The total list was 70 individuals long. For the scope of this assignment and the larger project, I decided to cut the list in half. First, I considered a series of questions. These questions were both practical and methodological. Because I am considering the maintenance of earlier cultural ties after 1200, I removed any saints whose lives occurred later than the second half of the 11th century.[[1]](#footnote-1) Then, I made sure to include saints like Palladius, Brigid, and Brendan, who overlapped across the sources. I removed saints not native to the British Isles. Margaret is the exception here, because she is a member of the English royal family who happened to be born during a period of exile. Finally, any saints without an extant English translation of their Vita were removed for future examinations. This final consideration is practical in two ways: one, Latin translation requires time not conducive to a semester long project. Two, topic modeling in Latin is complicated, and text analysis is also challenging. I intentionally saved the original list before cuts were made. This way, if my dissertation uses this database, the 35 saints that I cut have been appropriately recorded for ease of later addition.

As I worked, approximately 10 more saints were removed. Some, like Convallus, were removed because the primary source they appeared in did not contain enough information to identify them in the Saints table. Others, like Machutes, may or may not have been a repeat or alternate spelling, but the primary sources were not enough to confirm or deny this. My final list of saints ended up being about 25 individuals long. Of these 25, only 5 Scottish saints had extant English translations in any of my primary sources. To avoid necessarily skewing the data and overrepresenting Irish saints, I chose 5 Irish Vitae with criteria in mind. I chose Brigid because she is most like Margaret in terms of scope of veneration. Samthann shares a province of birth, Ulster, with St. Columba. Abban, like St. Ninian, is active earlier than his contemporaries. Brendan’s Life is similar in length to St. Kentigern’s. Finally, Ruadan and St. Servanus are active in similar timelines and could provide salient comparative analysis of the fifth century.

1. Gregory 7 begins his project of reform in the late 11th century, changing the dynamic of the religious landscape in Ireland especially. [↑](#footnote-ref-1)