morality of war.

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13467. Clancy (Thomas Owen): Adomnán in medieval Gaelic literary tradition.

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13468. Low (Mary): Adomnán among the bird-hunters: tradition and creativity in 'Beannachadh Seilg'.

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13469. Campbell (Ewan): The archaeology of writing in the time of Adomnán.

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13470. Márkus (Gilbert): *Adiutor laborantium*: a poem by Adomnán?
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13471. Aist (Rodney): Adomnán, Arculf and the source material of *De locis sanctis*.
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13472. O’Loughlin (Thomas): The *De locis sanctis* as a liturgical text.
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13473. Woods (David): On the circumstances of Adomnán’s composition of the *De locis sanctis*.
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13474. Charles-Edwards (T. M.): The structure and purpose of Adomnán’s *Vita Columbae*.
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13475. MacDonald (Aidan): Adomnán’s *Vita Columbae* and the early churches of Tiree.
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13476. Tipp (Dan), Wooding (Jonathan M.): Adomnán’s voyaging saint: the cult of Cormac Ua Liatháin.
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13477. O’Sullivan (Tomás): The anti-Pelagian motif of the ‘naturally good’ pagan in Adomnán’s *Vita Columbae*.
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13478. Ritari (Katja): Heavenly apparitions and heavenly life in Adomnán’s *Vita Columbae*.
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13479. Sharman (Stephen): Visions of divine light in the writings of Adomnán and Bede.
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