

Was Abbán actually of the 'White Robes' i.e. Abbán the founder of several early Christian communities across South Munster including that at Fermoy / Kilcrumper by the Blackwater River's junction with the Funcheon river?

Alternatively, if his name meant white robes, then had this part of his legend something to do with the Cistercians (White Monks) who in the 13th century founded a monastery on the southern side of the Blackwater River nearby where Fermoy town is today? Did their scriptorium give him the status of a white monk and thereby absorb the earlier monastic tradition and its local pastoral legacy? How often did absorptions of of this nature occur i.e. earliest ecclesiastical foundations in a locality being absorbed from the 12th century onward as new monastic orders arrived from Britain and Europe, and the remnants of the Hibernian church (post-Whitby) faded in to a forgotten past? If such things happened did they have to do with concepts of establishing continuity and a need for the perception of it?

Where else across South Munster did something similar happen e.g. Ciara at Kilcea in Muskerry, Molagga at Timoleague?

St. Abbán (the abba of White Robes)?  
Where was Kilnamanavane (Kill-na-mana-vane)? In the course of a recent internet search for information on another topic I came across this place name by happenstance. It was referenced as a 17th century (Dunne Survey?) name for a parish or townland. I still need to find the modern/post-recent name for this place.  
I've often been surprised by looking at the Texts section of a place name in Logainn.ie to discover that earlier, often 17th century, alternative names for a place, contained a 'kill' i.e. cell (for some other ecclesiastical term), as an element of that place name.  
So, what might Kilnamanavane have been in Gaelic in 17th century Ireland? Was it kil (cill i.e. cell), na (of the), mana (managh i.e. monks), vane (i.e. Bán meaning white and hachai).

(2)  
for grammatical reasons of B̄en meaning  
white translates, in its pronunciation,  
to BHĀN i.e. VĀN.

So to translate the place name to  
English it becomes the Cell of  
the White Monks? It has a  
three chambered, souterrain!

So, why white monks? Was this

the colour of their robes? If so, is  
there anything in the ecclesiastical  
traditions of Europe and the Mediterranean  
which relates to the wearing of white  
robes by early monastic groups?

Does Cassian have anything to  
say about this? Why white? India  
Does white robe associated with the Desert place name?

If some Christian monastic groups,  
depending perhaps on their origins,  
wore white robes then what version of  
Christianity do they bring with them?  
Do they originate in North African or  
Arabian or Palestinian desert lands?

(3)  
If so, then who was St. Abbán?  
Does his name mean white  
Robe i.e. the Abba ('Father' monk/  
abbot) of the White Robe? Was his  
real name Ailbe i.e. Ailbe  
of Cashel?

ABBA BĀN = White Robe abbot?

Abbán is credited with early  
monastic foundations from Fermoy  
to Ballyjourney. Did those who  
remained at each foundation  
become known as Manach BĀn  
(Manach BĀn) i.e. the white robed,  
in the tradition of Abbán as he  
moved westward across Munster  
until his death at the Killinī  
beside the Cluain where he is  
reputedly buried at a tip where  
Gobnait (his sister?) had her  
cell and well? Still places of pilgrimage  
today in Ballyjourney.  
Was it the 'white monks' of Abbán  
who created foundations along the →

(4)  
Blackwater and the Lee? If so,  
then what amazing longevity of tradition.  
How much existed architecturally and  
in terms of landscape organisation and  
layout as a consequence in later  
centuries pre and perhaps post  
the Whitby Synod? Did the impact  
of the Synod fail to reach into  
the deeper south west of Wiltshire due  
to resistance by Hibernian tradition  
(traditions) regions? Was this  
also an issue for Anglo-Saxon  
Christianity leaving them to the more  
eastern or southern eastern parts of  
Cotswolds depending on which places  
saw ingress? Was it also a  
mindset which blocked the progress  
of Anglo-Norman Christianity  
and 12th Century reforms and  
the dictates of the Laudabiliter /  
Papal Bull?  
If so then does that explain the  
longevity of religious folk traditions  
and the degree of architectural →

(5)

survival from early Christianity in what was once the Desmond (Gaelic) kingdom shrunken due to Norman conquest into the deep south west? Did successful resistance lead to a 'stagnation' and retention of much older traditions long after other proximate localities had moved on in time and development?

... leaving a sleeping heritage still tangible in artefact and monument as well as identity both in personhood and landscape 'dúchas'? A Gaelic kingdom with its own long heritage subsumed beneath the Norman Earldom of South Munster?

When one says each parish has its saint, its early saint, who are those persons being referenced? If local identity and landscape resonances focus on that person and those of his/her followers? From what tradition abroad

(6)  
did each derive his/her identity  
from? What form of the religion did  
each bring to each clan, family,  
each tuatha or petty tuatha, each  
larger tribal gathering?

In a land where clan and tribal  
tensions had a long tradition,  
where tribal monasteries clashed  
in battle, how difficult was it to  
bring a rationale of unified  
christian tradition and doctrine  
into place across a large geographical  
region? To what extent did such  
efforts succeed to what extent did  
they fail leaving a patchwork  
quilt of old and new to continue  
into succeeding centuries?

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